RGVEDADI-BHASYA

BHUMIKA

ṚGVEDĀDI-BHĀṢYA-BHŪMIKĀ

SVĀMĪ DAYĀNANDA SARASVATĪ'S

ṚGVEDĀDI-BHĀṢYA-BHŪMIKĀ

BEING

AN INTRODUCTION TO THE COMMENTARY
ON THE FOUR VEDAS

TRANSLATED INTO ENGLISH
with original text, a critical introduction & exhaustive notes
by

PARMANAND
Ph.D., P.E.S.

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In the sacred
memory of my revered father
PANDIT PARASHURAM
—the embodiment of Vedic Dharma

PREFACE

Svāmī Dayānanda's supreme effort in life was to give back to the world the Vedas, the ancient treasure-house of Divine Knowledge. He had taken a long and deep immersion into the perennial stream which quenched his thirst and filled his soul with indescribable solace. He had wandered long and far and wide in dismay before he visioned the light, the light of true and virgin Dharma, as revealed in the Vedas. He was a *parivrājaka* (a homeless preacher-prince), and the whole humanity was his congregation. He declared that the Vedas were for the lowliest of the low and for the highest of the high. They were the fountain-head from which flowed the nectar of eternal virtue and true knowledge in a never-dying stream to slake the thirst of all the children—the babes and the grown-ups of the Divine Mother. To this fountain-head of peace and purity he invited the misguided mankind and asked them to quench their thirst. This was his mission and for this he lived and died.

As a transparent and pure stream flowing from the silver-white snows gets adulterated in its downward march with muddy streamlets and dirty drains which pollute its purity, so had this eternal stream of Divine Lore become polluted with streamlets of diverse human errors. Dayānanda saw this and saw even much more. There had been commentators and interpreters who had grossly misinterpreted the Veda. It was, therefore, his mission to interpret the Veda in a proper and genuine manner.

Vedic scholarship in India, in the true sense of the term, appears to have ceased with the great work of Yāska — the *Nirukta*. In fact, among the ancient Vedic commentaries, only the Brāhmaṇas and the *Nirukta* have come down to us. That there were other works is amply proved by the fact that Yāska mentions several of them. The commentaries of Sāyaṇa, Skanda, Veṅkaṭa, Mahīdhara, etc., are of recent times. All of them belong to a time later than Yāska's. According to Dayānanda these commentaries were gross misinterpretations. He based his commentary on the Brāhmaṇas and the *Nirukta* and rejected all other commentaries. His interpretations are based mainly on the etymological method.

All this explains the importance of Dayānanda and his great work, the *Ṛgvedādi-Bhāṣya-Bhūmikā*, which I am presenting to the English-

knowing people in the garb of English. I am sure the modern Vedic scholar in India as well as in other countries will be benefited greatly by this work.

The present work has been undertaken with a twofold object: first, to assist the critical scholars as well as the laymen in their studies of the Vedas, particularly its theme and method of interpretation; and secondly, to furnish them with the technical, historical and other cognate matters, relevant to their critical and comparative study.

The introductory part embodies information of general character. It also contains discussions on the problems which hitherto have remained in some respects untouched and untraced by the scholars. Some of the topics which involve endless controversies in the modern Vedic scholarship have also been critically examined so as to show the merits and demerits of Dayānanda's method of interpretation of the Veda.

So far the Vedas were read and understood in India and in occident as they were interpreted by Sāyaṇa and others or by occidental scholars (i.e., partly in accordance with the so-called traditional method of interpretation offered by Europeans). But the true Indian point of view remained unknown hitherto in India as well as abroad. A sincere effort in this direction has been made here for the first time.

It may be stated here that a chapter on the life and teachings of Svāmī Dayānanda, based on all available biographies written by various scholars, including Gopal Rao Hari, the contemporary author of *Digvijayārka*, Lekh Ram, Devendra Nath Mukerjee, Bawa Chhajju Singh, Lala Lajpat Rai and others, has been appended at the end (pp. 462-88) for the curious readers. It has been kept brief but I could not resist the temptation of giving the accounts of events (and also adding new facts) as given by Lala Lajpat Rai, the devout disciple of Svāmī Dayānanda and the great martyr of India's liberation. I have also reproduced, in original (pp. 476-79), the article which was published in the *Christian Intelligencer* in 1870, detailing the whole account of the *śāstrārtha* (disputation) held in Varanasi in November, 1869 between all the *paṇḍitas* of Kāśī on one side and Dayānanda alone on the other,. The writer of this article was a Christian missionary who himself was present there. This valuable piece of evidence is still preserved in the library of Church Missionary Society in London.

The second part is the English translation of the *Ṛgvedādi-Bhāṣya-Bhūmikā* from the original Sanskrit which Dayānanda wrote before writing the commentary on the four Vedas. This work is much more voluminous than Sāyaṇa's introduction to the *Ṛg-bhāṣya*. It covers 400 closely

printed pages and contains exhaustive discussions on topics which could not be even imagined by Sāyaṇa.

Dayānanda's *Ṛgvedādi-Bhāṣya-Bhūmikā* is a unique work in the field of Vedic scholarship. Almost all Vedic works and other scriptural and philosophical treatises in Sanskrit have been quoted in this work. It contains more than one thousand citations from all spheres of Sanskrit literature, including three hundred verses from the Vedas.

It was not an easy job to translate such a technical work into English. I may add here that Dayānanda has interpreted many verses and citations from the Vedic literature in his own way, quite differently from the generally accepted conceptions and interpretations, and has drawn radically different conclusions. I have remained faithful to him and have tried to convey to the reader what our author aimed at. I am conscious that my translation is only an humble attempt and is open to criticism at many places, but all the same, it is a very sincere effort to clearly convey the idea of the original to the reader. I have added exhaustive critical and comparative notes on controversial points. Thus it is not merely a faithful translation but a complete *bhāṣya* on the *Ṛgvedādi-Bhāṣya-Bhūmikā*. I venture to say that I have made efforts to explain the things and not merely to 'explain them away'.

In the end it is my pleasant duty to thank all scholars from whose works I have frequently quoted. I am sincerely thankful to my supervisor, Dr. Vishva Bandhu, Honorary Director of the Vishveshvarananda Vedic Research Institute, Hoshiarpur (Punjab) for his encouragement and suggestions.

—Parmanand

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ABBREVIATIONS

AB, AIB	... ...	Aitareya Brāhmaṇa.
AIU	... ...	Aitareya Upaniṣad.
AK	... ...	Amarakoṣa.
ALS	... ...	Āśvalāyana Sūtras.
APB	... ...	Āpastamba Sūtras.
AV	... ...	Atharvaveda.
BD	... ...	Bṛhaddevatā.
BG, BHG	... ...	Bhagavadgītā.
BH	... ...	Bhartṛhari Śatakatraya.
BP	... ...	Brahmāṇḍa Purāṇa.
BU	... ...	Bṛhadāraṇyaka Upaniṣad.
CHU	... ...	Chāndogya Upaniṣad.
DK	... ...	Daśakumāracarita.
GP	... ...	Gopatha Brāhmaṇa.
JU	... ...	Jaiminīya Uttarāraṇyaka.
JUB, JUNB	... ...	Jaiminīya Upaniṣad Brāhmaṇa.
KD	... ...	Kālidāsa.
KP	... ...	Kāvyaprakāśa.
KS	... ...	Kumārasaṁbhava.
KSU	... ...	Kauṣītakī Upaniṣad.
KTU	... ...	Kaṭha Upaniṣad.
KU	... ...	Kena Upaniṣad.
LV	... ...	Līlāvatī.
MAL, MM	... ...	Mālavikāgnimitra.
MB	... ...	Mahābhāṣya.
MBH	... ...	Mahābhārata.
MD	... ...	Mīmāṁsā Darśana.
MDB	... ...	Mīmāṁsā Bhāṣya.
MK	... ...	Mṛcchakaṭika.
MMB	... ...	Mīmāṁsā Śābara Bhāṣya.
MNU	... ...	Mahānārāyaṇa Upaniṣad.
MS	... ...	Manusmṛti.
MTR	... ...	Mitākśarā.
MTS	... ...	Maitrāyaṇī Saṁhitā.
MTU	... ...	Maitrī Upaniṣad.

MU	...	...	Māṇḍūkya Upaniṣad.
MUU	...	...	Muṇḍaka Upaniṣad.
MVC	...	...	Mahāvīracarita.
N	...	...	Nirukta.
ND	...	...	Nyāya Darśana.
NS	...	...	Nītiśataka.
NTU	...	...	Nighaṇṭu.
NSM	...	...	Nyāya-Siddhānta-Muktāvali.
P	...	...	Pāṇini's Aṣṭādhyāyī.
PAR	...	...	Pāraskara Sūtra.
PL	...	...	Piṅgala Sūtra.
PNU	...	...	Prāṇāgni Upaniṣad.
PT	...	...	Pañcatantra.
PU	...	...	Praśna Upaniṣad.
R	...	...	Raghuvaṁśa.
RMN	...	...	Rāmāyaṇa.
RV	...	...	Ṛgveda.
Ś, S	...	...	Śākuntala.
SB	...	...	Śatapatha Brāhmaṇa.
SBH	...	...	Śārīraka Bhāṣya.
SD	...	...	Sāṅkhya Darśana.
SK	...	...	Siddhāntakaumudī.
SNB	...	...	Śāṅkhyāyana Brāhmaṇa.
SS	...	...	Sūrya Siddhānta.
SST	...	...	Suśruta Saṁhitā.
SU	...	...	Śvetāśvatara Upaniṣad.
SV	...	...	Sāmaveda.
TA	...	...	Taittirīya Āraṇyaka.
TB	...	...	Taittirīya Brāhmaṇa.
TS	...	...	Taittirīya Saṁhitā.
TU	...	...	Taittirīya Upaniṣad.
U	...	...	Uṇādi Sūtra.
URC	...	...	Uttararāmacarita.
VD	...	...	Vaiśeṣika Darśana.
VDD	...	...	Vedānta Darśana.
VP	...	...	Viṣṇu Purāṇa.
VS	...	...	Vājasaneyī Saṁhitā.
YD	...	...	Yoga Darśana.
YS	...	...	Yājñavalkya Smṛti.
YV	...	...	Yajurveda.

INTRODUCTION

CHAPTER I

IMPORTANCE OF THE WORK

1. BACKGROUND OF THE NEW BHĀṢYA ON THE VEDAS

Ṛṣi Dayānanda called upon his countrymen "to go back to the Vedas" for eradicating all evils and ills of their society. It was his long meditated and well-founded conception that the cause of degradation and slavery of Indian nation was the ignorance of true Vedic teaching and the spread of the Paurāṇika culture and thoughts instead. Unless his countrymen again resorted and adhered to and followed the Vedic path, no progress was possible in social, political, economic, spiritual and religious spheres. Salvation lay only in adoption, acceptance and faithfully following the dynamic and radical ways of life as propounded in the Vedas.

But according to him the real and true significance and correct concept of the Vedas could not continue to remain in vogue after the great Mahābhārata war. True Vedic scholars and real interpreters of the Vedas, e.g., Yāska. etc., left the world, by and by, giving place to the confused and self-centred new type of priestly class who reserved the right of the Vedas to themselves only. Countless and conflicting religious cults, professing Vedic origin (without rightly studying the Vedas), appeared in our society. They began to kill and sacrifice cow, horse and even human beings in the Yajñas, e.g., Gomedha, Aśvamedha, Naramedha, and others. They forgot
where all types of Himsā is forbidden. Drinking of wine, meat-eating (including beef) and illicit sexual intercourse, without sparing even sisters and mothers, in the so called "Bhairavī Cakra", were regarded as the ways of attainment of salvation by Vāma-Margins. Vedic stanzas were wrongly interpreted by them and others in support of their ill-conceived and selfish conceptions. Mahīdhara, Uvvaṭa and Sāyaṇa wrote commentaries on the Vedas under the influence of mystic cults of Tantras, Purāṇas and Vāma-Marga scriptures. This caused the birth of the Cārvāka sect, Buddhism and Jainism who rejected Vedic path (as known to them) and bitterly condemned it. Thus the long forgotten tradition of correct Vedic interpretation could not reach Sāyaṇa and others, and they interpreted the Vedas in the way opposed to the Brāhmaṇas and the Nirukta. In this way, the glory and dignity of the Vedic culture and its sublime principles were

lost. Oriental and Occidental Vedic scholars were led astray and they could not find out the real concept and true significance of the Vedas.

2. DAYĀNANDA'S GREAT CONTRIBUTION

Dayānanda laboured hard to churn out the nectar from the fathomless ocean of the Vedas. He dived deep and explored precious gems of Vedic secrets. He studied the Vedas intensively and perceived the light in deep meditations. He then assessed the value of Vedic import and light and wanted to ward off the eclipse of wrong interpretations from the Vedic Sun. In order to achieve this end, it was unavoidable for him to write a fresh and correct commentary on all the Vedas to frustrate and foil all blemishes of current commentaries which have grossly ill-interpreted the Vedas. He clearly says :—

येनाधुनिकभाष्यैः ये टीकाभिः वेद-दूषकाः ।
दोषाः सर्वे विनश्येयुः अन्यथार्थ-विवर्णनाः ॥
सत्यार्थश्च प्रकाश्येत वेदानां यः सनातनः ॥ (*Ṛgvedādi-Bhāṣya-Bhūmika*)

He, therefore, thought to compose a commentary on the Vedas on the lines of ancient Ṛṣis and Munis. He adds :—

आर्याणां मुन्यृषीणां या व्याख्यारीतिः सनातनी ।
तां समाश्रित्य मन्त्रार्था विधास्यन्ते तु नान्यथा ॥ (*Ibid.*)

But the time and circumstances were not favourable. It was an age when the Vedic texts were not easily available. Vedic scholars were rare. Study of the Vedas was not in vogue. Kāśī, the home of Sanskrit learning, was bereft of a real Vedic Paṇḍita. Large number of Vedic recensions (Śākhās) and the Brāhmaṇas had long disappeared. Even the actual Vedas were hardly to be found out in India. No state protection could be expected from the foreign British rule who wanted to propagate their own religion and culture in India. The royal patronage available even to Sāyaṇa and Hari Svāmin was a thing of the remote past. Vedic Paṇḍitas, who were easily available as help to Sāyaṇa and Skanda-Svāmin, had gone into oblivion. In such a tiring atmosphere Ṛṣi Dayānanda, because of his deep learning, penance and dedication, could muster a few faithful followers on whose scanty financial assistance he embarked on this most important and lavishly costly project of producing Veda-Bhāṣyas. For this highly dynamic and deeply patriotic adventure, he had to sacrifice his all, including his hard-earned Divine Bliss of meditation. He himself confirms it in his correspondence. He writes :—

हम ने केवल परमार्थ और स्वदेशोन्नति के कारण अपने समाधि और ब्रह्मानन्द को छोड़कर यह कार्य ग्रहण किया ।। (*Patra-Vyavahāra*, p. 280)

Curses of caste system, idolatry, untouchability, all types of superstitions and slaughtering of animals in the sacrifices, and even the human sacrifices (*Nara-medha*), were the results of wrong Vedic interpretations and thus the Hindus had to pay heavily for all these shortcomings. Ṛṣi Dayānanda's scientific interpretations on the Vedas inspired hope and courage in the nation and people began to feel proud of their rich heritage and lofty principles preached in the Vedas. India will remain indebted to this great sage for leading her to her glorious past.

3. IMPORTANCE OF THE ṚGVEDĀDI-BHĀṢYA-BHŪMIKĀ

We have already described the importance of this work in our Preface and would discuss this matter later at the proper place. It would suffice here to say that this work in our opinion occupies the uppermost place in all his works, because this book embodies detailed discussions on all the fundamental principles on which his Vedic commentary is based. If they are correct, authentic, logical and credible, and also if they are supported by valid and cognate evidences, the whole of his commentary on the Vedas is acceptable. But if these are not valid and are not credible, then not only his entire Veda-Bhāṣya is inadmissible but the whole structure of his entire mission and work would also be deemed baseless and will crumble down like a house of cards. Hence, this work is regarded supreme among all his works. This work is not an Introduction to the Commentary on the Ṛgveda only but it is related to all the four Vedas on which he intended to write Bhāṣyas. It is clearly indicated by the title of the work itself and is expressively confirmed by our author in the Bhāṣya on the Yajurveda—

और सब विषय भूमिका में प्रकट कर दिया । वहां देख लेना । क्योंकि उक्त भूमिका चारों वेदों की है । (p. 8)

"For all these topics the reader may refer to the said Bhūmikā because it is an introduction to all the four Vedas."

The fundamental and essentially primary important position of this great work is further indicated by the fact that Ṛṣi Dayānanda forbade the sale of his dynamic commentary on the Vedas to persons who wanted to purchase it alone without having first purchased this book. He, however, allowed the sale of this "Bhūmikā" without the actual Veda-Bhāṣya. It is clearly stated in the following advertisement published on the third and

fourth pages of the title cover of the Ṛgveda, and the Yajurveda Bhāṣyas, respectively—

"जो कोई भूमिका के विना वेद ही केवल लिया चाहे सो नहीं मिल सकते। किन्तु भूमिका ५) देने से पृथक् मिल सकती है।"[1]

4. PLACE AND DATE OF STARTING IT

Our author commenced writing this Bhūmikā during his stay in Ayodhyā. Devendra Nath mentions this fact in his *Biography of Svāmī Dayānanda* (Hindi) in the following words—

भाद्रपद १४ सं० १९३३ वि० अर्थात् १८ अगस्त सन् १८७६ को स्वामी जी अयोध्या पहुँच कर सरयू बाग में चौधरी गुरु चरण लाल के मन्दिर में उतरे। अयोध्या में भाद्र शुक्ला प्रतिपदा सं० १९३३ विक्रम अर्थात् २० अगस्त १८७६ ई० को ऋग्वेदादि भाष्य भूमिका का लिखना प्रारम्भ हुआ।[2]

5. THE WRITING OF BHĀṢYA

Commencement

Maharṣi Dayānanda started writing his regular and running commentary on the Vedas, preceded by the Ṛgvedādi-Bhāṣya-Bhūmikā, from the first day of the lunar fortnight of Bhādrapada, 1933 of Vikrama era (20th August, 1876), and he mentions this date in the introductory verses of this work in the following words—

कालरामाङ्कचन्द्रेऽब्दे (1933) भाद्रमासे सिते दले।
प्रतिपद्यादित्यवारे भाष्यारम्भः कृतो मया॥[3]

"I commenced writing this great commentary on Sunday, the first day of the bright half of the lunar month of Bhādrapada in the year 1933 (Vikram era)."

First Rough Draft

Approximately it took three months to finish the first rough draft of this work. But there is no clear or specific internal evidence in support of this theory. Yudhiṣṭhira Mīmāṁsaka finds a reference to this effect

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1. See, Bhagavaddatta, *Ṛṣi Dayānanda ke Patra Aur Vijñāpana*, (Second Edition), page 138.
2. Devendra Nath, *Ṛṣi Dayānanda kā Jīvana Charita*, page 375.
3. *The Ṛgvedādi-Bhāṣya-Bhūmikā*, verse 2.

in the following two advertisements, read together, dated bright half of Mārgaśirṣa 15, Saṁvat 1933, issued by the author indicating the progress of his Veda Bhāṣya—

(क) संवत् १९३३ वि० मार्गशीर्ष शुक्ला पूर्णमासी (१ दिसम्बर १८७६) पर्यन्त दश हजार श्लोकों का प्रमाण भाष्य बन गया है और कम से कम ५० श्लोक और अधिक से अधिक १०० श्लोक पर्यन्त प्रतिदिन भाष्य को रचते हैं।[1]

(ख) सो भूमिका के श्लोक न्यून से न्यून संस्कृत और आर्य भाषा के मिला के आठ हजार हुए हैं। (*Patra-Vyavahāra*, pp. 40, 46)

It can be easily concluded from this statement that the author finished the first draft of his manuscript about tbe end of the first week of Mārgaśīrṣa, i.e. he took nearly 3 months to finish bis first draft of tbis work.

The book was revised and enlarged at least six times before a final press copy of tbe same was prepared, as is evident from the six different copies of manuscripts preserved in the office of the Paropakāriṇī Sabhā in Ajmer. The final version appears to bave come into existence on Saturday, the sixth day of tbe dark fortnigbt of Phālguṇa in 1933. This fact is corroborated from the following internal evidence from tbis book.

जैसे विक्रम के संवत् १९३३ फाल्गुण मास, कृष्णपक्ष षष्ठी शनिवार के दिन चतुर्थ प्रहर के आरम्भ में यह (वेदोत्पत्ति की काल गणना की) बात हम ने लिखी है।[2]

From tbis statement it can be presumed that the work of finalising the press copy of tbe treatise was undertaken in tbe last week of Māgha or in the beginning of Pbālguṇa in 1933 (V. E.).

Date of Publication

It is not certain when the work of printing of this treatise was started. Tbe work was published not in one single volume at first but in 16 numbers (issues) out of wbich the first issue was printed at Lajras Press, Kāśī, and the year of publication is mentioned on its title

1. Yudhiṣṭbira Mīmāṁsaka, *Ṛṣi Dayānanda ke Granthoṅ kā Itihāsa*, page 97.

2. *Ṛgvedādi-Bhāṣya-Bhūmikā*, (Ram Lal Kapur Trust edition), page 28.

page as 1934 (V. E.). It also bears the following notification on its title page—

> विदित हो कि सं० १९३४ वैशाख महीने में देश पंजाब के लुधियाना वा अमृतसर में स्वामी दयानन्द सरस्वती जी निवास करेंगे ।

It clearly indicates that the printing of this issue commenced in Phālguṇa, 1933 and the first volume came out in Caitra, 1934.

The last one volume of this treatise containing the 15th and 16th numbers was printed at the Nirṇaya Sāgara Press, Bombay in Vaiśākha, 1935 (V. E.). Thus 13 months were spent in the printing of this work.

6. THE MANUSCRIPTS OF BHĀṢYA-BHŪMIKĀ

There are six manuscripts of the *Ṛgvedādi - Bhāṣya - Bhūmikā*, preserved in the office of the Paropakāriṇī Sabhā, Ajmer, which governs the Vedic Yantrālaya there. The press copy of the manuscript is not traceable now. It is presumed that the same might have been lost in the Lajras Press, Kāśī where the first edition of the work was mostly printed. We write below a brief description of the six available manuscripts—

Manuscript No. 1

It is complete and it contains Sanskrit text only. The paging is regular till the end. Eight pages dealing with grammatical rules are appended and after the 87th page four pages are added. Thus total pages are 147 (135+4+8=147). *Lines* : 32 lines per page and about 24 letters per line. *Paper* : Thin, blue in colour and ruled. Last eight pages are on thick hand-made paper. *Scribe* : The writing shows three different hands. Pp. 1 to 60, pp. 61 to 63 and p. 64 to the last page are in different hands. *Corrections* : The author made corrections in it in black and red inks here and there. 'Hartal' is also used at many places.

Manuscript No. 2

It also contains Sanskrit text only. It is also complete. *Pages* : 140. *Lines* : 30 or 32 on each page. *Letters* : About 24 letters per line. *Paper* : Superior, glazed, ruled, and blue upto page 31 ; thereafter, thick, glazed, white and indigenous. *Scribe* : Handwriting indicates 2 hands. *Corrections.* : In red ink and black pencil (and sometimes black ink) used by the author himself here and there for corrections.

Manuscript No. 3

Incomplete manuscript upto "Veda-Nityatva" only. It contains both Sanskrit and Hindi versions. *Pages* : 51. *Lines* : Approximately 16 per page. *Letters* : About 36 per line. *Paper* : Hand-made, thick aad white. *Corrections* : Only in the hand of the writer. 'Hartal' is also used sometimes.

Manuscript No. 4

(A) This manuscript has two portions. It is complete but the matter contained in pages 377 to 399 of the printed text is missing. It is only upto the topic on "Gaṇita Vidyā" and contains both Sanskrit and Hindi versions. *Pages* : 10 pages added after 147. Total 190 (180+10=190). *Lines* : About 16 per page. *Letters* : About 36 per line. *Paper* : Hand-made. *Corrections* : In red and black ink by the author himself.

(B) The second portion commences after the above stated topic. It has Hindi version only. *Pages* : 138 (Page 4 has wrongly been repeated). *Lines* : 26 per page. *Letters* : About 26 per line. *Paper* : Blue. *Scribe* : It is written in more than two hands. *Corrections* : Made by the author in black ink.

Manuscript No. 5

It has also two portions "A" and "B".

(A) *Pages* : 1 to 209. *Lines* : About ten per page. *Letters* : About 42 per line. *Paper* : White, thick, hand-made. *Scribe* : Written in many hands. *Corrections* : By the author himself.

(B) *Pages* : 112 to 322. *Lines* : About 26 per page. *Letters* : About 42 per line. *Paper* : Blue and ruled. *Scribe* : Many hands. *Corrections* : Done by the author himself in a large number of cases.

Manuscript No. 6

Complete from beginning to end. *Pages* : 410. *Lines* : About 27 per page. *Letters* : About 24 per line. *Paper* : Blue and thick. *Scribe* : Written in many hands. *Corrections* : Corrected by the author himself in a large number of cases, but it has scribes' corrections also.

It may be noted here that none of the six manuscripts is a press copy, which might have been lost either in Lajras Press or Nirṇaya Sāgara Press where the first edition of the book was printed in parts. Thus, there were seven manuscripts in all, including the final press copy of this book.

7. THE PRINTED EDITIONS OF BHĀṢYA

There are four publishers of this great work, namely (1) The Vedic Yantrālaya, Ajmer of the Paropakāriṇī Sabhā founded by Svāmī Dayānanda himself; (2) M/s. Govind Ram Hasa Nand, Delhi; (3) The Ārya Sāhitya Maṇḍal, Ajmer; and (4) Shri Ram Lal Kapur Trust, Amritsar. Each of them brought out a number of editions. I shall examine them very briefly as under :

I. Edition of Vedic Yantrālaya of Paropakāriṇī Sabhā

(a) **The Lajras Press, and (b) The Nirṇaya-Sāgara Press :** The first edition of the work was not published by any of the above-cited agencies. It was not published in one single volume, but in 16 partial issues, out of which the first 14 numbers were got printed by the author himself at Lajras Press, Kāśī, and the 15th and the 16th at the Nirṇaya Sāgara Press, Bombay. The title page of the first number of the book is dated as 1934 (V. E.) and also bears the following notification at the bottom of the page indicating the plausible date of publication :

> "विदित हो कि सं० १९३४ वैशाख महीने में देश पञ्जाब लुधियाना वा अमृतसर में स्वामी दयानन्द सरस्वती जी निवास करेंगे ॥"

It is clear from this that the work of printing of this issue was probably started in Phālguṇa, 1933 and the first issue was out in Caitra, 1934. The last volume containing both the 15th and the 16th numbers was printed in Niraṇya Sāgara Press, Bombay in Vaiśākha, 1935 (V. E.). Thus it took 13 months approximately in the printing process.

(c) **Vedic Yantrālaya Editions** : The press of the Vedic Yantrālaya came into existence much later. Subsequent nine editions were printed at the Vedic Yantrālaya, Ajmer in single volumes containing Sanskrit and Hindi versions. This press also brought out another edition which contained Sanskrit version only. During the intervening period of the 5th and the 6th editions a Śatābdī edition was also brought out. Thus the Vedic Yantrālaya published eleven editions in all upto A.D. 1967.

II. Edition of Govind Ram Hasa Nand

This was edited by Shri Sukha Deva Vidyāvācaspati of Gurukul Kangri and has improved upon the text.

III. Edition of the Ārya Sāhitya Maṇḍal, Ajmer

It is only a faithful reprint of the Vedic Yantrālaya edition and need not be examined separately here.

IV. Edition of Shri Ram Lal Kapur Trust

It was published in A.D. 1967 or 2024 (V.E.). This is the best of all the editions so far available.

Brief Comments

The Vedic Yantrālaya Editions : The first edition brought out in 16 numbers contained some grammatical or linguistic errors which were corrected by the author himself in the corrigendum appended to it. The second edition (Vedic Yantrālaya) had the corrected version in accordance with the corrigendum of the first edition. In this edition we find improved and modified Sanskrit text to some extent at some places. All subsequent editions upto the fifth edition continued to be based on the second edition. Unfortunately the Śatābdī Saṁskaraṇa was again based on the erroneous text of the first edition and the corrigendum added to it remained neglected. Thus all the mistakes and errors of the first edition again crept into the body of the book. The sixth and the seventh edition are identical with the Śatābdī edition. The eighth edition is the result of the editorial skill of the editor, Shri Mahendra Shastri. He created separate paragraphs for different topics and added references of some of the cited authorities. The ninth edition, edited by Shri Dharam Chand Kothari, contains revised and corrected text and is free from mistakes shown in the said corrigendum of the first edition. He also added new references and put them in the brackets. His footnotes are useful, though some of them are non-essential and a few indicate his grammatical immaturity. For instance, in his footnote on **न पराजयातै** in the chapter on "Rāja Dharma" he suggested a correction as **न पराजयाता** in place of **न पराजयातै**. But according to Yudhiṣṭhira Mīmāṁsaka it is wrong, as **पराजयातै** is a grammatically correct form in *leṭ* (**लेट्**) tense which is used only in the Vedas.

Govind Ram Hasa Nand Edition : It is edited by Paṇḍita Sukhdeva Vidyāvācaspati of Gurukul Kangri. It is a commendable attempt at introducing new improvements, e.g. creation of separate paragraphs, separation of questions and answers, notes on difficult passages and improvement in Hindi version. In spite of all this, errors in Sanskrit text continued to exist as before.

Ram Lal Kapur Trust Edition : The Secretary, Ram Lal Kapur Trust, Amritsar published a scholarly edition of this great work in A.D. 1967 which was edited by a known Vedic scholar, Shri Yudhiṣṭhira Mīmāṁsaka. He took sufficient pains to make this publication faultless and authentic. He kept in view all the earlier editions and also collated original manuscripts and incorporated the missing or lost pieces of the text. His footnotes are praiseworthy and indicate his deep observation and mature thinking. This edition has many useful appendices indicating the editor's deep knowledge and mature critical faculty. This is the best of all available editions. But a critical edition is still desired.

8. COMMENTS ON HINDI VERSION

The Hindi translation given in all editions of this work is not correct and faithful to the original Sanskrit text. Ṛṣi Dayānanda wrote this work in Sanskrit only and the work of translation into Hindi was entrusted to Paṇḍitas engaged by him. The Hindi version fails to convey the real spirit and the sense of the original Sanskrit text. Sometimes it runs counter to it. At some other places it is against the accepted concept of the Vedic theology preached by the author. It has a large number of hopeless omissions and commissions. I give below one instance :

Sanskrit Text

एवमेकादश रुद्रा द्वादशादित्या मनः षष्ठानि ज्ञानेन्द्रियाणि वायुरन्तरिक्षं द्यौर्मन्त्राश्चेति शरीररहिताः । तथा स्तनयित्नुर्विधियज्ञौ सशरीराशरीरे देवते स्तः ।।

Hindi Version

और ग्यारह रुद्र, बारह आदित्य, मन, अन्तरिक्ष, वायु, द्यौ और मन्त्र ये मूर्त्तिरहित देव हैं तथा पांच ज्ञानेन्द्रियां, बिजुली और विधियज्ञ ये सब मूर्त्तिमान् अमूर्त्तिमान् दोनों हैं ।।

In the original Sanskrit text, five organs of sense are called as non-corporal Devas, while in Hindi they are said to be corporal as well as non-corporal. The futile clarification made in the footnote on the above Hindi version is not acceptable as it is against the original Sanskrit text.

9. TRUE COPY OF THE TITLE PAGE OF THE RGVEDADI-BHAṢYA-BHŪMIKA (FIRST EDITION)

॥ ऋग्वेदादि भाष्य भूमिका ॥

श्रीमद्दयानन्दसरस्वती स्वामिना निर्मिता ॥

॥ संस्कृतार्यभाषाभ्यां समन्विता ॥

अस्यैकैकांकस्य प्रतिमासं मूल्यं भारतवर्षान्तर्गतदेशान्तरप्रापण-

मूल्येन सहितं ।=) एतद् द्वादशमासानां मिलित्वा

वार्षिकं ४॥) भवति ॥

इस ग्रन्थ के प्रतिमास एक एक नम्बर का मूल्य भारतखण्ड के भीतर

डाकमूल्य सहित ।=) और वार्षिक मूल्य ४॥)

अस्य ग्रन्थस्य ग्रहणेच्छा यस्य भवेत् स काश्यां लाजरसकंपन्याख्यस्य

वा दयानन्दसरस्वती स्वामिनः समीपमस्य वार्षिकं मूल्यं प्रेषयेत् ।

स प्रतिमासमेकं प्राप्स्यति ॥

अङ्काः (१)

अयं ग्रन्थः काश्यां लाजरसकंपन्याख्यस्य यन्त्रालये मुद्रितः ॥

संवत् १९३४

अस्य ग्रन्थस्याधिकारो भाष्यकर्त्रा मया सर्वथा स्वाधीन एव रक्षितः ।

विदित हो कि संवत् १९३४ वैशाख महीने में देश पञ्जाब लुधियाना व अमृतसर में

स्वामी दयानन्द सरस्वती जी निवास करेंगे ।

CHAPTER II

DAYANANDA'S FAITH IN THE VEDAS

REVIVAL OF THE VEDIC RELIGION

Dayānanda's chief aim was the revival of the Vedic religion and the reform of the abuse that had crept into Hindu society, and not the establishment of a new creed which would mean the uprooting of the venerable faith that had grown with growth of the Hindu nation. In the words of Professor Max Müller :

> "He considered the Vedas not only as divinely inspired, but as pre-historic or pre-human."[1]

To him every thing contained in the Vedas was perfect truth. In this matter he was in full agreement with the ancient theologians of India all of whom, without any exception, looked upon the Vedas as divine or super-human. To him a Church that ignored that basic principle of Faith was unthinkable—much more a Church that should be Aryan or Hindu in its origin and conception. His object was to revive the Vedic faith and the Vedic worship. He took his stand on the Vedas. These holy writings were his great weapon against the stronghold of latter-day corrupt Hinduism. Whatever was found in them was to him beyond the reach of controversy, and in this position he had the unanimous support of all that was sacred to the Hindu. Every branch of the sacred literature of the Hindus, from the very earliest times down to the most modern compositions of the different forms of Hindu faith, agreed on that point, and unhesitatingly accepted the authority of the Vedas as final and conclusive. We shall quote later all the relevant authorities to elucidate this point at length. In fact, in the whole range of Indian thought and Indian culture, the only dissenting voice on the point is that of the Buddhists, the Jainas and the Cārvākas (i.e. atheists). Even the Brahmo Samaj had begun with faith in the revealed character and divine origin of the Vedas. Max Müller, in his *Biographical Essays*, says :

> "Ram Mohan Roy also and his followers held for a time to the revealed character of the Vedas, and in all their early contro-

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1. *Biographical Essays.*

versies with Christian Missionaries, they maintained that there was no argument in favour of the divine inspiration of the Bible, which did not apply with the same or even greater force to the Vedas." (p. 168)

Speaking of Ram Mohan Roy, he further says :

"He never became a Mohammedan, he never became a Christian, but he remained to the end a Brahmana—a believer in the Vedas and in the One God, Who, as he maintained, had been revealed in the Veda." (p. 33)

Thus the Vedas were the sheet-anchor of his propaganda and his scheme of reform. In the words of Max Müller, the idea had taken "such complete possession of his mind that no argument could ever touch it." It was impossible to shake him from that position, and this the leaders of Brahmo Samaj soon found out. So, the attempt to win him over to that Samaj had failed as early as 1869.

Thus we see that the Great Reformer did not attempt to bring about a new faith in the world. He attempted at the revival of the Vedic religion. It was certainly not his desire to impose his own faith on all who would join the Arya Samaj. He wanted them to follow the unanimous opinion of the great Arya sages, divines and scholars, who had made all that was glorious and sublime in the Hindu thought and Hindu culture ; he himself was no more than an humble follower of his illustrious predecessors. Let me elucidate this point by citing below his own words which appear at the end of his great work called the *Satyārtha Prakāśa* :

"My conception of God and all other objects in the Universe is founded on the teachings of the Vedas and other true Śāstras, and is in conformity with beliefs of all the sages, from Brahmā down to Jaimini. I offer a statement of these beliefs for the acceptance of all good men. That alone I hold to be acceptable which is worthy of being believed in by all men in all ages. *I do not entertain the least idea of founding a new religion or sect.*"

He further adds :

"The four Vedas, the repository of knowledge and Religious Truth, are the word of God. They comprise what is known as the Saṁhitās—Mantra portion only. They are absolutely free from error, and the supreme and independent authority in all things. They require no other book to bear witness to their divine origin. Even as the sun or a lamp is, by its own light, an absolute and independent manifestor of its existence—yea, it reveals existence of things other than itself—even so are the Vedas."

CHAPTER III

A CRITICAL STUDY OF THE VEDAS

THEIR IMPORTANCE

A prominent place in the history of world literature is due to the Vedas not only as the oldest Indian, but also the oldest Indo-European literary monument. This is the case too when we find that throughout 3000 years at least, millions of Hindus have looked upon the words of the Vedas as the word of God and that the Vedas have inspired them with feeling and thought. As the Vedas are the fountain-head of the Indian thought and culture, it is impossible for a man to understand and appreciate the cultural and spiritual life of India, without having deep insight into the Vedic literature.

Even the Buddhistic faith, whose birth place is India, would remain improperly understood for one who is a stranger to the Vedic lore. The teaching of Buddha is in the same relation to the Vedas as the New Testament is to the Old Testament. No one can understand India without knowing the Vedas.

IMPORTANCE FOR THE HISTORY OF THE WORLD

The study of the Ṛgveda is essential not only for complete understanding of the Indian culture and thought as well as the history of India, whether ancient or modern, it is essential also for the elucidation of the history of the world. To quote Professor Max Müller :

> "In the history of the world, the Veda fills a gap which no literary work in any other language could fill. As long as man continues to take an interest in the history of his race and as long as we collect in libraries and museums the relics of former ages, the first place in the long row of books will belong for ever to the Ṛgveda." (*Ancient Sanskrit Literature*, p. 65)

He further remarks :

> "I maintain that to every body who cares for himself, for his ancestors, for his history, for his intellectual development, a study of the Vedic literature is indispensable."

Mons. Leon Delbos says :

> "There is no monument of Greece or Rome more precious than the Ṛgveda."

Regarding the antiquity of the Veda, Sir W.W. Hunter remarks :

> "The age of this hymnal (Ṛgveda) is unknown."

VEDA AND PHILOLOGY

Above all, the study of the Vedas is most important from the point of view of philology or the science of language. The study of language, as distinguished from the mere acquisition of language, is a growth of the last century, though it must be admitted that researches into the genealogies and affinities of words have exercised the ingenuity of numberless generations of acute and inquiring minds. Still nothing deserving the name of science was the result of these older investigations in the domain of languages. Those were merely hasty generalisations, baseless hypotheses, and inconclusive deductions. As in the case with every science in its early stage, the science of language, too, was attended with difficulties, namely, paucity of observed facts, and faulty standpoint. Whitney has rightly said :

> "National self-sufficiency and inherited prepossession long helped to narrow the limits imposed by unfavourable circumstances upon the extent of linguistic knowledge, restraining that liberality of inquiry which is indispensable to the growth of a science." (*Language and Its Study*, p. 2)

Thus in ancient times, every one thought his own dialect to be the oldest one with which to start and compare other dialects. Until very recently Latin and Greek were supposed to be the oldest and the most primitive known languages from which every European language was derived. But the restless and penetrating investigation which characterised the last century changed the whole aspect of the study, and linguists busied themselves with the study of the special relationship of the principal languages of Europe with one another and with the languages of South-Western Asia, which led to the postulation of the Indo-European family of languages.

Whitney further remarks—

> "No single circumstance more powerfully aided the onward movement than the introduction to Western scholars, of Sanskrit, the ancient and sacred dialect of India. Its exceeding age, its

> remarkable conservation of primitive material and form, its unequalled transparency of structure give it an indisputable right to the first place among the tongues of the Indo-European family. Upon their comparison, already fully begun, it cast a new and welcome light, displaying clearly their hitherto obscure relations, recctifying their doubtful etymologies, illustrating the laws of research which must be followed in their study and in that of all other languages." (*Ibid.*, p. 4)

Let me quote one more authority on the subject. Sayce, in his work *The Science of Language*, says :

> "What has been termed the discovery of Sanskrit by Western scholars put an end to all the fanciful playing with words and created the Science of Language." (Vol. I, p. 38)

STUDY OF THE VEDAS IN FOREIGN UNIVERSITIES

From all this we can easily see what an important part the ancient Vedic Sanskrit has played in the domain of the science of language. The study of the Vedic literature has created, in reality, the philology. What I want to say here is that the Vedic Sanskrit is much older than the later Sanskrit which precedes Latin and Greek, and that it represents a state of civilisation, nowhere else represented. It provides us with many links, which are otherwise obscure. It is a matter of national pride for us that the *Ṛgveda* and other allied Vedic literature form a special and important subject of study at most of the important universities of Europe and America ; an unparalleled activity in the domain of Vedic study is manifested every where ; single words are studied critically and their history traced through all available works ; indexes and glossaries are multiplied and exhaustive commentaries produced.

CHAPTER IV

WHAT IS THE VEDA ?

DERIVATION OF THE WORD

The word 'Veda' means "knowledge", then "the knowledge par excellence." Sāyaṇa and others have derived the word Veda from the root *Vid* (विद्) 'to know' with suffix *Ac* or *Ghañ*, i.e., knowledge, sacred knowledge, holy learning. Dayānanda derives it from the following four roots :

(a) *Vid* : to know (*Adādi, Seṭ, Parasmaipada*)—*Vetti.*

(b) *Vid* : to exist or to be (*Divādi, Aniṭ*)—*Vidyate.*

(c) *Vid* : to discriminate (*Rudhādi, Aniṭ*)—*Vinte.*

(d) *Viḍ* : to obtain or acquire (*Tudādi, Seṭ*)—*Vindati* or *Vindate.*

But to this list another fifth root can be added. The Dhātu-pāṭha reads *Vid* in the sense of *Cetanā, Ākhyāna,* and *Nivāsa, (Curādi, Seṭ)*—*Vedayati* or *Vedayate.* It means 'to make known, communicate, inform, apprise, tell or teach'. For instance, we have the following verse :

वेदार्थं स्वानवेदयत् । (*S. K.*)

Thus the Vedas are so called as all men or women know all true sciences in or through them, or as all true sciences exist in them, or as men become learned by studying them.[1]

The following explanation of the word Veda, which is given by orthodox people is also based upon these derivations :

(1) विद्यन्ते ज्ञायन्ते लभ्यन्ते वा एभिः धर्मादिपुरुषार्था इति वेदाः ।

(*Br. Prātiśākhya*)

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1. Cf. वेत्ति सर्वाणि शास्त्राणि गर्वस्तस्य न विद्यते ।
वित्त धर्मं सदा सद्भिः तेषु पूजां च विन्दति ॥ १ ॥
सत्तायां विद्यते ज्ञाने वेत्ति विन्ते विचारणे ।
विन्दति विन्दते प्राप्तौ श्यन्लुक्श्नम्शेष्विदं क्रमात् ॥ २ ॥

This stanza also describes different *Vikaraṇas,*

(2) इष्टप्राप्त्यनिष्टपरिहारयोरलौकिकमुपायं यो वेदयति स वेदः ।

(3) प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते ।
एतं विदन्ति वेदेन तस्मात् वेदस्य वेदता ।।

The word Veda or its root *Vid* has commonly been found in almost all languages of the Indo-European family. For instance, Latin has the word *Vidco*; A. S. *Witan*; Goth. *Vait*; and English *Wit*. The undermentioned English words have also their origin in the root *Vid* :

> "wit, wise, wisdom, witch, wizard, provide, vision, idea, visage, visor, revise, supervise, evidence, invidious, review, survey, view, device, visit, etc."

THE VEDA—THE WORD OF GOD

The Vedas are four in number : the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda*. The Āryas consider them to be the word of God. All Hindus are unanimous in regarding the Vedas as God-revealed. According to them God revealed His knowledge to mankind in the beginning of creation, in order to guide man in all matters, religious as well as secular, during his sojourn on earth. This position is quite understandable. God could not have, it is argued, waited for giving His dispensation to mankind several thousands of years after the appearance of man on this earth. Thus the claims made by the Jews, the Christians and the Muslims, that the Bible and the Quran were the words of God, cannot be sustained. Leaving aside other reasons, one main ground for the rejection of this claim is that the earlier societies could not have been deprived of the benefit of Divine Guidance at the beginning of the creation of mankind. Hence the revelation of the Vedas (Divine Knowledge) in the very beginning is quite reasonable. The reasonableness and the desirability of Divine Guidance have successfully and logically been established by Dayānanda in all his works. The interested reader is advised to read them with profit.

The authors of almost all the ancient Sanskrit works, available in more than 1000 texts even now, pay the highest homage to the Vedas. These religious and secular works in their turn have won the admiration of many Sanskrit scholars of the West. The authors of these works maintain the divine origin of the four Vedas.

Two kinds of evidence, internal and external, can be adduced to prove or disprove the proposition whether the Vedas are revealed.

INTERNAL EVIDENCE

Internal evidence, again, can be of two kinds : one referring to the claims preferred by the books themselves, the validity or the futility of their claims to be judged by the consistency or the inconsistency of what is urged; and the other, the quality of the stuff preserved. As regards the first, we have seen already that the Vedas do lay claims to the position of a revealed work and profess to have directly proceeded from divine source.

There are, according to the European scholars, traces in the Vedas of a belief, and data for the propounding of the theory, that all the Vedas did not come into existence at one and the same time, but even if there were such traces, they could not shake the position of the Vedas as revealed books. There are, so far as we can say, no contradictory statements in the Vedas, which must discredit even a secular book in the eyes of the critics. The following citations from the Vedas themselves clearly establish that the Vedas do profess the claim—

1. तस्माद् यज्ञात् सर्वहुतः ऋचः सामानि जज्ञिरे ।
   छन्दाँसि जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥

[From that adorable God, the *Rg-*, the *Sama-*, the *Chandas-* (i.e. the *Atharva*) and the *Yajurveda* were produced.]

(*RV*. X.90.13), (*YV*. XXXI.7)

2. यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन् ।
   सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ।
   स्कम्भं तं ब्रूहि कतमः स्विद्देवः सः ॥

[Who is that Great Being who revealed the *Rgveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*? He is the Supreme Spirit who has created the universe and sustains it.] (*AV* X.7.20)

Similarly we get the following verse which clearly supports this proposition—

3. कालादृचः समभवन् यजुः कालादजायत ।
   कालेऽयमङ्गिरो देवोऽथर्वा चाधि तिष्ठतः ॥ (*AV*. XIX.54.5)

Citations can be multiplied from the Vedas themselves.

As regards the quality of the teachings of the Vedas, we can simply say that the Vedas, inculcating the worship of one Holy, Just and Merciful

God, laying down a strict code of morality, and being scrupulously free from absurd theories and outrageous speculations, are the revelation of God, His word, His cherished message to His children below.

If revelation, in the sense in which it is taken by all believers in revelation, were a possibility, the Vedas will undoubtedly stand supreme and undisputably claim that high position. For God is just and perfect, and revelation is the one, the chief form in which He shows His mercy and love for mankind, it must have been given in the beginning and God should not have had any reason to alter His former decree or stand in need of a second, third and fourth revelation to perfect His first message, i.e. revelation. A faith in revelation compels one, by a logical necessity, to accept the Vedas as the real revelation, for the Vedas are the oldest books claiming to be the word of God. It must be a strange sort of love and mercy which should have kept mankind, in their infancy, without a guide, philosopher, and friend, when they required it most, and should have kept them waiting for thousands of years till some instructions were sent down to guide them in this strange land where they had fallen down from paradise.

Seers are not Authors :

The idea suggested by some critics that the Seers whose names appear in the Vedas, alongwith the metres &c., were the authors of the Vedas, will be critically examined later on at the proper place. It would suffice here to state that they were 'seers', not 'composers' of the stanzas. They simply saw or realised the sense of the Mantras. The following stanza clearly states this—

4. यज्ञेन वाचः पदवीयमायन्
तामन्वविन्दन् ऋषिषु प्रविष्टाम् ।
तामाभृत्या व्यदधुः पुरुत्रा
तां सप्तरेभा अभि सं नवन्ते ॥

[The wise discovered it (i.e, speech) placed in the (hearts of) the Seers.] (*RV.* X.71.3)

Here the last clause *Tam Sapta Rebha Abhi-Saṁnavante* deserves particular notice and it has been explained by H.H. Wilson as : "The previous words refer to the diffusion of learning ; those who have studied the Vedas have afterwards taught it to the others."

Again the phrase *Ṛṣiṣu Praviṣṭām* in this verse clearly establishes the fact that the 'speech', i.e. the Divine Speech, entered the hearts of the Seers (in the beginning of creation). This means the Seers (who are not composers) are the Divinely inspired people. For this reason they were called 'seers' and not the authors.

Yāska explains the word *Ṛṣi* as *Ṛṣiḥ Darśanāt*.

There are many more verses in the Vedas which, in no uncertain terms, declare the Vedas to have proceeded from God.

EXTERNAL EVIDENCE

The external evidence that the followers of the Vedas adduce in favour of their view is not of an historical nature, such as has been given by the defenders of the Bible, in their attempt to prove the Bible to be the word of God. Nor is it based upon the historical evidence of the other kind, such as given in favour of the Quran, for which a divine source is claimed on the ground that its apparent and ostensible author was quite unlettered and did not know B from a battle door, and consequently, the Quran, full of lofty teachings and couched in sublime language, could not but have proceeded from a divine source. No such evidence is possible for the Vedas and we think it better for the Vedas that they do not depend upon such evidence for the maintenance of their authority.

The external evidence which can be given in favour of the exalted position of the Vedas is of persons whose sincerity and scholarship the world has admitted, and whose flight of imagination the enlightened races of the world are struggling to follow. Considered from strictly logical point of view, the evidence of these men may not be conclusive and may not convince the logical sceptic. But the whole body of ancient writers of the sacred and secular literature of the Hindus, declaring with one voice the superhuman origin of the Vedas and bowing like one man before their authority, is a fact which possesses special significance for a Hindu.

It will require a whole volume to quote, in full, the evidence, the Seers of yore bore in favour of the Vedas. The following few representative citations from the massive Sanskrit literature will clearly bear powerful testimony to the undisputed authority of the Vedas and pay due homage to their divine sanctity—

The *Śatapatha Brāhmaṇa* says :

1. एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः ।

[O Maitreyī ! the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda* are (like) the breath of that Supreme Being.]
(*SB.* XIV.5.4.10)

2. अग्नेः ऋग्वेदो वायोर्यजुर्वेदः सूर्यात् सामवेदः ।

[The ṚV. from Agni, the YV. from Vāyu and the SV. from Sūrya were produced.] (*SB.* XI.5.8.3)

Similarly the *Aitareya Brāhmaṇa* says :

ऋग्वेद एवाग्नेरजायत यजुर्वेदो वायोः सामवेद आदित्यात् । (*AB.* XXV.7)

The author of the *Nirukta* says :

1. पुरुषविद्या नित्यत्वात् कर्मसम्पत्तिर्मन्त्रो वेदे ।

[The human knowledge is non-eternal. Hence the Mantras containing accomplishment of the actions are found in the Vedas.] (*N.* I.2)

2. नियतवाचोयुक्तयो नियतानुपूर्व्या भवन्ति । (*N.* I.16)

Pāṇini and Patañjali, the two great grammarians of India, also hold the view that the Vedas are not of human origin, while the Śākhās, e.g. *Kāṭhaka*, &c., have human authorship. The difference between the man-made and the God-revealed works is expressed by the following two aphorisms :

1. कृते ग्रन्थे । (*P.* IV.3.113)

2. तेन प्रोक्तम् । (*P.* IV.3.101)

Patañjali in his commentary of the above-quoted second aphorism says :

या त्वसौ वर्णानुपूर्वी साऽनित्या । तद् भेदाच्चैतत् भवति काठकं कालापकं मौदं पैप्पलादकमिति । (*P.* IV.3.101)

[The particular arrangement of words in (the man-made works e.g.) *Kāṭhaka*, &c , is non-eternal while the same is eternal in the Vedas which are the words of God.] (*P.* IV.3.101)

Again he says :

स्वरो नियत आम्नायेऽस्य वामशब्दस्य । वर्णानुपूर्वी खल्वाम्नाये नियतस्य वामशब्दस्य ।

[The *Svaras* (accents) and the particular arrangement of words in the Vedas are eternal, i.e. they are God-revealed.] (*MB.* V.2.53)

The *Taittirīya Brāhmaṇa* says :

1. प्रजापतिः सोमराजानमसृजत । तं त्रयो वेदा अन्वसृज्यन्त ।

[Prajāpati created king Soma and afterwards the triple Vedas were created.] (*TB.* III.10)

2. नावेदविन्मनुते तं बृहन्तम् ।

[He who does not know the Vedas, does not know Him who is Great.] (*TB.* XII.9)

The *Chāndogya Upaniṣad* asserts what has been said by the *Śatapatha* :

1. तासां तप्यमानानां रसान् प्रावृहत् । अग्नेः ऋचो वायोः यजूँषि सामान्यादित्यात् ।

[From them, so heated (i.e. inspired), He drew forth their essence, from Agni, Ṛcas ; from Vāyu, Yajus, and from Āditya, Sāma.]

2. The same sense has been conveyed by the *Śatapatha* :

तेभ्यस्तप्तेभ्यः त्रयो वेदा अजायन्त ।

[From these three (Seers) being heated (i.e. inspired by God) the three Vedas were produced.]

The *Bṛhadāraṇyaka Upaniṣad* states :

1. स तया वाचा तेनात्मना इदं सर्वमसृजत । यदिदं किञ्च ऋचो यजूँषि सामानि छन्दांसि ॥

[By that speech and that soul, He created all this, the *Ṛg.*, the *Yajur*, the *Sāmans* and the *Chandas* (*Atharvans*).]

2. अस्य महतो भूतस्य निःश्वसितमेतत् यद् ऋग्वेदः····· ।

[These RV. (etc.) are the breathings of the Mighty Lord.]

The Smṛtis (i.e. Law Books) also echo the same sentiment :

1. अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थं ऋग्यजुःसामलक्षणम् ॥

[The triple Veda, RV., YV. and SV., is eternal and the Lord revealed it through Agni, Vāyu and Ravi (i.e. the Seers).]

(*MS.* I.23)

Manu again says :

1. पितृदेवमनुष्याणां वेदः चक्षुः सनातनम् ।
   अशक्यं चाप्रमेयं च वेदशास्त्रमिति स्थितिः ॥

[The Veda is the eternal eye of the mankind and it is *Aśakya* (beyond human creation) and *Aprameya* (i.e. not easy to be understood).] (*Manu* XII.95)

3. वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
   आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥
   यः कश्चित् कस्यचिद् धर्मः मनुना परिकीर्त्तितः ।
   सः सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥
   सर्वं तु समवेक्ष्यैतत् निखिलं ज्ञानचक्षुषा ।
   श्रुतिप्रामाण्यतो विद्वान् स्वधर्मे निवशेत वै ॥

[Dharma rests on the whole Veda ; ..... Manu states that all Dharma which has been propounded by him is contained in the Veda, the whole of which is true knowledge. A man should determine his Dharma by the authority of the Veda.]

4. चातुर्वर्ण्यं त्रयो लोकाः चत्वारश्चाश्रमाः पृथक् ।
   भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिद्धयति ॥ (XII.97)

5. सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
   सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ (XII.150)

The poet philosopher Vyāsa repeats this idea in the Śāntiparva of his *Mahābharata* :

अनादिनिधना नित्या वागुत्सृष्टा स्वयम्भुवा ।
आदौ वेदमयी दिव्या यतः सर्वाः प्रवृत्तयः ॥

[The Self-born God revealed the Divine Speech in the form of the Veda which has no beginning and end and is hence eternal.] (232.34)

The authors of the Darśanas, rigorous logicians as they were, humbly acknowledged the infallibility of the Vedas.

Kaṇāda, the author of the Vaiśeṣika system of Philosophy, says :

तद्वचनात् आम्नायस्य प्रामाण्यम् ।

[The Vedas being His words are authoritative.]

In this aphorism the word *Tat* (i.e. that) refers to God. It is clearly stated by all commentators. For instance, Śaṅkara Miśra writes on this word :

तद्वचनात्-तेनेश्वरेण प्रणयनात् ; आम्नायस्य-वेदस्य, प्रामाण्यम् ॥ (I. 1.3)

Udayana also corroborates it in his *Kiraṇavalī Prakāśa* :

तेनेश्वरेण वचनात् प्रणयनात् आम्नायस्य प्रामाण्यम् ॥

In the same way Gautama, the author of the Nyāya System of Philosophy, recognises the Vedas to be authoritative in the following aphorisms :

1. मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् ।
2. अतिप्रामाण्याच्च ।

Vātsyāyana, the commentator of the above book, explains this aphorism :

य एवाप्ता वेदार्थानां द्रष्टारः प्रवक्तारश्च त एवायुर्वेदप्रभृतीनाम् ॥

(*NB.* II.1.67)

Kapila, the author of Sāṅkhya system of Philosophy, admits the Vedas to be the word of God :

1. अपौरुषेयत्वं तत्कर्तुः पुरुषस्याभावात् ।

[The Vedas are not human creation. No man is their author.] (V. 46)

2. निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम् ।

[The Vedas are authoritative by themselves as they have been revealed by His own power.] (V. 51)

The same notion has been repeated in the Mīmāṁsā Bhâṣya by Kumārila :

कर्तुः स्मरणाभावात् अपौरुषेया वेदा इति । (*Tantra Vartika*)

The Mīmāṁsā confirms this view :

वेदस्य च धर्मे प्रामाण्यम् ।

[The Veda is authority in the matter of Dharma.]

Patañjali's view in the *Yoga Darśana* is :

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।

[Verily he is the teacher of the ancients as He is not bound by time.]

Vācaspati Miśra corroborates this view :

तथा चाभ्युदयनिःश्रेयसोपदेशपरोऽपि वेदराशिः ईश्वरप्रणीतः ।

Vyāsa, the author of the Vedānta, openly declares :

शास्त्रयोनित्वात् ।

[The Supreme Being is the origin of the Vedas.] (I. 1.3)

The great Śaṅkara comments upon it :

न हीदृशस्य शास्त्रस्य ऋग्वेदादिलक्षणस्य सर्वज्ञगुणान्वितस्य सर्वज्ञादन्यतः सम्भवोऽस्ति । (*VB.* I.1.3)

अतएव नित्यत्वम् ।

[Hence the Veda is eternal.] (*VD.* I.3.29)

The following aphorisms from the Mīmāṁsā fully discuss this topic and decide finally that the Vedas are superhuman :

नित्यस्तु स्याद्दर्शनस्य परार्थत्वात् । (I. 1.18)

वेदांश्चके सन्निकर्षं पुरुषाख्या । (I. 1.27)

उक्तन्तु शब्दपूर्वत्वम् । (I. 1.29)

आख्या प्रवचनात् । (I. 1.30)

Kumārila sums up his comments upon the last noted aphorism as :

सर्वो हि यथैव गुरुणाधीतं तथैवाधिजिगांसते । न पुनः स्वातन्त्र्येण कश्चिदपि प्रथमोऽध्येता वेदानामस्ति, यः कर्त्ता स्यात् । तस्मात् कर्तुः स्मरणाभावात् अपौरुषेया वेदा इति भावः । एवं च पूर्वमेव वेदापौरुषेयत्वस्य सिद्धत्वात् तद्विषये पुनः प्रयत्नो न करणीयः ।

In the Bhāṣya of *Śaṅkhyāyana Śrauta Sūtra* we find :

कथं वेदस्य प्रामाण्यम् ? अपौरुषेयत्वात् ।

The Purāṇas are generally discarded as full of absurdities but to us they do not seem to form an exception to the rule : there is the soul of good in every thing. They are at this day the source of inspiration to thousands of Hindus who have never read or heard a line from the Vedas. The evidence of the Purāṇas, therefore, is not without its value in admitting and proclaiming the divine origin of the Vedas, more so, because the Purāṇas are believed to be responsible for having displaced the Vedas.

The *Viṣṇu Purāṇa* says :

गायत्रं च ऋचश्चैव बृहत्साम रथन्तरम् ।
अग्निष्टोमश्च यज्ञानां निर्ममे प्रथमात् मुखात् ।

[From His Eastern mouth Brahmā[1] formed the *Gāyatra*, the *Ṛcas*, *Trivṛtsāma*, *Rathantara* &c., and *Yajur* &c., from His Southern mouth and so on.]

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1. Brahmā here means God to whom all the four directions are known and visible. Hence He is called four-faced or multi-faced (*RV*. X.81.3). The Creator as pervader of the Universe is known as *Hiraṇyagarbha*, *Parameṣṭhin* or *Brahmā* as He encompasses the whole material world. His four faces metaphorically represent His Omnipresence and Omniscience.

It is also popularly understood that Brahmā sprang up from the navel of Viṣṇu and Viṣṇu is regarded to be reclining under waters with his consort Lakṣmī. The Purāṇas took this metaphor and personification

(Contd.)

The *Bhagavata Purāṇa* observes :

कदाचिद् ध्यायत: स्रष्टु: वेदा: आशंस् चतुर्मुखात् ।

[Once, the Vedas sprang from the four-faced Creator, as he meditated.]

Similarly, Skanda Svāmī, Durga, Bhartṛhari, Udayana, Vācaspati, Vijñana Bhikṣu and all other scholars share this view.

Our aim to present and quote all the representative authors of Sanskrit literature is to show to the reader that the Veda commanded the highest position in the world literature because of its being the word of God.

THE GREATNESS OF THE VEDA

If what has been said above is not strong and sufficient enough to satisfy a non-believer, regarding the essentiality and possibility of revelation and also the revealed character of the Vedas, it must have at least made it amply evident that the Vedas occupy the highest position in the sacred literature of the Hindus and have for thousands of years past been their infallible guide in all the matters, religious as well as secular. We finish this topic by again citing a few lines from the law books :

1. वेदो वृक्ष: तस्य मूलं प्रणव: । (बौधायन धर्मसूत्र)
2. वेद एव द्विजातीनां नि:श्रेयसकर: पर: । (याज्ञवल्क्य)
3. सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
   सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ।। (मनु०)
4. नास्ति वेदात् परं शास्त्रं नास्ति मातु: समो गुरु: । (अत्रि)

(Contd. from page xxvii)

too far in the domain of religion, but a peep into the Vedas will clearly show that it is nothing but a partial statement of the theory of creation mentioned in the Vedas. "Viṣṇu resting under the water with Lakṣmī" simply means the All-pervading Lord with His all-powerful dignity, controlling the entire matter in fluid condition. "Brahmā sprang forth from the navel" only indicates that Viṣṇu came to be called *Hiraṇyagarbha*.

It will now appear that the theory of Brahmā's authorship of the Vedas does not clash with the views of other sages, including Dayānanda, as it simply implies the divine authorship of the Veda.

EUROPEAN SCHOLARS' VIEW

It would be unwise for us to finish the topic without mentioning here the school of thought of the non-orthodox scholars.

Here, however, in the beginning it must be stated that when we call the four Vedas four books, we must not understand the statement literally. If a book means a work written by one man, implying unity of time and ideas, well, the Vedas are far from being books. They are rather compilations, composed of several books which can be individually distinguished from each other. The form in which the Saṁhitā of the *Ṛgveda* has come down to us clearly shows that the different hymns were composed long before they were brought together and systematically arranged. That the different portions of the Saṁhitā represent chronologically different stages, follows from various indications of language, vocabulary, style, grammar, metre and lastly ideas. As in the Hebrew book of Psalms, so also here, songs which had been composed at widely separated periods of times were united at some time in a collection, and ascribed to (some) famous personages of prehistoric times, preferably to the earliest ancestors of those families in which the songs in question were handed down. The names of the singers or Seers (i.e. prophets) who, as the Indians say, 'visioned these hymns' are mentioned, partly in the Brāhmaṇas, partly in separate lists of authors (i.e. *Anukramaṇīs*) connected with the Vedāṅga literature.

Thus we see that the above discussed view of the orthodox people, which has a long and continuous stream of tradition behind it, is not shared by the European scholarship. The tradition has its own beauty and charm while the modern thought weighs every thing in its own way.

CHAPTER V

THE DIVISION OF THE VEDAS

INTERNAL EVIDENCE

Dayānanda, like all other ancient scholars, says that the Vedas are four in number : the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda*. According to him this four-fold division is eternal and not man-made. *Jñāna*, *Karma*, *Upāsanā*, and *Vijñāna* are the distinct subjects of these four Vedas respectively. The following are the etymological explanations of the titles of the Vedas :

1. ऋचन्ति-स्तुवन्ति, पदार्थानां गुणकर्मस्वभावान् अनया सा ऋक् ।
2. यजन्ति येन (मनुष्या ईश्वरं धार्मिकान् विदुषश्च) पूजयन्ति, शिल्पविज्ञानसंगतिकरणं च कुर्वन्ति तत् यजुः ।
3. स्यति कर्माणि इति साम ।
4. थर्तिः चरतिकर्मा तत्प्रतिषेधः । (*N.* XI. 18) and also चर्संशये (चुरादि) संशयराहित्यं सम्पाद्यते येन सोऽथर्ववेदः ।

We have given these explanations to include the four main types of subject-matter given by Dayānanda pertaining to each Veda :

> *Vijñāna* (i.e. realisation of knowledge), *Karma* (i.e. action), *Upāsanā* (i.e. communion with God) and *Jñāna* (i.e. absolute knowledge).

That is to say, the *Ṛgveda* deals with *Vijñāna*, the *Yajurveda* with religious activities, the *Sāmaveda* with worship and the *Atharvaveda* with all types of specific sciences.

Many scholars like Durga, Bhaṭṭa Bhāskara and Mahīdhara are of the opinion that originally there was one Veda—undivided—which was produced by Brahmā in the beginning. Later on in the Dvāpara (Silver) age the same one Veda was split into four parts by the great sage Vyāsa. It is strange to note that for this they have not adduced any authority.

This assertion is wholly wrong as we have already cited some verses from the Vedas themselves which enumerated separately four Vedas :

1. तस्मात् यज्ञात् सर्वहुत: ऋच: सामानि जज्ञिरे ।
   छन्दाँसि जज्ञिरे तस्मात् यजुस्तस्मादजायत ।। (*RV.* X.90.9)
   (*YV.* XXXI.7)

2. यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन् ।
   सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम् ।। (*AV.* X.7.20)

Similarly in *Atharvaveda* (IV.35.6 and XIX.9.12) we come across the word *Vedaḥ* in plural number which clearly implies that the Vedas were four in number even in the beginning. The above-cited verses clearly mention the four names of the Vedas separately.

EXTERNAL EVIDENCE

Again the following quotations expressly mention the Vedas separately :

1. एष वा अरे अस्य महतो भूतस्य नि:श्वसितमेतद् यद् ऋग्वेदो यजुर्वेद: सामवेदोथर्वाङ्गिरस: ।। (*SB.* XIV.5.4.10)
2. Also in *Gopatha* (I. 3.1) the names of the four Vedas occur alongwith the phrase *Sarvān ca Vedān* (i.e. all the Vedas).
3. यदेनमग्नि: शंसन्ति यजुभि: यजन्ति सामभि: स्तुवन्ति । (*N.* XIII.7)
4. ऋग्भि: शंसन्ति यजुर्भि: यजन्ति सामभि: स्तुवन्ति अथर्वभि: जपन्ति ।
   (*Kāṭhaka Saṁ.* XXX.7)
5. तत्रापरा ऋग्वेदो यजुर्वेद: सामवेदोऽथर्ववेद: शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषम् । (*MU.* I.I.5)
6. The above-cited verses from Manu I.23, and others.
7. चत्वारो वेदा: साङ्गा: सरहस्या ..... एकशतमध्वर्युशाखा: सहस्रवर्त्मा सामवेद: एकविंशतिधा वाहवृचं नवधाथर्वणो वेद: । (*Mahābhāṣya*)
8. नानृग्वेदविनीतस्य नायजुर्वेदधारिण: ।
   नासामवेदविदुष: शक्यमेवं प्रभाषितुम् ।। (*Rāmāyaṇa* IV.3.28)

When we find that all these works, which are sufficiently earlier than Vyāsa, declare openly the existence of four Vedas separately and also when the Vedas themselves proclaim that the Vedas are four in number, the

contention of Durga and Mahīdhara that the original one Veda was divided into four by Vyāsa cannot be accepted. It is also evident from this statement of Durga and Mahīdhara that they were quite ignorant of a popular conception about the Veda. This ignorance is the cause of their wrong intrepretation of the Vedas.

There are a few European scholars who maintain that the number of the Vedas is limited to three only. The original cause of this illusion, however, lies with the Hindus themselves, though they are not to blame, if others will not or cannot rightly understand them.

The mistake has evidently been caused by a misunderstanding of Manu and other seers of yore :

1. अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्धयर्थं ऋग्यजुःसामलक्षणम् ॥

[From Agni, Vāyu and Ravi (Sun) He drew forth for the accomplishment of sacrifice, the eternal triple Veda distinguished as *Ṛk*, *Yajuś*, and *Sāman*. (Muir)] (*M.* I.23)

2. त्रयी वा विद्या ऋचो यजूंषि सामानि । (*SB.* IV.6.7.1)

3. स एतां त्रयीं विद्यामभ्यतपत् । (*CHU*)

We have, by numerous citations, already proved beyond doubt that the Vedas were four in the beginning also. But the European scholars could not rightly understand the word *Trayī* (triple) in these quotations. Manu, as well as other authorities, do not mean to limit the number of the Vedas to three, but simply speak of the three-fold science embodied in them. For instance, the *SB* (IV.6.7.1) cited above in part (1) and also the *Chāndogya Upaniṣad* in part (3) above clearly mention that the names *Ṛk*, *Yajur* and *Sāma* here mean three sciences and not the names of the Vedas. The Mīmāṁsā again confirms this interpretation in the following :

तेषामृग् यत्रार्थवशेन पाद-व्यवस्था । (II.1.65)

गीतिषु सामाख्या । (II.1.66)

शेषे यजुः शब्दः । (II.1.67)

Thus this triple division is based on the three sciences dealt with in the four Vedas. Not to speak of all the Hindu scholars supporting this view, it is strongly confirmed by Prof. H. Kern, who says :

> "When the Hindus speak of the three Vedas, they mean that there is a triple Veda consisting (1) of recited verses (Rich),

(2) of verses, sung (Sāman), and (3) of formulas in prose (Yajuṣ) ; all these words being comprehended under the name of 'Mantras'. Altogether independent of the three sorts of Mantras is the number of collections of them. *Though there were a hundred collections of Mantras, the Veda is, and remains, threefold*.....It does not need to be proved that we must know that principle on which any distribution proceeds before we can deduce any conclusion from numbers."

Thus it is consequently nothing but short-sightedness to limit the number of the Vedic collections to three. The *Atharvaveda* is as much a Veda as any of the other three. Its subject-matter is identical with and considerably similar to the *Ṛgveda*. We have cited the above internal and external evidence to show that the *Atharvaveda* equally and rightly claims the same position as the other three Vedas.

CHAPTER VI

DEFINITION OF THE VEDAS

SĀYAṆA'S FAULTY VIEW

The great commentator of the Vedas—Sāyaṇa—who lived and wrote at a time when the sun of the Vedic traditions had long set, defines the Veda as मन्त्रब्राह्मणात्मकः शब्दराशिर्वेदः, and then he adds that निर्दोषं लक्षणम्, i.e., the definition of the Veda as the sum of Mantras and Brāhmaṇas is a faultless one. Then he refers to the *Yajña Paribhaṣā* of Āpastamba, where the "name of the Veda is given to the Mantras and Brāhmaṇas." But this definition of the Veda given by Sāyaṇa is ridiculous as he could not discriminate between the Mantra portion and the Brāhmaṇa portion. This fact he himself has admitted.

Sāyaṇa's definition is based on the following statement of Kātyāyana :

मन्त्रब्राह्मणयोः वेदनामधेयम् ।

DAYĀNANDA'S VIEW

But Dayānanda was the first among the modern scholars to explode this view and to demonstrate that the Saṁhitās only formed the Vedas and they alone were to be regarded as eternal, and infallible, as Vedas in fact. The Brāhmaṇas and Upaniṣads themselves profess to be mere parasites of the Vedas and devote themselves respectively to the elucidation of the ritualistic and the philosophical portions of the Vedas. No Saṁhitā, on the other hand, professes to hang upon any other Saṁhitā as its parasite and devote itself to explain any portion of the others. Hence, Dayānanda says :

न ब्राह्मणानां वेदसंज्ञा भवितुमर्हति । कुतः ? पुराणेतिहाससंज्ञकत्वात् वेदव्याख्यानात् ऋषिभिरुक्तत्वात् अनीश्वरोक्तत्वात् कात्यायनमिन्नैः ऋषिभिः वेदसंज्ञाया अस्वीकृतत्वात् मनुष्यबुद्धिरचितत्वाच्चेति ।

[The Brāhmaṇas do not deserve to be called by the name of the Veda because they have been given the names of the Purāṇa and Itihāsa ; they are elucidations of the Vedas and are not the words of God but merely the works of the seers and the products of human intellect ; also because all sages other than Kātyāyana have refused to call them by the name of Veda.]

DIFFERENCE BETWEEN SAṀHITĀS AND BRĀHMAṆAS

This is quite true that there are no stories in the Vedas. The Brāhmaṇas do contain narratives of human beings, while the Vedas are free from stories and tales :

1. देवासुराः संयत्ता आसन् ।
2. सदेव सौम्य इदमग्र आसीत् । (*CHU*)

It must be pointed out here that some scholars have tried to deduce some historical detail from the Saṁhitās but no story, beginning with "There was etc." and "There lived once, etc.", such as are of common occurrence in the Brāhmaṇas and Upaniṣads, has been found in the Vedas (Saṁhitās) even by the Europeans, who always smell out history in every nook and corner of a literature.

Tradition plays a great part in clearing up matters such as we are now discussing and all the evidence derived from this source is in favour of the view that the Saṁhitās only form the Vedas proper. Patañjali, the great grammarian, always quotes from the Saṁhitās to illustrate the special rules applicable to Vedic Sanskrit without quoting a single line or phrase from the Upaniṣads or Brāhmaṇas ; his non-Vedic illustrations include passages from both the Brāhmaṇas and the Upaniṣads :

केषां शब्दानाम् । लौकिकानां वैदिकानाम् च । तत्र लौकिकास्तावत् गौरश्वः पुरुषो हस्ती शकुनिर्मृगो ब्राह्मण इति । वैदिकाः खल्वपि । शन्नोदेवीरभिष्टये । इषेत्वोर्जेत्वा । अग्निमीडे पुरोहितम् । अग्न आयाहि वीतये । इति । (*MB*)

Moreover, the Brāhmaṇas are the explanatory books on the Vedas. Here the Vedic stanzas are repeated and explained later on. Hence the Brāhmaṇas are the glosses on the Vedas. How can commentary be given

the same position as the original one ! For instance, while explaining the *Yajurveda* verse *tryāyuṣam*, etc. (III.62), the *Śatapatha* says :

1. अत्र वै चक्षु: जमदग्नि: ऋषि: । यदनेन जगत् पश्यति, अथो मनुते । तस्मात् चक्षु: जमदग्नि: ऋषि: । (*SB.* VIII.1) कश्यपो वै कूर्म: । प्राणो वै कूर्म: । (*SB.* VII.5)
2. इषेत्वोर्जेत्वा इति । वृष्टयै तदाह । यदाह इषेत्वोर्जेति । यो वृष्टात् अर्वाग् रसो जायते तस्मै तदाह, सविता वै देवानां प्रसविता । सवितृ-प्रसूता: । (*SB.* I.7)

Here we clearly find that the Vedic stanzas are being explained. Thus the Brāhmaṇas are merely a commentary on the Veda.

The very title of these books, i.e. Brāhmaṇa, indicates that these works are not the Vedas. Brahma means here Veda and their explanatory books are called Brāhmaṇas. The following instances may again prove it :

(a) The first verse of the *Yajurveda* is explained in the *Śatapatha Brāhmaṇa* (I.7.1).

(b) The *Ṛgveda* verse (I.24.3) has been explained in the *Aitareya Brāhmaṇa* (I.16).

(c) The first verse of the *Sāmaveda* is explained in *Tāṇḍya Brāhmaṇa* (XI.2.3).

Moreover, the four Vedas are the revealed books ; they are words of God ; but the Brāhmaṇas are human creation and were composed by sages.

As the Brāhmaṇas are man-made works, they contain criticism of other similar works. Sometimes they contain statements contradictory to each other. It clearly shows that they cannot be given the title of the Veda.

The accent plays essential part in the language of the Vedas while the same is lacking in the Brāhmaṇas.

The author of the *Mahābhāṣya* clearly declares that the Brāhmaṇa works were composed by the Brāhmaṇa seers who understood the four Vedas for the elucidation of the original text :

चतुर्वेदविद्भि: ब्राह्मणै: महर्षिभि: ब्राह्मणै: प्रोक्तानि यानि वेदव्याख्यानानि तानि ब्राह्मणानि । (V.I.1)

Kātyāyana, on whose authority Sāyaṇa includes the Brāhmaṇas in the Vedas, clearly distinguishes between the two in the following verse :

ओंकारो वेदेषु (I.18) अथकारं भाष्येषु (I.19)।

In these quotations Kātyāyana himself creates distinction between the Veda and the Brāhmaṇa which he calls as Bhāṣya.

The evidence of Yāska, the author of the *Nirukta*, goes to establish the fact that the Brāhmaṇas are beyond the scope of the word Veda. He always quotes from the Vedas as *nigama* and the Brāhmaṇas are quoted separately as 'Brāhmaṇa' :

इत्यपि निगमो भवति। (V.3.3-4, 5.4, 8.9)

इति ब्राह्मणम्। (VII.12, XIII.10)

Yāska often disregards or shows a bit of contempt to Brāhmaṇas, but he has reverence for the Vedas always :

बहुभक्तिवादीनि हि ब्राह्मणानि भवन्ति। (*N*. VII.24)

He again quotes self-contradictory statement from the Brāhmaṇas, to which no stress or importance is to be attached. He says :

पृथिवी वैश्वानरः संवत्सरो वैश्वानरः ब्राह्मणो वैश्वानरः इति ॥ (*N*. VII.24)

The following quotation from Yāska states in clear terms that only the Mantras were revealed, and the tradition of oral transmission refers only to them :

साक्षात्कृतधर्माणः ऋषयो बभूवुः। तेऽवरेभ्यः असाक्षात्कृतधर्मभ्यः उपदेशेन मन्त्रान् सम्प्रादुः। (*N* I.20)

According to him, the Brāhmaṇas repeat what has already been ordained by the Mantras for the fuller explanation :

यथो एतत् ब्राह्मणेन रूपसम्पन्ना विधीयन्ते।
इत्युदितानुवादः स भवति ॥ (*N*. I.16)

The Brāhmaṇas are, therefore, *uditānuvāda* (i.e. repetition of what has already been ordained) and cannot claim the position of the original Veda.

Jaimini, the author of *Mīmaṁsā*, confirms this view by saying :

तच्चोदकेषु मन्त्राख्या । (XXXII)

शेषे ब्राह्मणशब्दः । (3.1.2)

अनाम्नातेषु अमन्त्रत्वम् । (3.1.3)

In *Gopatha Brāhmaṇa* itself the Brāhmaṇas are separately stated from the Vedas :

इमे सर्वेवेदाः सब्राह्मणाः ।

Pāṇini, the great grammarian, has treated the Vedas and the Brāhmaṇas as different from each other in the following aphorisms :

द्वितीया ब्राह्मणे । (*P.* II.3.60)

चतुर्थ्यर्थे बहुलं छन्दसि । (*P.* II.3.62)

पुराणप्रोक्तेषु ब्राह्मणकल्पेषु । (*P.* IV.3.105)

The last aphorism quoted above shows that the Brāhmaṇas and Kalpas which are the works of the ancient sages, Brahmā, etc., are Vedic glosses only. And for this reason they have been given the names of Purāṇa (and Itihāsa). If in these aphorisms the intention had been to call the Chandas and the Brāhmaṇas by the name Veda, the use of the word *chandas* in the above-mentioned aphorism would be meaningless, because the term Brāhmaṇa (which in that case would include the term *chandas*) had been already used in the first aphorism cited above. Thus it is clear that Pāṇini does not give the name of the Veda to Brāhmaṇas.

Moreover, the Brāhmaṇas and Upanisads are full of quotations from the Saṁhitās, the latter, though quoting from one another, do not quote a single line from the former.

In the light of this overwhelming evidence nothing but over-adultation and misdirected sense of reverence can lead one to place any other work on the same level as the Vedas. If the Vedas are looked upon as the revelation, it is a positive insult to them to give to any human book, however sublime and excellent, the same reverence as to them.

And none of the ancient masters has gone so far off, except Kātyāyana, whose position must be accounted for by his excessive reverence for all that facilitated the study of the Vedas.

CHAPTER VII

VEDAS INTERPRETED : A CRITICAL SURVEY

नावेदविन्मनुते तं बृहन्तम् । (*TB.* III.12.9)

[He, who does not know the Vedas, does not know him, who is great.]

Before we proceed to appreciate and form an estimate of the value of Dayānanda's interpretation of the Vedas, it would be quite logical to furnish an account of all efforts, made so far right from the Vedic period down to the age of Dayānanda in the sphere of understanding the Vedic texts. It will give us an opportunity to comprehend and critically examine the various types of interpretations offered by different translators at different times and under different circumstances.

INSPIRED SAGES

In the beginning, there were inspired sages who understood the Vedas, without being explained to them by any teacher or preceptor. They understood the purport of the Mantras without anybody's help, as the Vedas were revealed to them. We have already dealt, at greater length, this topic. Thus, there was no need of any gloss or exegesis during this period for them. Well-deserved homage is paid by Mr. R. T. H. Griffith to the Brahmins who committed the Vedas to memory and thus preserved them in their pristine purity.

Mr. Griffith says :

> "These four Vedas are considered to be of divine origin and to have existed from all eternity. The Ṛṣis, or the great poets to whom the hymns are ascribed, were merely inspired seers who saw or received them by sight and directly from the Supreme Creator. In accordance with this belief these sacred books have been preserved and handed with the most reverential care from generation to generation."
>
> (Translation of the *Ṛgveda*, Introduction)

From this it is clear that in the beginning there was no necessity of any gloss and exegesis for the understanding of the Vedas. The seers

understood them by insight. This fact has been clearly brought forth in his work, *Nirukta*, by Yāska in unambiguous terms :

साक्षात्कृतधर्माण ऋषयो बभूवु: । तेऽवरेभ्यो असाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान् सम्प्रादु: । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषु: वेदं च वेदाङ्गानि च । (*N.* I.20)

Here it is definitely stated that Dharma (the Vedas) revealed itself to the seers. They handed it down by oral tradition (*upadeśa*) to their descendants to whom Dharma (the Veda) did not manifest itself. The others who declined (in understanding the Veda) by oral transmission compiled this book (the *Nighaṇṭu*) and the other Vedāṅgas for fuller understanding.

From this evidence we know that in the Saṁhitā-period, the purport of the Vedas was not obscure or difficult for the people to comprehend because the Vedas were revealed to them or taught to them (the younger generation) by those who knew them by insight. It is also a reason that the Vedic terminology was popularly known at that time. The spoken language at that time was not much distinct from the Vedic tongue.

During the course of time, gradually the later generations began to decline in intellect. I feel at this stage the internal comparative method was followed by them, where the words or context were not very clear. For instance, the word 'Aditi' has been used to denote a number of meanings in the Vedas. The confusion in such cases was natural. But if we refer rightly to Vedic text, we can easily come across such verses where various significances of this word are hinted upon :

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्र: ।
विश्वेदेवा अदिति: पञ्चजना अदितिर्जातमदितिर्जनित्वम् ॥
(*RV.* I.6.16.5)

Here we get the various meanings of the word 'Aditi'.

It is beyond doubt that the Vedas themselves explain many controversial points. Does the worshipper invoke God or various elements of nature ? To this query, the Veda replies :

तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमा: ।
तदेव शुक्रं तद् ब्रह्म ता आप: स प्रजापति: ॥

[Even He is Agni, He is Āditya, He is Vāyu, He is Candramas ; He is Śukra, He is Brahma, He is Āpa, He is Prajāpati.] (*YV.* XXX.1)

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णोगरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

[They call Him Indra, Mitra, Varuṇa, Agni and He is beautifully-winged Garutmān (Sun). He is One. Sages call Him by many names, viz. Agni, Yama, Mātariśvān.]

Such verses are really internal interpretations of the Vedic texts and should be taken even now as the key to the interpretation of all apparently polytheistic expressions in the Vedas.

It served really as a keynote for interpreting the Vedas for Dayānanda, according to whom there is only one Supreme Being described in the Vedas and Agni, Indra, etc., are merely His different names expressing different qualities of the Supreme Lord.

PADA TEXTS

The creation of the Pada texts had twofold purpose first the preservation of the sanctity of Vedic text, and secondly to make the Vedic text clear and lucid by expounding the compounds, or by showing the position of accent on individual words and by inserting *avagraha* in the joint words. Prof. A. A. Macdonell maintains that the ancient sages adopted steps for preserving the Vedic texts with the faithfulness unique in history. Briefly stated, those steps were : (1) analysis of the whole text into words called Pada-pāṭha ; (2) Krama-pāṭha, i.e. reading every word twice, connected with both the preceding word and the word that follows ; (3) the woven text or Jaṭā-paṭha stating each of the combinations three times, the second time in reverse order ; and (4) the climax of this precaution was reached in what was called Ghana-pātha in which the order of words is *ab, ba, abe, eba, abe ; be, cb, bed*, etc.

All these varieties of texts were learnt by heart and thus they preserved the sacred texts and helped to a great extent in understanding the exact significance of the text. The advantage of the Pada text in the sphere of the better understanding of the Vedic text has been accepted by Yāska in the following quotation :

अवसायपद्वते रुद्र मृळ । इति ।
अवतेर्गत्यर्थस्यासौ नामकरणः । तस्मान्नावगृह्णन्ति ।
अवसायाश्वान् । इति ।
स्यतिरुपसृषो विमोचने । तस्मादवगृह्णन्ति ॥ (*N.* I.17)

Explaining the last sentence here Durga adds—

इति पदकारा इति शेषः ।

These authors of the Pada texts were quite familiar with all etymological principles and grammatical formations ; because a layman who is a stranger to grammatical principles (even in the absence of grammatical works) cannot expound the compounds and disjoin words. It was the first attempt towards the understanding of the Veda Mantras. The authors of the Pada texts did not feel any necessity of writing a regular and running commentary on the Vedas. This fact shows that people at that time were not very much far off from the sages to whom Dharma manifested itsef (*sākṣat-kṛt-dharmāṇaḥ*).

THE ŚĀKHĀS (RECENSIONS)

It is quite well known that the 1,127 recensions of the Vedas are the Vedic exegesis. These recensions explain away the obscure words of the Vedas by substituting simpler words in different recensions differently. For instance, सचिविदं सखायम् । (*RV.* X.71.6) has been modified as सखिविदं सखायम् in the *Taittirīya Āraṇyaka* (I. 3). भ्रातृव्यस्य वधाय (*YV.* I.18) has been simplified in the Kāṇva recension as द्विषतो वधाय (I. 6.2.3). This shows that recensions contain simplified texts of the original Veda.

Instances can be multiplied. But it is certain that the recensions are helpful only to a little extent. The study of various recensions of the Vedic texts involves very hard labour, resulting in scanty utility. But the explanatory aspect of these recensions has been admitted by Veṅkaṭa Mâdhava in the *Ṛgbhāṣya Anukramaṇī* :

अध्यवस्यन्ति मन्त्रार्थान् एवं मन्त्रान्तरैरपि ।
शाखास्वन्यासु पठितैः विस्पष्टार्थैः मनीषिणः ॥ (P. 77)

THE BRĀHMAṆA WORKS

The word Brāhmaṇa means first a single explanation given by a priest or a doctor of the science of Sacrifice upon any point of the ritual ; secondly it means a collection of such utterances and discussions in book form.

If we go over to the Brāhmaṇas and bring together all those passages which contain explanations of Saṁhitā texts or derivations of words, we shall have before us a large mass of material, which will prove to be an important contribution to the Vedic interpretation. Even to critical European scholars, such explanatory references found in the Brāhmaṇas have proved of much use to determine the meanings of words which are otherwise ambiguous or unintelligible.

The fact deserves notice that wherever we come across explanations of words and the Vedic verses, we find them invariably based on etymological meanings. Sometimes, no doubt, narratives of human beings and other legends are quoted here and there, but they are very few. Thousands of Vedic words have been critically examined and etymologically explained.

We must learn one thing from the explanations of the Vedic words given in the Brāhmaṇas that the Vedic words possess general sense and are not conventional or *rūḍhis*. This topic we shall deal at a proper place later on. Here it is sufficient to state that all the Vedic words according to the Brāhmaṇas denote general sense and not particular, i.e., they indicate only derivative significance. For instance, while explaining the following stanza from the *Yajurveda* :

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् । (III. 62)

the *Śatapatha* says :

चक्षुर्वैजमदग्निः ऋषिः । यदनेन जगत् पश्यति । अथो मनुते । तस्माच्चक्षुः जमदग्निः । (*SB.* VIII.1)

कश्यपो वै कूर्मः । प्राणो वै कूर्मः । (*SB.* VII.5)

Again the first verse of the *Yajurveda* इषे त्वोर्जे etc., has been explained as :

इषे त्वोर्जेति—वृष्टयै तदाह । यदाह इषे त्वेति ऊर्जे त्वेति । यो वृष्टावूर्ग्सो जायते तस्मै तदाह । सविता वै देवानां प्रसविता । सवित्-प्रसूताः । (*SB.* I.7)

Sometimes Brāhmaṇas explain obscure words by offering simpler synonyms :

ब्रह्म वै ब्राह्मणः । क्षत्रं राजन्यः । (*SB.* XIII.1)

राष्ट्रं वा अश्वमेधः । (*SB.*)

Similarly Vedic metaphors have also been explained frequently :

प्रजापतिः वै स्वां दुहितरमभ्यध्यायत्, दिवमित्यन्य आहुः । उषसमित्यन्ये । तामृश्यो भूत्वा रोहितं भूतामभ्यैत् । तस्य यद् रेतसः प्रथममुदीष्यत् तदसावादित्योऽभवत् । (*AB.* III.33.34)

प्रजापतिः वै सुपर्णो गरुत्मानेष सविता । (*SB.* X.2)

Yāska, the author of the *Nirukta*, frequently quotes passages from the Brāhmaṇas in support of his own etymological explanations of the Vedic words.

Here we must understand that the Brāhmaṇa works are not regular commentaries on the Vedas. The main theme of these voluminous books is the Sacrifice (*yajña*) from which all discussions start and on which every thing hinges.

PRĀTIŚĀKHYAS AND ANUKRAMAṆIS

The *Prātiśākhya* works are also an attempt in the same direction, though they relate more to the text and orthography than to the regular interpretation. Works like the *Sarvānukramaṇī* of Kātyāyana and the *Bṛhaddevatā* are important from the point of view of the preservation of the text only indirectly serving the purpose of Vedic interpretation.

THE NIGHAṆṬU AND THE NIRUKTA

The first and foremost distinct attempt to interpret the Vedic texts is the *Nirukta* of Yāska than which no older work of the type is known today. The *Nirukta* is a super-commentary on the *Nighaṇṭus*. The *Nighaṇṭus* are five lists of words which are divided into three sections. The first section (the Naighaṇṭuka Kāṇḍa) consists of three lists in which Vedic words are collected under certain ideas. For instance, there are quoted 21 names for earth, etc. That is, the first section contains lists of synonyms ; the second section (Naigama) contains a list of ambiguous and particularly obscure words of the Vedas ; while the third section (Daivata) gives a classification of the Devatās according to three regions, i.e. the earth, the atmosphere and the heaven. Vedic exegesis probably began with the compilation of such glossaries; the composition of commentaries on those glossaries, after the style of our *Nirukta*, with explanations of difficult Vedic verses interwoven, was a definite step in the development of the Vedic interpretation.

Tradition erroneously ascribes the *Nighaṇṭu* also to Yāska. In reality, however, Yāska himself says that the Nighaṇṭu (*imam grantham*)

was composed by the descendants of the ancient sages (*avare*) for the easier understanding of the transmitted texts. (*N.* I.20)

It is quite certain that Yāska had many predecesssors and his work, though surely very old and the oldest existing Vedic exegetic work, can nevertheless only be regarded as the last, perhaps also the most perfect production of the literature of the Vedāṅga Nirukta.

We must remember that although this work is very old, and also that no older work than this is extant in this sphere, yet it is far removed in age and spirit from the period of the Saṁhitās. This is quite evident from the fact that it makes twofold distinction while explaining the significance of words, i.e , it distinguishes between the use of words regarding their meanings prevalent in the Vedic language and in the spoken one. This shows a gap of many centuries between the period of revelation of the Vedas and that of Yāska. Thus for example in the section of *nipātas* (i.e. particles) he says :

इवेति भाषायां च उभयमन्वध्यायं च । अग्निरिवेन्द्र इवेति ॥
नेति प्रतिषेधार्थीयो भाषायाम् । उभयमन्वध्यायम् ॥

Here the distinction between the language of the Vedas and the language of daily speech in vogue at the time of Yāska is clearly hinted upon. The spoken language at that time was sufficiently different from the Vedic speech. The long elapse of time is the only justification for this.

This fact is again proved beyond doubt from the evidence of Kautsa who maintains that the Vedas do not convey or possess any meaning :

अथ निरर्थका मन्त्राः ।

[The Mantras have no sense.] (*N.* 1.15)

To support his contention he advances arguments which clearly indicate the remoteness of Yāska's period from that of the Vedas when the sages did not feel any ambiguity in the Vedic text. The following are a few arguments given by Kautsa :

(a) The statements (in the Vedas) have certain fixed words and fixed order of words.

(b) The Brāhmaṇas endow the Mantras with forms ; thus— 'Spread thyself widely out' (*YV.* I.22) ; 'and so he spreads' (*SB.* I.3.6.8).

(c) They speak what is incompatible; thus, "Protect him, plant", "axe, do not injure him," thus he speaks while striking.

(d) Their contents are self-contradictory as "There was but one Rudra and no second", and again "There are countless, thousands of Rudras on earth". So also "Indra, thou hast been born without a foe", and again "Indra vanquished a hundred armies at once."

(e) A person is ordained to do an act with which he is already acquainted; thus, "adress the hymn to the Fire which is being kindled". (This is said by the Adhvaryu to the Hotā).

(f) The significance of the Mantra is obscure on account of the words like *amyak* (*RV*. I.16.93), *yadṛśmin* (*RV*. V.44.8), *jarayani* (*RV*. VI.12.4), *kaṇuka* (*RV*. VIII.66.4).

The last argument is a positive proof, establishing a fact that the tradition could not remain intact till Yāska's time. To meet these objections Yāska says :

(a) The Mantras have a sense, for their words are the same (as those in the ordinary language).

(b) The fixity of words and their order is also found in the case of our daily language, e.g., *indrāgnī*, *pitāputrau*.

(c) The Mantras being endowed with form by Brāhmaṇas cannot be a valid argument because the Brāhmaṇas repeat what has actually been already told by the Mantras.

(d) As for the enjoining of something impracticable, it depends on the statements of the Vedas, whether an act is *hiṁsā* or *ahiṁsā*.

(e) The contents of the Mantras are not self-contradictory. Such phrases occur in ordinary language : 'this Brāhmaṇa is without a rival', 'the king has no enemy'.

(a) अर्थवन्तः शब्दसामान्यात् । (*N*. 1.16)

(b) यथो एतत् नियतवाचोयुक्तयो नियतानुपूर्व्यो भवन्ति इति ।
लौकिकेष्वप्येतत्—इन्द्राग्नी, पितापुत्राविति । (*N*. 1.16)

(c) उदितानुवादः स भवति । (*N*. 1.16)

(d) यथो एतदनुपपन्नार्था भवन्ति—इत्याम्नायवचनात् अहिंसा प्रतीयते ।। (*N*. 1.16)

(e) लौकिकेष्वप्येतत् असपत्नोऽयं ब्राह्मणोऽनमित्रो राजेति ।

(f) As for the ordaining of something with which a man is already familiar, people are likewise greeted by their names, though they already knew them.

(g) As for the obscure significance of Vedic words, it is the fault of the post that the blind does not behold it; it is the man's fault. More knowledge is required for this purpose.

From this discussion, it is quite clear that in the days of Yāska, the sense of the Vedic hymns became obscure. One thing is also evident from Kautsa's statements that he held the Vedas in reverence and he admitted the efficacy of the Mantras. He only maintained that the Vedas have no significance.

There is again a point which invites our notice. When the Vedic glossaries in the form of Nighaṇṭus were compiled, it was not thought desirable to add a commentary to these lists of words ; because people could have needed only a very little help for understanding the Vedic text. This help was provided by the *Nighaṇṭu* without any commentary on it. But the time rolled on till the necessity of appending scientific and exhaustive commentaries was felt. When Yāska wrote his commentary, the Nighaṇṭus were regarded a poor help in the understanding of the Vedic text.

Prof. A. A. Macdonell thinks that Yāska did not possess a continuous tradition from the time "when the Vedic hymns were composed." The gap between the poets and Yāska must have been considerable. No doubt we find it amply proved by the divergences of opinion among his predecessors as quoted by him. Thus one of these, by the name Auṛṇavābha, interprets the word *nāsatyau* as an epithet of Aśvins, as "True and False"; another Āgrāyana, as "Leaders of *Truth*" (*satyasya praṇetārau*), while Yāska himself thinks it may mean "nose-born" (*nāsikā prabhavau*).

Yāska, moreover, mentions several different schools of interpretations, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt

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(f) यथो एतत् जानन्तं संप्रेष्यतीति जानन्तमभिवादयते ।

(g) यथो एतत् अविस्पष्टार्था भवन्तीति नैष स्थाणोरपराधो यदेनमन्धो न पश्यति । पुरुषापराधः स भवति । भूयोविद्यः प्रशस्यते ॥ (*N.* I.16)

are based on etymology, are evidently often merely conjectural, for he frequently gives several interpretations of a word. Thus he explains the epithet *jāta-vedas* in as many as five different ways.

But all this is due to the fact that Yāska flourished at the time which was quite far away from the ancient seers.

Whether there was any regular tradition of the Vedic interpretations preserved throughout the period which must have elapsed between the Mantras on the one hand and the *Nirukta* on the other, it is very difficult to decide in the present condition of the Vedic studies. Though, Europeans may not regard Yāska as infallible, still they cannot altogether neglect the precious help they receive from him.

The position of Yāska as an interpreter of the Vedas, is very high. It is beyond doubt that he occupies a place which no other commentator can dream of. His contribution is solid and based on scientific method of interpreting the Vedas He is unrivalled in this domain. All commentators of all times to come, including Europeans, cannot move a step further without the help of the hidden treasure of the *Nirukta*, which is a source of inspiration to all. Roth, the founder of Philology, is erroneous in comparing Yāska with Sāyaṇa and Mahīdhara who could not properly follow and understand precisely what Yāska had said, yet who tried their best to follow into the footprints of this great scholar of the Vedic learning. Yāska's explanations are based on etymology and tradition. It is wrong to say that Yāska had no regard for traditional interpretation. He always quotes from the Brāhmaṇas to support his derivative explanations. Even Roth himself has had to admit the greatness of Yāska over all other commentators :

> "He (Yāska) too is a learned interpreter, who works with materials which his predecessors had collected but he possesses an incalculable advantage, in point of time, over those compilers of detailed and continuous commentaries and belongs to quite a different period, viz., when Sanskrit was still undergoing a process of natural growth."

We are also not prepared to accept that Yāska's explanations are quite conjectural and not based on the Vedic traditions. Although there are a few cases where the derivations offered by Yāska appear to be fanciful (which, if we study them deeply, will undoubtedly prove to be right ones), still in a large number of cases Yāska's remarks are followed by *iti ha brāhmaṇam* or *iti vijñāyate*, which clearly indicates that the author possesses some basic traditions in support of which

he quotes passages. All these quotations could be traced but for the non-availability of the many Brāhmaṇas and the Śākhās. The Brāhmaṇa citations in the *Nirukta* have been collected and identified by Guṇe.[1]

A cursory reading of the *Nirukta* reveals that the Vedic studies were very popular at that time. The Vedas were read with great interest and devotion and a number of controversies regarding their meanings were current. Sometimes we find that the scholars held views quite opposed to each other. Therefore, we find that several older interpreters of the Vedas, both classes and individuals, are frequently mentioned by Yāska. But unfortunately none of their works are available now-a-days. The following are the schools of the Vedic interpreters referred to in the *Nirukta* :

1. The Nairuktas

Of these, the Nairukta is the most general name, meaning thereby the old expounders of the Veda of the same type as Yāska himself. The Nairukta school takes its stand on etymological derivations. They say that all nouns are derived from the verbal roots :

नामान्याख्यातजानि शाकटायनो नैरुक्तसमयश्च ॥ (*N.* I.11)

["All nouns are derived from the roots", thus says Śākaṭāyana, and this is the view of the etymologists (the Nairuktas).]

But some grammarians (perhaps including Pāṇini) and Gārgya maintain that *na sarvāṇi* (*N.* I.11), i.e. "not all", i.e. there are some nouns, e.g. *rūḍhis*, which are not derivative.

2. Vaiyākaraṇas

Yāska also mentions his difference of opinion from the Vaiyākaraṇas (the grammarians) in the explanation of a Vedic stanza :

चत्वारि वाक् परिमिता पदानि । (*RV.* I.164.45)

According to the Nairuktas, the phrase, 'four-fold words', means "Ṛg, Yajur, Sāma and the worldly usage". But "the nouns, verbs, *upasargas* and *nipātas* (prefixes and particles) are the four kinds of words" according to the Grammarians. (*N.* XIII.9)

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1. See "Bhandarkar Commemorative Volume".

3. Ārṣa

The third school is called Ārṣa. They explain the "four words" as ओंकार, and the Three Great Sayings (Mahāvyāhṛtis), i.e. *bhūḥ*, *bhuvaḥ* and *svaḥ*. (*N.* XIII.9)

4. The Yājñikas

According to the Yājñikas, i.e. the ritualists, the Mantras, Kalpas, Brāhmaṇas and the daily usages are the four kinds of words referred to in the *Nirukta*. (XIII. 9)

In addition to the exposition of the Veda in the stricter sense, there existed also liturgical interpretations of numerous passages such as we find in the Brāhmaṇas and other various treatises, in which it was attempted to bring the letter of the received text into harmony with the existing ceremonial. Such liturgical interpretations are called by Yāska, those of the Yājñikas. These Yājñikas in addition to an instance cited above have been referred to in the following cases :

(a) In the *Nirukta* (V.11) a Vedic verse एक्या प्रतिधा (*RV.* VIII. 74.4) has been explained. According to Yājñikas here, the phrase *sarāṅsi trinśat* (i.e. thirty lakes) means *trinśat ukthapatrāṇi* (i.e. thirty *uktha-pātras*) while according to the Nairuktas it refers to :

त्रिंशत् अपरपक्षस्य अहोरात्राः त्रिंशत् पूर्वपक्षस्य ।

(b) According to the Yājñikas, a Mantra where no Devatā has been specified (*anirdiṣṭa-devatā*) belongs to a Devatā of the Sacrifice or of the part of the Sacrifice. In other cases all Mantras have Prajāpati as their Devatā. But the Nairuktas accept *nārā-śansa* as Devatā in such cases :

यद्देवतः स यज्ञो यज्ञांशो वा तद्देवता भवन्ति । अथान्यत्र यज्ञात् प्राजापत्या इति याज्ञिकाः नाराशंसा इति नैरुक्ताः ॥ (*N.* VII.4)

(c) *Anumati* and *rāka* are synonyms of *paurṇamāsī* (i.e. the full-moon night), while according to the Nairuktas they are *devapatnīs* (*N.* XI.29) (i.e. consorts of Gods).

(d) Similarly *sinīvālī* and *kuhū* are *amāvasyā* (i.e. the moonless night) according to the Yājñikas but the Nairuktas take them to mean *devapatnīs*. (*N.* XI.31.32)

(e) *Gau* is *dharma-dhuk* according to the Yājñikas but the same is "the thundering of the clouds" according to the Nairuktas. (*N.* XI.41)

Similar is in the case of the word *dhenu.* (*N.* XI.43)

5. The Ātmaprāvadās

According to this school, the utterances of the cattle, musical instruments, animals and of the Ātmā (i.e. human beings) are four types of words. (*N.* XIII.9)

6. The Parivrājakas

This sect is referred to by Yāska while explaining the following Vedic stanza :

बहुप्रजा निर्ऋतिमाविवेश । (*RV.* I.164.32 ; *N.* II.8)

Here the Parivrājakas (the Saṁnyāsins) explain it as "A man with too many offsprings courts calamities" (बहुप्रजाः कृच्छ्रमापद्यते) while the Nairuktas interpret the word *nir-ṛti* as "the earth" and the word *bahu prajāḥ* as "plenty of clouds", i.e. the whole verse according to the Nairuktas refers to *varṣa-karma.* (*N.* II.1)

7. The Pūrva-Yājñikas

A school of the Pūrva-Yājñikas also existed which appears to mean the "earlier liturgists". According to them, the word *vaiśvānara* means the "Āditya" (i.e. the sun), while Yāska takes it in the sense of the "terrestrial fire". (*N.* 7.22)

The following few schools mentioned in the *Nirukta* more frequently are very important so far as the Vedic interpretation is concerned.

8. The Ākhyāna Samaya

Here the word *samaya* denotes the idea of a sect or tradition (*N.* I.11). While determining the form or appearance of the Devatās, Yāska refers to this school in the following words :

यथा वा पुरुषविधानामेव सतां कर्मात्मान एते स्युः ।
यथा यज्ञो यजमानस्य । एष चाख्यानसमयः ॥ (*N.* VII.7)

While discussing the appearances of the Devatās, Yāska offers four views : (1) that the Devatās have human forms or they are personal (Puruṣa Vidha); (2) they are impersonal (A-puruṣa Vidha); (3) thev are

of both the types ; (4) the fourth view is that which has been quoted above and according to this theory the Devatās may be personal sentient beings but they are manifested in the impersonal forms of Agni, Sūrya, etc., which are their "Karma-Ātmās", as the *yajamāna* is a sentient person and he is manifested in his *yajña*—the sphere of his activities.

In the opinion of Yāska, there is One Supreme Being and all other Devatās are His limbs only :

एकस्यात्मनो अन्ये देवाः प्रत्यङ्गानि भवन्ति । (*N.* VII.4)

In addition to the above quotation, the word आख्यान has been used in the *Nirukta* seven times in the following contexts :

(a) Yāska explaining the verse :

यो जात एव प्रथमो मनस्वान् ·····स जनास इन्द्रः ॥ (*RV.* II.12.1)

writes the following words :

ऋषेः दृष्टार्थस्य प्रीतिर्भवत्याख्यानसंयुक्ता ।

[Having visualised the (real) sense (of the Mantra) the seer takes delight (in finding) an आख्यान (i.e. symbolic story) associated with it.]

By this statement Yāska appears to convey that "the legends are associated with the Mantras." This is the cause of the metaphorical descriptions which we come across in the Vedas.

(b) The same sentence has been repeated in the *Nirukta* (X.46) under the verse :

एकः सुपर्णः स समुद्रमा विवेश । (*RV.* X.14.4)

In the following places we come across the reference to आख्यान :

(c) अथर्वाणः । भृगवः ।

माध्यमिको देवगणः इति नैरुक्ताः । पितर इत्याख्यानम् ॥

[The Atharvāṇas or Bhṛgus are the Devatās of aerial region according to the Nairuktas while they are *pitaras* according to Ākhyāna.] (*N.* XI.19)

(d) देवशुनी इन्द्रेण प्रहिता पणिभिः असुरैः समूढ ।

इत्याख्यानम् ॥ (*N.* XI.25)

["The witch sent by Indra had a talk with the *paṇis*." It is an Ākhyāna.]

(e) In *Nirukta* (XII. 41), Sādhyas are celestial beings according to the Nairuktas, while they are the Devatās of the earlier ages according to Ākhyāna.

साध्या द्युस्थानीया इति नैरुक्ताः । पूर्वं देवयुगमित्याख्यानम् । (*N.* XII.41)

(f) While explaining a verse (*RV.* I.8.16.1) from the *Rgveda*, Yāska quotes an Ākhyāna :

आह्वयत् उषा अश्विनावादित्येनाभिप्रस्ता । तामश्विनौ प्रमुमुचतुः । इत्याख्यानम् ।

[Uṣā, arrested by Āditya (i.e. sun), invoked Aśvins who rescued her. It is a (metaphorical) legend.] (*N.* V.21)

(g) Yāska explained (in the *Nirukta* (XI.34)) a verse from the *Rgveda* (X.10.14). Here he refers to an Ākhyāna :

यमी यमं चकमे । तां प्रत्याचक्ष । इत्याख्यानम् ।

[There is an Ākhyāna that Yamī (i.e. the night) requested Yama (i.e. the day) for intercourse. Yama did not accept.] (*N.* XI.34)

It is a (metaphorical) legend. Here Yama and Yamī are figuratively described as brother and sister. The Vedic verse denounces their marriage. According to the Nairukta (X.19) Yamī is the thundering sound of the lightning. The roar of the lightning has been figuratively described as a cry of an amorous woman. The natural phenomenon has been explained poetically and symbolically by the Ākhyānist. We must remember the already quoted words of Yāska regarding these legends :

ऋषेः दृष्टार्थस्य प्रीतिर्भवत्याख्यानसंयुक्ता ।

[The seer finds pleasure in giving a tinge of tale to what he has perceived and realised.] (*N.* X.10)

9. The Aitihāsikas

The Aitihāsikas are generally referred to while noticing differences in the conception of the Vedic Devatās. As interpreters they take the euhemeristic view, according to which the gods of mythology were generally deified mortals and their deeds the amplification in imagination of human acts. We shall discuss this topic separately later on.

10. The Naidānas

According to some scholars the mode of interpretation adopted by the Naidānas is akin to that of the Aitihāsikas. By this, we may

probably understand that this method of explanation referred to the origin of the words and conceptions, to occasions which were in a certain sense historical. But Durga explains this term as निदानमिति ग्रन्थः, तद्विदो नैदानाः, i.e. the Nidāna is a book ; persons who know it are called the Naidānas.

But we think that the Naidāna school was akin to the Nairukt ; as because from the *Nirukta*, where the view of this school is mentioned twice, it is clear in the following contexts that they were etymologists and not Aitihāsikas (i.e. historians).

(a) In the *Nirukta* (VI.9), the word *syāla* has been explained as *syālaḥ āsannaḥ saṁyogena iti naidānāḥ.*

Here the word has been etymologically explained by the Naidānas.

(b) The word *sāma* is explained by this school as ऋचा समं मेने इति नैदानाः (*N.* VII.12). Here too the Naidānas are quoted for their etymological explanation and nowhere else in the *Nirukta* these Naidānas are referred to.

Thus we can safely say that according to the *Nirukta*, there were ten schools of interpreters of the Veda during the time of Yāska.

In addition to these schools of thought, Yāska mentioned the following individual authorities by name in the *Nirukta* who were regarded as interpreters of the Vedas :

1. Āgrāyaṇa	2. Aupamanyava
3. Aurṇavābha	4. Krauṣṭuki
5. Gālava	6. Carma Śiras
7. Taitīki	8. Śatavalākṣa
9. Śākapūṇi	10. Son of Śākapūṇi
11. Sthaulāṣṭhivi	12. Kāthakya
13. Audumbarāyaṇa	14. Gārgya
15. Gārgyāyaṇi	16. Śākalya
17. Śākaṭāyana	18. Kautsa

IMPORTANCE OF THE AITIHĀSIKA SCHOOL

Yāska attaches great importance to the method of interpretation (of the Veda) adopted by the Aitihāsikas (i.e. the historians). This view has been mentioned side by side with the Nairuktas, almost in all cases. It can be legitimately presumed that the Aitihāsika method was next to the

Nairuktas in importance and popularity. Yāska refers to them or quotes their view showing contrast with the Nairuktas in the following words :

1. इत्यैतिहासिकाः—इति नैरुक्ताः ।
2. तत्रेतिहासमाचक्षते ।
3. तदभिवादिनी एषा ऋग्भवति ॥

The difference between these two views is that the words, which according to the Aitihāsikas are "proper nouns" indicating some persons or things or places, are common nouns according to the Nairuktas who depend upon the general sense or quality expressed by etymological method. To illustrate this difference and to show what sort of explanations and interpretations are attempted in the *Nirukta*, we cite below a passage from the *Nirukta* (II.16) which refers to the meaning of the word *vṛtra* :

तत् को वृत्रः ? मेघ इति नैरुक्ताः । त्वाष्ट्रोऽसुर इत्यैतिहासिकाः । अपां च ज्योतिषश्च मिश्रीभावकर्मणो वर्षकर्म जायते । तत्रोपमार्थेन युद्धवर्णा भवन्ति । अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्धश्च शरीरस्य स्रोतांसि निवारयाञ्चकार । तस्मिन् हते प्रसस्यन्दिरे आपः ।

["Who was *Vṛtra* ?" "A cloud", say the Nairuktas (etymologists) ; "An *asura*, son of Tvaṣṭṛ," say the Aitihāsikas (story-tellers) ; the fall of rain arises from the mingling of the waters and of lightning. This is figuratively depicted as a conflict. The hymns and the Brāhmaṇas describe *vṛtra* as a serpent : by the expansion of his body, he blocked up the streams. When he was destroyed, the waters flowed forth.] (*N.* II.16)

From this statement it is quite evident that Yāska did not share the view of the Aitihāsikas. Because the Nairuktas hold that the Vedas which are revealed works and eternal do not contain stories of the mortal beings. Therefore, he gives derivation of every word, including the so-called proper nouns, e.g. *Vṛtra* and *Indra*, which according to the Nairukta school are 'a cloud' and 'the thunderbolt'. The phrase in the above-quoted citation, तत्रोपमार्थेन युद्धवर्णा भवन्ति, clearly points out that all these tales are figurative and denote some natural or spiritual aspect.

Instances can be multiplied but paucity of space does not permit too exhaustive a treatment. The following are the other places where Yāska has referred to the interpretations of the story-tellers ; of course, Yāska has his own interpretation based on etymological derivations there also ;

(a)	*N.* II.17	Legends.
(a)	*N.* II.17	*Ahi*—the serpent.
(b)	*N.* II.10	Devāpi and Śantanu.
(c)	*N.* II.24	Viśvāmitra and the Rivers.
(d)	*N.* XII.10	Saṛnyū.
(e)	*N.* I.5	Indra and Agastya.
(f)	*N.* X.25	Viśvakarman.

Now we give below a few principles (which Yāska enumerates) upon which the Nairuktas base their interpretation of the Vedic words :

(a) नामान्याख्यातजानि इति शाकटायनो नैरुक्तसमयश्च । (*N.* I.12)

That is, all Vedic words are derivative or *yaugika.* Thus according to him no word in the Veda is *rūḍhi,* i.e. conventional or proper noun. They indicate a general sense given by the etymology. Thus there is no scope for historians to smell a story here. Some scholars, taking into view a good number of explanations given by Yāska, wrongly conclude that Yāska was not sure about the meanings of words and thus he had no tradition behind. It is not just to say that Yāska who quotes Brāhmaṇas (*iti ha vijñāyate*) to support his view invariably had no tradition behind. The tentative explanations given by him cover the views of all schools because the Vedic words have no restricted meanings. The scope of the Veda is very vast and wide. Hence we are told in the *Manusmṛti* :

सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेद-शास्त्रविदर्हति ॥ (*MS.* XII.100)

चातुवर्ण्यं त्रयो लोकाः चत्वारश्चाश्रमाः पृथक् ।
भूतं भविष्यं भव्यं च सर्वं वेदात् प्रसिद्ध्यति ॥ (*MS.* XII.97)

सः सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः । (*MS.* II.7)

Thus the sphere of the Vedic conception is unlimited and unrestricted. The Vedic words have general application. Hence Yāska himself says :

पारोपर्यवित्सु तु खलु वेदितृषु भूयोविद्यः प्रशस्यो भवति । (*N.* I.16)

(b) Yāska further declares that if we do not adhere to the *Nirukta* or its theory of interpretation, no clear idea of the Veda can be rightly understood. The study of the *Nirukta* leads to the right interpretation of the Vedas. He says :

अथापीदमन्तरेण मन्त्रेष्वर्थप्रत्ययो न विद्यते । (*N.* I.17)

(c) Yāska does not accept the existence of tales or legends in the Vedas. We have discussed this point above. The following citations deserve notice here :

तत्रोपमार्थेन युद्धवर्णा भवन्ति (*N.* II.16)

"The war descriptions are merely figurative," i.e., these statements do not depict any reality. The cause of adopting such figurative method is :

ऋषे दृष्टार्थस्य प्रीतिर्भवत्याख्यानसंयुक्ता । (*N.* X.10, 46)

Skandasvāmī in his commentary on the *Nirukta* (II. 78) says :

एवमाख्यानरूपाणां मन्त्राणां यजमाने नित्येषु च पदार्थेषु योजना कर्त्तव्या । एष शास्त्रे सिद्धान्तः, औपचारिको मन्त्रेष्वाख्यानसमयः । परमार्थेन नित्यपक्षः इति सिद्धम् ।

Tbat is, the legendary method followed in the Mantras is only figurative. In reality eternity (of the Veda) is the view of the Nairuktas.

Similarly in the *Niruktasamuccaya* (p. 71) we are told :

औपचारिकोऽयं मन्त्रेष्वाख्यानसमयः ।

Durga also remarks :

स पुनरयमितिहासः सर्वप्रकारो हि नित्यमविवक्षितस्वार्थः । तदर्थप्रतिपत्तृणामुपदेशपरकत्वात् । (*N.* X.26)

[Here the Itihāsa does not express any meaning. Its aim is to teach some moral to those who accept their meaning.]

(d) Yāska does not attach too much importance to the case-endings and accents. The etymologist must give a sensible interpretation. He should aim at the meaning even at the cost of case-endings and accents. He says :

अर्थो नित्यः परीक्षेत । (*N.* II.1)

यथार्थं विभक्तीः सन्नमयेत् । (*N.* II.1)

कथमनुदात्तप्रकृति नाम स्यात् । दृष्टव्ययं तु भवति । (*N.* I.8)

पञ्चम्यर्थे प्रथमा वा । (*N.* VI.1)

(e) In the *Nirukta* (V. 21) the word मासकृत् occurring in the *Rgveda* (I. 7.23.3) has been interpreted as मास+कृत् (i.e. maker of months) and also as मा-सकृत् (i.e. once me). This shows that Yāska does not adhere too much to the Pada text. His aim is to give the exact and real meaning.

(f) Yāska does not always adhere to the theory that the *liṅga* (i.e the word occurring in the Mantra) is the Devatā. The implied sense of the word is also regarded as Devatā in a Mantra. In the *Nirukta* (IX.11) a *ratha* (the word which does not occur in the Mantra) is accepted as its Devatā because it is conveyed by the word *vanaspati* there.

(g) In his commentary on the *Nirukta*, Skandasvāmī declares that every Mantra has triple sense—*ādhyātmika*, *ādhidaivika* and *ādhiyajñika*. He says :

> सर्ववशंनेषु सर्वे मन्त्रा योजनीया:। कुत: ? स्वयमेव भाष्यकारेण सर्व-मन्त्राणां त्रिप्रकारस्य विषयस्य प्रदर्शनाय "अथं वाच: पुष्पफलमाह।" (*N.* I.20)
>
> इति यज्ञादीनां पुष्पफलत्वेन प्रतिज्ञानात्। (*N.* VII.5)

(h) **Tarka as a seer :**

We cannot leave this topic without citing the following passage from the twelfth section of the 13th Chapter of the *Nirukta*, which implies antiquity of the Mantras and the necessary qualifications for interpreting them :

> अयं मन्त्रार्थचिन्ताभ्यूहोऽभ्यूळह:। अपि श्रुतितोऽपि तर्कत:। न तु पृथक्त्वेन मन्त्रा निर्वक्तव्या:। प्रकरणश एव तु निर्वक्तव्या:। न ह्येषु प्रत्यक्षमस्ति—अनृषे:। अतपसो वा पारोपर्यवित्सु तु खलु वेदितृषु भूयोविद्य: प्रशस्यो भवति। इत्युक्तं पुरस्तात्। मनुष्या वा ऋषीषूत्क्रामत्सु देवान् अब्रुवन्। को न ऋषि: भविष्यति इति। तेभ्य: एतं तर्कमृषिं प्रायच्छन्। मन्त्रार्थचिन्ताभ्यूहमभ्यूळहम्। तस्मात् यदेव किञ्चानूचानोऽभ्यूहति-आर्षं तद् भवति। (*N* XIII 12)

[The reflective deduction of the sense of the Mantras is effected by the help of oral tradition and reasoning. The Mantras are not to be interpreted as isolated but according to their contexts, for a person, who is not a seer or a devotee, has no intuitive insight into their meaning. We have said before that among those who are versed in tradition, he who is more learned deserves specific praise. When the Ṛṣis (seers) were ascending, men inquired of the gods, "Who shall be seer (Ṛṣi) ?" The gods gave them for a seer, (the science of) reasoning ; the act of deducting by reflection the sense of the hymns. Therefore, whatever meaning any learned man deduces by reasoning possesses authority equal to Ṛṣis.]

Roth regards the 13th Chapter of the *Nirukta*, where this passage occurs, as a work of some author subsequent to Yāska. But there is sufficient proof to establish that the ancients definitely admitted the necessity of Reason in the determination of religious truth of the interpretation of important or obscure scriptural texts. From this passage it is quite clear that the inductive method of interpretation was fully known to the ancients, including Yāska.

PĀṆINI AND PATAÑJALI

No doubt, Yāska refers to some grammarians in his work and there had been many grammarians before Yāska, but their works could not survive. Pāṇini's great *Aṣṭadhyāyī* perhaps eclisped all of them. Patañjali mentions 18 aims of studying grammar; one of them is the safe preservation of the Vedas : **रक्षार्थं वेदानामध्येयं व्याकरणम्**. But still Pāṇini's grammar mainly deals with the classical Sanskrit, i.e. the language spoken in the higher circles of the society of his period. He also treats Vedic forms as only irregularities or where they differ from the spoken language. He also states that the "subjunctive" (*leṭ*) was used in the Vedic language only.

Dayānanda has quoted a few aphorisms from Pāṇini in his Bhūmikā to show the treatment of Vedic words as given by this great sage.

Pāṇini's *Aṣṭādhyāyī* on occasions beyond number clearly admits all the principles of interpreting the Vedas which have been laid down by Yāska.

Yāska says, **यथार्थं विमृशेत्: तन्नमयेत्**, while Pāṇini echoes the same things as **बहुलं छन्दसि सव्यत्ययो बहुलम्** . The author of the *Mahābhāṣya* (Patañjali) elucidates these aphorisms in the following verse :

सुप्तिङुपग्रहलिङ्गनराणां कालहलच्स्वरकर्तृयङ्गां च ।
व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिद्ध्यति बाहुलकेन ॥

Thus we come to the maxim which Yāska gives in the *Nirukta* : **अर्थं नित्यः परीक्षेत न संस्कारमाद्रियेत**, i.e., the interpreter should always attach importance to the sense and he should not care for the particular grammatical formations, because the logical interpretation is the supreme aim.

THE PŪRVAMIMĀṂSA

It is one of the six systems of philosophy of ancient India. Its aim, in the words of Colebrooke, is "the interpretation of the Vedas". Soma Nātha also says in his work, the *Mayūkhamālā* :

> "Its purpose is to determine the sense of the Revealed Speech."

But in reality the *Pūrvamīmāṁsā* does not interpret the Vedic text in the manner of a commentary. It only lays down rules and canons for the proper application of the liturgical texts and for the ascertainment of the relative position and importance of the texts where they are mutually inconsistent. The following quotation is a fine specimen of the rules and canons which are laid down by the Mīmāṁsakas for this purpose :

श्रुतिलिङ्गवाक्यप्रकरणस्थानसमाख्यानां समवाये पारदौर्बल्यमर्थविप्रकर्षात् ।

[Direct mention, a mere indicatory mark, a sentence, context, order, or place of mention and etymology ; when any of these circumstances referring to the same text leads to inconsistent conclusions, every following circumstance is weaker than every preceding one, and therefore must yield to it.]

PREDECESSORS OF SĀYAṆA

There were 16 interpreters of the Vedic texts who flourished before the advent of the great commentator Sāyaṇa. From a cursory study of their works it becomes quite evident that the vital and all inclusive method of interpretation adopted by Yāska and his predecessors was long forgotten now. The predecessors of Sāyaṇa took it for granted that the whole Vedic text meant nothing but rituals. It was a wrong notion, under which these writers toiled hard and produced commentaries referring to nothing but the sacrificial process. Yāska did not cherish this false notion. His explanations are general and *ādhidaivika*. We never come across a single instance from the *Nirukta* where explanation of a particular text refers to the ritual performance. Thus we find that gradually the significance of the Vedas was made narrower and narrower.

The following 16 commentators preceded Sāyaṇa :

1. Skandasvāmī
2. Durga (in the commentary of the *Nirukta*)
3. Udgītha
4. Harisvāmī (in the *Śatapatha*)
5. Uvvaṭa (*Yajurveda Bhāṣya*)
6. Vararuci (in the *Niruktasamuccaya*)
7. Bhaṭṭa Bhāskara (*Taittirīya Saṁhitā & Taittirīya Bhāṣya*)
8. Veṅkaṭa Mādhava (*Ṛg Bhāṣya*)
9. Ātmānandā (*Asya Vamīya Bhāṣya*)
10. Ānanda Tīrtha (40 hymns of the *Ṛgveda*)

11. Śatrughna (in *Mantra Dīpika*)
12. Guṇaviṣṇu (*Chāndogya Mantra Bhāṣya*)
13. Mādhava (*Sāmaveda*)
14. Bharatasvāmī (*Sāmaveda*)
15. Devapāla (in the Bhāṣya of (*Laugakṣī Gṛhya*)
16. Ānandabodha (Kāṇva Śākhā)

To this list Nara Sinh Yati is to be added (Jayatīrtha Tīkā and Chalāri Tīkā).

17. Sāyaṇa (Ṛg., Sāma, Atharva and Kāṇva Śākbā).

1 & 2. Skandasvāmī and Durga

The earliest commentary available on the *Ṛgveda*, after Yāska, was written by Skandasvāmī, who was also the author of a commentary on the *Nirukta*. Durga's Bhāṣya on the *Nirukta* is also very popular. Both these scholars can rightly claim a very high place among the interpreters of the Vedas.

The following few points, related to the method of interpreting the Vedic text, are common to both of them. These are the basic principles, which were shown by Yāska (quoted by us above) and which were gradually forgotten or neglected by the later writers of the Vedic commentaries.

(a) According to Yāska all the hymns or Mantras have triple meanings. They should and can be interpreted to denote the three types of significance, i.e., the *ādhyātmika*, *ādhidaivika* and *ādhiyājñika*. Skanda and Durga, both hold this view and they clearly express this fundamental principle in unambiguous terms.

Skanda says :

सर्वदर्शनेषु च सर्वे मन्त्रा योजनीया:। कुत: ? स्वयमेव भाष्यकारेण त्रिप्रकारस्य विषयस्य सर्वमन्त्राणां प्रदर्शनाय ॥ अर्थं वाच: पुष्पफलमाह् (*N.* I.25) इति यज्ञादीनां पुष्पफलत्वेन प्रतिज्ञानात् ॥ (*SK. N.* VII.5; *Bhaṣya* III, pp. 36,37)

[All Mantras are to be interpreted according to all systems of philosophy ; because the Bhāṣyakāra (Yāska) himself has declared that all Mantras imply three meanings, as he has stated that sense is the flower and fruit of the (revealed) speech, i.e., the *yajñas*, etc., are the *puṣpaphalas* (of the Vedic words).]

Similarly Durga echoes the same purport in more explicit terms :

तत्रैवं सति प्रतिविनियोगमस्य अन्येनार्थेन भवितव्यम्। त एते वक्तुरभिप्रायवशात् अन्यत्वमपि भजन्ते मन्त्रा:। न ह्येतेषु अर्थस्येयत्तावधारणमस्ति। महार्था: ह्येते

दुष्परिज्ञानाश्च । यथाश्वारोहवैशिष्ट्यवशात् अश्वः साधुः साधुतरश्च भवति, एवमेते वक्तृवैशिष्ट्यात् साधून् साधुतराश्चार्थान् स्रवन्ति ।

तत्रैवं सति लक्षणोद्देशमात्रमेवैतस्मिन् शास्त्रे निर्वचनमेकैकस्य क्रियते । क्वचिच्चाध्यात्माधियज्ञाधिदैवोपदर्शनार्थम् । तस्मादेतेषु यावन्तोऽर्था उपपद्येरन् आधिदैवाध्यात्माधियज्ञाश्रयाः सर्व एव ते योज्याः । नात्रापराधोऽस्ति । (*N.* II.8)

[Interpretations of the Mantras vary corresponding to the various applications. (The sense) of the Mantras changes in accordance with the intention of the user because the power of expression (of the hymns) has never been restricted. They have unlimited implications and are hard to be fully comprehended. As a good or a better horseman makes a horse good or better, so the Mantras denote good or better senses when they are handled by a learned or a more learned interpreter.

Thus the explanations of words given in this treatise are only indicative and suggestive of other meanings. They have the *adhyatmika*, *adhidaivika* and *adhiyajña* applications. Therefore, whatever meaning appears to be reasonable (pertaining to any category of the above-mentioned meanings) should be accepted as right. None should find fault here.]

Again on page 211, he writes : प्रकरणमात्रमेवेदमुपदर्शितं भाष्यकारेण, i.e., "the Bhāṣyakāra (Yāska) has shown only the way (of interpretations)." Again in the *Nirukta* (VII. 6) Durga repeats the same theme in different words.

These two citations from Skanda and Durga make it quite clear that the system and the procedure of interpreting hymns in the above-noted three systems, which were very common with Yāska, have come down to Skanda and Durga also. Both these scholars have clearly declared here that the Mantras are to be interpreted in three different manners. But we shall see later on that this tradition or convention of the earlier Vedic scholars could not reach Sāyaṇa, the great commentator of the Vedas who interpreted the Vedas only according to Mīmāṁsaka school.

(b) The other common point between Skanda and Durga is that they accept the principle that *svara* (accent) and *saṁskāra* (particular grammatical formations) should not be much adhered to while explaining a word or stanza. It is only the sense which should play a predominant role here. Durga says :

(i) एवं व्याकरणेऽपि लक्षणप्रधाने सति अर्थवशेन लोपागमौ विपरिणामश्च शब्दानां दृष्टः । किमुत निरुक्ते यदर्थप्रधानमेव ॥ (*N.* II.2; Tīkā, p. 102)

(ii) अर्थनित्य इत्युक्तेऽर्थप्रधान इति गम्यते । अर्थप्राधान्येन अनादृत्य स्वरसंस्कारौ परीक्षेत । (*N.* II.1; Ṭīkā, p. 97)

(iii) मन्त्रार्थपरिज्ञानादेव हि अग्नेराध्यात्मिकाधिदैवाधियज्ञेष्ववस्थानं याथात्म्यतो दृश्यते । (*N.* IV.19; Ṭīkā, p. 315)

Skanda also shares this view and adds :

रूढ्यर्थस्य असम्भवात् कर्म-निमित्तो यथा प्रतीयेत इत्येवमर्थम् ।

[Conventional (*rūḍhi*) meanings are impossible (in the Vedas). Hence attempt should be made to discover the derivative sense.]

(*N.* I.15; Ṭīkā, p. 92)

The same principle has been followed by Durga in the Ṭīkā (pp. 276, 324). All this goes to show that in explaining the Vedas conventional method should not be followed but care should be taken to adopt the method of etymological explanation.

(c) The third point of similarity between these two scholars is that both of them accept the view of the *Nirukta* that the Vedas do not contain any human story or any other story. They are followers of the Nairukta school referred to already.

3. Udgītha (687)

He is also a follower of the Nirukta school and his Bhāṣya is similar to that of Skanda. He also accepts the *yaugikavāda*. Following the method of the etymologists, he interprets the word ऋषि as रश्मि while explaining the verse (*RV.* X.82.3) यत्रा सप्तऋषीन् पर एकमाहुः ।

4. Harisvāmī

He was a pupil of Skanda and accepts his teacher's views. He did not write any commentary on a Saṁhitā but only on the *Śatapatha Brāhmaṇa*, which has come down to us only in one fragmentary manuscript. We have cited above from this MS (p. 2) a passage showing that the Śākhās are the glosses of the Vedas.

5. Uvvaṭa

His Bhāṣya on the *Yajurveda* is chiefly *ādhiyajña* but in the following places we get the "triple meanings" :

YV. VII. 42, *YV.* X. 16, *YV.* XXXIII. 74.

6. Vararuci

He is the author of the *Niruktasamuccaya*, which is only available in quotations by Skanda. He also declares that निरुक्तप्रक्रियानुरोधेन मन्त्रा निर्वक्तव्याः,. i.e., "the Mantras are to be explained in accordance with the Nairukta school."

7. Bhaṭṭabhāskara (11th century A.D.)

He wrote commentaries on the *Taittirīya Saṁhitā*, the *Taittirīya Brāhmaṇa* and the *Taittirīya Āraṇyaka*. His style is akin to that of Sāyaṇa. We come across some very interesting derivative meanings of some words given in the *Taittirīya Saṁhitā* :

(a) गावो = गन्तारः । (Vol. I, p. 296)

(b) यज्ञं = परमात्मानम् । (Vol. II, p. 104)

(c) कक्षीवन्तम् = ईश्वरम् ॥ (Vol. II, p. 194)

He accepts the principle of interchange in accent and grammatical formations, e.g., case-endings.

8. Veṅkaṭa Mādhava

He wrote a Bhāṣya on the *Ṛgveda* and follows the Yājñika school. His commentary is very brief. His Bhāṣya is full of informations regarding accents, etc. A comprehensive commentary by Mādhava on the *Ṛgveda* has been published from Adyar.

9. Ātmānanda (1200-1300 V. E.)

He wrote an exhaustive commentary on a hymn beginning with the verse *Asya Vāmīya*. He refers to Skanda and others (on p. 3) and says that they interpreted Vedas on the lines of Yājñikas but he would give the *ādhyatmika* interpretations only. Again on p. 60 he writes :

अधियज्ञविषयं स्कन्दादिभाष्यम् । निरुक्तमधिदैवतविषयम् ।

इदन्तु भाष्यमाध्यात्मविषयम् । न च भिन्नविषयाणां विरोधः ।

[The Bhāṣyas of Skanda, etc., are *adhiyajña* (i.e. contain liturgical explanations) while the sphere of the *Nirukta* is *adhidaivata* (i.e. pertaining to physical forces). But this commentary of ours is *adhyātma* (i.e. refers to the self or soul).]

According to him, the word *agni* means *agraṇī*, i.e., Supreme Being.

10. Ānandatīrtha (1255-1335 V.E.)

He wrote a commentary on the first 40 hymns of the *Ṛgveda.* Jayatīrtha added a gloss to this commentary and this gloss has been again elucidated by another commentary called "Chalāri" by Narasiṁhapati. Here Viṣṇu is the chief God and all Mantras are addressed to him.

Ānandatīrtha and Jayatīrtha accept the triple significance of the Mantras. The latter clearly writes :

निरुक्तव्याख्यानं बाह्यकर्मपरम् । उपनिषद्व्याख्यानमध्यात्मपरम् । विशेषतश्च वेदानां भगवान् ऋषिः । (p. 6)

In the Chalāri Ṭīkā also we get such remarks in the similar words.

Rāghavendra Yati followed this principle in his *Mantrārtha Mañjari* and remarked :

अग्न्यादिदेवतापरत्वेन अध्यात्मपरत्वेन च इत्येवं अर्थपरतया व्याख्यानानि । (p. 2)

Here the Mantras have been explained in the above-said three ways. Again he supports his interpretation by adding the following remarks :

विष्णुः सर्ववेदप्रतिपाद्यः सर्ववेदानां विष्णवर्थत्वसिद्धेः ।

Viṣṇu (i.e. the Omnipresent and All Pervading Soul) is the main theme of all the Vedas as all the Vedas lead to the realisation of the Omnipresent Lord (Viṣṇu).

It deserves notice here that all the post-Yāska interpreters of the Vedas, including Sāyaṇa, explained the Vedas only in the liturgical sense, except Ātmānanda and Ānandatīrtha to whom the entire credit of preserving the process of triple Vedic interpretation goes. Only these two scholars continued the old tradition of *adhyatmika* explanation, in spite of the fact that their sphere was very limited and they interpreted only a very small part of the Veda.

11. Śatrughna

He is the author of the *Mantrārtha-Dīpikā.* He follows the method of etymological explanation and shares the view that the Vedas contain three kinds of significance in every verse. The following citation shows that the Supreme Being who is One without a second is worshipped and glorified by various names in the Vedas :

यः देवः पुरुषः परमात्माध्येयत्वेनोक्तः तस्य प्रशंसार्थं नानारूपैरुपासनं दर्शयति । "तमेतमिति" यः पुरुषः उक्तः स परमात्मेति व्याख्येयः । (p. 250)

12. Guṇaviṣṇu

He is the follower of the Mīmāṁsā school and all Mantras according to him refer to some sacrificial aspect. On page 116 of his *Chāndogya-mantrabhāṣya*, he states : **विनियोगो ब्रह्मयज्ञे**, i.e., the Mantra has its application to the Brahmayajña, and it is the only instance where he has shown a little departure from the traditional application.

13. Mādhava

He wrote commentary on the *Sāmaveda.*

14. Bharatasvāmī (1350 V. E.)

He, like Mādhava, wrote commentary on the *Sāmaveda.* Both these commentators have the same notions about the Vedic interpretation. For instance, they explained the word *atri* as *adana-śīla* on pp. 17 and 61 respectively.

15. Devapāla

He explained and interpreted a few Vedic stanzas, quoted in the commentary of *Laugākṣīgṛhyasūtra.* On pages 27, 55, 57 and 60, he accepted the *ādhyātmika* and *ādhidaivika* significance of the Vedas. Hence he interpreted the words *Indra* and *Āditya* as Supreme Lord.

Besides the above-mentioned predecessors of Sāyaṇa, the following minor Bhāṣyakāras also deserve a little notice here :

16. Ānandabodha (*Kaṇva Śākhā*)

17. Anantācārya (*Yajurmañjarī*)

18. Mudgala (*Pāraskaramantrabhāṣya*)

19. Veṅkaṭeśa (*Taittirīya Saṁhitā*)

From this critical examination of these Vedic commentaries, it is quite evident that the predecessors of Sāyaṇa maintained and preserved the old tradition of interpreting hymns in the 'Triple-Process'. Unfortunately this time-honoured tradition could not reach Sāyaṇa, the great interpreter of the Vedas, who gave invariably sacrificial explanations everywhere.

ĀCĀRYA SĀYAṆA

The most important contributions to the Vedic exegesis (after Yāska) were made by the great Sāyaṇa, who wrote Bhāṣyas on all the four Vedas. His *Vedārthaprakāśa* is a regular commentary on the *Ṛgveda*, and has a very informative and learned introduction.

In this commentary, the author has paraphrased each and every word in the text. All grammatical peculiarities, along with etymological derivations of obscure words, are given at proper places. He has also explained the liturgical application of each and every verse. It is unfortunate that Sāyaṇa believed that the entire Vedic text is related to *yajñas* or rituals. He has therefore taken special pains to explain each and every verse in accordance with the ritualistic school. Even the secular hymns have been shown possessing some sacrificial applications. He openly declared that the Vedas have no other purpose than sacrifices :

आध्वर्यवस्य यज्ञेषु प्राधान्यात् व्याकृतः पुरा ।
यजुर्वेदोऽथ होत्रार्थमृग्वेदो व्याकरिष्यते ॥

Thus his scope of interpretation is very narrow and limited. Yāska has never restricted the Vedas to one particular view or at least to the Ādhiyājñika school. We have proved above that Skanda and Durga admitted the triple process of interpretation of the Vedas.

Sāyaṇa was the minister of Bukka Raya, the king of Vijayanagar (now in ruins) near Hampi on the Tungabhadrā river. Bukka and Harihara were brothers and founded the empire of Vijayanagar about the middle of the 14th century A D. It was under their patronage that Sāyaṇa and his brother Mādhava, who was regarded as Guru by the princes, did all their literary activities. Sāyaṇa's other works are :

(a) Commentary on *Aitareya Brāhmaṇa*

(b) Commentary on *Aitareya Āraṇyaka*

(c) Commentary on *Taittiriya Saṁhitā*

Professor Macdonell has pointed out some principles of modern criticism which according to him would have been entertained by Sāyaṇa while interpreting the Vedas. These rules of higher criticism ought to have been adopted and followed. Thus the commentary of Sāyaṇa, viewed from this standpoint, is full of defects, and this cannot be denied. But before criticising Sāyaṇa on this point, we must take into consideration the basic idea of Vedic conception held by the author. It would be unfair to criticise him without properly understanding h m. To Sāyaṇa, the Veda was a holy book—a store-house of wisdom, secular and philosophical, whose authority was not to be questioned. Every word of it was sacred and consequently it was not possible for him to apply the rules of modern criticism to it.

From the critical examination of his commentary we can safely say that no living tradition relating to Vedic interpretation has reached Sāyaṇa. In case an obscure word occurs, he is indefinite about its meanings. He would propose more than one significance without giving his preference. Sometimes he connects verb with a subject without agreement in point of person or number. He also believes in धातूनामनेकार्थत्वम्, i.e., a root has more than one meaning. This principle has been adopted by him times without number to serve his purpose. Like Yāska, he depends chiefly upon the derivative meaning. He finds no hesitation to add a word or words to make the sense complete.

He invariably quotes passages from the Sarvānukramaṇī, the *Bṛhaddevatā*, Brāhmaṇas and Āraṇyakas. Wherever possible he cites from the *Nirukta* in the words : अत्र निरुक्तम् .

There is great self-contradiction in Sāyaṇa, regarding the Vedic legends. In his Upodghāta he refuted his opponent, who criticised the Vedic text as full of human legends and stories and thus it could not be regarded as revealed and eternal, by saying that the Vedas did not contain human and other tales. The Vedic words are used to denote general sense, i.e., these words are not proper nouns but are common nouns implying common quality of a person or a thing. In support of his theory, he cited a few aphorisms from the Mīmāṁsā, e.g., परन्तु श्रुतिसामान्यमात्रम् ; आख्या प्रवचनात् ; उक्तन्तु शब्दपूर्वत्वम् ; quoted by us already. Then he proceeds to explain the significance of the so-called historical words or proper nouns by taking their etymological derivative sense. Thus according to him, the Vedas do not contain tales or myths. But it is a strange feature that he forgets all at once this forcibly established theory, while actually he comments upon the Vedic text. This self-contradiction is very hard to reconcile. Not only this, but he explains the so-called Vedic myths in the light of later Paurāṇika ideas with whose influence, of course, he is strongly imbued. Thus Paurāṇika influence is sometimes too much to be found in him. Thus while explaining the occasion of certain hymns, Sāyaṇa quotes legends which are absolutely unrelated to and incongruous with the spirit of the hymns. One instance I would cite here, which will indicate that the sense of the hymns was altogether forgotten or not completely comprehended. In hymn X. 121 the last words of every verse are कस्मै देवाय हविषा विधेम, which literally mean : "What God should we adore with an offering ?" It is a natural and simple question or a yearning of the human heart to search after that God who is the origin of this universe, the first seed and the shaper of all life

and is one without a second (एक आसीत्). There is a natural desire in every human heart to know that Un-knowable.

Now Sāyaṇa explains this word *kasmai* and the hymn in a Paurāṇika way. Here he remarks : 'क' शब्दाभिधेयाप्रजापतिदेवता, i.e., the god Prajāpati is expressed by the word *ka* here. As we already pointed out, every hymn, every verse, must have a reference to a sacrifice and thus must have a deity according to him. For this purpose he goes as far as to discover a deity where none exists. He, therefore, raised the most ordinary things, e.g., stones, drums, grass and axe, to the artificial rank of deities. Following this principle Sāyaṇa here, neglecting altogether the real sense of the whole hymn and the deep yearning of the devotee or a poet for the unknown God, raises the interrogative pronoun itself to the rank of deity and admits a god *ka* or 'who ?' In his commentary he gives the following introductory remarks to this hymn :

> अत्र किं शब्दोऽनिर्ज्ञातस्वरूपत्वात् प्रजापतौ वर्त्तते । यद्वा सृष्टयर्थं कामयते इति कः । कमेःऽप्रत्ययः । यद्वा कं सुखं ; तद्रूपत्वात् क इत्युच्यते । अथवा इन्द्रेण पृष्टः प्रजापतिः मदीयं महत्त्वं तुभ्यं प्रदाय अहं कः कीदृशः स्यामिति । स इन्द्रः प्रत्यूचे । यदीदं ब्रवीषि अहं कः स्यामिति । तदेव त्वं भवेति । अतः कारणात् क इति प्रजापतिराख्यायते ।

Thus we see here four different explanations attributed to the word *ka*.

The notion, that the Vedas were written simply for the sake of sacrifices and that whatever interpretation is fit for sacrifices can be assigned to these hymns, has vitiated the whole system of Vedic exegesis in India.

As every thing looks yellow to a jaundiced person, so Sāyaṇa smells sacrifices in every word of the Veda. The very ordinary words which have not even the remotest sense of sacrificial acts, e.g., *jana*, *manuṣya*, *jantu*, *nara*, *viṭ*, *martta*, etc., (which mean a man or group of men) have been explained as Yajamāna, i.e., a sacrificer. For instance :

(a)	RV. I.60.4	मानुषेषु = यजमानेषु
(b)	RV. I.68.4	मनोरपत्ये = यजमानरूपायां प्रजायाम्
(c)	RV. I.128.1	मनुषः = मनुष्यस्य यजमानस्य
(d)	RV. I.140.12	जनान् = यजमानान्
(e)	RV. V.16.2	जनानाम् = यजमानानाम्
(f)	RV. I.31.15	विशाम् = यजमानरूपाणां प्रजानाम्
(g)	RV. III.8.5	नरः = कर्मणां नेतारः अध्वर्व्वादयः

How strange it is that Sāyaṇa finds every man in this world as a sacrificer due to the wrong conception that the Vedas mean only rituals !

We have proved above beyond doubt that Yāska, Skanda, Durga, Ātmānanda, Jayatīrtha and other commentators clearly admitted that every verse in the Veda had three types of significance, i.e., pertaining to Soul (or the Supreme Soul), elements and *yajñas*. But the scope of Sāyaṇa is entirely limited and narrow as he miserably neglected two major aspects of the Vedic interpretation and only the Yājñika process has been imposed on every verse. We cite below a few instances from Sāyaṇa which will clearly show that the words Agni and Indra therein cannot mean sacrificial fire because of the qualifying adjectives which lead us to the conclusion that they imply some Omniscient Power :

(a)	नृणां नृतमोऽसि ।	(*RV*. I.77.1)
(b)	अग्निं विप्रम् ।	(*RV*. I.27.1)
(c)	वह्निं द्विजन्मानम् ।	(*RV*. I.60.1)
(d)	अग्निं पुरोहितम् ।	(*RV*. I.1.1)
(e)	इन्द्रं विपश्चितम् ।	(*RV*. I.4.4)
(f)	युवा कविरमितौजाः । ·····इन्द्रः ।	(*RV*. I.11.4)
(g)	उरुं हि राजा वरुणश्चकार ।	(*RV*. I.24.8)
(h)	अग्ने····· ·····असि यज्ञेषु मानुषः ।	(*RV*. I.44.10)

MERITS OF SĀYAṆA

Here we have pointed out some defects in Sāyaṇa's interpretation. But this is not all. The other side of the picture is yet to be painted. Let us imagine what the condition of the Vedic scholarship would have been today, had there not been the *Vedārthaprakāśa* of Sāyaṇa. This great interpreter of the Veda belonging to the 14th century has left no word unexplained, however obscure it may be. It would be better if we cite below a few words from Prof. M. Müller's preface to the *Vedic Hymns* :

> "It is well known to them who have followed my literary publications that I never entertained any exaggerated opinion as to the value of the traditional interpretation of the Veda, handed down in the theological schools of India and preserved to us in the great commentary of Sāyaṇa. More than twenty years ago, when it required more courage to speak out than now, I expressed my opinion on that subject in no ambiguous language and was blamed for it by some of them who now speak of

Sāyaṇa as a mere drag, in the progress of Vedic scholarship. Even a drag, however, is sometimes more conducive to the safe advancement of learning than a whip : and those who recollect the history of Vedic scholarship during the last five and twenty years know best that with all its faults and weaknesses, Sāyaṇa's commentary was a *sine qua non* for a scholar-like study of *Ṛgveda.* I do not wonder that others who have more recently entered on that study are inclined to speak disparagingly of the scholastic interpretations of Sāyaṇa. They hardly know how much we all owe to his guidance in effecting our first entrance into this fortress of Vedic language and Vedic religion and how much even they, without being aware of it, are indebted to that Indian Eustathius. I do not withdraw an opinion which I expressed many years ago and for which I was much blamed at that time, that Sāyaṇa in many cases teaches us how the Veda ought not to be, rather than how it ought to be understood. But for all that, who does not know how much assistance may be derived from a first translation, even though it is imperfect ; nay, how often the very mistakes of our predecessors help us in finding the right track ? If now we can walk without Sāyaṇa[1] we ought to bear in mind that five and twenty years ago, we could not have made even our first steps, we could never at least have gained a firm footing without his leading strings. If, therefore, we can now see further than he could, let us not forget that we are standing on his shoulders."

This is all right. Sāyaṇa fills a gap in the history of the Vedic interpretation which otherwise would have remained unfilled. Pischel and Geldner assign a positive value to this great commentator. He often hints the right meaning of a word. For instance, the word *purīṣa* means 'water'. Roth, who believed that any European exegetist can understand and interpret the Veda better than an Indian—remarks that all Indian interpreters explain the word *purīṣa* as 'water', whereas the word actually means 'land'. But this statement is open to challenge. Undoubtedly Sāyaṇa, in a number of cases, paraphrases this word as *udaka*, i.e. water ; but in *RV.* X. 27.21 the word पुरीषात् (Abl , Sing., from *purīṣa*) has been translated as पूरकात् मण्डलात्. Here Sāyaṇa is still more forward than Roth. *Purīṣa* means 'orb, circle', and here it is used to denote

1. I doubt this very much even today.

the word मण्डल, 'a region, domain, land, earth', as opposed to the 'sea' or 'ocean'. Again in the *Taittirīya Saṁhitā* (IV. 3.1) Sāyaṇa remarks : पुरोषशब्देन नद्यादिगता: सिकता उच्यन्ते. Thus here we find that the meaning which Roth assigns to the word *purīṣa* was well known to the Indian scholar and was accounted for in a more reasonable way. While explaining the verse from the Nadī Sūkta of the *Ṛgveda*, Yāska (*N.* II.22) interprets the word *purīṣa* as पृणाते: or पूरयते:, i.e., it is derived from the root *pṛ*, to protect or to complete. Yāska also takes it in the sense of water on the authority of the *Nighaṇṭu* (I. 12).

Sāyaṇa prefaces each hymn by specification of its seer or Ṛṣi : of the deity or deities to whom it is addressed ; of the rhythmical structure of the several stanzas and of the *viniyoga*, the application of the hymn, or of portion of it, to the religious rites at which they are to be repeated.

He mentions several schools and works but does not throw any light upon the exact sources of information which he employs in his works. Thus he refers to the following :

(a) Bhaṭṭabhāskara Miśra	(b) Skandasvāmī
(c) Kapardisvāmī	(d) The Nairuktas
(e) The Aitihāsikas	(f) The Paurāṇikas
(g) The Śābdikas	(h) The Sampradāyavidas
(i) The Ātmavidas	(j) Bṛddhaśāsanam
(k) Pūrvabhāṣyakāras	(l) Apare, etc.

MAHIDHARA

Mahīdhara was equally an important commentator on the *Yajurveda*; but from his Bhāṣya it is quite evident that he was a Vāma Mārgī and believed in the Tāntrika school of ritualists. It is useless to quote here a number of instances as the following one instance will convince the reader that something was seriously wrong with him. While explaining the Mantra (*YV.* XXIII.19) गणानांत्वा गणपतिꣳहवामहे, etc., he remarks :

अत्र गणपति शब्देन अश्वो वाजी ग्रहीतव्य: ।

'Here the word Gaṇapati means a horse'. Then he adds : महिषी यजमानस्य पत्नी यज्ञशालायां पश्यतां सर्वेषामृत्विजामश्वसमीपे शेते । शयाना सत्याह् हे अश्व····· ··· ··· क्षिपसि ।

"The wife of the sacrificer, in the presence of all the priests, lies with the horse nearby and then she addresses the horse and requests him....."

Thus Mahīdhara interprets this and the following nine verses in words which are not reproduceable even in the semi-obscurity of a learned European language. Here Mahīdhara deserves all censure for going too far to translate the word *gaṇapati* (i.e. Lord of multitudes) in the sense of a horse—which has no support in the entire Sanskrit language. For comparison I give below the English rendering of Dayānanda's Bhāṣya here :

> "We invoke Thee, O Lord and Protector of the numerous orders ; who art also the Lord of all that is dear and near to us—of all the treasures and precious objects (e.g. knowledge and wealth). Thou pervadest (this world)."

We feel, when we see that a very well-known and simple word, like *gaṇapati*, has been interpreted as 'horse', that Mahīdhara's mind was not free from ill-conceived pre-notions against Vedic teaching. Actuated by such grossly erroneous ideas, he wrote whatever he could. He ought to have read and consulted the *Śatapatha Brāhmaṇa* in this connection before he proceeded to comment upon such Mantras.[1]

DAYĀNANDA AS THE INTERPRETER OF THE VEDAS

We have already discussed and critically examined all the interpreters of the Vedas, whose works have come down to us. All of them deserve praise for their scholarly Vedic exegesis. But Dayānanda, who was a great son of India, possessed spiritual insight, which enabled him to peep deeply into the Vedic lore. He was an inspired seer. He was a profound scholar whose equal India could not produce after the great Śaṅkara. It was left to him, once more, during modern times, to show the way to the world, regarding the method of the proper and correct understanding of the Vedas. Dayānanda, whose biographical detailed character we have

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1. Cf. : प्रजापतिः वै जमदग्निः । सोऽश्वमेधः । क्षत्रं वा अश्वः ।
विड् इतरे पशवः । क्षत्रस्यैतत् रूपं यद् हिरण्यम् ॥
(*SB.* XIII.2.11) and (*SB.* XIV.15.16.17)
Also : राष्ट्रमश्वमेधः । (*SB.* XIII.2.11)
Again : ईश्वरो वा अश्वः । (*SB.* XIII.3.8.8)

dealt with in Appendix I (pp. 462-488), lived from 1824 to 1883 and devoted his whole life to the propagation of the Vedic knowledge.

Style

His translation of the Vedas is always preceded by a full analysis of each and every word, along with the grammatical and etymological explanation. Then follows the meaning of every word, then explanation of the whole, and finally the commentary and its general purport as he understood it.

All this was done in Sanskrit, which has been translated into Hindi in full, for him by the Paṇḍitas, employed for this purpose. It was one of the boldest acts of his life to have issued a translation of the Vedas in Hindi, the national language of India, since this translation had never been attempted before. This fact should be the best proof of the transparency and honesty of his motives.

Obscurity of the Veda

Before we go further to critically assess the value of Dayānanda's translation, it must be borne in mind that it was not a child's play to comprehend the Vedas in the real sense, much less to interpret them, at the time when no oral or written tradition could reach us from pre-historic days. In 1869 when Prof. M. Müller brought to light the first edition of his *Vedic Hymns* (*Part I*), he described his hard labour as one of "deciphering", and it is not a strange thing that he repeated the same feeling in the same words after more than 20 years, when he published the second and the revised edition of the same work. He remarked :

> "I hold that they (i.e. the first translators) ought to be called decipherers."

His adversaries ridiculed him on publishing a translation of the Vedas. According to them this work ought to have been attempted in the next century. Prof. M. Müller referring to his opponents (a whole host of German scholars) again remarked :

> "There is another point also on which I am quite willing to admit that my adversaries are right. 'No one who knows any thing about the Veda', they say, 'would think of attempting a

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1. *SBE*, vol. XXXII, *Vedic Hymns*, pt. I, introduction, p. ix.

translation of it at present. A translation of the *Ṛgveda* is a task for the next century."[1]

At another place, he says :

"If by translation we mean a complete, satisfactory and final translation of the whole *Ṛgveda*, I should feel inclined to go even further than Prof. Von Roth. Not only shall we have to wait till the next century for such a work but I doubt whether we shall ever obtain it."[2]

Here M. Müller compares his own translation of the 165th hymn of the first Maṇḍala of the *Ṛgveda* with that of Professor Von Roth, and concludes that a comparison like this :

" . . . will disclose the unsettled state of Vedic scholarship, but the more fully this fact is acknowledged, the better. I believe, it will be for the progress of our studies. They (i.e. European interpretations of the Vedas) have suffered more than anything else from the baneful positivism which has done so much harm in hieroglyphic and cuneiform researches. That the same words and names should be interpreted differently from year to year is perfectly intelligible to every one who is familiar with the nature of the decipherments. What has seriously injured the credit of the studies is that the latest decipherments have always been represented as final and unchangeable ..... When we come to really difficult passages, the Vedic hymns often require a far greater effort of divination than the hymns addressed to Egyptian or Babylonian deities.

The Veda, I feel convinced, will occupy scholars for centuries to come and maintain its position as the most ancient of books in the library of mankind."[3]

Baneful Positivism

Professor M. Müller undoubtedly voices the general feelings and a crying grievance when he complains of the "baneful positivism" of the European scholars as to interpretations which are little better than hypothetical conjuctures. The findings of the European scholars regarding

1. *SBE*, vol. XXXII, pt. I, introduction, p. xi,
2. Ibid., p. xxi.
3. Ibid., p. xxxi,

the Vedic civilisation and culture are based upon these interpretations where "the same words and names" are interpreted differently from year to year and thus they cannot be regarded as conclusive. Sometimes these scholars have given their verdict by judging these ancient civilisations by Christian or other modern standards. They at once forget that all standards are mutable and are modified and reformed before their own eyes.

We are undoubtedly grateful to these European scholars for the time and hard toil they have put in on Vedic research. Coming generations of India, who would devote themselves to the study and interpretation of the Vedas, would derive great inspiration from these researches which are so valuable and needed.

But we cannot help remarking that their hasty conclusions as to the worth of the Vedic religion and culture have done a great and unnecessary harm by creating a mass of prejudice against the Vedas in the minds of the Hindus. The Missionary propagandists made a good use of it and condemned the Vedas in the positive terms at their command. They quoted these translations and consequently educated Indians began to reject the Vedas and accepted Christian thoughts—though not (in some cases) Christian religion.

Dayānanda Stem in the Tide

Svāmī Dayānanda stood up and made up his mind to stem the powerful flow of anti-Vedic current by interpreting the Vedas in the style which he called *ārṣa* (i.e. the style of the seers).

A Christian Missionary writes about Dayānanda in the following words :

> ".....He devoted himself entirely to the study of the Vedas from his 11th year and thus he is more practically conversant with them than most, if not all, of the great Pandits of Benaras, who generally know them only at second-hand or even less. At any rate, and this is the most remarkable feature distinguishing him from other Pandits, he is an independent student of the Vedas, and free from the trammels of traditional interpretation. The standard commentary of Sāyaṇa is held of little account by him. It can be no wonder, therefore, that his Vedic studies, conducted in that spirit, led him to the conviction that almost the whole of the (comparatively) modern Hinduism is

in entire and irreconcilable contradiction with the Vedas and the Hinduism of Vedic times, about 2,000 years ago. Being of an active character, he determined not to keep his conviction to himself, but to impart it to his countrymen and try to effect an entire reform of Hindu Society."[1]

Thus we see that Dayānanda was not an ordinary interpreter of the Vedas, like Sāyaṇa, etc., who have no definite aim and object and whose visions were narrow and dominated by the Paurāṇika influence and notions. His study of the Vedas was independent and was conducted in a spirit of the highest reverence too.

He was an inspired soul, who visualised the Vedas with the rational conception of the Ṛṣis who were depicted by Yāska as साक्षात्कृतधर्माणः, i.e., "to whom Dharma revealed itself." He saw the light and he refuted all anti-Vedic thoughts in the Hindu society and also criticised all the Vedic interpretations, which were based on Paurāṇika myths, quite unknown during the Vedic age. Sāyaṇa's commentary and all modern Vedic exegesis based on or influenced by Sāyaṇa, i.e., modern European translations of the Vedas, were severely criticised by him. He showed that the conclusions of modern scholars, envisaged in Sāyaṇa's commentary, were faulty and often effected by their conscious or unconscious Christian prejudice. In any case, in the words of modern scholars, e.g., M. Müller and Roth, all modern (Indian as well as European) translations of the Vedas are provisional. Svāmī Dayānanda did not know any of the European languages, not even English. His criticism of M. Müller, etc., in his commentaries is therefore based on information supplied to him by friends knowing English.

Peculiarities of Dayānanda's Translation

The following are the few aspects of Dayānanda's interpretation of the Vedas :

(1) The background of his Bhāṣya is the sincere conception that the Vedas are the words of God. Hence they contain pure and absolute knowledge.

(2) The words used in the classical Sanskrit, greatly differ, as regards their meaning, from the words used in the Vedic language. We

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1. A. F. R. H., from *The Christian Intelligencer*, Calcutta, March, 1870, p. 70.

should not inerpret the Veda taking in view the current sense of the words in ordinary language.

(3) According to him, all Vedic words have derivative or etymological sense. The Vedas know no *rūḍhi* words (i.e. words with conventional sense). All words denote derivative and general sense. They are derived from the roots. Thus he does not take into consideration the worldly sense of the words. For instance, the word ***ahi*** generally means 'a serpent'; but in the Veda it signifies 'a cloud' (*vide* Yāska).

(4) Following in the footsteps of Yāska, he also believes that the Vedic words are used in the Vedas to denote triple significance of the Mantras, i.e., *ādhyātmika, ādhidaivika* and *ādhiyajñika.*

(5) The Pada texts of the Mantras have not always been adhered to. The Vedic sense is more important than the man-made Pada Pāṭhas. As we have shown above, Yāska himself has not adhered to the Pāda text. In the *Nirukta* (V. 21), Yāska divides the word मासकृत् (in *RV.* I. 105.18) in two ways : (i) मास+कृत् and (ii) मा+सकृत्. Yāska attaches importance to the sense and not to the grammatical formations, so does Dayānanda believe. Yāska says :

अर्थनित्यः परीक्षेत् । न संस्कारमाद्रियेत् । (*N.*)

Patañjali, the author of the *Mahabhāṣya*, also says :

न लक्षणेन पदकारा अनुवर्त्याः । पदकारैः नाम लक्षणमनुवर्त्यम् ॥

(*MB.* III.1.103)

(6) Dayānanda follows the school of the etymologists, i.e., the Nairuktas. Hence he does not believe that the Veda contains narratives or reference to historical personages. Undoubtedly all descriptions are symbolic and figurative as Yāska says :

तत्को वृत्रः ? मेघ इति नैरुक्ताः । त्वाष्ट्रोऽसुर इत्यैतिहासिकाः । अपां च ज्योतिषश्च मिश्रीभावकर्मणो वर्षकर्म जायते । तत्रोपमार्थेन युद्धवर्णा भवन्ति ॥

(*N.* II.16)

(7) According to Dayānanda, Devatā means the subject-matter of the Mantra, or a hymn. All words signifying a Devatā, e.g., Agni, Varuṇa and Indra, are the names of One Supreme Lord. There is only one Supreme Being described in the Vedas and Agnī, Vāyu, etc., are merely His different names indicating His most important attributes.

This matter is really set at rest by the well-known verse of the *Ṛgveda* :

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

(*RV*. I.164.46)

[He is One, sages call Him by many names, e.g., Agni, Yama and Mātariśvan.]

This discovery, made again in the 19th century by Dayānanda, has, in India at any rate, brought about a revolution in the method of interpretation applied to the Vedas. This view is evidently based upon one important grammatical distinction. Dayānanda urged that the words used in the Vedas are employed in their etymological sense and undoubtedly this slight distinction in outlook has gone a great way in clearing up many difficulties and exonerating the Vedas from the charge of polytheism, and other theisms, invented and fastened upon them by the Western scholars.

(8) The *yajña* does not mean only a material sacrifice, i.e., to offer something into the fire. Dayānanda here is supported by the entire scripture of the Hindus where it is clearly stated that 'any noble and unselfish act' is called a *yajña*. The *Śatapatha* clearly says :

यज्ञो वै श्रेष्ठतमं कर्म । (*SB*. I.7.1.5)

The fourth chapter of the *Bhagavadgītā* describes all aspects of the *yajña* :

(a) एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे । (*Gītā*)

(b) श्रेयान् द्रव्यमयान् यज्ञान् ज्ञानयज्ञः परन्तप । (*Gītā*)

YAUGIKAVĀDA

Now let us examine the theory that the Vedas contain only *yaugika* words, as it is accepted by Dayānanda.

(a) Distinction between the Vedic and the *laukika* words is clearly indicated by the fact that Patañjali, the author of the *Mahābhāṣya*, makes two separate categories of these two types of words. He declares :

केषां शब्दानाम् ? लौकिकानां वैदिकानाम् च ।

Then he further remarks :

नैगमाश्च रूढिभवाश्च ।

Thus, he states in unambiguous terms that there are the Vedic words (which are *yaugika*) and the *rūḍhi* words (i.e. words used in the world to express conventional meaning).

Thus, Patañjali draws a line of demarcation between the Vedic and *laukika* words.

It becomes more lucid and clear when we compare the meaning of some words which are common in both the languages.

(i) According to *Nighaṇṭu* (III.15), the word *kaṇva* is a common noun being a synonym of *medhāvin* (i.e. the intelligent), while in the common language it is a proper noun, i.e., the name of a sage.

(ii) *Ahi* means a 'cloud' in the *Nirukta*, while it is a synonym of serpent in the common language.

(iii) According to the *Nighaṇṭu* (I.12) and the *Nirukta* (II.22), the word *puriṣa* in the Vedas means 'water', while it denotes 'human excreta' in ordinary Sanskrit.

(iv) *Kaṇva, vena, gṛtsa* and *uśik* are proper nouns in the common language , denoting some persons, while all these are synonyms of *medhāvin* (according to *Nighaṇṭu*, III. 15) in the Vedas.

(v) The word *Kuravaḥ* (plural of *kuru*) means 'doers', i.e. 'performing priests' (see *Nighaṇṭu*, III.18), while the same indicates persons or countries belonging to Kuru family in common Sanskrit.

Instances can be multiplied but paucity of space does not permit. This evidence clearly establishes the fact that it is not proper and reasonable to interpret Vedas on the basis of the classical Sanskrit. Sāyaṇa and Mahīdhara could not understand this fact and hence they committed mistakes. Dayānanda's interpretation is an attempt in this direction.

Evidence of Yāska and Patañjali

The first canon of the interpretation of the Vedic terms, which is laid down by Yāska, the author of *Nirukta*, is that the Vedic terms are all *yaugika* (i.e. have derivative sense). They signify the meaning of the root together with the modification, affected by affixes. In fact, the structural elements out of which the word is compounded afford the whole and the only clue to the true signification of the words. The fourth section of the first chapter of the *Nirukta* opens with a discussion on this very subject, in which Yāska, Gārgya, Śākaṭāyana and all other grammarians and etymologists declare that the Vedic words are all *yaugika*. But Yāska and Śākaṭāyana maintain that *rūḍhi* terms are also *yaugika* in as much as

they were originally formed from the roots; but Gārgya holds that only the *rūḍhi* terms are not *yaugika* :

'नामान्याख्यातजानि' इति शाकटायनो नैरुक्तसमयश्च । 'न सर्वाणीति' गार्ग्यो वैयाकरणानां चैके । तद् यत्र स्वरसंस्कारौ समर्थौ प्रादेशिकेन गुणेनान्वितौ स्याताम् ।

This section concludes with a refutation of the opinion of Gārgya, establishing it as true that all terms, whether Vedic or *laukika*, are *yaugika*.

Patañjali also expresses the same opinion and distinguishes the Vedic terms from *rūḍhi* terms by the designation of Naigama (i.e. Vedic). He says :

नाम च धातुजमाह निरुक्ते ।
व्याकरणे शकटस्य च तोकम् ।।

And a line before this :

नैगमरूढिभवं हि सुसाधु । नैगमाश्च रूढिभवाश्च ।

The sense of all this is that all the ancient Ṛṣis were of opinion that all the Vedic terms are derivative and denote general sense.

To an unprejudiced mind, the correctness of this law will never be doubtful. For, independently of the authority of the *Nirukta*, the very antiquity of the Vedas is a clear proof of its words being *yaugika*. Even Professor M. Müller is compelled to confess, at least concerning certain portions of the Vedas, that their words are *yaugika*. Says he :

> "But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something of its radical meaning; every epithet tells; every thought in spite of the most intricate and abrupt expressions, is, if we once disentangle it, true, correct and complete."
>
> (*History of Ancient Sanskrit Literature*, p. 553)

Further again he adds :

> "Names.....are to be found in the Vedas, as it were, in a still fluid state. They never appear as *appellatives*, nor yet as *proper* nouns ; they are organic, not yet broken or smoothed down." (*Ibid*, p. 755)

Can there be any thing clearer than this ? The terms occurring in the Vedas are *yaugika*, because "they never appear as appellatives, nor yet as proper names," and because "every word retains something of its radical meaning."

INTERNAL EVIDENCE

Now let us examine the theory of Yaugikism in the light of the Vedic literature :

(i) **Vedas** : The internal evidence from the Vedas indicates that the Vedic words are *yaugika* :

(a) In *RV*. I.12.9 Agni is called as **कवि, बृहस्पति** and **युवा**. If we take the word *agni* as *rūḍhi* it means only 'fire' which cannot be a **कवि, बृहस्पति** and **युवा**. Hence we have to interpret these words etymologically.

(b) Similarly **आदित्य** has the epithets of **कवि**, etc., in *RV*. II. 28.1.

(c) In *RV*. I.48.4 the word **कण्व** has been used as an adjective by adding a suffix denoting superlative degree as **कण्वतमः**. In *RV* VII.79.3, the word **इन्द्र** is used as **इन्द्रतमः**।

It is possible only if we take all words as derivatives denoting radical sense.

(d) Even the Vedic text contains etymological explanations of the words :

च्यवनमच्युतानाम् । (*RV*. VIII.96.4)

अश्नन्तावश्विनौ । (*RV*. VIII.5.31)

(e) In *RV*. I.164.46 Agni has been called as Indra, Mitra, Varuṇa and Mātariśvā. How can it be possible if we do not accept these words denoting general sense ?

एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ।

(ii) **Brāhmaṇas** : We need not give evidence in detail from the Brāhmaṇas in this connection as they abound in etymological explanations. Every word has been explained therein by giving their radical sense :

(a) **अश्विनाविमे हीवं सर्वमश्नुवाताम्** । (*SB*. IV.1.5.16)

(b) **अश्नुवाते हि तौ लोकान्**
ज्योतिषा च रसेन च । (*BD*. VII.127)

(c) **अश्विनौ यत् व्यश्नुवाते सर्वम्** । **रसेनान्यः**।
ज्योतिषान्यः। (*N*. XII.1)

(d) तद् यदक्षरत् तदक्षरम् । (*SB.* VI.1.3.6)

(e) Agni is explained in *SB.* VI.1.1.11.

Similarly see :

(*GP.* I.7) for Aṅgiras.

(*SB.* I.8.2.7) for Anuyāja.

(*JU.* I.20.4) for Antarikṣa.

(*SB.* XIV.6.11.2) for Indra.

(*SB.* X.1.1.5) for Graha.

(*SB.* XIV.5.5.18) for Puruṣa.

(*GB.* I.3) for Bhṛgu etc.

(iii) **Nirukta** : The *Nirukta* aims at giving all the possible etymological explanations of all words. Yāska has made it compulsory for the Nairuktas to offer every possible derivation :

न त्वेव न निर्ब्रूयात् । अर्थनित्यः परीक्षेत् ।

न संस्कारमाद्रियेत् । (*N.* I)

Yāska goes as far as to say that even the *laukika* words are *yaugika.* Hence he explains them also :

इदमपीतरत् शिरः एतस्मात् एव । (*N.* IV.13)

(iv) **Mīmāṁsakas** : In the undermentioned citation from the Mīmāṁsā Bhāṣya we are directed to explain the Vedic words including those of *rūḍhis* in accordance with the grammar and the *Nirukta* :

(a) विद्यमानोऽप्यर्थः प्रमादालस्यादिभिः नोपलभ्यते । निगमनिरुक्तव्याकरणवशेन धातुतोऽर्थः कल्पयितव्यः । (*MDB.* I.2.41)

(b) शमयतीति शमिता । यौगिक एव शब्दः । (*MDB.* III.7.29)

Here we are told that the meanings are to be determined from the roots :

धातुतोऽर्थः कल्पयितव्यः ।

(v) **Skanda and Durga** : These two foremost commentators of Yāska in the following citations clearly tell us that the etymological explanations of words are highly essential to show that the words have comprehensive and unlimited scope of expression. If we accept only the conventional fixed sense, it will restrict their power of expression.

(a) Skanda says :

एवमेतत् सर्वनाम्नामाख्यातजत्वं प्रतिपादितं भवति । तत् किमर्थम् ? उच्यते— अर्थान्तरे यो रुढिशब्दः तस्यार्थान्तरे प्रयोगः ..... । (p. 92)

(b) Durga also says :

स्वभावतो हि शब्दानां क्रियाजत्वेऽपि कांचिदेव क्रियामङ्गीकृत्यावस्थितिः भवति । (p. 64)

Durga also tells us that the various explanations given in the *Nirukta* do not indicate, as European scholars think now-a-days, that Yāska is uncertain about the definite meanings of the words as no tradition could reach him ; but these different meanings imply the unrestricted power of expression of the words. He says :

अनुपक्षीणाशक्तयो हि विभवो वेदशब्दा यथा यज्ञपुरुषाणामर्थाभिधाने विपरिणममानाः सर्वतोमुखा अनेकार्थान् प्रकुर्वन्तीत्येतदनेन प्रदर्शितं भवति । (*N.* 1.20)

(vi) **Different meanings at different places** : Now we shall give below a brief list of words, which will show that one and the same word is interpreted by different scholars in different sense at different places. It is possible only if we admit that the Vedic words are not conventional but give radical sense based on the various original roots. This is the cause why Vedic words express different meanings and also why Yāska gave different significances of one and the same word :

(a) *Agni* : एष परमात्मा (Supreme Being) (Sāyaṇa, *AV.* II.1.4)
,, : A Brāhmaṇa (Sāyaṇa, *SB.* I.4.2.2)
,, : Lightning (Durga, p. 363)
,, : The Veda, Omniscient (Sandhyā Bhāṣya, pp. 14,55,60)
,, : Supreme Lord (Śrī Kaṇṭha, Śrī Bhāṣya, p. 3)
,, : Viṣṇu, i.e. Omnipresent (Rāghavendra Yati, pp. 8,23)

(b) *Āpaḥ* : Does not mean 'water' but from the root *ap* 'to pervade' : Omnipresent (Skanda, *RV.* I.91.1)
,, : Supreme Soul (Sandhyā Bhāṣya, pp. 45,46,47,163,171)
,, : Cows (*SNB.* XII.1-3)
,, : Atmospherical region (Skanda, *RV.* I.52.12)
,, : Milk (Śatrughna, p. 184)

(c) *Indra* : Air (Durga, p. 710)

,, : Sūrya or Supreme Lord (Śatrughna, pp. 90, 133)

,, : God (Jayatīrtha, p. 22)

,, : Supreme Soul (Sāyaṇa, *RV* Bhāṣya, Bombay, vol. I, p. 52)

,, : Glorious group of Maruts (Skanda, *RV*. I.6.8)

,, : God (Sāyaṇa, *RV*. X.92.8)

,, : A rich trader (Sāyaṇa, *AV*. III.15.1)

(d) *Rātri* : Supreme soul (Sandhyā Bhāṣya, pp. 42,135)

(e) *Savitā* : Many meanings, e.g. Agni, Varuṇa, Vāyu, sacrifice, thunderbolt, sun, moon, mind, soul or a man (*Jaimini Upaniṣad Brāhmaṇa*, p. 152)

,, : God (Sandhyā Bhaṣya, pp. 42,135)

,, : A sacrificer according to Śākapūṇi (Skanda, *RV*. I.34. 10 ; I.95.7)

We have a very long list of such words. The reproduction of the whole list will require a separate volume. The comparative study of this brief list of words will surely convince the unprejudiced reader to understand that the Vedic words are *yaugika* and thus possess a flexible character of expression.

(vii) **Aitihāsikas** : Sāyaṇa, Mahīdhara and other authors of the Veda Bhāṣyas, who interpreted in accordance with the Aitihāsika view by following the *rūḍhi* method, had to adopt in large number of cases the process of *yaugika* interpretation as there was no other way out. No obscure cases could be explained without resorting to the *yaugika* method.

Sāyaṇa interprets :

(a) *Aśvaḥ* : व्यापनशीलः आदित्यः (i.e. the sun, and not a horse, as it conventionally means) (*RV*. I.164.2)

(b) *Ādityaḥ* : परमेश्वरः (i.e. God and not the sun) (*RV*. I.164.21)

(c) *Indraḥ* : पर्जन्यः (i.e. cloud and not the king of gods) (*RV*. I.164.33)

(d) *Bhrātā* : परोपकारकः (i.e. one who does good to others, and not a brother, as it ordinarily means) (*RV*. I.170.4)

(e) *Vasiṣṭhaḥ* : सर्वस्य वासयितृतमः (i.e. the abode of all, i.e. God, and not as a proper noun) (*RV*. II.9.1)

(f) *Rathaḥ* : यज्ञः (i.e. a sacrifice and not a car) (*RV*. II.18.1)

(g) *Manuḥ* : मनुष्यो यष्टा माननीयो राजा (i.e. a sacrificer or a king and not as a proper noun of a king) (*RV*. X.51.5)

(h) *Aṅgirastamā* : गन्तृतमा (i.e. the best of all who move and not as a proper noun) (*RV*. VII.79.3)

Thus we see that *yaugika* method is the only scientific way of interpreting the Vedas. The entire Vedic literature admits the superiority of this method. It has the support of Yāska, Patañjali and all the Brāhmaṇas. Skanda, Durga and all other ancient interpreters base their explanations on this method.

SUPERIORITY OF DAYĀNANDA'S BHĀṢYA

Swāmī Dayānanda employed the scientific method of interpretation based on the Nairukta school throughout his Vedic exegesis. It has many advantages. A few Indian scholars and all European scholars offer bitter criticism against the Vedic teaching. They are very easily removed through the medium of this interpretation. Agni, Varuṇa, Āditya, Mātariśvā and Indra may mean any thing in different contexts but they also mean Supreme Being (Brahma), described under different names. They are different names of one Lord. The discovery of this method, which was in vogue in Yāska's age, is quite new in modern times and it has brought about a new revolution in understanding the Vedic theme. In order that no doubt may be left concerning the monotheistic worship of the ancient Aryans, we quote from the *Nirukta* :

> माहाभाग्याद्देवताया एक एव आत्मा बहुधा स्तूयते । एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति । (*N*. VII.4)
>
> [One Supreme Soul is variously praised, on account of His Omnipotence. Other Devatās are but *pratyaṅgas* (i.e., various manifestations) of this one Supreme Soul.]

From this, it is quite clear that Dayānanda's interpretation of the Vedas, based on etymological method, has a sound support in Yāska and the Brāhmaṇas.

It will be reasonable if a few citations from the Vedas themselves are given below in support of the theory that there was monotheism, i.e., worship of One Lord. It will clearly justify Dayānanda's stand :

(a) एकं सद् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ।

[He is One ; sages call Him by many names, e.g., Agni, Yama, Mātariśvā.] (*RV*. I.164.46)

(b) अग्ने सूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नामा ।

[Many are Thy names O Agni, Immortal, God, Divine, Jātavedas.] (*RV*. III.20.3)

(c) इन्द्रो मायाभिः पुरुरूप ईयते ।

[Indra moves multiform, in His wonderful creation.] (*RV*. VI.47.18)

(d) तदेवाग्निस्तदादित्यस्तद् वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥

[Even He is Agni, He is Āditya, He is Vāyu, He is Candramas ; He is Sukra, He is Brahma, He is Āpa, He is Prajāpati.] (*YV*. XXXII.1)

(e) सोऽर्यमा स वरुणः स रुद्रः स महादेवः ।
सोऽग्निः स उ सूर्यः स उ एव महायमः ।

[He is Aryamā, He is Varuṇa, He is Rudra, He is Mahādeva.] (*AV*. XIII.4.4)

[He is Agni, He is Sūrya, He is verily Mahā Yama.] (*AV*. XIII.4.5)

(f) न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।
न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ।
नाष्टमो न नवमो दशमो नाप्युच्यते ।
··· ··· स एष एक एकवृद् एक एव ।
सर्वे अस्मिन् देवा एकवृतो भवन्ति ।

[Neither second, nor third, nor yet fourth, is He called. He is called neither fifth, nor sixth, nor yet seventh. He is called neither eighth, nor ninth, nor yet tenth. He is the Sole, the Absolute One, the One alone. In Him all gods become simple and One.] (*AV*. XIII.4.14-21)

Nothing can be clearer than this. All these quotations will convince the reader that the ancient Aryans worshipped only one God. Thus Dayānanda's interpretation which establishes this fact before the scholars must be admitted as a very good attempt for understanding the purport of the Vedic teaching.

It will be well to quote here from an article by Aurobindo Ghosh on the interpretation of the Vedas by Dayānanda :

> "What is the main positive issue in this matter ? An interpretation of the Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayānanda's view is quite clear ; its foundation inexpugnable. The Vedic Hymns are chanted to One Deity under many names, names which are used, and even designed, to express His qualities and powers. Was this conception of Dayānanda's arbitrary conceit, fetched out of his own too ingenious imagination ? Not at all ; it is the explicit statement of the Veda itself. 'One Existent, Sages, not the ignorant, mind you, but the Seers, men of direct knowledge, speak of in many ways, as Indra and Yama, as Mātariśvan, as Agni.' The Vedic Rishis ought surely to have known something about their religion, more, let us hope, than Roth or Max Müller ; and this is what they knew.
>
> "We are aware, how modern scholars twist away from the evidence. This Hymn, they say, was a later production, this loftier ideal, which it expresses with so clear a force rose up, somehow in the later Aryan mind or was borrowed by them from their Dravidian enemies. But throughout the Veda, we have confirmatory Hymns and expressions ; Agni or Indra or any other is expressly hymned as One with all other gods. Agni contains all other Divine Powers within himself, the Maruts are described as 'all the gods', one Deity is addressed by the names of others as well as His own, or most commonly He is given, as Lord and King of the Universe, attributes only appropriate to the Supreme Deity. Ah : but that cannot mean, ought not to mean, must not mean, the worship of the One. Let us invent a new word, call it 'Henotheism', and suppose that the Rishis did not really believe Indra or Agni to be the Supreme Deity, but treated any god and every god as such for the nonce, perhaps, that he might feel

the more flattered and lend a more gracious ear for so hyperbolic a compliment, but why should not the foundation of Vedic thought be natural monotheism rather than this newfangled monstrosity of henotheism ? Well, because primitive barbarians could not possibly have risen to such high conceptions and if you allow them to have so risen, you imperil our theory of evolutionary stages of human development, and you destroy our whole idea about the sense of the Vedic Hymns and their place in the history of mankind. Truth must hide herself, commonsense must disappear from the field, so that a theory may flourish : I ask, in this point, and it is the fundamental point, who deals most straightforwardly with the text, Dayānanda or the Western scholars ?

"But if this fundamental point of Dayānanda's is granted, if the character given by the Vedic Rishis themselves to their gods is admitted, we are bound, whenever the hymn speaks of Agni or another, to see behind that Name present always to the thought of the Rishi, the One Supreme Deity or else one of His Powers with its attendant qualities or workings. Immediately the whole character of the Veda is fixed in the sense, Dayānanda gave to it ; the merely ritual, mythological, polytheistic interpretation of Sāyaṇa collapses, the metrological and naturalistic European interpretation collapses. We have, instead, a real Scripture, one of the world's sacred books and the Divine word of a lofty and noble Religion.

"All the rest of Dayānanda's theory arises logically out of this fundamental conception. If the Names of the God-heads express qualities of the One God-head, and it is these which the Rishis adored, and towards which they directed their aspiration, then there must inevitably be in the Veda a large part of psychology of Divine Nature, psychology of the relations of man with God and a constant indication of the law governing man's God-ward conduct. Dayānanda asserts the presence of such an ethical element ; he finds in the Veda, the law of life given by God to the human beings. And if the Vedic God-heads express the Powers of the Supreme Deity, who is the Creator, Ruler and Father of the Universe, then there must inevitably be in the Veda a large part of cosmology, the law of creation and of cosmos. Dayānanda asserts the presence of such a cosmic element ; he finds in the

Veda, the secrets of creation and the law of Nature by which Omniscient governs the world.

"Neither Western Scholarship, nor ritualistic learning has succeeded in eliminating the psychological and ethical value of the Hymns, but tbey have both tended in different degrees to minimise it. Western scholars minimise, because they feel uneasy, whenever ideas that are not primitive seem to insist on their presence in these primeval utterances; they do not hesitate openly to abandon in certain passages, interpretations which they adopt in others and which are admittedly necessitated by their own philological and critical reasoning; because, if admitted always, they would often involve in deep and subtle psychological conceptions which cannot have occurred to primitive minds! Sāyaṇa minimises, because his theory of Vedic discipline was not ethical righteousness with a moral and spiritual result, but mechanical performance of ritual with a material reward. But in spite of these efforts of suppression, the lofty ideas of the Vedas will reveal themselves in strange contrast to its alleged burden of fantastic naturalism or dull ritualism. The Vedic God-heads are constantly hymned as Masters of Wisdom, Power, Purity; Purifiers, Healers of grief and evil; Destroyers of sin and falsehood; Warriors for the Truth; constantly the Rishis pray to them for healing and purification, to be made, seers of knowledge, possessors of the truth, to be upheld in the Divine Law, to be assisted and armed with strength, manhood and energy. Dayānanda has brought this idea of Divine right and truth, into the Veda: the Veda is as much, and more, a book of Divine Law as Hebrew Bible or Zoroastrian Avesta.

"The Cosmic element is not less conspicuous in the Veda. The Rishis speak always of the worlds, the firm laws that govern them, the Divine working in the cosmos. But Dayānanda goes further: he affirms that the truths of modern physical science are discoverable in the hymns. Here we have the sole point of fundamental principle about which there can be any justifiable misgivings. I confess my incompetence to advance any settled opinion in the matter. But this much needs to be said that his idea is increasingly supported by the recent trend of knowledge about the ancient world. The ancient civilization did possess secrets of science, some of which modern knowledge

has recovered, extended and made more rich and precise, but others are even now not recovered. There is then nothing fantastic in Dayānanda's idea that the Veda contains truths of science as well as truths of religion. I will even add my own conviction that Veda contains other truths of a Science the modern world does not at all possess, and in that case Dayānanda has rather understated than overstated the depth and range of the Vedic Wisdom.

"Objection has also been made to his philological and etymological method by which he arrived at his results, especially in his dealings with the names of the God-heads. But this objection, I feel certain, is an error due to our introduction of modern ideas about language into our study of this ancient tongue. We, moderns, use words as counters, without any memory or appreciation of their original sense : when we speak, we speak, we think of the object spoken of, not at all of the expressive word, which is to us a dead and brute thing, mere coin of verbal currency, with no value of its own. In early language the word was, on the contrary, a living thing with essential powers of signification ; its root-meanings were remembered because they were still in use ; its wealth of force was vividly present to the mind of the speaker. We say 'wolf' and think only of the animal ; and any other sound would have served our purpose as well, given the convention of its usage ; the ancient said "tearer" and had that significance present to them. We say *agni* and think of fire, the word is of no other use to us ; to the ancients, *agni* means other things besides, and only because one or more of its root-meanings was applied to the physical object fire. Our words are carefully limited to one or two senses ; theirs were capable of a great number, and it was quite easy for them, if they so chose to use a word like Agni, Varuṇa or Vāyu as sound-index of a great number of connected and complex ideas, a key word. It cannot be doubted that the Vedic Rishis did take advantage of this greater potentiality of their language, note their dealings with such words as *gau* and *chandra*. The *Nirukta* bears evidence to this capacity, and in the Brāhmaṇas and Upanishads we find the memory of this free and symbolic use of words still subsisting.

"Certainly Dayānanda had not the advantage that a comparative study of language gives to the European scholars, but he stands

justified by the substance of Veda itself, by logic and reason, and by our growing knowledge of the past of mankind. The Veda does hymn "The One - Deity - Of - Many - Names - And-Powers"; it does celebrate the Divine Law and man's aspiration to fulfil it; it does purport to give us the law of cosmos.

"On the question of revelation, suffice it to say that here too, Dayānanda was perfectly logical and it is quite grotesque to charge him with insincerity, because he held to and proclaimed the doctrine. There are always three fundamental entities which we have to know if we would understand existence at all, God, Nature and the Soul. If, as Dayānanda held on strong enough grounds, the Veda reveals to us God, reveals to us the law of Nature, reveals to us tbe relations of the Soul to God and Nature, what is it but Revelation of Divine Truth ? And if, as Dayānanda held, it reveals them to us with a perfect trutb, flawlessly, he might well hold it for an infallible Scripture. The rest is a question of the method of revelation, of Divine dealings with our race, of man's psychology and possibilities. Modern thought, affirming Nature and Law, but denying God, denied also the possibility of revelation, but so also has it denied many things, which a more modern thought is very busy re-affirming ; we cannot demand of a great mind that it shall make itself a slave to vulgarly received opinion or the transient dogmas ; the very essence of its greatness is this that it looks beyond, that it sees deeper."

VALUE OF INTERPRETATION

Thus we see that the method of the Vedic interpretation, discovered by Dayānanda after hundreds of centuries and which had been in vogue (before the birth of Sāyaṇa, Skanda, etc.) during the time of Yāska, is a scientific one. It is based on the etymological and grammatical explanations of the hymns. He realised that the root-meanings of the words must be first sought and then applied, always keeping in view the context. Thus he was able to translate with the help of the ancient works, e.g., the *Nirukta*, the Brāhmaṇas, the *Aṣṭadhyāyī* and others, written by ancient sages. It is quite absurd, as we have already proved by quoting a number of evidences from the authentic works, to try to paraphrase the Vedic hymns according to the terminology of the Classical Sanskrit as some of the authors did. It is equally unreasonable to study the Veda under the light of the later Paurāṇika works. Sāyaṇa could not do without applying Paurāṇika influence over him.

HIS PLACE AMONG THE INTERPRETERS

Dayānanda did whatever he could and he deserves indeed our unstinted admiration. None can claim infallibility for his interpretation, nor did he. But "his honesty of purpose is clearly written on every page of his work," in that, unlike most of the European translators of the Veda (Max Müller and a few others excepted), he has not contented himself with giving his own empirical view of the text, but in almost every case has supported it with reasons and explanations and often by quotations from ancient authors, credited with a better and deeper knowledge of the Vedas, on account of the nearness of their time to the Vedic period of Indian civilization.

Speaking of his own efforts to understand and then translate the Vedas for the public, Prof. Max Müller says that it is a mere beginning, "a mere contribution towards the better understanding of the Vedic hymns," and he felt convinced that on many points his translation was liable to correction and to be replaced sooner or later by a more satisfactory one. He further remarks :

> "There are, as all Vedic scholars know, whole verses which as yet yield no sense whatever. There are words the meaning of which we can guess."
>
> (*SBE*, vol. XXXII, *Vedic Hymns*, part I, p. 32)

Thus all that we claim for Dayānanda's translation of the Vedas is that, from the Hindu point of view, it is the best and the most scholarly translation of that ancient Scripture, so far given to the public ; yet, that Dayānanda has only shown the way to the coming generation how to approach the Vedas, how to interpret them. It would take centuries of hard labour and tireless scholarship before anything like a complete and thoroughly satisfactory translation of the Vedas could be made. Generations of learned Aryans will have to devote their lives to the study of the Vedas in a spirit of reverent devotion and with a determination to master all their riddles and difficulties, before these ancient Scriptures yield up even a fraction of their treasures of beauty and truth.

We would like to conclude this discussion by quoting a few lines from Aurobindo Ghosh, whose impartiality and independence of view cannot be questioned and who has given full support to the line of interpretation adopted by the great sage Dayānanda, for the assessment of the value of his translation :

> "In the matter of Vedic interpretation, I am convinced that, whatever may be the final, complete interpretation, Dayānanda

will be honoured as the **first discoverer** of the right clues. Amidst chaos and obscurity of old ignorance and age-long misunderstanding, his was the eye of direct vision that pierced to the truth and fastened on that which was essential. He has found the keys of the doors that time had closed and rent asunder the seals of the imprisoned Fountain."*

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* A strong support is given indirectly by some impartial European scholars to Dayānanda's interpretation of the Veda by admitting that the Vedas inculcate worship of one God.

(1) Ernest Wood writes :

"In the eyes of the Hindus, there is but one Supreme God. This was stated long ago in the Rig Veda in the following words, *Ekam sad-viprāḥ bahudhā vadanti*' which may be translated as 'The sages name The One Being variously.' "

(*An Englishman Defends Mother India*, p. 128)

(2) W.D. Brown, an English Scholar writes in his book, *Superiority of the Vedic Religion* :

"It (Vedic Religion) recognises but one God. It is a thoroughly scientific religion, where religion and science meet hand in hand. Here Theology is based upon Science and Philosophy."

(3) Jacolliat, a French savant, author of *The Bible in India*, wrote thus in his book about the Vedas :

"Astonishing fact ! The Hindu Revelation (i.e. Veda) is of all revelations the only one whose ideas are in perfect harmony with modern science."

Finally we can say that whatever view may be taken by the Vedic scholars who will appear in the field in later years, we have not the least doubt that they shall have to recognise and appreciate the method of the Vedic interpretation adopted by Dayānanda.

CHAPTER VIII

TRIBUTES FROM CONTEMPORARIES

The amount of obloquy and persecution, to which Dayānanda was exposed in his life-time, may be gathered from the fact that numerous attempts were made on his life by the orthodox Hindus and Muslims ; assassins were hired to kill him ; missiles were thrown at him during his lectures and disputations ; he was called a hired emissary of the Christians, an apostate, an atheist, and so on. The spirit in which he met this fierce opposition may be judged from the following anecdotes which we cull from Madame Blavatsky's account of him in her book, *The Caves and Jungles of Hindustan.*

"One is inclined to think", says Madame Blavatsky, "that this wonderful Hindu bears a charmed life, so careless is he of raising the worst human passions, which are so dangerous in India. At Benaras, a worshipper of the Shiva, feeling sure that his cobra, trained purposely for the mysteries of a Shivaite pagoda, would at once make an end of the offender's life, triumphantly exclaimed : 'Let this god Vāsuki (the snake god) himself show which of us is right !'

"Dayananda jerked off the cobra twisting round his leg, and with a single vigorous movement crushed his reptile's head. 'Let him do so', he quietly assented, 'your god has been too slow. It is I who have decided the dispute. Now go !' added he, addressing the crowd, 'and tell every one how easily perish all false gods'. Truly, a marble statue could not be less moved by the raging wrath of the crowd. We saw him once at work. He sent away all his faithful followers, and forbade them either to watch over him or to defend him, and stood alone before the infuriated crowd, facing calmly the monster, ready to spring upon him and tear him to pieces."

In the same work, Madame Blavatsky pays the following compliment to his learning and scholarship :

> "It is perfectly certain that India never saw a more learned Sanskrit scholar, a deeper metaphysician, a more wonderful

> orator, and a more fearless denunciator of any evil, than Dayananda, since the time of Shankaracharya."[1]

Another testimony to his erudition, and we have finished our account of the Swāmī's life. This is an unwilling admission of his great powers by his opponents among the orthodox Hindus; we give it in the words of Professor Max Müller :

> "At a large convocation at Calcutta, about 300 Pandits from Gauḍa, Navadvipa, and Kashi discussed the orthodoxy of his opinions ..... But, although the decision was adverse, the writer of the report adds : the mass of young Hindus are not Sanskrit scholars and it is no wonder that they should be won over by hundreds to Dayananda's views, enforced as they are by an oratorical power of the highest order and a determined will-force that breaks down all opposition."
>
> (*Biographical Essays*, pp. 179-80)

His death elicited the highest tributes from all classes of people—Indian and non-Indian, Hindus, Musalmans, Christians and Parsis. The greatest among his contemporaries wrote or spoke of him in the highest terms and deplored his early death : of those we may mention the late Sir Syed Ahmed Khan, the greatest 19th century leader of the Muslims of India; Colonel Olcott, President of the Theosophical Society, and Madame Blavatsky, its founder. But the most characteristic tribute came from Professor Max Müller, who compared him with Dr. Pursy, of England, and wrote remarkably eulogistic notice of the man and his work.[2]

> "Deply read in theological literature of his country.....he was opposed to many of the abuses that had crept in, as he well knew, during the later periods of the religious growth of India, and of which, and is now well known, no trace can be found in the ancient sacred texts of the Brāhmaṇas, the Vedas..... In his public disputations with the most learned Pandits at Benaras and elsewhere, he was generally supposed to have been victorious, though often the aid of the police had to be called in to protect him from the blows of his conquered foes."

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1. The famous founder of the Vedantic school of Indian thought, who flourished around 800 A.D.

2. Max Müller, *Biographical Essays*, p. 167.

We give here, as a fitting conclusion to this chapter, a few passages from a long tribute which appeared in the official organ of the Theosophical Society, *The Theosophist* :

> "A master spirit has passed away from India, Pandit Dayananda Sarasvati ... ... is gone ; the irrepressible, energetic reformer, whose mighty voice and passionate eloquence for the last few years raised thousands of people in India from lethargic indifference and stupor into active patriotism, is no more ... ..."
>
> "*De Mortuis Nil Nisi Bonum.* All our differences have been burnt with the body.....We remember only the grand virtues and noble qualities of our former colleague and teacher, and late antagonist. We bear in mind but his life-long devotion to the cause of Aryan regeneration ; his ardent love for the grand philosophy of his forefathers ; his relentless, untiring zeal in the work of the projected social and religious reform ; and it is with unfeigned sorrow that we now hasten to join the ranks of his many mourners. In him, India has lost one of her noblest sons. A patriot in the true sense of the word, Swāmī Dayānanda laboured from his earliest years for the recovery of the lost treasures of Indian intellect. His zeal for the reformation of his motherland was exceeded only by his unbounded learning. Whatever might be said as to his interpretations of the sacred writings, there can be but one opinion as to his knowledge of Sanskrit, and the impetus to the study of both received at his hands. There are a few towns and but one province, namely Madras, that Pandit Dayānanda did not visit in furtherance of his missionary work, and fewer still where he has not left the impress of his remarkable mind behind him. He threw, as it were, a bomb-shell in the midst of the stagnant masses of degenerated Hinduism, and fired with love for the teachings of the Rishis and Vedic learning the hearts of all who were drawn within the influence of his eloquent oratory. Certainly there was no better or no grander orator in Hindi and Sanskrit than Dayānanda, throughout the length and breadth of this land."

An soon as the sad rumour was confirmed, Colonel Olcott, who was then at Cawnpore, paid a public tribute to the Swāmī's memory. He said :

> "Whatever might have been rights or wrongs in the controversy, and whatever other Pandits or Orientalists could say against

the Swami, there was no room for two opinions as to his energetic patriotism or of the nationalising influence exerted upon his followers. In Pandit Dayānanda Sarasvatī, there was a total absence of anything like degrading sycophancy and toadyism towards foreigners from interested motives."

Again :

"Truly, however heretical and blasphemous might have appeared his religious radicalism in the sight of old orthodox Brahminism, still the teachings and Vedic doctrines promulgated by him were a thousand times more consonant with Shruti or even Smriti than the doctrines taught by all other native Samajas put together. If he merged the old idols into One Living Being, Ishwara, as being only the attributes and powers of the latter, he yet had never attempted the folly of forcing down the throats of his followers the hybrid *compound* of a Durga-Moses, Christ-and-Koran, and Buddha-Chaitanya mixture of the modern reformers. The Arya Samaj rites certainly make the nearest approach to the real Vedic national religion."

In the words of Romain Rolland (A.D. 1886-1944) :

"Indian religious thought raised a purely Indian Samaj against Keshab's Brahmo Samaj and against all attempt at westernization, even during his lifetime, and at its head was a personality of the highest order, Dayanand Saraswati (1824-1883).

"This man with the nature of a lion is one of those, whom Europe is too apt to forget when she judges India, but whom she will probably be forced to remember to her cost ; for he was that rare combination, a thinker of action with a genius for leadership.

"For fifteen years this son of a rich Brahmin, despoiled of everything and subsisting on alms, wandered as a Sadhu clad in the saffron robe along the roads of India. At length about 1860 he found at Muttra an old Guru even more implacable than himself in his condemnation of all weakness and his hatred of superstition, a "sannyasi" blind from infancy and from the age of eleven quite alone in the world, a learned man, a terrible man, Swami Virjanand Saraswati. Dayanand

put himself under his 'discipline', which in its old literal seventeenth century sense scarred his flesh as well as his spirit. Dayanand served this untamable and indomitable man for two and a half years as his pupil. It is therefore mere justice to remember that his subsequent course of action was simply the fulfilment of the will for the stern blind man. When they separated Virjanand extracted from him the promise that he would consecrate his life to the annihilation of the heresies that had crept into the Pauranic (old) faith to re-establish the ancient religious methods of the age before Buddha, and to disseminate the truth.

"Dayanand immediately began to preach in Northern India, but unlike the benign men of God who open all heaven before the eyes of their hearers he was a hero of the *Iliad* or of the *Gita* with the athletic strength of a Hercules, who thundered against all forms of thought other than his own, the only true one. He was so successful that in five years Northern India was completely changed. During these five years his life was attempted four or five times—sometimes by poison. Once a fanatic threw a cobra at his face in the name of Shiva, but he caught it and crushed it. It was impossible to get the better of him; for he possessed an unrivalled knowledge of Sanskrit and the Vedas, while the burning vehemence of his words brought his adversaries to naught. They likened him to a flood. Never since Sankara had such a prophet of Vedism appeared. The orthodox Brahmins, completely overwhelmed, appealed from him to Benares, their Rome. Dayanand went there fearlessly, and undertook in November, 1869, a Homeric contest. Before millions of assailants, all eager to bring him to his knees, he argued for hours together alone against three hundred pandits,—the whole front line and the reserve of Hindu orthodoxy. He proved that the Vedant as practised was diametrically opposed to the primitive Vedas. He claimed that he was going back to the true Word, the pure Law of two thousand years earlier. They had not the patience to hear him out. He was hooted down and excommunicated. A void was created round him, but the echo of such a combat in the style of the *Mahabharata* spread throughtout the country, so that his name became famous over the whole of India. Dayanand was not a man to come to an understanding with

religious philosophers imbued with Western ideas. His national Indian theism, its steel faith forged from the pure metal of the Vedas alone, had nothing in common with theirs, tinged as it was with modern doubt, which denied the infallibility of the Vedas and the doctrine of transmigration. Its (Arya Samaj's) spontaneous and impassioned success in contrast to the slight reverberations of Keshab's Brahmo Samaj, shows the degree to which Dayanand's stern teachings corresponded to the thought of his country and to the first stirrings of Indian nationalism, to which he contributed.

"The enthusiastic reception accorded to the thunderous champion of the Vedas, a Vedist belonging to a great race and penetrated with the sacred writings of ancient India and with her heroic spirit, is then easily explained. He alone hurled the defiance of India against her invaders. Dayanand declared war on Christianity and his heavy massive sword cleft it asunder with scant reference to the scope or exactitude of his blows.

"Dayanand had no greater regard for the Koran and the Puranas, and trampled underfoot the body of Brahmin orthodoxy. He had no pity for any of his fellow countrymen, past or present, who had contributed in any way to the thousand-year decadence of India, at one time the mistress of the world. He was a ruthless critic of all who, according to him, had falsified or profaned the true Vedic religion. He was a Luther fighting against his own misled and misguided Church of Rome ; and his first care was to throw open wells of the holy books, so that for the first time his people could come to them and drink for themselves. He wrote commentaries on the Vedas in the vernacular—it was in truth an epoch-making date for India, when a Brahmin not only acknowledged that all human beings have the right to know the Vedas, whose study had been previously prohibited by orthodox Brahmins, but insisted that their study and propaganda was the duty of every Arya.

"Dayanand transfused into the languid body of India his own formidable energy, his certainty, his lion's blood. His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free

and that action is the generator of destiny. He set the example of a complete clearance of all the encumbering growth of privilege and prejudice by a series of hatchet blows. With regard to questions of fact he went further than the Brahmo Samaj, and even further than the Ramakrishna Mission ventures today.

"His creation, the Arya Samaj, postulates in principle equal justice for all men and all nations, together with equality of the sexes. It repudiates a hereditary caste-system, and only recognises professions or guilds, suitable to the complementary aptitudes of men in society ; religion was to have no part in these divisions, but only the service of the state, which assesses the tasks to be performed. The State alone, if it considers it for the good of the community, can raise or degrade a man from one caste to another by way of reward or punishment. Dayanand wished every man to have the opportunity to acquire as much knowledge as would enable him to raise himself in the social scale as high as he was able. Above all he would not tolerate the abominable injustice of the existence of untouchable, and nobody has been a more ardent champion of their outraged rights. They were admitted to the Arya Samaj on the basis of equality ; for the Aryas are not a caste. 'The Aryas are all men of superior principles ; and the Dasyus are they who lead a life of wickedness and sin'.

"Dayanand was no less generous and no less bold in his crusade to improve the condition of women, a deplorable one in India. He revolted against the abuses from which they suffered, recalling that in the heroic age they occupied in the home and in society a position at least equal to men. They ought to have equal education. according to him, and supreme control in marriage over household matters including the finances. Dayanand in fact claimed equal rights in marriage for men and women and though he regarded marriage as indissoluble, he admitted the marriage of widows.

"I have said enough about this rough Sannyasi with the soul of a leader, to show how great an uplifter of the peoples he

was in fact the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of the national consciousness. He was one of the most ardent prophets of reconstruction and of national organization. I feel that it was he who kept the Vigil."[1]

1. Romain Rolland, *Ramakrishna.* It is also cited in *Dayanand Commemoration Volume,* Ajmer 1933, p. 325 ff.

OM

ŚRĪ DAYĀNANDA SARASVATĪ'S

ṚGVEDĀDI-BHĀṢYA-BHŪMIKĀ

Om ! May (God) protect us both (preceptor and pupil or the author and the reader) simultaneously ; may He give us enjoyments ; may we attain strength together ; may our learning be luminous and dignified; may we never harm each other.

May there be peace (to all from external material objects) ; may there be peace (from our ownselves) ; may there be peace (from Divine Wrath). (*Taittirīya Āraṇyaka*, II. 1)

(1) Having made obeisance to Supreme Being (Brahman), who has no beginning or end, the creator of the universe, unborn, eternal, the highest reality and whose perpetual knowledge, called the Vedas (i.e. the Knowledge par excellence), upholds the Law (*nigama*) and destroys the unrighteousness and is blemishless, beneficial to the world and bestower of good fortunes on humanity, I, being desirous of explaining and interpreting the Vedas, compose this great commentary (*bhāṣya*).

ओ३म् । सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥
ओ३म् । शान्तिः शान्तिः शान्तिः ॥
(तैत्तिरीयारण्यक, II. 1)

(1) ब्रह्मानन्तमनादि-विश्वकृवजं नित्यं परं शाश्वतम्,
विद्या यस्य सनातनी निगमभृद्-वैधर्म्य-विध्वंसिनी ।
वेदाख्या विमला हिता हि जगतो नृभ्यः सुभाग्यप्रदा,
तं नत्वा निगमार्थभाष्यमतिना भाष्यं तु तन्तन्यते ॥

The word भाष्य, from the root भाष् 'to speak' with ण्यत् means an exposition, gloss or commentary as in the word Veda-*Bhāṣya*, especially a commentary that explains *Sūtras* or aphorism, by words with comments of its own.

Cf. सूत्रार्थो वर्ण्यते यत्र पदैः सूत्रानुसारिभिः ।
स्वपदानि च वर्ण्यन्ते भाष्यं भाष्यविदो विदुः ॥ and
सुविस्तरतरा वाचो भाष्यभूता भवन्तु मे ॥
(*Śiśupālavadha*, II. 24)

(2) I commenced this great commentary on Sunday, the first day of the bright half of the lunar month of Bhādrapada in the year (Vikrama Era) 1933.

(3) Let the noble people (*lit.* sinless– अन्+अघ) know that this commentary has been composed by one, in whose name the word *Ānanda* (i.e. bliss) which is realised only by the self, shines after the word *Dayā* (i.e. compassion) and after this word *Sarasvatī* (i.e. learning) dwells (as if *Sarasvatī* lives) under divine shelter doing good to all. He is celebrated for his noble virtues and Vedic studies.

(4) By the grace of God, may I accomplish this Vedic commentary for the benefit of all men, giving the right and correct interpretation, based on rightly valid proof.

(5) I shall lucidly explain here the meaning of the Vedic stanzas in Sanskrit as well as in Prākṛta (i.e. the language of common people, ↔ Hindi) and this will satisfy all desires.

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(2) कालरामाङ्कचन्द्रेब्दे भाद्रमासे सिते दले ।
प्रपिपद्यादित्यवारे भाष्यारम्भः कृतो मया ।।

According to the न्याय of अङ्कानां वामतो गतिः (i.e. figures are written from right to left) the phrase कालरामाङ्कचन्द्रेब्दे gives 1933. The words काल, राम, अङ्क and चन्द्र denote 3, 3, 9 and 1 respectively.

(3) दयाया आनन्दो विलसति परः स्वात्मविदितः,
सरस्वत्यस्याग्रे निवसति हिता हीशशरणा ।
इयं ख्यातिर्यस्य प्रततसुगुणा वेदमनना-
ऽस्त्येनेदं भाष्यं रचितमिति बोद्धव्यमनघाः ।।

It is very common with the Sanskrit writers that they give their names in this manner : cf. (a) "हिरण्यपूर्वं कशिपुं प्रचक्षते ।" (*Śiśupālavadha* I). (b) पुण्यः शब्दो मुनिरिति मुहुः केवलं राजपूर्वः (*Śakuntala*, II. 14).

Shri Ghasi Ram wrongly translates this verse : "Let the virtuous know that this work has been composed by one whose name (Dayānanda Saraswatī) is synonymous with noble qualities and Vedic study etc."

(4) मनुष्येभ्यो हितायैव सत्यार्थं सत्यमानतः ।
ईश्वरानुग्रहेणेदं वेद-भाष्यं विधीयते ।।

(5) संस्कृत-प्राकृताभ्यां यत् भाष्याभ्यामन्वितं शुभम् ।
मन्त्रार्थवर्णनं चात्र क्रियते कामधुङ् मया ।।

(6) I shall explain the *mantras* by following the ancient method of interpretation of the Āryan saints and seers (i.e. *Munis* and *Ṛṣis*) and not otherwise (i.e. the method which was followed by Sāyaṇa and others).

(7-8) This (commentary) will frustrate and foil all blemishes of modern commentaries and glosses, casting a slur upon and grossly misinterpreting the Vedas and will reveal the ancient and accurate meaning of the Vedic lore.

May this attempt (of mine) be successful by the grace of Lord.

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(6) आर्याणां मुन्यृषीणां या व्याख्यारीतिः सनातनी ।
तां समाश्रित्य मन्त्रार्था विधास्यन्ते तु नान्यथा ।।

The distinction between a *muni* and a *ṛṣi* can be explained thus ; *Ṛṣi* is an inspired poet or sage or a singer of sacred hymns. They are the Seers of the Vedic hymns. Cf. ऋषयो मन्त्रद्रष्टारः and ऋषिर्दर्शनात् . According to Yāska, यस्य वाक्यं स ऋषिः i.e. they are the persons to whom the Vedic hymns were revealed i.e. Seers (e.g., कुत्स, वसिष्ठ, अत्रि, अगस्त्य etc.). *Muni* (मन इन उच्च, *Uṇādi.* 4.122) is a sage, a holy man, saint, devotee or an ascetic.

Cf. (a) मुनीनामप्यहं व्यासः । (*Gītā*, X. 37)

(b) दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोध स्थितधीः मुनिरुच्यते ।।
(*Gītā*, II. 56)

(7) येनाधुनिकभाष्यैः ये टीकाभिः वेददूषकाः ।
दोषाः सर्वे विनश्येयुः—अन्यथार्थ-विवर्णनाः ।।

(8) सत्यार्थश्च प्रकाश्येत वेदानां यः सनातनः ।
ईश्वरस्य सहायेन प्रयत्नोऽयं सुसिध्यताम् ।।

LORD'S PRAYER

(1) O Lord ! Creator (of this universe), ward off all ills and evils (from us) and bestow upon us only what is good (for us). (*YV*. XXX. 3)

Explanation

O God, Thou art all-existence, all-intelligence, and all-bliss, most merciful, possessed of infinite knowledge, bestower of knowledge and science (*Deva*) illuminer of the whole universe—the Sun etc., revealer of the knowledge, bestower of all joys, (*Savitā*)—creator of the whole universe. Do Thou dispel far away our all miseries and all evil properties and surround us and graciously provide us with that happiness which is absolutely free from all pains and which through the attainment of real knowledge leads to prosperity in this life and to final beautitude in the next stage. Do Thou chase away all evil obstacles from this work of composing commentary on the Vedas, even before, they could occur.

O Supreme Brahman ! be compassionate unto us and bestow upon what is good, such as sound health (*lit*. body), discrimination, (willing) co-operation (of others), efficiency and the light of the true knowledge etc. May we (be able to) write, through Thy favour, this significantly correct commentary on Thy work—the Vedas, which may shine forth with radiance of true knowledge and also have the support of all proofs e.g., direct perception, &c. May this all, by Thy grace, be beneficial for the whole humanity. Be kind to ordain, O God, that people may hold this commentary in the highest faith and show the utmost regards for this. Om ! (*YV*. XXX. 3)

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(1) विश्वानि देव सवितर्दुरितानि परासुव ।
यद् भद्रं तन्न आसुव ।। (*YV*. XXX. 3)

Also occurs in *RV*. V. 82. 5.

The word *Savitā* is derived from the root सू (to stimulate) with तृच्. It means stimulator, generator or creator. The *Nirukta* explains this word as सविता सर्वस्य प्रसविता (X. 31). According to the *Nirukta*, it also means the Sun आदित्योऽपि सवितोच्यते (X. 32). In nearly half of its occurrences, the name is accompained by *Deva* when it means "the stimulator or creator God." In one stanza (*RV*. III.62.10) he is besought to stimulate thoughts of worshippers who desire to think of the glory of the Creator. This is the celebrated, *Gāyatrī mantra*, which is also called the *Guru mantra*. The Sun is also a great stimulator of life and motion in the world.

(2) Obeisance to God, the greatest and the most high, who governs the whole (universe and all times) past, present and future and who is the absolute bliss* (free from the slightest trace of pain). (*AV*. X. 23.4.1)

(3) We offer homage to God, the most excellent and the most high, whose feet are the earth, whose abdomen is the atmospherical region (*antarikṣa*) and who has formed the upper most region, illumined by solar rays (*divam*) as the head. (*AV*. X. 23.4.32)

(4) Deepest reverence to Lord, the most high and preeminent, whose eyes are the Sun and the Moon, renewed again and again and who has created fire as the mouth. (*AV*. X. 23.4.33)

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(2) यो भूतं च भव्यं च सर्वं पश्चाधिष्ठति ।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ (*AV*. X. 23.4.1)

(3) यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।
दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ (*AV*. X. 23.4.32)

(4) यस्य सूर्यश्चक्षुः चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ (*AV*. X. 23.4.33)

* The word स्वर् has been translated here as 'bliss'. According to the *Nighaṇṭu* and the *Nirukta*, the following meanings can be ascribed to this word :

I. 'Heavenly region or the Sun' : साधारणान्युत्तराणि षट् दिवश्चादित्यस्य च (*Nirukta*, II.13) ; स्वः । पृश्निः । नाकः । गौः । विष्टप् । नभ इति षट् साधारणानि । (*Nighaṇṭu*, I.4); स्वरादित्यो भवति सु अरणः (*Nirukta*, II.14, IV.4).

II. 'Water'. It is given in the names of water. (See *Nighaṇṭu* I.12).

III. 'Heaven, paradise', as in स्वर्लोक. In classical literature it is very common "स्वरव्ययम्" etc. (*Amarakoṣa*).

IV. The sky, Ether.

V. 'The space above the Sun or between the Sun and the polar star.''

VI. The third व्याहृति.

VII. Radiance or glow.

VIII. 'Bliss, free from the slightest trace of pain'

cf. यन्न दुःखेन संभिन्नं न च ग्रस्तमनन्तरम् ।
अभिलाषोपनीतं च तत् सुखं स्वः पदास्पदम् ॥

(5) Adorations to the Supreme Being, whose in-breathings and out-breathings are the air, whose eyes are illuminating rays (*aṅgirasas*)* and who has made the directions as the organ of hearing. (*AV*. X. 23.4.34)

Explanation

Our deepest homage to the highest and the greatest God, Who rules over the entire universe and also over the times past, present and future; i.e., Lord of all and is beyond the limitations of times; Whose character is absolute and decayless joy; where there is no slightest tinge of pain i.e., God full of surpreme bliss. (2)

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(5) यस्य॒ वात॑: प्राणापा॒नौ चक्षु॑रङ्गि॒रसोऽभ॑वन् ।
दिशो॒ यश्च॒क्रे प्र॒ज्ञानी॒स्तस्मै॑ ज्ये॒ष्ठाय॒ ब्रह्म॑णे॒ नम॑: ॥
(*AV* X. 23. 4. 34)

* The word *Aṅgirasas* is derived from अङ्ग् गतौ, (असि इरुट् *Uṇādi*, IV.235). According to the *Aitareya-Brāhmaṇa* it is from 'अङ्गार'; "येऽङ्गारा आसन् तेऽङ्गिरसोऽभवन्". So the *Nirukta* (III.17) explains the word as 'अङ्गारेषु अङ्गिराः । अंगारा अंकना अञ्चनाः'. *Aṅgirasas* is also an epithet of Agni. Etymologically it is connected with Agni. For instance :

(a) यदङ्ग॒ दाशु॑षे॒ त्वमग्ने॑ भ॒द्रं क॑रिष्यसि ।
तवेत्तत् सत्यमङ्गिरः ॥ (*RV*. I.1.6)

(b) त्वामा॑हुः सहसस्पुत्रमङ्गिरः । (*RV*. V. 11.6)

Thus it means firy rays or illuminating rays. In Vedic literature, we also come across adjectives like अंगिरसत्तमः (i.e., very rapid), especially like Agni, devouring everything.

Ralph T.H. Griffith translates these stanzas as follows :

2. "Worship to loftiest Brahma, Lord of what hath been and what shall be ;

   To him who rules the universe and heavenly light is all his own." (*AV*. X. 23.4.1).

3. "Be reverence paid to him, that highest Brahma, whose base is earth, his belly air, who made the sky to be his head." (*AV*. X 23.4.32).

4. Homage to highest Brahma, him whose eye is the Sun and the Moon who groweth young and new again, Him who made Agni for his mouth." (*AV* X. 23.4.33).

5. Homage to highest Brahma, Him whose two life-breathings were the wind ;

   The *Aṅgirasas* his sight ; Who made the regions be his means of sense. (*AV*. X. 23.4.34).

The earth is His feet (*pramā*), the cause of real knowledge, (i.e., people living on earth acquire knowledge). The space between the sun and the earth is His belly and Who has made the sky, illumined by solar rays, as His head. (3)

To Him—whose eyes are the sun and the moon, which renewed again and again in the beginning of creation and who has made fire as His mouth. (4).

The continuous adorations to the greatest Supreme Being of infinite knowledge whose two vital breathings (*prāṇa* and *apāṇa*) are the entire wind, whose eyes are the *aṅgirasas* i.e, the illuminating rays : (vide *Nirukta*, III. 17) and who formed the directions *diśaḥ* as the cause of all activities. (5).

(6) May we adore with oblations, the blissful Lord of creatures (*kasmai*)* the giver of spiritual knowledge, of power and prowess and Whose commandments all the learned people '*devāḥ*' acknowledge, Whose shelter is salvation and disregard of Whom is (misery and) death. (*YV.* XXV. 13)

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* अङ्गिराः अङ्गाराः अङ्कनाः । (*Nirukta*, III. 17)

(6) य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥
(*YV.* XXV. 13)

RV. X. 121.2 : The first part of the second line is difficult. Prof. M. Müller translates it thus : "Whose shadow is immortality, whose shadow is death." The meaning may be that His cold shadow (his displeasure or ignorance of him) is death while the shadow or knowledge of His bright glory makes His devotees immortal.

Griffith renders this verse :

> "Giver of vital breath, of power and vigour, he, whose commandment all the Gods acknowledge ;
>
> The Lord of death, whose shade is life immortal. What God shall we adore with our oblation ?"

The word (*kasmai*) may be interrogative pronoun, but Dayānanda, on the authority of the *Śatapatha Brāhmaṇa* says that it means प्रजापति or सुखस्वरूप. Cf. "प्रजापतिर्वै कः" (*Śatapatha*, VII. 3).

"*ka*" also means happiness or joy as in *nāka* which is explained thus : "न कं-सुखं=दुःखं ; न अकं यत्र." Yāska says "कमिति सुखनाम, तत्प्रतिषिद्धं प्रतिषिध्येत्" (*Nirukta*, II.14).

(7) May (there be) peace in the celestial region, may there be peace in the intermediate regions, may there be peace on the earth, may waters and herbs (bring) peace (to us) ; may trees be peaceful, may all learned people (*Viśvedevāḥ*) bring peace (to us) ; may the Vedic lore (propagate) peace (in the world) ; May all things be (source of) peace to us ; may peace bestow peace on all and may that peace come to me also. (*YV*. XXXVI. 17)

(8) From whatsoever region Thou desirest, make us fearless thence ; grant happiness to our off-springs (*prajā*)* and security, to our animals. (*YV*. XXXVI. 22)

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(7) द्यौः शान्तिरन्तरिक्षꣳशान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिः ब्रह्म शान्तिः सर्वꣳशान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ (*YV*. XXXVI. 17)

Cf. : The nearly similar verse in *Atharvaveda* (XIX. 9.14) is also found which ends differently :

पृथिवी शान्तिरन्तरिक्षं शान्तिर्द्यौः शान्तिरापः शान्तिरोषधयः शान्तिर्वनस्पतयः शान्तिर्विश्वे मे देवाः शान्तिः सर्व मे देवाः शान्तिः शान्तिः शान्तिः शान्तिभिः । ताभिः शान्तिभिः सर्वं शान्तिभिः शमयामोहं यदिह घोरं यदिह क्रूरं यदिह पापं तच्छान्तं तच्छिवं सर्वमेव शमस्तु नः ॥

Sāyaṇa and others translate the words *Viśve devāḥ* as 'all gods' But 'Dayānanda takes in the sense of 'the learned men' "विद्वांसो हि देवाः" (ŚB). This is derived from √दिवु क्रीडा-विजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु with अच् (P. III. 1.134) i.e., donor, imparter of joy or happiness, conqueror, illuminator. Yāska also states the same thing, "देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा", (*Nirukta* VII.15). In the commentary, Durga adds "इह तु रश्मयो बहुवचनेनोच्यन्ते इति विशेषः" । (XII. 38).

(8) यतो यतः समीहसे ततो नो अभयं कुरु ।
शन्नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥ (*YV*. XXXVI. 22)

Griffith renders it as follows :

> "From whatsoever trouble Thou desirest, give us safety thence. Give to our children happiness and to our beasts security."

From this translation, it is clear that the words "यतो यतः" give the sense of "from whatsoever trouble." But Dayānanda says "यतो यतो देशात् त्वं समीहसे जगद्रचनपालनार्थां चेष्टां करोषि" i.e., "from whatsoever region in which you desire to plant and maintain a world." The second interpretation is better. God, who is all merciful never desires trouble for his devotees.

(continued)

(9) Wherein, the *Ṛcas*, *Sāmans* and *Yajur*-verses, like spokes in the hub of a car, are inserted (*pratiṣṭhitāḥ*) and wherein all the knowledge of creatures is inwoven, may that mind of mine be moved by right resolve.

(*YV*., XXXIV. 5)

Explanation

(*ya ātmadā*) He, who is the giver of knowledge and wisdom ; (*baladā*) the bestower of nourishment, integrity, prowess and firmness upon the body, bodily organs, vital airs (*prāṇa*), the soul and the mind ; (*yasya*-) whom (*viśve devāḥ*) i.e. all the learned worship and whose commandments they acknowledge ; (*yasya chāyā*-) whose shelter (i.e. favour) is salvation and

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According to Dayānanda प्रजाभ्यः and पशुभ्यः are in ablative case, i.e., May we have no fear from men and animals inhabiting any regions. But I preferred the dative case, i.e., give happiness to our off-springs and animals. Both the interpretations are correct.

The word *prajā* is from प्र+√जन् to be born or produced. It means (i) off-spring, progeny, issue, children, brood (of animals). Cf. : प्रजार्थव्रतकर्शिताङ्गम् (*Raghuvaṁśa*, II. 73), प्रजापै गृहमेधिनाम् (I. 7), प्रजाभ्यः पञ्चपदी भव । (*Pāraskara*) ; (ii) posterity, descendants ; (iii) a creature ; (iv) subjects, people, mankind. cf : ननन्दुः सप्रजाः प्रजाः and also प्रजाः प्रजाः स्वा इव तन्त्रयित्वा (*Śākuntalā*). प्रजानां विनयाधानात् रक्षणात् भरणात् अपि । स पिता पितरस्तासां केवलं जन्महेतवः (*Raghuvaṁśa*). See also *Manusmṛti*, I. 8 ; III. 42, and *Yājñavalkya-Smṛti*, I. 269.

(9) यस्मिन् ऋचः साम यजूँषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिँश्चित्तँसर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥

(*YV*. XXXIV. 5)

Ṛcaḥ √ऋच् (स्तुतौ)+क्विप् (U. II. 57) ऋचन्ति=स्तुवन्ति यया सा i.e., by which we praise=*Ṛgveda*. *Pratiṣṭhitāḥ*—√प्रति+स्था+क्त (Pāṇini, III. 2.102 and VII. 2.35=are estalished or included. *Arāḥ*—√ऋ to go+क (P. III. 1.135)=spokes.

Cittam—√चित् to know+क्त (P. III. 2.102)=Knowledge or thought.

Otam—"आ+√वेञ् (ञ्नु सन्ताने)+क्त" (P. III. 2. 102) = strung, woven, sewn with thread across.

Śiva-saṅkalpaṃ—शिवः सङ्कल्पो यस्य तादृशम् (P. II. 2. 24.)=having righteous or auspicious intention.

whose disregard or want of protection is death, i.e., the cause of birth and death ; (*kasmai*-) for this KA i.e., lord of creatures, may we offer oblations. "*Prajāpati* is verily *ka*" (is stated in the *Śatapatha-Brāhmaṇa*, VII. 3).* May we constantly adore with offerings of love and devotion the Blissful Supreme God. (6)

(*Dyauḥ Śāntiḥ*) O Almighty Lord, may the shining firmament, the intermediate region, the earth, water, herbs, plants, *Viśve Devāḥ* i.e., all the learned, the Vedic Lore and the entire universe, through Thy favour and our devotion unto Thee be peaceful, safe and secure for ever. They may be favourable to us so that we may (be able to) write this Vedic commentary with ease.

O God, elevate us as well as the whole world, in every way, by this universal eleviation and afford us best help of knowledge, discrimination, wisdom and health. (7)

(*Yatoyataḥ*) O. God, make us fearless from all those regions, wherein it is Thy will to plant and maintain a world. In this way, may we have no fear, through your favour, from any quarter in any way. (*śan-naḥ kuru*-) Similarly may we get rid of all fears from men and animals living there. Grant us security from all regions, as well as from men and beasts inhabiting there and through your favour, accomplish us with the bliss of righteousness, riches, enjoyments and final liberations. (8)

(*Yasmin Ṛcaḥ*) O Glorious Lord, O Ocean of mercy ! the mind where *Ṛcas* (*Ṛgveda*), *Sāmans* (*Sāmaveda*) and *Yajur*-verses (*Yajurveda*) are firmly established and where real and true knowledge of salvation resides. (*yasmin cittam*-) In which men's knowledge (*cittam*)† in the from of memory is held in, like pearls by the thread. Where and like what (are they interwoven ?). Like spokes in the hub of a car they are held in. May that

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* "प्रजापतिर्वै कः" (ŚP., VII. 3).

† The word *cittam* (meaning knowledge) has already been explained. According to the *Amara-koṣa* it means heart or mind. Cf. : चित्तं तु चेतो हृदयं स्वान्तं हृन्मानसं मनः".

But in the Vedic literature it has both the meanings, mind as well as knowledge. Yāska, explaining the Mantra "न नूनमस्ति" etc. (*ṚV* II. 10.1) says, "अन्यस्य चित्तमभिसञ्चारि । चित्तं चेततेः" i.e., mind of another person may waver. (*Nirukta*, I. 6). But the *Nighaṇṭu* reads it in the synonyms of *prajñā*. See *Nighaṇṭu* III. 9. Yāska (IX. 33. 1) also says : "चित्तानि = प्रज्ञानानि" Dayānanda takes the word *citta* here in the sense of "knowledge."

mind of mine, by your grace, be moved by noble resolve and adhere to only what is good and thus be enlightened with (light of) truth so that the accurate commentary of the Vedas may come into light. O Omniscient Lord ! you know all and everything. Be gracious to us so that we, without impediments, may be able to make this Vedic commentary correct and complete and to preach and propagate your glory and the true interpretation of the Vedas. Having gone through this, may all of us acquire all the noblest qualities. May you bestow upon us this favour. With this purpose (in view) I offer this prayer to you. Be gracious soon so that this all-beneficial attempts may be successfully accomplished. (9)

THE ORIGIN OF THE VEDAS

(1) "From that universally adored (*Sarva-hutaḥ*) and omnipresent (*Yajña=Viṣṇu*) God, *Ṛgveda* and *Sāmaveda* were born : from that (God), *Atharvaveda* was produced ; the *Yajurveda* was born from it." *YV.* XXXI.7

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(1) तस्माद् यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दांसि जज्ञिरे तस्मात् यजुस्तस्मात् अजायत ॥
(*YV.* XXXI. 7)

"*Yajña*". This word is translated by all Europeans as *'sacrifice'*. Prof. Macdonell renders this verse as below :

> "From that sacrifice, completely offered, were born the hymns and the chants ; the metres were born from it ; the sacrificial formula was born from it."

Griffith evidently could not accept this wrong rendering. He improved upon but could not find the right interpretation. I cite below his translation also :—

> "From that great General Sacrifice, *Ṛcas* and *Sāma* hymns were born ;
>
> Therefrom were spells and charms produced, the *Yājus* had its birth from it."

Sāyaṇa in his *Upodghāta* clearly says : "तस्मात् यज्ञात्=यजनीयात् ; सर्वहुतः=सर्वैः हूयमानात्" etc., i.e., "from that adorable and universally invoked God." Thus according to Sāyaṇa the word *yajña* here means *'adorable God'* and not "sacrifice" as it is interpreted by Europeans.

The word *yajña* is from the root यज् (देवपूजासङ्गतिकरणदानेषु) to sacrifice, to adore, honour or revere or to dedicate or give. Thus it has both the meanings, 'sacrifice' as well as 'adorable one'. If we take the context into consideration, the meaning of sacrifice has no justification here. Vedas were not born from any sacrifice. They were revealed by God for the accomplishment of *yajñas*.

Cf. "दुदोह यज्ञसिद्ध्यर्थम् ऋग्यजुः सामलक्षणम् ।" (*Manusmṛti*)

(contd.)

Sāyaṇa's interpretation of the word *yajña* is better and is based on etymology. Dayānanda goes a step further and cites the *Śatapatha-Brāhmaṇa* in order to support his etymological meaning. "यज्ञो वै विष्णुः" (*ŚB* I. 1.1.13) i.e., "*yajña* is verily Viṣṇu." Viṣṇu means Omni-present God "वेवेष्टि सर्वं = व्याप्नोति चराचरं जगत् स विष्णुः" i.e. Viṣṇu is so called as He pervades the whole universe.

Sarvahutaḥ=सर्व+ √हू(दानादनयोः आदाने चेत्येके)+क्त (P. III. 2.102) i.e., universally worshipped or adored.

"*Ṛcaḥ*"= √ऋच् to praise+क्विप् (U. II. 57). ऋचन्ति स्तुवन्ति यया सा (by which we praise). It denotes *Ṛgveda*.

Sāmāni= √षो(नाशे)+मनिन् (U. IV. 153). Yāska in the *Nirukta* explains it as follows : "साम सम्मितमृचा, अस्यतेर्वा, ऋचा समं मेने इति नैदानाः" (*Nirukta*, VII. 12). According to this, the following are the etymological meanings of the word *Sāma* : (i) साम सम्मितमृचा i.e. *Sāma* is so called as it is mixed with *Ṛcas*. (ii) 'अस्यतेर्वा' √असु(क्षेपणे) to throw i.e., *Sāma* is thrown in the *Ṛcas*. 'प्रक्षिप्तमिव हि तत् ऋचि भवति'। (Durga). (iii) 'स्यतेर्वा' √षो (अन्त कर्मणि) As the *Sāmagāna* is a final item in a sacrifice. (iv) "ऋचा समं मेने इति नैदानाः". Yāska cites here the views of *Naidānas* who say that *Sāma* is equal to *Ṛcas*.

"*Chandāṅsi*"—Macdonell interprets it as "metres", i.e , metres were born from it. Griffith translates it as 'spells and charms' and adds, 'probably those of the later collections of the *Atharvaveda*'. But according to Dayānanda it refers to *Atharvaveda*. He says : "वेदानां गायत्र्यादिछन्दोन्वित-त्वात् पुनश्छन्दांसि इति पदं चतुर्थस्याथर्ववेदस्योत्पत्तिं ज्ञापयति।" i.e., The Vedas contain various metres—*Gāyatrī* &c but not withstanding this, the word *Chandāṅsi* (metres) is used to indicate that the *Atharvaveda* was revealed by God.

The word (*chandāṅsi* is derived from √चदि (आह्लादे) + असुन् (U. IV. 186,219). The worshipper rejoices in reciting the *chandāṅsi*. In the *Nighaṇṭu* (III. 4), it is explained छन्दत्यर्चंति कर्मेति i.e., by which we worship. Yāska says : "छन्दांसि छादनात्" (VII. 12).

"*Yajus*"— √यज्+उस् (U. II. 115). Yāska also says : "यजुर्यजतेः" (N. VII.12) i.e., from *yaj* to worship or adore. *Yajurveda*.

(2) "Tell me who is that Divine Being, from whom the *Ṛgveda* (*Ṛcas*) was produced (*lit.* 'hewed off'), from whom the *Yajurveda* was brought to light (*lit.* 'chipped'), whose hairs are *Sāma*-verses and His mouth the *Atharvāṅgiras*? (He is) *Skambha* (i.e. All sustaining God)." (*AV*. X. 7.20)

Explanation

(*Tasmāt yajñāt*) From that Supreme and Perfect Being (Para-Brahman), who possesses the attributes of Self-existence, Consciousness and Bliss (*sat, cit, ānanda*), who is Omnipotent and universally adored, were born the *Ṛgveda, Yajurveda, Sāmaveda* and *Atharvaveda* (*Chandāṅsi*). That is to say that four Vedas were revealed by Him alone.

The word '*sarva-hutaḥ*' can also be taken as an adjective, (qualifying) the Vedas. Vedas are *sarva-hutaḥ*, as they also are worthy of acceptance by all*.

The two verbs '*jajñire* and *ajāyata*' (both meaning 'produced') are used to denote that the Vedas contain numerous sciences. Similarly the twice repeated pronoun "*tasmāt*" (from him) emphasises (the fact) that God alone is the revealer of the Vedas.

All the Vedas contain various metres—*Gāyatrī*- &c; not withstanding this—the word "*Chandāṅsi*" (metres) denotes that the fourth Veda—the *Atharvaveda*—was also produced (by God).

According to the *Śatapatha-Brāhmaṇa* (where it is stated that "verily Viṣṇu is *yajña*" (I. 1.2.13)†; the word *yajña* means "Viṣṇu". Now Viṣṇu is God as the attribute of creating the whole universe can be applicable to God alone and none else. "Viṣṇu created this (visible and invisible) world, and He supports the threefold world." (*YV* V. 15)‡.

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(2) यस्मा॒दृचो॑ अपात॑क्षन् यजु॒र्यस्मा॒दपा॑कषन्।
सामा॑नि॒ यस्य॒ लोमा॑न्यथर्वाङ्गि॒रसो॒ मुख॑म्॥
स्क॒म्भं तं ब्रू॑हि कत॒मः स्विदे॒व स.॥ (*AV*. X. 7.20)

The word "*Skambha*" is derived from the root स्कम्भ् to create, to stop, impede or restrain or to stop. Thus it means =support, prop, stay, i.e., God, who supports all. All other words in this verse have already been explained.

* सर्वैः होतुमादातुं ग्रहीतुं योग्याः सन्तीत्यतः।

† यज्ञो वै विष्णुः॥ (ŚB I. 1.1.13)

‡ Yajur Veda :
इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् (YV V. 15).

He is called Viṣṇu as He pervades the mobile and immobile world.[1]

Explanation

"*Tasmāt*" Who is that Divine Being, the Almighty and the Supreme Brahman, by whom the *Ṛgveda, Yajurveda, Sāmaveda,* and *Atharvaveda* were brought to light ? Similarly (who is He ?) whose mouth—the foremost part—is the *Atharvaveda* ; hair—the *Sāmaveda* ; the heart—the *Yajurveda* and the life breath, the *Ṛgveda* ? In this way it is a figure of speach, called Metaphor. Tell me by Whom four Vedas were produced. It is a question. The answer to which is, "Be it known to you that He is *Skambha*—the all sustaining Lord."

Now this must be accepted that no other *Deva* than the all sustaining Lord is the author of the Vedas. The *Śatapatha* clearly states (XIV. 5.4.11) that "the *Ṛgveda,* the *Yajurveda, Sāmaveda* and *Atharvāngiras* are like the breath of that Greatest Being."*

Here *Yājñavalkya* says, "O Maitreyī, let it be known that the four Vedas—the *Ṛgveda* &c.—came out of God who transcends even space, like the breath easily and naturally." As breath goes out of the body and again goes into it ; so the Vedas are revealed and withdrawn again by God (at the time of creation and dissolution). (2)

Some one might object here, 'How could the Vedas, which are consisted of sounds (i.e. words) only be produced by God who possesses no bodily organs (*nir-avayava*) ? Here we say,' "This objection is untenable in connection with the Almighty." He always has the power of acting without (the help of) all such instruments as the mouth, the vital breath &c. Moreover, as at the time of reflection, we, in our mind, pronounce words and ask and answer questions (without using our external bodily organs) so we must believe that the same is true of God also. In his work, the Almighty never requires help of any body or any thing. True, that we do need aids and helps in our undertakings, but such is not the case with Lord. When the incorporeal (*lit*-limbless) God has created the entire cosoms (*lit*-world), what objection there can be raised to His having revealed the Vedas. God has created extremely surprising objects in this world, whose composition is as subtle and fine as that of the Vedas.

(The *pūrva-pakṣī* i.e., the objector may retort here saying that the similarity between the world and the Vedas is not true) because no one except God has the power to create the universe, but in the case of the composition

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* Cf. एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतत् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः । (ŚP XIV. 5-4.11)

of the Vedas, men might have had the power to compose them just as they have power to write other books. Here our contention is that men have become able to compose books, only after studying the Vedas of Divine authorship and not otherwise. None can become learned without self-study (*paṭhana*) and receiving instructions (*śravaṇa*) from others. As now-a-days men acquire knowledge by reading some treatise (*śāstra*), receiving (*lit.* hearing) oral instructions and observing the (worldly) events. It can be explained by the following (example). Suppose a human child is kept in absolutely lonely place upto his death, being provided (of course) with food and drink etc., but never holding the slightest talk with him by means of speech As that child would not achieve the smallest knowledge worth the name, and as the wild human beings of the great forests behave like beasts until they receive instructions (*upadeśa*) from others, so all human-beings would have behaved (like beasts) from the commencement of the creation upto the present day, had not they received instructions through the Vedas. Not to speak of them, then their possessing of the power of composing books.

(The *pūrva-pakṣī* i.e., the objector again retorts and says that) this statement is not acceptable. God has granted men innate knowledge (*svābhāvika-jñānam*). This is superior to all bookish knowledge. Without this it is impossible to know the relation between the Vedic words and their imports. By developing that (innate knowledge) men would be able to write books. Hence, it is useless to believe in the Divine authorship of the Vedas.

At this point we ask : Has not God granted this innate knowledge to the child, who was brought in seclusion without providing any instruction as mentioned above or to the wild dweller of dense forest ? And how is it that we, too, do not become learned without receiving (proper) education and without studying the Vedas ? It is, therefore, concluded that mere innate knowledge is of no avail to a man without instruction and self-study. As men write books after acquiring multiform knowledge from the learned (teachers) and by studying the works of the learned, so all men, ultimately have to depend on Divine knowledge.

Moreover, in the beginning of the creation, there was no system of learning and teaching, nor there was any book (available to be read). Consequently none could possibly acquire knowledge (*vidyā-sambhava*) without receiving instructions from God. Hence, no man was able to write a book then. Men are not independent in the matter of empirical knowledge (*naimittika-jñāna*) and the mere innate knowledge is insufficient for the acquisition of knowledge (*vidyā-prāpti*) in general. What has been

said that innate knowledge is superior (to all and is self-sufficient) is absurd. As it falls in the category of instruments (*sādhana koṭi*) like the eye and as the eye is powerless to do anything without the co-operation of the mind, so innate knowledge is also too weak to acquire any thing without the help of the Divine knowledge and the learning of the learned men.

"What was God's motive in revealing the Vedas ?"

This question is to be answered by another counter-question. "What could be His motive in not revealing the Vedas ?"

"We do not know how to answer this (counter) question" will be (the plausible) reply from the objector.

"It is truly so. Now you listen what object God has in revealing the Vedas."

Q. "Is God's knowledge infinite or is it not so ?"

A. "It is so."

Q. "What is its advantage ?"

A. "It is for His own benefit (*svārthā*)."

Q. "Is not God, benevolent to others ?"

A. "He does good to others. But what of that ?"

This shows that the aim of knowledge is self-interest as well as of others. Had not God employed His knowledge for our instruction, it would have been futile in one respect. God has established the utility of His knowledge, by imparting it to us in the form of the Vedas. God, like a father, is the most merciful. As a father always cherishes compassion for his off-springs, so God, most mercifully revealed the Vedas for the benefit of entire mankind. Had he not done so, the eternal gross ignorance (*andha-parampara*) would have been in vogue and thus men, being unable to accomplish righteousness (*dharma*), prosperity (*artha*), enjoyments (*kāma*) and salvation (*mokṣa*), would have (ultimately) been deprived of the Supreme Bliss. When God, most compassionately created bulbous roots, fruits and herbs etc. for the happiness of the created beings, why should He not have revealed (*lit.* imparted instruction) the Vedic knowledge, which embodies all sciences and bring to light all kinds of pleasures. The amount of happiness, which one feels in enjoying (*lit.* in acquiring-*prāptyā*) all the best things of the universe cannot be compared with one thousandth part of the pleasure, which a learned man experiences. It is, therefore, definitely decided that the Vedic instructions (*Veda-upadeśa*) are divine.

Q. Whence did God procure the writing materials e.g. pen, inkpot etc. for scribing the books of the Vedas ?

A. Here our explanation is :—

It is surprisingly (*aha-haha*) a formidable (*lit.* great, *Mahatī*) objection, raised by you. As God created this universe without the assistance of bodily organs e.g. the hands, the feet etc. and also without the help of all instruments and materials, as wood, clay etc. so the Vedas were also revealed. You should raise no objection regarding the composition of the Vedas by Omnipotent God. But (remember) He did not reveal the Vedas in shape of books in the beginning (of the creation).

Q. In what form then ?

A. In the form of (the inspired) knowledge.

Q. In whose consciousness (were they revealed) ?

A. To the consciousness of Agni, Vāyu, Āditya and Aṅgirasa.

Q. But they (Agni, Vāyu, Āditya and Aṅgirasa i.e. Fire, Air, Sun and Light) are inanimate things, devoid of consciousness.

A. This is not so. In human bodies, they were human beings (born) in the beginning of creation.*

Q. How is it ?

A. No inanimate object can perform an act of intelligence. Where the primary meaning (of a word) is incompatible, it is the sphere of *lakṣaṇā* (i.e. Indication).† For instance, if a credible person were to tell another that the bed-steads were crying

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* Sāyaṇa also corroborates, "जीवविशेषैरग्निवाय्वादित्यैः वेदानामुत्पादित-त्वात्" (ऋग्-भाष्योपोद्घातः) ।

† Cf. : मुख्यार्थबाधे तद्-युक्तो ययान्योऽर्थः प्रतीयते ।
रूढेः प्रयोजनाद् वापि लक्षणा शक्तिरर्पिता ।।
(*Sāhityadarpaṇa*)

i.e. where the Expressed meaning of a word is incompatible with the context, we take secondary sense by *lakṣaṇā* i.e. Indication.

(मञ्चाः क्रोशन्ति), then it is inferred that persons sitting on the bed-steads are crying.* The similar method is also to be adopted

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* There are three powers of words (शब्दशक्तित्रयी) to signify different meaning of all words, i.e. *Abhidhā*, *Lakṣaṇā* and *Vyañjanā*. *Abhidhā* is also called *Mukhyā-vṛtti* i.e. the Primary power ; which is defined as :--

"तत्र संकेतितार्थस्य बोधनादग्रिमाभिधा ॥" (*Sāhityadarpaṇa*. II)

Abhidhā or the Primary power conveys to the understanding the meaning which belongs to the word by convention (*saṅketa*). *Abhidhā* expresses the conventional meaning of a word. This *saṅketa* or convention is also fourfold as *Jāti*, *Guṇa*, *Dravya* and *Kriyā*.

The second power is called *Lakṣaṇā* or Indication. It is defined as :—

"मुख्यार्थबाधे तद् योगे ययान्योऽर्थः प्रतीयते ।
रूढेः प्रयोजनाद् वापि लक्षणाशक्तिरर्पिता ॥" (*Sāhityadarpaṇa* II)

When the primary meaning of a word is incompatible (with the rest of the sentence), this power of Indication is communicated (to the word) ; whereby another meaning (than the Expressed one) connected therewith becomes apprehended, either through usage—(*Rūḍhi*) or through some motive (*Prayojana*).

The sentence "कलिङ्गः साहसिकः" is an example in *Rūḍhilakṣaṇā*. It means : "*Kaliṅga* i.e. (Orissa) is rash". But the quality of rashness is found in sentient beings only. Thus the primary meaning of the word *Kaliṅga* is inappropriate here. This is 'मुख्यार्थ बाध'. Hence, the word *Kaliṅga* causes us to think of the men, residing in the country ; this meaning is connected with the primary meaning "country".

To take another example "गङ्गायां घोषः" or "herd-station on the Gaṅgā." The word Gaṅgā primarily signifies a "stream of water". But this meaning is inappropriate here as a herd-station cannot be built over a mass of water. Thus there is मुख्यार्थबाध. This incompatability leads us to think of the bank, which is connected with itself (*Gaṅgā*) by relation of proximity. Thus there is "*Tad-yoga*". (Contd.)

here.* The light of knowledge possibly shines in human beings alone. Here we cite the following authority (from the *Śatapatha Brāhmaṇa* in support of this) :—

(Contd. from page 19)

This power of a word by which we understand "men" from the word *Kaliṅga* and "Bank" from the word *Gaṅgā* is called "*Lakṣaṇā*'.

The first example is based on convention i.e. *Rūḍhi* and the second one on purpose i.e. *Prayojana*. This *Lakṣaṇā* has eighty varieties according to the Rhetoricians.

The third power of words is *Vyañjanā*. Its simple definition is as follows :—

"विरतास्वभिधाद्यासु ययार्थो बोध्यते परः ।
सा वृत्तिः व्यञ्जना नाम शब्दस्यार्थादिकस्य च ।।" (*Sāhityadarpaṇa*)

When Denotation (*Abhidhā*) and other powers cease after discharging their function, that function of a word or its sense etc. by which a further meaning is conveyed is what is called *Vyañjanā* i.e. Suggestion.

This *Vyañjanā* is twofold (1) that which is based upon a word's power of Denotation i.e. *Abhidhā-mūlā* and (2) which is based upon its power of Indication (*Lakṣaṇā-mūlā*).

In *Lakṣaṇā-mūlā Vyañjanā* we may take the example of "गङ्गायां घोषः" (i.e. a herd-station on the Gaṅga). Here the power of Denotation ceases after denoting the meaning of "a mass of water", and when the power of Indication ceases after conveying the meaning of the "bank", then that power by which the excess of coolness and purity is conveyed, is called "Suggestion or *Vyañjana*" based upon "Indication".

We have explained here very concisely the three Powers of words. The interested reader may refer to the Kāvyaprakāśa or Sāhityadarpaṇa. This brief explanation given here will help the reader in understanding our text.

* This is to say that we should interpret here Agni, Vāyu, Āditya and Āṅgiras as Proper Nouns denoting four seers, called by these four names. They were human beings. These words do not signify here inanimate objects of nature—Fire, Air, Sun and Light.

(3) From them, when they meditated, were produced the three Vedas : from Agni was produced the *Ṛgveda,* from Vāyu, the *Yajurveda,* and from Sūrya, the *Sāmaveda.*

God inspired their consciouness and the Vedas were revealed through them.

Q. This is really true. We infer (from your statement) that God gave them knowledge and they composed the Vedas with the help of this knowledge.

A. Do not take it in that sense. In what form did God give them knowledge ?

Q. In the form of the Vedas.

A. Was that knowledge divine or was it theirs own ?

Q. Surely it was God's.

A. Then, who did compose the Vedas ? God or they ?

Q. God composed them as they (the Vedas) are His own knowledge : (*lit.* they were composed by Him whose knowledge they are).

A. Then why have you raised objection and say that they (Agni and others) composed them ?

Q. To come to the definite conclusion.*

Q. Is God just or partial ?

A. He is just.

Q. Why, then, did He reveal the Vedas to the hearts of four persons only and why not to the hearts of all mankind ?

A. This does not indicate that God has even the slightest partiality. On the contrary, it clearly brings to light the exact justice of the

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(3) "तेभ्यः तप्तेभ्यः त्रयो वेदा अजायन्त।
अग्नेः ऋग्वेदः वायोः यजुर्वेदः सूर्यात् सामवेदः।" (*ŚP.* XI. 5.2.3)

* These questions and answers are not really so. Here the objector and the demonstrator of truth are represented by the words question and answer i.e. the question stands for objector and the answer for demonstrator of truth.

Mark the convincing method of discussion. How remarkably has the author advanced arguments and the objector himself admits truth.

just God. Justice signifies to award fruit strictly in accordance with one's action. Be it known to you that only these (four sages) possessed previous (birth)—merits (*pūrva-puṇya*). Hence it was quite reasonable that the Vedas were revealed to their hearts only.

Q. But they were born in the beginning of the creation. Whence did they acquire these previous merits ?

A. Here we say that all worldly souls (*jīvas*) are without beginning in their nature. Their actions and this great effect i.e. the universe are too without beginning, like an eternal flow of stream. We shall establish their eternal nature by adducing proofs later on.*

Q. Has God composed (verses) in metres—such as Gāyatrī and others also ?

A. Why this doubt ? Does God lack in the knowledge of composing metres e.g. Gāyatrī and others ? He is Omniscient and knows this science as well as all others. Hence, this objection is baseless.

Q. Tradition (*Aitihya*) says that the four-faced Brahman composed the Vedas.

A. Do not say so. The *Aitihya* i.e. the Traditional testimony is included in "Oral Evidence" i.e. (*Śabda-pramāṇa*). Ācārya

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* Here text is not very clear. "सर्वे जीवाः स्वरूपतोऽनादयः। तेषां कर्माणि सर्वं कार्यं जगच्च प्रवाहेण एव अनादीनि सन्ति" and the Hindi version given by Panditas is contrary to the Sanskrit text.

We have technically followed the Sanskrit text in our English rendering. But the underlying idea is still obscure. In order to make it more lucid we offer the following explanation :—

"*Jīvas*, their actions and this great effect (*kāryarūpa*) i.e. (*jagat*), these three things are *Anādi*. But this *Anāditva* has some distinct aspects. Souls and Nature (i.e. *Jīvas* and *Mūla-prakṛti*) are without beginning (*anādi*), in their nature. They are eternal. But the actions and this universe (which is an effect of *Mūla-prakṛti* i.e. the Original Nature) are also called eternal in the sence that they are like the members of a series which has no beginning and which flows on continuously like an eternal current of a river. Technically this eternal aspect is called as प्रवाहेण अनादि. *Ātmā* and *Mūlaprakṛti* are eternal by nature.

Gautama in his treatise on logic (*Nyāya-Śastra*) defines it as (4) "A statement of a credible person" and adds that (5) "Traditional testimony is also an oral evidence." In his commentary on this aphorism (*Sūtra*), Vātsyāyana, the commentator says, (6) "Āpta (a credible man) is he who has realised the truth and who being desirous of instructing others, represents the facts to them as personally visulised by him. *Āpti* means realisation of truth (about a thing) and '*Āpta*' is a person who possesses this."

Consequently, the truthful tradition only is accepted as "*Aitihya*", (i.e. a Traditional evidence) and not a false (or ambiguous) statement. Hence, that *Aitihya* (Testimony of Tradition) is acceptable which stands the test of truth (*Satya-pramāṇa*) and is a statement of a credible person and not that which is contrary (to truth). A false (tradition), like the ravings of a mad man is (not acceptable). Similarly (the tradition) that Vyāsa or other sages (Ṛṣis) composed the Vedas is also false. The modern (*Navīna*)* books of the Purāṇas or the Tantras (which contain such false tales) are of no avail and worth.

Q. Why should not we accept that the Mantras (Vedic stanzas) and Sūktas (the Vedic hymns) were composed by those Ṛṣis, whose names are mentioned over them ?

A. Do not say so. Even Brahman and others have studied and learnt the Vedas from others. The Śvetāśvatara and other Upaniṣads contain passages (saying) :—

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(4) "आप्तोपदेशः शब्दः" (*Nyāya*. I. 1.7)

(5) "शब्द ऐतिह्यमित्यादि" (*Nyāya*. II. 2.2)

(6) "आप्तः खलु साक्षात्कृतधर्मा यथादृष्टस्यार्थस्य चिख्यापयिषया प्रयुक्त उपदेष्टा । साक्षात्करणमर्थस्याप्तिः, तया प्रवर्त्तते इत्याप्तः ।" (*Nyāya-bhāṣya*. I. 1.7)

* According to Dayānanda, there are two types of the Purāṇas ; (I) *Navīna* and (II) *Prācīna*. The modern eighteen Purāṇas e. g. *Viṣṇu-Purāṇa* and *Agni Purāṇa*, contain false stories. They are included in the first category of *Navīna Purāṇas*. The second category of ancient Purāṇas includes *Śatpatha-brāhmaṇa* &c. The evidence of these ancient Purāṇas, is acceptable.

(7) "He who creates Brahman (i.e. ब्रह्मा) first and then verily sends forth the Vedas to him." (*SV.* VI. 18)

The Vedas were known to Brahman and others when Ṛṣis (Marīci and others) were not born. Manu says :

(8) "He (God) milked (i.e. caused them to be revealed) from Agni, Vāyu, and Ravi, the three (fold) eternal Veda (*Brahma*) by name Ṛg, Yajur and Sāma for the accomplishment of sacrifices (*Yajñas*)." (Manu I.23)

Again :—

(9) "Kavi, the son of Aṅgiras taught his fathers (*pitṛn*, i.e. elders)." (*Manu* II. 151)

When Brahman himself learnt the Vedas from Agni and others, (then) what have we to say about Vyāsa etc. ?

Q. Why are the Ṛgveda and other Saṁhitās ascribed two names *viz.* Veda and Śruti ?

A. Because each of these names denotes distinct significance. The word Veda is derived from the (four) roots, i.e. "*Vida*" to know, "*Vida*" to exist, "*Vidlṛ*" to obtain, and "*Vida*" to think, by adding a suffix घञ् (i.e. अ) in the sense of Instrumental and Locative cases, in accordance with the aphorism :

(10) "*Halaśca*". (P. III. 3. 121)

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(7) "यो वै ब्रह्माणं विदधाति पूर्वम् ।
यो वै वेदाँश्च प्रहिणोति तस्मै ॥" (*SV.* VI. 18)

Here the verb *prahiṇoti* (प्र+√हि V.P.) ordinarily means (1) to send forth, propel, (2) to throw, discharge, shoot. Cf : विनाशात् तस्य वृक्षस्य रक्षस्तस्मै महोपलं प्रजिघाय । (*RV.* XV. 21)

In this passage it means "to give" or "to send forth".

(8) "अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञ-सिद्धयर्थमृग्यजुःसामलक्षणम् ॥" (*MS.* I. 23)

(9) "अध्यापयामास पितॄन् शिशुराङ्गिरसः कविः ।" (*MS.* II. 151)

(10) "हलश्च" (*P.* III. 3. 121) On this aphorism Bhaṭṭojidīkṣita writes :—

"हलन्तात् घञ् स्यात् । घापवादः । रमन्ते योगिनोऽस्मिन् इति रामः । अपमृज्यतेऽनेन स्याच्यादिरित्यषामार्गः ॥"

(Contd.)

Similarly the word *Śruti* is formed from the root √*śru* (to hear) with suffix क्तिन् (ति) in the (sense of) Instrumental case. The Vedas are so called as all men know all true sciences in or through them or as all true

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(Contd. from page 24)

Here the author gives two examples, *Rāma* and *Apāmārga* in Locative and Instrumental cases respectively. Similarly our author explains the word Veda from four different roots in the sense of these two nonn-relations i.e. Locative and Instrumental.

i.e. According to Dayănanda the word "Veda" is derived from the following four roots :—

(a) विद् ज्ञाने (अदादिगणे परस्मैपदे, सेट्) यथा-वेत्ति ।

(b) विद् सत्तायाम् (दिवादि आत्मनेपदेऽनिट्) यथा-विद्यते ।

(c) विद् विचारणे (रुधादिगणे आत्मनेपदेऽनिट्) यथा-विन्ते ।

(d) विद्लृ लाभे (तुदादि गणे उभयपदीयः सेट् धातुः) यथा-विन्दति, विन्दते ।

But there is another (fifth) root in *Dhātupāṭha* from which we can get the word Veda. The root "√विद् चेतनाख्यानविवासेषु" is mentioned in Tenth Conjugation as *Set* in *Ātmanepada.*

This root means :—to make known, communicate, inform, apprise, tell or teach, expound as it is in the verse :—

"वेदार्थं स्वानवेदयत्" (सिद्धान्त-कौमुदी)

The following verse illustrates the root in some of its conjugations :—

"वेत्ति सर्वाणि शास्त्राणि गर्वस्तस्य न विद्यते ।
वित्त धर्मं सदा सद्भिः तेषु पूजां च विन्दति ॥"

cf. also :—

"सत्तायां-विद्यते, ज्ञाने-वेत्ति, विन्ते-विचारणे ।
विन्दते विन्दति-प्राप्तौ, श्यन् लुक् श्नम्शेष्विदं क्रमात् ॥"

This stanza also describes different *Vikaraṇas* in different roots.

(cf : Latin — v i d c o ; A.S. Witan ;
Goth — v a i t ; English—wit)

Prof. A.A. Mecdonell's Vedic Grammer is very poor in this respect. He gives only two roots instead of five. (√*vid*—to know and √*vid* to obtain).

sciences exist in them or as men become learned by studying them.* (The Vedas are also called) *Śrutis* as from the beginning of creation upto this day, Brahman and others have learnt all true sciences through them (by oral transmission)ϕ. No one (in this world) has seen the Vedas being composed

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* "विन्दन्ति-जानन्ति, विद्यन्ते-भवन्ति, विन्दन्ति विन्दन्ते-लभन्ते, विन्दते-विचारयन्ति सर्वे मनुष्याः सर्वाः सत्यविद्याः यैः येषु वा तथा विद्वांसः भवन्ति च ते वेदाः ।।"

ϕ "सर्वाः सत्यविद्याः श्रूयन्ते अनया सा श्रुतिः ।।"

The word Veda has been used in ancient literature with two different accentuations i.e. "*ādi-udātta*" and "*anta-udātta*". The "*ādi-udātta*" "Veda" word (in Nominative, Singular) has been used in the Ṛgveda 15 times as "वेदः" (*ṚV*. I. 73.5 ; III, 53.14. etc.) and once in Instrumental case as in "वेदेन=स्वाध्यायेन इति वेङ्कटमाधवः । वेदेन=वेदाध्ययनेन ब्रह्मयज्ञेन इति सायणः" (*ṚV*. VIII. 19.5.) : in *Yajurveda* and *Atharvaveda* we come across its use with *anta-udātta* which is not found in the Ṛgveda ; as "वेदः" (*YV* II. 21 ; *AV*. VII. 28.1).

Paṇini enumerates this word in two different *Gaṇas* i.e. in उञ्छादि (VI. 1.160) and in वृषादि (VI. 1. 203).

It is intesting to note that this word is etymologically explained in the following Vedic Texts :—

(a) "वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दत । तद्वेदस्य वेदत्वम् ।" (*TS*. 1.4.20)

(b) "वेदिः देवेभ्यो निलायत । तां वेदेनान्वविन्दन् । वेदेन वेदिं विविदुः पृथिवीम् ।" (*TB*. III. 3.9.69)

These uses are from the root $\sqrt{Vid}$ (to obtain).

Bhaṭṭabhāskara in his commentary on *TS* explains as follows :—

"विद्यते-लभ्यतेऽनेनेति करणे घञ् । उञ्छादित्वात् अन्तोदात्तम् ।"

(c) Ānandatīrtha in his Viṣṇutattvanirṇaya cites a stanza showing the derivation of this word :—

"नेन्द्रियाणि नानुमानं, वेदा हि एव एनं वेदयन्ति । तस्मादाहुः वेदा इति पिप्पलादश्रुतिः ।"

(d) In *Āyurveda* :—

"आयुरस्मिन् विद्यतेऽनेन वा आयुर्विन्दति-इत्यायुर्वेदः ।" (*SST*. I. 14)

(Contd.)

by any body in his corporeal body. Because they were revealed by God Who has no bodily organs. Agni, Vāyu, Āditya and Aṅgirasa are His instruments for revealing the Vedas of Divine authorship. This must be clearly known to you. The relation between the Vedic words and their objects is also divine as He is the Home of all sciences.

It has, therefore, been proved that the Vedas or Śrutis were revealed by God through Agni, Vāyu, Ravi and Aṅgirasa, who were men in corporeal form.

(Contd. from page 26)

Here the author appears to have accepted the suffix used in Instrumental or Locative senses.

The Commentator Ulhana derives it from the roots √Vid (to exist), √*Vida* (to know), √*Vida* (to think) and √*Vid* (to obtain) as :—
"आयुरस्मिन् आयुर्वेदे विद्यते=अस्ति, विद्यते=ज्ञायतेऽनेनेति, विद्यते-विचार्यतेऽनेन वा··· । आयुरनेन विन्दति=प्राप्नोति इत्यायुर्वेदः ।।"

(e) "तत्रायुर्वेदयति इत्यायुर्वेदः ।" (*Caraka* XXX. 20)

(f) Abhinavagupta in his Nāṭyaśāstra :—
"नाट्यस्य वेदनं सत्ता लाभो विचारश्च यत्र ।
तन्नाट्यस्य वेद शब्देनोच्यते ।।" (I. 1)

(g) Medhātithi in his commentary on Manu :—
"विन्दत्यनन्यप्रमाणवेद्यं धर्मलक्षणमर्थमस्मादिति वेदः ।"

(h) Kapādisvāmī writes :—
"निःश्रेयसकराणि कर्माणि आवेदयन्ति वेदाः ।" (*APB.* I. 33)

Svāmī Hari Prasāda's view that the word Veda cannot be derived from the above noted four roots is wrong. The above noted citations clearly prove the derivations of this word from these four (or five) roots.

THE DATE OF THE VEDAS

Q. How many years have elapsed since the Vedas were revealed ?

A. One *Vṛnda* (i.e. Arab) ninety six crores, eight lacs, fifty two thousands, nine hundreds and seventy six years (i.e. 1,96,08,52,976 years) have passed and the current year is the seventy seventh (1,96,08,52,977th year).* The equal number of years has passed in the current *Kalpa* since the creation.

Q. How do you ascertain that only so many years (and not more or less) have elapsed ?

A. We ascertain it, because in the current creation (i.e. *Kalpa*) the seventh "*Manvantara*" called "*Vaivasvat*" is running. Six "*Manvantaras*" have already passed before this. These seven "*Manus*" (or *Manvantaras*) are styled as *Svāyambhuva, Svārociṣa, Auttami, Tāmasa, Raivata, Cākṣuṣa* and *Vaivasvata*. The coming seven *Manus* are *Sāvarṇi* &c. All these, put together, make fourteen *Manvantaras*.

The duration of one *Manvantara* is seventy one "*Caturyugis*" (i.e. four *Yugas*). These fourteen (*Manvantaras*) make one day of Brahman. One thousand "*Catur-yugis*" are the length of a day of Brahman. The night of Brahman is of the same duration. The period of cosmos is called 'day' and the time of dissolution is termed as 'night'.

In the present day of Brahman, six *Manus* have elapsed. The seventh *Manvantara*, called the *Vaivasvata* is running. During this

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* It refers to 1933 Vikrama Era when the author wrote this work. According to Śrī Yudhiṣṭhira Mīmāṃsaka, this calculation omits seven *Sandhis*, intervening each *Manvantara*. To get the correct total, one must add period of 'seven' *Sandhis* (1728000 × 7 =) 12096000 years to above mentioned total. It would give us correct total of 1972948976 years. I also agree with him. Otherwise we shall not get *Brāhma* day, consisting of one thousand *Caturyugas* which is clearly accepted by Svāmī Dayānanda here in original. Detailed calculation is given in our notes.

(seventh *Manvantara*) the 28th *Kali-yuga* is passing on. Four thousands nine hundreds and seventy six years (4976) have already rolled by in the present *Kali* age. The current year is the seventy seventh (i.e. 4977) which the Āryas call the Samvat 1933 according to the Vikrama Era. Here we cite below the authority of Manu :—

(1) "Now listen the brief (description) of the duration of a day and night of Brahman and of all the ages (of the universe) in their respective order."

(2) "Four thousands (i.e. 4000) years (of the *Devas*) make the "*Kṛta*" age. *Sandhyā** (the preceding twilight) consists of so many hundred years (i. e. 400) and *Sandhyā-aṃśa*, (the succeeding twilight) is of the same number (of years i.e. 400).

(3) "In other three ages (i.e. *Tretā, Dvāpara* and *Kali*) with their *Sandhyās* and *Sandhyā-aṃśas* (i.e. the preceding and sccceeding twilights) the thousands and the hundreds are (diminished) by deducting one in each."

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(1) "ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः ।
एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥"

(2) "चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम् ।
तस्य तावच्छती सन्ध्या, सन्ध्यांशश्च तथाविधः ॥"

* The words *Sandhyā* and *Sandhyā-aṃśa* are explained by Kullūka Bhaṭṭa here as "युगस्य पूर्वा सन्ध्या, उत्तरश्च सन्ध्यांशः ।"

cf. तत्प्रमाणैः शतैः सन्ध्या पूर्वा तत्राभिधीयते ।
सन्ध्यांशकश्च तत्तुल्यो युगस्यानन्तरो हि यः ॥
सन्ध्यासन्ध्यांशयोरन्तर्यः कालो मुनिसत्तम ।
युगाख्यः स तु विज्ञेयः कृतत्रेताद्विरूपकः ॥ (*VP* विष्णु पुराणे)

cf. दिव्यैः वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम् ।
चतुर्युगं द्वादशभिः तद्विभागं निबोध मे ॥ (*VP*)

cf. तद्द्वादशसहस्राणि चतुर्युगमुदाहृतम् ।
सूर्याब्दसंख्यया द्वित्रिसागरैरयुता हतैः ॥ (*SS.* I. 15)

(3) "इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु ।
एकापायेन वर्तन्ते सहस्राणि शतानि च ॥"

(4) "These four (human) ages, which we have just enumerated, make one age of the gods (*Devas*) consisting of twelve thousand years (12,000)."

(5) "The sum total of one thousand (1000) ages of the *Devas* (i.e. 1000 *Catur-Yugīs*) makes one day of Brahman and His night is also of the same duration."

(6) "Those, who understand that the holy day of Brahman, ends with the expiry of 1,000 *Yugas* (i.e. *Catur-yugīs*) of the gods and His night is also of the same length, are indeed experts in (the calculation of) days and nights."

(7) "The above described age or *Yuga* of the *Devas*, which consists of 12,000 (divine) years, when multiplied by 71 is called here as one *Manvantara*.*

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(4) "यदेतत् परिसंख्यातमादावेव चतुर्युगम् ।
एतद् द्वादशसाहस्रं देवानां युगमुच्यते ॥"

(5) "दैविकानां युगानां तु सहस्रं परिसंख्यया ।
ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥"

(6) "तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।
रात्रिं च तावतीमेव तेऽहोरात्रविदो जनाः ॥"

cf. "इत्थं युगसहस्रेण भूतसंहारकारकः ।
कल्पो ब्राह्ममहः प्रोक्तं शर्वरी तस्य तावती ॥" (*SS.* I. 20)

In the Bhagvad-gītā the same thing has been explained very briefly yet lucidly in the following one verse :—

"सहस्रयुगपर्य्यन्तमहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥" (*BG.* VIII 17)

(7) "प्राग् द्वादशसाहस्रमुदितं दैविकं युगम् ।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥"

* In the *Sūrya-Siddhānta*, the *Manvantara* is described in more simple words, as :—

"युगानां सप्ततिः सैका मन्वन्तरमिहोच्यते ।" (I. 18)

We are further told here that after every *Manvantara*, there is '*jala-plava*' over the earth. the duration of which is similar to the age of the *Kṛita*.

cf. "कृताब्दसंख्यस्तस्यान्ते सन्धिः प्रोक्तो जलप्लवः ॥" (*SS*)

(8) "These *Manvantaras* are countless. The creation and the dissolution (of the world) are also (numberless). They are, as it were, sportings of the Most High (*Parameṣṭhin*) who creates it again and again.* (MS. I. 68-73 and 79, 80)

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(8) "मन्वन्तराण्यसंख्यानि सर्गः संहार एव च ।
क्रीडन्निवैतत् कुरुते परमेष्ठी पुनः पुनः ॥" (*MS.* I. 68-73, 79-80)

* In the above cited last verse, Manu says that the workings of God are beyond human calculations. He is eternal and His functions are also eternal and beyond human imagination.

The sportive character of God is also described in the *Śarīrika Sūtra*, as :—

"लीलावत्तु लीलाकैवल्यम् ।" (*VDD.* II. 1.33)

The cycle of creation is eternal and endless.

cf. "सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।" (*RV.* X. 191.3)

Here the word "*Yathā-pūrvam*" deserves notice.

This calculation of the Brahman's Day and Night is very popular in Indian Astronomy.

We have already quoted verses from the *Sūrya-siddhānta*, *Manu-smṛti* and *Bhagavad-gītā*, which clearly explain the theory. Yāska in his *Nirukta* (XIV. 4) refers to this calculation and explains the gradual evolution of this universe :—

"युगसहस्रं रात्रिः । तौ एतौ अहोरात्रावजस्रं परिवर्त्तेते । स कालस्तदेतद्ब्रह्मर्भवति ।"

"युगसाहस्रपर्यन्तमहर्यद् ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥"

This calculation is also found in the *Mahābhārata* (*Śāntiparva*—231) and also in the *Sūrya-siddhānta*.

Dayānanda has mentioned here names of a few *Manus*, which have already elapsed. The names of the succeeding *Manvantaras* have been omitted. They are enumerated here in full :—

1. *Svāyambhuva*, 2. *Svārociṣa*, 3. *Auttama*, 4. *Tāmasa*, 5. *Raivata*, 6. *Cākṣuṣa*, 7. *Vaivasvata*, 8. *Sāvarṇi*, 9. *Dakṣa Sāvarṇi*, 10. *Brahma Sāvarṇi*, 11. *Dharma Sāvarṇi*, 12. *Rudra Sāvarṇi*, 13. *Deva Sāvarṇi*, 14. *Indra Sāvarṇi*.

The *Viṣṇu Purāṇa* also enumerates in detail all these aspects of the creation. We have already cited a few verses from this work.

The terms e.g. the Day of Brahman and the Night of Brahman, have been coined for measuring time and they are easy to be comprehended. In this way the calculation of the age of creation and dissolution of the world and also of the Vedic revelation becomes very easy. A *Manvantara* is so termed as with the change of a *Manvantara* there is a slight (*kiñcit*) modification (*paryāvartana*) in the causitive qualities of the creation (*Naimittika guṇas*)*

Following is the system of calculation here :—

(9) "*Eka*=1, *Daśa*=10, *Śata*=100, *Sahasra*=1000, *Ayuta*=10000, *Lakṣa*=100000, *Niyuta*=10.00.000, *Koṭi*=10.000.000, *Arbuda*=100.000.000,"

(10) "*Vṛnda*=1.000.000.000, *Kharva*=10.000.000.000, *Nikharva*=100.000.000.000, *Śaṅkha*=1.000.000.000.000, *Padma*=10.000.000.000.000, *Sāgara*=100.000.000.000.000, *Antya*=1.000.000.000.000.000, *Madhya*=10.000.000.000.000.000, *Parārdhya*=100.000.000.000.000.000, and so on multiplying by 10 respectively."

This enumeration is according to the *Sūrya-Siddhānta* &c.

(11) "Thou art (O God) the Measurer of *Sahasra* and the Creator of *Sahasra*." (YV. XV. 65)

(12) "*Saharsra* is verily *Sarva* (i.e. all *Viśva*) and Thou art the Giver of *Sarva*." (*SP*. VII. 5.2.13)

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* Sri Ghasi Ram M. A., LL. B. translates the phrase "सृष्टेः नैमित्तिकगुणानामपि पर्यावर्त्तनम्" as follows :—

"Modifications occur in the external arrangement of creation." It is wholly wrong. The words नैमित्तिक गुणानाम् do not mean "external arrangement." '*Guṇas*' denote "qualities" and '*Naimittika*' means pertaining to some '*nimitta*' i.e. cause. Moreover in his translation he omits the word "*kiñcit*" i.e. "slight".

(9) "एकं दश शतं चैव सहस्रमयुतं तथा ।
लक्षं च नियुतं चैव कोटिरर्बुदमेव च ॥"

(10) "वृन्दः खर्वो निखर्वश्च शङ्खः पद्मं च सागरः ।
अन्त्यं मध्यं परार्ध्यं च दशवृद्ध्या यथाक्रमात् ॥" (Reference not traceable)

(11) "सहस्रस्य प्रमासि सहस्रस्य प्रतिमाऽसि ॥" (*YV*. XV. 65)

(12) "सर्वं वै सहस्रं, सर्वस्य दाताऽसि ॥" (*SP*. VII. 5.2.13)

Here the word *Sarva* is the name of the whole world, as well as of the time. as God is the Measurer (*Pramā*) and Reckoner (*Pratimā*) of the universe, where Day and Night (of Brahman) are consisted of one thousand *Mahā-yugas*. Hence, the *Mantra* occurs in general sense (described above).*

The treatises on Astronomical science describe the daily rotations of time (e.g. daily movements and changes-*Tithi*, *Nakṣatra* and *Grahas*).†

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* The author means to say here that the calculation of Brahman's Day and Night has its origin in the Vedic texts. The world is called *Sahasra* because its existence and dissolution (i.e. Brahman's Day and Brahman's Night) consist of 1000 *Mahā-yugas* or *Catur-yugīs* each.

Dayānanda is original in his Vedic interpretations. No other commentator so far has given this scientific interpretation of this *Mantra*. He really is a *Ṛṣi*.

Yudhishṭhira Mīmāṁsaka proposes a correction in the original Sanskrit text as "सहस्रम्" in place of "सर्वम्" on the basis of "Hindi version". I do not agree. Dayānanda wrote or dictated the Sanskrit text only. Hindi rendering was done by some Panditas which is often wrong and contradictory.

† Sri Ghasi Ram wrongly translates the sentence "ज्योतिष् शास्त्रे प्रतिदिनचर्याऽभिहिता" as "works on astronomical sciences lay down rules for daily observances".

Here the word "*caryā*" is derived from the root √*car* (to move), "*caryā*" therefore means progress or rotation. All planets and stars show daily rotations which are calculated in the works on Astronomical science.

In order to elucidate this point I cite below a few instances from Sanskrit literature showing the root √*car*, used in the sense of "to walk, move, go about, roam, or wander" :

(a) "नष्टाशङ्काहरिणशिशवो मन्दमन्दं चरन्ति ।" (*Ś*. I. 15)

(b) "इन्द्रियाणां हि चरताम् ।" (*BG*. II. 67)

(c) "तस्यां त्वं साधु नाचरः ।" (*RV*. I. 76)

In Astronomical works "*Car*" is also used as noun. This has undermentioned meanings :—

(I) The planet Mars i.e. *Maṅgala*.

(II) Hence *Tuesday*.

(III) The seventh *Karaṇa* in Astrology.

The Āryas have clearly calculated and calculate even today according to Mathematical science the divisions of time from *Kṣaṇa* (i.e. 4/5th of a second) upto *Kalpa* and *Kalpānta*. This (calculation) is repeatedly pronounced daily (in the beginning of their all religious or secular undertakings) and is known (to all).

Therefore, all men must accept this firmly established doctrine (*vyavasthā*) (regarding the date of the Vedic revelation) and should accept none else ; because, the Āryas repeat (the following) formula daily :—

(13) "*Om, Tat-Sat*. I performed or (will) perform this (act) in the second quarter (*Prahara-ardha*) of the Day of Brahman, in the first quarter of the 28th Kali age of the *Vaivasvata-Manvantara* in such and such year, solstice, season, month and fortnight (*pakṣa*), on such and such day, under such and such constellation, and at such and such moment of the Sun's entrance into a Zodical sign and at such an hour."

This (formula) is a matter of daily routine (*lit.* known) to all the Āryas—young or old—and this tradition (*lit.* History or *Itihāsa*) is prevalent everywhere in India (*Āryāvarta*) in an identical form. Hence it is impossible for any one to set aside this firmly established doctrine (*vyavasthā*). This (fact) therefore must be clearly understood.

(Contd. from page 33)

(IV) The *Karaṇas*, taken collectively.

(V) The difference of time between two Meridians.

(VI) The first, fourth, seventh and tenth Signs of the Zodiac.

The interested reader may refer to the books on Astronomy here and will come across numberless instances there : *Caryā* also means in A stronomy :—

(i) a course.

(ii) a motion as in *Rāhu-caryā*.

In *Tapaṣ-caryā* it means a "practice".

(13) "ओम् तत् सत् । श्री ब्रह्मणो द्वितीयप्रहरार्धे वैवस्वतमन्वन्तरेऽष्टाविंशतितमे कलियुगे कलिप्रथमचरणेऽमुकसंवत्सरायनर्तुमासपक्षदिननक्षत्रलग्नमुहूर्तेऽत्रेवं कृतं क्रियते चेति ॥"

We shall explain *Yuga*s in more detail later on.*

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* It will be read with interest, the detailed calculation of the Day of Brahman, given below according to *Manu* and the *Sūryasiddhānta* :—

Note :—360 human years = 1 year of the *Devas.*

1.	Duration of *Kṛtayuga*	... 4000	(years of the *Devas*)
2.	Duration of *Tretāyuga*	... 3000	-do-
3.	Duration of *Dvāpara*	... 2000	-do-
4.	Duration of *Kaliyuga*	... 1000	-do-
	Total	10000	Divine years

The intervals between the preceding and succeeding *Yugas* are called *Sandhyā* and *Sandhhyāṃśa.* (*Sandhyā* is a preceding twilight and *Sandhyāṃṣa*, a succeeding twilight)

		Duration	
1. (a)	Sandhyā of *Kṛtayuga*	400	(years of the *Devas*)
(b)	Sandhyāṃśa of *Kṛtayuga*	400	-do-
2. (a)	Sandhyā of *Tretāyuga*	300	-do-
(b)	Sandhyāṃśa of *Tretāyuga*	300	-do-
3. (a)	Sandhyā of *Dvāpara*	200	-do-
(b)	Sandhyāṃśa of *Dvāpara*	200	-do-
4. (a)	Sandhyā of *Kaliyuga*	100	-do-
(b)	Sandhyāṃśa of *Kaliyuga*	100	-do-
	Total	2000	

The grand total would be :—

Duration of 4 Yugas	10000	
Duration of Sandhis	2000	
Total	12000	(years of the *Devas*)

Thus these 12000 years of all *Yugas* are styled as one *Caturyugī* or one *Mahāyuga.*

Following are the human years of this *Caturyugī* or *Mahāyuga* :

360 human days or one human year= one day of the *Devas.*
360 human years = one year of the *Devas.*

(Contd.)

(Contd. from page 35)

(a) Now 12000×360=4,320,000 human years which make the duration of a *Caturyugī* or *Mahāyuga* according to our calculation.

(b) 1000 such *Caturyugis* make one Day of Brahman.

Thus

12000×1000=12000000 years of *Devas*.

or

4320000×1000=4320000000 human years.

(c) A Day of Brahman = 12000000 years of the *Devas*.

or

Day of Brahman = 4320000000 human years.

We can come to the same conclusion by the following calculation also which is more lucid and simple :—

71 *Caturyugīs* = 1 *Manvantara*.

14 *Manvantaras*= 1 Day of Brahman.

While calculating the duration of 14 *Manvantaras*, we must add 15 *Sandhis* of *jalaplavas* (one in the beginning and one at the end of the each *Manvantara*). Each *jalaplava* or *Sandhi* is equal to a *Kṛtayuga*.

(a) 1 *Manvantara* = 71 *Caturyugas* or
4320000 × 71 = 306, 720, 000 human years.

(b) 14 *Manvantaras*=306, 720, 000×14=4294, 080, 000 human years.

(c) 15 *Sandhis* of *Manvantaras*; equal to the age of *Kṛtayuga* i.e. 1, 728, 000×15=25, 920, 000 human years.

Now we sum up as follows :—

		Human years.
1.	Duration of 14 *Manvantaras* ...	4, 294, 080, 000
2.	Duration of 15 *Sandhis* ...	25, 920, 000
3.	Total duration of Brahman's day or grand total	4, 320, 000, 000

Note :—One day of Brahman consists of 1000 *Caturyugīs* because 71×14=994. To this if we add 6 *Caturyugīs*, the duration of 15 *Sandhis* we get 1000 *Caturyugīs*. 15 *Sandhis* are equal to the duration of *Caturyugīs*. *Manu*, Dayānanda and the author of *Sūrya-siddhānta* accept this calculation i.e. 71×14=994+6=1000). (Contd.)

(Contd. from page 36)

The duration of the Night of Brahman is equal to His day. Thus : —

		Human years
(a)	Brahman's Day	4, 320, 000, 000
(b)	Brahman's Night	4, 320, 000, 000
	total	8, 640, 000, 000

In order to come to the date of the Vedic revelation as described above in the text by our author, we must take into consideration the following verses from the *Sūryasiddhānta* :—

"कल्पादस्माच्च मनवः षड् व्यतीताः ससन्धयः ।
वैवस्वतस्य च मनोः युगानां त्रिघनो गतः ॥
अष्टाविंशात् युगादस्मात् यातमेतत् कृतं युगम् ॥" (I. 22-23)

i.e. In this *Kalpa* or Day of Brahman six *Manus* with (their 7) *Sandhis* have elapsed. In the present *Vaivasvata Manvantara* 27 *Caturyugīs* have also passed. The 28th *Kṛtayuga* also rolled by. Ṛṣi Dayānanda wrote this book in the *Kali* age which is the 28th one in the current *Manvantara.*

The author of the *Sūryasiddhānta*, further calculates years upto the period when he wrote his work (i.e. at the end of the *Kṛtayuga*) :—

"षण्मनूनां तु सम्पीड्य कालं तत्सन्धिभिः सह ।
कल्पादिसन्धिना सार्धं वैवस्वतमनोस्तथा ॥
युगानां त्रिघनं यातं तथा कृतयुगं त्विवम् ।
प्रोह्य सृष्टेस्ततः कालं पूर्वोक्तं दिव्यसंख्यया ॥
सूर्याब्दसंख्यया ज्ञेया कृतस्यान्ते गता अमी ।
ख-चतुष्क-यमाद्र्यग्नि-शर-रन्ध्र-निशाकराः ॥" (*Sūryasihddānta*)

According to this calculation, at the end of the 28th *Kṛtayuga* in this *Vaivasvata Manvantara* 1, 953, 720, 000 solar years elapsed (when the *Sūryasiddhānta* was written according to its author.

Thus to get the correct total of passed human years (when the work was written by our author (1933 V.E.), we must add the duration of passed 7 *Sandhis* (1728000 × 7 =)12096000 years to the above stated passed years 1960852976 (1960852976 + 12096000 =) 1972948976. It is exact

(Contd.)

From these arguments (*lit.* statement) it is quite evident that the contention of European Professors Max Muller, Wilson &c that the Vedas are of human and not of divine origin and also their verdict that the Vedas were composed 2400 or 2900 or 3000 or 3100 years back, are based on delusion. Similarly, the similar versions of the Vernacular commentators of the Vedas are also erroneous.

(Contd. from page 37)

calculation of the past years. Similarly we have to add the period of 8 future (*bhogya*) *Sandhis* (1728000×8=)13824000 to the total (given by our author) of coming years and this will give us correct total (2333227024+13824000=)2347051024. Thus :

Śuddha Bhukta-kāla = 1972948976

Śuddha Bhogya-kāla = 2347051024

Total 4320000000=(1000 *Caturyugas* or a Day of *Brahman* or a *Kalpa*).

Our author in his Sanskrit text (and also in Hindhi version) clearly states that the date of the Vedas is the same as that of the creation. He does not give different dates for creation and of revelation :—

cf : **जितने वर्ष अभी ऊपर गिन आये हैं उतने ही वर्ष वेदों की और जगत् की उत्पत्ति में भी हो चुके हैं ।।** (*Ṛgvedādi-Bhāṣya-Bhūmikā*. page 29).

THE PERPETUITY OF THE VEDAS

As the Vedas are revealed (*lit.* produced) by God, their eternity is self-evident (*svataḥ*) because all His powers are eternal.

Here some may object that the eternity of the Vedas cannot be established as they are consisted of words and words, like a pitcher, are effects (i.e. things created or fashioned). As a pitcher is a created thing (i.e. effect) so is a word. The words being non-perpetual, the Vedas should be confessed to be so. But this cannot be accepted so, because words are two-fold (1) eternal and (2) non-eternal (i.e. effects). The relations of words and imports, existing in the knowledge of Supreme Self must (naturally) be eternal ; but those words which dwell in ours (i.e. in human knowledge) are effects (i.e. non-eternal). As all His powers must be eternal, so His knowledge and acts are eternal, inherently innate and beginningless. As the Vedas are knowledge of such a Being, their non-eternity is not tenable (i.e. they cannot be called effects or non-eternal like a pitcher).

Q. How can you accept eternity of the Vedas, as there were no books in existence for (the acts of) learning and teaching (at the time) when this entire universe stood dissolved and disintegrated in its original (*lit.* causal) form and when all gross effects were non-existent ?

A. This (objection) is possible with respect to the things e.g. books, paper, ink & c and also with respect to our (human) actions only but not in other respects (i.e. in case of Divine acts and powers). We observe the Vedas to be eternal as they are a part of God's knowledge.*

Moreover, non-eternity of the Vedas cannot be established, simply on the ground that all books (employed) in learning and teaching are non-eternal, as they perpetually exist as a part of

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* Cf. (a) "तस्यैवैतस्य महतो भूतस्य निःश्वसितमेवैतद् यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वणः ॥"

(b) "यस्मिन्नृचः सामयजूंष्यृषि···प्रतिष्ठिता रथनाभाविवाराः ।"

(*YV.* XXXIV. 5)

God's knowledge. The relations of words, letters and meanings in the Vedas in this *Kalpa* are the same as they were in the past and they will remain similar in future also; because God's knowledge is eternal and infallible. Hence it is said in the Ṛgveda :—

(1) "The Creator made the Sun and the Moon just in the same manner as He had created them before." (ṚV. X.190.3)

This is to say : here the words 'the Sun and the Moon (in the verse) are synecdoche (*upalakṣaṇa*) for the whole class.* The meaning is that the plan of the creation of the Sun and the Moon is the same in the present *Kalpa* as it was in God's knowledge in the previous *Kalpa*. Because God's knowledge is unchangable and (hence) is not liable to increase or decrease. The same fact must be admitted in respect of the Vedas as they are consisted of His knowledge.

Now we cite a few quotations from the Grammatical treatise etc. as evidence to prove the eternity of the Vedas. Sage Patañjali, the author of the Mahābhāṣya, says :—

(2) "Words are eternal. Eternal words must consist of perpetual (*Kūṭastha*) and changelessly immoveable letters, which are not liable to elision (*apāya*), augmentation and substitution (*upajana-vikāras*)." (*MB.* 1)

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(1) "सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ॥" (*ṚV.* X. 190.3)

* *Upalakṣaṇa* means : "स्वप्रतिपादकत्वे सति स्वेतरप्रतिपादकत्वम् ॥" i.e. implying something that has not been expressed actually ; Implication of something in addition or any similar object where only one is mentioned. Synecdoche of a part for the whole, of an individual for the species or of a quality for that where the quality exists. "मन्त्रग्रहणं ब्राह्मणस्याप्युपलक्षणम् ॥"

(*SK.* on P. II. 4.80)

(2) "नित्याः शब्दाः। नित्येषु शब्देषु कूटस्थैरविचालिभिर्वर्णैः भवितव्यम्, अनपायोपजनविकारिभिः ॥ इति ॥" (*MB.* I)

Here *Upajana* means *Āgama* described as "मित्रवदागमः". *Vikāra* indicates change or substitution. "शत्रुवदादेशः ।"

This statement frequently occurs in the Mahābhāṣya from the first *Āhnika* onwards. Moreover :—

(3) "The word or sound (*Śabda*) is that which is grasped through the ear, understood by the intellect, made manifest by being pronounced and of which free space or vacuity is the substratum." (*MB.* I)

This (observation) occurs in the commentary on the aphorism, "अइउण्". It means that all words, whether Vaidika (found in the Vedas) or Laukika (used in the world by mankind) are eternal, because these words are consisted of letters which are perpetual, immovable and are not subject to elisions, augmentation or variation. Words are imperishable as there is no *Apāya* (disappearance) or *Lopa* (i.e. elision) or augmentation (*Upajana*) or *Vikāra* (substitution).

Q. How can be it justified when there are (definite) rules or injunctions for *Apāya* (elision) &c in the *Gaṇapāṭha, Aṣṭadhyāyī* and the *Mahābhāṣya ?*

A. To this objection, retorts the author of the *Mahābhāṣya* (as follows) :—

(4) "Complete words are substituted by complete words ; according to Pāṇini, the son of Dākṣī. The eternalness of words can never be established if the change takes place in one portion (*Eka-deśa*) only." (*MB.*)

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(3) "श्रोत्रोपलब्धिः, बुद्धिनिर्ग्राह्यः, प्रयोगेनाभिज्वलितः आकाशदेशः शब्दः ।" (*MB.* I)

The word *Śabda* is derived from the root, √*Śabd* (X.U. शब्दायति-ते) to speak, to sound or make noise with suffix *Ghañ*. *Śabda* means sound, the object of the sense of hearing and property of *Ākaśa,*

cf. (a) "अथात्मनः शब्दगुणं गुणज्ञः पदं विमानेन विगाहमानः ।" (*R.* XIII. 1)

(b) "आकाशस्य तु विज्ञेयः शब्दो वैशेषिको गुणः ।" (*N.S.M*)

(c) "श्रुतिविषयगुणा या स्थिता व्याप्य विश्वम् ।" (*S.* I. 1)

The Logicians describe "*Śabda*" as "आप्तोपदेशः शब्दः" (*ND*)

(4) "सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः ।
एकदेशविकारे तु नित्यत्वं नोपपद्यते ॥" (*MB*)

That is to say : complete sets (of letters) are replaced by other complete sets i.e. specific groups are substituted for specific groups. For instance "वेदपारगः+अभवत्"। this group (of letters) is used in place of another group "वेदपार । गम् । ड । सु । भू । शप् । तिप्" ।*

It is erroneous to think that in this later group "अम्, ड्, उ, श्, प्, इ, प्" are elided respectively from "गम्, ड, सु, शप्, तिप्" in the (former) group ; because it has been said (in the above quotation) that the change does not take place in a portion only. In the opinion of *Ācārya* Pāṇini, the son of Dākṣī, the perpetuity of words (or sounds) would not be possible if elision, augmentation and variation were to be admitted to a portion only. Similar is the case when "*Aṭ*" is augmented or '*BHŨ*' is converted into '*BHO*'. The definition of a word (or sound) is that which is perceived with the organ of hearing, grasped by intellect, made manifest by pronouncement and of which space is the substratum (*Deśa* or *Adhikaraṇa*). This definition of word also proves that the word is possitively eternal. The effort made in uttering (a letter) and the act of hearing (the same) ceases to exist after (the particular) moment. The author of the *Mahābhāṣya* says :—

(5) The speech resides in one (particular) letter (which is being pronounced) at a time. (*MB.* I)

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* According to Pāṇini's Grammer, the sentence "वेदपारगः अभवत्"। is accomplished in the following manner :—

"पार+गम्" अत्र "अन्तात्यन्ताब्धदूरपारसर्वानन्तेषु डः" (P. III. 2.48) इत्यनेन "डः"। "डित्त्वादभस्यापि टेः लोपः"।

"*Abhavat*" is from the root √*Bhū* with suffix शप् and तिप्. The शप् is from "कर्त्तरि शप्" (*P.* III. 1. 68)

(5) "एकैकवर्णवर्त्तिनी वाक्।" (*MB*)

To elucidate clearly this point we may cite below a few quotations from some authentic works :—

(a) "अथ शब्दानुशासनम्। ··· ··· अथ गौरित्यत्र कः शब्दः ? किं यत्तत् सास्नालाङ्गूलककुदखुरविषाण्यर्थरूपं सः शब्दः ? नेत्याह। द्रव्यं नाम तत्, ··· ··· कस्तर्हि शब्दः ? येनोच्चारितेन सास्नालाङ्गूलककुदखुरविषाणिनां सम्प्रत्ययो भवति स शब्दः। अथवा प्रतीतपदार्थको लोके ध्वनिः शब्द इत्युच्यते। तद् यथा—शब्दं कुरु, मा शब्दं कार्षीः, शब्दकार्य्यं माणवक इति ध्वनिं कुर्वन्नेवमुच्यते। तस्मात् ध्वनिः शब्दः॥" (*MB.* I. 1.1)

(b) "प्रधानभूतस्फोटरूपव्यङ्ग्यव्यञ्जकस्य शब्दस्य ध्वनिरिति व्यवहारः।" (*KP.* 1)

(c) स च ध्वन्यात्मकः। शब्दो नित्यः ब्रह्मस्वरूपः सकलात्येयप्रत्यायनक्षमः अङ्गीक्रियते। तत् व्यञ्जकः वर्णात्मकः शब्दः। (*Sarabodhinī*)

The act of utterence terminates with the pronunciation of a particular letter. Hence the action of speech and not the word (or sound) is non-eternal.

Q. The word comes into existence and also perishes, like the action of speech. i.e. When pronounced, it comes into existence and if not pronounced, it does not exist. How can it be, then, eternal ?

A. A word, like space (*Ākāśa*) pre-exists but in the absence of means, it remains unmanifested. But it becomes manifest by the action of speech and breath (*Prāṇa* i.e. *Śvāsa* or vital airs). For instance, in the word "*gauḥ*" when the action of speech is on '*g*', it does not exist on '*au*' and while it is on '*au*' it has nothing to do with "*visargas.*" Thus the action of speech and the act of pronunciation only have elision and augmentation and not the word itself which is indivisible, uniform and available every where. Neither the pronunciation nor the hearing (of a word) is possible if there are no acts of speech and air. Consequently the words are eternal like Space or Aether (*Ākāśa*). Thus according to Grammatical scienee, all words are eternal and what to speak of the Vedic words !

Similarly the sage Jaimini has also established the perpetuity of words. (He says) :—

(6) "It (word) is verily eternal as it is manifested for the sake of others." (*MD.* I. 1.18)

This aphorism means as follows :—

Here the word "verily (*tu*)" is used to remove all doubts regarding the non-eternalness of words. Being imperishable, the word is eternal; because, its manifestation is for the sake of others. The purpose of manifestation or pronunciation is to communicate information to another. Thus the word is not non-eternal. Otherwise, the perception (*Abhijñā*) that "such and such was the import or cannotation of the word" is not possible by means of a perishable word.* This is tenable only if words are admitted

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(6) "नित्यस्तु स्यात् दर्शनस्य परार्थत्वात् ॥" (*MD.* I. 1.18)

* Here the word "*Abhijñā*" means "*Abhijñāna*" or "*Prati-abhijñā.*" It indicates 'recognition'. "*Abhijñāna*" is a combination of "*Anubhava*" of direct perception and of "*Smṛti*" or recollection, a sort of direct perception, assisted by memory; as when we say, "This is the same man I saw yesterday."

(Contd.)

to be eternal. (In that case) both, the signifier (i.e. the word) and the thing signified are existent. That is why many speakers are able to pronounce simultaneously the same word "COW" at different places and are also able to utter it at different times.

Thus, Jaimini has advanced a number of arguments in support of (the theory of) eternalness of words.

Moreover, the sage Kaṇāda, the author of the "*Vaiśeṣika*" aphorism also says :—

(7) "The Vedas are authentic because they are His word." (*VD.* I. 1.3)

This is to say that all men should admit the authority of the four Vedas because they enjoin the performances of Dharma as duty and also because they are the word of God and thus eternal.

Similarly, the sage Gautama also says in his *Nyāyaśastra* :—

(8) "Its authenticity is like that of the *Mantras* and *Āyurveda* (i.e. Science of Medicine) because the credibillity of the *Āptas* (i.e. trustworthy persons) is (quite natural)." (*ND.* II. 1.68)

(Contd. from page 43)

(सोऽयं यो दृष्टो नरः); "*Anubhava*" or direct perception leading to the identification expressed by "*Ayam*" and memory leading to the past reference expressed by "*Saḥ.*"

cf. "अभिज्ञावचने लृट् ।" (*P.* III. 2.112)
"स्मृतिबोधिन्युपपदे भूतानद्यतने लृट् । स्मरसि कृष्ण, गोकुले वत्स्यामः ॥"
(*Siddhānta-kaumudi*)

(7) "तद् वचनादाम्नायस्य प्रामाण्यम् ॥" (*VD.* I. 1.3)

(8) "मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यम् । आप्तप्रामाण्यात् ॥" (*ND.* II. 1.68)

This aphorism has been explained by Vātsyāyana in his commentary as follows :—

"किं पुनरायुर्वेदस्य प्रामाण्यम् । यत्तदायुर्वेदेनोपदिश्यते । "इदं कृत्वा इष्टमधिगच्छति, इदं वर्जयित्वाऽनिष्टं जहाति" इति तस्यानुष्ठीयमानस्य तथाभावः=सत्यार्थता=अविपर्ययः, मन्त्रपदानां च विषभूताशनिप्रतिषेधार्थानां प्रयोगेऽर्थस्य तथाभावः । एतत्—प्रामाण्यम् । किं कृतमेतत् ? आप्तप्रामाण्यकृतम् । किं पुनराप्तानां प्रामाण्यम् ? साक्षात्कृतधर्मता, भूतदया, यथाभूतार्थचिख्यापयिषेति । आप्ताः खलु साक्षात्कृतधर्माणः ॥" (Contd.)

The significance is that all men should admit the authenticity of these Vedas, which are eternal and are "the Word of God." Why so ? Because all the credible (*Āptas*), great Yogins, Brahman &c who were righteous, free from all defects such as deception and treachery, merciful, preceptors of truth, masters of learning (*lit.* gone across) have admitted the authenticity of the Vedas in the same manner as that of the *Mantras* and the *Āyurveda*.*

(Contd. from page 44)

Sudarśana further explains it :—

"तत्—तस्य शब्दस्य-वेदवाक्यस्य प्रामाण्यं सिद्धम्—आप्तप्रामाण्यात्=वाक्योपदेशकानामाप्तानां प्रामाण्यात्=मन्त्रायुर्वेदप्रामाण्यवदिति सूत्रान्वयः ॥"

The "*Anumāna-Prakṛiyā*" is like this :—

'वेदवाक्यं प्रमाणम् (प्रतिज्ञा), आप्तप्रामाण्यात् (हेतुः), मन्त्रायुर्वेदवाक्यवत् (दृष्टान्तः) ॥'

Dayānanda accepts the explanation given by Vātsyāyana and has clarified this *Sūtra* accordingly. Vācaspati Miśra advances another reason in support of this theory :—

"When we accept the sayings of the worldly (*Āptas*) credible persons as authoritative, there is no reason why the Words of God, Who is the ultimate source of knowledge should not be taken as credible."

This aphorism can independently be explained as under :—

"तत्—तस्य वेदस्य (निखिलस्येति भावः) प्रामाण्यं सिद्धम् । किमिव ? मन्त्रायुर्वेदवत् । मन्त्रेषु (वेदेषु) प्रतिपादितो य आयुर्वेदः तद्-वदिति । तत्र हेतुस्तु-आप्तप्रामाण्यात्=आप्तैः प्रमाणत्वेन स्वीकृतत्वात् ॥"

This is to say that the authoritativeness of the Vedas as a whole is established like the *Āyurveda*, which has been expounded in some *Mantras*. Here the reason is that all trustworthy people accept the authority of the Vedas.

* Here the word "*Mantra*", according to Dayānanda means '*Vicāra*' and not *Mantras* (spells and charms) used against *Bhūtas* and *Pretas* as accepted by Vātsyāyana in the previous quotation. Hence the author says :—

"मन्त्राणां = विचाराणाम् ।"

But Vātsyāyana in his commentary upon this aphorism takes the word *Mantra* in the sense of a charm, spell, or incantation as in "सोऽहमस्मि

(Contd.)

Just as one considers *Mantras.* revealing factual principles of material science, to be true and authoritative, when their truth is (experimentally) established ; and just as one on finding that the use of medicines, prescribed in one particular part of the *Āyurveda,* removes disease, comes to have faith on the similar part of the same, similarly on ascertaining (the truth of) a proposition stated in one part of the Vedas by direct perception (*Pratyakṣa*) one ought to have faith (*Prāmaṇyam*) in the contents of the remaining portions of the Vedas which describe subjects beyond (the range of) Direct Cognition. The sage Vātsyāyana has also stated to this effect in his commentary on this aphorism. He says :—

(Contd. from page 45)

मन्त्रसिद्धः" (*DK.* 54) and **"अचिन्त्यो हि मणिमन्त्रौषधीनां प्रभावः ।।"** Hence Vātsyāyana says : **"मन्त्रपदानां च विषभूतादिनिप्रतिषेधार्थानां प्रयोगे"** (*ND.* II. 1.68)

The word *Mantra is* from the root √*Mantṛ* (10. A.) to consult, deliberate, ponder over, hold consultation or take counsel with suffix *"ac"*. It is used in the following meanings :—

(I) A Vedic hymn. It is of 3 types :— it is called *Ṛc* if metrical and intended to be loudly recited; *Yajur*— if in prose, muttered in a low tone and *Sāman*—if being metrical, it is intended for singing **(गीतिषु सामाख्या)** ।

(II) A Vedic text including *Saṃhitā.*

(III) A charm or spell.

(IV) Consultation, deliberation, counsel, advice, resolution, plan.

cf. (a) **'तस्य संवृत्तमन्त्रस्य ।'** (*R.* I. 20)

(b) **"मन्त्रः प्रतिदिनं तस्य बभूव सह मन्त्रिभिः ।।"** (*R.* XVII. 50)

(c) See also *Pañcatantra.* (2.182)

(d) *Manu-Smṛti* (VII. 58).

(V) Secret plan or consultation, a secret.

(VI) Policy, statesmanship.

Tne meaning taken by Dayānanda here falls in the fourth, fifth or sixth categories. We must note here the Vedic Text also :—

"समानो मन्त्रः समितिः समानी ।" (*AV*) etc.

(9) "This inference (*Anumāna*) is (drawn) from the identity of Seers and expositors. (That is to say that) the same trustworthy persons, who are Seers and expositors of the Vedas, are also the Seers and expositors of the *Āyurveda*, etc. Thus it is inferred that the Vedas are as much authentic as the Medical Science (*Āyurveda*). Hence it has been argued that the words of the Vedas are of eternal authority ; because they are accepted to be such by the trustworthy persons". (*ND.* II. 1. 68)

The implied sense (of this passage) is that as the word of a creditable person is authoritative, so the Vedas should also be accepted as authentic ; because they are also the Words of the Most perfectly trustworthy God and their authoritativeness has been admitted by all trustworthy persons. Hence briefly speaking, eternalness of the Vedas is (rightly) proved (by the fact that) they are God's knowledge.

Here, the sage Patañjali also refers to this topic in his *Yogaśāstra* :—

(10) "He is the Preceptor of the ancients also as He is not determined by time." (*YD.* I. 1.26)

God is the teacher of all—of the ancients who were born in the heginning of creation e. g. *Agni*, *Vayu*, *Āditya*, *Angiras*, *Brahma* etc.—of the moderns, like ourselves—and of the persons, who are yet to be born in future. (God is called *Guru*) because he proclaims (*gṛṇāti*) or instructs the truthful objects hy means of the Vedas.* He is eternal for all times, because

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(9) "द्रष्टृ-प्रवक्तृसामान्याच्चानुमानम् । य एवाप्ता वेदार्थानां द्रष्टारः प्रवक्तारश्च त एवायुर्वेदप्रभृतीनामित्यायुर्वेदप्रामाण्यवद् वेदप्रामाण्यमनुमातव्यमिति । नित्यत्वाद् वेदवाक्यानां प्रमाणत्वे तत्प्रामाण्यमाप्तप्रामाण्यात्—इत्युक्तम् ॥" (*Vātsyāyana*=ND. II. 1.68)

(10) "स पूर्वेषामपि गुरुः कालेवानवच्छेदात् ।" (*YD.* I. 1. 26)

* God is called *Guru*, the Preceptor. The word *Guru* is derived from the root √*GṚ* (9. P.) to announce, speak, utter, proclaim. cf : (R. X. 63). "*Gṛṇati iti Guruḥ*". This also means to invoke as in 'नामापि नाम गृणताममृतत्वाय कल्पताम्' । (*MVC.* VII. 15)

It is also used in the sense "to praise or extol" as "केचिद् भीताः प्राञ्जलयो गृणन्ति" । (*BG.* XI. 21) and also see *Bhaṭṭikāvya.* (VIII. 77)

Here our author takes this word in the first sense.

(Contd.)

He is not affected by the process of time, (*Kala-gater-apracārāt*). God is never touched by the afflictions of ignorance and sinful acts or their impressions (*vāsanās*). In Him, there is absolutely the highest eternal and innate knowledge. The Vedas, being His words, are eternal and full of truth.

Similarly in the fifth Chapter of the *Sāṁkhya-Śāstra*, Ācārya Kapila says :—

(11) "(The Vedas) having been revealed by His own power, have their self—authoritative character." (*SD.* V. 51)

This means that the self-authoritative and eternal character of the Vedas must be accepted as they have been brought to light by inseparably supreme power of God.

(Contd. from page 47)

The word "*Guru*" is used in the following meanings :—

(a) Father, न केवलं तद् गुरुरेकपार्थिवः ।
क्षितावभूदेकधनुर्धरोऽपि सः । (*R.* III. 31 ; 48 ; IV. 1 ; VIII. 29)

(b) Forefather or ancestor. (*URC.* V. 28)

(c) Any venerable person, an elderly man or relative.
cf. "शुश्रूषस्व गुरून्' (*S.* IV)
"गुरूनहत्वा हि महानुभावान्" (*BG.* II)

(d) A teacher or preceptor, particularly a religious teacher, spiritual preceptor. cf. "तौ गुरुः गुरुपत्नी च प्रीत्या प्रतिननन्दतुः ।" (*R.* I. 57)

(e) Technically, a "*Guru*" is one, who performs the purificatory ceremonies over a boy and instructs him in the Vedas :—
"स गुरुः य. क्रियाः कृत्वा वेदमस्मै प्रयच्छति ।" (*YS.* I. 34)

(f) A lord, head ruler :—
"वर्णश्रिमाणां गुरवे स वर्णी ।" (*R.* V. 19)
"गुरुः नृपाणां गुरवे निवेद्य ।" (*R.* II. 68)

(g) Name of *Vṛhaspati*.

(h) The planet Jupitor.

(i) The lunar asterism called *Puṣya*.

(j) Name of *Droṇa* or of *Prabhākara*. (MD.)

(k) The Supreme Spirit.

(11) "निजशक्त्यभिव्यक्तेः स्वतः प्रामाण्यम् ।" (*SD.* V. 51)

On this subject, the sage Kṛṣṇadvaipāyana Vyāsa also says in his Vedānta-śāstra : –

(12) "He is the Spring (source) of all Śāstras (Vedas)." (*V.D.D.* I. 1.3)

The import of this (aphorism) is that *Brahman* is the original cause of the Ṛg and the other Vedas, which are the magnified (*Upavṛṁhita*) repository of numberless sciences, and illuminate all objects like a lamp and thus He possesses (the title of) Omniscient. It is impossible to attribute authorship of such Śāstras as the Ṛg and the other Vedas, which are the home of entire universal knowledge (*Sarvajña-guṇa-anvitasya*) to some one else than the Omniscient God. It is very well known in the world that the particular person, who expounds in detail a particular science knows much more than what he writes (in his treatise) as Pāṇini in (the realm of) grammatical science. Ācārya Śaṅkara while explaining this aphorism has (clearly) stated :—

(13) "It is only to explain partly what he (the author) knows. He knows much more than that. This (point) is so well established in the world that it needs no (further) clarification." (*VDD*)

Thus it is concluded that the Śāstra, (attributed) to Omniscient God must be eternal and must contain knowledge of all and every thing.

Moreover, in the same chapter (of the Vedānta) there is another aphorism :—

(14) "For this very reason (the Vedas) are eternal." (*VDD.* 1.3.29)

This is to say that all men must believe the established fact, that the Vedas are self-authoritative and repositories of all sciences as they have been proclaimed by God and have also the eternal character (*nitya-dharma*). They (the Vedas) are eternal as they remain changeless and true through all the ages. No other (external) evidence is admissible (*svīkriyate*) to prove the authoritativeness of the Vedas. Other proofs are corroborative evidence (*sākṣī*). Like the Sun, the Vedas carry their own authority (with them). As the Sun, being Self-illuminated, illumines all objects in the world – both great and small—the mountains as well as the motes (*trasareṇu*) ; similarly the Vedas being illuminated by themselves, cast their light on all sciences.

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(12) "शास्त्रयोनित्वात् ।" (*VDD.* I. 1.3)

(13) "ज्ञेयैकदेशार्थमपि स ततोऽप्यधिकतरविज्ञान इति सिद्धं लोके किमु वक्तव्यम् ।" (वेदान्तभाष्ये) (*VDD.*)

(14) "अत एव च नित्यत्वम् ।" (*VDD.* I. 3.29)

Hence, to prove His own existence, as it were, and also to establish the fact that the Vedas were revealed by Him, God reveals (the undermentioned *Mantra* as) authority :—

(15) "The Self-Born, Omnipresent (*Paribhū*) God overspreads all. He is entirely a Spirit with no corporeal form (*śukram-akāyam*) and (thus) woundless, tendenless and muscleless, Pure and Sinless. He is Omniscient (*kavi*), Inward Controller of all (*Manīṣī*), and the Ruler of all. He has from all eternity been teaching the true knowledge of things (through the revelation of the Vedas.)"
(*YV*. xxxx. 8)

The purport of the stanza is :—

God, as explained above, is omnipresent and pervades all things on all sides (*paryagāt=paritāḥ* i.e. all sides, *agāt* i.e. pervades). There is not a single atom wherein He does not exist. That Supreme Spirit (*Brahman*) is all energy (*śukra=vīrya*)* by which this whole universe is created and it

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(15) "स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् । कविर्मनीषी परिभूः स्वयम्भूः याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ।" (*YV*. XXXX. 8)

* The word *Śukra* is explained by Yâska in the Nirukta (VIII. 12) as शुक्रं शोचतेः—ज्वलतिकर्मणः । In the Nighaṇṭu it is included in the list of words denoting Water. (I. 12)

This word can be derived from the root √*Śuc*+*rak* (नि० कुत्वम्). It has the following meaning :

(a) Bright, radiant, shining. cf. : शुक्रपेशसम् । (*Ṛg*. VIII. 6.8) Durgācārya says here, "शुक्रपेशसम् , शुक्ररूपाम् ।"
(b) White, pure.
(c) The planet Venus ; cf : "*Śukra-asta*."
(d) Name of the preceptor of *Asuras*.
(e) Name of *Agni*.
(f) Name of a plant called *Citraka*.
(g) Semen, Virile, cf :

"पुमान् पुंसोऽधिके शुक्रे ।
स्त्री भवत्यधिके स्त्रियाः ।" (*Manu*)

Our author takes this word here in the sense of "*vīrya*" i.e. semen and this here means 'God's creative energy'.

possesses eternal and mighty potency. He is free from the ties of the threefold body (*kaya*), the gross, the subtle and the causal. Even an atom (*paramaṇu*) cannot penetrate Him (lit. make hole in Him = *chidram kartum*). Thus being impregnable He is woundless (*abraṇam*), He is free from all bounds of arteries or viens (*asnāviram*), hence boundless and unveiled. He is untouched by all defects e g. ignorance (*śuddham*). Sins cannot reach Him and His actions are never sinful (*apāpa-viddham*). He is Omniscient (*Kavi*)*. He

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* *Kavi* : It is here an epithet of God. कविः √कु (शब्दे) + इ, (*U.* IV. 139) or √कव् (गत्यर्थे) + इण् कवि or √क्रमु (पादविक्षेपे) + इण् = कवि । Here we cite below a few lines from the Nirukta :—

(a) "मेधावी कविः । क्रान्तदर्शनो भवति । कवतेर्वा ।" (*N.* XII. 13)

(b) "कविः क्रान्तदर्शनः । अथवा कवतेः धातोः गत्यर्थस्य । कविः । कवति = गच्छत्यसौ नित्यम् । किञ्च-कवित्वादेव प्रासावीत्—प्रसुवति = जनयति ॥" (*Durgācarya* XII. 13)

(c) "कवि कस्मात् ? क्रान्तदर्शन इत्यादि क्रमतेः । कवतेः वा गतिकर्मणः इदं रूपम् । क्रान्तं = दूरं गतं दर्शनं प्रकाशरूपं विज्ञानमस्य । यदा कवतेस्तदा कविः = गन्ता = गच्छत्यसौ नित्यम् । अवगन्ता वा सर्वस्य ज्ञाता । क्वचित्तु कवतेः = शब्दकर्मणः । अस्मिन् एव नामकरणे शब्दकारी कविरुच्यते ।" (*Commentary of Skanda on Nirukta*)

Dayānanda has interpreted this word in the sense of "One who knows every thing i.e. Omniscient." This meaning is clearly accepted by Skandasvāmin in his previous quotation.

In the Vedic literature God is often described as *Kavi* i.e. the Poet and the Vedas as His immortal poems. cf :

(a) "अन्ति सन्तं न जहाति अन्ति सन्तं न मुञ्चति ।
पश्य देवस्य काव्यं न ममार न जीर्यते ॥" (*AV*, X. 8.32)

(b) "अग्निर्होता कविः क्रतुः ।" (*RV.* I. 1. 5)

(c) "कविं पुराणमनुशासितारम् ।" (*BG.* VIII. 9)

See Manu Smṛti (II. 4) also.

Manīṣī : The Inward Controller or the Knower of all minds. मनसः + ईषा (according to शकन्ध्वादिषु पररूपं वाच्यम् ॥ तच्च टेः । (*MB*) and the termination "*Ini*" ordained by (*P.* V. 2. 116) or √मनु (अवबोधने) + ईषन् (*U.* IV. 26) or "ईष् (गतौ) + टाप् = ईषा ; मनसः ईषा + इति" ॥ (*P.* III. 3. 103 ;

(Contd.)

knows as a pure witness (what transpires in the) minds of all (created beings) (*Manīṣī*). He is Over Lord of all i.e. Ruler of all (*Paribhū*). He is Self-Existent and is without the three causes e.g. the instrumental, the material and the general (*Svayambhū*). He is the Father of all – but of Him, the other generator there is none. By His own might He is ever present. God, the Supreme Self as described above is all Existence (*Sat*) all Consciousness (*Cit*) and all Bliss (*Ānanda*). He has been teaching the true knowledge of things to all His subjects (*samā-prajā*) through the revelation of the Vedas, in the beginning of creation. Whenever He creates the world, the gracious God reveals (lit. instructs) the Vedas, which contain all sciences for the benefit of all the created beings (*prajābhyaḥ*).

Hence, every body should admit that the Vedas are eternal. The Vedas are His knowledge. God's knowledge is always unchanged and uniform.

As it has been decided on the scriptural evidence that the Vedas are eternal ; so is true on reason also. For instance, 'something' cannot come out of 'nothing' and 'nothing' cannot produce 'something'. That thing alone which exists (at present) will remain in future. According to this maxim, the eternalness of the Vedas must be admitted. Because, a thing (i.e. a tree) which has no root, can never have branches. (To cherish contrary view, would be) like discerning the marriage of a sterile woman's son. If she has a son, she cannot be sterile. If she has no son, none can see his marriage. Similar view is also applicable here. If God does not possess eternal knowledge, how can He reveal knowledge to other ? If God does not impart knowledge (to mankind) no one would be able to attain knowledge and perception (*darśanam*). For, nothing can sprout, if it has no root. Nothing is seen in this world, which has come into existence without a cause. What we state here is (based upon) the actual and direct (*Sākṣāt-anubhava*) experience of all men. We retain impression of that thing alone which is

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(Contd. from p. 51)

IV. 1.4). One who controls mind. The word *Gati* means 'ज्ञानं गमनं प्राप्तिश्चेति'. Hence, "the Knower of minds."

cf. : "येनकर्माण्यपसो मनीषिणः ।" (*YV.*)

and also

"मनीषिणः सन्ति गृहेषु देवताः ।" (*KS.* V)

or

"माननीयो मनीषिणाम् ।" (*R.* I)

In the Vedic literature, it also indicates "a singer or praiser."

related to our direct cognition (*Pratyakṣa-anubhava*) and our memory and knowledge are due to these impressions. This alone causes (in us) inclination and aversion (to a thing). It cannot be otherwise. For instance, one who studies Sanskrit, he alone gets impression of this language and not of other and one who reads the Modern Indian language, retains impression of that language only and of no other. In this way, no one would have been able to acquire experience in any branch of knowledge, if God had not imparted instructions and teachings (to mankind) in the beginning of creation. In the absence of such experience, there can be no impression (*Saṃskāra*) and without impression, there can be no rememberance and without remembe-rance, there can be no knowledge or even the semblance of it.

Q. But how is it so ? Men have natural inclination towards actions. In their (natural) activities, they experience pleasure and pain. During the course of time gradually they will develop (their stock of) knowledge (*vidyā-vṛddhi*). Then why should we accept that the Vedas were revealed by God ?

A. Here we say. This has been refuted while discussing the origin of the Vedas. It has been decided there that even now no one can achieve knowledge or can develop it without getting in-structions from others. Similarly there can be no progress in learning and knowledge if man does not recieve instructions from God in the form of the Vedas as already illustrated by (the example) of a child, kept (in forest) without instruction and (also by the example of) a forest-dweller. (It has been shown there) that such a child or the forester could neither achieve knowledge nor learn the use of human speach without instruction—then leave the question of acquiring knowledge (through experience). Hence, the knowledge contained in the Vedas which has come down to us from God is certainly eternal like all His attributes. The epithets, the attributes and the actions of an eternal substance must be eternal by themselves as their substratum itself is eternal. The name, the attributes and the actions have no independent existence : they need a seat or a substratum as they depend on some thing else (i.e. substratum). They are non-eternal, if their substratum is non-eternal. The eternal substance has no produc-tion or dissolution. Production signifies a specific combination of separate elements. Dissolution means separation of the caused products (into their component parts). It is (only) a negation of combination (*Saṅghāta-abhāva*). Dissolution is (the state of) imperception. God being changeless and uniform has not even a touch of combination or separation (*Saṃyoga-viyoga*).

Here we cite an aphorism from the sage Kaṇāda as an authority (in support of this proposition) :

(16) "The Eternal is that which Exists (*Sat*) and is uncaused (*Akāraṇa-vat*)." (*VD.* IV.4.1)

This means that an effect which has cause and exists is non-eternal as it did not exist before its production. The substance which is not an effect of (a cause) but always exists as cause of others is however called eternal. Whatever is caused by combination, postulates (the exsistence of) an agent or producer. If the producer is an effect of combination, he also has its producer and so on "*Ad infinitum.*" That, which itself is the result of combination, can possess no power of combining atoms in *Prakṛti*, as these atoms are subtler than itself. The subtler thing (i.e. atoms) is the *Ātmā* (i.e. pervader) of the grosser one, because the subtler can penetrate into the grosser thing as fire penetrates into iron. As fire because of its subtlety penetrates into hard and gross iron and separates its component parts from one another, similarly the water on account of its subtler character having entered into (gross) earth and its particles can combine them into a ball or disjoin them from one another. But these conjunctions and disjunctions cannot touch God who is All-Pervading. Consequently He has power to bring about conjunction and disjunction (i.e. creation and dissolution) according to the Law. This cannot be otherwise. As we, being within the range of (this Law of) conjunction and disjunction are powerless to combine or separate atoms in *Prakṛti* ; so would have been (the case) with God, if He also had been (within that sphere). He, from whom all combinations and separations proceed, is not under their control. Because He is the ultimate original cause of all conjunctions and disjunctions. The commencement of combination and dissolution is impossible without the Ultimate (First) cause.

As the Vedas have been revealed by and always exist in the knowledge of God, Who is the Ultimate (original First) cause of all conjunctions and disjunctions, Who is changeless by character, Who is unborn, without beginning and eternal and Who has perpetual power, their truthfulness of knowledge and eternity are established.

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(16) "सदकारणवन्नित्यम् ॥" (*VD.* IV. 4.1)

THE CONTENTS OF THE VEDAS

The Vedas deal with the four (main) types of the subject matter e,g. (1) *Vijñāna** (i.e. realisation of knowledge), (2) *Karma* (i.e. action in general), (3) *Upāsanā* (i.e. communion with God) and (4) *Jñāna* (i.e. knowledge). Here, the first topic *viz Vijñāna* is the most imperative of all. It means the direct perception or realisation of all things—from God down to a—(blade of) grass. Here, also the realisation of God occupies the foremost rank as He is the primary theme of all the Vedas because God is the chief most and the highest of all the entities. We cite here the following pieces of evidence :

(1) "I tell thee briefly (*O Naciketaṣ*) that "OM" is the only word, which all the Vedas repeatedly proclaim, for (whose attainment)

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* The word *Vijñāna* has been translated by some scholars as, "Philosophy or Metaphysics" (Ghasi Ram). But it is wrong. Dayānada himself explains it as :

"परमेश्वरादारभ्य तृणपर्यन्तपदार्थेषु बोधान्वयात् ।"

According to this statement *Vijñāna* means "realisation of knowledge." The word *Vijñāna* is explained by Apte in the following manner :

(I) Knowledge, wisdom, intelligence (*PT.* I. 24 and V. 3) cf. : "*Vijñāna + Maya-Koṣa.*"

(II) Discrimination.

(III) Skill, Proficiency, (*Prayoga-Vijñāna*). (*S.* I. 2)

(IV) Worldly knowledge or knowledge derived from worldly experience (opposed to *Jñāna* which is knowledge of *Brahman* ; "ज्ञानं चेदं सविज्ञानमिह वक्ष्याम्यशेषतः" । (*BG.* VII. 2, 3. 41). The whole Seventh Chapter of Gitā explains this.

But our author takes us to the stage which is the ultimate goal of human knowledge i.e. the knowledge of the Supreme Soul.

(1) "सर्वे वेदा यत्पदमामनन्ति,
तपांसि सर्वाणि च यद् वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीम्योमित्येत् ।" (*KTU.* II. 15)

all peanances are observed and desirous of what they lead a life of celibacy (*Brahmacarya*)." (*KTU*. II.15)

(2) "The sacred syllable *OM* denotes Him." (*YD*. I. 1. 27)

(3) "*OM* is (*the name of*) Omnipresent God." (*YV*. XXXX. 17)

(4) "*OM* is (*the designation of*) Brahman." (*TĀ*. VII. 8)

(5) "(There are two types of knowledge (*Vidyā*). One is *Aparā* i.e. the Ṛgveda, the Yajurveda, the Sāmadeva, the Atharvaveda, Śikṣā (Phonetics), Kalpa (i.e. Ritual science), Grammer, Etymology, Metrics and Astronomy.

Now the *Parā* is that by which that Imperishable (*Akṣara*) is apprehended.

Men of resolute wisdom discern Him; who is invisible, incapable of being grasped or comprehended, having no family or caste (*Agotram. Avarṇam*), without organs of sight and hearing, without hands and feet, eternal, all pervading, omnipresent, the most subtle, immutable and the origin of all beings."

(*MUU*. I. 5. 6)

All these citations mean that—"O Naciketas, (*Sarve Vedas*) the highest seat or stage which is called Final Emancipation (*Mokṣa*) to be obtained by the realisation of the Supreme Soul, is *OM* (i.e. communion with God). It is all bliss and free from all pains. *Praṇava* i.e. the syllable *OM* denotes Him and God is its expressed significance (*Vācya*). *OM* is the name of God. All the Vedas have, Brahman—the Most High (*Mukhya Pratipādya*) as their chief topic. The word *Āmanati* is from the root √*Mnā* (to practise) with prefix '*Ā*'. (*Tapānsi* etc.) All austerities and righteous deeds pertain to His realisation. (*Yat Icchantaḥ*). Here the word "*Brahmacarya*" implies (*Upalakṣaṇa*) all the four stages of human life e.g. the life of a religious student as well as those of a house-holder, an ascetic and a teacher who has renounced the world. The object of all these practices is the attainment of Brahman.

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(2) "तस्य वाचकः प्रणवः ।" (*YD*. I. 1. 27)

(3) "ओ३म् खं ब्रह्म । (*YA*. XXXX. 17)

(4) "ओमिति ब्रह्म ।" (*TA*. VII. 8)

(5) "तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥१॥ तत्तदद्रृश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद् भूतयोनिं परिपश्यन्ति धीराः ॥२॥" (*MUU*. I. 5. 6).

The learned, desire to have an access to Him by concentrating (their mind) upon Him and variously proclaim (His glory). I. Yama, O Naciketas, tell thee briefly that seat is this Brahman.

There are two kinds of *Vidyā* (i.e. knowledge) in the Vedas-"*Aparā* and *Parā*". That *Vidyā* or knowledge by which we know precisely all (material) things—from earth and a blade of grass to *Prakṛti*, and understand their right use, is called *Aparā* and that by which one knows Brahman, Who is Omnipotent and Invisible etc. is styled as *Parā*. It is also inferred that *Parā* is higher than *Aparā*.

Moreover, (the following stanza supports this view) :

(6) The learned always turn their eyes to the lofty place of *Viṣṇu* (i.e. *Mokṣa*), spread like an eye in the *Dyaus* (i.e. luminous region)." (*RV*. I. 22.20)

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(6) "तद् विष्णोः परमं पदम् सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ।" (*RV*. I. 22. 20)

The above English rendering of the stanza is mine. According to Dayānanda it can be translated as follows :

> "The learned look forward at all times for that Supreme seat (*Parama Padam*) of *Viṣṇu* (*called Mokṣa*) (who pervades all space) as the eye pervades the solar light (i.e. the space filled by the Sun's rays)." (*RV*. I. 22.20)

Here the author has translated the word *Pada* (i.e. seat) as *Mokṣa*. *Mokṣa* is called a seat or a stage, because it is obtained by communion with God at the end of human life. The word *Pada* is derived from the root √*Pad* i.e. *Padanīyam* or *Prāpaṇīyam*, i.e. a seat or stage which is to be obtained by the learned.

Author means to say that this final emancipation is nothing but the attainment of God. Hence it is described here as "*Paramam Padam* of *Viṣṇu*". This *Mokṣa* is again described as "*Ātatam*" as the Final Emancipation is not limited by space or time. It can be achieved by all devotees every where and always because God is *Viṣṇu* (i.e. all pervading).

The word *Pada* is used in Sanskrit to denote this meaning (*Sthāna-Padavī*) also. (*Pada* = √*Pad* + *Ac*). I cite below a few extracts from the classical literature where this word *Pada* means a rank or position or place or station :

(a) "अधोऽधः पदम् ।" (*NS*. X)

(b) "भगवत्या प्राश्निकस्य पदमध्यासितव्यम् ।" (*MM*. I) (Contd.)

This means that the learned (*Sūris*) see at all times that highest seat of all pervading God (*Viṣṇu*) which is called Final Emancipation (*Mokṣa*) and which is obtained by all men by adopting all the best possible means, and it is absolutely all bliss. It extends to all places i.e. it is not restricted by space, time and by any other matter. As God is all pervading (*Viṣṇu*) by His character. His seat is obtainable by all at all places, Here the simile is given that as the sphere of the eye-sight is (the entire) space filled by the solar light so (devotees are capable of achieving that seat of *Mokṣa* every where as God exists at all places). *Mokṣa* being the highest possible object of human desire, the wise aspire to obtain it. Hence, the Vedas accord a special treatment to it.

Vyāsa also offers an aphorism on this topic in his Vedānta Sūtras :

(7) "He (Brahman) is the Theme (of the Vedas) because the applicability (of the text lies in Him)." (*VD* I. 1.4)

Here the idea is that God is regularly explained by the Vedas, at some places by indirect expressions and at others by indication or suggestion (*Paramparayā*).

Hence, God is the ultimate theme of the Vedas.

This can further be supported by (the following *stanza* from) the Yajurveda :

(Contd. from p. 57)

(c) "यान्त्येवं गृहिणीपदं युवतयः ।" (*S.* IV. 17)

(d) "श्लाघ्ये स्थिता गृहिणीपदे ।" (*S.* IV. 18)

(e) "सतां हि सन्देहपदेषु वस्तुषु ।" (*S.* I. 22)

(f) अपदे शङ्कितोऽस्मि ।" (*MK.* I)

(g) Please see also :

DK. 162 ; *KUS.* VI. 72, III. 4 and *R.* II. 50, XI. 82.

(7) "तत्तु समन्वयात्" । (*VD.* I. 1.4)

Here "*Samanvaya*" means "applicability". cf :

"न च सङ्गतानां पदानां ब्रह्मस्वरूपविषये निश्चिते समन्वयेऽर्थान्तरकल्पना युक्ता ।" (*Śarīrika Bhāṣya*)

(8) "That Supreme Being, than Whom no other and greater is born, Who penetrates the whole universe and Who, being the Lord of creatures, remains and sports with them, creates and (gives luster to) the three luminaries (the Sun, fire and electricity). From Him originate the sixteen digits*, which He unites with created beings." (*YV.* VIII. 36)

This is to say that no other superior object exists to Supreme Being (*Para Brahman*). *Prajāpati* is a name of God as He is the main-stay of all creatures. He (*Prajāpati* i.e. the Lord of created beings) pervades (*Āviveśa*) all the regions. Being the Bestower of Supreme Bliss on all beings He has filled and illumined all the worlds with three lights—the Sun, the fire and electricity. He has generated the sixteen *Kalās* i.e. digits or they exist in Him. Hence He is called *Ṣoḍaśī*.

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(8) "यस्मान्न जातः परो अन्यो अस्ति
य आविवेश भुवनानि विश्वा ।
प्रजापतिः प्रजया सꣳ रराणः
त्रीणि ज्योतींषि सचते स षोडशी ॥" (*YV.* VIII. 36)

This verse may be translated as :

"Than whom there is none other born more mighty,
Who hath pervaded all existing creatures-
Prajāpati, rejoicing in his off-springs, he
Ṣoḍaśī, maintains the three great lustres." (*Griffith*)

Here three lustres may mean Agni, Vāyu, Sūrya or Fire, wind, Sun or Fire, lightening and Sun.

* The sixteen digits (*Ṣoḍaśī Kalās*) are enumerated to Sukeśa by Pippalāda as follows :

"इहैवान्तः शरीरे सोम्य ! सः पुरुषो यस्मिन्नेताः षोडश कलाः प्रभवन्ति । स प्राणमसृजत् । प्राणात् श्रद्धां खं वायुं ज्योतिरापः पृथिवीमिन्द्रियं मनः अन्नम् । अन्नाद् वीर्यं तपो मन्त्राः कर्म लोका लोकेषु नाम च ।" (*PU.* VI. 2.4)

i.e. "To him he then said : 'Even here within the body, O friend, is that Person in whom they say the sixteen parts arise.

He created life (*Prāṇa*) ; from life, faith (*Śraddhā*), ether, wind, light, water, earth, sense-faculty (*Indriya*), mind, food ; from food, virility, austerity, the Vedas, action, place and name." (*PU.* VI. 2.4)

God is, therefore, the supreme object of the Vedas. The Māṇḍūkya-Upaniṣad also states :

(9) "*OM* is an immortal syallable and this entire (*world*) is His manifestation." (*MUU.* I. 1)

This means : He is *Akṣara* whose name is *OM*. That Brahman is called *Akṣara* because He never perishes and also because He pervades the movable and immovable world. All the Vedas and the Scriptures and also the entire creation chiefly explain Him. Hence He must be accpted as the basic theme (of the Vedas).

Moreover, it is not logical to prefer secondary sense to the primary one ; because it is in accordance with the authoritative dictum of the *Mahā-bhāṣya*, the grammatical commentary that "the accomplishment of an action with the help of primary sense should be preferred where both—primary as well as secondary—meanings are available."*

Accordingly we should give preference to the primary meaning i.e. God while interpreting the Vedas because the chief object of the Vedic teaching is the attainment of God.

All men, therefore, should follow the Vedic instructions and append their activities (in the realm of Action, Meditation and Knowledge—*Dharma, Upāsanā, Jñāna*) with glorification of God so that they may attain success and accomplishment in (material and spiritual) matters concerning this life or life after death by doing good to others according to their capacity.

The second subject-matter (of the Vedas) is called *Karma-Kāṇḍa* (i.e. topic of action). It is entirely full of (various) activities. Without this, learning or knowledge would remain incomplete ; because the internal or mental activities are closely related to the external or physical functions. This *Karma-Kāṇḍa* (i.e. department of action) is multifold. But its chief varieties are only two. One aims at the accomplishment of the supreme object of human existence i.e. the achievement of *Mokṣa* through the performance of God's praise, prayer and meditation, obedience and resignation to His will, righteous deeds and knowledge.

The other type of action is undertaken with a view to acquire riches and secure enjoyments by performing righteous deeds and thus to accomplish

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(9) "ओमित्येतदक्षरम् । इदं सर्वं तस्योपव्याख्यानम् ।" (*MUU.* I. 1)

* "प्रधानाप्रधानयोः प्रधाने कार्यसम्प्रत्ययः ।" (*MB*)

success in the worldly affairs. When action is performed with the absolute object of obtaing God, it is called *Niṣkāma* (i.e. desireless or disattached action) and it has the noblest yield as it is endowed with eternal bliss. When it is performed with the sole object of securing wealth and enjoyment, resulting in worldly pleasure, it is styled as *Sakāma* (i.e. an action attached to worldly desire) ; because it is mingled with the tasting of the birth and death. In the first category are included the activities of (various) sacrifices (*yajñas*) – from the *Agnihotra* to the *Aśvamedha*—where one has to offer oblations (consisted of) ingredients, duly refined and clarified which contain fragrant, sweet, tonic and curative properties, into the fire, for the purification of air and the rain-water. Such sacrifices (*Yajñas*) bring happiness to the whole world.

In the second category, are included such actions as the procurement of food-stuffs, cloth and manufacture of conveyances, machines, tools and implements etc. which are performed for the accomplishment of the regulated social order. Mostly these actions result in personal and individual joys only.

Here we are supported by (the following) evidence from the Pūrva Mīmansā :

(10) "As ingredients, their purificatory measures and the actions (in the sacrifices) are for the benefit of all others, statements asserting certain objects are only explanatory or laudatory ones," (*MD.* IV. 3.1)

(11) "The purificatory process for ingredients which are only for (sacrificial) activities, results in qualitative performance of the sacrifice (*Kratu-Dharma*)." (*MD.* IV. 3.8)

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(10) "द्रव्यसंस्कारकर्मसु परार्थत्वात् फलश्रुतिरर्थवादः स्यात्" । (*MD.* IV. 3.1)

(11) "द्रव्याणां तु क्रियार्थानां संस्कारः क्रतु-धर्मः स्यात् ।" (*MD.* IV. 3.8)

Here the word "*Arthavada*" is very technical. The word "*Artha*" means : "object, purpose, wealth, context or substance". The "*Arthavāda*" denotes the following meanings :

(a) Declaration of any purpose.

(b) Affirmation, declaratory assertion, an explanatory remark, speech or assertion having a certain object, a sentence.

It often recommends a *Vidhi* or a precept by stating the good arising from its proper observance and the evils arising from its omission, and also by adducing historical instances in its support. (Contd.)

The import of these aphorisms is that the duty of the performer of a Sacrifice (*Yajña*) is three-fold, e.g. the procurement of ingredients, their purification (*saṃskāra*) and the actual performance (*karma*). The above mentioned ingredients are of four kinds i.e. (I) fragrant (II) sweet (III) tonic and (IV) curative. The purificatory process relating to them (ingredients) must be adopted for the accomplishment of the best and meritorious results. For instance, with a view to prepare a good soup or sauce (*sūpa=sū + pa+ ka* in the sense of *ghañ*) fragrant ghee is poured into a ladle (lit. spon) and fried upon the fire till it emits smoke ; the ladle is thrust into the kettle containing the soup or curry and opening of the vessel is closed and the soup is moved about with it. Then the smoke like vapour arises before which being as condensed as fragrant liquid and mixing with the entire soup makes it nutritious, delicious and sweet-smelling. Similarly, vapours arising from a *Yajña* purify the atmosphere (lit. air) and the rain-water. Thus it is for the good of the whole world. Hence it has been stated in the Aitareya-Brāhmaṇa :

(Contd. from p. 61)

cf : "स्तुतिनिन्दापरकृतिपुराकल्प इत्यर्थवादः ।" (*ND.*)
"प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशंसनमर्थवादः ।"

According to Laugaki, it is of three kinds :

"गुणवादः विरोधे स्यात् अनुवादोऽवधारिते ।"
भूतार्थवादस्तद्धानात् अर्थवादस्त्रिधा मतः ।"

Here the last kind includes many varieties.

(c) One of the six means of finding out the "*Tātparya*" (real aim and object) of any work.

(d) Praise or eulogy.

cf : "अर्थवाद एषः । दोषं-तु मे कंचित् कथय ।" (*URC.* I)

Our author interprets these Sūtras as "फलस्य श्रुतिः श्रवणं हि अर्थवादोऽनर्थनिवारणाय भवति ।" which is not very clear. The word *Artha-vāda* has been explained by us above. According to Dayānanda, no specific purpose or object can be attributed to any *Yajña*. The real object of such performances is the benefit of the whole universe. Hence *Yajñas* are included by our author in *Niṣkāma* actions (i.e. actions detatched from desire). He is always original in his laudable interpretations.

(12) "A *Yajña*, which is performed by a learned man in the prescribed manner, conduces (to the happiness) of all mankind (*janatā*)."

(*AB.* I. 2)

Here "*janatā*" (i.e. mankind) means all men (without any distinction). The *Yajña* brings happiness to all men alike if a learned performer consumes duly purified ingredients in fire in the aforesaid manner. As it aims only at others' benefit, *Yajña* results in the universal good. Hence statements indicating specific aims are merely laudatory ones. The real object (of a *Yajña*) is to ward off evils.

The purity of the peforming people and the refinement of ingredients used in sacrificial performances should be taken as "*Kratu-Dharma*" (i.e. essentials of *Yajñas*). Sacred and beneficial results (*dharmas*) are brought forth only in this very manner and not otherwise (from a *Yajña*).

It is supported by the following evidence :

(13) "Smoke or vapours are produced from fire, from smoke, the clouds ; from clouds, the rain or (in short) from fire all these things are produced. Hence, they are called as *Tapojās* (i.e. born of heat or fire). (*SB.* V. 3)

The import is that from fire, smoke and vapour are brought forth. When this fire penetrates into trees, medicinal herbs, water and other substances and disintegrates the solid objects, it separates juice from them. These (juices) then reduced to levity and being borne up by the air soar up to the sky. The liquid part therein is called vapour and the hard substance is earthly one. The smoke, therefore, is the name given to the combination of both the particles. When such a smoke reaches the higher regions, and thus watery vapours grow in abundance there, it produces clouds. From these masses of clouds in the air, the rain begins to fall. Hence from fire alone (*Agneḥ-eva*) are generated all herbs and plants like barley. From them is produced food, from food, semen and from semen the bodies (of all living being).

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(12) "यज्ञोऽपि तस्यै जनतायै कल्पते यत्रैवं विद्वान् होता भवति ।" (*AB.* I. 2)

(13) "अग्नेर्वै धूमो जायते, धूमादभ्रमभ्राद् वृष्टिः । अग्नेर्वा एता जायन्ते । तस्मात् आह तपोजा इति ।" (*SB.* V. 3)

The same subject has been stated in the *Taittirīya-Upaniṣad* :

(14) "From that Soul (*Ātman*), varily ether (or space-*ākāśa*) arose, from ether, wind ; from wind, fire ; from fire, water ; from water, the earth ; from the earth, herbs ; from herbs, food ; from food, semen ; from semen, the person (*Puruṣa*).

This, verily, is the person that consists of the essence of food." (*TU*. I. 2.)

(15) "He performed austerity (*Tapas*). Having performed austerity he understood that Brahman is food. For truly, indeed, beings here are born from food, when born, they live by food, on deceasing, they enter into food." (*TU*. II. 3.)

Here food is called 'Brahman' (the great) as it is the chief cause of (the continuance of) life. All living beings draw happiness from pure food, water and air and not if they are impure.

There are two kinds of efforts (for the purification of all these things). One is 'Divine' and the other 'human'. God has created this fiery (orb of) the Sun, sweet fragrance and the flowers. The Sun is ceaselessly busy in drawing up juices from (all things) in the world. But as the fragrant and bad smelling qualities are mixed up with these juices, the water and air that come into contact with them. are, because of this combination of sweet and bad odour, rendered into an indifferent quality where there are both desirable as well as undesirable elements. Consequently the quality of plants, food, seed and bodies also becomes comparatively inferior because they are produced from such a rain water. Because of their middling quality, (all human) virtues e.g. strength, intellect, valour, prowess, perseverance, bravery grow mediocre. Because it is a philosophical doctrine that as is the cause so is the effect.

For this we cannot blame the Divine creation. Because bad smell and other defects are man-made and should be ascribed to human creation. As man is the author of bad odour and other defects, it is, therefore, obligatory for him to remove them. It is a divine ordinance that one ought to speak the truth and ought not to tell lies. He, who transgresses it, becomes a sinner and suffers afflictions in accordance with the law and order

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(14) "तस्माद्वा एतस्मात् आत्मन आकाशः सम्भूत आकाशात्" वायुः वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी पृथिव्या ओषधयः, ओषधिभ्योऽन्नमन्नाद् रेतः, रेतसः पुरुषः । स वा एष पुरुषोऽन्नरसमयः ।" (ब्रह्मानन्दवल्ली 2) (*TU*. I. 2)

(15) "स तपोऽतप्यत । तपस्तप्त्वा अन्नं ब्रह्मेति व्यजानात् । अन्नात् ह्येव खलु इमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्ति ।" (*TU*. II. 3)

of God. Similarly God has ordained that man ought to perform a *Yajña*. Whoever violates this, commits sin and suffers pain, because he omits an action of universal good.

The greater the number of men and other animals gathered together at one particular place, the greater is the amount of bad smell. God's creation is not its cause. Because it is a result of crowding together of a huge number of men and other animals. Sometimes men for their own pleasure, accumulate elephants and other animals at one particular place and the excessively offensive smell, caused by this must be ascribed to men's pleasure-seeking-activities. In this manner, the entire bad odour which pollutes the air and the rain-water is caused by human agency. Hence it becomes obligatory for men that they should remove it also.

Of all living beings men alone can discriminate between the good and the evil (lit. benefit and harm). Thinking or realisation (*Vicāra* or *Manana*) is the characteristic of a man's manhood.*

Of all embodied living beings, God has created men alone who possess mind (*Manasvin* i.e. having mind) and thus have the capacity of discrimination. By a particular combination of atoms (*Paramaṇu-saṃyoga*) He has created human organs ; which have the capacity of acquiring knowledge (lit. abode of knowledge). Hence men alone and no other animals have power of discrimination between good and evil (*Dharma* and *Adharma*) and of doing righteous and leaving unrighteous actions.

That is why all men should perform *Yajñas* for universal benefit.†

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* Author says : "मननं-विचारस्तद्-योगात् मनुष्यः" ।

Here the following explanation of the word '*Manuṣya*' given by Yāska deserves notice :—

"मनुष्याः कस्मात् ? मत्वा कर्माणि सीव्यन्ति । मनस्यमानेन सृष्टाः । मनस्यतिः पुनर्मनस्त्वीभावे । मनोरपत्यम् । मनुष्यो वा ।" (*N.* II. 3)

† Ṛṣi Dayānanda in emphatic terms makes it clear that "*Yajña*" is an obligatory act on the part of a man. A man must perform sacrifice for universal advantage. It has no selfish end. The word "*Yajña*" is from the root '√*yaj*' to sacrifice, to worship with sacrifice.

The Bhagavad-Gītā clearly states that performance of a *Yajña* is essential and unavoidable :— (Contd.)

(Contd. from page 65)

cf : "सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापाः ये पचन्त्यात्मकारणात् ॥२॥
कर्मब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥३॥" (*BG.* III)

i.e. "In ancient days, Brahmadeva created living beings together with *Yajña* and said to them : "By means of this (*Yajña*) may you grow, may this be to you a "*Kāma-dhenu*" (i.e. something which fulfils all desires). (1)

"Those good men, who part-take of what remains after the performance of the *Yajña*, are redeemed from all sins. But those, who (without performing the *Yajña*) cook (food) for themselves only, such sinful persons eat only sin. (2)

"Know (that) the origin of Action is from the Brahma (that is, the Vedas) and this Brahma (the Vedas) has sprung out of the Brahman (God) ; therefore (know that) the All-Pervading Brahman is always 'primarily worshipped' in the "*Yajña*"." (*BG* III)

Lord Krishṇa condemns a man who wastes his life without performing *Yajñas* for universal benefit :—

"एवं प्रवर्त्तितं चक्रं नानुवर्त्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥" (*BG.* III)

i.e. "The life of that man who does not move the cycle (of action) which has thus been started (for the maintenance of the world) is sinful ; and the existence of this slave of the senses, O Arjuna, is worthless." (*BG.* III)

A *Yajña* must be performed without any personal desire. In the *Māhabhārata* we read :—

"त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति ।
यज्ञो यष्टव्य इत्येव यो यजत्यफलेप्सया ॥" (*MB. Śānti*) (Contd.)

(Contd. from page 66)

"*Yajña* is an act which is done with no selfish motive."

(*MB. Śānti*)

The undermentioned citations from the *Chāndogya Upaniṣad* may be read with benefit :—

(a) "त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति ।" (*CHU.* II. 23.1)

(b) "यदेष यन्विदं सर्वं पुनाति तस्मादेष यज्ञः ।" (*CHU.* IV. 16.1)

The universal character of *Yajña* is eulogised in our ancient literature. All beneficial activities e.g. patriotism, devotion to God, attainment of knowledge for others' benefit, life of celibacy, harmlessness to others, development of social order, protection of orphans and shelterless people are included in this *Yajña*. The following extracts from authoritative books will establish this fact beyond doubt :—

(a) "यद् यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तत् ।" (*CHU.* VIII. 5.1)

(b) "त्वं ब्रह्मा त्वं यज्ञः ।" (*BU.* I. 5.17)

(c) "अहं ब्रह्मा अहं यज्ञः ।" (*KTU.* II)

(d) "अहं क्रतुरहं यज्ञः ।" (*BG.* IX. 16)

(e) "विज्ञानं यज्ञं तनुते ।" (*TU.* II. 5.1)

(f) "यज्ञो विष्णुः प्रजापतिः ।" (*MTU.* VI. 16)

(g) "यज्ञेन वेदा दिवं गताः ।" (*MBNU.* XXI. 2)

The selfless person perceives a Sacrifice (*Yajña*) going on within himself :—

(i) "स्वशरीरे यज्ञं परिवर्त्तयामि ।" (*PNU.* II)

(ii) "शरीरं यज्ञः ।" (*MNU.* XX. 12)

(iii) "वाग्वै यज्ञस्य होता । चक्षुर्वै यज्ञस्य अध्वर्युः । प्राणो वै यज्ञस्य उद्गाता । मनो वै यज्ञस्य ब्रह्मा ।" (*BU.* III. 1.1-6)

(iv) "तस्यैवं विदुषो यज्ञस्यात्मा यजमानः, श्रद्धा पत्नी, शरीरमिध्ममुरो वेदिः, लोमानि बर्हिः, वेदः शिखा, हृदयं यूपः, काम आज्यं, मन्युः पशुः, तपोऽग्निः, दमः शमयिता, दक्षिणा वाक् होता, प्राण उद्गाता, चक्षुरध्वर्युः, मनो ब्रह्मा, श्रोत्रमग्नीद् यावत् ह्रियते सा दीक्षा, यदश्नाति तद् हविः, यत् पिबति तदस्य सोमपानम् ।" (*MNU.* LXXX.)

(Contd.)

(Contd. from page 67)

Human body is described as the hermitage of "Seven Sages" who perform sacrifices :—

"सप्त ऋषय: प्रतिहिता: शरीरे सप्त रक्षन्ति सदमप्रमादम् ।"
(*BU* ; *YV*. XXXIV. 55)

According to the Bhagavad-Gītā God created men with sacrifice :—

"सह यज्ञा: प्रजा: सृष्ट्वा पुरोवाच प्रजापति: ।" (*BG*. III. 10)

The universal aspect of a *Yajna* is highly praised in the Vedic literature also :—

(I) "अध्वरो वै यज्ञ: ।" (*SB*. I. 2.4.5 ; I. 4.1.38)

(II) "यज्ञो वै नभ: ।" (*YV*. XIII. 8 ; *SB*. VII. 4 1.30)

(III) "यज्ञो वै भुज्यु: ।" (*YV*. XVIII, 42)

(IV) "यज्ञो वै सर्वाणि भूतानि भुनक्ति ।" (*SB*. IX. 4.1.11)

(V) "यज्ञो भग: ।" (*YV*. XI. 7)

(VI) "यज्ञो वा ऋतस्य योनि: ।" (*YV*. XI. 6)

(VII) "यज्ञो वै महिमा ।" (*YV*. XI. 6 ; *SB*. VI. 3.1.18)

(VIII) "यज्ञो वै स्व: ।" (*YV*. I. 11)

(IX) "यज्ञो वै सुम्नाम् ।" (*YV*. XII. 67)

(X) "यज्ञो वै श्रेष्ठतमं कर्म ।" (*YV*. I. 5 ; *SB*. I. 7.1.5)

(XI) "यज्ञो वै विशो यज्ञे हि सर्वाणि भूतानि विशन्ति ।" (*SB*. VIII. 7.3)

(XII) "यज्ञो वै भुवनस्य नाभि: ।" (*TB*. III. 9.5.5)

(XIII) "यज्ञो वा अवति ।" (*TB*. VI. 4.5)

The selfish people (i.e. non-sacrificers are condemned in the following stanza :—

"अयज्वान: सनका: प्रेतिमीयु: ।" (*RV*. X. 33.4)

i.e. "Even the charitable people who have no sacrificial activities go to ruin." cf :—

(XIV) पराचिच्छीर्षा: वव्रुस्त इन्द्राऽयज्वानो यज्वभि: स्पर्धमाना: ।" (*RV*. I. 33.5)

(XV) "प्रास्य पारं नवीति नाव्यानामपि कर्त्तमवर्त्तयोऽयज्यून् ।" (*RV*. I. 121.13)

(XVI) "अयज्ञियो हतवर्चा भवति ।" (*AV*. XII. 2 37)

Thus an "*A-yajvā*" is depricated in harsh terms, Ancient Aryans were known for their selfless charitable outlook towards all living beings.

(Contd.)

Q. How can it rightly be said that a *Yajña* is performed for others' benefit ; when the fragrant substances e.g. musk etc. are reduced to ashes by being thrown into fire ? These good things can serve more beneficial purpose, if they are given to men etc. to eat and be utilized otherwise, than being burnt in sacrificial fire. Then what is the advantage of performing a *Yajña* ?

A. Here we say that nothing is ever utterly perishable. Annihilation (*vināśa*) means merely the passing of an object from perceptible state into an imperceptible one.*

Q. How many kinds of perception do you accept ?

A. I admit eight types of cognition (*Darśana*).

Q. What are they ?

A. I accept (the following) eight means of cognition (e.g. :— (1) Sense Perception (*Pratyakṣa*), (2) Inference (*Anumāna*), (3) Analogy (*Upamāna*), (4) Verbal Evidence (*Śabda*), (5) Tradition (*Aitihya*), (6) Circumstantial Implication (*Arthāpatti*), (7) Probability (*Sambhava*), (8) Non-existence (*Abhāva*).)

Ācārya Gautama in his *Nyāya Sūtra* defines them as follows :—

(16) "Sense perception (*Pratyakṣa*) is that truly unerring and determined knowledge which is derived from the contact of a sense organ with its object." (*ND.* I. 1.4)

(Contd. from page 68)

Dayānanda here stresses upon the fact that *Yajña* is performed only for universal benefit. We have quoted here a good number of instances showing the importance of a *Yajña*. The interested reader may see (*RV.* II. 26.1 ; VII. 6.3 ; VIII. 70.11 ; and *AV.* XI. 2.23 ; and also Nirukta X. 26; *RV.* X. 81.5). Instances can be multiplied. We have, due to economy of space, not given here the English renderings of these citations which are quite simple and lucid.

* cf. "अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ।।" (*BG.* II. 28)

(16) "इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम् ।" (*ND.* I. 1.4)

(17) "Now the Inference (*Anumāna*) which is based on Sense-Perception is three-fold : (I) *Pūrva-vat* (Inference of the effect from the cause), (II) *Śeṣa-vat* (i.e. Inference of cause from the effect), (III) *Sāmānyato-dṛṣṭa*) (i.e. an Inference neither deduced from the relation of cause to the effect nor from that of effect to the cause." (*ND.* I. 1.5)

(18) "To establish fact on its resemblance to another object is called Analogy i.e. *Upamāna*." (*ND.* I. 1.6)

(19) "The authoritative instruction is called *Śabda* (i.e. Verbal Evidence)." (*ND.* I. 1.7)

According to this I accept the eight types of Cognition. Here the *Pratyakṣa* is that true and invariably precise knowledge, which is deduced from the contact of sense-organs with their objects. For example, by looking at from close quarter (we get right cognition) that he is a human being and nothing else. The inference based on cause and effect is *Anumāna.* For example on seeing the son it is concluded that he had a father. Knowledge based on similarity is called *Upamāna.* For example, *Deva Datta* resembles *Yajña Datta.* This instruction is based on analogy. By *Śabda* (i.e. Verbal Authority) the conviction regarding the seen or unseen objects is obtained. For example, "the statement that salvation is obtained by knowledge."

(Gautama again says in his *NyāyaSūtra*) as :—

(20) "Not four only. The *Aitihya* (Tradition), *Arthāpatti* (Presumption), *Sambhava* (Probability), and *Abhāva* (Non-existence) are also (means of) cognition." (*ND.* II. 2. 1)

(21) "*Śabda* includes *Aitihya* ; and *Anumāna* includes *Arthāpatti*, *Sambhava* and *Abhāva*." (*ND.* II. 2. 2)

These two aphorisms are briefly explained here. The *Aitihya* (Tradition) is accepted only when it is supported by Verbal Evidence from a

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(17) "अथ तत्पूर्वकं त्रिविधमनुमानं पूर्ववत् शेषवत् सामान्यतोदृष्टं च ।।" (*ND.* I. 1.5)

(18) "प्रसिद्धसाधर्म्यात् साध्यसाधनमुपमानम् ।" (*ND.* I. 1.6)

(19) "आप्तोपदेश: शब्द: ।" (*ND.* I. 1.7)

(20) "न चतुष्ट्वम्—ऐतिह्यार्थापत्तिसम्भवाभावप्रामाण्यात् ।" (*ND.* II. 2.1)

(21) "शब्द ऐतिह्यानर्थान्तरभावाद् अनुमानेऽर्थापत्तिसम्भवाभावानर्थान्तरभावाच्चा-प्रतिषेध: ।" (*ND.* II. 2.2)

trust worthy person. For instance, "there was a war between *Devas* and *Asuras*". *Arthāpatti* is the Circumstantial Presumption. For instance, the statement that "the rain falls when there are clouds" conveys indirectly that "it does not rain when there are no clouds". *Sambhava* means possibility of a thing by some mean or at a particular place. For example, the statement that "parents beget off-springs" is a possible one. But if some one says that the hair of moustache of Kumbhakaraṇa stood erect four Kośas and the length of his nose was 16 Kośas, (he cannot be relied upon) because of his impossible and consequently false statement. Abhāva is Non-existence of an object at particular place and time. Some one asks a person to bring a pitcher. When he does not perceive the pitcher there, he gets cognition that the pitcher is not there by means of Non-existence (*Abhāva*). He fetches it from the place where it exists.

This is a concise explanation of *Pratyakṣa* etc.

In this manner I accept eight sources of Cognition. Without accepting them, none can achieve success in the affairs of this world and of the next world.

(Imagine) some one thoroughly reduces a clod of earth to powder and throws it up high into the sky with the might of his arm in a violent wind. Here destruction (*nāśa*) of the clod is not (actual but) a figurative one (*Upacaryate*) because the clod has become only imperceptible to the eyes (and has not actually ceased to exist). The word "*nāśa*" is derived from the root '√*Naś*' to become invisible with suffix (*ghañ*). Consequently the word "*nāśa*" denotes disappearance i.e. a stage when a thing becomes imperceptible to the sense-organs. Moreover, when atoms (of a substance) are disjoined and separated, they are not seen by eyes as they are beyond Sense-Perception. When they join each other again and assume the character of a gross state, they become visible, because a gross substance alone is perceptible to sense-organs. When a substance is so continuously divided and subdivided that it becomes impossible to divide it further, those (last and final) divisions are termed as *Paramāṇus* (atoms). They thus subdivided become imperceptible but continue to exist in the void space.

Similarly, when a thing is put into fire it is disintegrated and continues to exist in some other region. It never ceases to exist. In this manner, the fragrant ingredients which are potent in removing all defects such as offensive odour, when are consumed in fire, they purify the air as well as the rain-water. When they are pure and free from defects, they bring about happiness and benefit to the entire creation.

For this reason, performance of a *Yajña* is obligatory.

Q. If the sole aim of a Sacrifice is the purification of air and the rain-water, (it is useless to perform a Sacrifice as) this object can be achieved by keeping fragrant articles at dwelling places. What is the advantage of this whole fuss ?

A. No, this will not do. In this manner, the impure air (inside the house) can not become lighter and thus would not ascend into the sky, but would continue to remain where it exists and thus would not create vacuum for the external purer air to come in. Moreover, the disease—averting purpose can also not be achieved because of the simultaneous existence of pure and foul air (in the house side by side).

When in the house, fragrant and similar other substances be consumed in the fire, the air due to the heat expands, grows lighter and goes up higher into the sky. At this, the pure air would get vacuum to run in from all the four directions. As by this process the space inside the house is surcharged with pure air, it has desease-destroying effect also.

(Moreover) the air, carrying the atoms of fragrant ingredients by a *Yajña* would ascend into the higher regions and would purify the rain-water as well as also it would enhance the amount of rain. By this (pure rain) herbs etc., also become pure (i.e. qualitative). By and by the world is restored to immense happiness. It is beyond all doubts. This aim cannot be achieved by making the air fragrant without its contact with fire.

Hence, the performance of *Yajña* is decidedly beneficial.

Moreover, when a person consumes fragrant articles in the sacrificial fire, the wind carrying the (sweet) smell comes in contact with the nose-organ of a person sitting at a very far off place. He, then (at a distant station) realises the existence of the fragrant wind. From this, it is inferred that good or bad odour is vafted away by the blowing breeze. When it (fragrant air) has reached the remote region (and left the place where the Sacrifice was performed), it ceases to have contact with the smell-organ there. Here, men of immature wisdom wrongly conclude that the fragrance has perished. But they do not understand that the fragrant substances which were burnt in fire, do actually exist in the air in other (higher) region. Thus there are other multiformed purposes of sacrificial performances which the wise people can rightly comprehend by proper thinking.

Q. If the purpose of performing a Sacrifice be only this much, it can be achieved by burning ingredients in fire. Then what is the use of chanting of the *Veda-Mantras* in that act ?

A. (To meet this objection) we say that it has its own purpose to serve.

Q. What is that ?

A. As we perform a *Yajña* with our hands, perceive it with our eyes and feel (its sensational touch) with our skin, so we recite the Vedic hymns with our tongue with a view to glorify, invoke and offer our prayers unto God. (Through them) we comprehend the purpose of the Sacrifice (also). Their repeated recitation preserves the Vedic Text and makes us realise God's existence. We are (indirectly) instructed that all acts should be preceded by prayers to God. The recitation of the Vedic hymns in the Sacrifice is done only to offer these prayers throughout all its stages.

Q. What objection is there if (passages from) some other (sacred) books than the Vedas are chanted there ?

A. The above stated aim cannot be gained by reciting some other texts, because they, not being revealed by God, are not absolutely true. It must be admitted that whatever and wherever a truth is to be found, it is originated from the Vedas. Whatever false is there, it is outside the Vedas and God is not its source. On this topic Manu says :—

(22) "O Lord, (Manu) thou alone art conversant with the duties (*Karyas*) and real meanings of the Vedas which are the words of unimaginable, unknowable and Self-existent God." (*M*. I. 3)

(23) "The four *Varṇas* (castes), the three regions, the four *Āśramas* (stages of human life), and the Past, the Future and the Present, are all accomplished by means of the Vedas." (*MS*. XII. 97)

(24) "The eternal science of the Vedas upholds the whole creation and is a medium of securing bliss for the living beings ; hence I admit its highest place." (*MS*. XII. 99)

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(22) "त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयम्भुवः ।
अचिन्त्यस्याप्रमेयस्य कार्य-तत्त्वार्थवित्-प्रभो ॥" (*M*. I.3)

(23) "चातुर्वर्ण्यं त्रयो लोकाः चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यच्च सर्वं वेदात् प्रसिद्धयति ॥" (*MS*. XII. 97)

(24) "विभर्त्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत् परं मन्ये यज्जन्तोरस्य साधनम् ॥" (*MS*. XII. 99)

Q. Is it essential for the performance of a Sacrifice (*Yajña*) to prepare a sacrificial altar (*Vedi*) by digging the earth, (construct a *Yajña-śālā*), (procure) the sacrificial vessels e.g. *Praṇītā* etc., and *Kuśa* grass and (to appoint) Sacrificial priests (*Ṛtvijs*) ?

A. Here our contention is that whatever is essential and reasonable that must be done and nothing else. For instance, by digging the ground, a *Vedi* is to be prepared. Fire kindled there, becomes powerful. Things thrown into it, becoming at once disintegrated ascend into the sky. Moreover, by preparing these various types of *Vedis* such as triangular, quadrangular, circular and falcon-shaped, the knowledge of Geometry is acquired. As the particular number of bricks is required for the particular type of the *Vedi*, Science of Mathematics is also learnt by this*.

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* Prof. A.A, Mecdonell in his "INDIA'S PAST" says :—

"The beginnings of geometry go back to a period of high antiquity in India, for a considerable amount of geometrical knowledge is to be found in the *Śulva-Sūtras*, or 'String Rules', which from a part of the general Vedic ritual (*Kalpa*) *Sutra* works. These give the rules for the laying out of the sacrificial ground, for the construction of the fire-altars, and other arrangements necessary for the performance of the single great sacrifices. The design of the sacrificial ground with its most important constituent parts made the construction of right angles, squares, and circles, as well as the transformation of plane figures into others of equal area, a matter of necessity. To sacrificial experts it was of the utmost moment that the measurement of the sacrificial ground by means of cords (*Śulva*), stretched between stakes, should be carried out accurately according to rule. These practical requirements resulted in a considerable aggregate of geometrical knowledge, including the Pythagorean proposition (worked out in Euclid 1.47). Thus the ritual experts understood how to transform rectangles into squares, squares into circles, as well as vice versa. It is probable that such geometrical knowledge based on practical operations goes back even to the time of the Vedic hymns." (Page. 192)

Prof. A.B. Kieth also confirms this view in his famous work "A History of Sanskrit Literature" ;— (Contd.)

Similarly other things serve their own purposes. But some say that "the placing of a *Praṇītā* in a particular way produces religious merit (*Puṇya*) and to place it in any other way brings sin". This statement is imaginary and false ; because there is no cause of sin. (Hence there is no sin). Whatever, is essential for the accomplishment of a Sacrifice and is reasonable, that must be provided ; because if these things or acts are left aside, there can be no success.

(Contd. from page 74)

"In one sphere, however, distinctly interesting results were attained in geometry as a result of the care taken in the measurement of altars. These results are enshrined in the *Çulvasūtras*, works which are of the late Sūtra period, possibly of c. 200 B.C., though this is mere guesswork. They are concerned with the construction of squares and rectangles ; the relation of the diagonal to the sides ; the equivalence of rectangles and squares ; and the construction of equivalent squares and circles." (Page 517)

SIGNIFICANCE OF THE DEVATĀS

Q. What is denoted by the word "*Devatā*" in a Sacrifice ?

A. Those objects, which are stated in the Vedas (are called *Devatās*). The pieces of evidence are as follows :—

(1) "Agni is Devatā, *Vata* is Devatā, *Sūrya* is Devatā, *Candramas* is Devatā, *Vasus* are Devatās, *Rudras* are Devatās, *Ādityas* are Devatās, *Maruts* are Devatās, *Viśvedevās* are Devatās, *Bṛhaspati* is Devatā, *Indra* is Devatā and *Varuṇa* is Devatā." (*YV.* XIV. 20)

Here, in the realm of ritualism (*Karma-kaṇḍa*), the word *Devatā* denotes the "Vedic Mantras". Vedic stanzas (composed in) metres such as *Gāyatrī* etc. are given the names of *Agni Devatā* and others. They are accepted here ; because they expound the various methods of doing a ritual act. The stanza, which reveals the significance of the word of *Agni* is styled to have *Agni* as its *Devatā*. Similarly, the Mantras explaining the meanings of the words, *Vāta*, *Sūrya*, *Candramas*, *Varuṇa*, *Vasus*, *Rudras*, *Ādityas*, *Maruts*, *Viśvedevās*, *Bṛhaspati* and *Indra* are called to possess these substances for their *Devatās* ; because these Mantras elucidate all such words and in them we get references to these substances made by most creditable authority of God.

On this point, Ācārya Yāska in his Nirukta observes :—

(2) "The Vedas contain Mantras (which explain) the accomplishment of actions." (*N.* I. 2)

(3) "The *Daivata* (chapter) is so called as it contains appellations of *Devatās* to whom primary praise is offered."

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(1) "अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता रुद्रा देवताऽऽदित्या देवता मरुतो देवता विश्वेदेवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता ।" (*YV.* XIV, 20)

(2) "कर्मसम्पत्तिर्मन्त्रो वेदे ।" (*N.* I. 2)

(3) "अथातो दैवतम् । तद्यानि नामानि प्राधान्यस्तुतीनां देवतानां तद्दैवतमित्याचक्षते । सैषा देवतोपपरीक्षा । यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते, तद्दैवत. स मन्त्रो भवति ।

तास्त्रिविधा ऋच: परोक्षकृता: प्रत्यक्षकृता आध्यात्मिकयश्च ।।" (*N.* VII. 1)

Here is the detailed examination of the *Devatās* :—

> When a Seer desirous of a particular object praises a *Devatā* (i.e. a Mantra, knowing it as) possessing that object, that Mantra is said to have that (particular) *Devatā*. Such Mantras (*Ṛcas*) are of three kinds (I) those whose meaning is direct, (II) those where the meaning is indirect and (III) those relating to spiritual science."* (*N.* VII. 1)

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* These passages from the *Nirukta* cited by our author in support of his view that "the Vedic Mantras are the *Devatās*," have been translated here above by us in accordance with his interpretation. This dynamical rendering is worth-appreciation. We also write below the traditional translation of these passages. All commentators, including Durga, have accepted it :—

> "Now the *Daivata Kāṇḍa* : They style this (chapter) as *Daivata* as it contains appellations (of deties) to whom primary praise is offered (i.e. a list of words beginning with *Agni* and ending with *Devapatnī*).
>
> Now follows the detailed test of *Devatās*.
>
> When a Seer desirous of (achieving) a particular object glorifies a particular *Devatā* (a deity) knowing him as possessor of that (desired) substance (*Arthapati*) (with a Mantra) that stanza (Mantra) is said to have that particular *Devatā*."
>
> (*N.* VII. 1)

The well known commentator Durgācārya explains these passages as follows :—

(a) "यानि नामानि प्राधान्यस्तुतीनामग्न्यादीनां देवपत्न्यन्तानां देवतानां तद्दैवतं प्रकरणमित्येवमाचार्या आचक्षते । निरूढा ह्यीयमेतस्मिन् प्रकरणे संज्ञेत्यभिप्रायः । ... ... प्राधान्यस्तुतिभाञ्जि यानि देवताभिधानानि तत् समुदायो दैवतं प्रकरणम् ।"

i.e. "In short a chapter containing appellations of *Devatās* to whom primary praise is offered is called *Daivata*."

(b) "यत्-अर्थवस्तु, कामयमानः ऋषिः, यस्यां देवतायामभिष्टुतायाम्, आर्थपत्यम्-अर्थपतिभावमात्मन इच्छन् अमुष्या देवतायाः प्रसादेनाहममुष्यार्थस्य पतिः

(Contd.)

(Contd, from page 77)

भविष्यामि इति बुद्धि पुरोधाय स्तुतिं प्रयुङ्क्ते तद्देवतः स मन्त्रो भवति । ··· ···अथवा देवतायामस्यार्थस्येयं देवता दातुं समर्था इति जानानः स्तुतिं प्रयुङ्क्ते येन मन्त्रेण सा प्राधान्यस्तुतिभाग्देवता ।।"

We according to this interpretation of Durgācārya have translated the above passages in the foot note here. Yāska divides *Devatās* in three categories (I) *Pratyakṣa-kṛta*, (II) *Parokṣa-kṛta*, (III) *Ādhyātmikyas*.

These three titles of *Devatās* have been translated by us here as (I) the Mantras, having clear meaning, (II) *Mantras*, where the meaning is not obvious, (III) and Mantras containing spiritual science But this interpretation is not in accordance with what Yāska has said. He defines these terms as follows :—

(a) "परोक्षकृताः सर्वाभिः नामविभक्तिभिः युज्यन्ते प्रथमपुरुषैश्चाख्यातस्य ।" i.e. *Ṛcas* which contain words used in all cases and verbs used in Third Person are called 'परोक्षकृताः' ।

(b) प्रत्यक्षकृता मध्यमपुरुषयोगास्त्वमिति चैतेन सर्वनाम्ना ।"

i.e. Mantras containing Pronoun "*Tvam*" in Second Person are termed as प्रत्यक्षकृताः ।।

(c) "उत्तमपुरुषयोगा अहमिति चैतेन सर्वनाम्ना ।"

i.e. *Ādhyātmikya* Mantras are those which contain First Personal Pronoun "*Aham*".

But Dayānanda seems to have not followed the traditional translation or the definitions of these terms given by Yāska himself. We may add here that this topic has a number of intricate problems and controversies. No book including *Sarvānukramaṇīs* and *Bṛhaddevatā* can give final verdict on this topic. Hence Veṅkaṭa Mādhava, the commentator of Ṛgveda has clearly shown his helplessness to give final word in the matter of "*Devatā-vāda*" in his *Devatānukramaṇī* :—

"देवतातत्त्वविज्ञानं महता तपसा भवेत् ।
शक्यते तत् किमस्माभिः याथातथ्येन भाषितुम् ।।"

Only the Seers like Vasiṣṭa and Dayānanda can rightly ascertain the *Devatā* of a particular stanza or hymn as is clear from the undernoted citation from the *Bṛhaddevatā* :— (Contd.)

That is to say when a Vedic Stanza comprehensively describes the methods of securing success and accomplishment in all actions (beginning with) *Agni-Hotra* (Fire Sacrifice) to *Aśva-medha* (a Sacrifice for protection of *Rāṣṭra* or nation) or actions which promote arts and other sciences, that Mantra is technically styled as "*Devatā*". Similarly when a Mantra describes actions leading to "Release" or Union with God, it as well as its import is also called a *Devatā*. Now we say what a *Devatā* is. The *Devatās* enjoying the primary praise (i.e. forming the chief subject matter) are called *Daivatas*. The names of substances (*Arthas*) occurring in a Mantra serve as a mark or indication of a Devatā. For instance in the following Mantra of the Yajurveda, the word *Agni* occurs :—

(4) "I set *Agni*, the Envoy, in the front. I eulogise Him as the bearer of the oblations. May He cause the *Devas* (i.e. the learned) to sit here." (*YV*. XXII. 17)

Here the word *Agni* is an indication or a mark (to which *Devatā*, this stanza belongs). What is its significance ? Wherever a Devatā is spoken of (i.e. is to be determined), there we should take into consideration the mark or indication, occurring in a Mantra i.e. the name of a substance, occurring in a stanza is the *Devatā* of that Mantra.

A part of the test (of finding out) *Devatā* (in a Mantra) has already been explained ; the rest will be elucidated now. God is (here) Seer—the All Observer—. When He, desirous of imparting instructions about a *Devatā* (i.e. an object) which possesses particular qualities (*Ārthapatyam-Arthasya Svāmitvam*) describes its properties, that Mantra is said to have

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(Contd. from page 78)

"न प्रत्यक्षमनृषेरस्ति मन्त्रम् ।"

"योगेन दाक्ष्येण दमेन बुद्ध्या, बाहुश्रुत्येन तपसा नियोगैः ॥
उपास्यास्ताः कृत्स्नशो देवताः ॥" (*BD*. VIII. 129, 130)

i.e. "Only the Seer can rightly understand the Vedic text." "These Devatās (i.e. subject matters) of stanzas can be determined by a person who is strong in meditation, *Brahmacarya* and other austerities. Mere learning has no power to solve this question."

(4) "अग्निं दूतं पुरोदधे हव्यवाहमुपब्रुवे ।
देवाँ२ऽआसादयादिह ॥" (*YV*. XXII. 17)

It also occurs in *RV*. VIII. 44.3.

that object as its *Devatā*. Moreover, the Mantra itself which lucidly explains or reveals a certain object, is also given the name of *Devatā*. The word *Ṛcas* is derived from the root "√*Ṛk*" to praise. *Ṛcas* have been given the term of "*Devatā*" because the learned eulogise and explain through them all true sciences.

These revealed Mantras are of three kinds (I) *Parokṣa kṛtas* i.e. those Mantras where meaning is not obvious, (II) the *Pratyakṣa kṛtas* i.e. where the meaning is quite obvious, and (III) *Ādhyatmikyas* i.e. those Mantras which describe the spiritual science – the soul and the all pervading God.*

These *Ṛcas* in ritual or action-portion (*Karma-Kāṇḍa*) of the Vedas are denoted by the word *Devatā*.

(Yāska further says in his *Nirukta*) :—

(5) "Now we give a test of finding out Devatās in the Mantras where they are not expressly specified. These Mantras belong to the Devatā of the *Yajña* (where they are recited) or that of its component part. According to the *Yājñikas*, Mantras not used

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* The definitions of these technical words, in accordance with Yāska have already been given in our foot-note.

(5) "तद् येऽनादिष्टदेवतामन्त्रास्तेषु देवतोपपरीक्षा ।

यद्देवतः स यज्ञो यज्ञाङ्गं वा तद्देवता भवन्ति । अथान्यत्र यज्ञात् प्राजापत्या इति याज्ञिकाः । नाराशंसा इति नैरुक्ताः । अपि वा सा कामदेवता स्यात् । प्रायो देवता वा । अस्ति ह्याचारो बहुलं लोके—देवदेवत्यमतिथिदेवत्यं पितृदेवत्यं याज्ञदैवतो मन्त्र इति ।" (*N.* VII. 4)

Here some words are technical and need explanation. The author of the *Nirukta* means to say that it is not very easy to determine a *Devatā* in those stanzas where it is not expressly specified or indicated. He, therefore, gives some alternative suggestions for determining *Devatā* in such cases. According to him, "*Anādiṣṭa Devatā-mantras*" (stanzas with obscure unexpressed Devatās) may be assigned to the undermentioned *Devatās* :—

(1) Devatā of the Sacrifice or that of its component part. That is to say that *Devatā* can be determined with reference to the context. For instance, if a Stanza is recited in particular Sacrifice, the Devatā of the Sacrifice should be deemed as the *Devatā* of that Stanza. (Contd.)

in Sacrifices have "*Prajāpati*" as their *Devatā*. But the *Nairuktas* say that "*Nārāśansa*" (i.e. they treat of men) is their *Devatā*. Or else (in such cases) *Devatā* may be "one's own option" or there might be many *Devatās*. Such practice is very common in the world, (that we say) that "*Deva* is *Devatā* or Holy guest is *Devatā* or father and mother are *Devatās*." (*N*. VII. 4)

(Contd. from page 80)

(II) The Mantras which are not used in a Sacrifice, may be attributed to "*Prājapati*." (i.e. the Lord of all beings—God.) This is the view of the *Yājñikas*. That is to say that *Prajāpati* (i.e. this name of God) includes all qualities which are expressed by different names as *Agni* etc. Durgāchārya says :— "अनिरुक्तो हि प्रजापतिः ।"

(III) But acccording to Etymologists (*Nairuktas*) such Mantras should be taken as having "*Nārāśansa*" as their *Devatā*. Now what is this *Nārāśansa* ?

Yāska says :— "तत्को नाराशंसाः ? यज्ञ इति काथक्यः । अग्निरिति शाकपूणिः ।"

According to Kāthakya it is "*Yajña*". Here "*Yajña*" means God. cf : "विष्णुः वै यज्ञः ।"

But Śākapūṇi says that "*Nārāśansa* is *Agni*, because *Agni* is a common name of all Devatās."

Dayānanda here differs and offers a new interpretation of this word :—"नाराशंसा = मनुष्यविषयाः" "i e. Such Mantras have human beings as *Devatās* as they treat of men." Durgāchārya also says :—"नराः प्रशंस्यन्ते येन स नाराशंसो मन्त्रः" ।

(IV) Or else *Devatā* may be determined by "one's own option" i.e. according to one's own desire. "अपि वा कामदेवता स्यात् ।" Here the word "*kāma*" means desire or option.

(V) "*Prāyo-Devatā*" i.e. such stanzas can be attributed to a number of *Devatās*. The number of *Devatās* has never been fixed so far. All respected persons e.g. God, holy guests, father and mother are *Devatās*.

Now what is the test for finding out the "*Devatā*" of a "*Mantra*" where the name of the *Devatā* or its mean
is stated (by *Yāska*) that in cases where no specific (mention of a *Devatā*) is traceable, there the "*Yajña*" (in which the *Mantra* is used) or "its component part is the *Devatā*". The Mantras, used elsewhere than the *Yajñas*, have *Prajāpati* (i.e, God) as their *Devatā*. This is the view of the *Yājñikas*. But there is another alternative to this (theory). The Etymologists maintain that these *Mantras* are "*Nārāśansas*" i.e. deal with mankind or there may be "one's own option or desire a *Devatā*". Human beings generally have some particular option or desire. There is a very common practice in the world in determining *Devatās* by (various) alternatives. In some cases, God, in others, Action (*Karma*), Mother or Father, or unexpected Holy Guest, or the Learned are (to be accepted as) *Devatās*. They are to be revered and respected. It must be borne in mind that they are worthy of respect because they are benefactors. This is the characteristic of a *Devatā*. The Vedic verses have their success in Sacrifices as their main object and therefore they have Sacrifices (*Yajñas*) as their *Devatās*.

(To summarise), in the ritual portion of the Vedas (*Karma-Kāṇḍa*) *Devatās* can be enumerated in this way. The Mantras composed in metres such as *Gāyatrī* etc. where the ordinance of God is revealed, "*Yajña*" or its component parts, *Prajāpati*, the Creator God, men, desires, learned men, guests, mother, father or the preceptor. But in *Yajñas*, the *Devatās* are the *Mantras* and God only.

Moreover, (in the *Nirukta* the words "*Deva* and *Mantra*" are explained in the following manner) :—

(6) "*Deva* is so called because he is donor or shining one or illuminator or has abode in the bright regions." (*N*. VII. 15)

(7) "The (word) "*Mantra*" is (derived) from the root √*Mantr* to ponder over (or to consult or deliberate)."

"The word "*Chandas*" is (derived from the root) √*Chad* to cover (or to cover over, i.e. a veil)" (*N*. VII. 12)

In these citations "*Dāna*" (donation) means to relinquish one's own proprietory rights and to create proprietory rights of another over a thing ; "*Dīpanam*" means illumination, while "*Dyotanam*" indicates precepts etc. Here

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(6) "देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा ।" (*N*. VII. 15)

(7) "मन्त्रा मननात् छन्दांसि छादनात् ।" (*N*. VII. 12)

God, learned men and human beings are called *Devatās* (as they donate gifts to others). The Sun and others (i.e. illuminaries), are called *Devatās* as they shine (*Dīpana*) or illumine. "*Dyotana*" indicates instructions (also). Hence mother, father, preceptor, and the holy guest are also called *Devatās*. God is *Deva* as He is illuminator, of all illuminators and as He lives in the solar or other rays or in the Sun itself or in the *Prāṇas* (vital airs).

This (view) is supported by the following evidence from the *Kaṭha Upaniṣad* :—

(8) "The Sun shines not there, nor the Moon and the stars,
These lightnings shine not, much less this (earthly) fire !
After Him as He shines, doth every thing shine,
This whole world is illumined with His light." (*KTU.* V. 15)

The Sun and others cannot illumine God. They shine and illumine after Him, Who is Self-luminous, These things have no independent light. Hence, God alone is one foremost Deity to Whom all adorations are due.

In the (following) stanza from the Yajurveda :—

(9) "The Sense-powers (*Devas*) reached not it, speeding on before." (*YV.* XXXX. 4)

the word "*Deva*" signifies five sense-organs and the mind. They are so called because they are "*dyotakas*" (illuminators) of all objects, truth and falsehood and also because they convey to us (the sensations of) sound, touch, form,

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(8) "न तत्र सूर्यो भाति न चन्द्रतारकम्
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वम्
तस्य भासा सर्वमिदं विभाति ॥" (*KTU.* V. 15)

This stanza also occurs in the *Muṇḍaka* (II. 2) and *Śvetāśvatara* (VI. 14)

(9) The complete stanza is :—

"अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥"(*YV.* XXXX. 4)

"Unmoving, the One (*Ekam*) is swifter than the Mind,
The sense-powers (*Devas*) reached not It, speeding on before.
Past others running, This goes standing.
In It, *Mātariśvan* places action." (*YV.* XXXX. 4)

taste and smell, The words "*Deva*" and "*Devatā*" have the identical meaning. The word "*Devatā*" is formed by adding suffix '*Tal*' to *Deva* in accordance with the aphorism "*Devat-tal*" (*P.* V. 4.27), (i.e. suffix "*Tal*" be added to the word *Deva*)* without any change in the meaning. "*Stuti*" (praise) means a (faithful) description of one's merits or defects i.e. to offer a precise and correct statement of things regarding their merits or demerits. For instance, this sword, when struck, cuts exceedingly well. It is sharp-edged and shining. It does not break even if it is bent down like a bow. This is a statement of good qualities. The sword does not possess other merits. It is a "*Stuti*" (praise) of the sword.

The foregoing observation (regarding the significance of the *Devatā*) is applicable in all cases, where it occurs. But this rule is restricted to the 'Action-portion' (*Karma-Kāṇḍa*) only. As regards the worship and knowledge-portions (*Upāsanā-kāṇḍa* and *Jñana-kāṇḍa*) and the *Niṣkāma* section (i.e. where actions are performed without any selfish motive) of the (*Karma-kāṇḍa*) are concerned, the word "*Iṣṭa-Deva*" denotes God ; because the attainment of God is prayed there. In the "*Sakāma* section" (i.e. where actions are stated to be done with some self-motive) of (*Karma-kāṇḍa*), *Deva* also means God as we pray to God for the accomplishment of the desired objects of enjoyment. This clearly establishes the difference between (*Sakāma* and *Niṣkāma* sections of the *Karma-kāṇḍa*). The (underlying) purport of the Vedas is that reference to God should not be omitted anywhere in them.

The evidence (in support of this view) is furnished from the *Nirukta* :—

(10) "Because of the highly magnanimous character of the *Devatā* (i.e. God), His one (universal) soul is variously eulogised. Other *Devas* (mentioned in the Vedas) are only the parts (i.e. manifes-

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* "देवात् तल् ।" (*P.* V. 4.27)

(10) "माहाभाग्याद्देवताया एक एवात्मा बहुधा स्तूयते । एकस्यात्मनोऽन्ये देवाः प्रत्यङ्गानि भवन्ति । कर्मजन्मान आत्मजन्मानः । आत्मैवैषां रथो भवत्यात्माश्व आत्मायुधमात्मेषव आत्मा सर्वं देवस्य देवस्य ॥" (*N.* VII. 4)

Dayānanda has laboured here to prove that plurality of gods, which is being wrongly interpreted by the European scholars, is only emanation of the One and only One God. All plurality is only imaginary —an idea, which is really already expressed clearly and distinctly in the following verse :— (Contd.)

tations) of one (Supreme) Soul. They have come into existence, because of His (manifold) acts. Their birth is due to that Soul. Their *Ratha* is God (i.e. the One Universal Soul). Their *Aśvas* (horses) are God. Their weapons are also the same Soul. That Soul alone is all the *Devas*." (*N*. VII.4)

(That is to say) of all the *Devatās* which are helpful in our daily life, the Supreme Soul (God) is the topmost *Devatā*, because that One Soul is the Most Magnanimous i.e. He alone possesses all qualities e.g. Almightiness etc. No other *Devatā*, can claim *Devatā-hood* before Him, because all the Vedas repeatedly enjoin in various ways, the adoration of only One All-

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(Contd. from page 84)

"इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥" (*RV*. I. 164.46)

"They call Him *Indra, Mitra, Varuṇa,*
And *Agni*; He is the divine *Garutmān,*
To what is One, the poets (*Sad-Vipras*) give many a name.
They call it *Agni, Yama, Mātariśvan*."

The same idea of "one God" is also expressed in the following verse from the Ṛgveda :—

"रूपं रूपं मघवा बोभवीति ।"

The oneness of God is clearly further described in the following stanzas :—

"तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥" (*YV*. XXXII. 1)

"Even He is *Agni*, He is *Āditya*, He is *Vāyu*, He is *Candramas*, He is *Śukra*, He is *Brahma*, He is *Āpas*, He is *Prajāpati*."

"अग्ने भूरीणि तव जातवेदो देव
स्वधावोऽमृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व
त्वे पूर्वीः सन्दधुः पृष्टबन्धो ॥" (*RV*. III. 20.3)

i.e. "Many are Thy names, O *Agni* ! Immortal, God, Divine, *Jātavedas* and many Charms of charmers, All-inspirer, Have they laid in Thee, Lord of true attendants."

pervading Soul (i.e. God) who is one without a second, and is self-sufficient. The other *Devatās* which we already have enumerated or whom we shall enumerate later on, are figuratively the limbs of that One Universal Soul. They are manifestations of a small portion of His great power. Here the word "*Pratyaṅga*" is formed from the root √*Añca* with prefix *Prati* i.e. having contact with all limbs.

These (*Devatās*) are Action-Born (*Karma-Janmānaḥ*) because their birth (origin) is due to His acts. They are also called "*Ātma-Janmānaḥ*" as their birth is due to Divine Might.

God is the "*Ratha*", i.e. the resting place (*Ra + tha* i.e. *Ramaṇa-sthāna*) of all these *Devatās*. He is their "*Aśva*" i.e. the cause of movement. He is their weapon by which they triumph. He is their arrows by which they destroy calamity. (In short) He is all in all of the *Devas* i.e. their generator, sustainer, over-lord and benefactor. It must be borne in mind that there is nothing nobler and higher than God.

The following citations (from the Vedic text) are a few pieces of evidence to support this view :—

(11) "The thirty three *Devas* who assemble in our sacrifice (*Yajña*) receive their shares and return (them to us) two-fold." (*ṚV*. VI.2.35.1 or VIII. 27.1)

(12) "Eulogise (by) thirty three (*Devas*) and peace be established (among all created beings). God—the Lord of creature—is their over-lord and Controller." (*YV*.XIV.31)

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(11) "ये त्रिंशति त्रयस्परो देवासो बर्हिरासदन् ।
विदन्नह द्वितासनन् ॥" (*ṚV*. VI· 2.35.1. or VIII. 27.1)

This verse has differently been translated by Sāyaṇa :—

"May the three and thirty divinities sit down upon sacred grass : May they accept (our offerings) and bestow upon us both (sorts of wealth)." (*RV*. VIII. 27.1)

(12) "त्रयस्त्रिंशतास्तुवत भूतान्यशाम्यन् प्रजापतिः ।
परमेष्ठ्यधिपतिरासीत् ॥" (*YV*. XIV. 31)

Griffith translates it thus :—

"With thirty three they praised : living beings were happy, Prajāpati, the Supreme, in place, was over-lord."

(13) "Whose riches, the thirty three gods constantly watch and protect; who can now locate his treasures which are (secretly) guarded by the thirty three gods ?" (*AV*. X. 7.23)

(14) "The thirty three *Devas* accomplish their functions (duties) in God's creation (Lit. body). Only a few learned in the *Vedas* comprehend these thirty three *Devas*." (*AV*. X. 7.27)

(15) "He verily said : 'these are their majestic powers that are thirty three *Devas*.' Who are these thirty three *Devas* ? (They are)

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(13) "यस्य त्रयस्त्रिंशद्देवा निधिं रक्षन्ति सर्वदा ।
निधिं तमद्य को वेद यं देवा अभिरक्षथ ॥" (*AV*. X. 7.23)

"Whose secret treasure evermore the more the three and thirty Gods protect ?

Who knowth now the treasure which, O Deities, Ye watch and guard ? (Griffith)

Here the word "*Nidhi*" means "seeret treasure". According to Prof. Goldstrucker it is "the primitive, preserved Veda, identified with *Skambha*."

(14) "यस्य त्रयस्त्रिंशद्देवा अङ्गे गात्रा विभेजिरे ।
तान् वै त्रयस्त्रिंशद्देवान् एकं ब्रह्मविदो विदुः ॥" (*AV*. X. 7.27)

"The three and thirty Gods within his body were disposed as limbs :

Some deeply versed in Holy Lore, some know these three thirty Gods." (*Griffith*)

Here the phrase "अंगे गात्रा बिभेजिरे" has been translated by Griffith as 'were disposed as limbs'. Ludwig also shares this view. According to Muir "found their several bodies," but Subernman clears it as "distributed the limbs among them."

I have translated all these verses above according to Dayānanda whose explanation of "thirty three gods living in our bodies" is interesting genuine and correct. These views are given in foot-notes for comparison.

(15) "स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्येव देवा इति । कतमे ते त्रयस्त्रिंशदित्यष्टौ वसवः, एकादश रुद्राः, द्वादशादित्यास्त एकत्रिंशत् । इन्द्रश्चैव प्रजापतिश्च ॥ त्रयस्त्रिंशाविति ॥" (*SB*. XIV. 5)

eight *Vasus*, eleven *Rudras* and twelve *Ādityas* (Suns). Thus (numbering) thirty one. (By adding to them) *Indra* and *Prajāpati*, they become thirty three." (*SB.* XIV. 5)

(16) "What are the *Vasus* ? *Agni* (fire), Earth, Wind, *Antarikṣa* (the space between the earth and heaven), *Āditya* (the Sun), *Dyaus* (i.e. celestial region), *Candramas* (the Moon) and *Nakṣatras* (stars). These are "*Vasus*" as (this every thing) (i.e. the entire creation) is well placed in them. They are the abodes of every thing. They are called "*Vasus*" because they are dwelling places (√*Vas* to reside) of this every thing." (*SB.* XIV.5)

(17) "What are *Rudras* ? The ten *Prāṇas* (vital airs) in human body and *Ātman* (soul) as the eleventh. They make (a man) weep, when they leave this body. They are so called as they cause us to weep (√*Rud* to weep)." (*SB.* XIV.5)

(18) "What are the (twelve) *Ādityas* ? They are twelve months in a year because they take away every thing, The word *Āditya* is from the root √*Dā* with prefix 'Ā' to take away." (*SB.* XIV.5)

(19) "What is "*Indra*" and what is "*Prajāpati*" ? "*Stanayitnu*" (i. e. Thundering cloud) is *Indra* and *Yajña* is *Prajāpati*. What is *Stanayitnu* ? It is *Aśani* (i.e. thunder bolt). What is *Yajña* ? It is "*Paśus*"." (*SB.* XIV. 5)

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(16) "कतमे वसव इति ? अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि च एते वसवः । एतेषु ह्रीदꣳसर्वं वसु हितम् । एते ह्रीदꣳसर्वं वासयन्ते । तद् यदिदꣳसर्वं वासयन्ते तस्मात् वसव इति ।" (*SB.* XIV. 5)

(17) "कतमे रुद्रा इति ? दशेमे प्राणा आत्मैकादशः । ते यदस्मात् मर्त्यात् शरीरात् उत्क्राम्यन्त्यथ रोदयन्ति ; तद् यद् रोदयन्ति तस्मात् रुद्रा इति ॥" (*SB.* XIV. 5)

(18) "कतम आदित्या इति ? द्वादश मासाः संवत्सरस्यैत आदित्याः । एते ह्रीदꣳ सर्वमाददाना यन्ति । तद् यदिदं सर्वमाददाना यन्ति तस्मात् आदित्या इति ॥" (*SB.* XIV. 5)

(19) "कतम इन्द्रः कतमः प्रजापतिरिति ? स्तनयित्नुरेवेन्द्रो, यज्ञः प्रजापतिरिति । कतमः स्तनयित्नुरिति ? अशनिरिति । कतमो यज्ञ इति ? पशव इति ।" (*SB.* XIV. 5)

(20) "What are the three *Devas*? They are these three regions (*Lokas*). All the *Devas* (reside) in them. What are the two *Devas*? They are "*Anna* (i.e. food) and *Prāṇas*" (i.e. vital airs). What is "*Adhyardha*"? It is the Purifier." (*SB.* XIV. 5)

(21) "They say this. This (air) alone is purified. Why is it called "*Adhyardha*"? Because it spreads throughout the world.

Who is the One *Deva*? It is *Brahman* (i.e. the Omnipresent God). They say." (*SB.* XIV. 5)

The following is the import of these extracts :—

It is evident that the Brāhmaṇas explain the meaning of the Vedic verses. (The above, quotation from the *Śatapatha Brāhmaṇa*) is a statement from Yājñavalkya to Śākalya. There are only thirty three gods (viz.) the eight *Vasus*, the eleven *Rudras*, the twelve *Ādityas* and *Indra* and *Prajāpati*.

The eight *Vasus* are the fire, the earth, the air, the region between the earth and the Sun, the Sun, *Dyau*, (i.e. illuminary regions) the Moon, the constellations. These eight are called "*Vasus*." *Āditya* means the Sun. Its rays or light is *Dyau*. Solar rays illumine the regions round about the Sun or the earth. *Agni* is the terrestrial fire. They are called *Vasus*, because the entire creation is established in them. Moreover, they are the abodes of all beings. The *Agni* and others being dwelling places of all are styled as *Vasus* (derived from the root √*Vas* to dwell).

The following are the eleven *Rudras* viz ; ten *Prāṇas* in human body and one *Ātman* (soul). Thus collectively taken *Rudras* are eleven. The ten *Prāṇas* (vital airs) are : (I) *Prāṇa* (i.e. air inhaled), (II) *Apāna* (i.e. out-breath), (III) *Vyāna* (i.e. the air causing the bodily organs to move), (IV) *Samāna* (i.e. the air having its seat in the cavity of the naval and is essential for digestion), (V) *Udāna* (i.e. life-wind which rises up the throat and enters into the head), (VI) *Nāga* (i.e. the wind which is expelled by eructation), (VII) *Kūrma* (i.e. an outer wind of the body causing the opening and closing of eye-lids), (VIII) *Kṛkala* (i.e. cause of yawning), (IX) *Devadatta*

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(20) "कतमे ते त्रयो देवा इति ? इम एव त्रयो लोकाः । एषु ह्येमे सर्वे देवा इति । कतमौ द्वौ देवाविति ? अन्नं च प्राणाश्चेति । कतमोऽध्यर्ध इति ? योऽयं पवत इति ।" (*SB.* XIV. 5)

(21) "तदाहुः । यदयमेक एव पवत इति । अथ कथमध्यर्ध इति ? यदस्मिन् इदं सर्वमध्याभ्नोत् । तेनाध्यर्ध इति । कतम एको देव इति ? स ब्रह्मेत्याचक्षते ॥" (*SB.* XIV. 5)

(i.e. which produces hunger), (X) *Dhanañjaya* (i.e. the wind that remains in the body even after death and makes it swell). When (at the time of death) they (*Rudras*) go out of the mortal body, the relatives of the deceased person weep. Because they make people weep, therefore they are called "*Rudras*" (derived from the root √ *Rud* to weep).

Here are the twelve *Ādityas* (the Suns). The twelve months beginning with *Caitra* (*March*) and ending with *Phālguṇa* (*February*) should be taken as twelve Suns. These twelve months are so called because (I) they revolve and swallow up the whole creation from all directions (derived from the root "√*Dā*", prefixed by *Ā* : to take away) or (II) they bring on all created beings nearer and nearer at every moment to the life's end, or (III) they move like a wheel and thus gradually bring about the decay of all parts of the successively created things and finally the inevitable death.

Because of their mighty powers, thunder and lightning are called *Indra* (i.e. *Indra* from the root √*Indi* to have mighty power).

Yajña is the animals. It is called (here) *Prajāpati*. The word *Prajāpati* is used here in secondary sense because both the animals and *Yajña* are the cause of human prosperity.

All these collectively are called thirty three *Devas*. As the word "*Deva*" is derived from the root √*Divu* to shine, to give, to conquer etc. this epithet is given to them in a secular sense (i.e. because they shine or give light or happiness to the world).

The Three *Lokas* (i.e. regions) are also called *Devas*. What are they ? The author of the *Nirukta* says here :—

(22) "*Dhāmans* (i.e. *Lokas*) are three viz. ; '*Sthānas*' (regions), '*Nāmans*' (i.e. names) and *Janmans* (i.e. births)." (*N.* IX. 28)

(The three *Lokas* are explained in the *Śatapatha* as follows :—

(23) "These (regions) are the three *Lokas*. The *Vāk* (i.e. speech) is this (earthly) *Loka* ; *Manas* (i.e. mind) is *Antarikṣa* and the *Prāṇa* (vital air) is that (i.e. the uppermost region)." (*SB.* XIV.4)

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(22) "धामानि त्रयाणि भवन्ति—स्थानानि, नामानि, जन्मानि ॥ इति ॥"
(*N.* IX. 28)

(23) "त्रयो लोका एत एव । वागेवायं लोको मनोऽन्तरिक्षलोकः, प्राणोऽसौ लोकः ।"
(*SB.* XIV. 4)

These are also the three *Devas* :—

The food (*Anna*) and the breath (*Prāṇa*) are the two *Devas*.

"*Adhyardha*" which is also called "*Sūtra-ātmā*" (i.e. life-thread) of the whole cosmos is "*Vāyu*" (i.e. wind) as it causes the whole world to grow. This is also called *Deva*.

But, are all of them to be invoked or worshipped ?

No. It is only Brahman, who alone is to be worshipped. He is the Creator of the universe, Almighty, the Object of all worships and adorations, All-sustainer, Omni-present, the Origin of all, Eternal, All-consciousness, All-bliss, Unborn, Just and has other such (qualities and) attributes. He alone, the One, the thirty fourth *Deva*, the Supreme Lord is to be worshipped by all men. He alone is the ultimate goal of all the Vedas.

The Āryas, who adhered to the path, prescribed in the Vedas, always worshipped Him alone (in the past), do worship Him (in the present) and will continue to worship Him alone (in the future). The worship of a deity other than Him results in non-Aryan character of human beings. It is an established fact.

The (undermentioned) evidence supports this view :—

(24) "One should worship *Ātman* (i.e. Omni-present Soul—God) alone. If some one happens to say to some one who proclaims another than *Ātman* (i.e. God) as dear (God) then he would lament for what is dear to him, most probably it would be so. He should worship *Ātman* (i.e. God) alone as dear. He, who worships *Ātman* alone as dear ; his Dear One (i.e. God) does not lead him to ruin. He who worships another deity, knows nothing. He is like a beast among the learned men (*Devas*)." (*SB.* XIV. 4)

From this historical document it is quite evident that the Aryans were never the worshippers of another than God.

The final conclusion, therefore, is as follows :—

The word *Deva* contains all the ten meanings of the root √*Divu*, viz ; (I) play, (II) desire to conquer, (III) general activity, (IV) glory, (V) praise,

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(24) "आत्मेत्येवोपासीत् । स योऽन्यमात्मानः प्रियं ब्रुवाणं ब्रूयात् प्रियꣳरोत्स्यतीतीश्वरोह तथैव स्यादात्मानमेव प्रियमुपासीत । स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति । योऽन्यां देवतामुपास्ते न स वेद यथा पशुरेवꣳ स देवानाम् ॥" (*SB.* XIV. 4)

(VI) delight, (VII) rapture (*Moda*), (VIII) sleep, (IX) beauty (*Kānti*) and (X) progressiveness (*Gati*). These meanings are applicable equally in both the cases. But (the difference between God and other *Devas* is that) all other *Devatās* receive light from God, while He (GOD) alone is Self-effulgent. Of these (10 meanings) *Krīḍā* (i.e. sport), *Vijigīṣā* (i.e. desire to subdue the wicked), *Vyavahāra* (i.e. daily routine), *Svapna* (i.e. sleep), *Mada* (i.e. despair) are mainly the worldly activities. The *Devatās* e.g. fire etc. are the causes of success in daily activities. Here also we cannot discard entirely the sense of God, because He is a (universal) All-pervading (force) and the Creator and Supporter of all.

But *Dyuti* i.e. luster or enlightenment, *Stuti* i.e. the statement of one's real merits, *Moda* i.e. delight, *Kanti* i.e. glory or beauty, and *Gati* i.e. knowledge, advancement and acquisition are directly and precisely the qualities of God. As other *Devatās* derive their powers from God, i.e. these qualities exist in them in secondary sense; so God's Devatāhood is primary and in case of others it is secondary only.

Some people raise objection here. As the Vedas ordain the worship of both, the sentient and non-sentient beings, their authoritativeness becomes dubious. (To meet this objection) we maintain that this is erroneous. God has imparted specific qualities in all the objects. For instance, He planted the eyes with a specific power of grasping the form and colour. Hence, only he, who has eyes, is able to perceive and not the blind. Hence, this objection is as futile as the one as to why God has not given us power to see the form and colour without the help of the eye and the Sun. (The word "*Pūjā*" does not mean only worship. In reality it means proper treatment). The word "*Pūjā*" has the (following) synonyms, viz; *Satkāra* (i.e. to treat properly), *Priyācaraṇa* (i.e. to behave agreeably), and *Anukūla Ācaraṇa* (i.e. to act in conformity with a person or thing). In this way all men do *Pūjā* to the eyes also. As far as the fire etc. have the quality of showing us various objects and are useful in our search for knowledge, they may have the epithet of *Devatā* and there is no harm (lit. objection) in calling them so, Because wherever, in the Vedas the worship (of *Devatā*) is enjoined, the term (*Devatā*) connotes God and God alone.

Again. there are two systems (*Matas*). According to one, *Devatās* have a body and according to another they have no corporeal existence. We have already dealt with both of them.

In addition to the above-mentioned *Devatās*, the following fiive *Devas* who are to be worshipped by all men, are stated in the "*Taittirīya Upaniṣad*" :—

(25) "Be one to whom a mother is as a god.
Be one to whom a father is as a god.
Be one to whom a teacher is as a god.
Be one to whom a guest is as a god." (*TU*. I. 11, *TA*. VII. 11)

(26) "Thou, indeed, art the perceptible Brahma.
Of thee, indeed, the perceptible Brahma, will I speak."
(*TA*. VII. 1, *TU*. I. 1)

Here, mother, father, preceptor and guest are stated to be *Devas* (gods) having corporeal form. Similarly, while Brahma is absolutely formless.

Of these aforesaid *Devatās*, the five *Vasus* viz ; fire, earth, Sun, Moon and stars have a body. But eleven *Rudras*, twelve *Ādityas*, the organs of sense with mind as the sixth, the wind, *Antarikṣa*, *Dyau* and the Mantras are *Devatās* having no corporeal form. Thunder—bolt and the lightning (electricity) and the prescribed *Yajñas* (*Vidhi-Yajñas*) are both, embodied as well as bodiless. Thus there are two categories of *Devatās* e.g. those with a body and those without a body. Their Devatā-hood is based upon their utility in our daily life. Similarly, Devatā-hood of mother, father, teacher and (holy) guest consists of their being useful in the affairs of this world and also in the matters relating to spiritual sphere.

But the object of our worsaip is only God because He is our supreme goal and also the greatest helper. It is, therefore, decided that the Vedas ordain the worship of God alone and of none else.

Some of the modern Aryans (i.e. Indians) and Europeans maintained and still maintain the view that the Vedas ordain the worship of physical *Devas* (i.e. gods) alone. This view, therefore, is absolutely false. Many Europeans hold that the Aryans in the beginning were the worshippers of

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(25) "मातृदेवो भव ।
पितृदेवो भव ।
आचार्यदेवो भव ।
अतिथिदेवो भव ॥" (*TU*. I. 11 ; *TA*. VII. 11)

(26) "त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥"
(*TA*. VII. 1 ; *TU*. I. 1)

material gods and with the passage of long ages thereafter gradually could know that God alone is to be worshipped. It is also false. But the real fact is that since the commencement of the creation, Āryas have been worshipping "One God" alone, under various names e.g. *Indra*, *Varuṇa*, *Agni* etc. in accordance with the manner prescribed in the Vedas.

We give a few quotations from the Vedas in support of this view :—

(27) "I eulogise God (*Agni*), the Self-effulgent, the Supporter of this universe, (from all eternity), the Illuminator (of all activity), the only Object of adorations in all seasons and the Most Bounteous and the Greatest Donor of splendid riches." (*RV*. I.1.1)

(28) "The wise call the Adorable God, *Indra* (i.e. the Omnipotent), *Mitra* (i.e. the Friend of all), *Varuṇa* (i.e. the Holiest) and He also is (according to them) *Divya* (i.e. the Shining One), *Suparṇa* (i.e. Protector and Preserver), *Gurutmān* (i.e. the Mighty Spirit). (Though) He is one Unitary Being, they speak of Him in various ways, (sometimes calling Him) *Agni* (i e. the Self-Effulgent), (sometimes) *Yama* (i.e. the Controller of the world) and (sometimes) *Mātariśvan* (i.e. the Life-Energy of the Universe)." (*RV*. I.164.46)

In the course of our commentary on this verse we have also cited the following remarks from the *Nirukta* :—

(29) "The sages describe in many ways this very *Agni*—the great One Universal Soul, Who is one (without a second)." (*N*. VII.18)

The *Yajur-Veda* voices the same idea :—

(30) "Verily He is Agni (i.e. the All-Knowing), He is Āditya (i.e. the Imperishable) ; He is Vāyu (i.e. the Mover of all the world) and

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(27) "अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥" (*RV*. I. 1.1)

(28) "इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥" (*RV*. I. 164.46)

(29) "इममेवाग्निं महान्तमात्मानमेकात्मानं बहुधा मेधाविनो वदन्ति ॥"
(*N*. VII. 18)

(30) "तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥" (*YV*. XXXII. 1)
(Contd.)

(Contd. from page 94)

Dayānanda, being the greatest Vedic scholar of this age, has quoted here a number of verses from the Vedas to show that the ancient Aryans did positively know about "One God." The word *Agni* as supposed by some scholars does not merely mean terrestrial fire in the first instance. Primarily all such words in the Vedas signify God. Only in the secondary sense they indicate fire etc. The following question put in the Ṛgveda and the answer given to it here leave no doubt as to the use of the word "*Agni*" to denote the "Supremr Being" :—

"कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो महया अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥" (*RV.* I. 24.1)

i.e. "Who is that amongst all the immortal beings, possessed of divine attrributes whose charming name we shall contemplate ? What is that Being who will give us birth again on earth so that we may see father and mother ?" (*RV.* I. 24.2)

To this question the answer is as follows :—

"अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो महया अदितये पुनर्दात् पितरं च दृशेये मातरं च ॥" (*RV.* I. 24.2)

i.e. "We shall contemplate the charming name of Agni (the Self-effulgent God) Who is the foremost of all the immortal beings. possessed of divine attributes. He will give us birth again on earth so that we may see father and mother." (*RV.* I. 24.2)

Suerly the ordinary kitchen-fire, or that blazing in the biggest blasting furnace on earth, or even the Sun, can be said to have the qualities mentioned in the above verse. Nor can any wise devotee be expected to give vent to the grand emotion, embodied in the following verse of the Ṛgveda in addressing the physical fire :—

"यदग्ने स्यामहं त्वं त्वं वा घा स्यामहम् ।
स्युष्टे सत्या इहाशिषः ॥" (*RV.* VIII. 44.23)

i.e. "*Agni,* (i.e. O Lord, Omniscient), that I should ever experience myself subsisting in Thee and that Thou mayset always be immanent in me, in this, indeed, is the fulfilment of Thy Blassings."

(Contd. from page 97)

(c) "यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ।।"
(*RV.* X. 121.4)

"i.e. Whose greatness, these snow-clad mountains and the ocean with its (vast) waters proclaim ; Whose arms are these vast regions ; He, the All Blissful, it is to Whom we shall offer our prayes."

(d) "येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।
योऽअन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ।।"
(*RV.* X. 121. 5)

"i.e. By Whom, the heavenly regions are upheld and the earth is made stable ; by Whom the atmosphere and the heavens are established, Who pervades the entire space by His Spiritual Essence; He, it is, to Whom we shall offer our prayers."

(e) 'यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यश्चाधिसूर उदितो विभाति कस्मै देवाय हविषा विधेम ।।"
(*RV.* X. 121. 6)

"i.e. To Whom, the earth and heaven look up, being upheld by His protection, and moved by His Will ; In Him, the Sun rises and shines forth ; He, it is to Whom we shall offer our prayers."

(f) "आपो ह यद्बृहतीर्विश्वमायन् गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां समवर्तताऽसुरेकः कस्मै देवाय हविषा विधेम ।।"
(*RV.* X. 121. 7)

"i.e. when these vast ĀPAS (i.e. the diffused matter in liquid form) holding the universe in their womb and producing AGNI (i.e. igneous state) manifested themselves, He was the one life of the *Devas*. He, it is to Whom we shall offer our prayers."

(g) "यश्चिदापो महिना पर्यपश्यद् दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधिदेव एक आसीत् कस्मै देवाय हविषा विधेम ।।"
(*RV.* X. 121. 8)

(Contd.)

(33) "That wise man, the protector of the Vedas (*Gandharva*), who forthwith teaches mankind about the Eternal (and Imperishable-*Amṛta*) Supreme Being (*Tat*), the abode of salvation well borne (understood or realised) by the rational quality and who comprehends the three states (*Trîṇi Dhāmani* i.e. creation, preservation and dissolution or past, present and future) of the universe established in His mind, deserves to be revered more than his elders." (*YV.* XXXII.9)

(Contd. from page 98)

"i.e. He, Who with His greatness looked upon that ĀPAS (i.e. the diffused matter) endowed with energy and producing the YAJÑA (i.e. cosmos), Who is one supreme Lord of all the *Devas*, He, it is to Whom we shall offer our prayers."

(h) "मा नो हिंसीज्जनिता यः पृथिव्या-
यो वा दिवं सत्यधर्मा जजान।
यश्चापश्चन्द्रा बृहतीर्जजान
कस्मै देवाय हविषा विधेम॥" (*RV.* X. 121.9)

"i.e. May He, the Lord of righteousness, Who is the generator of this earth, Who created these luminary regions and who made this vast and shining diffused matter manifest itself, not harm us. He, it is to Whom we shall offer our prayers."

(33) "प्रतद्वोचेदमृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत्।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिता सत्॥"
(*YV.* XXXII. 9)

In this stanza the following words deserve notice :—

(a) प्र+वोचेत्=(*P.* III. 1.86 & VII. 4.20) i.e. teaches about.

(b) Amṛtam (नञ्+मृङ्+क्त = (*P.* III. 2.102 or Tan, *U.* III. 88) (तनिमृङ्भ्यां किच्च *U.* III. 88) Imperishable.

(c) Gandharva : (गां=वेदवाचं, धरति, गो+धृञ्+व—*U.* I. 155 & *P.* VII 3.109) i.e. Protector of the Vedic lore.

(d) Guhā : i.e. in the intellect.

(e) Padāni : (√पद+अच्) i. e. states or positions (of the universe).

(f) Pituḥ Pitā Asat : to be respected among the elderly people.

(34) "He is our Kin, our generator (*Janitā*) and our supporter. He knows all the places and regions. In Him, the learned men taste of immortality (i.e. *Amṛta* i.e. salvation) and enjoy the bliss of that highest station." (*YV.* XXXII.10)

(35) "Only an enlightened man can, after studying (*Upasthāya*), the eternal Vedic lore (*Prathamajām*) (and properly abiding by it) realise by a sincere effort from his heart and soul that Supreme Lord, Who encompasses all the creatures and all the regions, pervades all the quarters of the universe and is Immanent in the very essence of truth (in mind, speech and deeds)."

(*YV.* XXXII. 11)

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(34) "स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ।"

(*YV.* XXXII. 10)

Here the word '*Amṛtam*' means bliss of spiritual emancipation.

'*Tṛtīye Dhāman*' : Place or source i.e. source of final beatitude; Who is the source of final emancipation and is quite distinct from the primordial matter and the individual soul.

(35) "परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्यात्मनात्मानमभि सं विवेश ॥"

(*YV.* XXXII. 11)

(a) 'Parītya' : Having pervaded from all sides.

(b) 'Upasthāya' : (उप + √ष्ठा (गतिनिवृत्तौ) + ल्यप् i. e. Having studied, having well practised.

(c) 'Prathamajām' : (प्रथममुत्पन्नाम् । प्रथम + जा ; √जनि + विट् *P.* III.2.67 ; VI.4.41) i. e. the Vedic lore ; the four Vedas revealed in the beginning of the first creation.

(d) 'Ṛtasya Ātmānam' : the very essence of truth in thought, word and deed.

(36) "I know this Supreme Being ; the Greatest of all, the Self-effulgent Sun, that dispels the darkness (of ignorance that mars man's mind) and is Himself ever beyond it. Man can reach his goal-emancipation-only by knowing and worshipping Him alone, and there is no other way of achieving this." i

(*YV*. XXXI.18)

(37) "It moves, It moves not.
It is far, and It is near.
It is within all this.
And It is outside of all this." (*YV*. XXXX.5)

(38) "He has environed. The bright, the bodiless, the scatheless,
The sinewless, the pure (*Śuddha*), unpierced by evil (*Apāpa Viddha*).
Wise (*Kavi*), intelligent (*Manīṣī*), encompassing (*Paribhū*) self existent (*Svayambhū*).

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(36) "वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥"

(*YV*. XXXI. 18)

Griffith translates this verse thus : "I know this mighty *Purusha*, whose colour is like the Sun, beyond the reach of darkness."

He only, who knows him, leaves Death behind him. There is no path save this alone to travel.

(37) "तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥" (YV. XXXX. 5)

This verse also occurs in the Īśa Upaniṣad. The same idea is also expressed with some variation in words in the Bhagavad Gītā (XIII.15) :

"बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥"

(38) "स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूः
याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ॥" (*YV*. XXXX. 8)

Appropriately He distributed objects (*Arthān*), through the eternal years." (*YV*. XXXX.8)

(39) "He makes gifts of all these words ; the Seer, the Generous Lord, the Omni-present, our Father ; His wish is riches. He pervades the entire creation, the earliest as well as the lasts." (*YV*. XVII.17)

(40) "What was the place, where He took His seat ? What was it, that upheld Him ? What was the (specific) method ? By which the Universal creator, beholding all-generating this earth, brought to light this heaven by His powers." (*YV*. XVII.18)

(41) "He keeps eyes on all directions, a mouth on all directions and arms and feet on all directions. He, the One Unitary God, creating this earth and heaven, establishes them appropriately like the wings (of a bird) with His Might." (*YV*. XVII. 19) (*RV*. X. 81.3)

These and other such verses are (found) in the Yajurveda. Similarly in the second half (उत्तरार्चिक) of the Sāmaveda' :—

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(39) "य इमा विश्वा भुवनानि जुह्वद्
ऋषिर्होता न्यसीदत् पिता नः ।
स आशिषा द्रविणमिच्छमानः
प्रथमच्छदवराँ ॥ २ ॥ आविवेश ॥" (*YV*. XVII. 17)

(40) "किꣳ स्विदासीदधिष्ठानम्
आरम्भणं कतमत् स्वित् कथासीत् ।
यतो भूमिं जनयन् विश्वकर्मा
विद्यामौर्णोन्महिना विश्वचक्षाः ॥ (*YV*. XVII. 18)

(41) "विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥"
(*YV*. XVII. 19 ; *RV*. X.81.3)

The second half of this verse can better be translated as : "He, the sole God, producing earth and heaven, wields them together with his arms as wings." Cf. : "ब्रह्मणस्पतिरेता सं कर्मार इवाधमत्" । (*RV*. X 72 2)

"(i.e. These, the Creator, produced with blast and smelting like Smith.)" Also, Cf. *RV*. IV.2.17.

(42) "We, like, the unmilked kine, clamour aloud, O Gracious Indra (i.e. God), the Hero, unto Thee. Thou art the Supreme Lord of every thing that moves and of that which does not move and Thy vision encompasses (the entire creation including) heaven." (*SV.*)

(43) "O Glorious Lord (*Indra*), there is no one like unto Thee, of earth or of the luminary regions, none has been born or ever will be born. We pray, O Lord, grant us power and wealth in horses or in cattle." (*SV.*)

These and similar other verses are found in the Sāmaveda. Beginning with the following stanza :—

(44) "There was not the non-existent (*Asat* i.e. the perishable manifested cosmos), nor the existent (*Sat* i.e. the earliest state of matter evolved out of the primordial matter for creation of the universe) then ; there was not the air nor the sky beyond them. What did it encompass ? Where ? (*Kuhu* ?), under whose protection ? What were the waters, which were unfathomable and profound ?" (*RV.* X.129.1)

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३ १ २ ३ १ २ ३ १ २
(42) "अभि त्वा शूर नो नुमोऽदुग्धा इव धेनवः ।
१ २ ३ २र ३ २३ १ २ ३ १ २
ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥" (*SV.*)

१ २र ३ २ ३ १ २र ३ २ ३ १ २र
(43) "न त्वा वाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
३ १ ३ ३ १ २ ३ १ २
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥" (*SV.*)
(साममन्त्रेषु स्वराङ्कनमस्माकम् ।)

(44) "नासदासीन्नो सदासीत् तदानीम् ,
नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन् ,
अम्भः किमासीत् गहनं गभीरम् ॥" (*RV.* X. 129. 1)

Professor Macdonell translates it as :—"There was not the non-existent nor the existent then. There was not the air nor the heaven which is beyond. What did it contain ? Where ? In whose protection ? Was there water unfathomable, profound ?"

and ending with the following (there are seven stanzas in the Ṛgveda to support this view) :

(45) "From whom this creation came into existence ; whether He supported it or not ? (Who else can, if He does not ?) Whoever is the Supervisor of also the highest heaven ; He verily knows or does not know. (i.e. who knows it if He also does not know)." (*RV*. X. 129.7)

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(45) "इयं विसृष्टिर्यत आबभूव
यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्
सो अङ्ग वेद यदि वा न वेद ॥" (*RV*. X.129.7)

"Whence this creation has arisen ? Whether He founded it or did not ? ; He Who in the highest heaven is its surveyor, He only knows or else He knows not." (*Macdonell*)

The first and the last verses have been cited above from the Hymn of Creation by our author. The intervening five stanzas which have been referred to here are given below :—

(I) "न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः,
आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किञ्चनास ॥" (*RV*. 1.129.2)

"There was not death nor the immortality then. There was not the emblem of night nor of day. That One (God) existed (lit.=breathed) without agitation (a+vāta. From the root √vā to move; or windless) by His own might. Other than Him there was not any thing beyond."

(II) "तम आसीत् तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत् तपसस्तन्महिनाजायतैकम् ॥" (*RV*. X. 129.3)

"There was darkness in the beginning concealed by darkness ; indistinguishable, this all was water, (i.e. entire original matter in liquid form) or (the word SALILA may mean chaos). Whatever came into being was covered with void. The One created the cosmos by His mighty greatness (or that one arose through the power of heat"). (Contd.)

(Contd. from page 104)

(III) "कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा ।।" (*RV*. X. 129.4)

"In the beginning, then Desire came upon that. This (Desire) was the first seed of mind. Sages searching in their hearts discovered the bond of the existent with the non-existent."

(IV) "तिरश्चीनो विततो रश्मिरेषाम् अधः स्विदासी३दुपरि स्विदासी३त् ।
रेतोधा आसन् महिमान आसन् स्वधा अवस्तात् प्रयतिः परस्तात् ।।"
(*RV*. X. 129. 5)

"Their (of sages) cord(*Raśmin* i. e. cord of knowledge) was extended across; was there below or was there above ? There were impregnators (i. e. *Retodhas* i. e. the germs of life), there were mighty forces, there was energy below (i. e. at one place), there was impulse above (i. e. at another place)."

The meaning of "*Cord*" (*Raśmin*) is not here very certain but it seems to be an explanation of '*Bandhu*' (i. e. bond) in the above verse. The word '*Eṣām*' here refers to '*sages*'. This whole means that whatever was below or whatever was above was traversed by the light of these sages.

(V) "को अद्धा वेद क इह प्रवोचत् कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ।।" (*RV*. X. 129. 6)

"Who knows rightly ? Who shall here declare ? Whence has it (creation) sprung up ? Verily there were shining ones after the (process of) this creation. Who knows (*then*) from where it came ?"

After giving the faithful translation of this Hymn of Creation, it is desirable to write here a brief explanatory note as the whole hymn is rather cryptic. It describes the pre-birth conditions of the world and in a language most befitting the theme. The light came into being much after the original process. In the absence of this light, it was not possible to offer a precise picture and definite description. Hence we find here a language of negation. We cannot say that there was nothing, Something cannot

(Contd.)

(Contd. from page 105)

come out of nothing. Even Śaṅkara believes that a Universal Soul existed. Therefore we find negation of both 'SAT' as well as that of 'ASAT'.

Here, therefore, the words *Sat* and *Asat* have special meaning. I think the word *Sat* here denotes creation or created objects. It is evident that there were no such things. Else the process of creation would have meaningless.

It is very interesting to understand and compare the two lists of things which contain separately things—negated and things affirmed.

The things negated are :—

(I)	Asat	:	Non-existent or non-being.
(II)	Sat	:	Existent i.e. created objects.
(III)	Rajas	:	Globes.
(IV)	Vyoma	:	Firmament.
(V)	Mṛtyu	:	Death.
(VI)	Amṛta	:	Immortality i. e. life.
(VII)	Praketa (of day & night)	:	Distinction between night and day, i. e. emblem of day and night.

Now the question is, 'Was there anything then ?' "What was that ?" They are :

(I)	Avāta Ekam	:	One immoveable Being.
(II)	Svadhā	:	The matter. The main cause of the creation. (Sva+ √Dhā to support).
(III)	Tamas	:	Darkness i. e. negation of distinction.
(IV)	A-Praketam Salilam	:	Undistinguishable fluid.
(V)	Ābhū	:	Something covered by void.
(VI)	Kāma	:	Will or desire.

(Contd.)

(Contd. from page 106)

(VII) Retodhā : Seed-bearers. Impregnators.

(VIII) Mahimānaḥ : Great forces.

(IX) Prayati : Energizing power or impulse.

The unimaginable and indescribable conditions cannot be expressed in words. Words or all expressions are things of post creation. It is why the Hymn is indefinite about the exact way in which true conditions can be described.

It is quite clear from the critical examination of this hymn that the following statement of Professor Macdonell is not reasonable :—

"In the following cosmogonic poem, the origin of the world is explained as the evolution of the existent (Sat) from the non-existent (Asat)."

We cannot agree with him because the Mantras are definite about two things :—

(I) In the pre-creation period there was something.

(II) These were more than one thing i. e. plurality is the main theme of this Hymn.

The following points support our conclusion :—

(I) 'Tapasaḥ Mahinā Ajāyata' i. e. This creation is the result of the greatness of energy. It is not "chance-sprung."

(II) 'Svadhā Avastāt ; Prayatiḥ Parastāt,' i.e. Matter below and Will above. This clearly indicates the superiority of the Creator over the matter.

(III) 'Retadhā Āsan' : i,e. "There were seed-bearers". Sāyaṇa explains this phrase as :

"रेतसो बीजभूतस्य कर्मणो विधातारः ।
भोक्तारश्च जीवा आसन् ॥"

i. e. "There were souls which are the bearers of action = seeds and their enjoyers".

(IV) 'Mahimānaḥ' : I think this word refers to the great souls which have been liberated from the cycle of action.

(46) "That multiformed Universe, which *Prajāpati* created, the highest, the mid-most and the lowest—how for did God (*Skambha*) pervade it ? What part was that which did He leave unpervaded ?" (*AV*. X. 7,8)

(47) Who is that God *Skambha* (Lord of Creatures), on whom, the earth, the intermediate region and the heaven are established as their found ation and where the fire, the moon, the sun and the air take their shelter ?" (*AV*. X. 7.12)

These and similar other many verses are tracable in the Atharvaveda also. Of these verses, some have already been explained, the others will be explained hereafter. This being not the proper place we do not explain them here. The following citations are from the Upaniṣads :—

(48) "More minute than the minute, greater than the great,
Is the Soul (ātman) that is set in the heart of a creature here.
One who is without the active will (a-kratu) beholds

Him and becomes freed from sorrow—

When by the grace (Prasāda) of the Creator (Dhātṛ) he beholds the greatness of the Soul." (*KTU* II. 20)

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(46) "यत्परमंवमं यच्च मध्यमम् प्रजापतिः ससृजे विश्मरूपम् ।
कियता स्कम्भः प्रविवेश तत्र यन्न प्राविशत् कियत्तद् बभूव ॥"
(*AV*. X. 7. 8)

(47) "यस्मिन् भूमिरन्तरिक्षं द्यौर्यस्मिन् अध्याहिता ।
यत्राग्निश्चन्द्रमाः सूर्यो वातस्तिष्ठन्त्यर्पिताः ।
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥" (*AV*. X. 7. 12)

(48) "अणोरणीयान्, महतो महीयान् आत्मास्य जन्तोर्निहितं गुहायाम् ।
तमक्रतुः पश्यति वीतशोकः धातुः प्रसादान् महिमानमात्मनः ॥"
(*KTU*. II. 20)

The doctrine of Grace (PRASĀDA) is clearly stated here. This idea is found earlier in the celebrated Hymn of VĀC (*RV*. X. 125. 5) and again in the Muṇḍaka (XXXII. 3); Śaṅkara interprets this word 'PRASĀDA' as peace or tranquility attained through Samādhi.

(49) "What is soundless, touchless, formless, imperishable,
Likewise, tasteless, constant, odourless,
Without beginning, without end, higher than the great, stable—
By beholding That, one is liberated from the mouth of death."
(*KTU.* III. 15)

(50) "Whatever is here, that is there,
What is there, that again is here.
He obtains death after death
Who seems to see a difference there." (*KTU.* IV. 10)

(51) The Inner Soul (*Antar-ātmā*) of all things, the One Controller,
Who makes his one from many fold-
The wise who perceive Him as standing in oneself,
They, and no others, have eternal happiness." (*KTU.* V. 12)

(52) "Him, who is the eternal among the non-eternal, the intelligent among intelligences,
The One among many, who grants desires-
The wise who perceive Him as standing in oneself,
They, and no other, have eternal peace." (*KTU.* V. 13)

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(49) "अशब्दमस्पर्शमरूपमव्ययम्, तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवम् निचाय्य तं मृत्युमुखात् प्रमुच्यते" ॥
(*KTU.* III. 15)

(50) "यदेवेह तदमुत्र यदमुत्र तदेवेह (तदन्विह) ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति" ॥ (*KTU.* IV. 20)

(51) "एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं ये नु पश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम्" ॥
(*KTU.* V. 12)

(52) "नित्यो नित्यानां चेतनश्चेतनानाम्, एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम्" ॥
(*KTU.* V. 13)

(53) "Heavenly (*Divya*) formless is the Person (*Puruṣa*)
He is without and within, unborn,
Breathless (a-prāṇa), mindless (a-manas), pure (Śubhra)
Higher than the high, Imperishable." (*MUU.* II. 1.2)

(54) "He, who is all-knowing, all-wise,
Whose is this greatness on the earth-
He is in the divine Brahma-city*
And in the heaven established," (*MUU.* II. 2.7)

(55) "Not inwardly cognitive (antaḥ-prajña), not outwardly cognitive (bahiḥ-prajña), not both-wise cognitive (Ubhayataḥ prajña), not a cognition-mass (prajñānaghana), not cognitive (prajña), not non-cognitive (Ā-prajña), unseen (a-dṛṣṭa), with which there can be no dealing (a-vyavahārya), ungraspable (a-grāhya), having no distinctive mark (a-lakṣaṇa), non-thinkable (a-cintya), that cannot be designated (a-vyapadeśya), the essence of the assurance of which is the state of being one with the Self (ekātmya-pratyaya-sāra), the cessation of development (prapañca-upaśama), tranquil (śānta), benign (śiva), without a second (a-dvaita)-such they think is the fourth. He is the *Ātman*. He should be discerned." (*MU.* VII)

(56) "He, who knows Brahman as the real (Satya), as knowledge (Jñāna), as the infinite (Ananta),
Set down in the secret place (of the heart) and in the highest heaven (Parame-Vyoman) ;

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(53) "दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रः अक्षरात् परतः परः" ॥ (*MUU.* II. 1. 2)

(54) "यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्यो ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥" (*MUU.* II. 2. 7)

* i.e. "in the body" as in Chāndogya (VIII. 1. 1).

(55) "नान्तः प्रज्ञं न बहिः प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते, स आत्मा स विज्ञेयः" ॥ (*MU.* VII)

(56) "सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायाम् परमे व्योमन् । सोश्नुते सर्वान् कामान् ब्रह्मणा सह विपश्चितेति" ॥ (*TU.* II. 1. 1)

He obtains all desires,

Together with the intelligent (Vipaścit) Brahman." (*TU*. II. 1.1)

(57) "Verily a Plenum is the same as Pleasure. There is no Pleasure in the small. Only a Plenum is Pleasure. But one must desire to understand the Plenum (*Bhūman*)." (*CHU*. VII. 23)

(58) "Where one sees nothing else, hears nothing else, understands nothing else—that is a Plenum (*Bhūman*). But where one sees something else—hears something else, understands something else—that is small. Verily Plenum is the same as the Immortal; but the small is the same as the mortal."

"That Plenum, Sir; on what is it established ?"

"On its own greatness." (*CHU*. VII. 24)

From all these quotations we must admit that since the commencement of the creation upto this day, Aryans worshipped that One God Who is described in the Vedas as *Īśāna* (i.e. One Controller), and Whom the Upaniṣads eulogise as 'More minute than the minute.' Therefore, the statement of Professor Max Müller that "in the beginning Aryans had no conception of One God" and that "it is the result of gradual evolution," is not acceptable by the learned.

The German Professor Max Müller while commenting upon the Mantra, "*Hiraṇya Garbhaḥ* etc." (*RV*. VIII. 7.3) (translated above) in his book entitled 'The History of Ancient Sanskrit Literature' says that this verse is comparatively recent than the *Chandas*. But this is not tenable. Again he divides the Vedas into two parts i.e. (1) *Chandas* and (2) *Mantra*. He, then defines the *Chandas* as the type of composition which contains a common place theme, bereft of originality and which is only a rhapsody flowing spontaneously from the mouth of an idiot. According to him, the upper limit of the date of such composition cannot be earlier than 3100 years

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(57) "यो वै भूमा तत्सुखं, नाल्पे सुखमस्ति।
भूमैव सुखम्।
भूमा त्वेव विजिज्ञासितव्य इति" ॥ (*CHU*. VII. 23)

(58) "यत्र नान्यत् पश्यति नान्यत् शृणोति नान्यत् विजानाति स भूमा। अथ यत्रान्यत् पश्यति अन्यत् शृणोति अन्यत् विजानाति तदल्पम्। यो वै भूमा तदमृतम्। अथ यदल्पं तन्मर्त्यम्। स भगवः कस्मिन् प्रतिष्ठित इति" स्वे महिम्नि····· ॥"
(*CHU*. VII. 24)

and the upper limit in the case of the Mantra-composition cannot be prior to 2900 years. In support of his view he advances the authority of the following and similar other verses :

(59) "Agni (God) is to be worshipped by the both– earlier as well as the later-sages . . ." (*RV*. I. 1.2)

But this is also erroneous. Because he does not know the correct meaning of the word "*Hiraṇya Garbha*". According to the following statement from the Śatapatha Brāhmaṇa :—

(60) "*Hiraṇya* means *Jyoti* and *Jyoti* is immortality i.e. *Hiraṇya*." (*SB*. VI. 7.1.2)

Hiraṇya means *Jyoti* and *Jyoti* means immortality (i.e. final emancipation). (To explain these terms the following quotations are to be taken into consideration) :

(61) "This *Keśin* is called *Jyoti*. *Keśas* means rays. The possessor of those rays is (called) *Keśin* (*Keśa*+*in*). *Jyoti* (i.e. light) is called *Keśin*, because it shines and illumines." (*N*. XII. 25, 26)

(62) "*Yaśas* (i.e. fame) is verily *Hiraṇya*." (*AB*. VII. 3)

(63) "This very Soul is *Jyoti* ; thus *Jyoti* (light) is Self." (*SB*. XIV. 7)

(64) "*Indra* and *Agni* are (called) *Jyoti* (i.e. light)." (*SB*. X. 4)

According to these authorities, *Hiraṇya Garbha* means (1) One (i.e. God) Who is omniscient by His nature (*Svarūpa* i.e. *Hiraṇya* : knowledge and *Garbha* : *Svarūpa*). (2) Secondly it means God who has in His *Garbha* (womb i.e. control) the light of immortality (*Mokṣa*), the luminous globes of the sun and glory, good fame, the souls, the lightning (INDRA) and fire etc.

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(59) "अग्निः पूर्वेभिः ऋषिभिरीड्यो नूतनैरुत" । (*RV*. I. 1. 2)

(60) "ज्योतिर्वै हिरण्यम्, ज्योतिरेवोऽमृतꣳहिरण्यम्" । (*SB*. VI. 7.1.2)

(61) "केशो - केशा रश्मयस्तैस्तद्वान् भवति, काशनात् वा प्रकाशनात् वा, केशीवं ज्योतिरुच्यते" ।। (*N*. XII. 25, 26)

(62) "यशो वै हिरण्यम्" । (*AB*. VII. 3. 6)

(63) "ज्योतिरेवायं पुरुषः इत्यात्मज्योतिः" । (*SB*. XIV. 7. 16)

(64) "ज्योतिरिन्द्राग्नी" । (*SB*. X. 4. 1. 6)

Consequently, the use of the word *Hiraṇya Garbha* indicates the noble and eternal nature of the Vedas and not their modernity.

Thus the statement of Professor (referred to above) that "the use of the word *Hiraṇya Garbha* demonstrates the modernity of the Mantra portion and that we have no evidence to establish their antiquity" is based on illusion.

He also says that verses like (*RV*. I. 1.2, quoted above) prove the Mantra portion. This (statement) is equally false. Because God (being Omniscient) knows all the three times. God knows, "I have been, I am and I shall be invoked and worshipped by all the sages of (all times i.e.) the past, the present and the future." Hence He has made this statement. Thus there can be no objection.

The Seers (*Ṛṣis*) are the persons who (1) had direct perception of the Mantras, (2) Prāṇas (i.e. vital airs) and (3) *Tarka* (i e. rationalism). Moreover, the persons who having studied Vedas and the other scriptures instruct others are designated as the "ancient" and those who learn from them are called "modern." God is to be adored and invoked by all these *Ṛṣis*.

In this connection we produce an evidence from the Nirukta :

(65) "This deductive reasoning (*Abhyūhā*) is applied (in case there is) curiosity (to know the real) meaning of a Vedic verse.

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(65) "अयं मन्त्रार्थचिन्ताभ्यूहोऽभ्यूह्यः। अपि श्रुतितः अपि तर्कतः। न तु पृथक्त्वेन मन्त्रा निर्वक्तव्याः। प्रकरणश एव तु निर्वक्तव्याः। न ह्येषु प्रत्यक्षमस्ति—अनृषेः, अतपसो वा। पारोवर्यवित्सु तु खलु वेदितृषु भूयो विद्यः प्रशस्यो भवति। इत्युक्तं पुरस्तात्। मनुष्या वा ऋषिषु उत्क्रामत्सु देवानब्रुवन्। को नः ऋषिः भविष्यति ? इति। तेभ्यः एतं तर्कमृषिं प्रायच्छन्। मन्त्रार्थचिन्ताभ्यूहमभ्यूह्यम्। तस्मात् यदेव किंचानूचानोऽभ्यूहति आर्षं तद् भवति"। (*N*. XIII. 12).

In original Sanskrit text our author has quoted the above mentioned extract from the Nirukta to support his view that the word "ṚṢI" means "TARKA" (i.e. Reasoning) also. Here we find it clear that Yāska accepts TARKA as Seer; because by resorting to it a Vedic scholar can determine the exact meaning of the Vedic Text.

According to some interpreters the first sentence of the quotation (तत्प्रकृतीतरत् वर्त्तनसामान्यादिति। *N*. XIII. 12) has no relation with the subsequent sentences. It is related to the previous sentences, i.e. (Contd.)

(This reasoning should be based on) the Vedas themselves as well as on (purely) logic. Isolated verses should not be explained. They are to be explained with reference to the context only. None else than a Seer or a man of penance has direct cognition in them. It has been stated above that the more learned man is to be preferred among the scholars who have merely traditional knowledge. When the Seers were leaving (this world), people asked the *Devas* ; "Who will be a Seer amongst us ?" They gave them *Tarka* (i.e. logic) as the Seer. By reasoning the curiosity regarding the interpretation of the Mantras is pacified. Therefore, whatever (meaning) is guessed out by a versatile Vedic scholar (*Anūcāna*) should be taken as *Ārṣa* (i.e. a direct cognition of a Seer)."

(*N.* XIII. 12)

This is to say that one has curiosity to understand the real meaning of the Vedic verses which evidently are collections of *Padas* (i.e. inflected and conjugated forms of words), i.e. words and letters which are interrelated as adjectives and substantives and which are used in a general sense. There is curiosity in one's mind (lit. ; intellect), "What can be the real theme of this Mantra ?" A man must exercise reasoning to determine the exact meaning of a Mantra completely. This full-fledged logic or reasoning is called "*Abhyūha*". The Vedic verses should not be explained away by in-off-hand way on merely hearing them or merely by reasoning. In explaining them due consideration should be given to the context and they must be interpreted with reference to the context. A person, who is not a Seer (*Ṛṣi*), who has not led a life of austerity, whose mind is not pure and who has not (sufficiently) high learning (to his credit), cannot claim an insight into the real meaning of the Mantras. Unless a person attains a supremely high and exceedingly best and versatile erudition by which he surpasses

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(Contd. from page 113)

"वाचोऽक्ष इति वा । अक्षो वा यानस्याञ्जनात् । तत् प्रकृतीतरद् वर्त्तनसामान्यात् इति" । (*N.* XIII. 12)

Hence, commenting upon this sentence, the commentator Durga remarks :—

"स्वरमधिरूढानि व्यञ्जनानि भवन्ति" । After it he adds : "इति परिसमाप्त्यर्थः इति करणः । उप प्रदर्शनार्थो वान्तस्य ।" i.e. here the word "*ITI*" denotes the end of the topic. Due to the absence of punctuation in the original text, the scribe confused this short phrase with the subsequent paragraph. But Ṛṣi Dayānanda does not accept this view.

the tradition-knowing interpreters of the Vedas ; he cannot explain rightly the Vedic verses ; however, his reasoning may be good.

Here the author (of the *Nirukta*) quotes an *Itihāsa* (i.e. historical tradition to illustrate) this point. Once upon a time, when the Seers (*Ṛṣis*) were (by and by) leaving this world, men approached the *Devas* (i.e. the learned) and asked them as to who should be the Seer among them. They (the *Devas*) gave them *Tarka* (i.e. logic) as their Seer (*Ṛṣi*), so that by discriminating between truth and falsehood, they might be able to understand the precise sense of the Vedas. In reply they—(*Devas*) said to them, "*Tarka* (i.e. logic) will be the "Seer" amongst you". What type of reasoning is accepted here ? That TARKA, which helps us in determining the real sense of the Vedic verses i.e. which elucidates the meaning of the Mantras. Therefore, it is an established fact that whatever exposition of the Vedas is offered by a versatile scholar who has come across (the ocean of) all sciences, it should be accepted as *Ārṣa* (i.e. coming from a Seer). The explanation given by a half-read man who is not very intelligent and who is prejudiced and biased should be taken as *Anārṣa* (i.e. coming from a non-Seer) and hence it is false. Such (interpretation) deserves on consideration; because it contains perverted meanings. People will also have perverted notions by according undue regard to them.

Therefore, the meaning (of the above quoted Mantra) would be this :—

> "The *Agni* (the Self-effulgent God) is to be adored and glorified by the ancient *Ṛṣis* (i.e. logics) or by the modern *Ṛṣis* (i.e. *Tarkas*) or by those of future generation."

No object other than God is ever to be glorified and worshipped by any man. It is a decided fact. If this Mantra (i.e. *Agni Pūrvebhiḥ* etc. *RV*. I. 1.2) is explained in this manner, no objection regarding modernity can be raised against the Vedas.

Moreover, the Aitareya Brāhmaṇa (II. 4.3) tells :—

(66) "The *Prāṇas* (vital airs) are the Divine *Ṛṣis*." (*AB*. II. 4.3)

According to it, the phrase, "Ancient and modern Seers" means, the *Prāṇas* as they existed in the causal state (in precreation period) and the *Prāṇas* as they exist (in the creation period now)." The Mantra, therefore, indicates that God is to be worshipped and eulogised by all the learned

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(66) "प्राणा वा ऋषयो दैव्यासः"। (*AB*. II.4.3)

people with the help of such *Ṛṣis* (i.e. vital airs) through the process of *Samādhi yoga* (i.e. trance, the last stage of *Rāja-Yoga*, concentration). This alone leads to happiness.

The statement (of Professor Max Müller cited above) that "the terms *Chandas* and *Mantra* have distinct and different application", is also not tenable. Because the words *Chandas*, *Veda*, *Nigama*, *Mantra* and *Śruti* are synonyms. Here the word *Chandas* expresses various other meanings. It denotes metres or the Vedic metres e.g. *Gāyatrī* etc. and the *Laukika* metres e.g. Āryā etc. It also means "freedom". Here Ācārya Yāska says :—

(67) 'Mantras are so called because they are meditated (i.e. from the root √*Man* to think) ; *Chandas* are so called because they cover (i.e. from the root √*Chad* to cover) ; *Stoma* is so called because we praise with them (i.e. from the root √*Stu* to praise) ; *Yajur* is from the root √*Yaj* (to sacrifice) ; *Sāman* is so called because it is mixed with *Ṛks*." (*N.* VII. 12)

The Veda is called *Chandas* because it wards off afflictions caused by ignorance (*Avidyā*) and cover (us) with bliss. It is also derived from the root √*Cadi* to delight and to shine by adding the suffix "*Asun*" and by changing its first letter "*Ca*" into '*Cha*'. According to the Auṇādika aphorism, *Ca* of *Candi* is changed into *Cha**. By studying the Vedas a man attains all types of sciences and thus acquires happiness. Therefore the Veda is called *Chandas*.

The Śatapatha Brāhmaṇa says :—

(68) "*Chandas* are verily *Devas*. They contain (lit.—tied up with) knowledge and Actions. This entire universe is covered by *Chandas*." (*SB.* VIII. 2.2.8)

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(67) "मन्त्रा मननात् । छन्दांसि छादनात् । स्तोमः स्तवनात् । यजुः यजतेः । साम सम्मितमृचा" । (*N.* VII. 12)

* "चन्देरादेश्च छः" (*P.* III. 3.121) इत्यौणादिकं सूत्रम् ।
√चदि (आल्हादने)+कसुन् (*U.* IV. 159; 219)

OR

"छन्दत्यर्चति कर्मेति" निघण्टुः । (III. 14)
Sāman : √षो (नाशे)+मनिन् । (*U.* IV. 153)
Yajur : √यज् (देवपूजा संगतिकरणदानेषु)+उस् । (*U.* II. 115)

(68) "छन्दासि वै देवाः—वयोनाधाः । छन्दोभिः हि इदं सर्वं वयुनं नद्धम्" । (*SB.* VIII. 2, 2. 8)

(69) "These Devatās are verily *Chandas*." (*SB.* VIII. 3.3.6)

The word "*Mantra*" is formed from the root √*Matṛi* to hold confidential consultation. According to the aphorism of (*Pāṇini*) "*Halaś-ca*", the suffix "*Ghan(a)*" is added to it. The Veda is called *Mantra* because it contains exposition of unknown and mysterious subjects. The individual verses (*Mantras*) which form the entire Veda are also called *Mantras* as they (also) contain such topics. The word *Mantra* can also be derived from the root √*Man* (to know) with suffix '*Ṣṭhan*' according to the Uṇādi aphorism "Sarva dhātubhyaḥṣ ṭhan" i.e. "The suffix *Ṣṭhan* is added to all Dhatus." Thus it means "where or by which men obtain knowledge of realities)." Thus *Mantra* means the Veda. Here, the phrase "individual verses" mean the *Mantras* e.g. "*Agnim ile Purohitam*" etc. All the metres *Gāyatri* etc. and the verses composed in them are also called Devatās because they explain all matters. Hence *Chandas* are doubtlessly Devatās. They are *Vayo-Nādhā* i.e. the home of all sciences and actions. This entire universe full of activities is sustained by the Vedas as well as by the individual *Mantras*.

Because all sciences are contained in the Vedas and the Vedas cover all branches of learning, Vedas are called *Chandas* and also because the Vedas are studied with concentration of mind they are called *Mantra*. The words *Chandas* and the *Mantra* are synonyms. The Manusmṛti says : "The word *Śruti* means the Veda"ϕ. All questions from the Vedas are styled as *Nigamas* in the Nirukta. The words, *Śruti*, *Veda*, *Mantra*, *Nigama* are all synonyms. The Veda is called *Śruti* because we hear all sciences out of it and (therefore) the *Mantras* are also called *Śruti*. Men know and acquire all sciences through the Vedas. Hence the Veda is called *Nigama* (i.e. *Ni*+√*Gam* to know or to attain).* The *Mantra* is also called *Nigama* (because of the same sense).

In the following quotations from the Aṣṭādhyāyī, the treatise on grammar, the terms *Mantra*, *Chandas* and *Nigama* are used as synonyms :

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(69) "एता वै देवता: छन्दाꣳसि"। (*SB.* VIII. 3. 3. 6)

* The root "GAM" means "GATI" which means (1) knowledge, (2) forward movement and (3) achievement. Cf. : "गतेस्त्रयोऽर्था: । ज्ञानं गमनं प्राप्तिश्चेति"।

ϕ "श्रुतिस्तु वेदो विज्ञेय:" (*Manu.* II. 10)

(70) "Mantre ghasahvaraṇaśavṛdahādavṛc-kṛgamijanibhyo leḥ." (*P.* II. 4. 80)

(71) "Chandasi Laṅ, Luṅ, Liṭaḥ." (*P.* III. 4. 6)

(72) "Vā ṣa-pūrvasya nigame." (*P.* VI. 4. 9)

Thus when the words *Mantra, Chandas* and *Nigama* are proved as synonymous, the statement of a person who creates difference without a distinction is not acceptable.

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(70) मन्त्रे घसह्वरणशवृदहाद्वृच्कृगमिजनिभ्यो लेः । (*P.* II. 4. 80)

(71) छन्दसि लुङ्-लङ्-लिटः । (*P.* III. 4. 6)

(72) वा षपूर्वस्य निगमे । (*P.* VI. 4. 9)

THE VEDAS DEFINED

Q. What books are meant by the title of Veda ?

A. This title is applicable to the Saṁhitās, containing Mantra-portion only.

Q. Why do you not accept that "the term Veda is applicable to the Brāhmaṇa portion as well ?" Because Kātyāyana says that the "Veda is the name of both—of Mantra portion as well as of the Brāhmaṇa portion."[1]

A. This view is not acceptable. The Brāhmaṇas do not deserve the designation of the Veda; because they have been given the title of *Purāṇa* and *Itihāsa*. They are Vedic glosses and are not the words of God but merely the works of Seers and thus the creation of human intellect and also because the Seers other than Kātyāyana refuse to call them by the title of the Veda.

The worldly narratives, containing names of human beings, are found in the books, entitled as the Brāhmaṇas but the Mantra portion does not include such narratives.

Q. There are statements in all the Vedas containing names of Seers. For instance (the following) verse from the Yajur-Veda mentions such names :—

(1) "May we attain that triple age which is a (characteristic) of gods ; ——the triple age enjoyed by Jamadagni or Kaśyapa."
(*YV*. III. 62)

From this it is obvious that as for as the narration of historical events is concerned, both the Mantra portion and the Brāhmaṇas are at par with each other. Why then do you not admit that the Brāhmaṇas can be given the title of the Veda ?

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1. See "Pratijñā *Pariśiṣṭa*" *of the Vājasaneya Prātiśakhya* of Kātyāyana.

(1) "त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।
यद् देवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥" (*YV*. III.62)

A. Be not deluded in this matter. Here the words *Jamadagni* and *Kaśyapa* are not proper nouns, referring to some particular i.e. embodied human beings. The evidence from the Śatapatha (clearly supports it) :—

(2) "Eye is verily the Seer *Jamadagni*, because the world (people living in the world) with it sees and recognises. Therefore, the eye is *Jamadagni* Seer." (*SB.* VIII. 1.2.3)

(3) "Kaśyapa is *Kūrma* and *Kūrma* is *Prāṇa* (i.e. vital airs)." (*SB.* VII.5)

It shows that *Kūrma* and Kaśyapa are the names of Prāṇa (i.e. vital breath). Because its (of Prāṇas) seat in the navel of the (human) body is of a *Kūrma* (i.e. tortoise like space. Hence, the above quoted verse contains the following prayer to God :—

"O Lord of the universe, by your grace may our eyes, styled as *Jamadagni* and our *Prāṇas* styled as *Kūrma* last for three (ordinary) terms of human life i.e. three hundred years (i.e. $100 \times 3 = 300$)."

Here "the word eye" implies all senses and the word "Prāṇa" indicates mind &c.

In the phrase "Yed-deveṣu etc." the word 'Deva' according to the Śatapatha (III. 7) means the "learned men" :—

(4) "Devas are verily the learned." (*SB.* III.7.3.10)

The life of the learned (Deva) is full of powers and influences of learning. May our life be similar to them and last for three terms i.e. for three hundred years—with all our senses including mind—full of all bliss.

This Mantra includes some other lesson also and it is that men can extend their lives three times if they adhere to the good principles of Brahmacarya (i.e. celibacy) &c.

It is, therefore, clear that the words *Jamadagni* &c. in the Vedas are suggestive and indicate (general) sense only. Hence it must be clearly

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(2) "चक्षुर्वै जमदग्निः ऋषिः यदनेन जगत् पश्यति ।
अथो मनुते । तस्माच्चक्षुः जमदग्निः ऋषिः ।।" (*SB.* VIII.1.2.3)

(3) "कश्यपो वै कूर्मः । प्राणो वै कूर्मः ।।" (*SB.* VII.5.57)

(4) "विद्वाꣳसो हि देवाः ।।" (*SB.* III.7.3.10)

understood that the Mantra portion has not the slightest trace of history. Therefore, all the descriptions of historical events given by Sāyaṇa Ācārya &c in their Vedic commentaries like Veda Prakāśa are based on ignorance (and are erroneous).

Now we proceed to decide that *Itihāsa* and the *Purāṇa* &c. are the names of the Brāhmaṇas only and not of those books (which are called) the Śrīmad-Bhāgavata and the Brahma-Vaivarta &c.

Q. In connection with the enjunctions laid down for performing the Brahma-Yajña in the Brāhmaṇas and in the aphoristic works (Sūtras), we come across the statements like this :—

(5) "The Brāhmaṇas, the Purāṇas, the Kalpas, the Gāthās and the Nārāśansīs (are to be studied)." (*TA.* II.9)

The origin (of such statements) is also traceable in the Atharva Veda :—

(6) "He proceeded to the direction of *Vṛhatī* (i.e. speech). The Itihāsa, the Purāṇa, the Gāthās and the Nārāśaṁsīs followed him; He, who knows it thus, verily becomes the coveted abode of the Itihāsa, the Purāṇa, the Gāthas and the Nārāśaṁsīs"." (*AV.* XV.30.1.4; *AV.* XV.6.10-12)

Consequently, why do not you admit that the word *Itihāsa* means the books other than the Brāhmaṇas e.g. the Śrīmad Bhāgavata &c ?

A. Do not say like this. These quotations refer to the Brāhmaṇas only and not to the books e.g. the Śrīmad Bhāgavata &c.; because the Itihāsas &c (i.e. historical events) are included in the works called 'Brāhmaṇas'.

For instance :—

(7) "The Devas and the Asuras were waging war." (तै. सं. *I.S.* 1.1.)

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(5) "ब्राह्मणानि इतिहासान् पुराणानि कल्पान् गाथा नाराशंसी इति ।" (*TA.* II.9)

(6) "स बृहतीदिशमनुव्यचलत् । तमितिहासश्च पुराणं च गाथाश्च नाराशंसीश्चानुव्यचलन् ।
इतिहासस्य च वै स पुराणस्य च गाथानां च ।
नाराशंसीनां च प्रियं धाम भवति य एवं वेद ॥" (*AV.* XV.30.1.4 ; *AV.* XV.6.10-12)

(7) "देवासुराः संयत्ता आसन् ॥" (तै० सं० I.5.1.1)

Such statements are to be taken as Itihāsas (historical events). Similarly :—

(8) "In the beginning, my dear, this world was just Being (*Sat*), one only, without a second." (*CHU.* VI.2.1)

(9) "In the beginning, Ātman (Self, Soul), verily, one only, was here—no other winking thing whatever." (*AIU.* I.1)

(10) "In the beginning verily this (universe) was *Āpaḥ*; doubtlessly it was *Salila* only." (*SB.* XI 1.6.1)

(11) In the beginning, this (creation) was nothing." (*SB.*)

Such statements, occurring in the Brāhmaṇas which depict the state, existing prior to the creation of the world, are to be recognised as Purāṇas.

The *Kalpa* refers (to the portions of) the Brāhmaṇas, which describe the power or significance of the Mantras. For instance :—

(12) "The verse 'Iṣe tvā, ūrje tvā' (the first verse of the Yajur-Veda) is pronounced for rain. The phrase 'Iṣe tvā, ūrje tvā' refers to the food or essence, which springs up from rain." (*SB.* I.7.1.2)

(13) "Savitṛ doubtlessly is the *Prasavitṛ* (i.e. stimulator of life and motion in the world; from the root √*Śu* to stimulate) of the Devas, who are born of Savitā." (*SB.* I.7.1)

Such statements are the *Kalpas.*

The *Gāthās* mean the dialogues. For instance, the dialogues between Yājñavalkya and Janaka or the dialogues in the form of questions and answers e.g. between Gārgī and Maitreyī in the Śatapatha Brāhmaṇa.

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(8) "सदेव सोम्य इदमग्र आसीत् एकमेवाद्वितीयम् ॥" (*CHU.* VI.2.1)

(9) "आत्मा वा इदमेकमेवाग्र आसीत् । नान्यत् किञ्चन मिषत् ॥" (*AIU.* I.1)

(10) "आपो ह वा इदमग्रे सलिलमेवास ॥" (*SB.* XI.1.6.1)

(11) "इदं वा अग्रे नैव किञ्चिदासीत् ।" (*SB*) cf. : *BU.* I.2.10.

(12) "इषे त्वोर्जे त्वेति वृष्ट्यै तदाह, यदाहेषे त्वेत्यूर्जे त्वेति यो वृष्टादूर्ग्रसो जायते तस्मै तदाह ॥" (*SB.* I.7.1.2)

(13) "सविता वै देवानां प्रसविता सवितृप्रसूताः ॥" (*SB.* I.7.1.4)

"What is Narāśansī ?" Here Ācārya Yāska says :—

(14) "According to Kathakya, Narāśansī is Yajña. People assemble there and praise (God) there (Nara+śansī). According to Śakapūṇī, it is *Agni* ; as it (*Agni* i.e. God) is eulogised by men." (*N.* VIII. 6)

Thus stories occurring in the Brāhmaṇas and the Nirukta etc. containing eulogy of men or women are called *Gāthās* and no other thing.

In all the quotations, wherever, these words occur, the Brāhmaṇas are the "things named" (*Saṁjñin*) and the words *Itihāsa* &c., are the "names" (of the Brāhmaṇas). For instance (it is said in the following statement) :—

(15) "One should understand that the words *Itihāsa*, *Purāṇa*, *Kalpa*, *Gāthā* and *Narāśansī* are (the names of) the Brāhmaṇas only."*

On this topic, there is another evidence in the commentary of the Nyāya Darśana :—

(16) "The (triple) division of sentences (occurred in the Brāhmaṇas) had its distinct imports ; (hence the Brāhmaṇas are authoritative evidence)." (*ND.* II. 1.60)

Vātsyāyana comments upon this as follows :—

(17) "The verbal testimony (of the Brāhmaṇical statements) is accepted as in the worldly life. The sentences (i.e. propositions) found in the Brāhmaṇas are divided into three categories."

The idea here is that the words occurring in the Brāhmaṇas are not Vedic (i.e. divine) but they are *Laukika* (i.e. worldly) only. The three-fold division has been explained as follows :—(They are of three varieties e.g.) ;

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(14) "नराशंसो यज्ञ इति काथक्यः । नरा अस्मिन् आसीनाः शंसन्ति । अग्निरिति शाकपूणिः । नरैः प्रशस्यो भवति । (*N.* VIII. 6)

(15) "ब्राह्मणान्येवेतिहासान् जानीयात् । पुराणानि कल्पान् गाथा नाराशंसीश्चेति ।"

* The origin of the quotation is not traceable.

(16) "वाक्यविभागस्य चार्थग्रहणात् ।" (*ND.* II. 1.61)

(17) "प्रमाणं शब्दो यथा लोके । विभागश्च ब्राह्मणवाक्यानां त्रिविधः ।" (*ND.* II. 1,61)

(18) "The *Vidhi Vacana* (i.e. mandatory statements) ; the *Artha Vacana* (i. e. explanatory or laudatory passages) ; and the *Anuvāda vacana* (i.e. supplementary repetitions)."

(*ND.* II.1.61)

Commenting upon this aphorism Vātsyāyana says :—

(19) "There are three varieties of textual propositions in the Brāhmaṇas e.g. mandatory, explanatary and repetitive.

(*ND.* II. 1.61)

(20) "The *Vidhi* (means) injunction." (*ND.* II. 1.62)

Vātsyāyana comments upon it :—

(21) "The text (i.e. *Vakya*) which gives injunction is called *Vidhi*. *Vidhi* also means *Niyoga* (i.e. ordinance) or *Anujña* (i.e.) consent or permission). For instance, 'One, desirous of Svarga (i.e. bliss) should perform the Fire Sacrifice'." (*ND.* II. 1.63)

"The *Artha Vāda* (explanatory text) is either *Stuti* (i.e. commendatory) or *Nindā* (i.e. censurous) or *Para Kṛti* (i.e. to lay down a contrary way of doing a thing by another), or *Purā Kalpa* (i.e. historically supported injunctions)." (*ND.* II. 1.63)

Vātsyāyana's remarks upon this are as under :—

(22) "A statement, commendatory to mandatory rule is *Stuti*. Its object is to create confidence (in the heart of the doer)—so that

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(18) "विध्यर्थवादानुवादवचनविनियोगात् ।" (*ND.* II. 1.61)

(19) "त्रिधा खलु ब्राह्मणवाक्यानि विनियुक्तानि । विधिवचनानि अर्थवादवचनानि अनुवादवचनानि इति ।" (*ND.* II. 1.61)

(20) "विधिर्विधायकः ।" (*ND.* II. 1.62)

(21) "यद् वाक्यं विधायकं—चोदकं स विधिः । विधिस्तु नियोगोऽनुज्ञा वा । यदा अग्निहोत्रं जुहुयात् स्वर्गकामः ।" इत्यादि । (*NDB.* II. 1.62)

"स्तुतिर्निन्दा परकृतिः पुराकल्प इत्यर्थवादः ।" (*ND.* II. 1.63)

(22) "विधेः फलवादलक्षणा या प्रशंसा सा स्तुतिः । सम्प्रत्ययार्थं स्तूयमानं श्रद्दधीतेति ।। प्रवर्तिका च, फलश्रवणात् प्रवर्तते ।"

(Contd.)

one may have faith in, what is being praised. On hearing its result one is impelled to do a thing accordingly. The Devas (i.e. the learned) conquered all, by (performing) *Sarva-jit* Sacrifice. It is performed to obtain every thing and to conquer all. Hence, he, who performs it attains every thing and subdues all, etc. *Ninda* (i.e. censure) is a statement indicating undesirable result. It is prohibitive. One should desist from doing what is censured. The *Jyotiṣṭhoma* is the first of all Sacrifices. He, who without performing it first, performs another one, falls into a pit, grows old and dies. &c.

"*Para-kṛti*" is to quote a contradictory mandatory rule of another in doing a thing, e.g. after performing a *Homa*, they let the clarified butter fall down (upon offerings at the Sacrifice) by drops first. But the *Caraka-adhvaryus* sprinkle down ghee, mixed with coagulated milk (*Pṛṣad-ājyam*) by drops and say that ghee-mixed with coagulated milk is the life-breath of Fire. &c. (cf ; *SB.* III. 8.3.24)

"*Purā Kalpa*" is a mandatory rule, supported by a historical example, e.g. 'The Brāhmaṇas, therefore, glorified the *Sāma Stoma* (i.e. a *Sāma* hymn) called *Vahiś—Pavamāna* with the Mantra "*Yone Yajñam Pratanavāmahe*" ' &c. Why do you include *Para Kṛti* and *Purā Kalpa* in the *Artha Vāda ?* (They

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(Continued from page 124)

"सर्वजिता वै देवाः सर्वमजयन्, सर्वस्याप्त्यै सर्वस्य जित्यै, सर्वमेवैतेनाप्नोति—सर्वं जयति, इत्येवमादि ।

"अनिष्टफलवादो निन्दा, वर्जनार्था । निन्दितं न समाचरेदिति ।" स एष वा प्रथमो यज्ञो यज्ञानां यज्ज्योतिष्टोमो, य एतेन अनिष्ट्वा अन्येन यजते गर्त्तं पतति—अयमेवैतत् जीर्यते वा प्रमीयते वा" इत्येवमादि ।

"अन्यकर्त्तृकस्य व्याहतस्य विधेः वादः परकृतिः ।"

"हुत्वा वपामेवाग्रेऽभिधारयन्ति । अन्ये पृषदाज्यम् । तदु ह चरकाध्वर्यवः पृषदाज्यमेवाग्रे अभिधारयन्ति पृषदाज्यमेवाग्रे । 'अग्नेः प्राणाः पृषदाज्यम् स्तोमम् ।' इत्येवमभिवधति ।" इत्येवमादि ।"

"ऐतिह्यसमाचरितो विधिः पुराकल्प इति । 'तस्मात् वा एतेन ब्राह्मणा बर्हिष्पवमानं साम स्तोममस्तौषन् । योनेर्यज्ञं प्रतनवामहे ।" इत्येवमादि । कथं परकृति-पुराकल्पौ अर्थवादौ ।" इति । स्तुति-निन्दावाक्येन अभिसम्बन्धात् विध्याश्रयस्य कस्यचिदर्थस्य द्योतनार्थवादः ।" इति ॥ (*NDB*, II. 1. 64)

are *Artha Vādas*) because they pertain to praise and censure and also because they throw light on certain topics connected with mandatory rules." (*NDB.* II. 1. 64)

(23) "*Anuvāda* (i.e. explanatory repetition) is the repetition of the mandatory ordinance." (*ND.* II. 1. 64)

Vātsyāyana explains it as :—

(24) "(It is of two kinds i.e.) repetition of mandatory rule and the repetition of its import. The first is the verbal repetition and the other is the repetition of the sense only." (*NDB.* II. 1.65)

(25) "The proofs (*Pramāṇas*) are not four only because *Aitihya* (i.e. Historical evidence or tradition), *Arthāpatti* (i.e. Implication), *Sambhava* (i.e. Possibility) and *Abhāva* (i.e. Non-existence) are also proofs." (*ND.* II. 2.1)

Vātsyāyana comments upon it :—

(26) "These four are not the only proofs. What are others then ? The other proofs are (1) Historical evidence, (2) Circumstantial presumption, (3) Probability and (4) Nullity. "They said like this" such a traditional (and credible) statement, the author of which is not known is called Historical Evidence (*Aitihya*)." (*NDB.* II. 2.1)

On the authority of this evidence, only the Brāhmaṇa portion has been assigned the names of *Itihāsa* &c. and not the Mantra portion.

Moreover, the Brāhmaṇas are merely the commentaries upon the Vedas (i.e. the Vedic verses) (and they are not the Vedas themselves). Hence they cannot be given the title of the Vedas. (It is shown by the fact that) the Brāhmaṇas first quote the Vedic verses e.g. "*Iṣe Tva Ūrje Tva*" (*SB.* I. 7) and then proceed to explain them.

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(23) "विधिविहितस्यानुवचनमनुवादः । (*ND*: II. 1.64)

(24) "विध्यनुवचनं चानुवादो विहितस्यानुवचनम् च ।
पूर्वः शब्दानुवादः, अपरः अर्थानुवादः । (*NDB.* II. 1.64)

(25) "न चतुष्ट्वम्—ऐतिह्यार्थापत्ति-सम्भवाभाव-प्रामाण्यात् ।" (*ND.* II. 2. 1)

(26) "न चत्वार्येव प्रमाणानि । किं तर्हि ? ऐतिह्यमर्थापत्तिः सम्भवोऽभाव इत्येतानि अपि प्रमाणानि ।..... " इति होचुः" इत्यनिर्दिष्टप्रवक्तृकं प्रवादपारम्पर्यमैतिह्यम् ।" (*NDB.* II. 2. 1)

Moreover, (the following passage) from the Mahā-Bhāṣya (supports this view) :—

(27) "Of which words ? Of the words used in the wordly speech and also of the Vedic (language). Among them the words of the common man's speech are : cow, horse, man, elephant, bird, deer and Brāhmaṇa. (The instances of) the Vedic words are :—

'Saṁ-no devir-abhiṣṭaya' (*AV.*) ; *'Iṣe tva-ūrje tvā'* (*YV.*) ; *'Agnimile Purohitam'* (*RV.*) ; *'Agna ayāhi vītaye'* (*SV.*)."

(*MB.* I. 1.1)

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(27) "केषां शब्दानाम् ? लौकिकानां वैदिकानाम् च । तत्र लौकिकाः तावत् गौरश्वः पुरुषो हस्ती शकुनिर्मृगो ब्राह्मण इति । वैदिकाः खल्वपि । 'शन्नो देवीरभिष्टये । इषे त्वोर्जे त्वा । अग्निमीळे पुरोहितम् । अग्न आयाहि वीतये । इति ॥ (*MB* I. 1.1)

In this quotation, examples from the four Vedas are given. For this purpose, the author of the Mahā-Bhāṣya has quoted the first verses of the four Vedas. But it is strange enough to find that Patañjali quotes *"Śaṁ-no Devīḥ"* as the first verse of the Atharva-Veda, while all the present printed editions of the Atharva-Veda begin with the verse *"Ye Triṣaptāḥ"* and not with *"Śaṁ-no Devīḥ"* as stated by the celebrated author of the Mahābhāṣya. *"Śaṁ-no Devīḥ"* is found as the first verse of the sixth hymn of the first Kāṇḍa of the Atharva-Veda.

It is a clear evidence that the arrangement of verses has under-gone some modifications after the author of the Mahā-Bhāṣya.

From the undermentioned quotation from the Gopatha Brāhmaṇa, it is clear again that during the days of the Brāhmaṇas, the arrangement of verses was definitely different from what we find now-a-days :—

"अग्निमीळे पुरोहितम्..... इत्येवमादि कृत्वा ऋग्वेदमधीयते ।
इषे त्वोर्जे..... इत्येवमादि कृत्वा यजुर्वेदमधीयते ।
अग्न आयाहि..... इत्येवमादि कृत्वा सामवेदमधीयते ।
शन्नो देवीः..... इत्येवमादि कृत्वा अथर्ववेदमधीयते ॥"

(*Gopatha* I. 1.29)

But it is also evident that the difference in the textual arrangement is found only in the case of the Atharva-Veda only.

Had the author accepted the books, called the Brāhmaṇas, as the Vedas here, he would have given examples from them also. As the author of the Mahābhāṣya recognised that the Mantra portion only could be given the name of the Veda, he cited the initial portions of the first verses of the four Vedas while illustrating the Vedic words. On the contrary, the examples which he has given, of words used in common speech, can be assigned to the Brāhmaṇas as they are found in them.

Ācārya Pāṇini, in the following aphorisms, has clearly shown that the Vedas and the Brāhmaṇas are distinct from one another :—

(28) "The object of the root *Div* in its original sense (i.e. gambling &c) takes the Accustive case-ending in the Brāhmaṇas." (*P.* II. 3. 60)

(29) "The Sixth case (i.e. Possessive case) is used diversely in the sense of the Fourth (Dative) case in the *Chandas* (i.e. the Vedas)." (*P.* II. 3.62)

(30) "In the Brahmaṇas and in the Kalpa works, proclaimed by ancient sages, the suffix '*Ṇini*' is added to a word which is preceded by a word in the Third case (instrumental) in the sense of 'announced by'." (*P.* IV. 3.105)

The distinction (between the Vedas and the Brāhmaṇas is further) indicated by the word '*Purāṇa*' (used here) in the sense of 'the ancient sages.'

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(28) "द्वितीया ब्राह्मणे ।" (*P.* II. 3. 60)

Dīkṣita explains it—

"ब्राह्मणविषये प्रयोगे दिवस्तदर्थस्य कर्मणि द्वितीया स्यात् । षष्ठ्यपवादः । गामस्य सभायां तदहः दीव्येयुः ।"

(29) "चतुर्थ्यर्थे बहुलं छन्दसि ।" (*P.* II. 3. 62)

Bhaṭṭoji Dīkṣita explains it—

"षष्ठी स्यात् । पुरुषमृगश्चन्द्रमसे । दार्वाघाटस्ते वनस्पतीनाम् in the sense of वनस्पतिभ्यः ।"

(30) "पुराणप्रोक्तेषु ब्राह्मणकल्पेषु ।" (*P.* IV. 3. 105)

Bhaṭṭoji Dīkṣita explains it in the following words—

"तृतीयान्तात् प्रोक्तार्थे णिनिः स्यात् । यत्प्रोक्तं पुराणप्रोक्ताश्चेद् ब्राह्मणकल्पाः ते भवन्ति । पुराणेन—चिरन्तनेन मुनिना प्रोक्ताः । भल्लु, भाल्लविनः । शाटचायन, शाटचायनिनः । कल्पे—पिङ्गाः पैङ्गी कल्पः ।"

The Brāhmaṇas and the Kalpas announced by ancient sages e.g. Brahmā &c are the commentaries upon the Vedas. Hence, the titles of "*Purāṇa* and *Itihāsa*" have been assigned to them. Had the author desired to give the name of Veda to the both—*Chandas* as well as to the Brāhmaṇa—(then) in the above mentioned aphorism of) "*Caturthyarthe Bahulam Chandasi*)" the use of word "*Chandasi*" would have been meaningless. Because the word Brāhmaṇa will have continuity (*Anuvṛtti*) here from the (preceding aphorism i.e.) "*Dvitîya Brāhmaṇe*" (and in that case this term would include the term *Chandas*).

It is, therefore, evidently established that the name Veda cannot be given to the Brāhmaṇas.

Again, the words Brahma and Brāhmaṇa (i.e. the name of one of the four Varṇas) are synonyms. (The following evidence) supports this view : —

(31) "Brahma is verily a Brāhmaṇa and Kṣatra is (called) Rājanya." (*SB.* XIII. 1. 5. 3)

(32) "The words Brahman and Brāhmaṇa have identical meaning" (Hence they are synonyms). (*MB.* V. 1.1)

The Vedic glosses, composed by the Brahmans i.e. the Brāhmaṇas who were the (ancient) great Seers and were learned in the four Vedas, are called the Brāhmaṇas.

Moreover, it is also understood that Kātyāyana agreed to assign the name of Veda to the Brāhmaṇas, only conditionally as the Brāhmaṇas have invariable association (i.e. intimate connection) with the Vedas. (It is also in the secondary sense). In this manner, too, it is not justified ; because he has not stated so and the other Seers do not hold this view. Thus, the Brāhmaṇas cannot be called Vedas.

In this manner we have proved by quoting a (large) number of evidence that Veda is the name of the Mantra portion only.

Q. Should we recognise the authrity of the Brāhmaṇas at par with the Vedas ?

A. To this question our reply is nagative. Their authority cannot be accepted equal to the Vedas. Because, they, not being the words of God, are of authority only in as far as they are consistent with the Vedas. They deserve to possess the secondary (or derivative) authority only.

(31) "ब्रह्म वै ब्राह्मणः । क्षत्रमँराजन्यः ।" (*SB.* XIII. 1. 5. 3)

(32) "समानार्थवितौ । ब्रह्मन्शब्दो ब्राह्मणशब्दश्च ।" (*MB.* V. 1. 1)

THEOSOPHY (BRAHMA-VIDYĀ)

Q. Do the Vedas contain all the sciences or not ?

A. Our answer is that the Vedas do contain the basic principles of all sciences briefly. The foremost of them is the Brahma-Vidyā (i. e. Theosophy) which we explain here concisely :—

(1) "Him we invoke for aid Who reigns supreme, the Lord of all that stands and moves, Inspirer of the Soul. That *Pūṣan*, may promote the increase of our riches, Who is our infallible Keeper and Guard and also Well-wisher." (*YV*. XXV. 18), (*RV*. I. 89. 5)

(2) "The learned always turn their eyes to the lofty place of *Viṣṇu* (the all pervading God), spread like an eye in the heaven." (*RV*. I. 22. 20)

The meaning of (the individual words of these) stanzas is :—

The word *Īśāna* is from the root √*Īś* to rule or command or master (with suffix '*Ānaś*'). We invoke Him who is the Lord of the whole universe and of all that moves or does not move. In Him (the human) intellect finds solace (*Buddheḥ-Tripti-Karta*). He is *Pūśā* (i.e. giver of strength and vigour). O Supreme Lord, protect our wisdom and riches, which may prosper by Thy grace. Guard and sustain us always without remiss so that we may enjoy all sorts of pleasures.

The stanza "*Tad-Viṣṇoḥ* etc." (*RV*. I. 22. 20) has already been explained in the Chapter describing various themes of the Vedas under *Vijñāna* portion.

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(1) "तमीशानं जगतस्तस्थुषस्पतिम्
धियं जिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद् वृधे
रक्षिता पायुरदब्धः स्वस्तये ।" (*YV*. XXV. 18) ; (*RG*. I. 89.5)

(2) "तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥" (*RV*. 1.22.20)

A detailed note on the interpretation of this verse given already.

(3) "Only an enlightened man can, after studying (*Upasthāya*) the eternal Vedic lore (*Prathama-Jām*) (and precisely abiding by it) realise (by sincere efforts from his heart and soul) that Supreme Lord who encompasses all the creatures and all the regions, pervades all the quarters of the universe and is Immanent in the very essence of truth (in mind, speech and deed)."

(*YV*. XXXII. 11)

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(3) "परीत्य भूतानि परीत्य लोकान्
परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्या—
त्मनात्मानमभि सं विवेश ॥" (*YV*. XXXII. 11)

(i) *Parîtya* : (परि + √इण् (गतौ) + ल्यप्) (*P*. VII. 1.37) i.e. having pervaded from all sides.

(ii) *Lokān* : (√लोकृ (दर्शने) + घञ्) (*P*. III. 3.19) i.e. the earth, the sun and the other planets which can be seen.

(iii) *Pradiśaḥ* : The intermediate quarters.

(iv) *Upasthāya* : (उप + √ष्ठा (गतिनिवृत्तौ) + ल्यप्) i.e. having studied or practised.

(v) *Prathama-jām* : (प्रथम—जा, √जनि + विट्) (*P*. III. 2.67 & VI. 4.41) i.e. the first born : the Vedic lore revealed in the beginning of creation. Griffith explains it 'the first born child'.

(vi) *Ṛtasya* : (√ऋ (गतौ) + कु) i.e. of truth. Griffith connects it with *Prathama-jām* i.e. the first born child of the Order ; thus he means 'the eternal law of the universe, whose first born child is *Prajāpati*'. But according to Mahîdhara it means *Vak*, the Sacred Word—the Veda.

(vii) *Ātmanā* : (√अत् (सातत्यगमने) + मनिच्) (*U*. IV. 153) i.e. by means of heart and soul.

(viii) *Ātmānam* : the essence or source. (Contd.)

The purport is that the Supreme Being encompasses and pervades all the *Bhūtas* e.g. elements, *Ākaśa* & c. He also pervades all directions and sub-directions (directions—East etc. and sub-directions—South-East etc) He has also penetrated all heavenly bodies, the Sun &c and knows them completely. He generates the subtle primary substances (*Sūkṣma Bhūtas*). The enlightened soul which by means of its spiritual power and inner organic faculties (*Antaḥ Karaṇa*) realises and attains communion with God Who is All-Bliss and Bondless (*Mokṣa – Ākhya*) obtains final beatitude.

(4) "He is the highest object of adorations ; pervades the universe and possesses the super-most knowledge. He (survives) the dissolution of the world. All the Devas take support in Him as a trunk of a tree upholds all the branches round it."

(*AV*. X. 7.38)

(Cotd. from page 131)

It will be interesting to read the following translation of this verse offered by Griffith :

"Having encompassed round existing creatures, the Worlds and all the Quarters and Mid-quarters,

Having approached the first born Child of Order he with his Self into the Self hath entered."

The idea according to this is that the performer of the Universal Sacrifice is liberated from the bounds of human life. Encompassed round : with the glance of his enlightened mind which shows the universe to be Brahma. He : the performer of the Universal Sacrifice.

(4) "महद् यक्षं भुवनस्य मध्ये
तपसि क्रान्तं सलिलस्य पृष्ठे ।
तस्मिन् श्रयन्ते य उ के च देवाः
वृक्षस्य स्कन्धः परित इव शाखाः ।" (*AV*. X. 7.38)

(a) *Yakṣam* : (I) From the root यक्ष् (X. A.) to honour, worship, adorn. (II) From the root *Yakṣ* (I.P.) to stir or to move. (यक्षयति or यक्षति). Here it means God, Who is the highest object of worship.

(Contd.)

He alone should be known as Supreme Being (Brahman) Who is *Mahat* (i.e. the greatest of all), and *Yakṣa* (i.e. adorable by all men). He pervades the entire universe and possesses supreme knowledge (*Tapas*). He survives the dissolution of the effect (i.e. the creation) into causes. All the thirty three Devas e.g. *Vasus* and others find support in Him and He is their main stay as all branthes of a tree are upheld by its trunk.

(5) "(This One Immutable God) is called neither the second, nor the third, nor yet the fourth."

(6) "He is called neither the fifth nor the sixth, nor yet the seventh."

(7) "He is called neither the eighth nor the nineth, nor yet the tenth."

(8) "All this power (of supporting the universe) is certainly centred in Him. He is the One, Alone and only One."

(Contd. from page 132)

In the Paurāṇika literature, it refers to a class of demi-gods who are described as attendants of Kubera. cf : यक्षश्चक्रे जनकतनयास्नानपुण्योदकेषु, etc. (*MD.* I) But in Vedic Sanskrit it means anything deserving honour.

(b) *Tapasi Krāntam* : The *Krāntam* is a past participle of the root √*Kram* to step forward. "One who surpasses." The word *Tapas* is read in the list of words for *Jvalata* (*NTU.* I. 17). Dayānanda explains it as *Tapasi Vṛddham* i.e. advaneed in knowledge or austerity. *Tapas* here means knowledge.

Cf : Griffith's rendering :—

"Absorbed in Fervour, is the Mighty Being, in the world's centre, on the waters's surface.

To him, the Deities, one and all betake them ; so stands the tree-trunk with the branches round it"

(5) "न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ।"

(6) "न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ।"

(7) "नाष्टमो न नवमो दशमो नाप्युच्यते ।"

(8) "तमिदं निगतं सहः स एष एक एकवृदेक एव ।

(9) "All the Devas have all their being in Him alone."

(*AV*. XIII. 4.16-18 & 20-21).

These verses clearly show that God is One and One only. There is no second, third, fourth, fifth, sixth, seventh, eighth, nineth and tenth God. The negative particle (*Na*) used for nine times (in the above verses) beginning with second and ending with Zero (i.e. 10th) clearly establishes (the fact) that God is One and One only. The existence of a second god is emphatically denied in the Vedas. Hence the worship of the other god is positively prohibited. Being the Inner-ruler of the two fold created beings—animate or inanimate—He alone beholds them all and none is able to see Him. He is invisible for all. This entire universe is pervaded by Him and is certainly centered (*Nigatam*) in Him—there being a close connection between the pervader and the pervaded. He is called (here) *Sahaḥ* i.e. the All-Sustaining (power). He is definitely One and one only. Here the word 'One' is thrice repeated. This (repetition) indicates that there is no second god equal to or greater than He. It is also implied here that there is no other god of His own or of a different variety and nor there can be division in His absolute essence. The existence of the second god is absolutely denied. He is One and one only. He is Unitary and Intelligent power, the like of Whom does not exist. He is the Sole controller of this universe, and has no assistant (or agent) to help him in creating or supporting this entire world. Because He is Omnipotent. All these Devas—*Vasus* and others—described above exist in this One Supreme Being Who is Almighty even after the dissolution of the universe.

There are many other verses in the Vedas e.g. "*Sa Paryagāt* etc. (i.e. He encompasses) (*YV*. XXXX. 8), which deal with Theosophy. The fear of increasing the bulk of the book does not (permit us) to cite all of them here. We shall explain their purports in our commentary at places of their occurances.

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(9) "सर्वे अस्मिन् देवा एकवृतो भवन्ति ।"

(*AV*. XIII. 4. 16-18 & 20-21)

"*Sahaḥ*" : √षह (मर्षणे) + असुन् । i.e. (*U*. IV.189) i.e. power, might.

"*Eka-vṛt*" : Sole Being.

"*Devas*" : All luminous and moving bodies and forces of nature.

DHARMA AS ORDAINED IN THE VEDAS

(1) "March together, speak together and let the minds of you—the Intelligent ones—be united as in the past, the wise Devas (i.e. the learned) worshipped (harmoniously) the Adorable One (*Bhagam*). (*RV*. X. 191. 2)

(EXPLANATION)

(In this stanza) God ordains :—

"O men, acquire Dharma revealed by Me. It is based on justice—free from partiality and is bright on account of its truthful character. Be united and give up all dissensions for its achievement so that the happiness (in your life) may accumulate and aflictions may be anihilated. (Speak together) Assemble together and hold friendly discussions. Discard wrangling controversies and fallacious sophistry. Put questions lovingly and answer them. In this way you would acquire true knowledge and other noble qualities for ever. (Let your minds be all alike). Make up your minds abodes of wisdom and knowledge. Be vigilent and earn knowledge. Endeavour rightly to fill your minds with eternal joy. You should always follow Dharma and never practise Adharma (unrighteousness). There is a simle here (in the verse). You must practise the Dharma, which was adopted by the learned, wise and the dispassionate men of the past and the present age i.e. dead or living who possessed an urge for preaching the Divine Dharma. They worshipped Me as the Omnipotent Adorable Lord and followed the righteous path (Dharma) ordained by Me. The same righteous path (Dharma) must be adhered to by you. In this way the Dharma laid down in the Vedas would be known to you and you will have no doubts about it." (*RV*. X. 191.2)

(2) "May the (purpose of) deliberation be common, common the assembly, common the mind and so be their thoughts united.

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(1) "सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सं जानाना उपासते ।" (*RV*. X. 191.2)

N.B. Please see a note on it on page 136.

(2) "समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ (*RV*. X. 191.3)

N.B. Please see a note on it on page 136.

I lay before you a common aim, and you should worship with your common oblation." (*RV*. X. 191.3)

(EXPLANATION)

(Common deliberation) O men, the object of your *Mantras* i. e. deliberations be true and righteous knowledge and the benefit of the all (created) beings. Let it be universal and without partiality and prejudice. The word *Mantra* means a deliveration or consultation by which people investigate all things of known or unknown qualities e.g. beginning with God and ending with the Earth—(i.e. all spiritual or material substantives) and acquire their knowledge and then explain to others through conversation and precepts. King's ministers are styled as Mantrin (√Mantra+In) because they deliberate and distinguish between the right and wrong.

All persons should assemble together in order to make investigation regarding the objects of which they have no precise knowledge. There the members, may have divergent views at first, but they should adopt a common formula being the essence of all opinions, beneficial for the entire mankind and endowed with all meritorious characteristics. This decision should be adhered to and practised. In this way the happiness of the best type and universal benefit of entire humanity would daily be increased.

(Common assenbly) In order to promote freedom and to supplement the stock of happiness for all men alike, a beneficial, impartial and uniform legislation as well as the harmonious social organisation should be framed by which justice and enlightenment of all men may be achieved. For this purpose a common assembly of the learned, should be constituted which will help the people on acquisition of the righteous qualities e.g. celibacy

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Note for Page 135 :

(a) These and the other verses of this hymn were meant to be recited by the Priest who presided at the opening ceremony of the periodical sessions of a Parliament or a State Assembly.

(b) Sāyaṇa gives a different explanation of the second half of the first verse (*RV*. X. 191.2) :

"In like manner as the ancient gods concurring accepted their portion (*Bhāga*) of the Sacrifice."

But I have taken the word "*Bhāgam*" here as *Bhajanîyam* i.e. the Adorable one.

and learning. This must be maintained under the state control (and should strive for) the purity of people's conduct, devotion to duty, performance of deeds leading to the highest end of human existence and the development of intellect, health and mental vigour.

(Common minds) Here the word *Manas* (i. e. mind) has (two aspects e.g.) *Saṃkalpa* : desire or wish and *Vikalpa* : abhoranee or avertion. Let there be desire for good qualities and avertion to bad objects. O men, let your minds (having these qualities) be harmonious with one another and should not be hostile to one another. Here the word *Citta* (mind or heart) means (a thinking faculty) by which the past experience is remembered and God as well as *Dharma* is meditated upon. This faculty of thinking should also be harmonious with one another i.e. let all your exertions result in termination of aflictions and promotion of pleasures of all living beings as they are for your own sake. The word *Saha* (together) indicates that all united efforts should be directed towards mutual benefit and happiness. I bestow my blessings upon those who regard all other living beings as their ownselves, and are benevolent and extend others' happiness (at the cost of their own).

(I proclaim) I ordain to you to practise the *Dharma* laid down above. All men must abide by this, so that you may not fail in truth and falsehood may not prevail upon you.

(Commbn oblation) Here the word *Havi* (oblation) means both, dedication as well as taking. This giving and taking should also be in accordance with the truthful *Dharma*. I prescribe for you this Common *Dharma*, endowed with truth. Hence accept the Dharma ordained by Me and no other. (*RV*. X. 191. 3)

(3) "May your decisions be unanimous, your minds being of one accord. May the thoughts of all be united so that there may be a happy agreement and union amongst you all." (*RV*. X. 191.4)

(EXPLANATION)

This is the import.. O men, you should concentrate all your powers for the uplift of *Dharma*, with mutual concord ; so that all may strive to increase happiness without any conflict and clash. Here the word *Ākūti* means "efforts or courage or a noble way of doing things." Even these faculties are to be employed by doing good to others, for the happiness of

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(3) "समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥" (*RV*. 191. 4)

all mankind. Try your best so that this *Dharma* ordained by Me may not disappear.

"*Samāna Hṛidyāni Vaḥ*" (May your minds be of one accord) May your hearts be full of affections and love and may your actions be harmonious and free from illwill to others. "*Samānām Astu Vo Manaḥ*" (Concordant mind) The word *Manas* (i.e. mind) (occuring here) is defined in the Śatapatha (XIV. 4. 3. 9) as follows :—

> (4) "Desire, determination, doubt, faith, disbelief, endurance, non-perseverence, bashfulness, intelligence and fear ; all these are (functions of) mind." (*SB.* XIV. 4. 3. 9)

Discriminate in mind (first) and then you should act. *Kāma* is a desire for noble qualities. *Saṃkalpa* is a determined action for its achievements. *Vicikitsā* is a doubt, which is created with a view to ascertain a doubtful object. *Śraddhā* is an unfailing faith in God and true religion. *Aśraddhā* is the absolute disbelief in atheism and *Adharma*. *Dhṛti* is the firm resolve to retain unflinching faith in God and *Dharma*, under adversity or prosperity. *Adhṛti* is the impatience never to adopt evil ways. *Hrí* is mental hesitation to adopt evil conduct and also for non-compliance with the dictates of true *Dharma*. *Dhí* is an intellectual faculty which promptly and firmly grasps the noble qualities. *Bhî* (or fear) is the conviction that God detects us every where and therefore to desist from doing unrighteous actions, disobedience to His commandments, and from other sinful deeds.

Such a mind of yours, O men, be harmonious. "*Yathā Vaḥ Susahāsati*" i.e. May you so co-operate with one another that happiness may continue to increase. Rejoice in your hearts at the sight of the happiness of all men. None of you should delight in the sufferings of others. All men should behave and act in the manner ; so that all may be prosperous and free. (*RV*. X. 191.4)

> (5) "*Prajāpati* (the Protector of all mankind—God), finding out (through His perfect understanding) various aspects, has discriminated between truth and falsehood : The Lord of all created beings has placed scorn on untruth and faith in truth." (*YV*. XIX. 77)

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(4) "कामः सङ्कल्पो, विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीः, इत्येतत्सर्वं मन एव ॥" (*SB*. XIV. 4. 3. 9)

(5) "दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः ।
अश्रद्धामनृतेऽदधाच्छ्रद्धा सत्ये प्रजापतिः ॥" (*YV*. XIX. 77)

(EXPLANATION)

i.e. God, the Protector of all men, ordains *Dharma* :—

All men, under all circumstances and at all times should have faith only in truth and scorn over falsehood. God has drawn a line of demarcation, with His Omniscient knowledge, between truth and falsehood i.e. *Dharma* and *Adharma* and their known and unknown aspects. What type of line ? It is explained by "scorn on falsehood". He has implanted faith in the hearts of all men, in true *Dharma*, enjoined in the Vedas and the Śāstras, which is duly supported by all proofs, including the Direct Cognition (*Pratyakṣa*), is based on justice and is free from prejudice and partiality. He has also put forth want of faith in *Adharma*, falsehood and injustice. In other words He commands us not to have faith in *Adharma*. In this way all men should strive and make best efforts to firmly concentrate their minds on *Dharma* and to abstain from *Adharma*.

(6) "O God, Destroyer (of aflictions), make me firm (in *Dharma*). May all living beings look at me with friendly eyes : May I look at all created beings with friendly eye. Let us look at each other with eyes of a friend." (*YV*. XXXVI. 18)

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(6) "दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् । मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ।"
(*YV*. XXXVI. 18)

Here the word "*Dṛte*" is in Vocative case. Dayānanda translates it as 'destroyer of sufferings'. He derives it from the root √*Do* to destroy.

In the Nirukta this word "*Dṛti*" is read in the list of words indicating *Megha* i.e. cloud. It is derived from the root √*Dṛ*+*Ti* to pierce or destroy. In classical Sanskrit it has undermentioned meanings :

(I) A leather bag for holding water.

cf : Manu Smṛti (II, 99) and Yājña-Valkya (III. 268) "दृति धनुर्वस्तमविम्" ।

(II) A fish.

(III) A skin, hide.

(IV) A pair of bellows.

(V) A cloud (Vedic). cf : *Nighaṇṭu* (I. 10). (Contd.)

(EXPLANATION)

That is to say : All men under all conditions and at all times should regard others as friends and should have friendly relations. All should accept this Dharma (i.e. Law of Friendship) ordained by God. They should pray to God so that they may be firm in Dharma. O God, the Destroyer of misfortunes (*Dṛti*), be gracious unto me that I May comprehend this true Dharma as it is. May all beings always look upon me lovingly with an eye of an impartial friend i.e. become my friends. Make me—who possess this desire—prosperous in all true pleasures and auspicious qualities. I also may look upon all beings with friendly eyes and loving thoughts and regard them as my ownself. In this manner, all of us leaving aside, all feelings of enmity, look upon each others with friendly eyes and should act to promote mutual happiness. This is the only divinely revealed religion which should be accepted by all. (*YV*. XXXVI. 18)

(7) "O *Agni*, (i.e. Self-effulgent, Omniscient God), the Lord of Vows, I will observe the vow (i.e. a vow of truth). May I be able to observe it. Grant me success in that way. Warding off falsehood, I approach (the path of) truth." (*YV*. I. 5)

(EXPLANATION)

i.e. All men should always ardently desire for the divine help. Without His aid the knowledge of true Dharma and its practice are impossible. O

(Contd. from page 139)

Our author has taken the etymological meaning which is quite appropriate here.

The other word, worth noticing, is *Dṛṃha.*

It is Imperative from the root √*Dṛṃh* (I. P.) (I) to make firmor strengthen, (II) to make fast, (III) to fortify, in the Second Person Singular. It is also used in (II. A) in the sense of (I) to be firm (II) to grow or increase. According to Mahîdhara, this verse is addressed to *Dṛti* i.e. the Chief earthen vessel, the *Gharma,* in which the offering is prepared.

(7) "अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयम् ।
तन्मे राध्यताम् । इदमहमनृतात् सत्यमुपैमि ॥" (*YV*. I. 5)

Agni (i.e. Self-Effulgent), O Vrata-pati : (i.e. Lord of Vows or Lord of Truth) I shall practise the true Dharma. Here the *Śatapatha* says :—

(8) "Truth is verily all Devas and falsehood mortal men. This verily is the vow which Devas practise and it is truth." (*SB.* I. 1)

Truthful conduct makes (us) Devas and untruthful actions make (us) mortal beings. Truthful conduct, therefore, alone is called Dharma. (May I be able). Be gracious and grant me strength enough to practise the truthful mode of life i.e Dharma. What is that vow ? Here the *Mantra* says (*Idamaham*) i.e. "I take a vow to adhere to the truth alone which will be free from falsehood i.e. Adharma." In the pursuit of this truthful conduct, prayers to God and self-efforts are main stay. God shows no favour to a man, who is inactive and lazy—just He makes him to see, who has eyes and not him ; who is blind—. Similarly God bestows His favours upon a man who himself resorts to actions, has a keen desire to practise *Dharma* and has a deep yearning after God's Grace. He favours none else ; because God has provided a man with all means of doing a thing successfully even before he has occasion to use them. One must benefit himself with an object as far as it holds good but beyond that one must desire (and pray for) the Divine Favour. (*YV.* XXXVI. 18)

(9) "A person by observing a vow (*Vrata* – vow of truthfulness) becomes initiated ; by (this) initiation (*Dīkṣā*) he attains *Dakṣinā* (i.e. reward or psosperity or skill) and thereupon advances to Faith (*Śraddhā*). Through Faith, he attains Truth (God)."

(*YV.* XIX. 30)

(EXPLANATION)

i.e. A man knows the truth when he has ardent desire to know it and to act in accordance with truth. All men should have faith in truth alone and never in falsehood. A man who takes a vow to observe truth, becomes initiated i.e. attains a high rank. When, because of his best qualities, he obtains high worth (and in this way) attains high rank, he becomes the recipient of universal reverence and success. This is his award (*Dakṣiṇā*) i.e. a fruit (of his righteous efforts). The *Dakṣiṇā* (i.e. award) is achieved only through good qualitles and good conduct.

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(8) "सत्यमेव देवा अनृतं मनुष्याः ।
एतद्ध वै देवा व्रतं चरिन्त यत्सत्यम् ।।" (*SB.* I. 1. 4-5)

(9) "व्रतेन दीक्षामाप्नोति दीक्षयाप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ।।" (*YV.* XIX. 30)

By practising truthful vows e. g. *Brahmacarya* & c, he acquires respect in his own and in others expectation. This creates firm faith in him towards truthful conduct. Because truthful actions alone lead to the (public) reverence. (By faith i.e.) when this faith goes on increasing more and more, a man through this faith, obtains Supreme Lord and final emancipation. It is not possible through other process.

The import is, that a man should improve the (faculty of) faith and enthusiastic action for the (final) achievement of Truth (God). (*YV*. XIX. 30)

(10) "Created by toil and holy fervour, found by devotion, resting in *Ṛta* (i.e. righteousness)." (*AV*. XII. 5.1)

(11) "Invested with truth, enrapped with honour, compassed about with glory." (*AV*. XII. 5.2)

(EXPLANATION)

The import is :—These verses explain the characteristics (or definition) of Dharma.

God has created men as the possessors of exertion, energy and righteousness (Dharma). Therefore, they should acquire knowledge by studying the Vedas (*Brahma*) and should know God. (*Ṛte Śritā*) i.e. they must take shelter in God and depend upon (their own) hard actions. (*AV*. XII. 5.1)

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(10) "श्रमेण॒ तप॑सा सृ॒ष्टा ब्रह्म॑णा वित्त ऋ॒ते श्रि॒ता ।"

(11) "स॒त्येनावृ॑ता श्रि॒या प्रावृ॑ता यश॑सा परीवृ॑ता ॥" (*AV*. XII. 5.1-2)

This Hymn (*AV*. XII. 5) which is partly in prose, is a continuation of Hymn (*AV*. XII. 4); According to *Sāyaṇa*, here still more forcibly, the sin and danger of robbing a Brāhmaṇa of his cow are described.

The translation given above by me is literal but Dayānanda interprets differently. According to him the path of Dharma is suggested here by describing various qualities of virtuous men. His interpretation would be :—

"Men are created (alongwith the spirit of) action and penance. Let knowledge be acquired through the Vedas (by them) and they are seated in *Ṛta* (i.e. Truth or God)." (*AV*. XII. 5.1)

"They are enrapped in truth, covered by glory and surrounded by fame." (*AV*. XII. 5. 2)

May all men acquire truth (through the studies) of the Vedas and Śāstras and also through all means of cognitions, such as Direct Cognition & c. This truth stands all tests and is invariably changeless. (Enrapped with *Śriya* i.e. honour). May men strive to achieve the highest honour and glory (*Śrî*)—bright with the light of righteous conduct and meritorious qualities and having the resources of world-empire to its credit. (Compassed about with *Yaśasā* i.e. glory). Men may be endowed with fair fame through the acquisition of supreme merits and truthful conduct and may they enlighten (the world) with its lusters on all sides. (*AV.* XII. 5.2)

(12) "Encircled with inherent power (*Svadhā*), fortified with faith, protected by Consecration, established in *Yajña* i.e. Sacrifice, having world as the resting place (*Nidhanam*). (*AV.* XII. 5.3)

(13) "The virility and vigour ; the forbearance and strength ; the speech and organs ; the glory (*Śrî*) and reighteousness." (*AV.* XII. 5.7)

(EXPLANATION)

Let all men be well-wishers and beneficial towards others and find contentment in their own lots (*Svadhā*) and in their own virtuous qualities. (Fortified with faith etc.). Let them have abiding faith in truth. Absolute truth alone and not falsehood deserves faith. (By *Dīkśā* i.e. Consecration). May they protect others and be protected by the true teachings of honest and credible learned men. May they have (*Dîkśā*) consecration (i.e. place of honour). (Sacrifice etc.) (According to the Śatapatha. XIII. 1. 8. 8) "Sacrifice (*Yajña*) is verily *Viśnu* i.e. Omnipresent God." May they depend upon Omnipresent God. May they pursue the activities of universal utility e.g. *Aśva-Medha* and attain efficiency in material science and other activities of arts. (*Loko Nidhanam*). God ordains that all men must realise that they have to perform righteous deeds for the benefit of the entire mankind upto the tlme of their death. (*AV.* XII. 5.3)

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(12) "स्वधया परिहिता श्रद्धया पर्यूढा दीक्षया गुप्ता यज्ञे प्रतिष्ठिता लोको निधनम् ॥" (*AV.* XII. 5.3)

(13) "ओजश्च तेजश्च सहश्च बलं च वाक् चेन्द्रियं च श्रीश्च धर्मश्च ॥" (*AV.* XII. 5.7)

* *Note*—The author cited these and other verses of the *Atharva Veda* from the *Atharva Veda*, edited by Roth and Whiteney.

Moreover, (People must possess the undermentioned qualities) :—

Ojas i.e. prowess to promote justice (in the world). *Tejas* i.e. alertness, insistence, fearlessness and uprighteous zeal in truthful conduct. *Sahas* (or forbearance) must be practised by all and they should not feel pleasure and pain when they are involved for the time being, either in prosperity or adversity, and loss or gain. They should rather undertake supreme efforts to alleviate their sufferings. *Balam* (i.e. Physical strength) is also to be acquired to drive away all bodily and intellectual diseases by obeying the good rules of Brahma-Carya (i.e. life of celibacy). They should make their intellect firm by which the dreadful deeds may not be feared. *Vâk* (i.e. speech)—through learning and education their speech should possess all good qualities e.g. truthfulness and sweetness. *Indriyam* (i.e. organs). Let all men keep their minds and the five other organs of cognition and the five organs of actions, tongue & c. always busy in the search after truth or Dharma. They must keep them aloof from the sinful activities. Here the word *Vāk* i.e. speech, stands for all organs of actions. *Śrî* (i. e. glory) Let extreme efforts be made (in acquiring) glories of imperial rule. *Dharma* (i. e. righteousness or duty). This alone is the Dharma ordained by the Vedas which is based on justice, free from partiality and endowed with truthful conduct and beneficial to all. This should be practised by all.

What has already been stated and what is going on to be stated is all exposition of the same Dharma. (*AV*. XII. 5.7)

(14) "Divine learning and heroism ; Nation and trade ; brilliance and fame ; virility and prosperity."

(15) "Life and form ; name and glory ; breath and expiration ; vision and hearing."

(16) "Milk and juice ; food and diet ; *Ṛta* (i.e. righteousness) and truth ; *Iṣṭa* (i.e. Sacrifices or action) and *Pūrta* (i.e. charitable deeds or success) ; progeny and cattle." (*AV*. XII. 5.8-10)

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(14) "ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च ।
त्विषिश्च यशश्च वर्चश्च द्रविणं च ॥"

(15) "आयुश्च रूपं च नाम च कीर्तिश्च ।
प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥"

(16) "पयश्च रसश्चान्नं चान्नाद्यं च ।
ऋतं च सत्यं चेष्टं च पूर्तं च प्रजा च पशवश्च ॥" (*AV*. XII.5.8-10)

(EXPLANATION)

God has ordained Dharma in these and other verses for the good of menkind :—

"*Brahma* (i.e. Divine learning)". The characteristics of a Brāhmaṇa are :– attainment of the highest type of learning, good qualities, actions and devotion to propagating good merits. Similarly, the merits of a Kṣatriya (*Kṣatra*) are learning, efficiency, valour, fortitude and the association with heroic people. They are also to be developed. "*Rāṣtra* (i e. Nation or Country)". Government should strive to provide clean and virtuous administration for the well being of the people though good rules and laws approved by the legislature consisted of noble and holy men. The merchantile community (*Viśaḥ*) is also to be protected. They should have free access to all regions of the globe, so that they may strive to increase the wealth through trade and commerce. The light of good qualities (*Tviṣi*) and a genuine desire for true conduct should dominate. "*Yaśa*—(i.e. fame.)". Let the highest fame be established based on Dharma (i e. righteous actions). "*Varcas* (i.e. virility)". Steps should be taken to make proper arrangement for learning, teaching and imparting true knowledge. "*Draviṇam* (i.e. prosperity)". Men must have a desire to acquire by just means what they do not possess. They should preserve what has been acquired. The preserved wealth should be increased and utilized in noble deeds. Through these four-fold efforts wealth provisions and happiness of mankind must be increased. (*AV*. XII. 5.8)

"*Āyus* (i.e. life)". The duration of life should be prolonged by leading a self-controlled life, adhering to wholesome laws of diet and dress and thoroughly observing good rules of celibate life. Physical beauty (*Rūpa*) must be preserved by subduing the carnal desires. They should make name (*Nāma*) and fame by performing righteous deeds so that other may feel encouraged to do good actions. "*Kîrti* i.e. *Kîrtana*". Let there be (constant) recitation of God's epithets and qualities for the attainment of godly qualities. Let them make themselves (in this way) famous and renowned. "*Prāṇa* and *Apāna*". They should strengthen and purify the *Prâṇa* (breath) and *Apāna* (expiration), through (the process of) *Prāṇāyāma* (i.e. the art of controlling breath). The vital airs which are breathed out are called *Prāṇas* and the vital airs which are inhaled are styled as *Apānas*. By living in a sanitary place and by the forcible ejection and the holding up of the breath, the physical and intellectual strength is maintained. Men should achieve precise and complete knowledge through the testimony of Direct Perception (*Cakṣu*), Verbal Proof (*Śrotra* i.e. *Śabda*) and Inference. The word '*Ca*' (in the original verse) stands for *Anumāna* (i.e. Inference).

(*AV*. XII. 5.9)

(*Payas* and *Rasa* i.e. Milk and Juice). Here *Payas* stands for liquids e.g. water & c. and *Rasa* for juices such as milk, ghee & c. These should be purified properly according to the medical science and then they are to be taken. (*Anna* and *Annādya* (i e. Food and diet). They should eat cooked and uncooked edibles after purifying them. They should always glorify God (*Ṛta*) and should always speak truth (*Satya*). This truth stands the test of all proofs e g. Direct Perception. They should speak exactly as it is felt in their mind and belief.

(*Iṣṭa* and *Pūrta* t.e. desired Sacrifice (*Yajña*) or action and charitable deeds or success). The glorification of God and performance of charitable deeds and sacrifices must be adhered to. People should apply their minds, speech and actions for the accomplishment of these objects and should collect necessary material for this purpose. (*Prajā* and *Paśu* i.e. progeny and cattle). They should strive to properly educate and train their off-springs and should provide all comforts for them. (Domestic) animals such as elephants, horses & c should also be rightly trained and tamed.

The repeated use of (the particle) '*Ca*' (i.e. and) (in these verses) indicates that other good qualities (not specifically enumerated here) are also to be included (and adhered to). (*AV*. XII. 5.10)

We shall cite below some extracts from the Taittirîya Upaniṣad, describing (some aspects of) Dharma :—

(17) "The Right (*Ṛta*), and also study aud teaching (of the Vedas).

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(17) 'ऋतं च स्वाध्यायप्रवचने च ।
सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च ।
अतिथयश्च स्वाध्यायप्रवचने च ।।"
मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।

(Contd)

The truth (*Satya*), and also study and teaching. Austerity (*Tapas*) and also study and teaching. Self-control (*Dama*), and also study and teaching. Tranquility (*Śama*), and also study and teaching. The (sacrificial) fires, and also study and teaching. The Angihotra (i.e. Fire sacrifice), and also study and teaching. Guests, and also study and teaching. Humanity (*Manuṣa*), and also study and teaching. Off-springs (*Praja*), and also study and teaching. Begetting (*Prajana*), and also study and teaching. Procreation (*Prajāti*), and also study and teaching. (*Satya*) 'The true' :—says *Satya Vacas* (Truthful) Rāthîtara. (*Tapas*) 'Austerity' :—says *Taponitya* (Devoted to austerity) Pauruśiṣṭi. 'Just study and teaching' :—says *Nāka* (Painless) Maudgalya. 'For that verily is austerity' :—for that alone is austerity.

(*TU*. I. 9)

(18) "Having taught the Veda, a teacher (further) instructs a pupil :—

Speak the truth.
Practise Dharma (Virtue).

(Contd. from page 146)

सत्यमिति सत्यवचा राथीतरः ।
तप इति तपोनित्यः पौरुशिष्टिः ।
स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः ।
तद्धि तपः—तद्धि तपः ।" (*TU*. I. 9)

(18) "वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ।
सत्यं वद ।
धर्मं चर ।
स्वाध्यायान्मा प्रमदः ।
आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ।।"
"सत्यान्मा प्रमदितव्यम् ।
धर्मान्न प्रमदितव्यम् ।
कुशलान्न प्रमदितव्यम् । (Contd.)

Neglect not study (of the Vedas) (*Svādhyāya*).

Having brought an acceptable gift to the teacher, cut not off the line of progeny.

One should not be negligent of *SATYA* (truth).

One should not be negligent of (*Dharma*) virtue.

One should not be negligent of welfare.

One should not be negligent of prosperity.

One should not be negligent of study and teaching.

One should not be negligent of duties to the gods and to the fathers.

Be one, to whom a mother is as a god.

Be one, to whom a father is as a god.

Be one, to whom a teacher is as a god.

Be one, to whom a holy guest (*Atithi*) is as a god.

Those acts which are irreproachable should be practised and no others.

(Contd. from page 147)

भूत्यै न प्रमदितव्यम् ।

स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।

मातृदेवो भव ।

पितृदेवो भव ।

अतिथिदेवो भव ।

पान्यवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि ।

यान्यस्माकꣳसुचरितानि तानि त्वयोपास्यानि नो इतराणि ।

ये केचास्मच्छ्रेयांसो ब्राह्मणाः तेषां त्वयासनेन प्रश्वसितव्यम् ॥''

''श्रद्धया देयम् ।

अश्रद्धयाऽदेयम् ।

श्रिया देयम् ।

(Contd.)

Those things which among us are good deeds should be revered by you and no others.

Whatever Brāhmaṇas are superior (to us), for them refreshment should be procured by you with a seat.

One should give with faith (*Śraddhā*).

One should not give without faith.

One should give with plenty (*Śrī*).

One should give with modesty.

One should give with fear.

One should give with sympathy (*Saṃvid*).

Now, if you should have doubt, concerning an act, or doubt concerning conduct ; if there should be those Brāhmaṇas, competent to judge, apt, devoted, not harsh, lovers of virtue (Dharma)—as they may behave themselves in such a case, so should you behave yourself in such a case.

Now with regard to (people) spoken against, if there should be those Brāhmaṇas, competent to judge, apt, devoted, not harsh, lovers of virtue—as they may behave themselves with regard to such, so should you behave yourself with regard to such.

"This is the teaching. This is admonition. This is the mystic doctrine of the Veda (Veda-Upaniṣad). This is the instruction. Thus one should worship. Thus, indeed, should, one worship."

(*TA.* VII. 9.11)

(Contd. from page 148)

ह्रिया देयम् ।

भिया देयम् ।

संविदा देयम् ।

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात्, ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ता आयुक्ता अलूक्षा धर्मकामाः स्युः, यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः ।

अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ता आयुक्ता अलूक्षा धर्मकामाः स्युः, यथा ते तेषु वर्तेरन् तथा तेषु वर्तेथाः ॥" (Contd.)

The following is the import of this extract :—

All men (and women) should practise the undermentioned essentials of Dharma :—

One should know *Ṛta* e.g. reality (of the world) and should have (clear) knowledge of it. He should act truthfully. The adherence to *Ṛta* and *Satya* with deeds accordingly is a penance. A man should restrain all senses from Adharma (i.e. unrighteousness) and constantly employ them in true Dharma. It is called *Dama*. *Śama* indicates that one should not think of doing Adharma. Men must do good to the others by utilising the Vedas and Śāstras and also other things of the world e.g. fires (*Agnayaḥ*) for the development of spiritual knowledge as well as the material science. One should perform all Sacrifices beginning with Daily Fire Sacrifice (*Agnihotra*) and ending with *Aśva-Medha* and through them purify the rain-water and the atmosphere, so that all living beings may enjoy happiness. The fully learned and the pious (Brāhmaṇas) people must be associated and respected so that the Absolute Truth may be determined and all doubts may be cleared off. Sciences, concerning humanity (*Mānuṣa*) and the act of government must be properly accomplished. By begetting children in accordance with Dharma, they are given good education, so that they may know the neal Dharma. Virility (*Prajana*) must be improved to have (successful) sexual intercourse at the proper time according to the rules of *Putreṣṭi* (i.e. a Sacrifice which is performed for securing sons). Proper and adequate care should be taken for the safety of the child in the womb and at the time of birth so that intellectual and physical development (of the child) may be assured.

Ācārya Rāthîtara holds the view that a man must speak truth always. Ācārya Pauruśiṣṭi emphasises that a man must abide by and act in accordance with the Dharma and true knowledge by following the path of *Ṛta* and *Satya*. Ācārya Nāka Maudgalya says that the noblest things are *Svādhyāya* (i.e. study of the Vedas) and *Pravacana* (i.e. teaching of the Vedas). This is the supreme austerity. There is no other act of Dharma superior to it.

Ācārya (i.e. the preceptor) having taught the Vedas instructs Dharma to the scholar (who is departing on his life's journey) :—

O disciple, speak always the truth. Follow the Dharma which has

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(Contd. from page 149)

एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् एव-मुपासितव्यम् । एवमु चैतदुपासितव्यम् ॥" (*TA.* VII. 9.11)

truth as its characteristics. Never neglet the reading and teaching of the Vedas. Serve your preceptor and procreate progeny. Attain efficiency in true Dharma. Preserve, enhance and enjoy your prosperity and attain glory. Strive to gain knowledge from Devas (i.e. the learned), *Pitṛs* (i e. elders) and the wise and do service unto them. Serve lovingly your mother, father, preceptor and guests. Never for-sake it through negligence".

The mothers, &c. should instruct in the following manner :—

O sons ! (and daughters !) abide by our good deeds only. But never follow our sinful acts if per chance we happen to commit. Associate with and have faith in the persons, who may be amongst us learned and possess divine knowledge. Do not associate with others. Men should always offer gifts of such things as knowledge, etc. with love or (sometime) without love, with grace, with modesty or through fear or promises. That is to say that "to offer gift" is always better than to have it from others.

O pupils ! should you have some doubt concerning a particular act or deed, you should approach the learned who possess knowledge about God, are impartial and are *Yogins* (i.e. concentrated saints) who keep aloof from Adharma (i.e. unrighteous conduct), endowed with high learning and other qualities and are lover of virtues. Get your doubts removed by them and act accordingly. Follow the path trodden by them. Let your hearts have this teaching or the instruction. This is the mystic doctrine of the Vedas. All men should give instructions (to their sons or disciples) in this manner. Thus one should worship God Who is *Sat* (i.e. All Existing), *Cit* (i.e. All consciousness) and *Ānanda* (i.e. All Bliss) with supreme faith. There is no other way (to worship Him). (*TA.* VII. 9.11)

(19) "*Ṛta* (i.e. right) is penance ; Truth is penance ; The Study (of the Vedas) is penance ; *Śantam* (i.e. tranquility of mind) is penance ; *Dama* (i e. Self-Restrain) is penance ; *Śama* (i. e. peace) is penance ; *Dāna* (i.e. generousity is penance and *Yajña* (i.e. Sacrifice) is penance. *Brahma* (i.e. Supreme Lord) Who is *Bhuḥ* (i.e. All Existent), *Bhuvaḥ* (i.e. All Intelligence) and *Svaḥ* (i.e. All Bliss) should be worshipped ; this is the (highest) penance." (*TA.* X. 8)

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(19) "ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमस्तपः शमस्तपो दानं तपो यज्ञस्तपो भूर्भुवः स्वर्ब्रह्मैतदुपास्वैतत्तप. ॥" (*TA.* X. 8)

(20) "Truth is the Supreme and the Supreme is Truth ; by (virtue of) Truth (people) never fall from heaven (Bliss) ; as the Truth is (the mainstay of) the good (people), they rejoice in Truth.

Regarding austerity : No austerity is greater than fast which being a supreme penance is hard to practise ; it is really difficult (to achieve). Hence (sages) rejoice in it.

Regarding Self-Control : It is essential for a *Brahmacārin.* Hence (sages) take delight in Self-control.

Regarding Tranquility (*Śama*) : Sages (observe) tranquility in the forest. Therefore, they rejoice in it.

Regarding Charity (*Dāna*) : All living beings praise generousity (charity). Nothing is more difficult to practise than generousity. Therefore, they take pleasure in it.

Regarding Dharma (i.e. the righteous mode of living) : This (whole universe) is upheld by Dharma. Nothing is harder to be practised than Dharma. Hence they rejoice in it.

Regarding Procreation : By this (people) grow in number. Therefore (people) find pleasure in it.

Fires : Have been ordained. Therefore (sacred) Fires are to be established. As the Fire-Sacrifice (*Agni-hotra*) has been enjoined ; therefore, they rejoice in it.

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(20) "सत्यं परं परं सत्यं । सत्येन न सुवर्गाल्लोकाच्च्यवन्ते कदाचन । सतां हि सत्यं तस्मात् सत्ये रमन्ते ॥

तप इति । तपो नानशनात् परं, यद्धि परं तपस्तद्दुर्धर्षं तद्दुराधर्षम् । तस्मात् तपसि रमन्ते ॥

दम इति । नियतं ब्रह्मचारिणः । तस्मात् दमे रमन्ते ॥

शम इत्यरण्ये मुनयः । तस्मात् शमे रमन्ते ॥

दानमिति । सर्वाणि भूतानि प्रशँसन्ति । दानात् नाति दुष्करं तस्मात् दाने रमन्ते ॥"

धर्म इति । धर्मेण सर्वमिदं परिगृहीतं धर्मान्नाति दुश्चरं तस्मात् धर्मे रमन्ते ॥

प्रजन इति । भूयांसः तस्मात् भूयिष्ठाः प्रजायन्ते । तस्मात् भूयिष्ठाः प्रजने रमन्ते ॥

अग्नय इत्याह । तस्मादग्नय आधातव्याः । अग्निहोत्रमित्याह तस्मादग्निहोत्रे रमन्ते ॥ (Contd.)

Regarding Yajña (Sacrifice) : By (performing) Sacrifice, the learned (Devas) attained heaven (Bliss). Therefore, they rejoice by it.

The Mind-Born (*Mānosa*) : It means the Learned. Hence the learned derive pleasure from their mental development.

Renunciation (*Nyāsa*) is Brahmā ; Brahmā is the Supreme and the Supreme, Brahmā. All these other austerities are inferior to it ; renunciation only excells (all).

This is the mystic doctrine (*Veda-Upaniṣat*). One should know it." (*TA.* X. 62)

(21) "Āruṇi, the son of Prajāpati by Suparṇā (mother) ; approached his father Prajāpati (and said to him) ; "What do they describe or declare as the Superior Most, Sir." He (Prajāpati) proclaimed to him," The wind blows by Truth ; the Sun shines in the heaven by Truth ; the mainstay of speech is Truth ; every thing is upheld by Truth (alone). Hence they declare Truth as the Superior Most.

Through austerity, Devas in the beginning (of creation) attained divinity. Seers obtained supreme Bliss by austerity ; they drove away foes by penance and every thing is established in penance. Hence austerity (penance), they say, is the Supreme thing.

(Contd. from page 152)

यज्ञ इति । यज्ञेन हि देवा दिवं गताः । तस्मात् यज्ञे रमन्ते ॥

मानसमिति । विद्वाꣳसस्तस्मात् विद्वाꣳस एव मानसे रमन्ते ॥

न्यास इति । ब्रह्मा-ब्रह्मा हि परः, परो हि ब्रह्मा । तानि वा एतान्यवराणि तपाꣳसि । न्यास एवात्यरेचयत् । य एवं वेदेत्युपनिषत् ॥"

(*TA.* X, 62)

(21) "प्राजापत्यो हारुणिः सुपर्णेयः प्रजापतिं पितरमुपससार । किं भगवन्तः परमं वदन्तीति । तस्मै प्रोवाच-सत्येन वायुरावाति, सत्येनादित्यो रोचते दिवि, सत्यं वाचः प्रतिष्ठा, सत्ये सर्वं प्रतिष्ठितम् । तस्मात् सत्यं परमं वदन्ति ॥

तपसा देवा देवतामग्र आयन् । तपसर्षयः सुवरन्वविन्दन्, तपसा सपत्नान् प्रणुदामारातीः तपांसि सर्वं प्रतिष्ठितं, तस्मात् तपः परमं वदन्ति ॥"

(Contd.)

The celibate ward off sin by Self-restraint, *Brahmacārins* achieve Final Bliss through self-control and this self-control is difficult (to practise) for living beings and every thing is established in self-discipline. Therefore, they regard self-discipline as the Supreme.

Peace loving persons, act in auspicious (manner) through tranquility ; the sages obtained (*Nāka*) heaven (i.e. Bliss) by tranquility ; tranquility is hard to be won by men and every thing is set in tranquility (*Śama*). Hence, tranquility has been declared as the Supreme.

Generosity or the Sacrificial act is the crown of all Sacrifices. In this world all living beings live upon the generous person ; the rivals are subdued by generosity ; by generosity foes, become friends and all things are upheld in charity. Hence charity is the Supreme. Thus they declare that generosity is the Supreme.

The mainstay of the entire world is Dharma ; people approach righteous (*Dharmiṣṭha*) person ; through Dharma, the sin is averted and every thing is placed in Dharma. Hence they declare Dharma as the Chief Most.

Procreation is (the cause of) the dignified existence in the world ; a good person extending the cord of progeny, clears off the debt of his forefathers. It makes him debt-free. Therefore, progeny is a great thing.

(Contd. from page 153)

दमेन दान्ता: किल्बिषमवधून्वन्ति । दमेन ब्रह्मचारिण: सुवरगच्छन् । दमो भूतानां दुराधर्षं, दमे सर्वं प्रतिष्ठितम् । तस्मात् दमं परमं वदन्ति ।

शमेन शान्ता: शिवमाचरन्ति । शमेन नाकं मुनयोऽन्वविन्दन् । शमो भूतानां दुराधर्षं, शमे सर्वं प्रतिष्ठितम् । तस्मात् शमं परमं वदन्ति ।

दानं यज्ञानां वरूथं, दक्षिणा लोके दातारꣳ सर्वभूतान्युपजीवन्ति, दानेनारातीरपानुदन्त दानेन द्विषन्तो मित्रा भवन्ति, दाने सर्वं प्रतिष्ठितम् । तस्मात् दानं परमं वदन्ति ।।

धर्मो विश्वस्य जगत: प्रतिष्ठा, लोके धर्मिष्ठं प्रजा उपसर्पन्ति, धर्मेण पापमपनुदन्ति, धर्मे सर्वं प्रतिष्ठतम् । तस्मात् धर्मं परमं वदन्ति ।

प्रजननं वै प्रतिष्ठा लोके साधु प्रजायास्तन्तुं तन्वान: पितृणामनृणो भवन्ति । तदेव तस्य अनृणम् । तस्मात् प्रजननं परमं वदन्ति । (Contd.)

Fires are (i.e the following things) Science, given in *Trayî* (i.e. the three-fold Veda), Bright way (i.e. deva-yāna), *Gārhaspatya* Fire, *ṚK*, the earth, *Rathantara* (*Sāma*), *Anvāhārya-Pacana* (i.e. the Southern Sacrificial Fire used in the *Anvāhārya* Sacrifice), *Yajur*, the mid-region, *Vāma-Devya* (*Sāma*), *Āhavanîya* (*Sāma*) and the heavenly region. Hence Fires have been stated (to be) the Supreme.

Fire-Sacrifice purifies houses in the evening as well as in the morning. Sacrificial acts, well-performed and rightly done (lit, offered) bring happiness (*Svarga*) and it (Sacrifice) is the light of the world. Therefore they regard Fire-Sacrifice as the Supreme.

Regarding Yajña : Devas obtained heaven (*Dyaus*) through Yajña (i.e. Sacrifice) and expelled (i.e. subdued) demens, and (this) Sacrifice makes the foes fear and every thing is established in Sacrifice. Therefore they regard Sacrifice as the Supreme.

Mānasa (i.e. Mind-born) is verily Prājāpatya (i.e. belonging to Prajāpati) *Pavitra* (i.e. Sacrificial act on Kuśa grass) ; a good person beholds with Sacrificial mind rightly ; Mind-born (i.e. intelligent) Seers created mankind ; this every thing is established in mind. Thus the *Mānasa* is regarded as the Supreme."

(*TA.* X. 62 ; 63)

(Contd. from page 154)

अग्नयो वै त्रयीविद्या देवयानः पन्था गार्हपत्य ऋक् पृथिवीरथन्तर-मन्वाहार्यपचनो यजुरन्तरिक्षं वामदेव्यमाहवनीयः साम सुवर्गो लोको बृहत्तस्मादग्नीन् परमं वदन्ति ।।

अग्निहोत्रꣳसायं प्रातर्गृहाणां निष्कृतिः । स्विष्टꣳसुहुतं यज्ञक्रतूनां प्रायणꣳ सुवर्गस्य लोकस्य ज्योतिः । तस्मादग्निहोत्रं परमं वदन्ति ।

यज्ञ इति । यज्ञेन हि देवा दिवं गताः, यज्ञेनासुरानपानुवन्त, यज्ञेन द्विषन्तो मित्रा भवन्ति, यज्ञे सर्वं प्रतिष्ठितम् । तस्मात् यज्ञं परमं वदन्ति ।।

मानसं वै प्राजापत्यं पवित्रं, मानसेन मनसा साधु पश्यति, मानसा ऋषयः प्रजा असृजन्त मानसे सर्वं प्रतिष्ठितम् । तस्मात् मानसं परमं वदन्ति ।।"

(*TA.* X. 62 ; 63)

(EXPLANATION)

Now we define the *Tapas* :—

The word *Tapas* (i.e. *Penance*) gives the following senses and nothing else :—

"*Ṛta* i.e. *Tat-tvam* (i.e. thatness, the gross reality), the glorification of God, and a precise and exact knowledge of a thing.

Satya i.e. truthful speech and truthful deed.

Śruta i.e. study and teaching of all sciences.

Śāntam i.e. tranquility of mind by fixing it upon Dharma and keeping away from Adharma.

Damaḥ i.e. to employ senses only upon Dharma to keep them aloof from unrighteousness.

Śamaḥ i.e. control over mind and to concentrate it on Dharma.

Dānam i.e. to make a gift of true knowledge (including other worldly things) to others.

Yajña i.e. the performance of all the above mentioned Sacrifices.

Bhūr-Bhuvas-i.e. O man, worship only that Supreme Soul, Who pervades all regions. It is also a *Tapas* (austerity). Other than this there is no *Tapas*. (*TA.* X. 8)

There is no other distinctive mark of Dharma than the truthful speech and the truthful conduct ; because eternal bliss of Emancipation and happiness in this world are obtained by men only through truth and they are never deprived of them. The distinguishing character of good people is the truthful conduct. Therefore let all men rejoice in Truth.

To act according to the dictates of Dharma of which distinguishing marks are *Ṛta,* &c is *Tapas.* The act of attainment of knowledge through the proper observance of the rules of brahmacarya (i. e. celibacy) is also (technically) called *Brahma* (i.e. the supreme act).

Similarly the other portions of the extract e.g. *Dama* &c are also to be interpreted in this manner. The characteristics of the learned are their mental activities (i.e. developments). Thus, the True, (i.e. God) makes the wind blow and the Sun shine. (Similarly) the existence (*Pratiṣṭhā*) or honour of a man is due only to truth and to nothing else. The words '*Mānasa-Ṛṣayaḥ*' (i.e. Mental or mind-born Seers) in the original text mean *Prāṇas* (i.e. vital airs), *Vijñāna* (i.e. all Kinds of knowledge) &c.

(*TA.* X. 62.63)

(21) "This Soul (*Ātman*) is obtainable by truth, by austerity (*Tapas*),

By proper Knowledge (*Jñāna*), by disciple's life of chastity (*Brahmacarya*) constantly (practised) ;

Within the body, consisting of light, pure, is He,
Whom the ascetics (*Yatiṣ*) with all blemishes done away, behold."

(22) "Truth alone conquers, not falsehood.

By truth is laid out, the path leading to the Devas, (Deva-Yāna).
By which the *Seers*, whose desire is satisfied, ascend,

To where is the highest repository of truth." (*MUU.* III. 1.5 & 6)

The import is :—

The *Ātman* (i.e. The Supreme Soul) is attained by truth and truthful conduct i.e. Dharma and not through falsehood. The meaning of this verse (*MUU.* III. 1.5) is quite easy (and needs no explanation).

Truthful conduct only triumphs. A man can achieve victory only through it. Falsehood and false actions lead to defeat. Deva-yāna i.e. the path of the learned, which is all bliss and which is also called the path of final Emancipation is enlightened and widened by truth and Dharma. The sages adopt this way, illumined by the true Dharma and truthful deeds and achieve what they desire. They (finally) reach, where there is the final Abode of Truth i.e. Brahma. Having obtained Him, they enjoy the unending bliss of Emancipation which cannot be gained otherwise.

Therefore all should conform to Truth i.e. Dharma and forsake Adharma i.e. falsehood. (*TA.* X. 62 & 63)

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(21) "सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्-ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयो जीर्णदोषाः ॥" (क्षीणदोषाः) पाठोऽपि लभ्यते ।

(22) "सत्यमेव जयते नानृतम्
सत्येव पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामाः
यत्र तत् सत्यस्य परमं निधानम् ॥" (*MUU.* III. 1.5 & 6)

Moreover (Dharma is defined as under) :—

(23) "Any thing enjoined by (the Vedic *Lore*) is called Dharma." (*MD.* I. 1.2)

(24) "By which prosperity (in this world) and salvation (after death) are accomplished is called Dharma." (*VD.* I. 1.2)

Significance of these (aphorisms) is that that alone should be deemed as Dharma, which is enjoined by the Vedas, leading to the truthful conduct. What has been prohibited by God, is Adharma and it has no substance or object (*Artha*). (*MD.* I. 1. 2)

The practice, which leads to the much coveted pleasure or prosperity in this world and to the salvation i e. the highest bliss of Emancipation in the next world, (i. e. life after death) is called Dharma. The thing contrary to it is Adharma. (*VKD.* I. 1. 2)

All these extracts are expositions of the Vedas. This Dharma has been revealed by God for the benefit of mankind in various stanzas (of the Vedas). This is the only (universal) Dharma. There is no second or other Dharma.

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(23) "चोदनालक्षणोऽर्थो धर्मः ।" (*MD.* I. 1.2)

(24) "यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः ।" (*VKD.* I. 1.2)

COSMOGONY

All this universe that we see was duly created by God. (The following verses from ths *Rgveda* clearly describe this fact) :—

(1) "There was not the non existent (*Asat* i.e. the perishable menifested cosmos), nor the existent (*Sat* i.e. the earliest stage of matter, evolved out of the primordial matter for creation of the Universe) then ; there was not the air, nor the sky, beyond them. What did it encompass ? Where ? (*Kuhu* ?). Under whose protection ? What were the waters, which were unfathamable and profound ?" (*RV*. X. 129.1)

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(1) "नासदासीन्नो सदासीत्तदानीम्
नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्
अम्भः किमासीद् गहनं गभीरम् ॥" (*RV*. X. 129.1)

This hymn is very important and a number of controversies surround it as regard the correct interpretation of this hymn is concerned. The reader will be pleased to read, side by side my translation, which is kept as faithful as possible, the translations of two eminent European scholars by name Mecdonell and Griffith They are given here for the sake of comporative study : —

"There was not the non-existent nor the existent then. There was not the air nor the heaven which is beyond. What did it contain ? Where ? In whose protection ? Was there water unfathamable, prefound ?" (*A.A. Mecdonell*)

"Nor aught existed then, nor naught existed,
There was no air, nor heaven beyond,
What eovered all ? In whose shelter was it ?
Was it water, deep and fathamless ?" (*R.T.H. Griffith*)

(2) "There was not death, nor the immortality then. There was not the emblem of night, nor of day. That One (God) existed (lit ; breathed) without agitation (A+*Vâta* ; from the root √*Vâ* to move or windless) by His Own Might. Other than He, there was not any thing beyond." (*RV*. X. 129.2)

(3) "There was darkness in the beginning, concealed in darkness ; indistinguishable, this all was water (i.e. the entire original matter in liquid form or the word *Salila* may mean *Chaos*). Whatever came into being was covered with void. The One created the cosomos by His mighty greatness. (Or that one arose through the power of heat)." (*RV*. X. 129.3)

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(2) "न मृत्युरासीदमृतं न तर्हि
न रात्र्या अह्न आसीत् प्रकेतः ।
आनीदवातं स्वधया तदेकं
तस्माद्धान्यन्न परः किं चनास ॥" (*RV*. X. 129.2)

"There was not death, nor immortality then. There was not the beacon of night, nor of day. That one breathed, windless, by its own power. Other than that, there was not anything beyond." (*Mecdonell*)

"Death was not then, nor was there aught immortal : no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature : apart from it, was nothing whatsoever." (*Griffith*)

(3) "तम आसीत्तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत्
तपसस्तन्महिना जायतैकम् ॥" (*RV*. X. 129.3)

"Darkness was in the beginning hidden by darkness ; indistinguishable this all was water. That which coming into being was covered with the void, that One arose though the power of heat." (*Mecdonell*)

(4) "In the beginning, then Desire came upon that. This (Desire) was the first Seed of Mind. Sages searching in their hearts discovered the bond of the Existent with Non-existent."
(*RV.* X. 129.4)

(5) "Their (of sages) cord (*Raśmin*, i.e. cord of knowledge) was extended across; was there below was there above? There were impregnators (*Retodhâ* i. e. germs of life), there were mighty forces, there was energy below (i.e. at one place), there was impulse above (i.e. at another place)." (*RV.* X. 129.5)

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(4) "कामस्तदग्रे समवर्त्तताधि
मनसो रेतः प्रथमं यदासीत् ।
सतो बन्धुमसति निरविन्दन्
हृदि प्रतीष्या कवयो मनीषा ॥" (*RV.* X. 129.4)

"Desire in the beginning came upon that, (desire) that was the first seed of mind. Sages seeking in their hearts, with wisdom found out the bond of the existent in the non-existent." (*Macdonell*)

(5) "तिरश्चीनो विततो रश्मिरेषाम्
अधः स्विदासीदुपरि स्विदासीत् ।
रेतोधा आसन् महिमान आसन्
स्वधा अवस्तात् प्रयतिः परस्तात् । (*RV.* X. 129.5)

"That cord was extended across; was there below or was there above? There were impregnators; there were powers; there was energy below; there was impulse above."
(*Macdonell*)

The significance of the word "*Raśmin*" is not very certain here. It seems to be an explanation of the word '*Bandhu*' (i.e. bond) in the previous verse. The word '*Eṣām*' here refers to sages. Thus this whole verse means that "whatever was below or whatever was above was traversed by the light of those sages." Macdonell and others are silent about this point.

(6) "Who knows rightly ? Who shall here declare ? Whence it (creation) sprung up ? Verily there were shining ones after (the process of this creation). Who knows then from where it came ?" (*RV*. X. 129.6)

(7) "From Whom this creation came into Existence ; whether He supported it or not ? Who else can if He does not ? Whoever is the Supervisor of this in the highest heaven ; He verily knows or does not know. Who else knows it if He does not know ?" (*RV*. X. 129.7)

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(6) "को अद्धा वेद क इह प्र वोचत्
कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेना—
था को वेद यत आ बभूव ॥" (*RV*. X. 129.6)

"Who knows truly ? Who shall here declare ; whence it has been produced, whence is this creation ? By the creation of this (universe) the gods (came) afterwards. Who then knows whence it has arisen ?" (*Macdonell*)

(7) इयं विसृष्टिर्यत आ बभूव
यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्
सो अङ्ग वेद यदि वा न वेद ॥" (*RV*. X. 129.7)

"Whence this creation has arisen ; whether he founded it or not ; he, who in the highest heaven is its surveyor ; he only knows or else he knows not." (*Macdonell*)

"Whence this creation has arisen, whether
It has been made or not ; He who surveys
This world in the highest heaven, he may be
Or, it may be, he knoweth not." (*Griffith*)

This hymn is referred to, translated and discussed by different scholars. I mention names of the few eminents here :—

(1) H.T. Colebrook, Miscellaneous Essays, II Edition Madras. 1. pp. 33F,

(Contd.)

EXPLANATION

The central idea of these verses is as follows :—

The entire world that we behold was created by God. He preserves it and at the time of the dissolution He disintegrates and makes it disappear (*Vināśa*). This action is repeated again and again for ever. (There was not *Asat*) when this effect, i.e. the world, was not in existence; even the void i.e. *Ākāśa* (i.e. space) was not before the creation. Because there could be no such convention or designation. (Nor the *Sat*) i.e. nor was at that time *Sat* i.e. the invisible causal matter, named as *Prakṛti*, i.e. *Pradhāna*. (Nor was *Rajas*) nor were there *Paramāṇus* (i.e. atoms). Nor was there *Vyomā* i.e. the second *Ākāśa*, i.e. ether, which fills the *Virāṭ*, i.e. the great universe. At that time, there was only the God's *Sāmarthya* (i.e. Divine Power) which is the subtlest supreme and ultimate cause of all this world. In the rainless morning, the slight moisture appears as mist or fog. This can neither encompass the earth nor is able to make the rivers flow. It is insignificant as it is not deep. Similarly this entire universe which has been created by God with His *Sāmarthya* (i.e. Super Power) cannot be designated as to be deep in comparison to the Supreme Being—the Most Holy and the All-Bliss. Nothing can cover Him, because the world is finite and God is infinite.

The other (five) verses "There was no death etc." are too easy to be explained here. Their import will be explained in our (regular) commentary.

(Contd. from page 162)

(II) Max Müller, History of Ancient Sanskrit Literature, II Ed., London, 564.

(III) Muir, Original Sanskrit Text. V. 356.

(IV) H.W. Wallis, Cosomology of Ṛg Veda. London. pp. 89. F.

(V) W.D. Whitney. J A O S. XI. p. CIX.

In some other works also are contained discussions on this hymn. M. Winternitze also discusses it in his History of Indian Literature. This hymn is regarded as the starting point of Natural Philosophy which developed into the Sāṁkhya system. The aim of this hymn is to denote supremacy of God among the three main causes of this Universe, e.g. *Prakṛti*, *Ātman* and *Brahman* and not to deny the existence of *Sat* and *Asat* as is evident from the last verse of this hymn (*RV*. X.129.7). (See *M.D.* I.4.12)

I have given here the faithful translation of this hymn alongwith two other renderings from Macdonell and Griffith for comparison. A critical note on it has been given already.

(From whom this creation came into existence). This visible multi-formed universe was created by Supreme Lord. He alone creates, maintains and dissolves it or does not create it (again during the period of *Brahma Ratri*). He is the Supreme Supervisor and Lord of all this. The entire creation resides in Him. He, like space, pervades every where. It is absorbed at the time of dissolution again in His Super Power—the final cause.*

(*Aṅga, Veda*) O Friend Jîva, he who knows Him, attains supreme bliss. But he who does not understand Him Who is *Sat* (i.e. All Existence), *Cit* (i e. All Intelligence), *Ānanda* (i.e. All Bliss) and Eternal, does not certainly achieve the Supreme Bliss. The particle '*Vā*' in the text is used in the sense of 'certainty'. (*RV.* X. 129. 1-7)

(8) "We offer our prayers to Him Who is Blissful (*Ka*) and Holy, the Self-effulgent Creator (supporter and illuminator) of all luminous bodies (like the Sun) ; the One Lord of the universe Who existed before creation. He sustains this earth and the vast heavens." (*RV.* VIII. 7 3.1), (*YV.* XIII. 4)

EXPLANATION

Before this creation of this universe, there was *Hiraṇya Garbha* (i e. One, possessing all luminaries in His womb) i.e. God. He was the absolute-One ; Lord of all this created world. He was without a second. He creates and sustains the entire world from the earth upto the shining firmament. We offer all praise unto Him —Who is All Bliss (*Kasmai*) and All glory—.

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* cf. : युगान्तकालप्रतिसंहृतात्मनो ।
जगन्ति यस्यां सविकासमासत ॥ (*Magha*)

(8) 'हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥" (*YV.* XIII. 4)

An exhaustive and critical note on this verse is given on page 96 of this book. It will be further interesting to add it here :—

(a) *Hiraṇya Gârbha* : Lit. it means 'the Gold Germ' or the source of Golden Light i e. the Sun-god, identified with *Prajāpati.*

(b) *Kasmai* : "*Ka*" may mean *Prajāpati*, who is source of all bliss. Europeans translate it as "What God (other than *Prajāpati*) shall we adore with our oblation ?"

(9) "Thousand-headed was the *Puruṣa*, thousand-eyed, thousand-footed ; He having covered the earth on all sides, extended beyond it the length of ten fingers." (*YV*. XXXI. 1)

EXPLANATION

In this stanza, the word '*Puruṣa*' is the substantive, while the words 'Thousand-headed etc.' are its adjectives. The following are the authorities for the interpretation of the word '*Puruṣa*' :—

(10) "Puruṣa is one who sleeps or dwells in a city." (*N*. I. 13)

Thus *Puruṣa* is a name of God as He pervades the entire universe (i.e. *Purî*) or fills and exists in the entire cosmos (i.e. *Purî*).*

The All-Pervading Lord is called Puruṣa because He occupies the entire universe or because He pervades it thoroughly or He resides within or fills the interior of the soul. To support this derivation the Nirukta (II. 3) cites the following authority :—

(11) "Than whom there is naught else higher,
Than whom there is naught smaller, naught greater ;

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(9) "सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं सर्वतस्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥" (*YV*. XXXI. 1)

Most of the verses of this hymn of Yajurveda occur also in the Ṛgveda (X. 90) with some variants or without them. For instance :

"सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥" (*RV*. X. 90. 1)

(10) "पुरुषं—पुरिशयम्—इत्याचक्षीरन् ।" (*N* I. 13)

* The word *Puruṣa* can be derived in the following manner:—

(a) From the root √*Pur* (to go)+*Kuṣan*. (*U*. IV. 74)

(b) पुरि सीदतीति ; पुरि+षदॢ (विवरणगत्यवसादनेषु)=पुरिषादः=पुरिषः=पुरुषः ॥

(c) पुरि शेते=पुरि+शीङ्(स्वपने)=पुरिशयः=पुरुषः ।

(d) From the root √पूरि (आप्यायने)+कुषन् (*U*. IV. 74)

(e) From the root √पॄ(पूर्तौ)+कुषन् (*U*. IV. 74)

(11) "पुरुषः=पुरुषादः, पुरि शयः, पूरयतेर्वा, पूरयत्यन्तर-पुरुषमभिप्रेत्य—
यस्मात् परं नापरमस्ति किञ्चित्
यस्मान्नाणीयो न ज्यायोऽस्ति किञ्चित् । (Contd.)

The One stands like a tree unmoved in the *Daus*
By Him, the Puruṣa, this whole world is filled."

(*SU.* III. 9), (*N.* II. 3)

Here it is clearly stated that the inner *Puruṣa* i.e. Supreme Lord is the In-dwelling Ruler of all. There is nothing superior to or higher than the Lord, the All Pervading One, who is called the *Puruṣa*. There can never be any thing equal or superior to Him. There was not, is not, and shall never be any thing greater than He. He moves and renders all things unstable but Himself remains unmoved and stable and without tremor. As a tree supports its branches, leaves, flowers and fruits, so does God uphold this entire universe from the earth to the Sun, etc. He is One without a second. There is no second God of the same or different class. As the Supreme Lord fills all this (the cosmos), He is called the *Puruṣa*. This stanza (*Mantra*) is the supreme authority for taking the word *Puruṣa* in the sense of Omnipresent God.

(12) "*Sahasra* (thousand) means "all". He is the giver of all."

(*SB.* VII. 5)

According to this statement from the Śatapatha, the word *Sahasra* is the name of this entire universe. God is the *Puruṣa* with thousands (innumerable) of heads ; because in Him –the All Pervading Supreme Soul— there exist thousands of heads of beings like us. Similarly He is said to possess thousands of eyes as the innumerable eyes of persons like us exist in Him. In the same manner He, in whom thousands of feet of persons like us exist, is styled to have thousands of feet.

The Supreme Being fills the earth (which here stands for all five elements) and the *Prakṛti* i.e. the entire universe (and its original cause), from all sides, from within and from outside.

(*Atyatiṣṭhat* i.e. extended or occupied). Here the phrase 'ten fingers' denotes this universe and the heart. The word 'fingers' is used here to signify limbs or members (i.e. parts of body) and thus firstly denotes the finite world. The entire universe is composed of ten parts, viz., the five gross and five subtle (i.e. ten) elements. Secondly this expression may mean the five *Prāṇas* (i.e. vital airs) and four inner senses, the mind (*Manas* &c.)

(Contd. from page 165)

वृक्ष इव स्तब्धो दिवि तिष्ठत्येकः
तेनेदं पूर्णं पुरुषेण सर्वम् ॥" (*SU.* III. 9) ; (*N.* II. 3)

(12) "सर्वं वै सहस्रं सर्वस्य दातासि ।" (*SB.* VII. 5)

together with the outer senses, and the Soul (*Jîva*) as the tenth ; or again finally it may mean "the Soul's heart", which also measures ten fingers—breadth. God pervades these three and transcends them existing out of or beyond these three as well. This is to be understood that God exists pervading the universe from inside as well as outside. (*YV*. XXX. 1)

(13) "*Puruṣa* (creates) this all that has been and that will be. He is the Lord of immortality and of that which grows up by food (i.e. all living beings who are mortal)." (*YV*. XXXI. 2)

i.e. *Puruṣa* i.e. God, endowed with these qualities also is the maker of the whole world—past, present and future. The use of the particle '*CA*' denotes present tense. Certainly there is no 'other maker of the universe than He'. He is the Controller and Supreme Lord of all and the Bestower of final beatitude. None else has power to bestow this immortality upon others. He is independent of and distinct from the world—this earth—and is free from birth and death. He, Himself being unborn, makes all take birth and creates the world, i.e. the effect, with His Supreme Power, i.e. the first material cause. Moreover, *Puruṣa* is the first efficient (*Nimitta Kārana*) cause of all and the first cause of Him there is none. (*YV*. XXXI. 2)

(14) "Such is His greatness and much more than that is *Puruṣa* (i.e. Supreme Lord) *Pāda* (i.e. a fourth, i.e. a fractional part) of Him is all beings (while) the three fourths of Him are what is immortal in His Self-effulgent Being." (*YV*. XXXI. 3)

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(13) "पुरुष एवेदꣳसर्वं यद् भूतं यच्च भाव्यम् ।
उतामृतत्वस्येशानो यदन्नेनाति रोहति ॥" (*YV*. XXXI. 2)

In the Ṛgveda we find '*Bhavyam*' in place of '*Bhāvyam*'. (An irregular cadence).

Macdonell wrongly translates '*Annena-atirohati*' as 'by means of sacrificial food' i.e. gods living upon sacrificial offerings.

(14) "एतावानस्य महिमातो ज्यायाꣳश्च पूरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥" (*YV*. XXXI. 3)

'*Etavan-asya*' : This is the example of Vedic Sandhi for *Etavām̐ asya*' (occurring also in *RV*. X. 85.45).

'*Pūruṣa*' : It is metrically lengthened. In the Pada Text we find '*Puruṣa*' only.

EXPLANATION

If it be said that the past, the present and the future universes are the measures of His greatness, it will become finite and something that can be measured. Hence, it is said here that His greatness is not so much only. His greatness far exceeds all that and it is infinite. To meet this objection it is stated here that the entire cosmos, from *Prakṛti* (i.e. the Original Cause) to the earth and all the creatures are only a *Pāda* (i.e. a fractional part, lit. one fourth) of the (infinite) greatness of the Almighty Lord. The bliss of final beatitude is in His own Self-effulgence and the three-fourths of the cosmos exists in the regions of light. The portion that illumines the world is three times as much again as the portion that is illumined. He is absolutely free and unhampered, the Ruler of All, Adored by all, All-Bliss and the Illuminator of the whole world. (*YV.* XXXI. 3)

(15) "*Puruṣa* rises above from *Tripād* (i.e. what has been described above as the three-fourths). Only a *Pāda* (i e. one-fourth of Him) is again and again (manifested) here. He pervades the entire world (including) what eats and does not eat (i.e. animate and inanimate world)." (*YV.* XXXI. 4)

EXPLANATION

The import of this verse is that the *Puruṣa* is above and beyond and distinct from what has been described above as the three-fourths. He is distinct and separate from this world also which has been described above as the one-fourth. The three-fourths cosmos and one-fourth together make up four portions. The whole of this universe exists in the Supreme Being and is again absorbed in the cause—His Super Power—at the time of the dissolution. Even then the Puruṣa shines above all, free from ne-science (*Avidyā*) darkness, ignorance, birth, death, fever, disease and other ailments.

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(15) "त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत् पुनः ।
ततो विष्वङ् व्यक्रामत् साशनानशने अभि ॥" (*YV.* XXXI. 4)

"*Puruṣaḥ*" : It is from the root √*Pana* (to praise) with suffix '*Ar*'.
"पृषोदरादित्वात् साधु=अकारस्य उकारः" (*P.* VI. 3. 109)

"*Viśvañ*" : "विषु अञ्चति=विषु+अञ्च्+क्विन्" (*P.* III. 2.52; VI. 4.24; VIII. 2.62).

Cf :—Macdonell translates it :—

"With three quarters, *Puruṣa* rose upward ; one quarter of him here came into being again. Thence, he spread asunder in all directions to what eats and does not eat."

The animate world, which moves and eats (i.e. *Sāśana*) i.e. the living beings endowed with life and consciousness and the inanimate world e g. the earth &c., which does not eat, i.e. which is devoid of life and consciousness—both (the worlds) are created with His Super Power. He penetrates this two-fold world through and through in many and beautiful ways and having created the two-fold universe, (He) pervades it, altogether and entirely.

(*YV.* XXXI. 4)

(16) "From Him (as the Efficient Cause) *Virāj* (i.e. the entire cosmos) was born. From *Virāj*, the Puruṣa (i.e. individual bodies). When (this Puruṣa) born, He surpasses (all) beyond the earth, behind and also before." (*YV.* XXXI. 5)

EXPLANATION

From Him was produced *Virāṭ* (i.e. the shining one)—the body of all the bodies, taken together collectively, resplendent with various objects—which is metaphorically described as one whose body is the universe, whose eyes are the Sun and the Moon*, Whose breath is the wind and Whose feet are the earth.

After *Virāṭ* were formed the individual bodies of all living beings from the various elements of the universe. These bodies cherish growth from the elements and after death return to and are absorbed into them. God, however, remains distinct from all created beings.

He first created the earth and gave it support and then the *Jīvas* (souls), through His might, have supported their corporeal frames on it. The *Puruṣa*, the Supreme Being, is distinct from the Jîva also. (*YV.* XXXI.5)

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(16) "ततो॑ वि॒राड॑जायत वि॒राजो॒ अधि॒ पूरु॑षः ।
स जा॒तो अत्यरिच्यत प॒श्चाद् भूमि॒मथो॑ पु॒रः ॥" (*YV.* XXXI. 5)

(a) '*Virāṭ*' : *Vi*+√*Rāj* to shine+*Kvip*. (*P.* III. 2.178)

(b) '*Paścat*' : *Apara*+*Āt*. (*P.* V. 32)

Please note that having thus (upto this verse), in general terms, described the creation of the universe, the Veda does now, in a special manner, relate the creation of the earth and other objects in their proper order from the following verse.

* Cf : "यस्य सूर्यश्चक्षुः चन्द्रमाश्च पुनर्णवः ॥" (*AV.* X.23.4.32).

(17) "From that Supreme Lord, adored by all came into being the *Pṛṣat* and *Ājya* (i.e. ghee mixed with coagulated milk) He created the beasts of the air, of the forest and those of the villages." (*YV*. XXXI. 6)

EXPLANATION

The first *Pāda* of the stanza (i e. from that Supreme Lord, adored by all) has been explained in the Chapter on the Revelation of the Vedas.

The word *Pṛṣat* in the original text is derived from the root '√*Pṛṣu*' to sprinkle or moisten or pour and hence it means that by which food, &c. that pacifies hunger, is moistened. *Ājyam* means ghee, honey, milk, &c. *Pṛṣat* (here) stands for food which is masticated and *Âjyam* for that which is eaten without mastication. All the objects found in the universe were created by God's Super Power and by Him they are upheld, although to some slight extent, the *Jîvas* (i e. individual souls) also uphold and maintain them. All should, therefore, worship God alone and none else with an undivided mind.

He alone made the beasts of the forest and the animals that live in cities. God alone created the birds of air and the small living creatures such as insects, &c. The conjunction '*CA*' (i.e. and) indicates fish, insects, moths, &c. (*YV*. XXXI. 6)

(18) "From that Supreme Lord, adored by all, were produced the *Ṛcas* and the *Sâmans*. From Him were produced the *Chandas* (i. e. Atharvaveda) and from Him was produced the Yajur (veda)." (*YV*. XXXI. 7)

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(17) "तस्माद् यज्ञात् सर्वहुतः सम्भृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥" (*YV*. XXXI. 6)

"*Sarva*+√*Hu*+*Ta*." (*P*. III. 5.102).

Sambhṛtam : "*Sam*+√*Bhṛ* to support+*Ta*." (*P*. III. 5.10.)

Pṛṣat+*Ājyam* (चार्थे) (*P*. II 4.6). It is from √*Pṛṣa* to sprinkle+*Ani* (U. II. 84)

(18) "तस्माद् यज्ञात् सर्वहुतः ऋचः सामानि जज्ञिरे ।
छन्दाँसि जज्ञिरे तस्मात् यजुस्तस्मादजायत ॥" (*YV*. XXXI. 7)

This verse is translated by Macdonell as :—

"From that Sacrifice, completely offered, were born the hymns and the chants. The metres were born from it ; the Sacrificial formula was born from it." How vague and misleading this rendering is.

EXPLANATION

This verse has been explained in the Chapter on the Revelation of the Vedas.

(19) "From Him arose horses and all such as have two rows of teeth. Cows were born from Him; from Him were born goats and sheep." (*YV.* XXXI. 8)

EXPLANATION

Horses were produced through the Super Might of the *Puruṣa*—the Supreme Lord. Although horses, &c. are included among "beasts of the forests" and "domestic animals" mentioned in one of the foregoing verses, they are again mentioned here in order to emphasize their good qualities. (From Him) also were produced animals having two rows of teeth, such as camels, asses, &c. From the Might of the *Puruṣa* were produced cows, the rays of light and the sense-organs. It should also be understood that in like manner were produced goats and sheep.

(20) "That Adorable Supreme Lord (*Puruṣa*) existing before (this creation) is always placed on *Barhi* (i.e. in one's mind). By Him (i.e. through His grace) Devas, Sādhyas and the Ṛṣis perform Yajñas." (*YV.* XXXI. 9)

EXPLANATION

The learned (Devas), the sages (Sādhyas) and the Vedic Seers and all other men receiving instructions from the *Puruṣa* (God), through the Vedas, worshipped Him (in the past, do worship Him now and shall worship Him in the future) and adore Him in spirit and mind or place Him exalted above all in the space (temple) of their hearts—yea, Him the *Puruṣa*, the Perfect Being, manifest from all times, the Maker of the universe, the Adorable.

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(19) "तस्मादश्वा अजायन्त ये के चोभयादतः।
गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः॥" (*YV.* XXXI. 8)

(20) "तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः।
तेन देवा अयजन्त साध्या ऋषयश्च ये॥ (*YV.* XXXI. 9)

(a) *Barhi* : From the root √*Bṛha* and √*Bṛhi* (to prosper or grow)+*Isi*. (*U.* II.109). Space or space in the heart.

(b) *Sādhya* : *Sādhya*+*Ac*. (*P.* V. II. 127).

The instruction conveyed by this verse is that all men should commence all works and undertakings with praise, prayer and worship of God. (*YV.* XXXI. 9)

(21) "Whom (they) postulate as *Puruṣa*, in how many ways did (they) divide Him ? What was His mouth ? What were His two arms ? What are His two thighs (and) two feet called ?" (*YV.* XXXI. 10)

EXPLANATION

They postulate Almighty God as distinguished by various qualities and powers, that is, they taught, are teaching and will teach about God in various ways as an Almighty Being having multifarious potencies. Questions are : What is the mouth of this *Puruṣa* ? What is that produced by Him with superior qualities ? What are the two arms ? What is that produced by God with qualities like power, valour, &c. ? What are the thighs ? What is that produced by Him as possessing middling qualities like business instincts, &c. ? What are His feet ? What is that created by Him with such low qualities as lack of intelligence, &c. ? (*YV.* XXXI. 10)

The answer to these questions is given in the following verse :—

(22) "His mouth was the *Brāhmaṇa*, His two arms were made the warriors (*Rājanya*), His two thighs, the *Vaiśya* ; from His two feet, the *Śūdra* was born." (*YV.* XXXI. 11)

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(21) "यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
मुखं किमस्यासीत् किं बाहू किमूरू पादा उच्येते ॥" (*YV.* XXXI. 10)

In the Ṛgveda we have variant को बाहू in place of किं बाहू in (X. 90.11).

(a) *Yat* : Here it means *Yam* (i.e. in the sense of the Accusative case).

(b) *Kati*+*Dhā* (*P.* V.3.42) In how many ways ?

(c) *Vi*+*Akalpayan* : i.e. they explain the multifarious powers of God.

(d) *Vi*+*Adadhur* : i.e. describe or postulate. But A.A Macdonell explains it as "When gods cut up *Puruṣa* as the victim." He takes '*Yat*' in the sense of '*Yadā*' i.e. when. This is wrong.

(22) "ब्राह्मणोऽस्य मुखमासीत् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद् वैश्यः पद्भ्यां शूद्रो अजायत ॥" (*YV.* XXXI. 11)

(Contd.)

EXPLANATION

The Brāhmaṇa is said to be produced from the mouth of the *Puruṣa* i.e. endowed with the best qualities, such as knowledge, &c., and with capability for such acts as truthful speech and the vocation of a teacher and

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(Contd. from page 173)

(a) *Brāhmaṇa* : One who knows *Brahma* i. e. Veda and God. *Brāhman*+*Aṇ*. (*P.* IV.2.59)

(b) *Rājanya* : Kṣatriya. From the root √*Rāj* (to shine)+*Anya*. (*U.* III. 100)

(c) *Vaiśya* : One who benefits humanity. From the root *Viś* (to enter)+*Kvip*+*Ṣyañ*. (*P.* III. 2.178; V. I.5). If the termination *Ṣyañ* is added in the sense of *Svārtha* (i.e. in the original sense of the word itself) according to the Vārtika "चतुर्वर्णादीनां स्वार्थे उपसंख्यानम् ।" (*MB*), the form *Vaiṣya* would simply mean "a common subject or a member of the general public" and not one given to the advancement of nation-building profession e.g. trade and agriculture, which is the sense required in the stanza. Besides, the root *Viś* does not belong to the चतुर्वर्णादि group which is not an आकृतिगण. Nor can it be applied by the aphorism गुणवचन-ब्राह्मणादिभ्यः कर्मणि च ।" (*P.* V. 1.124); since then it would denote only a quality, state or action and the form would be a neuter abstract noun. But to the form thus evolved, the aphorism "अर्श आदिभ्योऽच्" (*P.* V. 2.127) ean be applied. *Viś*+*Ṣyañ* : *Vaiśyam*, वैश्यं विद्यतेऽस्य इति वैश्य+अच्=वैश्यः । But this form is futile as it does not give the required sense. Therefore, the only course left is to apply the aphorism "तस्मै हितम् ॥" (*P.* V. 4.5)

(d) *Śūdra* : Form the root √*Śuc*+*Rak* (*U.* II.19). This means "one who ought to be pitied or who is in a miserable state."

preacher. He made the Kṣatriya (the governing or warrior class) and ordained him to possess the qualities of strength, valour, &c. The qualities of agriculture, trade and commerce are of the middling order. The Vaiśya or the trader was produced with these qualities by God's command. The Śūdra, whose distinguishing attribute is the service of and dependence on others, was produced with qualities of the lowest order, like feet, occupying the lowest place in the body such as dullness of intellect, &c.

In this verse the past tense denotes all tenses because according to the grammatical rule, (*P.* III. 4.6), in the Vedas all the tenses—present, past and future—are used interchangeably.*

(23) "The Moon has originated from the mind ; the Sun has been produced from the eyes ; from the ears, the air and the vital air ; and from the mouth, the fire has been produced."

(*YV.* XXXI. 12)

EXPLANATION

The Moon was produced from the mind, i.e. the reflective element of the Super Power of this *Puruṣa*. The Sun was produced from the eyes, i.e. the refulgent portion (of this *Virāṭ-Puruṣa*). The sky was produced from the ears, that is, the *Âkâśîya* portion ; the atmosphere was produced from the atmospheric portion and also were produced the vital air and all the sense organs. Fire was originated from the mouth, i.e. the chief refulgent portion.

(24) "From the navel, the intermediate regions, and from the head, the celestial regions came into being. From the feet, the earth was originated. From the ears (He) produced the directions and other spheres." (*YV.* XXXI. 13)

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* "छन्दसि लुङ्-लङ्-लिटः ।" (*P.* III. 4.6)

(23) चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
श्रोत्राद् वायुश्च प्राणश्च मुखादग्निरजायत ॥" (*YV.* XXXI. 12)

(a) *Chandramas* : √*Cadi* (to rejoice)+*Rak.* (*U.* II. 13)

(b) *Cakṣu* : √*Cakṣiṅ* (to see)+*Us.* (*U.* II. 119)

(24) नाभ्या आसीदन्तरिक्षꣳशीर्ष्णो द्यौः समवर्त्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाꣳ२॥ अकल्पयन् ॥" (*YV.* XXXI. 13)

(a) *Nābhi* : From the root *Naḥ*+*In* (*U.* IV. 125, 126).

EXPLANATION

The inter-stellar space or intermediate region was produced from the Navel, i.e. the power of mixing spatial relations of this *Puruṣa*. The Sun, &c., were produced from the head, i.e. the highest portion of the Super Power, which occupied a place of eminence like the head. God made the earth and waters from the feet, i.e. the terrestrial elements of the Super Power. From the ears, that is, the aural (*Âkâśîya*) elements, He produced the directions. In like manner, God produced all the spheres and the animate and inanimate objects contained therein from the respective elements of His *Sāmarthya* (i.e. Super Power). (*YV*. XXXI. 13)

(25) "Of the *Yajña* (i.e. Sacrifice), which Devas performed with the oblations (granted) by *Puruṣa*, the *Vasanta* (spring) was the ghee, *Grîṣma* (Summer) the fuel and the *Śarat* (Winter) the oblations." (*YV*. XXXI. 14)

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(25) "यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥" (*YV*. XXXI. 14)

Here the word *Havi* is derived from √*Hū* (to give or take). It means anything offered into the Fire : oblations or offerings.

Prof. Macdonell translates it as follows :—

"When the gods performed a Sacrifice with *Puruṣa* as an oblation, the spring was its melted butter, the summer its fuel, the autumn its oblation."

He adds the following note to it :—

"Here the gods are represented as offering with evolved *Puruṣa* an ideal human sacrifice to the primaeval *Puruṣa*."

But if we accept this translation, the repetition of the word '*Haviḥ*' remains unexplained.

It will be interesting to read another interpretation of this verse, slightly different but beautiful and worth studying, given by Dayānanda in his commentary on the Yajurveda. It is cited here in full English translation :—

"Oh men ! you should understand that when the Enlightened performed the sacrifice of contemplating on (and teaching about) the

(Contd.)

EXPLANATION

The learned extended, do and will extend the *Yajña* (i.e. the righteous work) from the *Agnihotra* to *Aśvamedha* and the learning and teaching of the arts and sciences with the help of the materials given by the above-mentioned *Puruṣa*.

Now are described the divisions of time which are necessary elements in the production of the world. *Vasanta* (Spring) is like the ghee in this *Yajña* or in this universe produced by the *Puruṣa*. *Grîṣma* (the summer season) is like the fuel or fire. *Śarat* (the winter) is like the *Puroḍāśa* (i.e. Sacrificial bread) or other oblations thrown into the fire.*

(*YV*. XXXI.14)

(Contd. from page 131)

cosmos itself as a huge Sacrifice with God as the Master thereof, the morning time (*Vasanta*) serves as material for starting the fire of devotion in their souls, the midday becomes the fuel to keep it ablaze and the evening (and night) do duty (so to say), for oblations to be thrown in to diffuse particles of matter, endowed with purifying and health-giving efficacy over all creatures around "

According to this :—

(a) *Haviṣā* : means 'fit to be invoked' and goes with *Puruṣa*.

(b) *Yajña* : Sacrifice of contemplation on meditation (समाधि).

(c) *Vasanta* : Morning or forenoon.

(d) *Grîṣma* : Midday or afternoon.

(e) *Śarat* : Midnight, evening, all the night.

* According to Vedic conception, *Cosmos* or *Brahmāṇḍa*, described here as *Virāṭ*, is a real *Yajña* which is being performed by the Super Power of God. Vedas invariably refer to it. This verse also suggests the same idea. Because seasons, e.g. *Vasanta* etc., cannot be used as *Havi* (oblations) in the material *Yajñas*, e.g. *Agnihotra*, *Aśvamedha*, which are symbolic to Universal Sacrifice. *Yāska* confirms it in "याज्ञदैवते पुष्पफले ।"

(26) "There are seven circumferences of this (universe i.e. the Altar of the Sacrifice), and the sacrificial sticks (to be burnt in it) are twenty-one. The Devas who perform the Sacrifice bind *Puruṣa*, the Creator, and the All Seeing (*Paśu*) Lord (so to say) by contemplation." (*YV*. XXXI. 15)

EXPLANATION

The universe has seven circumferences. The (imaginary) line which passes round the outer surface of a sphere is called its circumference (*Paridhi*). There are seven concentric circles round the universe or the spheres conspired therein, namely (1) the ocean, (2) the atmosphere together with the small particles (the motes), (3) the region of the clouds and the air thereof, (4) the rain-water, (5) the air above it, (6) the air of extreme rarity called *Dhanañjaya*, and (7) the ubiquitous electricity (*Sūtra-ātmā*, the thread soul). There are thus seven covers or circumferences one within the other.

The constituent elements of this world are twenty-one in number. (1) The subtle elements comprising *Prakṛti* (Primordial matter), *Mahat* i.e. the internal organs – the intellect, &c., and *Jivas* (souls) ; (2-11) the ten organs of sensation and action, viz., the ears, the epidermis, the eyes, the tongue, the nose, the organ of speech, the feet, the hands, the organ of excretion and the generative organ ; (12-16) the five *Tanmātrās* (the potential perceptibilia, viz., sound, touch, sight, taste and smell), and (17-21) the five *Bhūtas* (i.e. the elements), viz., earth, water, fire, air and ether (*Ākāśa*). These twenty-one are to be considered the chief ingredients in the construction of the world, although there are many more sub-ingredients derived from them.

The learned (Devas) fasten with their contemplation, the *Puruṣa*, Who is All-Seeing, the Adorable (*Yajña*) Deity and the Maker of this universe. They do not concentrate their minds upon any other object than God. (*YV*. XXXI. 15)

(27) "Devas adored God, the Worshipful (*Yajña*) with *Yajñas*. These were the fore-most *Dharmas* (i.e. duties). These

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(26) "सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः ।
देवा यद् यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ।।" (*YV*. XXXI. 15)

(27) "यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ।।"
(*YV*. XXXI. 16) (Contd.)

(Contd. from page 177)

(I) Here the word *Yajña* stands for God, the Adorable, and also for *Yajña*, i.e. all deeds of devotion by which a devotee attains God. This word has been etymologically explained by us previously. The *Agnihotra* and *Aśvamedha*, &c. are called *Yajñas* because through them God is glorified. Worship of God is the highest sacrifice in the world.

(II) Devas : the enlightened people i.e. shining with knowledge and full of devotion to God. A detailed note (on this word) given already.

(III) *Dharma* : $\sqrt{Dhṛ} + Man$ (cf. *U.* I.137) "ध्रियते लोकोऽनेन, धरति लोकम् वा"। The following are its meanings :—

(a) Religion, the customary observances of a caste, sect, &c.

(b) Law, usage, practice, custom, ordinance, statute.

(c) Religious or moral merit, virtue, righteousness, good works (regarded as one of the four ends of human existence). (Cf. *KU.* V.38)

(d) Duty, prescribed course of conduct. (cf. षष्ठांशवृत्तेरपि धर्म एषः।) (*S.* V. 4), (*MS.* I. 114)

(e) Right, justice, equity, impartiality.

(f) Piety, propriety, decorum.

(g) Nature, disposition, character (cf *Mal.* I. 6)

(h) An essential quality, peculiarity, characterstic property, (peculiar) attribute.

(i) Manner, resemblance, likeness.

(j) A sacrifice (*Yajña*).

(k) Good company, associating with virtuous.

(l) Devotion, religious abstraction.

(m) Manner, mode.

(n) An Upaniṣad.

(o) Name of *Yama*, the god of death.

(p) A bow.

(q) A drinker of *Soma* juice.

(Contd.)

(worshippers) being exalted in glories, attain Supreme Bliss (i.e. *Nākam*, i.e. Salvation or God Himself) which (i.e. the highest state of bliss) the learned (who qualified themselves) in the past obtained." (*YV*. XXXI. 16)

EXPLANATION

The learned (Devas) have paid, do and will pay always homage to God, Who is *Yajña* (the worshipful) with praise, prayer and worship.

All men ought to begin all actions with these (i.e., prayers) and no one ought to do anything which is not preceded by them. Verily do the worshippers of God, exalted in glory, attain to Him and emancipation in which there is no pain or suffering. The enlightened (Devas) who qualified themselves in the past and those who are qualifying themselves now and those who will qualify themselves in the future obtained and will obtain this highest state of bliss (*Nākam*) to be enjoyed for a hundred years of *Brahmā* during which period there is no return to the cycle of births and deaths.

(Contd. from page 178)

(r) (In astrology) name of the ninth lunar mansion.

(s) An "*Arhat*" of the Jains.

(t) The soul.

Dayananda has rightly translated the word *Dharma* as duty here.

(4) *Nākam* : *Kam* means happiness. Its negative is '*A-Kam*', i.e. want of happiness, i.e. misery, adversity. '*Na-Akam*' would mean an absolute bliss, i.e. *Mokṣa*—final emancipation of soul.

(5) *Sādhyāḥ* : It is an adjective to Devas. Dayānanda explains it as '*Sādhana-vantaḥ* or *Kṛta-sādhanāḥ*', i.e. who qualified themselves. The Nirukta (XII. 40) says :—

"साध्या देवाः, साधनात् ।"

This verse has been translated by A.A. Macdonell :—

"With the sacrifice, the gods sacrificed to the sacrificce ; these were the first ordinances. These powers reached the firmament where are the ancient *Sādhyas*, the gods."

Here the author of the Nirukta, Yāska, says :—

(28) "Devas worshipped *Yajña* with *Yajña* i.e. Devas worshipped *Agni* with *Agni*. '*Agni* is a *Paśu* (i.e. the All Seeing God). Him they attain to. They glorified Him through Him' (i.e. fire)', it is said in a Brāhmaṇa. These were the foremost duties. Being exalted they obtained '*Nāka*' (i e. the Supreme Bliss), where Devas who qualified themselves exist. According to the school of Etymologists, Devas are 'dwellers of the regions of light.' " (*N*. XII. 41)

This is to say that the learned worshipped God (Agni) with the soul (Agni) and internal organs or they performed the universally beneficial *Yajñas* (sacrifices) from *Agnihotra* upto *Aśvamedha*, with the help of the terrestrial fire. Those who adopted the prescribed means and qualified themselves in former times are enjoying the bliss of emancipation—the highest state. The followers of the etymological school (*Nairuktas*) call this band of the learned (Devas) the dwellers of the regions of light, i.e. God, who is Self-Effulgent, or because the Devas live in the rays of knowledge by perfect regulation of breath.* (*YV*. XXXI. 16)

(29) "In the beginning for making this earth, the attenuated matter was made solid by the Supreme Being and therefrom the earth fashioned : for the whole of this cosmos was, in the beginning, in its ultimate causal form, viz. the material Omnipotence of God which was with Him (under His control).

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(28) "यज्ञेन यज्ञमयजन्त देवाः—अग्निनाग्निमयजन्त देवाः । 'अग्निः पशुरासीत्, तमालभन्त—तेनायजन्त' इति ब्राह्मणम् । 'तानि धर्माणि प्रथमान्यासन् । ते ह नाकं महिमानः समसेवन्त । यत्र पूर्वे साध्याः सन्ति देवाः, साधनाः । 'द्युस्थानो देवगण' इति नैरुक्ताः ।" (*N*. XII. 41)

* Breath inhaled through the right nostril is called "*Sūrya*" while that inhaled through the left is termed as "*Candra*". The phrase means "Yogins who are adepts in the regulation of breathing".

(29) "अद्भ्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्त्तताग्रे ।
तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे ॥"
(*YV*. XXXI. 17)

(a) *Rāsat* : From the root *Rasa* (to taste) + *AC*. (*P*. III.1.134)

(Contd.)

The Almighty fashioner fashioned this, the universe, endowed with various forms. That itself, under the hand of the Almighty Architect, assumed the form of the mortal man, whom He made endowed with such potencies as would raise him to the highest position of the enlightened among men (if he followed His Vedic Law)." (*YV*. XXXI. 17)

EXPLANATION

The Supreme Being (*Puruṣa*) in order to form the earth made the attenuated matter (*Āpaḥ*) solid and thus made the earth. Similarly He produced the attenuated matter from the igneous matter, the igneous from the gaseous, and the gaseous from ether (*Ākāśa*), and the etheric from the Primordial (*Prakṛti*), which He caused to evolve from His *Super Power*.

The universe, before the creation, existed (potentially) in its cause, called the Super Power of God. God is called '*Viśva Karman*'—the Universal

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(Contd. from page 180)

(b) *Viśva Karman* : विश्वं कर्म यस्य । *Viśva*+*Kṛ*+*Manin*. (*U* IV. 145), (*P*. II. 2 24)

(c) *Tvaṣṭā* : √*Tvakṣū* (to sharpen)+*Tṛn*. (*U*. II.94, 95). Here the Nirukta says :—

"त्वष्टा तूर्णमश्नुते इति (त्वर्+अशूङ्+तृन्) नैरुक्ताः । त्विषेः वास्याद्दीप्तिकर्मणः (त्विष्+तृन्), त्वक्षतेः वा स्यात् करोति कर्मणः (त्वक्ष्+तृन्) ." (*N*. VIII. 13)

(d) *Rūpam* : √*Ru* (to make sound)+*Pa* (U. III.23, 28). Here Mahîdhara says : —

"The earliest performer of the *Puruṣa Medha*, (Human Sacrifice), who gained thereby the form of the Sun, is glorified in this verse." His rendering is :—

"In the beginning he was formed, collected from waters, earth and *Viśva Karman's* essence. Fixing the form there of *Tvaṣṭar* proceedeth. This was at first the mortal's birth and god-head."

As there is no noun in the text, Mahîdhara supplies "*Yo Rasaḥ*", i.e. the essence which. *Tvaṣṭar*, according to him, is the Sun, but I have translated it as interpreted by Dayānanda. Mahîdhara's explanation is wrong.

Architect, because He is the Doer (par excellence) of all actions. At that time the whole of this universe was in the causal state and not such (as it appears to us now). The *Tvaṣṭā* – the Fashioner – made this universe with parts of that *Sāmarthya*. Then the whole universe (*Viśva*) assumed (*Eti*) a perceptible form (*Rūpam*, i.e. *Rūpa Vattvam*). Then also mortal (*Martya*) universe or man assumed a visible form (i.e. was created). (*Ājānam* etc.) At the time of revealing the Vedas, God promulgated this commandment for man through the Vedas themselves, "Thou shalt find the desired happiness arising from the contact of the objects with the senses by performing with thy "Action–body" (*Karma-Śarîra*) righteous deeds with attachment and thou shalt obtain the highest knowledge called emancipation by performing works without attachment." (*YV.* XXXI. 17)

(30) "I know the All-pervading Supreme Being who is exalted above all, glorious like unto the Sun and aloof from darkness. By knowing Him alone, is death conquered. Except this there is no other road leading to Salvation." (*YV.* XXXI. 18)

EXPLANATION

This verse is answer to the question, "By knowing what can you become wise ?" The answer is :—'I am certainly wise because I know the *Puruṣa*' the Supreme Lord Whose attributes have been described above, Who is the greatest of all, the oldest, Self-effulgent, above and beyond the darkness of ignorance and nescience'.

No one can become wise without knowing Him because by knowing the *Puruṣa*, the Supreme Lord alone, can a man cross death and attain to that state of the highest bliss (*Mokṣa*) which is beyond death. There is no other means of reaching that state.

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(30) "वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥" (*YV.* XXXI. 18)

(a) *Mahāntam* : √*Mah* + *Ati*. (*U.* IV.189)

(b) *Tamas* : √*Tanu* (to expand) + *Asun*
"तमरतनोतेः" (*N.* II. 16)

Kṣema Karanadasa says :—खेदार्थकात् तनिर् धातोः औणादिकः असुन् प्रत्ययः
or √*Tam* + *Asum* (to choke) (be suffocated etc.).

The use of the word 'only' (*Eva*) in the text shows that no one should ever offer the slightest worship to any one except God, (as the Deity). That this in fact is the meaning is also apparent from the following words :—

"There is no other way for reaching the goal." There is no other way of obtaining happiness either in the affairs of this world or those concerning the other world. The only road to happiness is the worship of God alone. There can be no doubt that by believing and worshipping another as God man comes to grief. The settled conclusion, therefore, is that the *Puruṣa* alone is the (legitimate) object of worship for all men.

(*YV*. XXXI. 18)

(31) "The Lord of creatures pervades in the interior (of this world). Being Himself unborn manifests (cosmos) in motley forms. The wise see Him in His True Nature. In Him do all worlds find their stay." (*YV*. XXXI. 19)

EXPLANATION

Prajāpati (the Lord of creatures), the Ruler of all the animate and inanimate world, resides within it as its Indwelling Ruler. He is unborn and increate. By His might alone the whole world is decked out with variegated objects.

(*Tasya Yonim* etc.) Those who can concentrate their mind upon Him obtain a perfect vision of His nature (*Yonim*), i.e. they know that the way to realise Him is the performance of righteous acts and the acquisition of Vedic knowledge.

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(31) "प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते ।
तस्य योनिं परिपश्यन्ति धीराः तस्मिन् ह तस्थुः भुवनानि विश्वा ।।"
(*YV*. XXXI. 19)

(a) *Prājapati* : "प्रजानां पाता वा पालयिता वा" । (*N*. X. 42). (*P*. III. 2.8) प्रजाः—प्रकर्षेण जाता इति । प्र+√जनि+ड । (*P*. III. 2.92) पतिः—√पा+डति (*U*. IV. 57)

(b) *Garbhe* : In the womb, i.e. in the interior. √*Gṛ* – *Bhan* (*U*. III. 15)

(c) *Ajāyamānaḥ* : *Nañ*+*Jani*+*Muk*+*Śānac*. (*P*. VII. 2. 82, III. 2.124, II. 2.6, VI. 3.73)

(d) *Yonim* : प्राप्तिकारणम्, √*Yu*+*Ni* (*U*. IV. 48, 51)

In Him all the worlds find their support. The particle '*Ha*' is used here in the sense of certainty. Verily in Him—the Supreme Lord—do the constant and the wise rest satisfied and secure by obtaining the bliss of emancipation. (*YV.* XXXI. 19)

(32) "Obeisance to the Lovable Brahma (or to the Divine Glory) Who shines forth (in the hearts of) the Devas; He is the *Purohita* (i.e. Chief Benefactor) of the Devas and Who pre-existed all Devas." (*YV.* XXXI.20)

EXPLANATION

The All-pervading, the Perfect '*Puruṣa*', sheds His lustre into the inner-sense of the learned, but not into that of any one else, in order to illumine them. He is the Chief Priest and the Benefactor of the enlightened because He bestows upon them the bliss of emancipation which contains all happiness. He has been in existence from before the birth of the enlightened because He is eternal.

Our salutations are due to the Lovable Brahma—The Supreme Being and also to His servants who having acquired His knowledge from the learned, love Him, with the love of a child for its parents. (*YV.* XXXI. 20)

(33) "Devas having acquired this lovable Divine knowledge, explained it formerly (to others). The Brāhmaṇa, who knows it thus, has all Devas (i.e. senses) under His control." (*YV.* XXXI. 21)

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(32) "यो देवेभ्य आतपति यो देवानां पुरोहितः ।
पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥" (*YV.* XXXI. 20)

(a) *Purohita* : *Puraḥ* + √*Dhā* + *Ta*. (*P.* I.1.26, III.2.102, & VII. 4.42). He who supports from all eternity. (*Purastāt — Dadhātā*).

(b) *Rucāya* : *Abhiprītāya*, √*Ruc* + *Ta*. (*P.* III. 1.135)

(33) "रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा असन् वशे ॥" (*YV.* XXXI. 21)

(a) *Janayantaḥ* : √*Jani* + *Ṇic* + *Śatṛ*. (*P.* III. 1.26, 2.124)

(b) *Brāhmaṇa* : One who knows Brahma. Brahma + *Aṇ*. (*P.* IV.2.59)

EXPLANATION

May the learned (Devas) who acquire this most lovable div knowledge which is born of God and hence is called His child, teach and the means of acquiring it, to others. He, who acquires this knowle of Brahma in this way, is called a Brāhmaṇa. The senses (Devas) co under the control of the Brāhmaṇa who knows Brahma but never under control of one who does not know Him. (*YV.* XXXI.

(34) "(O God) *Śrî* and *Lakṣmî* are your two wives, the day a night, your two sides, the constellations your beauty, and two *Aśvins* are your open mouth (i.e. the visible faces). M it be Thy Will to bless me with final beatitude (hereafter) a all true happiness (here)." (*YV.* XXXI. 2

EXPLANATION

O Supreme Lord, all *Śrî* (the whole splendour) and *Lakṣmî* (all t riches and power) serve Thee as the wives serve their husbands. Day a night are, as it were, Thy two sides. The Sun and the Moon which are t axles of the wheel of time—the cause of all things—are, as it were, T eyes. The constellations, which were originated from the parts of T Power - the first material cause (*Sāmarthya*)—display Thy (wonderfu beauty. The two *Aśvins* (i.e. the firmament and the earth) are, as it wer Thy open mouth. May we understand that whatever things of beau and glory we find in this world proclaim the grace of Thy Person, i Super Power.

O *Virāṭ* : the Lord and Mainstay of all ; be gracious unto me a bestow upon me, out of Thy grace, the bliss of emancipation after deat Bless me with Thy favour that blessings of all the worlds or of univers empire or of Self-Government be for me. May it be Thy will to grant m O Perfect Almighty Lord : all splendours, powers, riches and good a auspicious deeds and endow me with all good qualities through Thy grac Destroy my defects and evil failings and make me home of all virtuo qualities, through Thy grace without delay.

The following authorities support our interpretations of the wor *Śrî* and *Lakṣmî* :—

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(34) "श्रीश्चं ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् इष्णन्निषाणामुं म इषाण सर्वलोकं म इषाण ॥" (*YV.* XXXI. 22)

(a) *Śrî* : *Śri*+*Kvip.* (*U.* II. 57)

(35) "*Śrî* verily is *Paśus* (i.e. animals—the symbol of good things)." (*SB.* I.8.1.36)

(36) "*Śrî* verily is *Soma* (i.e. peace or peace-bestowing things)." (*SB.* IV.1.2.9.7)

(37) "*Śrî* is verily *Rāṣṭra* (i.e. Empire or nation). *Śrî* is verily burdens or responsibilities of empire or nation." (*SB.* XIII. 2.9.2, 3)

(38) "The word Lakṣmî is from the root '*Labh*' (to obtain) or *Lakṣa* (to examine) or *Lachi* (to be marked) or *Laṣ* (to desire) or *Laj* to be disliked." (*N.* IV. 10)

(Thus ends the *Puruṣa Sukta*).

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(35) "श्रीः हि पशवः ।" (*SB.* I. 8.1.36)

(36) "श्रीः वै सोमः ।" (*SB.* IV. 1.2.9)

(37) "श्रीः वै राष्ट्रम् । श्रीः वै राष्ट्रस्य भारः ।" (*SB.* XIII.2.9.2, 3)

(38) "लक्ष्मीर्लाभाद्वा लक्षणाद्वा लाञ्छनाद्वा लषतेर्वा स्यात् प्रेप्साकर्मणः, लष्यतेर्वा स्यादाश्लेषकर्मणः लज्जतेः वा स्यादश्लाघाकर्मणः ॥" (*N.* IV. 10)

(a) *Śrî* : √*Śrî* + *Kvip.* (*U.* II. 57)

(b) *Lakṣmî* : √*Lakṣa* (to examine) + *î*. (*U.* III.160). Durga says here 'आलक्षित एव हि लक्ष्मीवान् ।' i.e. only the rich is seen (in the world).

(c) *Patnî* : √*Pā* (to protect) + *Dati* + *Nuk* + *î*. (*U.* IV. 57) (P. IV. 1.32 & 1.5)

(d) *Pārśve* : √*Spṛ* + *Śvan.* (*U.* V. 27)

(e) *Nakṣatra* : √*Nakṣa* (to move) + *Atran* (*U.* II. 105) or *Nañ* + *Kṣatra*— with the aphorism "नञोऽस्त्यर्थानां वाच्यो वा चोत्तरपदलोपः ।" (*P.* VI. 3.75 also *N.* III. 20 i.e. those which do not possess their own light or glory. *Kṣatra* means glory.) Constellations, stars. cf :—"नेमानि क्षत्राणि" इति च ब्राह्मणम् । (*N.* III. 20)

(d) *Aśvins* : The two *Aśvins* are the Sun and the Moon here, according to our author. Yāska says that *Aśvins* are *Dyāvā—Pṛthvî*, i.e. the firmament and the earth. But according to other authorities quoted by Yāska, *Aśvins* are either day and night or the

(Contd)

(39) "Lord of creatures (*Prajāpati*) created the highest, the lowest and the middle-most universe of motley forms. *Skambha* (i.e. Supreme Lord) with (a very small) fraction pervades it. How much (insignificant) is the world which cannot pervade Him." (*AV*. X. 7.8)

(40) "*Devas*, *Pitaras*, men, gandharvas and all the *Apsaras* including Devas (luminous regions) in the firmament and the heavenly bodies (i.e. the moon and the stars) are originated from the *Ucchiṣṭa* (i.e. God). (*AV*. XXI. 7.27)

EXPLANATION

Prajāpati, the Lord of creatures, created the entire threefold universe from His Super Power, i.e. its threefold orders, viz. the highest ones such as *Prakṛti* &c., the lowest ones e.g. straw, dust, the small creatures like ants, insects, &c., and the middling ones, e.g. the human bodies &c., upon ether (*Ākāśa*). The Supreme Lord (i.e. *Skambha*), the *Prajāpati*, pervades this threefold world containing variegated objects. But the universe does not pervade Him. This threefold world which cannot pervade Him is trifling and insignificant as compared to Him, the Supreme Lord. (*AV*. X. 7.8)

The learned and the regions like the Sun, &c., are called Devas, *Pitṛs* (i.e. the wise), *Manuśyas*, i.e. the rational beings, *Gandharvas*, the musicians, the *Apsaras*, their wives, and all other types of men who are found on the earth or the heavenly bodies, i.e. the Sun &c., were all produced by the Supreme Lord through His Mighty Power. He is called *Ut-Śiṣṭa*, i.e. Who rules supreme over all. The heavenly shining regions like the Sun, the planets, the earth &c., all were also created by Him.

There are many other verses in the Vedas dealing with this topic, i.e. the creation.

(Contd. from page 186)

Sun and the Moon. Cf. :—तत्कौ अश्विनौ ? द्यावा-पृथिव्यावित्येके । अहोरात्रावित्येके । सूर्याचन्द्रमसावित्येके । राजानौ पुण्यकृतावित्यैतिहासिकाः ।" (*N*. XII. 1)

(39) "यत्यरमंवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम् ।
कियंता स्कम्भः प्र विवेश तत्र यन्न प्राविशत् कियत्तद् बभूव ॥" (*AV*. X. 7.8)

(40) "देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिवि श्रितः ॥" (*AV*. XXI. 7.27)

THE REVOLUTION AND ROTATION OF THE EARTH AND OTHER SPHERES

Now we shall discuss (the topic) whether the earth and the other spheres revolve or not. Here our contention is that according to the Vedas and the other Śāstras, all the spheres, including the earth, are in motion.

With reference to this, the following evidence supports "the motion of the earth, etc." :—

(1) "This earth (i. e. globe) revolves (*Ā+Akramat*) in the space (*Pṛśni* i. e. *Ākāśa*) and it has (waters of oceans) as mother as it were. The Sun (*Svaḥ*) also moves along with (air) as his father as it were." (*YV*. III. 6)

EXPLANATION

The import of this verse is that this earth as well as the Sun, the Moon and the other spheres are revolving in *Pṛśni* (i. e. space). Among them the earth, alongwith the waters of the oceans, which are (stated here as it were) the mother, moves round the Sun, who is nothing but a mass of fire. Similarly ether is regarded as mother and the air as the father of the Sun. In the same way, the fire is said to be the father and water to be the mother of the Moon.

According to the authority of Yāska the word '*Gau*' means the earth. In the Nighaṇṭu of Yāska the word '*Gau*' is read in the list of synonyms (numbering 21)* of the earth such as *Gau, Jmā*, &c. The word *Pṛśni* is among the six names of the atmospheric region (*Antarikṣa*). (*N*. I. 1 and I. 4)

It is also stated in the Nirukta :—

(2) "The (word) *Gau* is a synonym of the earth, because it

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(1) "आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥" (*YV*. III. 6)

* गौः । ग्मा । जमा ..... गोत्रेत्येकविंशति पृथिवी नामधेयानि । (*Nighaṇṭu* I. 1)

(2) "गौरिति पृथिव्या नामधेयम् । यद् दूरं गता भवति, यच्चास्यां भूतानि गच्छन्ति । (*N*. II. 5)

appears to have gone far off or because the creatures move upon it." (*N.* II. 5)

(3) "The Sun is called *Gau* (because) he causes the vapours to move or because he (himself) moves in space. '*Dyauḥ*' is called '*Gau*' because it extends far and away round the earth or because the luminaries move in it." (*N.* II. 14)

(4) "There is a verse in the Veda, "The Moon is the holder of a solar ray." (*RV.* XVIII. 40) This solar ray (called *Suṣumnā*) is also called '*Gau*'." (*N.* II. 6)

(5) "*Svaḥ* is called *Āditya* (i. e. the Sun)." (*N.* II. 14)

The earth is called '*Gau*' because it moves on every minute (from √*Gam* to go). In the Taittiriya Upaniṣad (it is stated) that the earth (was produced) from the waters. The producer of an object is called father and mother. Hence (waters are mother of the earth). The Sun is stated here to be the father of the earth, because here the word *Svaḥ* is used in the sense of the Sun. It also qualifies the word *Pitar* (i.e. father). Hence the Sun is her father as it were. The phrase '*Dūram gatā*' (i.e. Gone far off) means here that the earth moves round the Sun at a (particular) distance. Similarly, all spheres supported by God's Power, i.e. the force of gravitation, revolve in their orbits. (*YV.* IX. 6)

(6) "The earth revolves round the *Vivasvan* (i.e. the Sun) in her prescribed orbit ceaselessly (*Avārataḥ*) without violating this law (*Vrata*) and yielding juices (to living beings). She, being the cause of speech (of all living beings), gives to the noble (*Varuṇa*) donor and the learned (all comforts) by oblations (*Haviḥ*)." (*RV.* X. 66.6)

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(3) "गौरादित्यो भवति । गमयति रसान् गच्छत्यन्तरिक्षे । अथ द्यौः यत् पृथिव्या अधि दूरं गता भवति यच्चास्यां ज्योतींषि गच्छन्ति ।" (*N.* II. 14)

(4) " 'सूर्यरश्मिश्चन्द्रमा गन्धर्वः' इत्यपि निगमो भवति ।
सोऽपि गौरुच्यते ।" (*N.* II. 6)

(5) "स्वरादित्यो भवति ।" (*N.* II. 14)

(6) "या गौर्वर्त्तनिं पर्य्येति निष्कृतं पयो दुहाना व्रतनीरवारतः ।
सा प्र बुवाणा वरुणाय दाशुषे देवेभ्यो वाशद्धविषा विवस्वते ।।"
(*RV.* X. 66. 6) (Contd.)

EXPLANATION

The earth, which has been referred to above, moves round (*Pari+Eti*) the Sun ceaselessly (*A+Vārataḥ*) in her orbit, prescribed by God for her revolution. The earth yields (*Duhāna*) to the living beings various juices and fruits. She never leaves her *Vrata* (i.e. law of revolution). She supplies all comforts by her bounty (*Havi*) and generosity to the men of noble deeds and to the learned. She is the cause of the audible speech of all living beings. (*RV*. X. 66.6)

(7) "O *Soma* (i.e. the moon), you, being well known (*Sam+Vidānaḥ*) for your nourishing (*Pitṛbhiḥ*) qualities move round the earth (and sometimes) appear between the sun (*Dyavā*) and the earth." (*RV*. VI. 4.13.3)

(Contd. from page 189)

Here the word *Vivasvan* is used in Dative case, meaning "for the Sun". But Dayānanda takes it in Possessive or in Accusative case and interprets it as "*Sūryasya Sūryam Vā Paritaḥ*", i. e. round the Sun. This is in accordance with Paṇini's aphorism '*Supām Suluk*'. (*P*. VII. 1. 39)

But it will be interesting to cite below the meaning of this stanza as given by Griffith for comparison—

"The cow who yielding milk goes her appointed
way hither to us, leader of us, holy rites;
Speaking aloud to *Varuṇa* and the worshipper,
shall with oblation serve *Vivasvān* and the gods."

Thus we find that the word '*Gau*' is taken here by Griffith in the sense of 'cow'. But according to Sāyaṇa, "thunder" may be meant, and by "milk" strength may be intended.

(7) "त्वं सोम पितृभिः संविदानोऽनु द्यावापृथिवी आततन्थ।" (*RV*. VI. 4. 13. 3)

According to Sāyaṇa, *Soma* here means the Moon, who is intimately connected with the *Pitṛs* or Fathers.

Griffith translates it as —

"Associate with the Fathers, thou, O Soma, hast spread thyself abroad through earth and heaven."

EXPLANATION

This verse specifically states that the Moon revolves round the earth. This Moon, being well known for her nourishing properties, moves round the earth. During the course of her motions, she sometimes happens to come between the Sun and the earth.

The meaning of this entire verse will clearly be explained in our Vedic commentary. (We also come across the phrase in the Vedic literature that) "*Dyāvā Pṛthivî Ejete*" which means that the Sun (*Dyāvā*) and the earth (*Pṛthivī*) move.

It is, therefore, established that all spheres and regions revolve in their own orbits (according to the Vedas). (*RV*. VI. 4.13.3)

GRAVITATION AND ATTRACTION

(1) "As Thy beautiful *Two Haris* (i.e. charming qualities) shine greater and greater day by day, even then all spheres (or creatures) that had life bowed down to Thee."
(*RV*. VIII. 12. 28)

The import of the above noted stanza is that all spheres (including the globe) are attracted by the Sun and the Sun alongwith all spheres is upheld by the Attracting Force of God :—

(This stanza, according to Dayānanda, has two meanings) :—

The first meaning :—

O Glorious and Almighty Lord (*Indra*), when Thou puttest forth Thy marvellous qualities of power and prowess, they uphold all the worlds according to the law (of times).

The second meaning :—

O *Indra*, (i.e. glorious Sun or air), by putting forth your mighty rays, which possess the qualities of gravitation and attraction—illumination and motion—keep up the entire universe in order through the Power of your attraction. (*RV*. VIII. 12.28)

(2) "O Indra ! (God or Sun) ! When all the mortal (or aerial) subjects are upheld (or kept firm) (under your law of protection or attraction), then all regions are restricted (*Yemire*) (to their respective orbits)." (*RV*. VI. 1.6.4), (*RV*. VIII. 12.29)

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(1) "यदा ते हर्य्यता हरी वावृधा ते दिवे दिवे ।
आदित्ते विश्वा भुवनानि येमिरे ॥" (*RV*. VIII. 12. 28)

The word *Hari* may mean as Griffith says "two charming horses".

(2) "यदा ते मारुतीर्विशस्तुभ्यमिन्द्र नियेमिरे ।
आदित्ते विश्वा भुवनानि येमिरे ॥"
(*RV*. VI. 1. 6. 4 ; *RV*. VIII. 12. 29)

EXPLANATION

Here also, like the previous verse, science of gravitation is (explained).

O Indra (Glorious Lord or the Glorious Sun) when thy *Mārutîḥ* (i.e. mortal in case of God and aerial in case of the Sun) *Viśaḥ* (subjects or shperes) are governed by Thy law of support (or attraction), then alone all the regions are kept firm. All these spheres or subjects are upheld by God and then (under Him) by the Sun. This is why all spheres move in their fixed orbits. (*RV*. VI. 1.6.4), (*RV*. VIII. 12.29)

(3) "(O God !) When you uphold in the firmament (*Divi* or in your Self-effulgence) the brightly luminous Sun (under Your law), then only all the spheres are rendered firm."

(*RV*. VI. 1.6.5 ; *RV*. VIII. 12.30)

EXPLANATION

This verse also describes the theme of the previous verse.

O God, You have fashioned this Sun. You possess infinite power and refulgent Self. Thus You are upholding the Sun and the other spheres. All the globes including the Sun are rendered steadfast by Your Power of Attraction. The earth and all other spheres are kept firm by the Sun's attraction. The Sun himself and all other regions are supported by the Divine Law. (*RV*. VI. 1.6.5 ; *RV*. VIII. 12.30)

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(3) "यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः ।
आदित्ते विश्वा भुवनानि येमिरे ॥"

(*RV*. VI. 1. 6. 5 ; *RV*. VIII. 12. 30)

These verses quoted here are capable of denoting two meanings, because the word '*Indra*' gives the meaning of God as well as that of the Sun. Dayānanda was a real Seer. His interpretations are always original.

Griffith translates these verses :—

"When, Indra, all the *Marut* folk humbly submitted them to thee,

Even then all creatures that had life bowed down to thee".

"When yonder Sun, that brilliant light, Thou settlest in heaven above,

Even then all creatures that had life bowed down to Thee."

The next verse also describes that God and the solar region uphold the universe by means of attraction and illumination :—

(4) "The wonderful *Mitra* (God or the Sun) upholds the *Dyāvā—Pṛithivī* (i.e. heavenly regions and the earth) and dispels the internal darkness with His luminous rays. *Vaiśvānara* (God or the Sun) keeps the *Dyāvā-Pṛithivī* (*Dhiṣaṇe*) steadfast (like the hair fixed) in the skin and thus supports the powerful world." (*RV*. IV. 5.10.3)

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(4) "व्यं॑स्तभ्ना॒द्रोद॑सी मि॒त्रो अ॑द्भु॒तोऽन्तु॒र्वाव॑दक्रृणो॒ज्ज्योति॑षा॒ तमः॑ ।
वि चर्म॑णीव धि॒षणे॑ अवर्त्तय॒द्बृह॑दु॒रो विश्व॑मधत्त॒ वृष्ण्य॑म् ॥"
(*RV*. IV. 5. 10. 3)

Here the word '*Mitra*' (i. e. friend) means God and the Sun. God is often invoked as mother, father and friend. cf :

"स नः पितेव सूनवेऽग्ने" (*RV*. I. 1. 9)

"स नो बन्धुर्जनिता" (*YV*. XXXII. 10)

"सख्ये त इन्द्र वाजिनो मा भेम ।" (*RV*. ?)

As God is friend of all, similarly the Sun benefits all. Hence He is also called *Mitra*.

The association of *Mitra* with *Varuṇa* is so intimate that He is addressed alone in one hymn only in *RV*. III. 59. According to this hymn the *Mitra* is the great *Āditya*. In the Atharvaveda, "*Mitra*", at the sunrise, is contracted with *Varuṇa*; in the evening, (and in the Brāhmaṇas *Mitra* is connected with day), *Varuṇa* with night.

The conclusion from the Vedic evidence that *Mitra* means the Sun is corroborated by the *Avesta* and by Persian religion in general where "*Mithra*" is undoubtedly a Sun-god or a god of light specially connected with the Sun.

The word *Vaiśvānara* here is taken in the sense of the Sun. It is explained by Yāska in his Nirukta (VII. 22) as :—

"विश्वान् नरान् नयति ।" (i. e. one who leads mankind) or

"विश्वे एनं नरा नयन्तीति वा ।" (or which is used by all men in various ways. "*Viśva-Nara*" gives "*Vaiśvānara*" in derivative form. (Contd.)

EXPLANATION

O God ! due to Thy Power alone, the above-mentioned *Vaiśvānara* i.e. the Sun, upholds the *Dyāvā–Pṛithivī* i.e. the luminous and the dark regions. Hence, Thou art like a friend, Regulator of all the worlds. The Sun with his wonderful form drives away the darkness by means of luminous rays. He with his power of attraction and support keeps all the dark and bright worlds firm. Similarly the other worlds, i.e. *Dyavā–Pṛithivī*, with their own power of attraction afford support to others. As the hair are fixed in the skin, so the worlds are established in their respective spaces by the strength and attraction of the Sun.

Consequently it is established that this mighty (*Vṛṣṇyam*) universe is supported by the solar region, &c. God sustains all the globes including the Sun.

(5) "The Deva *Savitṛ* (i.e. the Bright Sun) rolling through the *Kṛṣṇa* (i.e. attractive or dark) regions, establishing the mortal (i.e. the earth &c.) and the immortal, and surveying (as it were) all the regions, moves on by His golden (i.e. luminous) car." (*YV*. XXXIII. 43)

(Contd. from page 194)

According to some, it means the "atmospherical fire". The Yajñikas say that it means the Sun. According to Śākapūṇi it means the terrestrial fire. cf. :

"तत्को वैश्वानरः ? मध्यम इत्याचार्याः । अथासावादित्य इति पूर्वे याज्ञिकाः । अयमेवाग्निर्वैश्वानर इति शाकपूणिः ।" (*N*. VII. 23)

We come across references in the Brāhmaṇas that *Vaiśvānara* means both, the Sun as well as the fire. cf. :

"आदित्योऽग्निर्वैश्वानरः ।" (*N*. VII. 23)

"पृथिवी वैश्वानरः, संवत्सरो वैश्वानरः, ब्राह्मणो वैश्वानरः ।" (*N*. VII. 24)

(5) "आ कृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥" (*YV*. XXXIII. 43)

This verse also occurs in *RV*. (I. 35. 2). Sāyaṇa interprets it as follows :—

"Revolving through the darkened firmament, areusing mortal and immortal, the god *Savitṛ* travels in his golden chariot, beholding the (several) worlds." (Contd.)

EXPLANATION

Here also the science of attraction is referred to. *Savitṛ* (Supreme Being or the Sun) is upholding all the spheres with (His or his) glorious (or bright) strength of attraction or with the gift of knowledge (or light) which makes the pleasure-producing activities possible. He (or he) possesses true knowledge (or the mass of rays) for the world of the mortal men or prescribes its exact place for the same. He (or he) grants immortality (emancipation) or rain (*Rasa*) (which helps the harvest and hence is a source of life) on the earth (i.e. for the dwellers on the earth).

The Self-effulgent (Deva) Lord (or the luminous Sun) supports all the globes and causes all things to be visible and the form (*Rūpa*) and colour of all substantives clear and distinct.

By accepting the *Anu-vṛtti* (continuity) of the words '*Dyubhir-Aktubhiḥ*' from the preceding verse here, the interpretation would be that the Sun attracts all the globes days (*Dyubhir*) and nights (*Aktubhiḥ*), i.e. at every moment. In addition to this all regions retain their own power of gravitation but God is the source of infinite power of gravitation and attraction.

(Contd. from page 195)

Following is the interpretation given by Griffith :—

"Throughout the dusky firmament advancing,
laying to rest the immortal and the mortal,
Borne on his golden chariot, he cometh,
Savitar, God, beholding living creatures".

Here we find a literal rendering but Dayānanda finds a scientific meaning in the word *Kṛṣṇa*, which is ordinarily understood to mean "Dark" but etymologically it denotes a person or a thing possessing (charmingly) attractive power. Lord *Kṛṣṇa* was called so, because he had a wonderful power of attraction. Not only the human beings, even all living beings were kept by him spell-bound, because of his magnetic power of *Yoga*. The same word, *Kṛṣṇa*, occurs here also. Dayānanda, therefore, rightly and precisely hinted upon the real import showing that the Sun has power of attraction and gravitation.

The word '*Rajas*' (in this verse) is the synonym of the "regions". It is stated by Yāska, the author of the Nirukta (IV. 19), as :—

(6) "The regions are called *Rajānsi*." (*N.* IV.19.7)

The word '*Ratha*' indicates here knowledge or light, which is the source of pleasure. The Nirukta supports this view :—

(7) "The word '*Ratha*' is from √*Ramh* to go or from √*Sthā* to stand with letters reversed (i.e. *Sthā*+*Ra*=*Ra*+*Thā*) or one sits upon it rejoicing. It may be from √*Rai* to go or from √*Ras* to taste." (*N.* IX. 11)

According to the following quotation from the Nirukta the word *Vaiśvānara* means the Sun !

(8) "Of *Viśvanara* i.e. of the Sun." (*N.* XII. 21)

There are many verses in the Vedas like this which deal with the topic of attraction and support.

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(6) "लोका रजांस्युच्यन्ते ।" (*N.* IV. 19)

(7) "रथो रंहतेर्गतिकर्मण: स्थिरतेर्वा स्याद्विपरीतस्य । रममाणोऽस्मिन् तिष्ठतीति वा । रपतेर्वा रसतेर्वा ।" (*N.* IX. 11)

(8) "विश्वनरस्यादित्यस्य ।" (*N.* XII. 21)

Ṛṣi Dayānanda presented two meanings of this verse under his signature in his written disputation with Paṇḍitas in Ahmedabad in January 1875 (A.D.). It is relevant to cite here :—

"(आकृष्णेन) आकर्षणात्मना (रजसा) रजोरूपेण वा (रथेन) रमणीयेन (देव:) द्योतनात्मक: (सविता) प्रसवकर्त्ता वृष्ट्यादे: (मर्त्यम्) मर्त्यलोकम् (अमृतं) ओषध्यादिकं रसं (निवेशयन्) प्रवेशयन् (भुवनानि पश्यन्) दर्शयन् (याति) रूपादिकं विभक्तं प्रापयतीत्यर्थ: (हिरण्ययेन) ज्योतिर्मयेन ।।

(सविता) सर्वस्य जगत: उत्पादक: (देव:) सर्वस्य प्रकाशक: (मर्त्यम्) मर्त्यलोकस्थान् मनुष्यान् (अमृतम्) सत्योपदेशरूपम् (निवेशयन्) प्रवेशयन् सर्वाणि (भुवनानि) सर्वज्ञतया (पश्यन्) सन् (आकृष्णेन) सर्वस्याकर्षणस्वरूपेण वर्त्तमान: सन् (याति) धर्मात्मन: स्वान् भक्तान् सकामान् प्रापयतीत्यर्थ: ।। दयानन्द सरस्वती स्वामिन: ।। (Devendra Nath : स्वामी दयानन्द का जीवनचरित, Vol. I, page 323).

THE ILLUMINATOR AND THE ILLUMINATED

Now we discuss the topic that the Moon, &c., are illuminated by the Sun.

The following verses describe that the Sun illumines the earth and the Moon :—

(1) "The earth is upheld by *Satya* (i. e. Supreme Being). *Dyau* (i. e. the entire light or the shining regions) is maintained by the Sun. The *Ādityas* (i. e. 12 months) are made by *Ṛta* (i. e. the Sun) and the Moon is established in the solar light (*Divi*)."
(*AV*. XIV. 1.1)

(2) "*Ādityas* (i. e. solar rays) become invigorative through the Moon. The earth takes strength through the Moon. And this Moon is placed amongst the constellations or stars."
(*AV*. XIV. 1. 2)

(3) "Who wanders lonely on his way ?
Who is constantly born anew ?
What is the remedy for cold ?
What is the great corn-vessel called ?" (*YV*. XXIII. 9 or 45)

(4) "The Sun wanders lonely on its way,
The Moon is constantly born anew,
Fire is the remedy for cold,
The earth is the great corn-vessel." (*YV*. XXIII. 10 or 46)

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(1) "सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधिश्रितः ।।" (*AV*. XIV. 1. 1)

(2) "सोमेनादित्या बलिनः सोमेन पृथिवी मही ।
अथो नक्षत्राणामेषामुपस्थे सोम आहितः ।।" (*AV*. XIV. 1.2)

(3) "कः स्विदेकाकी चरति क उ स्विज्जायते पुनः ।
किं स्विद्धिमस्य भेषजं किं वावपनं महत् ।।" (*YV*. XXIII. 9 or 45)

(4) "सूर्य एकाकी चरति चन्द्रमा जायते पुनः ।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ।।" (*YV*. XXIII. 10. or 46)

EXPLANATION

The earth is kept up in space by the eternal Supreme Being, the Sun and the air. The entire light (*Dyau* i. e. *Sarva-prakaśa*) is upheld by the Sun. *Ādityas* (12 months) owe their existence to *Ṛta* (i. e. time). The solar rays (*Ādityas*) are generated from the Sun. The motes and particles are contained in the air. Similarly the Moon is indebted to *Dyau* i. e. solar light as her illuminator. Such globes, as the Moon, &c., do not have light of their own. The Moon and the other such regions are irradiated with the solar light.

(*AV*. XIV. 1. 1)

The solar rays coming into contact with the lunar globe are reflected on the earth and become invigorative as they happen to acquire strength—inspiring qualities in the under-mentioned manner. The region of space, unapproached by solar rays on account of the interception by the earth grows rather cold. This region being devoid of the Sun's rays becomes devoid of heat also. (Because of the absence of solar heat and light) the lunar rays attain vigour and strength-inspiring qualities. The earth also becomes strong and invigorated because of the (such) lunar light or herbs called *Soma* (which are nourished by the Moonlight). For this very purpose the Moon is established very close to the constellations and stars.

(*AV*. XIV. 1. 2)

There are four interrogative sentences in the verse (XV. XXIII. 9) : (1) Who does wander alone in this universe ? (2) Who does shine with his own light and who is illuminated again and again (born again and again) ? (3) What is the remedy for cold ? (4) What is the great field for sowing seeds in ? (*YV*.XXIII. 9)

Their respective answers are :—

(I) The Sun wanders alone in this universe radiant with his own light and irradiating others.

(II) The Moon shines with the light of the Sun and she does not retain her own light (she also appears to be born again and again).

(III) Fire is the remedy for cold.

(IV) The earth is the great field for sowing seeds. (*YV*. XXIII. 10)

There are many verses in the Vedas, similar to the above, dealing with this topic.

THE SCIENCE OF MATHEMATICS

(1) "May my One and my Three, and my Three and my Five, and my Five and my Seven (and similarly upto Thirty-three) prosper by Sacrifice (*Yajña.*)" (*YV.* XVIII. 24)

(2) "May my Four and my Eight and my Twelve (and similarly upto Forty-eight) prosper by Sacrifice (*Yajña*). (*YV.* XVIII. 25)

The above-noted two verses reveal the Science of Mathematics, i. e. Arithmetic, Algebra and Geometry :—

EXPLANATION

When the numeral denoting unity is added to another such numeral, it makes two, one and two make three, two and two make four, three and

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(1) "एका॑ च मे तिस्रश्च॑ मे, तिस्रश्च॑ मे पञ्च॑ च मे पञ्च॑ च मे स॒प्त च॑ मे स॒प्त च॑ मे नव॑ च मे नव॑ च म॒ऽएका॑दश च म॒ एका॑दश च मे त्रयो॑दश च मे त्रयो॑दश च मे पञ्च॑दश च मे पञ्च॑दश च मे स॒प्तद॑श च मे स॒प्तद॑श च मे नव॑दश च मे नव॑दश च म॒ऽएक॑विꣳशतिश्च म॒ एक॑विꣳशतिश्च मे त्रयो॑-विꣳशतिश्च मे त्रयो॑विꣳशतिश्च मे पञ्च॑विꣳशतिश्च मे पञ्च॑विꣳशतिश्च मे सप्त॑विꣳशतिश्च मे स॒प्त॑विꣳशतिश्च मे॒ नव॑विꣳशतिश्च मे॒ नव॑विꣳशतिश्च म॒ एक॑त्रिꣳशच्च मे॒ एक॑ त्रिꣳशच्च मे॒ त्रय॑स् त्रिꣳशच्च मे॒ य॒ज्ञेन॑ कल्पन्ताम् ॥"

(*YV.* XVIII. 24)

This formula enumerates the *Stomas*, or Hymns of Praise, consisting of uneven number of verses.

(2) "चत॑स्रश्च मे॒ऽष्टौ च॒ मे॒ अ॒ष्टौ च॒ मे द्वाद॑श च मे॒ द्वाद॑श च मे॒ षोड॑श च मे षोड॑श च मे विꣳश॒तिश्च॑ मे विꣳश॒तिश्च॑ मे॒ चतु॑र्विꣳशतिश्च मे॒ चतु॑र्विꣳशतिश्च मे॒ऽष्टा-विꣳशतिश्च मे॒ऽष्टावि॑ꣳशतिश्च मे॒ द्वात्रि॑ꣳशच्च मे॒ द्वात्रि॑ꣳशच्च मे॒ षट्त्रि॑ꣳशच्च मे॒ षट्त्रि॑ꣳशच्च मे॒ चत्वारि॑ꣳशच्च॑ मे चत्वारि॑ꣳशच्च॑ मे॒ चतु॑श्चत्वारिꣳशच्च मे॒ चतु॑श्चत्वारिꣳशच्च मे॒ऽष्टाचे॑त्वारिꣳशच्च मे य॒ज्ञेन॑ कल्पन्ताम् ॥"

(*YV.* XVIII. 25)

This enumerates the even versed *Stomas*, each number after the first increasing by four.

three make six ; similarly the numeral four, five, &c., occurring in these verses indicate that the Science of Mathematics is evolved by treating the figures in different ways such as Addition, &c.

Moreover, the frequent use of the conjunction 'Ca' (i.e. and) suggests that there are various other sciences of calculations. We shall not dilate upon this topic here because it is quite evident to all that this science has been dealt with in detail in *Jyotiṣa*, i.e. Astronomy, which is an *Aṅga* (limb) of the Vedas. But it must be known (to all) that such verses contain the original germs of the science of Mathematics which is the subject of books on Astronomy. The science of calculation (i.e. Arithmetic) deals with the known and the science of Algebra (*Bîja*) with the unknown and uncertain quantities. The following verse indicates that the science of Algebra is found in the Vedas as it is hinted upon by the symbols 'A³-Ka³', &c.

(3) "A²gna³ā¹ yā²hi vî³ta¹ye²
Gṛṇā³no³-ha³vya¹-dāta²ye ;
Ni¹hotā² satsi ba³rhi¹ṣi².'' (*SV.* I. 1), (*YV.* XVIII. 25)

According to the maxim that one act serves twofold purpose, the numerals marked on the letters of the above-cited verse, for indicating the accent, contain an illusion to the science of Algebra also.

In the under-mentioned two verses the (science) of Geometry is revealed :—

(4) "This altar is the extreme limit of the earth. This Sacrifice (*Yajña*) is the centre of the world. This *Soma* is the Stallion's genial humour, (and) this Brahmā is the highest region where the Speech resides." (*YV.* XXIII. 62)

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(3) "अग्न आ याहि वीतये गृणानो हव्यदातये ।
निहोता सत्सि बर्हिषि ॥" (*SV.* I. 1)

(4) इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥"
(*YV.* XXIII. 62)

This verse is a good example of figurative or symbolic expression, which has been clearly explained in the original by our author. Mahīdhara wrongly interprets the first foot of the stanza as—

(Contd.)

(5) "What was the rule ? What was the model and what was the cause ? What was the clarified butter, what the enclosure, what was the metre, what was the *Pra-Uga* (text), when all gods offered worship to God ?" (*RV*. X. 130. 3)

EXPLANATION

The sacrificial altars (Vedis) are made in various shapes, i.e. triangular, quadrilateral, circular shape or in the shape of a *Śyena* (i.e. a hawk or a horse). By means of creating various forms of the altars, the Geometrical Science was expounded.

Paridhi or circumference is a line drawn round the parts of the earth, farthest from its centre. A line drawn from any point on the circumference and passing through the centre is called *Vyāsa* i. e. diameter or the middle line in Geometry. This is the centre or *Nābhi* (i.e. navel) of the world (the earth or universe). These lines are so called because all such lines converge to meet in the centre. The word *Yajña* also means a centre, where all activities or all men meet together. Thus the *Soma*, i.e. Lunar Region, also has *Paridhi*, i.e. circumference, &c. The rain-producing Sun, light, heat (fire) and the air all possess their own circumferences; thus they produce (the requisite) velocity. Their (of the Sun, air &c.) energy (*Retas*) in the form of medicines is widespread.

Brahmā is the circumference of the speech. [Here the words *Paramaṃ Vyoma* (i.e. the highest region) figuratively mean *Paridhi* or circumference). (*YV*. XXIII. 62)

(Contd. from page 201)

"the place where gods visit men—the place meant heaven" The Stallion means here *Dyaus* whose genial humour is the fertilizing rain which impregnates the earth. The Brahmā who is the store-house of the Vedic learning and who recites the texts of the Veda is described here as the Abiding place of Speech.

(5) "कासीत् प्रमा प्रतिमा किं निदानमाज्यं किमासीत् परिधिः क आसीत् ।
छन्दः किमासीत् प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥ (*RV*. X. 130.3)

(a) *Prama* : Rule, Authority (Sāyaṇa), correct cognition (Dayānanda).

(b) *Pratimā* : Model, Limitation (Sāyaṇa).

There are following questions (put in this verse) :—

What is *Pramā* (i.e. correct cognition) ? Who is its owner ? Wh is the intellect essential for obtaining true knowledge ?

What is *Pratimā* (i.e the standard of measurement) ? Who do measure and count all ?

What is *Nidāna* (i.e. the cause) ? What is *Ājya* (essence like ghe in this world ? What is the Ultimate Reality—the Worth Knowing or tl Destroyer of All afflictions—and all Bliss ?

What is *Paridhi* (i.e. circumference) i.e. the mainstay of the world *Paridhi* is a line running round a spherical object.

What is *Chandas* (i.e. independent object) in this world ?

What is *Pra-Uga* (i.e. Praiseworthy) ?

The answers to these questions are :—

The Supreme Lord, Whom Devas (i.e. the learned) worshipped, d and shall worship, is *Pramā* (correct cognition) and He alone know everything as it is. He is the Measurer (*Pratimā*) of all. In this way th answer should be made applicable to all remaining questions by properl construing the words. (*RV*. X. 130.3

Here also the word *Paridhi* (i.e. circumference) clearly refers to th Geometrical Science. This science has been expounded in detail in book on Astronomy.

The Vedas contain a number of stanzas dealing with Mathematic:

PRAISE, PRAYER AND WORSHIP OF GOD, SUPPLICATION TO HIM AND RESIGNATION TO HIS WILL

The topic of glorification (*Stuti*) has already been dealt with in the verses commencing with "*Yo Bhūtam Ca*" etc. and it will be taken later on also. Now, we explain the subject of prayer :—

The following verses deal with the adoration and prayer of God :—

(1) "Thou art splendour, give me splendour ; Thou art virility, give me virility ; Thou art power, give me power ; Thou art energy, give me energy ; Thou art wrath, give me wrath ; Thou art forbearance, give me forbearance." (*YV.* XIX. 9)

(2) "May Indra (Glorious Lord) make my senses strong ; may He support us. May *Magharan* (i.e. Lord of Riches) extend our riches. May our desires be truthful. May our wishes be accomplished." (*YV.* II. 10)

(3) "O Agni (Effulgent God) ! Make me possessor of discriminative understanding (*Medhā*) by bestowing on me that wisdom which the learned (Devas) and the Protectors of society (*Pitaras*), by Thy Grace, attain to." (*YV.* XXXII. 14)

EXPLANATION

O Supreme Lord ! Thou art splendour, i.e. Thou shinest forth with Thy qualities of infinite knowledge etc., make me repository of light of unlimited knowledge. O God ; Thou art *Vîrya* (virility), i.e. Thy prowess is infinite, kindly bestow upon me determined vigour and activity of body

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(1) तेजोऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि बलमसि बलं मयि धेहि ।
ओजोऽस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ।
(*YV.* XIX. 9)

(2) मयीदमिन्द्र इन्द्रियं दधात्वस्मान् रायो मघवानः सचन्ताम् ।
अस्माकꣳ सन्त्वाशिषः सत्या नः सन्त्वाशिषः ॥ (*YV.* II. 10)

(3) यां मेधां देवगणाः पितरश्चोपासते ।
तया मामद्य मेधयाऽग्ने मेधाविनं कुरु स्वाहा ॥ (*YV.* XXXII. 14)

and mind. O Lord of the Highest Might ! Thy strength is infinite, kindly grant me the best and excellent valour. O Lord ! Thou art Energy, endow me with the strength of truth and knowledge. O Lord ! Thou art Wrath, i.e. in Thee there is righteous indignation towards the wicked, grant by Thy grace that indignation to me also. O Lord of Forbearance ! enable me to endure pain and pleasure with equanimity. Be pleased and graciously grant me these virtuous qualities." (*YV*. XIX. 9)

O Indra ! (i.e. Most Prosperous God) Make my all senses, i.e. ears etc. and the mind the most superior. Most graciously protect us and bless us with all good things of the world. Thou art, O Lord, the Home of all Treasures of the Highest Wisdom, etc. May it be Thy pleasure that the best riches such as the glories of empire be beneficial for us and may we be able to attain them.

God ordains that men should strive to achieve these good qualities. O God ! May our desires, through Thy grace, be successful. May our aspirations to participate in the administration of world-empire be never frustrated. (*YV*. II. 10)

O Self-Effulgent God ! Make me today master of superior and steady discriminative understanding, which is constantly sought after by the learned (Devas) and the wise (*Pitaras*). The meaning of the word '*Svaha*' (occurring in this verse) is explained by the author of the Nirukta under the heading of '*Svāhā-Kṛtayaḥ*' as :—

(4) "What is *Svâhâ* ? (Because it refers to a statement) which is rightly spoken. (*Su-âhâ*, from the root *Vad* to speak) ; or because it is spoken by one's own speech (*Sva-vâk-âha*) ; or it is spoken to one's own self (*Svam-âha*) ; or a rightly refined oblation is offered." (*N*. VIII. 20)

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(4) "स्वाहाकृतयः । स्वाहेत्येतत् । सु+आहेति वा, स्वा वाग् आहेति वा, स्वं प्राहेति वा, स्वाहुतं हविर्जुहोतीति वा ।" (*N*. VIII. 20)

The meaning of these lines is not very clear. Our author has rightly made an attempt to explain it as above. Durga explains it in the following words—

"सु=सुष्टु+आहेति वा । शोभनमाह । तं स्वा वागभ्यवदत् जुहुधीति । तत्स्वाहाकारस्य जन्म । स्वं प्राहेति कर्मणि ॥" (Contd.)

According to this, '*Svāhā*, means (*Su*+*āha*) that all should always utter sweet and eloquent words which may be pleasant and beneficial; or one should express in words what he intelligently feels or what his inner voice says. (*Sva*+*Vāk*+*Āha*) or they should regard (call) what really belongs to them as their own (*Svam*+*Prati*+*Āha*) and they should not claim what belongs to others. They should offer oblations into the fire after purifying (refining) them rightly and carefully. (*YV*. XXXII. 14)

(5) "Strong be your weapons for driving away (your) foes; firm for resistance let them be. Yours be the strength that merits praise; not (the strength) of a treacherous mortal."
(*RV*. I. 39. 2)

(Contd. from page 205)

Professor M Winternitz makes the following observations about "such" words—

"Finally, there is yet another kind of 'prayers', as we cannot help calling them, with which we meet already in the *Yajurveda*, and with which also at later periods, much mischief was done. They are single syllables or words which convey no meaning at all, or whose meaning has been lost, which are pronounced in the most solemn manner at certain places in the act of sacrifice, and are regarded as immensely sacred. There is, first of all, the sacrificial cry '*Svāhā*' which we usually translate by 'hail', with which every gift for the gods is thrown into the fire, while the cry '*Svadhā*' is employed in the case of sacrificial gifts to the fathers. Other quite unintelligible ejaculations of the kind are *Vaṣaṭ*, *Veṭ*, but above all the most sacred syllable "*Om*". (History of Indian Literature, Page 185)

Mr. M. Winternitz, being a foreigner, seems to have no precise knowledge of Vedic tradition. He maintains that these words "have no meaning at all". The height of it is when he includes the most popular and the most Sacred syllable "*Om*" in this list.; which has, so widely, clearly and positively, been explained in Vedic and later scriptures.

(5) स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥ (*RV*. I. 39. 2)

(6) "Overflow for food (*Iṣe*), overflow for strength; overflow for divine knowledge; overflow for warrior-valour; overflow for Heaven and earth. Thou, O Duteous One, art Duty (*Dharma*). Innocent one, establish in us manly valour; establish the people." (*YV.* XXXVIII. 14)

7. "May that my mind, (the sole) illuminator (of the sense organs) which illuminate the objects of senses, which in the waking state flees far (to various places and different objects) and during sleep returns to the internal sense, be always actuated by righteous resolves." (*YV.* XXXIV. 1)

(8) "May my strength and my gain, and my inclination, and my influence, and my thought, and my mental power, and my praise .....(prosper by Sacrifice e.g. *Yajña*)." (*YV.* XVIII. 1)

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(6) इषे पिन्वस्वोर्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व द्यावापृथिवीभ्यां पिन्वस्व . धर्मासि सुधर्मा मेन्यस्मे नृम्णानि धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ।। (*YV.* XXXVIII. 14)

(7) यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरं गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ॥ (*YV.* XXXIV. 1)

(8) वाजश्च मे प्रसवश्च मे प्रयतिश्च मे ।
प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे० ॥ (*YV.* XVIII. 1)

The purport of all these stanzas has been explained in detail by our author in the text.

(a) Regarding the verse (7) it may be noted that the first six verses of the Yajurveda (XXXIV) constitute a Hymn regarded as an Upaniṣad and called *Śiva-Saṁkalpa* (i. e. Right Resolves) from the concluding words in each stanza.

(b) The book XVIII of the Yajurveda contains the formulas for the performance of the ceremony called *"Vasor-Dhara"*, "the stream or shower of Riches", a sort of consecration Service of Agni, i.e. *God* as King on the completion of the Fire Altar which is identified with him. The Sacrificer offers an uninterrupted series of four hundred and one oblations of clarified butter poured from a large ladle of Udambara wood, while the Adhvaryu recites the formulas which are to gain for the Sacrificer all the temporal and spiritual blessings therein indicated. Such is the tradition of the Ritualistic school.

EXPLANATION

This verse (No. 5) contains God's Blessings to mankind. "O men, may your arms and weapons e. g. fire-arms (*Āgneya Astra*), guns (*Bhuśaṇḍi*), and cannons (*Śataghnī*), bows, arrows and swords etc., through My Grace, be fast and firm. These arms be strong and laudable and may bring about the defeat of your enemies (*Parāṇude*). May they be potent enough to resist and paralyse the foes. Let your armies be exceedingly efficient and well equipped and strong. Let your world-wide administration flourish safely. Your foes who perpetrate evil deeds and who resist you be routed (in the battle). But this Blessing of Mine is only for persons who adhere to the truthful conduct and not for them who are addicted to injustice and treachery. The idea is that I (God) never bless those persons who commit evil acts and are unjust. (*RV*. 1. 39. 2)

O God ! make us independent, strong and happy so that we may entertain noble and high aspirations (*Uttama-Icchā*) and acquire most nourishing food (*Anna*). Endow us always with untiring and unflinching zeal and courage so that we may be able to exert ourselves to the best of our efforts for the attainment of a Brāhmana's rank, with a view to achieving the knowledge of the Vedic Lore. Make us bravest of the brave and imbibe us with the spirit of a *Kṣatriya* so that the world-wide empire accompanied by the sovereign power may be achieved. May we be able to obtain efficiency in scientific and mechanical sphere. May we do good to all mankind like the Sun, the fire, etc. which are serving the universe by supplying it with light and contributing to its welfare. O Lord of Justice and Piety, Thou art just, make us also lover of justice and righteousness (*Dharma*). O Universal Benefactor ! Lord ! Thou art *Ameni* (i.e. free from malice or ill will). Make us also friends of all and devoid of feeling of enmity. Bestow upon us O Lord ! highly lawful good government and precious things (*Nṛmṇāni*). Similarly make good Brāhmaṇas rich in Vedic learning, good Kṣatriyas possessing administrative instincts and good Vaiśyas, i. e. good citizens. In short make us home of all good qualities and give us strength enough to realize all our desires and aspirations.

(*YV*. XXXVIII. 14)

The mind of a man flees far (to distant places and different objects) in his wakeful state and presides over all his senses and retains shining qualities of (brilliant) knowledge etc. (In the same manner) in his sleepy state also it takes cognizance of many bright (*Daiva*) objects. In the state of *Suṣupti* (i.e. deep and dreamless sleep) it experiences absolute and divine (*Divya*) bliss. By nature it has far-reaching hold (*Dūram-Gama*). It is a light or illuminator, (*Jyoti*) of all the sense organs or the Sun etc. (*Jyoti*

Sam). This mind is a unitive (force). O God ! may this mind of mir —(the basic) instrument of thinking faculty—have righteous, pious an beneficent resolves. (*YV.* XXXIV.1

Similarly the verse occurring in the 18th Chapter of the Yajurved "*Vajaśca me*" etc. ordains that the Vedas enjoin that all possessions shoul be surrendered to God. It is, therefore, established that for all desire objects including the highest attainments, e g., emancipation and ordinar things like food and drinks only, God is to be invoked. (*YV.* XVIII.1

(9) "May life succeed through sacrifice (*Yajña*). May vital ai thrive by sacrifice. May the eye thrive by sacrifice. Ma the ear thrive by sacrifice. May the voice thrive by sacrifice May the mind thrive by sacrifice. May the Self thrive b sacrifice. May Brahmā thrive by sacrifice. May light succee by sacrifice. May *Svar* (i.e. happiness) increase by sacrifice May the hymn thrive by sacrifice. May sacrifice prosper b sacrifice ; and land and sacrificial text (*Yajur*), and verse o praise (*Rk*) and *Sāma*, the *Bṛhat* and *Rathantara*. O God (i.e the learned), we have gone (i.e. achieved) to light. We have become the children of *Prajāpati*. We have becom immortal." (*YV.* XVIII.29

EXPLANATION

Here the word '*Yajña*' according to the Śatapatha means '*Viṣṇu*' :—

(10) "*Yajña* is verily *Viṣṇu* " (*SB.* I.2.13)

Viṣṇu is (synonym of) God as He pervades (*Veveṣṭi-Vyapnoti*) the entire universe. O men ! dedicate your entire life to achieve communion

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(9) "आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताꣳस्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । स्तोमश्च यजुश्च ऋक् च साम च बृहच्च रथन्तरं च । स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट् स्वाहाः ॥"

(*YV.* XVIII.29)

(10) "यज्ञो वै विष्णुः ॥" (*SB.* I.2.13)

Here the verb '*Kalpatām*' is derived from the root '*Klpa*'—to succeed, prosper and thrive.

with God through *Yajña* (Sacrifice). May we, in order to express our gratitude to Him, surrender to God all what we have e.g, *Prāṇa* (breath), sight, speech (*Vāk*) (i.e. the senses), mind (i.e. thinking faculty and knowledge), soul, the characteristics of a Brāhmaṇa—the performer of sacrifices and at home in the four Vedas, *Jyoti* (i.e. the light of the Sun etc.), *Dharma* (i e. justice). *Svaḥ* (happiness), the earth—the subsistence and support of all, *Yajña* (e.g. *Aśvamedha* etc) or arts and sciences, *Stoma* (i.e. collection of praises), the study of the Yajurveda, Ṛgveda, the Sāmaveda and (the study of the Atharvaveda) which is indicated by the particle '*Ca*' (i.e. and), the enjoyment of the fruits of great enterprises and the results of scientific and mechanical activities.

By doing so, the most merciful God will bestow upon us the highest bliss. Thus we shall be shining with (the glow of) pleasures and shall attain the highest bliss of emancipation. May we be the subjects of the *Prajāpati* (i.e. the Lord of mankind) and may we never recognise any human being as our king except God. May we always speak truth and gather courage and zeal to abide by the will of the Lord with utmost efforts. May we never transgress Thy will but remain in Thy service with filial love.

(*YV*. XVIII.29)

WORSHIP

The following verses ordain that God alone is to be worshipped by mankind :—

(1) "The wise concentrate their minds ; they perform sacred rites for the propitiation of the intelligent, great, adorable *Savitar* (i.e. Creator) : he alone, knowing their functions, directs (all) ; verily great is the praise of the Divine Creator."* (*RV*. V.81.1)

(2) "*Savitā* (i.e. the Creator or Impeller), first of all making (the wise) concentrate their minds and thoughts for (the realisation of) reality and showing (them) the light of Agni, bore them up from the earth " (*YV*. XI.1)

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* *Note* : — It has been my best effort to give the faithful translation of the Vedic verses throughout this work, keeping also in view Dayānanda's rendering given in his explanations in this work. But I have never sacrificed the original sense, which naturally in certain cases resulted in variant rendering.

(1) युञ्जते मन॑ उत॒ युञ्जते धिय॒ो विप्रा॒ विप्र॑स्य बृह॒तो विप॒श्चत॑: ।
नि होत्रा॑ दधे वयुना॒विदेक॒ इन्म॒ही दे॒वस्य॑ सवि॒तुः पा॑रि॒ष्टुति॑: ॥
(*RV*. V.81.1 ; *YV*. XI.1)

(2) युञ्जा॒नः प्र॑थ॒मं मन॑स्त॒त्त्वा॑य सवि॒ता धिय॑म् ।
अग्नेर्ज्योति॑र्नि॒चाय्य॑ पृथि॒व्या अध्याभ॑रत् ॥ (*YV*. XI.1)

In this and the following verses of the Yajurveda (XI) are contained, according to Mahîdhara, formulas for the construction of Altars or hearths for the various sacrificial fires and first and chiefly for building up with about 10,800 bricks, all laid with special consecrating-text, the Uttara Vedi or High Altar which represents the universe and is identified with Agni himself. This ceremony, called *Agni Cayana*, requires a year for (Contd)

(3) "By impulse of God *Savitar*, we with our mind concentrated upon, strive, with (all our) might to win Bliss (of emancipation)." (*YV*. XI.2)

(4) "*Savitā*, having impelled Devas (i.e. the wise) to go to light and to win the highest bliss with brilliant thought who create the lofty light (of knowledge in the world), urge them on their way." (*YV*. XI.3)

(5) "I yoke with your prayer ancient inspirations : May glory come to you as (to a man) on the way of the wise. Let all Sons of the Immortal One, hear it, who have resorted to the bright regions." (*YV* XI.5)

(Contd. from page 211)

its completion and is of corresponding importance. The High Altar is constructed in the shape of an outspread bird, probably an eagle or a falcon.

But all this is not admitted by Dayānanda whose main consideration is the import of the Vedic words. The Vedas, according to him, are not wedded to the Mīmāṁsakas (the Ritualist school) alone.

(3) "युक्तेन॒ मन॑सा व॒यं दे॒वस्य॑ सवि॒तुः सु॒वे ।
स्व॒र्ग्या॒य॒ शक्त॑या ॥" (*YV*. XI.2)

(4) "युक्त्वाय॑ सवि॒ता दे॒वान् स्व॑यतो भि॒या दिव॑म् ।
बृ॒हज्ज्योति॑: करिष्य॒त: स॑वि॒ता प्र सु॑वाति॒ तान् ॥" (*YV*. XI.3)

(5) 'युजे॑ वां ब्र॒ह्म पू॒र्व्यं नमो॑भि॒र्वि श्लोक॑ एतु प॒थ्ये॑व सू॒रेः ।
शृ॒ण्वन्तु॒ विश्वे॑ अ॒मृत॑स्य पु॒त्राऽआ ये धामा॑नि दि॒व्यानि॑ त॒स्थुः ॥" (*YV*. XI.5)
Also found in *RV*. X.13.1.

(a) *Vam* : Of you two. According to Mahīdhara it refers to the Sacrificer and his wife. According to our author, *Upāsanā-Prada* (i. e. the teacher of worship) and *Upāsanā-Gṛhitā* (i. e. the worshipper), are meant here.

(b) *Brahma* : Inscription. According to Mahīdhara, the vital airs, the seven sages and Brāhmaṇas who are engaged in the holy work. Dayānanda rightly interprets it as "God". (Contd.)

EXPLANATION

The idea here is that the wise (*Viprāḥ*) Yogins– the worship God, fix their minds on and attain communion with the Omniscie who created this whole universe and is *Vayuna-vit*, i.e., who stands to the good and evil actions or thoughts of all beings and also know created beings. He is one without a second—Omnipresent and All Kno Nothing is superior to Him. He is the light of the whole universe a created it. All men under all circumstances should offer prayers In this way, the individual souls become able to approach Him (i e. communion). (*RV.*

Savitā (i.e. the inspirer God) very graciously is pleased to (*Upa-yuṅkte*) to Himself the minds and intellects of the persons wh to realise in meditation (*Yuñjānaḥ*) the reality of Divine Existence a knowledge, &c. The Yogin (i.e. a meditating worshipper) having r the self-effulgent (Agni) and all-illuminating (*Jyoti*) nature of God (*Adhyā+Bharat*) Him in his soul (i e. mind). It should always be in mind that this is the distinguishing characteristic of a (real) Yo this world. (*YV*

May all human beings relish such aspirations as the following :-

May we seek to reside in the infinite glory (*Devasya*) and li (spiritual) prosperity of the self-effulgent Lord—the bestower of (e happiness and the indwelling ruler of all (*Antar-yāmin*) with our senses purged (of all blemishes) through Yoga and through developed powers. In this way may we attain the bliss of emancipation. (*YV.*

His blessings are bestowed upon you when you adore Him, the E Supreme Being, with undivided devotion and earnestness of the soul. your fame go far and wide like that of the learned in the paths of righ ness. Those worshippers who abide by His will and serve Him—the Al and the eternal Lord, are capable of doing virtuous deeds of wisdon

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(Contd. from page 212)

(c) Sāyaṇa renders it :—

"I load you two with sacred offerings, repeating an anc prayer ; may the sound (of your approach) reach (the gods) like the of the worshipper ; may all the sons of the immortal (*Prajāpati*) reside in the celestial regions hear (the sound),"

conviction and worship and to make happy regions or births—their abode. May you, the teachers and the learners of worship listen to this carefully. He is accessible to you only when you worship Him in this way. God thus promises to the teacher and the learner of worship. (*YV.* XI. 3 & 5)

(6) "The wise, with minds devoted to Devas, the skilful (*Sīrāḥ*) bind the traces fast (with God) and lay (the mental) yokes on (distinctly) separate (aspects) (i.e. keep their minds away from worldly objects)." (*YV.* XII.67)

(7) "Lay on the yokes and fasten well the traces : formed in the furrow, sow the seed within it Through song may we find hearing fraught with plenty ; near to the ripened grain approach the sickle." (*YV.* XII.68)

EXPLANATION

The learned (*Kavayaḥ*) Yogins, who have acquired clear perception (*Krānta-darśana*) and whose intellect has become pure and placid and who have had the power of concentration of the mind, seek to subdue their (*Sīrāḥ* i.e. *Nāḍīs*) the arteries, veins etc , for the glorification and adoration of God through the process of yogic exercises, i e., they practise to realise the existence of the Lord in them and extend (*Vitanvate*) their activities in accordance with the science of Yoga. Such persons easily (*Sumnayā*) achieve the rank among the learned (*Deva*) Yogins and enjoy the Supreme Bliss. (*YV.* XII.67)

O Yogins ! enjoy fully the supreme Bliss, obtainable at the stage of communion with God through Yoga and the Bliss of final emancipation

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(6) "सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक् ।
धीरा देवेषु सुम्नया ॥" (*YV.* XII.67)

(7) "युनक्त सीरा वियुगा तनुध्वं कृते योनौ वपतेह बीजम् ।
गिरा च श्रुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमेयात् ॥" (*YV.* XII. 68)

According to Mahīdhara, the whole chapter (*YV.* XII) deals with formulas relating chiefly to the treatment of *Ukhya* Agni or Agni of the Fire-pan and preparation of *Āhavanīya* Fire-Altar.

The above English rendering is based on the Ritualist school. Dayānanda's explanation is quite different from this and is based on the actual text.

and enhance (*Vi-tanudhvam*) the activities of worship by meditating upon God in arteries (*Sīraḥ*) etc. which are regarded as the seat of vital air (*Prāṇa*). Thus having purified the inner senses (*Antaḥ-karaṇa*), sow (*Vapat* i.e. *Vapata*) the seeds (*Bījam*) of *Vijñāna* (i.e. perfect and absolute knowledge) through yogic worship in the *Yoni* (i.e. in the causal body or soul) where the highest bliss resides by performing yogic worship and making yourself at home in the Vedic lore (*Girā* i.e. Veda Vāṇī). May the fruition of Yoga be soon (*Śruṣṭi*) achieved (lit. reached) by us through the grace of God, i.e., may the communion with God, through the process of Yogic practices be directed to us fully (*A + Iyāt*). These yogic activities are verily destructive of all pains (*Sṛnyaḥ*). Here the word 'It' is used in the sense of 'verily'. These activities are also *Sabharaḥ* (i.e. endowed with peace and tranquility, etc.

The meaning of the words '*Śruṣṭi*' (i e. soon) and *Sṛṇi* (i.e. destroyer) are supported by the following evidence from the Nirukta :—

(a) "*Śruṣṭi* is a synonym of 'soon'." (*N.* VI.12)

(b) "*Sṛṇi* is twofold—destructive as well as constructive." (*N.* XIII.9)

(8) "Let the propitious and mighty Twenty-eight together bring me out my (share of) profit.

May I attain profit and riches. Riches and profit may I attain. Adoration be to Day and Night." (*AV.* XIX.8.2)

(9) "Stronger than Malignity (*Arāti*) art thou, O Indra, Lord of Might (*Śacī*), calling Thee Master, Supreme Ruler, we pay our homage to Thee." (*AV.* XIII.4.47)

(a) "श्रुष्टीति क्षिप्र नाम ।" (*N.* VI.12)

(b) "सृणिर्द्विविधा भवति भर्त्ता च हन्ता च ॥" (*N.* XIII.9)

(8) "अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे ।
योगं प्र पद्ये क्षेमं च क्षेमं प्र पद्ये योगं च नमोऽहोरात्राभ्यामस्तु ॥"
(*AV.* XIX.8.2)

(9) "मूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरिति त्वोपोस्महे वयम् ॥"
(*AV.* XIII.4.47)

(10) "Adoration to Thee whom all (should) behold. Regard me, Thou, whom all regard." (*AV.* XIII.4.48)

(11) "With food and fame, and vigour with the glory of spiritual splendour. (*Brāhmaṇa-Varcasena*)." (*AV.* XIII.4.49)

EXPLANATION

O Supreme Lord ! may the Twenty-eight substantives viz. ten organs of sensation and action, ten Prāṇas (vital airs), the mind, the intellect, consciousness, *Ahaṅkāra* (i.e. egoism), knowledge, instinct and bodily strength, be beneficial and bliss-inspiring (*Śagmāni*) through Thy grace. My days and nights (*Aho-rātra*) be elapsed in the (noble) act of Thy glorification. Graciously enable me to acquire Yoga (i.e. security of possession) from *Kṣema* (i.e. the prosperity already acquired) and from *Kṣema* to Yoga. May O Lord ! you help and succour me. I constantly offer you homage of reverence. (*AV.* XIX 8.2)

The (foregoing) and the following verses are from the Atharvaveda :—

O Indra (i.e. Lord of prosperity) ! Thou art the Lord of *Śacī* (i.e., creatures or speech or activity) and because of Tby Omnipotence and Excellence Thou surpassest (*Bhūyān*) all exceedingly. Thou art tbe destroyer (*Śatru* i.e., *Śātayitā*) of the harmful speech (*Arātyāḥ*) and action. Thou art omnipresent (*Vibhū*) and Almighty (*Prabhū*, i.e., *Samartha*). May we worship (*Upāsmahe*) Tbee, alone, in the aforesaid way.

The word '*Śacī*' is read in the list of synonyms of speech vide Nigbaṇṭu (I. 11). Tbis word also is enumerated in synonyms of *Karma* (action) vide Nighaṇṭu (II. 1) This word '*Śacī*' is again read in tbe list of synonyms of creatures vide Nighaṇṭu (III. 9).*

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(10) "नमस्ते अस्तु पश्यत पश्य मा पश्यत ॥" (*AV.* XIII.4.48)

(11) "अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥" (*AV.* XIII.4.49)

* This statement is partially not correct. In tbe Nigbaṇṭu (III. 9) we read :—

"शची । माया । वयुनम् । अभिख्येति एकादश प्रज्ञानामानि ॥"

Thus according to tbis quotation (referred to by our autbor above) tbe word '*Śacī*' means intellect and not creatures as stated above. Tbe

(Contd.)

God ordains, "O men ! behold (i.e. understand) Me, by means of worship and behave (like a man who) knows Me. Let a devotee understand (this) and say, 'O Lord of infinite knowledge ! may I make always obeisance to Thee'. (*AV*. XIII.4.47 and 48)

O Supreme Lord ! graciously watch over us and for this purpose we adore Thee always. May we always be rich in food (*Anna-adyena*) and the glories of empire. May the real fame (*Yaśa*) born of the performance of good and excellent deeds be ours May we attain glory (*Tejas*) and never be oppressed and dependent but always (intellectually or physically) powerful and may we acquire complete and full knowledge (*Brāhmaṇa-Varcasena*). (*AV*. XIII.4.49)

(12) "We worship Thee, regarding Thee as strength, power, might and all-conquering."

or

"We adore Thee, knowing Thee all pervading, all knowledge, all glory and all force." (*AV*. XIII.4.50)

(13) "We worship Thee, regarding Thee as Omnipresent, self-effulgent (*Aruṇa*), lovable (*Rajata*) and Lord of riches (*Rajas*)."

or

"We pay homage to Thee calling Thee red-power, the silvery expanse." (*AV*. XIII.4.51)

(14) "We adore Thee calling Thee vast, wide, the good, the universe." (*AV*. XIII.4.52)

(Contd. from page 216)

word *Prajñā* seems to be confused with *Prajā*. Up to the fifth edition we find "प्रजानामसु" reading here but in the *Śatābdi* edition, it is corrected as "प्रज्ञानामसु" and it continues up to the 9th edition. But our author explains it as "(शच्याः) प्रजाया वाण्याः कर्मणो वा पतिः". This indicates that he accepts प्रजायाः and not "प्रज्ञायाः" reading here, Dayānanda must have got a MS of निघण्टु (II. 2) with प्रजायाः reading.

(12) "अम्भो अमो महः सह इति त्वोपास्महे वयम् ।" (*AV*. XIII.4.50)

(13) "अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम् ।" (*AV*. XIII.4.51)

(14) "उरुः पृथुः सुभूर्भुव इति त्वोपास्महे वयम् ।" (*AV*. XIII.4.52)

(15) "We worship Thee calling Thee extensive, compass, width, and universe (or light)." (*AV*. XIII.4.53)

EXPLANATION

O Supreme Being! Thou art all-pervading tranquil as (deep) waters (*Ambhaḥ*); the life of life, knowledge itself (*Amaḥ*), the adorable (*Mahaḥ*), greatest of all, the tolerant. Knowing that Thou art such, we offer adoration to Thee. Here the word '*Ambhaḥ*' is derived from the root *Āpḷ* with suffix *Asun* to it. (*AV*. XIII.4.50)

The word '*Ambhaḥ*' has been explained in (the previous verse) already. Here its repetition is to show respect. Thou art O Lord! *Ambhaḥ* (i.e all-pervading etc.), *Aruṇa* (i.e. the self-effulgent), *Rajata* (i.e. lovable and all blissful), *Rajas* (i.e. Lord of all worldly riches) and *Sahaḥ* (i.e. bestower of the power of toleration). We offer adorations to Thee, i.e., may we never be separated from you and never worship anyone else. (*AV*. XIII.4.51)

Thou art O Lord! *Uru* (i.e. almighty), *Pṛthu* (i.e. omnipresent), *Subhū* (i.e. penetrating all objects through and through) and *Bhuvaḥ* (i.e. being vast as space the abode of all). Knowing this that Thou art such we glorify Thee. The Word '*Uru*' occurring here evidently means 'immense' and 'many'. (Vide Nighaṇṭu III. 1).* (*AV*. XIII.4.52)

Thou art O Lord! *Prathaḥ* (i.e. the spreader or creator of the whole universe), *Vara* (i.e. the best of all), *Vyacaḥ* (i.e. one who knows this world in all its multiforms), and *Loka* (i.e. to be realised by all or causing others to perceive). We invoke Thee, O Omniscient Lord! who art of such form. (*AV*. XIII.4.53)

(16) "The circum-stationed (*Pari-Tasthuṣaḥ*) associate with (*Indra*), the mighty, (*Vradhna*) the indestructible (*A-ruṣam*), the moving one. And the lights are shining in the sky." (*RV*. I.6.1)

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(15) "प्रथो॒ वरो॒ व्यचो॑ लो॒क इ॒ति त्वोपा॑स्महे व॒यम्।" (*AV*. XIII.4.53)

* उरु। तुवि। पुरु। भूरि ..... इति द्वादशबहुनामानि। (*Nighaṇṭu* III.1)

(16) 'यु॒ञ्जन्ति॑ ब्र॒ध्नमरु॑षं चर॒न्तं परि॑ त॒स्थुषः॑।
रोच॑न्ते रोच॒ना दि॒वि॥" (*RV*. I.6.1)

This verse is obscure. (Contd.)

This verse can be interpreted in the following many ways :—

(First meaning) : The learned Yogins attain spiritual communion (*Yuñjañti*) with the Omnipresent Lord who perfectly knows all things (*Sarvajña*) or men (*Tasthuṣaḥ*), who is *A-ruṣa* (i.e. one who injures none and hence merciful) and *Bradhna* (i.e. giver of immense bliss through devotional knowledge and meditation). They shine (*Rocante*) with the acquisition of the highest bliss and becoming illuminated themselves reside in Him who is self-effulgent and light of the entire creation.

(Second meaning) : All the regions and all the objects (*Tasthuṣaḥ*) are attached to (and made firm) by the Sun (*Bradhna*) who is a mass of fire (*Aruṣa*) and moving himself sets others in motion (*Carantam*). Being illuminated (*Rocanāh*) all shine in His light (*Divi*) (in the bright sky).

(Contd. from page 218)

(a) *Pari-Tasthuṣaḥ* : Standing around. Sāyaṇa explains it as "The living beings of the three worlds." Probably "*Maruts*" Indra's constant companions. (*Griffith*). Thus according to Sāyaṇa "people of the three worlds associate with Indra" Here we find three epithets. Of the three first objects, the text gives only the epithets—*Bradhna*, the mighty, to which Sāyaṇa adds *Āditya*, the Sun ; *Aruṣa*, the non-injuring, to which Fire is supplied ; and '*Carantam*' means the moving one, an epithet of Wind.

The last phrase is complete : "Lights are shining in the sky". Sāyaṇa's additions are supported by a Brāhmaṇa which explains the epithets as equivalent severally to *Āditya*, *Agni* and *Vayu*,

"असौ वा आदित्यो ब्रध्नः अग्निर्वा अरुषः वायुर्वा चरन् ।" (*SB.* XIII. 2)

The identification of Indra with the three implies his supremacy-- his *Parama-aiśvarya-vattva*, but the text says they join (*Yuñjanti*) ; and does not appear exactly whom, for Indra is not named here. Only the succeeding stanzas mention the name of Indra. Dayānanda has hinted upon the correct meaning. He beautifully interprets this verse and offers three explanations—all logical and significant. He cites authorities to justify his renderings.

(Third meaning) : The devotees unite with the Self-effulgent (*Divi*) Supreme Lord taking delight (*Rocanāḥ* i.e. *Ruci-mantaḥ*) in Him and their vital breath (*Prāṇa*) through the process of *Prāṇayāma* (i.e. control over breath) shines in God (*Divi*) with the effulgence of the bliss of *Mokṣa*. This breath penetrates in all vital parts of the body (*Carantam*) and causes the growth and development of all limbs.

The following pieces of evidence are cited here to support these interpretations :—

(a) The word '*Tasthuṣaḥ*' means "a man", vide Nighaṇṭu II. 3.*

(b) The word '*Bradhna*' is enumerated in the (list of) synonyms of 'great', vide Nighaṇṭu III. 3.

"The sun verily is *Bradhna*. This is also *Aruṣa* etc." (*SB.* XIII. 2)

Thus states the Śatapatha.

The Praśṇa Upaniṣad says :—

> "The Sun, verily, is *Prāṇa* (i.e. life) ; matter, indeed, is the moon. Matter (*Rayi*) verily is every thing here, both what is formed and what is formless. Therefore, material form (*Mūrti*) indeed is matter." (*PU.* I.5)

There is none greater than God. Hence, the word '*Bradhna*' meaning 'great' is taken to mean God, in the first interpretation.

In the second interpretation, it (i.e. *Bradhna*) stands for the Sun according to the Śatapatha.

(a) 'मनुष्याः। नराः। धवाः। जन्तवः। विशः···तस्थुषः पञ्चजनाः··· इति पञ्चविंशति मनुष्यनामानि।" (*Nighaṇṭu* II. 3)

(b) "महत्। ब्रध्नः·····बर्हिषदिति महतः पञ्चविंशति महन्नामानि।
(*Nighaṇṭu* III. 3)

"असौ वा आदित्यो ब्रध्नोऽरुषोऽमुमेवास्मा···आदित्यं युनक्ति स्वर्गस्य लोकस्य समष्ट्यै॥" (*SB.* XIII 2)

"आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः। रयिर्वा एतत् सर्वं यन्मूर्तं चामूर्तं च तस्मान् मूर्तिरेव रयिः॥" (*PU.* I.5)

In the third rendering it (i.e. *Bradhna*) is taken as *Prāṇa* (i.e. breath) according to the Praśna Upaniṣad. The *Bradhna* and *Aruṣa* are included in the list of synonyms of horse also in the Nighaṇṭu but that meaning cannot be accepted here in this Mantra as it would run contrary to the meaning assigned to it in the Śatapatha. It is also opposed to the etymological meaning (*Mūlārtha*) of the words. One word can have various meanings (but all of them cannot be taken at one particular place).

Professor Max Müller takes the word *Bradhna* only in the sense of 'horse' in his English translation of the Ṛgveda. It is based on delusion. Ācārya Sāyaṇa's interpretation of this Mantra is partially correct, where he takes this word to mean the Sun. But the source of Professor Max Müller's rendering is untraceable in the world (lit.—in the sky or in the antipodes). Hence it is inferred that it is a creation of his own imagination. Consequently it is of no value and authority.* (*RV.* I.6.1)

Now we shall write (i e. explain) the method of performing worship or meditation :—

One should find out a place, clean, neat, pleasant and solitary, and then purging the mind (of all impurities), becoming self-composed and quiet, subduing and concentrating all the senses and the mind, and contemplating upon the Supreme Being, Who is All-Existence, All-Consciousness, All-Bliss, the Indwelling Ruler, and Just, and properly offering adoration and prayer unto Him, he should again and again fix his (mind and) soul thereon.

The great sage Patañjali in his aphorisms (on Yoga, i.e., in Yoga Darśana) and Vyāsa in his explanation thereon have prescribed the following process of worship :—

(2) "Yoga is a suppression of mental operations (*Vṛttis*)." (*YD.* I.1.2)

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* This verse has *Śleṣa* or Paronomasia (*double entendre*) as a figure of speech. In the commentary on the Ṛgveda our author gives only two meanings instead of three :—

> This verse has also been explained in the Satyārtha Prakāśa (p. 475). The Devatā of this Mantra is Indra and not the horse. *Indra* nowhere means a horse.

(1) "योगश्चित्तवृत्तिनिरोधः।" (*YD.* I.1.2)

EXPLANATION

At the time of worship and also at the time of secular (*Vyavahāra*) dealings, all activities (*Vṛttis*) of mind should always be restrained from the objects other than God and from unrighteous affairs.

Q. What is the seat (resting place) of the suppressed mental operations (*Vṛttis*) ?

A. The answer is :—

(2) "They rest in Seer's own form (self)." (*YD.* I.1.3)

EXPLANATION

The mind of a devotee, when restrained from all worldly routines (and objects), finds rest in the form (*Svarūpa*) of the Seer, the Omniscient Supreme Being.

Q. Is the conduct of a worshipper (Yogin) similar to the (ordinary) worldly man or in a way distinct, when he has finished his worship and is engaged in the worldly affairs ?

A. Here (Patañjali) says :—

(3) "Elsewhere (also), the operations are identical (or co-ordinate)." (*YD.* I.1.4)

———

(2) "तदा द्रष्टुः स्वरूपेऽवस्थानम् ।" (*YD.* I.1.3)

(3) "वृत्तिसारूप्यमितरत्र ।" (*YD.* I.1.4)

The trauslation of these Sūtras, given above, is in accordance with the original text i.e. Dayānanda's view. These Sūtras can be translated differently as :—

(a) "Yoga is restraining mind from taking various forms (*Vṛttis*)." (*YD.* I.1.2)

(b) "At that time (i.e. the time of concentration) the Seer (*Puruṣa*) rests in his own (unmodified) state." (*YD.* I.1.3)

That is to say—As soon as the waves have stopped and the lake has become quiet, we see its bottom. So with the mind ; when it is calm we see what our nature is ; we do not mix ourselves but remain in our own selves.

(c) "At other times (other than that of concentration) the Seer is identified with the modifications (*Vṛttis*)." (*YD.* I.1.4)

For instance, some one blames me ; this produces a modification (*Vṛtti*) in my mind and I identify myself with it and the result is misery.

EXPLANATION

The mode of action of a Yogi-devotee, even when he is engaged in secular affairs, remains tranquil, firmly adhered to righteousness, shining with the light of knowledge and wisdom, based on truthful reality, extremely sharp and quick, extra-ordinary and quite distinct from those of a common man. Such a mental attitude is impossible in the case of a non-devotee and of a non-Yogin.

Q. How many *Vṛttis* (i.e. mental operations) are there and how are they to be subdued ?

A. To this the author says : —

(4) "*Vṛttis* are fivefold - painful as well as painless." (*YD.* I.1.5)

(5) "(They are)—*Pramana* (i.e. right cognition or evidence), *Viparyaya* (i.e. perversion), *Vikalpa* (i.e. fictitious fabrication), *Nidrā* (i.e. sleep) and *Smṛti* (i.e. memory)." (*YD.* I.1.6)

(6) "*Pratyakṣa* (i.e. perception), *Anumāna* (i.e. inference) and *Āgama* (i.e. verbal testimony), are *Pramaṇas* (i.e. varieties of evidence)." (*YD.* I.1.7)

(7) "*Viparyaya* (i.e. perversion) is false knowledge based on not in real nature or form." (*YD.* I.1.8)

(8) "*Vikalpa* (i.e. fictitious fabrication) is that which follows oral evidence and has no corresponding objective reality." (*YD.* I.1.9)

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(4) "वृत्तय: पञ्चतय्य: क्लिष्टाक्लिष्टा: ।" (*YD.* I.1.5)

(5) "प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतय: ।" (*YD.* I.1.6)

(6) "प्रत्यक्षानुमानागमा: प्रमाणानि । (*YD.* I.1.7)

(7) "विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ।" (*YD.* I.1.8)

(8) "शब्दज्ञानानुपाती वस्तुशून्यो विकल्प: ।" (*YD.* I.1.9)

The example of *Viparyaya* is to take a piece of mother-of-pearl (*Śukti*) as a piece of silver i.e. mistaking one thing for another.

Vikalpa (i.e. verbal delusion) can be explained :—

A word is uttered ; the listener does not want to consider its meaning. He jumps to a conclusion immediately. It is the sign of weakness of the mind. It brings anger and misery to the human beings. The importance of restraint is clearly established by this example.

(9) "*Nidrā* (i.e. sleep) is (a mental) activity having the objective substratum the cause of non-existence." (*YD.* I.1.10)

(10) "*Smṛti* (i.e. memory) is to retain (in rememberance) what has been the object of experience." (*YD.* I.1.11)

(11) "These *Vṛttis* (i.e. activities) are controlled by repeated meditation (*Abhyasa* i.e. practice) and non-attachment (to sense-objects)." (*YD.* I 1.12)

Q. What is the most helpful means of achieving success in devotion ?

A. (12) "Or by way of (profound) meditation of God." (*YD.* I.1.23)

EXPLANATION

Being pleased with the abstract contemplation and specific devotion, God bestows His gracious favour upon the devotee. By mere contemplation and meditation, a Yogin attains soon the state and the fruit of *Samādhi* (i.e. trance).

Q. Who is this *Īśvara* (God), who is distinct from *Pradhāna* (i.e. primordial matter) and *Puruṣa* (i.e. individual soul) ?

A. (13) "*Īśvara* is a special *Puruṣa* (i.e. Supreme Soul) untouched by pains, actions, their results and impressions (*Āśaya* i.e. desires)." (*YD.* I.1.24)

EXPLANATION

The afflictions such as *Avidyā* (i e. illusion or ignorance), efficient (i.e. good) and inefficient actions, their fruits, and *Ā·ayas* (i.e. subconscious impressions of germ-desires) reside in the mind and are attributed to *Puruṣa* (i e. individual soul or *Jiva*) as he is said to be the enjoyer of their fruits (indirectly) as a victory or defeat is attributed to the king although it exists in the warriors. That special (all-pervading) soul is God who is (always) untouched by these experiences or enjoyments.

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(9) "अभावप्रत्ययालम्बना वृत्तिर्निद्रा ।" (*YD.* I.1.10)

(10) "अनुभूतविषयासंप्रमोषः स्मृतिः ।" (*YD.* I.1.11)

(11) "अभ्यासवैराग्याभ्यां तन्निरोधः ।" (*YD.* I.1.12)

(12) "ईश्वरप्रणिधानाद् वा ।" (*YD.* I. 1.23)

(13) "क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ।" (*YD.* I.1.24)

There are emancipated souls, who have reached the state of absolute unity (*Kaivalya*). But they, having broken asunder the three bonds, have attained (this goal of) perfect isolation. But God never had nor will have ever this relation (i.e. bondage and liberation from these afflictions mentioned above). No previous state of bondage can be inferred in case of God as it is presumed in the case of a liberated soul. Similarly the subsequent stage of bondage is possible only for a soul which is not bound by *Prakṛti*, but not for God He is always boundless and absolute. He is eternally God.

Q. Is this superiority of the transcendental power of God with eternal manifestation caused or is it uncaused ?

A. The (sacred) scriptures (i.e. the Veda) are cause and the cause of the Vedas is His transcendental power. The Vedas and the transcendental excellence are inseparably co-related with each other as both of them dwell in the nature of God.

He is, therefore, eternally absolute and eternally Lord (i.e. God). This supremacy and lordship can neither be equalled nor surpassed. His supreme glory excels all other glories. For whatever glory surpasses all is the glory of God. God is, therefore, He, in whom supremacy attains its highest limit. There can be no other glory which can equal His. If we suppose two equalities similar to each other in all respects as existing at one and the same time, we shall have to confess about one as new and about the other as old. Besides, the existence of the one will indicate the destruction of the desired glory of the other. This means the inferiority of either. Complete identity between the two cannot be established as possessing equal qualities, because some distinction or the other must exist between them.

Hence, God is that particular Soul (*Puruṣa-Viśeṣa*) whose glory is all-surpassing and all-excelling.

(14) "In Him, the seed of the Omniscient is not surpassed (by any thing else)." (*YD.* I.1.25)

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(14) "तत्र निरतिशयं सर्वज्ञबीजम् ।" (*YD.* I.1.25)

This aphorism can better be explained as under :—

"In Him becomes infinite that all-knowingness, which in others is (only) a germ." (*YD.* I.1.25)

Knowledge is only a germ in man, but you have to think of infinite knowledge around it, so that the very constitution of our mind shows us that there is unlimited knowledge and the Yogins call that unlimited knowledge "God".

EXPLANATION

Though knowledge of the past, present and the future in its totality is beyond the grasp of the senses, it can be described in quantitative terms as being smaller or larger. It is the seed of Omniscient as we go on augmenting it in thought and it must have its highest limit. He is the Omniscient, in whom knowledge reaches its highest limit. Now there is a limit of the seed of the Omniscient, for it is capable of being increased like a measure of weight. That special *Puruṣa* is such an Omniscient Being.

The inference (*Anumāna*) thus gives a very general and the most rudimentary conception of God. It has no access beyond this. This can give no specific and complete conception of God. The particular conception about His names or qualities can be drawn from the study of the Vedas. The purpose of His knowledge is not his own benefit but the good of all creatures. It is His will that He should do good to the individual souls during creation (*Kalpa*), disjunction (of the soul and body) and the great dissolution, by imparting knowledge and righteousness (to them). It is stated : –

* "The first among the learned, the glorious great sage (the Lord), having decided upon the creation (or revelation of the Vedas) mercifully revealed it to *Āsuri* (i.e. a *Jīva*) who was yearning for it."

(15) "He is the Preceptor (teacher) even of the ancients, because He is not delimited by time." (*YD.* I.1.26)

EXPLANATION

The ancient teachers were subject to the delimitation of time. He in whom this limiting action of time has no bearing is the Teacher of the most ancients. As He was untrammelled in His action in the beginning of this creation even so will He remain in all (preceding or succeeding) creations.

(16) "His appellation is *Praṇava* (i.e. the sacred syllable OM)." (*YD.* I.1.27)

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* "आदि विद्वान् निर्माणचित्रमधिष्ठाय कारुण्यात् भगवान् परमर्षिरासुरये जिज्ञासमानाय तन्त्रं प्रोवाच ।"

(15) "स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ।" (*YD.* I.1.26)

(16) "तस्य वाचकः प्रणवः ।" (*YD.* I.1.27)

EXPLANATION

Praṇava (i.e. Om) expresses God. Is this relation between the expressed (i.e. God) and the expression (i.e. the word *Praṇava*) based upon *Saṅketa* (i.e. convention), or is it fixed like the relation between the lamp and its light ? It is fixed and eternal. The convention brings to light the constant relation of God with the word *Om* in the same way as the convention, 'This is his father and this is his son' brings to light the fixed relation of father and son. Even in all other creations the relation between the expressed and the expression is co-related and is based on (eternal) convention (*Saṅketa*) likewise. The *Āgamins* (i.e. the philologists) declare that the relation between a word and the thought (i.e. the expressed and the expression) is eternal because they are always existent. As the Yogins believe in eternal relation between the signified and the signifier, the relation between God and *Om* is everlasting

(17) "The repetition of this (*Om*) and meditating on its meaning (is the way)." (*YD.* I.1.28)

EXPLANATION

The repetition of the word *Om*, and meditation on God, who is expressed by the word *Om*, lead a Yogin to mental concentration. It has been said (elsewhere) also :—

* "One should practise Yoga with the (help) of *Svadhyāya* (i.e. intelligent repetition of *Om*) and should repeat *Om* in the state of Yoga. Through the accomplishment of Yoga and *Svādhyāya* one obtains the vision of Supreme Self."

Q. What does a devotee gain by this ?

A. (18) "From that is gained (the knowledge of) introspection, and the destruction of obstacles." (*YD.* I.1.29)

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(17) "तज्जपस्तदर्थभावनम् ।" (*YD.* I.1.28)

* "स्वाध्यायाद् योगमासीत योगात् स्वाध्यायमामनेत् ।
स्वाध्याययोगसम्पत्त्या परमात्मा प्रकाशते ॥" (Anonymous)

The word *Svādhyāya* means the study of Vedas as well as the repetition of God's name intelligently.

(18) "ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ।" (*YD.* I.1.29)

EXPLANATION

All the obstacles, e.g. disease, etc., are warded off by meditation on God (and by the repetition of the word *Om*) and a vision of his own self is gained. He realises that the Supreme Ruler (God) is pure, all-pervading, holy, calm and blissful, one without a second, absolute, unborn and uncreated *Puruṣa*, and that a knowledge of the individual soul can be achieved with the intellect only.

Q. What are the obstacles to a Yogin which distract the mind ?

A. (19) "Disease, mental laziness, doubt, lack of enthusiasm (*Pramāda*), lethargy (*Ālasya*), clinging to sense-enjoyments, delusion, non-attainment of concentration and falling away from the state when obtained, are the obstructing distractions."

(*YD.* I.1.30)

EXPLANATION

There are nine obstacles which distract the mind. They appear with the (various) mental activities and disappear when the latter cease to exist. The mental activities have already been explained above. (1) *Vyādhi* (i.e. disease) is the lack of equilibrium of the corporeal elements, juices and organs of the body. (2) *Styāna* (i.e. mental laziness) is that stage when the mind desires to get rid of all actions. (3) *Saṃśaya* (i.e doubt) is a state when knowledge touches both (the opposite) extremes, e.g., it may be so, it may not be so. (4) *Pramāda* (i.e. lack of enthusiasm) is to neglect the means of *Samādhi* (i.e. meditation). (5) *Ālasya* (i.e. lethargy) is aversion to all actions due to physical and mental heaviness. (6) *Avirati* (i.e. want of non-attachment) means the hankering of the mind after carnal gratifications. (7) *Bhrānti-Darśana* (i. e. false perception) is false knowledge. (8) *Alabdha-bhūmikatva* (i.e. non-attainment of concentration) is a failure to attain the state of meditation. (9) *Anavasthitatva* (i.e. unsteadiness) is the helplessness to keep the mind fixed on the region of absorption. The mind is steady when the state of absorption is attained.

These are nine mental distractions which are also called as *Yogamalas* (i.e. taints of Yoga), and the enemies of *Yoga*. They are obstacles in the way to trance.

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(19) "व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ।" (*YD.* I.1.30)

(20) "Affliction, mental distress, tremor of the body, irregular breathing are the concomitants of these distractions."
(*YD.* I.1.31)

EXPLANATION

Afflictions are (threefold), e.g., *Ādhyātmika* (i.e. relating to one's own self or mind), *Ādhibhautika* (i.e. caused by animate beings) and *Ādhidaivika* (i.e. caused by divine agencies, or proceeding from the elements). The living beings when afflicted by these strive to destroy them. Mental distress (*Daurmanasya*) is caused by the frustration of desires and results in mental upset. Bodily tremor is so called as it makes the limbs (of the body) quiver. *Śvasa* (i.e. in-breathing) is that in which external air is inhaled. *Praśvasa* (i.e. out-breathing) is that where the air within the body is exhaled. These co-existents of distractions befall a person whose mind is distracted. A balanced mind is not affected by these.

These distractions are the enemies of absorption. They can be warded off by constant practice and non-attachment.

Now the author (of the Yoga Sūtras) sums up the topic of *Abhyāsa* in the following aphorism :—

(21) "To prevent them, the (constant) practice of one subject (should be made)." (*YD.* I.1.32)

EXPLANATION

In order to ward off these mental distractions a man must practise to concentrate his mind on one subject only. The man, whose mind receives momentary perceptions and wavers off from object to object, cannot be regarded as having concentrated the mind. His mind is absolutely distracted and unbalanced. It can become concentrated if it is withdrawn from all other objects and is fixed only on one subject. Hence it cannot be fixed on all objects.

He, who holds that the mind remains concentrated (in spite of the fact that it wavers from one object to another) because there is a current of similar perceptions, can be refuted. (We ask here) Is this concentration, the attribute of the flowing (i.e. wavering) mind ? If it is so, then the mind cannot be regarded to be one as the flowing mind lasts for a moment only. If that concentration is regarded to be the attribute of the perceptions (and not of the flowing mind) which are parts of the current, then we shall ask

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(20) "दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ।" (*YD.* I.1.31)

(21) "तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ।" (*YD.* I.1.32)

if this flow is the flow of similar perceptions or that of dissimilar perceptions. If it be accepted that such a mind is concentrated because it is fixed on one object at that particular time, then there can be no distracted mind. Hence it is concluded that the mind is one which can be focussed on various objects. If it be said that perceptions are inherently distinct from each other and they are produced without any relation to the mind which is one, then the things seen by one perception, will be remembered by another perception and the fruits of actions gathered by one perception will be enjoyed by another. Even if it be possible for such a mind to become concentrated, the objection denoted by the maxim of "cow-dung* and milk-rice" will apply. The position that there are different minds involves the falsification of one's own experience. In that case, how will one be able to say : 'I am touching that which I saw and I am seeing that which I touched.' How will the perception of the "I" (I am) existing in minds altogether different from one another be referable to one perceiver. One's own experience teaches one that the perception 'I am' denotes one single self. Now the strength of direct perception cannot be overcome by any other proof ; for other proofs depend for their utility on the strength of direct perception. Therefore the mind is one, although it is applied to many objects and this treatise (*Yoga Darśana*) sets forth the means of purifying that mind.

(22) "Friendship, mercy, gladness and indifference, being thought of in regard to subjects, happy, unhappy, righteous and evil, respectively, pacify the *Citta* (mind)." (*YD.* I.1.33)

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* The popular maxim is "cow-dung and milk-rice" (**गोमयपायसीयन्यायः**). This maxim is based upon the following story :—

A person was served with rice cooked in milk. On his asking he was told that it was prepared by cooking rice in *Gavya* (i.e. a produce of cow, i.e. milk). He thought that cow-dung was also a *Gavya*, i.e. a produce of cow. He, therefore, began to cook rice in cow-dung. The maxim is applicable when a man disregards his own experience and acts contrary to it.

(22) "**मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम्।**" (*YD.* I.1.33)

In the last aphorism a general advice was given. In this and in the following aphorisms it is expanded and particularised. As one practice cannot suit all, various methods will be advanced and every one by actual experience will find out that which helps him most.

EXPLANATION

We must have friendship for all those who are happy and endowed with prosperity. We must be merciful towards those who are in misery We should be delighted over the righteous persons, and to the wicked we must be indifferent. Such attitude of mind (towards different objects) generates white (pure) Dharma and the mind becomes peaceful, happy and concentrated on the object.

(23) "By throwing out and restraining the Breath." (*YD.* I.1.34)

EXPLANATION

Pracchardana means the ejectment of internal air through the nostrils with particular efforts. *Vidhāraṇa* is its stopping outside. It is called *Praṇayama*. Through these two processes steadiness of mind is secured. This ejectment of internal air is like the vomiting of the food which one has eaten. Steadfastness of mind should be achieved by throwing out air within the body with great force and also by keeping it restrained outside as long as possible.

(24) By the practice of the different parts of Yoga, the impurities being destroyed, knowledge becomes effulgent upto discrimination." (*YD.* I.1.28)

EXPLANATION

The impurity (of mind and body) and ignorance go on dwindling day by day by practising various parts of Yogic devotion and knowledge goes on accumulating till the attainment of (final) emancipation.

(25) "*Yama* (i.e. restraint), *Niyama* (i.e. observance), *Āsana* (i.e posture), *Praṇayāma* (i.e. breath-control), *Pratyāhāra* (i.e abstraction), *Dhāraṇā* (i.e. concentration), *Dhyāna* (i.e. meditation) and *Samādhi* (i.e. absorption) are the eight limbs of Yoga." (*YD.* I.1 29

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(23) "प्रच्छर्वनविधारणाभ्यां वा प्राणस्य ।" (*YD.* I.1.34)

(24) "योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ।" (*YD.* I.2.28)

(25) "यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ।" (*YD.* I 2.29)

(26) "*Ahiṃsā* (i.e. non-killing), *Satya* (i.e. truthfulness), *Asteya* (i.e. non-stealing), *Brahmacarya* (i.e. continence) and *Aparigraha* (i.e. non-receiving) are the Restraints (*Yamas*)."

(*YD.* I.2.30)

EXPLANATION

Here non-killing (*Ahiṃsā*) means the total absence of harmfulness towards all beings by all means and at all times. The other restraints (*Yamas*) and observances (*Niyamas*) have their origin in non-killing (*Ahiṃsā*). Their success lies in its success and they are practised for the purpose of acquiring it They are adopted simply for the accomplishment of its bright success. (It is said :) "As a Brāhmaṇa (i e. seeker of Brahma) goes on practising as many vows as he likes, he goes on purifying himself from the sins of *Himsā* (i.e. killing others) and *Nindā* (i.e. censure of others) committed by him through negligence or ignorance and in this way he goes practising the pure and bright type of non-killing or harmlessness to others.

Truthfulness (*Satya*) is the absolute concordance between speech and mind. The speech and mind should be in accordance with what has been perceived, inferred and heard. The purpose of speech is to express (exactly) to others what one feels or knows Truthfulness of speech lies in (the fact) that it must be free from deception, does not create misapprehension or delusion and is not too weak to convey (the desired) meaning. The purpose of its use is the universal benefit of all living beings and not their injury. If the speech being employed results in injury to living beings, it is not truthful but sinful. Such a speech, though it is apparently virtuous, has no truth as it possesses only the external form of virtue. It will surely lead to the direst calamity. Therefore one must carefully examine and only then he should utter what is really beneficial for all living beings.

Steya (i.e. theft) is the acceptance of objects belonging to others by illegal means. Non-stealing is abstinence from theft. The real non-stealing is to give up even the desire (for another's belongings).

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(26) "अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः।" (*YD* I.2.30)

A man who wants to be a perfect Yogin must give up the sex idea. The soul has no sex : why it degrades itself with sex ideas ? The mind of the man who receives gifts is acted on by the mind of the giver ; so the receiver is likely to become degenerated. Receiving gifts is prone to destroy the independence of the mind and makes us slavish. Therefore receive no gifts. (Vivekānanda)

Continence (*Brahmacarya*) is the (perfect) control of the generati organs.

Aparigraha (i.e. non-acceptance) is to renounce all objects (of carn desires) (when offered) with a clear conviction that their hoarding, prese vation and destruction involve injury (*Himsā*) (to others).

There are (five) *Niyamas*.

(27) "*Śauca* (i.e. purity), *Santoṣa* (i.e contentment), *Tapas* (i.e austerity), *Svādhyāya* (i.e. study) and *Īśvara-praṇidhāna* (i.e worship of God) are the *Niyamas* (i.e. observances)." (*YD.* I.2.32)

EXPLANATION

Purification (*Śauca*) is both internal as well as external. Externa purification is secured by (means of) water, &c. The internal purificatio is obtained by renouncing attachment, enmity and falsehood, &c. *Santoṣ* (i.e. contentment) is accomplished by rightly practising righteousnes (Dharma). Austerity is to perfectly adhere to Duty (Dharma). *Svādhyāy* means the (repeated) reading and teaching of the Vedas and other tru scriptures or repetition of Om. *Īśvara-praṇidhāna* (i.e. worship of God indicates the complete surrender of all belongings including the Self to th Great Teacher and Supreme Lord.

These five *Niyamas* (i.e. observances) are the secondary limbs o worship.

Now (the author writes) the advantages of Non-injury :—

(28) "*Ahiṃsā* (i.e. non-killing) being established, in his presence all enmities cease (even in others)." (*YD.* I.2.35)

The fruit of truthfulness is :—

(29) "By the establishment of truthfulness, an action and fruition become dependent." (*YD* I.2.36)

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(27) "शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।" (*YD.* I.2.32)

(28) "अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।" (*YD.* I.2.35)

(29) "सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ।" (*YD.* I.2.36)

This aphorism is obscure. I have translated as it was possible for me. Swāmī Vivekānanda translates it :—

"By the establishment of truthfulness, the Yogi gets the power of attaining for himself and others the fruits of works without the works." (Contd.)

The fruit of Non-stealing is :—

(30) "By the establishment of Non-stealing (*Asteya*), all jewels (i e. riches) approach (a Yogi)." (*YD.* I.2.37)

What is gained by the practice of Brahmacarya is explained : –

(31) "By the establishment of Continence, energy is gained." (*YD.* I.2.38)

Following is the benefit of Non-receiving :—

(32) "When he is fixed in Non-receiving (*Aparigraha*), he gets the memory of past life." (*YD.* I.2.39)

(Contd. from page 233)

He further explains it :—

"When this power of truth will be established with you, then even in dream you will never tell an untruth. You will be true in thought, word and deed. *Whatever you say will be truth.* You may say to a man, "Be blessed", and that man will be blessed. If a man is diseased and you say to him, "Be thou cured", he will be cured immediately."

(Works of Vivekānanda, Part I)

The following verse from Bhavabhūti further illustrates what is meant by "Action and Fruit become dependent" :—

"लौकिकानां तु साधूनामर्थं वागनुवर्त्तते ।
ऋषीणां पुनराद्यानां वाचमर्थोऽनुधावति ॥"

I.e., the great sages say whatever they like and the same comes out to be true.

(30) "अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् । (*YD.* I.2.37)

(31) "ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ।" (*YD.* I.2.38)

The efficacy of Brahmacarya is without any doubt and is proclaimed with one voice by all great men of the world. The chaste brain has tremendous energy and gigantic will-power. Without chastity, there can be no spiritual strength. Continence gives wonderful control over mankind. The spiritual leaders of the world have been very continent and this is what gave them power. Therefore the Yogin must be continent. Dayānanda's entire life was a living example of Brahmacarya.

(32) "अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः ।" (*YD.* I.2.39)

Now the purpose of purity (*Śauca*) :—

(33) "By (internal and external) cleanliness arises disgust for or own body and non-intercourse with others." (*YD.* I.2.

Moreover :—

(34) "There also arise purification of *Sattva*, cheerfulness of mind, concentration, conquest of organs, and fitness for realisation of the Self." (*YD.* I.2

(35) "From contentment (*Santoṣa*) comes superlative happiness." (*YD.* I.2.

(36) "The result of austerity (*Tapas*) is bringing powers to organs and the body by desrtoying the impurity." (*YD.* I.2.

(37) "By *Svadhyaya* (i.e. study of Vedic lore or the repetition Om) comes the communion with the Beloved Deva (i.e God (*YD.* I.2.

(38) "By contemplation of God (or by sacrificing all to *Īśvara*) state of absorption is accomplished." (*YD.* I.2.

(39) "*Āsana* (i e. posture) is that which is firm and pleasant." (*YD.* I.2.

EXPLANATION

For instance, the postures are *Padma-Āsana, Vira-Āsana, Bhaa Āsana, Svastika, Daṇḍa-Āsana, Sopāśraya, Paryaṅka, Krauñca-Niṣada Hasti-Niṣadana, Uṣtra-Niṣadana, Sama-Saṁsthāna, Sthira-Sukha, Yat Sukha*, &c. One may adopt any posture like *Padma-Āsana* or any otl according to one's desire or taste.

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(33) "शौचात् स्वाङ्गजुगुप्सा परैरसंसर्गः ।" (*YD.* I.2.40)

(34) "सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ।" (*YD.* I.2.41)

(35) "सन्तोषादनुत्तमसुखलाभः ।" (*YD.* I.2.42)

(36) "कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ।।" (*YD.* I.2.43)

(37) "स्वाध्यायादिष्टदेवतासंप्रयोगः ।।" (*YD.* I.2.44)

(38) "समाधिसिद्धिरीश्वरप्रणिधानात् ।।" (*YD.* I.2.45)

(39) "स्थिरसुखमासनम् ।।" (*YD.* I.2.46)

(40) "By that (posture i.e seat being conquered) dualities do not obstruct." (*YD.* I.2.48)

EXPLANATION

By controlling the posture one is not overpowered by the dualities, e.g., heat and cold and all other pairs of opposites.

(41) "On that (being established) controlling of the motion of the exhalation and the inhalation follows." (*YD.* I.2.49)

EXPLANATION

When posture has been conquered, then the motion of the *Prāṇa* is to be broken (and controlled). Inhalation of the external air into the body is called *Śvāsa*, i.e., in-breathing. Exhalation of the air from within the body is called *Pra-śvāsa*, i.e., out-breathing. Control of the breath is the absence of motion of both of them. This is called *Prāṇayāma*. This succeeds the control-posture. When posture has been completely controlled one is strong enough to regulate the *Prāṇa*. This is the conquest over the air that goes into and comes out of the corporeal structure by will and graded exercise. This cessation of the movements of air by making it motionless and calm is *Prāṇayāma*.

(42) "Its modifications (*Vṛttis*) are either external or internal or motionless (*Stambha*) regulated by place, time and number, either long or short." (*YD.* I.2.50)

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(40) "ततो द्वन्द्वानभिघातः ।" (*YD.* I.2.48)

(41) "तस्मिन् सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ।" (*YD.* I 2.49)

Ordinarily, *Prāṇa* means breath. But it is not so, though it is usually so translated. It is the sum-total of the cosmic energy. It is the energy that is in each body and its most apparent manifestation is the motion of the lungs. This motion is caused by *Prāṇa* drawing in the breath and it is what we seek to control in *Prāṇāyāma*. We begin by controlling the breath, as the easiest way of getting control of the *Prāṇa*.

(Vivekānanda)

(4_) "बाह्याभ्यान्तरस्तम्भवृत्तिः देशकालसंख्याभिः परिदृष्टो दीर्घः सूक्ष्मः ॥"

(*YD.* I.2.50)

(Contd.)

EXPLANATION

The cessation of movement preceded by exhalation is called external *Prāṇayāma*; the cessation of movement succeeded by inhalation is called internal *Prāṇayāma*; and the third one is total restraint, where both movements are stopped. This is acquired by regular exercise. As a (drop of) water thrown on (extremely) hot stone shrinks from all sides simultaneously so there is cessation of both motions (in this *Prāṇayāma*) at one and the same time. The wise people should discard that type of *Prāṇayāma* in which men of immature wisdom (lit. men of childish intellect) cause (the cessation of movements of breath) by stopping their nostrils with the fingure and thumb. But in both of these *Prāṇayāmas* all limbs externally as well as internally should be kept tranquil, unagitated and relaxed. When all limbs are in their natural state (as they ought to be) one should perform the first *Prāṇayāma*, i.e., the External one, by stopping the ejected air outside the body as long as is (easily) possible; the second is internal which is performed by restraining the inhaled air within the body as long as one can and the third, i.e., the 'total cessation', by stopping both the movements simultaneously, when both the *Prāṇayāmas* have rightly been practised.

(43) "The fourth is acquired when the domains of the external and the internal have been crossed over." (*YD.* I.2.51)

(Contd. from page 236)

This aphorism can be better explained in the following manner :—

"The three sorts of motion of *Prāṇayāma* are, one by which we draw the breath in; another, by which we draw it out and the third action is when the breath is held in the lungs or stopped from entering the lungs. These again are varied by place and time. By place is meant that the *Prāṇa* is held to some particular part of the body. By time is meant how long the *Prāṇa* should be confined to a certain place and so we are told how many seconds to keep one motion and how many seconds to keep another. The result of this *Prāṇayāma* is *Udghāṭana*, i.e., awakening the *Kuṇḍalinī*."

(43) "बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः।" (*YD.* I.2.51)

This aphorism has been translated above according to Dayānanda's

(Contd.)

EXPLANATION

That *Prāṇāyāma* which depends upon the (success) in both (the internal and the external) is called the fourth. It is as follows :—

(The first is) when the air within the body proceeds to go out into the outer region at the first instance one should concentrate (one's efforts) to eject and keep it out in the outer space. After that when the air commences to come from the outer region into the body at the first moment, one should inhale it (slowly and slowly) and restrain it within the body as far as possible. This is the second *Prāṇāyāma*. The cessation of both the movements (internal and external) by gradual and constant practice is called the fourth *Prāṇāyāma*. The third *Prāṇāyāma* does not depend upon the internal and external ones. Here the breath is stopped in whatever region it happens to be at the moment. In it the action is similar to a person who feels startled at the sight of a wonderful object.

(44) "From that, the covering to the light (of the *Citta*) is attenuated." (*YD.* I.2.52)

EXPLANATION

The veil of ignorance which eclipses the glow (light) of true knowledge about the indwelling Supreme Ruler, by the practice of *Prāṇāyāma* is removed.

Moreover :—

(45) "The fitness of the mind (is attained) for *Dhāraṇā* (i.e. concentration)." (*YD.* I.2.53)

(Contd. from page 237)

view. This can be translated as :—

"The fourth is restraining the *Prāṇa* by reflecting on external or internal object."

Vivekānanda explains this in the following words :—

"This is the fourth sort of *Prāṇāyāma*, in which the *Kumbhaka* is brought about by long practice attended with reflection, which is absent in the other three."

(44) "ततः क्षीयते प्रकाशावरणम् ॥" (*YD.* I.2.52)

(45) "धारणासु योग्यता मनसः ।" (*YD.* I.2.53)

EXPLANATION

By the practice of *Prāṇayāma* in the form of (*Pracchardana* and *Vidhārana*, i.e. ejectment and retention), the ability of concentration is acquired. A particular efficiency is accomplished by a devotee for the contemplation of God in his mind.

Q. What is *Pratyāhāra* ?

A. (46) "*Pratyāhāra* (i.e. the drawing in of the organs) is the detachment of senses from their objects and assuming the form of the mind-stuff, as it were." (*YD.* I.2.54)

EXPLANATION

Pratyāhāra (i.e. the restraint of senses) is that when the *Citta* (i.e. thinking principle) is brought under control and it does not move or distract from the contemplation or shelter of God. As the *Citta* is concentrated in the essence of God so the senses, i.e., with the conquest of mind is attained the conquest of senses, &c.

(47) "Thence (arises) supreme control of the senses." (*YD.* I.2 55)

EXPLANATION

Then, when the senses become detached from their (respective) objects and cease to have any attraction for them, there is a complete and supreme control over the organs. Whenever such a devotee proceeds for contemplation of God, his mind and senses are instantly restrained.

(48) "*Dhāraṇa* (concentration) is holding the mind on to some (particular) object." (*YD.* I.3.1)

EXPLANATION

Dhāraṇā (i.e. concentration) is the fixity of mental operations on some external or internal objects, e.g., the navel, the plexus, the heart-lotus, the aperture in the crown of the head, the tip of the nose, the tip of the tongue, &c. [External objects, e.g. *Om* or a *Bindu* (zero).]*

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(46) "स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहार: ॥" (*YD.* I.2.54)

(47) "तत: परमावश्यतेन्द्रियाणाम् ॥" (*YD.* I.2.55)

(48) "देशबन्धश्चित्तस्य धारणा ॥" (*YD.* I.3.1)

* Corrigendum of the first edition adds, "बाह्ये विषये अर्थात् ओङ्कारे बिन्दौ वा". But it is not found in *Śatābdi* and subsequent editions.

(49) "An unbroken flow of knowledge in that (object) is *Dhyāna* (i.e. meditation)." (*YD.* I.3 2)

EXPLANATION

Dhyāna (i e. meditation) is that where there is a uniform and unbroken flow of the knowledge of what has been accepted as the support of the object of meditation and which is untouched by other knowledge.

(50) "The same (meditation) when shining with the light of the object alone and devoid, as it were, of its own form, is *Samādhi* (i.e. absorption)." (*YD.* I.3.3)

EXPLANATION

The distinction between the *Dhyāna* and the *Samādhi* is that in meditation (*Dhyāna*), modifications of the mind (*Vṛttis*) exist in the form of meditator, the act of meditation, and the object of meditation, but in *Samādhi* (i.e. absorption) the mind ceases to experience its own existence of form, as it were, and becomes absorbed in the essence of God and His bliss.

(51) "(These) three (when practised) in regard to one object together are called *Saṃyama*." (*YD.* I.3.4)

EXPLANATION

Dhāraṇā, Dhyāna and *Samādhi* (i.e. concentration, meditation and absorption) exercised together are called *Saṃyama*. These three are the means towards the same end and are collectively styled as *Saṃyamas*. This is the technical term for all the three. This *Saṃyama* is the ninth limb of worship.

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(49) "तत्र प्रत्ययैकतानता ध्यानम् ॥" (*YD.* I.3.2)

The mind tries to think of one object, to hold itself to one particular spot, as the top of the head, the heart, etc., and if the mind succeeds in receiving the sensations only through that part of the body, and through no other part, that would be *Dhāraṇā* and when the mind succeeds in keeping itself in that state for sometime it is called *Dhyāna* (meditation).

(50) "तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥" (*YD.* I.3 3)

(51) "त्रयमेकत्र संयमः ॥" (*YD.*I.3.4)

EVIDENCE OF UPANIṢADS ON THE TOPIC OF WORSHIP

(1) "Not he who has not desisted from bad conduct,
Not he who is not tranquil, not he who is not composed.
Not he who is not of peaceful mind
Can obtain Him by intelligence (*Prajñāna*)." (*KTU.* II.24)

(2) "They, who practise austerity (*Tapas*) and faith (*Śraddhā*) in the forest,
The peaceful (*Śanta*) knowers who live on alms,
Depart (*Prayanti*) passionless (*Virāga*) through the door of the sun, (i.e. *Prāṇa*)
To where is that immortal Person (*Puruṣa*), the changeless supreme spirit (*Ātman*). (*MUU.* I.2.11)

(3) "(The teacher should say) :
Now what is here in this city of Brahma, is an abode, a small lotus-flower. Within that is a (small) space (*Ākāśa*). What is within that, should be searched out ; that assuredly is what one should desire to understand." (*CHU.* VIII 1)

(4) "If they (i.e. the pupils) should say to him :
This abode, the small lotus-flower that is here in this city of Brahma (i e. body) and the small space within that—what is

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(1) "नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥" (कठे) (*KTU.* II.24)

(2) "तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥" (मुण्डके)
(*MUU.* I.2.11)

(3) "अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, दहरोऽस्मिन् अन्तराकाशः, तस्मिन् यदन्तः तदन्वेष्टव्यम् तद् वाव विजिज्ञासितव्यम् ॥" (*CHU.* VIII. 1)

According to Śaṅkara, the word Brahma here means the 'body' and the lotus-flower stands for 'heart'.

(4) "तं चेद् ब्रूयुः, यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म, दहरोऽस्मिन् अन्तराकाशः, किन्तदत्र विद्यते यदन्वेष्टव्यम्यद् वाव विजिज्ञासितव्यम् । इति ।
(*CHU.* VIII 2)

there which should be searched out, which assuredly one should desire to understand ?" (*CHU.* VIII.2)

(5) "He should say : 'As far, verily, as this world-space (*Ayam-Ākaśa*) extends, so far extends the space within the heart. Within it, indeed, are contained both heaven and earth, both fire and wind, both sun and moon, lightning and stars, both what one possesses here and what one does not possess ; everything here is contained within it." (*CHU.* VIII. 3)

(6) "If they should say to him : 'If within this city of Brahma is contained everything here, all beings as well as all desires, when old age overtakes it or it perishes, what is left over therefrom ?" (*CHU.* VIII.4)

(7) "He should say : 'That does not grow old with one's old age : it is not slain with one's murder. That (i.e. not the body) is the real city of Brahma. In it desires are contained. That is the Soul (*Ātman*), free from evil, ageless, deathless, sorrowless, hungerless, thirstless, whose desire is the Real, whose conception is the Real. For, just as here on earth human beings follow along in subjection to command ; of whatever object they are desirous, whether a realm, or a part of a field, upon that they live dependent." (*CHU.* VIII.5)

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(5) "स ब्रूयात् यावान् वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभेऽस्मिन् द्यावापृथिवी अन्तरेव समहिते, उभावग्निश्च वायुश्च, सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितमिति ॥" (*CHU.* VIII.3)

(6) "तं चेद् ब्रूयुः अस्मिन् चेविवं ब्रह्मपुरे सर्वꣳ समाहितꣳ सर्वाणि च भूतानि सर्वे च कामा यर्वनज्जरामाप्नोति प्रध्वꣳसते वा किन्ततोऽतिशिष्यत इति ॥"
(*CHU.* VIII.4)

(7) "स ब्रूयात् नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत् सत्यं ब्रह्मपुरमस्मिन् कामाः समाहिताः । एष आत्मा अपहतपाप्मा विजरो विमृत्युः विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥" (*CHU.* VIII.5)

The apodosis of this comparison seems to be lacking. However, the general idea is doubtless, the same as in the following predictions : i.e.

(Contd.)

EXPLANATION

The import of all these (verses) will be explained in Hindi.

Thus the worship of God is twofold, viz., *Saguṇa* (i.e. qualified) and *Nirguṇa* (i.e. qualityless). For instance, in the verse '*Sa Paryagāt* etc.' (i.e. He encompasses etc.) (explained already—*YV.* XXXX.8) the epithets '*Śukra*' (i.e. Bright) and '*Śuddha*' (i.e. Pure) refer to the worship of God as possessor of qualities and the epithets *Akāyam* (i.e. Bodiless), *Abraṇam* (i.e. Scatheless), *Asnāviram* (i.e. Sinewless) &c. denote a worship of God as qualityless. Similarly (in the following verse) :—

(8) "God is one, hidden in (the hearts of) all creatures. He is All-pervading and is the Inmost-self of beings. He is Master of all ; the (ultimate) resort and abode of all. He is the (pure) witness (of all). He is the absolute and devoid of qualities." (*Śvetāśva.* VI.11)

EXPLANATION

The words '*Eko Devaḥ*' (i.e. God is one) &c. refer to the worship of *Saguṇa* (i.e. qualified one) and the words '*Nirguṇa*' (i.e. qualityless) &c. denote worship without qualities.

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they who in this life are slaves to the dictates of desire like the slaves of a ruler, will continue unchanged in the hereafter.

Whitney in American Journal of Philosophy (Vol. II, p. 429) explains it differently :—

"For just as here subjects (of a kind who leads them into a new territory) settle down according to order (and) whatever direction their desires take them to, what region, what piece of ground, that same they severally live upon—so, we are to understand, is it also in the other world ; one's desires determine his conditions there."

(8) "एको देवः सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
सर्वाध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥" (*Śvetāśva* VI.11)

God is *Saguṇa* (i.e. possessor of qualities) when He is (described as) possessing attributes of *Sarvajña* (i.e. All-knowingness) &c. He is *Nirguṇa* (i.e. qualityless) also, when He is stated to be devoid of qualities as free from afflictions such as *Avidyā* (i.e. ignorance) &c., free from quantity such as *Parimāṇa* (i.e. measurements), numberless, two, &c., and from such qualities as sound, touch, form, taste and smell. When God is eulogised as all-pervading, the ruler of all, the lord of all, this (type of) worship is called *Saguṇa* (i.e. qualified). When God is (described as) unborn, the scatheless (*Abraṇa*), formless and without body, and when He does not possess the attributes of form, taste, smell, touch, number and measure, this (kind of) worship is styled as *Nirguṇa* (qualityless). The assumption that God becomes *Saguṇa* when He assumes body and He becomes *Nirguṇa* when he leaves the body is false and is based on ignorance. This (interpretation of the words *Saguṇa* and *Nirguṇa*) runs counter to the scriptures, the Vedas, and other authorities. It is also opposed to the (practical) experience of the learned. The wise should discard it as preposterous.

EMANCIPATION

The *Jīva* (i.e. the individual Soul) attains final liberation b worshipping God (in the manner described above), purging himself o delusion and sinful conduct and by the (spiritual) development throug righteous deeds. Now the aphorisms from Yoga Śāstra on Emancipatio (are cited below) :—

(1) "Ignorance (*Avidyā* i.e. nescience), Egoism (*Asmitā*), attach ment (*Rāga*), aversion (*Dveṣa*), and clinging to lif (*Abhiniveśa*)—are five afflictions (*Kleśas*)." (*YD.* I.2.3

(2) "Ignorance (*Avidyā*), is the (productive) field of all these tha follow, whether they are dormant (*Prasupta*), attenuate (*Tanu*), overpowered (*Vicchinna*), or expanded (*Udāra*)." (*YD.* I.2.4

(3) "Ignorance (*Avidyā*) is taking that which is non-eternal a eternal ; impure as pure ; painful as happy and non-self a Self (*Ātman*)." (*YD.* I.2.5

(4) "Egoism (*Asmitā*) is the identification of the Seer with th instrument of seeing." (*YD.* I.2.6

(5) "Attachment (*Rāga*) is that which dwells on pleasure." (*YD.* I.2.7

(6) "Aversion (*Dveṣa*) is that which dwells on pain." (*YD.* I.2.8

(7) "Flowing through its own nature and established even in th learned, is the Clinging to Life (*Abhiniveśa*)." (*YD.* I.2.9

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(1) "अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।।" (*YD.* I.2.3)

(2) "अविद्या क्षेत्रमुत्तरेषां प्रसुप्त-तनु-विच्छिन्नोदाराणाम् ।।" (*YD.* I.2.4)

(3) "अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ।।" (*YD.* I.2.5)

(4) "दृग्-दर्शनशक्त्योरेकात्मतैवाऽस्मिता ।।" (*YD.* I.2.6)

(5) "सुखानुशयी रागः ।।" (*YD.* I.2.7)

(6) "दुःखानुशयी द्वेषः ।।" (*YD.* I.2.8)

(7) "स्वरसवाही विदुषोऽपि तथारूढो अभिनिवेशः ।।" (*YD.* I.2.9)

(8) "There being absence of that (ignorance), there is absence of junction (of the Seer and the seen) which is the thing-to-be-avoided ; that is the Absolute Independence (*Kaivalya*) of the Seer." (*YD.* I.2.25)

(9) "By giving up even these powers (*Siddhis*), comes the destruction of the very seed of evil, which leads to *Kaivalya* (i.e. Absolute Independence)." (*YD.* I.3.51)

(10) "By the similarity of purity between the *Sattva* (intellect) and the *Puruṣa* (Soul) comes *Kaivalya* (i.e. Absolute Isolation)." (*YD.* I.3.56)

(11) "Then the mind becomes deep in discrimination and gravitates towards *Kaivalya*." (*YD.* I.4.25)

(12) "The resolution in the inverse order of the qualities, bereft of any motive of action for the *Puruṣa*, is *Kaivalya* or it is the establishment of the power of knowledge in its own nature." (*YD.* I.4.33)

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(8) "तदभावात् संयोगाभावो हानं तद् दृशेः कैवल्यम् ॥" (*YD.* I.2.25)

(9) "तद् वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥" (*YD.* I.3.51)

The idea is that he attains Absolute Aloneness or independence and becomes free. I.e., When one gives up even the ideas of omnipotence and omniscience, then comes entire rejection of enjoyment. When a Yogin has seen all these wonderful powers and rejected them, he reaches the goal. What are all these powers ? Simply manifestations. They are no better than dreams. Even Omnipotence is a dream. It depends on the mind. So long as there is a mind it can be understood that the goal is beyond even that mind.

(10) "सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यम् ॥" (*YD.* I.3.56)

I.e., *Kaivalya* is attained when the mixture of purity and impurity called *Sattva* has been made as pure as the *Puruṣa* itself ; then the *Sattva* reflects only the unqualified essence of purity, which is the *Puruṣa*.

(11) "तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥" (*YD.* I.4.25)

(12) "पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेः ॥" (*YD.* I.4.33)

(Contd.)

Now the aphorisms from the Nyāya Śāstra :—

(13) "Emancipation (*Apavarga*) results, when among afflictions, birth, attachment, defects and false knowledge, the destruction of that which follows, leads to the destruction of that which precedes." (*ND.* I.1.1)

(14) "The frustration (of hopes) is the characteristic of affliction (*Duḥkha*)." (*ND.* I.1.2)

(15) "Absolute Independence is *Apavarga* (i.e. final liberation)." (*ND.* II.21.22)

Now the Vedanta Texts :—

(16) Bādari says : "There is absence (of body and organs) (in the state of liberation) because it is thus (described in the Scriptures)." (*VD.* IV.4.10)

(Contd. from page 246)

This is to say :—

"Nature's task is done, this unselfish task which our sweet nurse, Nature, had imposed on herself. She gently took the Self-forgetting Soul by the hand, as it were, and showed him all the experiences in the universe, all manifestations, bringing him higher and higher, through various bodies, till his lost glory came back. and he remembered his own nature. Then the kind mother went back the same way, she came, for others who also have lost their way in the trackless desert of life. And thus is she working, without beginning and without end. And thus, through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self-realization.

Glory unto those who have realised their own nature : may their blessings be on us all." (*Vivekānanda*)

(13) "दुःख-जन्म-प्रवृत्ति-दोष-मिथ्याज्ञानाना-
मुत्तरोत्तरापाये तदनन्तरापायादपवर्गः ॥" (*ND.* I.1.1)

(14) "बाधनालक्षणं दुःखम् ॥" (*ND.* I.1.2)

(15) "तदत्यन्तविमोक्षोऽपवर्गः ॥" (*ND.* II.21.22)

(16) "अभावं बादरिराह ह्येवम् ॥" (*VD.* IV.4.10)

(Contd)

(17) Jaimini says : "There is existence (of the subtle body), because option has been ordained in the Scriptures)."

(*VD.* IV.4.11)

(18) Therefore, the Son of Bādari (i.e. *Vyāsa*) says : "There are both (i.e. existence and non-existence of a body) as in the *Dvādaśaha* (i.e. a sacrifice to be completed in 12 days and to be performed by a *Vānaprastha*)." (*VD.* IV.4.12)

(Contd. from page 247)

I.e., In the previous Sūtra, it was told that if one attains final liberation, by his mere wish, things come to pass. This shows that soul possesses a mind. The question naturally arises whether it possesses a body or not. Bādari says that it does not, for the scriptures say so. "And it is by means of this divine eye of the mind that he sees the desires and rejoices" (*CHU.* VIII.12.5).

This shows that it retains only the mind and not the organs, etc.

(17) "भावं जैमिनिर्विकल्पामननात् ॥" (*VD.* IV.4.11)

The following evidence is meant by the above-mentioned question :

"स एकधा भवति पञ्चधा भवति, सप्तधा भवति नवधा भवति" (छान्दोग्य), i e.,

"He being one becomes three, five, seven, nine" (*CHU.* VII.26.2)

This testimony says that a released soul can assume more than one form which clearly indicates that it possesses body or bodies, the mind and the organs. This is the view of Jaimini.

(18) "द्वादशाहवदुभयविधं बादरायणोऽतः ॥" (*VD.* IV.4.12)

From the above Bādarāyaṇa (son of *Bādari*) sums up that the released soul is of both kinds like the "Twelve Days' Sacrifice" (द्वादशाहवत्).

The idea is that from the twofold declaration of the scriptures, this can be concluded that a released soul can exist both ways—with or without body—according to its liking. It is like the Twelve Days' Sacrifice, which is called a *Satra* as well as an "*Ahīna*" (अहीन) Sacrifice.

This can be better explained in the following words :—

' The question is whether soul retains body in the state of final liberation or not. According to Bādari, the body does not remain in Emanci-

(Contd.)

The Upaniṣads Say :—

(19) "When cease, the five
(Sense—) knowledges, together with the mind (*Manas*)
And the intellect (*Buddhi*) stirs not –
That, they say, is the highest course (*Paramā gati*)."
(*KTU*. VI.

(20) "This, they consider, as Yoga :—
"The firm holding back of the senses."
Then one becomes undistracted (*Apramatta*)
Yoga, truly, is the origin and the end (*Prabhava* and *Apyaya*
(*KTU*. VI.

(Contd. from page 248)

pation. Contrary to this view, Jaimini holds the view that the body exis even at that stage ; because he says that it is declared in the Scriptur that an emancipated soul can assume body at his option.

Thus the son of Bādari (*Vyāsa*) contends that there are both, i. presence of body as well as absence of body, as in the Twelve Day Sacrifice, enjoined for a *Vānaprastha*. He is allowed to take only a ve limited quantity of food by taking that hunger is present as well as abse as the Performer of Sacrifice is not allowed to take full meals. Therefo he cannot be said hungry, nor that he is not hungry.

(19) "यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥" (*KTU*. VI 10)

Also found in *MTU*. VI.30.

(20) "तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति, योगो हि प्रभवाप्ययौ ॥" (*KTU*. VI.11)

Here, tbe word 'Yoga' literally means 'yoking' ; both a 'yoking', i. subduing, of the senses , and also a 'yoking', i.e. joining or 'union' wit the Supreme Soul.

The word '*Apramatta*' has been translated by us as 'undistracted'. is a technical Yoga-term.

The words '*Prabhava* and *Apya*' in this verse literally mean 'the origi and the end' ; perhaps, of "the world" of beings and experiences. Tha

(Contd.

(21) "When are liberated all
The desires that lodge in one's heart,
Then a mortal becomes immortal :
Therein he reaches Brahma." (*KTU*. VI.14)

(22) "When are cut all
The knots of the heart here (on earth),
Then a mortal becomes immortal !
—Thus far, is the instruction." (*KTU*. VI.15)

(23) "He, (the emancipated soul) verily, with that divine eye, the mind, sees desires here, and experiences enjoyments."
(*CHU*. VIII.12.5)

(24) "Verily, those (gods) who are in the Brahma-world (i e. in the state of communion with Brahma) reverence that Self. Therefore, all worlds and all desires have been appropriated by them. He obtains all worlds and all desires who has found out and who understands that Self (*Ātman*). Thus spoke *Prajāpati*—yea, thus spoke *Prajapati*." (*CHU*. VIII.12.6)

(Contd. from page 249)

is : 'the world' becomes created for the person when he emerges from the Yoga state, and passes away when he enters into it. According to Śaṁkara, the translation should be : "An arising and a passing away", i.e., is transitory. But according to our author "*Prabhava*" means "illumination of pure and true qualities" and "*Apyaya*" denotes "end of impurities and falsehood." The Yogin attains these *Guṇas*, through '*Upāsanā-yoga*'.

(21) "यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ।" (*KTU*. VI 14)

(22) "यदा सर्वे प्रभिद्यन्ते हृदयस्येहग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ।।" (*KTU*. VI.15)

(23) "दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ।।" (*CHU*. VIII.12.5)

(24) "य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते ।
तस्मात् तेषाꣳ सर्वे च लोका आप्ताः सर्वे च कामाः ।
स सर्वाꣳश्च लोकान् आप्नोति सर्वाꣳश्च कामान् ।
यस्तमात्मानमनुविद्य जानाति इति ह प्रजापति-
रुवाच प्रजापतिरुवाच ।।" (*CHU*. VIII.12.6)

(25) "That, within which they are, is Brahma. That is the Immortal. That is the Self (*Ātman*). I go to *Prajāpati's* abode and assembly-hall. I am the glory of the Brāhmaṇas, the glory of the Princes (*Rajans*), the glory of the masses (*Viśam*) ;

I have attained unto glory.
I am the glory of the glories." (*CHU.* VIII.14)

(26) "The ancient narrow path that stretches far away
Has been touched by me, has been found by me.
By it the wise, the knowers of Brahma, go up
Hence, to the *All Bliss* world, released."

(27) "On it, they say, is white and blue
And yellow and green and red.
That was the path Brahma found ;
By it goes the Knower of Brahma, the doer of right (*Puṇya-Kṛt*), and every shining one."

(28) "They who know the breathing of the breath,
The seeing of the eye, the hearing of the ear,
(The food of food) the thinking of the mind—
They have recognised the ancient, primeval Brahma.
By the mind alone is to be perceived.
There is in Him (or in world) no diversity."

(29) "He gets death after death,
Who perceives here seeming diversity.
As a unity only is to be looked upon—
This indemonstrable, enduring Being."

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(25) "यदन्तरापस्तद् ब्रह्म तदमृतꣳ स आत्मा, प्रजापतेः सभां वेश्म प्रपद्ये । यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः ॥" (*CHU.* VIII.14)

(26) "अणुः पन्था वितरः पुराणो माꣳ स्पृष्टो वित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविद उत्क्रम्य स्वर्गं लोकमितो विमुक्ताः ॥"

(27) "तस्मिन् शुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा ह्यनुवित्तः तेनैति ब्रह्मवित् तेजसः पुण्यकृच्च ॥"

(28) "प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुः ।
ते निचिक्युः ब्रह्म पुराणमग्र्यं मनसैवाप्तव्यं नेह नानास्ति किंचन ॥"

(29) "मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।
मनसैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् ॥" (Contd.)

(30) "Spotless, beyond space,
The unborn Soul, great, enduring,
By knowing Him only, a wise
Brāhmaṇa should get for himself intelligence."
(*SB.* XIV.7 ; *BU.* IV.4.8,9,18-21)

(31) "He (*Yājñavalkya*) said : "That, O Gārgī, Brāhmaṇas call imperishable (*Akṣara*). It is neither coarse (or gross) nor fine (or subtle), nor short, nor long, nor red, nor glowing (like fire), nor adhesive (like water). He is without shadow and without darkness, without air and without space, without stickiness, (intangible), odorless, tasteless, without eye, without ear, without voice, without wind, without energy, without breath, without mouth, without personal or family name, unaging, undying, without fear, immortal, stainless, not uncovered, not covered, without measure, without inside, and without outside.

It consumes (eats) nothing.
No one consumes it." (*SB.* XIV.6 8 ; *BU.* III.8.8)

EXPLANATION

Thus the *Jīva* (i.e. the individual soul) becomes happy for ever by attaining the Supreme Being who is (the ultimate) goal of the released Souls, who is liberation itself and who is defined as "All-existence, All-consciousness and All-bliss."

(Contd. from page 251)

Our author explains the phrase "न नानेव" (i.e. no diversity) as God is one and one only. There is no second or third God. He is one, without a second, third, and so on.

(30) "विरजः पर आकाशात् अज आत्मा महाध्रुवः ।
तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।।"
(*SB.* XIV.7 ; *BU.* IV.4.8,9,18-21)

(31) "स होवाच । एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनणु अह्रस्वमदीर्घ-मलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमस्पर्शमगन्धमरसमचक्षुष्कमश्रोत्र-मवागमनोऽतेजस्कमप्राणममुखमनामागोत्रमजरममरमभयममृतमरजोऽशब्दमवि-वृतमसंवृतमपूर्वमनपरमनन्तरमबाह्यम् । न तदश्नोति किञ्चन न तदश्नोति कश्चन ।।" (*SB.* XIV.6.8 ; *BU.* III.8.8)

(32) "You, who are adorned with sacrifice and pious donations, have won the friendship of Indra (i.e. God) and immortality ; upon you O Aṅgirasas, may happiness attend ; welcome O men (*Mānavas*) to you who are most wise." (*RV*. X.62.1)

(33) "He is our Kin, our Father and Begetter ; He knows all beings and all ordinances. Securing eternal life in Him, the gods have risen upward to the third high region (i.e. stage).
(*YV*. XXXII.10)

The (text) beginning with '*Avidyā*' etc. (*YD*. I.2.3) and ending with the words '*Adhyairayant*' describes the state of final release. It is to be (clearly) understood. The meanings of the (last two verses) have been given in our Hindi rendering.

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(32) ये यज्ञेन दक्षिणया समक्ता इन्द्रस्य सख्यममृतत्वमानश ।
तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रतिगृह्णीत मानवं सुमेधसः ॥"
(*RV*. X.62.1)

A faithful translation of this verse has been given above. Our author has not commented upon this verse in its Sanskrit text. An explanatory note on this verse has, however, been given by him in Hindi which in no way can be taken the paraphrase or literal rendering. It gives only the import which can be summed up :—

"The emancipated souls (i.e. Aṅgirasas) live in the bliss of final beatitude, performing sacrifices of knowledge and surrendering themselves to God by way of *Dakṣiṇā*. All happiness is meant for them who by the friendship of God have got final Release. The other released souls, who have attained that stage earlier to them, admit them in their blissful association. They receive them with loving eyes and sweet words."

Griffith interprets the word '*Mānava*' as 'son of Manu', i.e., Nābhānedişţa Mānava. But according to the Nirukta, Aṅgirasas mean "vital airs in the body" which are sons of cosmic energy (i.e. Agni). (cf : *RV*. VIII.2.105)

(33) "स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥ (*YD*. XXXII.10)

Cf. *RV*. X.82,5.

THE ART OF BUILDING SHIPS AND AERIAL CARS

(1) "*Tugra* (i.e. a man of mighty aspirations) desirous of riches (*Rayim*) and prosperity (*Bhujyum*) should cross (frequently) oceans (and thus amass the wealth) in ships (*Aśvinā*) (running with the help of) water, fire and energy. Such a man never dies (*Mamṛvān*). The *Aśvinas* (i.e. the water and fire) provide for him boats, ships and aerial cars (*Antarikṣa-Prudbhiḥ*) unwetted by the billows." (*RV*. I.116.3)

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(1) तुग्रो ह भुज्युमश्विनोदमेघे रयिं न कश्चिन्ममृवाँ अवाहाः ।
तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः ॥" (*RV*. I.116.3)

This verse is differently understood and interpreted by all the Eastern and Western scholars. They have traced here some historical events, where *Tugra* and *Bhujyu* are proper nouns. Sāyaṇa, the well-known commentator, explains the word "*Tugra*" as 'Rāja or King'. He had a son by name *Bhujyu*. *Tugra*, it is said, was a great friend of the *Aśvins*. Being much annoyed by enemies residing in a different island, *Tugra* sent his son *Bhujyu* against them with an army on board ship. After sailing some distance, the ship encountered a storm, in which his ship was lost. Bhujyu applied to the *Aśvins* who brought him out and his army back in their own ships, in three days. It is evident from this and the two following verses. Sāyaṇa translates this verse as :—

"*Tugra*, verily *Aśvins*, sent (his son) Bhujyu to sea, as a dying man parts with his riches ; but you brought him back in vessels of your own, floating over the ocean, and keeping out the waters."

Griffith who followed Sāyaṇa explains this verse as :—

"Ye, *Aśvins*, as a dead man leaves his riches, *Tugra* left Bhujyu in the cloud of water.

Ye, brought him back in animated vessels, traversing air, unwetted by the billows." (Contd.)

(2) "These three types of cars should possess means of comforts and should be able to run (at such a swift speed) that they may cross the watery ocean, the land, the upper region in three days and three nights as if they were provided (with) hundreds of feet, possessing six mechanisms, five chambers causing swiftest speed." (*RV*. I.116.4)

(Contd. from page 25-4)

Griffith also adds :—

"Bhujyu : a Rājarṣi, son of Tugra, rescued when in danger of drowning."

Readers will mark here the evident difference between Sāyaṇa and Griffith.

According to Dayānanda, the Vedas contain no historical events or names of the persons. The Vedic words denote only the general meaning. Yāska also held this view and says "तत्रोपमार्थेन युद्धवर्गा भवन्ति।" The followers of the Nirukta school take only the etymological interpretations of the Vedic words. Therefore, Yāska says :—

"तत्को वृत्रः ? मेघ इति नैरुक्ताः। त्वाष्ट्रोऽसुर इत्यैतिहासिकाः।"

Here, the words '*Tugra*' and '*Bhujyu*' (taken as proper nouns by others) mean only 'a seeker of riches' and 'the enjoyable articles' respectively. The grammatical explanations of these words are given by our author in the original text.

(2) "तिस्रः क्षपस्त्रिरहातिव्रजद्भिः नासत्या भुज्युमूहथुः पतङ्गैः।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षडश्वैः॥ (*RV*. I.116.4)

H. H. Wilson says here, "This is a rather unintelligible account of a sea voyage, although the words of the text do not admit of any other rendering." He translates it :—

"Three nights and three days, *Nāsatyās*, have you conveyed *Bhujyu*, in three rapid revolving cars, having a hundered wheels, and drawn by six horses, along the dry bed of the ocean, to the shore of the sea." (P. 197)

Griffith renders it :—

"*Bhujyu*, ye bore with winged things, Nāsatyās, which for three nights, three days full swiftly travelled,

To the sea's farther shore, the strand of ocean, in three cars, hundred footed, with six horses."

EXPLANATION

The purport (of these stanzas) is as follows :—

The stanzas, e.g. "*Tugro ha* etc." describe the (various) arts of building (ships etc.). The word '*Tugra*' is derived from √*Tuj* 'to kill, to strengthen, to accept, to live in a house' with the suffix '*Rak*' occurring in *Uṇādis*. Thus *Tugra* means a person desirous of wealth. He, being desirous of riches (*Rayim*) and things of enjoyments (*Bhujyu*), e.g. necessities of life, comforts and victory, should accomplish his desires with the aid of physical and material science. He by constructing ships of wood, iron &c. and by using fire and water (*Aśvinā*) (for producing steam) may make voyages in the ocean for export and import and thus amass riches. By adopting this practice none can die of starvation aud without assets, for he has laboured so much. Hence ships must be launched (*Avahāḥ*) in the ocean for going and coming from one country to another by water. How can ships be constructed ? Ships are to be constructed with metals, e.g. iron, copper, silver, or with wood, &c., and by the use of heat and light-producing energy. These substances (*Aśvins*) when rightly used enable men to go from one country to another with all comforts. Here the verb '*Ūhathuḥ*' (conveyed) is in the Second Person. This Person is to be converted into the Third Person. The ships which take men on their forward and homeward voyages on the sea must be strong (*Ātmanvatībhiḥ*) and able to remain steady. The officials and the traders should voyage by means of ships whenever emergency requires. Similarly conveyances of many other kinds e.g. aerial cars, &c. can be constructed with the above-mentioned materials and means. All men should amass the highest type of wealth with the help of aerial cars traversing the upper regions (*Antarikṣaprudbhiḥ*). Ships and aerial cars should be so smooth and polished that they become water-proof (*Apodaka*) and water does not enter into them. In this way men should travel in the three regions, e.g. land, water and air, by means of land vehicles, ships and aerial cars. (*RV*. I.116.4 ; X.62.1)

The following evidence (from the Nirukta supports our interpretation of the word *Aśvins*) :—

(3) "Now the Devatās of the bright firmament. Among them, the *Aśvins* are the first to come. The (two) *Aśvins* are so called

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(3) "अथातो द्युस्थाना देवताः । तासामश्विनौ प्रथमागामिनौ भवतः । अश्विनौ यद् व्यश्नुवाते सर्वम् । रसेनान्यो, ज्योतिषाऽन्यः । अश्वैः—अश्विनौ—इत्यौर्णवाभः । तत्को भवितौ ? द्यावापृथिव्यौ इत्येके । अहोरात्रौ—इत्येके । सूर्याचन्द्रमसौ—इत्येके ।"
(N. XII.1)

as they pervade all. One (pervades all) by juice and the other by light. According to Aurṇavābha, they are called *Aśvins* because they possess *Aśvas* (i.e. horses). Now what are *Aśvins*? According to some (they are) the bright region and the earth. According to others, (they are) day and night. According to (still) others, the sun and the moon." (*N.* XII.1)

(4) "Similarly *Aśvins* are *Jarbharī* (i.e. protectors) and *Turpharī* (i.e. destroyers). They are *Udanyajevetyudakaje-Iva*, i.e. water-born as it were, i.e. like the two ocean-born gems." (*N.* XIII.5)

From these citations it is proved that three types of cars can be prepared by mechanical devices with the help of gases (*Vayu*), fire, water and earthly substances.

Three kinds of vehicles, the ships, &c., (*Tribhir-Rathaiḥ*) should contain all sorts of comforts (*Ramaṇīya Sādhana*) and they should have a speed as fast as to cross the ocean, the land and the upper region in three days and three nights (*Tisraḥ Kṣpaḥ-Tri-ahā*) rushing on their ways as if they were equipped with countless feet (*Śata-Padbhiḥ*). These cars should have *Ṣaḍ-Aśvas* (six mechanisms), i.e. five chambers for swiftest speed.

What material is used for the successful operation of these cars ?

These cars are to be operated with the help of the *Nasatyas*, i.e. the above-mentioned *Aśvins*. Hence, the statement : "*Nāsatyās*, i.e. *Dyau* and *Prthivī* (i.e. the bright region and the earth) set the cars move."

In the stanza the verb '*Ūhathuḥ*' is used in the Second Person in the sense of the Third Person as is obvious. The (following aphorism from) the Aṣṭādhyāyī is an evidence in support of this interchange :—

(5) "Interchange is very common." (*P.* III.1.85)

On this the author of the Mahābhāṣya says :—

(6) "The author of the Śāstra means to approve the interchange (in the use of) case, verbal suffix, *Padas*, gender, person, tense,

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(4) "तथाश्विनौ चापि भर्त्तारौ, जर्भरी=भर्त्तारौ, तुर्फरी तु हन्तारौ । उदन्य-जेवेत्युदकजे इव, रत्ने समुद्र ॥" (N. XIII.5)

(5) "व्यत्ययो बहुलम् ॥" (P. III.1.85)

(6) "सुप्तिङुपग्रहलिङ्गनराणां कालहलच्स्वरकर्तृयङां च ।
व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिद्धयति बाहुलकेन ॥" (MB.)

consonants, vowels, accent, *Kartṛ* and *Yaṅ*; this object is accomplished here with the word '*Bāhulaka*', i. e. very common." (*MB.*)

Thus the meaning is : "Those very *Nāsatyās*, i.e. *Aśvins*, move rightly the cars." The past perfect tense is here in the sense of present indefinite. They alone are the principal means and helps in building these (three kinds of) cars.

By following this way and not otherwise men can obtain *Bhujyu*, i.e. the best comforts and enjoyments. (*RV.* I.116.4)

(7) "*Aśvins* move (the three kinds of) cars endowed with hundreds of cars or propellers (*Śata-Aritra*) in the ocean of water and the air where there is nothing to give support, nothing to rest upon, nothing to cling to, for the accomplishment of pleasures and comforts." (*RV.* I.116.5)

(8) "The *Aśvins* (i.e. water and fire) generate the white steam (*Śveta-Aśva*) for swift locomotion (*Aghāśvaya*) bringing always all comforts. This gift of *Aśvins* is meritorious (*Mahi*) and to be celebrated. Such a swift car (*Vāji*) should be procured (*Havya*) by the merchants (*Arya*)." (*RV.* I.116.6)

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(7) "अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे ।
यदश्विना ऊहथुर्भुज्युमस्तं शतारित्रां नावमातस्थिवांसम् ॥" (*RV.* I.116.5)

Griffith translates it :—

"Ye wrought that hero exploit in the ocean which giveth no support, or hold or station,

What time ye carried *Bhujyu* to his dwelling, borne in a ship with hundred cars, *O Aśvins*."

Sāyaṇa explains :—

"This exploit you achieved, *Aśvins*, in the ocean, where there is nothing to give support, nothing to rest upon, nothing to cling to, that you brought *Bhujyu*, sailing in a hundred-oared ship, to his father's house."

(8) यमश्विना दुदथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति ।
तद्वां दात्रं महि कीर्त्तेन्यं भूत् पैद्वो वाजी सदमिद्धव्यो अर्यः ॥" (*RV.* I.116.6)

(Contd.)

EXPLANATION

O men, you should travel in the ocean full of water or in the upper region where there is nothing to (*Anārambhaṇe*) give support, nothing to rest upon (*Anāsthāne*) and nothing to catch at by hands (*Agrabhaṇe*) for the success in your undertakings by preparing ships and aerial cars through the methods described above. The phrase '*Aśvinā Ūhathuḥ-Bhujyum*' (i.e. *Aśvins* carry *Bhujyu*) is to be interpreted in the above-mentioned manner. Such cars when driven by the properly used *Aśvins* (*Astam*, i.e. launched or driven ; from √*Aṣ* 'to throw') bring success to the efforts. What type of ship (or aerial car) should be launched in the ocean (or in the air) ? (Here it is stated that) it should be *Śata-Aritram*, i.e. it should have hundred cars, made of steal for supporting, steering and for taking the bearings. Such

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(Contd. from page 258)

The meanings of the following words deserve particular notice :—

(a) *Aśvins* : i.e. water and fire.

(b) *Śvetam-Aśvam* ; i.e. white steam.

(c) *Vājī* : i.e. a car moving at very fast speed.

(d) *Havya* : i.e. worth having.

(e) *Arya* : i.e. a trader.

Dayānanda cites a number of evidences to support these meanings in the original text. His vision is *ārṣa* (i. e. Seer's observations).

But H. H. Wilson interprets it :—

"*Aśvins*, the white horse you gave to Pedu, whose horses were indestructible, was ever to him success; that, your previous gift, is always to be celebrated : the horse of Pedu, the scatterer (of enemies), is always to be invoked." He adds the following note :—

"It is said, Pedu was a certain Rājarṣi, who worshipped the *Aṣvins*. They gave, therefore, him a white horse, through the possession of which he was always victorious over his enemies."

Griffith says :—

"The white horse, which of old ye gave, Aghāśva, Aśvins, a gift
to be his wealth for ever.
Still to be praised is that your glorious present, still to be famed
is the brave horse of Pedu."

cars are to be used on land. in water and in the air. These three types of cars should be constructed with hundred mechanical fittings, fastenings and regulating apparatus (for keeping them joltless and steady). Such cars procure lasting and abiding (*Tasthivāṃsam*, i.e. *Sthiti Mantam*) happiness and prosperity. (*RV*. I.116.5)

As this practice yields all enjoyments, all men should make efforts in this way. The expert scientists produce white steam (*Śvetam Aśvam*) by properly employing the above mentioned *Aśvins*, i.e. water and fire, which make the aforesaid cars run at the swiftest speed. Such cars always (*Śaśvat*) are source of happiness (*svasti*). These perfect cars are provided by *Aśvins* and men should take (best) advantage (*Guṇa*) of them. Here the word '*Vām*' (i.e. yours) is in the sense of 'their' by the interchange of person. The power of *Aśvins* is described here as *Dātram*, i.e a gracious present as it is conducive to happiness. It is '*Mahī*', i e. highly meritorious and is to be celebrated (*Kīrtenyam*). The word '*Kīrtenyam*' is formed by adding the suffix '*Kenya*' according to the aphorism of "*Kṛtyārthe Tavaikena-Kenya-Tvanaḥ*" (P. III.4.14).** This means, "highly glorious." It gives excellent good to others. Here the word '*Bhūt*', i.e. *Abhūt* (i.e. was), is in the sense of '*Bhavati*' (i.e. is). Here past tense is used in the sense of present tense (by interchange). This swift horse by name Agni (i.e. fire) is *Paidva* and it causes these cars to run rapidly on their ways. According to the Nighaṇṭu (I. 14) :—

(9) "*Paidva* and *Pataṅga* are the synonyms of horse."
(*Nighaṇṭu* I.14)

Thus we should employ this fire, the cause of swift locomotion, (*Sadam-it*) to our use. *Arya* (i.e. a merchant) particularly should use this type of horse. According to the following aphorism of Pāṇini the word '*Arya*' means a merchant or a *Vaiśya* : —

(10) "*Arya* in the sense of *Svāmī* (i.e. master) and *Vaiśya* (i.e. a merchant). (*P*. III.1.103)

** कृत्यार्थे तवैकेन-केन्य-त्वनः ।" (P. III.4.14)

(9) "पैद्वपतङ्गौ अश्वनाम्नौ ।" (Nighaṇṭu I.14)

(10) "अर्यः स्वामिवैश्ययोः ।" (P. III.1.103)

In the other sense we get the word "*Āryaḥ*", i.e. approachable.

(11) "There are three (sets) of wheels (*Pavis*) in a car for smoo and graceful motion (*Madhu-Vāhane*). Let there be thr columns placed (above it) for support. All (artisans) know that this (car) leads to peace (*Soma*) and comfort. With th help of *Aśvins* alone, it covers (greatest distance) in three da and three nights." (*RV*. I.34.

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(11) "त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद् विदुः ।
त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथः त्रिर्वश्विना दिवा ॥"
(*RV*. I.34.2)

The following words deserve notice :—

(a) *Madhu-Vāhane* : "मधुरगतिमति रथे ।" i.e. a car with a smooth an graceful motion.

(b) *Pavayaḥ* : A '*Vajra*-like' set of wheels.

(c) *Somasya-Venām* : for the realisation of *Soma*, i.e. pleasure and peace. Dayānanda explains the word *Venām* a 'desirable'. But Sāyaṇa and others find here a historica reference which according to Wilson is never traceable i the *Purāṇas*. He says :—

"The Aśvins are said to have filled their *Ratha* or car with all sort of good things when they went to the marriage of Venā with Soma — legend not found in the Purāṇas."

He translates the stanza :—

"Three are the solid (wheels) of your abundance-bearing chariot as all (the gods) have known (it to be) when attendant on Venā, th beloved of Soma; three are the columns placed (above it) for suppor and in it thrice do you journey by night and thrice by day."

Griffith translates :—

"Three are the fellies in your honey-bearing car, that travels afte Soma's loved one as all know.

Three are the pillars set upon it for support, thrice journey ye by night, O Aśvins, thrice by day."

Griffith here adds that :—

"Soma is here the Moon. His darling is Jyotsnā or Kaumudī Moonlight, identified with Sūryā, is the light borrowed from the sun."

EXPLANATION

For the creation of smooth, (and graceful) motions (*Madhu-Vāhane*), in a car and for the speediest locomotion, there should be attached three *Vajra*-like solid sets of wheels mechanically prepared. Similarly the artisans erect three *Skambhas*, i.e. supports, to keep the car firm and steady and to preserve the various mechanical devices firm in their respective places. *Viśve*, i.e. all (the mechanics) know that such cars lead to peace (*Soma*) and prosperity and the realisation of desires (*Venām*). Such cars can be achieved and got prepared with the help of *Aśvins* alone because their proper use can bring success, in constructing such cars which make us travel the greatest distance in three days and three nights. (*RV*. I.34.2)

Now what type of cars for travelling in the air, and upon the water or land should be constructed ? Here it is said :

(12) "It should be prepared with *Tri-Dhātu*, i.e. three metals, e.g. iron, copper and silver. How much speed should it have ? The *Aśvins*, i.e. air and fire (gases, heat or electricity) may by means of mechanical devices move it forward and backward as fast as move the mind and the soul (*Ātmeva Vātaḥ*)."
(*RV*. I.34.7)

(13) "(Now the cars are further defined as)" *Aritram*, i.e. provided with apparatus for keeping it steady and retaining its balance. It should be '*Pṛthu*', i e. spacious enough. Such a car yoked with a horse, i.e. fire (*Aśva*), is strong enough to cross (*Tīrthe*) the great oceans (*Sindhu-Mahā samudras*) at the fastest speed. All the three cars should be equipped with waters (*Indavaḥ*) for generating strong steam so that the cars may run at the swiftest speed. (*RV*. I.48.8)

Here the word '*Indu*' means 'water' as it is read in the synonyms of water in the Nighaṇṭu (I.12). This word is formed from the √*Undi* by converting its initial '*U*' into '*I*' according to the following aphorism from Uṇādi :—

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(12) "त्रिर्नो अश्विना यजता दिवे दिवे परि त्रिधातु पृथिवीमशायतम् ।
तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम् ॥"
(RV. I.34.7)

(13) "अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः ।
धिया युयुज्र इन्दवः ॥" (RV. I.48.8)

(14) "The first (letter of the root) *Undi* is converted in *It*." (*U.* I)

(15) "O men, employ air, water, &c. rightly in the above mentioned three cars which are as swift as mind (*Mano-Javaḥ*) for the purpose of locomotion. These—air,fire, etc., in conjunction with water, produce steam which gives swift speed to them."

(*RV.* I.6.9.4)

(16) "For the purpose of traversing the entire distance (*Parāya Gantave*) cars should be created which can move upon land, water and in the air. May our ships be as best as those of the intelligent people (*Matīnām*), whose profession is voyage. As these wise people employ (*Ā-Yuñjatham*) fire and water (for generating steam) in their cars, so we use them in ours. Similarly let all people make efforts to prepare such cars for traversing all routes in oceans as well as elsewhere."

(*RV.* I.3.34.7)

The word '*Matayaḥ*' has been included in the list of synonyms of '*Medhāvin*' (i.e. the wise) in the fifteenth Khaṇḍa (in the third chapter) of the Nighaṇṭu.

(17) "O men, when the fast moving mechanised horses (*Harayaḥ*) are moved by kindling fire under a container full of water with wood and other burning material, and when thus the machinery is set working with mechanical devices, then the particular car (*Ni-Yānam*) made of earthly substances (*Pṛthvī-Vikāras*) glide up (*Ut-Patanti*) high into the bright firmament."

(*RV.* II.23.24.47)

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(14) "उन्देरिच्चावेः ।।" (U. 1)

(15) "वि ये भ्राजन्ते सुमख स ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा ।
मनोजुवोयन्मरुतो रथेष्वा वृषव्रातासः पृषतीरयुग्ध्वम् ।।" (RV. I.6.9.4)

(16) "आ नौ नावा मतीनां यातं पाराय गन्तवे ।
युञ्जाथामश्विना रथम् ।।" (RV. I.3.34.7)

(17) "कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आ ववृत्रन् सदनाद् ऋतस्यादिद् घृतेन पृथिवी व्युद्यते ।।"

(RV. II.23.24.47)

(18) "In these cars there should be twelve *Pradhis* (i.e. supports) for mechanical appliances (*Aras* from the √ऋ 'to move') and there should be one (fly) wheel (*Cakram*) for keeping the machinery in rotation. There must be three *Nabhyas* (i.e. contrivances) in the centre to keep the whole machinery in working order. Three hundred mechanical parts should be constructed there for moving and stopping the cars and let there be sixty other parts. This all arrangement should be made in that car. (*Kah-u-tat-Ciketa*) This process is not known to all." (*RV*. II.23.24.48)

These and similar other stanzas are found in the Vedas on this topic, but we do not cite all of them here, for this is not the proper place (as it will increase the bulk of the book).*

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(18) "द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः ॥"

(*RV*. II.23.24.48)

* Some critics observe that Ṛṣi Dayānanda, having seen the scientific achievements and discoveries made by Europeans in his time which were unknown to Vedic India, has wrongly tried to establish, by interpreting Vedas in his own way, the fact that ships and aerial cars (*Vimānas*) were fully known to ancient Bhārata and that Dayānanda's attempt is wrong. But I cannot agree with them. These critics are not fair to him. They forget that the West saw the first "*Air-Flight*" only in 1901 and our author wrote this book much earlier in 1876. Dayānanda's contention is not based on his intensive (deep) study of Vedas only but he also read the entire post-Vedic and classical Sanskrit literature. Rāmāyaṇa, Mahābhārata, Raghuvaṁśa, and even Jātakas have numerous descriptions in this context. The well-known work "*Samarāṅgaṇa-Sūtradhāra*" of King Bhoja (1100 A.D.) deals with this topic also. Svāmī Brahma Muni recently discovered an old manuscript entitled *Vimāna Śāstra*" of *Bhāradvāja* and published it. It is a specific treatise on this topic. Ṛṣi Dayānanda also saw such a treatise and declared in his speech at Pune in 1875 that "मैंने विमान बनाने की पुस्तक देखी है ।" (i.e. He saw a book dealing with the manufacturing of "Aerial cars"). Hence, Dayānanda had a firm and positive knowledge in this matter.

THE SCIENCE OF TELEGRAPHY

The following stanza refers to (the origin) of the telegraphic scienc

(1) "With the help of *Aśvins*, (O men), you should emp (*Duvasyathaḥ*) telegraphic apparatus (*Taru Tāram*) (made pure (*Śveta*) metal, charged with electricity (*Abhi-Dyu*) acceptable by all (*Puru-Vāram*) for (attaining) success (*Pedu* (against) your malicious (*Spṛdhā*) foes. It is unavoida (*Duṣṭaram*) and most frequently (*Car-Kṛtyam*) used in military operations (*Pṛtanāsu*, i.e. armies) and is fit for ev work like *Indra* (i.e. the sun)." (*RV*. I.119

EXPLANATION

O men, you should prepare telegraphic apparatus (*Taru-Tāram*) o pure white (*Śveta Śuddha*) metal being a good conductor of fiery electric (*Agni-Guṇa-Vidyut-Maya*) and it should be (*Abhi-Dyu*) charged w

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(1) "युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
शर्यरमिषुं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥" (*RV*. I.119.1

The translation given above is based on the original explanati given by Dayānanda in the text. He was a real Seer who without hes tation deserves to be placed in the category of the Seers to who Yāska refers in his book Nirukta as "*Sākṣat Kṛta-Dharmāṇaḥ*". It w be interesting here to compare and contrast the translations of oth scholars.

Sāyaṇa interprets it :—

"Aśvins, you gave to Pedu the white (horse) desired by many, t breaker-through of combatants, shining unconquerable by foes in batt fit for every work ; like *Indra*, the conquerer of men."

Griffith also says :—

"A horse did ye, provide for Pedu, excellent, white,
O ye Aśvins, conqueror of combatants.
Invincible in war by arrows, seeking heaven, worthy of fame, lik
Indra, vanquisher of men."

Dayānanda must be admired for his scientific interpretation, qui unknown to the traditional and other scholars.

electricity. It should also have qualities of the *Aśvins*. It (telegraphy) has a number of good advantages and therefore most of the learned use it. During the military operations (*Pṛtanāsu*), it is (*Duṣṭaram*) not to be transgressed or overcome (i.e. it is unavoidable). It should be used frequently (*Car-Kṛtyam*, i.e. *Vāram Vāram Sarva Kṛiyāsu*) in all matters. What qualities are there in it ? Being repeatedly struck (*Punaḥ-Punaḥ Hanana*) it transmits What is it for ? It brings success (*Pedave*) in all great and good matters. It is most advantageous in vanquishing jealous enemies (*Spardhān*) and in ensuring victory to the home-forces. It helps in performance of duties by men in the army (*Carṣaṇī-Saham*). It reveals seven occurring at great distance like the sun (*Indram-Iva*). (You should) make the best use of the *Aśvins*, i.e. the terrestrial substances and electricity and use also the telegraph-apparatus (*Yuvām Duvasyathaḥ*).*

In '*Yuvam Duvasyathaḥ*' there is interchange of the Person (i.e. Second Person in the sense of Third Person). (*RV*. I. 119.10)

* Some occidental and oriental scholars do not accept the existence of telegraphy in ancient India. According to them, the assertion of Ṛṣi Dayānanda in this context is based on prejudice. They hold that there was no telegraphy or telecommunication system (whatsoever) in ancient India. But the fair-minded scholars who have studied Vedas and other Sanskrit works with open mind do not accept tbis. Like air-flights, telecommunication system was very well known to ancient India. We infer from *Bhagavad-Gītā*, which is a part of *Mahābhārata*, that television as well as telecommunication of very high order was available to Sañjaya who saw and heard all events or all talks of the heroes of the Kurukṣetra war. This science was known to Vyāsa and a reliable system of this sort was then in actual practice. We have a specific injunction for kings in the "*Śukranīti*", enjoining upon the rulers to set up an unfailing system of telecommunication and telegraphy which must have a direct link with the centre :—

"अयुतक्रोशजां वार्त्तां हरेदेकदिनेन वै ॥" (*SN*. I.367)

I.e., the system must have a direct link of at least 20 thousand miles and must not take more time than a day.

I advise the reader to refer to Rāmāyaṇa (I.56.9) and Nirukta (VII.23) indicating the use of electricity in Vedic India.

THE SCIENCE OF MEDICINES

(The under-mentioned verse refers to the origin of the medical science) :—

(1) "To us let *Āpas* (i.e. waters or vital airs) and herbs be friendly ; let them be unfriendly to him who hates us and whom we hate." (*YV.* VI.22)

EXPLANATION

The purport (of this verse) is as follows :—

Here the origin of the medical science is referred to. O Supreme Healer Lord ! May the medicines, e.g. *Soma*, &c. be friendly to us. Here the word *Sumitriyā* (i.e. friendly) is formed by replacing suffix '*Jas*' by '*Ḍiyac*' according to the *Vārtika* (i.e. a supplementary aphorism) that "*Iyā*, *Ḍiyac* and '*Ī*' should also be included."* (*M.B.*)

May these medicinal herbs be friendly, promote our pleasures and destroy our diseases through their precise knowledge. May the '*Āpas*' (i.e. *Prāṇas*), i.e. vital airs, be our good friends. May they be unfriendly, i.e. source of pains and inimical, to the unrighteous persons or lust or anger and the diseases who or which oppose us or whom we oppose. That is to say that medicines are benevolent like friends to them who follow a precise regimen and are malevolent like enemies to, and thus inflict afflictions on, them who transgress it.

Thus we come across many verses in the Vedas which contain original principles of the medical science. It is needless to cite all of them here. We will explain them in their respective places (in our regular commentary).

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(1) "सुमित्रिया न आप ओषधयः सन्तु । दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ।" (*YV.* VI.22)

* "इयाडियाजीकाराणामुपसंख्यानम् ॥" (*MB.* VII.1.39)

RE-BIRTH

(1) "Grant us O *Asu-Nīti* (i.e. Prolonger of life) our sight again ; grant us again our breath and our enjoyment in this world ; long may we behold the rising sun ; O *Anumati*, favour us with prosperity." (*RV*. X.59.6)

(2) "May Earth restore to us our vital spirit ; may the bright (*Devī*) firmament and mid-air restore it. May *Soma* restore the body to us ; may *Pūṣan* show us again the path of peace and comfort." (*RV*. X.59.7)

The above-mentioned stanzas reveal the doctrine of the past and the future births.

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(1) "असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।
ज्योक् पश्येम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति ॥" (*RV*. X.59.6)

Here the word '*Asu-Nīti*' means God who is bestower of long life.

Griffith comments upon this word as "a personification of the favour with which the gods regard the sacrifices and prayers of the pious." Wilson says, "Gracious (goddess)." *Asu-Nīti* literally means 'conductress of life, i.e. who prolongs life'.

(2) "पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां३ या स्वस्तिः ॥" (*RV*. X.59.7)

Here the word '*Dyau*' (according to our author) means 'the shining sun'. Others take it as the firmament. Sāyaṇa takes '*Pathyām*' as that which is in firmament, i.e. speech which is derived from Ether (*Ākāśa*). Wilson says :—

Svasti may be a synonym of *Vāc* (speech). "May she give us articulation." *Pathyām Vācam*, 'good speech'.

EXPLANATION

Here the word '*Asu-nīti*' is in the vocative case and is formed from *Asu* (i.e., vital spirit) by adding the root *Nī* 'to take away', i.e., one who takes away life, i.e. God. O God, may we be happy whenever we may assume another body after death.

Here the '*Cakṣu*' (i.e. eye) is an indication of the self and all other senses. Thus it means, "Give us, O Lord, the eyes and all other senses when we may assume another body after leaving the present one." Restore to us all senses in our rebirths. The word '*Prāṇa*' indicates vital airs as well as inner organs. Give us again, i.e. in our next birth, the vital airs and all inner organs. O God, grant us in our re-birth all enjoyments (*Bhogas*) for ever, so that we may behold the rising sun and (have) in-coming and out-going vital airs.

O Anumati (i.e. giver of honour i.e. God) make us happy (*Mṛḍaya*) through Thy grace and comfortable in all our re-births. This prayer is offered here. (*RV*. X.59.6)

O Lord, be gracious to grant that in our re-births the earth may give us *Prāṇa*, i.e. food and strength. May the bright (*Devī*) *Dyau* (i.e. the light of the Sun) give us life-breath. May the middle region give us life again in our next birth. May the *Soma*, i.e. the juices of herbs, grant us body (i.e. corporeal health and strength). O *Pūṣan*, the giver of vigour show us the path of righteousness in our re-births. We pray that we may attain happiness through Thy grace in our re-birth for ever. (*RV*. X.59.7)

(3) "The mind (i.e. thought) and life have returned to me ; my breath and soul have come again ; and the eye and the ear I have gained again. May *Vaiśvānara* Agni (i.e. the Self-effulgent Leader of mankind) who is our bodies' guard and unscathed preserve us from calamities and dishonour." (*YV*. IV.15)

(4) May sense return to me again and may Soul, spiritual power and riches (come to me again). Let the sacred Fires again aflame on altars, each wisely stationed, here succeed and prosper." (*AV*. VII.67.1)

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(3) "पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा म आगन् पुनश्चक्षुः पुनः श्रोत्रं म आगन् । वैश्वानरो अदब्धस्तनूपा अग्निर्नः पातु दुरितादवद्यात् ॥" (*YV*. IV.15)

(4) "पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव ॥" (*AV*. VII.67.1)

(5) "He, who practised righteous course (*Dharma*) first (i.e. in his previous birth) assumes multifarious human forms (according to his previous acts). This *Dhāsu* (i.e. a person having previous acts to his credit) who understands the unspoken (revealed divine) speech (i.e. the Vedas) enters his birth place first."

(*AV.* V.1.2)

EXPLANATION

O Lord of Universe ; may the mind endowed with knowledge and other good merits and may the (full term of) life come again to us in our re-birth through Thy grace. May the pure thought (or soul) come to us in our re-births. May the sight and hearing be restored to us. God who is the director and leader of the universe (*Vaiśvānara*) has no defect such as

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(5) "आ यो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि ।
धास्युर्योनिं प्रथम आ विवेशा यो वाचमनुदितां चिकेत ॥" (*AV.* V.1.2)

The last half of the verse (4) has been rendered by Griffith as "Again let fires, aflame on lesser altars, each duly stationed, here succeed and prosper."

But the stanza (5) has quite differently been translated by our author. Griffith himself admits that this verse is not clear to him. He remarks, "This very obscure introductory verse."

I cite below his English rendering :—

"He, who, the first, approached the holy statutes, makes, after, many beauteous forms and figures.

Eager to drink, his birth place first be entered—who understands the word when yet unspoken."

Here the word "*Dhāsu*" is rendered by Griffith as 'Eager to drink'. He perhaps takes it from the root *Dhaiṭ* 'to drink'. But Ludwig interprets it as : "Eager to form or create."

Dayānanda explains this word as "*Dhāsyati-iti-Dhāsyu*, i.e., a soul who bears the consequences of righteous or unrighteous acts committed by him in previous birth."

The phrase "*Anuditām Vācam*" also deserves notice. Griffith takes and confines himself to the literal meaning of the word '*An-uditām*' (i.e. not spoken). Dayānanda goes still further and takes the suggested meaning, saying : "*An-uditām*, i e. revealed, i.e. the revealed words of the Vedas."

deception (*Adabdha*) and He is the preserver of our bodies (*Tanūpā*). God is Agni, i.e. all wisdom and all bliss. May He keep us aloof from *Durita*, i.e. evil deeds. He may give us shelter in all our re-births so that we may be free from all sins and be happy in our re-births. (*YV.* IV.15)

O God, may we get again in our re-births all senses and the power of spirit which sustains the *Prāṇas* (i.e. vital energy). The noble wealth (*Draviṇam*) of knowledge and firm devotion to Supreme Power (Brāhmaṇam i.e. Brahma-niṣṭha) may be restored to us. May we assume human form so that we may be able to kindle the fires (*Agnayaḥ*) i.e. *Ahavanīya*, &c. All these come to us again and again in all our re-births. O Lord of the universe ! may we be endowed with retentive intellect (*Dhiṣṇyā*), good bodies and sound senses in our re-births again as we had them in our previous birth in this world so that we may be able to discharge all our duties (rightly) and may not feel deficient on any account. (*AV.* VII.67.1)

A man, who has performed righteous (*Dharmāṇi*) deeds in his previous (*Prathamaḥ*) birth, assumes good bodies (*Vapuṣ*) in his successive birth on the strength of those virtuous deeds. But if a man has done evil actions, he would never get human body. He suffers afflictions and is (condemned to be) born into the body of an animal, &c. God suggests this in the (first) half of this verse. The word *Dhāsyu* means one who bears. Thus the individual soul, whose nature is to bear the consequences of righteous or evil actions, done by him in his previous birth is *Dhāsyu*, i.e. the bearer. Such a soul, having left the old body, enters (*Ā-viśa*) such substances as the air, water, medicinal herbs, &c., and then through them it enters into a new body in accordance with the fruits of its former good or evil deeds. A man, who having accomplished the complete knowledge of the Vedic Lore—a speech which has been revealed by God and thus is unspoken (by man, i.e. *An-Uditām*) is awarded a body of a learned man like his former body and enjoys happiness. But a man, who acts countrary to (the Vedic teaching), obtains the body of the lower beings and suffers pain. (*AV.* V.1.2

(6) "I have heard of two pathways—way of the Fathers and gods and that of the mortals. On these two roads each moving creature travels ; each (creature) between the Father and the Mother." (*YV.* XIX.47

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(6) "द्वे सृती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥" (*YV.* XIX.47)

(Contd.)

(Contd. from page 271)

We are told here that there are two separate ways for the human beings. One is the way of *Devas* (i. e. the unselfish learned) and the other that of the mortals. Our author explains this. According to him, there are two *Yānas*, i.e. one by name is *Pitṛyāna* and the other is called *Devayāna*. One, i e. *Devayāna*, leads to Final Emancipation and the other to re-births through father and mother and thus the second is called *Pitṛyāna*, i.e. the path of Fathers. But the Western interpreters explain this verse differently. For instance, Griffith says, "Two several pathways ; the way to the other world and the way back regarded as distinct." He explains the phrase '*Pitaram Mātaram Ca*' (i.e. Father and mother) as heaven and earth. This interpretation is obviously wrong and contrary to the import of this stanza.

The Bhagavad-Gītā clearly corroborates the interpretation of Dayānanda :—

cf. : यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्त्तते पुनः ॥" (VIII.23.26)

These two paths are called by two different under-mentioned names :—

1	2
Pitṛyāna	*Devayāna*
Kṛṣṇa	*Śukla*
Candramas	*Sūrya*
Dakṣiṇa-Ayana	*Uttara-Ayana*
Rātri	*Dina*
Andhakāra	*Prakāśa*
Avidvas	*Brahma-Vid*
Dhūma-Mārga	*Arci-Mārga*
Mṛtyu-Mārga	*Divya-Mārga*
Maraṇa	*Amaratva.*

(cf. Gītā. VIII. 24-25)

(7) "I died and was born again ; and having been born I died once again. I dwelt in thousands of various bodies."

(8) "I have relished many kinds of food and have sucked many kinds of breasts. I have witnessed various mothers, fathers and friends." (*Nirukta* XIII.19)

(9) "A *Jīva* is born with its head downward and (greatly) suffering afflictions." (*N.* XIII.19)

EXPLANATION

There are two (separate) paths in this world for experiencing the fruits of righteous and evil deeds. One is the Path of *Pitaras* and the other is that of the *Devas*, i.e. the learned and the wise. The former includes those persons who are devoid of knowledge and wisdom. One is called *Pitṛyāna* and the other *Devayāna*. That where a soul assumes human form through (the agency of) the father and mother and experiences pleasure and pain (as the case may be) as the fruits of his good and evil deeds again and again, i.e. where the soul is subject to past and future births, is called the *Pitṛyāna*. The other Path, following which the soul obtains the stage (*Pada*) of *Mokṣa* (i.e. Emancipation) and is liberated from the world, i.e. the cycle of birth and death, is called the *Devayāna*. In the former (the *Jīva*) having enjoyed the fruits of his accumulated righteous deeds is born again and dies again. In the latter he is not born again, nor does he die again. I have heard these two Paths. Through these two Paths the moving (*Ejati*, i.e. transmigration) all (*Viśva*) souls pass and repass. When the *Jīva*, leaving his previous body and wandering about in the air, water or vegetable kingdom, enters the body of the father and mother, he becomes an embodied soul.

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(7) "मृतश्चाहं पुनर्जातः जातश्चाहं पुनर्मृतः ।
नाना योनिसहस्राणि मयोषितानि यानि वै ।।"

(8) "आहारा विविधा भुक्ताः पीता नानाविधाः स्तनाः ।
मातरो विविधा दृष्टाः पितरः सुहृदस्तथा ।।" (*N.* XIII.19)

(9) "अवाङ्मुखः पीड्यमानो जन्तुश्चैव समन्वितः ।।" (*N.* XIII.19)

In the *Nirukta*, we find these verses bearing accent-marks.

It indicates that originally all works—Vedic and non-Vedic—contained accent-marks which disappeared later on.

The author of the Nirukta also (shares this view and clearly) supports (the doctrine) of transmigration in the verses (noted above). (*N.* XIII.19)

The great sage Patañjali in his "Yoga Śāstra" and his commentator Veda Vyāsa have also established the fact of transmigration of souls :—

(10) "Flowing through its own nature, and established even in the learned, is '*Abhiniveśa*' (the clinging to life)." (*YD.* I.2.9)

EXPLANATION

The fear of death, prevailing upon all living beings since the very birth, clearly establishes (the fact that) there are births and re-births. Even a very recently born insect fears death. A learned has also a similar feeling. This shows that soul assumes many forms. Without experience of death in a previous birth there can be no impression of the same in the (next birth). Without impression there can be no memory. In the absence of memory, how can there be fear of death ? As we witness fear of death (being exhibited) by all living beings, we conclude that past and future births do take place.

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(10) "स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥" (*YD.* I.2.9)

This clinging to life (*Abhi-niveśa*) we see manifested in every animal. Upon it many attempts have been made to build the theory of future life, because men are so fond of life also. Of course it goes without saying that this argument is without much value, but the most curious part of it is that in Western countries the idea, that the clinging to life indicates a possibility of future life applies only to men, but does not include animals. In India this clinging to life has been one of the arguments to prove past experience and existence. For instance, if it be true that all our knowledge has come from experience, then it is sure that we cannot imagine or understand that which we never experienced. As soon as chickens are hatched, they begin to pick up food. Many times when ducklings have been hatched by ducks, it has been seen that as soon as they come out of the eggs they rush to water and the mother thinks that they will be drowned. If experience be the only source of knowledge, where did these chickens learn to pick up food or the ducklings, that water was their natural element ? If you say it is instinct, it means nothing—it is simply giving a word, but is no explanation.

This all indicates that there are past and future births.

Similarly the highly learned Seer Gautama, in his Nyāya Śāstra, and its commentator Vātsyāyana share this view of re-birth :—

(11) "*Pretya Bhāva* (i.e. existence after death) is re-birth."

(*ND.* I.1.19)

EXPLANATION

Pretya Bhāva is a technical term which means to leave an old body and to assume a new body. The word '*Pretya*' means 'having died' and '*Bhāva*' means 'coming into existence' (again). Thus a *Jīva* having left this world (i.e. birth) is born again and assumes a (new) body.

Here the protagonists of the one-birth theory say, "Why do we not remember it if there was any former birth ?" (To meet this objection) we reply, "O (my friend), open your intellectual eyes and behold. There is no memory of the pleasures and pains, experienced even in this life for five years since our birth, now ; nor (we) remember ALL those events which transpired in our waking and sleeping moods. Not to speak then of the remembrance of events of the past life."

Q. If God destines for us prosperity or adversity as the fruits of our righteous or unrighteous deeds performed by us in our former existence, God becomes unjust, because their perception is unavailable and also because (this blind award) does not reform us.

A. Here our contention is that knowledge is of two kinds. One is perceptional and the other, inferential. Suppose a medical man and a layman fall ill. Here the medical man, on account of his (technical) knowledge, taking into consideration (the cause and effect), infers the cause of his disease. But not so in the case of the layman ; but he also, though being devoid of technical knowledge of the medical science, understands quite well that there can be no effect without a cause and as there is an effect (in the form of his disease) which he experiences, he comes to the conclusion that he must have committed formerly some causative irregularity in his diet, etc. Similarly, God, whose (characteristic) is to administer justice, cannot give pleasure or pain to any one without his having done previously good or evil acts. As we find in this world the

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(11) "पुनरुत्पत्तिः प्रेत्यभावः ॥" (*ND.* I.1.19)

higher and lower grades of prosperous and miserable people, we infer that (the same is the result of) good or evil deeds committed in their former births.

There are many other similar objections advanced by the holders of one-birth theory. They can be met with duly considerate replies. The intellectual people need not have a detailed account of every thing in black and white. They understand much more by only a few suggestions. Hence we refrain from writing more so that the book may not become too bulky.

THE MARRIAGE

The following (two verses) ordain the sacrament of marria (institution) :—

(1) "I take thy hand (in mine), for happy fortune, that th mayest attain old age with me, as thy husband. *Bhag Aryaman, Savitṛ, Purandhi* (and) the *Devas* (i.e. the learne have given thee (unto me) to be my household's mistress."

(*RV*. X.85.3

(2) Abide here together ; may you never be separated ; enj the full span of (human) life, sporting with sons a grandsons, and rejoicing in your own home."

(*RV*. X.85.4

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(1) "गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥" (*RV*. X. 85.3(

The bridegroom addresses the bride here. Here the words *Bhag Aryaman, Savitṛ and Purandhi* stand for the various qualities of God, i.e they respectively mean "Glorious one, the Just, the Creator and the Suppo of the universe."

Sāyaṇa explains the second half of this verse as :—

"The gods (*Devāḥ*), *Bhaga, Aryaman, Savitṛ* and *Purandhi* have give thee to me that I may be the master of a household'.

(2) "इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥" (*RV*. X.85.42)

When the bridegroom reaches home with his bride and offe *Agnihotra* there, the priest addresses the wedded pair and showers blessing upon them by this verse.

EXPLANATION

The meaning of these two verses is as follows :—

O Virgin ! O Young Maiden ! I take thy hand, i.e., I marry thee and thou marriest me for the accomplishment of the purpose of begetting progeny. Mayest thou, O Lady ! reach the old age with me as thy husband and may I reach old age (likewise) with thee as my mistress. In this way may we perform harmoniously our duties and rejoice with each other. God, who is All glory (*Bhaga*), the Ordainer of justice (*Aryaman*), the Creator (*Savitṛ*) and the Mainstay of the universe (*Purandhi*), has given thee to me for household duties (*Gṛha-Kārya*) and all the learned (*Devas*) assembled here are our witnesses. If any of us ever transgresses and does not abide by this pledge, he or she would be punishable by God and the learned. (*RV*. X.85.36)

God ordains the mutual conduct of the husband and the wife, after their marriage :—

O wife and husband ! abide here happily together for ever as house-holders and may you never be separated on account of enmity or migration to the foreign land. May you both by My blessing always perform righteous deeds, do good to all, be devoted to Me and enjoy the full span of human life, full of all joys. May you live happily in your own home, sporting and playing with sons and grandsons and enjoying all pleasures. May you remain engaged in the performance of righteous deeds. (*RV*. X.85.42)

(It is also ordained here) that one woman should have only one husband and one man should have only one wife. Consequently this verse, prohibits the marriage of one man with more than one woman and likewise the marriage of one woman with more than one man because in the entire text of the Vedas only the singular number is used.

There are many such verses in the Vedas dealing with the topic of marriage.

THE NIYOGA

(1) "Where are you, O *Aśvins*, by night ? Where are you, by the day ? Where is your halting place ? Where do you rest for the night ? Who does bring you homeward, as the widow draws bedward her *Devara* (i.e. appointed husband or husband's brother), as the bride attracts the groom ?"

(*RV*. X.40.2)

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(1) "कुह स्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतुः ।
को वां शयुत्रा विधवेव देवरं मर्यं न योषा कृणुते सधस्थ आ ॥"

(*RV*. X.40.2)

The word *Aśvins*, occurring here, has fully been explained already and on the authority of the Nirukta and the Brāhmaṇas, it means "a pair" of natural phenomena, e. g., day and night, the Sun and the Moon, morning and evening twilight, and also water and fire. Here our author takes this word in the sense of married pair. According to him, the word "*devara*" in this verse, on the authority of the Nirukta, means 'a second husband' :—

"देवरः कस्मात् ? द्वितीयो वर उच्यते ॥" (*N*. III.15)

i. e., *devara* is so called as he is the second husband. Ordinarily it means 'husband's younger brother'. According to Hindu law books, husband's brother is entitled to marry a widow, who is *Akṣata yoni* (i.e. a virgin) :—

"यस्या म्रियेत कन्याया वाचा सत्ये कृते पतिः ।
तामनेन विधानेन निजो विन्देत देवरः ॥ (*MS*. IX.69)

असत्सु देवरेषु स्त्री बान्धवैर्या प्रदीयते ।
सवर्णाय सपिण्डाय सा तृतीया प्रकीर्त्तिता ॥"

(*NS*. and also *MR*. 153)

Durga, the commentator of the Nirukta, also supports this view :—

"सा हि मर्तुः भ्राता नित्यमेव तथा भ्रातृभार्यया देवनार्थं म्रियते इति देवरः इत्युच्यते ॥"

(2) "Choosing her husband's *Loka* (i.e. family or world or company), O man, this woman has fallen down (out of sorrow) beside thy lifeless body. Faithfully she adheres to the Ancient Law. Bestow upon her riches and offsprings."

(*AV*. XVIII.3.1)

(3) "Rise up, O woman ! and come unto the world of life ; (in vain) you are clinging (lit. laying yourself down by the side of) to one who is lifeless. Wifehood with this, thy husband, who took thy hand and wooed thee as lover, was thy lot."

(*AV*. XVIII.3.1 ; *RV*. X.18.8)

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(2) "इयं नारि॑ पतिलो॒कं वृ॑णा॒ना नि प॑द्यत उप॒ त्वा॒ मर्त्य॒ प्रेत॑म् ।
धर्मं पु॒राण॒मनु॑पालयन्ती तस्यै॒ प्रजां द्रवि॑णं चे॒ह धे॑हि ॥"

(*AV*. XVIII.3.1)

(3) "उदी॑र्ष्व नार्य॒भि जी॑वलो॒कं ग॒तासु॑मे॒तमुप॑ शेष॒ एहि॑ ।
ह॒स्त॒ग्रा॒भस्य॑ दिधि॒षोस्त॒वेदं प॒त्युर्ज॑नि॒त्वम॒भि सं ब॑भूथ ॥

(*AV*. XVIII.3.1 ; *RV*. X.18.8)

A faithful translation of these verses has been given above. But the explanation given by Dayānanda differs greatly. He maintains that these verses establish the theory of *Niyoga* (i. e. appointment). According to him, a widow (after her husband's death) or a widower is not entitled to remarry as monogamy on either side has been ordained. In case they need procreation, the *Niyoga* should be adhered to, i. e., under the mutual understanding a pair of widow and widower can beget children, under certain restrictions for the benefit of a widow or widower. It is quite clear from, "Bestow upon her both riches and offsprings".

(AV. XVIII.3.1)

The word '*Didhiṣu*' means a second husband. The word '*Devara*' according to Yāska also means a second *vara*. But the Western interpreters find a reference here to the *Satī* system, which according to them was in vogue in pre-Vedic times. Griffith explains the phrase '*Purāṇam*

(Contd.)

EXPLANATION

The above-mentioned verses enjoin *Niyoga* (i. e. a marria appointment) between a widow and a widower.

O married pair ! where do you abide by the night, where do yo the day, where do you make your earning (*Abhipitvam*, i.e. *Prāptim Kur* where is your halting place and where is your sleeping chamber (*Śaj Śayana-Sthānam*) ?

These questions are put to the husband and the wife. The number here denotes that one man should marry one wife only. Sin one woman should have one husband only. Their mutual love shou lasting with the result that they should not forsake each other and should be no adultery. (A bride should approach the groom) as a accedes her second husband. (For the interpretation of the word *L* following is the evidence :—

(4) "A *Devara* is so called because he is the second (*D* husband (*Vara*)." (*N.*

A widow is permitted to make appointment (*Niyoga*) with a husband and a widower with a widow. A widow should contact her *Niyoga* with a widower only for begetting children and not with a bac Similarly a bachelor should not enter into *Niyoga* with a widow. purport is that a bachelor and a virgin should marry only once.

(Contd from page 280)

Dharmam' as 'ancient custom'. He says :—

"There is reason to believe, by the Aryan immigrants in the e times, but not generally observed, when these funeral hymns composed. Old Northern poetry contains many instances of the obse of this 'ancient custom'. Nanna was burnt with Baldr ; Brynhild orders that she should be burnt with Sigurd ; Gunnhild slew h when Asmund died ; and Gudrun was reproached with having surviv husband."

But according to the *Gṛhyasūtras* both these views are not able because the Āśvalāyana Gṛhyasūtra (IV.2) states that "the second (2) is spoken by the busband's brother, a foster son or a family servant, who makes the widow leave the body of the dead."

(4) "देवर: कस्मात् द्वितीयो वर उच्यते ॥" (*N.* III.15)

the circumstances (described above) *Niyoga* is ordained. A second marriage is never allowed among the Twice-borns (*Dvijas*). Second marriage is permissible only in the *Śūdras* as they are devoid of education and the culture (of the learned).

How should a man and a woman duly contacted by *Niyoga* behave towards each other ? Here the Mantra says (as follows) :—

"Like a bride towards bridegroom." As a married woman draws bedward her husband for begetting offsprings, even so should a widow and widower behave after entering into *Niyoga*, like wife and husband for the purpose of procreation. (*RV*. X.40.2)

(*Iyam Nārī* etc.) This widow, renouncing her dead (*Preta*) husband and desirous of her husband's happiness approaches thee, O man ! according to the *Niyoga* ordinance as a (second) husband. Accept her and produce offsprings by her. The widow is qualified further as 'following the ancient law' ordained by the Vedas she accepts thee as her husband under *Niyoga*. Do thou also accept her and make her produce offsprings at this time in this world, i.e., conceive and make her pregnant." (*AV*. XVIII.3.1)

(Rise up, etc.) O widowed woman ! leave thy deceased husband (*Gata+Asum*) and approach (*Ehi*) thy living second husband (*Devara*) and live with him for begetting children. Thy offsprings (obtained through *Niyoga*) shall belong to thy (dead) husband who took (*Hasta Grābha*) thy hand (in marriage). If the *Niyoga* has been undertaken for the (benefit of) the appointed (second) husband, then these children shall go to him. The widow can have such offsprings. O widow ! rise up if thou desirest to enter into *Niyoga* contract after the death of your married busband ; approach a widower for procreation and enjoy happiness.

(*RV*. X.18.8 ; *AV*. XVIII.3.2)

(5) "O Indra, the showerer ! make her (the mother) of good sons and fortunate. Vouchsafe in her ten sons and make (her) husband the eleventh (or husbands eleven)." (*RV*. X.85.45)

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(5) "इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्रान धेहि पतिमेकादशं कृधि ॥" (*RV*. X.85.45)

This verse has been cited above to prove that a woman is allowed to have eleven husbands, i. e., one 'married one' and ten after his death (in case she needs offsprings) by way of *Niyoga*. The word *'Indra'*

(Contd.)

(6) "*Soma* gets her first ; *Gandharva* wins her next ; *Agni* is the third *Pati* (i.e. Guardian or protector) and the fourth one is human being." (*RV*. X 85.40)

(Contd. from page 282)

has been interpreted here by Dayānanda as a "man (husband) who is capable of conceiving and making her pregnant." The word '*Mīḍhvaḥ*' (i.e. showerer) is significant here. The last sentence of this verse "*Patim Ekādaśam Kṛdhi*" (*RV*. X.85.45) is again translated by our author as "Let her have eleven husbands". But the word "*Ekādaśa*" (also) means as "eleventh" as we have translated this verse above. Dayānanda differs and takes it in the sense of 'eleven' instead of 'eleventh'. I agree with S. Dayānanda but to accommodate others' view, I have given here alternative explanation for comparison.

I take the word '*Indra*' here in the sense of "God". This *Mantra* is a prayer to *Indra*, "the Bestower of all boons". The maximum number of offsprings is fixed here ten. And in this way the husband's number in the family would be naturally "eleventh". It shows the maximum (total) number of members of the family. It does not enjoin that a woman should marry eleven times one after the other. It is a Vedic Family Planning.

(6) "सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः ।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः ॥" (*RV*. X.85.40)

The following note from Grassman deserves notice here :—

"As the typical bride "*Sūryā*" was first married to "*Soma*", so the young maid originally belongs to him, then to the "*Gandharva*", as the guardian of virginity, then to "*Agni*" as the Sacred fire round which she walks in the marriage ceremony and fourthly to her human husband."

Here I offer another interpretation, which may differ from the one given by our revered author, for the consideration of scholars :

The word '*Soma*' here means 'the moon'. We know from the following verse that the Moon is the Lord of herbs and her nourishing rays make the young maid healthy :—

"*Soma Oṣadhīnām-Adhipatiḥ*". (*Pāraskara* 1.8.12) (Contd.)

(7) "Be not hostile to *Devara* or to thy lord ; prosper here (O bride) ; be tender to animals, be self-controlled ; be very glorious. Bring forth heroic offsprings. Love the *Devṛ* (i.e.

(Contd. from page 283)

The word *Gandharva* here means the Sun. Colebrooke always renders '*Gandharva*' in this hymn as the Sun. (See Colebrooke's Essays, Vol. I, p. 210). One more point here deserves serious consideration that only four names, e.g , "*Soma, Gandharva, Agni* and *Manuṣyaja,*" are enumerated here and not "eleven".

Here the first three names, i. e. *Soma, Gandharva* and *Agni*, respectively may mean, the Moon, the Sun and the Fire and they are evidently not human beings; only the fourth one is described as "man-born" (*Manuṣya*+*Ja*, i. e. human beings). In this way *Soma, Gandharva* and *Agni* (the *Moon*, the *Sun* and the *Fire*) are the protective divine forces which cause three stages of pre-youth period of a girl (e. g. infancy, childhood and teenage, i. e. *Śaiśava, Bālya* and *Kaumāra*). The word "मनुष्यजाः" is (in Singular Nominative case) derived from "मनुष्य+√जन्+विट् according to aphorism "जन्सन्खन्क्रमो विट् (P. III.2.67) by changing "न्" into "आ" under Rule "विड्"- वनोरनुनासिकस्यात्" (P. VI.4.41). हिरण्यकेशी reads "तुरीयोऽहं मनुष्यजाः" for "तुरीयस्तु मनुष्यजाः ।"

Thus this verse allows only "one man" to be married by a woman. In this way, the verse may not refer to the idea of *Niyoga*.

Cf. : "सोमो ददद्गन्धर्वाय गन्धर्वो दददग्नये ।
रयिं च पुत्रांश्चादादग्निर्मह्यमथो इमाम् ॥" (*RV*. X.85.41)

Here also we find *Soma* (the moon), *Gandharva* (the Sun) and *Agni* (the Fire) described as the guardians (*Patis*, √*Pā* 'to protect') of the girl. Ṛṣi Dayānanda also accepts this meaning in the Saṃskāra Vidhi (p. 165). He writes, "दश पुत्र और ग्यारहवें (एकादशम्) पति को प्राप्त होकर सन्तोष कर ।" [SV. p. 165, Vedic Yantralaya, Ajmer edition, 1975 (V E.)].

(7) "अदेवृघ्न्यपतिघ्नीहैधि शिवा पशुभ्यः सुयमा सुवर्चाः ।
प्रजावती वीरसूर्देवृकामा स्योनेममग्निं गार्हपत्यं सपर्य ॥" (*AV*. XIV.2.18)

(Contd.)

Devara i.e. husband's brother). Tend well this sacred (household) fire ; be soft and pleasant." (*AV.* XIV.2.18)

EXPLANATION

Now (by these verses) the number of *Niyogas* and the offsprings is restricted, i.e., how many times should *Niyoga* be undertaken, or how many children can be begotten ?

O Indra ! i.e., O married husband ! thou art showerer (lit. giver) of the semen virile. Make this bride pregnant by giving her seed. Make her the mother of good sons and extremely happy. Vouchsafe in this, thy married woman, ten offsprings only but not more than this. God has

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(Contd. from page 284)

Here the word "*Adevṛ+Ghnī*" which means 'be not hostile to *Devara*' has a variant reading as "*Adeva+Ghnī*" which means 'be not hostile to *Deva*, i.e. father-in-law."

Similarly there is another reading for *Devṛ-Kāmā* (i.e. loving thy *Devara*) as *Deva-Kāmā*, which means "be devoted to thy husband's father."

Cf. : "अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमना: सुवर्चाः ।
वीरसूः देव (वृ) कामा स्योना शन्नो भव ..... ॥" (*RV.* X.85.44)

The formulae contained in this and three successive verses in the Ṛgveda (X.85.44) are repeated when the bridegroom has returned with his bride to his home, and offers Fire Sacrifice there. In this verse the bride is addressed :—

> "(Look at thy husband) with no angry eye ; be not hostile to thy lord ; be tender to animals ; be amiable, be glorious ; be the mother of heroic sons ; be devoted to *Deva* (i.e. God or Father-in-law) (or to *Devṛ*, i.e. husband's brother) etc."

In all such verses we find the word *Deva* which means God or father-in-law. The alternative reading *Devṛ* (cited here by our author) is found only in the 'Ajmer edition'. It indicates that the bride should respect her father-in-law or should have regard for her husband's brother. This may not be a (positive) proof to establish the theory of *Niyoga* with *Devara*. How can a priest bless and curse the bride at the same time (i.e. on her marriage) that she should have second husband if her husband dies ? It will prove a curse rather than a blessing.

ordained that a man should beget ten children only. O woman, have only eleven husbands including married husband. The idea is that if a rarely dire calamity happens to come and that the husbands die one after the other (without begetting a child) the woman is permitted to contact *Niyoga* with ten persons only for procreating offsprings, Similarly the man when his married wife ceases to exist, can contact by *Niyoga* with one after the other widow upto the number of ten only in case no issue is available. But if there is no desire on the part of a widow or a widower to have *Niyoga*, he or she is free not to do so. (*RV.* X 85.45)

The following verse enumerates the names of the different husbands :

O woman ! thy first husband by marriage is called *Soma* (i.e. gentle) because he is endowed with qualities of gentleness, &c. The second husband obtained through *Niyoga* when you have become widow is called *Gandharva,* because he understands what sexual intercourse is. .The husband with whom thou contractest *Niyoga* third time is styled as *Agni,* because all his corporeal substances burn as if they were on fire when he finds himself contracted by *Niyoga* with thee who hast had already sexual intercourse with two men. O woman ! all thy husbands from the fourth upto the tenth are termed as *Manuśyaja* because they have ordinary strength and potency. Similarly the woman also gets the names of *Somyā, Gandharvī, Āgneyī* and *Manuśyajā* because of the respective qualities. (*RV.* X.85.40)

O woman ! thou servest thy husband by marriage as well as thy second husband (by *Niyoga*). Be tender to (domestic) animals. Acquire auspicious virtues. Regulate all household affairs rightly. Attain best knowledge and noble grace. Be devoted to the bringing up of children. Produce heroic sons. Be desirous of having second husband by *Niyoga.* Enjoying all bliss be pleasant to the other. Tend domestic and sacrificial fires devotedly, and perform all duties at home." (*AV.* XIV.2.18)

Here the institution of *Niyoga* in times of dire calamity is sanctioned for men and women both.*

* The curious reader is advised to read the relevant portion of the Satyārtha Prakāśa of Swamī Dayānanda where many examples from the Epics (*Mahābhārata* etc.) have been cited as historical evidences, supported by *Smṛtis* and other scriptures.

THE DUTIES OF THE RULER AND THE RULED

The following stanzas deal with the regal duties :—

(1) "(Like the Sun and the Moon the enlightened and just acts of the rulers) embellish the three state assemblies. (Through them people get victory) in *Vidathas* (i.e. wars). (These assemblies serve) multifarious (*Purūṇi*) and universal (*Viśvāni*) purposes. I ordain (*Apaśyam*) that men of mental progress (*Manasā-Jaganvān*), high administrative efficiency and knowing the system of secret spying (should return to them)."

(*RV*. III.38.6)

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(1) "त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
अपश्यमत्र मनसा जगन्वान् व्रते गन्धर्वा अपि वायु-केशान् ॥" (*RV*.III.38.6)

Our author has cited this verse from the Ṛgveda in order to prove that the Vedas throw light on the duties of the ruler. He has his own rendering and his own free and original explanation. The meaning is not very clear. No other translator, Indian or European, has derived this sense from this verse. In order to rightly understand our author we should take into consideration the following words which I reproduce here alongwith their meanings as given by our great author :—

(a) *Trīṇi* : Three.
(b) *Vidathe* : In the battle-field.
(c) *Purūṇi* : Multiformed.
(d) *Viśvāni* : Of universal (benefit).
(e) *Rājānā Sadānsi* : State Assemblies.
(f) *Vrate* : In their duties.
(g) *Gandharvān* : Men having efficiency in administration.
(h) *Vāyu-Keśān* : Keśas mean solar rays, i.e., persons having access every where through "air like" invisible spies. (Contd.)

(2) "(O God !) thou art the birth-place of the princely power : thou art the centre of the princely power. May none of us desert (lit. harm) Thee : do me no harm." (*YV.* XX.1)

(3) "I deem that world holy, where *Devas*, with Agni dwell and where priestly rank and princely power move together in co-ordination." (*YV.* XX.25)

(Contd. from page 287)

This interpretation is wholly original and logical. I cite below the English rendering of Sāyaṇa's paraphrase of this verse for comparison :—

> "Royal *Indra* and *Varuṇa*, embellish the three universal sacrifices (and make them) full (of all requisites) for this celebration : thou hast gone to the rite, for I have beheld in my mind, at this solemnity, the *Gandharvas* with hair (waving) in the mind."

According to the Scholiast, *Gandharvas* are the guardian of the *Soma*, i.e. *Soma-Rakṣakān.*

Griffith translates it :—

"Three seats ye Sovarans, in the holy synod, many, yes, all ye honour with your presence.

There saw I, going thither in the spirit, Gandharvas in their course with wind blown tresses."

He explains the three seats as heaven, the firmament or mid air, and earth. Griffith agrees with Dayānanda in accepting Gandharvas to mean guardians. They are, according to him, 'sun beams'.

Professor Wilson remarks, "This stanza is singularly obscure and is very imperfectly explained by the commentators."

Shri Dayānanda quotes this verse in the Satyārtha Prakāśa also where he explains it a bit differently.

(2) "क्षत्रस्य॒ योनि॑रसि क्षत्रस्य॒ नाभि॑रसि ।
मा त्वा॑ हिꣳसी॒न्मा मा॑ हिꣳसीः ॥" (*YV.* XX.1)

(3) "यत्र॒ ब्रह्म॑ च॑ क्ष॒त्रं च॑ स॒म्यञ्चौ॑ चर॑तः स॒ह ।
तं लो॒कं पु॒ण्यं॒ प्रज्ञे॑षं॒ यत्र॑ दे॒वाः स॒हाग्निना॑ ॥" (*YV.* XX.25)

EXPLANATION

In these verses duties of the ruler are ordained. As the bright (*Rājāna*) Sun and the Moon illuminate all corporeal objects, so the just and enlightened deeds of the sun-like and the moon-like virtues adorn (*Bhūṣathaḥ*) the three assemblies (*Triṇi Sadāṅsi*). People derive, from these assemblies, many pleasures and joys, e.g., victory in the war (*Vidathe*). By these State Assemblies men adorn all the things and all living beings of the world and thus obtain happiness. That is to say, one of them is the *Rājarya Sabhā*, where only the administrative and executive (business) is transacted. The second is the *Ārya Vidya Sabha*, working for the advancement of education and learning. The third is the *Ārya Dharma Sabhā* whose function is to propagate by (oral or written) precepts morality and righteousness and to (adopt measures) for prevention of unrighteousness and corruption. But all these three Assemblies in general matters should work unitedly and should (strive to) promote good conduct among the masses. Wherever the righteous and the learned (members) in these assemblies (after due deliberation) distinguish the good from the evil and encourage people to perform righteous actions and to restrain from doing what they ought not to do, there all the subjects remain always happy. It is certain that in a country where there is (absolute) monarchy, subjects are oppressed. I know (lit. have seen) it. God ordains that only there the masses enjoy all happiness, where the Government is run by the (State) Assemblies. Only that man, and none else, is eligible for (the membership of) these assemblies who has an access (*Jagan-Vān*) (to the right understanding of) justice, truth, various sciences (*Vijñana*) and righteous conduct. It is a divine commandment and it must be obeyed, that only such persons, and none but them, should be made members of these assemblies as are '*Gandharvas*' (i.e. expert in land administration and Government) and '*Vāyu Keśan*' (i.e. well versed in knowing all world events by employing spies who go every where like the invisible air). These members like the rays of the sun (*Keśaḷ*, i.e. solar rays) shed the light of truth and justice and are inspired by an urge to do good to all. These members must be righteous in their inner heart.

(*RV*. III.38.6)

O Supreme Lord ! Thou art the origin of the *Kṣatra*, i.e. the state-crafts. Thou art the centre of the administrative power, i.e. the promulgator of the laws of government. Graciously grant us the capability of running the government so that we may be good administrators and (experts in) state-crafts. None of us may disregard Thee and be a non-believer. May we not be the victim of Thy wrath so that we may be efficient to run the administration rightly in Thy creation. (*YV*. XX.1)

Here the word "Brahma" means God, Veda and God-knowing, i e. Brāhmaṇa. The *Kṣatra* indicates persons possessing qualities of valour and fortitude. That country where Brahma and Kṣatra move together in co-ordination possessing adequate knowledge is to be regarded as sacred and it inspires the people there to perform the *Yajñas*. Subjects are happy in that country alone where the learned (worship) God and perform the sacrifices, e g. Agnihotra. (*YV*. XX.25)

(4) By the self-effulgent *Savitar's* (i.e. creator's) impulsion, with (two) arms of *Aśvins*, with (two) hands of *Pūṣan*, with the (medicinal) herbs of the *Aśvins*, I besprinkle Thee for splendour, for a spiritual (*Brahma*) lustre ; by special power (*Indriyeṇa*) of *Indra*, I besprinkle Thee (O President) for strength, for prosperity and for fame." (*YV*. XX.3)

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(4) "देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभि षिञ्चामि ।
इन्द्रस्येन्द्रियेण बलाय श्रियै यशसेऽभि षिञ्चामि ॥" (*YV*. XX.3)

The literal translation of the verse needs some explanation. This verse is addressed to the president of the state or state assemblies. When a king or president of a state assumes powers, he is to undergo some sacred ceremonies. One of them is "*Abhiṣeka*" (i.e. besprinkling with sacred waters). This verse refers to it.

Dayānanda explains some of the technical words :—

(a) *Savituḥ* : Of God, the Creator.

(b) *Aśvins* : The sun and the moon. Their two arms being the strength and power.
But it would be better if we take them as progress (Sun) and peace (Moon).

(c) *Pūṣṇoḥ Hastābhyam* : With two hands of *Pūṣan*, i.e., with the possession and gift of the nourishing *Prāṇas*.

(d) *Aśvinoḥ Bhaiṣajyena* : With the mass of medicines of the earth and the upper regions.

According to ritualistic school, which is adopted by Mahīdhara and others, these verses are recited in *Sautrāmaṇi*. An *Āsandī*, or Sacrificer's seat representing a throne, is placed between the two altars, two of the

(Contd.)

(5) "Thou art "*Ka*" (i.e. All Bliss). "Noblest *Ka*" art Thou. Thee for (eternal) bliss ; Thee for (state) pleasures.

O Fair-famed ! O Rightly Auspicious !! O Real King !!!"

(*YV*. XX.4)

(6) "My head be glory, my face be fame, my hair and beard be brilliant lustre, my breath be king and deathlessness, my eye Sole Lord, (and) mine ear *Virāṭ*." (*YV*. XX.5)

EXPLANATION

O President of the Assembly ! under the ordinance (*Prasave*) of the Self-effulgent Creator of the universe, thou art endowed with the two arms of the *Aśvins*, i.e., strength and vigour being the arms of *Aśvins*, i.e. the Sun and the Moon ; with the hands of *Pūṣan*, i.e. with the possessions and gifts of nourishing *Prāṇas* and with the disease-averting herbs produced by the earth and the upper regions (co-operatively). I besprinkle thy head with perfumed waters (so that thou mayest) shine with virtues, e.g. Justice and thou mayest propagate high learning. I appoint thee for performing the King's duties with the help of the highest power of the Almighty (and thou mayest attain) the excellent strength, supreme knowledge, glorified universal empire, and the fair fame. It is a precept from God. (*YV*. XX.3)

O Supreme Soul ! Thou art all bliss, make us also happy, granting us (the boon of) the good government. Thou art the noblest bliss (*Katama*);

(Contd. from page 290)

legs being on the Southern and two on the Northern ground. A black antelope's skin is placed over it on which the sacrificer sits and recites the verse (*YV*. XX.1) translated above.

Then the *Adhvaryu* besprinkles the Sacrificer with the remains of the libations which are made to run down to his mouth. This is done by the reciting of this verse.

(5) "कोऽसि कतमोऽसि कस्मै त्वा काय त्वा ।
सुश्लोक सुमङ्गल सत्यराजन् ॥" (*YV*. XX.4)

Here the word "*Ka*" also means *Prajāpati*, i.e. the Lord of Creatures. Cf. *YV*. VII.29.

(6) "शिरो मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि ।
राजा मे प्राणो अमृतमुसम्राट् चक्षुर्विराट् श्रोत्रम् ॥" (*YV*. XX.5)

render us also supremely joyous by (granting us parliamentary government). We approach Thy shelter for eternal bliss. We invoke Thee to bestow upon us benign administration.

O Fair-famed, i.e. O Eternally Glorious ! O All Bliss and Bestower of happiness !! O Real King, i.e. Revealer of Truth !!! Thou art the bestower of real government. O Lord ! we recognise Thee alone, the Paramount King of our state and assemblies. (*YV*. XX.4)

The President of the state assemblies (or Parliaments) should admit that the royal glory is like his head ; the noblest fame like his mouth ; the glory of truth and justice is like his hair and beard ; God and vital airs, the cause of life, like his king ; the salvation bliss, the Veda, like his Sole Lord ; and universal empire, and the display in various ways of qualities, e.g. truth and learning, like his eyes and ears.

The members should also share this view. Let all people understand that they are the limbs of the President because of their being members of the state assemblies. (*YV*. XX.5)

(7) "Let my (two) arms be Indra's power, my hands be deed of valour. Let my soul and breast be kindly and mighty." (*YV*. XX.7)

(8) "My ribs be the kingdom ; my belly, shoulders, neck and hips ; thighs, elbows, knees are the people ; my members (lit. limbs) all round." (*YV*. XX.8)

EXPLANATION

The best strength is like my two arms. A pure and learned mind and other organs, e.g. ears, are like (means of acquisition) my hands. The noblest exploits of heroism are my deeds and the kingly power is like my heart and soul. (*YV*. XX.7)

The kingdom is like my ribs. The armed forces and the treasury are like my belly and shoulders. The people's adoration and happiness and also (the act of) infusing (the idea of) self-reliance in them are like my buttocks. To make the people efficient in trade and commerce and also in the science

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(7) "बाहू मे बलमिन्द्रियꣳहस्तौ मे कर्म वीर्यम् ।
आत्मा क्षत्रमुरो मम ॥" (*YV*. XX.7)

(8) "पृष्ठीर्मे राष्ट्रमुदरमꣳसौग्रीवाश्च श्रोणी ।
ऊरू अरत्नी जानुनी विशो मेऽङ्गानि सर्वतः ।" (*YV*. XX.8)

of mathematics is like my thighs. The willing co-operation between the people and the legislative assemblies is like my knees. In this manner all the above stated acts are like my limbs. As a man has love for his organs and a deep interest in protecting them, so should all find wisdom in the protection of the people. (*YV*. XX.8)

(9) "I take my stand on princely power and kingship. I reside in horses and cows. I live in limbs, the body and vital *Breath*. I stay on welfare, on upper regions and earth and I recline on sacrifice." (*YV*. XX.10)

(10) "*Indra*, the rescuer ; *Indra*, the helper ; the Brave who is rightly invoked in every battle (or who listens to every invocation). I call *Indra* the Almighty who is invoked by all. May the Bounteous *Indra* bless us with prosperity." (*YV*. XX.50)

EXPLANATION

(God declares) :—

I live in the kingdom which is administered righteously and in the country which is awakened, due to the widespread literacy and morality. (I reside every where including) all horses and all cows and also in every corner (*Pratyangesu*) of the universe. In every soul, in every breath, in every glorious object is my dwelling. Every (part of) earth, every corner of the bright firmament and every sacrifice are my living place. I am Omnipresent.

Those who carry on duties of government regarding Me as their Supreme Lord, achieve always triumph and progressive prosperity. All Government officials, therefore, should strive to enlighten the people with knowledge and justice and should protect them so that injustice and ignorance may be uprooted. (*YV*. XX.10)

I beseech for the accomplishment of victory in every battle (and have) the shelter of *Indra* (God), the rescuer of the entire universe

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(9) "प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रति तिष्ठामि गोषु ।
प्रत्यङ्गेषु प्रति तिष्ठाम्यात्मन् प्रति प्राणेषु प्रति तिष्ठामि पुष्टे
प्रति द्यावापृथिव्योः प्रति तिष्ठामि यज्ञे ॥" (*YV*. XX.10)

(10) "त्रातारमिन्द्रमवितारमिन्द्रꣳ हवेहवे सुहवꣳशूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रꣳस्वस्ति नो मघवा धात्विन्द्रः ॥" (*YV*. XX.50)

(*Trātāram*), the most glorious (*Indram*), the (mysteriously) noble fighter (*Suhavam*), the bravest (*Śūram*), the king of the universe, the mightiest and the bestower of might (*Śakram*), the rightly invoked by all heroes and governing this kingdom (i e. universe) with justice. May the Bounteous and Almighty Lord grant victory and happiness in all our acts of Government.

(*YV*. XX.50)

(11) "O *Devas* ! (i.e. the learned) admire him who is without a rival, for mighty domination, for lordship, for democratic sovereignty and for the Godly glory, ... him, son of such-a-man and such-a-woman and belonging to such a nation. This is your Ruler, O people ! *Soma* (i.e. God) is the Lord of us, the Brāhmaṇas." (*YV*. IX.40)

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(11) "इमं देवा असपत्नꣳ सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्या-येन्द्रस्येन्द्रियाय । इमममुष्य पुत्रममुष्यै पुत्रमस्यै विशऽएष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाꣳ राजा ॥" (*YV*. XX.40)

According to Dayānanda the word *Devas* here means 'the learned members of the State Assemblies'. The elected president is the head of the State and he works according to the advice of the legislatures. After his election, the President Designate has to go through some ritual ceremonies. The words, e.g. "*Abhiṣiñcāmi*", clearly prove this. This verse refers to the ceremony when the spiritual leader of the State performs his "*Abhiṣeka*."

He pronounces the name of the President Designate, such-a-man etc.; he declares the names of the parents and also of the people, e.g. of *Kurus* or *Pāñcālas* or *Bharatas* as the case may be, these names are to be substituted at the proper places in the context when it is repeated during the performance of the ceremony.

Here the word *Jana-Rājya* means "the Government of the people, by the people, for the people."

According to orthodox school, the Books IX and X of the Yajurveda contain the formulae required for the performance of these two important modifications of the *Soma* Sacrifice, the *Vājapeya* (i.e. Draught

(Contd.)

(12) "Indra ! (i e. the President) be victor, never to be vanquished to reign among the rulers as sovereign ruler. Be here repeatedly praised (by us), to be revered and waited upon and worshipped (by us)," (*AV*. VI.98.1)

(13) "Thou, fain for fame, an overlord ruler, hast won dominion over man, O Indra !

Thou art the supreme ruler of these virtuous (*Daivīḥ*) people undecaying and long lasting be thy sway." (*AV*. VI.98.2)

EXPLANATION

O learned members of the Assemblies (*Devas*) ! perform with dignity the glorious duties of government in your sovereign state which is '*Asapatna*' (i.e. free from enemies) and *Niṣkaṇṭaka* (i.e. without internal black-sheeps) with the object of making its government machines, making the highest knowledge as the basis of entire administrative working, establishing sovereign authority among the learned, shedding the light of justice and

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(Contd. from Page 294)

of strength or cup of victory) and the *Rājasūya* (i.e. the inauguration or consecration of a king).

For *Vājapeya*, see 'Sacred Books of the East', X. 41, pp. 1-40 ; Hillebrandt, 'Ritual Literature', pp. 141-143 ; and also Weber.

(12) "इन्द्रो॑ जयाति॒ न परा॑ जयाता अधि॒राजो॒ राज॑सु राजयाते ।
च॒र्कृत्य॒ ईड्यो॒ वन्द्य॑श्चोप॒सद्यो॑ नम॒स्यो॑ भवे॒ह ॥" (*AV*. VI.98.1)

(13) "त्वमि॑न्द्राधि॒राजः श्र॑वस्यु॒स्त्वं भू॒रभि॑भूते॒र्जना॑नाम् ।
त्वं वे॒वोवि॑श इ॒मा वि रा॒जायु॑ष्मत्क्षत्र॒मज॑रं ते अस्तु ॥" (*AV*. VI.98.2)

In these verses (also) the word Indra, according to our author, means 'the President of the Parliament or the Head of the State'. Indra may mean 'God' also. Sāyaṇa and his followers say that Indra is a particular god.

The word '*Śravasyu*' is a desiderative form, i.e. one who desires for *Śrava* (or glory). Similarly we get other words in the Ṛgveda, e.g. *Avasyu*. Fame or glory is called *Śrava* because people like to hear it. Dayānanda interprets it as '*Sarvasya Śrotā*', i.e. the king or God who listens to all.

dispelling the darkness of injustice like the solar rays and rendering the people as happy as possible.

He alone can be the Head of the State (*Rājā*), after his election from the members well-versed in the Vedas, who is endowed with gentle qualities (*Some* or *Saumya Guṇas*) and is at home in all the sciences. O members! promulgate this divine ordinance among the common folk that such a member as well as the laws enacted by the administrative assemblies (*Rāja Sabhās*) is the king, yours as well as ours.

We, therefore, anoint this elected President of the State as well as that of the Assembly—such and such person, the son of such and such well known father and mother. (*YV*. IX.40)

May Indra, i.e. God of Parliamentary process (of running the government), attain victory and prosperity and may Indra never be vanquished. May the King of kings, the Lord of the universe, be approachable by us with His truth, justice and lustre, whether we may happen to reside in a sovereign empire or in smaller dominions. May we in this world repeatedly worship the Absolute Lord of the universe alone who is always fit to be adored (*Īḍya*), saluted (*Vandya*), invoked (*Pūjanīya*) and relied upon and adhered to by us. May we, O Lord of the Emperors! (be able) to honour Thee in the best possible manner in our kingdom (so that, by honouring Thee we shall always be honoured in our sovereign empire. (*AV*. VI.98.1)

O Indra! Supreme Lord! Thou art Paramount Ruler of this entire universe. Thou art like the ears (of the world) and heart of all and make me also graciously such (i.e. a listener).* O God! Thou art eternally existent and wealth of the (devoted) people (*Janānām Abhibhūti*). Thou art the bestower of the desired prosperity. Be gracious and make me likewise. O Lord of the universe! Thou protectest by Thy truth and justice all the people, who are endowed with radiant virtues and protected by various good governments; may I be protected in the same way. O King of the kings! This universal kingdom of Thine is eternal, well administered and perpetual. May it be ours as a gift from Thee. God, prayed in this manner, gives His blessings: "Let this kingdom, styled as earth, which has been created by Me, be yours. (*AV*. VI.98.2)

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* The word '*Śravasyu*' has been explained by our author as "श्रव इव आचरतीति", i.e. serving the purpose of ears.

(14) "Strong be your weapons for driving away (your) foes, firm in resisting them ; yours be the strength that merits praise, may not (the strength) of a treacherous mortal (survive)."
(*RV*. I.39.2)

(15) "Assembly, council and army (after) him." (*AV*. XV.9.2)

(16) "In this strong hero, be ye glad, joyful ; cling to him even as you cling to Indra, the conqueror, kine-winner, thunder-wielder, who quells a host and with his might destroys it."
(*AV*. VI.97.3)

(17) "Protect my company (or the assembly), protecting its courteous members, O Courteous God !

Only through Thee, O Much Invoked (Lord), may I be rich in kine." (*AV*. XIX.55.6)

EXPLANATION

The purport of the verse (*RV*. I.39.2) has been given above under the topic of 'Worship and Prayer'.

Let the State Parliament and the people recognise God, as the Ruler of the Rulers and the President of the Parliament as their King after anointing him, and let them fight under his directions (*Samitiḥ*). The army (*Senā*) of the noble warriors should acknowledge God and the State Parliament with its President as their supreme commanders and let them fight under their orders. (*AV*. XV.9.2)

God ordains to all men :—

O Friends ! (*Sakhāyaḥ*) ! propitiate the Most glorious Lord and support him (i.e. the elected king) who is a great hero (*Vīra*), the killer of

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(14) "स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।
युष्माकमस्तु तविषी पनीयस्मा मर्त्यस्य मायिनः ॥" (*RV*. I.39.2)

(15) "तं सभा च समितिश्च सेना च ॥" (*AV*. XV.9.2)

(16) "इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम् ।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमजं प्रमृणन्तमोजसा ॥" (*AV*. VI.97.3)

(17) "सभ्यं सभां मे पाहि ये च सभ्याः सभासदः ।
त्वयेदृगाः पुरुहूत विश्वमायुर्व्यश्नवम् ॥" (*AV*. XIX.55,6)

foes, skilled in war, dauntless and splendid like Indra. Declare war (*Anu Saṃ Rabhadhvam*) to quell the wicked enemees at the instance of him (i.e. the Head of State) who quelled the host of foes (*Grāma-Jitam*) already, the winner of lands and senses (*Go-Jitam*), whose vital strength is his arm (*Vajra-Prāṇa*), who is victorious (*Jayantam*) and who is the destroyer of his foes with his mighty prowess. Clinging to him may we attain victory. (*AV*. VI.97.5)

O Lord ! Thou art a good help in Assemblies ; protect properly my assembly. The word '*Me*' (i.e. mine) which is (a derivative form of) '*Asmat*' refers to all men. May the members, who attend (lit. sit in) the assembly and who are expert in parliamentary business, protect our above-mentioned threefold assemblies, O Universally Invoked Lord ! Only those presidents and members of the assemblies who learn the art of government from Thee enjoy happiness. May I and entire mankind duly guarded and protected by the State Assemblies attain a happy life of (at least) hundred years. (*AV*. XIX.55.6)

So far we have briefly dealt with the duties of the government as laid down in the Vedas ; now we shall give a summary of the same according to the Aitareya and the Śatapatha Brāhmaṇas, which is as follows :—

The learned and the righteous members of the State Assemblies should be gentle and strive to provide all comforts to the noble natured subjects and they should adopt a stern attitude to the wicked. A duty of the administrative head has, thus, twofold aspects, i.e. one is '*Sahasvat*' (i.e. tolerant and mild) and the other '*Ugravat*' (i e. harsh and horrible). That is to say : sometimes, due to exigencies of place, time and (the particular) purpose or object, toleration becomes unavoidable and at others, under different circumstances a severe punishment has to be inflicted upon the wicked people. These are the essentials of a Ruler's functions. They are *Mandra* (i.e. mild) as well as *Ojiṣṭha* (i.e. unbearable). It must provide happiness to the doers of noble deeds and inflict (stern) punishment on the evil doers. It must have an army also of the noble and valiant warriors and various equipments. (*AB*. VIII.2.3.1)*

The act of administration or the duty of a government is superior to all other actions. It is *Pṛṣṭha* (i.e. backbone), i.e. being a mainstay of the weak, it procures best comforts for them. By adhering to these duties,

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* जमिष्ठा उग्रः सहसे तुरायेति सूक्तमुग्रवत् सहस्वत् तत् क्षत्रस्य रूपं, मन्द्र ओजिष्ठ इत्योजस्वत् तत् क्षत्रस्य रूपम् ॥"(१) (*AB*. VIII.2.3.1)

described above, people can improve the administration of a State but not otherwise. Therefore, the state-crafts (*Kṣatra*) are the most important of all. It provides pleasures to the Sacrificer, officers and people in general, like their ownself (*Ātmavat*). A good government is a source of absolute happiness and peace to the whole world. Therefore the art of government is greater than anything else. (*AB.* VIII.2.3.2)

Here the word Brahma refers to the Brāhmaṇa Varṇa, endowed with all learning. The (right) performance of administrative duties depends upon it. The progress and preservation of (good) government (*Kṣatra*) are impossible without true knowledge. (Similarly) Brahma, i.e. true knowledge, is established in *Kṣatra*, i.e. heroism. The learning cannot prosper and be preserved without the (help of a) Kṣatriya. Therefore, knowledge and political power move together and bring prosperity and progress to the country. (*AB.* VIII.2.3.3)**

The officers of government should always keep their strong and indomitable senses under proper care, i.e., the officers must have control over their senses ; because it has been stated that moral strength (*Ojas*) is *Kṣatra* (i.e. princely power) and physical strength is *Rājanya* (i.e. kingship). Therefore, a man promotes (the dignity of) a government on account of his *Ojas*, i.e. *Kṣatra*, and *Vīrya*, i.e. *Rajanya*. He adds to the prosperity and happiness of the State (in this way). It is called *Bhāradvāja*, i.e., an encourageable action which is *Vṛhat* or *Mahat Karma* (i.e. the greatest of all acts). (*AB.* VIII.2.3.4)***

Let all men aspire for this and put in all possible human efforts. May with all my accomplishments and merits and by God's grace I rise (to the occasion) as to enjoy all prosperities and to become the member of the assembly (*Atiṣṭha*) where the highly learned sit, for the attainment of the position of the President (*Anu-Rājya*) or for obtaining sovereign power over lesser kings or for exercising power of the ruler of the world-wide empire (*Sāmrājya*) or for ruling over and protecting the kingdom in accordance with law and justice, for getting the noblest enjoyments (*Bhaujya*), for

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* बृहत्पृष्ठं भवति, क्षत्रं वै बृहत्, क्षत्रेणैव तत् क्षत्रं समर्धयत्यथो क्षत्रं वै बृहदात्मा यजमानस्य निष्केवल्यं तत् यत् बृहत् पृष्ठं भवति ।" (२) (*AB.* VIII.2.3.2)

** ब्रह्म वै रथन्तरं क्षत्रं बृहद् ब्रह्मणि खलु वै क्षत्रं प्रतिष्ठितं क्षत्रे ब्रह्म ॥ (३) (*AB.* VIII.2.3.3)

*** ओजो वा इन्द्रियं वीर्यं पञ्चदश ओजः क्षत्रं वीर्यं राजन्यस्तदेनमोजसा क्षत्रेण वीर्येण समर्द्धयति । तद् भारद्वाजं भवति । भारद्वाजं वै बृहत् ॥"(४) (*AB.* VIII.2.3.4)

achieving the self-government (*Svarājya*), for brightly shining among various kings (*Vairājya*), for establishing the paramount power (*Pārameṣṭhya*), for enjoying the pleasures of great empire (*Māhārājya*), for wielding supreme overlordship (*Ādhipatya*) and for bringing the subjects under control (*Sva-Vaśyaya*). (*AB.* VIII.2.3.5)*

Having made thrice or four times obeisance to Supreme Lord, the government work should be commenced. The *Kṣatra* (i.e. political power) which functions under divine control prospers, grows rich and abounds with heroes. God ordains that brave men are born in such a state and nowhere else. (*AB.* VIII.6.9)‡

All members of the assemblies and the subjects should always remain in contact with (i.e. devoted to) God, the most desired Lord and the most Adorable Master. Let all of them sit together and deliberate in such a manner as to avert for ever loss of happiness and defeat. Let all of them desire to anoint such a person from among the *Devas* (i.e. the learned) as is *Ojiṣṭha* (i.e. full of prowess) and *Baliṣṭha* (i.e. full of highest strength). He should possess extreme forbearance (*Sahita*) ; he should be the noblest because of all virtues, the ablest for taking all safely through all sufferings, e.g. war etc., the best among the victorious, and the noblest of all.

Let all the people also declare, "let it be so." The consecration of such a person (as Head of the State) brings prosperity to all. Hence they have named him as Indra (i.e. the bringer of prosperity)." (*AB.* VIII.12.7)γ

We consecrate as our ruler and ruler of the world this noblest man who deserves to be the ruler of a world-wide empire (*Sāmarājya*), worthy of protecting and achieving the best enjoyments (*Bhojam* and *Bhojapitaram*), shining with good knowledge and other merits (*Sva-Rājam*), in statesmanship, able to protect self-governing state (*Sva-Rājyam*), the light-giver of various

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* तानहमनुराज्याय साम्राज्याय भौज्याय स्वाराज्याय वैराज्याय पारमेष्ठ्याय राज्याय माहाराज्यायाधिपत्याय स्वावश्यायातिष्ठायां रोहामि ॥"(५) (*AB.* VIII 2.3.5)

‡ नमो ब्रह्मणे नमो ब्रह्मणे नमो ब्रह्मणे इति त्रिष्कृत्वो ब्रह्मणे नमस्करोति । ब्रह्मण एवं तत् क्षत्रं वशमेति । तद् यत्र वै ब्रह्मणः क्षत्रं वशमेति तद्राष्ट्रं समृद्धं तद् वीरवद् आहास्मिन् वीरो जायते" ॥६॥ (*AB.* VIII 6.9)

γ "स प्रजापतिका अयं वै देवानामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पारयिष्णुतमः, इममेवाभिषिञ्चामहा इति तथेति तद्वैतद् इन्द्रमेव" ॥७॥ (*AB.* VIII.12.7)

kings, the winner of various kingdoms, radiant with noble glory (*Rājānam*), the guardian of the kings (*Rāja-Pitaram*), deserving to be appointed as the ruler of a highly developed state (*Parameṣṭhinam*), and the elected head of the state.

The political power of the person who has thus been consecrated brings happiness to all.

Here in (the verb) '*Ajani*' the *Luṅ* (i.e. past tense) is used in the sense of (*Laṭ*) present tense according to the following (aphorism of Pāṇini) :—

All kinds of past tense denote all tenses in the Vedas. (*P.* III.4.6)*

The Kṣatriyas, i.e. heroic persons, are born (in such a kingdom). He (i.e. a heroic person) deserves to be the lord of all living beings in the universe. He is the destroyer of the wicked people (*Viśām-Attā*), bringing ruin to the cities of enemies (*Purām Bhettā*), the killer of the *Asuras* (i.e. the evil people), the saviour of the Vedas (*Brahmaṇo Goptā*) and the defender of the faith. (*AB.* VIII.12)**

The functions of the government should be performed by the President as well as by others. Their (common) desired object should be (the attainment of) God. No other object should be desired by anybody. Let all men be worshippers of God." (*AB.* VIII.14)***

When a man, desirous of ruling (over a state), is consecrated and elected as Head of the State in the above-mentioned manner which leads him to all glories, he attains the status of a king and wins all battles. He is victorious everywhere and procures all good states (lit. worlds). He achieves the noblest rank and receives the highest respect from all quarters as mentioned above among the rulers. He attains the highest state which results from the delight of victory over his foes and from running down his

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* "छन्दसि लुङ्लङ् लिटः" ॥ (*P.* III.4.5)

** "सम्राजं साम्राज्यं भोजं भोजपितरं स्वराजं स्वाराज्यं विराजं वैराज्यं राजानं राजपितरं परमेष्ठिनं पारमेष्ठ्यं क्षत्रमजनि क्षत्रियोऽजनि विश्वस्य भूतस्याधिपतिरजनि विशामत्ताजनि पुरां भेत्ताजनि असुराणां हन्ताजनि ब्रह्मणो गोप्ताजनि धर्मस्य गोप्ताजनि" ॥८॥ (*AB.* VIII.12)

*** "स परमेष्ठी प्राजापत्योऽभवत्" ॥८॥ (*AB.* VIII.14)

enemies. With the help of the State Assemblies he attains *Samrājya* (i.e. world-wide empire), *Bhaujya* (i.e. all enjoyments), *Svārājya* (i.e. self-governing state), *Vairājya* (i.e. sovereignty over various kings), *Parameṣṭhya* (i.e. the supreme rank), *Mahārājya* (i.e. possession of great empire) and *Ādhipatya* (i.e. sovereignty and overlordship). All these terms were explained above. Such a man, having won the world-wide international sovereign power and becoming the king of all kings in this world, attains after leaving this body the world of all bliss, i.e. Supreme Brahma, where he becomes free and independent, self-illuminated (*Sva-Raṭ*), enjoys the bliss of Salvation, realises all his desires, is free from old age and death (*Āpta-Amṛta*), and becomes (the meeting place) of all supreme glories and prosperities (*Parama-Indratva*). It should be borne in mind that no calamity can befall a country where the members of the state assemblies consecrate a Kṣatriya, who is endowed with all the noblest virtues and who has first taken the vow of all the above-stated glories, and elect him (as the Head of the State). (*AB.* VIII.19)*

Kṣatra, i.e. the proper protection of people through the democratic (method) of government, is called *Sviṣṭa Kṛta*, i.e. it brings desired happiness. Kṣatra (i.e. a government), putting an end to the evil-doers, is verily *Sāma*, i.e. makes (the people contented) by using peaceful devices. This *Sāma* is verily *Sāmrājya*, i.e. the best government. (*SB.* XII.8.2)§

Brahma, i.e. God and the Veda, and he alone who knows Brahma is a Brāhmaṇa. He alone deserves to be called *Rājanya*, i.e. a Kṣatriya, who has subdued his senses, is learned, is endowed with all virtues, e.g. bravery, possesses high heroism and undertakes the responsibilities of the administrator. The country where Brāhmaṇas and Kṣatriyas co-operate and co-ordinate in running the government attains in every respect *Śrī*, i.e. royal glory and prosperity, more and more. This *Śrī* never decays or runs short. The power of a ruler lies in war.

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* "स एतेनैन्द्रेण महाभिषेकेणाभिषिक्तः क्षत्रियः सर्वा जितीः जयति, सर्वान् लोकान् विन्दति, सर्वेषां राज्ञां श्रैष्ठ्यमतिष्ठां परमतां गच्छति साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं पारमेष्ठ्यं राज्यं माहाराज्याधिपत्यं जित्वा अस्मिन् लोके स्वयम्भूः स्वराडमृतोऽमुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वामृतः सम्भवति यमेतेनैन्द्रेण महाभिषेकेण क्षत्रियं शापयित्वाऽभिषिञ्चति" ॥९॥ (*AB.* VIII.19)

§ "क्षत्रं वै स्विष्टकृत् ॥ क्षत्रं वै साम । साम्राज्यं वै साम" ॥१०॥ (*SB.* XII.8.3)

The highest prosperity and happiness cannot be secured without this because according to the Nighaṇṭu (II.17) *Saṅgrāma* is a synonym of 'great wealth'. *Saṅgrāma*, i.e. war is called *Mahā-Dhana*, i.e. great wealth, because it is a source of the highest riches. High dignity and great wealth are never procured without war. (*SB.* XIII.1.5)†

Rāṣṭra, i.e. the protection of nations or country-men, is called a *Yajña* entitled as *Aśvamedha*. It is not the killing of a horse and throwing its limbs into the fire. (*SB.* XIII.1.6)‡

When a *Rājanya*, endowed with the above-mentioned virtues, attains dignity and valour, he becomes fit to govern the world-wide empire. Therefore a *Rājanya* or Kṣatriya should be brave, ready to fight, dauntless and skilled in the use of weapons and missiles. His warriors must be able to destroy the enemies with their big cars running on water, land or in the air. A country, in which a *Rājanya*, i.e. ruler, of this type is born, never falls a victim to calamity and panic. (*SB.* XIII.1.9)*

Śrī (i.e. the statesmanship) based on high knowledge and noble merits is verily a *Rāṣṭra* (i.e. empire). The glory of the government is dignity (*Sambhāra*) of the empire. *Śrī* is also the centre of activity in a country. *Kṣema*, i.e. the proper protection of the people, is *Śītaṃ*, i.e. the safest happiness like the sleep. *Viṭ*, i.e. subjects, are called *Gabha* (i.e. rays). *Rāṣṭra*, i.e. government, is called *Paśa* (i.e. a rod). The functions of government annoy the subjects; because government collects taxes and procures other good things from the people. A country which is governed by a monarch and has no parliamentary system (of government) remains always oppressed. Therefore one man's rule should not be adopted. A monarch is too weak to properly perform the duties of government. Therefore the administration of government should be vested in Parliament. Where there is absolute monarchy, the people there become the food, as it were, of the ruler and he wants to devour them and they remain oppressed. The absolute monarch (in a way) eats poison as he, for his selfish motive

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† "ब्रह्म व ब्राह्मणः क्षत्रमँराजन्यस्तदस्य ब्रह्मणा च क्षत्रेण चोभयतः श्रीः परिगृहीता भवति। युद्धं वै राजन्यस्य वीर्यम्" ॥११॥ (*SB.* XIII.1.5)

‡ "राष्ट्रं वा अश्वमेधः" ॥१२॥ (*SB.* XIII.1.6)

* "राजन्य एव शौर्यं महिमानं दधाति। तस्मात् पुरा राजन्यः शूर इषव्योऽतिव्याधी महारथो जज्ञे" ॥१३॥ (*SB.* XIII.1.9)

and pleasure, captures their precious possessions and oppresses them. As a meat-eater having seen a bulky animal desires to kill it, so does a monarch become jealous and cannot tolerate the prosperity of an outshining individual among his subjects.

Hence the benefit of the people lies in a parliamentary system of government. There are many mantras in the Vedas dealing with the duties of government. (*SB.* XIII.2.3)*

* "श्रीर्वै राष्ट्रम् ॥ श्रीर्वै राष्ट्रस्य भारः ॥ श्रीर्वै राष्ट्रस्य मध्यम् ॥ क्षेमो वै राष्ट्रस्य शीतम् ॥ विड् वै गभो राष्ट्रं पसो राष्ट्रमेव विश्याहन्ति । तस्माद्राष्ट्री विशं घातुकः ॥ विशमेव राष्ट्रायाद्यां करोति तस्मात् राष्ट्री विशमत्ति । न पुष्टं पशं मन्यत इति" ॥१४॥ (*SB.* XIII. 2.3)

THE VARṆAS AND THE ĀŚRAMAS

(A Brief Reference)

The stanza *"Brāhmaṇo Asya Mukham Āsit"* (i.e. the Brāhmaṇa was His mouth) etc. (*YV.* XXXI) dealing with the (four) Varṇas has been explained already (in the Chapter on Cosmogony). The following is an additional (amplification).

According to (the following citation) from the Nirukta,

(1) "Varṇa is (derived) from the $\sqrt{Vṛ}$ (to choose)." (*N.* II.3)

EXPLANATION

The word Varṇa means 'one to be chosen' or "worthy of selection" or "that which is selected and accepted with due regard to one's qualities and actions".

(2) "Brāhmaṇa is (so called because he knows) Brahma." "Kṣatra is Indra. Kṣatra is king." (*SB.* V.1.1)

EXPLANATION

That is to say that a Brāhmaṇa is a person who is endowed with Brahma (i.e. the Vedic Lord or devotion to the Supreme Lord) and possesses noble qualities and (high) learning. Similarly the words Kṣatra and Kṣatriya Kula are (applicable to) one who is highly glorious (Indra), ready to fight and to destroy enemies and devoted to protection of the subjects.

(3) "Two arms are *Mitra* and *Varuṇa*. *Puruṣa* is *Garta*. Strength

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(1) "वर्णः वृणोतेः"। (*N.* II.3)

(2) "ब्रह्म हि ब्राह्मणः। क्षत्रꣳ हीन्द्रः क्षत्रꣳ राजन्यः॥" (*SB.* V.1.1)

(3) "बाहू वै मित्रावरुणौ। पुरुषो गर्त्तः। वीर्यं वा एतद्राजन्यस्य यद् बाहू। वीर्यं वा एतदपाꣳ रसः॥" (*SB.* V.4.3)

of a Rājanya is his two arms ; the *Rasa* (i.e. happiness) of *Āpas* (i.e. *Prāṇas*) is also his strength." (*SB.* V.4.3)

(4) "Arrows are illuminators." (*SB* V.4.4)

EXPLANATION

(Kṣatriya is) *Mitra* and *Varuṇa*, because he gives happiness to all and also because he possesses excellent qualities. These two (qualities) are like the arms of a Kṣatriya. Or *Vīrya*, i.e. prowess, and *Bala*, i.e. physical valour, — these two are the arms of a prince or Kṣatriya. The strength of a king (Kṣatriya) grows on by conferring the pleasure and delight of *Prāṇas* on the people. The arrows (*Iṣavas*) are his illuminating (rays). The word *Iṣu* (i.e. arrows) is symbolic for all weapons and missiles.

Āśramas (i.e. stages of life) are fourfold, viz. : (1) *Brahmacarya*, (2) *Gṛhastha*, (3) *Vānaprastha* and (4) *Saṃnyāsa*. During the stage of Brahmacarya (i.e. life of celibacy and studentship), one should acquire the true knowledge and training. During (the period of) a householder (*Gṛhastha*), one should develop all best (possible) conducts and noble qualities. A forest-dweller (*Vānaprastha*) leads a life of solitude (for the attainment of) communion with God and realisation of purpose of knowledge. A Saṃnyāsin, having renounced the world, strives to attain the highest bliss of final emancipation and communion with the Supreme Soul. In this way (described above) through these four stages of life, a man attains the four ends of human existence, i.e. *Dharma* (i.e. righteousness), *Artha* (i.e. riches), *Kāma* (i.e. accomplishment of desires) aud *Mokṣa* (i.e. final emancipation). Out of these (four stages of life), during Brahmacarya all noble virtues, including real knowledge and good training, should be acquired. The following evidence refers to (the life of a) Brahmacārin :—

(5) "Ācārya (the preceptor) welcoming (or initiating) his new disciple takes the Brahmacārin into his bowels. He holds

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(4) "इषवो वै विद्यवः ॥" (*SB.* V.4.4)

(5) "आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्र उदरे बिभर्ति तं जातं द्रष्टुमभि संयन्ति देवाः ॥"
(*AV.* XI.5.3)

(Contd.)

him three nights in his belly. When he is born, the Devas convene to see him." (*AV*. IX.5.3)

(6) "This *Samit* (i.e. a sacrificial fuel-stick) is earth ; the second *Samit* is the upper region : He fills the atmospherical region with the *Samit* (i.e. sacrifices). The Brahmacārin contents the three worlds with his sacrificial fuel, girdle, labour and penance." (*AV*. XI.5.4)

(7) "The Brahmacārin, born earlier than a Brāhmaṇa, rose up with penance and attired in energy. From him are born a

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(Contd. from page 306)

The entire hymn (*AV*. XI.5) is a glorification of a Brahmacārin. His greatness is figuratively described here and also in the subsequent verses. Here the word *Ācārya* means a preceptor or Guru. The preceptor performs for the disciple the part of a spiritual (second) mother and by the initiation (*Upanayana*) ceremony the young lad is regarded as regenerated or born anew. The Āśvalāyana Gṛhya Sūtra (I.20.2) and other Sūtras also refer to it.

Cf. (a) "मातुरग्रेऽधिजननं द्वितीयं मौञ्जिबन्धने ।
तत्र तद् ब्रह्मजन्मास्य मौञ्जिबन्धनचिह्नितम् ।
तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते ॥ (*Manu*. II.169-170)

(b) स हि विद्यातस्तं जनयति तच्छ्रेष्ठं जन्म । शरीरमेव माता पितरौ जनयतः ॥ (*Āpasta*. I.1.15,17)

(6) "इ॒यं स॒मित्पृ॑थि॒वी द्यौर्द्वि॒तीयो॒तान्तरि॑क्षं स॒मिधा॑ पृणाति ।
ब्र॒ह्म॒चा॒री स॒मिधा॒ मेख॑लया श्र॒मेण॑ लो॒कान् तप॑सा पिपर्त्ति ॥"
(*AV*. XI.5.4)

Here the word *Samit* means a log of sacrificial fuel. A Brahmacārin places it on sacrificial fire. The greatness and dignity of a Brahmacārin are not limited to any particular region but he conquers the whole universe with his labour and penance.

(7) "पूर्वो॑ जा॒तो ब्रह्म॑णो ब्रह्मचा॒री ध॒र्मं व॑सा॒नस्तप॒सोद॑तिष्ठत् ।
तस्मा॑ज्जा॒तं ब्राह्म॑णं ब्रह्म ज्ये॒ष्ठं दे॒वाश्च॒ सर्वे॑ अ॒मृते॑न सा॒कम् ॥"
(*AV*. XI.5.5) (Contd.)

Brāhmaṇa, the highest Vedic Lore and all Devas—accompanied by immortality." (*AV*. XI.5.5)

EXPLANATION

The Ācārya or preceptor, i.e. the imparter of knowledge and learning, having initiated a Brahmacārin invests him with a sacred thread (*Yajñopavīta*). He instructs him (the necessity of) firmness in his vow or undertaking and bears him, as if it were, in his womb (like a mother) for three days and three nights. This is to say that he gives all (essential) instructions and explains to him the (proper) procedure of study. When he attains all learnings and becomes a scholar, he is regarded as born of knowledge. The glorious ones (i.e. Devas—the learned) convene to see him. They joyfully honour and eulogise him by saying, "Due to our good fortune and the favour of the Supreme Lord, you have become learned amongst us for the benefit of entire humanity." (*AV*. XI.5.3)

With the fuel for Agnihotra, the Brahmacārin fills the earth and the shining up-regions, i.e. he renders all beings living in these regions, happy with his learning and sacrifices. He fills with joy all living beings by penance as well as righteous conduct, teaching and propagating and also by adopting the symbols of celibate life, e.g., the Agnihotra and the girdle. (*AV*. XI.5.4)

The word Brahmacārin is derived from the root '*Car*' (to move) by adding the (noun) Brahma. Thus it means one, whose nature is to move (as if it were) in the (study of) the Vedic lore. 'He is robed in energy' means that he performs the severest penance. He is Brāhmaṇa because he knows the Vedas and God. He is the first (*Pūrva*), i.e., his *Āśrama* being the first (in graded order) is an (additional) glory to other *Āśramas*. He excels all by his virtuous (*Dharma*) conduct and remains firm. The learned (Devas) eulogise him, who is Brahma-*Jyeṣṭha*, i.e. who surpasses all by his knowledge and learning and who regards God as the greatest of all, is endowed with the supreme bliss, because of his knowledge of God and final salvation and has become a well-known (*Jātam*) scholar of the Vedas. (*AV*. XI.5.5)

(Contd. from page 307)

Here the word Brahma in the first half of the verse may mean a Brāhmaṇa. Brahmacarya is the cause of attainment of Brāhmaṇahood.

(8) "Lighted by *Samit* (i.e. knowledge), goes the Brahmacārir clad in antelope-skin, consecrate, long-bearded. He goe swiftly from east to northern ocean, grasping the worlds frequently bringing them near him." (*AV*. XI.5.6

(9) "The Brahmacārin revealing Brahma, *Āpas*, the world, Prajā pati, *Virāj* and *Parameṣṭhin* and living as a germ in the wom of the Immortal, has become Indra and destroys the wicke (*Asuras*)." (*AV*. XI.5.7

(10) "By self-restraint (*Brahmacarya*) and by penance, the kin protects the realm—he rules. By self-restraint, the Ācary seeks a Brahmacārin (to instruct)." (*AV*. XI.5.17

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(8) "ब्रह्मचार्येति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो दीर्घश्मश्रुः ।
स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान् संगृभ्य मुहुराचरिक्रत् ॥"
(*AV*. XI.5.6)

(9) "ब्रह्मचारी जनयन् ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम् ।
गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वाऽसुरांस्ततर्ह ॥" (*AV*. XI.5.7)

Here the word '*Janayan*' expresses the idea of 'generating'. But it stands for 'revealing', i.e., explaining to the citizens of the world the greatness of the Supreme Being. It is a figurative expression. The other technical words occurring in the verse, i.e., *Āpas* and *Virāj*, have been explained by our author in his explanation. Brahmacārin explains all these things to mankind. He by virtue of his penance and other qualities attains the title of Indra.

(10) "ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥" (*AV*. XI.5.17)

Brahmacarya, i.e. self-restraint, means a religious study in general and specially the self-restraint and purity enjoined upon all religious students and regarded as permanent and pre-eminent virtue.

(Contd.)

(11) "By self-restraint (*Brahmacarya*), a maiden finds a youth to be her husband. By self-restraint the ox and horse seek to win fodder for themselves." (*AV*. XI.5.18)

(12) "By penance and by self-restraint (*Brahmacarya*) the Devas drive away death from them; and by self-restraint (*Brahmacarya*) Indra brings radiance to the Devas." (*AV*. XI.5.19)

EXPLANATION

The Brahmacārin radiant with the above-mentioned knowledge (*Samit*), attired in black buck-skin, &c., wearing hair and beard for a long

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(Contd. from Page 309)

The Taittareya Brāhmaṇa (III. 10.11.3) tells a tale which describes the great virtue ascribed to *Brahmacarya* :—

Bhāradvāja practised Brahmacarya during three lives. Indra, approaching him, when he was lying decayed and old, said : "Bhāradvāja, if I give thee a fourth life, what wilt thou do with it ?" He answered, "I will use it only to practise *Brahmacarya*." (*Muir*)

(11) "ब्रह्मचर्येण कन्या३युवानं विन्दते पतिम् ।
अनड्वान् ब्रह्मचर्येणाश्वो घासं जिगीषति ॥" (*AV*. XI.5.18)

(12) "ब्रह्मचर्येण तपसा देवा मृत्युमपाघ्नत ॥
इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वरा३भरत् ॥" (*AV*. XI.5.19)

According to Dayānanda the word 'Indra' here means the Sun and the word Dèvas means senses, i.e., senses get light from the Sun.

The following note deserves mention here :—

"The hymn has been translated by Ludwig (Der Rig Veda, III, p. 452) and in part, by Muir (O.S. Texts, V, p. 400). According to Professor A. Hillebrandt, the Vedic poet's fancy has represented the mutual relations of the Sun and the Moon in those of the Ācārya and the Brahmacārin. Especially in stanza 3 (translated above), the Ācārya is the sun who devours the dying moon and keeps him within him during three nights. See 'Vedische Mytholgie' (I, p. 47). (Griffith)

time and having been initiated attains the highest bliss. He swiftly passes from the ocean of the observance of Brahmacarya to that of the house-holder's life. Grasping all the worth living regions (as if it were) he preaches law and righteousness again and again (to the people). (*AV*. XI.5.6)

Brahmacārin, learning the Vedic lore, (securing the knowledge of) *Āpas*, i.e. *Prāṇas*, and all knowable worlds, proclaiming God, the Lord of creatures who reveals Himself in many a way, living in the womb of immortality or emancipation, i.e. dwelling constantly in knowledge, like foetus in the womb, i.e., mastering duly all sciences, enlightening (the people) like the Sun (Indra), driving away the evil-doers, the ignorant, the hypocrites, the malevolent and ill-natured as the sun expels the clouds and the night, demonstrates all the virtuous qualities and destroys all the evil qualities. (*AV*. XI.5.7)

By practising penance and Brahmacarya, a king protects the kingdom, i.e. attains special ability to protect the subjects. The Ācārya also, by acquiring knowledge through the observance of Brahmacarya, should seek the Brahmacārin (to instruct) and not otherwise. (*AV*. XI.5.17)

The Nirukta explains the meaning of the word 'ācārya' :—

(13) "An Ācārya (or preceptor) is so called because he formulates the character (*Ācara*) ($\bar{A}+\sqrt{Car}$) or collects the *Arthas* (*Dharma* &c.) ($\bar{A}+\sqrt{Ci}$ 'to pick up') or cultivates the understanding ($\bar{A}+\sqrt{Ci}$)." (*N*. I.4)

Similarly by observing Brahmacarya, a maiden when attains her youth, gets a youngman to be her wedded lord of similar merits and not otherwise. She cannot wed earlier nor a dissimilar husband. The words 'ox' and 'horse' denote all mighty animals. Such animals and a horse desire to defeat their adversaries—the other animals—taking them as a straw through Brahmacarya. The purport, therefore, is that all men must practise Brahmacarya (when it is observed by the animals even). (*AV*. XI.5.18)

Devas, the learned, by the power of Brahmacarya (and not otherwise) (which includes) the study of Vedic lore, knowledge of Supreme Lord,

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(13) "आचार्यः कस्मात्। आचारं ग्राहयति आचिनोत्यर्थान् आचिनोति बुद्धिमिति वा॥" (*N*. I 4)

penance and the observance of righteousness (Dharma) overcome (lit. destroy) all the afflictions of birth and death. As by observing Brahmacarya, i.e. by obeying the laws (prescribed by God) verily, the Sun (Indra) (is able to) illumine and provide happiness to Devas, i.e. the organs of sense, similarly none can rightly achieve learning and happiness without Brahmacarya.

Therefore, all the three (remaining) stages of human life, viz. the life of a house-holder &c., can prosper and enjoy pleasures only if they are preceded by observance of Brahmacarya. Otherwise in the absence of root, there can be no branches. The strong trunks, fruits, flowers, shade, etc., come into being only when the root is existent. (*AV*. XI.5.19)

DUTIES OF A HOUSE-HOLDER

The undermentioned verses lay down (the rules of) a house-holder :—

(1) "We expiate by sacrifice each sinful act which we have committed whether in a village or in a forest, in company or in corporeal sense. *Svaha* !" (*YV*. III.45)

(2) "Give me, I give thee ; bestow on me, and I bestow on thee. Present to me thy merchandise and I will offer thee mine." (*YV*. III.50)

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(1) "यद् ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये ।
यदेनश्चकृमा वयमिदं तदवयजामहे स्वाहा ।।" (*YV*. III.45)

This verse is spoken by the house-holder's wife or by her husband. The sin committed is expiated by entering into a house-holder's life. (Dayānanda).

"In village" : by oppression. "In the forest" : by cruelty to wild animals. "In company" : by contemptuous behaviour. "In corporeal sense" : by abuse of the tongue or other unruly limb.

(2) "देहि मे ददामि ते नि मे धेहि नि ते दधे ।
निहारं च हरासि मे निहारं निहराणि ते स्वाहा ।।" (*YV*. III.50)

According to Mahīdhara, line 1 is spoken by Indra and line 2 by the sacrificer. But according to our author God ordains to the house-holders here. This verse contains the fundamental principle underlying sacrifices "Give me, I give thee, etc.".

Cf. देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।।
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।। (*Bhagvad Gītā*)

(3) "Fear not, nor tremble thou, O House. To thee who havest strength, we come. I, possessing strength, intelligent and happy come to thee, House, rejoicing in my mind (i.e. spirit)." (*YV.* III.41)

(4) "The abodes on which the wanderer thinks, where the intense delight abounds—we call the Abodes, to (welcome us). Let them know us who know them (well). (*YV.* III.42)

(5) "The cows have been called to us here, the goats and sheep have been called (here) ; and here we call for *Kīlāla* (a juice) of our food. I have come to thee for safety and peace. May happiness, felicity and blessings be ours." (*YV.* III.43)

The (above-noted) verses refer to the stage of the house-holder's life.

EXPLANATION

May all our noblest deeds which we have performed as house-holders residing in (cities or) villages, e.g. the righteous propagation of knowledge, the procreation of offsprings, (the promulgation of) noble social order and other (similar) acts, resulting in universal benefit ; during the stage of a forest dweller, e.g. (realisation of God, the study of scriptures, the performance of penance, acts resulting in the benefit of society and nobility of mental and sensual acts) be for the purpose of the attainment of God and Emancipation. Whatever sin or evil act we may have committed, 'we expiate by the observance of the rules of *Āśramas*' (i.e. four stages of life). (*YV.* III.45)

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(3) "गृहा मा बिभीत मा वेपध्वमूर्जं विभ्रतऽएमसि । ऊर्जं बिभ्रद्वः ।
सुमनाः सुमेधा गृहानमि मनसा मोदमानः ॥ (*YV.* III.41)

(4) येषामध्येति प्रवसन् येषु सौमनसो बहुः ।
गृहानुप ह्वयामहे ते नो जानन्तु जानतः ॥" (*YV.* III.42)

(5) "उपहूताऽइह गावऽउपहूताऽअजावयः । अथोऽअन्नस्य कीलालऽउपहूतो गृहेषु नः ।
क्षेमाय वः शान्त्यै प्रपद्ये शिवꣳ शग्मꣳ शंयोः शंयोः ॥" (*YV.* III.43)

(Contd.)

God ordains :—

'O man ! you should speak (to one another) in the following manner : "Give me knowledge, wealth, &c., for my benefit ; I shall also give thee in return. Assume for me, good nature, liberality and gentleness ; I shall also have the same for thee. Have a righteous dealing in trade, i.e. sale, purchase, gifts, &c.; I also shall have the same attitude for you." The word *Svāhā* denotes that we should all cooperate with one another in speaking the truth, honouring the truth, acting the truth, and in listening to the truth. May all our transactions be guided by (the spirit) of truth.

(*YV*. III.50)

O men ! desirous of entering the life of a house-holder marry according to your free option and establish homes for yourself. While performing (the duties of) a house-holder shed all fears and do not tremble. Acquire the strength and prowess and then aspire to have all (worldly) possessions. (Speak to elder house-holders) I establish my home among you and possess courage and strength with pure mind and good intellect rejoicing in spirit. (*YV*. III.41)

A man, (living in distant countries remembers home and its intense pleasures and comforts (enjoyed by him previously). He, therefore, invites (*Upahvayāmahe*) to his house all persons associated with his domestic life, e.g. the friends, relatives, the preceptors, &c., as a mark of respect to them on the occasions such as marriage, &c., so that they may stand witness to his faithful observance of the pledges taken at the time of marriage and other laws to the best of his knowledge and to the fact that he married out of free choice after attaining manhood.

(*YV*. III.42)

O Supreme Lord ! may we possess plenty of domestic animals (cows &c) and also the land, sense-organs, knowledge, light and pleasures, in

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According to ritualists the house-holder reads the Mantras (*YV*. III.41-43) on approaching the Dakṣiṇa fire on departing from and returning to his house.

The word '*Kīlāla*' is read in the list of synonyms for food in the Nighaṇṭu. It is a sweet juice. According to Griffith '*Kīlāla*' is meath—a sweet beverage, the nature of which is uncertain.

our life as house-holders by Thy grace. May the sheep and goats be favourable (*Anukūla*) to us. The word '*Atho*' means a thing in addition to the aforesaid objects, i.e. in addition to the previously stated things, may we have the sweetest juices (*Kīlāla*) of edible things. (There is a change of person here, i.e., second person for the third person). (Addressing the objects it is stated) O ye Objects ! i.e. those which have been stated above, we procure you for my safety and well being. By obtaining you may we attain the joys of this world and the bliss of the next world, i.e. the perpetual happiness and well-being. The word '*Śam*' is a synonym of '*Pada*' according to the Nighaṇṭu. May we promote two-fold happiness referred above for the benefit of the others living in the house-holder's life. (*YV*. III.43)

DUTIES OF THE FOREST DWELLERS

(1) There are three branches of Duty (Dharma)—sacrifice, study of the Vedas, alms-giving—that is the first. Austerity indeed is the second. A student of sacred knowledge (Brahmacārin) dwelling in the house of a teacher, settling himself permanently in the house of teacher is the third.

All these (who attend to these duties) become possessors of meritorious worlds." (*CHU.* II.23)

EXPLANATION

The (following) three are the branches of the Dharma in all the stages of life, i.e. study, sacrifice (the rituals) and alms-giving. In the first stage the student of the sacred knowledge (Brahmacārin) resides with the teacher at his abode practising austerities, attaining good education and performing the Dharma (i.e. Duty). The house-holder's life is the second stage. In the third stage as a forest-dweller even at the cost of his personal discomforts, pondering always in the heart and retiring to a place of seclusion, he should determine what is reality and what is false. All these three stages of life, e.g. Brahmacarya &c., are the meritorious abodes of happiness. They are given the name of Āśrama (i.e. a sacred abode) because meritorious acts are performed in these stages.

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(1) "त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति । प्रथमस्तप एव । द्वितीयो ब्रह्मचार्याचार्यकुलवासी । तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन् सर्व एते पुण्यलोका भवन्ति ॥" (*CHU.* II.23)

DUTIES OF A SAṂNYĀSIN

Having acquired knowledge and having determined (the reality of) God and Dharma in the Brahmacarya stage, having put to practice (what one has learnt) and (thus) developing one's knowledge in domestic stage, and then retiring to a lonely place in the forest and there distinguishing right conduct from the unrighteous ones and the truth from the falsehood and finalising duties of a forester, one should renounce the world and become a Saṃnyāsin.

There is a difference of opinion as to when a man should enter into Saṃnyāsa. Some maintain that "after duly finalising Brahmacarya one should become a house-holder ; after going through the house-holder's life he should become a forester ; and thus a forester should become a Saṃnyāsin." According to the dictum "one should renounce the world on that very day when he feels disquiet about the world", one may enter the life of a Saṃnyāsin, (direct from) the house-holder's stage without becoming first a forest-dweller. The third view is that one may become a Saṃnyāsin (direct from) the stage of Brahmacarya, i.e. having duly finalised Brahmacarya stage one can enter the the stage of a Saṃnyāsin direct without going through the house-holder's and the forester's stages. An option is ordained regarding all Āśramas except Brahmacarya.

This indicates that the practice of Brahmacarya is unavoidable and essential (for all and one) because without Brahmacarya no other Āśramas are possible to practise.

The Chāndogya says :—

(1) "He who stands firm in Brahman attains immortality."
(*CHU.* II. 23)

(2) "They desire to know Him by studying the Vedas ; one becomes a Muni (i.e. thinker) by knowing Him through (the practice

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(1) "ब्रह्मसꣳस्थोऽमृतत्वमेति ।" (*CHU.* II. 23)

(2) "तमेतं वेदानुवचनेन विविदिषन्ति । ब्रह्मचर्येण तपसा श्रद्धया यज्ञेनानाशकेन

(Contd.)

of) Brahmacarya and penance with devotion, sacrifice and immortal (knowledge) ; with (an ardent) desire to know Him who is the Supreme Object of knowledge ; Saṃnyāsins renounce the world. This is the characteristic of the ancient Brāhmaṇas who are bereft of all doubts (*Anūcānas*) and are learned that they aspire for no offsprings. They (gladly) declare, "what shall we do (by begetting) children as our sole aim is to achieve God. Having renounced the desire for sons, material wealth and fame, they live on alms, i.e., become Saṃnyāsins). For, the desire for (begetting) sons is (i.e. leads to) a desire for riches and the desire for riches is a desire for public fame. Both of them are desires after all." (*SB.* XIV.7.2)

EXPLANATION

The fourth, i.e. Saṃnyāsin, who stands firm in Brāhman, attains immortality. Members of all stages of life, particularly those of the fourth stage (i.e. Saṁnyāsa), desire to know the Supreme Lord, the absolute monarch of all creatures by studying, preaching and listening to the Vedic lore and by means of acting in accordance with the Vedic teaching. A man becomes a Muni (i.e. a thinker) by knowing that Lord, by practising Brahmacarya, undergoing austerities, performing righteous actions, devotion, intense love, the Yajña, the imperishable knowledge and performance of various ritualistic deeds. The Saṃnyāsins renounce the world with (a keen) desire (to realise) God, the Most Covetable One (lit. worthy to be seen). The noblest Brāhmaṇas, who know God, are free from all doubts, endowed with perfect knowledge, expellers of others' doubts and learned and aspire to know God, but they have no desire for children and for the house-holder's life. The particle '*Ha*' is here in the sense of clearness and '*Sma*', i.e. '*Smayete*', means full of delight. (That is to say) with delightfully shining faces they say "what should we do with children." Here the word 'what' implies negation (i.e. we have nothing to do with offsprings). The sole object of our desire is the Most Beautiful Lord. In this way, renouncing the desire for

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(Contd. from page 318)

जंतमेव विदित्वा मुनिर्भवत्येतमेव प्रव्राजिनो लोकमीप्सन्तः प्रव्रजन्ति । एतद्ध स्म वै तत्पूर्वे ब्राह्मणाः अनूचाना विद्वाँसः प्रजां न कामयन्ते । किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति । ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । याह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणा—उभे ह्येते एषणे एवणे भवतः ॥" (*SB.* XIV.7.2)

begetting children, the desire and toil for securing material wealth, the desire for public reverence and fame and aversion from scandal, they live on alms (i.e. they become Saṃnyāsins). Because a man who possesses the desire to beget children, has a desire for riches and he who has the desire for riches, surely has the desire for public honour. A person who runs after renown and fame has two other desires also. But a man who aspires for communion with the Lord and desires for final emancipation, is free from all these desires. No riches of the world can ever be equal to the riches of the bliss of communion with the Supreme Soul. One who is firm in God has no more likings for worldly honour. Being compassionate to mankind, he promotes happiness (in this world) by preaching truth. His chief aim is the universal benefit and the establishment of truth (in the world).

The following are the Vedic (*Śruti*) words (cited) in the Śatapatha :—

(3) "Having performed a '*Prājāpatya Yajña*' (i.e. a sacrifice in honour of *Prajāpati*—God) and dedicating all his possessions therein, a Brāhmaṇa should renounce the world."

The undermentioned is an extract from the Muṇḍaka Upaniṣad :—

(4) "Whatever world a man of purified nature makes clear in his mind,
And whatever desires he desires for himself—
That world he wins, those desires too.
Therefore he who is desirous of welfare should revere the Knower of the Soul (*Ātman*).
(*MUN.* III.1.10).

EXPLANATION

A Saṃnyāsin having performed a sacrifice in honour of Prajāpati, and having fully comprehended in the heart, all this, burns his sacred thread and the lock of hair therein. He with his mind absorbed in deep

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(3) "प्राजापत्यामिष्टिं निरूप्य तस्यां सर्ववेदसं हुत्वा ब्राह्मणः प्रव्रजेत् ॥"
This extract is not found in (Mādhyandina or *Kāṇvaśākha*) of *Śatapatha.*

(4) "यं यं लोकं मनसा संविभाति, विशुद्धसत्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामान् तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥"
(*MUU.* III.1.10)

thought, then renounces the world (i.e. becomes a Saṁnyāsin). Only the perfectly learned persons, free from all attachments and aversions and whose thoughts are always set upon the good of all mankind, are entitled to become a Saṁnyāsin ; but not the men of shallow knowledge and learning. For these Saṁnyāsins, the control of out-breathings and in-breathings is the Fire-sacrifice (*Agnihotra*). Keeping mind and senses away from blemishes (and sins) and the practice of righteousness and truth are also Fire-sacrifice. The performance of the Fire-sacrifice is essential for all the above-said three Aśramas. The Fire-sacrifice of a Saṁnyāsin is not the performance of that which is enjoined upon the men of other three stages, nor is it bereft of all activities (because the Saṁnyāsins have to perform their own duties). Preaching of truth is the Brahma Yajña for a Saṁnysāin ; communion with the Supreme Being, his Deva Yajña ; the reverence to the men of knowledge is his *Pitṛ Yajña ;* spreading knowledge among the ignorant, compassion and harmlessness to all creatures is his *Bhūta Yajña ;* wandering about for the good of mankind, pridelessness, honouring all men by giving them truthful precepts, his *Atithi Yajña.* Thus the Five Great Sacrifices of the types described above consist in knowledge and the performance of righteousness (Dharma). The common duties of all members of all stages are the worship of Supreme Being who is one without a second and possessed of attributes, such as Almighty, &c., and the performance of the true Dharma. As a man of purified nature attains the world and also all those desires which he cherishes for himself in his mind (lit. inner sense), therefore, he who is desirous of welfare should always respect and honour the Saṁnyāsin who knows the Self and the Supreme Lord. By their association and by honouring them alone can a man win the blissful worlds and all desires. None should show respect to the hypocrites who are false preachers and whose chief aim is their own selfish motive, because the show of reverence to them serves no purpose and it results in misery and afflictions.

THE FIVE GREAT SACRIFICES

(1) THE BRAHMA YAJÑA

Now we shall deal briefly with the method of performing daily, the five great duties. Of these (the first) is Brahma Yajña, which is to be performed by all. It consists in the study and teaching of the scriptures, the Vedas, &c., together with their auxiliary works, and the meditation and worship of God at the two twilights. Here the method of learning and teaching is identical with what we stated under the caption of "Reading and Teaching".* The procedure of meditation and worship is to be followed as described in (my book entitled as) 'The Pañca-Mahā-Yajña-Vidhāna'.** Similarly the method of performing the Agnihotra is to be followed in accordance with the directions given in the same book. Now we cite below authorities on the Brahma Yajña and the Agnihotra (Fire Sacrifice) :—

(1) "Serve Agni with the kindling-brand, wake the Guest with drops of clarified butter. In him pay offerings to God."
(*YV.* III.1)

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* It refers to Chapter III of सत्यार्थप्रकाश (1st edition) published in 1932 V. E., one year earlier than the Ṛgvedādi Bhāṣya Bhūmikā's composition in 1933 V.E.

** It refers to his book पञ्चमहायज्ञविधि (Ist edition) published in 1931 V.E. and not to its revised edition published in 1934, (in case we take the word '*Vidhāna*' in the sense of '*Vidhi*') as this revised edition of पञ्चमहायज्ञविधि is post-dated.

(1) "समिधाग्निं दुवस्यत घृतैः बोधयतातिथिम् ।
आस्मिन् हव्या जुहोतन ॥" (*YV.* III.1)

The third chapter of the Yajurveda deals with the Agnihotra which is obligatory on the house-holder during the whole of his life.

This verse and the following (in the chapter) contain texts for Agnihotra, the ceremonial laying-down or establishment of his own sacrificial fires by the young house-holder.

Here the word *Atithi* (i.e. guest) stands for Agni, who is constantly retained by the house-holder.

(2) "Agni, the Envoy, I place in front. I address the oblation-bearer. Here let him seat the Devas." (*YV.* XXII.17)

(3) "Each eve (that comes) our (household's) Lord is Agni, bestowing his loving kindness every morning. Grant us treasure after treasure ; enkindling thee may we increase thy body." (*AV.* XIX.55.3)

(4) "Each morn (that comes) our (household's) Lord is Agni, bestowing his loving kindness every evening. Vouchsafe us treasure after treasure ; kindling thee may we prosper through a hundred winters." (*AV.* XIX.55.4)

EXPLANATION

O men ! always kindle the fire (who is to be respected as) guest, with purified substances, e.g. clarified butter, &c., and with the pieces of fire-wood, in order to benefit others through the process of purifying the air, the medicinal herbs, the vegetables and the rain water. And properly throw and burn in the fire the carefully purified substances, possessing the property of destroying disease and which are strength-giving, sweet, fragrant and fit to be consumed. In this way perform (*Duvasyata*) the Agnihotra daily and thus benefit all creatures. (*YV.* III.1)

A performer of the Fire-Sacrifice should conceive, "I place in front of me Fire which is the messenger for carrying the sacrificial substances consumed in Agnihotra to the regions of clouds and of the air. Fire is

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(2) "अग्निं दूतं पुरो दधे हव्यवाहमुपब्रुवे ।
देवाँ२॥ आ सादयादिह ॥" (*YV.* XXII.17), (*RV.* VIII.44.3)
("Place in front" : for offering sacrifice).

(3) "सायं सायं गृहपतिर्नो अग्निः प्रातः प्रातः सौमनसस्य दाता ।
वसोर्वसोर्वसुदान

(4) "प्रातः प्रातः गृहपतिर्नो अग्निः सायं सायं सौमनसस्य दाता ।
वसोर्वसोर्वसुदान एधीन्धानास्त्वा शतहिमा ऋधेम ॥" (*AV.* XIX.55.4)

In verse (3) above the phrase 'तन्वं पुषेम' (i.e. may we increase thy body) may also mean 'may we strengthen our bodies'.

In verse (4) "hundred winters" stands for "hundred years".

called as *Havya-Vāha* (i.e. carrier of burnt oblations) because it takes away what is thrown into it to the other regions. (*Upa-Bruve*, i.e.) May I proclaim to the other seekers the qualities of fire. Fire, through the process of Agnihotra, diffuses the bright qualities in the world by refining the air and the rain water.

OR

O Agni (i.e. Self-effulgent Lord) I accept Thee alone as my adorable (*Iṣṭa*) Lord. Thou art Messenger, i.e. the imparter of the supreme knowledge. Thou art '*Havya-Vāha*'. Here the word '*Havya*' means 'the highly meritorious knowledge which every body should possess'. God is imparter of supreme knowledge. May I proclaim Thy glory (*Upa-Bruve*). Mayest Thou through Thy grace fill this world with divine qualities.

(*YV.* XXII.17)

This Agni, i.e. the terrestrial fire or (the Self-effulgent) Lord, is the protector (*Pati*) of the house and its inmates. He being properly adored and rightly worshipped in the morning and in the evening brings us riches, health and happiness and also bestows upon us the noble objects. For this reason, Agni (i.e. God) is called by the name of *Vasu-Dāna*, i.e. bestower of riches. May we attain Thee O Supreme Lord ! in our hearts and mayest Thou preside over all our administrative activities. The terrestrial fire may be indicated here (by the word Agni). O Lord ! may we grow strong in body (*Tanvā*) by proclaiming Thy glory or may we prosper (spiritually and) bodily by kindling fire in the process of Agnihotra.

(*AV.* XIX.55.3)

The explanation of the (next) verse is identical with the previous one. The meaning of the (additional portion) is as follows :—

In this way by performing the Agnihotra (daily) and worshipping the Lord may we go on prospering through hundred winters, i.e. hundred years containing hundred winters. We pray that we may not suffer any loss by performing such activities. (*AV.* XIX.55.4)

For the performance of the Agnihotra one should prepare a Vedi (i.e. altar) of mud or copper and ladles and the ghee-pot &c. of wood, silver or gold. Pieces of fire-wood consisting of mango or palāśa or other similar woods are to be laid out on the altar. Having kindled fire therein, one should recite Mantras and burn the above-mentioned substances in the morning as well as in the evening or in the morning (alone) daily.

2. THE AGNIHOTRA YAJÑA

The following are the Vedic Mantras (to be recited) during the Agnihotra :—

(5) "Sūrya is light and light is Sūrya. Hail. Sūrya is splendour, light is splendour. Hail. Light is Sūrya, Sūrya is light. Hail. Accordant with bright *Savitar* and Dawn with Indra at her side, may Sūrya, being glorified, accept (or enjoy). Hail."

These Mantras are for the morning Agnihotra.

(6) "Agni is light, light is Agni. Hail. Agni is splendour, light is splendour. Hail. Light is Agni, Agni is light. Hail. Accordant with bright *Savitar* and Night with Indra at her side, may Agni, being pleased, enjoy. Hail."

(*YV.* III.9-10)

(Here the third Mantra is to be recited only in mind in the evening Agnihotra).

EXPLANATION

In obedience to His ordinance we offer this first oblation for the benefit of the whole world to Sūrya (i.e. God) who pervades all movable and immovable things (*Cara-Acara-Ātmā*), who is the illuminator of all, illumines, and who is the life of all (beings). Sūrya, i.e. God, is *Varcas* (i.e. splendour) as He being Indweller preceptor of all, illumines the hearts of the enlightened persons and who is also a light of all lights. For Him we offer.....

Sūrya who is the Lord of the whole universe is Self-effulgent as well as the illuminator of the whole creation. For Him.....

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(5) "सूर्यो ज्योतिः ज्योतिः सूर्यः स्वाहा ॥१॥ सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ॥२॥ ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥३॥ सजूर्देवेन सवित्रा सजूरुषसेन्द्रवत्या। जुषाणः सूर्यो वेतु स्वाहा ॥४॥" (*YV.* III.9)

(6) "अग्निर्ज्योतिः ज्योतिरग्निः स्वाहा ॥१॥ अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा ॥२॥ .....सजूर्देवेन सावित्रा सजू रात्र्येन्द्रवत्या। जुषाणो अग्निर्वेतु स्वाहा ॥४॥" (*YV.* III.10)

We have given precisely the faithful translation of these Mantras above. The significance of the words Sūrya, &c., is clearly explained by our author in his explanation.

Sūrya who pervades the bright Solar orb and also the *Jīva* who resides in the Dawn radiated with the light of the Sun (Indra) and also in the mental faculty of the *Jīva* and who is the life of all creatures, being properly propitiated by us may be gracious to us and bestow upon us knowledge and other merits. For Him.....

These four oblations are to be offered in the morning Agnihotra.

The following are the Mantras for the evening sacrifice :—

God is Agni as He is Self-effulgent, illuminator of all illumines. For Him.....(Agni is Splendour). Agni is the above described God. For Him ..... The third oblation is to be offered by the third Mantra, the meaning of which is identical with the verse referred to above.

May God (Agni) who pervades the bright solar orb and dwells in the night together with the wind and the moon be gracious to us and may His grace bestow upon us the eternal bliss of final salvation. For Him..... (*YV.* III.9-10)

The performers of the Agnihotra should offer oblations with these Mantras in the evening ; or all the Mantras may be used once in a day.

O Lord of the universe ! may this deed of ours which we have performed for the benefit of all others achieve its object through Thy grace. For this reason we dedicate it to Thee.

Moreover, the following Mantras beginning with '*Bhūr-Bhuvaḥ*', etc., and ending with '*Svarom*' are taken from the Pañcikā of the thirty-first Kaṇḍikā of the Aitareya Brāhmaṇa and they are for both the morning Agnihotra as well as for the evening.

The undermentioned verses are common (to be recited) at the morning as well as at the evening Fire Sacrifice :—

OM, Bhūr-agnaye prāṇāya Svāhā. (1)

OM, Bhuvar-vāyave-apānāya Svāhā. (2)

OM, Svar-ādityāya vyānāya Svāhā. (3)

OM, Bhūr-bhuvaḥ svar-agni-vāyu-ādityebhyaḥ prāṇa-apāna-vyānebhyaḥ Svāhā. (4)

OM, Āpo jyoti rasomṛtam brahma bhūr-bhuvaḥ svar-om Svāhā. (5)

OM, Sarvam Vai Pūrṇam Svāhā. (6)

The words Bhūḥ, &c., occurring in these Mantras should be understood as epithets of God. Their meanings have (already) been given in the exposition of the Gāyatrī Mantra.

Agnihotra is (a process of) action in which some thing is thrown into the fire with a view to purifying air and (rain) water or in the name of God or for the sake of obedience to His command. It goes without saying that when by consuming fragrant, tonic, sweet, intellect-developing, prowess-improving, perseverance-imparting, strength-giving and disease-averting substances in the fire, the atmosphere and the rain-water are purified. It results in universal happiness of all creatures because of the contact they get with the pure air and water. Therefore, the performers of this act because of doing (in this way) good to all creatures enjoy immense joy and God's grace. These are some of the objects of performing the Fire Sacrifice(Agnihotra).

(3) THE PITṚ YAJÑA

The Pitṛ Yajña is of two kinds—one is called *Tarpaṇa* and the other *Śrāddha*. The *Tarpaṇa* is that act by which the learned, the Devas, the Seers and the fathers are propitiated and are rendered comfortable. The *Śrāddha* means a devotional service unto them. Both these acts are possible only when the learned are surviving but not when they are no more (in the world). Because it is impossible to serve them when they are no (longer) available. The object of the act (i.e. service) is defeated when the learned and the others are not available. Therefore the act becomes futile and useless. Consequently the performance of this action is ordained only with reference to the living alone; because this service is possible only if both the server and the served are in contact with each other. Here the worthy recipients of service are three—the Devas, the Ṛsis and the Pitṛs. The following authorities refer to the Devas :—

(7) "O Deva Janas! (i.e. the learned people) purify me. May thoughts with spirit make me pure and clean. May all things cleanse me. O *Jātavedas*! make me clean."

(*YV*. XIX.39

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(7) "पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥ (*YV*. XIX.39)

Cf : *RV*. IX.67.27.

(8) "Verily there are two categories and not the third one. Truth and falsehood. Truth is verily (on the side of) Devas and falsehood (on the side of) men. From the (side of) falsehood I approach Truth, i.e., He approaches Devas leaving behind men. He should speak truth alone. Devas have taken the vow of truthfulness. The learned who speaks truth and truth alone attains fame and glory." (*SB.* I.1.1)

(9) "The learned are certainly Devas." (*SB.* III.7.6)

EXPLANATION

O *Jātavedas* ! (i.e. Omniscient) Lord ! purify me in every way. May the learned (Devas) who are devoted to Thee and follow Thy command and who are noble and wise purify me by imparting knowledge to me. May our intellect be clean and sharp through the knowledge, given by Thee and also by meditating upon Thee.

May all creatures living in the world enjoy happiness and delight and be pure through Thy grace. (*YV.* XIX.39)

There are two characteristics by which men are divided into two groups (lit. names), i.e. Devas and Manuṣyas (i.e. men of bright qualities and those of ordinary nature). (The dividing) factors are truth and falsehood. Devas (i.e. men of bright qualities) adhere to truthful speech, truthful deeds and truthful conviction while the Manuṣyas (i.e. the commonplace men) resort to false speech, false acts and false conviction. Hence, a person who renounces falsehood and accepts truth is counted among the Devas. He who neglects truth and resorts to falsehood is regarded a Manuṣya. Therefore one should always speak the truth, should have truthful conviction and should practise truth alone. A Deva who is pledged to truth is (really) glorious among the glorious people. Contrary to them (in character) are Manuṣyas. Therefore, here the learned are the Devas. (*SB.* I.1.1)

The learned also are the Devas. (*SB.* III.7.6)

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(8) "द्वयं वा इदं न तृतीयमस्ति । सत्यं चैवानृतं च सत्यमेव देवा अनृतं मनुष्याः इदमहमनृतात् सत्यमुपैमि । इति ॥ तन्मनुष्येभ्यो देवानुपैति । स वै सत्यमेव वदेत् । एतद् ह वै देवा व्रतं चरन्ति यत् सत्यम् । तस्मात् ते यशो यशो ह भवति य एवं विद्वान् सत्यं वदति ॥" (*SB.* I.1.1)

(9) "विद्वाꣳसो हि देवाः ··· ॥" (*SB.* III.7.6)

NOW THE EVIDENCE ON THE WORD ṚṢI

The following verse (explains the significance of) the word *Ṛṣi* :—

Tam yajñam barhiṣi praukṣan
Puruṣam Jātam-agrataḥ.
Tena devā ayajanta
Sādhyā ṛṣayaśca ye.''*
(*YV.* XXXI.9)

This verse has been explained in the chapter on Cosmogony.

**It is implied here that the (chief) function of a Ṛṣi is to teach a sciences to others after one has oneself mastered them. Therefore, th Ṛṣis are to be served (and propitiated) through the acts of learning an teaching. Those who propitiate them (i.e. Ṛṣis), bring happiness t themselves through the service they render unto (the Ṛṣis). He, wh having mastered all sciences teaches to others is called '*Anūcana*' (i.e. scholar able to repeat, study and teach the Vedic lore). He verily is a Ṛṣi (*SB.* I.7.5.

$ He, who adopts the work of teaching is called Ṛṣi and his a (of teaching) is styled as *Ārṣeya* (i.e. pertaining to a Ṛṣi). He who tel good and wholesome things to the Ṛṣis, the Devas and the students an thus constantly keeps himself busy in acquiring learning becomes scholar of great vigour and (in this way) accomplishes a Yajña of hig knowledge.

Therefore all men should take up this (noble) function pertainin to Ṛṣis. (*SB.* I.4.5.

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* For translation of this verse see above in the chapter o Cosmogony, page 171.

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः ।
तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ १ ॥ (*YV.* XXXI.9)

** अथ यदेवानुब्रवीत । तेनर्षिभ्य ऋणं जायते तद्धि एभ्य एतत् करोति । ऋषीण निधिगोप इति ह्यनूचानमाहुः ॥ २ ॥ (*SB.* I.7.5.3)

$ अथार्षेयं प्रवृणीते । ऋषिभ्यश्चैवैनम् । एतद्देवेभ्यश्च निवेदयत्ययं महावीर्यो यज्ञं प्रापदिति । तस्मात् आर्षेयं प्रवृणीते ॥ ३ ॥ (*SB.* I.4.5.3)

(Following) evidence explains the word "*Pitṛ*" :—

(10) "Bearers of vigour and immortal ghee, milk, (refined) food (*Kīlāla*) and honey or sweet fruits (*Parisrutam*), Ye are a freshening draught. Delight my Pitṛs (i.e. Fathers)." (*YV.* II.34)

(11) "May our Fathers, who are *Somyas* and *Agniṣvāttas*, come (to us) by Deva *Yānas* (i.e. bright pathways). Taking delight at this sacrifice by their portion, may they be gracious unto us and bless us." (*YV.* XIX.58)

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(10) ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम् ।
स्वधा स्थ तर्पयत मे पितॄन् ॥" (*YV.* II.34)

(a) *Amṛtam, Ghṛtam* : 'Immortal fatness' (Griffith). According to Mahīdhara '*Amṛtam*' here means 'destroyer or banisher of all disease and death'. 'Life-inspiring various juices' (Dayānanda).

(b) *Kīlālam* : A delicious juice of food or various refined foods. (Dayānanda). 'A kind of Metheglin' (Griffith).

(11) आ यन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिर्देवयानैः ।
अस्मिन् यज्ञे स्वधया मदन्तोऽधिब्रुवन्तु तेऽवन्त्वस्मान् ॥" (*YV.* XIX.58)

(a) *Somyas* : 'Soma loving' (Macdonell). 'Worthy of Soma' (Griffith). 'Soma drinkers' (Sāyaṇa). 'Having the qualities of Soma i.e. tranquil or peace-loving or fond of the juice of Soma Creeper' (Dayānanda).

(b) *Agniṣvāttas* : 'Devoured by fire' (Macdonell). 'Those whose bodies have been tasted or consumed by fire (*Agni* + √*Svad*) (Griffith). According to Dayānanda here the word Agni means God (i.e. Self-effulgent), i.e. those who adhere to God for riches and prosperity or those who are at home in the Agni Vidyā, i.e. '*Agni* + *Su* + *Ātta*'.

Ṛṣi Dayānanda's rendering is logical. Dead fathers, who were consumed by funeral fire, cannot come "to speak for us and to bless us". (*YV.* XIX.58)

EXPLANATION

Let all men know and persuade others (to act) as follows :—

"Give delight to my father, grand-father, &c., and my preceptors, &c., with your service and achieve true knowledge, remain devoted and be contented with your own lot (Sva-Dhā). Now those things are enumerated by which they are to be served. They should be served and satisfied with vigour-imparting, fragrant, palatable and heart-tonic drinks with nectarine juices of various tastes. Besides ghee, milk, properly refined various foods, honey and timely ripe-fruits (may also be offered).

(*YV.* II.34)

May the wise protectors, i.e. the *Pitṛs*, who are '*Somyas*', *Agniṣvāttas*, and full of scientific knowledge, come to us and may we also always approach them. The word '*Somyas*' mean men, endowed with Soma-like qualities, i.e. peaceful and tranquil natured or experts in extracting and preparing the juice of the Soma-creeper. *Agniṣvāttas* are those persons who with a view to getting happiness (in this world) adhere to Agni (i. e. Self-effulgent God) or who employ terrestrial fire for the performance of Agnihotra and also for the accomplishment of the scientific discoveries.

May we seeing them coming by the (bright) pathways of the learned stand up and receive them. May we affectionately respect and offer them seat by addressing them, "Welcome to you O Fathers ! O Fathers ! be pleased with our nectar-like service at this "Honour Sacrifice." Be our saviours and instruct us in true knowledge. (*YV.* XIX.58)

(12) "O Fathers, give (us) delight here. Come here like a *Vṛṣa* to your allotted portion. The Fathers have enjoyed (our reception) and have come here like a *Vṛṣa* to the allotted shares." (*YV.* II.31)

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(12) "अत्र पितरो मादयध्वं यथाभागमावृषायध्वम् ।
अमीमदन्त पितरो यथाभागमावृषायिषत ।." (*YV.* II.31)

Here the word *Vṛṣa* has been translated by Mahīdhara and others as 'bull', i.e. "come here like bulls". But our author takes it in the sense of "the learned". The word *Vṛṣa* is derived from the root *Varṣa* 'to sprinkle', i.e. one who rains down one's knowledge for the benefit of others, i.e. the learned.

(13) Obeisance to you O Fathers ! for *Rasa* (i.e. delicious sap) ; Obeisance to you, Fathers, for *Śoṣa* ; Fathers, Obeisance unto you for *Svadhā* ; obeisance unto you for *Jīva* O Fathers !

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(13) "नमो वः पितरो रसाय नमो वः पितरः शोषाय नमो वः पितरो जीवाय नमो वः पितरः स्वधायै । नमो वः पितरो घोराय नमो वः पितरो मन्यवे नमो वः पितरः पितरो नमो वः । गृहान्नः पितरो दत्त सतो वः पितरो देष्मैतद्वः पितरो वासः ।" (*YV.* II.32)

Here six words are differently interpreted. Dayānanda explains them as :—

(a) *Rasa* : Juice of Soma. (b) *Śoṣa* : Fire and air which dry away every thing. It is from the root *Śuṣ* 'to be dry'. (c) *Jīva* : Life or livelihood. (d) *Svadhā* : Final emancipation or knowledge. (e) *Ghora* : Adverse days, i.e. to ward off calamities. (f) *Manyu* : Indignation or just anger.

But Mahīdhara and his followers interpret these words as :—

(a) *Rasa* : Delicious drink.
(b) *Śoṣa* : Ardour.
(c) *Jīva* : Life.
(d) *Svadhā* : Things offered to the dead.
(e) *Ghora* : Dreadful ones.
(f) *Manyu* : Anger.

The following note in Griffith's translation deserves special notice :—

"Obeisance is offered to the Fathers six times in accordance with the seasons of the year. 'Your genial sap' the fresh juices of trees and plants in Spring. 'Ardour' the summer. 'Life' the vivifying water of the rains. 'Svadha' or viands ; the food offered to the Fathers, representing fruitful Autumn. 'The Awful' the cold winter. 'Passion' the chilling dewy season which kills the plants. Similarly it was the belief of the old North-men that their dead patriarchs had the power of sending good seasons. See Corpus Poeticum Boreate, II.414, 418. 'Houses' wives and families. 'Raiment' threads, or wool, or hair from the Sacrificer's chest, placed on each obsequial cake."

Fathers, obeisance to you for *Ghora* ; Fathers, obeisance unto you for *Manyu* ; O Fathers ! homage unto you ; adoration to you O Fathers !

O ye Fathers ! give us accommodations. Whatever we possess O Fathers ! We surrender to you with this, O Fathers ! clothe yourselves." (*YV.* II.32)

(14) "Fathers bestow on me a babe, a boy enwreathed with lotuses, so that there may be here a man." (*YV.* II.33)

EXPLANATION

O Fathers ! Make us happy by granting us the gift of knowledge and wisdom in this assembly or school. Having accepted your respective share of knowledge, be enthusiastic and jubilant like a scholar (*Vṛṣa*) in the work of imparting knowledge and the preaching of truth. May you move (freely amongst us) being happy over our adequate reception and noble behaviours. (*YV.* II.31)

O Fathers ! obeisance to you for giving us the juice of the Soma-creeper and the bliss of the highest knowledge, we pay homage to you O Fathers ! for the sake of securing from you the science of fire and air (Śoṣa). Obeisance to you O Fathers ! for granting us the means of livelihood for the maintenance of life. Obeisance to you O Fathers ! again and again for giving us the knowledge of emancipation (*Svadhā*), for the sake of averting (*Ghora*) misfortunes, for the sake of showing indignation to the wicked (*Manyu*), for the sake of dispelling anger, and for the sake of securing knowledge of all qualities. Repeated obeisance to you O Fathers ! grant us knowledge of domestic affairs. O Fathers ! we dedicate to you all our belongings so that we may be able to learn from you (all sciences) and may not deteriorate. O Fathers ! kindly accept whatever we offer to you, e.g. clothes, &c., and be pleased. (*YV.* II.32)

O Fathers ! bestow upon (all men) the seed of knowledge. Accept this boy as your Brahmacārin who has approached you wearing garlands*

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(14) "आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् ।
यथेह पुरुषोऽसत् ॥" (*YV.* II.33)

* *Puśkara-Srajam* (wearing lotus-garland) refers to Yajñopavīta worn by a Brahmacārin like a garland. Flower-garlands are not allowed for a student.

for receiving knowledge from you. May you strive to make him a man of noble learning and knowledge so that excellent knowledge may be promoted amongst men." (*YV.* II.33)

(15) "My equals and unanimous (companions) yet living among living beings :

On me he set their glory through a hundred years in this world." (*YV.* XIX.46)

(16) "May the Soma-loving Fathers, the lowest, highest and midmost ascend.

May the gentle and righteous (*A-vṛka*) Fathers who have attained the world of life protect us when we call them." (*YV.* XIX.49)

(17) Our peace-loving (*Somyāsas*) Fathers are *Aṅgirasas, Navagvas, Atharvans, Bhṛgus* ;

May these, the holy, look on us with favour ; may we enjoy their gracious and loving kindness." (*YV.* XIX.50)

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(15) "ये स॑माना: सम॑नसो जी॒वा जी॒वेषु॑ मामि॒का: ।
तेषा॑ꣳश्रीर्मयि॑ कल्पतामि॒स्मिन् लो॒के श॒तꣳसमा॑: ॥" (*YV.* XIX.46)

(16) "उदी॑रतामव॒रऽउत्प॑रास॒ऽउन्म॑ध्य॒मा: पि॒तर॑: सो॒म्यास॑: ।
असु॑ं य ई॒युर॑वृ॒काऽऋ॑तज्ञास्तेनो॑ऽवन्तु पि॒तरो॒ हवे॑षु ॥" (*YV.* XIX.49)

Cf. *RV.* X.15.1.

According to Sāyaṇa—"lowest, highest, midmost" are "dwellers on earth, in heaven and in sky." Griffith translates the word '*Somyasas*' as 'deserving Soma'. Better to take in the sense of 'Soma-loving', i.e., peace-loving. The phrase '*Asum Ya Īyuḥ*' is rendered by Sāyaṇa as 'who have gained the world of spirits', i.e. the dead ones. But this rendering is not good because the dead ones cannot come to protect us. Hence Dayānanda takes the phrase to mean "those who have come to life."

(17) "आङ्गि॑रसो न: पि॒तरो॒ नव॑ग्वाऽअथ॒र्वाणो॒ भृग॑व: सो॒म्यास॑: ।
तेषा॑ वय॒ꣳसु॑मतौ य॒ज्ञिया॑नामपि॑ भ॒द्रे सौ॑मन॒से स्या॑म ॥" (*YV.* XIX.50)

Cf. *RV.* X.14.6. (Contd.)

(18) "The equal and unanimous are Fathers in *Yama-Rājya* ; their *Loka* is *Svadhā* ; homage (to them). Let Yajña be dedicated to Devas." (*YV.* XIX.45)

EXPLANATION

May the glory (*Śrī*) which is endowed with real knowledge and other similar merits of my living (*Jīvaḥ*) and learned preceptors who are devoted to righteousness, God, and the benefit of mankind, who are equally well up in good qualities, e.g., righteousness, divine knowledge and true sciences, and who are free from such defects as hypocrisy, &c., towards their pupils and disciples in awarding them true knowledge, &c.,

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(Contd. from page 334)

Here some words are technical and thus they are open to controversy regarding their real meaning. According to Sāyaṇa and Mahīdhara 'Aṅgirasas, Navagvas, Atharvans' etc., are the names of various Fathers belonging to the most ancient times. Oblations are offered to them as they left the mortal world long ago. Griffith's following note deserves mention here :—

> "Aṅgirasas, etc., semi-divine members of half mythical priestly families of the most ancient times." (page. 213)

But Dayānanda interprets these words in general sense. For instance, Aṅgirasas are the class of spiritual scholars who know God, i.e. *Aṅga-rasa,* i.e. relishable entity in our human existence—God.

Navagvas, i.e. persons having progressing new outlook in their undertaking. (*Nava* + √*Gam* 'to go').

Atharvaṇs, i.e. knower of the Atharvaveda and Dhanurveda.

Bhṛgus, i.e. men of mature wisdom.

Somyāsas, i.e. peace-loving people.

(18) "ये सं॒माना: सम॑नस: पि॒तरो॑ यम॒राज्ये॑ ।
तेषां॑ लो॒क: स्व॒धा नमो॑ य॒ज्ञो दे॒वेषु॑ कल्पताम् ॥" (*YV.* XIX.45)

The word "*Yama-rājya*" according to Mahīdhara means 'in the realm of Yama (god of death)'. But the word Yama is explained by Yāska in Nirukta (X.19) from the root *Yaccha* 'to give (retirement)'. In (X.20) he further says : "अग्निरपि यम उच्यते ।" i.e. Agni is also called Yama. In the Nirukta (XII.29) "यम: आदित्य: ॥" i.e. the sun is called Yama.

remain stable through hundred years so that we may always be happy in this world. (*YV.* XIX.46)

May the wise Fathers of the lowest, middle-most and the highest rank in the matter of achievement of merits and the Fathers who are peace-loving (*Somyas*), who have no enemy (*A-vṛkas*), and who know God and the Vedas (*Ṛtajñas*) always protect us by giving us guidance regarding knowledge of affairs of giving and taking. Only those Fathers are to be served by all who are surviving and who are twice-born (*Asum ya Īyuḥ*) and learned. The dead are never (to be served) because they being in other world are beyond the scope of receiving our service as we have no proximity to serve them. (*YV.* XIX.49)

Let us approach the *Pitaras* and acquire precepts from them regarding all matters related to the attainment of noble qualities, e.g. learning &c. (*Saumanase*), and in deeds of universal advantage (*Bhadra*), in which the mind enjoys the pleasure of intellectual development. They are Aṅgirasas, i. e. possessing the knowledge of God who is, as if it were, a Rasa, i.e. a vital essence in human organs (i.e. body : *Anga*). They are *Navagvas*, i.e. make new inventions in the domain of science and art and find new approaches to all good deeds. They are masters of Atharva-veda and are at home in military science (Dhanur-veda). They are *Bhṛgus*, i.e. pure-hearted and men of mature wisdom, and they are also *Somyāsas*, i.e. peace-loving. By nature they are fond of performing Yajñas and other beneficial deeds. (*YV.* XIX.50)

The meanings of the words '*Sumanāḥ* and *sumanasas*' have already been explained. The learned (*Pitaras*) judges of court of justice (*Yama-Rājya*) find immortal (*Svadhā*) joy in their findings (*Loka*) based on justice and provide benefits of the kingly duty, i.e. the protection of the subjects which is so well known and dear to the learned. May such deeds be common among us. We pay homage (*Namas*) to these administrators of truth and justice. May such judges, the lovers of truth, remain for ever amongst us. (*YV.* XIX.45)

(19) "Our ancient Fathers, the Soma-loving, the possessors of great riches who conveyed the *Soma-Pitha* (i.e. imparted the

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(19) "ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संररणो हवींष्युशन्नुशद्भिः प्रतिकामम॑त्तु ॥"
(*YV.* XIX.51)
Also found in the Ṛgveda (X.15.8). (Contd.)

science of *Soma*; with these let Yama, yearning with th yearning, rejoicing eat our offerings at his pleasure."
(*YV*. XIX.51

(20) "Ye Fathers, who sit on sacred grass (i.e. *Āsana*) come hithe with aid; these offerings we have made to you; enjoy them so come to us with most beneficent aid; then bestow on u health and strength free from hurt." (*YV*. XIX.55

(21) "I have won hither the beneficial Fathers and have attaine *'Napāta'* and *'Vikramaṇa'* of the Omnipresent Lord (*Viṣṇu*)

(a) *Somyāsas* : Who deserves Soma (Griffith). The imparters of *Soma Vidyā* (Dayānanda).

(b) *Vasiṣṭhas* : Most noble (Griffith). Possessor of great wealth (Sāyaṇa). Belonging to the race of Vasiṣṭha (Mahīdhara). Taking intense delight in the noble qualities, e.g. versatile learning (Dayānanda).

(c) *Yama* : Judge of the court of justice or teacher of the true knowledge (Dayānanda). A proper noun (Sāyaṇa and others).

(20) "बर्हिषदः पितरऊत्यर्वाक् इमा वो हव्या चकृमा जुषध्वम् ।
तऽआ गतावसा शन्तमेनाथा नः शं योरपो दधात ।।" (*YV*. XIX.55)

Cf. *RV*. X.15.4

This verse is addressed to the Pitaras; who renounce the material possessions and lead a life of a Saṃnyāsin. The seat of sacred grass is offered to them. Hence they are called *"Varhi-Ṣadaḥ."* According to Dayānanda, the word *"Varhi"* here means the 'Supreme Soul' and those who reside, i.e. delight, in Supreme Soul are *"Varhi-Ṣadaḥ."*

(21) "आहं पितृन्त्सुविदत्राँ २।।ऽअवित्सि नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्तऽइहागमिष्ठाः ।।" (*YV*. XIX.56)

Cf. *RV*. X.15.3.

Here the words *Napāta* and *Vikramaṇa* are not very clear. According to Mahīdhara they mean "the paths of gods wherein there is no falling" (*Na-pāta*) and where there is going and coming. "A son and progeny" (Griffith). "Grandson and wide stride of *Viṣṇu*" (Macdonell); *"Napāta* (*Na-pāta*) means final emancipation and *"Vikramaṇa"* 'the multiformed creation of the world.'" (Dayānanda)

(Contd.)

They who enjoy pressed juices with oblation, seated on sacred grass (*Varhiṣads*) come oftenest hither."

(*YV.* XIX.56)

EXPLANATION

One can know God who is the real imparter of all true knowledge and who has ordained some conditions when one is ardently desirous of making unrestricted gifts of knowledge, &c., to all and remains always associated with the teachers who are masters of science of *Soma* (*Somyās*), take intense joy in good qualities and all sciences (*Vasiṣṭhas*), are preservers of the *Soma*-Science, and having first mastered all sciences are eagerly engaged in imparting them to others, and also when one associates with the earlier fathers, i.e. grandfather, great grandfather and other such elders whose chief aim is God and religion.

Let, therefore, all men achieve their desired objects by acting in the manner (described) in this verse. (*YV.* XIX.51)

May the learned Fathers, who are established in Brahman or in the Divine knowledge—the highest of all sciences (*varhi-ṣadas*) and who are (inherently) endowed with the desire of doing the greatest benefit and universal protection, favour us with a visit. May we receive and greet them on their advent in these words : O Learned (Fathers), please come to us and enjoy these offerings which are worthy gifts to be accepted by you. After accepting our service, bestow upon us the happiness of knowledge. Ward off our ignorance and make us sinless (*a-rapāḥ*) so that we may become righteous people and free from all sins. (*YV.* XIX.55)

(Contd. from page 337)

The following note also deserves notice :—

"Son and progeny" : the meaning appears to be as suggested by Prof. Ludwig in his commentary on the original hymn, that the sacrificer has discharged his obligation to the Fathers by begetting a son through the favour of *Viṣṇu*. (Ṛgveda). Still *Vikramaṇam* is an unintelligible expression in this connection. Another explanation, says Prof. Ludwig, would be to take '*Napatam*' as fire, and '*Vikramaṇam Viṣṇoḥ* (Viṣṇu's striding forth) as the sun. Prof. Grassman translates : 'die Kinder und den hochsten Schritt des Vischnu' : the children and the highest stride of Vishnu."

May these *Varhi-ṣadas* (i.e. established in Supreme Being) Fathe who relish the drink prepared from the pressed Soma plant along wit food (*svadhā*) visit this place near to (my abode) after having taken th Soma juice. May I have repeated association with these above-men tioned fathers who are bestowers of gifts of knowledge and other qualitie Here the use of Atmanepada and the absence of the suffix "*it*" are ano malous. By knowing them and by their association may I attain th knowledge of all pervading (*Viṣṇu*) God, of His multiformed creation c the universe (*Vikramaṇa*) and of the ever-lasting state of *Mokṣa* (*Napāta*) Men should always associate with the learned because by their associatio alone they can succeed in securing the state of emancipation from wher they do not fall. (*YV.* XIX.56

(22) "May the Fathers, worthy of the Soma (i.e. respect or peace loving) being invited to their favourite oblations (or seats placed on sacred grass, come here and listen. May they speal for us and protect us." (*YV.* XIX.57

(23) "O Agniṣvātta Fathers ! come ye here ; sit down, O director in the right way, in your appropriate places ; eat the food offered in *Barhiṣ* (i.e. the sacredly best plates) ; grant us riche and heroic posterity " (*YV.* XIX.59

(24) "For them who are Agni-ṣvātta and An-agni-ṣvātta and rejoice with *Svadhā* in the midst of Dyaus ; the Self-effulgent (God) may grant that body which is healthy and strong at His desire." (*YV.* XIX.60)

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(22) "उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
तऽआ गमन्तु तऽइह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥"
(*YV.* XIX.57)

(23) "अग्निष्वात्ताः पितरऽएह गच्छत सदः सदत सुप्रणीतयः ।
अत्ता हवीᳬषि प्रयतानि बर्हिष्यथा रयिᳬसर्ववीरं दधातन ॥
Cf. *RV.* X.15.11. (*YV.* XIX.59)

(24) "येऽअग्निष्वात्ता येऽअनग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते ।
तेभ्यः स्वराडसुनीतिमेतां यथावशं तन्वं कल्पयाति ॥" (*YV.* XIX.60)

(Contd.)

(Contd. from page 339)

This stanza with some variations is found in the Ṛgveda :—

"ये अग्निदग्धा ये अनग्निदग्धा
मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराडसुनीतिमेतां
यथावशं तन्वं कल्पयाति ॥" (*RV.* X.15.14)

The translation of this verse is very doubtful. Scholars agree only in disagreement. The words *Agniṣvātta* and *An-agniṣvātta* have already been explained. Sāyaṇa and Mahīdhara render them as 'burnt with fire and those who are not cremated.' But Dayānanda explains :—

(a) *Agniṣvātta* : Those fathers who are at home in the science of Agni, i.e. electricity etc.—*Agni-Su-Ātta* (Dayānanda) ; 'consumed in fire'=Agni+ √svad 'to taste' (Sāyaṇa). This meaning is supported by the word 'Agni-dagdha' (RV.X. 15.14) which clearly shows "those fathers who were burnt in fire." The words दग्ध or विदग्ध also mean "Experts", i.e. experts in science of 'Agni-Vidyā'.

(b) *An-agniśvātta* : This is the negative form of *Agniśvātta*, i.e. not devoured by fire (Macdonell). Our author takes it to mean 'fathers expert in sciences other than Agni' i.e. air, water, geology, etc.

(c) *Svadhayā* : By funeral offerings (Sāyaṇa and others). By enjoying the bliss of 'Anna-Vidyā' or by means of bodily and mental vigour (Dayānanda)

(d) *Madhye Divaḥ* : In the upper region or in the midst of heaven (Sāyaṇa). According to Dayānanda '*Diva*' means Self-effulgent God, i.e. "who live and rejoice in communion with God."

(e) *Svarāṭ* : God who shines by His own light (Dayānanda) ; Sovereign Lord (Macdonell) ; Supreme Lord (Sāyaṇa) ; Self Ruler (Griffith).

(f) *Asu-nītim* : Science of life (Dayānanda).

(Contd.)

EXPLANATION

May those venerable (*Somyāsaḥ*) Fathers being invited (by frequently come to us and occupy these pleasant (*Priya*) and comforta seats of excellent mannufacture (*Barhi*). May they accept our recepti in frequent visits and listen to our questions and answer them. Protect always by bestowing on us gifts of knowledge and give us guidance in worldly affairs. (*YV.* XIX.

O Agniṣvātta Fathers described already, be pleased to pay a v to us. You being noble directors in right way deserve veneratio Visit every house and all assemblies for the purpose of imparti instructions and precepts during your stay there and thus wander o (the whole world). Kindly accept our cordial receptions and the excell viands that we have prepared for you. Grace our homes and assembl by your stay there and bestow upon us the riches of knowledge whi make men healthy and brave so that we may have brave command (lit. soldiers) strong in mind and body and rich with the treasure of t knowledge. (*YV.* XIX.

May we learn true knowledge and the science of life (*asu-n* comprising in truth and justice from the Fathers who are well versed Agni Vidyā (i.e. science of electricity) and An-agni Vidyā (i.e. sciences air, water, geology &c.) and who take delight and reside in the S effulgent God—the illuminer of the true sciences—(*Madhye Divaḥ* enjoying (*Mādayante*) the bliss of Asunīti (science of life) through medium of their physical and mental vigour and make all other men en it. Let all the learned and we achieve real knowledge and true wisd and remain independent in matters concerning our *own* individual w being but always dependent in matters pertaining to the good of *all* bei so that *Svarāṭ* (i.e. the Self-effulgent and the Illuminer of all) may gr ously make the bodies of the learned strong and healthy for our sake thus may we have abundance of the learned amongst us. (*YV.* XIX

(Contd. from page 340)

(g) *Tanvam* : Healthy body—full of life. Sāyaṇa explains *A nītim-tanvam* as the body that leads to life—a div body. Mahīdhara interprets it 'long lived'. Pr M. Müller explains it as 'Grant, thou, O king, t their body may take that life which they wish fo (See, "India, What Can It Teach Us"), p. 227.

(25) "We call the Agni ṣvāttas, true to seasons, those who drank the Soma in the *Narāśaṃsa*. May these learned sages be prompt to give us ear. May we be the lords of wealth and treasures." (*YV.* XIX.61)

(26) "Both the Fathers who are here and who are not here, both those whom we know and whom we know not, thou, O *Jātavedas*, knowest, how many they are.

Accept the sacrifice well arranged with portions."

(*YV.* XIX.67)

(27) "Let this obeisance be made today to those Fathers, our predecessors, to those our successors, to those who are rested in the earthly region, to those who are present among the opulent people." (*YV.* XIX 68)

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(25) "अग्निष्वात्तान् ऋतुमतो हवामहे नाराशꣳसे सोमपीथं यऽआशुः ।
ते नो विप्रासः सुहवा भवन्तु वयꣳस्याम पतयो रयीणाम् ॥"

(*YV.* XIX.61)

(a) *Ṛtumatas* : True to seasons, i.e. understanding the dignity of time (Dayānanda). Coming at the appointed times for their libations (Mahīdhara).

(b) *Narāśaṃsa* : A cup containing Soma juice dedicated to *Narāśaṃsa*, Agni—the Praise of men or Soma or as here the Fathers (Griffith). Cf. *YV.* VIII.38.

This word is explained by Yāska as :—

"येन नराः प्रशंस्यन्ते स नाराशंसो मन्त्रः ।" (*N.* IX.10) i.e. a Vedic stanza containing the praise of the (qualities) of men.

(26) "ये चेह पितरो ये च नेह याꣳश्च विद्म याꣳ२॥ उ च न प्रविद्म ।
त्वं वेत्थ यति ते जातवेदः स्वधाभिः यज्ञꣳसुकृतं जुषस्व ॥"

(*YV.* XIX.67)

Taken from *RV.* X.15.13.

(27) "इदं पितृभ्यो नमोऽअस्त्वद्य ये पूर्वासो यऽउपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ये वा नूनꣳसुवृजनासु विक्षु ॥"

(*YV.* XIX.68)

Also found in *RV.* X.15.2. (Contd.)

EXPLANATION

O Men ! invite ye the Fathers who possess wisdom and resources and know when to act and serve them even as we invite and serve such Pitaras who are called *Agniṣvāttas*—the true to seasons. They drink the juice of Soma, are well versed in the duties to be performed by men and are pleased with making and receiving the gifts of the science of Soma. Such Fathers are learned and wise. May we associate with them and may we become the lord and protectors of wealth, e.g., glories of true knowledge and world-empire. (*YV.* XIX 61

O Supreme Lord ! thou knowest the learned Fathers who are present amongst us and whom we know and also those who are not here, i.e. who live in distant lands and for this reason whom we do not know. Kindly make it possible for us to have their association. Be pleased to accept our Yajña rightly performed by us with the articles of food and

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(Contd. from page 342)

(a) "Our successors or predecessors" : According to Sāyaṇa *'Pūrvāsaḥ'* means "an elder brother, father, grandfather, and the like born before the birth of the worshipper"; *'Uparāsaḥ'* means "younger brother, sons, etc." Mahīdhara explains *Pūrvāsaḥ* as those who have gone to the other world ; *'Uparāsaḥ'* as those who have ceased or rested, or who have gone to the world of Brahma. But our author interprets these words as पूर्वमधीत्य विद्वांसः सन्ति (पूर्वासः उपरासः), i.e. our predecessors and successors in the learning.

(b) *Pārthive Rajasi* (i.e. in the earthly region) is not very clearly explained by Sāyaṇa—"At this site which is connected with the earth and is the effect of (or has for its effect) the quality of *Raja* (passion or active principle)." Mahīdhara explains *Rajas* by Jyotis, i.e. light—terrestrial light or fire. Thus the phrase refers to the Fire-Altar. Our author interprets it as "experts in the sciences connected with the earth, e.g., geology, &c."

(c) *Suvṛjanāsu Vikṣu,* i.e. among the mighty races of gods (Griffith). "In settlements with fair abodes" (Macdonell). "Present among the opulent people" (Sāyaṇa). "Presidents of the People's Assemblies or Judges of the law-courts" (Dayānanda).

drink and with other sacrificial accessories so that we may achieve success in our series of religious actions and obtain prosperities in this world and happiness in the next world. (*YV.* XIX.67)

May those Fathers, who having previously completed their studies are now engaged in the vocation of teaching and learning and those who are quite at home (*Ā-niṣatta*) in the sciences of physical (*pārthive rajasi*) geography, physiography and geology and also those who are endowed with strength and courage, are presidents and members of the peoples' assemblies and are entrusted with the administration of justice, come to us (again and again). We offer adorations to such Fathers ceaselessly. (*YV.* XIX.68)

(28) "(O God !) longing for Thee we instal Thee ; longing we kindle (Fire for) Thee ; do Thou longing, bring the longing Fathers to eat the food offered (by us)." (*YV.* XIX.70)

(29) "To Fathers who deserve *svadhā* (food) be *svadhā* and homage. To Grand-fathers who claim *Svadhā*, be *svadhā* and homage. The Fathers have eaten. The Fathers have rejoiced. The Fathers have satisfied. Fathers ! purify (us) (or be ye purified)." (*YV.* XIX.36)

(30) "Purify me, the Fathers who enjoy Soma ! Grand-fathers, make me pure ! May Great-grand-fathers cleanse me with a pure hundred years' life !

May Grand-fathers purify me ; may Great-grand-fathers make me pure.

With a sieve that brings a century may I attain full length of life." (*YV.* XIX.37)

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(28) "उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि ।
उशन्नुशत आवह पितॄन् हविषे अत्तवे ॥" (*YV.* XIX.70)
Also found in *RV.* X.16.12.

(29) "पितृभ्यः स्वधायिभ्यः स्वधा नमः । पितामहेभ्यः स्वधायिभ्यः स्वधा नमः । प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः । अक्षन् पितरोऽमीमदन्त पितरोऽतीतृपन्त पितरः पितरः शुन्धध्वम् ॥" (*YV.* XIX.36)

(30) "पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः पवित्रेण शतायुषा । पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः पवित्रेण शतायुषा विश्वमायुर्व्यश्नवै ॥" (*YV.* XIX.37)

EXPLANATION

O God ! eager for Thee we instal Thee in Our hearts (*Nidhīmahi*) a our Lord, as the administrator of justice in our *Rāṣṭra* (i.e. nation c country). O Lord of the Universe ! may we (*Samidhīmahi*) illumir (the whole world) by ceaselessly hearing and reciting to others Thy brigl glory so that we may acquire true knowledge and dedicate wealth &c to and enjoy the bliss of the association with the Fathers who ar guided by a longing (to propagate) the truth and knowledge. Bein desirous (to grant our desires) do Thou bring such Fathers to us.

(*YV*. XIX.7(

We offer *Svadhā*, i.e. food and other excellent things to the Father who impart knowledge and are styled as *Vasus* because their characteristi is to master the science of immortality, i.e. the science of Emancipation They have attained the title of *Vasu* by observing Brahmacarya (i.e. celebate life) for 24 years to acquire knowledge and by their being engage in tutorial vocation. (We offer food etc.) to the Grand-fathers (who ar called *Rudras*) because after having studied for 44 years, practisin Brahmacarya, they perform the duties of teachers; to the Great-grand fathers, i.e. *Ādityas*. On account of observing Brahmacarya for 48 year they have fully mastered knowledge and being engaged in teachin others are shedding the light of real knowledge around them. We pay our homage to them. May you take food and dress yourselve here. The word *Amī-madanta* (i.e. rejoiced) has been explained before. May our service, O Fathers ! satisfy you. Be happy and satisfied. O Fathers ! make us pure and destroy our blemishes due to ignorance.

(*YV*. XIX.36

O Fathers ! Grand-fathers ! and Great-grand-fathers ! make me continuously pure in thoughts, words and deeds and make me perform pure and righteous acts by instructing me to do righteous and pure deeds and to practise Brahmacarya which is the cause of hundred years' life. The verb 'purify' is to be connected with the subsequent three (subjects). In this way may I survive for full length of life.

Here the words—*Vasu, Rudra* and *Āditya* are the designations of the learned on the authority of the Chāndogya Upaniṣad, viz. '*Puruṣo vāva yajñaḥ*', i.e. "Puruṣa verily is a Yajña."* (*YV*. XIX.37)

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* "पुरुषो वाव यज्ञः ।।" (छा० उ० III.16)

(4) THE BALI-VAIŚVA-DEVA YAJÑA

Now we lay down the procedure of performing the Bali-Vaiśva-Deva (Yajña).

The Bali-Vaiśva-Deva is to be performed with whatever (is) cooked (as food) leaving aside saltish things.

(31) "A Brāhmaṇa (and other twice-born) should perform daily the Vaiśva-Deva-Sacrifice in the house-hold Fire in accordance with the enjoined method in honour of these (following) Devatas with the prepared food." (*MS.* III.84)

The undermentioned (Vedic Text is an evidence (in support of) the Bali-Vaiśva-Deva ritual :—

(32) "Only to Thee, bringing our tributes O Agni, each day as fodder to a stabled horse, may we, Thy neighbours, rejoicing in food and in growth of riches—O Agni ! never be injured." (*AV.* XIX.55.7)

(33) "Purify me O Deva-Janās ! May thoughts with spirit make me pure. May all things cleanse me. O *Jātavedas* ! make me clean." (*YV.* XIX.39)

EXPLANATION

O Supreme Lord ! in obedience to Thy ordinances, we place the offerings and oblations before the uninvited learned guests (*Atithis*) or in the terrestrial fire, as abundant fodder is placed before a horse daily. May we rejoice in faith (*Samiṭ*, and in the glories of world-wide empire *Rāyas-poṣeṇa*). Faith or *Śraddhā* is called *Samiṭ* as it is rightly desired

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(31) "वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम् ।
आभ्यः कुर्यात् देवताभ्यः ब्राह्मणो होममन्वहम् ॥ (*MS.* III.84)

(32) "अहरहर्बलिमित्ते हरन्तोऽश्वायेव तिष्ठते घासमग्ने ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम ॥"
(*AV.* XIX.55.7)

The word *Prativeśa* (i.e. neighbours) is interpreted by Dayānanda as a hostile person (*Pratikūla*).

(33) "पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥" (*YV.* XIX.39)

(by devotees). May we not be averse (*Prati-veśa*, i.e. *Prati-kūla*) to Th
O Self-effulgent Lord ! and injure *Riṣāma* the creatures of the world.
gracious and make all creatures our friends. May we also be friends to a
Knowing this may we always do mutual benefit. (AV. XIX. 55

The meaning of (the next cited verse) (YV. XIX. 39) has be
explained under the caption of Tarpaṇa.*

(Following Mantras are used in Bali-Vaiśva-Deva) :—

(34) "*Om*, Svāhā for Agni. *Om*, Svāhā for Soma. *Om*, Svāhā f
Agni-Soma. *Om*, Svāhā for Viśve Devās. *Om*, Svāhā f
Dhanvantari. *Om*, Svāhā for Kuhū. *Om*, Svāhā for Anum
Om, Svāhā for Prajāpati. *Om*, Svāhā for Dyāvā-Pṛthvī. *O*
Svāhā for Sviṣṭa-Kṛt."

EXPLANATION

The word Agni has been explained already. Soma means God, t
creator of the universe and the bestower of happiness to all. The sig
ficance of the words Agni and Soma as *Prāṇa* and *Apāna* (i.e. inbreath a
outbreath) has been stated (by us) in interpretation of the Gāya
Mantra. *Viśve-devās* are the attributes of God which enlighten the wh
universe. Or it may mean all the learned people. *Dhanvantari* stands
God who annihilates all diseases. *Kuhū* indicates *Darśeṣṭi* (i.e. Amāva
Yajña) or the All Intelligent Power (i.e. God) which is the object of tl
sacrifice. *Anumati* refers to Paurṇamāsya Yajña or having studied
sciences, the realisation of knowledge or of the Intelligent Universal Pow
Prajāpati is God, the saviour of the whole universe. All the bene
should be derived from fire and earth (*Dyāva-pṛthivī*) possessing excell
qualities which have been created by God. *Sviṣṭa-kṛt* refers to G
Who gives us joys which our hearts desire.

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* It refers to "*Tarpaṇa*" topic in the book entitled "सन्ध्यादिपञ्चय
विधान" written and published by our author in 1931 V. E. and n
to पञ्चमहायज्ञविधि of 1934 as the latter did not exist at the time of writi
Ṛgvedādi Bhāṣya Bhūmikā (1933).

(34) "ओमग्नये स्वाहा। ओं सोमाय स्वाहा। ओमग्नीषोमाभ्यां स्वाहा। ओं विश्वेभ्
देवेभ्यः स्वाहा। ओं धन्वन्तरये स्वाहा। ओं कुहूवै स्वाहा। ओमनुमत्यै स्वाहा। ओं प्रजापत
स्वाहा। ओं सह द्यावापृथिवीभ्यां स्वाहा। ओं स्विष्टकृते स्वाहा॥

After performing Homa with these Mantras, one should offer oblations (i.e. the portions of the daily meals with the under-mentioned Mantras) :—

(35) "(1) *Om*, obeisance to *Indra* with Anuga. (2) *Om*, obeisance to *Yama* with Anuga. (3) *Om*, homage to *Varuṇa* with Anuga. (4) *Om*, adoration to *Soma* with Anuga. (5) *Om*, obeisance to *Maruts*. (6) *Om*, obeisance to *Ads*. (7) *Om*, obeisance to *Vanaspatis*. (8) *Om*, obeisance to *Śrī*. (9) *Om*, obeisance to *Bhadra Kālī*. (10) *Om*, obeisance to *Brahmapati*. (11) *Om*, obeisance to *Vāstu-Pati*. (12) *Om*, obeisance to *Viśve-Devās*. (13) *Om*, obeisance to them who walk during the day. (14) *Om*, obeisance to those who prowl by night. (15) *Om*, obeisance to the *Bhūti* (i.e. glory) of all souls. (16) *Om*, obeisance and *Svadhā* (i.e. food) for Fathers who deserve *Svadhā*."

This is the daily Śrāddha.

EXPLANATION

Here, the word *Namas* (i.e. obeisance) is derived from the root *Nam* to make obeisance or to honour. That is to say that men achieve real knowledge by thought preceded by right and adequate action. The glorious God with His eternal attributes is meant by the word '*Indra*' here (1). The word *Yama* indicates Supreme Self, endowed with qualities, e.g., justice and freedom from prejudice or partiality (2). Here Supreme Lord— the Most Excellent—possessing the highest knowledge is meant by the word *Soma* (3). The meaning of *Soma* has been explained already (4). *Maruts* (i.e. gases) are those who through support of God sustain and keep in action the whole universe (5). The meaning (of the word) '*Ad*' is stated in the explanation of the Mantra '*Śaṃ-No-Devī*' (6). God or things like air and clouds are lords (*Patis*) of people or forests. They are meant here : Or it may be borne in mind

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(35) ओं सानुगायेन्द्राय नमः ॥१॥ ओं सानुगाय यमाय नमः ॥२॥ ओं सानुगाय वरुणाय नमः ॥३॥ ओं सानुगाय सोमाय नमः ॥४॥ ओं मरुद्भ्यो नमः ॥५॥ ओमद्भ्यो नमः ॥६॥ ओं वनस्पतिभ्यो नमः ॥७॥ ओं श्रियै नमः ॥८॥ ओं भद्रकाल्यै नमः ॥९॥ ओं ब्रह्मपतये नमः ॥१०॥ ओं वास्तुपतये नमः (११) ओं विश्वेभ्यो देवेभ्यो नमः ॥१२॥ ओं दिवाचरेभ्यो भूतेभ्यो नमः ॥१३॥ ओं नक्तंचारिभ्यो नमः ॥१४॥ ओं सर्वात्मभूतये नमः ॥१५॥ ओं पितृभ्यः स्वधायिभ्यः स्वधा नमः ॥१६॥

that we should derive benefits from the great trees (the lords of forests which God has created with good qualities (7). *Śrī* means God who is the mainstay of all. *Śrī* is derived from the root *Śri* 'to serve'. God is All Bliss and All Glory or it may mean the beauty of the universe created by God (8). The power of God which provides *Bhadra* (i.e. happiness) to all is called *Bhadra-Kālī* (9). God is the Lord of Brahma, i.e., of the Vedas containing all sciences and arts or of the universe (10). God is the lord of *Vāstu*, i.e., Ākāśa where all creatures reside ; from the root *Va* 'to reside' (11). *Viśve Devās* has already been explained (12). May through the grace of God, the living beings which move about during the day or prowl by night, be not hostile to us or stand in our way (13 & 14) Here God is meant by the word '*Sarva-Ātma-Bhūti*', i.e., He is the abode of all beings (15). The meanings of the words *Pitaras* and *Svadhā* are given in the chapter on Tarpaṇa (16). The word obeisance (*Namas*) indicates humility for one's own self and respect for others.

(The under-mentioned verse from Manu supports the Bali-Vaiśva Deva) :—

(36) "One should slowly place on the earth (portions of the daily meal) for the dogs, for the oppressed and the degraded, for the Caṇḍālas, for those suffering from horrible diseases, for birds (like crows) and for the insects." (*MS.* III.92

According to this, one should place six oblations on the ground. In this way having distributed the portions of the food among all living beings one should secure their contentment.

(5) THE ATITHI YAJÑA

Now we shall deal with the Atithi Yajña (Honour Sacrifice) which is the fifth one. All joys reside there where the learned, who come to a house-holder's house, (even) uninvited, are rightly respected and served.

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(36) "शुनां च पतितानां च श्वपचां पापरोगिणाम् ।
वायसानां कृमीणां च शनकैः निर्वपेत् भुवि ॥ (*MS.* III.92)

See also *MS.* III.67 & 91. It is usually performed by throwing up into the air, near the house-door, portions of the daily meals before partaking of it.

Those persons are called Atithis, who have completely mastered all sciences, do good to others, have their senses under restraint, are righteous, are true to words, are free from defects, e.g. deceit, and are daily moving from place to place.

There are numerous Mantras in the Vedas which (can be cited) as evidence here. But on account of economy of space we shall quote only two (of them) here :—

(37) "Let him, to whose house, the *Vrātya*, who possesses this knowledge, comes as a guest." (*AV.* XV.11.1)

(38) "Having stood up of his own accord to receive him, he should say, *Vrātya*, where didst thou pass the night ? *Vrātya*, here is water. Let them refresh thee. *Vrātya*, let it be as thou pleasest. *Vrātya*, as thy wish is so let it be. *Vrātya*, as thy desire is so be it." (*AV.* XV.11.2)

EXPLANATION

That Atithi deserves honour and service who possesses all qualities mentioned above, who is endowed with the most excellent virtues and whose arrivals and departures are not pre-fixed and who comes unexpectedly and leaves equally all of a sudden, according to his own sweet will. (*AV.* XV.11.1)

Whenever an Atithi may happen to come to the house of a householder, he should stand up with high affection to receive him. After greeting him he should offer the best (available) seat to him. After due reception and service he should ask him, "O the best of men ! where did you pass the (yesternight) ? O Revered Guest ! accept the water. As you delight and satisfy us and our friends, &c., with your truthful precepts

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(37) "तद् यस्यैवं विद्वान् व्रात्योऽतिथिर्गृहानागच्छेत् ।" (*AV.* XV.11.1)

(38) "स्वयमेनमभ्युदेत्य ब्रूयात् व्रात्य क्वाऽवात्सीः, व्रात्योदकं व्रात्य तर्पयन्तु व्रात्य यथा ते प्रियं तथास्तु व्रात्य यथा ते वशस्तथास्तु व्रात्य यथा ते निकामस्तथास्त्विति ॥" (*AV.* XV.11.2)

The Āpastambha Sūtras (II. 3.7.13-17) describe it also. *Vrātya* is a Śrotriya or religious student who has learnt the Vedas—a faithful fulfiller of his vow (*Vrata*).

we also (try to please) you (with our service). O learned man! as pleases you we shall abide by your desire. Please command us to bri the thing you may have liking for. We are determined, O Atithi! to ser you according to your desire and pleasure. May we render service to y in a manner as it satisfies your desire so that we and you may serve ea other and enjoy mutual righteous association to live in lasting happine with the ever increasing knowledge.

THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS

Now we shall deal with the books which have been regarded as an independent authority since the beginning of creation upto this day or also those which bave been taken as depending for their authority on others, by the noble—learned people—free from partiality, attachments and aversions, possessing amiable conduct based on truth and righteousness and devoted to universal benefit. The books, which are the words of God, deserve to be accepted as possessing an inherent (self) authority of their own ; but tbe books, composed by human beings can have only the secondary autbority. The four Vedas, being the word of God, have an inherent (i.e. independent) authority ; because there can be no error or other shortcoming in the word of God, who is Omniscient, Omnipotent and the Home of all learning. Tbe Vedas should be taken as their own authority like the Sun and the lamp. As the Sun and the lamp, being illumined by their own light, also illumine other physical objects, similarly tbe Vedas, shining with their own light, make the other books of knowledge shine. The books, which stand in opposition to the Vedas, cannot be accepted as authoritative. But the Vedas do not miss their authoritative cbaracter even if they are contradictory to other books because they have self-authority and other books depend on tbem (the Vedas) for their authority.

The Vedas, divided into four Saṁhitās (i. e. collections) containing the Mantra-portion only, have self-authoritative character. But the Brāhmaṇas, being only the commentaries on the (original) Vedas, are authoritative only as far as they are in accordance with them. Similarly 1127 recensions or branches of the Vedas, being explanations of the Vedic conception, possess authority only insofar as they concord with them. The same can be stated about the six Aṅgas (i.e. the limbs or auxiliary sciences) of the Vedas, viz., Phonetics (or Ortboepy), Rituals, Grammar, Etymology, Prosody and Astronomy. The four Upavedas, viz., the Āyurveda (i.e. the science of life), i.e. the medical science, the Dhanurveda (i.e. the science of armaments and politics), the Gāndharvaveda (i.e. the science of music) and Arthaveda (i.e. mechanism, physics or economics) are in thc same category. In the sphere of Āyurveda, tbe Caraka, the Suśruta, the

Nighaṇṭu* &c., are acceptable (as authority). The books on the Dhanurveda have mostly disappeared but they can be composed now as this science is based on the practical application of all the other sciences. There were a number of books on Dhanurveda, composed by authors, e.g. Aṅgiras. The Gāndharvaveda is based on the Sāma—Music ; thus the Sāmaveda is the (original) source (here). There are four treatises composed by Viśvakarmā, Tvaṣṭā, Devayajña and Maya on the Arthaveda.

The six Aṅgas of the Vedas contain the following authoritative works : Śikṣā composed by sages like Pāṇiṇi &c., on Phonetics; the Mānavakalpasūtra on Rituals; the Aṣṭādhyāyī, the Mahābhāṣya, the Uṇādipāṭha, the Gaṇapāṭha and the Prātipadika on Grammar; the Nirukta of Yāska Muni, along with the Nighaṇṭu on Etymology, which is the fourth limb of the Vedas; the Sūtras and Bhāṣya of Ācarya Piṅgala on Metrics; the works of Vasiṣṭha and other Ṛṣis on Geometry, Algebra, Arithmetic and Astronomy. These are the six Vedic limbs. There are also six Upāṅgas (i.e. sub-limbs). Of them, the first is the Pūrvamīmāṁsā Śāstra composed by the sage Jaimini, alongwith its commentary by the sage Vyāsa dealing with rituals and relevant duties of the performer. The second is the Vaiśeṣika Śāstra of Kaṇāda Muni, supplemented with the commentary of Gautama, entitled as Praśastapāda, dealing with (mainly) the substances and their qualities. The third is the Nyāya Śāstra of Gautama, together with the commentary of Vātsyāyana dealing with physics (*Padārthavidyā*). The fourth is the Yoga Śāstra of Patañjali, supported by the Vyāsabhāṣya, describing the science of worship and meditation. This Śāstra prescribes rules and means whereby one can realise and secure perceptional knowledge about all objects which otherwise was based on inference on account of learning and studying the three (above-mentioned) Śāstras, viz., Mīmāṁsā, Vaiśeṣika and Nyāya. The fifth is the Sāṁkhya Śāstra of Kapila Muni together with the commentary of Bhāguri Muni which enumerates all the elements and realities so that one may have a specific knowledge of them. The sixth is the Vedānta Śāstra of Vyāsa together with the gloss of Baudhāyana. Similarly ten Upaniṣads, viz., Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya and Bṛhadāraṇyaka are also to be accepted as sub-limbs (Upa-aṅgas).

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* It refers to *Nighaṇṭu* of *Dhanvantari*, as indicated in Hindi version.

Thus the four Vedas, together with their recensions and glosses, the four Upa-vedas, the six Vedāṅgas together with six Upa-aṅgas of the Vedas constitute the twenty sciences which should be studied by all men and women.

It is definite that a man, by studying them thoroughly and thus acquiring a complete and real knowledge of all the mental and material sciences and of the action portion, becomes a scholar of very high learning. The Vedas were revealed by God. The Brāhmaṇas are their expositions and commentaries composed by the seers. They are to be regarded as authoritative only in so far as they are in concordance with the Vedas, (which are full of true and righteous knowledge) and are supported by logic and proofs. But none should accept the authority of other books, which have been composed by the incredible persons, lay down the practice of vice, contain partiality and contemptuous ideas, exhibit very poor knowledge, are contrary to the teaching of the Vedas and are bereft of the support of reason and evidence. We enumerate them here briefly :—

All the Tantra-works, e.g., the Rudrayāmala &c.; the Purāṇas, e.g., the Brahmavaivarta &c.; the interpolated verses of the Manusmṛti and all the other Smṛtis; the seemingly (i.e. false) grammatical treatises such as the Sārasvata, the Candrikā and the Kaumudī etc., the works, e.g., the Nirṇayasindhu, &c., which are in contradiction to the Mīmāṅsā Śāstra ; the seemingly works on the Nyāya Śāstra, beginning with the Tarka-saṅgraha and ending with the Jāgadīśī, which are opposed to the Vaiśeṣika and the Nyāya Śāstras; books contrary to the Yoga Śāstra, e.g., the Haṭhapradīpikā, &c.; books opposed to the Sāṅkhya Śāstra, e.g., the Sāṅkhyatattvakaumudī, &c.; books opposed to the Vedānta Śāstra, e.g., the Pañcadaśī, the Yogavāsiṣṭha &c.; all the works dealing with the auspicious movements, horoscopes and influence of the stars, e.g., the Muhūrtacintāmaṇi, &c., which are opposed to the Astronomy; all books opposed to the Śrauta Sūtras, e.g., the Trikaṇḍikā, Snāna Sūtra and Pariśiṣṭa, &c.; all the books which lay down that salvation can be acquired and sins annihilated by simply fasting in the month of Mārgaśīrṣa or on the 11th day of the each half of a lunar month, by taking bath in the (sacred) water (in the *Gaṅgā*) at Kāśī, by pilgrimage (to the so-called holy places), by beholding (the idols), by repeating the name (of a god), by taking bath and by worshipping the lifeless images ; all books prepared by hypocrites and sectarian people ; and all other books, preaching and advocating atheism.

All these books cannot be accepted as authoritative by the true observers because they are contrary to (the teachings of) the Vedas and other scriptures and they cannot stand the test of reason and evidence.

Q. "Should the very tiny amount of truth which can be traced in these (books of) predominantly falsehood, be rejected ?"

A. "Yes, like the poisoned food. As an investigator rejects the poisoned food after examination even if it is found nectarlike, so these works should be rejected forthwith ; because, if they are given currency, the true meaning of the Vedas cannot be widely propagated and the darkness of falsehood would prevail which would not permit the true knowledge to come into existence."

Now we shall show that the teachings of the Tantra works are pernicious (lit. 'false').

They maintain that the salvation can be secured only by adhering to Five Makāras (i.e. the Five *MS*—the five things the names of which begin with the letter '*MA*'). We state (an evidence) in the following verses here :—

(1) "*Madya* (i.e. wine), *Maṁsa* (i.e. flesh), *Mīna* (i.e. fish), *Mudrā* (i.e. secret marks) and the *Maithuna* (i.e. copulation or fornication)—these Five Makāras, give salvation in all ages."

(2) "Let one drink, drink and drink again, till one (reals and) falls on the ground. Let one rise up and drink again. For such a one there is no re-birth."

(3) "Persons of all Varṇas (castes) assume "Twicebornhood" (i.e. *Dvijatva*) when they enter into Bhairavīcakra (i.e. the

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(1) "मद्यं मांसं च मीनं च मुद्रा मैथुनमेव च ।
एते पञ्च मकाराः स्युः मोक्षदा हि युगे युगे ॥"

(2) "पीत्वा पीत्वा पुनः पीत्वा यावत् पतति भूतले ।
पुनरुत्थाय वै पीत्वा पुनर्जन्म न विद्यते ॥"

(3) "प्रवृत्ते भैरवीचक्रे सर्वे वर्णाः द्विजातयः ।
निवृत्ते भैरवीचक्रे सर्वे वर्णाः पृथक् पृथक् ॥"

circle of Bhairavas and Bhairavīs). No sooner the Bhairavī-Cakra is finished, all Varṇas become distinct and separate."

(4) "Avoiding copulation with his mother, a man should cohabit with all women. Having inserted his organ into vulva, he should repeat the Mantra without sluggishness."

(5) "A man may not spare even his mother."

Such are the numerous teachings of the Tantras which propound the practices marked with stupidity, vice, perniciousness, worthy (lit. 'stated by') of the Anāryas, bereft of reason and authority, entirely contrary to the Vedic teachings, unholy (*Anārṣa*) and obscene. These (practices) should never he adopted by the righteous people. It is very easy and known (to every body) that the indulgence into wine-drinking, &c., spoils the intellect and consequently can never lead to salvation ; rather it leads to calamities (and ruinous consequences).

Similarly the so-called Purāṇas (i.e. the so-called Ancient Histories), e.g., the Brahma Vaivarta and others, which are really of very recent age, contain mythical legends and false tales. A few of them are put forward here by way of example on the analogy of the 'maxim of the cooking pot and the boiled rice.'**

(A) COITION OF BRAHMĀ WITH HIS DAUGHTER

There we come across a story that Brahmā, the Lord of creatures, assuming the corporeal form, seized his own daughter Sarasvati for copulation. This story is false because it is allegorical and figurative. For instance :—

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(4) "मातृयोनिं परित्यज्य विहरेत् सर्वयोनिषु ।
लिंगं योन्यां तु संस्थाप्य जपेन्मन्त्रमतन्द्रितः ॥"

(5) "मातरमपि न त्यजेत् ॥"

** "स्थालीपुलाकन्याय"—The maxim of "the cooking pot and boiled rice." In a cooking pot all the grains being equally moistened by the heated water, when one grain is found to be well cooked, the same may be inferred with regard to the other grains. So the maxim is used when the condition of the whole class is inferred from that of a part.

(6) "Prajāpati verily ran after his daughter. According to some it is 'light or day'. The others say that it is 'Dawn'. He, assuming the 'form of the *Ṛṣya* (i.e. the white footed antelope) seized her in the form of Rohita (i.e. a deer)'. That semen which came out first became this very Āditya (i.e. the sun)." (*Aitareya.* III.33.34)

(7) "Prajāpati is verily the fair winged Garutmān (i.e. Garuḍa), i.e. the Sun." *SB.* X.2.7.4)

(8) "There 'the father impregnates his daughter' means "the cloud (impregnates) the earth." (*N.* IV.21)

(9) "*Dyau* is my father ; my begetter ; kinship (*Nabhi*) is here. This great earth is my kin and mother. Between the widespread world-halves, is the birth-place ; the father laid the daughter's germ within it." (*RV.* I.164.33)

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(6) "प्रजापतिर्वै स्वां दुहितरमभ्यध्यायत् । दिवमित्यन्ये आहुरुषसमित्यन्ये । तामृश्यो भूत्वा रोहितां भूतामभ्यैत् । तस्य यद् रेतसः प्रथममुदीप्यत तदसावादित्योऽभवत् ॥"

(*Aitareya.* III.33,34)

(7) "प्रजापतिर्वै सुपर्णो गरुत्मान् एष सविता ॥" (*SB.* X.2.7.4)

(8) "तत्र पिता दुहितुर्गर्भं दधाति पर्जन्यः पृथिव्याः ॥" (*N.* IV.21)

(9) "द्यौर्मे पिता जनिता नाभिरत्र बन्धुर्मे माता पृथिवी महीयम् ।
उत्तानयोश्चम्वोर्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥" (*RV.* I.164.33)

(a) *Uttānayoḥ Camvoḥ* : 'Widespread world-halves'. But literally it means 'bowels or vessels into which the Soma is poured'. It is a figurative expression for 'heaven and earth'. The firmament or space between these two is, as the region of the rain, the womb of all beings.

The father is *Dyaus* and the daughter is Earth, whose fertility depends upon the germ of rain, laid in the firmament.

Sāyaṇa translates this phrase as "The two uplifted ladles. The uplifted ladles are heaven and earth and the womb of all beings between them is the firmament, the region of the rain."

(Contd.)

(10) "The sonless father, regulating (the contract), refers to his grandson (the son) of his daughter, and relying on the efficiency of the rite, honours (the son-in-law) with valuable gifts; the father, trusting to the impregnation of the daughter, supports himself with a tranquil mind."

(*RV.* III.31.1)

(Contd. from page 357)

Ṛṣi Dayānanda's explanation, which is based upon the above-cited authorities of Śatapatha and Nirukta, is quite original. The interested reader will find it more reasonable.

(10) "शासद् वह्निर्दुहितुर्नप्त्यं गात् विद्वाँ ऋतस्य दीधितिं सपर्यन्।
पिता यत्र दुहितुः सेकमृञ्जन्त्संशुग्म्येन मनसा दधन्वे॥" (*RV.* III.31.1)

Griffith translates this verse :—

"Wise, teaching, flowing the thought of Order, the sonless gained a grandson from his daughter.

Fain, as a Sire, to see his child prolific; he sped to meet her with an eager spirit."

The following note from the same author deserves notice :—

"I am unable to give a satisfactory or even an intelligible version or explanation of the first two stanzas which appear to attribute, in a very obscene manner, to Agni and the Gods in heaven, the customs or the laws of succession to property among men. In the first stanza *Vahni* which usually means 'an oblation-bearer', 'a sacrificer', 'a priest', or 'one who is borne along as a God in a celestial car', is said by Sāyaṇa to mean sonless, the father of a daughter only, because he transfers his property through his married daughter into another family. The sonless father, according to Sāyaṇa, stipulates that his daughter's son, his grandson, shall be his son, a mode of affiliation recognised by law, and, by relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied."

This may be intelligible, but what it has to do with Agni or with the rest of the hymn is not clear. (page 347).

(Contd.)

EXPLANATION

Sun or solar sphere is called *Savitā* (the begetter) and Prajāpati (i.e. the Lord of creatures). *Dyaus* (i.e. the light) and *Uṣas* (i.e. dawn) are like his daughters. It is a metaphorical statement. The one which is generated from the other is like the offspring of the latter which is like the father of the former. Such a father, i.e. the Sun, chases fast with his rays his daughter Dawn of a lightly reddish complexion (*Rohitām*, i.e. reddish or a female deer). Having captured her, he generates or begets upon her the Light (i.e. Day), i.e. the son of the *Āditya* (i.e. Sun). The Dawn is like the mother and the Sun is like the Father of this son (i.e. Light) because the Sun with his rays, which are like his semen, begets the Day, his son, upon her, the Dawn. On the horizon, during the night, five ghaṭikās earlier than the sunrise, there appears a reddish light. It is called the Dawn (*Uṣas*) which is caused by the Sun. Thus, by the union of the Father and the Daughter a son is born, i.e. the brightly shining Light (of the day), who is son of the Sun, as a son is born from a mother and a father. Similarly, the rain-cloud and the earth are like a father and a daughter to each other. The birth of the earth is from the waters, i.e from the clouds. Hence, the earth is the daughter of the rain-clouds

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(Contd. from page 358)

Grassman takes *Vahni* to mean the upper fire-stick, and the daughter to mean the lower piece of wood.

I think the word *Vahni* is derived from the root *Vah* 'to carry or convey'. Thus *Vahni* here stands for father of a daughter only, not of a son, because he conveys (*Vahati-Prāpayati*) away his property, through his married daughter into another family. Thus Yāska says :—

"प्रशास्ति वोढा सन्तानकर्मणे दुहितुः पुत्रभावम् ।"

i.e. *Vahni* or *Voḍhā* i.e. the father of a daughter only stipulates (*Praśasti*) that his daughter's son, his grandson. In this way the daughter is regarded as son.

Yāska explains the word *Vidvān* as—

"विद्वान् प्रजननयज्ञस्य रेतसो वा ।"

The word *Ṛta* means a Yajña, i.e. a *Prajanana Yajñasya*.

This rain-cloud by sprinkling rain-water, i.e. the semen, as it were, upon her, makes the earth pregnant. This pregnancy brings forth the vegetables as their offspring. This also is a metaphor.

(*Aitareya.* III.33.34)

Here is (the following) evidence from the Vedas :—

Dyaus, i.e. light of the day, is my father—the protector and the generator of all transactions. Both have the mutual relation. This wide-spread earth is my mother, the giver of cordiality. The rain-cloud and the earth are like two armies arrayed against each other or like the awning (canopy) and the floor. Here, the rain-cloud, i.e. Father, pours down the mass of water (i.e. semen) upon the earth, i.e. his daughter, and makes her conceive. This is only a metaphorical allegory. (*RV.* I.164.33)

The same (metaphor) allegory is also stated in the (following) verse. Here the word *Vahni* means the Sun (i.e. the Father). His daughter is the above-mentioned (Dawn). Such a Father (i.e. the Sun) impregnates his daughter Dawn, by placing his semen, the (solar) rays in her and begets a son, the Day. (*RV.* III.31.1)

In spite of the fact, that this highly excellent metaphorical (allegory) was explained in the Nirukta and the Brāhmaṇas, the Brahma Vaivarta and the other (similar) works narrate this and the other tales otherwise on account of delusion. None should take them as credible.

(B) TALE OF INDRA AND AHALYĀ

Similarly there is a story that there was a real person by name Indra, the king of the gods. He committed adultery with the wife of Gotama. Gotama cursed him, "Thou shalt have one thousand female generative organs." He also cursed his wife Ahalyā, "Thou shalt become a rock of stone." She regained (her original form) and became free from the curse when she came into contact with the dust of Rama's feet.

Such fables are false, because in reality they are allegorical. This (allegory) is as follows :—

(11) "O Indra ! Come here. Gau (i.e. the light) overpowered

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(11) "इन्द्रागच्छेति । गौरावस्कन्दिन्नहल्यायै जारेति । तद् यान्येवास्य चरणानि तैरेवैनामेतत् प्रमुमोदयिषति ॥" (*SB.* III.3.3.3.1.18)

(or outraged) Ahalyā like a Jāra (i.e. a paramour). Whatever are his feet (i.e. rays), he gratifies her with them."

(*SB.* III.3.3.3.1.18)

(12) "Semen is Soma (i.e. the moon)." (*SB.* III.3.5.1)

(13) "The night to the Sun. (Because the night) disappears when the sun rises." (*N.* XII.11)

(14) "The solar ray by name Suṣumṇas is called Gau and the moon is Gandharva (i.e. the bearer of the ray). It is a Nigama (i.e. a Vedic verse *YV.* XVIII.40). It is also called Gau." (*N.* II.6)

(15) "Like a paramour (Jāra) to a Bhaga or "a lover to the Bhaga." The Sun is here called a paramour, the remover of the night." (*N.* III.16)

(16) "He that illumines (the world) is verily Indra." (*SB.* I.6.3.18)

EXPLANATION

Indra is the sun, which burns and illumines the terrestrial objects. The sun is called Indra because he is the source of securing glory and riches. He is the fornicator of Ahalyā (i.e. the night). She is the wife of Soma (i.e. the moon), who is also styled as Gotama, i.e. the swiftest mover. Gotama is the moon. Both, the moon and the night, stand to each other in the relation of husband and wife. The Night is Ahalyā because the day (*Aha*) is absorbed (*Līyate*) in her. This moon gratifies all creatures with his wife Ahalyā (night). Here, the sun (i.e. Indra) is called fornicator (Jāra) of Ahalyā (night), the wife of Gotama, the moon; because he causes the night to wear away and lose her beauty. The word

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(12) "रेतः सोमः ॥" (*SB.* III.3.5.1)

(13) "रात्रिरादित्यस्य । आदित्योदयेऽन्तर्धीयते ॥" (*N.* XII.11)

(14) "सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वः इत्यपि निगमो भवति । सोऽपि गौरुच्यते ॥" (*N.* II.6)

(15) "जार आ भगम् । जार इव भगम् । आदित्योऽत्र जार उच्यते । रात्रेर्जरयिता ॥" (*N.* II.16)

(16) "एष एवेन्द्रो य एष तपति ॥" (*SB.* I.6.3.18)

'Jāra' is derived from the √*Jṛṣ* 'to grow old'. Now the destroyer of the age of the night is Indra, the sun. This (version) only is believable.

Therefore, none should attach importance to the above-stated false story related in recent works, in face of this excellent and metaphorical allegory mentioned in the true scriptures for the purpose of providing precepts regarding a factual natural phenomenon (lit. 'a good science'). The same is the case with other similar stories.

(C) STORY OF INDRA AND VṚTRA

Similarly (there is another story that) there was really a person by name Indra, the king of gods. A war broke out between him and the demon Vṛtra, who was the son of Tvaṣṭā. The demon Vṛtra swallowed Indra. It created great panic among the gods. They approached Viṣṇu as their shelter. Viṣṇu suggested a way out. He told them, "Vṛtra would be annihilated with the sea-foam when I enter into it."

Such false stories, like a mad man's ravings, have been described in the so-called Purāṇas, ancient in name only but which are indeed very recent works. The good and the learned should never believe them (as they are stated) because they are allegorical. For instance :—

(17) "I proclaim the heroic deeds of Indra, the first that he performed, the Thunder-wielder. He slew the *Ahi* (i.e. cloud), then released the waters down (to the earth). He broke the channels of the mountain-torrents." (*RV*. I.32.1)

(18) "He clove *Ahi* (i.e. the cloud), lying on the mountains. Tvaṣṭā sharpened for him, his whizzing bolt : the flowing waters, rapidly glided downwards to ocean, like cows (hastening) to the calves." (*RV*. I 32.2)

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(17) "इन्द्रस्य नु वीर्याणि प्रवोचं यानि च कार प्रथमानि वज्री ।
"अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम् ॥" (*RV*. I.32.1)

(18) अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ।।"
(*RV*. I.32.3)

(Contd.)

EXPLANATION

I shall now proclaim the heroic deeds of Indra, the Sun or God, who is the thunderbolt-wielder, performed in days of yore. The

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(Contd. from Page 362)

Ṛṣi Dayānanda on sound evidence believes that the Vedas do not contain historical references. Here I cite below a note from Prof. Wilson who clearly corroborates the statement of our author that this description is only an allegorical one :—

> "In this and subsequent Sūktas, we have an ample elucidation of the original purport of the legend of Indra's slaying Vṛtra, converted by the Paurāṇika writers into literal contest between Indra and an Asura or the chief of the Asuras, from what in the Vedas is merely an allegorical narrative of the production of the rain Vṛtra, sometimes also named *Ahi*, is nothing more than the accumulation of vapour condensed or figuratively shut up in or obstructed by cloud. *Indra* with his thunderbolt, or atmospheric or electrical influence, divides the aggregated mass and vent is given to the rain, which then descends upon the earth and moistens the fields, or passes off in rivers.
>
> The language of the Richas is not always sufficiently distinct and confounds metaphorical and literal representation, but it never approximates to that unqualified strain of personification, which, beginning apparently with the Mahābhārata (Vanaparva, ch. 100), became the subject of the Purāṇas." (p. 249)

These lines leave no doubt that the myth of Indra's dragon-fight refers to some powerful natural phenomenon. Heaven and earth tremble when Indra slays Vṛtra. He does not destroy the dragon *once* only but repeatedly and he releases waters many times. The old interpreters of the Vedas tell us that Indra is the thunder-storm. The vapours are *Ahi* (dragon) which enclose the waters.

(Contd.

(particle) '*Nu*' means 'Vitarka' (i.e. guess). '*Vajra*' means light (i.e. lightning), *Prāṇas* or valour. The Śatapatha (VII.4) states that :

(19) "Heroism is verily *Vajra*."

The possessor of *Vajra* is called *Vajrin*. He killed *Ahi* (i.e. cloud). Then he released the waters which spread on the earth. By those waters, he broke the (mountain) rivers (*Pra-vakṣaṇā*) by flooding them over. He caused the banks of the rivers to burst. Such rivers are said to be produced (thus) by the clouds. The water, struck by the bolt, glides down to the earth. It should be taken as (the dead) corpse of Vṛtra.

(*RV*. I.32.1)

Hence onward, concise interpretation of the verses will be given.

The Sun (Indra) annihilated *Ahi*, i.e. cloud. How did he ? Here it is said : He hurled upon *Ahi* or demon Vṛtra, i.e. cloud, the mighty *Vajra*, i.e. the bright lightning produced by his rays which were hidden under the cloud. With this lightning he broke into pieces the body of Vṛtra (i.e. in the form of rain-drops) which is thrown on the earth. This mass of water, fallen on the earth, is caused to ascend again into the sky in the form of atoms. These waters brightly flow down to the ocean as the cows run to their calves. The (rain) waters are the body of Vṛtra, the demon.

The deed, by which the Sun causes the waters, i.e. the body of Vṛtra, to fall on the earth, is praiseworthy. (*RV*. I.32.2)

(20) "Indra, with his great and destroying thunderbolt smote into

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Yāska says—

"तत्को वृत्रः ? मेघ इति नैरुक्ताः। त्वाष्ट्रो असुर इत्यैतिहासिकाः। अपो च ज्योतिश्च मिश्रीभाव कर्मणो वृष्टिर्जायते। तदेतदुपमार्थेन युद्धवर्णा भवन्ति ॥"

(*N*. II.16)

(19) "वीर्यं वै वज्रम् ॥" (*SB*. VII.4)

(20) "अहन् वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन।
स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक् पृथिव्याः ॥"

(*RV*. I.32.5)

(Contd.)

pieces, the mutilated *Vṛtra* : as the trunks of trees are felled by the axe, so lies *Ahi*, prostrate on the earth."
(*RV*. I.32.5)

(21) "Footless and handless, still he challenged Indra, who struck him with thunderbolt upon his mountainlike shoulder (or between the shoulders—Griffith); like one emasculated, who pretends to virility ; then *Vṛtra*, mutilated of many limbs, slept." (*RV*. I.32.7)

EXPLANATION

The word *Ahi* is included in the list of synonyms of cloud in the Nighaṇṭu (I. 10). In the Nirukta we find the following explanation :—

(22) "The word '*Indra Śatru*' means one (i.e. *Vṛtra*) whose slayer is *Indra* or whose annihilator is *Indra*." (*N*. II.16)

(23) "Then who is *Vṛtra* ? According to the etymologists

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We have here and in the following verse, both names *Ahi* and *Vṛtra*. They are both given as synonyms of *Megha*, a cloud, in the Nighaṇṭu. The former is derived from √*Han* 'to strike', with '*A*' prefixed, arbitrarily shortened to '*A*'; the latter, (lit. 'the encompasser or concealer) is from the √*Vṛ* 'to enclose', or from √*Vṛt* 'to be or to exist' or from √*Vṛdh* 'to increase'. A choice of etymologies indicates a vague use of the term. He is said to be *Vyansa*, having a part or metaphorically a limb. detached, thus confounding things with persons, as is still more violently done in the following verse, where he is said to have neither hands nor feet.

(21) "अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन् पुरुत्रा वृत्रो अशयद् व्यस्तः ॥"
(*RV*. I.32.7)

(22) "इन्द्रशत्रुः । इन्द्रोऽस्य शमयिता वा शातयिता वा । तस्मादिन्द्रशत्रुः ।"
(*N*. II.16)

(23) "तत्को वृत्रः ? मेघ इति नैरुक्ताः । त्वाष्ट्रोऽसुर इत्यैतिहासिकाः ।"
(*N*. II.16)

(*Nairuktas*) it is (rain)—cloud. According to the historians it is an *Asura*, the son of Tvaṣṭā." (*N.* II.16)

(24) "He slew Vṛtra and released waters (*RV.* I.32.1). The Vṛtra is from √*Vṛ* 'to enclose' or from √*Vṛt* 'to be' or from √*Vṛdh* 'to increase'. Vṛtra is so called as it encloses (the waters), or as it conceals (solar light), or as it grows in size." (*N.* II.17)

EXPLANATION

Indra, the sun, with his very sharp and great thunderbolt, i.e. electrical rays smote the shoulders of the mighty (*Vṛtra Tara*) *Vṛtra*, the rain-cloud, and killed him. (*RV.* II.32.5)

As a man, whose limbs are cut into pieces with a sword, falls on the ground, so *Ahi*, the rain-cloud, with his shoulders, hands and feet cut off by Indra, the sun, with his *Vajra* (electrical rays) falls down to the ground and lies prostrate there. (*RV.* II.32.7)

According to the aphorism of Pāṇini "the past tense denoted by '*Luṅ*', '*Laṅ*' and '*Liṭ*' indicates optionally all tenses "in the Vedas.** (*P.* III.4.6)

Here '*Laṅ*' (past tense) expresses present-indefinite tense. Thus '*Aśayat*' (i.e. slept) means here '*sleeps*' only.

According to the Nighaṇṭu (cited above) *Vṛtra* means rain-cloud. One, whose destroyer is Indra, is *Vṛtra*. Indra, the sun, is his destroyer. Tvaṣṭā is the sun. His offspring is the *Asura*—the rain-cloud. Because, after the juices and waters are transformed into atomic particles and carried up into the sky, they again unite and assume the form of a cloud. It is called *Asura*. The sun, again, breaks them into drops and throws them down on the earth (in the form of rain). This water penetrates into the earth or causes the rivers to flow. It goes to the ocean and

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(24) "वृत्रं जघन्वान् अप ववार तत् । वृत्रो वृणोतेर्वा वर्ततेर्वा वर्धतेर्वा । यदवृणोत् तद् वृत्रस्य वृत्रत्वमिति विज्ञायते । यदवर्तत तद् वृत्रस्य वृत्रत्वमिति विज्ञायते । यद् अवर्धत तद् वृत्रस्य वृत्रत्वमिति विज्ञायते ॥" (*N.* II.17)

** "छन्दसि लुङ् लङ् लिटः ॥" (*P.* III.4.6)

accumulates there. It again climbs up the sky. This water is *Vṛtra*, whom Indra, the sun, again strikes down.

The rain-cloud is called *Vṛtra* because it is acceptable (derived) from √*Vṛ* 'to select' by men or because it covers the light of the sun (from √*Vṛt* 'to conceal') or because it grows in size (from √*Vṛdh* 'to grow in size').

(25) "The waters bear off the nameless body of *Vṛtra*, rolled in the midst of never ceasing, never resting currents. The foe of Indra has slept along a long darkness." (*RV*. I.32 10)

(26) "Neither the lightning, nor the thunder (discharged by *Vṛtra*), nor the hailstorm which he spread, nor the thunder-bolt, harmed Indra, when he and *Ahi* strove in battle, *Maghavat* gained victory for ever." (*RV*. I.32.13)

EXPLANATION

There are numerous such verses in the Vedas on this topic. (The following pieces of evidence also support our view) :—

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(25) "अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं विचरन्त्यापो दीर्घं तम आशयुदिन्द्रशत्रुः ॥"
(*RV*. I.32.10)

(a) *Atiṣṭhantīnām* : Never stopping. A + √*Stha* 'to stay'.

(b) *Aniveśanānām* : Yāska says—*Asthāvarāṇām* (*N*. II.16), i.e. never resting or ever flowing.

(c) *Kāṣṭha* : Waters, cf. *N*. II.16.

(d) *Niṇyam* : Nir-nāmam, i.e. nameless (Yāska).

(26) "नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च ।
इन्द्रश्च यद् युयुधाते अहिश्चोतापरीभ्यो मघवा विजिग्ये ॥"
(*RV*. I.32.13)

(a) *Maghavā* : Bounteous. *Magha* is the synonym of wealth (Yāska), i.e., possessor of riches. Lord of wealth. By releasing rain-waters *Indra* causes rich harvest.

(27) "This verily is *Vṛtra*, because he (*Vṛtra*) sleeps, enveloping the whole world or because the heaven and the earth remain in him. As he covers the whole world and sleeps, he is called *Vṛtra*. Indra killed him. His dead body emitted bad smell all around. In the form of waters he (fell and) spread every where. He went to ocean. These waters (there) in the ocean became dreadful. These waters ascended up and up (and became clouds again). From these (rain-waters) were produced the *Kuśa* grass. These (terrestrial) waters are impure. The stench produced by (the dead corpse of) *Vṛtra* remained mixed in the waters. That unholy (stench or impurity due to the contact with *Vṛtra's* dead body) element from the water was removed by these two *Pavitras* (made of Kuśa grass). He (the priest) sprinkles with these *Pavitras* sacrificial (holy) waters and the waters are purified by these two *Pavitras*."

(*SB.* I.1.3.4.5)

(28) "According to the etymologists there are only three Devatās. Fire is terrestrial, wind or Indra of intermediary space, and the sun is of the bright firmament." (*N.* VII.5)

EXPLANATION

The watery body of *Vṛtra*, (i.e. rain-cloud) bears off the deep darkness. Hence, *Vṛtra*, when killed by Indra, sleeps on the earth.

(*RV.* I.32.10)

Vṛtra, with his illusive form hurled upon Indra (the sun) his lightning and thunderbolt, which could not hold Indra in check. *Ahi*, the rain-cloud and Indra, the sun, strove in battle against each other.

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(27) "वृत्रो ह वा इदꣳ सर्वं वृत्वा शिश्ये । यदिदमन्तरेण द्यावापृथिवी । स यदिदꣳ सर्वं वृत्वा शिश्ये तस्माद् वृत्रो नाम ॥ ४ ॥ तमिन्द्रो जघान । स हतः पूतिः सर्वतः एवाऽपोऽभिः प्रसुस्राव । सर्वत इव ह्यꣳ समुद्रस्तस्माद्धैका आपो बीभत्सां चक्रिरे । ता उपर्य्युपरि अतिषुविरेऽत इमे दर्भास्ता हैता अनापूयिता आपो अस्ति वा इतरासु सꣳसृष्टमिव, यदेना वृत्रः पूतिरभि प्रास्रवत् । तदेवासामेताभ्यां पवित्राभ्यामपहन्त्यथ मेध्याभिरेवाद्भिः प्रोक्षति ॥ तस्मात् वा एताभ्यामुत्पुनाति ॥" (*SB.* I.1.3.4.5)

(28) "तिस्र एव देवता इति नैरुक्ताः । अग्निः पृथिवीस्थानः वायुर्वा इन्द्रो वान्तरिक्षस्थानः । सूर्यो द्युस्थानः ॥" (*N.* VII.5)

When *Vṛtra* advances, he cuts off the light of the sun. When the sun's scorching forces prevail, the sun puts off the *Vṛtra*, the rain-cloud. Ultimately, *Maghvat* (i.e. the sun) defeats *Vṛtra*. Only Indra triumphs and not *Vṛtra*. (*RV*. I.32.13)

This *Vṛtra* covers the whole world and sleeps over it. Therefore he is *Vṛtra*, the enveloper. Indra, the sun, annihilated him (the rain cloud). Being annihilated he collapsed to the ground, then coming into contact with vegetation, emitted a stench. He ascended again and spread all around. He fell down in the form of (torrent) rain. This dead *Vṛtra* reaches ocean and becomes dreadful there. Hence, the waters in ocean are fear-inspiring. In this way, the waters of ocean, rivers and lands, through the sun, rise up into the sky again and again and fall as rain. From these waters are produced all vegetables, e.g. (Kuśa grass).

(*SB*. I.1.3.4,5)

The air and Indra (the sun) are of intermediary region and the sun belongs to the celestial region, i.e., resides in light. (*N*. VII.5)

In spite of the fact that there are most excellent allegorical stories in the true Scriptures, the so called ancient books, the Purāṇas, which are of very recent origin, narrate false stories; good men should not attach importance to them.

(D) STORY OF DEVA-ASURA WAR

In the same manner, there are various imaginary stories of the wars between the Devas and the Asuras, which are in the perverted form altogether in the recent books. These should not be accepted as true by the technical (lit. wise) or laymen, because they are also figurative and allegorical. For instance :—

(29) "Devas and Asuras were busy in battles." (*SB*. XIII.9.1)

(30) "O Devas ! may we vanquish the Asuras." (*RV*. X.54.4) Asuras are so called because they are not properly busy in their duties (*A*+*Su*+*Rataḥ*—*Sthāneṣu* : posts, i.e., duties) or they are demoted (or lit.—thrown down) by the Devas. (From the

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(29) "देवासुराः संयत्ता आसन् ॥" (*SB*. XIII.3.9.1)

(30) "असुरानभ्यमंस देवाः।" असुरा असुरता स्थानेष्वस्ताः स्थानेभ्य इति वापि वासुरिति प्राणनामास्तः शरीरे भवति, तेन तद्वन्तः। सोऽसृजत तत्सुराणा सुरत्वम्। असोरसुरानसृजत तदसुराणामसुरत्वमिति विज्ञायते ॥" (*N*. III.8)

root *As* 'to throw'); or the word *Asu* is a synonym of *Prāṇa* (i.e. breath) because the Prāṇa, as if it were, appears to be thrown into the body. The possessors of the Prāṇa are Asuras (i.e. *Asu Ra*). It is known from (the Brāhmaṇas) that (*Prajāpati*) created Suras (i.e. gods) from His *Su* (i.e. Self). This is the characteristic of the Suras. The Asuras were created from *Asu* (i.e. His breath). This is the characteristic of the *Asuras*." (*N*. III.8)

(31) "The great and absolute wisdom is the nature of the Devas." (*RV*.III.55.19 and *AV*.XVIII.1.5). The word Asura means a person endowed with intelligence or having *Asu* (i.e. Prāṇa, i.e., breath) or else the word *Asu* may be taken as a synonym of *Prajñā* (i.e. intelligence). It wards off the misery (i.e. from the root *As* 'to throw') or in it, all objects are shrined. The word '*Asuratva*' is (changed into) *Suratva* by eliding '*A*'." (*N*. X.34)

(32) "He (i.e. Prajāpati), desirous of progeny, took pains and moved about. He set procreation in his Self. By his mouth, he created Devas. These 'Devas' were created in the bright firmament (or in light). The characteristic of Devas is that

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(31) "देवानामसुरत्वमेकत्वं।" प्रज्ञावत्त्वं वा। अनवत्त्वं वा। अपि वासुरिति प्रज्ञानाम। अस्यत्यनर्थान्। अस्ताश्चास्यामर्थाः। असुरत्वमादिलुप्तम्॥" (*N*. X.34)

(32) "सोऽर्चत्-श्राम्यन् चचार प्रजाकामः। स आत्मन्येव प्रजातिमधत्त। स आस्येनैव देवानसृजत। ते देवा दिवमभिपद्यासृज्यन्त। तद् देवानां देवत्वम्। यद् दिवमभिपद्यासृज्यन्त। तस्मै ससृजनाय दिवेवासः। तदेव देवानां देवत्वम्॥ यदस्मै ससृजनाय दिवेवास॥ अथ योऽमवाङ् प्राणः तेनासुरानसृजत। त इमामेव पृथिवीमभिपद्यासृज्यन्त। तस्मै ससृजानाय तम इवास। सोऽवेत्। पाप्मानं वासृक्षि, यस्मै मे ससृजानाय तम एवाभूत्। इति। तान् तत एव पाप्मना विध्यते। ते तत एव पराभवंस्तस्मादाहुः नैतदस्ति यद्देवासुरं यविदमन्वाख्याने त्वदुद्यत इतिहासे त्वत्ततो ह्येव तान् प्रजापतिः पाप्मना विध्यते, ते तत एव पराभवन्निति। तस्मादेतत् ऋषिणाभ्युक्तम्—"न त्वं युयुत्से कतमच्चनाहनं तेऽमित्रो मघवन् कश्चनास्ति। मायेत्सा ते यानि युद्धान्याहुः, नाद्य शत्रुं न पुरा युयुत्से॥ इति॥ स यदस्मै देवान् ससृजानाय दिवे वासः तदहरकुरुत। अथ यदस्मा असुरान् ससृजानाय तम श्वास ताऽरात्रिमकुरुत। तेऽहो रात्रे। स ऐक्षत प्रजापतिः॥" (*SB*. XI.1.6.7,8,9,10,11,12)

they were created in luminous region. He had to reside in upper region for procreation of gods. This is the very characteristic of the Devas that they came into existence in bright regions. Moreover, there is a mute Prāṇa. By that Asuras were created. They were created on this very earth. When he was busy in creation, darkness enveloped him. He found that only the sin has been brought into existence as darkness prevailed when he was busy in creation. He (Prajāpati) tortured them (*Asuras*) on account of their sins. For this reason, they were defeated. Hence the war between Devas and Asuras is nothing. The purport of the legend is that those who commit sins are afflicted and defeated. Therefore, the Seer says, "Never was there any day, when you did wage war. You have no enemy O Maghavat ! All these war-descriptions are only allegorical. There is no enemy today or in the yore against whom you did (actually) fight."

And as he resided in bright regions when he created the Devas ; hence (for them) he created the day and as darkness prevailed when he created the *Asuras* ; hence this night came into existence. Such are the day and night. Thus observed Prajāpati." (*SB.* XI.1.6.7,8,9,10,11,12)

(33) "All Devas and all Asuras—both are sons of Prajāpati ; hence they inherited whatever is of Prajāpati—the Father." (*SB.* I.7.5.22)

(34) "Both are offsprings of Prajāpati—the Devas as well as the Asuras. Among them Devas are youngers and Asuras are elders. Whatever he (the man) utters unworthy of him is a sin." (*SB.* XIV.3.4.1.4)

(35) "Energy is Devas (and) illusive fraud is Asuras." (*SB.* X.5.6.20)

(36) "Vital forces (or breath) are Devas." (*SB.* VI.2.3.15)

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(33) "देवाश्च वा असुराश्च । उभये प्राजापत्याः प्रजापतेः पितुः दायमुपेयुः ॥" (*SB.* I.7.5.22)

(34) "द्वया ह प्राजापत्याः । देवाश्चासुराश्च । ततः कनीयसा एव देवाः, ज्यायसा असुराः । यदेवेदमप्रतिरूपं वदति स एव पाप्मा ॥" (*SB.* XIV.3.4.1.4)

(35) "ऊर्गिति देवा मायेत्यसुराः ॥" (*SB.* X.5.6.20)

(36) "प्राणा देवाः ॥" (*SB.* VI.2.3.15)

(37) "Prāṇa (i.e. vital breath) is *Asu*; illusion is caused by it." (*SB.* VI.6.4.6)

EXPLANATION

The Devas and the Asuras waged war against each other.

(*SB.* XIII.3.9.1)

Now who are the Devas and the Asuras ? Here our reply is, "The learned are the Devas (*SB.* III.7.6.10.)*". Verily the learned are the Devas and the ignorant are the Asuras. Devas shine with their knowledge (from the root *Div* 'to shine'). The ignorant are enveloped in the darkness of ignorance. Naturally there is a war between them always. This is the war between the Devas and the Asuras.

According to the following citation from the Śatapatha, those who speak truth, believe in truth and act on truth are the Devas. Those who indulge in falsehood, believe in it and act on falsehood are the Asuras (or men) :—

(38) "There are only two ways and not the third. Truth and falsehood. Truth is (the lot) of the Devas and the falsehood, of the men." "From falsehood, I go to truth" means that I assume the character of the Devas and cast off the human one. He should always speak the truth. Devas adhere to vow which is truth. Hence, there is glory and name for thee. He who knows thus speaks the truth. The Devas are the mind of men." (*SB.* I.1.1.4, 5, 7)

The mutual conflict between these two (i e. the truth-loving people and the men addicted to falsehood) is nothing less than a war. The mind of man is the Deva and the Prāṇas are the Asuras. There is a conflict between these two also. Mind, with a force of spiritual knowledge, subdues the Prāṇas while the Prāṇas with their power keep the mind in check. It is a war between these two.

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(37) "प्राणो वाऽसुः तस्यैषा माया ॥" (*SB.* VI.6.4.6)

* Cited above. "विद्वाꣳसो हि देवाः ॥" (*SB.* III 7.6.10)

(38) "द्वयं वा इदं न तृतीयमस्ति । सत्यं चैवानृतं च । सत्यं देवा अनृतं मनुष्याः । "इदमहमनृतात् सत्यमुपैमि" इति तन्मनुष्येभ्यो देवानुपैति । स वै सत्यमेव वदेत् । एतद्ध वै देवा व्रतं चरन्ति यत्सत्यं तस्मात्ते यशो यशो ह भवति । य एवं विद्वान् सत्यं वदति । मनो ह वै देवा मनुष्यस्य ॥"

(*SB.* I.1.1.4,5,7)

God created the Devas, i.e. five organs of senses and mind as the sixth, out of *Su*, i.e. the light. Hence, they are illuminating. He created the Asura, i.e. five organs of actions and the vital airs (Prāṇas) out of '*A-su*', i.e. darkness, which means the terrestrial substance. These also are warring against each other because there is a struggle between light and darkness. (*SB.* I.1.1.4, 5, 7)

Desirous of procreation God *Prajapati* created from the cause, through His principal attributes and actions, the atoms of fire, the luminous regions, i.e., the sun and others. These bright regions are the Devas (i.e. the shining ones). Because of their brilliance created by God, all worldly transactions were made possible which need light. This is characteristic of the Devas as they rejoice and move in light. After this, God created the *Prāṇa+Vāyu* (i.e. vital airs) and the spacious globes, the earth &c., which are (comparatively) later. He created these *Asuras* which possessed no light. These (*Asuras*) pertaining to the earth produced vegetables, medicines &c. All these are effects and devoid of light. There is a (practical) war between these bright and opaque substances. This also is a war between the Devas and the Asuras.

Similarly the righteous person is Deva and the vicious one is Asura. There is a daily struggle going on between these two also on account of their contrary habits. This again is a war between the Devas and the Asuras.

In the same manner, the day is a Deva and the night an Asura. Their conflict also is like a (regular) war.

Both the Devas and the Asuras are the offsprings of God as stated above. Hence, they are entitled to God's things. (*SB.* XI.1.6.7-12)

Between the two (i.e. the Devas and the Asuras), the Asuras, i.e., the Prāṇas &c., are elder because the air is the earlier creation than the light and the Prāṇas are a form of air. Similarly all men are born ignorant and attain knowledge afterwards, and because fire was created from air and the organs of sense were produced from Prakṛti. Therefore, the Asuras are elder and the Devas are younger. In one case, the Devas, the sun &c., are younger. All these are like the offsprings of Prajāpati because all of them were created by Him.

There is a war between them also. Those persons who care only for their own selfish interest are busy in pampering their own bodies, and are crafty and hyppocrites, are the Asuras ; and those who always look towards others' benefits, assuage the pains of others, are free from guile and are

righteous, should be deemed as Devas. There is a regular war, as if it were, between these two also.

The war between the Devas and the Asuras is of these and similar kinds.

As the excellently beautiful allegory based on Metaphor is depicted in the true scriptures for the purpose of imparting (scientific) knowledge, the wise should never attach importance to the false narratives given in the Purāṇas (the so called ancient mythological works) which are erroneously so called and in other recent works, e.g., the Tantras.

These (Paurāṇic) fables are not true.

(E) STORY OF KAŚYAPA

Similarly, the stories of Kaśyapa, and places of pilgrimage like Gayā &c., narrated in the Brahmavaivarta and other works, are opposed to the Vedas and other true scriptures. For instance, there was a Seer (*Ṛṣi*) by name Kaśyapa, the son of Marīci. Prajāpati by name *Dakṣa* gave away his thirteen daughters to him in marriage, according to the law. He begot the *Daityas* on *Diti*, the Ādityas (the sun & other gods) on *Aditi*, the Dānavas (giants) on *Danu*, the serpents on *Kadrū*, the birds on *Vinatā* and the monkeys, bears, trees, grass &c. on others. All such tales are mythical and false, full of darkness, opposed to reason, evidence and knowledge and are impossible. The following evidence supports it :—

(39) "His name (epithet) is *Kūrma*. The Lord of Creatures (Prajāpati) created all living beings. The creator means doer. As He (God) is doer, He is called *Kūrma* (from the root *Kṛ* 'to do'). Kaśyapa verily is *Kūrma*. Therefore it is said that all creatures are Kāśyapīs, i.e., generated by Kaśyapa (God)."
(*SB.* VII.5.1.5)

EXPLANATION

God creates this whole universe. Hence He is called *Kūrma*. According to (the statement) that 'Kaśyapa is verily Kūrma' (cited above), Kaśyapa is an epithet of God. He alone has produced all living beings. Hence, all creatures are called 'Kāśyapīs' (i.e. offsprings of Kaśyapa). God is so called because (etymologically) Kaśyapa is one who sees. Being

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(39) "स यत् कूर्मो नाम । प्रजापतिः प्रजाः असृजत । यदसृजत । तद् यदकरोत् तस्मात् कूर्मः । कश्यपो वै कूर्मः, तस्मादाहुः सर्वाः प्रजाः काश्यप्यः । इति ॥"
(*SB.* VII,5.1.5)

Omniscient He knows perfectly (the minutest substance of) the whole universe without an error. Hence, He is called *Paśyaka*, the Seer. By the interchange of the first and the last letters (i.e. *Pa* and *Ka*) *Paśyaka* assumes the form of *Kaśyapa* as *Hinsa* becomes *Sinha* and *Kratu* becomes *Tarku*. This is in accordance with the authority of the Mahābhāṣya on (the aphorisms of) *Hayavarat*. Hence, it has been concluded that all creatures are progeny of Kaśyapa (God).

(F) GAYĀDI TIRTHA STORY

(40) "Prāṇa verily is strength. It is based on Prāṇa. Therefore, they say that the strength becomes brighter with truth. Dressed in this manner (i.e. enveloped in vital strength of truth) Gāyatrī becomes established in Self. Such she (i. e. Gāyatrī) reaches home (*Gayān*). Prāṇas are verily (her) home (*Gaya*). Thus Gāyatrī attains Prāṇas. As Gāyatrī attains Gaya (i.e. homej), she is called Gāyatrī (i.e. Gayātri)."
(*SB.* XIV.8.1.6.7)

(41) "The *Atirātra*, being a part of the *Prāyaṇīya* Sacrifice is a *Tīrtha*. By *Tīrtha* (i.e. holy water) bath is taken. The *Atirātra* in the *Udayanīya* is verily a *Tīrtha*. Because a *Tīrtha* is a means of bath." (*SB.* XII.2.5.1.5)

(42) "Gaya is the synonym of *Apatya* (i.e. offspring)." (*N.* III.4)

(43) "Harmlessness to all beings (is a Dharma) leaving aside the *Tīrthas* (i.e. true scriptures)." (*CHU.* VIII.15)

(44) "The (suffix) '*Ya*' is added to the word '*Samān-Tīrtha*' (in the locative sense) in the sense of residing." (*P.* IV.4.107)
(Here the word '*Tīrtha*' means teacher).

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(40) "प्राणो वै बलम्। तत्प्राणो प्रतिष्ठितम्। तस्मादाहुर्बलꣳसत्याद्योजीयः। इत्येवं वेषा गायत्री अध्यात्मं प्रतिष्ठिता। साहैषा गयाꣳस्तत्रे। प्राणा वै गयास्तत् प्राणांस्तत्रे। तद् यद् गयांस्तत्रे तस्मात् गायत्री नाम।।"
(*SB.* XIV.8.1.6.7)

(41) "तीर्थमेव प्रायणीयोऽतिरात्रः। तीर्थेन हि प्रस्नान्ति। तीर्थमेव उदयनीयोऽतिरात्रः। तीर्थेन हि उत्स्नान्ति।।" (*SB.* XII.2.5.1.5)

(42) See Nighaṇṭu (III.4) गय इति अपत्यनामसु पठितम्। (*N.* II.2)

(43) "अहिꣳसन् सर्वभूतानि अन्यत्र तीर्थेभ्यः।।" (*CHU.* VIII.15)

(44) "समानतीर्थे वासी।।" (*P.* IV.4.107)

The example is *Satīrthya* (i.e. person residing with the one and the same teacher for their studies), i.e., a religious student (Brahmacārin).

(45) "There are three (categories of) the graduates (*Snātakas*) : *Vidyā-Snātaka, Vrata-Snātaka* and *Vidyā-Vrata-Snātaka.* He who completes the learning without finalising the vow (of celibacy) and returns (home) is called *Vidyā-Snātaka.*"
(*P.* II.5.32,33,34)

(46) "Homage to *Tīrthya* (i.e. the most sacred) God."
(*YV.* XVI.42)

(47) "Those, with arrows in their hand, and armed with swords, frequent the *Tīrthas*", (*YV.* XVI.61)

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(45) "त्रयः स्नातका भवन्ति । विद्यास्नातको व्रतस्नातको विद्याव्रतस्नातकश्चेति । यो विद्यां समाप्य व्रतमसमाप्य समावर्त्तते स विद्यास्नातकः ॥"
(*P.* II.5.32,33,34)

(46) "नमस्तीर्थ्याय ।" (*YV.* XV.142)

(47) "ये तीर्थानि प्रचरन्ति सृकाहस्ता निषङ्गिणः ।" (*YV.* XVI.61)

Our author has taken special pains to elucidate the meaning of the word *Tīrtha* by numerous quotations. *Ford* is not the only meaning of this word. The following are the meanings of this word according to citations above :—

(1) *Atirātra* Sacrifice (2) The sacred books (3) A teacher or a university (4) The Prāṇas (5) the Vedas (6) Knowledge or learning.

For the interested readers we give below other meanings of this very popular word *Tīrtha* :—

(a) *Tṛ*+*Thak* (*U.* II.7) i.e. a passage, road, way, ford.

(b) A descent into a river; the stairs of a landing place (a Ghāṭa in Hindi). Cf. : "कृततीर्थः पयसामिवाशयः ।" (*KI.* 2.3)
Here *Tīrtha* means a remedy or means also. Cf. :
"तीर्थं सर्वविद्यावतारानाम् ।" (*KA.* 44)

(c) A holy place, a place of pilgrimage, a shrine. Cf. :
"शुचिमनो यद्यस्ति तीर्थेन किम् ।" (*BHS*, II. 55)

(d) A channel, medium, means, (*Mal*)

(Contd.)

EXPLANATION

Now we shall throw some light (on the topic) that funeral oblations should be offered at Gayā. It is (very well) known that Prāṇa verily is a strength or power. It is the abode of knowledge of Self. God also dwells there (in Prāṇa) because Prāṇa is an epithet of God. The Gāyatrī is also based on Brahmavidyā (i.e. knowledge of the Supreme Self) and also the knowledge of the Self. This Gāyatrī is called Gayā. Gayā is the synonym of the Prāṇas, as it is stated that Prāṇas are verily Gayā. That 'one should perform *Śraddha* at Gayā' means that men should strive to realise God through the Prāṇas restraining them by means of meditation, with unflinching faith in God. Gāyatrī is so called as it protects the Prāṇas (from ruin).

(Contd. from page 376)

(e) A place of water.

(f) Remedy, expedient.

(g) A sacred or holy personage, an object of veneration, a fit recipient. Cf. :

कः पुनस्तादृशस्य तीर्थस्य साधोः सम्भवः । (*URC*)

(h) A sacred preceptor, a teacher. Cf. :

मया तीर्थात् अभिनयविद्या शिक्षिता । (*MAL*)

(i) A source, origin.

(j) A sacrifice.

(k) A minister.

(l) Advice, instruction.

(m) A right place or moment.

(n) A school of philosophy.

(o) Menstrual courses of a woman.

(p) A Brāhmaṇa.

(q) (In liturgical language) The path to the Altar between the *Calvāl* and *Utkara*.

(r) Fire.

(s) Ascertainment of a disease.

(t) A science.

(u) An auxiliary, a help, a person or official connected with the king and being in close attendance with him (the number being 15 on one side and 18 on enemy's side. See PT.).

(v) An honorary affix added to the names of saints &c.

Similarly, the word 'Gayā' stands for a house, an offspring or for all people. Here all men should have a faith in them. Domestic duties should be performed with (perfect) faith. All men should have faith in them. Domestic duties are also essentially to be performed with devotion. Rendering faithful service to the father, the mother, the preceptor, the undated guests and other personages of veneration is also a Gayā Śrāddha. It is also obligatory to faithfully provide education to one's own children and to benefit all other creatures. It is certain that by having faithfully performed these duties and by the acquisition of knowledge one can achieve the Viṣṇu-pada (i. e. a station in the Omnipresent God) which is the other name of Emancipation or Salvation. Not understanding the significance of these two words (i.e. Viṣṇu and Gayā) and through mistake, some selfish people have caused the human foot-prints engraved on a rock in the country of Magadha (Bihar) and have assigned it the name of Viṣṇu-pada (i.e. Viṣṇu's feet) and the place was given the name of Gayā. Such persons did it (to satisfy) their gourmandism. It is all futile; because Viṣṇu-pada is the name of Salvation (*Mokṣa*) and the word Gayā means—Prāṇa, home, and all living beings. Here, they are confused and deluded. The following evidence (supports) it :—

(48) "Viṣṇu traversed this (whole universe) : thrice he planted His foot and the whole was collected in the dust of His foot-step." (*YV.* V.15)

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(48) "इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । समूढस्य पाꣳसुरे ॥" (*YV.* V.15)

Also found in *RV.* I.22.17.

According to some, the phrase "thrice he planted his foot" (त्रेधानिदधेपदम्) is like an illusion to the fourth Avatāra of Vāmana. But it is a mistake. No mention is made of a king Bali or the Dwarf. These must have been subsequent grafts upon the original tradition of Viṣṇu's three paces.

Commentators are not unanimous upon the meaning of the sentence, "thrice he planted his foot". According to Śākapūṇi, it was on earth, in the firmament, in heaven ; according to Aurṇanābha on *Samārohaṇa* (i.e. the eastern mountain), on Viṣṇu-pada (i.e. the meridian sky) and Gayā-Śiras (i.e. the western mountain) ; thus identifying Viṣṇu with the Sun and his three paces with the rise, culmination, and setting of that luminary. The Scholiast referring it (in Yajurveda) explains them to imply the presence of Viṣṇu, i.e.

(Contd.)

(49) "Whatever is there, Viṣṇu (the sun) traverses it. 'Thrice he planted his foot', i. e. at three places. According to Śākapūṇi—on earth, in the medirian sky and in the heaven; and according to Aurṇanābha—at the eastern mountain, in the atmospherical space and at the western mountain. 'The whole collected in the dust of his footstep' is not seen or the particle '*Na*' may mean a simile. The whole is not visible, as if it were, covered under the dust. The dust is called *Pansu* because it is generated by feet or being struck by feet they sleep or they are to be grinded by feet." (*N.* XIII.19)

Not properly understanding the significance of this (citation) they erroneously propagated this story. For instance, Viṣṇu means All-pervading Supreme Lord ; who is the Creator of this whole universe. He is also called *Puṣa.* Here the author of the Nirukta says :—

(50) "Viṣṇu is so called as He penetrates all things. The word Viṣṇu is from the root *Viṣ* 'to enter', i.e. he pervades (all this). The following verse is addressed to him." (*N.* XII.17)

EXPLANATION

The whole world that exists has been created by Viṣṇu (i.e. God) who is all-pervading (from the root *Viṣ* 'to pervade'). God being formless pervades this all. This verse refers to this theme. He traversed this threefold universe. The verb *Vicakrame* is from the root *Kram* 'to step forward'.

(Contd. from page 378)

All-pervading God in the three regions of earth, air and heaven, in the forms of *Agni, Vāyu* and *Sūrya* (fire, wind and the sun) respectively.

There can be no doubt that the expression was originally allegorical and that it served as the ground-work of the Paurāṇika fiction of the *Vāmana* or the *Dwarf* Incarnation. But Vedic God is *Akāya*, i.e., formless and never assumes incarnate body.

(49) "यदिदं किञ्च तद्विक्रमते विष्णुः । त्रेधा निधत्ते पदम् । त्रेधा भावाय । पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः । समारोहणे विष्णुपदे गयशिरसि इत्यौर्णवाभः । समूढमस्य पांसुरेऽप्यायनेऽन्तरिक्षे पदं न दृश्यते । अपि वोपमार्थे स्यात् । समूढमस्य पांसुल इव पदं न दृश्यत इति । पांसवः पादैः सूयन्ते इति वा । पन्नाः शेरते इति वा । पंसनीया भवन्ति इति वा ।" (*N.* XII.19)

(50) "यद् विषितो भवति विष्णुः भवति । विष्णुर्विशतेर्वा । व्यश्नोतेर्वा । तस्यैषा भवति ।" (*N.* XII.17)

The word '*Pada*' means the atoms of Prakṛti and the minutest aspects of his power (*Sva Sāmarthya-aṅśa*). The world is called here by the word '*Pada*', i.e., as it contains all the desired objects. This world and all the created objects came into existence with the atoms (*Padas*) of Prakṛti (supported by) His own power by God. Three regions have been allotted to them, i.e., all the heavy and opaque things were assigned to the earth, the light substances evolved from the atoms of air &c. were established in the intermediary space, and the luminous objects, e.g., the sun, the sense-organs, *Jīva* &c. were given a place in the shining heaven. Thus God created this threefold world. The portion (of this world) which has no consciousness and knowledge has been attributed to the intermediary region in the form of atoms. All the globes are established in the intermediary regions. This act of God deserves admiration and thanks from us.

The same idea has been explained by Yāskācārya in the following words : Whatever exists in this whole world has been created by All-pervading (Viṣṇu). He created three regions for the establishment of the threefold world. The Viṣṇu *Pada* (i.e. the station of Viṣṇu) called by another name as *Mokṣa* (i.e. Emancipation) can only be achieved through *Gaya*, i e. Prāṇas ; because the best part of the corporeal form of all beings and the material abode of the vital airs is head. The power of God is unlimited. It exists in the Viṣṇu *Pada* and in the Prāṇas (*Gaya*). This universe being pervaded by God (Viṣṇu) exists in the all-pervading Omnipresent Soul.* The invisible world which still continues to remain in the atomic state resides in the intermediary space. The word *Pāṅsura* has been taken here in the sense of *Pyāyana* or *Antarikṣa*, i.e., the intermediary region and the word

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* Swāmī Dayānanda has interpreted this verse in Ādhyātmika sense. According to him, the words *Samārohaṇa*, *Viśṇu Pada* and *Gaya-Śiras* mean worth-climbing, Mokṣa and the Prāṇas respectively. Hs also takes Viṣṇu in the sense of God. Yāska interprets Viṣṇu as the Sun. His words are not ambiguous. Durga has clearly explained these words as—

(a) *Samārohaṇa* : The eastern mountain.
(b) *Viśṇu Pada* : The meridian sky.
(c) *Gaya-śiras* : Western mountain. Thus the sun plants his foot in three places.

This meaning is also quite logical and understandable. The verse refers to Viṣṇu who is none else than the Sun. The sun places his foot (ray) thrice; first on *Samārohaṇa*, i.e. the eastern mountain, then on *Viṣṇu Pada*, i.e., meridian sky and third on the *Gaya-śiras*, i.e., on the western mountains.

Pada in the sense of *Paramānus* (i.e. atoms). The *Pānsura* also means dust It is so called because it is generated by foot.

Thus all the substances, even having assumed the visible form continu to reside in God. (*N.* XII.19

Thus it must be borne in mind that the so-called Paṇḍitas, not under standing the exact sense of this (Vedic text), gave currency to the false stories

Similarly, the *Tīrthas* which were accepted and observed by the Āryas according to the Vedic ordinances, were quite different from those which consist of places and rivers &c. (described in the books composed by the confused people). It should be rightly understood that such Tīrthas have not been sanctioned in the Vedas. The Vedic Tīrthas are those by which men can free themselves from all afflictions and miseries. They provide all sorts of pleasures to mankind. They are as follows :—

Tīrtham-Eva Prāyaṇiya (i.e. *Prāyaṇīya* is verily a *Tīrtha*).

The ablution or the ceremonial bath after completing the vow called *Atirātra* which is a part of the *Prayaṇīya* Sacrifice, is a *Tīrtha*. By taking bath in this Tīrtha people become pure. Similarly, the bath taken after going through the act of Universal benefit, connected with the Yajñas called 'the *Udayanīya*', is also a Tīrtha. They are called Tīrthas because they help a man to cross the ocean of calamities. A man, being harmless to all beings, should behave with others in the manner which is free from prejudice and inimical consideration. Harmlessness towards others is a righteous conduct in matters not opposed to the Vedas and other Śāstras, which are Tīrthas. One has to give pain only where it has a sanction behind, i.e., hence the punishment of the offenders and the guilty is a Dharma (Duty). But those hypocrites who are enemies of the observance of the injunctions laid down in the Vedas and also the thieves, etc., are to be killed (or punished) according to their offence. In such contexts the name of the Tīrtha has been assigned to the Vedas and the other Śāstras. People cross the ocean of afflictions by studying and teaching them and faithfully performing the deeds and duties laid down therein which are based on the knowledge (of these Śāstras). By taking an adequate bath therein a man is purged of the sins.

Similarly, in the aphorism of (Pāṇini), 'Living in the common Tīrtha', the word Tīrtha stands for the common preceptor of two religious students and also for the same Śāstra which is read by both alike. Again men cross the sea of troubles by rendering proper service to the mothers, fathers and the undated guests, and by securing good education and knowledge. Men should become pure by taking a bath in these *Tīrthas*.

There are three types of Snātakas (i.e. one who has undergone the ceremony of ablution at the end of his studies), who become pure by taking a bath in the *Tīrthas*, e.g., he who regularly prosecutes his studies to their finish and (thus) who takes a bath in the Tīrtha of learning only, even though he might not (be able to) succeed in his vow of Brahmacarya, is called Vidyā-Snātaka (i.e. one bathed in the Tīrtha of knowledge only). The second one is called the *Vrata-Snātaka* (i.e. he who having completed the vow of Brahmacarya in accordance with the rules becomes a house-holder without completing his learning). The third is the Vidyā-Vrata-Snātaka because he rightly pursues the rules of celibacy and also achieves knowledge of the Vedas and scriptures &c. before assuming the role of a house-holder. Such men, having adequately taken ablutions in the superiormost Tīrthas become purified in mind, words and deeds, practise the law of truth, secure extensive learning and devote themselves to the universal benefit.

"Obeisance to Tīrthya" means 'homage to God', because God resides in the *Tīrthas* called the Prāṇas, the Vedas, and the supreme knowledge.

The learned (*Vidvān*) who observe the Tīrthas mentioned above, e g., the study of Vedas, truthful speech &c., and who adhere to the aforesaid Brahmacarya achieve high power and are called Rudras. They are '*Sṛka Hastas*', i.e. "possess knowledge and philosophy as their hands." They also hold the sword of doubt-cutting precepts (in their hands) and preach the truth.

According to the statement of the Brāhmaṇa, "I want to know about the Puruṣa (soul) described in the Upaniṣads", (the word Aupaniṣad) means God, i.e. explained in the Upaniṣads.

He (God), therefore, is called *Tīrthya*, i.e. one to be realised in the Tīrthas. God is the highest Tīrtha, because He is, as if it were, they very self of all the devices for carrying men across the ocean of calamities and also because He at once runs to the rescue of His righteous devotees.

In this way all the Tīrthas have been explained.

Q. (The word Tīrtha is from the root *Tṛ* 'to swim' or 'to go across', i.e. the tracts of land and water by which men cross). Why then tracts of land and water are not accepted as Tīrthas ?

A. The tracts of land and those of waters are not Tīrthas because they do not help the man to cross over. They are powerless in this respect. They cannot be the means of crossing

over (because they are the object of crossing over). Men go across the streams of water by means of conveyances, e.g., boats &c., or by (swimming with the help of) hands and feet. They (waters etc.) are the objects of action (i.e. used in accusative case) while the boat and other means are the instruments (i.e. used in instrumental case). Men will surely meet the disastrous consequences and will be drowned in the waters if they do not traverse by feet or resort to swimming (lit.—use hands) or embark upon the boats &c. Thus in the opinion of the Āryas who adhere to (the teaching of) the Vedas, the title of the Tīrtha cannot be assigned to Kāśī, Prayāga, Puśkara, the Gaṅgā, the Yamunā and other rivers and the oceans and seas. They have been attributed the name of the Tīrtha and have been popularly proclaimed as Tīrthas in their books by (the selfish) people who were bereft of the Vedic knowledge, pamperers of their bodies, the (rigid) sectarians, the opponents of the Vedic path, and possessing little knowledge, for their own livelihood.

Q. But the Vedas mention (the names of the rivers), e.g. the Gaṅgā, Yamunā, Sarasvatī and others in the verse (*RV.* VIII.5.6).* Why do not you accept them (as Tīrtha) ?

A. I admit that they have the name of the rivers. These rivers have the name of Gaṅgā and others but they are rivers only. The amount of benefit derived from them through the purifying qualities of water is accepted by me. They do not have the characteristic of destroying sins and carrying us across the calamities. The tracts of land and waters cannot claim that potency. Such efficacy is found only in the above-mentioned Tīrthas.

Moreover, Gaṅgā, Yamunā &c., are the names of the veins—*Iḍa*, *Piṅgalā*, *Suṣumṇā* and *Kūrma* &c. Mind can be concentrated on God in the state of yogic meditation with (the help of) these (veins). The meditation of God wards off all sufferings and leads to final salvation. The *Iḍā* &c. are essential for concentrating and fixing the mind in trance. (Besides it) there is continuity (*Anuvṛtti*) of God from the foregoing verses in this stanza. Similarly, in the statement of appendix, "*Sita-asite*

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* "इमं मे गङ्गे यमुने सरस्वति ।" (*RV.* VIII.5.6)

Yatra Saṅgathe &c.*" (i.e. where the white and the black mingle together), some take the words "*Sita-asite*" (white and black) in the sense of the Gangā and the Yamunā and the word "*Saṅgathe*" (i.e. mingle) in the sense of *Prayāga* where both the rivers have their confluence. But it is erroneous because men cannot attain '*Diva*', i.e. Self-effulgent God, or soar into the solar region by taking bath in them but return to their homes. Thus the word '*Sita*' (white) means here *Iḍā* and '*Asite*' (black) indicates *Piṅgalā*. These two veins meet in the vein called *Suṣumṇā*. The great Yogins by having a dip therein (i.e. *Suṣumṇā*) achieve the bright region of *Mokṣa* and God and attain real knowledge. Hence, these veins are meant here and not the rivers. The following evidence supports (this interpretation) :—

**"*Sita* is the name of colour and its negative is *Asita*." (*N.* IX.26)

Sita means white and *Asita* is its negation (i.e. black). The Yogins by bathing at the place where the bright and the opaque objects, e.g. the sun and the earth &c., mingle in God's power, attain real knowledge and reach the above-mentioned bright region.

IMAGE WORSHIP AND NAME-KIRTANA

Similarly, the injunctions about the image-worship and the muttering of names &c. prescribed in the books called the Purāṇas and the Tantras &c. are not credible because all the Vedas and other true scriptures do not (accord) sanction to them. On the contrary there is a (positive) prohibition about them. For instance :—

(51) "There is no counterpart of Him, whose glory verily is great. 'In the beginning there was (lit. arose) *Hiraṇya Garbha* etc.'. 'Let Him not harm me etc.'. 'Than whom there is no other born etc.' ". (*YV.* XXXII.3)

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* "सितासिते यत्र सङ्गथे ॥"

The remaining part of the verse is :—

"तत्राप्लुतासो दिवमुत्पतन्ति । ये वै तन्वं विसृजन्ति धीराः ।
ते जनासो अमृततत्त्वं भजन्ते ॥" (परिशिष्ट २२, Satavalekar edition)

** "सितमिति वर्णनाम तत्प्रतिषेधोऽसितम् ॥" (*N.* IX.26)

(51) "न तस्य प्रतिमाऽअस्ति यस्य नाम महद् यशः । हिरण्यगर्भऽइत्येष मा मा हिꣳसीदित्येषा यस्मान्न जातऽइत्येषः ॥" (*YV.* XXXII.3)

(Contd.)

EXPLANATION

God is all perfect, unborn and formless. The muttering of His name is to obey His will, which brings great glory (and enables us) to perform the righteous deed and to speak truth. He is the birthplace, i.e. source of all luminaries, the sun &c. Before Him all men pray, "May He not harm us".

He never assumes a corporeal form because He is not born from any cause. He has no *Pratimā*, i.e. representative, image, measure, weight, size or counterpart, because He is incomparable, figureless, unmeasurable, formless and all-pervading.

The following evidence also refutes the idol-worship :—

(52) "He has environed. The bright, the bodiless, the woundless,
The sinewless, the pure, unpierced by evil ;
Wise (*Kavi*), intelligent, encompassing (*Pari-bhū*), Self-existent (*Svaymbhū*),
Appropriately He distributed objects (*Arthān*), through the eternal years." (*YV*. XXXX.8)

(Contd. from Page 384)

(a) *Pratimā* : प्रतिमीयते यया सा । *Prati*+√*Mān* (to measure)+ *Kvip* (*P*. III.2.178), i.e. likeness, image, something to measure with.

(b) *Iti* : Thus, as mentioned in the part of the hymn commencing with (*YV*. XXV.10-13).

Three passages are referred to here which have occurred, respectively in *YV*. XXV.10-13 ; XIII.103; VIII.36-37 ; all celebrating the greatness of Prajāpati or Puruṣa.

(52) "स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳशुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूः याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥"
(*YV*. XXXX.8)

(a) The Bright etc. : Brahma, the Highest Essence, the Supreme Being. Śankara explains differently : He (the Ātman) encompassed or pervaded all, being bright etc. Thus he puts these neuter gender adjectives in apposition to the masculine pronoun '*Saḥ*'.

Mahīdhara also gives this alternative explanation.

Griffith translates it as "He hath attained unto the Bright, Bodiless, etc."

EXPLANATION

God is all-pervading, the witness of all (*Manīṣī* : *Sarvasākṣī*), presides over all (*Paribhū*) and has no beginning. He has, from all eternity, been teaching uncreated human souls, the true knowledge of things through the Vedas (His eternal knowledge) as He is Indwelling Ruler of all. He is Omnipresent, the most powerful, free from corporeal form and assuming birth. He, being undivisible, cannot be pierced into pieces. He is sinewless and veinless. Being faultless He is not to be pierced by evil. He alone is to be worshipped by all. (*YV*. XXXX.8)

This verse also depicts God as bodiless and free from birth and death. This stanza, therefore, has no application or reference to idol-worship.

Q. Does the word *Pratimā* (Image) occur in the Veda or not ?

A. It does occur.

Q. What sense is there then in condemning (idol-worship) ?

A. The word *Pratimā* does not mean there an idol or image. It means only a measure. Following are the pieces of evidence in support of this assertion :—

(53) "Thou, whom with reverence we approach, O Night, as model of the year, vouchsafe us children long to live, bless us with increase of wealth." (*AV*. III.10.3)

(54) "The measure is of Muhūrtas. Ten thousand and eight hundred (Muhūrtas) make a year." (*SB*. X. 3.2.20)

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(53) "संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे ।
सा न आयुष्मतीं प्रजां रायस्पोषेण संसृज ॥" (*AV*. III.10.3)

(a) *Samvatsarasya Pratimān* : Model of the year; measure of the year. (Dayānanda)

The whole hymn (*AV*. III.10) is a prayer for a happy New Year. An early day of the New Year is regarded as indicative of the fortune of the whole twelve moths.

(54) "मुहूर्त्तानां प्रतिमा । ता दश च सहस्राण्यष्टौ च शतानि भवन्ति । एतावन्तो हि संवत्सरस्य मुहूर्त्ताः ॥" (*SB*. X.3.2.20)

(55) "He, who is not to be revealed by speech and by whom the speech has been created, is God and not this whom the (people) here adore." (*KU.* I.1)

EXPLANATION

These (i.e. this and the subsequent four stanzas) five verses prohibit Image-worship. The learned hold (the night) as the measure (*Pratimā*) of the year. May we also accept (the night) as such. There are 360 nights in a year. As the year is calculated by these nights so these nights are called Measure, i.e. *Pratimā*. Let all men so strive that the nights may save our children long to live and bless us with strong health and wealth. (*AV.* III.10.3)

The ten thousand and eight hundred (10,800) Muhūrtas (i.e. each Muhūrta has two Ghaṭikās, i.e. 48 minutes) which make a year are also indicated by the word *Pratimā*. (*SB.* X.3.2.20

O men ! understand that Brahman is not the subject of (*A-Sanskṛta*) unrefined speech. But He knows the speech. This visible world is not Brahman. Thou shouldst adore Him alone as God whom the learned glorify and no other. Thou shouldst worship Him alone who is endowed with such qualities as given below. He is formless, omnipresent, unborn, the controller of all, all-existence, all-consciousness and all-bliss. (*KU.* I.1)

Q. But how will you explain the following phrases occurring in the Manusmṛti :—

(56) "The breakers of *Pratimās*, i.e. idols." "One should go to the places of Devatās." "And worship of the Devatās." "The reviling of the Devatās." "The abodes of the Devatās." "The prohibition against the crossing of the shadows of the Devatās." "One should go round the Devatās clockwise (or keeping them to one's right." "In the proximity of the Devas and the Brāhmaṇas," and "The destroyer of the abodes of the Devatās."

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(55) "यद् वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥" (*KU.* I.1)

(56) " 'प्रतिमानां च भेदकः । देवतान्यभिगच्छेत्तु' । 'देवताभ्यर्चनं चैव ।' 'देवतानां च कृत्सनम्' । 'देवतायतनानि च' । 'देवतानां छायोल्लंघननिषेधः' । 'प्रदक्षिणानि कुर्वीत् । देवब्राह्मणसन्निधौ' । 'देवतागारभेदकान्' ॥"

A. Here the word Pratimā denotes "the weight or measure", e.g. a ratti, a māśās, a seer &c. It is supported by the following evidence from Manu :—

(57) "The word *Pratimāna* is (used in the sense of) weight. All weights should be precisely measured." (*MS.* VIII.403)

In accordance with this maxim of Manu the words *Pratimā* and *Pratimāna* are synonyms. It should clearly be kept in mind. Hence a punishment is prescribed for a person who does not keep standard weights, i.e. either lighter or heavier, than the standard ones. The learned are Devas. Their places of studies and teaching and also their abodes are called *Daivatas* (i.e. belonging to Devas). The words Deva and the Devatā are synonyms. Their dwelling places are called *Daivatas* and homes (temples) of Devatās. The learned alone deserve reverence. None should deprecate them, cross their shadow or destroy their dwelling places. All should desire their proximity and take precepts (or justice) from them. All should (honour) the Devas by keeping them to their right and should themselves sit to their left.

Similarly, in other places where the words, *Pratimā, Deva, Devata-Āyatana* &c., occur they should be taken in the sense given above. For economy of space all the senses of these words cannot be enumerated here. It will suffice to indicate that image-worship, the wearing of the Kaṇṭhī and the painting on the forehead (*Tilaka*) etc. are also prohibited.

PLANET WORSHIP

Similarly, men of immature wisdom (lit. childish intelligence) apply the verse "*Ā Kṛṣṇena Rajasā*" etc. (*YV.* XXX. 43) &c., which has already been explained in the Chapter on 'Attraction and Gravitation' and also a verse "*Imam Devaḥ Aspatnam*" etc. (*YV.* IX.40) which has been explained under the caption of 'King's Duties' for alleviating the suffering created by the planets, the sun &c. This is their mistake because the meanings of these verses have nothing to do with them and these verses are not applicable there. (The other verses are given below) :

(58) "Agni is head and height of *Dyaus* (i.e. the bright region). He is the lord of the earth. He quickens the seed of the waters." (*YV.* III.12)

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(57) "तुलामानं प्रतीमानं सर्वं च स्यात् सुलक्षितम् ॥" (*MS.* VIII.403)

(58) "अग्निर्मूर्धा दिवः ककुत् पतिः पृथिव्याऽअयम् ।
अपाꣳरेताꣳसि जिन्वति ॥" (*YV.* III.12) (Contd.)

(59) "Wake up O Agni, thou, and keep him watchful. May Desire and fruition (and) he conjoin together. All the Devas and the sacrificer be seated in this and in the higher regions."
(*YV*. XV.54)

EXPLANATION

Agni, i.e. God of terrestrial fire, is the guardian of both, the luminous and the opaque globes, and on account of being all-pervading is the protector of all things in all directions According to the aphorism (of Paṇini) that :—

(60) "The interchange (of letters etc.) is frequent (in the Vedas)."
(*P*. III.1.85)

The letter '*bha*' is changed into '*ta*' (in the word *Kakut*). The Lord of the universe and the terrestrial fire invigorate the waters and the vital airs (Prāṇas). In this manner, the fire in the form of electricity (and lightning) and the sun protect and agitate the above-mentioned objects. (*YV*. III.12)

(Contd. from Page 388)

This verse is also found in *RV*. VIII.44.16.

(a) *Apām Retānsi* : Waters' seeds; as lightning, Agni impregantes the waters of the air. Sāyaṇa explains it as "the moveable & immoveable production of the creative waters".

(b) *Agni* : Self-effulgent God or the terrestrial fire.

(c) *Pati* : Lord or the protector.

(d) *Kakut* : Hump, height, peak. Dayānanda makes it as *Kakubh* (directions) by changing '*T*' into '*Bh*'. (This word occurs in *YV*. III. 12 quoted above).

(59) "उद् बुध्यस्वाग्ने प्रतिजागृहि त्वमिष्टापूर्त्ते सꣳसृजेथामयं च ।
अस्मिन्त्सधस्थे अध्युत्तरस्मिन् विश्वे देवा यजमानश्च सोदत ॥' (*YV*. XV.54)

(a) *Ud-Budhyasva* : Wake up, be kindled, O Agni or be enlightened in our hearts, O God (Agni).

(b) *Sadhasthe* : In this region or in this world or in this body (birth)—(Dayānanda).

(c) *Adhi Uttarasmin* : In the next birth (Dayānanda) or in the higher region.

(60) "व्यत्ययो बहुलम् ॥" (*P*. III.1.85)

O Agni ! i.e. Supreme Lord ! be bright in our hearts. Keep all living beings away from the darkness of ignorance and drowsiness. Awaken them in the glare of the sun of knowledge. O God ! may this soul embodied as man procure the means and methods essential for the completion of virtues (Dharma), wealth, enjoyments and salvation. Kindly bestow upon him the desired bliss. May, through his industry and your help, the wish and fruition be united. May all the Devas and the sacrificers who serve them continue to exist, through Thy favour in the present as well as in the next world (i.e. birth) so that all sciences and knowledge may shine among us for ever. Here (in the verb *Sīdata*) there is an interchange of Person according to Panini's aphorism :—

(61) "There is a common interchange of words." (*P.* III.1.85)

(62) "Grant us, O Bṛhaspati, born of truth, that wonderful treasure, which exceeds the merit of the foeman, which shines amongst men, which is endowed with lustre and which invigorates (its possessor) with might." (*YV.* XXVI.3)

(63) "Prajāpati (i.e. the president of a country) by Brahma drank the essence from the foaming (*Pari-Srutaḥ*) food, the princely power (*Kṣatra*), milk, Soma-juice. By Law (*Ṛta*) came truth

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(61) "व्यत्ययो बहुलम् ।" (*P.* III.1.85)

(62) "बृहस्पतेऽअति यदर्योऽअर्हाद् द्युमद्विभाति क्रतुमज्जनेषु ।
यद् दीदयच्छवसऽऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ॥" (*YV.* XXVI.3)
Also in *RV.* II.23.15.

(a) *Ṛta Prajāta* : Born of truth; son of Law (Griffith), i.e. He who has his being in accordance with *Ṛta*, i.e. Right Truth, or eternal Law and order. Known through *Ṛta*, i.e. the Vedas, i.e. God (Dayānanda).

There are different interpretations of this verse. Sāyana would prefer the sense which is given to the phrase '*Draviṇam Citram*', lit. 'various or wonderful wealth, in the Brahmaṇa, which considers it to mean *Brahma Varcas*', the Brahmanical virtue or energy.

(63) "अन्नात् परिस्रुतो रसं ब्रह्मणा व्यपिबत् क्षत्रं पयः सोमं प्रजापतिः । ऋतेन सत्यमिन्द्रियं विपानꣳशुक्रमन्धसः इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥"
(*YV.* XIX.75)
(Contd.)

and Indra-power (mind), the pure bright (*Śukra*) drinking off (*Vipānam*) of juice."

The power of Indra is this sweet immortal milk." (*YV*. XIX.75)

EXPLANATION

O Lord and Protector of the Vedas ! (*Bṛhaspati*), O Essence of the Vedas ! O Lord of the universe ! bestow upon us, through Thy favour, the riches which provide means of performing many sacrifices (Yajñas), endowed with lustre of true dealings and is worth donating and is invigorating. It is wondrous and by possessing this wealth and knowledge, the princes, the merchants shine among the meritorious performers of sacrifices or in the various worlds.

This stanza depicts a prayer, which one should address to God. (*YV*. XVI.3)

When or where, the President of the Assembly (Regal Officer), or a Kṣatriya whose mind is a home of knowledge on account of God's favour, the glorious and the Omnipresent Ruler, drinks with the scholars of the Vedic lore, the nectar-like juice of the herbs, e.g. Soma &c., the giver of qualities, e.g. intellect, happiness, bravery, prowess, firmness, vigour and high emprise, he secures worldly pleasures and joys of the next birth and becomes able to discharge precisely his official duties by means of the skill in the Vedas. His mind grows tranquil and is filled with pure knowledge of the Vedas and he becomes able to perform his official duties appropriately and the righteous discharge of duties provides him immediate happiness. He then desires pure food, is filled with the knowledge of the essence of al

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(Contd. from page 390)

(a) *Brahmaṇā* : Through Brahman, i.e. the Vedas. Gāyatri (Mahīdhara); knower of the Vedas.

This verse describes the king's duties towards his subject (Dayānanda). Mahīdhara states that Adhvaryu reverently approaches the libation-cups of milk and Surā and recites eight verses, illustrative of separation, selection and rejection, with special reference to the Soma drink by *Namuci*, which though it had mixed with his blood was recovered in a pure state.

This interpretation of Mahīdhara is wrong. There is no interna or any authentic evidence to support this forged explanation. For it logical interpretation one has to give credit to Ṛṣi Dayānanda.

things, is endowed with sweet, true and just conduct and acquires the means of attaining salvation. God ordains that a king, holding the reins of administration, should govern the people in the manner given above and he should eat the nectar-like juice with his food. A king should so act that the maximum happiness be ensured to the people. (*YV.* XIX.75)

(64) "May the 'Daivi-Āpaḥ' (celestial water or the All-illuminating God), our helpers, be sweet for us to drink ; and flow with health and vigour to us." (*YV.* XXXVI.12)

(65) "By what means (of worship) may He, who is ever augmenting, who is wonderful and who is our friend, be gracious to us ; by what most effective deeds." (*YV.* XXVII.39)

(66) "O Mortals ! (Men !) you are born (lit. were born) (daily) making light (*Ketu*) where there is no light and form where there is no form, with the Dawns." (*YV.* XXIX.37)

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(64) "शन्नो॑ देवीर॒भिष्ट॑य॒ आपो॑ भवन्तु पी॒तये॑ ।
शंयो॒र॒भि॑स्रवन्तु नः ॥" (*YV.* XIX.75)

(a) *Devīḥ* : From the root *Div* (to shine and sport). (Waters) belonging to bright regions.

(b) *Āpaḥ* : Waters. From the root *Āp* (to pervade). It means God as well, who pervades this universe. (Dayānanda).

(65) "क॒या नश्चि॒त्र आ भु॑व॒दूती स॒दावृ॑धः॒ सखा॑ ।
क॒या शचि॑ष्ठया वृ॒ता ॥" (*YV.* XXVII.39)

This seems to be a popular stanza; it occurs in *RV.* IV.31.1; twice in *SV.* I.169; 232; once in *YV.* XXVIII.39 and once in *AV.* XX. 124.1.

(a) *Kayā* : By what method of worship (Dayānanda) ? By what means ?

(b) *Śaciṣṭhayā* : In the form of righteous deed ("*Sat-Karma*"). (Dayānanda)
Most effective rite (Sāyaṇa),
Mighty company (Griffith).

(66) "के॒तुं कृ॒ण्वन्न॑के॒तवे॒ पेशो॑ मर्या अपे॒शसे॑ ।
समु॒षद्भि॑रजायथाः ॥" (*YV.* XXIX. 37)
Also occurs in *RV.* I.6,3, (Contd.)

EXPLANATION

The word *Āpas* is derived from the root '*Āp*' 'to pervade'. It is always used in plural number and feminine gender.* The word *Devi* is formed from the root *Div* 'to sport' &c., May the All-pervading, All-illuminating Lord, who is bestower of happiness upon all, grant us joy and well being so that we may be able to obtain the desired delight and fullest happiness to our hearts' content. May that Omnipresent and All-glorious Lord be gracious to us and may He shower upon us happiness from all sides.

(*YV*. XXXVI.12)

The following evidence from the Vedas indicates that '*Āpaḥ*' means God :—

(67) "Who out of many, tell me, is that *Skambha*, in whom men recognise *Āpaḥ*, Brahma, and in whom they know the worlds and their enclosures, and also in whom are existence and non-existence." (*AV*. X.7.10)

(Contd. from Page 392)

Dayānanda has quoted this and other verses, which are nine in number and which are used by the Paurāṇikas in the worship of nine planets which according to them exercise influence on human beings and bring good luck or miseries to them. Dayānanda has successfully proved here that these verses contain no reference—direct or indirect—to any planet. For instance '*Śani*' (Saturn) is addressed by the verse *YV*. XXXVI. 12 where no name of *Śani* appears. It is quite clear from the meanings given above.

The last verse is addressed to the Sun, with whom Agni is identified here (in *YV*.). In the Ṛgveda, the Devatā of this verse is Indra. Indra is here identified with the Sun, whose morning rays may be said to renovate (reanimate) those who have been dead in sleep through the night. There is some difficulty in the construction; for "*Martyāḥ*" (i.e. Mortals) is plural with "*Ajāyathāḥ*" in the second person, singular of the first preterite. Sāyaṇa is of opinion that the want of concord is a Vaidika licence, and that the plural substantive "*Martyāḥ*" has been put for the singular '*Marya*'.

* Please see क्षीरतरङ्गिणी (*V*. 7).

(67) "यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः ।
असच्च यत्र सच्चान्तः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥" (*AV*. X.7.10)

EXPLANATION

The learned understand (*Viduḥ*) that *Āpaḥ* is the name of Brahman, in whom they know that all the regions and treasures (*Loka* and *Kośas*), the non-existence and existence, i.e. the perishable effect (the worlds) and the imperishable the (original) cause, find abode. O Learned man ! we request you to let us know, who that mainstay of the universe among all the objects is. You should know that as the Lord of the universe, who is the indweller ruler of all, sustains the (all) Souls &c , and resides within all.

May the Supreme Lord endowed with wondrous might and bliss (*Citraḥ*), the augmentor of happiness (*Sadā-vṛdha*), be our friend and be manifest to us through the righteous (*Saciṣṭhayā*) worship and through an assembly (*Sabhā*) whose members are (known) for their good deeds in the highest degree and by righteous merits and are adorned with finest qualities. May the Lord of the universe graciously bring always to us succour and protect us. May we also worship Him with genuine love and devotion. (*YV*. XXVI.29)

O Mortals ! O Men ! God has provided you with knowledge (*Ketu*) and happiness yielding riches (*Peśas*) to the extent of the world-empire for destroying ignorance (*A-Ketu*) and poverty (*A-Peśas*), through the means of your association with the wise people who yearn (*Uṣad*) for the Supreme Lord and who obey His will. (*YV*. XXIX.37)

ELIGIBILITY AND NON-ELIGIBILITY

Q. Are all men (without any distinction of caste and creed) authorised to study the Vedas and other scriptures or are they not ?

A. All men are authorised (to study the Vedas), because the Vedas being the word of God, are for the benefit of the whole humanity and because they reveal the true knowledge. We understand that whatever has been created by God is for the use of all. The following evidence supports this contention :—

(1) "I, to all the people, may address this salutary speech—to Brāhmaṇas and princes, Śūdra and Vaiśya, to one of our own kin and to the stranger. May I bear to Devas and guerdon-giver. May this my hope be fulfilled. Be that my portion."

(*YV*. XXVI.2

EXPLANATION

The purpose of this stanza is as follows :—

Here God ordains that all men should study and teach the Veda to all.

As I have proclaimed this salutary word, i.e. the Vedas, the *R* &c.,—for the benefit of all men and creatures, so all the learned me should teach these four Vedas to all men. If someone here were to s that the word "*Dvija*" (i.e. twice-born—i.e. Brāhmaṇa) has continuity the word "*Jana*" and thus the twice-born alone are authorised to stu and teach the Vedas, it would not be tenable, because it runs counter the meaning of the second half (of the verse). Having anticipated t question, "Who are authorised to study or to listen to the Vedas ?" it said that these four Vedas should be taught and recited by all (to including) a Brāhmaṇa, a Prince, a Merchant, a Śūdra, an Ati-Śūdra, *Antyaja* and to one's own kin and dependents, e.g. son and servant. As (God), without any favour or prejudice, administer good to all and t

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(1) "यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्याꣳशूद्राय चार्याय स्वाय चारणाय च । प्रियो देवानां दक्षिणायै दातुरिह भूयासमयं मे क सꣳकामस्तमुप मादो नमतु ॥" (*YV*. XXV

am dear to all the learned and generous persons who give away their entire belongings in charity ; so all of you O Wise men ! keeping in view the universal benefit and kind deeds to all, should proclaim the Vedic words to all. You should behave in tbe manner so that tbis my desire may be accomplished. By pursuing this patb, your desire for the happiness you may have in your heart will be fulfilled. As I possess all desired bliss, so will you have all happiness—the object of your desires—. I give this blessing; rest assured. As I have revealed the Vedic knowledge for the benefit of all, so you all should also benefit by this. Let then not be any distinction there. My activity is free from prejudice and partiality and pertains to the doing of that which is pleasant to all. I can consequently be pleased if you act in accordance with that spirit alone.

This alone is the right explanation of this stanza because in the next verse "Grant us O Bṛhaspati etc." (*YV.* XXVI.3) only the meaning of God is taken.* (*YV.* XXVI.2)

Moreover, the Varṇas (e.g. Brāhmaṇa &c.) and the four stages of human life (*Varṇas*) are determined by their (respective) characteristics, actions and (general) conduct (and not by birth). Here Manu says :—

(1) "A Śūdra becomes a Brāhmaṇa and a Brāhmaṇa, a Śūdra. Similarly, a son of a Kṣatriya and that of a Vaiśya should be considered." (*MS.* X.65)

EXPLANATION

A Śūdra attains the status of a Brāhmaṇa and enjoys the privileges of a Brāhmaṇa, if he possesses the qualities of the latter, e.g., full knowledge and learning and a chaste conduct &c. In the same way a Brāhmaṇa goes down to the status of a Śūdra, if he has demerits of the latter, e.g. impure conduct, unrighteous practice, dullness of intellect, stupidity, dependence, the service of others, &c. The same (rule) is applicable to a person born of a Kṣatriya or of a Vaiśya. The idea is that a person attains that Varṇa whose characteristics one possesses. (*MS.* X.65)

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* बृहस्पतेऽअति यदर्य्यो (*YV.* XXVI.3). This verse has already been translated and explained under the topic of "Authoritativeness or otherwise of Books", on page 390.

(1) "शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियाज्जातमेवन्तु विद्यात् वैश्यात्तथैव च ।।" (*MS.* X.65)

The similar things have been stated in the aphorisms of Āpastamba :—

(2) "By practising the righteous deeds a man of low Varṇa attains the status of the higher and the higher Varṇa, when (his) Jāti is changed. A man of a higher Varṇa goes down to a lower and a lower Varṇa with the change of Varṇa by practising unrighteous deeds." (*APB.* II.5.10,11)

EXPLANATION

By the truthful and righteous conduct, a Śūdra fully acquires (the status of) a Vaiśya, a Kṣatriya and a Brāhmaṇa (by degrees), i.e. he assumes all rights thereof. The phrase 'on change of caste' denotes that he is entitled to all functions, rights and modes of life of those (higher) Varṇas. Similarly, a man (or woman) belonging to the highest order of the caste, i.e. Brāhmaṇa, by acting contrary to Dharma falls to the status of the lower caste, i.e. the Kṣatriya, Vaiśya and Śūdra. The phrase 'on change of caste' is here also to be interpreted as above. This means that the righteous conduct is the only determining factor to achieve the higher order of the caste. Similarly, the unrighteous conduct brings a man to the lower status.

Wherever, such expressions as 'a Śūdra should not be taught and is not permitted to hear (the Vedas) read out to him' are found, they mean that as a Śūdra is bereft of intelligence and is incapable of learning, remembering and thinking upon what he has read, it is useless and of no avail to teach him and cause him to learn (the Vedas or any other book).

(*APB.* II.5.10,11)

(2) "धर्मचर्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ।
अधर्मचर्यया पूर्वो वर्णः जघन्यं जघन्यं वर्णमापद्यते जातिपरिवृत्तौ ॥"
(*APB.* II.5.10,11)

THE METHOD OF STUDYING AND TEACHING THE VEDAS

In the very beginning of the study (a student) should be given a lesson on how to pronounce the letters in accordance with the science of Orthoepy (*Śikṣā*) so that he may have a (correct) knowledge of (various) places and efforts of articulation together with their accents. In this way he will know precisely the method of pronouncing vowels and consonants. For instance, the letter '*P*' must be pronounced with both the lips conjoined. The lips are its place of articulation and the (mutual) contact (of the lips) is the *Prayatna* (effort). The great thinker Patañjali, the author of the Mahā-bhāṣya says :—

(i) "A mispronounced or wrongly used word, being defective either in accent or in letter does not express the desired sense. This thunder-bolt of (defective) speech destroys the Sacrificer as the compound 'Indra-Śatru' killed (*Vṛtra*) because of wrong accent." (*MB.* I.1.1)

EXPLANATION

The letters are not distinctly audible and the words disappear to be elegant unless they are pronounced with due regard to Sthāna (i.e. the place of articulation) and Prayatna (i.e. the articulative efforts). As a singer were to sing without adhering to the due regard to the tone such as *Ṣaḍja*, &c., he would be to blame. Similarly it is essential in the Vedic recitation, the accent and the letters should be pronounced with due regard to the Sthānas (i.e. places of articulation) and Prayatnas (i e. articulative efforts) ; otherwise the mispronounced words may bring afflictions and disaster. If a man were to pronounce a word violating (the law of articulation), it would be his own fault and he is to be condemned. "Thou hast used the words wrongly." This improper use of words does not convey the desired meanings, i.e. *Sakala* as *Śakala* and *Sakṛt* as *Śakṛt*. Here the word **Sakala* means 'whole' and *Śakala* means 'a part'. *sakṛt* denotes the sense of 'once' and *Śakṛt* that of

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(1) "दुष्टः शब्दः स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह ।
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥" (*MB.* I.1.1)

* Cf. : "यद्यपि बहुनाधीषे तथापि पठ पुत्र व्याकरणम् ।
स्वजनः श्वजनो मामूत् सकलं शकलं सकृत् शकृत् ॥"

'ordure'. If one were to pronounce 'S' as 'Ś' and 'Ś' as 'S', it would not convey the real meaning. This wrong speech becomes a thunderbolt, as if it were, to would destroy the real meaning. This injures the speaker as well as the Sacrificer or his master, i.e. deprives him of the meaning he desired to express. For instance, the compound 'Indra-Śatru' denotes the reverse meaning if pronounced with wrong accent. Indra means solar region and Meghas (i.e. clouds) are its enemies, as if it were. If it be taken as a *Tatpuruṣa* compound, the accent would be on the final syllable and if it be taken as a *Bahuvrīhi* compo und, the accent would be on the first syllable of the compound. It is a shpere of the poetic figure by name *Tulyayogita* according to which 'the clouds' and 'the sun' have been described. Thus (by a change of accent) it denotes two contrary meanings. In a *Tatpuruṣa* compound, the last member is predominaut while in a *Bahuvrīhi* compound the chief thing is the external substance. Hence, he who wants to express the meaning of the Sun, should pronounce it with the accent on the last syllable and take it as a *Tatpuruṣa*. But he who desires it to express the clouds, should pronounce it with the accent on the first syllable and take it a *Bahuvrīhi*. The man, who does it otherwise, is only to be censured. Consequently, the accents and the letters are to be pronounced rightly and precisely. (*MB.* I.1.1)

The instruction should also be imparted regarding the mode of speech, hearing, sitting, walking, rising, eating, reading, thinking and interpreting, &c. The supreme benefit is derived if a thing is read with a knowledge of its sense. But in comparison to a man who does not study or read at all ; even he is to be preferred who recites without understanding its import. He who reads and understands the relative position of words and their imports is certainly superior (to a mere reader). And he, who having studied the Vedas and understood their imports, acquires meritorious qualities and conduct and thereby does good to all, is the best of all. The following are the pieces of evidence :—

(2) "All the Devas take their repose upon the Most high, the Imperishable (*Akṣara*) text of the Veda ; but what will he, who knows not *This*, do with the Vedas ? But they, who do know *That*, are perfect." (*RV.* I.164.39)

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(2) "ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः।
यस्तन्न वेद किमृचा करिष्यति य इत्तद् विदुस्त इमे समासते ॥"
(*RV.* I.164.39) (Contd.)

(Contd. from Page 399)

This verse looks to be very simple but some controversies have enveloped it. Griffith translates it :—

"Upon what syllable of holy praise-song, as it were,
their highest heaven, the gods repose them,—
Who knows not this what will he do with praise-song !
But they who know it will sit here assembled."

According to him the syllable is the *Praṇava*, the mystical sacred syllable 'Om'. The translator means to say that all the praise songs (Ṛcas) refer to and eulogise 'Om'. But the sense of query, found in interrogative interpretation, is without foundation. There is no word in the text denoting interrogation.

By the word *'Ṛcas'* here, according to the Scholiast, is to be understood as all the Vedas; different meanings are, however, ascribed to both; this word, and the word *Akṣaram* by other commentators. Yāska writes various meanings of this word (*N.* XIII.10) :—

(a) कतमत्तदेवाक्षरम् । ओमित्येषा वागिति शाकपूणिः ।

(b) एतद्ध वा एतदक्षरं यत् सर्वा त्रयी विद्या प्रति—इति च ब्राह्मणम् ।

(c) 'आदित्य' इति पुत्रः शाकपूणेः ।

In the sense of the sun, the word *Deva* means 'solar rays'.

Cf. : रश्मयोऽत्र देवा उच्यन्ते ।

Yāska (*N.* XIII.10) has given these three interpretations of the word *'Akṣara'* here according to Etymologists. But in the 'Ādhyātma' sense he says :—

"शरीरमत्र ऋगुच्यते यदनेनार्चन्ति । प्रत्यृचः सर्वाणीन्द्रियाणि । तस्य यद् अविनाशि धर्मं तदक्षरं भवति । इन्द्रियाण्यत्र देवा उच्यन्ते ।।" (*N.* XIII.12)

The etymological explanation of this word is :—

"अक्षरं=न क्षरति, न क्षीयते वा अक्षयो भवति । वाचोऽक्ष इति वा ।।"
(*N.* XIII.12)

But our author says that the word *Ṛcas*, i.e. all the four Vedas, rest in the Supreme Soul, the imperishable one. I am, therefore, inclined to translate this verse as follows :—

"All Vedic statements (*Ṛcas*) have their denotation in the most high (*Parame*), Imperishable (*Akṣara*), Omnipresent God (*Vyoman*),

(Contd.)

(3) "He, who having read the Vedas does not know their meaning, is only a carrier of burden and is a (dead) post. He, who knows the import, enjoys all bliss and attains salvation (*Nakam*) with all sins purged off." (*N.* I.18)

(4) "The recitation without understanding is only a (parrot) reading. A dry fuel, placed at the fireless place, does not get flames." (*N.* I.18)

(5) "One (man) indeed seeing Speech has not seen her ; another (man) hearing her has never heard her ; but to another she delivers her person as a loving wife, well-attired presents herself to her husband." (*RV.* X.71.4)

(6) "They call a man laggard, dull in friendship : they never urge him on to deeds of valour. He wanders on in profitless illusion : the Speech he heard yields neither fruit nor blossom." (*RV.* X.71.5)

(Contd. from Page 400)

in whom (*Yasmin*) all beneficent beings (*Viśve Devas*) have their refuge (*Adhi Niṣeduḥ*), what profit (*Kim*) can that man derive (*Kariṣyati*) from the Vedas (*Ṛca*) who (*Yaḥ*) does not realise (*Na-Veda*), the Supreme Being (*Tat*); (but blindly studies the sacred text) ? (But on the other hand) all those beneficent beings (*Te Ime*) fully resort (*Samāsate*) only (*It*) to them who (*Ye*) realise (*Viduḥ*) that Supreme Being (*Tat*) (in their Vedic studies).

(3) "स्थाणुरयं भारहारः किताभूदधीत्य वेदं न विजानाति योऽर्थम् ।
योऽर्थज्ञ इत् सकलं भद्रमश्नुते नाकमेति ज्ञानविधूतपाप्मा ॥" (*N.* I.18)

(4) "यद् गृहीतमविज्ञातं निगदेनैव शब्द्यते ।
अनग्नाविव शुष्कैधो न तज्ज्वलति कर्हिचित् ॥" (*N.* I.18)

(5) "उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं विसस्रे जायेव पत्य उशती सुवासाः ॥" (*RV.* X.71.4)

(6) "उत त्वं सख्ये स्थिरपीतमाहुः नैनं हिन्वन्त्यपि वाजिनेषु ।
अधेन्वा चरति मायया एष वाचं शुश्रुवां अफलामपुष्पाम् ॥" (*RV.* X.71.5)

Sāyaṇa interprets this verse as follows :—

'They call one man steadfast in the friendship (of speech), they do not exclude him from (the assembly of) the powerful (in know-

(Contd.)

EXPLANATION

The (above-mentioned) verses censure reading without understanding the sense.

In the Brahman, who is imperishable (*Akṣara*), the highest (*Parame*) and omnipresent like *Ākaśa*, are established the four Vedas. Here the word *Ṛk* denotes all the four Vedas, the *Ṛg* &c., in whom are placed all the Devas, i.e. the learned, the organs of action and cognition, all the globes, the sun &c. Brahman, i.e. God, is the only repose and shelter of all the (created) beings. What will he, who does not understand Him, and does not follow His will and obey His ordinance pertaining to universal benefit, do with the *Ṛcas*, i.e. the Vedas which he has read ? He will never enjoy the (sweet) fruit of the knowledge derived from the imports of the Vedas. But they who know that Brahman, secure the fruit called Dharma (i.e. righteousness), Artha (i.e. riches), Kāma (i.e. desires) and Mokṣa (i.e. salvation). Hence, it is essential that the Vedas should be intelligently studied. (*RV*. I.164.39)

The man, who has simply read the Vedas and having read them does not understand their sense, and the man, who having understood (the sense of) the Vedas does not act in accordance with the teaching of the Vedas, is like the wooden post and is only the bearer of the burden, i.e. he is to be regarded as a lifeless dead log. As a man or an animal carrying the burden does relish it, i.e. clarified butter, sugar, musk, saffron &c., which being borne by him, are enjoyed by some other fortunate person ; so a man who recites (a book) without knowing its import is like a (porter) who simply bears the burden. The man who reads intelligently knows the relation between the Vedic words and their meaning and acts righteously in accordance with the Vedic teaching becomes purged of all sins by virtue of knowledge and attains complete bliss even before death and leaving the

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ledge) ; another wanders with profitless illusion, hearing Speech, which is without fruit and without flowers."

Cf. ; कामान् दुग्धे विप्रकर्षत्यलक्ष्मीं कीर्त्तिं सूते दुष्कृतं वापि हन्ति ।
ताञ्चाप्येतां मातरं मङ्गलानां धेनुं धीराः सूनृतां वाचमाहुः ॥" (*UR.*)

The fruit and flowers of the Speech, according to Yāska, are :—

"अर्थं वाचः पुष्पफलमाह । याज्ञदैवते पुष्पफले । देवताध्यात्मे वा ॥" (*N*. I.20)

The negative compound may indicate '*Iṣad-Artha*' in An-udarā Kanyā.

human body secures the station in Brahman called *Mokṣa*, i.e. Salvation which is absolutely free from all pains. (*N*. 1.18)

A man, who reads the Vedas without knowing their import and simply reads them, gets no illumination. Even a dry fuel, placed at a fireless place does not catch fire and produces no heat and light, so the mere reading without understanding it does not produce the light of knowledge. (*N*. 1.18)

One man sees the Speech, i.e. he reads words yet he does not see it; i.e. he does not understand its meaning. The particle '*U*' denotes speculation here. Yet another man pronounces the words yet he does not hear them, i.e. does not understand their sense. As the words, uttered and heard by these men, remain unknown to them, so reading without comprehending the sense of words is of no avail. In this manner, this hemistich narrates the characteristics of the ignorant. But to a man, who studies the Vedas with the (full) knowledge of their meaning, Speech, i.e. knowledge, reveals her secret Self, i.e. forms in various ways, as a loving wife attired in beautiful garments displays her person to her husband. In this way, to a man who reads the Vedas with an intelligent grasp of words, the knowledge reveals her person, i.e. her real form. (*RV*. X.71.4)

The man, who is master of learning, who is expert in the art of creating friendly feelings amongst all (human) beings with his conduct (*Sakhye*) ; who through his righteous conduct has obtained salvation and communion with God and who (strives to) bestow the supreme bliss upon all, is called the friend of all. None dares to injure or harm such a learned man in any walk of life or transaction because he does good to all. No criticism or adverse interrogations or (unfriendly) behaviour from his rivals and foes can harm (or dishearten) a man who studies the Vedas with full cognition of their meaning, because he is endowed with true knowledge and good characteristics and because he possesses a desire-yielding (*Kṣama-dhuk*) speech containing true knowledge. Thus, the first hemistich of the verse eulogises the learned and the second hemistich describes the characteristics of the ignorant. An ignorant man, who uses (lit. hears) words which are devoid of (flowers and fruits in the form of) devotional actions, knowledge of the science of conduct, righteousness and knowledge of God, roams about in this world, accompanied with his deceptively illusive, meaningless, uninstructive and dubious speech. Such a man never accomplishes during the whole span of his life any good, either to his own self or to others. Hence, that study alone is the best, which precedes the cognition of its meaning. (*RV*. X.71.5)

For the fuller understanding of the Vedic interpretation one should read the grammatical treatises, the Aṣṭādhyāyī and the Mahābhāṣya; then the Vedāṅgas (i.e. the auxiliary sciences of the Vedas), the Nighaṇṭu (i.e. the Vedic lexicography), the Nirukta (i.e. Etymology), the prosody and the Jyotiṣa (i.e. astronomy); then the six sub-auxiliary sciences called the six Śāstras, viz., Mīmāṁsā, Vaiśeṣika, Nyāya, Yoga, Sāṁkhya and Vedānta and finally having studied the Brāhmaṇaṣ, the Aitareya, the Śatapatha, the Sāma and the Gopatha, one should undertake the study of the Vedas; or else a layman should learn the meaning of the Vedas through the interpretations done by the scholars who have read all these above-mentioned works.

It has been stated that "none can know the Supreme Being unless one knows the Vedas." According to this dictum, a man, who is ignorant of the teachings of the Vedas, is not competent to know the Supreme Lord, Dharma (i.e. the righteousness) and all the sciences, because the Vedas alone are the original sources of all the sciences. Without knowing the Vedas, none can acquire true knowledge. Whatever knowledge of the true sciences existed, exists and will be known in the books or human minds on the earth has its origin in the Vedas; for, all the exact and real knowledge has been enshrined in them by the Lord. The light of truth, wherever and in whatever form that has been shown, has sprung from the Vedas.ϕ

All men, therefore, should strive to understand the import of the Vedas.

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* "नावेदविन्मनुते तं बृहन्तम्।" (शाट्यायनोप० IV)

ϕ Cf. : (I) भूतं भव्यं भविष्यं च सर्वं वेदात् प्रसिध्यति। (*MS.* XII.97)

(II) यानीहागमशास्त्राणि याश्च काश्चित् प्रवृत्तयः।
तानि वेदं पुरस्कृत्य प्रवृत्तानि यथाक्रमम्॥
(*Mahabharata-ANU.* 122.n)

(III) निसृतं सर्वशास्त्रं तु वेदशास्त्रात् सनातनात्॥ (*Yājñavalkya*)

CLEARING DOUBTS AGAINST PROJECTED BHĀṢYA

Q. Are you going to write an (absolutely) new *Bhāṣya* (i.e. commen tary) or do you mean to reveal (through it) what was alread stated (and what now has become obsolete) by the ancient grea commentators ? In the later case, it would not be acceptabl as it would be to grind what has already been powdere (*Piṣṭapeṣaṇa*).

A. I have to bring to light only what was written by the ancier scholars (Ācāryas), i.e. by the learned man (called Devas) of grea antiquity, for instance, the Aitareya and the Śatapatha etc (being commentaries on the Vedas) written by the *Ṛṣis*, beginnin with Brahmā and ending with Yājñavalkya, Vātsyāyana an Jaimini ; the Vedic interpretations in the form of the auxiliar works (*Aṅgas* of the Vedas) written by Pāṇini, Patañjali, Yāska an other great sages ; the six Śāstras called the sub-limbs (*Upāṅgas*) of the Vedas, composed by Jaimini and others ; the books style as the Upa-Vedas and the works entitled as the branches (i.e recensions) of the Vedas.

The true interpretation (of the Vedas) will be based on thei collective evidence. Nothing new will find place here which ma be arbitrary and unauthentic.

Q. What purpose will it serve ?

A. The commentaries composed by Rāvaṇa,* Uvaṭṭa, Sāyaṇa, Mahī dhara and others are contrary to the real import of (the Vedas) The partial interpretations written by English men, Germans and other Europeans, on the line of the above-mentioned (oriental scholars) in their respective languages and also the translation written or being written by the Indians following (the style) of the above-mentioned writers into Modern Indian languages are full of erroneous meanings. The hearts of the good people will be enlightened (by my commentary) and they will renounce and reject

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* Here *Rāvaṇa* is not the king of *Laṅkā* but a scholar of South India. (*Bhagavaddatta's* वैदिक वाङ्मय का इतिहास, Part II)

(the faulty) translations, when their mistakes and errors will be fully exposed.

For the economy of space, only a few defects and blemishes will be pointed out here by way of specimen, according to the maxim of the 'cooking-pot and boiled rice'.* For instance, Sāyaṇa. not understanding the deep import of the Vedas, has stated that all the Vedas pertain to the ritual aspect. This is wrong. Because they are the home of all sciences. It has already been briefly established. One can clearly infer from that that his contention is baseless. Moreover, the interpretation of the verse "Indram Mitram etc." (*RV*. I.164.46) (already explained) is mistaken. According to him the word 'Indra' is a noun, qualified by the words 'Mitra &c.'. But in reality all epithets, e.g. 'Indra' &c., qualify the noun 'Agni' which being associated with all other adjectives qualifies the eternal Brahman. According to the rule a substantive is united again and again with all adjectives respectively but adjectives are not repeated likewise (which qualify it). In this way, where there are a hundred or thousand adjectives which qualify a substantive, only the substantive is repeated again and again and adjectives are stated only once. Hence, the word Agni, in this verse, being a substantive has been spoken twice by God. Sāyaṇa, the great commentator, did not know it and consequently he fell in the error. The author of the Nirukta also has taken the word 'Agni' as substantive :

(1) "The wise describe this Agni, the one great universal Soul, in various ways as Mitra (i.e. the Friend of all) and Varuṇa (i.e. the Holiest) etc." (*N*. VII.18)

Agni (i.e. the Adorable One) is the name of the One (ultimate) Reality, i.e. the Supreme Being. Thus it may be borne in mind that the words Agni &c. are the (different) names of God.

Moreover (Sāyaṇa says that) God alone is invoked (everywhere) as a priest of a king keeps the interests of his master (always in view) in all his actions. But (contrary to this he adds that) in the

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* The maxim of "the cooking-pot and the boiled rice" (स्थाली-पुलाक-न्याय) : In a cooking pot all the grains being equally moistened by the heated water and when one grain is found to be well cooked, the same may be inferred with regard to the other grains. So the maxim is read when the condition of the whole classs is inferred from that of a part.

(1) "इममेवाग्निं महान्तमात्मानमेकमात्मानं बहुधा मेधाविनो वदन्तीन्द्रं मित्रं वरुण-मित्यादि ॥" (*N*. VII.18)

forepart of a sacrifice, God is represented by Agni, which has been kindled in the Vedi. It is self-contradictory; because if God alone is invoked by all names, why does he take Agni in the sense of the terrestrial fire, which has been kindled for sacrifice. (He ought to have taken the word Agni in the sense of God). Thus this statement is erroneous. If someone says that there is no contradiction because although Ācārya Sāyaṇa invokes Indra &c., yet they are simply the various forms under which God has manifested Himself. (To meet this objection) we say that if God is expressed by all names, e.g. Indra &c., it is wrong (to maintain that) God assumes various forms, e.g. Indra &c., because in (the *AV.* XIX. 11.3) and in (the *YV.* XL.8) He is described as "Unborn and Changeless" and as "Encompassing all, bright and formless etc." respectively.* This clearly establishes that God never assumes forms and takes birth. There are many such errors in the commentary of Sāyaṇa, the great commentator. They will be indicated in our commentary in the respective verses.

Similarly (another) commentator, Mahīdhara, in his commentary by name 'Vedadīpa' (i.e. a light on the Vedas) has grossly misinterpreted the Vedas and has seriously calumniated them. A few faults and mistakes by way of specimen are pointed out here :—

गणानां त्वा गणपतिꣳ हवामहे प्रियाणां त्वा प्रियपतिꣳ हवामहे निधीनां त्वा ।
निधिपतिꣳ हवामहे वसो मम । आहमजानि गर्भधमा त्वमजासि गर्भधम् ॥ १ ॥
(*YV.* XXIII.19)

Mahīdhara's Interpretation

In his commentary on the above-cited stanza, he says : "In this stanza, the word *'Gaṇa-pati'* should be taken in the sense of 'a horse'. Thus the chief queen, the wife of the (royal) Sacrificer, lying with the horse, in the sacrificial hall, in the presence of all priests, says, "O Horse ! I take semen which would make me pregnant from thee and thou pourst unto me thy semen etc."**

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* "अज एकपात् ॥" (*AV.* XIX.11.3)
"स पर्य्यगाच्छुक्रमकायम् ॥" (*YV.*XL.8)

** अस्मिन् मन्त्रे गणपति शब्दात् अश्वो गृहीतव्य इति । तद्यथा महिषी यजमानस्य पत्नी यज्ञशालायां शयाना सत्याह : हे अश्व, गर्भधं—गर्भधारकम् रेतः, अहम् आ

(Contd.)

But the real interpretation of this verse would be given below. (The relevant evidence on which the interpretation will be based is produced here first) :—

(1) "*Gaṇānaṃ Tvā Gaṇpatim Havāmahe* etc. "*Brahmaṇaspatyam* (i.e. the lordship of the Vedas) lies in Brahman (i.e. Supreme Being). Brahman verily is Bṛhaspati (i.e. the Lord of the Great). He is treated by Brahman (i.e. the Vedas). He is called *Pratha* as well as *Sa-Pratha*." (*AB.* I.21)

(2) "*Prajāpati* verily is *Jamadagni*. He verily is *Aśva-Medha* ; or Kṣhatra (i.e. princely power) is *Aśva* (i.e. horse) and other people are other animals. *Hiraṇya* (i.e. gold or shining power) is the form of princely power. *Hiraṇya* is verily a light." (*SB.* XIII.2.11.14-17)

(3) "A man does not indeed properly know that *Svarga*. *Aśva* (i.e. Omipresent God) alone knows it." (*SB.* XIII.2.12.1)

(4) "Empire is *Aśva-Medha*. That verily is a glory for the princely power. It makes the subjects loyal and faithful ; or else

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(Contd. from Page 407)

अजानि=आकृष्य क्षिपामि । त्वं च गर्भधं रेतः आ अजासि=आकृष्य क्षिपसि ॥"

The central idea of Mahīdhara's translation of this verse is given above. The whole cannot be produced here as it is too obscene. Moreover, the following nine stanzas are also not reproducible even in the semi-obscurity of a learned language. Hence, the translation of the subsequent verses according to the commentary of Mahīdhara would not be given here. Only his words will be reproduced.

(1) "गणानां त्वा गणपतिं हवामहे इति ब्राह्मणस्पत्यं, ब्रह्म वै बृहस्पतिः । ब्रह्मणैवैनं तद्भिषज्यति । प्रथश्च यस्य सप्रथश्च नामेति ॥" (*AB.* I.21)

(2) "प्रजापतिर्वै जमदग्निः । सोऽश्वमेधः । क्षत्रं वाश्वो विडितरे पशवः । क्षत्रस्यैतद्रूपं यद्धिरण्यम् । ज्योतिर्वै हिरण्यम् ॥" (*SB.* XIII.2.11.14-17)

(3) "न वै मनुष्यः स्वर्गं लोकमञ्जसा वेद । अश्वो वै स्वर्गं लोकमञ्जसा वेद ॥" (*SB.* XIII.2.12.1)

(4) "राष्ट्रमश्वमेधो ज्योतिरेव तद्राष्ट्रे दधाति, क्षत्रायैव तद्विशां कृतानुकरामनुवर्त्मानं करोति । अथो क्षत्रं वा अश्वः । क्षत्रस्यैतद्रूपं यद्धिरण्यम् । क्षत्रमेव तत् क्षत्रेण सयर्धयति । विशमेव तत् विशा समर्धयति ॥" (*SB.* XIII.2.11.15-17)

princely power is *Aśva* and *Hiraṇya* (i.e. glory) is a form of princely power. Kṣatra (i.e. glory of the monarchy) strengthens the ruling power. Subjects prosper only by their own prosperity." (*ŚB.* XIII.2.11.15-17)

(5) " 'Thee, we invoke, the great Lord of *Gaṇas*'. The three queens and other ladies walk round it. They conceal it from her on this account or others are concealed from it. Then they begin the performance of the revolving round ceremony. Thrice, they walk round; or there are three regions; with these regions, they make it revolve; thrice they again walk round. It makes six; because there are six seasons. They make it revolve (six times) as if it were with seasons. The vital airs leave them who perform the revolving ceremony in the Yajña. Nine times they walk round; as there are nine vital airs. He retains vital airs in him. Vital airs do not leave them. 'May I know (*Ajani*) the *Garbhadha* (i.e. the impregnator, i.e. God); you also should know the *Garbhadha*'. Subjects are animals. *Garbha* contains in it subjects, i.e. animals." (*ŚB.* XIII.2.2.4-5)

(Under the light of the above-mentioned pieces of evidence the right interpretation of the Mantra would be as follows) :—

TRUE INTERPRETATION

We invoke Thee and resort to (thy shelter), O Supreme Lord ! who art the Lord and Guardian of the numerous orders, species and genuses of

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(5) "गणानां त्वा गणपतिं हवामहे इति । पत्न्यः परियन्ति । अपह्नुवत एवात्मा एतदतोऽन्येवास्मै ह्नुवतेऽथो धुवते एवंनं त्रिः परियन्ति । त्रयो वा इमे लोकाः । एभिरेवैनं लोकैः धुवते । त्रिः पुनः परियन्ति । षट् सम्पद्यन्ते । षड् वा ऋतवः । ऋतुभिरेवैनं धुवते ॥ अप वा एतेभ्यः प्राणाः क्रामन्ति, ये यज्ञे धुवनं तन्वते, नवकृत्वः परियन्ति । नव वै प्राणाः । प्राणानेवात्मन् धत्ते । नैभ्यः प्राणा अपक्रामन्ति । आहमजानि गर्भधम् । आत्वमजासि गर्भधम् इति । प्रजा वै पशवः । गर्भः प्रजामेव पशूनात्मन् दधते ॥" (*ŚB.* XIII.2.2.4-5)

I have given above the literal translation of this passage which is very obscure. Dayānanda's explanation of this extract may be read later on in the text.

objects ; of all that is dear and much desired (by us), e.g. beloved friends and relations and Salvation etc. ; and of all the treasures and precious objects, e.g. knowledge, gems &c. The word '*Vaso*' is used in vocative case and is from *Vasu* which means Supreme Lord as He pervades this whole universe or as the whole universe abides in Him. May we by Thy grace know Thee who has encompassed all the globes and other effects by Thy power as if it were they are in Thy womb as a mother holds a child in her womb. Thou keepest the *Prakṛti* and atoms etc. in Thy womb. There is no one else than Thou who can retain them as such. Thou alone knowest fully all these. (*YV*. XXIII.19)

Similarly, the word *Gaṇapati* has been explained in the Aitareya and the Śatapatha as follows :—

"The word Brāhmaṇaspatya denotes God who is Lord (*Pati*) of Brahman (i.e. the Veda). It is said that Brahman verily is Bṛhaspati. A learned preceptor of truth teaches the Vedas to mankind or to the sacrificer and thus he cures them of all diseases (of ignorance). He desires himself to be a physician (*Bhiṣajyati*). God is called both *Pratha* as well as *Sa-pratha*. He is *Pratha* because He is all-pervading and *Sapratha* because He co-exists with Prakṛti, Ākāśa, &c. and His might which is spread (*Prath*) far and wide." (*AB*. I.21)

God, the Lord of creatures, is verily called *Jamadagni* according to the following evidence :—

(6) "*Jamadagnis* are so called because of many (*Prajamita*) fires or because of kindled fires." (*N*. VII.24)

All these luminous objects, *e.g.* solar globes etc., shine with His power only. With these effects, *e.g.* the sun, &c., and by the laws which they adhere to, God is known as their origin and as an object of worship. Hence, He is called *Jamadagni*.

Thus God being Jamadagni, is verily an *Aśva-Medha*. This is the first explanation. Secondly, an empire or princely power is (like) a horse and the subjects are like other animals. As other animals, *e.g.* sheep etc., are inferior in strength and speed to a horse, so the subjects are weaker than the royal state assembly. The glory and dignity of a state lies in riches, gold and in administration of justice. (*SB*. XIII.2.11.14-17)

As in the (above citation) allegorically the relation between the princely power and subjects and their duty towards each other are described,

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(6) "जमदग्नय: प्रजमितााग्नय: प्रज्वलिताग्नयो वा ॥" (*N*. VII.24)

so the relation between soul and God as that of a servant and his master is also denoted. No man by virtue of his own power alone can easily obtain blissful heaven, i.e. God. He is known through His grace alone.

"*Aśva* (a horse) is also a name of God."* (*SB.* XIII.3.5.)

i.e. "God is called *Aśva* because He pervades the whole universe" (from the root *Aś* 'to pervade').

According to it, *Aśva* is a synonym of God. Moreover, (*Rāṣṭram Vā* etc.) the kingdom is called *Aśva*-Medha. The kingly power brings glory to his *Rāṣṭra* (country) and it redounds to the glory of the ruling power. It causes the people to abide by his will. Hence the kingdom is called by the name of *Aśva*-Medha ; or, the princely power is called by the name of *Aśva* Medha. Wealth (and majesty) are its essence. By this princely power endowed with glorious wealth only the kingship is strengthened and not the subjects. Subjects become prosperous by the liberty (allowed to them). Hence, where there is an absolute monarchy, the subjects are oppressed. Consequently, the administrative power should be vested in the people.

(*SB.* XIII.2.11.15-17)

(*Gaṇānām* etc.). Let the women also for the protection and strengthening of the empire perform the sacrifice of knowledge, i.e. teaching and training of the children. If they show negligence (*Apanhava*, i.e. concealment) in making efforts for the achievement of success, the learned ought to remove their this (negligence). Persons instigating women to deviate (from the path of duty) should be penalised and kept at an arm's length. Thus they should thrice be provided protection in every respect. Through the daily instructions, children should be made physically and spiritually strong. The persons who know God, Who keeps all things in His womb (*Garbhadham*), never lack vital airs, power and prowess. Hence a man should always desire to know God, who is *Garbhadha*, i.e. the holder of all things in His womb. It is to be interpreted as : God's power is the origin of all things. He, who surpasses in knowledge all subjects who are termed as animals, firmly believes that all subjects reside in the all-pervading God.

(*SB.* XIII.2.2.4-5)

We have, in this way, briefly described the (correct) import of the above Mantra (*YV.* XXIII.19).

It is, therefore, quite clear that the interpretation of Mahīdhara is quite contrary to the right meaning given by us.

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* "अश्वो यत ईश्वरो वा अश्वः ॥" (*SB.* XIII.3.5)

(The Second Mantra is as follows) :—

"ता उभौ चतुरः पदः संप्रसारयाव स्वर्गे लोके ।
प्रोर्णुवाथां वृषा वाजी रेतोधा रेतो दधातु ॥ २ ॥" (*YV.* XXIII.20)

Mahīdhara's interpretation

"अश्वशिश्नमुपस्थे कुरुते वृषा वाजीति । महिषी स्वयमेवाश्वशिश्नमाकृष्य स्वयोनौ स्थापयति ॥"

TRUE INTERPRETATION

(For the true interpretation of this verse, the following evidence from the Śatapatha be taken into consideration) :—

(7) "Let us both (i.e. king and the subjects) spread that four *Padas* (i.e. *Dharma, Artha, Kāma & Mokṣa*) and propagate them so that we two may achieve the blissful Heaven (i.e. *Mokṣa*). We should fill all the living beings with happiness. The (country) is really a heaven where *Paśus* (i.e. subjects) are made literate. Hence it is said (in the above verse) that the mighty (*Vājin*) *Vṛṣā* (i.e. one who showers knowledge) may impart (*Retas*) strength (in us) as he is *Retodhā* (Abode of strength). It refers to both." (*SB.* XIII.2.2.5)

(According to this evidence) the true interpretation of the above-cited verse is) :—

May we both, the king and the people, achieve the four objects *viz.*, righteousness, riches, desire and emancipation in co-ordination with each other in order to establish perpetual happiness in the beautiful and lovable universe for imparting pleasures to all beings. That country is Heaven where men of brutal inclinations (*Paśus*) who unrighteously misappropriate the property and belongings of others, are reformed through the medium of precepts, teaching and punishments. Both, i.e. the king and the people should, therefore, strive to procure mutual happiness by assisting and supporting the learned and the wise who may freely spread knowledge and other virtues and acquire from them knowledge and valour ceaselessly. The word *Vṛṣā* means a preceptor showering knowledge (upon the masses) and who is also called *Vājin*, i.e. a source of strength. This is the purport of this Mantra. (*YV.* XXIII.20)

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(7) "ता उभौ चतुरः पदः सम्प्रसारयावेति 'मिथुनस्यैवावरुध्यै' । 'स्वर्गे लोके प्रोर्णुवाथाम्' इत्येष वै स्वर्गो लोको यत्र पशून् संज्ञपयन्ति । तस्मादेवमाह 'वृषा वाजी रेतोधा रेतो दधातु' इति मिथुनस्यैवावरुध्यै ॥" (*SB.* XIII.2.2.5)

"यकासकौ शकुन्तिकाऽऽहलगिति वञ्चति ।
आहन्ति गभे पसो निगलगलीति धारका" ॥ ३ ॥ (*YV.* XXIII.22)

Mahīdhara's Interpretation

"अध्वर्वादयः कुमारीपत्नीभिः सह सोपहासं संवदन्ते । अङ्गुल्या प्रदेशयन्नाह—स्त्रीणां शीघ्रगमने योनौ हलहलाशब्दो भवतीत्यर्थः । (गभे=) भगे, शकुनिसदृश्यां, यदा पसो लिङ्गमाहन्ति आगच्छति । (पसः) पुंस्प्रजननस्य नाम । ह गत्यर्थः । यदा भगे शिश्नं समागच्छति, तदा (धारका) धरति लिङ्गमिति धारका योनि निगलगलीति नितरां गलति, वीर्यं क्षरति । यद्वा शब्दानुकरणम् । गलगलेति शब्दं करोति ।

"यकोसकौ०" ॥ ४ ॥ (*YV.* XXIII. 23)

Mahīdhara's Interpretation

कुमारी अध्वर्युं प्रत्याह—अंगुल्या लिंगं प्रदेशयन्त्याह—अग्रभागे सच्छिन्नं त तव मुखमिव भासते ।"

TRUE INTERPRETATION

(The true interpretation of this verse is based on the follo evidence from the Śatapatha) :—

(8) "*Yaka-sakau Śakuntika.* Here subjects are verily *Śakun* (i.e. small birds). '*Halag-iti-vañcati*', i.e. (a king) ve deceives his subjects for *Raṣṭra* (i.e. kingdom). '*Ā H Gabhe Paso Nigalgaliti Dhāraketi*' : Subjects verily are ca *Gabha*, and *Rāṣṭra* (a king or kingdom) is *Paśa*. A king ve destroys his subjects. Hence, the slayer of subjects is a *Rā* (i.e. a king)." (*SB.* XIII.2.

EXPLANATION

As in the presence of a hawk a smaller female bird is weak, simil the subjects (*Viṭ*) are insignificant before a monarch. (*Ā Halagiti* Kings doubtlessly for the happiness of the state officials always deceive suppress) the masses. (*Ā Hanti* etc.) The subjects are called *Gabha* (to grasped) and regal power or kingdom is called *Pasa* (to be touched). kingdom is touched (i.e. influenced) by the subjects. A king inwa torments and ruins the subjects in all matters. Wherever the ruling po is vested in *One* individual, the masses are torpedoed. Hence, a mona should not be acknowledged as Head of the State (Rājā). Only a Presi

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(8) " 'यकासकौ शकुन्तिकेति', विड् वै शकुन्तिका हलगिति वञ्चतीति । विशं राष्ट्राय वञ्चत्याहन्ति गभे पसो निगलगलीति धारकेति विड् वै गभो राष्ट्रं राष्ट्रमेव विश्याहन्ति । तस्माद्राष्ट्री विशं घातुकः ॥" (*SB.* XIII.2.

responsible to the *Sabhā* (Parliament) who is virtuous, endowed with good qualities and learned, should be accepted as King.

Mahīdhara's evil interpretation stands no comparison to this true explanation (of this verse).

"मा॒ता च॑ ते पि॒ता च॒ तेऽग्रं॑ वृ॒क्षस्य॑ रोहतः ।
प्रति॑लामीति ते पि॒ता गभे॒ मुष्टि॑मत॑ँसयत् ॥ ५ ॥ (*YV.* XXIII.24)

Mahīdhara's Interpretation

"ब्रह्मा महिषीमाह—महिषि, हये हये महिषि, ते तव माता, च पुनस्ते तव पिता, यदा वृक्षस्य वृक्षजस्य काष्ठमयस्य मञ्चकस्याग्रमुपरिभागं रोहतः आरोहतः, तदा ते पिता गभे भगे (मुष्टि) मुष्टितुल्यं लिङ्गमतंसयत् तंसयति-प्रक्षिपति । एवं तवोत्पत्तिः इत्यश्लीलम् । लिङ्गमुत्थानेनालंकरोति वा तव भोगेन स्निह्यामीति वदन्नेवं तवोत्पत्तिः ॥"

CORRECT INTERPRETATION

(The Śatapatha interprets it as follows) :—

(9) "*Mata ca te Pita ca te.* Here this (earth) is mother and that (upper region) is father. He is brought to the world of happiness by them. *Agram Vṛkṣasya Rohataḥ.* Here *Śrī* (i.e. glorious riches) is the top (i.e. the head) of the state. It is the *Śrī* that makes him the head of the state. *Pratilamīti te Pita Gabhe Muṣṭimatam-sayat.* Subjects are verily *Gabhas* (i.e. the yielder of wealth). *Raṣṭra* (i.e. monarchy) is like a fist. The monarch torments the masses. Hence, a king is called the murderer of masses." (*SB.* XIII.2.3.7)

TRUE INTERPRETATION

(The following true interpretation is based on the above-quoted evidence) :—

O man ! this earth and knowledge are like thy mother, because the former on account of her gifts in the form of medicinal herbs and other numberless substances and the latter by causing the birth of scientific

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(9) "माता च ते पिता च ते इति । इयं वै मातासौ पिताभ्यामेवैनं स्वर्गं लोकं गमयत्यग्रं वृक्षस्य रोहतः इति । श्रीः वै राष्ट्रस्याग्रम् । श्रियमेवैनँराष्ट्रस्याग्रं गमयति । 'प्रतिलामीति ते पिता गभे मुष्टिमत॑ँसयत्' । इति । विड् वै गभो, राष्ट्रं मुष्टो, राष्ट्रमेवाविश्य आहन्ति । तस्माद्राष्ट्री विशं घातुकः ॥"
(*SB.* XIII.2.3.7)

wisdom in thee, deserve all respect. That shining firmament, the light, the learned and God are like thy fathers ; because they protect (*Pitā*, √*Pā* 'to protect') thee and are the cause of all thy activities and pleasant gifts. A wise man makes a soul achieve the world of bliss—the heaven—by these means. The *Śrī* (i.e. glory), i.e. learning and riches in the form of virtues, jewels &c., is the topmost (i.e. the head) feature of the Rāṣṭra. Through this glory a man obtains fame. This is the foremost aspect or happiness of a Rāṣṭra. The subjects are termed as *Gabha* (i.e. the womb), because they are the sources of all prosperities. The *Rāja-karma* (i.e. the act of Government) is called *Muṣṭi* (i.e. a fist) ; because as a man catches money in his fist so a single absolute monarch holds out in his hands unjustly the entire best and most precious riches from his subjects for his personal pleasures. The king is called the *Ghātuka* (i.e. the murderer) of the masses because he pierces them out by his deeply internal tricks.

The interpretation given by Mahīdhara is quite opposed to this exact rendering. Hence, his explanation should not be accepted.

"ऊर्ध्वामेनामुच्छ्रापय गिरौ भारꣳहरन्निव ।
अथास्यै मध्यमेधताꣳशीते वाते पुनन्निव" ॥ ६ ॥ (*YV.* XXIII.26)

Mahīdhara's Interpretation

"यथा अस्यै अस्या वा वाताया मध्यमेधताम्—योनिप्रदेशो वृद्धिं यायात् यथा योनिर्विशाला भवति, तथा मध्ये गृहीत्वा उच्छ्रापयेत्यर्थः । दृष्टान्तान्तरमाह—यथा शीतले वायौ वाति पुनन् धान्यपवनं कुर्वाणः कृषीवलः धान्यपात्रम् ऊर्ध्वं करोति तथा इत्यर्थः" ॥

"यदस्या अꣳहु भेद्याः कृधु स्थूलमुपातसत् ।
मुष्काविदस्या एजतो गोशफे शकुलाविव" ॥ ७ ॥ (*YV.* XXIII.28)

Mahīdhara's Interpretation

"यत् यदा, अस्या-परिवृक्तायाः; कृधु ह्रस्वं स्थूलं च, शिश्नमुपातसत् उपगच्छत् योनिं प्रतिगच्छेत्, तं स उपक्षये तदा मुष्कौ वृषणौ इत एव अस्याः योनेरुपरि एजतः कम्पेते । लिङ्गस्य स्थूलत्वात् योनेरल्पत्वात् वृषणौ बहिस्तिष्ठतः इत्यर्थः । तत्र दृष्टान्तमाह—गोशफे जलपूर्णे गोखुरे शकुलौ मत्स्याविव । यथा उदकपूर्णो गोः पदे मत्स्यौ कम्पेते" ।

The real interpretation of these above-cited two verses is the following extract from the Śatapatha :—

(10) "*Ūrdhvam Enām-Ucchrāpaya.* By this *Śrī* (i.e. glory) is meant. *Raṣṭra* (i.e. the good Government) is *Aśva-Medha.* The good

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(10) "ऊर्ध्वमेनामुच्छ्रापयेति । श्रीः वै राष्ट्रमश्वमेधः । श्रियमेवास्मै राष्ट्रमूर्ध्वमुच्छ्रापयति । गिरौ भारं हरन्निवेति । श्रीर्वै राष्ट्रस्य भारः । श्रियमेवास्मै (Contd.)

government improves the riches (i.e. the economic condition) of the state and thus for him (i.e. king) it brings glory. *Girau Bharaṃ Haran Iva* i.e. Śrī, i.e. glory, is the dignity of the state. The (good) government brings to him glory. He establishes the state in glory of riches. *Atha Asyai Madhyam Edhatām iti.' Śrī* is the centre (i.e. mainstay) of the empire. The prosperous food (condition) brings glory into the state. *Śīte Vāte Punan Iva,* i.e. the maintenance of the achievements (*Kṣema*) is verily *Śīta* (i.e. coolness, i.e. the strength) of the empire. He brings *Kṣema* to the empire."

(*SB.* XIII.2.3.1-4)

TRUE INTERPRETATION

O man ! raise the glory of the empire to the highest pitch by serving it to the best of your capacity. Rāṣṭra (i.e. the good government) is the *Aśva-medha* sacrifice. A government attains the highest glory when it is run by a parliament. This act (of a government) is as hard as to take a heavy burden uphill to the peak of a mountain. What is meant by the heavy burden ? To this question it is stated here that glory (*Śrī*) is the

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(Contd. from Page 415)

राष्ट्रꣳसन्नह्यति । अथो श्रियमेवास्मिन् राष्ट्रमधिनिदधाति । अथास्यै मध्य-मेधतामिति । श्रीर्वै राष्ट्रस्य मध्यꣳश्रियमेव राष्ट्रे मध्यतोऽन्नाद्यं दधाति । शीते वाते पुनन्निवेति ।' क्षेमो वै राष्ट्रस्य शीतम् । क्षेममेव अस्मै करोति ॥"

(*SB.* XIII. 2.3.1-4)

The other verse cited above (from *YV.* XXIII. 28) has not been translated by our author here. We, therefore, give below an English rendering of the commentary upon this verse from his Yajurveda Bhāṣya to show the real meaning of this Mantra according to our author :—

"When a king, who himself has no grain of guilt and defects, personally supervises and remains vigilant about all the acts, small and great, of the masses, the thieves and the officials and other selfish men, who are harmful to the national prosperity like rats, remain peacelessly restless like two fish struggling in a water-filled hole created by the foot of a cow".

burden of the empire. They (people) should make the state incomparably glorious by means of the parliamentary system of administration. In this way the masses make the empire glorious raised aloft. "What is the centre of the state ?" To this question it is said here that glory is the centre (or middle portion or stomach) of the state. By good parliamentary system of government the state becomes mighty and prosperous on account of easy food situation, comforts and enjoyments. The protection of the state is called *Sita*. A good parliament should protect the state. (*YV*. XXIII.29)

Mahīdhara's interpretation is opposed to this real one also.

"यद्देवासो ललामगुं प्र विष्टीमिनमाविषुः ।
सक्थ्ना देविश्यते नारी सत्यस्याक्षिभुवो यथा" ॥ ८ ॥ (*YV*.XXII.26)

Mahīdhara's Interpretation

"(यत्) यदा (देवासः) देवाः दीव्यन्ति क्रीडन्ति, देवाः होत्रादयः ऋत्विजो (ललामगुं) लिङ्गं (प्र आविशुः) योनौ प्रवेशयन्ति । ललामेति सुखनाम । ललामं सुखं गच्छति प्राप्नोति ललामगुः शिश्नः । यद्वा ललामं पुण्ड्रं गच्छति ललामगुः लिङ्गम्, योनिं प्रविशदुत्थितं पुण्ड्राकारं भवतीत्यर्थः । कीदृशं ललामगुं-(विष्टीमिनं) शिश्नस्य योनिप्रदेशे क्लेदनं भवतीत्यर्थः । यदा देवाः शिश्नक्रीडिनो भवन्ति ललामगुं योनौ प्रवेशयन्ति तदा (नारी) (सक्थ्ना) ऊरुणा उरुभ्यां (देविश्यते) निदिश्यते, अत्यन्तं लक्ष्यते । भोगसमये सर्वस्य नार्यङ्गस्य नरेण व्याप्तत्वात् उरुमात्रं लक्ष्यते । इयं नारीतीत्यर्थः ।"

TRUE INTERPRETATION

As the Devas (i.e. the wise) having achieved the true knowledge through direct perception acquire (lit. enter) the permanent pleasure endowed with sympathetic notions, so the subjects also are filled with happiness by their company and counsel. As a woman conceals her lower parts (*Sakthna*) with garments, so the learned cover the masses with all bliss. (*YV*. XXIII.29)

"युद्धरिणो यद्मत्ति न पुष्टं पशु मन्यते ।
शूद्रा यदर्यजारा न पोषाय धनायति" ॥ ९ ॥ (*YV*. XXIII.30)

Mahīdhara's Interpretation

"क्षत्ता पालागलीमाह—(शूद्रा) शूद्रजातिः स्त्री यदा अर्यजारा भवति, वैश्यो यदा शूद्रां गच्छति, तदा शूद्रः पोषाय न धनायति (ते) पुष्टिं नेच्छति, मद् भार्या वैश्येन भुक्ता सती पुष्टा जातेति न मन्यते । किन्तु व्यभिचारिणी जातेति दुःखितो भवतीत्यर्थः । (यद्धरिणो०) पालागली क्षत्तारमाह—यत् यदा शूद्रः अर्यायै अर्याया वैश्याया जारो भवति, तदा वैश्यः पुष्टिं

नानुमन्यते। मम स्त्री पुष्टा जातेति नानुमन्यते । किन्तु शूद्रेण नीचेन भुक्ता इति क्लिश्यतीत्यर्थः" ॥

(The following citation from the Śatapatha gives a clue to the right interpretation given as under) :—

(11) " 'That the deer eats barley'. Here the subjects are barley. *Raṣṭra* (i.e. a king) is deer. Masses become eatables for the (selfish) king. Hence, a king devours subjects."

" '*Na Puṣṭam Paśu Manyate*', i.e. therefore, a king does not strengthen the *Paśus* (i.e. the animals, i.e. the masses). *Śūdra Yadarya-Jārā na Poṣaya Dhanayati*, i e. hence he does not anoint a son of a Vaiśya (i.e. a trader)". (*SB.* XIII.2.3.8)

TRUE INTERPRETATION

The subjects are like barley. The absolute monarch in the kingdom is a deer as he takes away the best things. As a deer having taken away the vegetables from the field becomes stout and happy, so the absolute monarch takes care of his own pleasures and happiness. Hence he for his own personal happiness and selfish motive regards his subjects as his meals. As a meat-eater having found a well-nourished animal desires to eat its flesh and never thinks of its welfare or life so an absolute monarch remains always perturbed with fear of any of his subjects, growing more powerful than he and with this thought in view he remains reluctant to protect the masses. As a low born (Śūdra) woman co-habits with her paramour of the Vaiśya family, her husband does not feel strong and delighted, so the masses do not become prosperous and strong when they are governed by a single individual monarch. Hence, a timid-natured son of a Vaiśya woman and a stupid son of a Śūdra woman should never be installed as kings. They should not be made the head of the state.

The interpretation of Mahīdhara is absolutely opposed to this interpretation offered by the Śatapatha.

"उत्सक्थ्याऽअव गुदं धेहि समञ्जि चोरया वृषन् ।
य स्त्रीणां जीवभोजनः" ॥ १० ॥ (*YV.* XXIII.21)

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(11) "यद्धरिणो यवमत्ति इति । क्षिड् वै यवो राष्ट्रं हरिणो विशमेव राष्ट्रायाद्यां करोति । तस्माद्राष्ट्री विशमत्ति ॥ 'न पुष्टं पशुं मन्यते' इति । तस्माद्राजा पशून्न पुष्यति । शूद्रा यदर्यजारा न पोषाय धनायति इति । तस्माद्वैशीपुत्रं नाभिषिञ्चति ॥" (*SB.* XIII.2.3.8)

Mahīdhara's Interpretation

"यजमानोऽश्वमभिमन्त्रयते। हे वृषन्, सेक्तः अश्व, उत् ऊर्ध्वे सक्थिनी उरू पस्यास्तस्या महिष्या गुदमव गुदोपरि रेतो धेहि वीर्यं धारय। कथम् ? तदाह—अञ्जि तिङ्गं सञ्चारय योनौ प्रवेशय। योऽञ्जिः स्त्रीणां जीवभोजनः। यस्मिन् तिङ्गे योनौ प्रविष्टे स्त्रियो जीवन्ति भोगांश्च लभन्ते तं प्रवेशय॥"

TRUE INTERPRETATION

O Learned President of the council (of the state) ! O Thee, the fulfiller of all desires (*Vṛṣan*, lit. the rainer of all desires), spread the light of knowledge, happiness and justice (*Añji*) over these subjects. Make him cast his head down who being a lustful debauch plays havoc with the prosperity or chastity of others and put him into prison (*Yaḥ Strīṇām Jīva-Bhojanaḥ*). Similarly award a severe punishment to her who among women may be (*Ut-Sakthi*) adulteress. Punish miscreants who are called *Jīva-Bhojana* of women because they live upon women and destroy the lives of others.

All men will regard this much criticism sufficient to condemn the whole of the Vedadīpa*, the so called commentary written by Mahīdhara.

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* The too much obscene and vulgar interpretation given by Mahīdhara in his Vedadīpa commentary has been rightly condemned by our great author but he has not criticised and condemned the similar interpretation of those very verses offered in the Appendix (*Pariśiṣṭa*) of the *Śatapatha Brāhmaṇa*, under the topic "अश्वमेधः परिशिष्टं भवति" (*SB*.XIII.5.2). He has only referred to that right interpretation which is contained in the actual body of the book. This clearly indicates that Ṛṣī Dayānanda does not accept the "Appendix" portion as authentic, which according to him appears to be later interpolation. This is established by the fact firstly that the obscene interpolation falls only in the *Pariśiṣṭa* and not in the main body of the book and secondly this interpretation is contrary to what has already been stated. It is out of context and self-contradictory. The obscene *Viniyogas* contained in *Kātyāyana Śrauta Sūtras* regarding these verses are merely based on the interpolated part of *Śatapatha*, and ignore the main text. Hence, those cannot be accepted as genuine. The original correct *Viniyogas* appear to have been replaced by these interpolated obscene ones.

I shall bring to light other errors of Mahīdhara too at the proper places in my contemplated commentary. If such false (and erroneous) approach is the fate of the commentaries written by the Indian (scholars), e. g. Sāyaṇa, Mahīdhara &c., what would be the state of miserable condition and false position of the Europeans who followed them and interpreted the Vedas in their own languages. The intelligent can easily assess the value of those translations written in English or in Modern Indian languages by Indians who followed the Europeans. The Āryans should attach least importance to such commentaries because by putting reliance on them the true interpretation (of the Vedas) would suffer and the misinterpretations and errors would come in vogue. None should, therefore, regard these interpretations as true. That the Vedas contain all sciences and nothing is false in them would be evidently clear to all men when this (attempted) complete commentary of the four Vedas is printed, published and placed before the intelligentsia. By doing so, all men will understand that no knowledge is equal to the Divine knowledge contained in the Vedas.

A BRIEF DECLARATION OF PRINCIPLES

In (the projected) commentary of the Vedas we shall refer to the ritual side (*Karmakaṇḍa*) only to the extent as is inferable directly from the import of the (textual) words. We shall, however, not provide a detailed account of the ritual acts which are to be performed in a variety of Yajñas, beginning with the *Agnihotra* upto the *Aśva-Medha*, in accordance with the Mantras which are applicable to the ritual portion also. The reason is that the application of the Mantras to the various parts of rituals, in detail, has already been described in the books (on Rituals), e.g. the Aitareya and the Śatapatha, the Pūrvamīmāṁsā, Śrautasūtras, &c. The repetition of the same in our commentary will mar our work with the blemish of tautological repetition amounting to the grinding of the already powdered thing—the fault which disfigures the books composed by the non-seers. Only so much application of the Mantras to the Rituals is to be recognised and specified as has the authority of the Vedas themselves ; or is supported by other cognate evidence ; or is inferable from the import of the Mantras and is contained in the above-named books. Similarly we shall refer to the worship portion also only to the extent as would be compatible with the context and the actual interpretation of the text ; because the same has been described in detail by Patañjali in his Yoga-śāstra. The same treatment will be awarded to the (spiritual) knowledge portion as it has been fully explained in the Sāṁkhya, the Vedānta, Upaniṣads, &c. The knowledge of these three portions, if achieved with efficiency, leads to the utilitarian purposes. This is called the Vijñāna-kāṇḍa (i.e. the philosophical portion). The detailed exposition of these four portions can be found in the respective explanatory works written in accordance with the Vedas. But the same should be accepted if it is found on examination to be consistent and in agreement with the Vedas for there can be no branches in the absence of their roots. The proper knowledge of accents (i.e. *Udātta* etc.), articulation and pronunciation of the Vedic words should be acquired from the study of the auxiliary works of the Vedas, viz. grammar &c. The same has precisely and correctly been dealt with in the books and for this reason we shall not harp on the same string here also. The definition of metres should be studied from the aphorism of Piṅgala, the work on prosody. We shall give the *Svara* of every Mantra,

according to the (following) aphorism of Piṅgala because now-a-days the tradition of chanting the Mantras in accordance with the particular tune (*Svara*) in accompaniment with the musical instruments is no longer in vogue :—

(1) "The *Svaras* are *Ṣaḍja, Ṛṣabha, Gandhāra, Madhyama, Pañcama, Dhaivata* and *Niṣāda*." (*PL.* III.94)

Similarly, the special sciences such as Medical &c., should be learnt from the works on Āyurveda (i.e. the science of life) which are regarded as the Upa-Vedas. All these special sciences shall be referred to in the commentary on the Vedic text frequently. Thus the knowledge gained from the study of the real Vedic interpretation based on strong and cogent reasons will surely ward off all doubts of all men.

We shall give the meaning of each word of the Vedic verses in Sanskrit as well as in Prākrit (i.e. Hindi)* and shall supplement the same with relevant evidence. We shall cite the grammatical authority also wherever it is deemed necessary to do so. It will rule out all the false modern commentaries which are opposed to the real import of the Vedas and also to the ancient interpretations. All men, on beholding the true interpretations of the Vedas, will love them dearly and greatly. A disastrous mischief has been created by the commentaries of Ācārya Sāyaṇa &c., which they composed in accordance with their unrestricted self-interest and the trend of current public opinion, with a view to securing renown. Europeans, too, following their foot-prints have fallen into the same errors about the Vedas. Through God's grace when our commentary, based on the authority of the Vedic commentaries, e.g. the Aitareya, the Śatapatha &c., written by the Ārya Munis (i.e. the thinkers), Mahā Munis, Ṛṣis (i.e. the inspired observers) and Mahā Ṛṣis will come to a successful finish, a genuine happiness will enlighten all men. Wherever a stanza is capable of denoting two meanings, i.e. spiritual and secular (material)—through the figure of speech, called Paronomasia, in accordance with the

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(1) "स्वराः षड्जऋषभगान्धारमध्यमपञ्चमधैवतनिषादाः ।" (*PL.* III.94)

* Swāmī Dayānanda wrote only the Sanskrit version of this book. Hindi rendering was done by Paṇḍitas engaged by him for this purpose. It is clear from the correspondence of our author. The Sanskrit text only is authentic and not the Hindi version which is at variance with Sanskrit and often contrary to it.

authority, we shall give both of them. But nowhere, in any interpretation of any verse, will a reference to God be absolutely absent, because He pervades every portion of this universe and is the efficient cause of this effect—the world. For God, i.e. the cause, is always associated with effect. Where the secular interpretation alone is possible, there this also must be borne in mind that all the substances, the earth &c., exist in the order in which they have been destined by God. In the same way when a verse expresses only a spiritual import, the secular significance is also justified through the co-relation of cause and effect.

A FEW QUESTIONS AND ANSWERS

Q. Why are the Vedas divided into four parts ?

A. With a view to imparting knowledge of various sciences.

Q. What are those (sciences) ?

A. The science of music (including accent and articulation) is of three types. The science of music has three distinct notes : (1) a short or quick, (2) an intermediate and (3) a long one or slow. The articulation or pronunciation (of a sound) is again of three varieties, i.e. a short, a long and an extra long. To pronounce a long vowel it takes double the time of that which is required in pronouncing a short vowel and thrice as much time is spent to pronounce an extra long vowel as is needed in pronouncing a short vowel. That is why one and the same Mantra is repeated in the texts of four Vedas. Moreover (lit. for instance), by the Ṛg verses they eulogise, by Yajur verses they perform sacrifices and by the Sāman verses they sing. The qualities and properties of objects have been defined and brought to light in the Ṛgveda. In the Yajurveda are enjoined the various ways of practical and utilitarian application of the substances of the known qualities to the various arts and activities. In the Sāmaveda, a discriminate thought is to be put forward in order to realise the mutual relation between knowledge and action so that the final aim may be achieved. The Atharvaveda gives final and finishing touches to the science of the final results of knowledge imparted in the three Vedas. Thus the preservation and development of the sciences (known from the said three Vedas) are the objects of the Atharvaveda. These are the few reasons for the division of the Vedas into four parts.

Q. What is the purpose of creating four *Saṁhitas* (collections) ?

A. The purpose of creating *Saṁhitas* is to arrange Mantras pertaining to particular sciences in (particular) order according to contextual reference and their relation with the

preceding and succeeding stanzas so that the sciences described in them may be easy to grasp.

Q. What for have the Vedas been divided into *Aṣṭakas, Maṇḍalas, Adhyāyas, Sūktas, Śatakas, Kāṇḍas, Vargas, Daśatis, Trikas, Prapāṭhakas* and *Anuvākas* ?

A. For the obvious reason so that the Vedas may be easily and conveniently studied and taught, and that the verses may be readily calculated and that the context of each topic may easily be understood,

Q. Why are the Ṛgveda, Yajurveda, Sāmaveda and the Atharvaveda respectively regarded as the first, the second, the third and the fourth ?

A. There can be no clear understanding and liking for an object, unless and until a direct knowledge of the relation between a substance and its qualities is achieved. Without this, there can be no attempt and without (an intelligent) attempt there can be no happiness. The Ṛgveda deserves to be counted as the first Veda as it deals with this (above-mentioned) subject. After knowing the qualities (from the Ṛgveda) of objects. they are brought into practical use and all round benefit is derived from them. This subject of doing good to the whole universe is dealt with in the Yajurveda. Hence it is counted as the second in order. The Samaveda discusses the questions as to how far the knowledge, action and worship portions can be improved and what is their ultimate achievement. Hence it is counted as the third. As the Atharvaveda teaches to preserve and supplement the knowledge described in the other three Vedas, it is counted as the fourth one. The order of enumeration of the four Vedas as the Ṛg, Yajur, Sāma and Atharva is based on the fact that their subjects are inter-related in the same order, i.e. the one following depends on the one preceding it. The subject, e.g. the knowledge of the qualities of substances, their application for practical purposes, spiritual knowledge and their development and preservation respectively belong to the four Vedas. Their titles are also significant. The word Ṛg is from the root Ṛk 'to praise' (or define); the word Yajur is from the root *Yaj* 'to revere the learned', 'to associate with them' and to make a gift; the word Sāma is derived from the root *Sam*

'to propitiate' or from the root *Ṣo* 'to finalise a thing'; the word Atharva is taken from the root *Tharv* 'to waver' (in mind) with negative 'A' in the beginning. Thus it means absence of doubts. This word is explained in the Nirukta as follows :—

(1) "The root 'Tharv' means to waver or move about. Its negation is A—tharva." (*N.* XI.18)

Thus the Vedas are counted in this (particular) order in accordance with the meanings of the roots from which their names are accomplished.

Q. Why are Ṛṣi, Devatā, Metre and Svara indicated over every verse ?

A. The names of the Seers (*Ṛṣis*) by whom the real import of the verse was discovered subsequently to the revelation of the Vedas by God are indicated over the verses because the Seers have brought it to light through the meditation and favour of God and have taken specific pain and effort for this purpose. Names of such Seers deserve mention over the verses in order to perpetuate their memory. This assertion is supported by the following evidence from the Nirukta :—

(2) "He, who only hears the speech (without knowing its meaning) enjoys no fruit or flower. For him speech yields no fruit or flower or sparingly yields fruit and flowers. The meaning is

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(1) "थर्वतिश्चरतिकर्मा । तत्प्रतिषेधः" ॥ (*N.* XI.19)

(2) "यो वाचं श्रुतवान् भवत्यफलामपुष्पामिति । अफलाऽस्मा अपुष्पा वाग् भवतीति वा । किञ्चित् पुष्पफला इति वा । अर्थं वाचः पुष्पफलमाह । याज्ञदैवते पुष्पफले । देवताभ्यात्मे वा ॥ साक्षात् कृतधर्माण ऋषयो बभूवुः । तेऽवरेभ्योऽसाक्षात् कृतधर्मेभ्य उपदेशेन मन्त्रान् सम्प्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुः । वेदं च वेदाङ्गानि च । बिल्मं मिल्मं मासनमिति वा । एतावन्तः समानकर्माणो धातवः । धातुर्बधातेः । एतावन्त्यस्य सत्त्वस्य नामधेयानि । एतावतामर्थानामिदमभिधानम् । नैघण्टुकमिदं देवतानाम् । प्राधान्येनेदमिति । तद् यद् अन्यदैवते मन्त्रे निपतति नैघण्टुकं तत्" । (*N.* I.20)

the flower and fruit of the speech or the Yajña and the Devat are respectively flower and fruit or the knowledge of Devat and Ātman (soul).

There were Seers who had direct perception c Dharma (by intuition). They transmitted the Mantras to th others (i.e. descendants) to whom Dharma did not manifes itself by oral tradition. Others declining in oral instruction composed this book for detailed grasp and the Vedas and th Vedāṅgas. The word *Bilma* means a detailed examinatio or knowledge.

These roots are of identical meaning. The word *Dhat* (i.e. the root) is from the root *Dhā* 'to support'. So man names express this (one) substance. So many meanings ar expressed by this (one) noun. This name of Devatā i Naighaṇṭuka (i.e. incidental) and this is the principal. Inci dental is that epithet which occurs in a Mantra related to som other Devatā." (*N.* I.20

EXPLANATION

The man who hears or reads (the Vedas) without knowing th significance gets no fruit.

Q. What is the fruit of Speech ?

A The end of speech is knowledge and the performance of actio according to the knowledge. Those who having come to kno this, practise accordingly, attain (the rank of) the Seers (Ṛṣis and they have direct vision of Dharma (by intuition), i.e those who fully attained the knowledge of all sciences exactl and precisely became Ṛṣis (i.e. the Seers). They imparte the Vedas by oral instruction to other (human beings) who ha no intuitive knowledge of the Vedas. (Thus) they taught b reciting the Mantras. What is it for ? It was to propagat the Vedic teachings continuously. With a view to imparting knowledge of the Vedic theme to those who declined an failed to receive oral instructions, the Ṛṣis compiled th Nighaṇṭu and the Nirukta so that all men might be able t achieve a correct knowledge of the Vedas along with thei auxiliary sciences. Thus they were fully trained. Th Nighaṇṭu (is a book) containing a number of lists of words Here the meaning of those roots which have identical signi ficance is revealed. So many names denote this particula

(one) meaning, and so many meanings are expressed by this one epithet. That is to say that the Nighaṇṭu contains explanation of synonyms as well as of homonyms. The subject-matter of a Mantra is its Devatā, i.e. where a Mantra specifically explains and defines a thing or things, there the same thing denoted by the Mantra should be taken as Devatā. There are also incidental explanations in a Mantra, i.e. where a reference occurs in a Mantra to a substance not expressly stated therein.

Hence it should be clearly understood that no human being is the author of the Mantras. Thus the Ṛṣis whose names appear over the Mantras are only those who discovered and revealed their imports. Similarly, the subject-matter dealt with in a Mantra is styled as its Devatā. For this reason Devatā is indicated over a Mantra. The names of the metres, i.e. Gāyatrī &c., are written for the purpose of indicating the particular metre in which the Mantra has been composed. The names of Svaras are also written (over the Mantras) for helping the singing of the Mantras in accompaniment of musical instruments.

Q. Why are the words Agni, Vāyu, Indra, Aśvi, Sarasvatī &c. read in the Vedas in a particular order ?

A. These words are read in a particular sequence to denote the inter-dependence and inter-contact of the sciences and also to suggest the primary and essential and the secondary and incidental position of each (individual) science. For instance, the word Agni expresses two senses, i. e. God and material fire. This word implies the qualities of God, e.g. knowledge and pervasiveness &c. of God. The material fire is created by God and is of imperatively primary importance and advantage in mechanics &c. and, therefore, it is assigned the foremost and the first place in the order of enumeration. The word Vāyu signifies the attributes of God, e.g. the All-sustainer and the Possessor of limitless power and might. As in the physical and mechanical sciences, air is seen helping fire and as it provides support to all embodied beings (*Mūrta*) and is co-related with them, the word Vāyu is taken in the sense of air. In the same way as God is the mainstay, even of air, we take it to signify Him also. The word Indra denotes the qualities of supreme

gloriousness of God, and as all human beings derive mighty power with the help of air, this word also means air. In the mechanics, water, fire, air, metals and light are essential for knowing the theory and practice of moving cars, they being the direct and indirect causes thereof. The word Aśvin has been used in the Vedas to denote these things after Agni and Vāyu. Similarly the word Sarasvatī in the Vedas expresses the qualities of God, e.g. His mastership of infinite knowledge, the instruction regarding the relation between the words and their imports through the medium of the Vedas and it also means the entire sphere and scope of speech. For these reasons, the words Agni, Vāyu, Indra, Aśvin and Sarasvatī have been arranged in a particular order in the Vedas. In this way all men should understand the significance of words and that of their specific use in the Vedas.

Q. In the beginning of the Vedas, the words Agni, Vāyu &c. are used. From the convention these words in the Vedas, should be taken in the sense of physical objects. (They cannot refer to God) as the word Īśvara (i.e. God) has not been used in the Vedas in the beginning.

A. The great sage Patañjali, the author of the Mahābhāṣya, explaining the aphorism of *Laṭ* (of Aṣṭādhyāyī) says, "The particular significance (of words) should be inferred from the explanations and thus there remain no obscurity and doubts." According to this maxim all doubts are removed; because in Vedas, the Vedāṅgas, and the Brāhmaṇas, the word Agni has been explained to mean both—God as well as fire. Even the use of the word 'Īśvara' (i.e. God) (in the beginning) is too weak to remove all doubts without the help of a commentary. The word Īśvara means God and a powerful king and it may also be proper noun denoting certain individual. Doubt would have still remained as to what is meant here (by the word Īśvara) out of these three senses. This doubt would be cleared off by the commentary which would show with reference to context that here it means God or a king, or an individual. Similarly here the word Agni may mean both God as well as fire and there can be no doubt about it. Otherwise, it would be absolutely impossible to commit to writing the entire knowledge even in billions of verses and thousands of books. For this reason, God, keeping in view that by using the word Agni

&c. in the dual sense of spiritual and physical objects, it would be possible to economise the number of words and to employ books of smaller size, has used the words Agni &c. It will be possible for all men to grasp all sciences by devoting shorter time and comparatively lesser efforts to the act of learning and teaching. The Most Merciful Lord has imparted knowledge and its aims in easy words. Again, the meanings of words Agni &c. which are in vogue in the world also refer to God's glory because all these manifestations stand testimony to the fact that God exists. We have referred to some of the sciences contained in the Vedas in this introduction. Now, we shall (proceed to) write the regular commentary on all Mantras. Now we shall explain properly a particular science referred to in a particular verse during the course of our commentary as the occasion arises.

SOME PECULIARITIES OF THE VEDIC WORDS

The author of the *Nirukta* describes briefly the (following) specific rules pertaining to Vedic words :—

(1) "These Ṛcas (i.e. verses) are three-fold : (1) *Parokṣa-Kṛtas* (i.e. referring to objects not sense-cognised), (2) *Pratyakṣa-Kṛtas* (i.e. referring to sense-cognised objects), and (3) *Ādhyātmikīs* (i.e. self invocations or pertaining to the Self). Out of these, *Parokṣa-Kṛtas* are associated with nouns in all cases and with verbs only in the Third Person. Ths *Pratyakṣa-Kṛtas* contain (verbs) used in the Second Person and the pronoun 'thou' (*Tvam*). Moreover, (sometimes) the invokers or praisers are perceptible and the objects of praise are imperceptible. Again the *Ādhyātmikīs* are associated with (verbs) in the First Person and the pronoun '*Aham*' (i.e. I).

(*N.* VII.1,2)

EXPLANATION

The above-mentioned principle is applicable throughout the Vedas. That is to say that all Mantras denote meanings of three types. Some describe objects which cannot be cognised by the sense-organs. Others deal with the sense-cognisable objects while still others refer to the Self. In the Mantras of the first category, the Third Person is used, in the second, the Second Person and in the third, the First Person. But there are again two discriminatory rules regarding the use of the Second Person, viz, where there are perceptible objects, there the Second Person is used, and

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(1) "तास्त्रिविधा ऋचः परोक्षकृताः प्रत्यक्षकृता आध्यात्मिकयश्च । तत्र परोक्षकृताः सर्वाभिः नामविभक्तिभिः युज्यन्ते प्रथमपुरुषैश्चाख्यातस्य । अथ प्रत्यक्षकृता मध्यमपुरुषप्रयोगाः त्वमिति चैतेन सर्वनाम्ना । अथापि प्रत्यक्षकृताः स्तोतारो भवन्ति, परोक्षकृतानि स्तोतव्यानि । अथाध्यात्मिकय उत्तमपुरुषयोगा अहमिति चैतेन सर्वनाम्ना" । (*N.* VII.1.2)

(a) Cf. *Bd.* I. 34 "मन्त्रा नाना प्रकाराः स्युः दृष्टा ये मन्त्रदर्शिभिः ।"

(b) The passage is cited by *SRV.* I.6.9.

(c) Cf. *BD.* I.11.

where objects of praise are imperceptible and the praisers are perceptible, there also the Second Person is used. The idea is that grammatically all the Persons, e.g. the First, the Second and the Third, are used in a regular way. Out of these, with reference to the inanimate objects only, the Third Person is used and with reference to the animate objects, the Second and the First Persons are also used. This is a general rule, applicable to all words found in the Vedas as well as in the current Sanskrit. But in Vedic language, the Second Person is used when inanimate objects are *Pratyakṣa.* The purpose is to treat inanimate objects as *Pratyakṣa* for the sake of emphasizing their utility. Not understanding this rule the Vedic commentators, Ācārya Sāyaṇa &c., and their followers, the European secholars who have rendered the Vedas in their own languages erroneously, interpreted them as to say that the Vedas enjoin the worship of inanimate objects.

RULES ABOUT SVARAS

As the Svaras (accents) play an important role in the interpretation of the Vedas, we briefly deal with the same here. These Svaras are of two types and each one of them is again divided into seven categories, such as *Udātta, Ṣaḍja* &c. Now we shall write their definitions which have been taken from Patañjali, the author of Mahābhāṣya (I.2.29) :—

(1) "The Svaras (i.e. vowels) are those which shine (from √*Rāj* 'to shine') by themselves (i.e. which are pronounced with no help from other letters. *Āyama* (i.e. restraint on vocal organs), *Dāruṇya* (i.e. harshness) and *Aṇutā* (i.e. smallness or subtleness) render the sound (Svara) louder. Here *Āyama* means the restraint over (vocal) organs. Harshness of sound is called *Dāruṇya* and the smallness of throat means the contract or closing of throat. These (three) make the sound louder. *Anvavasarga* (i.e. relaxation), *Mārdava* (i.e. the softness) and *Urutā* (i.e. expansion) make the sound low. Out of these *Anvavasarga* means relaxation in (vocal) organs ; *Mārdava* refers to softness and elegance of sound ; and *Urutā* comprises in the expansion of throat. These make the sound

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(1) "स्वयं राजन्त इति स्वराः । (*MB.* I.1.29) आयामो दारुण्यमणुता स्वरस्येत्युच्चैः कराणि शब्दस्य । आयामो गात्राणां निग्रहः । दारुण्यं स्वरस्य दारुणता रूक्षता । अणुता कण्ठस्य-कण्ठस्य संवृतता । उच्चैः कराणि शब्दस्य । अन्ववसर्गो मार्दवमुरुता स्वरस्येति नीचैः कराणि शब्दस्य ।

अन्ववसर्गो गात्राणां शिथिलता, मार्दवं स्वरस्य मृदुता-स्निग्धता । उरुता स्वरस्य महत्ता कण्ठस्येति नीचैः कराणि शब्दस्य । (*MB.* I.2.29,30) । त्रैस्वर्येणाधीमहे—त्रिप्रकारैरज्झिरधीमहे । कैश्चिदुदात्तगुणैः कैश्चिदनुदात्तगुणैः कैश्चिदुभयगुणैः । तद्यथा—शुक्लगुणः शुक्लः । कृष्णगुणः कृष्णः, य इदानीमुभयगुणः स तृतीयामाख्यां लभते । कल्माष इति वा, सारङ्ग इति वा । एवमिहापि उदात्त उदात्तगुणः, अनुदात्तोऽनुदात्तगुणः । य इदानीमुभयगुणः स तृतीयामाख्यां लभते स्वरति इति ॥ (*MB.* I.2.31) । य एते तन्त्रेतरनिर्देशे सप्तस्वरा भवन्ति । उदात्तः, उदात्ततरः, अनुदात्तः, अनुदात्ततरः, स्वरितः स्वरिते यः उदात्तः । सोऽन्येन विशिष्टः । एकश्रुतिः सप्तमः ॥"

(*MB.* I.2.33)

lower. In speaking we pronounce the Svaras (i.e. the sounds or vowels) in three ways, viz. either as *Udātta* (high) or as *Anudātta* (i.e. low) or as *Udātta-Anudātta* (i.e. mixed). For instance, as a (thing) having white colour is called white and one having a black colour is called black and the third one possessing the characteristics of both—white and black—is called *Kalmāṣa* (i.e. the variegated, or mixture of black and white) or *Sāraṅga* (i.e. spotted). Similarly a Svarna which has the quality of *Udātta* is called *Udātta*; that having the quality of *Anudātta*, *Anudātta* and that which possesses both the qualities—*Udatta* as well as *Anudātta*—is called *Svarita* (i.e. a mixed tone lying between the high and the low). These become seven when the suffix '*Tarap*' is added to them indicating that they are raised to a higher or softened down to a lower accent as (1) *Udātta*, (2) *Udātta-Tara*, (3) *Anudātta*, (4) *Anudātta-Tara*, (5) *Svarita*, (6) *Svarita-Udātta* and (7) *Eka-Śruti* (i.e. monotony or neutral accentless tone)."

(*MB.* I.2)

This (extract) is a commentary on the aphorism :—

(2) "*Uccaiḥ-Udāttaḥ*" "(i.e. a louderly pronounced accent is called *Udātta*)" (*P.* I.2.29)

The (musical) Svaras (i.e. tunes) are also seven as enumerated in (the following aphorism) from the Piṅgala Sūtra :—

(3) "*Ṣaḍja, Ṛṣabha, Gandhāra, Madhyama, Pañcama, Dhaivata* (and) *Niṣāda.*" (*PL.* III.64)

Definitions and scope of (these Svaras) should be grasped from the books on Musical Science. They cannot be cited here for the fear of increasing the bulk of the book.

(2) "उच्चैरुदात्तः" ॥ (*MB.* I.2.29)

(3) षड्जादयः सप्त (स्वराः) षड्जऋषभगान्धारमध्यमपञ्चधैवतनिषादाः ॥

(*PL.* III.64)

GENERAL GRAMMATICAL RULES

Moreover, there are a few general grammatical rules which are applicable to all the four Vedas. They are enumerated here :—

(1) *Āt* (i.e the long *Ā*) and *Aic* (i.e. *Ai* and *Au*) are called *Vṛddhi*. (*P.* I.1.1)

Here the author of the Mabābhāṣya says :—

(2) "In the Vedas, in the nominal bases, the action of both *Bha* and *Pada* is also available. For instance, in *Sa Suṣṭubhā Sa Ṛkvatā Gaṇena*, the letter *Ch* (of *Ṛkvatā*) is converted into *K* because of its being a *Pada*; but the letter *K* is not converted into *G* because of its being *Bha*." (*MB*)

The action of both *Bha* and *Pada* takes place in the same word in the Vedas alone and not in the (current) Sanskrit.

(3) *Ādeśa* (i.e. a substitute) is treated just like the *Sthānin* (i.e. the original letter) but not in the case of *Al* (i.e. one letter). (*P.* I.1.56)

Here the author of the Mahābhāṣya says :—

(4) "The uses of *Prātipadikas* (i e. nouns) (in the Vedas) depend on the particular meaning. No importance is attached to (a specific) case-ending. That case-ending is adopted whichever is thought to be rational."

According to this, 'sense is predominantly important and not the case-ending'. It is to be borne in mind.

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(1) "वृद्धिरादैच् ॥" (*P.* I.1.1)

(2) "उभयसंज्ञान्यपि छन्दांसि दृश्यन्ते। तद्यथा—स सुष्टुभा स ऋक्वता गणेन। पदत्वात् कुत्वम्, भत्वात् जश्त्वं न भवति ॥" (*MB.*)

(3) "स्थानिवदादेशोऽनल्विधौ ॥" (*P.* I.1.56)

(4) "प्रातिपदिकनिर्देशाश्चार्थतन्त्रा भवन्ति। न काञ्चित् प्राधान्येन विभक्तिमाश्रयन्ति। यां यां विभक्तिमाश्रयितुं बुद्धिरुपजायते सा सा आश्रयितव्या ॥"

(4A) "The negation and the *Vikalpa* (i e. the optional position) are called *Vibhaṣa*." (*P.* I.1.44)

The Mahābhāṣya remarks here :—

(5) "Words are used for expressing thought." (*P.* I.1.44)

These rules should be equally applied to the Vedic words as well as to the words of common language.

(6) "A word which is significant and is not a *Dhātu* (i.e. a root) and a suffix is called *Prātipadika*." (*P.* I.2.45)

(7) "There are many words which have identical meaning. For instance, *Indra, Śakra, Puruhūta, Purandara, Kandu, Koṣṭha, Kusūla.* (These are synonyms). Moreover, one word may have many meanings, such as *Akṣāḥ, Pādāḥ, Māṣāḥ.*" (*MB*)

This rule has also general application. For example, there are many words in the Vedas, e.g. Agni &c., which have more than one meaning and many others which have only one meaning.

(8) "These (i.e. prefixes) precede the root." (*P.* I.4.80)

To this the Mahābhyāṣya adds—

(9) "In the Vedas they (i.e. prefixes) succeed or are placed at a distance as in 'आयातमुपनिष्कृतम्' (the prefix *Upa* succeeds the verb *Āyatam*) and in 'उप प्रयोभिरागतम् ।' (the prefix *Upa* precedes the verb and is placed at a distance also).

According to this rule all the words styled as *Upasargas* and *Gati* are placed before or after or at a distance from the verbs.

(4A) "न वेति विभाषा ॥" (*P.* I.1.44)

(5) "अर्थगत्यर्थः शब्दप्रयोगः ॥" (*P.* I.1.44)

(6) "अर्थवदधातुरप्रत्ययः प्रातिपदिकम् ॥ (*P.* I.2.45)

(7) "बहवो हि शब्दा एकार्था भवन्ति । तद् यथा—इन्द्रः । शक्रः । पुरुहूतः । पुरन्दरः । कन्दुः । कोष्ठः । कुसूल इति । एकश्च शब्दो बह्वर्थः । तद् यथा—अक्षाः । पादाः । माषाः ॥" (*MB.*)

(8) "ते प्राग्धातोः ॥" (*P.* I.4.80)

(9) "छन्दसि परव्यवहितवचनं च । आयातमुपनिष्कृतम् । उप प्रयोभिरागतम् ॥" (*MB.*)

(10) "(The possessive case) is frequently used in the sense of the Dative." (*P.* II.3.62

The Mahābhāṣya adds to this—

(11) "The Dative in the sense of the genitive should also be stated. (In the former case) the example is "*Ya Kharvena Pibati Tasyai Kharvo Jayate Tisro Ratrih*" (*T.S.* II.5.1). Here *Tasyai* (i.e. for her—Dative case) is used in the sense of *Tasyah* (i.e. of her—Genitive case). Similarly in other cases also."

This indicates that the Dative and Genitive are used inter-changeably. The author of the Mahābhāṣya considering the Brāhmaṇas as the Vedas has cited examples here from the Brāhmaṇas; otherwise, the use of the word *Chandas* in the aphorism would be meaningless, because the word Brāhmaṇa is already in continuity here from the preceding aphorism.

(12) "The root *Ad* is often changed into *Ghasl* in the Vedas." (*P.* II.4.39)

According to this (rule) the root *Ad* is converted into *Ghasl* optionally, e.g. *Ghastam Nunam* (*YV.* XXI.43), *Sagdhisca Me* (*YV.* XVIII.9). But in *Attam Adya Madhyato Meda Udbhrtam*, the change does not take place.

(13) "*Śap* is often deleted in the Vedas in roots *Ad* &c." (*P.* II.4.73)

In the Vedas, the suffix *Śap* is frequently elided, e.g. *Vrtram Hanati* (*RV.* VIII.89.3) (in place of *Hanti*) and *Ahih Śayate* (in place of *Śete*). It is found in other roots also, e.g. *Tradhvam No Devah* (*RV.* II.29.6) (instead of *Trayadhvam*).

(14) "In the Vedas '*Śap*' is often changed into '*Ślu*' (i.e. elided)." (*P.* II.4.76)

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(10) "चतुर्थ्यर्थे बहुलं छन्दसि ॥" (*P.* II.3.62)

(11) "षष्ठ्यर्थे चतुर्थी वक्तव्या। या खर्वेण पिबति तस्यै खर्वो जायते तिस्रो रात्रीरिति। तस्या इति प्राप्ते ॥" (*TS.* II.5.1)

(12) "बहुलं छन्दसि ॥" (*P.* II.4.39)

(13) "बहुलं छन्दसि ॥" (*P.* II.4.73)

(14) "बहुलं छन्दसि ॥" (*P.* II.4.76)

For instance, **वाति प्रियाणि** (*RV.* IV.8.3) and **धाति प्रियाणि** (Here the *Śap* is elided). This rule is applicable to other roots also, e.g. **पूर्णा विवष्टि** (*RV.* VII.16.11); **जनिमा विवक्ति.**

(15) "In the Subjunctive mood (*Leṭ*), *Sip* is placed (between the root and the suffix) optionally." (*P.* III.1.34)

Under this rule the suffix *Sip* often becomes *Ṇit* in the Vedas (i.e. it has *Vṛddhi*), e.g. **सविता धर्म साविषत् प्रण आयूंषि तारिषत्** (*RV.* I.25.18). This peculiarity concerns only the subjunctive mood.

(16) "In the Vedas both the suffixes *Śanac* as well as *Śāyac* are found." (*P.* III.1.84)

This is to say that *Śāyac* is generally found in (the Vedas), i.e. if succeeded by *Hi*, e.g. **महो अस्कभायत्, यो अस्कभायत्, उद् गभायत्, उन्मयायत ।** This rule is applicable peculiarly to verbs in the Imperative mood, second person, singular number only.

(17) "There is frequency of variance (with reference to the *Vikaraṇa* suffixes)." (*P.* III.1.85)

(18) "The author of the (treatise) desires to sanction 'variation' (*Vyatyaya*) with reference to the following, viz. nominal and verbal terminations, letters, gender, person, tense, consonants, vowels, accent, agent (*Kṛt*) and the sign of the frequentatives (*Yaṅanta*) ; and the sanction of all these variances is accomplished by the word *Bahulam* (i.e. frequent) included in the aphorism." (*Siddhānta Kaumudī*)

According to this authority, this deviation is confined to the *Vikaraṇas* (i.e. suffixes), nominal and verbal terminations, letters, gender, person, tense, the two forms (called *Ātmanepada* and *Parasmaipada*) of verbs, accent, agent and *Yaṅ*, i.e. the sign of frequentative.

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(15) "सिब् बहुलं लेटि ॥" (*P.* III.1.34)

(16) "छन्दसि शायजपि ॥" (*P.* III.1.84)

(17) "व्यत्ययो बहुलम् ॥" (*P.* III.1.85)

(18) "सुप्तिङुपग्रहलिङ्गनराणां कालहलच् स्वरकर्तृयङां च ।
व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिद्धचति बाहुलकेन ॥"
(*Siddhānta Kaumudī*)

Their examples follow in the respective order :—

"'*Dhuri Dakṣiṇayāḥ*' (*RV.* I.164.9) (for *Dakṣiṇayām*) ; '*Caṣalam Ye Aśva-yūpāya Takṣati*' (*RV.* I.162.6) (for *Takṣanti*) ; '*Triṣṭubhaujaḥ Śubhitam Ugra Vīram*' (for *Śudhitam*) ; '*Madhoḥ Tṛptā Iva Āsate*' (for *Madhunaḥ*) ; '*Adhā Sa Vīraiḥ Daśabhiḥ Viyūyaḥ*' (*RV.* VII.104.15) (for *Viyūyāt*) ; '*Śvo-Agnīn Ādhasyamānena Śvaḥ Somena Yakṣyamāṇena*' (for *Ādhatā* and *Yaṣṭā* respectively) ; '*Brahmacāriṇam Icchate*' (*AV.* XI.5.17) (for *Icchati*) ; '*Pratīpam Anyaḥ Ūrmir-Yudhyati*' (for *Yudhyate*)."

Here *Ādhatā* and *Yaṣṭā* are in the future tense, third person, singular umber. Here, in place of *Tasi*, *Sya* is used.

(19) "The suffix *Kvip* is optionally added to the root *Han* if preceded by a word in the Vedas." (*P.* III.2.88)

By this rule *Kvip* suffix is frequently used in the Vedas, e.g. *Mātṛhā, Matṛghātaḥ.*

(20) "The past perfect tense (*Liṭ*) is used in the sense of the past indefinite in the Vedas." (*P.* II.2.105)

According to this rule *Liṭ* is used in the Vedas to denote the simple past, e.g. *Aham Dyāvā Pṛthivī Ātatāna.*

(21) "In the Vedas, *Kanac* is optionally used in the *Liṭ* (i.e. past perfect)." (*P.* III.2.106)

e.g. अग्निं चिक्यानः ॥ (*T.S.V.* 2.3.6) अहं सूर्यमुभयतो ददर्श । In this rule the repetition of the word *Liṭ*, which as a matter of course is to be understood from the preceding aphorism, indicates that *Kanac* is used even in the case of distant past (*Parokṣa*).

(22) "In the Vedas *Kvasu* suffix is added optionally in case of *Liṭ*." (*P.* III.2.107)

e.g. *Papivān, Jagmivān* and it may not be used in the case of *Aham Sūryam Ubhayato Dadarśa.*

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(19) "बहुलं छन्दसि ॥" (*P.* III.2.88)

(20) "छन्दसि लिट् ॥" (*P.* III.2.105)

(21) "लिटः कानज्वा ॥" (*P.* III.2.106)

(22) "क्वसुश्च ॥" (*P.* III.2.107)

(23) "The suffix *U* is added to the roots, after the suffix ***Kya*** in the sense of "habit" etc. in an agent in the Vedas." (*P.* III.2.170)

According to this aphorism in the Vedas, *U* is added to the roots after the suffix *Kya* to indicate habit in an agent, e.g. *Mitrayuḥ, Sansvedayuḥ, Sumnayuḥ.* "A word endowed with an attached indicatory syllable is also included where (the same word) dis-attached from the indicatory syllable is accepted."* (*MB*)

According to this rule the suffix *Kyac, Kyaṅ* and *Kyaṣ* (i.e. ***Kya*** with attached syllables) are also generally includcd here (i.e. the suffix *U* is added to those words also which take these suffixes).

(24) "The affixes *Kṛtya* and *Lyuṭ* are added to all roots and in all senses (even not enumerated here before)." (*P.* III.3.113)

In the Mahābhāṣya it is stated :—

(25) "Only *Kṛt and Lyuṭ* or all *Kṛt* affixes are optional" ought to have been stated here. The purpose is (to form the words), e.g. *Pada-Haraka* &c. (even in the sense of instrumental cases as *Padabhyam Hriyate*).

According to this, all *Kṛt* affixes are added to all roots in all cases. This rule is applicable in the Vedas as well as in the common language.

(26) "The suffix *Yuc* is added to all roots, having the sense of *Gati* (i.e. to go) preceded by the words *Iṣat* and others in the Vedas." (*P.* III.3.129)

According to this the suffix *Yuc* is added to the roots in the sense of motion preceded by words *Iṣat* &c, (i.e. *Iṣat, Dur, Su*) denoting the sense of *Kṛccha* (i.e. difficulty) and *Akṛccha* (i.e. convenience) in the Vedas, e.g. *Supa-Sadanaḥ Agniḥ.*

(27) "The suffix *Yuc* is found added to other roots also in the Vedas." (*P.* III.3.130)

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(23) "क्याच् छन्दसि ।।" (*P.* III.2.170)

(24) कृत्यल्युटो बहुलम् ।" (*P.* III.3.113)

(25) "कृत्यल्युट इति वक्तव्यम् । कृतो बहुलमिति वा । पावहारकाद्यर्थम् ।।" (*MB*)

(26) "छन्दसि गत्यर्थेभ्यः ।" (*P.* III.3.129)

* निरनुबन्धकग्रहणे सानुबन्धकस्यापिग्रहणम् ।।" (*MB.*)

(27) "अन्येभ्योऽपि दृश्यते ।।" (*P.* III.3.130)

The addition of the suffix *Yuc* is found in case of other roo also, e.g. *Suvedanām Akṛṇod Brahmaṇe Gām* or *Sudohanām Akṛṇo Brahmaṇe Gām.*

(28) "In the Vedas the affixes *Luṅ, Laṅ* and *Liṭ* (ordinarily den ting the three forms of the past tense) are optionally added t signify all the tenses." (*P.* III.4.

In the Vedas the affixes denoting the three types of the past tens viz. aorist, imperfect and perfect, are optionally added to the roots imply all the tenses. For instance, aorist : अहं तेभ्योऽकरं नमः (*YV.* XVI.8) ; imperfect : अग्निमद्य होतारमवृणीतायं यजमानः । (*Āśvalayan ŚS.* III.6.16) ; Perfect : अद्या ममार ॥ (*RV.* X.55.8)

(29) "In the Vedas the affix *Leṭ* is optionally used in the sense *Liṅ.*" (*P.* III.4.

In the Vedas, subjunctive mood (*Leṭ*) is used where optative benedictive is used in common language to denote command or tl relation between the cause and effect, e.g. *Jīvati Śaradaḥ Śata* (*RV.* X.85.39) &c.

(30) "*Leṭ* is used to signify a contract or suspicion also." (*P.* III.4.

In the Vedas subjunctive (*Leṭ*) is used to denote a contract suspicion, e.g. *Aham Eva Paśūnām Īśe* (contract) ; *Net Jihmayanto Naraka Patama* (*RV. Khila.* X.106.1) (Suspicion). There is danger of falling calamity on account of evil conduct.

(31) "*Aṭ* or *Āṭ* is added to *Leṭ.*" (*P.* III.4.9

In the Vedic subjunctive (*Leṭ*), *Aṭ* or *Āṭ* is added.

(32) "*Ā* of *Leṭ* is changed into *Ai.*" (*P.* III.4.9

In the Vedas *Ā* is converted into *Ai* in the subjunctive dual numb of the root in *Ātmanepada*, e.g. *Mantrayaite, Mantrayaithe.*

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(28) "छन्दसि लुङ् लङ् लिटः ॥" (*P.* III.4.6)

(29) "लिङर्थे लेट् ॥" (*P.* III.4.7)

(30) "उपसंवादाशंकयोश्च ॥" (*P.* III.4.8)

(31) "लेटोऽडाटौ ॥" (*P.* III.4.94)

(32) "आत ऐ ॥" (*P.* III.4.95)

(33) "The *E* of *Leṭ* is changed into *Ai* optionally elsewhere." (*P.* III.4.96)

Except the scope of *Āṭaḥ Ai* (i.e. the preceding rule) *E* of the subjunctive mood is converted into *Ai* optionally, e.g. *Aham Eva Paśūnām Īśai* or *Īśe.*

(34) "The *I* of the conjugational terminations is optionally elided in *Leṭ, Parasmaipada.*" (*P.* III.4.97)

In the subjunctive of the *Parasmaipada, I* in the conjugational terminations is optionally elided, e.g. *Tarati, Tarāti* ; *Tarat, Tarāt ; Tariṣati, Tariṣāti ; Tariṣat, Tariṣāt ; Tariṣati ; Tariṣāti* ; *Tariṣat, Tariṣāt ; Tarasi, Tarāsi; Taraḥ, Tarāḥ; Tariṣasi, Tariṣāsi; Tariṣaḥ, Tariṣāḥ; Tariṣasi, Tariṣāsi; Tariṣaḥ, Tariṣāḥ; Tarami, Tarāmi, Tariṣāmi, Tariṣam, Tariṣāmi, Tariṣaṃ.* This rule is applicable to all roots in the subjunctive mood.

(35) "*S* of the first person in *Leṭ* is optionally elided." (*P.* III.4.98)

The letter *S* of the first person in the subjunctive mood is optionally elided, e.g. *Karavava* or *Karavavaḥ ; Karavam* or *Karavamaḥ.*

(36) "The affixes *Se, Sen* &c. (enumerated here) are added to the roots in the Vedas in the sense of *Tumun* (i.e. the infinitive)." (*P.* III.4.9)

These fifteen affixes are added to all roots in the sense of the infinitive (*Tumun*) in the Vedas alone. They are : *Se, Sen, Ase, Aseṅ, Kse, Kasen, Adhyai, Adhyain, Kadhyai, Kadhyain, Śadhyai, Śadhyain, Tavai, Taveṅ* and *Taven.* According to *Kṛnmejantaḥ* (the aphorism of Pāṇini I.1.39), i.e. 'the words ending in *Kṛt* affixes which end in *M, E, O, Ai* and *Au*, are treated as *Avyayas* (i.e. indeclinables)', all the words formed by adding these 15 affixes are regarded as indeclinables. In these affixes (enumerated above) the letter *N* is attached for the purpose of accent ; the letter *K* to indicate that *Guṇa* and *Vṛddhi* are prohibited here ; the letter *Ṅ* also for the said purpose and the letter *Ś* to make *Śit* (i.e. *Śits* are open to *Guṇa* etc.). The examples are :—

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(33) "वैतोऽन्यत्र ॥" (*P.* III.4.96)

(34) "इतश्च लोपः परस्मैपदेषु ॥" (*P.* III.4.97)

(35) "स उत्तमस्य ॥" (*P.* III.4.98)

(36) "तुमर्थे से सेन् असे असेन् वसे कसेन् अध्यै अध्यैन् कध्यै कध्यैन् शध्यै शध्यैन् तवै तवेङ् तवेनः ॥" (*P.* III.4.9)

Se : Vakṣe Rāyaḥ ; Sen : Tāvameṣe Rathanam (RV. I.66.3) ; *As & Asen : Kratve Dakṣaya Jivase (AV.* VI 19.2) ; *Kse & Kasen : Śriyase Adhyai & Adhyain : Karmaṇi-Upacaradhyai ; Kadhyai : Indragnī Āhuva dhyai ; Kadhyain : Śriyadhyai ; Śadhyai & Śadhyain : Pibadhyai, Sah Madayadhyai ;* here because of being *Śit,* it causes the change of *Pa* int *Pib ; Tavai : Somamindrāya Pātavai ; Taven : Daśame Māsi Sūtave Taven : Svardeveṣu Gantave.*

(37) "The affixes *Ṇamul* and *Kamul* are added to the roots followe by the root *Śak* (i e. to be able) in the sense of *Tumun.*"
(*P.* III.4.12

When a root is succeeded by the root *Śak*, it takes the affixes *Ṇamu* and *Kamul* in the Vedas in the sense of the infinitive. In these affixes, th letters *Ṇ, K* and *L* are included respectively to introduce *Vṛddhi* ; t prohibit *Guṇa* and *Vṛddhi* and for the purpose of accent respectively, e.g *Agnim Vai Deva Vibhajam Naśaknuvam* (in the sense of *Vibhaktum*).

(38) "The affixes *Tosun* and *Kasun* are added to the root precede by the word *Iśvara.*" (*P.* III.4.13

The affixes *Tosun* and *Kasun* are added to the roots preceded by th word *Iśvara* in the Vedas in the sense of the infinitive, e.g. *Tosun : Iśvar Abhicaritoḥ ; Kasun : Iśvaro Vilikhaḥ* (for *Vicaritum* and *Vilekhitum*).

(39) "The affixes *Tavai, Ken, Kenya* and *Tvan* are added to th roots in the sense of *Kṛtya* (i.e. abstract idea or the objec of an action)." (*P.* III.4.14

The *Kṛtya* affixes mainly denote the abstract idea or the object of a action ; they also express *Arha* (i.e. to be able) and other meanings. In thi sense in the Vedas the affixes *Tavai, Ken, Kenya* and *Tvan* are used, e.g *Tavai : Paridhātavai ; Ken : Nāvagahe ; Kenya : Didṛkṣeṇyaḥ, Śuśrūṣeṇyaḥ Tvan : Kartvam haviḥ (AV.* I.4 3).

(40) "The feminine suffix *Ṅīṣ* is always added to a *Bahuvrī* compound, ending in *An* and its *Pun* ultimate is elided in proper noun and in the Vedas." (*P.* IV.1.2

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(37) "शकि णमुल्कमुलौ ॥" (*P.* III.4.12)

(38) "ईश्वरे तोसुन् कसुनौ ॥" (*P.* III.4.13)

(39) "कृत्यार्थे तवैकेन् केन्यत्वन: ॥" (*P.* III.4.14)

(40) "नित्यं संज्ञाछन्दसो: ॥" (*P.* IV.1.29)

In a proper noun or in the Vedas, a *Bahuvrīhi* compound ending in *An* with its Pun-ultimate elided takes the suffix ङीष् to form a feminine gender always, e.g. *Gauḥ Pañcadāmnī, Ekadāmnī.*

(41) "The suffix ङीष् is always added to the words *Bahu* &c. to denote feminine gender." (*P.* IV.1.46)

To the words *Bahu* &c., in the Vedas, the affix ङीष् is added to express feminine gender, e.g. *Bahvīṣu Hitvā Prapiban.*

(42) "The affix *Yat* is added to the word in the locative case in the sense of to be (*Bhava*) in the Vedas." (*P.* IV.4.110)

The affix *Yat* is added in the Vedas to a *Prātipadika* in the locative case in the sense of 'what stays there' (*Bhava*). It is an exception to the general rule according to which the affixes *Aṭ* and *Gha* are added. They are also added if and when such words are found, e.g. (*Yat*) *Medhyāya Ca, Vidyutyāya Ca Namaḥ.* (*YV.* XVI.38)

We do not cite here all the rules (*Aphorisms*) on the addition of the affixes to the roots to denote meanings in the Vedas which are enumerated after this aphorism up to the end of the *Pāda* (i.e. section). These rules will be cited at the proper places, where the examples of those rules are found in the Vedic verses.

(43) "The affix *Vini* is added optionally in the Vedas in the sense of the affix *Matup.*" (*P.* V.2.122)

In the Vedas the affix *Vini* is added optionally to all the *Prātipadikas* (i.e. nouns) in the sense of abundance &c. (*Bhūmā* etc.). The meanings (referred here as) *Bhūmā* &c. (i.e. abundance &c.) are enumerated as under in the commentary of the following aphorism by the author of the *Mahābhāṣya* :—

(44) "The affix *Matup* is added in the sense of possessive and locative cases." (*P.* V.2.94)

The affix *Matup* is added in the following seven senses in the Vedas as well as in the spoken language :—

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(41) "नित्यं छन्दसि ॥" (*P.* IV.1.46)

(42) "भवे छन्दसि ॥" (*P.* IV.4.110)

(43) "बहुलं छन्दसि ॥" (*P.* V.2.122)

(44) "तदस्यास्त्यस्मिन्निति मतुप् ॥" (*P.* V.2.94)

(45) "Abundance, censure, praise, inseparable relation, excellence, connection and the desire of stating an existing quality. The affixes *Matup* and others are used in these senses." (*MB*)

There are a number of supplementary rules governing the particular roots and the particular suffixes referred to in this aphorism. They will be explained at the relevant places.

(46) "The affix *Ṭac* is added to the compound ending in *An* or *As* optionally in the Vedas." (*P.* V.4.103)

It is to be stated that in the Vedas the addition of *Ṭac* after a compound ending in *An* or *As* is optional ; e.g. *An* : *Brahma-Sāmam* or *Brahma Sāma ; As* : *Deva-Cchandasam* or *Deva-Cchandaḥ.*

In the (following aphorism) it has been stated (in the Mahābhāṣya) that the *Dhātus* (roots) have a variety of meanings also :—

(47) "The first letter of the *Ekāca* (i.e. a root having one vowel) or the second letter of the *Ajādi* (i.e. a root beginning with a vowel) is duplicated if they are succeeded by the affixes *San* or *Yaṅ* (सन् or यङ्)." (*P.* VI.1.9)

"Roots have a number of meanings also. For instance, the root *Vap* means to sow ordinarily, but it also denotes the sense 'to cut', e.g. *Keṣān Vapati* (i.e. he cuts hair); the root *Īḍ* means to eulogise but it is used to signify 'to impel and to request also, e.g. *Agnir-vā īto Vṛṣṭim Īḍe, Maruto Amutaścyāvayanti ;* the root *Kṛ* expresses 'to bring non-existent

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(45) "भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशायने ।
संसर्गेऽस्ति विवक्षायां भवन्ति मतुवादयः ॥" (*MB*)

The following are their examples—

(a) *Abundance* : *Goman, Pavamān.*
(b) *Censure* : *Kakudma-Vartinī Kanyā.*
(c) *Praise* : *Rūpavān.*
(d) *Constant Relation* : *Kṣīriṇo Vṛkṣāḥ.*
(e) *Excellence* : *Udariṇī Kanyā.*
(f) *Contact* : *Daṇḍin, Chatrin.* Here this contact is restricted as *Vṛtti-Niyāmaka.* Hence the phrase *Puruṣī Daṇḍaḥ* cannot be regularised.

(46) "अनसन्तान्नपुंसकाच्छन्दसि ॥" (*P.* V.4.103)

(47) "सन्यङोः ॥" (*P* VI.1.9)

into existent' but it is used in the sense of 'rubbing' also, e.g. *Pṛṣṭham Kuru, Pādau Kuru* (i.e. rub the back or feet) ; 'throwing', e.g. *Kaṭe Kuru, Ghaṭe Kuru, Aśmānam Itaḥ Kuru,* i.e. place on mat, place in the pitcher or throw out this piece of stone this side "* (*MB*)

This citation from the Mahābhāṣya indicates that the roots have also the meanings other than those enumerated in the (list of Roots) *Dhātu Pāṭha.* The above-mentioned three roots have been cited by way of illustration alone.

(48) "The affix *Śi* is elided optionally in the Vedas." (*P.* VI.1.70)

In the Vedas the case termination *Śi* is optionally elided in the neuter gender, e g. *Viśvā Bhuvanānī* in place of *Viśvani Bhuvanāni.*

(49) "The root *Hū* gets *Samprasāraṇa* (i.e. vocalisation of the semi-vowels) in the Vedas optionally." (*P.* VI.1.34)

According to this aphorism in the Vedas all these roots get optional *Samprasāraṇa* even in the case, where it is not ordinarily available, e.g. *Hūmahe* &c.

(50) "The letters *I, U, Ṛ* & *Ḷ* at the end of the case-ending remain unchanged optionally and are also shortened, if they are followed by dissimilar vowel." (*P.* VI.1.127)

According to this rule in the Vedas, the words, e.g. *Īṣā* and *Akṣā,* retain their original forms optionally, e.g. *Iṣā, Akṣa, Īmire.* In such cases, this retention of the original from ordinarily is not possible.

(51) "In the Devatā-Dvandva compound the affix *Anaṅ* is added before the second member." (*P.* VI.3.26)

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* "बह्वर्था अपि धातवो भवन्ति । तद् यथा—वपिः प्रकिरणे दृष्टः छेदनेऽपि च वर्त्तते—केशान् वपति । ईडिः स्तुतिचोदनायाञ्चासु दृष्टः ईरणेऽपि च वर्त्तते । अग्निर्वा इतो वृष्टिमीर्ढे । मरुतोऽमुतश्च्यावयन्ति । करोतिः अयमभूतप्रादुर्भावे दृष्टः । निर्मलीकरणे चापि वर्त्तते—पृष्ठं कुरु—पादौ कुरु । उन्मृदानेति गम्यते । निक्षेपणेऽपि वर्त्तते । कटे कुरु, घटे कुरु, अश्मानमितः कुरु—स्थापयेति गम्यते ॥" (*MB*)

(48) "शेश्छन्दसि बहुलम् ॥" (*P.* VI.1.70)

(49) "बहुलं छन्दसि ॥" (*P.* VI.1.34)

(50) "इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च ॥" (*P.* VI.1.127)

(51) "देवताद्वन्द्वे च ॥" (*P.* VI.3.26)

In the dual compounds of the Devatās, the affix *Ānaṅ* is added to the final letter of the first member on account of its being ङित् (i.e. an affix where ङ is elided), e g. *Sūryā Candramasau*, (*RV*. X.90 3) *Indra Vṛhaspatī*. There are two supplementary rules :—

(52) "In the Devatā-Dvandva compound where the word *Vayu* occurs at either place, *Ānaṅ* is not added, e.g. *Agnivayū*, *Vayvagnī*." (Vārtika) (*MB*)

(53) "This rule is applicable also in case of *Brahma Prajapati* &c., e.g. *Brahma-Prajapatī*, *Śiva-Vaiśravaṇau*, *Skanda-Viśākhau*." (Vārtika) (*MB*)

In these examples the addition of *Ānaṅ* was possible under the general rule but the same is prohibited by these two Vārtikas (sub-rules). This is an invariable exception.

(54) "In the Vedas the affix *Ruṭ* is added optionally." (*P*. VII.1.8)

According to this rule *Ruṭ* is added to the affix *Jha* in the *Ātmanepada*, e.g. *Devā Aduhra*.

(55) "In the Vedas the suffix *Bhis* is changed optionally into *Ais*." (*P*. VII.1.10)

According to this rule *Ais* is substituted for *Bhis* in the Vedas, e.g. *Devebhiḥ Manuṣe Jane* (*RV*. VI 16.1.) (for *Devaiḥ*).

(56) "The *Sups* (i.e. the case-endings) are replaced optionally by *Su*, *Luk* (i.e. elision), *Pūrvasavarṇa*, *Ā*, *Āṭ*, *Śe*, *Ya*, *Ḍa*, *Ḍyā*, *Yac and Āl*." (*P*. VII.1.39)

This means that the irregular case-endings mentioned in this rule are substituted for the regular case-endings and irregular verbal terminations for regular verbal terminations.

(57) "The affixes *Iyac*, *Ḍiyac* and *Ī* are to be included here." (Vārtika, *MB*)

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(52) "देवताद्वन्द्वे चोभयत्र वायोः प्रतिषेधः ॥" (*Vartika MB*)

(53) "ब्रह्मप्रजापत्यादीनां च ॥" (*Vārtika MB*)

(54) "बहुलं छन्दसि ॥" (*P*. VII.1.8)

(55) "बहुलं छन्दसि ॥" (*P*. VII.1.10)

(56) "सुपां सुलुक्पूर्वसवर्णाच्छेयाडयायाजालः ॥" (*P*. VII.1.39)

(57) "इयाडियाजीकाराणामुपसंख्यानम् ॥" (*Vartika, MB*)

For example :—

Iyāc : *Dārviyā Parijman* (for *Dāruṇā*) ;

Ḍiyāc : *Sumitriyā Na Āpaḥ, Sukṣetriyā, Sugātriyā* (for *Sumitriṇaḥ, Sukṣetriṇaḥ, Sugātriṇaḥ*) ;

l : *Dṛtim Na Śuṣkam Sarasī Śayānam* (*RV.* VII.103.2) (here *l* for *Ṅi*).

(58) "*Āṅ, Ayāc,* Ayār are also to be included in this list."
(Vārtika, *MB*)

For example :—

Āṅ : *Prabāhavā* (for *Bāhunā*) ;

Ayāc : *Svapnayā* (for *Svapnena*) ;

Ayār : *Sa Naḥ Sindhum Iva Nāvayā* (for *Nāvā*).

In the Vedic words these 16 affixes mentioned above (56, 57, 58) take the place of the regular case-endings. There are other irregular verbal terminations which take the place of the regular verbal terminations under a separate rule.

For example :

Su : *Ṛjavaḥ Santu Panthāḥ* (in place of *Panthānaḥ*) ;

Luk : *Parame Vyoman* (*RV.* I.164.39) (for *Vyomni*) ;

Pūrvasavarṇa : *Dhīti, Matī* (for *Dhītyā, Matyā*) ;

Āt : *Ubhā Yantārā* (for *Ubhau Yantārau*) ;

Śe : *Na Yuṣme Vājabandhavaḥ* (*RV.* VIII.68.19) (for *Yūyam*);

Yā : *Uruyā* (for *Uruṇā*) ;

Ḍā : *Nābhā Pṛthivyāḥ* (*YV.* XI.76) (for *Nābhau*) ;

Ḍyā : *Anuṣṭyā* (for *Anuṣṭubhā*) ;

Yāc : *Sādhuyā* (for *Sādhu*) ;

Āl : *Vasantā Yajet* (for *Vasante*) ;

(59) "The (case-ending) *Jas* is replaced by *Asuk* after a noun ending in *A*." (*P.* VII.1.50)

By this rule *Asuk* is substituted for *Jas*, i.e. the sign of the nominative case in plural number, e.g. *Viśve Devāsaḥ* (*RV.* I.3.7) (for *Viśve Devāḥ*) ; *Daivyāsaḥ* (for *Daivyāḥ*) and so on.

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(58) "आङ्याजयारां चोपसंख्यानम् ॥" (*Vārtika, MB*)

(59) "आज्जसेरसुक् ॥" (*P.* VII.1.50)

(60) "In the Vedas, the addition of *It* is frequent." (*P.* VII.3.97)

Wherever *It* is added in the Vedas, it is done so by this rule.

(61) "The affix *It* is to be added to *Abhyāsa* (i.e. the reduplicated form of the root) in the Vedas variously." (*P.* VII.4.78)

By this rule *It* is added to the reduplicated form of a root followed by *Ślu* frequently in the Vedas.

(62) The *Ma* of *Matup* is changed into *Va* in the Vedas, when it is preceded by a noun ending in *I* or *Ra*." (*P.* VIII.2.15)

By this rule the *Ma* of *Matup* is converted into *Va* even when it is not regularised by ordinary rule, e.g. *Revān* etc.

(63) "The R of the root *Kṛp* is changed into *L*." (*P.* VIII.2.18)

(63A) "The R of the root *Kṛp* is changed into *L* optionally in the nouns in the Vedas." (Vārtika, *MB*), e.g. *Kapilaka*, *Kapiraka*, &c.

(64) "S is elided if followed by a suffix beginning with *Dh*." (*P.* VIII.2.25)

According to the following rule all letters are optionally elided in the Vedas. It is an *Aprāpta-Vibhaṣā* :—

* "Letters are elided in the Vedas optionally." (*MB*)

E.g. *Iṣkarttāram Adhvara* (for *Niṣkarttāram*). Thus "the roots beginning with *D* are changed into *Dh*.** (*P.* VIII.2.32)

(65) "The *H* of the roots *Hṛ* and *Grah* is changed into *Bh* in the Vedas." (*Vārtika, MB*)

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(60) "बहुलं छन्दसि ॥" (*P.* VII.3.97)

(61) "बहुलं छन्दसि ॥" (*P* VII.4.78)

(62) "छन्दसीरः ॥" (*P.* VIII.2.15)

(63) "ऋपो रो लः ॥" (*P.* VIII.2.18)

(63A) "संज्ञाछन्दसोर्वा कपिलकादीनामिति वक्तव्यम् ॥" (*Vārtika, MB*)

(64) "धि च ॥" (*P.* VIII.2.25)

* "छन्दसि वर्णलोपो वा यथेष्टन्तारमध्वरे ॥" (*MB*)

** दादेर्धातोर्घः । (*P.* VIII.2.32)

(65) "हृग्रहोर्भश्छन्दसि ।" (*Vārtika MB*)

It ought to be said here that the *H* of the roots *Hṛ* and Grah becomes *Bh* in the Vedas, e.g. *Gardabhena Sambharati* (for *Sanharati*); *Gṛbhṇāti* for *Gṛhṇāti*.

(66) "The *Ru* is substituted for the final of *Matup* and *Vasu* in the vocative case in the Vedas." (*P.* VIII.3.1)

E.g. Gomaḥ, *Harivaḥ*, *Miḍhvaḥ*.

(67) "*Visargas* followed by *Śar* (i.e. *Ś*, *Ṣ*, *S*) are changed optionally." (*P.* VIII.3.36)

(68) The *Visargas* are optionally elided if followed by letters *Śar* (i.e. *Ś*, *Ṣ*, *S*) which are again followed by letters *Khar* (*Kh*, *Ph*, *Ch*, *Ṭh*, *Th*, *C*, *Ṭ*, *T*, *K*, *P*, *Ś*, *Ṣ*, *S*)." (*Vārtika*, *MB*)

It is optional to retain *Visargas* before a sibilant, e.g. *Vṛkṣa Sthatāraḥ* or *Vṛkṣaḥ Sthatāraḥ*. For the same reason we find in the Vedas usages like *Vāyava Stha* (*Y.* V.I.I). This is, therefore, a general rule applicable everywhere.

(69) "The *Uṇādis* (i.e. affixes enumerated in the list called *Uṇādis* beginning with *Uṇ*) are manifold (*Bāhulaka*)." (*P.* III.3.1)

The author of the Mahābhāṣya remarks upon this aphorism as below :—

(70) "What is the significance of (the word) 'manifold' (*Bāhulaka*) here ? Manifoldness is due to the fact that only a few roots

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(66) "मतुबसो रु: सम्बुद्धौ छन्दसि ॥" (*P.* VIII.3.1)

(67) "वा शरि ॥" (*P.* VIII.3.36)

(68) "खर्परे शरि वा विसर्गलोपो वक्तव्य: ॥" (*Vārtika*, *MB*)

(69) "उणादयो बहुलम् ॥" (*P.* III.3.1)

(70) "बाहुलकवचनं किमर्थम् ? बाहुलकं प्रकृतेस्तदनुदृष्टे: । तन्वीभ्य: प्रकृतिभ्य: उणादयो दृश्यन्ते न सर्वाभ्यो दृश्यन्ते । "प्रायसमुच्चयनादपि तेषाम् ।" प्रायेण ते खल्वपि समुच्चिता न सर्वे समुच्चिता: । "कार्यसशेषविधेश्च तदुक्तम् ।" कार्याणि खल्वपि सशेषाणि कृतानि न सर्वाणि लक्षणेन परिसमाप्तानि ॥

(Contd.)

have found place (there), i.e. the *Uṇādi* affixes are enjoined to be added only to the small number of roots and not to all. The enumeration of these words is only partial, i.e. most of them have been enumerated here but this is not all. Moreover, the actions have not been sanctioned in all these cases; hence it was said so, i.e. the list of actions enjoined (in the *Uṇādi*) is not complete and exhaustive. All the actions could not be defined here. Now, what is the reason for enumerating only a small number of roots to which *Uṇādi* affixes are added? Why have not all the roots been included? Moreover, why is the enumeration partial and not exhaustive? Besides, how can we account for a limited sanction of the limited actions? Why all the actions have not been defined here? (It was done so) so that the *Naigamas* (i.e. the Vedic words) and the *Rūḍhas* (i.e. the conventional) words may be regularised, i.e. the purpose is to properly regularise (the formation of) Vedic and non-Vedic words which are based on convention only. The author of the Nirukta says that all nouns are derived from verbs. According to the etymologists all nouns have etymological derivations. It is also (the verdict) of a grammarian, the son of Śakaṭa, i.e. one of the grammarians Śākaṭāyana also holds the view that all nouns are derivative. But what explanation can be offered in case where no specific (etymological) significance is possible? The word, the

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(Contd. from Page 450)

किं पुनः कारणं तन्वीभ्यः प्रकृतिभ्य उणादयो दृश्यन्ते न सर्वाभ्यः। किं च कारणं प्रायेण समुच्चिता न सर्वे समुच्चिताः। किं च कारणं कार्याणि सशेषाणि कृतानि, न पुनः सर्वाणि लक्षणेन परिसमाप्तानि? "नैगमरूढिभवं हि सुसाधु।" नैगमाश्च रूढिशब्दाश्चावैदिकास्ते सुष्ठु साधवः कथं स्युः। 'नाम च धातुजमाह निरुक्ते।' नाम खल्वपि धातुजमाहुः नैरुक्ताः। "व्याकरणे शकटस्य च तोकम्।" वैयाकरणानां च शाकटायन आह धातुजं नामेति। अथ यस्य विशेषपदार्थो न समुत्थितः, कथं तत्र भवितव्यम्? "यन्न विशेषपदार्थसमुत्थं, प्रत्ययतः प्रकृतेश्च तदूह्यम्।" प्रकृतिं दृष्ट्वा प्रत्यय ऊहितव्यः, प्रत्ययं दृष्ट्वा प्रकृतिरूहितव्या।

"संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे।
कार्यात् विद्यात् अनुबन्धमेतच्छास्त्रमुणादिषु॥" (*MB*)

formation of which does not indicate any particular meaning can be explained away (with the help of) the root and the affix. With the help of the root, suffix can be inferred and with the help of the affix, a root can be guessed out. In the nouns (the first parts) are roots and the subsequent ones are suffixes. Their mutual relation can be guessed out from the effects. This is the procedure regarding the *Uṇādis.*"

(MB)

EXPLANATION

The word "manifoldeness" means that in the *Uṇādi-Pāṭha* (i.e. a list of affixes beginning with the affix *Uṇ*) the affixes are enjoined to be added to a very thin number of roots. The word "manifold option" includes all roots, even those to which no affix has been assigned or added to. Similarly all the affixes could not be enumerated here and certainly there are other affixes also. The use of a few *Uṇādi* affixes only has been illustrated with reference to a few of the roots and not with reference to all of them. Only a few of the affixes (and the roots) have been recorded for economy (of space) and all of them have not been included. Other affixes (i.e. affixes not mentioned here) have also been (approved and) sanctioned by the word "manifold option", e.g. *Phiḍ, Phiḍḍau.* The use of the word 'optional' indicates that the actions sanctioned by the aphorisms sometimes do not take place while those not sanctioned by them do also take place. For instance, in the word *Daṇḍa,* the letter *Ḍa* belonging to affix does not become *It* (i.e. thus it is not elided. *Its* are always elided). "Why are the other roots, affixes and the actions accepted rather than those sanctioned by aphorisms ?" To this question our answer is that otherwise many *Naigamas* (i.e. Vedic words) and the *Rūḍhis* (i.e. words having conventional usage with obscure etymology) which are in vogue in common speech would not be regularised. The author of the Nirukta and one of the grammarians, named Sākaṭāyana, declare that all nouns are derived from roots. In the phrase *Śakaṭasya Ca Tokam,* the word *Toka* means 'a son', i.e. the son of Śakaṭa (i.e. name of a Sage). The word *Toka* has been included in the list of synonyms, signifying 'a son'. In case where specific meaning is not very clear and where neither the root nor the affix is apparent, one should make a guess of the affix from the root and of the root from the affix (as the case may be). But this guess has its scope and is restricted. This guess is to be adopted (with reference to) nouns only. The rule about *Uṇādi* is that at first a guess should be made about roots and after that about the affixes. This guess should be such as would give

the desired word formed from the due relation between the root, affix and actions.*

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* By citing the above-mentioned extract from the Mahābhāṣya Dayānanda has proved beyond all doubts the following points —

(a) The Vedic words form their own category.

(b) The Vedas have no *Ruḍhi* (conventional meanings) words, which are found only in the spoken language.

(c) Many of the Vedic words and all the *Ruḍhi* words cannot be formed by general procedure laid down in grammars.

To strengthen this assertion we should take notice of the following :—

(i) नैगमरूढि भवं हि सुसाधु ।

(ii) नैगमाश्च रूढिशब्दाश्च=अवैदिका:, ते सुष्टु साधव: कथं स्यु: ?

Dayānanda also believes that all words in the Vedas are *Yaugikas*, i.e. are derived from the roots. Cf :

"नाम च धातुजमाह निरुक्ते
व्याकरणे शकटस्य च तोकम् ।"

The method of the Vedic interpretation advanced and followed by our author clearly shows the that he is the follower of the *Nairukta* (i.e. etymologist) school. The following citations will be read by our readers with profit in this connection :—

(1) "नामान्याख्यातजानि इति शाकटायनो नैरुक्त समयश्च ॥" (*N.* I.12)

(2) "तत् खल्वाहु ; कतिभ्यस्तु नाम जायते ।
सत्त्वानां वैदिकानां वा यद् वान्यदिह किञ्चन । (Contd.)

(Contd. from Page 453)

नेभ्य इति नैरुक्ताः पुराणाः कवयश्च ये ।
मधुकः श्वेतकेतुश्च गालवश्चैव मन्यते ।
चतुर्भ्य इति तत्राहुः यास्कगार्ग्यरथौतराः ।
....
सर्वाण्येतानि नामानि कर्मतस्त्वाह शौनक ।
....
नाकर्मकोऽस्ति भावो नामस्ति न निरर्थकम् ।
नान्यत्र भावात् नामानि तस्मात् सर्वाणि कर्मतः ॥

(*BD.*, I.23-24, 26-27, 30-31)

No doubt that there were others also who did not hold this view. Gārgya and some of the grammarians did not cherish this idea.

Cf : (a) "उणादयोऽव्युत्पन्नानि प्रातिपदिकानि ॥"

(b) "न सर्वाणि" इति गार्ग्यो वैयाकरणानां चैके ॥" (*N.* I.12)

A FEW FIGURES OF SPEECH

Now we shall describe briefly a few varieties of figures of speech. We shall at first proceed to explain an *Alaṅkāra* (figure of speech) called *Upamā* (i.e. Simile). The Simile is fully expressed (i.e. *Pūrṇa-Upamā*), when its four constituents, viz. the common property, the word expressing comparison, the object of comparison and the standard of comparison, are all fully expressed, e.g.

(1) "Be a source of gay gifts to us as a father to his son."

(*RV*. I.1.9)

The other variety of *Upamā* is *Lupta-Upamā* (i.e. Elliptical Simile) which is again divided into eight kinds, when any one or more of them be unexpressed (by words), viz. (1) *Vācaka-Luptā* (i.e. in which the word implying comparison is left unexpressed), e.g. *Bhīma-Balī*, i.e. brave like Bhīma. [Here the word *Iva* signifying comparison is left out.); (2) *Dharma-Luptā* (i.e. where the common property is unexpressed), e.g. *Kamala-Netraḥ*. (Here the word showing common quality, e.g. *Sundara* is omitted.); (3) *Dharma-Vācaka-Luptā* (i.e. where the common quality and the word denoting similarity are left out), e.g. *Puruṣa-Vyāghraḥ*. (Here the words showing comparison and common property are omitted) ; (4) *Vācaka-Upameya-Luptā* (i.e. where the word indicating comparison and the object of comparison are elided), e.g. *Vidyayā Paṇḍitāyante*. (Here the word expressing comparison and the object of comparison are not expressed) ; (5) *Upamāna-Luptā* (i.e. in which the standard of comparison is left out) ; (6) *Vācaka-Upamāna-Luptā* (i.e. where the word showing comparison and the standard of comparison are unexpressed); (7) *Dharma-Upamāna-Luptā* (i.e. in which common property and standard of comparison are unexpressed) ; (8) *Dharma-Upamāna-Vācaka-Luptā* (i.e. in which three elements, viz. common property, standard of comparison and the word indicating comparison are elided), e.g. *Kāka-Tālīyo Guru-Śiṣya-Samāgamaḥ* (i.e. the meeting of the preceptor and the pupil is (unexpected) like that of a crow and palm fruit). Now the figure of speech called *Rūpaka* (i.e. metaphor) is treated. It consists in the representation of the subject of

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(1) "स नः पितेव सूनवेऽग्ने सुपायनो भव ।" (*RV*. I.1.9)

description which (subject) is identified with another (i.e. a well-known standard). With reference to greater or lesser or equal degree of identification, it is of six types :

(i) *Adhika-Abheda-Rūpaka* [i.e. complete (or greater degree of) identification], e.g. :

(2) "He is verily the sun as he expels the darkness, i.e. He is complete in knowledge."

(ii) *Nyūna-Abheda-Rūpaka* (i.e. lesser degree of non-difference), e.g. :

(3) "He is verily Patañjali but is not the author of the Mahābhāṣya."

(iii) *An-Ubhaya-Abheda-Rūpaka* (i.e. in which there is distinction without difference), e.g. :

(4) "The king (or God) protects the people resorting to impartiality."

(iv) *Adhika-Tad-Rūpya* (i.e. higher degree of identification), e g. :

(5) "No need of regal joys when bliss of knowledge is secured."

(v) *Nyūna-Tad-Rūpya-Rūpaka* (i.e. deficient identification), e.g. :

(6) "This fair statesmanship brings all joys but it has no origin from the sun."

(vi) *An-Ubhaya-Tad-Rūpya-Rūpaka* (i.e. identification which is neither complete nor incomplete), e.g. :

(7) "As the sun is covered by clouds, let this sun of knowledge shine."

The figure of speech called *Śleṣa* (i.e. *Pun* or *Paronomasia*) consists in using words which express more than one meaning. It has three kinds, viz.: (1) *Prakṛta-Aneka-Viṣaya;* (2) *Aprakṛta-Aneka-Viṣaya*; and (3) *Prakṛta-Aprakṛta-Aneka-Viṣaya*. The example of the *Prakṛta-Aneka-Viṣaya* (i.e. where all the meanings expressed are applicable in the context), is : *Nava-Kambalo*

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(2) "अयं हि सविता साक्षात् येन ध्वान्तं विनाश्यते ।" ॥ १ ॥

(3) "अयं पतञ्जलिः साक्षात् भाष्यस्य कृतिना विना ।" ॥ २ ॥

(4) "ईशः प्रजामवत्यद्य स्वीकृत्य समनीतिताम् ।" ॥ ३ ॥

(5) "विद्यानन्दे हि सम्प्राप्ते राज्यानन्देन किं तदा ।" ॥ ४ ॥

(6) "साध्वीयं सुखदा नीतिरसूर्यप्रभवा मता ।" ॥ ५ ॥

(7) "अयं घनावृतात् सूर्यात् विद्यासूर्यो विभज्यते ।" ॥ ६ ॥

Ayam Manuṣyaḥ [i.e. this man has *Nava* (new or nine) blankets]. Here the word *Nava* expresses two meanings—new or nine ; (and both the meanings are relevant in the context). (2) *A-Prakṛta-Aneka Viṣaya* (i.e. where only one meaning is applicable in the context), e.g. *Śveto Dhavati*. Here it may mean a white man runs or a white dog runs ((*Śvā Itaḥ*) from this place. *Alambusānām Yātā* (*MB.* I) may mean either the carrier of straw is strong or the carrier of gourds, or e.g., *Agnim Īḍe* (*RV.* I.1.1), (where the word Agni may mean God or fire). The following is an example of *Aprakṛta-viṣaya* (in which only one meaning is applicable) :—

"*Hariṇā Tvad Balam Tulyam Kṛtinā Hita-Śaktinā.*" (It may mean either that your prowess is comparable to that of a highly powerful lion or that your prowess ir equal to that of the Omnipotent God, as the word Hari expresses both the meanings—God or lion). This is the example of (3) *Prakṛta-Aprakṛta-Aneka-Viṣaya.* (Another example of the same is) *Uccaran Bhūri Yānāḍhyaḥ Śuśubhe Vāhinī-patiḥ.* (Here *Vāhinīpnti* may mean the lord of armies or the lord of rivers).

There is a large number of other figures of speech. All of them could not be mentioned here. They will be explained wherever they occur (in our commentary).

(In this connection the following verse from the Ṛgveda deserves notice) :—

(8) "*Aditi* is heaven ; *Aditi* is the firmament (or the mid air) ; *Aditi* is mother, father and son ; *Aditi* is all the gods ; *Aditi* is the five classes of men ; *Aditi* is all that has been born and shall be born). (*RV.* I.89.10)

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(8) "अदितिर्द्यौरदितिरन्तरिक्षमदितिर्मता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिः जनित्वम् ॥"
(*RV.* I.89.10)

This verse has been quoted by Yāska in the Nirukta (IV. 23) with the following remarks—

"अदितेर्विभूतिमाचष्टे एतान्यदीनानीति वा ।"

The meaning of the word *Aditi* according to Yāska is—

"अदितिरदीना देवमाता ॥" (*N.* IV.22)

(Contd.)

In this stanza, the word *Aditi* is used in the sense of shining upper region etc. In the commentary we shall also take the word *Aditi* in the same senses. But as we shall not cite this verse everywhere, we have thought it proper to cite it here once for all.

(Contd. from page 457)

The word *Aditi* according to Griffith means 'infinite', i.e. Infinite Nature. *Aditi*, literally meaning independent or indivisible, may here signify also either the earth or the mother of the gods, according to the Scholiast. According to Yāska, the hymn declares the might of *Aditi* (IV. 23 quoted above); or as Sāyaṇa, "*Aditi* is hymned as the same with the universe."

The word *Pañca-Janāḥ* may mean 'five classes of men'. The five orders of human society are said to be the four castes and the outcastes (cf. चत्वारो वर्णाः पञ्चमो निषादः). It is also interpreted as 'five classes of beings, or gods, men, Gandharvas, Serpents and Pitaras or, as it occurs in the Nirukta (III. 8), Gandharvas, gods, Aśvins and Rākṣasas.

Cf : "गन्धर्वाः पितरो देवा असुरा रक्षांसीत्येके चत्वारो वर्णा निषादः पञ्चम इत्यौपमन्यवः।" (*N.* III.8)

ABBREVIATIONS USED IN THE COMMENTARY

Now we shall refer to the abbreviations which are to be used (by us) in the commentary (*Bhāṣya*) on the Vedas. The following are the abbreviations for the sake of ready reference to the citations from the four Vedas, the six Śāstras, the six Aṅgas, the four Brāhmaṇas and the Taittirīya Āraṇyaka. In *Ṛ.* I.1.1, *Ṛ* will stand for the *Ṛgveda*, the first numeral for the *Maṇḍala*, the second for the *Sūkta*, and the third for the *Mantra*. In *Ya.* I.1 *Ya* stands for the *Yajurveda*, the first numeral for the *Adhyāya* and the second for the *Mantra*. In Sāma. *Pū.* I.1.1 *Sāma.* will stand for *Sāmaveda*, *Pū.* for *Pūrva-Ārcika*, the first numeral for the *Prapāṭhaka* the second for the *Daśati*, and the third for the *Mantra*. In *Sāma, U.* I.1.1 *Sāma* stands for the *Sāmaveda*, *U* for *Uttara Ārcika*, the first numeral for the *Prapāṭhaka*, and the second for the *Mantra*. In the *Uttara Ārcika* of the *Sāmaveda*, there are no *Daśatis*, but each *Prapāṭhaka* is divided into two halves, in each of which the numbering of the Mantras is complete. Therefore with regard to the *Uttara Ārcika* of the *Sāmaveda*, the following abbreviations also will be used, viz.; *Sāma, Ū.I. Pū.* 1, *Sāma U.I*, *U.I.* 1, in which *Sāma* stands for the *Sāmaveda*, U.I. *Pū*, for *Uttara Ārcika*, *Pūrvārdha* (first half of the *Prapāṭhaka*), and *U.I. U.* 1., for the *Uttara Ārcika Uttarārdha* (second half of the *Prapāṭhaka*).

With reference to the *Atharvaveda*, in *Atharva* I.1.1., *Atharva* stands for the *Atharvaveda*, the first numeral for the *Khaṇḍa*, the second for the *Varga*, and tbe third for the *Mantra*.

Similarly, with reference to the first Brāhmaṇa, *Ai* stands for the *Aitareya*, the first number for *Pañcikā*, the second for *Kaṇḍikā*. In *Śa* I.1.1.1, *Śa* stands for *Śatapatha*, the first numeral for *Kāṇḍa*, the second for *Prapāṭhaka*, the third for *Brāhmaṇa*, and the fourth for *Kaṇḍikā*. The *Brāhmaṇas* of the Sāmaveda are numerous. Out of them the *Brāhmaṇa* cited will be indicated by the abbreviations in our commentary where it may occur. One of them is *Chāndogya* by name. In this case *Cha.* stands for *Chāndogya*, the first numeral for *Prapāṭhaka*, the second for *Khaṇḍa* and the third for *Mantra*. Similarly, *Go.* stands for the *Gopatha Brāhmaṇa* the first numeral for *Prapāṭhaka*, and the second for *Brāhmaṇa*.

With reference to the Śāstras, in *Mī.* I.1.1., *Mī.* stands for *Mīmāṃsā* the first numeral for *Adhyāya*, the second for *Pāda*, and the third for the

Sūtra. In *Vai*. I.1.1., *Vai*. stands for *Vaiśeṣika*, the first numeral for *Adhyāya*, the second for *Āhnika*, and the third for the *Sūtra*. *Nyā*. will stand for the *Nyāya* Śāstra. The other references are equal to the previous Śāstras. In *Yo*. I.1, *Yo*, stands for *Yoga* Śāstra, the first numeral for the *Pada*, and the second for the *Sūtra*. In *Saṅ*. I.1., *Sāṅ*. stands for the *Sāṅkhya Śastra*, the first numeral for the *Adhyāya*, and the second for the *Sūtra*. In *Ve*. I.1.1., *Ve*. stands for *Vedānta*, the first numeral for the *Adhyāya*, the second for the *Pada*, and the third for the *Sūtra*.

Among the (six) *Aṅgas*, the first is Grammar. In this case *A*. stands for the *Aṣṭadhyāyī*, the first numeral for *Adhyāya*, the second for *Pada*, and the third for *Sūtra*. The quotations from the Mahābhāṣya will be indicated by means of the *Sūtras* of the *Aṣṭādhyāyī*. In citing the commentary of the Mahābhāṣya on a *Sūtra*, we shall refer to the *Sūtra* itself. In the quotations from the Nighaṇṭu and the Nirukta, *Nigh*. will stand for the former and *Nir*. for the latter. Their divisions are similar ; the first numeral stands for *Adhyāya* and the second for the *Khaṇḍa*. In *Tai*. I.1., *Tai*. stands for the *Taittirīya-Āraṇyaka*, the first numeral for the *Prapāṭhaka*, and the second for the *Anuvāka*.

These references are meant for finding out the sources of citations from the books so that it may be possible for a (curious) reader to consult the original with the help of these abbreviations. If we happen to quote from other works, we shall give the detailed references once and shall refer to them by means of abbreviations after that.

CONCLUDING REMARKS

(1) "Now this concise Introduction (to our commentary on the Vedas) has been finished. It brings to light the purpose and purport of the Vedas in a comprehensive and lucid (style). It will yield all desires of and will cause honour (to those who will study it). It is a treasure-house of all unblemished methods (of interpretation) and is based on (series of) evidence from the authentic Scriptures. After this, I undertake the work of writing commentary (*Bhāṣya*) on the Vedas which will be supported by genuine proofs with intelligent devotion to the Lord."

(2) "Let the wise bear in mind the following order to be observed (by us) here, e.g. (1) Introductory Statement, (2) The Mantra, (3) The Pada-Text, (4) Word-meaning, (5) Prose-order and (6) Gist or purport."

(3) "O Lord, Creator (of the universe) ! dispel all our troubles and calamities and bestow upon us only what is good."
(*YV*. XXX.3; *RV*. V 82.5)

Thus, this Introduction to the Commentary on the four Vedas, the Ṛg Veda etc., by Parama Hansa-Parivrājaka-Ācārya Srī Svāmī Dayānanda Sarasvatī, ends which is adorned with Sanskṛta-Hindi languages and is based on valid proofs.

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(1) "वेदार्थाभिप्रकाशप्रणयसुगमिका कामदा मान्यहेतुः,
संक्षेपाद् भूमिकेयं विमल-विधि-निधिः सत्यशास्त्रार्थयुक्ता ।
सम्पूर्णकार्यथेदं भवति सुरुचि यन्मन्त्रभाष्यं मयातः,
पश्चादीशानभक्तचा सुमतिमहितया तन्यते सुप्रमाणम्" ॥ १ ॥

(2) "मन्त्रार्थभूमिका ह्यत्र मन्त्रस्तस्य पदानि च ।
पदार्थान्वयभावार्थाः क्रमाद् बोध्या विचक्षणैः" ॥ २ ॥

(3) "विश्वानि देव सवितर् दुरितानि परासुव ।
यद्भद्रन्तन्न आसुव" ॥ (*YV*. XXX.3, *RV*. V.82.5)

Appendix—I

BIOGRAPHY OF SVĀMĪ DAYĀNANDA

"God bestows upon the Sacrificer, a son, the best of the highest merits; of deep devotion; of an invincible spirit and the bringer of glory to his parents."* (*RV.* V.25.5)*

Birth Place :

A separate state by name Saurāṣṭra has been created under the new Constitution of the Republic of India. It was formerly known as Kathiawar—Gujerat, during the British Rule in India. It lies at a short distance from the North-Western coast of the Indian Peninsula. The great Svāmī was born in A.D. 1824 (i.e. 1881 Vikrama Era) in the village Taṅkārā of the Morvi State in Kathiawar.

Parentage

Dayānanda's forefathers belonged to this State. His father, by name Karaśanajī Lālajī Tivārī, lived in a magnificent house in Jivapur street. He was a Brāhmaṇa, with a sub-caste Audīcya. His eldest son, Mūlajī, became known later on by the illustrious name of Dayānanda. Mūlajī had two brothers—Ballabhajī and another, whose name could not be traced out. One of his sisters died of cholera. Ballabhajī also left this mortal world two years after his marriage. The eldest sister Prema Bāī was married to Maṅgalajī who became the heir of Karśanajī **

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* "अग्निस्तु विश्रवस्तमं तुवि ब्रह्माणमुत्तमम् ।
अतूर्तं श्राव्यत् पतिं पुत्रं ददाति दाशुषे ॥" (*RV.* V.25.5)

** This statement is based on the traditional records (Bahī Khātā) of Prabhā Śaṅkara or Popaṭa Rāwala who was the successor of Mangaljee.

(See, Harish Chandra—Dayānanda Sarasvatī, p. 6). But according to Pandit Lekh Ram, Dayānanda's father's name was Ambāśaṅkara and

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Karśanajī, the father of Mūlajī was a big landlord and was considered wealthy enough to engage in the business of money-lending. He was a Brāhmaṇa of the highest order, learned in the Vedic lore and held in great respect on that account. He secured the high rank of Jamadar or Jamedar, i.e. a Revenue Collector of the State. He was a worshipper of Śiva and was much noted for his intense devotion and austerity. He was thoroughly orthodox and uncompromising in his religious beliefs and practices. Nothing could deter him from the strict observance of the religious rituals. He was firm and fearless. He could not tolerate even the slightest deviation from the letter of the Law as ordained in the scriptures. He was a man of resolve, strong faith and dour temper. His mother, on the other hand, was the embodiment of sweetness, gentleness and virtues. She was an uneducated, typical Indian lady, but possessed all the qualities of a virtuous mother and a very remarkable sense of efficient domestic management. Being a lady of generous heart, she was endowed with limitless sympathies and unending benevolence. Svāmī Dayānanda thus had the advantage of inheriting a strong will from his father and a benevolent mind from his mother.

Dawn of knowledge

It is on the authority of Dayānanda himself that we know that his education commenced when Mūlajī (he) was five years of age. When he was eight, he was invested with the sacred thread. From this time begins his life as a Brahmacārin, i.e. a celibate religious student.

Śiva-Rātri : As the father was an extremely orthodox devotee of Śiva, no wonder, that he intended Mūlajī or Mūlaśaṅkara to grow into a staunch Śaivite. But the Fate had decreed otherwise.

Śiva was the god of the family. Śiva-Rātri is one of such days when every Śiva-worshipper is expected to observe fast for about thirty-six hours or even more. Dayānanda was fourteen when his father insisted on his keeping the fast in the strictly orthodox way. The mother could not like it but had to agree when her son himself expressed his desire to

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(Contd. from Page 462)

his son was named as Mūlaśankara. (See Lekh Ram—महर्षि दयानन्द सरस्वती का जीवन-चरित, p. 20. Devendra Natha Mukhopādhyāya gives "Dayārāma" as his earlier name (See—महर्षि दयानन्द सरस्वती का जीवन-चरित—Appendix-I)—मूलजी or मूलशंकर is the generally accepted name of Dayānanda in his early life.

bow before his father's will. Who could have foreseen that Dayānanda's father's insistence upon his son's earning religious virtues at the tender age of fourteen, by keeping fast on the sacred day of Śiva Rātri, was to result in so tremendous a change in the mind of Dayānanda as to turn him into a most virulent and successful opponent of image-worship of his age.

Outside the village, there was a temple of god Śiva where all the devotees offered their worship and prayers before the idol of the god Śiva. Every year this fast was observed by the people with full faith and devotion. As the fateful evening set in, the father and the son went to the temple outside the village where the rules concerning the worship were explained to Mūlajī in detail. He had to keep absolute fast and to stay awake the whole night repeating and chanting the Mantras and offering various prayers, before the image of Lord Śiva.

The worship commenced with congregational prayer and songs. It was full of emotions and enthusiasm. Men and women from the village joined the mass prayer with hearts full of high aspirations and various desires. The first quarter of the night passed off very well. The entire congregation indicated high fervour and enthusiasm. A gradual dullness appeared to be approaching. The intense fervour began to fade in the second quarter of the night. But the devotees still kept on to the letter of Law. Midnight sleep was too strong to be resisted. The worshippers began to feel that nature was rather too cruel to be ignored. One by one the devotees lay prostrate on the floor, overpowered by irresistible sleep. Mūlajī's father also could not stand the challenge of Nature. He was the first to succumb and the officiating priest followed suit. But Mūlajī, the boy of fourteen, had a mind notto waver. He was resolved not to be beaten, Why should a determined heart ever imagine a defeat ? He adopted all measures to ward off sleep and wonderfully succeeded. His hard earned victory, however, was crowned wlth success, though in quite a different way from the one aspired and expected by his father. He continued his vigil as others could not. The enthusiasm of others was skin-deep, that of Mūlajī well sealed deep in his heart. Others showed lip-devotion; his was a hearty faith. "What is sleep to deprive me of the boon ?", murmured Mūlajī. "The more dfficult the ordeal, the higher must be the reward !"

He was mid-stream of his struggle, when there suddenly occurred a common and insignificant incident which changed the current of his life. It was quiet in the temple. There was no sound except the occasional noise of snoring. A rat came out of a hole. It crept on the holy body of Śiva. Having satisfied itself that the image was harmless, it began

to enjoy the dainty offerings, placed before by the devotees in token of their love for the Lord. The mischief of the mouse was too grave. The pure-hearted and simple-minded boy of fourteen was amazed and perplexed at this strange sight. He had been told that Lord Śiva was omnipotent, omnipresent and omniscient; that the image possessed all glory and power; that it was God Himself and that it had the power of blessing and cursing mankind. What he saw, however, was quite contrary to these things. The image appeared to him a helpless inanimate object. It was too weak to protect itself from the mischief of a mouse. It set the boy thinking earnestly. The boy had a logical mind. The thought struck him like a thunderbolt. The helplessness of the image of Śiva had shaken his faith. He could no longer offer homage to the image. He desired to get his doubts removed by his father but the father was asleep. He waited for sometime. But it was too heavy a burden to be borne by the young mind for a long time. He impatiently awakened his father and requested him to remove his doubts. The father was angry, both at being disturbed and at the audacity of the boy. But Mūlajī was a boy not to be put off so lightly. He insisted for a reasonable and logical answer. Eventually he got an oft-repeated answer which a considerate and intelligent image worshipper has for this fateful question. He was told that the image was not the real god. It only represented him for the purpose of worship and, "He being worshipped through it, bestows all blessings upon the worshipper." His father's explanations could not satisfy him. The father also rebuked him for his habit of raising doubts and putting questions. He harshly snubbed him. The boy was silenced but not his soul. Mūlajī asked permission to go home and the father reluctantly allowed him to leave with a strict warning that he should not break his fast before sun-rise.

The Revolt

But the brave heart of Mūlajī could not see reason in continuing the fast. He had finished with the image-worship and all its rituals. He ran home, broke the fast and went to sleep.

The fateful incident of the Śiva Rātri created a ray of light in the young heart of Mūlajī. He resolved to find out and know the Supreme Reality—God—who is Omnipotent, Omniscient, and All Merciful. He fully realized that the image in the Śiva's temple was not a real God.

Reality of Death

One day Mūlajī was at a musical symposium with his father. A servant came running to them with a sad news that Mūlajī's sister had fallen seriously ill. The father and the son hastened home. She had an attack of cholera. Physicians were sent for. The best efforts of the

experts failed. The patient grew worse and died in a few hours. Mūlajī loved his sister very dearly. Everybody shed tears and lamented. But Mūlajī's eyes were fast fixed at his dear sister's dead body. He looked like a statue, motionless and unmoved. His eyes were dry and lips sealed. People thought that he had no heart. The death of a beloved sister set him on an enquiry into the nature of death. His grief for her loss was too deep for tears. It plunged him into meditation on death as distinguished from life. He left the room and threw himself in his bed and pondered on. "What is death," said he, "and what is life? Is there no escape from death?"

The young seeker was again busy with his studies. He was always thinking of the problems of life and death. But soon he was destined to witness what tended still more to intensify his desire to solve the perplexing mystery. He was nineteen when his beloved uncle who had all love for him had an attack of the disease which had separated him from his sister. It was of a virulent type and baffled all attempts of the physicians. When his uncle lay on his death-bed he was looking at Mūlajī with eyes full of love and tears. Mūlajī could not meet the pathetic gaze of his uncle. He burst into tears and his eyes became swollen with weeping. The end came at last and the house once again was plunged in mourning.

Mūlajī could not understand the reality of human existence. He was gloomy and went about distracted, asking all his elders and youngers, and the learned Paṇḍitas and Sādhūs with whom he came into contact, if they could tell him how death was to be conquered. The reply was unanimous that the practice of Yoga leading to communion with God could defeat death. Mūlajī meditated over this reply and came to the conclusion that in order to learn Yoga, he must leave home. The worldly temptations after all are transient and death is the ultimate goal of life. He must seek the path of immortality. He ceased to take pleasure in the gay life. He found delight in being left alone. He sat for hours together in secluded corner of his house always brooding over the helplessness of man before death. The nature of aspiration which now filled Mūlajī's heart was not long in becoming known to his father and mother. They were alarmed and began to contrive means for preventing their son from carrying out his resolve.

Flight from home

Mūlajī's parents thought of a plan by which they decided on tying the lad down by the ties of marriage. All parents, all over the world and in all ages, have thought of marriage to be the best remedy to wean the young minds from the ascetic line of thought. The Buddha's parents and

the mother of Svāmī Śānkara tried the same weapon; so did the parents of Nanak. Buddha and Nanak, however, were gentler spirits than Mūlajī. They could not resist the will of their elders, who consequently succeeded in their immediate object. But Mūlajī resisted the plan tooth and nail and declined to be married. He was at that time a lad of nineteen and by the intervention of friends the marriage was postponed for a year. Mūlajī requested his parents to send him to Benares where he wanted to prosecute his studies. But the parents had sufficient reasons to suspect the working of their son's mind and not wishing him to lose for ever, refused to accept the request. He, however, was sent to a neighbouring village to prosecute his studies with a learned Paṇḍita who resided there. In the course of his studies, Mūlajī revealed his heart to the teacher and requested him to explain to him the ways and means of Samādhi (i.e. meditation) so that death might be conquered. He told him frankly that he (Mūlajī) would renounce the world to explore the remedy by which a man could become immortal.

The teacher informed Mūlajī's parents whereupon they recalled him home.

The parents now secretly made all preparations for his marriage. The day was fixed. The preparations went apace. The invitations were issued. There was happiness all around. All hearts were joyous except the little heart of the unlucky bird who was designed to be put in a golden cage. Mūlajī protested. His studies would be cut short. But none listened to him.

But the bird would not take to the cage. The parents had not fully understood the unyielding determination of their son. Within a week or so of the day fixed for his marriage, he fled from home. The father, in vain, pursued hard. In less than three days, Mūlajī was stripped of all the valuables he had on his person and the money which he had in his pocket. He became a mendicant, changed his name, assumed ochre-coloured garments and began to search for a real Guru (i.e. a spiritual preceptor) who could guide him into the way of solving the mystery of life and death so that he might be able to attain immortality.

Beeame a Brahmacārin

Mūlajī met a Saint, named Lāla Bhakta, who gave him the name of Śuddha Caitanya and placed him in the order of Brahmacārins.

Śuddha Caitanya learnt that a fair was going to be held at Siddhapur. He was told that a number of Yogins would assemble there. It was a chance for him to learn the Truth. In the fair he happened to see a Vairāgī

who was his old acquaintance who persuaded him to return home. But Mūlajī was not a boy to change his mind.

After a few days, as a result of this meeting, Śuddha Caitanya was face to face with his father. His Sādhū's garments were forcibly torn off and his Tumba cast away and he was given a new dress. Śuddha Caitanya now again became Mūlajī and was kept under strict guard of the police on his way back home. But once again he gave his guards the go-by. One night when he found his guards fast asleep, he escaped. Before morning he had put several miles between himself and his father whom he never saw again.

It was his final separation from home and all that the word implies. He felt all a son's sorrow for his mother who loved him so dearly, but he had before him a mission. He left home to make the entire world his home. He was leaving his kindred to give himself up to Humanity and the cause of truth.

From all that we know of him, he never regretted the step he had taken—the step which alone made it possible for him to serve his people, his country and his God as grandly as he did.

Search after Truth

For full fifteen years (from 1845 to 1860 A.D.), young Mūlajī wandered, North, South, East and West, almost all over (undivided) India in pursuit of knowledge of Truth. During these wanderings he tapped the highest and purest sources of knowledge. He wandered from place to place in search of scholars, men of wisdom and penance of great religious merits. Whenever he came across a man of spiritual attainment and high scholarship, he stopped and sat at his feet. He studied Philosophy, the Vedas, Astronomy and all other works on various branches of learning in Sanskrit, with different teachers. It was during these years that he learnt the theory and practice of Yoga. There was hardly a place of Hindu pilgrimage throughout India which he did not visit. Famous centres of learning were also visited by him again and again. In search of spiritual teachers and Yogins he penetrated into the innermost recesses of the Himalayas, the Vindhyas and the Aravalis, the three important mountain ranges in our country. He crossed and crossed the valleys of the holiest of Indian rivers, the Gaṅgā, the Yamunā and the Narmadā, and climbed the highest accessible peaks of the hills, which are the sources of these rivers. Mūlajī loved Nature and drank deeply from her inexhaustible sources.

Practised austerity

It was in these surroundings of pure ozone and sublime beauty tha he practised Yoga. It was there in direct communion with Nature that he

lifted his thoughts to God, contemplated and meditated on the deepest problems of life and death and spent hours, days and months in trance, enjoying the supreme bliss and highest contentment. It was there that he made the acquaintance of the best, the noblest and the purest saints and yogins who led a life of uninterrupted meditation and discipline, having subdued their senses to their intellect, their intellect to their souls. For days and months he ate nothing and spoke nothing and passed his time in constant meditation. Many a time, he followed the rivers, particularly Gaṅgā and Narmadā, upto their sources, braved every danger and disciplined himself to a life of hardship and privation.

Initiated into Saṁnyāsa

For some time after his flight from home he passed as a Brahmacārin but within a few years, he was formally initiated by Svāmī Pūrṇānanda into Saṁnyāsa (i.e. the highest stage of life) and was given the name of Dayānanda.

His thirst for knowledge

Dayānanda was not a man who accepted knowledge easily from any authority. He could accept only what was verified or demonstrated. An incident which happened during this period of his life may serve as an illustration. Once, when wandering in the valley of Gaṅgā, he saw a corpse floating in the river. At that time he had some books with him, dealing with anatomy and physiology. The sight of the dead body at once suggested to him the idea of testing, by actual observation, the accuracy of the facts cited in these books. He got hold of the body, cut it open and examined it. Thereupon he found that what was taught in the books was not true. So into the river went the books alongwith the dead body.

Okhi Maṭha

Secondly, never for a moment did he falter or look away from the ideal which he had set before himself. One day when he could get nothing to eat for days together and was starving, he entered the premises of the well known *'Okhi Maṭha'*. Being a handsome young man of good physique and prepossessing appearance, intelligent, well-read, clever and well-versed in scriptures, he attracted the admiration of the Mahanta who wished to make him his disciple and who offered to nominate him as his successor.

"Come, come, O young Saṁnyāsin", said the Mahanta, "live with us Become my disciple and partake of all the wealth we have. This rich estate will be yours after me. Live a life of comforts and enjoyments."

The prospect was indeed alluring. Dayānanda had been on the borderland of life and death due to long starvation. The Mahanta made a good use of his words and wealth. Butthe starvation could not dampen his enthusiasm for search after truth and knowledge. He calmly but boldly replied, "My father had more riches than you can give me, O Kind Mahanta. But I have scorned the worldly possessions and comforts. You little think of the pleasure that I am after and the treasure that I have come out in search of."

"What is your objeet, then ?" said the Mahanta surprisingly.

"Genuine Yoga and supreme bliss", came the reply.

The Mahanta looked at the calm and dignified face of Dayānanda where the pangs of starvation were written in bold letters.

Such instances are many. He refused everywhere saying that his goal was different and that he was not seeking wealth and power.

Search for a true Guru

During this period he met crowds of Sādhūs and Paṇḍitas. Some attracted him and others repelled him. He met a few for whom he entertained the highest respect and at whose feet he sat for long in a spirit of perfect reverence and true homage, but he did not come across a person who came up to his ideal of a Guru. In his wanderings through the beautiful and noble land of his—land of the loftiest, the purest ethics, and noblest traditions, land of the Vedas and the Upaniṣads, land of Kapila and Vyāsa, land of Rāma and Kṛṣṇa, land of Kumārila and Śaṅkara—he found everything upside down. Even the repositories of the sacred lore of Āryas, the representatives of Manu and Yājñavalkya, were steeped in ignorance and superstitions. He found that in that land of eternal sunshine, physical, intellectual and spiritual, everything was shrouded in the pitch darkness of ignorance. Even the best, the purest and the loftiest among men were only moonlike. The sun had set, perhaps never to rise again. It made his heart bleed to observe that a land once distinguished for its freshness and vigour of intellect and force of mind should be so stale, shallow and feeble in its creative intellect. Dayānanda was a born rebel and could not accept what was not genuine. He wished to conquer death by conquering ignorance and superstition. His heart was gloomy but bold. He wanted to have a Guru or guide. He searched every corner of the Himalayas with eternal snows and cloud-masked summits. He had conversed with Gaṅgā and Alakanandā ; he had penetrated the dense and impregnable interiors of the forests ; he had passed countless sleepless nights in deep anxiety of securing spiritual solace in the caves of

the snowy mountains; he had enjoyed the embraces of the hardest of primeval rock and caresses of the swiftest streams: all these friends of his youth and companions of his wander-years had told him not to seek the peace of repose of an inactive life. They had inspired him with increasing activity. These wanderings had added to the purity, loftiness and strength of his soul.

At the feet of Virajānanda

Dayānanda was told at last that the blind monk Virajānanda of Mathura was the man to satisfy his thirst for knowledge. He had drunk deep into the holy books. He could lead him on to the path of truth.

Svāmī Virajānanda was a Saṁnyāsin of the order to which Dayānanda belonged. Dayānanda had left his home because his parents loved him too much and wished to save him from a life of poverty, to which he was determined to dedicate himself in the pursuit of what they considered to be only a fantasy; he had left his home at the comparatively advanced age of 21, by his own choice, to the great sorrow and disappointment of his parents. Poor Virajānanda, on the other hand, was a child of only eleven when circumstances turned him adrift on the world without any one to care for him. He had lost his parents and was an orphan. His brothers were kind to him but the biting tongue and the cruel temper of one brother's wife proved too strong even for the child of eleven. What added to the sadness of his orphanhood was the fact that he was totally blind, having lost his sight at the age of five due to a virulent attack of smallpox. He was too courageous, however, in spite of his blindness and his orphanhood, to submit to the tyranny of his brother's wife. He left his brothers' house with a heart full of sorrow. The death of his parents had deprived him of the ties and associations which make home so attractive and sweet. All that was left to him now was his own soul, his own mind, and his will to make the best of them by his own exertions. On leaving his brothers' house he went to Haridvāra, on the bank of the Gaṅg one of the most beautiful spots in Northern India. This is one of the most sacred places and a favourite resort of Sādhūs, Saṁnyāsins and Paṇḍitas. Virajānanda came to Haridvāra never to return home. In a few years he learnt all that the best and the most learned in Haridvāra could teach him. He was an apt pupil and was gifted with a wonderful memory to whose power his blindness had added considerably. The reputation and esteem which he gained by his scholarship and character were so high as to induce a Saṁnyāsin of high ability and profound austerity to admit him into the highest order of his class, in spite of his blindness. Later in life Virajānanda migrated to Mathura, another holy place famous as the

birth place of Lord Kṛṣṇa, one of the greatest and wisest of Āryan heroes who have been accorded the honours of Divinity. It was here that Dayānanda met him.

Virajānanda was a great Yogin. He took pride in ancient Vedic teaching. He scorned image-worship. He could not tolerate superstitions and intellectual darkness prevailing in the Hindu society. His soul was full of purity and greatness of the past. By ceaseless labour and constant concentration of mind, he had acquired a mastery of Sanskrit language and literature and of all the intellectual treasure therein. Three ruling chiefs of Rajasthan, at different times, became his pupils. One of them continued his studies for full three years, but when one day he absented himself without information, the Svāmī left him without notice and returned to Mathura.

This was the man with whom Dayānanda completed his education and who charged him with the duty of inaugurating a mission to purge Hinduism of all the evils that had found admittance into it.

Dayānanda had been studying for over thirty years already and what he now required was only a finishing touch at the hand of a master soul. For two years and a half he served the blind monk, showed him the highest respect and love, and learnt all that Virajānanda had to teach.

Devotion to teacher

Virajānanda was a man of hot temper and sometimes treated his pupil very harshly. Once he actually inflicted corporal punishment on Svāmi Dayānanda ; yet the latter was quite submissive and calm. The Guru one day found a small heap of dirt in the corner of a room which had been cleaned by the pupil Dayānanda. The anger of the teacher knew no bound. Mercilessly he beat Dayānanda with a stick in his hand. The pupil accepted this punishment with reverence and at the end implored his teacher to pardon him and said, "My body is very hard, while your hands are soft and delicate. I request you, for the trouble I had given to your tender hands, to forgive me." Saying this the pupil bowed his head and shed tears at the feet of his Guru.

The anger and the wrath of the teacher could not dampen the spirit of the Seeker of truth. He duly finished the course prescribed for him. Then Virajānanda told him that he had nothing more for him, and that he must now enter the world as an independent teacher.

Guru dakṣiṇā

The day of leave-taking has been a memorable occasion for both the pupil as well as the teacher in India from times immemorial. Education was entirely free in ancient India. Both princes and the poor sat together in earning knowledge. Kṛṣṇa and Sudāmā, Droṇa and Drupada, and Karṇa and Arjuna, studied in the same Gurukula without distinction. It was on the parting day that the pupils had to offer, according to their means, something to the benevolent teacher. This practice is called Guru Dakṣiṇā.

It was on that day that Daṇḍī Virajānanda demanded the customary fee called Dakṣiṇā (i.e. reward). Virajānanda fully knew that Dayānanda had nothing of worldly value to offer him, nor did he himself care for any such gift. What he asked of his pupil was a pledge to devote his life to the dissemination of truth, to the waging of incessant warfare against the falsehoods of the prevailing Hinduism and to establish the right method of education, as was in vogue in pre-Buddhistic times.

This pledge Dayānanda gave willingly, and with a solemn joy. And never was any human pledge kept more loyally and faithfully.

Fight for truth

"As heaven and earth are not afraid and never sustain loss or harm, even so O My Vital Force, fear not thou." (1)

"As day and night are not afraid, nor even sustain loss or harm, even so O My Vital Force, fear not thou." (2)

"As the Sun and the Moon are fearless, nor even sustain loss or harm, even so O My Vital Force, fear not thou." (3)

"As Priestly and princely powers fear none, nor face any loss or harm, even so O My Vital Force, fear not thou." (4)

"As the Past and the Future neither fear, nor ever suffer, even so O My Vital Force, fear not thou." (6) (*AV*. II.15.1-6)*

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* "यथा द्यौश्च पृथिवी च, न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः" ॥ १ ॥
"यथाहश्च रात्री च न बिभीतो०" ॥ २ ॥
"यथा सूर्यश्च चन्द्रश्च न बिभीतो०" ॥ ३ ॥
"यथा ब्रह्म च क्षत्रं च०" ॥ ४ ॥
"यथा भूतं च भव्यं च०" ॥ ६ ॥ (*AV*. II.15.1-6)

Beginning of the Public life

The first few years of Dayānanda's public life were more or less years of preparation for the stupendous struggle to which he had pledged himself. In these years he visited some of the most important towns in India but most of his time was spent on the banks of the Gaṅgā and its vicinity. Wherever he went, he preached and taught. Everywhere his outspoken views, his bold utterances, his novel exposition of the Aryan culture and religion and his profound learning attracted hundreds and thousands of his countrymen to his discourses. He was unrivalled in the Vedic interpretation and scientific exposition of the scriptural truth. Many came to cross swords with him but stayed to admire and follow. He issued challenges, far and wide, and held numerous discussions with high and low, students and scholars, and Sādhūs and Paṇḍitas. He spoke in Sanskrit, since Sanskrit was the language of the learned, and also because the language of upper India not being his mother tongue, he felt a certain amount of diffidence in using the latter for purpose of discourse and discussion. Wherever he went he made a commotion in Indian society. The Hindu theologians, with their myriad followers, whose deepest and most vital interests were so adversely touched by his teachings, were up in arms. They not only abused and threatened him, but even more than once conspired to kill him. During the first five years no fewer than four or five attempts were made on his life. Yet there was a charm about his life, his ways and his manners, which secured for him friends and protectors. He never stooped to prosecute his persecutors.

Not came to imprison people

The great Svāmī was at Anupshahar. A Brāhmaṇa presented him with a betel-leaf. The Svāmī could not disappoint a poor Brāhmaṇa and accepted the same. He chewed the betel-leaf and after a little while the Svāmī discovered the mischief as the betel contained poison. The Brāhmaṇa in order to know the result kept sitting there. Dayānanda did not speak a word and quietly hastened to the Gaṅgā and performed *Neoli Kriyā*—a device of Yogis to wash the intestines. The poison was soon washed out by this action. But a crime, like murder, will out. Sayyad Mahmood, the Tehsildar of the town, who was his admirer, arrested the Brāhmaṇa and sent him to the lock-up. Being satisfied at the action taken against the offender, the kind Tehsildar came to the Svāmī and told him what he had done. But the Svāmī appeared to be distressed and asked the Tehsildar to set the man free. He said, "I have come to liberate humanity from bondage and not to imprison them." The officer was astonished at this reply and set the offending Brāhmaṇa free.

Popularity and personality

In orthodox circles he became famous in a very short time. High and low, rich and poor, from the princes of the highest states down to the coolie, all classes flocked to him, drank in his discourses and gazed at him with mingled awe, respect and admiration. In many places, the public discussions were presided over by the British officers of the highest rank in the districts, this being considered the most effective way of preserving order and preventing rioting and violence. For the first time since the days of Śaṅkara, there had arisen a teacher of the highest order, a man worthy of the mantle of a prophet, a man who at least gave promise of being an Ācārya and who shone among other teachers as a sun among the moon and stars.

It was indeed true that he was very learned but few could venture to face him in controversy ; yet what surprised and at the same time attracted audience to him were his boldness, his courage, his defiance of conventions of theological controversy and his attacks on popular beliefs and practices. Never before had they seen and heard such a man. In a part of the country, hundreds of miles distant from his native province, the language of which he could not use with freedom and effect, to whose people he was a stranger, with no friends to fall back upon or to protect him in need, he went straight to his work and attacked some of the most cherished beliefs of the population with a scathing vehemence that itself, apart from the force of his arguments, struck terror in his opponents. He had dropped in their midst as a bolt from heaven, and threatened havoc to the beliefs they had held so unquestioningly. The worst, or perhaps the best, of it was that he spoke with so much authority and directness, with so much erudition and confidence, with so much cogency of reasoning and force of logic, that the very first onslaught brought the opponent to his knees. The expounders of popular religions and the repositories of Hindu faith were struck with the suddenness and rapidity of lightning. The attack was so sudden and so furious that fortress after fortress fell without the assailant being made to feel any the worse for his exploits. He swept the country, with something of the effect of a mighty sheet of water descending the hills and carrying every thing before it.

Importance of Kāśī

The orthodox leaders appealed to Kāśī, the Rome of Hinduism. That was their last resort and hope and they had no doubt that there the invader would meet foes worthy of his steel and would be routed.

Dayānanda, too, well knew that unless he subdued Kāśī and won a decisive battle there, all his victories so far achieved would be useless.

Kāśī Śāstrārtha

So, before the sixth year of his public career was over, he reached Kāśī, and, in his humble way, under the shade of a tree, started preaching and expressing his views on religion, philosophy and grammar. Soon after this a public discussion was announced. It was attended by thousands of people. On one side were 300 of the leading Hindu Paṇḍitas and Saṁnyāsins, on the other Dayānanda alone, with but a few admirers. The meeting was presided over by no less a personage than the Maharaja of Benares. At the close of the discussion both sides claimed victory ; but what really happened may be gathered from the following account which was published in a Christian Missionary Journal, obviously written by a European Christian Missionary :—

An account by Christian Missionary

"A Hindu Reformer"*

"The fame of the reformer who lately put the whole city of Benares in commotion seems to have gone abroad. Some account, therefore, of him and his views, and the public disputation held with him, from one who was present at the disputation, and met and conversed with the reformer several times before and after that event, will perhaps not be uninteresting to the readers of the *Intellegencer*.

The name of the reformer is Dayananda Saraswati Swami. He is a native of some village in Guzrat ; the name of the place he will not disclose to any one, from a fear that his father who declares him to be mad, will come and take him forcibly away, as he already once did on a previous occasion. He is a fine looking man, large but well proportioned ; his face especially expressive of much intelligence. His outward appearance is that of a Sanyasi or religious beggar : almost entirely naked and besmeared with the sacred Bhasma (ashes of cow-dung). He speaks Sanskrit fluently, though not in very polished style, and in a few instances not quite correctly.ϕ He is a good reasoner and pretty fair in controversy, at least so far that he generally allows his opponent to state his case without interruption :

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* The spelling of this writer is preserved.

ϕ For example, he denied that the verbal root मन् 'to believe' may form the I pers. plu. pre. मनमहे, besides the forms मनुमहे and मन्यामहे ।'

but extremely authoritative in all his positions . . . . He devoted himself entirely to the study of the Vedas from his eleventh year and thus he is more practically conversant with them than most if not all the great Pandits of Benaras who generally knew them only at second hand or even less. At any rate, and this is the most remarkable feature distinguishing him from other Pandits, he is an independent student of the Vedas and free from the trammels of traditional interpretation. The standard commentary of the famous Sanacharya* is held of little account by him. It can be no wonder, therefore, that his Vedic studies, conducted in that spirit, led him to the conviction that almost the whole of the (comparatively) modern Hinduism is in entire and irreconcilable contradiction with the Vedas and the Hinduism of the Vedic times, about 2,000 years ago. Being of an active character, he determined not to keep his conviction to himself, but to impart it to his countrymen, and try to effect an entire reform in Hindu society. Briefly his object is to replace Hindu society exactly into the same state as it was about 2000 years ago . . . . . At least this is the fond dream of the reformer. But history never travels back in this manner . . . . Hence this reform must fail but he may prepare the way for another reform. He may possibly convince the Hindus that their modern Hinduism is altogether in opposition to the Vedas—a fact of which most of them are profoundly ignorant, and the few who know or suspect it find it convenient to shut their eyes to it. . . . . They cannot go back to the Vedic state, that is dead and gone, and will never revive. Something more or less new must follow. We will hope it may be Christianity, but whatever it may be, any thing seems better than the present intellectually and morally monstrous idolatry and caste . . . . ."

"The date of his arrival in Benaras I do not know. It must have been in the beginning of October. I was then absent. I first saw him after my return in November. I went to see him in company with the Prince of Bhurtpore and one or two Pandits. The excitement then was at its height. The whole of the Brahmanic and educated population of Benaras seemed to flock to him. In the Verandah of a small house at the end of a large garden near the monkey tank, he was holding daily levees from early in the morning till late in the evening, for a continuous stream of peaple who came, eager to see and listen to dispute with the novel reformer. It does not appear, however, that the heads of the

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* Sāyaṇācārya.

orthodox party or the Pandits of the greatest repute ever visited him, unless they did it secretly. The intensity of the excitement at last induced the Raja of Benaras, in concert with his court Pandits and other men of influence, to take some notice of the reformer and to arrange a public disputation between him and the orthodox party, in order to allay the excitement by a defeat of the reformer. . . . . but I fear there was a determination from the beginning that they would win the day by any means, whether foul or fair. The disputation took place on the 17th November in the place where the reformer had taken up his abode. It lasted from about 3 to 7 o'clock p.m. The Raja himself was present and president. Even the great Vedantist, the head it seems of the orthodox party, Vishuddhananda Gaur Swami, who is said never to have left his dwellings before—of course an exaggeration—condescended to emerge for once from his place of meditation on the bank of the Ganges to assist with his learning the failing wits of the defenders of orthodoxy and to give additional authority to the anticipated defeat of the reformer—a clear proof that the reformer was thought to be a formidable enemy. All the most reputed Pandits were there and a large concourse of other people, learned and unlearned, but all of the respectable class. A detachment of policemen also were present who guarded the entrance to the garden against a dense crowd outside which in vain strove to get admittance ; but they were also intended, I suspect, to protect the lonely reformer in case any act of violence should be attempted against him by enraged adversaries. But nothing of this kind occurred ; all went off quietly, except that, at the last, when the assembly broke up, the orthodox party loudly jeered the poor reformer in token of their ill gotten victory. But whether gotten ill or well, their victory had certainly the result they desired. The change was very remarkable in the state of things before and after the disputation. As quickly as the excitement had arisen before, so quickly it subsided afterwards. Whereas, before multitudes flocked to see him, those who came afterwards might be counted easily. The reformer himself was practically excommunicated and any one who would visit him after his refutation was threatened with the same measure. Immediately after the disputation, a written defence was sent by the reformer to his opponents but I believe no notice was taken of it. Then an account of his doctrines was prepared by the reformer and printed about a month afterwards. At the same time also a public challenge to his opponents to answer his pamphlets was issued by him but again no notice was taken of it by the orthodox party. The reformer still remained till towards the end of January. Then he left Benaras to visit the Mela at Allahabad, and to try to influence the multitude assembled there. . . .

"The reformer is not unacquainted with Christianity. He has read the Gospel, though I do not think very carefully. I had some conversation with him about it. But at present his mind is too much occupied with his own plans of reformation to give any serious thought to the investigation of the claim of another religion." A. F. R. H.*

Controversy in the Press

For a long time, a heated controversy was kept up in the Press, both Indian and Anglo-Indian, about the disputation. The matter was so important and of such great interest from the public point of view that even the pioneer, the leading semi-official Anglo-Indian paper of Allahabad, opened its columns to correspondence on the subject. The event was discussed throughout India and aroused enormous interest.

Views of the Hindu Patriot

It would be a matter of great interest for readers if we cite here a few lines from "The Hindu Patriot" (a contemporary journal) dated the 17th January, 1870 :—

"The stronghold of Hindu idolatry and bigotry, which according to Hindu mythology stands on the trident of Śiva, and is, therefore, not liable to the influence of earthquakes, has lately been shaken to its foundations by the appearance of a sage from Gujrat. The name of this great personage is Dayanand Saraswati. He has come with the avowed object of giving a death-blow to the Hindu system of worship. He considers the Vedas to be the only books worthy of regard, and styles the Purāṇas as cunningly devised fables, the inventions of some shrewd Brahmans in a later period for subservience of their selfish motives. The Vedas, says he, entirely ignore idol-worship and he challenges the Pandits and great men of Benaras to meet him in argument. Some time ago, the Maharaja of Ram Nagar held a meeting in which he invited the great Pandits and elite of Benaras. A curious and protracted logomachy took place between Dayananda Saraswati and the Pandits but the latter, notwithstanding their boasted learning and deep insight into the Shastras, met with a signal discomfiture. Finding it impossible to overcome the great man by a regular discussion, the Pandits resorted to the adoption of a sinister course to subserve their purpose. They made over to the sage an extract from

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* From the Christian Intelligencer ; Calcutta, March 1870, p. 79.

the Puranas that savoured of the idolatry, saying that it is a text from the Vedas. The latter was pondering over it, when the host of the Pandits, headed by the Maharaja (of Benaras) himself, clapped their hands, signifying the defeat of the great Pandit in the religious warfare. Though mortified geatly at the unmanly conduct and bad treatment of the Maharaja, Dayananda Swami has not lost courage. He is still waging the religious contest with more earnestness than ever. Though alone, he stands undaunted in the midst of a host of opponents. He held the shield of Truth to protect him, and his banner of Victory waved in the air. The Pandit has lately published a pamphlet, entitled "The Satya Dharma Vichara" containing particulars of the religious contest above alluded to and has issued a circular calling on the Pandits of Benaras to show the part of the Vedas which sanction idol-worship. No one has ventured to make his appearance."

Mission of Dayānanda

From this date may be counted the effective beginning of Dayānanda's mission for a reformed Āryan Church, free from cant, from superstition and from popular error, and worthy of intelligence, genius, and culture of that historic people.

In Calcutta

From Benares Dayānanda continued to march eastward and reached Calcutta, the then capital of India. The Brahmo Samaj accorded him a hearty welcome and some of its leading members conferred with him with a view to winning his co-operation for their movements but the Svāmī could not give up his faith in the infallibility of the Vedas and the doctrine of the transmigration of souls, the two cardinal principles which distinguish the Arya Samaj from the Brahmo Samaj. His visit to Calcutta, however, brought him into direct contact and intimate touch with the leaders of the English-educated community. Here he learned their points of view and benefited thereby. For instance, Babu Keshab Chandra Sen, the reputed leader of the Brahmo Samaj, suggested to him the supreme necessity of carrying on his propaganda in the language of the people—a practical suggestion that was readily and gratefully accepted by the Svāmī. It was put into operation at once. This single step made a mighty change in favour of his mission since it brought him into direct contact with the bulk of his countrymen—both educated and uneducated—who did not know Sanskrit and could not understand him except through translation and interpreters. In Calcutta, he made the acquaintance of Maharshi Debendranath Tagore.

Babu Keshab Chandra Sen's first meeting with the great Svāmī will not be devoid of interest to the reader.

The Babu came and did not disclose his identity. There was a free talk between the two great reformers, when all of a sudden, the Babu let fly the query :—

"By the way, have you ever met B. Keshab Chandra ?"

"Yes, and talked to him also."

"But he was out all these days."

"I have seen him nevertheless."

"How ?"

"I find him talking in your person."

"How have you been able to recognise me ?"

"Your noble appearance discloses your identity."

The Babu finally remarked :—

"How sad that a Vedic scholar like yourself should not know English, otherwise, I should have been very lucky in having you for a companion during my contemplated visit to England."

The Svāmī at once retorted :—

"It is no less sad that a learned reformer like the Babuji should try to revive a culture of which he knew so little and should talk to his people in a language of which they knew so little."

The above-mentioned interchange of words between the two great ones has a meaning of its own.

In Bombay

After spending another two years in the dissemination of his doctrines, Dayānanda proceeded to Bombay, where eventually his mission was to take an organised shape.

Founding of the Ārya Samāja

The idea of forming a society which should promote the Vedic religion took shape in Bombay. It was named as Ārya Samāja.

The first Ārya Samāja was established in Bombay on April 30th, 1873, Here for the first time the rules and principles of the Ārya Samāja were formulated.

Here again, as also at Poona, Dayānanda came in close contact with the educated mind of the Hindu community, i. e. who took their education according to the system put into practice by British rulers.

At Lahore

But the next step in the evolution of the Ārya Samāja was not taken till two years later, in Lahore, the then capital of the (undivided) Punjab, a province in Northern India during British rule. Here the Samāja took its final shape which it maintains at this day also. The principles were finally revised and the constitution re-framed and finalised. All the Ārya Samājas in India, or elsewhere, adhere to these principles.

The Principles of the Ārya Samāja

The following are the ten principles which were finally settled in Lahore :—

1. God is the primary cause of all true knowledge and of every thing known by its means.
2. God is absolute Truth (Sat), absolute Intelligence (Cit.), and is all Bliss (Ānanda). He is Incorporeal, Almighty, Just, Merciful, Unborn, Infinite, Unchangeable, Beginningless, Incomparable, the Support of all, All-pervading, Omniscient, Inward Controller of all, Undecaying, Imperishable, Immortal, Fearless, Eternal, Holy and the Creator of the Universe. To HIM ALONE worship is due.
3. The Vedas are the books of true knowledge. It is the paramount duty of every Ārya to read or hear them read; to teach and read them to others.
4. One should always be ready to accept truth and to reject the untruth.
5. All actions must conform to Dharma, i. e. should be performed after a thorough discrimination between the right and the wrong.
6. The primary object of the Ārya Samāja is to do good to the whole world, i.e. to promote physical, spiritual and social good of every sentient being.
7. All ought to be treated with love, justice and with due regard to their merits.
8. Ignorance (Avidyā) must be dispelled and knowledge (Vidyā) diffused.

9. No one should be contented with his own good alone, but every one should regard his or her prosperity in the common good of all.

10. Personal good should be subordinated to the good of the society. But in strictly personal affairs every one may act with freedom.

Death

The remaining part of his life—from 1877 to October 1883—was spent by the Svāmī in preaching, teaching and writing books, including the Veda Bhāṣya, as well as in establishing and organising Ārya Samājas throughout India. The only part of the country which the great Svāmī could not reach was Madras.

Influence of his work done before his death

These six years in the life of Dayānanda were full of ceaseless, multiple activities. He moved from one part of the country to the other without taking a few days' rest anywhere. In the Punjab, Uttar Pradesh, Rajasthan and Gujrat he met with the greatest success. In these provinces a network of Ārya Samājas had been established before his death.

Some of the noblest and highest in the land accepted his faith and became his disciples and pupils, for instance, the Maharana of Udaipur, the most ancient and the most respected of the Hindu princes, whose family has wielded the royal sceptre in an unbroken line of succession for over a thousand years. Never had this proud family bowed the knees to the mighty Muslim rulers. Even the great Akbar was unable to win their allegiance, although his son (himself born by a Hindu mother) eventually succeeded in making a temporary alliance with the head of the state.

Maharana Sajjan Singh studied Hindu law and Hindu jurisprudence with this great Svāmī and the company of the latter had for a time very chastening influence on the otherwise dissolute prince. What marvellous change did the company of the great reformer bring about in the life of the Maharana, can be inferred from the following remarks of Pandeya Mohan Lal Vishan Lal :—

> "The Maharaja through the Upadesh of Svamiji was a completely regenerated man. When Dayananda was about to leave his State, His Highness presented him with an address written in his own hand saying, "Your stay here for eight months has been a matter of great joy and source of inspiration for me. I can never pay the debt I owe to you for the instruction I have been receiving at your hands. I would

request you to stay here longer but I cannot arrogate to myself the privilege of monopolising you—a great teacher intended to do good to humanity. I, however, hope that you will come again and make me happy."

A similar address containing the same request at the end was also presented to him by the Raja of Shahpura.

During his stay at Shahpura, the Svāmī received invitation from his devoted disciple, the Raja of Masuda. Dayānanda accepted the invitation but postponed his visit for the present as he had a mind to visit Jodhpur first. When Raja Nahir Shah of Shahpura was apprised of Svāmī's intention to visit the state of Jodhpur, he tried to dissuade the Svāmī from the intended visit in the following words :—

"The Rajas of States feel pleasure in the enjoyment of the worldly desires. They love to surround themselves with all sorts of means for sensual enjoyments including the woman and wine. They do not tolerate any reform in this matter. Please take care to be a little mild and tactful in your denunciations of evils in the State you are going to."

A fearless reply

The dauntless Dayānanda replied calmly :—

"I do not attempt to hew down the more thorny trees with a nail-cutter, I use the effective weapon."

The prince again requested the beloved Svāmī :—

"It is unsafe for you to go to Jodhpur on sacred mission. The people there are mean, uncultured and rude. You will preach at the cost of your precious life. They may not like what you have to say."

The Svāmī smilingly but firmly said, "They might as well use my fingers for candles and yet not deter me from the performance of my duty."

At Jodhpur

Not only the prince of Shahpura but the admirers at Ajmer also dissuaded him but Dayānanda being a fearless Saṁnyāsī resolved to visit the dreaded State—all the stranger—and on the 29th of May 1883 he was at Jodhpur. Rao Raja Jawan Singh received him on behalf of the Maharaja Jaswant Singh, who on account of throat trouble could not be present in person at the reception of the Svāmī. The Svāmī was accommodated in the bungalow of Faizulla Khan,

Jaswant Singh in his audience

The Veda-Prachara work was started in right earnest. The series of lectures were delivered daily before the enormously huge gatherings. The audience went on increasing by leaps and bounds. The whole city echoed with his sweet sayings. It attracted the Head of the State and he paid a visit to have a 'Darshana' of the charming Svāmī. Out of reverence, which Maharaja Jaswant Singh had in his mind for the great sage, he hesitated to occupy the chair which was offered to him. The Svāmī writes in a letter dated the 30th June that His Highness frequently paid visits and the members of royal family did attend his sermons.

A Rebuke

But it is alleged that Maharaja Jaswant Singh was a debauch. He was under the influence of an infamous concubine, named Nanhi Jan, who was also called "Nanhi *Bhagtin*". She swayed supreme in the administration, and corruption was the order of the day. Under the holy influence of the sage, the Maharaja showed signs of changing and the Svāmī became the revered visitor of the palace.

One day it so happened that the Svāmī entered the palace at an unexpected hour (as the great sage wanted to benefit the king more closely) when Nanhi Jan was with the Raja. Having come to know the arrival of the Svāmī at this juncture, the king was at his wits' end. He rashly ordered the removal of the woman. In hot haste the palanquin could not be kept balanced by the carriers; the prince himself gave his hand to keep it steady. The holy sage witnessed this. The Svāmī fearlessly rebuked the king, "A lion in the company of a bitch, Such associations would result in the birth of dogs. To what lowest depth have the Vedic traditions been degraded."

The Svāmī retraced his steps.

The Maharaja was remorseful.

To the misfortune of both, but to the greater misfortune of the country, the Svāmī took strong exception to the Maharaja's living with a concubine—a Muslim woman.

Revenge

Nanhi Jan could not stand this rebuke and especially the reverence from the prince for the sage, which she found in store. Could she brook to lose her vantage ground, her high prestige and position ? The Maharaja's reform meant a ruin for her. She contrived to have a subtle poison mixed in his food, thereby causing fatal illness.

It was the 20th September. The great sage as usual took milk from Dhaul Mishra—his cook—who was also called Jagannatha and went to bed. At midnight he experienced acute pain in his stomach. Vomiting had done him no good. He at once detected the foul play. The morning saw him still worse. The poison was so subtle that it could not be washed away by his Nioli Karma. In the morning he sent for his cook—Jagannātha.

Merciful to the murderer

As Jagannatha was sent for unexpectedly, he came with a throbbing heart. The Svāmī asked him :—

"Did you tamper with my evening meal ?"

"No Sir, I know nothing about it."

"Don't deny what is apparent, O man ; speak the truth. You are in danger now" said the Svāmī calmly and sternly.

"I am so sorry. Kindly pardon me. I was fool enough to poison your milk."

With these words, Jagannatha fell prostrate at the feet of the kind sage.

The merciful Dayānanda had many affections for Dhaul Mishra, the cook, who served him so lovingly. He had taught him (the cook) Sandhyā (daily prayers) and the method of prāṇāyāma. Jagannātha, too, was very devoted to him. But the allurement of a few thousand silver coins turned him into a treacherous beast and he played with the life of his benevolent master. The great sage even at this point of life and death had all mercy for this deluded dreadful creature. He affectionately and smilingly said ;—

> "My life, I don't mind, O Jagannātha. My mission is still unfinished. Little do you know what harm you have done to the motherland. But I have nothing to blame you. It was His will."

The Svāmī got up and offered some money to the lamenting Jagannātha saying :—

> "Jagannātha, you love money. Here it is. Make use of it. Flee before thy mischief sees the light of day. Fly to Nepal, otherwise you will have to face danger. Lose not a moment. Let nobody know what you have done."

Jagannātha was no more there in the morning.

The Maharaja, of course, had no hand in this criminal conspiracy and was genuinely stricken with grief when informed of the Svāmī's malady. He did every thing to provide the best medical aid for him. But there was no relief.

Some scholars have sufficient reasons to believe that the Muslim Doctor Ali Mardan Khan who was a third rate hospital assistant and under whose care and treatment the Svāmī was left by the State had some hand in the conspiracy secretly—the fact which remained unknown to the State and the Svāmī. He amdinistered upon his patient poisonous medicines in extraordinarily heavy doses, i.e. four times excessive. Svāmī Dayānanda himself and another doctor, Suraj Mal, who treated him earlier and remained with the Svāmī in Jodhpur, suspected some foul play in the treatment of Dr. Ali Mardan Khan.

Outside the state

The malady of the sage remained a sealed book for the people outside the Jodhpur State till the 12th October. On this day a disciple of the sage who was also a member of the Ajmer Ārya Samāja read a news item in the Rajput Gazette. It moved the Ārya Samāja world and L. Jeth Mal ran to Jodhpur. Here be sent telegraphic messages to all Ārya Samājas.

The sad hours

How gloomy it was to find the precious life of the great sage being put under the treatment of a third class physician whose genuine sincerity was an object of doubt and suspicion.

At Ajmer

The great Svāmī was removed in a precarious condition to Mount Abu. The doctors and pbysicians did their best but of no avail. Tben he was shifted to Ajmer, But to the dismay of tbe doctors, there was no relief and the Svāmī was at his death-bed now.

The shades of evening were closing fast. The Svāmī got himself shaved and desired Svāmī Ātmānanda and Gopāla Giri to be called for.

"What is your wish ?"

"Only that you should recover."

"No. What is left of this mortal frame now ?"

Then the Svāmī asked all the present to stand behind him. Guru Datta, the well-known agnostic, was amongst them. The Svāmī was in

meditation. A strange light—the glow of vicinity to God—shone on his face. Then he opened his eyes and repeated three times the Gāyatrī Mantra and again closed his eyes. Suddenly the Svāmī opened his eyes again and said, "Lord ! Thy will be done."

It was the dark night of Divālī—when the people throughout the country were busy in kindling the lights for illumination of their houses. A divine light at that time left this mortal home to embrace the Supreme Lord.

The last conversion

This sad event took place on the 30th October, 1883. Those who were present by the side of his death-bed were unanimous in testifying to the fact that he was perfectly calm at the time of his death, the exact time of which he had foretold several hours before. Guru Datta, the agnostic, was no longer an agnostic now. He was henceforth a believer in the Guru. And he lived and died in preaching Vedic mission according to his Guru's concept.

Eulogy

We may conclude our appreciation of his peerless scholarship and his unimaginable dynamic knowledge of Vedic *Lore*, endowed with mystic insight, in the following Sanskrit verse :—

"दयानन्दसरस्वत्याः पारं वेत्ति सरस्वती ।
सरस्वत्याः परं पारं दयानन्दसरस्वती ॥"

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