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in Sacrifices have "Prajāpati" as their Devatā. But the Nairuktaś say that "Narāśansa" (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 "Prajāpati." (i.e. the Lord of all beings—God.) This is the view of the Yajñikas. 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 :—

"अनिर्देशीय हि प्रजापति: ।"

(III) But according to Etymologists (Nairuktaś) such Mantras should be taken as having "Nāraśansa" as their Devatā. Now what is this Nāraśansa ?

Yāska says :— "तत्की नारासांसा? यत्र हृति कायकष्यः । अनिर्देश्य शाक्यन्निषिद्धः ।"

According to Kāthakya it is "Yajñā". Here "Yajñā" means God. cf : "विधिः ते पञ: ।"

But Śākapūṇi says that "Nāraśansa is Agni, because Agni is a common name of all Devatās."

Dayānanda here differs and offers a new interpretation of this word :—"नारासांसा = मनुष्यविवेकः" "i.e. Such Mantras have human beings as Devatās as they treat of men." Durgāchārya also says :—"नारा: प्रशंस्यन्ने येन स नारासांसो मञ्चः: ।"

(IV) Or else Devatā may be determined by "one's own option" i.e. according to one's own desire. "अधि वा कामद्वेषास्यवेण: स्यात् ।" Here the word "कामा" 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 “Devata” of a “Mantra” where the name of the Devata or its mean is stated (by Yāska) that in cases where no specific (mention of a Devata) is traceable, there the “Yajña” (in which the Mantra is used) or “its component part is the Devata”. The Mantras, used elsewhere than the Yajñas, have Prajapati (i.e., God) as their Devata. This is the view of the Yajñikas. But there is another alternative to this (theory). The Etymologists maintain that these Mantras are “Narasansas” i.e. deal with mankind or there may be “one’s own option or desire a Devata”. Human beings generally have some particular option or desire. There is a very common practice in the world in determining Devatás by (various) alternatives. In some cases, God, in others, Action (Karma), Mother or Father, or an unexpected Holy Guest, or the Learned are (to be accepted as) Devatás. 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 Devata. The Vedic verses have their success in Sacrifices as their main object and therefore they have Sacrifices (Yajñas) as their Devatás.

(To summarise), in the ritual portion of the Vedas (Karma-Kanda) Devatás 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, Prajapati, the Creator God, men, desires, learned men, guests, mother, father or the preceptor. But in Yajñas, the Devatás 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 चाँद्र स् to ponder over (or to consult or deliberate).”

“The word “Chandas” is (derived from the root) नचाध the root स् to cover (or to cover over, i.e. a veil)” (N. VII. 12)

In these citations “Dāna” (donation) means to relinquish one’s own proprietary rights and to create proprietary rights of another over a thing; “Dīpālam” means illumination, while “Dyotanam” indicates precepts etc. Here
God, learned men and human beings are called *Devatas* (as they donate gifts to others). The Sun and others (i.e. illuminaries), are called *Devatas* as they shine (*Dipana*) or illumine. "Dyotana" indicates instructions (also). Hence mother, father, preceptor, and the holy guest are also called *Devatas*. God is *Deva* as He is illuminator, of all illuminators and as He lives in the solar or other rays or in the *Prânas* (vital airs).

This (view) is supported by the following evidence from the *Katha Upanishad* :

(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,
taste and smell. The words "Deva" and "Devata" have the identical meaning. The word "Devata" 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 Devata) is applicable in all cases, where it occurs. But this rule is restricted to the 'Action-portion' (Karma-Kanda) only. As regards the worship and knowledge-portions (Upasana-kanda and Jhana-kanda) and the Niskama section (i.e. where actions are performed without any selfish motive) of the (Karma-kanda) are concerned, the word "IsTa-Deva" denotes God; because the attainment of God is prayed there. In the "Sakama section" (i.e. where actions are stated to be done with some self-motive) of (Karma-kanda), Deva also means God as we pray to God for the accomplishment of the desired objects of enjoyment. This clearly establishes the difference between (Sakama and Niskama sections of the Karma-kanda). 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 Devata (i.e. God), His one (universal) soul is variously eulogised. Other Devas (mentioned in the Vedas) are only the parts (i.e. manifes-

* "देवात् तत्!" (P. V. 4.27)

(10) "माहामायायःहृदया एक एवात्मा बहुधा रथयते । एकस्वयात्मन्योध्ये देवाः प्रत्यक्षनि बचति । कर्मज्ञानान आत्मज्ञानः । आत्मेवां रश्यो भक्त्यामावर्णाभायमेव आत्मार्थं सर्व देवश्व देवश्चेत्य।!" (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.)
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(That is to say) of all the Devatas which are helpful in our daily life, the Supreme Soul (God) is the topmost Devata, because that One Soul is the Most Magnanimous i.e. He alone possesses all qualities e.g. Almightiness etc. No other Devata can claim Devata-hood before Him, because all the Vedas repeatedly enjoin in various ways, the adoration of only One All-

(Contd. from page 84)

"इन्द्र निर्मित वर्णमयिनमाहुर्वयः स तुर्यो गहतः ।
एकं सहिष्णु व्युद्धा वदन्त्यात् यस्मातिर्वानमाहुः॥" (RV. I. 164.46)

"They call Him Indra, Mitra, Varuṇa,
And Agni; He is the divine Garutman,
To what is One, the poets (Sad-Vipras) give many a name.
They call it Agni, Yama, Matarīśvan."

The same idea of "one God" is also expressed in the following verse from the Rgveda:

"हूँ हूँ महक्क वोमिति ।"

The oneness of God is clearly further described in the following stanzas:

"तवेवामेत्ततदयैव तद्यस्य च अत्यतः॥
तवेव युग्मं तद्य संस्कृत ताः आः 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."

"आने घरोबं तथा जातेवेशो देव
स्वाधाववृत्तस्म नाम ।
यात्र यात्रा मायिनं विविष्मिन्त
त्वे पुर्वोः सवधृः ज्ञातवः ॥" (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 “Pratyanga” is formed from the root Ārca with prefix Prati i.e. having contact with all limbs.

These (Devatās) are Action-Born (Karma-Janmāṇah) because their birth (origin) is due to His acts. They are also called “Ātma-Janmāṇah” as their birth is due to Divine Might.

God is the “Ratha”, i.e. the resting place (Raṭha i.e. Ramāṇa-sthāna) of all these Devatās. He is their “Āśva” 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 Devaś who assemble in our sacrifice (Yajña) receive their shares and return (them to us) two-fold.”

(īRV. 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.”

(īRV.XIV.31)

(11) “ये दृश्यति नयन्यश्रो देवासों ब्रह्मास्वतेषु ।
विद्वं द्वितिस्सतेन्द्रु I” (īRV. VI. 2.35.1. or VIII. 27.1)

This verse has differently been translated by Śāyaṇa:

“May the three and thirty divinities sit down upon sacred grass: May they accept (our offerings) and bestow upon us both (sorts of wealth).” (īRV. VIII. 27.1)

(12) “वर्षितश्चतात्तुष्ण भूतान्यश्रायणं प्रजापतिः ।
परमेष्ठ्यायपिताराजी I” (īRV. 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 त्र्यर्तस्तिथिस्वरूपा निदि रक्षिति सर्वदा।
निदि तमस यो तेन देवा अभिरक्षय।" (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 "secret treasure". According to Prof. Goldstrucker it is "the primitive, preserved Veda, identified with Skambha."

(14) "पांश्य त्र्यर्तस्तिथिस्यण्या अहं गात्रा विशेषज्ञे।
तान वै तार्तस्तिथिस्यण्यां एके ब्रह्मविद्यों विधु।" (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 विशेषज्ञे" has been translated by Griffith as 'were disposed as limbs'. Ludwig also shares this view. According to Muir "found their several bodies," but Suberoman 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 हृदयाच सत्यमान एवेशामेव त्र्यर्तस्तिथिस्यण्य्यं देवा इति। कतमेव ने त्र्यर्तस्तिथिस्यण्यां दिस्यों वस्तवं, एकादश श्लोकः; द्रावश्चित्ताय एकतिकृतम्।
इन्द्रशेष प्रजापतिः ॥ त्र्यर्तस्तिथिस्यण्यं देवविषयं ॥" (SB. XIV. 5)
eight Vasus, eleven Rudras and twelve Adityas (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), Dyauṣ (i.e. celestial region), Candra (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 Prānas (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) Adityas? They are twelve months in a year because they take away every thing, The word Āditya is from the root √Da 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 Asani (i.e. thunder bolt). What is Yajña? It is “Paṭus”.”

(SB. XIV. 5)
Significance of the Devatas

(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 "Aḥyādha"? It is the Purifier." (SB. XIV. 5)

(21) "They say this. This (air) alone is purified. Why is it called "Aḥyādha"? Because it spreads throughout the world.

Who is the One Deva? It is Brahma (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 Śakalya. 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, Dyaus, (i.e. illuminary regions) the Moon, the constellations. These eight are called "Vasus." Āditya means the Sun. Its rays or light is Dyaus. 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 ṃ as to dwell).

The following are the eleven Rudras viz; ten Prāṇas in human body and one Atman (soul). Thus collectively taken Rudras are eleven. The ten Prāṇas (vital airs) are: (I) Prāṇa (i.e. air inhaled), (II) Apana (i.e. outward 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) Kurma (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

(20) “कतमे ते चन्द्रे देवा इति । दश एव चन्द्रे लोकः । एषु हिमे सर्वेऽ देवा इति । कतमे हि देवाविति । अतं च प्राणास्येति । कतमोपजय्यं इति । योऽवं पवत इति ।" (SB. XIV. 5)

(21) “तदाद्वः । यद्यमेकं एव पवत इति । अय कथमधय्यं इति । यदस्मिन् इसं सर्वेष्याष्ट्रोऽि । तेनाद्वक्षं इति । कतमे एकि देवं इति । स श्रीरावः ।” (SB. XIV. 5)
(i.e. which produces hunger), (X) Dhananjaya (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 Adityas (the Suns). The twelve months beginning with Caitra (March) and ending with Phalguna (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 √Da, prefixed by A: 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) Prajapati. The word Prajapati 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 Šatapatha as follows:—

(23) “These (regions) are the three Lokas. The Vak (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)

(22) “धामाणिः स्थाणां स्वति—स्थाणां, नामाणि, जन्माणि ॥ इति ॥”
(N. IX. 28)

(23) “स्रयो लोका एत एव । वाकेनाय लोको मनोज्ञतादिकोऽकाः, प्राणोदिक लोकः ।”
(SB. XIV. 4)
These are also the three *Devas*:

The food (*Anna*) and the breath (*Prāna*) are the two *Devas*.

"*Adhyātma*" which is also called "*Sūtra-atma*" (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 *Dēva*.

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 *Dēva*, 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-Āryan 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 (*Dēvas*)." (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 *Dēva* contains all the ten meanings of the root *Divu*, viz.; (I) play, (II) desire to conquer, (III) general activity, (IV) glory, (V) praise,

(24) "*आत्मेऽयोपासितः स योऽधन्यसत्तानः प्रियं ब्रूवाणं श्रृवात् प्रियंश्रोत्तथायं तीश्वरोऽह तथवं स्यातात्मामेव प्रियंशुभायौ स य अत्मानेऽवेप्प्रियंशुभायौ न हृत्यं प्रियं प्रकाशुंक्ष्याति। योष्ट्या देवताशुभायौ न स वेद वष्ठा पशुरेवः तस्य देवानामः।" (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 Deva is that) all other Devatās receive light from God, while He (GOD) alone is Self-effulgent. Of these (10 meanings) Kṛiḍā (i.e. sport), Vijigisā (i.e. desire to subdue the wicked), Vyavahara (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, Kānti 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 “Pūja” does not mean only worship. In reality it means proper treatment). The word “Pūja” has the (following) synonyms, viz; Satkara (i.e. to treat properly), Priyacarana (i.e. to behave agreeably), and Anukūṭā Ācarana (i.e. to act in conformity with a person or thing). In this way all men do Pūja 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 Deva and there is no harm (lit. objection) in calling them so, Because wherever, in the Vedas the worship (of Deva) is enjoined, the term (Deva) 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 five Deva who are to be worshipped by all men, are stated in the “Taittirīya Upaniṣad” :—
SIGNIFICANCE OF THE DEVATAS

(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 Devatas, the five Vasus viz.; fire, earth, Sun, Moon and stars have a body. But eleven Rudras, twelve Adityas, the organs of sense with mind as the sixth, the wind, Antarika, Dyau and the Mantras are Devatas having no corporeal form. Thunder-bolt and the lightning (electricity) and the prescribed Yajnas (Vidhi-Yajnas) are both, embodied as well as bodiless. Thus there are two categories of Devatas e.g. those with a body and those without a body. Their Devat-hood is based upon their utility in our daily life. Similarly, Devat-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 worship 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
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, Varuna, 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), Varuna (i.e. the Holiest) and He also is (according to them) Divya (i.e. the Shining One), Suparṇa (i.e. Protector and Preserver), Gurutman (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) Matarīśvan (i.e. the Life-Energy of the Universe)." \(RV.\ I.1.64.46\)

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)." \(N. \ VII\ I.18\)

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

\(\text{Contd.}\)
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 Rgveda and the answer given to it here leave no doubt as to the use of the word "Agni" to denote the "Supreme Being";—

"कस्य नूनं कतमव्यामुद्यतानं मननामहे चाह देवस्य नाम ।
को नो महात्म अविद्ये पुनराशि पितरं च दृष्टेऽय सातरं च ॥" (RV. I. 24.1)

i.e. "Who is that amongst all the immortal beings, possessed of divine attributes 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;—

"अग्नेवं प्रमव्यामुद्यतानं मननामहे चाह देवस्य नाम ।
त नो महात्म अविद्ये पुनराशि पितरं च दृष्टेऽय सातरं 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)

Surely 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 Rgveda in addressing the physical fire;—

"यदनेस्यामहं श्वं श्वं वा घा श्वामहम् ।
सूर्येन सत्यं इदानिनव: ॥" (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 Blessings."
(Contd. from page 97)

(c) "यश्चेष्वे हिंदुङ्गो महिर्स्वा यस्य समुद्र रसया सुरुः।
यस्त्याम्: नविद्वीये यस्य व्रह कस्मै देवाय दृष्टवा विकृष्म ॥

(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 prayers."

(d) "येन छोह्यार पौर्णिवं च हुद्धा येन स्तम्भाष्व येन नाकः।
योक्ष्यातितरे रजसो विद्वान्: कस्मेव देवाय दृष्टवा विकृष्म ॥

(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) "य विनव्यं अर्धसा तस्मान्ते अघ्येश्वरं मर्त्यां देवामाने।
यश्वाविषुष्टं उभितो विसिद्ध तस्मै देवाय दृष्टवा विकृष्म ॥

(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 हु यथद्वेष्वविश्वस्वमनन गमः विवाहा जनयत्स्वसिद्धिनम्।
तस्मै देवानां सम्बन्धान तामुरेकः कस्मेव देवाय दृष्टवा विकृष्म ॥

(RV. X. 121.7)

"i.e. when these vast ÁPAS (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) "यश्चिब्बाणं महिना पूर्ववयुभु वस्तुं विवाहा जनयत्स्वसिद्धिनम्।
यो देवेश्वविषुष्टं एकं आसित कस्मै देवाय दृष्टवा विकृष्म ॥

(RV. X. 121.8)

(Contd.)
"That wise man, the protector of the Vedas (Gandharva), who forthwith teaches mankind about the Eternal (and Imperishable-Amṛta) Supreme Being (Tāt), the abode of salvation well borne (understood or realised) by the rational quality and who comprehends the three states (Trīṣṇi Dhāmanī 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)

(i.e. He, Who with His greatness looked upon that Āpas (i.e. the diffused matter) endowed with energy and producing the Yajñā (i.e. cosmos), Who is one supreme Lord of all the Devas, He, it is to Whom we shall offer our prayers.)

"i.e. May He, the Lord of righteousness, Who is the generator of this earth, Who created these luminarv 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."

(YV. XXXII. 9)

In this stanza the following words deserve notice:—

(a) प्रवेचत् = (P. III. 1.86 & VII. 4.20) i.e. teaches about.
(b) Amṛtam (सम् + द्रव्य + त) = (P. III. 2.102 or Tan, U. III. 88) (तन्त्रस्युद्धिः किच्च U. III. 88) Imperishable.
(c) Gandharva : (गो = गोवि, धर्मित, गो+पूर्ण+व—U. I. 155 & P. VII 3.109) i.e. Protector of the Vedic lore.
(d) Guha : i.e. in the intellect.
(e) Padani : (गय+अच्छ) i.e. states or positions (of the universe).
(f) Pituḥ Pita 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)

(34) "स नौ कर्तुण्डिता स विद्वाना धामानि वेदां भूवनानि विव्वह।
यत्र देवा अमृतवानान्तस्तुलोऽधामनः प्राप्तं व्यवेशयत।"
(YV. XXXII. 10)

Here the word ‘Amṛtam’ means bliss of spiritual emancipation.

‘Trītye Dhamān’: 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) "पूर्वर्त्य मुनानि पूर्वर्त्य दोकान पूर्वर्त्य सवः प्रविद्दो विशेषं।
उपस्थ्याय प्रथमजात्वत्स्तन्त्यात्मानंस्मिः सं विशेषं।"
(YV. XXXII. 11)

(a) ‘Parītya’: Having pervaded from all sides.

(b) ‘Upasthāya’: (उपस + वहा (गतिविद्वती) + त्यथा i.e. Having studied, having well practised.

(c) ‘Prathamajām’: (प्रथमजात्वत्स्तम् = प्रथम + जा; जनि + विद्वत् P. III.2.67; VI.4.41) i.e. the Vedic lore; the four Vedas revealed in the beginning of the first creation.

(d) ‘Rtasya Ātmānam’: the very essence of truth in thought, word and deed.
SIGNIFICANCE OF THE DEVATAS

(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." (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 (Maniśi), encompassing (Paribhū) self existent (Svayambhu).

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.

This verse also occurs in the Iṣa Upaniṣad. The same idea is also expressed with some variation in words in the Bhagavad Gītā (XIII.15):

(37) "ताज्जिति तन्मेधति तद्वसे तद्वैतिके ।
तद्वस्तर्क्ष स्वदश्य तदु सर्वपाय बाह्य्यः ॥" (YV. XXXX. 5)

(38) "स पतनास्याञ्चयांक्षयांक्षयः ।
मन्नादिरि गुडमण्डपिंदम् ।
कुबंधनीयो परिणुः सर्वप्रयः ॥
शोषात्यथोपचानुः स्वदुधाल गार्भीस्यः समायः ॥" (YV. XXXX. 8)
 Appropriately He distributed objects (Arthan), 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 (तलराविक) of the Sāmaveda' :—

(39) "य हुमा विश्वा भूवनानि जुटहुव कृपियूस्ता न्यसीरुत भित्ता मे:।
   स आविष्कृता द्रोणिनिपन्ध्यायां:
   प्रायत्नमपि तदनि द्रिष्टुर्वरों || 2 || आविवेश ॥।"  
(YV. XVII. 17)

(40) "किभि द्रोणिवसेविकस्तनं
   आरम्भेऽं कतमं निवै कुवासीम ||
   यतो मुभि जनवरं विशयकर्मः
   विद्राहितस्यविनिपन्ध्या विशिष्यर्चाः ||
   (YV. XVII. 18)

(41) "विरवसक्षुद्रत विद्राहितेऽविवर्तोत्ववाहुं विवर्षस्वप्तः
   सं भूतस्य यमस्ति सं पत्तश्रवासूः जनवरं द्रवम् एक्ष: ॥
   (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. : "नृत्यस्यप्लेरता सं कर्मां इवामेव ||
(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)

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 Rigveda 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)

(45) "हृद्य विश्वस्तिवर्तेः आद्यवृत्त

यदि वा हृद्य यदि वा न ।

यो अस्त्याध्यक्षः पूर्वे क्षममत्

सो कस्य धर्म यदि वा न वेदे ॥" (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 मनुष्यविद्युम्न न तद्वग न रत्नया अर्धै आसीतु प्रकेत:

आद्यदृष्टिः स्वयं संस्कृत तस्माहिज्ञयति पुरं: किंचनासी ॥" (RV. I.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+वा to move; or windless) by His own might. Other than Him there was not any thing beyond."

(II) "तै अस्त्याध्यक्ष गुह्यमभेदाकेकरं संहित लगभग।

कृत्यकरे कदापिं यथसूत्र तथस्माहिज्ञयति ज्ञातकेम ॥" (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.)
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."

"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 'Eśāṁ' here refers to 'sages'. This whole means that whatever was below or whatever was above was traversed by the light of these sages.

"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. 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.)
SIGNIFICANCE OF THE DEVĀTAS

(Contd. from page 106)


(VIII) Mahimānāḥ : 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 Aṣāyata' 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) 'Retadha Āsan': i.e. "There were seed-bearers". Śāyaṇa explains this phrase as:

"रेतसी बौद्धूच्छय कर्मणि चिंगातार: ।
भोष्टारन्त्र जीवा आसन् ॥"

i.e. "There were souls which are the bearers of action—seeds and their enjoyers".

(IV) 'Mahimānāḥ': 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 foundation 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 traceable 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)

(46) "वर्तरमभिः वच्च सर्वं सर्वायथ: प्रजापतिः सतुः विरसर्वश्वम्।
किस्मे रुपम्: प्रविस्तृत्व तत् यन्त्व प्राप्तिश्च किस्म्ब वेधव:॥"

(AV. X. 7, 8)

(47) "वासिन्दो भूमिन्दुर्सिद्धिम् भोयिस्मुन अन्याहिता।
यज्ञविनिश्चिताय: सूयाः वातस्तिथिश्चन्द्रित्यः।
सर्वसं ते मृ diffuse कल्मः विविषय स: ॥"

(AV. X. 7, 12)

(48) "अपोरोणीयान, महतो महीयान्त् आत्मान्य जातोऽन्निहितं गुहायाम्।
तमकः पश्यति बोधोऽक्ष: धातुः प्रसातां महीयान्त्यमासम्: ॥"

(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 Mundaka (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-atma) 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)
(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.” (MU. 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,” (MU. 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-drṣṭa), 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 (ekatmya-pratyaya-sāra),
the cessation of development (prapanca-upāsama),
tranquil (śanta),
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-Vyomam);

(53) "विभिन्न हृदयं: पुरव: स वाहायतनरो हृद: ।
अप्राणो हृदमन: गुप्त: अकरात्त परत: पर:” II (MU. II. 1.2)

(54) “य: सर्व: सर्वविद्वापेव महिमा सूर्व ।
कर्मो हृदपुरे श्रव्य अप्रात्यायम प्रतिपाद्यात: II” (MU. II. 2.7)
* i.e. "in the body" as in Chāndogya (VIII. 1.1).

क्रियान्वितज्ञपरामालकालामिनियमस्वपन्यनवेंद्रस्मयतत्वस्यत्वां प्रात्यभोपसांशां प्रत्यक्षयोपसांशां शास्त्रीयपूर्वुयं चतुर्योगसंगवे स आन्त: स विनेन।” II (MU. VII)

(56) “सत्त्व जानानं भ्रम यो वेद निन्हत गुहाययम परस्म अयाचत । सोहतेन सत्त्व कामानु भ्रमण यह विपरितेति” II (TU. II. 1.1)
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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 commence­
ment of the creation upto this day, Aryans worshipped that One God Who
is described in the Vedas as Īśana (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, “Hiranya Garbhā 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

(57) “यो हैं भूमा तत्सुं, नाय प्रस्तुंति ।
मृंगेष्व गुणगर्भ ।
भूमा तेष्व विज्ञालिसतवध हस्ति” ॥ (CHU. VII. 23)

(58) “यत्न नायनं पर्यति नायल्यं प्रस्तुति तामि विज्ञालिति स भूमा । अयः
प्रत्यति अयः प्रस्तुति अयः बिज्ञालिति तवल्यं । यो हैं भूमा तद्गुणम् । अयः
प्रत्यति तन्मयं । स समव: करिन्मू प्रतिकिति हस्ति” स्ये महिनिः ... ॥”
(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 "Hiranya Garbha". According to the following statement from the Satapatha Brahmana:

(60) "Hiranya means Jyoti and Jyoti is immortality i.e. Hiranya." (SB. VI. 7.1.2)

Hiranya 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+īn). Jyoti (i.e. light) is called Keśin, because it shines and illumines." (N. XII. 25, 26)

(62) "Yaśas (i.e. fame) is verily Hiranya." (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, Hiranya Garbha means (1) One (i.e. God) Who is omniscient by His nature (Svarūpa i.e. Hiranya: 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) "अग्नि: पुरुषोऽस्म: चविषिरिढ्यो न तन्तंहुः"। (RV. I. 1. 2)

(60) "व्योतिष्ठं हिर्यवम्, व्योतिष्ठं स्त्रमवं हिर्यवम्"। (SB. VI. 7.12)

(61) "केशी - केशा राघवसत्तत्त्वन् भवति, कामानवृ वा प्रकाशानवृ वा, केशीवं व ज्योतिष्ठयते"। (N. XII. 25, 26)

(62) "पशो वं हिर्यवम्"। (AB. VII. 3. 6)

(63) "व्योतिष्ठवं पुरुषः इत्यायतवोतिः"। (SB. XIV. 7. 16)

(64) "व्योतिष्ठििधानी"। (SB. X. 4. 1. 6)
Consequently, the use of the word *Hiranya 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 *Hiranya 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 (*Rśis*) 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 *Rśis*.

In this connection we produce an evidence from the Nirukta:

(65) “This deductive reasoning (*Abhyuhā*) is applied (in case there is) curiosity (to know the real) meaning of a Vedic verse.

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(65) “प्रयं सन्नायंतिकायस्य हृद्यस्यृहः। यशिः युवितः। यशिः तत्ततः। न तु पृथ्विष्ठन* मन्त्र निर्बिष्ट्यथा।। प्रकरणमः एव तु निर्विष्ट्यथा।। न होऽयु प्रत्यक्षमयेत्—प्रनुवे, प्रत्यक्षे कः। परिवर्त्यस्य तु हुः केवलमायु भूयो विशः प्रशास्ये वषयति।। हिपुतर्न पुरस्तात्। मन्त्रया कः ह्रिह्यू उत्क्रमभुच्छु देवान्धुक्त ।। कोः नः ह्रिह्यू सब्बवधितः। हितः। तेषां एवं तत्कृत्वृि प्रत्यक्षत्।। मन्त्रायंतिकायस्य हृद्यस्यृहः।। तत्समात् यदेव किबान्तैवायोमृहृत्ति प्रार्थन तद्य भवितः”। (*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 “*RśI*” 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 (*तत्प्रकृतितिरं वर्तनलाम्यविदितं* *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 (Anucana) should be taken as Arsa (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 "Abhyuta". 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 (Rsi), 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

(Contd. from page 113)

"वापिक दिति वा । प्रशो वा यानस्यायनानात् । तत् प्रश्नोतरसं वर्तनसामायणात्
दिति" । (N. XIII. 12)

Hence, commenting upon this sentence, the commentator Durga remarks :

"स्वरसिद्धान्तिः क्षणाणाति अविनाशिः। उप्रथवर्तनांवर्तस्य ।"
i.e. here the word "III" 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 Rsi Dayananda 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 Purvēbhīḥ etc. RV. I. 1.2) is explained in this manner, no objection regarding modernity can be raised against the Vedas.

Moreover, the Aitareya Brahmana (II. 4.3) tells :—

(66) “The Praṇas (vital airs) are the Divine Ṛṣis.” (AB. II. 4.3)

According to it, the phrase, “Ancient and modern Seers” means, the Praṇas as they existed in the causal state (in precreation period) and the Praṇas as they exist (in the creation period now).” The Mantra, therefore, indicates that God is to be worshipped and eulogised by all the learned

(66) “प्राणा वा आयुष्यो देव्याशः”। (AB. II.4.3)
people with the help of such Rsis (i.e. vital airs) through the process of Samadhi yoga (i.e. trance, the last stage of Raja-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 Sruti are synonyms. Here the word Chandas expresses various other meanings. It denotes metres or the Vedic metres e.g. Gayatri etc. and the Laukika metres e.g. Arya etc. It also means “freedom”. Here Acarya Yaska 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); Saman is so called because it is mixed with Rks.”

(N. VII. 12)

The Veda is called Chandas because it wards off affictions caused by ignorance (Avidya) 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 Aujādika 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 Brahmana 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)

(67) “मन्नजा मननल्। छन्दोलसि छवनल्लु। स्तोमः स्तवनल्लु। यजुः यज़ते:। साम सम्प्रत्युः।”

(N. VII. 12)

“चन्द्रकर्मि कर्मि” निष्ठष्ठ:। (P. III. 3.121) इत्यत्यावार्थमृ चूतमः।

√चवि (सात्तिउः)+कुन्नु (U. IV. 159; 219)

OR

“छन्दोलसि कर्मि” निष्ठष्ठ:। (III. 14)

Saman: √धि (नाशे)+सन्ति। (U. IV. 153)

Yajur: √यजु (देवयज्ञ संगतिकर्मवानेऽधु) +उष्ट। (U. II. 115)

(68) “छन्दोलसि बे देवा:—यज्ञनाधा:। छन्दोलसि हि हि हि सर्व वदवनं नरहम्।”

(SB. VIII. 2, 2. 8)
SIGNIFICANCE OF THE DEVATAS

(69) "These Devatas are verily Chandas." (SB. VIII. 3.3.6)

The word "Mantra" is formed from the root √Mātri to hold confidential consultation. According to the aphorism of (Pāṇini) "Halāt-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 Śthan according to the Uṇādi aphorism "Sarva dhātubhyah śthan" i.e. "The suffix Śthan 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 Gayatri etc. and the verses composed in them are also called Devatas because they explain all matters. Hence Chandas are doubtlessly Devatas. They are Vayo-Nādā 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". 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 Aṣṭādhyaśī, the treatise on grammar, the terms Mantra, Chandas and Nigama are used as synonyms :

(69) "पुत्रा ये देवता: छन्सघीसि" (SB. VIII. 3. 3. 6)

* The root "GAM" means "GATI" which means (1) knowledge, (2) forward movement and (3) achievement. Cf. : "गतेह्रयोगयः: जान गमनं प्राप्तिर्पेशित्".

♀ "धृष्टिष्ठु देवी विषय:;" (Manu. II. 10)
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.
THE VEDAS DEFINED

Q. What books are meant by the title of Veda?

A. This title is applicable to the Samhitas, 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—one Mantra portion as well as of the Brāhmaṇa portion.”

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?

1. See “Pratijña Parishiṭa” of the Vājasaney Prātiṣakhya of Kātyāyana.

(1) “व्रजपुष्यं जनवंने: कर्मवस्त्रं व्रजपुष्यं।
यदैवेतुद्व्व व्रजपुष्यं तमों प्रर्तुं व्रजपुष्यं॥” (YV. III.62)
A. Be not deluded in this matter. Here the words Jamadagni and Katyapa are not proper nouns, referring to some particular i.e. embodied human beings. The evidence from the Satapatha (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 Kurma and Kurma is Prāṇa (i.e. vital airs).” (SB. VII.5)

It shows that Kurma 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 Kurma (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 Kurma last for three (ordinary) terms of human life i.e. three hundred years (i.e. 100×3=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 Satapatha (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 BrahmaPa (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

(2) “वष्कुयं जमदग्निः: श्रुतिः. यद्वेशं जपत् पश्यति:।
प्राणो मनुष्यः। तस्मात्सत्त्वमेव: जमदग्निः: श्रुतिः:।।” (SB. VIII.1.2.3)

(3) “कुर्म्या वेषे कुर्म्याः। प्राणो वेषे कुर्म्याः।।” (SB. VII.5.57)

(4) “विद्याध्येः हि देवः!।” (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 Sāyana Acārya &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 Śrimad-Bhāgavata and the Brahma-Vaivarta &c.

Q. In connection with the injunctions 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 Gāthas and the Nārāśamis (are to be studied).” (T.A. 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 Itihasa, the Purāṇa, the Gāthas and the Nārāśamis followed him; He, who knows it thus, verily becomes the coveted abode of the Itihasa, the Purāṇa, the Gāthas and the Nārāśamis.”

(AV. XV.30.1.4; AV. XV.6.10-12)

Consequently, why do not you admit that the word Itihasa means the books other than the Brāhmaṇas e.g. the Śrimad Bhāgavata &c ?

A. Do not say like this. These quotations refer to the Brāhmaṇas only and not to the books e.g. the Śrimad Bhāgavata &c; because the Itihasas &c (i.e. historical events) are included in the works called ‘Brāhmaṇas’.

For instance:—

(7) “The Devas and the Asuras were waging war.”

(६. ॥. I.S. 1.1.)

(5) “ব্রাহ্মণশ্চ ইতিহাসাঃ পুরাণশ্চ কল্পাঃ গীথা নারাশাসিঃ ইতি।” (T.A. II.9)

(6) “স্ততঃতথাসর্ব্বে পুরাণঃ গীথাঃ ব্যাখ্যানঃ নারাশাসিঃ ইতি।” (AV. XV.30.1.4; AV. XV.6.10-12)

(7) “ব্রাহ্মণেরা সংস্তর্ম মৃত্যুত্তরঃ” (७० सं 1.5.1.1)
Such statements are to be taken as Itihasas (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, Atman (Self, Soul), verily, one only, was here—no other winking thing whatever." (AIU. I.1)

(10) "In the beginning verily this (universe) was Āpakh; doubtlessly it was Sālīla 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, ०रे tvā’ (the first verse of the Yajur-Veda) is pronounced for rain. The phrase ‘Iṣe tvā, ०रे tvā’ refers to the food or essence, which springs up from rain." (SB. 1.7.1.2)

(13) "Savitṛ doubtlessly is the Prasavītṛ (i.e. stimulator of life and motion in the world; from the root Āsu to stimulate) of the Devas, who are born of Savitṛ." (SB. 1.7.1)

Such statements are the Kalpas.

The Gathās mean the dialogues. For instance, the dialogues between Yājñavalkya and Janaka or the dialogues in the form of questions and answers e.g. between Gārđī and Maitreyī in the Śatapatha Brāhmaṇa.
"What is Narasansi?" Here Acarya Yaska says:—

(14) "According to Kathakya, Narasansi is Yajna. People assemble there and praise (God) there (Nara†sansi). According to Samkupta, it is Agni; as it (Agni i.e. God) is eulogised by men." (N. VIII. 6)

Thus stories occurring in the Brähmanas and the Nirukta etc. containing eulogy of men or women are called Gathas and no other thing.

In all the quotations, wherever, these words occur, the Brähmanas are the "things named" (Samjñata) and the words Itihaśa &c. are the "names" (of the Brähmanas). For instance (it is said in the following statement):—

(15) "One should understand that the words Itihaśa, Purāna, Kalpa, Gatha and Narasansi are (the names of) the Brähmanas only."*

On this topic, there is another evidence in the commentary of the Nyāya Darśana:—

(16) "The (triple) division of sentences (occurred in the Brähmanas) had its distinct imports; (hence the Brähmanas are authoritative evidence)." (ND. II. 1.60)

Vatsyāyana comments upon this as follows:—

(17) "The verbal testimony (of the Brahmanical statements) is accepted as in the worldly life. The sentences (i.e. propositions) found in the Brähmanas are divided into three categories."

The idea here is that the words occurring in the Brähmanas 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.);

(14) "नरासंसी यथा इति काथ्यः। नरा अस्मिन्न प्रातीना: संसृति। प्रभुरिति साक्षी:। नरे: प्रक्ष्यो चतुर्वि। (N. VIII. 6)

(15) "ब्राह्मणान्येवेत्रहस्तान जानीयत्। पुराणान्ती कल्याण् गाथा नारससी-चतुर्वि।"

* The origin of the quotation is not traceable.

(16) "बायकविनाटकम चार्चियम्।। (ND. II. 1.61)

(17) "प्रमाण शब्दो यथा लोके। बिनानाग्रं ब्राह्मणवाक्यान्ति निरिष्ठ:। (ND. II. 1.61)"
"The Vidhi Vacana (i.e. mandatory statements); the Artha Vacana (i.e. explanatory or laudatory passages); and the Anuvada vacana (i.e. supplementary repetitions)."

Commenting upon this aphorism Vatsyayana says:

There are three varieties of textual propositions in the Brahmanas e.g. mandatory, explanatory and repetitive.

The Vidhi (means) injunction.

The Artha Vada (explanatory text) is either Stuti (i.e. commendatory) or Ninda (i.e. censurous) or Para Krti (i.e. to lay down a contrary way of doing a thing by another), or Purä Kalpa (i.e. historically supported injunctions).

Vatsyayana’s remarks upon this are as under:

A statement, commendatory to mandatory rule is Stuti. Its object is to create confidence (in the heart of the doer)—so that
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 Jyotisthoma 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 (Prṣad-ajyam) by drops and say that ghee-mixed with coagulated milk is the life-breath of Fire. &c. (cf; SB. III. 8.3.24)

"Pura Kalpa" is a mandatory rule, supported by a historical example, e.g. The Brāhmaṇas, therefore, glorified the Sama Stoma (i.e. a Sama hymn) called Vahiś—Pavamanā with the Mantra "Yone Yajña Pratanavamahe" &c. Why do you include Para Kṛti and Pura Kalpa in the Artha Vada? (They

(Continued from page 124)

"सब्जिता व देवा: सर्वभजयन्, सर्वस्यायन्य सर्वस्य जित्य, सर्वमेधेतमप्रदर्शनि—
सर्व ज्ययि, इत्येवमादि।"

"अनिष्क्रमनावो निष्वा, वर्जनाय। निष्वल न समाब्रितित।" स एव
वा प्रथमो यतो यजामां क्योतिष्टोमो, य एतेन अनिष्क्रम अन्येन यजते गतेपति—
प्रथमेवंत् जीविते वा प्रभोपने बा।" इत्येवमादि।

"अन्यप्रकृतविध्यात्मक बिधोः वादः परःकृति।"

"हुवा व्याप्सिदेशारियहरियत। अन्येप प्रवायसम्। तदु ह वर्काकवयः
प्रवायसाये अनिष्क्रमयित प्रवायसाये। प्राप्ते: प्रामाणयस्य स्तोमम्।
इत्येवार्थिति।" इत्येवमादि।"

"एतिभिषःमार्थितिविधिध: पुराणकृ प्राप्त। "तस्मां वा एतेन श्रुयः
ब्रह्मवेयान्य साम स्तोमसमवीयान्। योनियमः प्रत्वमवायः।" इत्येवमादि। कथं प्रत्यति-
पुराणकृत प्रथमावो।" हित। स्तुति-निदानाच्येन प्रसन्तस्यधार्मः विद्याधेयस्य कस्यचिह्नस्य
प्रोततासङ्गवाद:।। हित।। (NDB, II. 1. 64)
are *Artha Vedas*) 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." *(NDB. 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 Tvā Urje Tvā*" *(SB. I. 7)* and then proceed to explain them.

(23) "विविधविहितस्यनुवचनस्यनुवाचः।* *(ND: II. 1.64)*

(24) "विविधनुवचनं चानुवाचो विहितस्यनुवचनं च। पूर्वः स्माहरूः। प्रयोगः प्रयाणुवाचः।* *(NDB. II. 1.64)*

(25) "न चतुर्द्वारम्—एतिहाष्यपति—समवानमाह्रामाप्यत।" *(ND. II. 2.1)*

(26) "न चतुर्द्वारेऽप्रमाणानि। किं तत्सि? एतिहाष्यपति: समवानानां इत्येतानि \(\text{ग्राहे प्रमाणानि!} \ldots \ldots \ldots \ldots \ldots \ldots \) \(\text{इति होऽु!} \) इत्यथाविविधप्रकटस्य प्रवादपरंपरायमेतिहाष्यः।" *(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 worldly 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 devī-abhiṣtāya’ (AV.); ‘Īṣe tva-ūrje tva’ (YV.);
‘Agnimile Purohitam’ (RV.); ‘Agaṇa ayaṇi vītaye’ (SV.).”

(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 “Saṁ-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 Triṣaptah” and not with “Saṁ-no Devīḥ” as stated by the celebrated author of the Mahā-Bhāṣya. “Saṁ-no Devīḥ” is found as the first verse of the sixth hymn of the first Kanda 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:—

“Praṇimioḥ Purohitoḥ…...Iṣṭeyaṁavītva śrventavemāhīyate।
Iṣo eva yanom…...Iṣṭeyaṁavītva yuvayeṁāhīyate।
Pran bhrayaḥ…...Iṣṭeyaṁavītva śaṁvemāhīyate।
Shan-no devaḥ…...Iṣṭeyaṁavītva śrventavemāhīyate।”

(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 Paṇini, 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 Accusative 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 Brāhmaṇas and in the Kalpa works, proclaimed by ancient sages, the suffix ‘Ninī’ 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.’

(28) "विद्यया ब्राह्मणे।"  
(P. II. 3. 60)

Dikṣita explains it—
"ब्राह्मणविवे व्रयोगे दिवसतवर्ष्य कष्टों द्वितीया स्यात् । बहुधया बादः। गामस्य समायो तद्द्वः बीज्येदः।"

(29) "तुबुधव्यं बहुलं छन्नति।"  
(P. II. 3. 62)

Bhaṭṭoḷaṇa Dikṣita explains it—
"बहुखी स्यात् । गुरुवृढ्यवयस्मात् । बार्वाधस्ते वनस्पतीनान्म, in the sense of वनस्पतिनम्।"

(30) "पुराणोपक्तैव ब्राह्मणक्षेत्रे।"  
(P. IV. 3. 105)

Bhaṭṭoḷaṇa Dikṣita explains it in the following words—
"हृदयान्वमतुः प्रक्ताः यन्नम्: स्यात्। यत्प्रश्न दृष्टविषतास्तवेद ब्राह्मण-कल्प: ते छर्वति। पुराणेन—विराजक्षेत मुतिनाय प्रोक्ताः।। भवतु, भालविनः। शास्त्रायानम, वार्ध्यादिनः। कल्पे—पिङ्गुः: वेष्जः 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.) “Dvitiya Brahmaṇe” (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) ‘Bṛhma 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 Brahmins 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 authority of the Brāhmaṇas at par with the Vedas?

A. To this question our reply is negative. 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) ‘प्रभु वे प्रभुण्य: । कश्चि राजन: ।’ (SB. XIII. 1. 5. 3)

(32) ‘समानां विदी । ब्रआ हृदयो ब्रह्मणशब्दर्व ।’ (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 Puṣan, 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 Isāna is from the root śās to rule or command or master (with suffix ‘Ānas’). 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 (Buddheh-Tripti-Karta). He is Puṣa (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-Viṣṇoh etc.” (RV. I. 22. 20) has already been explained in the Chapter describing various themes of the Vedas under Viṣṇāna portion.

(1) “समीश्रैः जगताः सवस्यवश्यस्वतिः
धियन जिन्यासः सुस्तेः चुम्।
पुषाः नो यथा वेदसामसद चूधे
रक्षिता पाराबद्धा स्वस्ते।” (YV. XXV. 18) ; (RG. I. 89.5)

(2) “लद्धामः पुरम सुवं सवं पश्चिम सूर्यः।
विवीर्भः चक्षुसरातलम्।” (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)

(i) Parītya : (वरिः + √वण (गलो) + ह्यप) (P. VII. 1.37)
i.e. having pervaded from all sides.

(ii) Lokān : (√लोक (वर्शने)+ घन) (P. III. 3.19)
i.e. the earth, the sun and the other planets which can be seen.

(iii) Pradīśālī : The intermediate quarters.

(iv) Upasthāya : (उप + √वठा (निन्तिक्तो)+ ह्यप) i.e. having studied or practised.

(v) Prathama-jām : (प्रथम—जा, √जन + विद्य) (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) Rūṣaya : (√य (गलो)+ ह) 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 Mahīdhara it means Vak, the Sacred Word—the Veda.

(vii) Ātmanā : (√अत्त (सातत्ये)मने + मनिव) (U. IV. 153) i.e. by means of heart and soul.

(viii) Ātmanam : the essence or source. (Contd.)
The purport is that the Supreme Being encompasses and pervades all the Bhutas e.g. elements, Akața & 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 (Sākṣaṇa Bhūtas). The enlightened soul which by means of its spiritual power and inner organic faculties (Antah Karana) 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) “मुहूरुः युक्तं पूर्वनस्ति यथे
तपसि कृत्यं सिद्धिपथं पृष्टेऽ ।
समस्ती ध्यात्सं य उ के च देवोः:
सुखस्य सक्यः पुरुषेऽ इत्य साहि।” \[AV. \ X. \ 7.38\]

(a) Yakṣam : (I) From the root युक्त् (X. A.) to honour, worship, adorn. (II) From the root Yakṣ (I.P.) to stir or to move. (प्रस्थात् or प्रस्थति) 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 branches 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. *क्ष्मेश्वरे जनकमनानातन्त्रयोऽकृतः*, 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. advanced 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 तृतीयस्वभूमि नापद्वयते ।

(6) “न पंचमिभो न षट्ठ षष्ठमो नापद्वयते ।

(7) “नाग्न मो न नाग्न मो दशमो नापद्वयते ।

(8) “तम्मिदं निगंतं सहः स पुष्प एकं एक्कुंविकं एव ।
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) Sahal 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 Paryagat 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 occurrences.

(9) "स्येव अस्मत्कुष्णा एकुष्णो नवनित।"

("Sahal" : निवत् (विवर्ण)+अस्वन् i.e. (U. IV.189) i.e. power, might.
"Eka-vrt" : Sole Being.
"Devas" : All luminous and moving bodies and forces of nature.

(9) "All the Devas have all their being in Him alone."

(AV. XIII. 4.16-18 & 20-21).
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 (Bhilgam). (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 afflictions may be annihilated. (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 vigilant 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 simile 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.

N.B. Please see a note on it on page 136.

(1) "सं संख्यनं सं वंस्त्रं सं ब्राह्मणं सं ब्रह्मणरी जानताम।
इत्यावृत्य चुनूण यथा चुर्णैसं जातानां उद्यासते।" (RV. X. 191.2)

N.B. Please see a note on it on page 136.

(2) "सामुद्रो मन्त्र: सामस्थिति: सामस्थिति सामस्व नर: तुह विलक्षेष्याम।
सामस्व मन्त्रस्थिति समन्वये ब: सामस्थितिः वो हुवः एतदलिः।" (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.”

(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 deliberation 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 (v,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 assembly) 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

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) Sayan 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 Bhajanīyam 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.) Samkalpa: desire or wish and Vikalpa: abhorance or aversion. Let there be desire for good qualities and aversion 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 afflictions 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 own selves, 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.

(Common 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 Akati 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

(3) “सममन्तः व आकृति: समाना हृदयानि वः।
समानमस्तु वे मनो यथा वः सुसहासिति इति” (RV. 191. 4)
all mankind. Try your best so that this Dharma ordained by Me may not disappear.

"Samāna Hṛidyaṇi Vah" (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 Yo Maṇah" (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, bashfullness, 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. Saṅkalpa 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. Dhyti is the firm resolve to retain unflinching faith in God and Dharma, under adversity or prosperity. Adhyti is the impatience never to adopt evil ways. Hṛi is mental hesitation to adopt evil conduct and also for non-compliance with the dictates of true Dharma. Dhī is an intellectual faculty which promptly and firmly grasps the noble qualities. Bhī (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 Vah Susahasati" 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) "Prajāpātī (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)

(4) "काम: सच्चुरये, विचिन्तिता अध्यद्धि धृतिरघुतित्सौरिमायाम्:; इत्येतस्य मन एव II" (SB. XIV. 4. 3. 9)

(5) "वृद्धस्य खुच्ये ध्याकरोत् सत्यानुस्तर युजास्पिति:।
अश्वदामन्तंड्ध्विष्ठुत्त्वस्य सुर्ये प्रजापिति: II" (YV. XIX. 77)
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 afflictions), 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)

(6) “दृते दृष्टे मा मित्रस्य सा चतुष्पद सवंचिणि भूतानि समंकर्णाम्।
मित्रस्यांहि चतुष्पदस्वं भूतानि समाये। मित्रस्य चतुष्पद समायामहे।”

(YV. XXXVI. 18)

Here the word “Drte” is in Vocative case. Dayānanda translates it as ‘destroyer of sufferings’. He derives it from the root द to destroy.

In the Nirukta this word “Drti” is read in the list of words indicating Megha i.e. cloud. It is derived from the root द्र to pierce or destroy. In classical Sanskrit it has undermentioned meanings:

(I) A leather bag for holding water.

cf : Manu Smṛti (II, 99) and Yājñā-Valkya (III. 268) “दृति धनुब्धस्तमविस्।”

(II) A fish.

(III) A skin, hide.

(IV) A pair of bellows.

(V) A cloud (Vedic), cf : Nighantu (I. 10). (Contd.)
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 Dṛṇha.

It is Imperative from the root √Dṛṇh (I. P.) (I) to make firm or 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 Mahīdhara, this verse is addressed to Dṛti i.e. the Chief earthen vessel, the Gharma, in which the offering is prepared.

(7) “अनेन प्रतपम च चित्तान्त तच्चेत्ययम ।
तत्सं राज्यसाम । हूमसदसंप्रजातां सुर्यदुपेशिम इ।” (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 Satapatha 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 (Dikṣā) he attains Dakṣina (i.e. reward or prosperity or skill) and thereupon advances to Faith (Sraddhā). 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 (Dakṣina) i.e. a fruit (of his righteous efforts). The Dakṣina (i.e. award) is achieved only through good qualities and good conduct.

(8) “स्त्रयालेव देशा अनूदत मनुष्यः ।
एतेऽरे देशं जातिः दक्षिणाः ॥” (SB. I. 1. 4-5)

(9) “मुखेष्वे हृदमान्यामीति हृदययां जैनाय ।
हृदयाया हृदयामाणीति हृदयाय स्त्रयालेव ॥” (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 Rta (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. (Rte Šrita) i.e. they must take shelter in God and depend upon (their own) hard actions. (AV. XII. 5.1)

(10) “अणृणु तपस्वा सूक्ता ब्रह्मणां विल झूँते झूँता।”

(11) “स्वेताभावता भियो भ्रात्वा यथःस्य परीवृत्ता॥” (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 Śāyaṇa, 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 Rta (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 (Śrī)—bright with the light of righteous conduct and meritorious qualities and having the resources of world-empire to its credit. (Compassed about with Yaśasa 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 (Śrī) and righteousness.”

(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 Dikṣā i.e. Consecration). May they protect others and be protected by the true teachings of honest and credible learned men. May they have (Dikṣā) 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 time of their death. (AV. XII. 5.3)

(12) “स्वध्या परिभैते भुज्या परासुः दीक्षाया गुर्गता युज्य प्रतिशतिता लोको निधनम् II” (AV. XII. 5.3)

(13) “आदंतिकु तदेवक्षे तदेव वाणे य धारु च बेदेनित्य च श्रीमत धमास्तम् II” (AV. XII. 5.7)

* Note—The author cited these and other verses of the Atharva Veda from the Atharva Veda, edited by Roth and Whitney.
Moreover, (People must possess the undermentioned qualities):

Ojos 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. Vāk (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. Śrī (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; Rta (i.e. righteousness) and truth; Īśa (i.e. Sacrifices or action) and Puṣṭa (i.e. charitable deeds or success); progeny and cattle.” (AV. XII. 5.8-16)

(14) “वर्णं च कृतं च राष्ट्रं च विशेष्यश्च ।
निविषेधयु परमश्च वर्त्तनश्च द्विवण्य च।”
(15) “आशुभुवशुष्णं च नामं च दीर्घितर्ष्यच ।
प्राणार्ग्यवानश्च वक्ष्युष्णं च धि।”
(16) “पर्वशुष्णं रसश्वानं चान्तत्स्यं च ।
ज्ञातं च सुध्यं न्यूतं च पुर्णं च प्रजा च पुण्यक्षेत्रं।” (AV. XII.5.8-10)
God has ordained Dharma in these and other verses for the good of mankind:

"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. "Rāstra (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 (Viśāḥ) 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 (Tvīṣi) 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. "Draiviṇam (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 (Nama) and fame by performing righteous deeds so that other may feel encouraged to do good actions. "Kirti i.e. Kirtana". 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 Apanā". They should strengthen and purify the Prāṇa (breath) and Apanā (expiration), through (the process of) Prāṇayāma (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 Apanās. 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. Sabda) 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 Annadya (i.e. Food and diet). They should eat cooked and uncooked edibles after purifying them. They should always glorify God (Rta) and should always speak truth (Sāyya). 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 Pātu i.e. progeny and cattle). They should strive to properly educate and train their offsprings 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 Taittirīya Upaniṣad, describing (some aspects of) Dharma :—

(17) "The Right (Rta), and also study and teaching (of the Vedas).

(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 (Sama), 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 (Manusa), and also study and teaching. Off-springs (Praja), and also study and teaching. Begetting (Prajana), and also study and teaching. Procreation (Prajati), and also study and teaching. (Satya)

'The true' :- says Satya Vacas (Truthful) Rāthitara. (Tapas) 'Austerity' :- says Taponitya (Devoted to austerity) Pauruṣiṣṭi. 'Just study and teaching' :- says Naka (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)

सत्यस्य सत्यवचा राष्टीरतः

तप इति तपोनित्यः भोजसिद्धः

स्वाध्यायश्रवणे एवेऽनि नादी मौद्रयः

तद् तपः—तद् तपः।।"  (TU. I. 9)

(18) "बेदवचायॄगौरंतेवासिनमनुशासितः

सत्यं वदः

धर्मं भरः

स्वाध्यायः मा प्रसदः

आचार्य्यं वियं धम्माद्वित्य प्रजातन्त्रे मा ब्यक्तेिस्वः।।।

"सत्यस्य प्रमदित्वम्

धर्मिन् प्रमदित्वम्

कुशलान्न प्रमदित्वम्।।।  (Contd.)
Neglect not study (of the Vedas) (Svadhyaya).
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)

पूर्वं न प्रमहित्यम्।
स्वाध्यायप्रवचनं भव न प्रमहित्यम्।
मातृदेवो भव।
पितृदेवो भव।
अतिथिदेवो भव।
शांत्वप्यवानि कर्माणि तानि सेवित्वानि नो इतराणि।
शांत्वप्याचारितानि तानि त्योपयास्यानि नो इतराणि।
ये केवलमप्पूवायेव श्राह्याः तेषां स्वयासनेन प्रस्वित्यम्।
”अंत्र देवम्।
प्रवासस्य देवम्।
भिवा देवम्।

(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 (Sraddha).
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 (Saṁvid).

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)
The following is the import of this extract:—

All men (and women) should practise the undermentioned essentials of Dharma:—

One should know Rta e.g. reality (of the world) and should have (clear) knowledge of it. He should act truthfully. The adherence to Rta 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 (Agnayāḥ) for the development of spiritual knowledge as well as the material science. One should perform all Sacrifices beginning with Daily Fire Sacrifice (Agniḥotra) 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 (Mānusā) 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 real 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 Rādhākara holds the view that a man must speak truth always. Ācārya Pauruṣīṣṭi emphasises that a man must abide by and act in accordance with the Dharma and true knowledge by following the path of Rta 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

(Contd. from page 149)

एष आदेशः। एष उपवेशः। एष वेदोपनिषत्। एवत्तवरुपानम् एव-पुरुपसिद्धम्। एषषु चेतनपुरुपसिद्धम्॥६॥ (T.A. VII. 9.11)
truth as its characteristics. Never neglect 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), Pitrs (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 Ananda (i.e. All Bliss) with supreme faith. There is no other way (to worship Him).

(T.A. VII. 9.11)

(19) “Rta (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; Śuma (i.e. peace) is penance; Dana (i.e. generosity is penance and Yajñā (i.e. Sacrifice) is penance. Brahma (i.e. Supreme Lord) Who is Bhuḥ (i.e. All Existent), Bhuvah (i.e. All Intelligence) and Svah (i.e. All Bliss) should be worshipped; this is the (highest) penance.”

(T.A. X. 8)

"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 (Sama): Sages (observe) tranquility in the forest. Therefore, they rejoice in it.

Regarding Charity (Dana): All living beings praise generosity (charity). Nothing is more difficult to practise than generosity. 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.

(Contd.)
Regarding Yajña (Sacrifice): By (performing) Sacrifice, the learned (Devas) attained heaven (Bliss). Therefore, they rejoice by it.

The Mind-Born (Mānasa): It means the Learned. Hence the learned derive pleasure from their mental development.

Renunciation (Nyāsa) is Brahma; Brahma is the Supreme and the Supreme, Brahma. All these other austerities are inferior to it; renunciation only excels (all).

This is the mystic doctrine (Veda-Upanīṣad). One should know it.”

(Concluded from page 152)

(21) “Āruṇi, the son of Prajāpati by Suparnā (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.

(Concluded.)
The celibate ward off sin by Self-restraint, Brahmacarins achieve Final Bliss through self-control and this self-control is difficult (to practise) for living beings and everything 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 (Naka) heaven (i.e. Bliss) by tranquility; tranquility is hard to be won by men and everything is set in tranquility (Soma). 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 (Dharmistha) person; through Dharma, the sin is averted and everything 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)


Fires are (i.e. the following things) Science, given in Trayī (i.e. the three-fold Veda), Bright way (i.e. deva-yāna), Gārhasthāya Fire, RK, the earth, Rathantara (Sāma), Anyāharya-Pacana (i.e. the Southern Sacrificial Fire used in the Anyāharya Sacrifice), Yajur, the mid-region, Vāma-Devyā (Sāma), Āhavanīya (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) demons, and (this) Sacrifice makes the foes fear and every thing is established in Sacrifice. Therefore they regard Sacrifice as the Supreme.

Manasa (i.e. Mind-born) is verily Prajāpatya (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 Manasa is regarded as the Supreme.”

(TA. X. 62 ; 63)
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.

*Śantam* i.e. tranquility of mind by fixing it upon Dharma and keeping away from Adharma.

*Đamaḥ* 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.

*Đanam* 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. *Đama* &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 (*Pratistha*) or honour of a man is due only to truth and to nothing else. The words ‘*Mānasa-Rṣayāḥ*’ (i.e. Mental or mind-born Seers) in the original text mean *Prānas* (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 (Yatis) 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. (T.A. X. 62 & 63)
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.

(23) "वैदिकसांस्कृतिप्रका धर्मम्: ॥"  
(MD. I. 1.2)

(24) "पत्तोद्ययुवति: श्रेयससिद्ध: त धर्मम्: ॥"  
(VKD. I. 1.2)
COSMOGONY

All this universe that we see was duly created by God. (The following verses from the Rgveda clearly describe this fact) —

(1) "There was not the non-existent (Asat i.e. the perishable manifested 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 unfathomable and profound?"

(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 comparative 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 unfathomable, profound?"  (A.A. Mecdonell)

"Nor aught existed then, nor naught existed, There was no air, nor heaven beyond, What covered all? In whose shelter was it? Was it water, deep and fathomless?"  (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+Vāta; from the root ṚVā 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 cosmos by His mighty greatness. (Or that one arose through the power of heat)."

(2) "त मुगुशाल्लीहृणुः न तांति
न रात्र्या अहं आसीत् प्रकृतः ।
आर्यवर्ग स्वयम् तदेवंको
तत् सत्त्ववन्यले पूर्वं कि चुनास्म ॥
" (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 स आसीत्वमः समुद्रमेऽ
प्रकृतेऽखिन्द्र खस्म दुर्बाय
ततमुख्येनात्मप्रियौ वदास्ये
तपस्यस्तत्वमाहि जान्त्यतेकं ॥
" (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 (Retodhā 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).”

\[RV. X. 129.5\]

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)

(6) "को लटा वेद्य क हृद प्र वंचतः
कुल भास्तरत्वा कुल हुयं विस्वितहि: ।
अयणेयवा अश्य बिस्वत्तेनेना—
षु को वेद्य यत्र श्रा ब्रम्हू ॥" (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) हृयं विक्षिप्तयत् अ ब्रह्माः
यदि वा वृध्ये यदि वा न ।
वो अश्यार्थक: परमे व्योमसुन्
सो अucket वेद्य यदि वा न वेद्य ॥" (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:—

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 (Vināṣa). 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. Ākāsa (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 Vyoma i.e. the second Ākāsa, i.e. ether, which fills the Virūt, 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)


(III) Muir, Original Sanskrit Text. V. 356.

(IV) H.W. Wallis, Cosomology of Rg 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. Winternitz also discusses it in his History of Indian Literature. This hymn is regarded as the starting point of Natural Philosophy which developed into the Saṃkhya system. The aim of this hymn is to denote supremacy of God among the three main causes of this Universe, e.g. Prakṛti, Atman 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 everywhere. It is absorbed at the time of dissolution again in His Super Power—the final cause.∗

(*Anāga, Veda*) O Friend Jīva, 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 *Hirāṇya 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—.

∗ cf.: युग्मकालप्रतिष्ठुतात्सर्वस्मी।
जगति यथावं सविकारसमस्त।। (Magha)

(8) ‘हिरण्यगर्भः सम्बन्धरत्वेऽभुतस्य ज्ञातः पतितेऽक्षितः।
स दाधार वृहद्विषयो दायुराया कर्त्तवी देवासीं न्यथेन।’ (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) *Hirāṇya Garbha*: 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. Puri) or fills and exists in the entire cosmos (i.e. Purī). *

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;

Most of the verses of this hymn of Yajurveda occur also in the Rgveda (X. 90) with some variants or without them. For instance:

“सहस्रशीर्ष: पुरुष: सहस्राश: सहस्रवात्।
स भूमि सहस्रवात्त्वायस्वतिथिसहस्रवात्।” (YV. XXXI. 1)

(10) “पुरुष:—पुरुषाय—द्वायरेणिन्।” (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) पुर: सोबतीर्थिः पुर: + वदृश्य (ववरणस्यस्यविवादन) = पुरियाद: = पुरिय: = पुर:।।

(c) पुर: सोबतीर्थिः पुर: + श्री (वयने) = पुरिय: = पुर:।

(d) From the root √पुर (अपावयने) + कुष्य (U. IV. 74)

(e) From the root √पुर (पुर) + कुष्य (U. IV. 74)

(11) ‘पुर: = पुरावत: पुर: शयः पुर्वतेव: पुर्वत्यातिर-पुर्वतमिविययः—
यस्मात् परं नापरमस्ति किंचित्
यस्मानानामयो न ज्यायोक्ष्यति किंचित्।’ (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 Šatapatha, 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.

(*Atryatiṣṭhat* 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)
together with the outer senses, and the Soul (Jīva) 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 Karana) 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) Pada (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)

(13) “पुरुष एवेतैलक्रमे यव भूत्त याच्र भाष्मयुः।
उत्तमस्तुत्तन्त्रेश्वरो यवेनेनाति रूपेःसितुः।” (YV. XXXI. 2)

In the Rgveda we find ‘Bhāvyam’ 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) “पुरुशोऽस्तुमय भिंििभातो ज्याति पूरुषः
पारंदुभि विस्म्रि अवानि नित्यादेश्याम्य विविन् इति।” (YV. XXXI. 3)

‘Etavan-asya’: This is the example of Vedic Sandhi for Etavāṁ asya’ (occurring also in RV. X. 85.45).

‘Puruṣa’: It is metrically lengthened. In the Pada Text we find ‘Puruṣa’ only.
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 Tripad (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).”

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 (Avidya) darkness, ignorance, birth, death, fever, disease and other ailments.

(15) “प्रियादृष्टिः पद्यान्त्रम् काकायम् शान्ति अभि: ।
ततो विश्रं दयाकाम वद्वन्दवनानि अभि इ।” (YV. XXXI. 4)

“Puruḥ” : It is from the root वन to praise) with suffix ‘Ar’.
“वृष्णद्वारिकावृत्तानां भागिनं अकारस्य उकार:” (P. VI. 3. 109)
“विस्वान्” : “विषय अन्वयरति विषय अन्वय तिल” (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.”
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The animate world, which moves and eats (i.e. Saśāna) 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 Purusa (i.e. individual bodies). When (this Purusa) 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 Jivas (souls), through His might, have supported their corporeal frames on it. The Purusa, the Supreme Being, is distinct from the Jiva also. (YV. XXXI.5)

(16) "ततो विराऴजयायत विराजः प्राणिपूर्णः \nस ज्ञातो अत्यर्थित्य पृथ्विः वृक्षों पुरुषः \nII’’ (YV. XXXI. 5)
(a) ‘Virāṭ’ : Vi+√Raj to shine+Kvip.
(b) ‘Paścat’ : Apara+Āt.

(P. III. 2.178)
(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 : “क्रिय उपर्युप्त : चंद्रमार्क युतंक्यः \nII’’ (AV. X.23.4.32).
(17) “From that Supreme Lord, adored by all came into being the \( Pr\bar{s}at \) and \( \bar{A}j\bar{y}a \) (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 \( P\acute{a}da \) 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 \( Pr\bar{s}at \) in the original text is derived from the root \( \sqrt{Pr\bar{s}u} \) to sprinkle or moisten or pour and hence it means that by which food, &c. that pacifies hunger, is moistened. \( \bar{A}j\bar{y}am \) means ghee, honey, milk, &c. \( Pr\bar{s}at \) (here) stands for food which is masticated and \( \bar{A}j\bar{y}am \) 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 Jivas (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 \( R\acute{e}cas \) and the \( S\acute{a}man\acute{s} \). From Him were produced the \( Ch\acute{a}nd\acute{a}s \) (i.e. Atharvaveda) and from Him was produced the \( Yaj\acute{u}r \) (veda).”

\( (YV. \ XXXI. \ 7) \)

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(17) “तस्मात् युगात् सवेदुति: सहस्रृतः पूःप्पायम् ॥
पृृसते सर्वो वायुयानायर्थया यायमाज्जुवे ॥" \( (YV. \ XXXI. \ 6) \)

“Sarva+\( \sqrt{Hu}+Ta." \( (P. \ III. \ 5.102) \).

**Sambértam :** “Sam+-\( \sqrt{Bhr} \) to support+-Ta.” \( (P. \ III. \ 5.10 .) \)

\( Pr\bar{s}at+\bar{A}j\bar{y}m \) (\( Ch\acute{a}nd\acute{a}s \)) \( (P. \ II. \ 4.6) \). It is from \( \sqrt{Pr\bar{s}a} \) to sprinkle+-\( Ani \) \( (U. \ II. \ 84) \)

(18) “तस्मात् युगात् सवेदुति: कृच्छ सामान्य बिपिरे।
छुव्वादिसि बिजिरे तस्मात् युगुस्माद्वायत ॥" \( (YV. \ XXXI. \ 7) \)

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.
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."

(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, Sadhyas and the Rṣis perform Yajñas."

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.

EXPLANATION

The learned (Devas), the sages (Sadhyas) 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.

(a) Barhi: From the root √Bṛha and √Bṛhi (to prosper or grow) + Isi. (U. II.109). Space or space in the heart.

(b) Sadhya: Sadhya + 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 Purusa, 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 Purusa? 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 Brahma, His two arms were made the warriors (Rajaña), His two thighs, the Vaiśya; from His two feet, the Śūdra was born.” (YV. XXXI. 11)

(21) “यत् पुरुषं स्वस्थुः किं किं कर्तव्यम् ।
युक्तं किमश्च यद्य जाने उज्ज्वले ॥” (YV. XXXI. 10)

In the Rigveda we have variant को बाह् in place of कि बाह् in (X. 90.11).

(a) Yat: Here it means Yam (i.e. in the sense of the Accusative case).

(b) Kati+Dha (P. V.3.42) In how many ways?

(c) Vi+ Akalpayan: i.e. they explain the multifarious powers of God.

(d) Vi+Adadhir: i.e. describe or postulate. But A.A. Macdonell explains it as “When gods cut up Purusa as the victim.” He takes ‘Yat’ in the sense of ‘Yadā’ i.e. when. This is wrong.

(22) “वाह्ययोगस्य मुखमात्रेऽति बाह् राजाय: कृतः ।
रूठ तद्वर्ष्य यद् वंश्य: पुरुष्यारीवर्गो बंजायत ॥” (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

(Contd. from page 173)

(a) Brāhmaṇa : One who knows Brahma i.e. Veda and God. Brahmān + An. (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) + Krip + Śyān. (P. III. 2.178; V. I.5). If the termination Śyān is added in the sense of Svārtha (i.e. in the original sense of the word itself) according to the Vārtika “स्वार्थवादीनां स्तव्रयं उपसंव्यालम्!” (MB), the form Vaiśya 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 चुर्वन्दिक group which is not an आकृतिपूर्ण. Nor can it be applied by the aphorism गुणवचन-प्रायविधिशयं कम्पति 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 “अर्था अविधोद्वचं” (P. V. 2.127) can be applied. Viś + Śyān : Vaiśyaṁ, वैश्यं विधिवेदविधिहति वैश्यं + प्रचं = वैश्यं: | But this form is futile as it does not give the required sense. Therefore, the only course left is to apply the aphorism “सत्याम फळम् II” (P. V. 4.5)

(d) Śudra : Form the root √Śuc + Rāk (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 Vaiṣya 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 Virāt-Puruṣa). The sky was produced from the ears, that is, the Ākāśīya 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)

* “छन्दवत तुहुः-तहूः-लिद्: 1” (P. III. 4.6)

(23) चन्द्रमसा मन्तीं जातिःश्चः: पुष्यों अन्जातिः

अशोकं च गुप्तर्च प्राणवर्षा मुखाकारदित्रुष्ट ॥” (YV. XXXI. 12)

(a) Chandramas : √Cadi (to rejoice) + Rak. (U. II. 13)

(b) Cakṣu : √Cakṣin (to see) + Us. (U. II. 119)

(24) नाब्धं अत्तुल्लितिकेशः दो: समर्वक्तिः

पुष्प्यां चूसितिः श्रोत्तत्त्वं लोकां ॥ अक्षयः ॥” (YV. XXXI. 13)

(a) Nabhi : From the root ṇah+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 (Ākāśiyā) 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 Samarthya (i.e. Super Power).

(YV. XXXI. 13)

(25) “Of the Yojni (i.e. Sacrifice), which Devas performed with the oblations (granted) by Puruṣa, the Vasantā (spring) was the ghee, Grīṣma (Summer) the fuel and the Sarat (Winter) the oblations.”

(YV. XXXI. 14)

(25) “योज्या (योजन) हृदिःक्षेत्र देवा यथा हिंदीनमेवत।”

(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
The learned extended, do and will extend the \textit{Yajña} (i.e. the righteous work) from the \textit{Agnihotra} to \textit{Aśvamedха} and the learning and teaching of the arts and sciences with the help of the materials given by the above-mentioned \textit{Puruṣa}.

Now are described the divisions of time which are necessary elements in the production of the world. \textit{Vasanta} (Spring) is like the ghee in this \textit{Yajña} or in this universe produced by the \textit{Puruṣa}. \textit{Griśma} (the summer season) is like the fuel or fire. \textit{Śarā} (the winter) is like the \textit{Purodāsa} (i.e. Sacrificial bread) or other oblations thrown into the fire.*

\textit{(YV. XXXI.14)}

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(Contd. from page 131)

\begin{itemize}
\item The cosmos itself as a huge Sacrifice with God as the Master thereof, the morning time (\textit{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’
\end{itemize}

According to this:

\begin{enumerate}
\item \textit{Haviśā} : means ‘fit to be invoked’ and goes with \textit{Puruṣa}.
\item \textit{Yajña} : Sacrifice of contemplation on meditation (समाधिः).
\item \textit{Vasanta} : Morning or forenoon.
\item \textit{Griśma} : Midday or afternoon.
\item \textit{Śarā} : Midnight, evening, all the night.
\end{enumerate}

* According to Vedic conception, \textit{Cosmos} or \textit{Brahmāṇḍa}, described here as \textit{Virāṭ}, is a real \textit{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. \textit{Vasanta} etc., cannot be used as \textit{Havi} (oblations) in the material \textit{Yajñās}, e.g. \textit{Agnihotra}, \textit{Aśvamedha}, which are symbolic to Universal Sacrifice. \textit{Yāśka} confirms it in “\textit{व्यवहाराः पुष्पः}”
(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 (Pātu) 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 Dhananājaya, and (7) the ubiquitous electricity (Sūtra-ātma, 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 Jīvas (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 Tanmatrās (the potential perceptibilities, 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
(Contd. from page 177)

(I) Here the word Yajñīa 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 Āsvamedha, &c. are called Yajñīs 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 : \( \sqrt{Dhr} + \text{Man} \) (cf. U. I.137) "स्वयंते लोकोज्जले, धर्म 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. यज्ञायुक्ते धमणी धर्म: १) (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, characteristic 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.)
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 Brahma 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-sādhanaḥ’, 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 sacrifice; these were the first ordinances. These powers reached the firmament where are the ancient Sādhyaḥ, the gods.”
Here the author of the Nirukta, Yaska, says:

(28) "Devas worshipped Yajīia with Yajīa 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 ‘Naka’ (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 Yajīnas (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).

..."

(28) "यज्ञे यज्ञे देवाः—समसर्वज्ञान समवेतैः। । ‘अर्नन्त: पशुरसदीतः, समवेतैः—तेनावज्ञान:’ इति ब्राह्मणम्। । ‘तानि उपस्थिति प्रवृत्तप्राप्तत: । ते ह नानां महिमान: समवेतैः। यद्र पूर्वं साक्ष्य: सत्त्वे देवाः, साधना:। ‘पश्यनो देवण्यः’ इति नैः ।।’"  
(N. XII. 41)

* Breath inhaled through the right nostril is called “Surya” while that inhaled through the left is termed as “Candra”. The phrase means “Yogins who are adepts in the regulation of breathing”.

(29) "अयुष्य: समस्थू: पूर्वभू: रसायनविश्वविश्वम: समस्वप्ति। । तस्य इत्यदा विविधार्थमहे सत: समस्वप्ति नमस्त्वभाजाभाजाम:।।’"  
(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 (Purusa) in order to form the earth made the attenuated matter (Apah) 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 (Akasa), and the etheric from the Primordial (Prakriti), 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

(Contd. from page 180)

(b) Viśva Karman : विश्व कर्म यथा । Viśva+Karman.

(U IV. 145), (P. II. 224)

(c) Tvāṣṭa : √Tvāṣṭa (to sharpen) + Tvāṣṭa. (U. II.94, 95). Here the Nirukta says :—

"स्वस्त तुष्णमात्रे सति (स्वस + प्रसू + तुन) नेश्वतः । रिवेष्ये वास्यादीरितिकर्मण्या: (विषय + तुन), त्वास्ते वा वास्याय करिति कर्मण्या: (स्वस + तुन) ।" (N. VIII. 13)

(d) Rūpam : √Rūpam (to make sound) + Pa (U. III.23, 28). Here Mahābhara says :—

"The earliest performer of the Purusa 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 Tvāṣṭar proceedeth. This was at first the mortal's birth and god-head."

As there is no noun in the text, Mahābhara supplies "'Yo Rasah', i.e. the essence which. Tvāṣṭar, according to him, is the Sun, but I have translated it as interpreted by Dayānanda. Mahābhara'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 Tvaṣṭa— the Fashioner— made this universe with parts of that Sāmartṛya. Then the whole universe (Viśva) assumed (Eti) a perceptible form (Rūpaṁ, i.e. Rapa Vattvam). Then also mortal (Martya) universe or man assumed a visible form (i.e. was created). (Ājanam 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-Śarīra) 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) “वेदांहेत्रं पुरुषं सुहृत्तमातित्यचमणि तमं प्रस्तुते।
तमं विदितं विन्दुमुखति नाथयं परं विदितेत्वं नायाम॥” (YV. XXXI. 18)

(a) Mahantam : √Mah+Ati (U. IV.189)
(b) Tamas : √Tam (to expand) + Asun
‘तमस्तकोले:’ (N. II. 16)

Kṣema Karanadasa says :—वेदांहेत्रं पुरुषं सुहृत्तमातित्यचमणि तमं प्रस्तुते: विदितं विन्दुमुखति: नाथयं परं विदितेत्वं नायाम: or √Tam+Asun (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 Purusa 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

Prajapati (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.

(31) "प्रजापतिस्वरूपः गृहे अतर्कार्यमानो बुद्धि विजायते।
तस्य योगिनः परिपरंपर्वित धीरः: तवस्मनः ह तस्युः पुरुषन्म विश्वः।"

(YV. XXXI. 19)

(a) Prajapati: "प्रजाना वातता वा पालनिता वा। न. X. 42. (P. III. 2.8)

(b) Garbhe: In the womb, i.e. in the interior. √Gṛ-Bhan (U. III. 15)

(c) Ajäyamanaḥ: Nañ+Jani+Muk+Śanac. (P. VII. 2. 82, III. 2.124, II. 2.6, VI. 3.73)

(d) Yonim: प्रज्ञाकारणम्, √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)

(32) “यो देवेयो ज्ञातांदित्ते यो देवानं पुरोहितं।
पूजां यो देवेयो ज्ञातो नमो हस्याय ब्राह्यं नु?” (YV. XXXI. 20)

(a) Purohita : Purah + Dhā + Ta. (P. I.1.26, III.2.102, & VII. 4.42). He who supports from all eternity. (Purastat—Dadhata).

(b) Rucāya : Abhiprātya, Ruc + Ta. (P. III. 1.135)

(33) “हस्याय ब्राह्यं जुनयं देव स्यं तद्देशवर्त्त।
यस्मवं ब्राह्मणां विद्यान्तर्थं देवा अस्तम् बोधेऽ॥” (YV. XXXI. 21)

(a) Janayantah : Jani + Nic + Śatr. (P. III. 1.26, 2.124)

(b) Brāhmaṇa : One who knows Brahma. Brahma—An. (P. IV.2.59)
EXPLANATION

May the learned (Devas) who acquire this most lovable divine 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 knowledge of Brahma in this way, is called a Brähmana. The senses (Devas) are under the control of the Brähmana who knows Brahma but never under control of one who does not know Him. (YV. XXXI.

(34) "(O God) Śrī and Lakṣmī are your two wives, the day and night, your two sides, the constellations your beauty, and two Aśvins are your open mouth (i.e. the visible faces). May it be Thy Will to bless me with final beatitude (hereafter) all true happiness (here)." (YV. XXXI. 22)

EXPLANATION

O Supreme Lord, all Śrī (the whole splendour) and Lakṣmī (all riches and power) serve Thee as the wives serve their husbands. Day and night are, as it were, Thy two sides. The Sun and the Moon which are the axles of the wheel of time—the cause of all things—are, as it were, Thy eyes. The constellations, which were originated from the parts of Thine Super Power—the first material cause (Sāmarthya)—display Thy (wonderful) beauty. The two Aśvins (i.e. the firmament and the earth) are, as it were, Thy open mouth. May we understand that whatever things of beauty and glory we find in this world proclaim the grace of Thy Person, i.e., Super Power.

O Virāṭ: the Lord and Mainstay of all; be gracious unto me and bestow upon me, out of Thy grace, the bliss of emancipation after death. Bless me with Thy favour that blessings of all the worlds or of universe or of Self-Government be for me. May it be Thy will to grant me the following authorities support our interpretations of the words Şrī and Lakṣmī:

(a) Śrī: Śrī+Kvip. (U. II. 57)
(35) "Śrī verily is Pātus (i.e. animals—the symbol of good things)." (SB. I.8.1.36)

(36) "Śrī verily is Soma (i.e. peace or peace-bestowing things)." (SB. IV.1.2.9.7)

(37) "Śrī is verily Raśtra (i.e. Empire or nation). Śrī is verily burdens or responsibilities of empire or nation." (SB. XIII. 2.9.2, 3)

(38) "The word Lakṣmī 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 Puṇiṣa Sukta).

(a) Śrī : √Śrī+Kvīp. (U. II. 57)
(b) Lakṣmī : √Lakṣa (to examine)+५. (U. III.1.50). Durga says here ‘अनिहित एव हि लक्ष्मीयान्’ i.e. only the rich is seen (in the world).
(c) Patnī : √Pā (to protect)+Dai+Nuk+५. (U. IV. 57) (P. IV. 1.32 & 1.5)
(d) Pārśve : √Spr+Śvan. (U. V. 27)
(e) Nakṣatra : √Nakṣa (to move)+Atran (U. II. 105) or Naṁ+Kṣatra— with the aphorism “नन्द्रोत्सर्पणानां शास्त्रों र चोलरपालोऽि” (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 शत्राणि’ इति च ब्रह्मवेच । (N. III. 20)
(d) Aśvins : The two Aśvins are the Sun and the Moon here, according to our author. Yāska says that Aśvins are Dvāra—Prthvī, 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, Pitaras (i.e. the wise), Manuṣyas, 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-Siṣṭa, 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)
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 Śastras, 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 (A+ Akramat) in the space (Prśni 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 Prśni (i.e. space). Among them the earth, along with 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 Yāśka the word ‘Gau’ means the earth. In the Nighaṇṭu of Yāśka the word ‘Gau’ is read in the list of synonyms (numbering 21)* of the earth such as Gau, Jma, &c. The word Prśni 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

(1) “तत्त्व नै. पृथिवीक्षितः परमाशयः पुर:।
पितरं च मृणमभवे:।” (YV. III. 6)

* तो नि: मा। इन्द्रा:……गोपेश्वरवति पृथिवी नामपेयसिनि। (Nighaṇṭu I. 1)

(2) “नौरिति पृथिव्या नामवेयम्। यद् दूरं गता सत्ति, यवस्वत्वं भूतानि गच्छति।” (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. ‘Dyauh’ 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 Susumna) is also called ‘Gau’.” (N. II. 6)

(5) “Svah is called Aditya (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 Svah 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 gata’ (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 (Avaratahi) 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 (Hāvīḥ).” (RV. X. 66.6)

(3) “गौराष्ट्रयो भवति | गमयति रसायं गच्छन्यायस्तिरक्षे | अय हौ: यन्न पृथिवया अघि दूरं गता भवति यथवायं ज्योतिःसी। गच्छति ” (N. II. 14)

(4) “पूर्ववर्षिभल्लमा गड़ियः इत्यपि निगमसी भवति। सीविः गौराष्ट्रये।” (N. II. 6)

(5) “स्वराष्ट्रयो भवति।” (N. II. 14)

(6) “या गौराष्ट्रयो निघुक्तं पर्यौर्तं निमग्नर्थं अवसन्न्यं | सा प्रायदृश्यं ववशाय दृष्टं दृष्टेश्यं वा दृष्टेश्यं चिकित्सते।” (RV. X. 66.6) (Contd.)
The earth, which has been referred to above, moves round (Pari+Eti) the Sun ceaselessly (A+Varatah) in her orbit, prescribed by God for her revolution. The earth yields (Duhana) 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 (Hovī) and generosity to the men of noble deeds and to the learned. She is the cause of the audible speech of all living beings.

(7) “O Soma (i.e. the moon), you, being well known (Sam+Vidana) for your nourishing (Pitibhi) qualities move round the earth (and sometimes) appear between the sun (Dyava) and the earth.”

(RV. X. 66.6)

(Contd. from page 189)

Here the word Vivasvan is used in Dative case, meaning “for the Sun”. But Dayananda takes it in Possessive or in Accusative case and interprets it as “Suryasya Suryam Vā Paritaḥ”, i.e. round the Sun. This is in accordance with Panini’s aphorism ‘Supam 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 Vivasvan and the gods.”

Thus we find that the word ‘Gau’ is taken here by Griffith in the sense of ‘cow’. But according to Saīyaṇa, “thunder” may be meant, and by “milk” strength may be intended.

(7) “तव सोम पिरुण्यः स विदनोऽनु शापात्मन्विति आलंक्षः”

(RV. VI. 4. 13. 3)

According to Saīyaṇa, Soma here means the Moon, who is intimately connected with the Pītra or Fathers.

Griffith translates it as—

“Associate with the Fathers, thou, O Soma, hast spread thyself abroad through earth and heaven.”
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) “Dyāya Prthivī Ejete” which means that the Sun (Dyāya) and the earth (Prthivī) 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 Dayananda, 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)

(1) “युधा ते हर्ष्यता हरिः वाच्यमा ले तिबे तिबे ।
आविस्वर्तव भुवनार्ति येमिरे ।”

(RV. VIII. 12. 28)

The word Hari may mean as Griffith says “two charming horses”.

(2) “युधा ते मार्तिनीविश्वास्वयमंनिर्माण्य नियमिषिरे ।
आविस्वर्तव भुवनार्ति येमिरे ।”

(RV. VI. 1. 6. 4; RV. VIII. 12. 29)
GRAVITATION AND ATTRACTION

EXPLANATION

Here also, like the previous verse, science of gravitation is (explained).

O Indra (Glorious Lord or the Glorious Sun) when thy Marutīḥ (i.e. mortal in case of God and aerial in case of the Sun) Viśah (subjects or spheres) 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)

(3) "यथा सूर्यमयूर् दिव्य शुरुं ज्योतिर्धारयः।
श्रव्यिन्विष्या पुर्वतानति वेदामि।"

(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 Dyāva—Prithivi (i.e. heavenly regions and the earth) and dispels the internal darkness with His luminous rays. Vaiśvānara (God or the Sun) keeps the Dyāva-Prithivi (Dhisane) steadfast (like the hair fixed) in the skin and thus supports the powerful world."

(RV. IV. 5.10.3)

(4) "विश्ववाणे अवलुभ्यतारो विश्ववस्थतु वृह्यः"

(RV. IV. 5.10.3)

Here the word ‘Mitra’ (i.e. friend) means God and the Sun. God is oft.n invoked as mother, father and friend. cf:

"स न विवेच बूढ़वाने" (RV. I. 1. 9)

"स न बन्धुजानिता" (YV. XXXII. 10)

"सत्तवे त इश्व वाइविनो मा मेम " (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 Aditya. 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:

“विश्ववाणे नरान नयति” (i.e. one who leads mankind) or

“विश्वेष एण्न नरा नयतीति वा” (or which is used by all men in various ways. “Viśva-Nara” gives “Vaiśvānara” in derivative form. (Contd.)
O God! due to Thy Power alone, the above-mentioned Vaisvānara i.e. the Sun, upholds the Dyāvā – Prithivi 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. Dyāvā – Prithivi, 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 Savitr (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 Śakapūṇi it means the terrestrial fire. cf.:

“ततः क्व वैष्णवारः? मध्यम इत्यवाचारः। अयत्सावाबिक्षितं इति पूवे यातिकः।
अययेवाविविक्षाश्च इति शाक्पूणिः।।” (N. VII. 23)

We come across references in the Brāhmaṇas that Vaiśvānara means both, the Sun as well as the fire. cf.:

“आयद्योगविविवाश्च ।।” (N. VII. 23)

“वृहती वैष्णवाः संवत्सरो वैष्णवाः, वृहती वैष्णवाः ।।” (N. VII. 24)

(5) “या कृष्णेन दशस्यु वचनानि विविक्षायनुसूतं मध्यं च।
द्विशयेन सप्तितं सप्तम् देवो यातिः पूवायानि पुरवायानि ।।” (YV. XXXIII. 43)

This verse also occurs in RV. (I. 35. 2). Sayāṇa interprets it as follows:—

“Revolving through the darkened firmament, areusing mortal and immortal, the god Savitr travels in his golden chariot, beholding the (several) worlds.” (Contd.)
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 *Krṣṇa*, which is ordinarily understood to mean “Dark” but etymologically it denotes a person or a thing possessing (charmingly) attractive power. Lord *Krṣṇa* 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, *Krṣṇa*, 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 Rajansi.” (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 √Stha 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 Vaiśvānara 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 रजाञ्चुल्लेन्” (N. IV. 19)

(7) “रघो र्हुतमीतिकंपणं; विचरं व्याहरीरतस्य। रममाणकिस्मनुः तिष्ठतीति
श्या। र्पनेहं र्सनेहं” (N. IX. 11)

(8) “विश्वनरस्यात्वलयस्य।” (N. XII. 21)

Rṣī Dayānanda presented two meanings of this verse under his signature in his written disputation with Pāṇḍitas in Ahmedabad in January 1875 (A.D.). It is relevant to cite here:

“(आकःत्तेन) आकःत्तास्मान। (रजसा) रजोस्तेयम् वा। (र्येन) र्मण्येन। (देव:) होत
गातीकाम्यं: (सत्विता) प्रसवकर्त्ता वृद्धाचेत: (मर्ज्यस्य) मर्ज्यलोकेन (अष्टुत्तिता) कोष्ट्यानिक्षः र्जः
(निविश्वाय) प्रवेशयन् (भुवनानि पस्यन) दर्शनं (यत्ति) हुरानिक्षिप्तं प्रायोजीत्यष्ट्यं:
(हिन्यायेन) योगिक्षिप्तं।”

(सत्विता) सब्यर्जण: जगत्: औत्पादकं: (देव:) सब्यर्जण प्रकाशकं: (मर्ज्यस्य) मर्ज्यलोकस्यान्
सद्याचारं (अष्टुत्तिता) सयोदेशप्रक्षणं (निविश्वाय) प्रवेशयन् सर्वाणि (भुवनानि) सवत्त्यत्वा
(पशुं) सत्रं (आकःत्तेन) सब्यर्जणकार्येषोवर्ज्यम् वर्तमानं: सत्रं (यत्ति) धर्मितमं: स्यान्त्य भवतान्
सकामान् प्रायोजीत्यष्ट्यं:।। व्यान्तर सर्स्यति स्वामिनं।। (Devendra Nath : स्वामी
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 *Adityas* (i.e. 12 months) are made by *Rta* (i.e. the Sun) and the Moon is established in the solar light (*Divi*)."
   
   *(AV. XIV. 1.1)*

2. "*Adityas* (i.e. solar rays) become invigorating 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)*
The earth is kept up in space by the eternal Supreme Being, the Sun and the air. The entire light (Dyau i.e. Sarva-prakāśa) is upheld by the Sun. Ādityas (12 months) owe their existence to Rta (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 invigorating 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.
(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...
three make six; similarly the numeral four, five, &c., occurring in the 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 Āṅga (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 (Bīja) 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) "A²gna²-hi vi³ta²ye²  
Gr³ṇa³-no³-va³yā₁-dāta²ye² ;  
Ni³hotā² satsi ba²rbhiṣi³."  
(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 (Yaṭa) 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)

(3)  "अम्ब आ याैंि बीतिे गुणानो हुष्यवालये ।  
निभोतास तसिः वौष्मिष ॥"  
(SV. I. 1)

(4) धृष्ये वषधि: पुरो बस्त: पृविध्या भुध युष्मोक्तेषु नातिः ।  
अथ सोभोः तृष्णो अर्ज्येः रेतोः तृष्णैये वृधाये व्रजः पूर्वस्म 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 Syena (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 Vyasa i.e. diameter or the middle line in Geometry. This is the centre or Nabhi (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 (Retos) in the form of medicines is widespread.

Brahmā is the circumference of the speech. [Here the words Paramā 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) “कालार्थ प्रमा प्रतिमा फि निदानमायाप्रक्षमित्व प्रका निविधिः प्रतिष्ठेः प्रमा प्रक्षमित्व प्रका निविधिः प्रति ये देवमयं देवसंगति विष्येः॥ (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? What is the intellect essential for obtaining true knowledge?

What is Pratima (i.e. the standard of measurement)? Who does measure and count all?

What is Nidāna (i.e. the cause)? What is Ājya (essence like ghee) in this world? What is the Ultimate Reality—the Worth Knowing or the 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, and shall worship, is Pramā (correct cognition) and He alone know everything as it is. He is the Measurer (Pratima) of all. In this way the answer should be made applicable to all remaining questions by proper construing the words. (RV. X. 130.2)

Here also the word Paridhi (i.e. circumference) clearly refers to the 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 (Sruti) 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 Maghavan (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 (Medha) 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 Virya (virility), i.e. Thy prowess is infinite, kindly bestow upon me determined vigour and activity of body

(1) तेजोस्विते तेजोऽमाये घेयि वीर्युःमसि हीणे माये घेयि वर्मसिः बले माये घेयि ।
ब्रोज्ज्वोजोमाये घेयि मन्तवुःमसि मर्यङ्गे माये घेयि सहेज्जसि सहो माये घेयि ।
(YV. XIX. 9)

(2) मण्डुक्षमने इद्द्रिये दृश्यसुभ्रामने रायो संघािने सचराचार ।
अस्माके केः सत्त्वािश्व: सत्त्वािश्व: ॥
(YV. II. 10)

(3) यां मे काणे देश्यानां रिश्वरोपि परस्ते ।
तथा समुद्र सेष्यादिने सेष्याविनं कुन्ह स्वाहाः ॥
(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 'Svāhā' (occurring in this verse) is explained by the author of the Nirukta under the heading of 'Svāhā-Kṛtayā' as:

(4) "What is Svāhā? (Because it refers to a statement) which is rightly spoken. (Svā-āhā, from the root Vad to speak); or because it is spoken by one's own speech (Sva-vāk-āhā); or it is spoken to one's own self (Svām-āhā); or a rightly refined oblation is offered."

(N. VIII. 20)

(4) "स्वाहाकारणः। स्वाहेश्येत्। मुने+आहिति वा, स्वा वाग् आहिति वा, 
स्वप्राहिति वा, स्वपुरुषं हेरविज्ञाहिति दा हा।"

(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 = गृह + आहिति वा । शोभनसाह । तं स्वा वागःवद्वथ ज्ञाति ।
तस्वाहाकारण्य ज्ञनं । स्वप्राहिति 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 + Vak + 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 ‘Svadāhā’ is employed in the case of sacrificial gifts to the fathers. Other quite unintelligible ejaculations of the kind are Vaṣat, Vet, 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) रेष्युर वे: सुन्दिःपुष्पया प्राप्तेऽपि धन्यु देवो त्रिंश्रितिकस्ये।
गुणमाकसर्वः तत्वं च वृत्तीः परोपकारः सा मत्वेत्यमाचारीः। (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)

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-Dhāra", "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 (Bhuśandi), and cannons (Śataqghni), 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-İccha) and acquire most nourishing food (Anna). Endow us always with unflagging zeal and courage so that we may be able to exert ourselves to the best of our efforts for the attainment of a Brāhmaṇa'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 Amen (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 (Nṛmaṇi). 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 Susṣupti (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
This mind is a unitive (force). O God! may this mind of mine—(the basic) instrument of thinking faculty—have righteous, pious and beneficent resolves.

Similarly the verse occurring in the 18th Chapter of the Yajurveda “Vojaśca me” etc. ordains that the Vedas enjoin that all possessions should 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.

“May life succeed through sacrifice (Yajña). May vital airs thrive by sacrifice. May the eye thrive by sacrifice. May the ear thrive by sacrifice. May the voice thrive by sacrifice. May the mind thrive by sacrifice. May the Self thrive by sacrifice. May Brahmā thrive by sacrifice. May light succeed by sacrifice. May Śāvar (i.e. happiness) increase by sacrifice. May the hymn thrive by sacrifice. May sacrifice prosper by sacrifice; and land and sacrificial text (Yajur), and verse of praise (Rk) and Śoma, the Bhrat 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 become immortal.”

EXPLANATION

Here the word ‘Yajña’ according to the Śatapatha means ‘Viṣṇu’:

“Yajña is verily Viṣṇu”

Viṣṇu is (synonym of) God as He pervades (Veṣṭi-Vyapnoti) the entire universe. O men! dedicate your entire life to achieve communion with God.

Here the verb ‘Kalpatam’ 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 (Vak) (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, Jyotises (i.e. the light of the Sun etc.), Dharma (i.e. justice). Svah (happiness), the earth—the subsistence and support of all, Yajña (e.g. Asvamedha etc) or arts and sciences, Stoma (i.e. collection of praises), the study of the Yajurveda, Rgveda, the Samaveda 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 Prajapati (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) "Savita (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)

Note:—It has been my best effort to give the faithful translation of the Vedic verses throughout this work, keeping also in view Dayananda'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) युज्ञनेन मनः उल्लुभजः धियो विमुच्छिता विद्वत्वबृहस्पतिः

नि होवाय द्वे वयाननाबेदेक हस्मि देवस्य सतिः: पाराश्रितृः:।

(RV. V.81.1 ; YV. XI.1-)

(2) युज्ञनः: प्रथमं नमस्तुत्वम्बं सतिः धियम्व

अन्येऽयोत्तिनिस्चुवे गुप्तिय्य अध्यामर्वम् ॥

(YV. XI.1)

In this and the following verses of the Yajurveda (XI) are contained, according to Mahidhara, 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
(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 Mimāṃsakas (the Ritualist school) alone.

(3) "युक्तेन मर्नसा यथं देशस्य सकंदुः सुधे लस्यश्रीयु शतखाधि ॥" (YV. XI.2)

(4) "युक्तस्य सकंदु देवान हस्यको स्मार्याम न बिलेक ।
वृहस्त्योत्ति करिष्यन: सकंदा प्रहस्वाति ताना ॥" (YV. XI.3)

(5) "युजे वदि ब्रह्म पूर्वा नमोभवक्षलोके एतु पुर्णेत सरे ।
शुभस्य विशेष अमुकवर्त्य पुरास्वा ये धार्मिको विद्याधित तस्यु ॥" (YV. XI.5)

Also found in RV. X.13.1.

(a) Vam : Of you two. According to Mahīḍhara it refers to the Sacrificer and his wife. According to our author, Ujāsanā-Prada (i.e. the teacher of worship) and Upāsanā-Grhitā (i.e. the worshipper), are meant here.

(b) Brahma : Inscription. According to Mahīḍhara, the vital airs, the seven sages and Brāhmaṇas who are engaged in the holy work. Dayānanda rightly interprets it as "God", (Contd.)
The idea here is that the wise (Viprāh) Yogins—the worship God, fix their minds on and attain communion with the Omniscient who created this whole universe and is Vayuna-vi, 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 Knowledge. 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).

Savita (i.e. the inspirer God) very graciously is pleased to (Upa-yuṅkte) to Himself the minds and intellects of the persons who to realise in meditation (Yuñjānāh) the reality of Divine Existence a knowledge, &c. The Yogin (i.e. a meditating worshipper) having the self-effulgent (Agni) and all-illuminating (Jyoti) nature of God (Adhya+Bharat) Him in his soul (i.e. mind). It should always be in mind that this is the distinguishing characteristic of a (real) Yc this world.

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 throughdevelope 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 right ness. Those worshipers who abide by His will and serve Him—the Al and the eternal Lord, are capable of doing virtuous deeds of wisdom

(Contd. from page 212)

(c) Sayāṇa renders it:

"I load you two with sacred offerings, repeating an an 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),"
The wise, with minds devoted to Devas, the skilful (Sirāh) 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)

"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 (Kavyayō) 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 (Sirāh i.e. Nādis) 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 (Sumnaya) 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

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 (Sthâl) etc. which are regarded as the seat of vital air (Prêna). Thus having purified the inner senses (Antah-karana), sow (Vapati i.e. Vapata) the seeds (Bijami) of Vijñena (i.e. perfect end 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 (Girâ i.e. Veda Vañi). May the fruit of Yoga be soon (Srûsti) 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 + 1yât). These yogic activities are verily destructive of all pains (Srnyoh). Here the word ‘It’ is used in the sense of ‘verily’. These activities are also Sabharâh (i.e. endowed with peace and tranquility, etc.

The meaning of the words ‘Srûsti’ (i.e. soon) and Srîni (i.e. destroyer) are supported by the following evidence from the Nirukta:

(a) “Srûsti is a synonym of ‘soon’.”
(N. VI.12)
(b) “Srîni is twofold—destructive as well as constructive.”
(N. XIII.5)

(8) “Let the propitious and mighty Twenty-e’ght 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. X.X.8.2)

(9) “Stronger than Malignity (Arati) art thou, O Indra, Lord of Might (Saci), calling Thee Master, Supreme Ruler, we pay our homage to Thee.”
(AV. XIII.4.7)

(a) “Srûstîti vîdî nam I”
(N. VI.12)
(b) “Srûnevâdichâ bhavati mala cha hna t cha II”
(N. XIII.4)

(8) “Srûstîparsâmânî shrîvâtâ shrîvâm shrîmâm tâth yogâh sasvatâh |

yogâh prâpṭh kramâh cha kramâh prâpṭh yogâh cha narmôhâryabhadrâh kramâh II”

(AV. XIX.8.2)

(9) “Srûnîrayâ: saccha: patishâmimśhrâcha: viśva: praparâdhitâ tâyâh kramâh II”

(AV. XIII.4.47)
O Supreme Lord! may the Twenty-eight substantives viz. ten organs of sensation and action, ten Prāṇas (vital airs), the mind, the intellect, consciousness, Āhaṅkāra (i.e. egoism), knowledge, instinct and bodily strength, be beneficial and bliss-inspiring (Śagmāṇi) 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.

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 Thy Omnipotence and Excellence Thou surpassest (Bhuyān) all exceedingly. Thou art the destroyer (Śatru i.e., Śatayītā) of the harmful speech (Arātych) and action. Thou art omnipresent (Vibhū) and Almighty (Prabhū, i.e., Samartha). May we worship (Upāsmāhe) Thee, alone, in the aforesaid way.

The word ‘Śacī’ is read in the list of synonyms of speech vide Nīgārītu (I. 11). This word also is enumerated in synonyms of Karma (action) vide Nīgārītu (II. 1) This word ‘Śacī’ is again read in the list of synonyms of creatures vide Nīgārītu (III. 9).*

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(10) “‘I a6 I GVEDADl-BHAŞYA-BHUMIKA

(11) “With food and fame, and vigour with the glory of spiritual splendour. (Brāhmaṇa-Varcasena).”

EXPLANATION

Thus according to this quotation (referred to by our author above) the word ‘Śacī’ means intellect and not creatures as stated above. The (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 (Yasa) 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 (Brahmana-Varcasena).

(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 (Aruna), 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 Prajña seems to be confused with Praja. Up to the fifth edition we find "प्रजानाम" reading here but in the Śāradā edition, it is corrected as "प्रजानाम" and it continues up to the 9th edition. But our author explains it as "(सच्या:) प्रजाया वाक्यः कस्यन् वा पति:"

This indicates that he accepts प्रजाया: and not "प्रजाया:" reading here, Dayānanda must have got a MS of निष्ठु (II. 2) with प्रजाया: reading.

(12) "अभ्यो अभ्यो मह: सदृ इति स्वरूपस्महे वृहम् ।" (AV. XIII.4.50)

(13) "अभ्यो अभ्यो चतुर्व: ज्ञात रज: सदृ इति स्वरूपस्महे वृहम् ।" (AV. XIII.4.51)

(14) "ध: पुष्प: सूर्यस्वरूपमहे इति स्वरूपस्महे वृहम् ।" (AV. XIII.4.52)
(15) “We worship Thee calling Thee extensive, compass, width, and universe (or light).” \textit{(AV. XIII.4.53)}

**EXPLANATION**

O Supreme Being! Thou art all-pervading tranquil as (deep) waters (Ambha); the life of life, knowledge itself (Ama), the adorable (Maha), greatest of all, the tolerant. Knowing that Thou art such, we offer adoration to Thee. Here the word ‘Ambha’ is derived from the root \textit{Apl} with suffix \textit{Asan} to it. \textit{(AV. XIII.4.50)}

The word ‘Ambha’ has been explained in (the previous verse) already. Here its repetition is to show respect. Thou art O Lord! Ambha (i.e. all-pervading etc.), Aruna (i.e. the self-effulgent), Rajata (i.e. lovable and all blissful), Rajas (i.e. Lord of all worldly riches) and Sahah (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. \textit{(AV. XIII.4.51)}

Thou art O Lord! Uru (i.e. almighty), Prthu (i.e. omnipresent), Subh\textendash\textsuperscript{\textit{u}} (i.e. penetrating all objects through and through) and Bhuvah (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 Nigh\textsuperscript{\textit{n}}\textsuperscript{\textit{u}} III.1).* \textit{(AV. XIII.4.52)}

Thou art O Lord! Pratha (i.e. the spreader or creator of the whole universe), Vara (i.e. the best of all), Vyaca\textsuperscript{\textit{h}} (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. \textit{(AV. XIII.4.53)}

(16) “The circum-stationed (Pari-Tathus\textsuperscript{\textit{a}}) associate with (Indra), the mighty, (Vrad\textsuperscript{\textit{h}}\textsuperscript{\textit{ma}}) the indestructible (A-ru\textsuperscript{\textit{sam}}, the moving one. And the lights are shining in the sky.” \textit{(RV. I.6.1)}
This verse can be interpreted in the following many ways:

(First meaning): The learned Yogins attain spiritual communion (Yuñjañi) with the Omnipresent Lord who perfectly knows all things (Sarvajña) or men (Tasthusah), who is A-rusa (i.e. one who injures none and hence merciful) and Bradhna (i.e. giver of immense bliss through devotion, 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 (Tasthusah) 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). Bein; illuminated (Rocēnē) all shine in His light (Divi) (in the bright sky).

(Contd. from page 218)

(a) Pari-Tasthusah: 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, Agn and Vayu,

“अयो व ब्राह्मणो ब्रह्म: अग्नि व वायु: वायुवर्त्तन् ।” (SB XIII. 2)

The identification of Indra with the three implies his supremacy—his Parama-aiśwarya-vattva, but the text says they join (Yuñjañi); 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 (Rocanaḥ i.e. Rucl-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 ‘Tasthusah’ means “a man”, vide Nighantu II. 3.*

(b) The word ‘Bradhna’ is enumerated in the (list of) synonyms of ‘great’, vide Nighantu III. 3.

“The sun verily is Bradhna. This is also Aruṣa etc.” (SB. XIII. 2)
Thus states the Satapatha.

The Praśna 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 (Murti) 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 Satapatha.


(b) ‘सनु: || प्रश्वल: ीति सनु: प्रश्वविशारित सहद्वायु भवनामानि: ||’ (Nighantu III. 3)

“प्रनीवो वा प्राक्तियो ब्रह्मोऽसोऽसुनुर्माचारस्यादिनय मुननस्य स्वर्णस्य लोकपर्य समवेदे: ||’ (SB. X xII 2)

“आदियो हं वें प्राणो रविवेच मन्मथाम: । रविवेच एतत् सवेयं यमोऽय चामृत्यं च तथातृत्यं मूर्तिरेव रथिन: ||’ (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 Nighaṁtu 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 (Mūlārthi) 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 Rgveda. 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 (Vṛtti).”

(YD. I.1.2)

* This verse has Śleṣa or Paronomasia (double entendre) as a figure of speech. In the commentary on the Rgveda our author gives only two meanings instead of three:

This verse has also been explained in the Satyārtha Prakāśa (p. 475). The Devata of this Mantra is Indra and not the horse. Indra nowhere means a horse.

(1) “योगसिद्धांतवृत्तिविवेकः ।” (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. 1.1.3)

EXPLANATION

The mind of a devotee, when restrained from all worldly routines (and objects), finds rest in the form (Svarupa) 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 (Patanjali) says:

(3) “Elsewhere (also), the operations are identical (or co-ordinate).” (YD. 1.1.4)

(2) “तत्त्वद द्रष्ट्व: स्वरूपेः स्वस्वाभावम् ।” (YD. 1.1.3)

(3) “वृत्तिसाध्ययमित्वरस ।” (YD. 1.1.4)

The translation 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. 1.1.2)

(b) “At that time (i.e. the time of concentration) the Seer (Purusā) rests in his own (unmodified) state.” (YD. 1.1.3)

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. 1.1.4)

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 Vyrttis (i.e. mental operations) are there and how are they to be subdued?

A. To this the author says:—

(4) "Vyrttis are fivefold - painful as well as painless." (YD. I.1.5)

(5) "(They are)—Pramāṇa (i.e. right cognition or evidence), Viparyaya (i.e. perversion), Vikalpa (i.e. fictitious fabrication), Nidra (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 Pramāṇas (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)

The example of Viparyaya is to take a piece of mother-of-pearl (Śukīt) 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) "Nidra (i.e. sleep) is (a mental) activity having the objective substratum the cause of non-existence." (YD. I.1.10)

(10) "Smrti (i.e. memory) is to retain (in rememberance) what has been the object of experience." (YD. I.1.11)

(11) "These Vrttis (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 Samadhi (i.e. trance).

Q. Who is this isvara (God), who is distinct from Pradhâna (i.e. primordial matter) and Purușa (i.e. individual soul)?
A. (13) "Isvara is a special Puruṣa (i.e. Supreme Soul) untouched by pains, actions, their results and impressions (Åśaya i.e. desires)." (YD. I.1.24)

EXPLANATION

The afflictions such as Avidyâ (i.e. illusion or ignorance), efficient (i.e. good) and inefficient actions, their fruits, and Årayas (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.

(9) "अभावप्रवक्ष्यायांक्रा बृत्तिनिद्रा ।" (YD. I.1.10)
(10) "अनुसूचितविवाचाः स्पृति: ।" (YD. I.1.11)
(11) "अन्यायावैद्यायास्तत्तितख: ।" (YD. I.1.12)
(12) "ईश्वरप्रेमिधानाद् वा ।" (YD. I.1.23)
(13) "बलिशाक्तिनिवासश्रयेवरास्मृत्व: दुर्लक्षितेऽईश्वर: ।" (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 Prakrti, 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 (Purusa-Viśeṣa) whose glory is all-surpassing and all-excelling.

(14) “In Him, the seed of the Omniscient is not surpassed (by anything else).” (YD. I.1.25)

(14) "तत्तन्त निर्वचितम् सर्वबोधिनम्।" (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 Asuri (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 untrammeled in His action in the beginning of this creation even so will He remain in all (preceding or succeeding) creations.

(16) “His appellation is Prāṇava (i.e. the sacred syllable OM).”

(YD. I.1.27)

* "वाचि विद्वान् निर्माणितमयिष्ठाय कार्याय भवेन्त्र वर्षविरागुर्ये जिज्ञासामानय तत्त्व श्रीवाच।”

(15) "स पूवांभवं गुरु: कालेमानवचेदात्।” (YD. I.1.26)

(16) “सहय वाचक: 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).”

EXPLANATION

The repetition of the word Om, and meditation on God, who is expressed by the word Om, lead a Yōgin to mental concentration. It has been said (elsewhere) also:

* “One should practise Yoga with the (help) of Svadhāya (i.e. intelligent repetition of Om) and should repeat Om in the state of Yoga. Through the accomplishment of Yoga and Svadhāya 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.”

(17) “तत्तत्त्वत्त्वर्ष्णानाम् ।” (YD. I.1.28)

* “स्वाध्यायं योगमातित योगतुः स्वाध्यायामातितुः
स्वाध्यायमातितस्य परसात्त्य प्रकाशते ।” (Anonymous)

The word Svadhāya means the study of Vedas as well as the repetition of God’s name intelligently.

(18) “तत: प्रत्यक्षेत्तमातितस्य तत्त्वर्ष्णानाम् ।” (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 (Aḷasya), 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) Styana (i.e. mental laziness) is that stage when the mind desires to get rid of all actions. (3) Sunyāsya (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) Aḷasya (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 Yoga-malas (i.e. taints of Yoga), and the enemies of Yoga. They are obstacles in the way to trance.

(19) “त्याधिकारीनार्थसदानिष्ठप्रमादाल्पशयाविद्यार्थितर्भ्राणिज्ञानालन्ध्यकृमभक्तविषयत्वानि
बिशिष्टविशेषतःसतहाय।” (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., \textit{A\textdh\texti{y\texta\textt\textm\texti{k\texta}} (i.e. relating to one's own self or mind), \textit{A\textdh\texti{h\textb\texth\texta\textu\textt\texti{k\texta}} (i.e. caused by animate beings) and \textit{A\textdh\texti{d\texth\texti{d\texta\texti{v\texti{k\texta}} (i.e. caused by divine agencies, or proceeding from the elements). The living beings when afflicted by these strive to destroy them. Mental distress (\textit{D\texta\textu\textr\textm\texta\textn\textm\texta\textn\texta\texts\textya}) 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. \textit{S\textv\texta\texts\texta} (i.e. in-breathing) is that in which external air is inhaled. \textit{P\textr\texta\texts\textv\texta\texts\texta} (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 Sutras) sums up the topic of \textit{Ab\texthy\texta\texts\texta} 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

(20) "कु:ङ्क्वीम्यन्य:क्षुमेज्यक्ष्याक्ष्याग्न्य:क्ष्ण्याग्न्य: वित्सेषसहह्रुषुः " (YD. I.1.31)
(21) "तमतिस्विग्न्यंवेश्वराख्यास्तः " (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).”

(23) 

The popular maxim is “cow-dung and milk-rice” (गोमयपायसीययायः). 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) “मेनश्रीकणामुक्तेश्वेनाम् सुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःสुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःसुखुःs

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. 1.1.34)

EXPLANATION

Pracchardana means the ejectment of internal air through the nostrils with particular efforts. Vidhārana is its stopping outside. It is called Prāṇayama. 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 up to discrimination.” (YD. 1.1.28)

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), Prāṇayama (i.e. breath-control), Pratyāhāra (i.e. abstraction), Dhāranā (i.e. concentration), Dhyāna (i.e. meditation) and Samādhi (i.e. absorption) are the eight limbs of Yoga.” (YD. I.1.29)

(23) “�न्नन्यन्तरिधारणिः श्रापंस्याः” (YD. 1.1.34)
(24) “योगाङ्कुशतान्तोत्पत्तिक्षये द्वानवेदितारिवेक्षयते: द्रष्टाः” (YD. I.2.28)
(25) “यज्ञनियमियात्मचिताप्राणमास्क्या: श्रापंस्याःवायुप्रतिरोठकः” (YD. I 2.29)
"Ahimsā (i.e. non-killing), Satya (i.e. truthfulness), Aṣṭeya (i.e. non-stealing), Brahmacarya (i.e. continence) and Aparigraha (i.e. non-receiving) are the Restraints (Yamas)."

(YD. 1.2.30)

EXPLANATION

Here non-killing (Ahimsā) means the total absence of harmfulness towards all beings by all means and at all times. The other restraints (Yamās) and observances (Niyamās) have their origin in non-killing (Ahimsā). 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 Brāhma) goes on practising as many vows as he likes, he goes on purifying himself from the sins of Himśa (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.

Aṣṭeya (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).

(26) "अहिंसास्यास्यस्थायिष्ठीमयापरिप्रेयच्यात् यमी: | (YD 1.2.30)

A man who wants to be a perfect Yogi 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. (Vivekananda)
WORSHIP

Continence (Brahmacarya) is the (perfect) control of the generative organs.

*Aparigraha* (i.e. non-acceptance) is to renounce all objects (of carnal desires) (when offered) with a clear conviction that their hoarding, preservation and destruction involve injury (*Himsā*) (to others).

There are (five) *Niyamas*.

(27) "*Śauca* (i.e. purity), *Santoṣa* (i.e contentment), *Tapus* (i.e. austerity), *Swādhyāya* (i.e. study) and *Īśvara-pranidhāna* (i.e. worship of God) are the *Niyamas* (i.e. observances)."

*(YD. I.2.3)*

**EXPLANATION**

Purification (*Śauca*) is both internal as well as external. Externally purification is secured by (means of) water, &c. The internal purification is obtained by renouncing attachment, enmity and falsehood, &c. *Santoṣ* (i.e. contentment) is accomplished by rightly practising righteousness (Dharma). Austerity is to perfectly adhere to Duty (Dharma). *Swādhyāya* means the (repeated) reading and teaching of the Vedas and other scriptures or repetition of Om. *Īśvara-pranidhāna* (i.e. worship of God) indicates the complete surrender of all belongings including the Self to the Great Teacher and Supreme Lord.

These five *Niyamas* (i.e. observances) are the secondary limbs of worship.

Now (the author writes) the advantages of Non-injury:—

(28) "*Ahiṃsa* (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)*

(27) "शोचसत्िोष्टपः स्वाध्यायेऽवृत्तप्रविष्कारितिधाः नियम:।” (YD. I.2.32)

(28) "अहिंसाप्रतिष्ठायं ततञ्जिधं वै रचयम्।” (YD. I.2.35)

(29) "सत्यप्रतिष्ठायं श्रीयुफ्लाध्यद्भवम्।” (YD. I.2.36)

This aphorism is obscure. I have translated as it was possible for me. Swamī 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 Vivekananda, Part I)

The following verse from Bhavabhūti further illustrates what is meant by “Action and Fruit become dependent”:

“लोकां तु साधूनाथं वाणुनः वर्ते ।
क्रीणां पुनरिदानं वाचमयोऽनुदावति ॥”

I.e., the great sages say whatever they like and the same comes out to be true.

(30) “अष्टेयप्रतिष्ठायं सर्वरस्तथानम् । (YD. I.2.37)
(31) “ब्रह्मचर्यप्रतिष्ठायं वीर्यलापः !” (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 Yogi must be continent. Dayānanda’s entire life was a living example of Brahmacarya.

(32) “अपरिप्रह्ष्यं जन्मक्षयत्संवेष: !” (YD. I.2.39)
WORSHIP

Now the purpose of purity (Saucha) :

(33) “By (internal and external) cleanliness arises disgust for our 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 (Santosha) comes superlative happiness.” (YD. I.2).

(36) “The result of austerity (Tapas) is bringing powers to organs and the body by destroying 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 Iivara) state of absorption is accomplished.” (YD. I.2.

(39) “Asana (i.e. posture) is that which is firm and pleasant.” (YD. I.2.

EXPLANATION

For instance, the postures are Padma-Asana, Vira-Asana, Bhava-Asana, Svastika, Danda-Asana, Sopāśraya, Paryaṅka, Kraunca-Niṣadaka, Hasti-Niṣaddana, Uṣṭra-Niṣadana, Sama-Sainsthana, Sthira-Sukha, Yat Sukha, &c. One may adopt any posture like Padma-Asana or any ot. according to one’s desire or taste.

(33) “शोषात्त्प्रासादुष्पत्ता परेरसार्थ: ।” (YD. I.2.40)
(34) “सत्सौधिदील्लादकांप्रतिदिग्याम्बायाम्बायणोयव्यत्वानि च ।” (YD. I.2.41)
(35) “सत्योलानुसमस्यवलभः ।” (YD. I.2.42)
(36) “काष्ठयितविरदिशुधिशचलात्त्वस्फऽः ।” (YD. I.2.43)
(37) “व्याब्यायाविनिविन्दातांसार्थः ।” (YD. I.2.44)
(38) “समाधिस्फिरिवेवमणियानात् ।” (YD. I.2.45)
(39) “स्थिरसुखसालसनः ।” (YD. I.2.46)
“By that (posture i.e. seat being conquered) dualities do not obstruct.”

(40) *(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.

“On that (being established) controlling of the motion of the exhalation and the inhalation follows.”

(41) *(YD. I.2.49)*

**EXPLANATION**

When posture has been conquered, then the motion of the Prāna is to be broken (and controlled). Inhalation of the external air into the body is called Śvāsā, 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 Prānāyāma. This succeeds the control posture. When posture has been completely controlled one is strong enough to regulate the Prāna. 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 Prānāyāma.

“(42) “Its modifications (Vṛttis) are either external or internal or motionless (Stambha) regulated by place, time and number, either long or short.”

(40) *(YD. I.2.50)*

Ordinarily, Prāna 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 Prānāyāma. We begin by controlling the breath, as the easiest way of getting control of the Prāṇa.

(Vivekananda)

(41) *(YD. I.2.50)*

(Contd.)
The cessation of movement preceded by exhalation is called external Prāṇāyāma; the cessation of movement succeeded by inhalation is called internal Prāṇāyāma; 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 Prāṇāyāma) at one and the same time. The wise people should discard that type of Prāṇāyāma in which men of immature wisdom (lit. men of childish intellect) cause (the cessation of movements of breath) by stopping their nostrils with the figure and thumb. But in both of these Prāṇāyāmas 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 Prāṇāyāma, 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 Prāṇāyāmas 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)

This aphorism can be better explained in the following manner:

“The three sorts of motion of Prāṇāyāma 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 Prāṇāyāma is Udghātana, i.e., awakening the Kundalini.”

(43) “वाह्याध्यात्मकविषयाचारणी चतुर्भुः:” (YD. I.2.51)

This aphorism has been translated above according to Dayānanda’s
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) “तत्: कृपये प्राणायामवर्णम् ॥” (YD. I.2.52)
(45) “घारणास्य योप्यता मनसः ।” (YD. I.2.53)
WORSHIP

EXPLANATION

By the practice of Prāṇāyāma in the form of (Pracchardana and Vidhārana, i.e. ejection 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 Pratyahāra?

A. (46) “Pratyahāra (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

Pratyahāra (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) “Dhāraṇā (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)].

(46) “स्वबिष्यांस्वप्रयोगे सत्यस्मन्तुंकार इवेदित्रियाणां प्रत्याहारः॥” (YD. I.2.54)

(47) “ततः परमाभवानेतिदित्रियाम् ॥” (YD. I.2.55)

(48) “वेषाधिकतस्य धारणः ॥” (YD. I.3.1)

* Corrigendum of the first edition adds, “वाही विषये अर्धात्म भोजीते विजो वा”: But it is not found in Satābdī 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 Saṅyāma.”  
(YD. I.3.4)

EXPLANATION

Dhārana, Dhyāna and Samādhi (i.e. concentration, meditation and absorption) exercised together are called Saṅyāma. These three are the means towards the same end and are collectively styled as Saṅyāmas. This is the technical term for all the three. This Saṅyāma is the ninth limb of worship.

(49) “तत्र प्रस्तयतानान्तरं द्यानम्”  
(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 Dhārana and when the mind succeeds in keeping itself in that state for sometime it is called Dhyāna (meditation).

(50) “तत्रैववर्गातिरियत्तो विजयपूर्वविद्य समाधि: प”  
(YD. I.3.3)

(51) “तत्रैववंद्र संयां: प”  
(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 (Prajnāna)." (KTU. II.24)

(2) "They, who practise austerity (Tapas) and faith (Śraddha) in the forest,
The peaceful (Santa) knowers who live on alms,
Depart (Prayānti) 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

According to Śaṅkara, the word Brahma here means the 'body' and the lotus-flower stands for 'heart'.

(4) "तथा वयं कुष्ठः, यज्ञद्वितीयत्तिर्लोकं वेषम्, क्षत्रियोपमिः अन्तराकाशः,
किंतु विभद्धे यज्ञेश्चत्वाकाशः वायु विभज्जातिवद्यः। हि ।
(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)

(5) “स ब्रह्माण्ड यथात् वा अयमऽक्षात्स्यावनिर्मितेऽक्ष्यम् अन्तर्येष्यी अत्सर्व समाहिते, उपायंविनिर्माण वायुवर्ग, यवंत्र्यंविताज्ञाति यथाचार्येष्याहस्ति यथो नासिन सर्वं सहित्स्य समाहितमिति।”  

(CHU. VIII.3)

(6) “तं चेव ब्रह्माण्ड अस्मिनेव चेतिभिः श्रयुपुरं सर्वं छ। समाहितं सर्वं छ। सर्वं छ। यवंनेवविज्ञायत्वः प्रश्चवं छ। सते च र्क्तनातिरविध्यतम्।”  

(CHU. VIII.4)

(7) “स ब्रह्माण्ड यथात् जयत्वज्ञाति न वर्तनात्मं हृत्तं सत्यं श्रयुपुर-मर्यम्यम् कामं: समाहितं। एव अत्त्म यवं विद्वत्वां द्विप्रदे विविधत्वो विज्ञात्वां विविधाविद्वां विविधाविद्वां। यथापत्तात्मं यवं यवं यवं यवं कामं तं यवं विद्वां विद्वां।”  

(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 Paryagat 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), *Abraçam* (i.e. Scatheless), *Aṣāvīram* (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.” 

(Svetāṣṭra. VI.11)

EXPLANATION

The words ‘*Eko Devah*’ (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.

(Contd. from page 242)

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 देव: सर्वपूर्वेः गुड़ः:
सर्ववायी सर्वभूतात्माः।
सर्वविद्या: सर्वपूर्वतिदिवासः:
तास्मि वेता केवलो निर्गुणं ॥” (Svetāṣṭra 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 *Nirguna* (i.e. qualityless) also, when He is stated to be devoid of qualities as free from afflictions such as *Avidya* (i.e. ignorance) &c., free from quantity such as *Parimōna* (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 (*Abraço*), 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 *Nirguna* (qualityless). The assumption that God becomes *Saguṇa* when He assumes body and He becomes *Nirguna* when he leaves the body is false and is based on ignorance. This (interpretation of the words *Saguṇa* and *Nirguna*) 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.
The Jiva (i.e. the individual Soul) attains final liberation by worshipping God (in the manner described above), purging himself of delusion and sinful conduct and by the (spiritual) development through righteous deeds. Now the aphorisms from Yoga Sāstra on Emancipation (are cited below):—

(1) “Ignorance (Avidya i.e. nescience), Egoism (Asmita), attachment (Raga), aversion (Dveśa), and clinging to life (Abhinivesa)—are five afflictions (Klesas).” (YD. I.2.3)

(2) “Ignorance (Avidya), is the (productive) field of all these that follow, whether they are dormant (Prasupta), attenuate (Tanu), overpowered (Vicchinn), or expanded (Udara).” (YD. I.2.4)

(3) “Ignorance (Avidya) is taking that which is non-eternal a eternal; impure as pure; painful as happy and non-self a Self (Arman).” (YD. I.2.5)

(4) “Egoism (Asmita) is the identification of the Seer with th instrument of seeing.” (YD. I.2.6)

(5) “Attachment (Raga) is that which dwells on pleasure.” (YD. I.2.7)

(6) “Aversion (Dveśa) 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 (Abhinivesa).” (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 Purusa (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 Purusa, is Kaivalya or it is the establishment of the power of knowledge in its own nature."  
(YD. I.4.33)

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.

(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 Purusa itself; then the Sattva reflects only the unqualified essence of purity, which is the Purusa.

(YD. I.4.25)

(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 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) “&ātha-jñān-prabho-dīp-vidbhavastante—

prasādārājāya tattvādāsya: II”

(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 Dvādaśāḥ (i.e. a sacrifice to be completed in 12 days and to be performed by a Vanaprastha).”

(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) “मांवं जीवितगतिकपायत्तमन्त्रं” (VD. IV.4.11)

The following evidence is meant by the above-mentioned question:

“त एकणां मर्वति पदूच्या मर्वति, चत्तयं मर्वति नवय्य मर्वति” (चात्मक), 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) “द्वादशांश्चचर्यविषयं बावदार्यामृतं नामिन्योजत: इति” (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” (द्वादशाहस्त्रत्).

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-
EMANCIPATION

The Upanisads 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 (Parama 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)

...ation. Contrary to this view, Jaimini holds the view that the body exists even at that stage; because he says that it is declared in the Scriptures that an emancipated soul can assume body at his option.

Thus the son of Bādari (Vyāsa) contends that there are both, i.e. presence of body as well as absence of body, as in the Twelve Dāsya Sacrifice, enjoined for a Vānaprastha. He is allowed to take only a limited quantity of food by taking that hunger is present as well as absence as the Performer of Sacrifice is not allowed to take full meals. Therefore he cannot be said hungry, nor that he is not hungry.

(19) “यवद प्रचारितमलये जाताति मनस सह ।
बुद्धवर्ण न विवेषलेते तासह: परमां गतिप ॥” (KTU. VI 10)

Also found in MTU. VI.30.

(20) “तां योगार्थमिति मन्यले दिपारामितिव्रम्यारणपुष्ट ।
अप्रमस्तत्वा भवति, यमे हि प्रमाणययी ॥” (KTU. VI.11)

Here, the word ‘Yoga’ literally means ‘yoking’; both a ‘yoking’, i.e. subduing, of the senses, and also a ‘yoking’, i.e. joining or ‘union’ with 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 origin and the end’; perhaps, of ‘the world’ of beings and experiences. The
(21) "When are liberated all
The desires that lodge in one's heart,
Then a mortal becomes immortal:
Therein he reaches Brahma."

(22) "When are cut all
The knots of the heart here (on earth),
Then a mortal becomes immortal!
—Thus far, is the instruction."

(23) "He, (the emancipated soul) verily, with that divine eye, the
mind, sees desires here, and experiences enjoyments."

(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 (Atman). Thus spoke Prajñāpati—
yea, thus spoke Prajñāpati."

(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 Śaṅkara,
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 'Upanāṇa-yoga'.

(21) "पद्य सर्वं प्रभुचु तो कामावेशस्य हृदय विलित: ॥
अथ गम्योगो महायो ब्रह्म समस्ततेः ॥" (KTU. VI 14)

(22) "पद्य सर्वं प्रभुचु तो सब्यस्य विलितः ॥
अथ गम्योगो महायो ब्रह्म समस्ततेः ॥" (KTU. VI.15)

(23) "द्वेषल वक्ष्यं मनस्ततान् कामान् पश्यन्तु रघ्ने ॥" (CHU. VIII.12.5)

(24) "य एते आत्माजिते सवं न एते देवा आत्मानातिपाते
तस्मात वेषाः सर्वं च लोकं भास्ति: सर्वं च कामाः।
स वर्षस्य लोकाः आपनायं वर्षस्य कामाः।
यस्मात्तमात्मानुद्विद्य जनास्ति इति हि प्रज्ञातिः
स्वाच्छ प्रज्ञापरिवाच ॥" (CHU. VIII.12.6)
(25) "That, within which they are, is Brahma. That is the Immortal. That is the Self (Atman). I go to Prajapati'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. Vnr.1 4)

(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 (Purya-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."

(25) "गद्य‍शति‍पास्‍वकृ त्व भूततमृतं स आत्मा, प्रजापतः: सर्वं वेदम् प्रकोटः। यशोदृष्टं भवामि वाहुःसानां वसि राजा वशी विसं यशोदृष्टं प्राप्तिः स हां वशति वश:।" (CHU. VIII.14)

(26) "प्रज‍्ञ: पत्या वितर: पुराणो दृश्य: स्वप्नो वित्तो मर्य:। लेन धीरा सस्यसिद्धति बहुचिव उज्ज्वल स्मरेऽलोकस्मितो विषुकत:।"

(27) "तद्स्थित: शुभलघुत: नोलमाहः: पिघले हुरिं लोहिं ध:। एष पत्या बहु; प्रकाशित: तेनेतित्र बहुचित्: तेजः: पुष्पकृष्णच।"

(28) "प्राणस्य प्राणं शुभलघुं कृष्णचक्षे: शोक्तय शोकमन्त्रयानं मनसो ये मनो विचु:। ते निभिक्षु: भूत‍पुराणम् मनसे‍वातः नेह नानातिस्तित‍कित‍न॥"

(29) "सुधस्य: स सुधुमापनोति य इह नानेव पश्यति। मनस्वमनुस्तिप्रमेयं प्रवग न।" (Contd.)
252 RGVEDADI-BHASYA-PHUMIKA

(30) “Spotless, beyond space,
The unborn Soul, great, enduring,
By knowing Him only, a wise
Brâhmaṇa should get for himself intelligence.”

(SB. XIV.7 ; BU. IV.4.8,9,18-21)

(31) “He (Yajñavalkya) said: “That, O Gârgî, Brâhmaṇas 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 Jiva (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 नातेव” (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 अब आत्मा महादृष्टः ।
तमेव धीरो विज्ञाय प्रांतु कुर्वित ब्राह्मणः ॥”

(SB. XIV.7 ; BU. IV.4.8,9,18-21)

(31) “स ह्रोतां । एतसं तद्वक्षरं वर्णं ब्राह्मणः अमिथविषयः
वेदोऽनुसूचिते प्रायत्नभवनातैव भवनात्मकसः द्रव्यस्वरूपं शरमस्वरूपं यमः
सिद्धान्तस्थापितं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवश्वरूपं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवायाच्यविवेकं वैराज्ञीय विवेकानन्दोऽविवेकं मया
से प्रायत्नकर्षणं भवायाच्यविवेकं वैराज्ञी�

(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 Angirasas, may happiness attend; welcome O men (Mānasas) 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. 1.2.3) and ending with the words ‘Adhyārayānti’ 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.

(32) ये युद्ध दिशिणया सम्बन्ध इदरस्य सुखवन्नुल्लामलामहु।
तेष्वं भूभविस्कर्त्रो वो वसृ प्रतिस्वास्मात मानव भुवेयताः॥
(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. Angirasas) live in the bliss of final beatitude, performing sacrifices of knowledge and surrendering themselves to God by way of Daksinā. 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., Nābhanedīṣṭa Mānava. But according to the Nirukta, Angirasas mean “vital airs in the body” which are sons of cosmic energy (i.e. Agni). (cf: RV. VIII.2.105)

(33) “स सो बकुवित्विताः स विमुद्घाताः धार्मिकै वेदः सुभृतीिनिष्ठ्वस्तः।
यद देवम् अनुमतस्मागस्यास्त्यौ धार्मिक्यार्थनां धार्मिकण्यानि॥
(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 (Asvinâ) (running with the help of) water, fire and energy. Such a man never dies (MamrVân). The Asvins (i.e. the water and fire) provide for him boats, ships and aerial cars (Antarikṣa-Prudbhî) unwetted by the billows." (RV. I.116.3)

(1) तुग्रा ह सुभूमितिमेवपदेशः रूपं न करिव्यमभवै अवानः।
तमेवहुसुखिश्रुतिमन्वतिनिरस्तिश्रुद्धिः प्रेमकामिः।" (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 'Raja or King'. He had a son by name Bhujyu. Tugra, it is said, was a great friend of the Asvins. 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 Asvins 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 Asvins, 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, Asvins, 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.)
The Art of Building Ships and Aerial Cars

(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.)

Griffith also adds:

"Bhujyu: a Rājāśi, son of Tugra, rescued when in danger of drowning."

Readers will mark here the evident difference between Saṅga 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 'तृणप्रमाणः मुद्गर्वयः स्वविनः' The followers of the Nirukta school take only the etymological interpretations of the Vedic words. Therefore, Yāska says:

"तृणो वृक्षः? नेष्ट स्तवन्ति:। त्वाहोद्धुर इत्यतिहासिकः।"

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) "ति: सपितितव्याहिति व्यवहिति: नासयतः मुद्गर्वयः पत्रिष्णः। सुवहार्य धत्वनाग्रास्य पुरां दिनभी रेखः: सुवहार्यः: षड़वथः:। (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, Nāsatyaś, have you conveyed Bhujyu, in three rapid revolving cars, having a hundreded wheels, and drawn by six horses, along the dry bed of the ocean, to the shore of the sea." (P. 187)

Griffith renders it:

"Bhujyu, ye bore with winged things, Nāsatyaś, 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 Uṇatīs. Thus Tugra means a person desirous of wealth. He, being desirous of riches (Rayīm) 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 (Āsvīnā) (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 and 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 (Āsvīns) when rightly used enable men to go from one country to another with all comforts. Here the verb ‘Uḥathuḥ’ (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 (Ātmamvatibhiṣ) 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 (Antarikṣaprudbhiṣ). 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 Āsvīns):

(3) “Now the Devatās of the bright firmament. Among them, the Āsvīns are the first to come. The (two) Āsvīns are so called

(3) “प्रयासाने हुस्यानां देवताः। ततालगनिनो प्रयमागंधिनो भवत्। अशिबनी यष्ट ध्यातुतले सर्वम्। रत्नानगों, व्योलिपायव्य:। अर्थ:—अशिबनी—हुस्यानन्द्वव:। तस्कटी भस्तनि। दानादुकुल्यी इत्येके। महोरावो—इत्येके। यमान्त्ररत्नो—इत्येके।”

(N. XII.1)
as they pervade all. One (pervades all) by juice and the other by light. According to Aurñavābha, 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 areJarbhari (i.e. protectors) and Turphari (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-Rathaih) should contain all sorts of comforts (Ramaniya Sadhana) 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 Kṣph-Tri-aha) rushing on their ways as if they were equipped with countless feet (Śata-Padbhiḥ). These cars should have Saḍ-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: “Nasatyas, i.e. Dyau and Prthivi (i.e. the bright region and the earth) set the cars move.”

In the stanza the verb ‘Uḥathuḥ’ is used in the Second Person in the sense of the Third Person as is obvious. The (following aphorism from) the Aṣṭādhya-yī 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,
consonants, vowels, accent, Kartṛ and Yaḥ; this object is accomplished here with the word ‘Bāhuḥaka’, i.e. very common.”

Thus the meaning is: “Those very Nāstyaṇ, 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.

(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.”

Griffith translates it:

(7) “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:

(7) “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) “The Asvins (i.e. water and fire) generate the white steam (Śveta-Aśva) for swift locomotion (Aghāsvayu) 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).”

(8) “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.”

(Contd.)
THE ART OF BUILDING SHIPS AND AERIAL CARS

EXPLANATION

O men, you should travel in the ocean full of water or in the upper region where there is nothing to (Anārāmbhane) give support, nothing to rest upon (Anāsthāne) and nothing to catch at by hands (Agrabhāne) for the success in your undertakings by preparing ships and aerial cars through the methods described above. The phrase ‘Aśvina 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 √Aś ‘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 Šata-Aritram, i.e. it should have hundred cars, made of steal for supporting, steering and for taking the bearings. Such

(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) Vajī : 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 Rājaṛṣi, who worshipped the Aśvins. 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, Aghāśa, 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 (Tasthiyam, i.e. Stiti Mantam) happiness and prosperity. \(\text{RV. I.116.5}\)

As this practice yields all enjoyments, all men should make efforts in this way. The expert scientists produce white steam (Svetam Asvam) 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 (Saśvat) are source of happiness (vasi). These perfect cars are provided by Aśvins and men should take (best) advantage (Guṇa) of them. Here the word ‘Vam’ (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 ‘Mahi’, i.e. highly meritorious and is to be celebrated (Kirtényam). The word ‘Kirtényam’ is formed by adding the suffix ‘Kenya’ according to the aphorism of “Kṛtyārthe Tavaikena-Kenya-Tvanah” (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 ‘Bhavat’ (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 Pañjini 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)

** श्रस्वाप्नं तत्वकेन-केश्य-त्वन: ।” (P. III.4.14)

(9) “पैदवते जूस्ते अश्वनामनो ॥” (Nighaṇṭu I.14)

(10) “अयं: श्रामवेश्ययो: ॥” (P. III.1.103)

In the other sense we get the word “Āryah”, i.e. approachable.
THE ART OF BUILDING SHIPS AND AERIAL CARS

(11) "There are three (sets) of wheels (Pavis) in a car for smooth and graceful motion (Madhu-Vahone). Let there be three columns placed (above it) for support. All (artisans) know that this (car) leads to peace (Soma) and comfort. With the help of Āsvins alone, it covers (greatest distance) in three days and three nights."

(RV. I.34.)

The following words deserve notice:

(a) Madhu-Vahone: "मधुवाहोः" i.e. a car with a smooth and graceful motion.

(b) Pavayoli: 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 Sayaqa and others find here a historical reference which according to Wilson is never traceable in the Purāṇas. He says:

"The Āsvins 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, the beloved of Soma; three are the columns placed (above it) for support 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 after Soma's loved one as all know.

Three are the pillars set upon it for support, thrice journey ye by night, O Āsvins, thrice by day."

Griffith here adds that:

"Soma is here the Moon. His darling is Jyotsnā or Kaumudi: 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 Āśvins 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-Dhatu, i.e. three metals, e.g. iron, copper and silver. How much speed should it have? The Āśvins, 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 (Āimeva Vātah)." (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 'Prthu', i.e. spacious enough. Such a car yoked with a horse, i.e. fire (Āśva), is strong enough to cross (Tīrthe) the great oceans (Sindhu-Mohā 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 Nighañṭu (I.12). This word is formed from the ĀUndi by converting its initial 'U' into 'I' according to the following aphorism from Uṣādi:—

(12) "तिनीं अधिनव यज्ञता दिबे दिबे दिले। दिलाठु हिपियोंसायतम् ।
तिनी नाकस्या रथ्या परमेव वातेष्व वात्सर्षेव वात्सर्षेव गच्छतम् ॥"

(RV. I.34.7)

(13) "अरिरिभ वां दिब्वस्यु तीर्थेष्व सिंधुयां रथे: ।
प्रिया बुङ्गुख्य तर्कः ॥" (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 (Matānām), whose profession is voyage. As these wise people employ (Ā-Yuṇjātham) 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 ‘Matoyah’ has been included in the list of synonyms of ‘Medhavin’ (i.e. the wise) in the fifteenth Khaṇḍa (in the third chapter) of the Nighanta.

(17) “O men, when the fast moving mechanised horses (Harayāḥ) 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-Yanāmi) made of earthly substances (Pṛthvi-Vikaras) glide up (Ut-Patantī) high into the bright firmament.”

(RV. II.23.24.47)
(18) “In these cars there should be twelve Pradhis (i.e. supports) for mechanical appliances (Aras from the √ 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).*

* Some critics observe that Rṣi 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. Rāmāyana, Mahābhārata, Raghuvaṁśa, and even Jatakas have numerous descriptions in this context. The well-known work “Samarāṅgana-Sutarādhāra” 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. Rṣi Dayānanda also saw such a treatise and declared in his speech at Pune in 1875 that “मैंने विमान बनाने को 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 science:

(1) "With the help of Āśvins, (O men), you should employ (Duṇḍayathā) telegraphic apparatus (Taru Tāram) (made pure (Śveta) metal, charged with electricity (Abhi-Dyu) acceptable by all (Puruṣa) for (attaining) success (Peda) (against) your malicious (Spṛḍha) foes. It is unavoidable (Duṣṭaram) and most frequently (Car-Kṛtyam) used in military operations (Pītanāsus, i.e. armies) and is fit for every work like Indra (i.e. the sun)."

RV. I.119

EXPLANATION

O men, you should prepare telegraphic apparatus (Taru-Tāram) of pure white (Śveta Śuddha) metal being a good conductor of fiery electricity (Agni-Guna-Vidyut-Mayu) and it should be (Abhi-Dyu) charged with...

(1) "युंव पुष्करसंविश्व स्वच्छि तेजसं तेजसं दुर्गङ्ग: ।
शैव वर्धिषां पुत्रवानु जुर्तर श्रेष्ठयुवतादेव ययामनं ॥" (RV. I.119.1)

The translation given above is based on the original explanation given by Dayānanda in the text. He was a real Seer who without hesitation deserves to be placed in the category of the Seers to who Yāska refers in his book Nirukta as "Sākṣat Kṛta-Dharmaṇah". It would be interesting here to compare and contrast the translations of other scholars.

Śaṅkara interprets it:

"Āśvins, you gave to Pedu the white (horse) desired by many, a breaker-through of combatants, shining unconquerable by foes in battle for every work; like Indra, the conqueror of men."

Griffith also says:

"A horse did ye, provide for Pedu, excellent, white, O ye Āśvins, conqueror of combatants.
Invincible in war by arrows, seeking heaven, worthy of fame, like Indra, vanquisher of men."

Dayānanda must be admired for his scientific interpretation, which is 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 (Pṛtanaśu), 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 Kṛiyāśu) in all matters. What qualities are there in it? Being repeatedly struck (Punah-Punah Hanana) it transmits. What is it for? It brings success (Pṛdave) 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 (Carṣani-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 (Yuvam Duvasyathāḥ).

In ‘Yuvam Duvasyathāḥ’ 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 Rṣi 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 this. 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 Śanjaya 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 “Śukranīit”, enjoining upon the rulers to set up an unfailing system of telecommunication and telegraphy which must have a direct link with the centre:

“अयुत्थनुसार वातां हुरेनकविनेन व इ” (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 (1.56.9) 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 Sumitriya (i.e. friendly) is formed by replacing suffix ‘Jas’ by ‘Diyac’ according to the Vartika (i.e. a supplementary aphorism) that “Iya, Diyac and ‘I’ 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. Prānas), 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 affections 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 भाषु भोजयय: सन्तु। सुमित्रियाःसमस्य सन्तु योऽस्मानु हैङ् ्यं च ब्रह्म हिंज्य:।।” (YV. VI.22)

* “इयाभिषिकारणामपूर्वसंध्याम्॥” (MB. VII.1.39)
RE-BIRTH

(1) "Grant us O Asu-Niti (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 (Devi) firmament and mid-air restore it. May Soma restore the body to us; may Puṣan 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.

(1) "असु-निति पुनःविस्फारणवा चक्षुः पुनः प्राप्तिच्छ नों धेहि श्रोभम्।
योक्त पवित्रम् सूर्यस्वस्वरं ततुष्टं न: स्वर्लित ॥" (RV. X.59.6)

Here the word ‘Asu-Niti’ 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-Niti literally means ‘conductor of life, i.e. who prolongs life’.

(2) "पुनःनौ यद्य श्रीमद्भिः दक्षतु पुनःविद्वद्विच्युतानिरिक्ष्म ।
पुनः: सोमभतु दक्षतु पुनः: पूषा पुष्यां ्य: स्वरलित: ॥” (RV. X.59.7)

Here the word ‘Dyau’ (according to our author) means ‘the shining sun’. Others take it as the firmament. Sāyana takes ‘Pathyam’ 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’.
RE-BIRTH

EXPLANATION

Here the word ‘Asu-niti’ is in the vocative case and is formed from Asu (i.e., vital spirit) by adding the root Ni ‘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 (Mṛdaya) through Thy grace and com’ortable 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 (Devi) 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 Puṣan, 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 Vaśvānarā 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)

(3) “पुनःपद्मः पुनःपद्मः पुनःपद्मः प्राणः पुनःपद्मः पुनःपद्मः पुनः चार्य मु अर्जुः मृ अर्जुः मृ अर्जुः । कै श्वानुर्वार अक्षोधयतं अरुयन्ते पापमु दुर्वित्वदुव्यायां ।” (YV. IV.15)

(4) “पुनःपद्मःपद्मःपद्मःप्राणःप्राणःचार्यम् कै श्वानुर्वार अक्षोधयतं अरुयन्ते पापमु दुर्वित्वदुव्यायां ।” (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 Dhasu (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.I.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 rebirth 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 (Vaisvanara) has no defect such as

(5) "प्रायो धर्मो भवन्य: सुसां ततो बर्मिण्हु कृष्ये पुरुषः।

धासु मन्त्रे प्रवृत्ता विवेश यो बालुमनुविझति चिकेति ॥"  (AV. V.I.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 "Dhasu" is rendered by Griffith as 'Eager to drink'. He perhaps takes it from the root Dhait 'to drink'. But Ludwig interprets it as: "Eager to form or create."

Dayananda explains this word as "Dhasyati-itl-Dhasyu, i.e., a soul who bears the consequences of righteous or unrighteous acts committed by him in previous birth."

The phrase "Anuditam Vācam" also deserves notice. Griffith takes and confines himself to the literal meaning of the word 'An-uditam' (i.e. not spoken). Dayananda goes still further and takes the suggested meaning, saying: "An-uditam, i.e. revealed, i.e. the revealed words of the Vedas."
deception (Adabđha) and He is the preserver of our bodies (Tanupā). 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 Prānas (i.e. vital energy). The noble wealth (Dravīṇam) 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 (Agniyaḥ) 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 (Dhilvya), 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 (Prathamā) birth, assumes good bodies (Vāpus) 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 Dhaṣyu 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 Dhaṣyu, i.e. the bearer. Such a soul, having left the old body, enters (A-vivēṣa) 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-Udītam) is awarded a body of a learned man like his former body and enjoys happiness. But a man, who acts contrary 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 god and that of the mortals. On these two roads each moving creature travels ; each (creature) between the Father and the Mother.” (YV. XIX.47)

(6) “द्वे सूतो ब्रजपृच्छि विद्वेषोऽति देवाक्षोमुख सर्वोनामः।” (YV. XIX.47)

(Contd.)
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 Yanas, i.e. one by name is Pitrya and the other is called Devayana. One, i.e. Devayana, leads to Final Emancipation and the other to re-births through father and mother and thus the second is called Pitryana, 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. : यदं काले ग्राह्योत्स्तिमानवृत्तिः चैव घोषिनः ।
प्रयाता यात्तित तं कालं विकायायम् भरत्वेऽपि ॥
शुल्कुलयो गति हृते जगतं शाश्वते अति ।
एक्षयं यात्त्वाब्ब्यमयायाब्बन्ते पुनः ॥ ॥ (VIII.23.26)

These two paths are called by two different under-mentioned names:

<table>
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<tr>
<th>1</th>
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<tbody>
<tr>
<td>Pitryana</td>
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<tr>
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<td>Śukla</td>
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<tr>
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<tr>
<td>Dakṣina-Ayana</td>
<td>Uttara-Ayana</td>
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<td>Dina</td>
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<td>Andhakāra</td>
<td>Prakāśa</td>
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<td>Avidvās</td>
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<tr>
<td>Mrtyu-Mārga</td>
<td>Divya-Mārga</td>
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<tr>
<td>Maraṇa</td>
<td>Amaratva.</td>
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(cf. Gītā. VIII. 24-25)
RE-BIRTH

(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.

(7) “मृतस्वाह पुनर्जात: जातस्वाह पुनर्मृतः।
नाना योनिसहस्राणि समयोत्तानि यानि व इद्”

(8) “आहुरा विविधा भूत: पीता नानाविधा: स्नात:।
मातरो विविधा दृष्टा: पितरः छहवस्तिः इद्” (N. XIII.19)

(9) “आहुरास्वप्त: पीढ्यमानात: जन्मस्थः सत्तित्रित:।
(न. इद्)” (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 ‘Abhinivesa’ (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.

(10) "स्वरस्वाभिः विदुःकौतित तथास्तोत्सदिनिवेषां।” (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) "Preṣṭya Bhāva (i.e. existence after death) is re-birth."

(ND. I.1.19)

EXPLANATION

*Preśṭya Bhāva* is a technical term which means to leave an old body and to assume a new body. The word 'Preśṭya' 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 perceptual 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

(11) "पुनरुत्तमतः प्रेत्याभावं॥" (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 marriage (institution) :

(1) "I take thy hand (in mine), for happy fortune, that thou mayest attain old age with me, as thy husband. Bhaga, Aryaman, Savitri, Purandhi (and) the Devas (i.e. the learner have given thee (unto me) to be my household’s mistress."

(RV. X.85.3)

(2) Abide here together; may you never be separated; enjoy the full span of (human) life, sporting with sons and grandsons, and rejoicing in your own home.”

(RV. X.85.4)

(1) “पूर्णामेव ते सोभन्त्राय पूर्णात्मेव जय जय जय जय जय : ।
भगो अर्यमां सुभिता पूर्णिमस्य स्वामिणिस्मिहाय वेष्टा: ॥” (RV. X. 85.3)

The bridegroom addresses the bride here. Here the words Bhaga, Aryaman, Savitri and Purandhi stand for the various qualities of God, i.e. they respectively mean “Glorious one, the Just, the Creator and the Support of the universe.”

Sāyana explains the second half of this verse as :

"The gods (Devah), Bhaga, Aryaman, Savitri and Purandhi have given thee to me that I may be the master of a household’.

(2) “कूटीव स्तम्भ व वि वीष्णुं विप्रवाहामयेव मुनि ।
कीर्तन्तो तु वृक्षनं वृक्षनं रमणी वेल गुणे ॥” (RV. X.85.42)

When the bridegroom reaches home with his bride and offers Agnihotra there, the priest addresses the wedded pair and showers blessings upon them by this verse.
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 (Grha-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 householders 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 Asvins, 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)

The word Asvins, 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':—

"रेवरः कस्मात्? द्वितीयो वर उच्यते II" (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 Aksata yoni (i.e. a virgin):—

"पद्ध्या स्त्रियेऽस्त्रयं काव्यं वाचा सर्वे कुले पति:।
तामने विधानम् किं विदेश देवर:। (M.S. IX.69)
असस्यु देवरेषु रक्षो बालवर्गाय प्रवेषिते।
सवर्णाय सप्तशाय सा तुतीया प्रवेषिताः II"

(NS. and also MR. 153)

Durga, the commentator of the Nirukta, also supports this view:—

"सा हि भूमि: भ्राता नित्यमेव तथा भ्रातुभार्या देवनार्थ विनिः प्रह्येते इति देवरः
इश्वर्यते II"
(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)

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.)
THE NIYOGA

EXPLANATION

The above-mentioned verses enjoin *Niyoga* (i.e. a marriage appointment) between a widow and a widower.

O married pair! where do you abide by the night, where do you the day, where do you make your earning (*Abhipitvam*, i.e. *Prāptim Kuta*) 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 should last 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 *I* 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)

"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; Guðrøld slew h when Asmund died; and Guðrun was reproached with havin surviving husband.”

But according to the *Grhyāsūtras* both these views are not able because the *Āśvalayana Grhyasūtra* (IV.2) states that “the second (2) is spoken by the husband’s brother, a foster son or family servant, who makes the widow leave the body of the dead.”

(4) “देवरः कस्माद् द्वितीयो वर उच्चते” *(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 Nari 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. XVII.3.1)

(Rise up, etc.) O widowed woman! leave thy deceased husband
(Gata+Asum) and approach (Ehi) thy living second husband (Devāra) 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 husband;
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)

(5) “पुत्रो यथेष्ठं भीष्ट्रं : सुपुत्रं सुपुष्पां कृपा।
वर्षांश्य नुमाना वैदिति पालिमेकाद्यं कृपी।” (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 "mān (husband) who is capable of conceiving and making her pregnant." The word 'Mādhvaḥ' (i.e. showerer) is significant here. The last sentence of this verse "Pātīm Ekaḍāsām 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) "Soma: प्रमो मिठवे कायुष्यो मिठवे उपरि:।
तृतीयो अर्नवर्ष पतिस्तुरीवृक्षे मनुद्वाजः: ॥"  (RV. X.85.40)

The following note from Grassman deserves notice here:—

"As the typical bride "Sūrya" 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 Oṣadhinām-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 Dev (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 Manusyaja,” 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” (Manusya + 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. Śatāva, Bālya and Kaumāra). The word “manusyaja” is (in Singular Nominative case) derived from “manusya + ja” according to aphorism “janaṁ sat naḥ kṣaṇam viśti” (P. III.2.67) by changing “n” into “a” under Rule “viśti” - वेनोरत्नात्सत्सत्तपात” (P. VI.4.41). Hiranyakashipu reads “turiyastu manusyaja” for “turiyastu manusyaja: i”

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. : “सोमo दस्तुलाकाल्य गाधवी ववस्त्वे । ।
राज्यं च पुराणवादवादिनम्भभर इत्यथः॥” (RV. X.85.41)

Here also we find Soma (the moon), Gandharva (the Sun) and Agni (the Fire) described as the guardians (Patis, Pa ‘to protect’) of the girl. Rṣi Dayānanda also accepts this meaning in the Saṁskāra Vidhi (p. 165). He writes, “वश गुदां और ग्यारह्व (एकांक्षम) पति को प्राप्त होकर सत्त्व न गर्त ॥” [SV. p. 165, Vedic Yantralaya, Ajmer edition, 1975 (V E.)].

(7) “अन्नन्वस्चनामात्रीहृदय ग्रह दुःखष्ट: सुखमयः सुवर्चीः।
प्रजावेत्ति चोरवद्वृक्षभोगे स्वेतमोगम गांधुपत्यं सत्यं ॥” (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 Niyoga 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

(Contd. from page 284)

Here the word “Adeva+Ghni” which means ‘be not hostile to Devara’ has a variant reading as “Adeva+Ghni” which means ‘be not hostile to Deva, i.e. father-in-law.’

Similarly there is another reading for Deva-Kāma (i.e. loving thy Devara) as Deva-Kāma, which means “be devoted to thy husband’s father.”

Cf. : “प्राणोपकारणन्ति कायः पुरुषः सुभोति सुभोति। । । । । । । । (RV. X.85.44)

The formulae contained in this and three successive verses in the Rgveda (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 Deva, 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 Deva (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 unto the tenth are termed as Manutyaja because they have ordinary strength and potency. Similarly the woman also gets the names of Somya, Gandharvi, Agneyi and Manutyaja 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.*

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* The curious reader is advised to read the relevant portion of the Satyarth 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 \(\text{Purūṇi}\) and universal \(\text{Visvānt}\) purposes. I ordain \(\text{Apaśyam}\) that men of mental progress \(\text{Manasā-Jaganvān}\), high administrative efficiency and knowing the system of secret spying (should return to them).”

\((RV.\text{III.38.6})\)

Our author has cited this verse from the Rgveda 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 along with their meanings as given by our great author:

(a) \(\text{Triṇi}\) : Three.
(b) \(\text{Vidathe}\) : In the battle-field.
(c) \(\text{Purūṇi}\) : Multiformed.
(d) \(\text{Visvānt}\) : Of universal (benefit).
(e) \(\text{Rājāna Sadānsi}\) : State Assemblies.
(f) \(\text{Vrāte}\) : In their duties.
(g) \(\text{Gandharvān}\) : Men having efficiency in administration.
(h) \(\text{Vāyu-Keśān}\) : Keśās mean solar rays, i.e., persons having access every where through “air like invisible spies.”

\((\text{Contd.})\)
(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-Rākṣakān.

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) "सूक्ष्मस्य योगिनिरसि सूक्ष्मस्य नामितसि ।
मा तवं हिंस्तीमम मा हिंसिसि: ॥"  
(YV. XX.1)

(3) "यदृश स्रष्ठ च स्वरं च सुम्यस्वयं चरित: सुहृ ।
तस्तोऽक पुष्पं यवेकं यवं देवा: सहस्तिनिः ॥"  
(YV. XX.25)
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 (Triṇī Sadāṇśi). 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 Rajārya Sabhā, where only the administrative and executive (business) is transacted. The second is the Ārya Vidya Sabhā, working for the advancement of education and learning. The third is the Ārya Dharma Sabha 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-Van) (to the right understanding of) justice, truth, various sciences (Viñāna) 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 ‘Vayu Keśān’ (i.e. well versed in knowing all world events by employing spies who go everywhere like the invisible air). These members like the rays of the sun (Kētal, 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.

(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.)

(RV. III.38.6)
Here the word "Brahma" means God, Veda and God-knowing, i.e. Brähmaṇa. The Kṣatrapa indicates persons possessing qualities of valour and fortitude. That country where Brahma and Kṣatrapa move together in coordination 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.

(4) By the self-effulgent Savitar's (i.e. creator's) impulsion, with (two) arms of Aśvins, with (two) hands of Paśan, with the (medicinal) herbs of the Aśvins, I besprinkle Thee for splendour, for a spiritual (Brahma) lustre; by special power (Indriyena) of Indra, I besprinkle Thee (O President) for strength, for prosperity and for fame." (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 "Abhisēka" (i.e. besprinkling with sacred waters). This verse refers to it.

Dayānanda explains some of the technical words:—

(a) Savītuḥ : 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) Paśōḥ Hastābhyaṃ : With two hands of Paśan, i.e., with the possession and gift of the nourishing Praṇas.
(d) Aśvinoh Bhaishajyena : With the mass of medicines of the earth and the upper regions.

According to ritualistic school, which is adopted by Mahidhara 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
THE DUTIES OF THE RULER AND THE RULED

(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 Virat." (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 Asvins, i.e., strength and vigour being the arms of Asvins, i.e. the Sun and the Moon; with the hands of Puṣan, i.e. with the possessions and gifts of nourishing Prānas 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) "कोशिः कस्मुचिस्तु क्षर्म तथा श्रव्यवत् तथा।
मुखाकार सुरम्यज्ञ सत्यवर्धजय।।" (YV. XX.4)

Here the word "Ka" also means Prajāpāti, i.e. the Lord of Creatures. Cf. YV. VII.29.

(6) "सिरोऽऽे अध्यंतो अन्तःस्वाद्ध्व च एकरुःपरः श्रद्धाः।
राजा मे श्रुणी अन्तःस्वाद्ध्व च एकरुःपरः ।।" (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

(7) “ब्रह्म रत्नम् ब्रह्मसिद्धिः श्रीहरिस्वरूपः तमसस्व मदवृन्दः।
आत्मा लुम्बरिणिः श्रीः ||” (YV. XX.7)

(8) “पूर्वोभिर्म’ राज्यसुररघ्निः संस्कृताय सादेश्षु भूणास।
कृह कर्तृत्वी जातुभी विषयो मेंदः स्वश्रेष्ठः ||” (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 (Pratyângaṇā) 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

(9) “प्रति घुटे मात्रं प्रति तिष्ठामि राष्ट्रं प्रति घुटे मात्रं प्रति तिष्ठामि गोः ।  
प्रति घुटे मात्रं प्रति तिष्ठामिः प्रति घुटे मात्रं प्रति तिष्ठामिः । 
प्रति घुटे मात्रं प्रति तिष्ठामि घुटे मात्रं प्रति तिष्ठामि। 
प्रति घुटे मात्रं प्रति तिष्ठामि मयं प्रति घुटे मात्रं प्रति तिष्ठामि । ।”  

(YV. XX.10)

(10) “तुसरं मिस्त्रम् तिरामिन्तुरुषुण । 
हरेवेव सुहस्यो घुटेमिन्तुरुषुण । 
हरेवेव घुटे मात्रं प्रति तिष्ठामि। ।”  

(YV. XX.50)
(Tratāram), the most glorious (Indram), the (mysteriously) noble fighter (Suhavam), the bravest (Suram), the king of the universe, the mightiest and the bestower of might (Sakram), 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)

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. “Abhiṣēka,” clearly prove this. This verse refers to the ceremony when the spiritual leader of the State performs his “Abhiṣēka.”

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 Pāṇcalas 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-Rajya 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 Vaijapeya (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 (Daiviḥ) 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 Nīkanṭaka (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

(Contd. from Page 794)

of strength or cup of victory) and the Rājastaya (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) "इस्त्रै जयांति न परं जयांलो अविरुचो राजसु राजयाते ।
चूःखृत्य इश्चो बन्धसबूमसी नमस्यो महतु ॥" 

(AV. VI.98.1)

(13) "त्र्योग्याधिकारान्: त्र्योग्याधिकारान् त्र्योग्याधिकारान् त्र्योग्याधिकारान् ।
तव वैभवीवश हुया वि राजायुधमयस्तनुवर्ते ते असतु ॥"

(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. Sayāṇa and his followers say that Indra is a particular god.

The word ‘Sravasya’ is a desiderative form, i.e. one who desires for Srava (or glory). Similarly we get other words in the Rgveda, e.g. Avasyu. Fame or glory is called Srava because people like to hear it. Dayānanda interprets it as ‘Sarvasya Śrota’, 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 (Raja), after his election from the members well-versed in the Vedas, who is endowed with gentle qualities (Some or Saumya Gunas) 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 (Raja Sabhas) 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 (Itya), saluted (Vandya), invoked (Pujanyya) 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 (Jnanam Abhibhtii). 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)

* The word 'Sravasyu' has been explained by our author as "भव इव श्राचरतीति", 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 (Samitih). The army (Sena) 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! (Sakhayah)! propitiate the Most glorious Lord and support him (i.e. the elected king) who is a great hero (Vira), the killer of...
foes, skilled in war, dauntless and splendid like Indra. Declare war (Anu \( \text{Saṁ Rabhadvam} \)) to quell the wicked enemies at the instance of him (i.e. the Head of State) who quelled the host of foes (\( \text{Grāma-Jitam} \)) already, the winner of lands and senses (\( \text{Go-Jitam} \)), whose vital strength is his arm (\( \text{Vajra-Praṇa} \)), who is victorious (\( \text{Jayantam} \)) and who is the destroyer of his foes with his mighty prowess. Clinging to him may we attain victory.

\( \text{AV. VI.97.5} \)

O Lord! Thou art a good help in Assemblies; protect properly my assembly. The word ‘\( \text{Me} \)’ (i.e. mine) which is (a derivative form of) ‘\( \text{Asmat} \)’ 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.

\( \text{AV. XIX.55.6} \)

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 ‘\( \text{Sahasvat} \)’ (i.e. tolerant and mild) and the other ‘\( \text{Ugravat} \)’ (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 \( \text{Mandra} \) (i.e. mild) as well as \( \text{Ojiśṭha} \) (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.

\( \text{AB. VIII.2.3.1} \)

The act of administration or the duty of a government is superior to all other actions. It is \( \text{Pṛṭṭha} \) (i.e. backbone), i.e. being a mainstay of the weak, it procures best comforts for them. By adhering to these duties,
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 (Aținavat). 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 Varna, 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 Rajanya (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 Bhāradvajā, i.e., an encourageable action which is Vrhat 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 (Atiśṭha) where the highly learned sit, for the attainment of the position of the President (Anu-Rajya) or for obtaining sovereign power over lesser kings or for exercising power of the ruler of the world-wide empire (Śaṃrajya) or for ruling over and protecting the kingdom in accordance with law and justice, for getting the noblest enjoyments (Bhaufya), for

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* यूढ़पूर्ण भविष्य, शत्रु वे बृहत्, शत्रुवैकतया तत् काश्तरं समस्यर्थवर्त्यो शत्रुं वे बृहस्त्रामा वजमानस्य निषेधितयम् तत् यत् बृहत् पूर्णभविष्य वृहलि।” (२) (AB. VIII.2.3.2)

** ब्रह्मं वें रथानां काश्तरं बृहत् ब्राह्मणं बलु वें काश्तरं प्रतिपितं काश्तरं बलु।” (३)  

(AB. VIII.2.3.3)

*** श्रोतो वा इत्यं वीरं प्रवर्ज्ज्वात भोजः काश्तरं वीरं राज्ययस्तेनमोलसा काश्तरं वीर्यं समस्यितंः तद भार्तरजं भविष्यः भार्तरजं वे बृहत्।” (४)  

(AB. VIII.2.3.4)
achieving the self-government (Svarajya), for brightly shining among various kings (Vairajya), for establishing the paramount power (Paramesthya), for enjoying the pleasures of great empire (Maharajya), for wielding supreme lordship (Adhiparya) and for bringing the subjects under control (Sva-Vasyaya). (AB. VIII.2.3.5)∗

Having made thrice or four times obeisance to Supreme Lord, the government work should be commenced. The Kṣatras (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 Deras (i.e. the learned) as is Ojįṣṭha (i.e. full of prowess) and Balįṣṭha (i.e. full of highest strength). He should possess extreme forbearance (Sahiita) ; 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 (Sāmarajya), worthy of protecting and achieving the best enjoyments (Bhujam and Bhujapitaram), shining with good knowledge and other merits (Sva-Rajam), in statesmanship, able to protect self-governing state (Sva-Rajyam), the light-giver of various

∗ तान्त्रिकमुदार्जाय सामाजाय भोजाय व्हारााः वाय वारीताय पारमेश्याय राज्याय माहाराजाय विधयाय व्हानस्वाय वायनिलं ओऽहां न’ (४) (AB. VIII 2.3.5)
† नमो ब्रह्मो नमो ब्रह्माय नमो ब्रह्माय इति त्रितिकुशो ब्रह्माय नमस्करीति। ब्रह्माय एवं तस्य श्वर्यं वातनिष्ठ । तद् यत् वि ब्रह्माय।। श्वर्यं वातनिष्ठं तद्रजस्ति समुद्रं तद् शौरवं ग्राहसिन्नो शोरो जापेतेऽ॥१६॥ (AB. VIII.6.9)
γ “स प्रजायतिक स्रयं वि वेदानात्मो विद्विदा बलिन्ध। सहिष्ठ । सलमं पारिविश्वानं, इस्मेवाभिविवेगायम्। इति तथेऽति तद्रजस्ति हाः हाः” ॥१७॥ (AB. VIII.12.7)
kings, the winner of various kingdoms, radiant with noble glory (Rājānām),
the guardian of the kings (Raja-Pītaram), deserving to be appointed as the
ruler of a highly developed state (Paramēṣṭhinaiś), 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 Panini):—

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-Aṭṭā), bringing
ruin to the cities of enemies (Purām Bhetti), the killer of the Asuras (i.e. the
evil people), the saviour of the Vedas (Brahmano Gopā) 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

* "भूवा लुक्कवर लिट:’ ॥ (P. III.4.5)

** "सचा ज सादाज्य्य भोजं भोजिपतरं स्वराज्य स्वाराज्य विराज्य वेराज्य राजायं राजायं पर्सेधिनां पर्सेधियं सत्रमजनि क्षत्रियोजनि विश्वस्य प्रूत्रविपितिरजनि
विषामनजनिपुरं सेताजनि प्रतिनिधिणि अस्ताजनि दस्ताजनि बहुपोला गोपाजनि धर्मस्य गोपाजनि’ ॥११॥ (AB. VIII.12)

*** "स पर्सेधी प्राजापत्योपयत्ते’ ॥११॥ (AB. VIII.14)
enemies. With the help of the State Assemblies he attains Samrajya (i.e. world-wide empire), Bhajjya (i.e. all enjoyments), Svrajya (i.e. self-governing state), Vairajya (i.e. sovereignty over various kings), Parameshtya (i.e. the supreme rank), Maharajya (i.e. possession of great empire) and Adhipatya (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-Rat), enjoys the bliss of Salvation, realises all his desires, is free from old age and death (Apta-Amrita), 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 Ksatriya, 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 Śvijta 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 Samrajya, 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.

* “स एतेवेनेत्रेण महानिष्ठेक्षणार्थिविश्व: कश्यप: सर्वा जिता: जयति, सर्वन्त लोकान् नविवार्त, सवेवाय राजा भिन्नमयितं वरमतां नवहति सार्वाय भीच्यं स्वारायं वाणायं परमेष्ठ्यं राज्यं महाराज्याविश्वं जितं व्राहिनण लोके स्वयम्भु: स्वराज्यसुवर्म्ये स्वयं लोके सर्वन्त्सामानास्त्रायुष्टं समभवं अतेनेत्रेण महानिष्ठेक्षण कश्यप: सामविश्वविश्विविश्वतिः” ॥१॥ (AB. VIII.19)

§ “करं वेस्वस्तक्षरी ॥ करं वेसाम ॥ सामायं वेसाम” ॥१॥० (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)

Rāstra, i.e. the protection of nations or country-men, is called a Yajña entitled as Asvamedha. It is not the killing of a horse and throwing its limbs into the fire. (SB. XIII.1.6)

When a Rajanya, endowed with the above-mentioned virtues, attains dignity and valour, he becomes fit to govern the world-wide empire. Therefore a Rajanya or Ksatriya 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 Rajanya, 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 Rāstra (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 Śītaṇ, i.e. the safest happiness like the sleep. Viṭ, i.e. subjects, are called Gabha (i.e. rays). Rāstra, i.e. government, is called Pasa (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

† “ब्रह्म व ब्रह्मण: कसलीराज्योक्तरस्वस्वत्व ब्रह्मण। च क्षेत्रेण वोमयत: श्री: परिसृहिता महति। हुँदे वै राज्यस्य बीर्यम्” II 1911 (SB. XIII.1.5)
‡ “राज्य: वा श्रीस्यंहिः” II 1921 (SB.XIII.1.6)
* “राज्य: एव श्रीयं महिमावर वधाति। तस्मात् गुरा राज्य: गुरु इत्योदित्वायायी महारथ्यं ज्ञाते” II 1931 (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)*

* "‘धीरः राज्यः || धीरः राज्यः मारः || धीरः राज्यः मद्यमः || तेन्मो वे राज्यः मद्यमः || विभः वे पशो राष्ट्रः पशो राष्ट्रार्थिः विश्वाहितः। तस्मादराष्ट्रः विशं वाकुकः।। विशामेव राष्ट्रायां करोति तस्मात् राष्ट्रः विशामितः। न पुरुषः परं मन्यं हि।।१४॥ (SB. XIII. 2.3)"
THE VARNAS AND THE ĀŚRAMAŚ

(A Brief Reference)

The stanza “Brahmaṇo Asya Mukham Āsīr” (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 √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.” “Kṣattra is Indra. Kṣattra 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 Kṣattra 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
of a Rajanya is his two arms; the Rasa (i.e. happiness) of Āpas (i.e. Prānas) is also his strength.

(4) “Arrows are illuminators.”

(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 Virya, 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 Prānas on the people. The arrows (Iṣavas) are his illuminating (rays). The word Iṣu (i.e. arrows) is symbolic for all weapons and missiles.

Āṣramas (i.e. stages of life) are fourfold, viz.: (1) Brahmacarya, (2) Grhaṣṭha, (3) Vaṇaprastha 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 (Grhaṣṭha), one should develop all best (possible) conducts and noble qualities. A forest-dweller (Vaṇaprastha) 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), Kama (i.e. accomplishment of desires) and 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
him three nights in his belly. When he is born, the Devas convene to see him.”

(5) “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 Brahmacarīn contents the three worlds with his sacrificial fuel, girdle, labour and penance.”

(6) “The Brahmacarīn, born earlier than a Brāhmaṇa, rose up with penance and attired in energy. From him are born a

(Contd. from page 306)

The entire hymn (AV. XI.5) is a glorification of a Brahmacarīn. 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 (Upalāyana) ceremony the young lad is regarded as regenerated or born anew. The Āsvalāyana Grhya Sūtra (I.20.2) and other Sūstras also refer to it.

Cf. (a) “पारशुर्पदिखितनन्त्र द्वितीय महोऽश्रमयनं ।
तत्र तस्य ब्रह्मस्तम्य योगिनमछन्दित्वम् ।
तत्रायं माता सावित्री पिता त्वाचार्य उज्जवलं ॥ (Manu. II.169-170)

(b) स हि विद्यालयव जनवितस्त न्यायदेन जनमात ।
माता चिरागमन पितानां जनमयः ॥ (Apasta. II.15,17)

(6) “पूर्वआश्रमचारिः सलिन्दोयोगिनाय तुमिदात्रेपति ।
कृत्स्वारी सत्मिष्ठा मेलस्वयं अभेषण लोकान् तर्पित्वे विशिष्ट्वेऽविशिष्टः ॥"

(43) “AV. XI.5.4)

Here the word Samit means a log of sacrificial fuel. A Brahmacarīn places it on sacrificial fire. The greatness and dignity of a Brahmacarīn are not limited to any particular region but he conquers the whole universe with his labour and penance.

(7) “पूर्वोऽश्रमावेशः श्रावस्ती घाते वसान्तस्तपसोदितात्तु ।
तस्मात्शृङ्खला लक्ष्यस्मात् श्रक्षेत्रं देवास्य तवं अप्रेतैः शुभस्म ॥”

(AV. XI.5.5) (Contd.)
EXPLANATION

The Ācārya or preceptor, i.e. the imparter of knowledge and learning, having initiated a Brahmacārin invests him with a sacred thread (Yajñopavita). 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.”

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.

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 Brahmāna 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-Jyestha, 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 (Jatam) scholar of the Vedas.

Here the word Brahma in the first half of the verse may mean a Brahmāna. Brahmacarya is the cause of attainment of Brahmānāhood.
(8) "Lighted by Samit (i.e. knowledge), goes the Brahmacārīr clad in antelope-skin, consecrate, long-bearded. He goes swiftly from east to northern ocean, grasping the worlds frequently bringing them near him." 

(9) "The Brahmacārīn revealing Brahma, Āpas, the world, Prajāpati, Virāj and Paramesṭhin and living as a germ in the womb of the Immortal, has become Indra and destroys the wickeds (Asuras)."

(10) "By self-restraint (Brahmacarya) and by penance, the king protects the realm—he rules. By self-restraint, the Acārya seeks a Brahmacārīn (to instruct)."

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(8) "व्रजवृत्ति समहे समीतः काणि वर्तनो वृक्षितो तीर्थसमपुः।
स मुद्द परस्परगुणं सर्वयो लोकाभ्यं समुपस्म युधायुष्टित ॥" 

(AV. XI.5.6)

(9) "व्रजचारी जनयन ब्रह्मायो तोंक प्रजायांति परस्परमुखं विराजम्।
गर्भो मूर्त्तलोकं योनि मिलतं हे मुखसंहरंतलाभ ॥" 

(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. Brahmacārīn explains all these things to mankind. He by virtue of his penance and other qualities attains the title of Indra.

(10) "व्रजचारङ्ग तपसा राजो राष्ट्रेऽविरक्षति।
आचारो व्रजचारङ्ग ब्रह्मचारिणमिचछते ॥" 

(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 Brahmacarin radiant with the above-mentioned knowledge *(Samit)*, attired in black buck-skin, &c., wearing hair and beard for a long time,

(Contd. from Page 309)

The Taittareya Brahmana (III. 10.11.3) tells a tale which describes the great virtue ascribed to Brahmacarya:—

Bharadvaja practised Brahmacarya during three lives. Indra, approaching him, when he was lying decayed and old, said: "Bharadvaja, 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) "ब्रह्मचर्यं क्रयृद्धि च दयन्ति विक्षरिते वैरिल्म।
अन्नवानं दिक्षतेदादिएतं घुस्सं निगीतिति॥" *(AV. XI.5.18)*

(12) "ब्रह्मचर्यं तपेसा देवा दृष्टमुपालंः.
इस्त इं ब्रह्मचर्यं देवश्च स्वरूपं भवस्ति॥" *(AV. XI.5.19)*

According to Dayananda the word 'Indra' here means the Sun and the word Devas 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 Acarya and the Brahmacarin. Especially in stanza 3 (translated above), the Acarya is the sun who devours the dying moon and keeps him within him during three nights. See 'Vedische Mythologie' (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. Proḥas, 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 (Ācāra) (Ā+JCar) or collects the Arthas
(Dharma &c.) (Ā+√Ci ‘to pick up’) or cultivates the under­
standing (Ā+√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,
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)

(1) “यदृ प्रामे यवरवेशे यस्तुभागृं यदेवनिन्दये ।
यवेनेन्द्रकृमा यवमिच्छ तदद्यजामहुं 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) “देवी हि से बधामि ते नि में चेत्ति नि ते बधे।
निश्चारे च हरिसि मे निश्चारे निश्चारणि ते स्वाहा।” (YV. III.50)

According to Mahidhara, 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. ब्यावान् भावयतातमे ते ब्यावा भावयतु सः ।
परस्परं भावयतः भयः परमवास्थयं ॥
इदम् भोगान् हि वो वेया दास्यते यज्ञशिवः ॥ (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 Kila (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 Asramas' (i.e. four stages of life).

(YV. III.45)
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 (Uphaṃayamahe) 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

(Contd. from page 314)

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 meat—a sweet beverage, the nature of which is uncertain.
our life as house-holders by Thy grace. May the sheep and goats be favourable (Anukula) 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 (Kilala) 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 ‘Sam’ is a synonym of ‘Pada’ according to the Nighantu. May we promote two-fold happiness referred above for the benefit of the others living in the house-holder’s life. (YV. III.43)