CHAPTER II.

WHAT IS THE VEDA?

SIGNIFICANCE OF THE WORD:

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

(a) VID : to know (ADADI, SET, PARASHAIPADA) - VETTI.
(b) VID : to exist or to be (DIVADI, ANIT) - VIDYATE.
(c) VID : to discriminate (RUDDIADI, ANIT) - VİNTE.
(d) VID : to obtain or acquire (TUDADI, SET) - VİNĐATI or TE.

THE FIFTH DERIVATION:

But to this list another fifth root can be added. The Dhatu pātha reads "VID" in the sense of CETANA, AKHYANA, and NIVASA (CURADI, SET) - VEDAYATI or TE. It means to make known, communicate, inform, apprise, tell or teach. For instance, we have the following verse:

"धीर्यं त्रास्यादे दर्शयति" । (S.K.)

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

* cf: केन्द्रिक होन्नीया गार्तमार्गी अर्थादिरुपति गृहवद्यालयं तिन्यादः।
किरुणा "सदृशः तत् तरुद्वृक्षं तेऽभिः विन्दुरिण। नासानां विन्तापति जीव॥
किरुण । विन्दुरिण । जाति शुनो विन्दुरिण ॥ १२॥
This stanza also describes different Vikaranas.
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The following explanation of the word Veda, which is given by orthodox people is also based upon these derivations:

(a) "र्गवेदे यजुर्वेदे सामवेदे अथर्ववेदे, ये अन्तः हाथमहुः।"

(b) "हृद यजुर्वेदिणि दर्ष्यादाः, चिन्ते परंतूषपरिणाः"

(c) "ज्ञानेन्द्रियानि ज्ञानी तत्संवादेण तत्सुपहमेन"

This root found in all languages:

The word Veda or its root VID has commonly been found in almost all languages of the Indo-European family. For instance, Latin has the word 'VIDCO'; A.S. Witen; Goth, 'Vait'; and English 'wit'. The undermentioned English words have also their origin to the root VID:

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

The Veda - the word of God:

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

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

ARE THE VEDAS REVEALED?

Two kind of evidence, Internal and External, can be adduced to
prove or disprove, the proposition, whether the Vedas are revealed.

1. INTERNAL EVIDENCE:

Internal evidence, again, can be of two kinds; one referring
to the claims preferred by the books themselves, the validity or the
futility of their claims, judged by the consistency or the inconsis-
tency of what is urged and secondly, the quality of the stuff presen-
ed. As regards the first, we already have seen that the Vedas do lay
claims to the position of a revealed work and profess to have directly
proceeded from divine source.
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TRACES OF DIFFERENT AGES:
There are, according to the European scholars, traces in the Vedas of a belief, and data for the propounding of the theory, that all the Vedas did not come into existence at one time and the same time, but as even if there were such traces, they could not shake the position of the Vedas as revealed books. There are, so far as I can say, no contradictory statements in the Vedas which must discredit even a secular book in the eyes of the critics. The following citations from the Vedas themselves clearly establish that the Vedas do profess the claim:

INTERNAL CLAIMS:
1. तत्साधुं अन्तः कर्मण: कर्मणि जाति:।
   कर्मण: सिद्धा सिद्धं जाति: तत्साधुं न सिद्धं जाति:।
   (RV. X. 90.13)
   (IV. XXXI. 7)
   i.e. from that adorable God, the Rg, the Sama, the Chandas (i.e. the Atharva) and the Yajur Veda were produced.

2. महात्मा वर्ज अविवाद्यान्त महानम वर्ज अविवाद्यान्त ॥
   साति गणो देवो विवाद्यान्त गणो देवो साति: ॥
   सत्यं सत्यं भूस्ति अत्र अत्र गणो देवो गणो देवो मयो गणोऽर्थं गणोऽर्थं: न हि मयोऽर्थं: गणोऽर्थं: गणोऽर्थं:।
   (AV. X. 7.20)
   i.e. "Who is that Great Being who revealed the Rg Veda, the Yajur Veda, the Sama Veda and the Atharva Veda? He is the Supreme Spirit who has created the universe and sustains it."

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

3. अलामद्य: द्विदेवस्मि अलामद्य:।
   अलामद्य अलामद्य: भवस्मि जगत् जगिति निर्द्वम्:।
   (AV. XIX. 54.5)
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Citations can be multiplied from the Vedas themselves.

QUALITY OF TEACHING:

As regards the quality of the teachings of the Vedas, I can simply say that the Vedas, inculcating the worship of One Holy, Just and Merciful God; laying down a strict code of morality; and scrupulously free from absurd theories and outrageouse speculations; is the revelation of God, His word, His cherished message to His children below.

A GUIDE IN THE BEGINNING:

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

SEERS ARE NOT AUTHORS:

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

(4) "विज्ञान अचार्य अविचारणं
तत्स्वयमायं एव स्विदं बेदिः
तथावतेः वात्सः; पुरुषः
तैं तत्स्वयमेन वेदं विदितं स्वाभूं
"

(RV. X. 71.3)
i.e. the wise discovered it (i.e. Speech) placed in the (hearts of) the Seers.

Here the last clause 'तां सप्ताहेक्षा अभिसामनवान्ते' deserves particular notice and it has been explained by H.H. Wilson as "The previous words refer to the diffusion of learning; those who have studied the Vedas have afterwards taught it to the others."

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

EVIDENCE OF YASKA:

Yaska explains the word बषि as दर्शनात.

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

2: EXTERNAL EVIDENCE:

NO HISTORICAL EVIDENCE:

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

**STATEMENTS OF CREDIBLE PERSONS:**

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

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

1. *The Satapatha Brahmana* says:

   (a) "एवं अन्ध अनेक स्त्रियां संस्कृतविधि: २ मात्रिता —
     नृत्य देवूर्गृह्यकाम्यायेन विष्णुं यो तत्सः 
     स्त्रीयो तत्सः नृत्य विश्रावविधाताः।"

   (SB. XIV. 5.4.10)
"O Maitreyi! the Rg Veda, the Yajur Veda, the Sama Veda and the Atharva Veda are (like) the breath of that Supreme Being."

(b) "तत्त्वं यजुर्वेदेऽस्मिन् सामवेदः अथार्ववेदः। श्रुतः (SB. XI. 5.8.3)"

i.e. the YV. from Agni, the IV. from Vayu and the SV. from Surya were produced.

2. Similarly the Aitareya Brahma says:-

(a) "अग्निसे यजुर्वेदः वायुसे सामवेदः। श्रुताः (AB. XXV. 7)"

3. The author of the Nirukta says:-

(a) "तार्थिकाभिषिक्तानि विद्भविणां तिष्ठति ते (N. I. 2)"

i.e. the human knowledge is non-eternal. Hence the Mantras containing accomplishment of the actions are found in the Vedas.

(b) "तृतीयविप्रेर्यां ज्ञाते प्रवर्तते वेदाितीति (N. I. 16)"

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

(a) "एवं तत्र स्त्रयः (P. IV. 3.113)"

(b) "तेन यत्र कुलः (P. IV. 3.101)"

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

"ते तत्र तत्त्वमालिकः अतिरिक्त न तर्जून ऐतरीयाः सामजस्तिर्दृश्यते, तेन देवस्य देवानीयाः " (P.IV. 3.101)"
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i.e. the particular arrangement of words in the (man-made works e.g.) Kathaka &c is non-eternal while the same is eternal in the Vedas which are the words of God. Again he says:

"केवल दिशाय त् शरीराः स म अवधारणेऽरितहेऽतः
हनमबिने शरीराः स अवधारणेऽरितहेऽतः"

(MB. V. 2.53)

i.e. the SVARAS (accents) and the particular arrangement of words in the Vedas are eternal i.e. they are God-revealed.

4. The Taittirya Brāhmaṇa has:

(a) "अयं तदन्तः: शरीराः स म अवधारणेऽरितहेऽतः
हनमबिने शरीराः स अवधारणेऽरितहेऽतः"

(TB. III. 10)

i.e. "Prajāpati created king Soma and afterwards the triple Vedas were created."

(b) "तत्प्रत्येकः शरीराः स म अवधारणेऽरितहेऽतः"

(XII. 9)

i.e. "He who does not know the Vedas, does not know Him who is Great."

5. The Chandogya Upanisad asserts what has been said by the Satapatha:

(a) "तत्प्रत्येकः शरीराः स म अवधारणेऽरितहेऽतः
हनमबिने शरीराः स अवधारणेऽरितहेऽतः"

i.e. "From them so heated (i.e. inspired), He drew forth their essence, from Agni Reas, from Vāyu, Yaju and from Aditya Sūma."

(b) The same sense has been conveyed by the Satapatha:

"तत्प्रत्येकः शरीराः स म अवधारणेऽरितहेऽतः"

i.e. "From these three (Seers) being heated (i.e. inspired by God) the three Vedas were produced."
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6. The Brhadāraṇyuka states:
   (a) "By that Speech and that soul, He created all this, the Rg, the Yajur, the Samans and the Chandas (Atharvans)."
   (b) "These RV. (etc.) are the breathings of the Mighty Lord."

7. The Sūtras (i.e. Law Books) also echo the same sentiment:
   (a) "The triple Veda, RV., IV. and SV., is eternal and the Lord revealed it through Agni, Vayu and Ravi (i.e. the Seers)."
   (b) "The Veda is the eternal eye of the mankind and it is ASĀKYA (beyond human creation) and APRAMEYA (i.e. not easily to be understood)."

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

(d) "सत्यं देवं समं देवस्य श्रवणं कर्मणि: पुनर्। पुनर्नः परे विद्या न सदैव ज्ञात्प्रतिष्ठितात्। (XII. 97)

(e) "तृतीयं ते वाच्यं मैथुनं रघुवं वने मैत्री। तत्र तु निष्ठुरः विद्याम् न च देशाला विश्वाते। (XII. 150)

8. The poet-philosopher Vyāsa repeats this idea in the Sānti-parva of his Mahā Bhārata:-

"वैदिकश्रुतिः सत्यं देवस्य श्रवणं कर्मणि: पुनर्। पुनर्नः परे विद्या न सदैव ज्ञात्प्रतिष्ठितात्। (I. 1.3)

"The Self-born God revealed the Divine Speech in the form of the Veda which has no beginning and end and hence eternal."

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

(a) Kanada, the author of the Vaiśeṣika system of Philosophy, says:-

"दुर्गमं सत्यं विद्य्याम् परे विद्या न सदैव ज्ञात्प्रतिष्ठिताम्। (I. 1.3)

Udyana- also corroborates it in his Kīranāvali Prakāsā:-

"देस्यं पुनरं श्रवणं कर्मणि: पुनर्नः परे विद्या न सदैव ज्ञात्प्रतिष्ठितात्।"
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(b) In the same way Gautama, the author of the Nyāya System of Philosophy, recognises the Vedas to be authoritative in the following aphorisms:

(a) "सर्वसाधारणं ज्ञातं ज्ञातस्तस्मिन् ज्ञातायां ज्ञाता सर्वसाधारणं।
(b) "अनिलाविश्वास्यं व".

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

"अ न हृदयार्थत्वं कार्याद्यं हिमान्तकार्यं नैव नञ्च नञ्चात नञ्चातम्।
प्रयत्नीयात् ॥"

(NB. II. 1.67)

(c) Kapila, the author of Sāṅkhya System of Philosophy admits the Vedas to be the word of God:

"स देवसमर्पणं तदाक्षरं सर्वदेवशास्त्रं।
(v. 46)

i.e. "The Vedas are not human creation. No man is their author."

"वेदसमार्पणं तदाक्षरं सर्वदेवशास्त्रं।
(v. 51)

i.e. "The Vedas are authoritative by themselves as they have been revealed by His own power."

(d) The same notion has been repeated in the Mīmāṃsā Bhāṣya by Kumārili:

"कल्प: सर्वसाधारणानि सर्वेष्यानि वेदानि तत्त्वं।
(TANTRA VĀRTIKA)

The Mīmāṃsā confirms this view:

"वेदमूख वेदान्तमात्र नित्याः। " i.e. "the Veda is authority in the matter of Dharma."

(e) Patanjali's view in Yoga Darsāna is:

"स वेयस्यास्ती ज्ञेयं ज्ञेयश्च न वेयस्यास्ती ज्ञेयं।
" Verily he is the teacher of the ancients as He is not bound
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Vācaspīti Mīśra corroborates this view:

"The Supreme Being is the origin of the Vedas."

(f) Vyāsa, the author of the Vedānta openly declares:

"The Vedānta is eternal."

(V. B. I. 3)

(g) The great Sāṅkara comments upon it:

"The Vedānta is eternal."

(V. D. I. 3. 29)

(i.e., hence the Veda is eternal.

(h) The following aphorisms from the Mimāṃsā fully discuss this topic and decide finally that the Vedas are super human:

\[
\begin{align*}
\text{(I. 1. 38)} & \quad \text{निष्ठुर मनोहर दरसनीय मर्माण्यलंकात्} \\
\text{(I. 1. 27)} & \quad \text{स्मृति शिष्या मोक्षसाधित} \\
\text{(I. 1. 29)} & \quad \text{आचार्य शास्त्रविदाि} \\
\text{(I. 1. 30)} & \quad \text{रमादन्त सुप्रसन्नम्} \\
\end{align*}
\]

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

\[
\text{रणेण श्रीमते सुशुधिता श्रवणं भिन्नगर्विगायते, सुपुर्ण:}
\]

\[
\text{हलादंके भीरोदविषयं अप्यस्यं श्रवणं दिवातरं धर्मम्}
\]

\[
\text{न भक्तं शक्तं धर्मम्} \text{।}
\]

(1) In the Bhasya of Sāṅkhāyana Srauta Sūtra we find:

"अस्मि वेद यथायात् अवेद यथायात् "

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

The Visnu Purāna says:

" तत्त्वज्ञानी परमात्माः सृष्टिस्तो भवेत् "

" From His Eastern mouth Brahma formed the GAYATRA, the RÇAS, TRIVRTSAMA, RATHANTARA &c and YAJUR &c, from His Southern mouth and so on.

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

It is also popularly understood that Brahma sprang up from the naval of Visnu and Visnu is regarded to be reclining under waters with his consort Lakṣmī. The Purānas took this metaphor and personification too far in the domain of religion, but a peep into the Vedas will clearly show that it is nothing, but a partial statement of the theory of creation mentioned in the Vedas. "Visnu resting under the water with Lakṣmī" simply means the All pervading Lord with His all powerful dignity, controlling the entire matter in fluid condition. "Brahma sprang forth from the naval" only indicates that Visnu came to be called HIRANYA-GARBHA."
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The Bhāgavat Purāṇa observes:-

"नात्रिजितम् उपन्यासः: तत्रवः। तेषां शास्त्रोंनिष्ठयर्सायति।"

i.e. Once, the Vedas sprang from the four-faced Creator, as He meditated.

Similarly, Skanda Svāmī, Durga, Bhartr Hari, Udayana, Vācaspati, Vijñāna Bhikṣu and all other scholars share this view.

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

FOR A NON-BELIEVER:

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

"ते लगा त्रितैं राजस्व नूतन लोकाण। (जयमान "नर्तकला"
"तेर वल गितातीने विति: श्री भगवान्। पर। (भारतमहान"
"तेर नगर्ल साँसै रामं " च वादनेतस्य स्वरूपने।"
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EUROPEAN SCHOLARS' VIEW:

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

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

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

O--------O--------O
Dayānanda like all other ancient scholars says that the Vedas are four in number; the Rg Veda, the Yajur Veda, the Sāma Veda and the Atharva Veda. According to him this four fold division is eternal and not man-made. JÑĀNA, KARMA, UPĀSANA and VIJÑĀNA are the distinct subjects of these four Vedas respectively. The following are the etymological explanations of the titles of the Vedas:

(a) "क्रियान्वयनः क्रियायितः " (realisation of knowledge)" (N. XI. 13) and also ज्ञान (ग्रन्थिय) स्त्राणं तथा सर्वास्त्रायं तथ (N. XII. 37)

(b) "क्रियान्वयनः क्रियायितः " (realisation of knowledge)" (N. XI. 13) and also ज्ञान (ग्रन्थिय) स्त्राणं तथा सर्वास्त्रायं तथ (N. XII. 37)

(c) "क्रियान्वयनः क्रियायितः " (realisation of knowledge)" (N. XI. 13) and also ज्ञान (ग्रन्थिय) स्त्राणं तथा सर्वास्त्रायं तथ (N. XII. 37)

(d) "क्रियान्वयनः क्रियायितः " (realisation of knowledge)" (N. XI. 13) and also ज्ञान (ग्रन्थिय) स्त्राणं तथा सर्वास्त्रायं तथ (N. XII. 37)

I have given these explanations to include the four main types of subject matter given by Dayānanda pertaining to each Veda—

VIJÑĀNA (i.e. Realisation of knowledge), KARMA (i.e. action),

UPĀSANA (i.e. communion with God) and JÑĀNA (i.e. absolute knowledge).
THE DIVISION OF THE VEDAS.

That is to say that the Rg Veda deals with VIJÑANA, the Yajur Veda with religious activities, the Sāma Veda with worship and the Atharva Veda with all types of specific sciences.

WAS THERE ONE VEDA IN THE BEGINNING?

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

FOUR SEPARATE NAMES MENTIONED IN THE VEDAS:

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

(a) "तत्र विज्ञानं विज्ञानं कलिं तत्र।
   स्तन्ति तत्सार्थं अन्तः तथा।
   अन्तः तत्सार्थं अन्तः तथा।"
   (YV. X. 90.9)
   (IV. XXX. 7)

(b) "र्ज्̩म̩ि त्रिविधं तत्वं विज्ञानं कलिं तत्र।
   स्तन्ति तत्सार्थं अन्तः तथा।"
   (AV. X. 7.20)

THE PLURALITY:

Similarly in Atharva Veda (IV. 35.6 and XIX. 9.12) we come across the word "VEDĀH" in plural number which clearly implies that the Vedas were four in number even in the beginning. The above cited verses clearly mention the four names of the Vedas separately:

EXTERNAL EVIDENCE:

Again the following quotations expressly mention the Vedas separately:
THE DIVISION OF THE VEDAS.

(a) ग्रह ना आए तथापि भूतमान नि: । रक्षिति मेंदु तदन्तः

अर्यसन्त्वेका अदुसुः ! प्रसन्तकता आदिपुरुषः !

(SE. XIV. 5.4.10)

(b) Also in Gopatha (I. 3.1) the names of the four Vedas

alongwith the phrase ‘SARVĀN CA VEDĀN’ (i.e. all the Vedas).

(c) वदेतुमकान्ति: प्रतिनिधित्वात: वादिन्यि: सावधनः प्राप्तवः:

एवः पुनः सविन्यः

(N. XIII. 7)

(d) एविन्दुः प्रपायनेत्व: वादिन्यि: सावधनः प्राप्तवः

एवः पुनः सविन्यः

(Kathaka Sam XXXVII.7)

(e) तांपरो वादिन्यः वादिन्यः: वादिन्यः कामाधिकः: प्राप्तवः:

एवः पुनः सविन्यः

(MU. I. 1.5)

(f) The above cited verses from Manu I.23, and others.

(g) अतांकथारो चा चारोऽसि: तत्सारोऽसि: । चावत्सारोऽसि:

एवः पुनः सविन्यः

(Mahā Bīṣṣya)

(h) तांपरो वादिन्यः वादिन्यः कामाधिकः: प्राप्तवः:

एवः पुनः सविन्यः

(Rāmāyana IV.3.28)

IGNORANCE OF DURGA AND OTHERS:

When we find that all these works which are sufficiently

earlier than Vyāsa, declare openly the existence of four Vedas

separately and also when the Vedas themselves proclaim that the

Vedas are four in number, the contention of Durga and Mahiḍhara that

the original one Veda was divided into four by Vyāsa cannot be

accepted. It is also evident from this statement of Durga and Mahi-
dhara that they were quite ignorant of a popular conception about the Veda. This ignorance is the cause of their wrong interpretation of the Vedas.

WHY ARE THE VEDAS CALLED "TRAYI" (A TRIA)?

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

CAUSE OF MISUNDERSTANDING:

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

(a) अग्नि वायु राक्षि स्वरूपं एवं अर्थं नियतमिति
   दुर्लोच्य श्रवण विनिर्माणानि: ताबार्तमानिसे

   (M. I. 23)

"From Agni, Vāyu and Rāxi (Sun) He drew forth for the accomplishment of sacrifice, the eternal triple Veda distinguished as RIK, YAJUSH, and SĀMAN" (Muir)

(b) अग्नि वायु राक्षि स्वरूपं एवं अर्थं नियतमिति

   (SB. IV. 6.7.1)

(c) तत्तवं विषयं रचनां निधिविनितमानी

   (CHU)

TRAYI REFERS TO THREE FOLD SCIENCE:

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

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(II. 1.65)
(II. 1.66)
(II. 1.67)
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Thus this triple division is based on the three sciences dealt in the four Vedas. Not to speak of all the Hindu scholars supporting this view, it is strongly confirmed by Professor H.Kern, who says:

"When the Hindus speak of the three Vedas, they mean that there is a triple Veda consisting (1) of recited verses (Rīch), (2) of verses, sung (Sāman), and (3) of formulas in prose (Yajush); all these words being comprehended under the name of 'Mantras'. Altogether independent of the three sorts of Mantras is the number of collections of them. Though there were a hundred collections of Mantras, the Veda is, and remains threefold--------. It does not need to be proved that we must know the principle on which any distribution proceeds before we can deduce any conclusion from numbers."

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