PART III.
CHAPTER I.

A CRITICAL SURVEY OF THE HISTORY OF THE VEDIC INTERPRETATION.

"अल्पविद्वानमूर्तिः श्रेयः न हः।" (TB. III. 12.9)

"He, who does not know the Vedas, does not know Him, Who is great." *************

INTRODUCTION:

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

1. INSPIRED SAGES:

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

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

(Translation of the Rig Veda - Introduction.)

NO GLOSSES:

From this it is clear that in the beginning there was no necessity of any gloss and exegesis for the understanding of the Vedas. The Seers understood them by insight. This fact has been clearly brought forth in his work Nirukta by Yaska in unambiguous terms:-

"सत्यस्य भूतानं तत्त्वात्मकं अनात्मकं। तद्वर्णेन। निरुक्तं रूपोपयोगम् सत्यं सत्यं निरुक्तं।।
तदन्तर्द्वारा यस्य प्रत्ययो यस्य प्रत्ययं यथा। यथा तत्स्मात् रूपोपयोगऽहूऽ निरुक्तं निरुक्तं।।

c raping ते ग्याशः शास्त्रः प्रत्ययं न निरुक्तं।

(N. I, 20)

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

VEDIC TERMS WERE KNOWN TO THEM:

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

COMPARATIVE METHOD:

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

"अदितिः प्रतिपद्यते अदितिः सदाविषयमिति न निर्विन्न (सुतिः)
निष्पले देव अदितिः उसुरमान अदितिः उसुरमानिर्यायीनो
अदितिः "

(RV. I. 6.16.5)

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

VEDA EXPLAINED BY ITSELF:

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

"तत्त्वज्ञानिः समस्तं जीवनस्तत्र भगवानं नागरक्षी
जनान तु भगवनं तदानन्तरं भगवदं य भोजिस्ति"

(YV. XXXII. 1)
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"i.e. Even He is Agni, He is Aditya, He is Vayu, He is Candramas; He is Sukra, He is Brahma, He is Apa, He is Prajapati."

"सों द्वितीय अत्सर्वनामात्मा तत्काल: त वातार्यं विवेदितं।
शंकेन गच्छति उद्योगं अवसीयनं तद्विद्विदितं हितं।"

(RV. I. 164.46)

"i.e. They call Him, Indra, Mitra, Varuna, Agni and He is beautifully-winged Garutman (Sun). He is One, sages call Him by many names, viz: Agni, Yama, Mātrisvān."

NO POLY—THEISTIC IDEA:

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

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

2. PADA TEXTS:

PURPOSE:

The creation of the Pada texts has two fold purpose; firstly the preservation of the sanctity of Vedic text and secondly to make the Vedic text clear and lucid by expounding the compounds; or by showing the position of accent on individual words and by inserting AVAGRAHA in the joint words. Prof. A.A. Macdonell maintains that the ancient sages adopted steps for preserving the Vedic texts with the faithfulness unique in history. Briefly stated, those steps were (1) Analysis of the whole text into words called Pada Patha; (2) Krama Patha i.e. reading every word twice, connected with both the preceding word and the word that follows; (3) The woven Text.
or JATA Patha stating each of the combinations three times, the second time in reverse order; (4) The climax of this precaution was reached in what was called Ghana Patha in which the order of words is "AB, BA, ABE, EBA, ABE; BE, CB, BED etc."

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

(N. I. 17)

Explaining the last sentence here Durga adds:

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

2. THE SAKHASI(RECENSIONS):

It is quite well known that the 1127 recensions of the Vedas are the Vedic exegesis. These recensions explain away the obscure words of the Vedas by substituting simpler words in different recensions differently. For instance:

"सत्तिः सरकायाम् " (RV. X. 71.6) has been
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modified as "सरलविधा सरलानुजः" in the Taittiriya Aranyaka (I.3). "अत्यत्तमिः तत्तमम्" (IV. I. 18) has been simplified in the Kanva recension as "गुरूवमयो अत्तमम्" (I. 6.2.3). This shows that recensions contain simplified texts of the original Veda.

THE SAKHAS SIMPLIFY MEANINGS:

Instances can be multiplied. But it is certain that the recensions are helpful only to a little extent. The study of various recensions of the Vedic Texts envolves a very hard labour, resulting in scanty utility. But the explanatory aspect of these recensions has been admitted by Venkata Madhava in the Rg Bṛṣya Anukramini:

"अवस्यं कथितं हि निरूपणं सुन्दरं सम्प्रदायं रूपम्।
ध्यानात्यथा कथानं विषयं निरूपितं न देशसनीयं
" (p. 77)

THE BRAHMANA WORKS:

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

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

A ROLL OFETYMOLOGY:

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

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

While explaining the following stanza from the Yajur Veda:-

\[ \text{"अेन घोषते: कं नामनव याहुभवे"} \]

(iii. 62)

the Satapatha says:-

\[ \text{"अेन घोषते: कं नामनव याहुभवे"} \]

(VIII. I)

Again the first verse of the Yajur Veda \[ \text{"सत्तैत सत्तैत"} \]

has been explained as:-

\[ \text{"सत्तैत सत्तैत - अधिक न तद्भवे ! अधिक न तद्भवे देवनि अधिक
सत्तैत - सत्तैत सत्तैत - हरित श्रद्धा ! \]

(SB. I. 7)

Sometimes Brahmanas explain obscure words by offering simpler synonyms:

\[ \text{"अम्षते आदम्यार डूरे राखायम!"} \]

(SB. XIII. 1)

\[ \text{"रामसु को आत्मलयम्"} \]
Similarly, Vedic metaphors have also been explained frequently:

\[ \text{(AB. III. 33.34)} \]

\[ \text{"हुआ मौनः, ते जुनानिः सातवान् रष्ट रवित्वतः" (SB. X. 2)} \]

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

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

5. PRATISĀKHYAS AND ANUKRAMINIS:

The Prātisākhyā works are also an attempt in the same direction, though they relate more to the text and orthography than to the regular interpretation. Works like the Sarva-Anukraminī of Kātyāyana and the Brhad Devatā are important from the point of view of the preservation of the text only indirectly serving the purpose of Vedic interpretation.

6. THE NIGHANTU AND THE NIRUKTA:

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

AUTHORSHIP:

Tradition erroneously ascribes the Nighantu also to Yāska. In reality, however, Yāska himself says that the Nighantu (IMAM GRANTHAM) was composed by the descendents of the ancient sages (AVARS) for the easier understanding of the transmitted texts (N. I. 20).

OLDER WORKS:

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

REMOTE FROM THE TRADITION:

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

"स्वस्तिकाय संवर्धितय अधिकतं दन्तिकाय संवर्धितय अधिकतं। अभिनवमहिमानाय नाचिय।

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

(b) This fact is again proved beyond doubt from the evidence of Kātsu, who maintains that the Vedas do not convey or possess any meaning.

"अन्य एवं श्रवणसंवर्धितं भोवित।" (N. I. 15)
i.e. the Mantras have no sense.

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

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

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

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

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

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

(f) The significance of the Mantra is obscure on account of the words like AMYAK (RV. I. 16.93), YADRŚMIN (RV.V.44.8), JĀRAYĀNI (RV. VI. 12.4), KĀṆUKĀ (RV. VIII. 66.4).

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

(a) The Mantras have a sense, for their words are the same (as those in the ordinary language).
(b) The sixty of words and their order is also found in the case of our daily language e.g. INDRĀGNĪ, PITĀṆTRAU.
(c) The Mantras being endowed with form by Brahmaṇas cannot be a valid argument because the Brahmaṇas repeat what has actually been already told by the Mantras.
(d) As far the enjoining of something impracticable, it depends on the statements of the Vedas, whether an act is Himsā or Ahimsā.
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(e) The contents of the Mantras are not self-contradictory. Such phrases occur in ordinary language; 'this Brāhmaṇa is without a rival' 'the king has no enemy.'

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

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

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

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

(N. I. 16)
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(d) Prof. A. A. Macdonell thinks that Yāska did not possess a continuous tradition from the time "when the Vedic hymns were composed." The gap between the poets and Yāska must have been considerable. No doubt we find amply proved by the divergences of opinion among his predecessors as quoted by him. Thus one of these, by name Aurnavābha, interprets the word NĀSATYAU an epithet of ASVINS, as "True and False"; another Āgrāyana, as "Leaders of TRUTH" (SATYASYA PRANETARAU) while Yāska himself thinks it may mean "Nose-born" (NĀSIKA-PRABHAVAU);

Yāska, moreover mentions several different schools of interpretations, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt, are based on etymology, are evidently often merely conjectural, for he frequently gives several interpretations of a word. Thus he explains the epithet JĀTA-VEDAS in as many as five different ways.

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

IMPORTANCE OF YĀSKA:

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

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

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

EXPLANATIONS BASED ON TRADITIONS ALSO:

I am also not prepared to accept that Yāska's explanations are quite conjectural and not based on the Vedic traditions. Although there are a few cases where the derivations offered by Yāska appear to be fanciful (which if we study them deeply will undoubtedly prove to be right ones), still in a large number of cases, Yāska's remarks are followed by "ITI HA BRAHMAM" or "ITI VIṣṇAYATE" which clearly indicates that the author possesses some basic traditions
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in support of which he quotes passages. All these quotations could be traced but for the non-availability of the many Brāhmaṇas and the Sākhas. The Brāhmaṇa citations in the Nirukta have been collected and identified by Guṇe.*

DIFFERENT SCHOOLS REFERRED IN THE NIRUKTA:

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

(1) THE NAIRUKTA:

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

"नामांकरणकालकालिका गौरवानि संवाहित एक वृक्षसिद्धानि "
(N. I. 11)

i.e. "All nouns are derived from the roots;" thus says Vākatayana and this is the view of the Etymologists (the Nairuktas).

But some grammarians (perhaps including Pāṇini) and Gargya maintain that "NA SAVANI" (N.I. 11) i.e. "Not all" i.e. there are some nouns e.g. HŪDHIS, which are not derivative.

(2) VAITYAKAṆAṆI:

Yāska also mentions his different of opinion from the

* Please see "Bhandarkar Commemorative Volume".
Vaiyākaranas (the grammarians) in the explanation of a Vedic stanza:

"तुष्टिः तुष्टिः तुष्टिः तुष्टिः" (RV. I.164.45)

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

3. ĀBHA:

The third school is called as ĀBHA. They explain the "four words" as "नाताला", and the Three Great Sayings (Mahā Vyāhṛtis) i.e. Bhūt, Bhuvah and Svāh. (N. XIII. 9).

4. THE YAJÑIKAS:

According to the Yajñikas i.e. the Ritualists, the Mantras, Kalpas, Brāhmaṇas and the daily usages are the four kinds of words referred in (N.XIII. 9).

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

(a) InNirukta (V. 11) a Vedic verse "तुष्टिः तुष्टिः तुष्टिः तुष्टिः" (RV. VIII. 74.4) has been explained. According to Yajñikas here the phrase "SARĀNSI TRINŚA" (i.e. thirty lakes) means "TRINŚA UKTHAPATRĀN" (i.e. thirty Uktha-patras) while according to the Nairuktas it refers to "नाताला अक्षेत्राकोषयायस्य विष्णुः पुरातनिन्यासम्".

(b) According to Yajñikas a Mantra where no Devatā has been
specified (A-NIR-DISTA DEVATA) belongs to a Devata of the Sacrifice or of the part of the Sacrifice. In other cases all Mantras have Prajapati as their Devata. But the Nairuktas accept "NARA-SANSA" as Devata in such cases. (N. VII. 4)

"यथानिर्देशः क यथा यो गदायते नानानात्र तस्मिन् । निर्मीलितं यो वेदं द्वितियं नारासंसा तस्मिन् ॥ ४ ॥" (N. VII. 4)

(c) "ANUMATI" and "NAKA" are synonyms of "PAURNA-MASI" (i.e. the full moon night) while according to the Nairuktas they are "DEVA-PATNIS" (N. XI. 29) (i.e. consorts of Gods).

(d) Similarly "SINVALI" and "KUHU" are "AMAVASYAS" (i.e. the moonless nights) according to the Yajnikas but the Nairuktas take them to mean "DEVA-PATNIS". (N. XI. 31, 32).

(e) "Gau" is "DHARMA-DHUK" according to the Yajnikas but the same is "the thundering of the clouds" according to the Nairuktas. (N. XI. 41)

Similar is in the case of the word "DHENU". (N. XI. 43).

5. THE ATMA-PRAVADAS:

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

6. THE PARIVRAJAKAS:

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

"हैंसेशत्रिष्णद्यानिन्धेष्वरे " (RV. I. 164.32) (N. II. 8)

Here the Parivrājakas (the Samnyāsins) explain it as "A man with too many offsprings courts calamities" while the Nairuktas interpret the word "NIR-RITI" as "the earth" and
the word "BAHU PRAJAH" as "plenty of clouds" i.e. the whole verse according to the Nairuktas refer to VARTA KARMA (N. II. 1)

7. THE PURVA-YAJNIKAS:

A school of the "PURVA-YAJNIKAS" also existed which appears to mean "the, Earlier - Liturgists". According to them the word "VAISVANARA" means "the Āditya" (i.e. the sun) while Yāska takes in the sense of the "terrestrial fire" (N. 7.22).

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

8. THE AKHYANA SAMAYAS:

Here the word "Samaya" denotes the idea of a sect or tradition (N. I.11), while determining the form or appearance of the Devatas, Yāska refers to this school in the following words:-

"अद्यात देवतादित्वनिर्माणसेविते देवताः प्रेरिते (२२)
देवतां सभा निर्मितं सभामितं रूपं अद्यात्तितम् (२२)"

(N. VII. 7)

While discussing the appearances of the Devatas, Yāska offers four views - (1) that the Devatas have human forms or they are personal (Purusa Vidha); (2) they are impersonal (A-purusa Vidha); (3) they are of both the types; (4) the fourth view is that which has been quoted above and to this theory the Devatas may be personal sentient beings but they are manifested in the impersonal forms of Agni, Sūrya &c which are their "Karma-Ātmās" as the YAJAMANA is a sentient person and he is manifested in his YAJNA - the sphere of his activities.

In the opinion of Yāska, there is One Supreme Being and all other Devatas are His limbs only. "अद्यात्तितम् ३, श्रेयो वैः
देवताः नास्ति न अद्यात्तितम् "

(N. VII. 4)
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In addition to the above quotation, the word यस्क has been used in the Nirukta seventimes in the following contexts:

(a) Yaska explaining the verse (RV. II. 12.1) "अति यस्क यस्क " writes the following words:

"अपि यस्क: आज्ञाता ब्राह्मणं सदांतं कालं, " (N. X. 10)

i.e. "Having visualised the (real) sense (of the Mantra) the Seer takes delight (in finding) an यस्क (i.e. symbolic story) associated with it."

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

(b) The same sentence has been repeated in the Nirukta (X.46) under the verse (RV. X. 14.4):

"अति यस्क: आज्ञाता ब्राह्मणं सदांतं कालं, "

In the following places we come across the reference to यस्क.

(c) यस्कायम्: " यस्कायम्: "

i.e. "The Atharvanas or Brugus are the Devatas of aerial region" according to the Nairuktas while they are "PITARAS" according to Akhyāna.

(d) यस्कायम्: " यस्कायम्: "

i.e. "the witch sent by Indra had a talk with the PANIS ." It is an Akhyāna.

(e) In Nirukta (XII. 41) कल्यायनास are celestial beings " according to the Nairuktas while they are "the Devata" of the earlier ages." according to Akhyāna.
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(f) While explaining a verse (RV. I. 8.16.1) from the Rg Veda, Yaska quotes an Akhyanâ:-

"अनु जनता जन्मा रुप प्राचति:। दुर्ग स्वागतिता नि: च।" (N. XII. 41)

i.e. Uṣā, arrested by Aditya (i.e. sun), invoked Aṣvins who rescued her. It is a (metaphorical) legend.

(g) Yaska explained (in the Nirukta (XI.34)) a verse from the Rg Veda (X. 10.14). Here he refers to an Akhyanâ:-

"अथ अति समान्तः समानं दयानं दयानां उमासामानां।।" (N.XI.34)

i.e. there is an Akhyanâ that Yāmâ (i.e. the night) requested Yama (i.e. the day) for intercourse. Yama did not accept. It is a (metaphorical) legend. Here Yama and Yāmâ are figuratively described as brother and sister. The Vedic verse denounces their marriage. According to the Nairuktas (X. 39), Yāmâ is the thundering sound of the lightening. The up-roar of the lightening has been figuratively described as a cry of an amorous woman. The natural phenomena has been explained poetically and symbolically by the Akhyanist. We must remember the already quoted words of Yaska regarding these legends:-

"अथ अति समान्तः समानं दयानं दयानां उमासामानां।।" (N. X. 30)

i.e. the Seer finds pleasure in giving a tinge of tale to what he has perceived and realised.

(9) THE AITIHÂSIKAS:

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

10. THE NAIDANAS:

According to some scholars, the mode of interpretation, adopted by the Naidanas is akin to the Aitihasikas. By this, we may probably understand that the method of explanation which referred to the origin of the words and conceptions; to occasions which were in a certain sense historical. But Durga explains this term as 'निरान्तरिति उदयप्रवृत्ति अर्थसंहार: 'i.e. the Nidana is a book; Persons who know it are called the Naidanas.

But I think that the Naidana school was akin to the Nairuktas; because from the Nirukta, where the view of this school is mentioned twice, in the following contexts it is clear that they were etymologists and not Aitihasikas (i.e. historians).

(a) In the Nirukta (VI. 9) the word SYALA has been explained as "स्याला असानन्ह संहितैप्रण 'त्रिम नाइदाना"

Here the word has been etymologically explained by the Naidanas.

(b) The word SAMA is explained by this school as असामान विवेक स्मृति सुत्रोऽस्मी. (N. VII.12). Here too the Naidanas are quoted for their etymological explanation and nowhere else in the Nirukta these Naidanas are referred to.

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

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

1. Âgrâyana
2. Aupa Mānyava
3. Aurnâ Vâbha
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1. *Kraushuksi
2. *Gaulava
3. *Garm Siras
4. *Tjiti
5. *Sita Valaksa
6. *Sita Rupi
7. Son of *Sita Rupi
8. *Sita Shri
9. *Sita Sruti
10. *Sita Suri
11. *Sukul Shri
12. *Sukul Shri
13. *Sukul Shri
14. *Sukul Shri
15. *Sukul Shri
16. *Sukul Shri
17. *Sukul Shri
18. *Sukul Shri

IMPORTANCE OF THE AITIHASIKAS:

Yaska attaches great importance to the method of interpretation (of the Veda) adopted by the Aitihasikas (i.e. the historians). This view has been mentioned side by side with the Nairuktas, almost in all cases. It can be legitimately presumed that the Aitihasika method was next to the Nairuktas in importance and popularity. Yaska refers to them or quotes their view showing contrast with the Nairuktas in the following words:

(a) यथेष्ठा श्रवित्वा किम महेन? (b) तदनुपस्त व नामाजने (c) नामाजने नामाजने नामाजने

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

"सर्वत्र वस्त्राः? सेशन वस्त्राः! इति तत्र शक्ति, इति यस्तो नामाजने नामाजने नामाजने नामाजने"
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i.e. "who was VṛTRA?" "A cloud" say the Hairuktas (etymologists); "An ASURA, son of Tvaṣṭr" say the Aitihasikas (story-tellers); the fall of rain arises from the mingling of the waters and of lightning. This is figuratively depicted as a conflict. The hymns and the Brāhmaṇas describe VṛTRA as a serpent: by the expansion of his body, he blocked up the streams. When he was destroyed, the waters flowed forth."

From this statement it is quite evident that Yāska did not share the view of the Aitihasikas. Because the Hairuktas hold that the Vedas which are revealed works and eternal do not contain stories of the mortal beings. Therefore, he gives derivation of every word, including the so-called proper nouns e.g. VṛTRA and INDIA which are according to the Hairukta school 'a cloud' and 'the thunder bolt'.

The phrase in the above quoted citation "तालोकाराष्ट्रेन तुम्हलार् न हरिना | विरोधयति भ्राह्मणार्धोऽस्ति गिनित्तति नाना प्राण- //

This is figuratively depicted as a conflict. The hymns and the Brāhmaṇas describe VṛTRA as a serpent: by the expansion of his body, he blocked up the streams. When he was destroyed, the waters flowed forth."

(a) N. II. 17 - Legends
(a) N. II. 17
(b) N. II. 10
(c) N. II. 24
(d) N. XII. 10
(e) N. I. 5
(f) N. X. 26

AHU - the serpent.
Devapi & Santanu
Visvāmitra & the Rivers
Sāmyu
India & Agastya
Viśva Karman
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How I give below a few principles (which Yāska enumerates) upon which the Pārākṣitas base their interpretation of the Vedic words:

(a) नासन्तारवेदः साधिती जीति विस्तारविलासः 'केन हूँ लक्ष्यते ' ' (N. I. 12)

i.e. all Vedic words are derivative or YAUČIKA. Thus according to him no word in the Veda is RUDHI i.e. conventional or proper nouns. They indicate a general sense given by the etymology. Thus there is no scope for historians to smell a story here. Some scholars taking in view a good number of explanations given by Yāska, wrongly conclude that Yāska was not sure about the meanings of words and thus he had no tradition behind. It is not just to say that Yāska who quotes Brahmānas (ITI HA VIGAYATE) to support his view invariably, had no tradition behind. The tentative explanations given by him cover the views of all schools because the Vedic words have no restricted meanings. The scope of the Veda is very vast and wide.

Hence we are told in the Manu Smriti:-

"सान्तारवेदः साधिती जीति विस्तारविलासः 'केन हूँ लक्ष्यते ' ' (MS. XII. 100)

"मातृविधि अन्ते तो कालः चतुर्विषय विस्तारितः व भूतं भूमे अरुपति कृतं अरुपितं विस्तारितः।।

"अतः सान्तारवेदः साधिती जीति विस्तारविलासः 'केन हूँ लक्ष्यते ' ' (MS. XII. 97)

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

"यासन्तारवेदः साधिती जीति विस्तारविलासः 'केन हूँ लक्ष्यते ' ' (N. I. 16)
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(b) Yāśka further declares that if we do not adhere to the Nirukta or its theory of interpretation, no clear idea of the Veda can be rightly understood. The study of the Nirukta leads to the right interpretation of the Vedas. He says:

"... (N. I. 17)

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

"... (N. II. 16)

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

"... (N. X. 10, 46)

Skanda Svāmī in his commentary on the Nirukta (II. 78) says:

"... (H. X. 87)

i.e. the legendary method followed in the Mantras is only figurative. In reality eternity (of the Veda) is the view of the Niruktas.

Similarly in the Nirukta-Samuccaya (p. 71) we are told:

"... (N. I. 27)

i.e. "Here the ItiHāsa does not express any meaning. Its aim is to
teach some moral to those who accept their meaning."

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

"अङ्कनानां स्वरां तथा वाक्यां मध्यं वर्गे "
(N. II. 1)

"विकर्षणनांतः विकिर्षणांतः निष्ठां वर्गे "
(N. II. 1)

"ञ् जङ्गलं इति "
(N. I. 8)

"वर्गः वर्गाः स्वरां वर्गां वर्गां वर्गां "
(N. VI. I)

(e) In the Nirukta (V. 21) the word "अशी शोके देश " occurring in the Rg Veda (I. 7.23.3) has been interpreted as "कथि- शोके (i.e. maker of months) and also as "अ ति- ताम् "(i.e. once me). This shows that Yāska does not adhere too much to the Pada text. His aim is to give the exact and real meaning.

(f) Yāska does not always adhere to the theory that the Lingā (i.e., the word occurring in the Mantra) is the Devātā. The implied sense of the word is also regarded as Devātā in a Mantra. In the Nirukta (IX. 11) a RATHA (the word which does not occur in the Mantra is accepted as its Devātā because it is conveyed by the word "VANASPATI" there.

(g) In his commentary on the Nirukta, Skanda Svāmī declares that every Mantra has triple sense e.g. ADHYĀTMIKA, ADHIDAVIKA and ADHIYAJNIKA. He says:

"त्रिवर्गा च त्रिज्ञाता "
(N. I. 20)

"त्रिवर्गा च त्रिज्ञाता "
(N. VII. 5)
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(h) TARKA AS A SEER:

I cannot leave this topic without citing the following passage from the 12th section of the 13th Chapter which implies the antiquity of the Mantras and the necessary qualifications for interpreting them:

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

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

7. PANINI AND PATANJALI:

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

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

PĀṇINI FOLLOWS YĀS KA:

Pāṇini's Astādhyāyī on occasions beyond number, clearly admits all the principles of interpreting the Vedas which have been laid down by Yāska:-

Yāska says, "समन्तिः विनांत्वीः लक्षणेऽपि " while Pāṇini echoes the same thing as "कुः घनविद्याः प्रतिक्षणां अलमर्थः अकुलुः! " The author of the Mahā Bhasya (Patañjali) elucidates these aphorisms in the following verse:

"कुः घनविद्याः प्रतिक्षणां अलमर्थः अकुलुः! "
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Thus we come to the maxim which Yāska gives in the Nirukta that "अर्थित्तद बोधनि क्रियापवर्त्ति भवश्च प्रातिरिक्षयात्र।" i.e. the interpreter should always attach importance to the sense and he should not care for the particular grammatical formations, because the logical interpretation is the supreme aim.

8. THE Pūrva Mīmāṃsā

It is one of the six systems of philosophy of ancient India. Its aim, in the words of Colebrooke, is "the interpretation of the Vedas". Soma Nātha also says in his (work) the Mayukha Mala:-

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

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

"तात्त्त्विकव दार्शनेन वाचस्पदा सर्वोपरिवर्त्ततां ह नभवे।"

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

PREDECESSORS OF SĀYĀNA:

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

The following 16 commentators preceded Sayana:

1. Skanda Svāmī
2. Dūrga (In the commentary of the Nirukta)
3. Udāttha
4. Hari Svāmī (In the Sāta-patha)
5. Uḍḍāta (Yajur Veda Bhāṣya)
6. Vara Mani (In the Nirukta Samuccaya)
7. Bhatta Bhāskara (Taittirīya Samhitā & Taittirīya Bhāṣya)
8. Venkata Mādhava (Rg Bhāṣya)
9. Ātmā-Nanda (Asya Vaiśya Bhāṣya)
10. Ānanda Tīrtha (40 hymns of the Rg Veda)
11. Śatrughna (In Mantra Dīpikā)
12. Guna Viśnū (Chāndogya Mantra Bhāṣya)
13. Mādhava (Sāma Veda)
14. Bharata Svāmī (Sāma Veda)
15. Deva Pāla (In the Bhāṣya of Laugākṣi Gṛhya)
16. Ānanda Bodha (Kāṇva Sākhā)

To this list Mara Sīnh Yati is to be added (Jaya Tīrtha Tīkā and Chalāri Tīkā)

17. Sayana (Rg., Sāma, Ātharva and Kāṇva Sākhā)
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SKANDA SVÁMI AND DURGA:

The earliest commentary available on the Rg Veda, after Yāska was written by Skanda Svámi who was also an author of a commentary on the Nirukta. Durga's Bhāsya on the Nirukta is also very popular. Both of these scholars can rightly claim a very high place among the interpreters of the Vedas.

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

(a) According to Yāska all the hymns or Mantras have triple meanings. They should and can be interpreted to denote the three types of significance i.e. the Ādhyātmika, Ādidaivika and Ādhi-yañjika. Skanda and Durga, both hold this view and they clearly expressed in unambiguous terms this fundamental principle:

Skanda Says:-

i.e. “All Mantras are to be interpreted according to all systems of philosophy; because the Bhāṣya Kāra (Yāska) himself has declared that all Mantras imply three meanings as he has stated that sense is the flower and fruit of the (revealed) speech i.e. the Yajñas &c are the Puṣpa-Phalas (of the Vedic words).”

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

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

Again on page 311, he writes "And what is Yājñavāla Tārāvartana Yānaveke?

(After all the above) therefore, i.e., the Bhāṣya Kāra i.e., (Yāska) has shown
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only the way (of interpretations). Again in the Nirukta (VII. 6) Durga repeats the same theme indifferent words.

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

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

(a) "एन 'कसी कार्योहि लोकायथा तैति अर्थात्रस्ते लेना –

साहे विद्यार्थियांको श्रवणसे दुर्धा, किन्तु निरंते शरणसे।

(II. II. 2)

(Tika p.102)

(b) "अथैः तत्त्वमेव न पूर्वायत् यद्वितीयम् असुर्यस्मातः

आनावते रथसह-स्थानोऽवरोते।

(II. II. 1) (p.97)

(c) "नौकारहरियाण्यात्त्वे युधानांदारायणमे व.

करोचल अपनात्त्वे दुर्धा स्वतः।

(IV. IV. 1) (p.315).

Skanda also shares this view and adds:-

"एदुः अर्थात् असुर्यस्मातः विद्यार्थियोऽवरोते।

"
"i.e. Conventional (RUDHI) meanings are impossible (in the Vedas). Hence attempt should be made to discover the derivative sense."

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

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

OTHER PREDECESSORS OF SAYANA.

3. UPATHA (687):

He is also a follower of the Nirkuta school and his Bhāṣya is similar to that of Skanda. He is also accepting the "Yaugika-Vāda".

Following the method of the Etymologists, he interprets the word ज्ञानम् as रितिः while explaining the verse (RV. X. 22.2) "सत्यं
ज्ञानं सत्यं रितिः पर उल्लासं।"

4. HARI SVAMI:

He was a pupil of Skanda and accepts his teacher's views. He did not write any commentary on a Samhitā but only on the Sata-patha Brāhmaṇa, which has come down to us only in one fragmentary manuscript.

We have cited above from this MS (p. 2) a passage showing that the 
Sākhas are the glosses of the Vedas.

5. UDHATA:

His Bhāṣya on the Yajur Veda is chiefly Adhi-yajña but in the following places we get the "triple meanings" :

- XIV. VII. 42
- IV. X. 16
6. VARA RUCI:

He is the author of the Nirukta Samuccaya which is only available in quotations by Skanda. He also declares that "निरुक्तसमुच्य याज्ञवल्क्यसूत्रोपनिः निरुक्तसाहित्यम्" i.e. the Mantras are to be explained in accordance with the Nairukta school.

7. BHATTA BHASKARA (11TH CENTURY A.D.):

He wrote commentaries on the Taittiriya Samhita, the Taitareya Brāhmaṇa and Taitareya Āranyaka. His style is akin to that of Śaṅkara. We come across some very interesting derivative meanings of some words given in the Taittiriya Samhita:-

(a) "जीतोंपत्तिविद्वान्" (Vol. I p. 296)  
(b) "तत् योजयाचारासात्" (Vol. II p. 104)  
(c) "क्रीडा लोकोसो तेलाये" (Vol. II p. 184)

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

8. VENKATA MĀDHAVA:

He wrote a Bhāṣya on the Rg Veda and follows the Yājñika school. His commentary is very brief. His Bhāṣya is full of informations regarding accents, &c. A comprehensive commentary by Mādhava on the Rg Veda is also being published from Adiār.

9. ĀTMĀNANDA (1200-1300 V.E.).

He wrote an exhaustive commentary on a hymn beginning with the verse "ASYA VAMIYA". He refers to Skanda and others (on p. 3) and says that they interpreted Vedas on the lines of Yājñikas but he would give the Ādhyātmika interpretations only. Again on p. 60 he writes:-
A CRITICAL SURVEY OF THE HISTORY OF THE VEDIC INTERPRETATION.

The Bhāsyas of Skanda &c are Adhyāṭma (i.e. contain liturgical explanations) while the sphere of the Nirukta is Adhīdaivata (i.e. pertaining to physical forces). But this commentary of ours is Adhyāṭma (i.e. refer to the Self or Soul).

According to him, the word Agni means "AGRANT" i.e. Supreme Being.

10. ANANDA TIRTHA (1255-1335 V.E.):

He wrote a commentary on the first 40 hymns of the Rg Veda. Jaya Tirtha added a gloss to this commentary and this gloss has been again elucidated by another commentary called "Chalāri" by Nara Sinha Pati. Here Visṇu is the chief God and all Mantras are addressed to Him.

Ananda Tirtha and Jaya Tirtha accept the triple significance of the Mantras. The latter clearly writes:-

"तत्र नामांकां साधन अमर्नस्याति। उज्जिणिः तदाद्रव्याद्। ।
सत्यात्मनास्य निर्विन्दित्वे प्रेमस्य कल्याणः ।
पुराणां विषयं विषयाः विषयाः विषयाः विषयाः।
" (p.6)

In the Chalāri Tika also we get such remarks in the similar words:

Rāghavendra Yati followed this principle in his Mantrārtha Manjarī and remarked:-

"ग्रामोद्यो रात्रिः दिनो दिनो दिनो दिनो दिनो दिनो दिनो दिनो दिनो दिनो हरिवर्द्धिनि ।
साधनां तथा दिनो दिनो दिनो ।
" (p. 2)

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

"तत्र नामां साधनां अमर्नस्याति। उज्जिणिः तदाद्रव्याद्। ।
मन्त्रार्थां विषयं विषयाः विषयाः विषयाः विषयाः।
Visṇu (i.e. the Omnipresent and All Pervading Soul) is the main
theme of all the Vedas as all the Vedas lead (to the realization of) the Omnipresent Lord (Viṣṇu).

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

11. SATRUGHNA:

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

"त: त्रिकृताँ क्रोधं - परस्परं रूपमिश्रितं कृत्यो तृतीयो विकर्षणिः

तृतीयो रूपमिश्रितं कृत्यो तृतीयो विकर्षणिः

तृतीयो रूपमिश्रितं कृत्यो तृतीयो विकर्षणिः" (p. 250)

12. GUNA VIŚNU:

He is the follower of the Mīmāṁsā school and all Mantras according to him refer to some sacrificial aspect. On page 116 of his Chāndogya Mantra Bhaṣya, he states "नमो भवाय ब्रह्मसृजनः", i.e. the Mantra has its application to the Brahma Yajña and it is the only instance where he has shown a little departure from the traditional application.
A CRITICAL SURVEY OF THE HISTORY OF THE VEDIC INTERPRETATION.

13. MADHAVA:
He wrote commentary on the Sāma Veda.

14. BHARATA SVAMI: (1350 V.E.):
He like Madhava wrote commentary on the Sāma Veda. Both these commentators have the same notions about the Vedic interpretation, for instance, they explained the word ATRI as ADANA-SILA on pp.17, 61 respectively.

15. DEVA PALA:
He explained and interpreted a few Vedic stanzas quoted in the commentary of Laugāksi Grhya Sūtra. On pages 27, 55, 57 and 60 he accepted the Ādhyātmika and Ādhi-daivika significance of the Vedas. Hence he interpreted the words Indra and Aditya as Supreme Lord.

Besides the above mentioned predecessors of Sayana, the following minor Bhāṣya-Kāras also deserve a little notice here:-

16. ANANDA BODHA (Kanva Saktia):
17. ANANTA ĀCĀRYA (Yajur-Manjari)
18. MUDGA LA (Paraskara Mantra Bhāṣya)
19. VENKATESA (Taittirīya Saṃhitā)

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

ĀCĀRYA SAYANA:
The most important contributions to the Vedic exegesis (after Yaska) are made by the great Sayana who wrote Bhāṣyas on all the four Vedas. His Vedārtha Prakāśa is a regular commentary on the Ṛg Veda,
and has a very informative and learned introduction.

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

"वर्तनानाद वर्तनानाद तर्कवेदोऽवर्तनानादः सुपुर्दः तस्यमितुर्देत्। तद्वति।"

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

Sāyaṇa was the minister of Bukka Raya, the king of Vijaya Nagar (now in ruins) near Hampi on the Tunga Bhadra river. Bukka and Hari Hara were brothers and founded the empire of Vijaya Nagar about the middle of the 14th century A.D. It was under their patronage that Sāyaṇa and his brother Mādhava who was regarded as Guru by the Princes, did all their literary activities. Sāyaṇa’s other works are:-

(a) Commentary on 'Aitareya Brāhmaṇa'
(b) Commentary on 'Aitareya Āraṇyaka'
(c) Commentary on 'Taittiriya Sāphitā'

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

Old tradition could not reach him:

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

He invariably quotes passages from the Sarvanukramani, the Vṛhaddevata, Brāhmaṇas and Āraṇyakas. Wherever possible he cites from the Mirukta in the words "तत्त्र ग्रंथानि अति पर्याप्ततः".

There is a great self contradiction in Sāyāṇa regarding the Vedic legends. In his Upod-ghāṭa he refuted his opponent who criticised the Vedic text as full of human legends and stories and thus could not be regarded as revealed and eternal, by saying that the Vedas did not contain human and other tales. The Vedic words are used
A CRITICAL SURVEY OF THE HISTORY OF THE VEDIC INTERPRETATION.

to denote general sense i.e. these words are not proper nouns but are common nouns implying common quality of a person or a thing. In support of his theory, he cited a few aphorisms from the Mimamsa e.g. "सतः भविष्यति देवस्य हृदयानां साहसः"; "आत्मात्मा तस्मान नात्मेऽ"; "सङ्कट्यः शान्तः पदलोकः"; quoted by us already. Then he proceeds to explain the significance of the so called historical words or proper nouns by taking their etymological derivative sense. Thus according to him, the Vedas do not contain tales or myths. But it is a strange feature that he forgets all at once this forcibly established theory while actually he comments upon the Vedic text. This self contradiction is very hard to reconcile. Not only this, but he explains the so called Vedic myths in the light of later Pauranika ideas under whose influence, of course, he is strongly imbued. This Pauranika influence is sometimes too much to be found in him. Thus while explaining the occasion of certain hymns, Sāyana quotes legends which are absolutely unrelated to and incongruous with the spirit of the hymns. One instance, I would cite here which will indicate that the sense of the hymns was altogether forgotten or not completely comprehended. In hymn (X.121) the last words of every verse are "अतः देवस्य हृदयानां साहसः देवस्य हृदयानां साहसः" which literally mean "what God should we adore with an offering?" It is a natural and simple question or a yearning of the human heart to search after that God who is the origin of this universe, the first seed and the shaper of all life and is one without a second (एकः ऐकः ऐकः ). There is a natural desire in every human heart to know that Un-knowable.

Now Sāyana explains this word KASMAI and the hymn in a Paurānika ways. Here he remarks that "कस्मा गृहीताः अक्षरां गृहीताः कस्मसतो हृदयानां साहसः"; i.e. the god Prajāpati is expressed by the word 'KA' here. As I already pointed out that every hymn, and every verse must have a reference to a sacrifice and thus must have a deity according to
For this purpose he goes as far as to discover a deity where none exists. He, therefore, raised the most ordinary things i.e. stones, drums, grass, axe to the artificial rank of deities. Following this principle Sayana here, neglecting altogether the real sense of the whole hymn and the deep-yearing of the devotee or a poet for the unknown God, raises the interrogative pronoun itself to the rank of deity and admits a god 'KA' or 'who'? In his commentary he gives the following introductory remarks to this hymn:

Thus we see here four different explanations attributed to the word 'KA'.

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

SMELLS SACRIFICE EVERY WHERE:

As every thing looks yellow to a jaundiced person, so Sayana smells sacrifices in every word of the Veda. The very ordinary words which have no remotest sense of sacrificial acts e.g. JANA, MANUSYA, JANTU, NARA, VIT, MARTTA &c, (which mean a man or group of men) have been explained as Yajamana i.e. a sacrificer. For instance:

(a) RV. I. 62.4 - "सात्स देवोऽवितम् = मानसज्ञातः
(b) RV. I. 68.4 - सन्तेश्वरतम् = मातानसाधितं अवितम्"
A CRITICAL SURVEY OF THE HISTORY OF THE VEDIC INTERPRETATION.

How strange it is that Sayana finds every man in this world as a Sacrificer due to the wrong conception that the Vedas mean only rituals.

DOES NOT GIVE TRIPLE SENSE:

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

(a) "अर्जुन नन्दसे किरि " (RV. I. 77.1)
(b) "अर्जुने त्रियम हु " (RV. I. 27.1)
(c) "लोकाणि निर्धारितानि " (RV. I. 60.1)
(d) "अर्जुने पुरुषोरितानि " (RV. I. 1.1)
(e) "इन्द्रे निर्धारितानि " (RV. I. 4.4)
(f) "शुद्ध अभिरितानि हि सति: पञ्च: " (RV. I. 11.4)
(g) "उसं रिद्वे द्रव्यं अनुग्रहं अदर " (RV. I. 24.8)
(h) "अर्जुने अलि अलि सत्य सत् " (RV. I. 44.10)
A CRITICAL SURVEY OF THE HISTORY OF THE VEDIC INTERPRETATION.

MERITS OF SAYANA:

A KEY TO MODERN CONCEPTION:

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

"It is well known to them who have followed my literary publications that I never entertained any extravagant opinion as to the value of the traditional interpretation of the Veda, handed down in the theological schools of India and preserved to us in the great commentary of Sayana. More than twenty years ago, when it required more courage to speak out than now. I expressed my opinion on that subject in no ambiguous language and was blamed for it by some of them who now speak of Sayana as a mere drag, in the progress of Vedic scholarship. Even a drag, however, is sometimes more conductive to the safe advancement of learning than a whip: and those who recollect the history of Vedic scholarship during the last five and twenty years know best that with all its faults and weaknesses, Sayana's commentary was a SINE QUANON for a scholar-like study of the Rg Veda. I do not wonder that others who have more recently entered on that study are inclined to speak disparagingly of the scholastic interpretations of Sayana. They hardly know how much we all owe to his guidance in effecting our first entrance into this
fortress of Vedic language and Vedic religion and how much even they, without being aware of it, are indebted to that Indian Eustathius. I do not withdraw an opinion which I expressed many years ago and for which I was much blamed at that time, that Śāyāna in many cases teaches us how the Veda ought not to be, rather than how it ought to be understood. But for all that, who does not know how much assistance may be derived from a first translation, even though, it is imperfect, nay, how often the very mistakes of our predecessors help us in finding the right track? If now we can walk without Śāyāna* we ought to bear in mind that five and twenty years ago, we could not have made even our first steps, we could never at least have gained a firm footing without his leading strings. If, therefore, we can now see further than he could, let us not forget that we are standing on his shoulders.*

This is all right. Śāyāna fills a gap in the history of the Vedic interpretation which otherwise would have remained unfilled. Pischel and Geldner assign a positive value to this great commentator. He often hints the right meaning of a word. For instance, the word PURĪSA means 'water'. Roth — who believed that any European exegesis can understand and interpret the Veda better than an India — remarks that all Indian interpreters explain the word PURĪSA as water whereas the word actually means 'land'. But this statement is open to challenge. Undoubtedly Śāyāna in a number of cases paraphrases this word as 'Udaka' i.e. water; but in RV. X.27.21 the word "पुरुषान्त" (AB, Sing, from PURĪSA) has been translated as पुरुषान्त मण्डलात्. Here Śāyāna is still more forward than Roth. PURĪSA means 'Orb, circle' and here it is used to denote, as the word 'a
region, domain, land's earth' as opposed to the 'sea' or 'ocean'.
Again in the Taittirīya Saṃhitā (IV. 3.1) Sāyaṇa remarks that
"पुरिस देवतानाभि उपरि रात्रिः स्मायः".
Thus here we find that the meaning which Roth assigns to the word
PURĪṢA was well known to the Indian scholar and was accounted for
in a more reasonable way. While explaining the verse from the
Nadi Sūkta of the Rg Veda, Yāśka (N. II.22) interprets the word
PURĪṢA as पुरातात्; or पुरपति; i.e. it is derived from the root
पṛ to protect or to complete. Yāśka also takes it in the sense of
water on the authority of the Nighantu (I. 12).

Sāyaṇa prefixes each hymn by specification of its Seer or Rṣi:
of the deity or deities to whom it is addressed; of the rhythmical
structure of the several stanzas and of the Vinīyoga, the applica­
tion of the hymn, or of portion of it, to the religious rites at
which they are to be repeated.

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

(a) Bhāṭṭa Bhāṣkara Miśra.
(b) Skanda Svāmī.
(c) Kapardi Svāmī.
(d) The Nairuktaś.
(e) The Aitiḥāṣikas.
(f) The Paurāṇikas.
(g) The Śābḍikas.
(h) The Sampradāya Vīdas.
(i) The Ātma Vīdas.
(j) Brddha Sāsanam.
(k) Purva Bhāṣya-Kāras.
(l) Apare. &c.
MAHIDHARA:

He was equally an important commentator on the Yajur Veda; but from his Bhāṣya it is quite evident that he was a Vāma Mārgi and believed in the Tāntrika school of the ritualist. It is useless to quote here a number of instances as the following one instance will convince the reader that some thing was seriously wrong with him, while explaining the Mantra (YV. XXIII. 19) "সরস্বতি সরস্঵তি সরস্঵তি সরস্বতি।" etc. he remarks:-

"ইত্যাদি সরস্বতি শতে গনপতিতঃ বলতি। মুনিধরাঃ।"

i.e. here the word GANAPATI means a horse. Then he adds "মুনিধরাঃ সরস্বতি শতে গনপতিতঃ বলতি। মুনিধরাঃ।"

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

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

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

I feel, when I see that a very well known and the simplest word like GANAPATI has been interpreted as 'horse'; that Mahīdhara's mind was not free from ill-conceived pre-notions, against Vedic teaching.
Actuated by such grossly erroneous ideas, he wrote what ever he could. He ought to have read and consulted the Satapatha Brähmana in this connection before he proceeded to comment upon such Mantras.

DAYANANDA AS THE INTERPRETER OF THE VEDA.

AN INSPIRED SEER:

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

Dayananda, whose biographical detailed character we have already dealt with, in a separate Chapter, lived from 1824 to 1883 and devoted his whole life in the propagation of the Vedic knowledge.

STYLE:

His translation of the Vedas, is always preceded by a full analysis of each and every word alongwith the grammatical and

* cf: "हृदयार्थं कै परमार्थं: इति षुः राम्यं। स दिनं त्रिलोकं। अति। सन्ताने। षुः राम्यं (SB. XIII.2.11)

and (SB. XIV. 15.16.17).

Also: "हृदयार्थं कै परमार्थं। (SB. XIII. 2.11)

Again: "हृदयार्थं कै परमार्थं। (SB. XIII. 3.8.8)
etymological explanation. Then follows the meaning of the every word; then explanation of the whole, and finally the commentary and its general purport as he understood it.

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

OBSURITY OF THE VEDAS:

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

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

His adversaries ridiculed him on publishing a Vedic translation - the work, according to whom ought to have been attempted in the next century. Prof. M. Muller referring to his opponents

* Sacred Books of the East; Vol. XXXII, Vedic Hymns, P. I. Introduction, p. IX.
A CRITICAL SURVEY OF THE HISTORY OF THE VEDIC INTERPRETATION.

(a whole host of German scholars) again remarked:–

"There is another point also on which I am quite willing to admit that my adversaries are right. 'No one who knows any thing about the Veda' they say 'would think of attempting a translation of it at present. A translation of the Rg Veda, is a task for the next century.'"

At another place, he says:–

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

Here M. Muller compares his own translation of the 166th Hymn of the first Mandala of the Rg Veda with that of Professor Von Roth, and concludes that a comparison like this:–

"---- will disclose the unsettled state of Vedic scholarship, but the more fully this fact is acknowledged, the better. I believe, it will be for the progress of our studies. They (i.e. European interpretations of the Vedas) have suffered more than any thing else from the baneful positivism which has done so much harm in hieroglyphic and cuneiform researches. That the same words and names should be interpreted differently from year to year is perfectly intelligible to every one who is familiar with the nature of the decipherments. What has seriously injured the credit of the studies is that the latest decipherments have always been represented as final and unchangeable......

* Ibid. p. XI

† Ibid. p. XXI
when we come to really difficult passages, the Vedic hymns often require a far greater effort of divination than the hymns addressed to Egyptian or Babylonian deities.

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

BAFeful POSITIVISM:

Professor M. Muller undoubtedly voices the general feelings and a crying grievance when he complains of the "bafeful positivism" of the European scholars as to interpretations which are little better than hypothetical conjectures. The findings of the European scholars regarding the Vedic civilisation and culture are based upon these interpretations where "the same words and names" are interpreted differently from year to year and thus they cannot be regarded as conclusive. Sometimes these scholars have given their verdict by judging these ancient civilisations by Christian or other modern standards. They at once forget that all standards are mutable and are modified and reformed before their own eyes.

MODERN RESEARCHES, HELPFUL FOR FUTURE STUDIES:

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

HASTY CONCLUSIONS DAMAGED THE VEDIC DIGNITY:

But we cannot help remarking that their hasty conclusions as to the worth of the Vedic religion and culture has done a great and unnecessary harm by creating a mass of prejudice against the Vedas

* Ibid p. XXXI.
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in the minds of the Hindus. The Missionary propagandists made a good use of it and condemned the Vedas in the positive terms at their command. They quoted these translations and consequently educated Indians began to reject the Vedas and accepted Christian thoughts - though not (in some cases) Christian religion.

STOOD UP TO STEM THE TIDE:

Svāmī Dāyananda stood up and made up his mind to stem the powerful flow of anti-Vedic current by interpreting the Vedas in the style which he called "Arṣa" (i.e. the style of the Seers).

A Christian Missionary writes about Dāyananda in the following words:-

"...... He devoted himself entirely to the study of the Vedas from his 11th year and thus he is more practically conversant with them than most, if not all, of the great Pandits of Benaras, who generally know them only at second-hand or even less. At any rate and this is the most remarkable feature distinguishing him from other Pandits, he is an independent student of the Vedas, and free from the trammels of traditional interpretation. The standard commentary of Śāṃskāra is held of little account by him. It can be no wonder, therefore, that his Vedic studies, conducted in that spirit, led him to the conviction that almost the whole of the (comparatively) modern Hinduism is in entire and irreconcilable contradiction with the Vedas and the Hinduism of Vedic times, about 2,000 years ago. Being of an active character, he determined not to keep his conviction to himself, but to impart it to his countrymen and try to effect an entire reform of Hindu Society."

* A.F.R.H., From "The Christian Intelligence, Calcutta March
DAYANANDA - AS INTERPRETER OF THE VEDAS.

AN INDEPENDENT TRANSLATOR:

Thus we see that Dayananda was not an ordinary interpreter of the Veda, like Sayana &c, who have no definite aim and object and whose visions were narrow and dominated by the Pauranika influence and notions. His study of the Vedas was independent and conducted in a spirit of the highest reverence to.

REJECTED ANALOGA INTERPRETATION:

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

PECULIARITIES OF DAYANANDA'S TRANSLATION:

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

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

(2) The words used in the classical Sanskrit, greatly differ as regards their meaning is concerned, from the words used in the Vedic language. We should not interpret the Veda taking in view the current sense of the words in ordinary language.

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

(4) Following in the foot steps of Yāska, he also believes that the Vedic words are used in the Vedas to denote triple significance of the Mantras i.e. आध्यात्मिक, आधिदाइविक and आधियाजिक. Yāska says "आध्यायत्मिकः आधिदाइविकः आधियाजिकः".

(5) The Pada Texts of the Mantras have not always been adhered to. The Vedic sense is more important than the man-made Pada-Pathas. As we have shown above (while discussing Yāska), Yāska himself has not adhered to the Pada Text. In the Nirukta (V.21) Yāska divides the word मयातित्र (in RV. I.105.18) in two ways as (i) मयातित्र and (ii) यात्र - यात्र. Yāska attaches importance to the sense and not to the grammatical formations, so does believe Dayānanda. Patanjali the author of the Mahā Bhāṣya also says:

"स ज्ञातित्रं पद लाइत आयातित्रं।
द्रव्यां तत्र आयातित्रं लोकां
(मर. इ. 1.103).

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

"तत्त्वं तद्वारा भौतिक प्रेयोगः।

हृदयं केवल तद्विषेधः

विद्यायां सुवर्ण विकिर्णः

शरीरप्रकीर्तिः कारणः

गृहविवरणाः कुल अवतारः कथाकारः

हृदयं तत्त्वं तद्वारा भौतिक प्रेयोगः।" 

(N. II. 16)

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

This matter is really set at rest by the well known verse of the Rg Veda:

"हृदयं तत्त्वं तद्वारा भौतिक प्रेयोगः।

हृदयं केवल तद्विषेधः

विद्यायां सुवर्ण विकिर्णः

शरीरप्रकीर्तिः कारणः

गृहविवरणाः कुल अवतारः कथाकारः।" 

(RV. I. 164.46)

"i.e. He is One, sages call Him by many names e.g. Agni, Yama, & Mātrīśvan".

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

(8) The Yajña does not mean only a material sacrifice i.e. to
offer some thing into the fire. Dayānanda here is supported by the entire scripture of the Hindus where it is clearly stated that 'any noble and unselfish act' is called a Yajña. The Satapatha clearly says, 4-

\[ \text{"any noble and unselfish act" is called a Yajña.} \] \( \text{(SB. I. 7.1.5)} \)

The fourth Chapter of the Bhagavad Gītā describes all aspects of the Yajña:

\[ \text{(a) Distinction between the Vedic and the Laukika words is clearly indicated by the fact that Patanjali, the author of the Mahā Bhāṣya, makes two separate categories of these two types of words. He declares:} \]

\[ \text{"the Vedic words (which are yaugika) and the Rūḍhi words (i.e. words used in the world to express conventional meaning).} \]

Thus Patanjali draws a line of demarcation between the Vedic and Laukika words.

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

(i) According to Nighantu (III. 15) the word 'KAṆNA' is a common noun being a synonym of 'MEDHĀVIN' (i.e. the intelligent),
while in the common language it is a proper noun i.e. a name of a sage.

(ii) "AHU" means a 'cloud' in the Mirukta, while it is a synonym of serpent in the common language.

(iii) According to the Nighantu (I.12) the Mirukta (II.22), the word 'PUSA' in the Vedas means 'water', while it denotes in ordinary Sanskrit 'human excreta'.

(iv) KANYA, VENA, GRTSA and USIK are proper nouns in the common language denoting some persons while all these are synonyms of 'MEDHAVIN' (according to Nighantu III. 15) in the Vedas.

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

Instances can be multiplied but economy of place does not permit. This evidence clearly establishes the fact that it is not proper and reasonable to interpret Vedas on the basis of the Classical Sanskrit. Sāyana and Mahādāra could not understand this fact and hence they committed mistakes. Dayananda's interpretation is an attempt to this direction.

EVIDENCE OF YĀSKA AND PATANJALI:

The first canon of the interpretation of the Vedic terms, which is laid down by Yāska, the author of Mirukta, is that the Vedic terms are all yaukika (i.e. have derivative sense). They signify the meaning of the root together with the modification, effected by affixes. In fact, the structural elements out of which the word is compounded afford the whole and the only clue to the true signification of the words. The fourth section of the first Chapter of the Mirukta, opens with a discussion on this very subject, in which Yāska, Gārgya, Sākatayana and all other grammarians
and Etymologists declare that the Vedic words are all yaugika. But Yaska and Sakatayana also maintain that Rudhi terms are also yaugika in as much as they were originally formed from the roots; but Gargya holds that only the Rudhi terms are not yaugikas-

"त्रिधिर्त संभवितो यायुक्ते सत्त्विक व नाश करति।" । एवं अन्यतरो अध्यक्षसन्धिग्नों नास्ति।

(N. I. 12)

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

Patanjali also expresses the same opinion and distinguishes the Vedic terms from Rudhi terms by the designation of Naigama (i.e. Vedic). He says:—

"यायुक्तमीण्डितानवर्जितानवर्जितानवर्जितात्तत्वतः।"

And a line before this:—

"यायुक्तमीण्डितानवर्जितानवर्जितात्तत्वतः।"

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

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

"But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something
of its radical meaning; every epithet tells; every thought; inspite of the most intricate and abrupt expressions, is, if we once disentangle it, true, correct and complete."

(History of Ancient Sanskrit Lit., p. 553)

Further again he adds:-

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

(Ibid p.755)

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

OTHER INTERNAL ARGUMENTS:

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

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

(a) In RV. I.12.9 Agni is called as 

and 

. If we take the word Agni as 'Rudhi' it means only 'Fire' which can not be a 

, and 

. Hence we have to interpret these words etymologically.

(b) Similarly has the epithets of 

etc.

in RV. II.28.1.

(c) In RV I.48.4 the word has been used as an adjective by adding a suffix denoting superlative degree as 

. In RV. VII. 79.3, the word is used as 

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

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

"सङ्गीतस्य व्युस्तां "  
(RV. VIII. 96.4)
"प्रायस्य व्युस्ताः "  
(RV. VIII. 5.31)

(e) In RV. I. 164.46 Agni has been called as Indra, Mitra, Varuna and Matarisha. How can it be possible if we do not accept these words denoting general senses:

"सङ्गीतस्य व्युस्तां "  
(RT. TIII. 96.4)
"प्रायस्य व्युस्ताः "  
(RT. TIII. 5.31)

EVIDENCE FROM THE BRAHMANAS:

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

(a) "अप्रायस्य व्युस्तां वैदिकः व्युस्तां " (SB.IV.1.5.16)

(b) "अप्रायस्य व्युस्तां वैदिकः व्युस्तां "  
(BD. VII.127)

(c) "अप्रायस्य व्युस्तां वैदिकः व्युस्तां "  
(N. XII. 1)

(d) "अप्रायस्य व्युस्तां वैदिकः व्युस्तां "  
(SB.VI.1.3.6)

(e) Agni is explained in (SB. VI.1.1.1).

Similarly see:

(SB. I. 7) for आग्नेय
(SB. I. 8.2.7) for आनुग्नेय
(JU. I. 20.4) for अन्तरिक्ष
(SB. XIV. 6.11.2) for इन्द्र
(SB. X. 1.1.5) for ग्रहाः
(SB. XIV. 8.5.18) for शुरुः
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EVIDENCE OF NIRMUKTA:
(iii) The Nirmukta aims at giving the all possible etymological explanations of all words. Yāska has made it compulsory for the Nirmuktas to offer every possible derivations, cf:

"रक्तालसित द्वारा निर्मंकते शरीरायनामः। द्वारायनामः यां शरीरायनामः।"

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

"रक्तालसित द्वारा निर्मंकते शरीरायनामः।" (N. IV. 13)

THE MINAMSIKA SCHOOL:
(iv) In the undermentioned citation from the Minamsi Bhāṣya we are directed to explain the Vedic words including those of Rudhis in accordance with the grammar and the Nirmukta:

(a) "निर्मंकतेः द्वारायनामः। द्वारायनामः यां शरीरायनामः। निर्मंकतेः द्वारायनामः। निर्मंकतेः द्वारायनामः।" (MBD. I. 2.41)

(b) "निर्मंकतेः द्वारायनामः। द्वारायनामः। निर्मंकतेः द्वारायनामः। निर्मंकतेः द्वारायनामः।" (MBD. III. 7.29)

Here we are told that the meanings are to be determined from the roots. "निर्मंकतेः द्वारायनामः। द्वारायनामः।"

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

« एक हो तथा तुझनामा वाचित मात्र। अलिप्रायितम्। तत: शिल्स। अति उद्धरण। अधिकारको उत्तिक पाचो। तत्त्वार्थार्थेः अनोदीये। »

(p. 92)

(b) Durga also says:

« सत्त्वैसः ईड़ महाभारत। चिन्तानास्य सिद्ध कर्ता विद्वेश। रुमुषा, नदीको नदीको निभात: नविनी। »

(p. 64)

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

« अजुनक्षरीया ग्राम्मवे ईड़ यत्र अवधारणा। भस्मांनरस्यस्य सम्वाद। रुमुषा यत्र ज्ञातः ज्ञातः। ततो विद्वेश कर्ता नानोर। »

(H.I.20)

6. DIFFERENT MEANINGS AT DIFFERENT PLACES:

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

(a) AGNI : परस्परात्मत्रायै। (Supreme Being) (Sāyana AV. II. 1.4)

−do− : A Brāhmaṇa (Sāyana SB. I. 4.2.2)
AGNI : Lightning. (Durga p.363)
- do - : The Veda, Omniscient. (Sandhya Bhāṣya pp.14, 55.60).
- do - : Supreme Lord (Śrī Kāṇṭha, Śrī Bhāṣya p.3).
- do - : Viṣṇu i.e. Omnipresent. (Nāgādhavendra Yati pp. 8, 23).

(b) ĀPAH : Does not mean 'water' but from the root ĀP to pervade : Omnipresent. (Skanda RV. I.91.1)
- do - : Supreme Soul (Sandhya Bhāṣya pp.45, 46, 47, 163, 171).
- do - : Cows. (ŚMB. XII. 1–3).
- do - : Atmospheric region. (Skanda RV. I.52.12).

(c) INDRA : Air. (Durga p. 710)
- do - : Sūrya or Supreme Lord (Satruñgha pp. 90, 133).
- do - : God. (Jaya Tīrtha p. 22).
- do - : Glorious group of Maruts. (Skanda, RV. I.6.8).
- do - : God. (Sāyaṇa RV. X. 92.8).
- do - : A rich trader. (Sāyaṇa. AV. III. 15.1).

(d) RATRI : Supreme Soul. (Sandhya Bhāṣya pp. 42, 135).

(e) SAVITĀ : Many meanings e.g. Agni, Varuṇa, Vāyu, Sacrifice, thunderbolt, the Sun, the moon, mind, soul or a man. (Jaimini Upaniṣad Brāhmaṇa) p.152).
- do - : God. (Sandhya Bhāṣya pp. 42, 135).
- do - : A Sacrificer according to Śākapūṇi (Skanda. (RV. I.34.10; I. 95.7)

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

THE AITIHĀŚIKAS ALSO ACCEPT THIS VIEW:

Sāyaṇa, Mahādhara and other authors of the Veda Bhāṣyas, whe
interpreted in accordance with the Aitikāsika view by following the Rūdhī method, had to adopt in large number of cases, the process of Yaugika interpretation as there was no other way out. No obscure cases could be explained away without resorting to the Yaugika method.

Sāyana interprets:-

(a) ASVĀH : "स्वाह " (i.e. the sun and not a horse as it conventionally means. (RV.I.164.2).

(b) ADITYAH : "अदिति " (i.e. God and not the sun). (RV.I.164.21)

(c) INDRAH : "इंद्र " i.e. cloud (and not the king of gods) (RV. I.164.33).

(d) BHĀTA : "भात " i.e. one who does good to others (and not a brother as it ordinarily means) (RV. I. 170.4).

(e) VASIŚTTHAH : "वसीष्ट " i.e. the abode of all i.e. God (and not as a proper noun) (RV. II. 9.1)

(f) RATHAH : "रथ " i.e. a Sacrifice (and not a car) (RV.II.18.

(g) MANUH : "मनु " i.e. a Sacrificer or a king (and not as a proper noun of a king) (RV. X. 51.5).

(h) ANGIRASTAMA : "अंगिरसतम " i.e. the best of all who move; (and not as a proper noun) (RV. VII. 79.3).

Thus we see that Yaugika method is the only scientific way of interpreting the Vedas. The entire Vedic literature admits the superiority of this method. It has the support of Yāska, Patañjali and all the Brāhmaṇas. Skanda, Durga and all other ancient interpreters base their explanations on this method.
Svāmi Dayānanda employed the scientific method of interpretation based on the Naiṣkṛta school, throughout his Vedic exegesis. It has many advantages. A few Indian scholars and all European scholars offer many criticisms against the Vedic teaching. They are very easily removed through the medium of this interpretation. Agni, Varuṇa, Aditya, Mātarisvā, and Indra may mean anything in different contexts but they also mean Supreme Being (Brahma), described under different names. They are different names of One Lord. The discovery of this method, which was in vogue in Yāska's age, is quite new in modern times and it has brought about a new revolution in understanding the Vedic theme. That no doubt may be left concerning the Monotheistic worship of the ancient Aryans, we quote from the Nirukta:

"अत्यधिकः च बल्लरिणः स्वयम् अर्थात् अभूयः सुदूरः
अमवशयं सीधि तत्; अनवन्यवित्त हि नारित्।"

(N. VII. 4)

i.e. "One Supreme Soul is variously praised on account of His Omnipotence. Other Devatās are but PRATYĀNGAS (i.e. various manifestations) of this Supreme Soul."

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

NO POLYTHEISM: It will be reasonable if a few citations from the
A CRITICAL SURVEY OF THE HISTORY OF THE VEDIC INTERPRETATION.

Vedas themselves are given below in support of the theory that there was monotheism i.e. worship of One Lord. It will clearly justify Dayāhanda's stand:-

(a) "कदा दैवेय उवाच अद्वितीय वहि मातारिधिविनायकः।

(RV. I. 164.46)

i.e. "He is One, sages call Him by many names e.g. Agni, Yama, Mātarisvā.

(b) "आतो शतिरात्मानः लोकस्तमात्माः शुक्लवं महाशिवः।

(RV. III. 20.3)

i.e. "Many are Thy names O Agni, Immortal, God, Divine, Jāta-Vedas."

(c) "मनोहराय नामात्रेऽरुपत: दुर्गम विद्वेदि हयोः।

(RV. VI. 47.18)

i.e. "Indra moves multiform, in His wonderful creation."

(d) "तदेवातिरितस्तो दुर्गम विद्वेदि हयोः।

(YV. XXXII. 1)

i.e. "Even He is Agni, He is Āditya, He is Vāyu, He is Candramas; He is Sukra, He is Brahma, He is Āpa, He is Prajāpati."

(e) "सत्यमन्यत ह वस्तुस्य तत्तदुःस्य कथविषयः।

(AV. XIII. 4.4)

i.e. "He is Aryaka, He is Varuna, He is Rudra, He is Mahādeva."

(f) "तिर्यो भर्त्यो दप्तिरीचित्त्वं क्षोल्कर्ष्यति न तत्सः।

"(AV. XIII. 4.5)
DAYANANDA - AS INTERPRETER OF THE VEDAS.

(AV. XIII. 4.14-21)

i.e. "Neither second, nor third, nor yet fourth, is He called. He is called neither fifth nor sixth, nor yet seventh, He is called neither eighth nor ninth nor yet tenth. He is the Sole, the absolute One, the One alone. In Him all gods become Simple and One."

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

It will be well to quote here from an article by Shriyut Aurobindoh Ghosh on the interpretation of the Vedas by Dayananda:

"What is the main positive issue in this matter? An interpretation of the Veda must stand or fall by its central conception of the Vedic religion and the amount of support given to it by the intrinsic evidence of the Veda itself. Here Dayananda's view is quite clear, its foundation inexpugnable. The Vedic Hymns are chanted to One Deity under many names, names which are used, and even designed, to express His qualities and powers. Was this conception of Dayananda's arbitrary conceit, fetched out of his own too ingenious imagination? Not at all; it is the explicit statement of the Veda itself. "One Existent, sages; not the ignorant, mind you, but the Seers, Men of direct knowledge,' speak
of in many ways, as Indra and Yama, as Matarisvan as Agni."
The Vedic Rishis ought surely to have known something about
their religion, more, let us hope, than Roth or Max Muller;
and this is what they knew.

We are aware, how modern scholars twist away from the
evidence. This Hymn, they say, was a later production,
this loftier ideal, which it expresses with so clear a
force, rose up, somehow in the later Aryan mind or was
borrowed by them from their Dravadian enemies. But through
out the Veda, we have confirmatory Hymns and expressions;
Agni or Indra or any other is expressly hymned as One with
all other gods. Agni contains all other Divine Powers with­
in Himself, the Maruts are described as all the gods, one
Deity is addressed by the names of others as well His own,
or most commonly He is given, as Lord and King of the
Universe, attributes only appropriate to the Supreme Deity.
Ah: but that cannot mean, ought not to mean, must not mean
the worship of the One. Let us invent a new word, call it
"Henotheism", and suppose that the Rishis did not really
believe Indra or Agni to be the Supreme Deity, but treated
any god and every god as such for the nonce, perhaps, that
he might feel the more flattered and lend a more gracious
ear for so hyperbolic a compliment; but why should not the
foundation of Vedic thought be natural monotheism rather
than this new - fangled monstrosity of henotheism? Well,
because primitive barbarians could not possibly have risen
to such high conceptions and if you, allow them to have so
risen, you imperil our theory of evolutionary stages of
human development and you, destroy our whole idea about
the sense of the Vedic Hymns and their place in the history of mankind. Truth must hide herself, common sense must disappear from the field, so that a theory may flourish: I ask, in this point, and it is the fundamental point, who deals most straightforwardly with the text, Dayānanda or the Western scholars?

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

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

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

"The Cosmic element is not less conspicuous in the Veda.
The Rishis speak always of the worlds, the firm laws that
 govern them, the Divine working in the cosmos. But Dayānanda
goes further: he affirms that the truths of modern physical
science are discoverable in the hymns. Here we have the sole
point of fundamental principle about which there can be any
justifiable misgivings, I confess my incompetence to advance
any settled opinion in the matter. But this much needs to be
said; that his idea is increasingly supported by the recent
trend of knowledge about the ancient world. The ancient civi-
 lization did possess secrets of science, some of which
 modern knowledge has recovered, extended and made more rich
and precise, but others are even now not recovered. There is
then nothing fantastic in Dayānanda's idea that the Veda
contains truths of science as well as truths of religion.
I will even add my own conviction that Veda contains other
truths of a Science, the modern world does not at all posses
and in that case Dayānanda, has rather understated than
overstated the depth and range of the Vedic Wisdom.

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

Certainly Dayānanda had not the advantage that a comparative study of language gives to the European scholars.
DAYANANDA - AS INTERPRETER OF THE VEDAS.

but he stands justified by the substance of Veda itself, by logic and reason, and by our growing knowledge of the past of mankind. The Veda does hymn The One Deity Of Many Names And Powers; it does celebrate the Divine Law and man's aspiration to fulfil it; it does purport to give us the law of cosmos. "On the question of revelation suffice it to say that here too, Dayananda was perfectly logical and it is quite grotesque to charge him with insincerity, because he held to and proclaimed the doctrine. There are always three fundamental entities which we have to know if we would understand existence at all, God, Nature and the Soul. If, as Dayananda held on strong enough grounds, the Veda reveals to us God, reveals to us the law of Nature, reveals to us the relations of the Soul to God and Nature, what is it but Revelation of Divine Truth? And if, as Dayananda held, it reveals them to us with a perfect truth, flawlessly he might well hold it for an infallible Scripture. The rest is a question of the method of revelation, of Divine dealings with our race, of man's psychology and possibilities. Modern thought, affirming Nature and Law, but denying God, denied also the possibility of revelation, but so also has it denied many things which a more modern thought is very busy re-affirming; we cannot demand of a great mind that it shall make itself a slave to vulgarly received opinion or the transient dogmas, the very essence of its greatness in this; that it looks beyond, that it sees deeper."
VALUE OF INTERPRETATION:

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

HIS PLACE AMONG THE INTERPRETERS:

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

Speaking of his own efforts to understand and then translate the Vedas for the public, Prof. Max Müller says that it is a mere
DAXANANDA - AS INTERPRETER OF THE VEDAS.

beginning, "a mere contribution towards the better understanding of the Vedic hymns," and he felt convinced that on many points his translation was liable to correction and to be replaced sooner or later by a more satisfactory one. He further remarks:-

"There are, as all Vedic scholars know, whole verses which as yet yield no sense whatever. There are words the meaning of which, we can guess."


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

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

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

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

(1) "Ernest Wood writes:

"In the eyes of the Hindus, there is but one Supreme God. This was stated long ago in the Rig Veda in the following words, "EKAM SAD-VIPRĀH BAHUDHĀ VADANTI" which may be translated as "The sages name The One Being variously".

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

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

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

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

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

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

THE BG VEDADI-BHASHYA BHUMIKA

(Being an Introduction to the Commentary on the VEDAS)

BY

Svami Dayananda Sarasvati

TRANSLATED

into English

from

THE ORIGINAL SANSKRIT

with

Critical INTRODUCTION &

NOTES.

By

PARMANAND

Prof. Rajindra College,

BHATINDA.

1955.
OM

Śrī Dayānanda Saraswati's
RG. VEDĀDI BHĀSYA BHŪMIKA.

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

May there be peace (to all from external material objects) may there be peace (from our own selves) may there be peace (from Divine Wrath).

Taittiriya Āranyaka. II.1.
INTRODUCTION TO THE COMMENTARY ON THE VEDAS.

I

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

2

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

(1) The word भास्यां , from the root भास्य to speak with योग , means an exposition, gloss or commentary as in the word Veda Bhasya, especially a commentary that explains Sutras or aphorism, word by word with comments of its own.

cf. सूत्रापश्चात् अति योगात् सूत्रापश्चात् अथवा अर्थसूत्राः भास्यां राजसिद्दे निन्दुः ।

and

सिसू पाल वधा द्वितीया ।

& See page 4.
INTRODUCTION TO THE COMMENTARY ON THE VEDAS.

3.

"Let the noble people (lit - sinless अन्तर्मत्त ) know that this commentary has been composed by one in whose name the word ĀNANDA (i.e. Bliss) which is realised only by the Self, shines after the word DAYĀ (i.e. compassion) and after this word SARASVATĪ (i.e. learning) dwell (as if SARASVATĪ lives) under divine shelter doing good to all.* He is celebrated for his noble virtues and Vedic studies.@

& Foot note for the page 3 (under 2)

According to the Pāṇini of अनुस्तोत्र अनुस्तोत्र महिति: (i.e. figures are written from right to left) the phrase अन्तर्मत्त, राजसुध, वामनेन्द्र gives 1933. The words अन्तर्मत्त, राजसुध and वामनेन्द्र denote 3,3,9 and 1 respectively

(3) दस, दश आनंद विविधत एवः. राजसुधिं वामनेन्द्रम विविधत एवः. अन्तर्मत्त विविधत एवः. दायनां विविधत एवः.

* It is very common with the Sanskrit writers that they give their names in this manner: cf (a) चावधारपुर्ण अनीय अन्तर्मत्त Sisu Pala Vadha.
(b) गुणावलोकनिति भवन्: केशव: सकुंदलिनी. Sakuntalā 2.14.

@ Śrī Ghasi Ram wrongly translates this verse:-

"Let the virtuous know that this work has been composed by one whose name ( Dayānanda Saraswati) is synonymous with noble qualities and Vedic Study, etc."
LORD'S PRAYER

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

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

6.
"I shall explain the Mantras by following the ancient method of interpretation of the Aryan Saints and Seers (i.e. MUNIS and RSIIS*) and not otherwise (i.e. the method which was followed by Sāyana and others.)

* The distinction between a MUNI and a RSI can be explained in the following manner:-

RSI - is an inspired sage or a singer of sacred hymn. They are the seers of the Vedic hymns. cf: र्षिः र्षिः सन्निधि सर्वाभ्यासः, and सहस्त्र अनुमानं. According to YĀSUKA "गयश तास्म त सांहिर: " i.e. they are the persons to whom the Vedic hymns were revealed i.e. Seers.

MUNI - (मुनि उद्यमः उपदिवं 4.122) A sage, a holy man, a saint, devotee or an ascetic.

cf:- (a) "साधुसदृशाः वसाःः " Gītā X.37.
(b) "द्विषतिः दम्मक्तो दामनं बिमासितः: \\
श्री रामायणाः रिपुराः, दुर्गुपत्ति रीतिः " (Gītā)
"This (commentary) will frustrate and foil all blemishes of modern commentaries and glosses, casting a slur upon and grossly misinterpreting the Vedas and will reveal the ancient and accurate meaning of the Vedic lore.

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

---"---"---."
PRAYERS AND EXHORTATIONS.

1.

"O Lord! Creator (of this universe) ward off all ills and evils (from us) and bestow upon us only what is good (for us)."

YV. XXX.3. @

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

(1) निर्पालाणि देव शतिवृतिगितिनि सर्वसुरुचि ।
सर्वभूतात्त्व आसुतु ॥ यजुः ॥ १०.३.

@ Also occurs in RV. V.82.5

* The word SAVITĀ is derived from the root स् to stimulate with नृच्. It means stimulator, generator or creator. Nirukta explains this word as "सतिवृतस शतिवृत्स शतिवृत्स X.31." According to Nirukta it also means the sun, अस्सु अरुते । अस्सु अरुते । X.32.

In nearly half its occurrences the name is accompanied by DEVA when it means "the stimulator or creator God." In one stanza (RV. III.62.10) he is besought to stimulate thoughts of worshippers who desire to think of the glory of the Creator. This is the celebrated Gāyatrī Mantra which is also called the Guru Mantra. The sun is also a great stimulator of life and motion in the world.
PRAYERS AND EXHORTATIONS.

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

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

(AV.X.23.4.1.)

(I) तेषां मूलाम् अनुश्रवणाः सन्तानाः सन्तानम् अस्य मूलम्

(II) It means "water". It is given in the names of Water.

(III) Heaven, paradise, as in अवोधितम्. In classical literature it is very common: तन-सार्रावृत्तं etc. (Amara Kośa).

(IV) The sky. Ether.

(V) The space above the sun or between the sun and the polar star.

(VI) The third अवोधितम्.

(VII) Radiance or glow.

* The word ब्रह्म has been translated here as "bliss". According to the Nighantu and Nirukta the following meanings can be ascribed to this word:


(II) It means "water". It is given in the names of Water. See Nighantu. I.12.

(III) Heaven, paradise, as in अवोधितम्. In classical literature it is very common: तन-सार्रावृत्तं etc. (Amara Kośa).

(IV) The sky. Ether.

(V) The space above the sun or between the sun and the polar star.

(VI) The third अवोधितम्.

(VII) Radiance or glow.
PRAYERS AND EXHORTATIONS.

2.
"We offer homage to God, the most excellent and the most high, whose feet are the earth, whose abdomen is the atmospheric region (ANTARIKSA) and who has formed the upper most region, illumined by solar rays (DIVAM) as the head."

(AV.X.23.4.32)

3.
"Deepest reverence to Lord, the most high and pre-eminent, whose eyes are the Sun and the Moon, renewed again and again and who has created fire as the mouth."

(AV.X.23.4.33)

(2) वर्षक देविदी: जयं तत्र त्रिवेणि हुः त्र० मेदनपुरि | किं त्र० प्रदेश स्वरूपम् त्र० स्वरूपम् त्र० प्रदेश स्वरूपम् | तां इति।

(3) वर्षक देविदी: जयं तत्र त्रिवेणि हुः त्र० मेदनपुरि | किं त्र० प्रदेश स्वरूपम् त्र० स्वरूपम् त्र० प्रदेश स्वरूपम् | तां इति।

* (VIII) - Continued from page 8:
Bliss free from the slightest trace of pain:-
cf." दलगुरुसरससलिनविनादीन नानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्कनितानातार्क
"

N.B. Ralph T.H. Griffith translates these stanzas as follows:-
(1) "Worship to loftiest Brahma, Lord of what hath been and what shall be,
To him who rules the universe and heavenly light is all his own."

(AV.X.8.1.)

(2) "Be reverence paid to him, that highest Brahma, whose base is Earth, his belly 'Air, who made the sky to be his head."

(3) "Homage to highest Brahma, him whose eye is Sūrya and the Moon who growtheth young and new again, him who made Agni for his mouth."
PRAYERS AND EXHORTATIONS.

4.

"Adorations to the Supreme Being, whose in-breathings and out-breathings are the air, whose eyes are illuminating rays (ANGIRASAS *) and who has made the directions as the organ of hearing."

(AV. X.23.4.34)

(4) "(4) Homage to highest Brahma, him whose two life-breathings were the Wind, The Angirases his sight; who made the regions be his means of sense." (AV. X.7.32-34).

* The word ANGIRASAS (अंगिरास ) Unāḍī IV.235)

According to Aitreya Brāhmaṇa it is from अगिरास. अगिरास, अगिरास अगिरास " is also an epithet of Agni. Etymologically it is connected with Agni. For instance:-

(a) 'स्त्रिया, सुमित्रा देवीं सर्वकालिन अगिरासिनीं' लोको निर्णयानिमित्तैं' (RV. I.1.6)

(b) 'सर्वकालिन अगिरासिनीं' देवीं महाकालीं' (RV. V.11.6)

Thus it means fiery rays or illuminating rays. In Vedic literature we also come across adjectives like अगिरासिनीं i.e. very rapid, especially like Agni, devouring everything.
PRAYERS AND EXHORTATIONS.

EXPLANATION (BHASYA)

Our deepest homage to the highest and the greatest God who rules over the entire universe and also over the times - past, present and future - i.e. Lord of all and is beyond the limitations of times; whose character is absolute and decayless joy where there is no slightest tinge of pain i.e. God full of supreme bliss.(I.)

The earth is his feet (PRAMA) the cause of real knowledge (i.e. Living on earth people acquire knowledge.) The space between the sun and the earth is his belly and who has made the sky illumined by solar rays as his head. (2.)

To him - whose eyes are the sun and the moon which are renewed again and again in the beginning of creation and who has made fire as his mouth. (3.)

The continuous adorations to the greatest Supreme Being of infinite knowledge - whose two vital breathings (PRANA and APANA) are the entire wind, whose eyes are the ANGIRASAS i.e. the illuminating rays: vide Nirukta III.17 * and who formed the directions (DISAH) as the cause of all activities. (4.)

* 31.31.31.31 31.31.31.31 (Nirukta III.17)
"May we adore with oblations the blissful Lord of creatures (KASMAI *), the giver of spiritual knowledge, of power and prowess and whose commandments all the learned people (DEVAH) acknowledge, whose shelter is salvation and disregard of whom is (misery and) death.

(YV. XV.13)"

(5) RV. - X.121.2. The first part of the second line is difficult. prof. M. Müller translates it: "whose shadow is immortality, whose shadow is death". The meaning may be that his cold shadow (his displeasure or ignorance of him) is death while the shadow of knowledge of his bright glory makes his devotees immortal.

Griffith renders this verse:-

"Giver of vital breath, of power and vigour, he whose commandment all the Gods acknowledge;

The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?"

* The word (KASMAI) may be interrogative pronoun, but Dayānanda, on the authority of SATAPATHA Brāhmaṇa says that it means सतपथवादि or सतपथसारसीति.

cf. "प्रवेदायत्वादि अति, " SATAPATHA VII.3.

"KA" also means happiness or joy as in NĀKA which is explained thus "च च - कु म्भ = कुम्भे, त अतिष्ठिति " Yaska says "अतिष्ठिति कुम्भ - अतिष्ठिति नाम, कुम्भनाम-प्रेतिशिष्ठे च "

(Nirukta II.14.)
6.

"May (there be) peace in the celestial region, may there be peace in the intermediate regions, may there be peace on the earth, may waters and herbs (bring) peace (to us); May trees be peaceful, may all learned people (VISVE DEVĀH) bring peace (to us); may the Vedic lore (propagate) peace (in the world); May all things be (source of) peace to us; may Peace bestow peace on all and may that peace come to me also."

(YV. XXXVI.17)

(6) cf. the nearly similar verse in Atharva Veda (XIX.9.14)

which ends differently:-

Sāyāṇa and others translate the words VISVE DEVĀH as all gods. But Dayānanda takes in the sense of the "learned men".

"विस्वेन देवः। कालिन्यः। योधिस्तित। तुष्यवेदितः। सर्वाज्ञातः। प्रसिद्धिः। योधिस्तितिः। तुष्यवेदितिः। सर्वाज्ञातिः। प्रसिद्धिः।"

(YV. XXXVI.17)

(P. III.1.134) "= donor, imparter of joy or happiness, conqueror, illuminator. Yāska also states the same thing: "देवो नाम देवनाम
वातिलाम् न भुस्मान्तासभवति रिक्षसः नान..."

In the Nirukta - commentary Durga adds "हे तु सरस्वती
ब्रह्माण्डे स्म शमम् क्रिश्च विविधः।"

(Nirukta VII.15)
7.

"From whatsoever region Thou desirest, make us fearless thence; grant happiness to our off-springs (PRAJA*) and security to our animals."

(YV. XXXVI.22.)

(7) Griffith renders it as follows:

"From whatsoever trouble Thou desirest, give us safety thence. Give to our children happiness and to our beasts security."

From this translation it is clear that the words धर्मे, give the sense of "from whatsoever trouble". But Dayānanda says "धर्मे मया देनकृत तथा (समीकरणे अणुप चाराणानां) अयैः अस्तेऽकरणः "

i.e. from whatsoever region in which you desire to plant and maintain a world."

The second interpretation is better. God who is all merciful never desires trouble for his devotees.

* According to Dayānanda प्रसादे and प्रसादन: are in ablative case i.e."May we have no fear from men and animals inhabiting any regions!" But I preferred the dative case i.e. give happiness to our off-springs and animals. Both the interpretations are correct.

The word PRAJA is from जन्तु युग्म to be born or produced. It means (I) off-spring, progeny, issue, children, brood (of animals). cf: जन्तुपुर्णता जन्तुपुर्णता (Raghu Vans'a II.7.) जन्तुपुर्णता (Pāraskara)

(II) Posterity, descendants.

(III) A creature.

(IV) Subjects, people, mankind. cf:-

संगृहु: संगृहु: पुश्चिताः पुश्चिता । तथा रुपमु . नामाशिस्तं चित्तां (Sakuntala). पुश्चितां विनिद्वानालं कर्मां वर्षार्ग ब्रह्मारथं अभिलं धितां नित्यार्थस्ततवं देववं अनन्तरः सत्तव "

(Raghu Vans'a)

See also Manusmṛti I.8." III.42 and Yajñiva Valkya Smṛti I.269.
Wherein, the Ṛcas, Sāmans and Yajur-verses, like spokes in
the hub of a car, are inserted (PRATISTHITĀH) and wherein all the
knowledge of creatures is inwoven, may that mind of mine be moved
by right resolve. "

(YV. XXXIV.5.)
PRAYERS AND EXHORTATIONS.

EXPLANATION (BHĀSYA)

(YA ĀTMADĀ) He, who is the giver of knowledge and wisdom, (BALADĀ) the bestower of nourishment, integrity, prowess and firmness upon the body, bodily organs, vital airs (PRĀNA), the soul and the mind; (YASYA-) whom the VISVE DEVĀH i.e. all the learned worship and whose commandments they acknowledge; (YASYA CHYA-) whose shelter (i.e. favour) is salvation and whose disregard or want of protection is death i.e. the cause of birth and death. (KASMAI-) for this "KA" i.e. lord of creatures, may we offer oblations. "PRAJĀPATI is verily KA" (is stated in the Sātapatāh Brahmana VII.3 *). May we constantly adore with offerings of love and devotion the Blissful Supreme God. (1)

(DYAUH SANTIH -) O Almighty Lord, may the shining firmament, the intermediate region, the earth, water, herbs, plants, VISVE DEVĀH i.e. all the learned, the Vedic Lore and the entire universe, through Thy favour and our devotion unto Thee be peaceful; safe and secure for ever. They may be favourable to us so that we may (be able to) write this Vedic Commentary with ease.

O God, elevate us as well as the whole world, in every way, by this universal alleviation and afford us best helps of knowledge, discrimination, wisdom and health. (2)

(YATO YATAH -) O. God, make us fearless from all those regions, wherein it is Thy will to plant and maintain a world. In this way, may we have no fear, through your favour, from any quarter in any way. (SAN-NAH KURU -) Similarly may we get rid of all fears from men and animals living there. Grant us security from all regions, as well as from men and beasts inhabiting there and through your favour, accomplish us with the bliss of righteousness, riches, enjoyments and final liberations. (3)

* सतपत्य ब्राह्मणा: (SP. VII.3.)
(YASMIN RCAH -) O Glorious Lord! O Ocean of mercy! the mind where the RCAS (Rg Veda), Sāmans (Sāma Veda) and Yajur - verses (Yajur Veda) are firmly established and where real and true knowledge of salvation resides. (YASMIN CITTAM -) In which men's knowledge (CITTAM) in the form of memory is held in, like pearls by the thread. Where and like what (are they interwoven?). Like spokes in the hub of a car they are held in. May that mind of mine, by your grace, be moved by noble resolve and adhere to only what is good and thus be enlightened with (light of) truth so that the accurate commentary of the Vedas may come into light. O Omniscient Lord! you know all and every thing. Be gracious to us so that we, without impediments, may be able to make this Vedic Commentary correct and complete and to preach and propagate your glory and the true interpretation of the Vedas. Having gone through this, may all of us acquire all the noblest qualities. May you bestow upon us this favour. With this purpose (in view) I offer this prayer to you. Be gracious soon so that this all-beneficial attempts may be successfully accomplished.

* The word CITTAM meaning knowledge has already been explained. According to Amara Kosa it means heart or mind. cf:\ "िनेलो भावनेते भावनेते भावनेते मनः।"

But in the Vedic literature it has both the meanings - mind as well as knowledge. Yāśka, explaining the Mantra "न नासपर्च निम्तम - आभन्तुथितिः - विनेता मनोहरिः i.e. "mind of another person may waver". (Nirukta I.6.). But the Nighantu reads it in the synonyms of PRAJÑĀ. See Nighantu III.9. Yāśka (IX.33.1) also says "िनेतरमर्यादितावर्तिन " Dayānanda takes the word CITTĀ here in the sense of knowledge.
THE ORIGIN OF THE VEDAS.

1.

"From that universally adored (SARVA-HUTAH) and omnipresent (YAJNA=VIṣṇu) God, Rg Veda and Śāma Veda were born: from that (God) Atharva Veda was produced; the Yajur-Veda was born from it."
(YV. XXXI.7.)

(1) YAJNA - This word is translated by all Europeans as "sacrifice". Prof. Macdonell renders this verse as below:-

"From that sacrifice, completely offered, were born the hymns and the chants; the metres were born from it; the sacrificial formula was born from it."

Griffith evidently could not accept this wrong rendering. He improved upon but could not find the right interpretation. I cite below his translation also:-

"From that great General Sacrifice, Śīhas and Śāma hymns were born: Therefrom were spells and charms produced, the (contd.)
THE ORIGIN OF THE VEDAS.

(Contd.)

SĀMAHī - शो (चापी) + स्मिनम् (U. IV. 153.). Yāska in his Nirukta explains it as follows:

"साम परिनतप्रयो, अहस्तेऽनि, अर्थां तर्के ब्रह्म नदेनां.

"(Nirukta VII. 12.)

According to this, the following are the etymological meanings of the word SĀMA:-

I. साम शीखतप्रयो - i.e. Sāma is so called as it is mixed with RCAS.

II. अस्तोती तथा - i.e. अस्तो (थोपना) to throw i.e. Sāma is thrown in the RCAS. "अस्तोती तथा तत्तर्किन नबिनित"

(Durga).

III. समाः तथा - i.e. Yāska cites here the views of NAIDANAS who say that Sāma is equal to RCAS. i.e. यासमं + चापी.

IV. अस्तो तथा - तर्किन नदेनां - i.e. Yāska cites here the views of NAIDANAS who say that Sāma is equal to RCAS. i.e. यासमं + चापी.

CHANDĀNSI - Meconnell interprets it as "metres"; i.e. metres were born from it. Griffith translates it as "spells and charms," and adds, "probably those of the later collections of the Atharva Veda ". But according to Dayānanda it refers to Atharva Veda. He says, "लेकिन रामसाधस्ती गौनसेवकविश्वास जदानं मुंकर पुनः रज्जुचिति कृपां उत्सर्जनं अपरापस्य नेत्रस्य उत्सर्जनं अपरापिति।"

"i.e. The Vedas contain various metres - Gāyatrī &c but not withstanding this the word CHANDĀNSI (metres) - is used to indicate that the Atharva Veda was revealed by God."

(Contd.)
THE ORIGIN OF VEDAS.

2.

"Tell me who is that Divine Being from whom the Rg Veda (RCAS) was produced (lit-hewed off), from whom the Yajur-Veda was brought to light (lit-chipped), whose hairs are सःमा-Verses and his mouth the अथार्वाङ्गिरास ? (He is) SKAMBHA* (i.e. All sustaining God)."

(AV. X.7.20)

(Contd.)

The word CHANDĀNSI is derived from सः/शो < 111 ir** * * 4 }-t-: (U. IV.166.219).

The worshipper rejoices in reciting the CHANDĀNSI. In the Nighantu (III.4) it is explained, " निधरणस्वरूपरित कर्मित " i.e. by which we worship.

Yāska says, " चांदण्सि उपनानन " (VII.12)

YAJUS - यजुः + रस (U. II. 115). Yāska also says, " यजुः भवते " (N. VII. 12) i.e. YAJ, to worship or adore. Yajur Veda.

* (2) SKAMBHA - The word is derived from the root तिहर् to create, to stop, impede or restrain or to stop. Thus it means: support, prop, stay i.e. God who supports all. All other words in this verse have already been explained.
ORIGIN OF THE VEDAS.

EXPLANATION (BHASYA).

(TASMAT YAJNAT -) From that Supreme and Perfect Being Para-Brahman, who possesses the attributes of Self-existence, Consciousness and Bliss (SAT, CIT, ĀNANDA), who is Omnipotent and universally adored, were born the Rg Veda, Yajur Veda, Sāma Veda and Atharva Veda (CHANDĀNSI). That is to say that four Vedas were revealed by Him alone.

The word "SARVA-HUTAH" can also be taken as an adjective (qualifying) the Vedas. Vedas are SARVA-HUTAH as they also are worthy of acceptance by all*.

The two verbs "JAJIRE and AJAYATA" (both meaning "produced") are used to denote that the Vedas contain numerous sciences. Similarly the twice repeated pronoun "TASMAT" (from him) emphasises (the fact) that God alone is the revealer of the Vedas.

All the Vedas contain various metres - GAYATRĪ - &c; not withstanding this - the word "CHANDĀNSI" (metres) denotes that the fourth Veda - the Atharva Veda - was also produced (by God).

According to SATAPATHA Brāhmaṇa (where it is stated) "verily Viṣṇu is Yajña" (I.1.2.13), the word Yajña means 'Viṣṇu'. Now Viṣṇu is God as the attribute of creating the whole universe can be applicable to God alone and none else. "Viṣṇu created this (visible and invisible) world and he supports the threefold world." (YV. V.15 %).

* H ^< t'l cl l

@V^rr ^ r^rrrrr.(SB. 1.1.1.13)

% Yajur Veda:-

"र्तव विष्णुविरिवचनमेण गोत्रस्तिद्वेष्परः नदेष्टत" (V.15)
He is called Viṣṇu as He pervades the mobile and immobile world. (1)

(YASMĀT -) who is that Divine Being, the Almighty and the Supreme Brahman by whom the Rg Veda, Yajur Veda, Sāma Veda and Atharva Veda were brought to light? Similarly (who is He) whose mouth— the foremost part—is the Atharva Veda; hair—the Sāma Veda; the heart—the Yajur Veda and the life breath the Rg Veda? In this way it is a figure of speech called Metaphor. Tell me by whom four Vedas were produced. It is a question. The answer to which is, "Be it known to you that He is SKAMBHA—the all sustaining Lord."

Now this must be accepted that no other Deva than the all sustaining Lord is the author of the Vedas. (SATAPATHA clearly states (XIV.5.4.11) that "the Rg Veda, the Yajur Veda, Sāma Veda and Atharvāṅgirās are like the breath of that Greatest Being".*

The meaning is that YAJNA VALKYA says, "O Maitreyī, let it be known that the four Vedas—the Rg Veda &c—came out of God who transcends even space, like the breath easily and naturally. As breath goes out of the body and again goes into it; so the Vedas are revealed and withdrawn again by God (at the time of creation and dissolution). (2)

Some one might object here:—"How could the Vedas which are consisted of sounds (i.e. words) only be produced by God who possesses no bodily organs (NIR-AVAYAVA)?" Here we say, "This objection is untenable in connection with the Almighty." He always has the power of acting without (the help of) all such instruments as the mouth, the vital breath &c. Moreover, as at the time of reflection we, in

* यस्मात् यज्ञनावलिक्या पुराणम निर-अवयववृत्ती मूर्तिः अर्गेते भयं मेहः

(SP. XIV.5.4.11)
our mind, pronounce words and ask and answer questions (without using our external bodily organs) so we must believe that the same is true of God also. In his work, the Almighty never requires help of any body or any thing. True, that we do need aids and helps in our undertakings, but such is not the case with Lord. When the in-corporeal (Lit-limbless) God has created the entire cosmos (Lit-world), what objection there can be raised to his having revealed the Vedas. God has created extremely surprising objects in this world whose composition is as subtle and fine as that of the Vedas.

(The Purva-Pakṣa i.e. the objector may retort here saying that the similarity between the world and the Vedas is not true) because no one except God has power to create the universe but in the case of the composition of the Vedas men might have had the power to compose them just as they have power to write other books. Here our contention is: men have become able to compose books, only after studying the Vedas of Divine authorship and not otherwise. None can become learned without self-study (Pathana) and receiving instructions (Sāvāna) from others. As now-a-days men acquire knowledge by reading some treatise (Sāstra), receiving (Lit-hearing) oral instructions and observing the (worldly) events. It can be explained by the following (example). Suppose a human child is kept in absolutely lonely place unto his death, being provided (of course) with food and drink etc. but never holding the slightest talk with him by means of speech &c. As that child would not achieve the smallest knowledge worth the name, and as the wild human beings of the great forests behave like beasts until they receive instructions (Upadesa) from others, so all human beings would have behaved (like beasts) from the commencement of the creation upto the present day, had not received instructions through the Vedas. Not to speak of them, then their possessing of
the power of composing books.

(The PURVA-PAKŚI i.e. the objector again retorts and says that) this statement is not acceptable. God has granted men innate knowledge (SVĀRHĀVIKA JÑĀNAM). This is superior to all bookish knowledge. Without this it is impossible to know the relation between the Vedic words and their imports. By developing that (innate knowledge) men would be able to write books. Hence, it is useless to believe in the Divine authorship of the Vedas.

At this point we ask:-

Has not God granted this innate knowledge to the child who was brought in seclusion without providing any instruction as mentioned above or to the wild dweller of dense forest? And how is it that we, too, do not become learned without receiving (proper) education and without studying the Vedas? It is, therefore, concluded that mere innate knowledge is of no avail to a man without instruction and self study. As men write books after acquiring multiform knowledge from the learned (teachers) and by studying the works of the learned; so all men, ultimately have to depend on Divine knowledge.

Moreover, in the beginning of the creation there was no system of learning and teaching, nor there was any book (available to be read). Consequently no one could possibly acquire knowledge (VIDYĀ-SAMBHAVA) without receiving instructions from God. Hence, no man was able to write a book then. Men are not independent in the matter of empirical knowledge (SADHANA-KOTI) and the mere innate knowledge is insufficient for the acquisition of knowledge (in general. What has been said that innate knowledge is superior (to all and is self-sufficient) is absurd. As it falls in the category of instruments (SADHANA-KOTI) like the eye.
ORIGIN OF THE VEDAS.

As the eye is powerless to do anything without the co-operation of the mind; so innate knowledge, also too weak to acquire anything without the help of the Divine knowledge and the learning of the learned men.

"What was God's motive in revealing the Vedas?"

This question is to be answered by another counter-question:

"What could be His motive in not revealing the Vedas?"

"We do not know how to answer this (counter) question."

will be (the plausible) reply from the objector.

"It is truly so. Now you listen what object God has in revealing the Vedas."

Q. "Is God's knowledge infinite or is it not so?"

A. "It is so."

Q. "What is its advantage?"

A. "It is for His own benefit (SVARThA)."

Q. "Is not God benevolent to others?"

A. "He does good to others. But what of that?"

This shows that the aim of knowledge is self-interest as well as of others. Had not God employed His knowledge for our instruction, it would have been futile in one respect. God has established the utility of His knowledge, by imparting it to us in the form of the Vedas. God, like a father, is the most merciful. As a father always cherishes compassion for his off-springs, so God, most mercifully revealed the Vedas for the benefit of entire mankind. Had he not done so, the eternal gross ignorance (ANDHA-PARAMPARA) would have been in vogue and thus men, being unable to accomplish righteousness (DHRAMA) prosperity (ARThA), enjoyments (KAMA) and salvation (MOKSA) would have (ultimately) been deprived of the Supreme Bliss. When
ORIGIN OF THE VEDAS.

God, most compassionately created bulbous roots, fruits and herbs &c for the happiness of the created beings. Why should he not have revealed (lit-imparted instruction) the Vedic knowledge which embodies all sciences and bring to light all kinds of pleasures. The amount of happiness which one feels in enjoying (lit-in acquiring) all the best things of the universe cannot be compared with one thousandth part of the pleasure which a learned man experiences. It is, therefore, definitely decided that the Vedic instructions (VEDA-UFAADESA) are divine.

Q. Whence did God procure the writing materials e.g. pen, ink-pot &c for scribing the books of the Vedas?

A. Here our explanation is:-

It is surprisingly (AHA-MANA) a formidable (lit-great - MAHATI) objection, raised by you. As God created this universe without the assistance of bodily organs e.g. the hands, the feet &c, and also without the help of all instruments and materials as wood, clay &c, so the Vedas were also revealed. You should raise no objection regarding the composition of the Vedas by Omnipotent God. But (remember) he did not reveal the Vedas in shape of books in the beginning (of the creation).

Q. In what form then?

A. In the form of (the inspired) knowledge.

Q. In whose consciousness (were they revealed)?

A. To the consciousness of Agni, Vāyu, Aditya and Angirasa.

Q. But they (i.e. Agni, Vāyu, Aditya and Angirasa i.e. Fire, Air, Sun and Light) are inanimate things, devoid of consciousness.

A. This is not so. In human bodies, they were human beings (born) in the beginning of creation.
ORIGIN OF THE VEDAS.

Q. How is it?
A. No inanimate object can perform an act of intelligence. Where the primary meaning (of a word) is incompatible, it is the sphere of LAKṣANA (i.e. Indication)*. For instance, if a credible person were to tell another that the bedsteads were crying (अन्त-मृत्तिका: अन्त-मृत्तिका), then it is inferred that persons sitting on the bedsteads are crying@. The similar

* cf:- "तथापि तथु तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि तथापि
(Śāhitya Darpana)

i.e. where the expressed meaning of a word is incompatible with the context, we take secondary sense by LAKṣANA i.e Indication.

@ There are three powers of words (अभिधा-लक्षण-व्याख्या) to signify different meanings of all words, i.e. ABHIDHA, LAKṣANA and VYAñJANA. ABHIDHA is also called MUKHYA VRTTI i.e. the Primary power which is defined as:-

"तथा सति तथा सति तथा सति तथा सति तथा सति तथा सति तथा सति तथा सति तथा सति तथा सति
ABHIDHA or the Primary power conveys to the understanding the meaning which belongs to the word by convention (ŚANKETA). ABHIDHA expresses the conventional meaning of a word. This ŚANKETA or convention is also fourfold as JATI, GUNA, DRVYA and KRIYA.

The second power is called LAKṣANA or Indication. It is defined as:-

When the primary meaning of a word is incompatible (with the rest of the sentence), this power of Indication is communicated (Contd.)
ORIGIN OF THE VEDAS.

(Contd.) (foot-note from Page 28)

(to the word); where-by another meaning (than the expressed one) connected therewith becomes apprehended, either through usage (RUDHI) or through some motive (PRAYOJANA).

The sentence कलिङ्ग: साहित्यम् is an example in RUDHI LAKSANA. It means, "Kalinga i.e. Orissa is rash". But the quality of rashness is found in sentient being only. Thus the primary meaning of the word KALINGA is inappropriate here. This is नूतनार्थ अविदृश्य. Hence, the word KALINGA causes us to think of the men residing in the country; the meaning is connected with the primary meaning "country".

To take another example गंगा दरोगर स्थलतः or herd-station on the Ganges. The word Ganga primarily signifies a stream of water. But this meaning is inappropriate here as a herd-station cannot be built over a mass of water. Thus there is मूलनार्थ अविदृश्य. This incompatibility leads us to think of the bank which is connected with itself (GANGA) by relation of proximity. Thus there is TAD-YOGA.

This power of a word by which we understand "men" from the word KALINGA and "Bank" from the word GANGA is called LAKSANA.

The first example is based on convention i.e. RUDHI and the second one on purpose i.e. PRAYOJANA. This LAKSANA has eighty varieties according to the Rhetoricians.

The third power of words is VYANJANA. Its simple definition is as follows:-

यदि किसी शब्द का अर्थ और किसी दृष्टि में नया अर्थ आएगा तो वह यवनज्ञा कहलाएगा.
method is also to be adopted here* The light of knowledge possibly

(Foot note contd. from Page 29)

When Denotation (ABHIDHĀ) and other powers cease after discharging their function, that function of a word or its sense etc. by which a further meaning is conveyed is what is called VYAṆJANA i.e. Suggestion.

This VYAṆJANA is twofold (1) that which is based upon a word's power of Denotation i.e. ABHIDHĀ-MŪLĀ and (2) which is based upon its power of Indication (LAKŚANA-MŪLĀ).

In LAKŚANA-MŪLĀ VYAṆJANA we may take the example of a herd-station on the Ganges. Here the power of Denotation ceases after denoting the meaning of "a mass of water", and when the power of Indication ceases after conveying the meaning of the "Bank", then that power by which the excess of coolness and purity is conveyed, is called "Suggestion" or VYAṆJANA based upon Indication.

We have explained here very concisely the three powers of words. The interested reader may refer to the Kāvya Prakāśa or Sāhitya Darpana. This brief explanation given here will help the reader in understanding our text.

* This is to say that we should interpret here Agni, Vāyu, Āditya and Angiras as Proper Nouns denoting four sages called by these four names. They were human beings. These words do not signify here inanimate objects of nature, Fire, Air, Sun and Light.
shines in human beings alone. Here we cite the following authority
(from the SATAPATHA BRAHMANA in support of this):

"From them, when they meditated, were produced the three
Vedas: From Agni was produced the Ṛg Veda, from Vāyu,
the Yajur Veda, and from Sūrya, the Sāma Veda" *

God inspired their consciousness and the Vedas were revealed
through them.

Q. This is really true. We infer (from your statement) that God
gave them knowledge and they composed the Vedas with the
help of this knowledge.

A. Do not take it in that sense. In what form did God give
them knowledge ?.

Q. In the form of the Vedas.

A. Was that knowledge divine or was it theirs own ?

Q. Surely it was God's.

A. Then who did compose the Vedas ? God or they ?

Q. God composed them as they (the Vedas) are His own knowledge
(lit- They were composed by Him whose knowledge they are).

A. Then why have you raised objection and say that they (Agni,
& others) composed them ?

Q. To come to the definite conclusion.@

* "सतिपथास्थरम्भायं नेवा उदासामनं। अर्गे: अर्गसमादी
लामेव: अर्गविदेः सूमितां सामवेदः।।"

(SP. XI.5.8.3)

@ These questions and answers are not really so. Here the
objector and the demonstrator of truth are represented by the words
question and answer i.e. the question stands for objector and the
answer for demonstrator of truth.

Mark the convincing method of discussion. How remarkably has
or advanced arguments and the objector himself admits truth.
Q. Is God just or partial?
A. He is just.

Q. Why, then, did He reveal the Vedas to the hearts of four persons only and why not to the hearts of all mankind?
A. This does not indicate that God has even the slightest partiality. On the contrary it clearly brings to light the exact justice of the just God. Justice signifies to award fruit strictly in accordance with one's action. Be it known to you that only these (four sages) possessed previous (birth) - merits (PURVA-PUNYA). Hence it was quite reasonable that the Vedas were revealed to their hearts only.

Q. But they were born in the beginning of the creation. Whence, did they acquire these previous merits?
A. Here we say that all worldly souls (JIVAS) are without beginning in their nature. Their actions and this great effect i.e. the universe are too without beginning like an eternal flow of stream. We shall establish their eternal nature by adducing proofs later on.*

* Here text is not very clear. "हस्त्रं अनन्तं तथा का नात्मकः..."

We have technically followed the text in our English rendering. But the underlying idea is still obscure. In order to make it more lucid we offer the following explanation:-

"JIVAS, their actions and this great effect (KARYA RUPA)i.e. (JAGAT), these three things are ANADI. But this ANADITYA has some distinct aspects. Souls and Nature (i.e. JIVAS and MULA-PRAKRTI) are without beginning (ANADI) in their nature. They are eternal. But the actions and this universe (which is an effect of MULA-PRAKRTI i.e. the original Nature) are also called eternal in the
Q. Has God composed (verses) in metres - such as GAYATRI and others also?

A. Why this doubt? Does God lack in the knowledge of composing metres - GAYATRI and others? He is Omniscient and knows this science as well as all others. Hence, this objection is baseless.

Q. Tradition (AITIHYA) says that the four-faced Brahman composed the Vedas.

A. Do not say so. The AITIHYA i.e. the traditional testimony is included in "Oral Evidence" i.e. SĀDA-PRAMĀNA. Acārya Gautama in his treatise on logic (NYĀYA-SAŚTRA) defines it as "a statement of a credible person" and adds that "Traditional testimony is also an oral evidence". In his commentary on this aphorism (SUTRA), Vātsyāyana, the commentator says, "ĀPTA (a credible man) is he who has realised the truth and who being desirous of instructing others, represents the facts to them as personally visualised by him. ŠAṬI means realisation of truth (about a thing) and ĀPTA is a person who possesses this."

(Contd. from Page 32)

that they are like the members of a series which has no beginning and which flows on continuously like an eternal current of a river. Technically this eternal aspect is called ATMA and MŪLA PRAKRTI are (NYAYA I.1.7).

@ ŚAṬI (NYAYA II.2.2)

& ĀPTA: TANU ŚAṬIŚTAT VASANTHYO (NYAYA-BHASYA I.1.7).
THE ORIGIN OF THE VEDAS

Consequently, the truthful tradition only is accepted as "AITIHYA" (i.e. a traditional evidence) and not a false (or ambiguous) statement. Hence, that AITYA (Testimony of tradition) is acceptable which stands the test of truth (SATYA-PRAMANA) and is a statement of a credible person and not that which is contrary (to truth). A false (tradition), like the ravings of a mad man is (not acceptable). Similarly (the tradition) that Vyasa or other sages (Rsis) composed the Vedas is also false. The modern (NAVINA *) books of the Puranas or the Tantras (which contain such false tales) are of no avail and worth.

Q. Why should not we accept that the Mantras (Vedic stanzas) and Suktas (the Vedic hymns) were composed by those Rsis whose names are mentioned over them?

A. Do not say so. Even Brahma and others have studied and learnt the Vedas from others. The SVETASVATARA and other Upanishads contain passages (saying):

"He who creates Brahma first and then verily sends forth the Vedas to him." (VI.18) @

* According to Dayananda there are two types of the Puranas; (I) NAVINA and (II) PRACINA. The modern eighteen Puranas e.g. Viṣṇu Purāṇa and Agni Purāṇa contain false stories. They are included in the first category of NAVINA PURANAS. The second category of ancient Puranas includes SATAPATHA BRAHMAṇA &c. The evidence of these ancient Puranas is acceptable.

@ यें ते ब्रह्मांशं विद्यय्य कृत्यं कौ देव दाधिकाल्या प्रियोक्ष्यते तत् (SV. VI.18)

Here the verb PRAHIgOTI (प्रहीति V.P.) ordinarily means (1) to send forth, propel, (2) to throw, discharge, shoot. यें प्रदातां तस्मात विद्यय्य कृत्यं कौ देव दाधिकाल्या प्रियोक्ष्यते तत् (RV.XV.21)

In this passage it means "to give" or to send forth.
The Vedas were known to Brahma and others when Rsis (MARICI and others) were not born. Manu says (I.23):

"He (God) milked (i.e. caused them to be revealed) from Agni, Vayu, and Ravi, the three (fold) eternal Veda (BRAHMA) by name Ṛg, Yajur and Sāma for the accomplishment of sacrifice (YAJNA)"

(Manu I.23) *

Again:

"Kavi, the son of Angiras taught his fathers (PITRN i.e. elders.)"

(Manu II.153) @

When Brahma himself learnt the Vedas from Agni and others, (then) what have we to say about Vyāsa &c ?

Q. Why are the Ṛg Veda and other Samhitās ascribed two names, viz, Veda and Sruti ?

A. Because; each of these names denotes distinct significance.

The word "Veda" is derived from the (four) roots i.e. "Vida" to know, "Vida" to exist, "Vidrī" to obtain, and "Vida" to think by adding a suffix ṣṭ (i.e.ṭ) in the sense of Instrumental and Locative cases, in accordance with the aphorism "हलवन्तेति " & £

* अितिकायुपिरयरचया गम बदन सतीराजः युक्तेऽमोत्र-रितिकुल अतिभुतम्-साप लामाभारः "

(Contd.)

(Contd.)

@ "हलवन्तेति " (P.III.3.121) On this aphorism Bhattojidsikita writes:

"हलवन्तेति प्रभु समन्तः प्राप्ताः। ततो योगिनिः प्रेषिन्द गर्भ राजः। एवं देहं जसं विभाषितवातः।"

Here the author gives two examples, RĀMA and AFĀMĀRGA in Locative and Instrumental cases respectively. Similarly our author explains the word Veda, from four different roots in the sense of these two noun-relations i.e. Locative and Instrument

£ According to Dayānanda the word "Veda" is derived from the
Similarly the word SRUTI is formed from the root SRU(to hear) with suffix ि (ि) in the (sense of) instrumental case. The Vedas are

(Contd. from page 35)

following four roots:-

(a) सुर (अरमद्वस्य परेवपेत्रः, से) सुर = सुरुति
(b) सुर सतमान (बैताल आश्वेश्यस्ते अतिम्) सुरा = सुरुति
(c) सुर विलायतो (सरमाचार्य आश्वेश्यस्ते सुनि) सुरा = सुरुति
(d) सुर नामि (तुदारायस्य सच्च विद्या: ते हर वार्तूः) सुरा = सुरुति

But there is another (fifth) root in DHATU PATHA from which we can get the word Veda. The root सुर वेणा विकारणस्य मानस्य से is mentioned in tenth Conjugation as "सेत" in ATMANEPADA.

This root means:- to make known, communicate, inform, apprise, tell or teach, expound as it is in the verse:-

"ध्येत रसायो "धृति लेखनरतः"

The following verse illustrates the root in some of its conjugations:-

"कर्मायं तदेति त्रानायसि नित्यं निश्चलं ऐ विद्या: इति
परमायं संसाययं सदायं सदृशं: तेषु पुरोज्य च विद्याति इति"

cf. also:-

"सरणायं विद्या: इति, त्रानायसि, नित्यं, निश्चलं निदेशं इति"

This stanza also describes different VIKARANAS in different roots.

(cf. Latin - V i d c o; A.S. Witan;
Goth - W a i t s English - Wit.)

Prof. A.A. Mecondell's Vedic Grammar is very poor in this respect. He gives only two roots instead of five. (Vid - to know and Vid to obtain).
so called as all men know all true sciences in or through them or
as all true sciences exist in them or as men become learned by
studying them.* (The Vedas are also called) SHRUTI3 as from the
beginning of creation up to this day Brahma and others have learnt
all true sciences through them (by oral transmission) @ No one (in
this world) has seen the Vedas being composed by any body in his

* (The Vedas are also called) SHRUTI3 as from the
beginning of creation up to this day Brahma and others have learnt
all true sciences through them (by oral transmission) @ No one (in
this world) has seen the Vedas being composed by any body in his

THE ORIGIN OF THE VEDAS.

The word Veda has been used in ancient literature with two
different accentuations i.e. ADI-UDATTA and ANTA-UDATTA. The ADI-
UDATTA "Veda" word in Nominative, Singlar has been used in the
Rg Veda 15 times and once in Instrumental case @ in YAJUR VEDA
and ATHARVA VEDA we come across its use (8) with ANTA-UDATTA which
is not found in the Rg Veda.

FANINI enumerates the word in two different GANAS i.e. in
(VI.1.160 and in (VI.1.203).

% %

R V. I.75.; III.53.14. &c.

(RV. VIII.19.5.)

& (VII. II.21.; AV. VII.29.1.)
corporial body. Because they were revealed by God who has no bodily organs. Agni, Vāyu, Aditya and Angirasa are His instruments for revealing the Vedas of Divine authorship. This must be clearly known

(Contd. from page 37)

It is interesting to note that this word is etymologically explained in the following Vedic Texts:

(a) "मेंढे दे हें असरासं रिखतत् लेझा मनविन्दति। तवेतयम भेदतान्।"
   (TS. I.4.20)

(b) "तेदेः लेदेः लेदेः निल्वणति। तां भेदताऽ विन्दति।
    तेदेः लेदेः निल्वणद। पुरुशोऽन्तः।"
   (TB. III.3.9.69).

These uses are from the root Vid (to obtain).

Bhattabhāskara in his commentary on TS. explains as follows:

(c) Ananda Tirtha in his Viṣṇu Tattva Nirnaya cites a stanza showing the derivation of this word:

(d) In AYUR VEDA :

Here the author appears to have accepted the suffix used in Instrumental or Locative senses.

The Commentator Ulhana derives it from the roots Vid (to exist), Vida (to know), Vida (to think) and Vid (to obtain) as:

- अयुर्विदा विद्विदे विद्विदे विद्विदे विद्विदे विद्विदे
- अयुर्वैदिकै विद्विदिकै विद्विदिकै विद्विदिकै विद्विदिकै
- अयुर्विदा विद्विदे विद्विदे विद्विदे

(SST.I.14.)
to you. The relation between the Vedic words and their objects is also divine as He is the home of all sciences.

It has, therefore, been proved that the Vedas or Sruti were revealed by God through Agni, Vāyu, Ravi and Āngirasa who were men in corporial form.

(contd. from page 38)

(e) तत्रायु देवदर्शी स्रवी आयुर्मेदः।

(CARAKA XXX.20.)

(f) Abhinava Gupta in his Natya Sāstra:

नायसह अद्वितीय वेष्ये विचारण वजा नामार्थद्वीपेद जयादनो रमये।

(I.1.)

(g) Medhā Tithi in his commentary on Manu:

विन्दत्तानुवादमार्ग अद्वितीय वेष्ये अस्तान्त्वतित इति लम्बर्त्व्यार्थते। तत्र जनकेश्वर्याष्ट्रव्यार्थता कालसप्ताहूक अनन्त।

(h) Kapadi Svāmī writes:

तिन्हें स्नातानकार्यानिस्मया अनेकपदितानिः वेष्ये।

(APB. 1.33.)

Svāmī Hari Prasāda's view that the word Veda cannot be derived from the above noted four roots is wrong. The above noted citations clearly prove the derivation of this word from these four roots.
Q. How many years have elapsed since the Vedas were revealed?

A. One VRNDA (i.e. Arab) ninety six crores, eight lacs, fifty two thousands, nine hundreds and seventy six years (i.e. 1,96,08,52,976 years) have passed and the current year is the seventy-seventh (1,96,08,52,977th year). The equal number of years has passed in the current KALPA since the creation.

Q. How do you ascertain that only so many years (and not more or less) have elapsed?

A. We ascertain it because in the current creation (i.e. Kalpa) the seventh "MANVANTARA" called "VAIVASVATA" is running. Six "MANVANTARAS" have already passed before this. These seven "MANUS" (or MANVANTARAS) are styled as ŚVĀYAMBHUVA, ŚVĀROCISĀ, AUTTAMI, TĀMASA, RAIWATA, ČĀGSUSĀ and VAIVASVATA. The coming seven MANUS are ŚĀVARUŚI &c. All these, put together, make fourteen MANVANTARAS.

The duration of one MANVANTARA is seventy one "CATUR-YUGIS" (i.e. four Yugas). These fourteen (MANVANTARAS) make one day of Brahman. One thousand "CATUR-YUGIS" are the length of a day of Brahman. The night of Brahman is of the same duration. The time of cosmās is called Day and the time of dissolution is termed as Night.

In the present day of Brahman six MANUS have elapsed. The seventh MANVANTARA, called the VAIVASVATA is running.
During this (seventh MANVANTARA) the 28th KALI-YUGA is passing on. Four thousands nine hundred and seventy six years (4976) have already rolled by in the present KALI age. The current year is the seventy seventh (i.e. 4977) which the Aryas call the Samvat 1933 according to the Vikrama Era. Here we cite below the authority of Manu:-

(1) "Now listen the brief (description) of the duration of a day and night of Brahman and of all the ages (of the universe) in their respective order."

(II) "Four thousands (i.e. 4000) years (of the DEVAS) make the "KRTA" age. SANDHYÄ * (the preceding twilight consists of so many hundred years (i.e. 400) and SANDHYÄ-AMSA (the succeeding twilight) is of the same number (of years i.e. 400)."

---

* The words SANDHYÄ and SANDHYÄ-AMSA are explained by Kullukā Bhatta here as "Ugama duṣṭe sukrakādayuṣa: dāna e śatā maḥāma:"

  cf. tathā bhūte: tathāva duṣṭe tattvātikopayémāhe: 
  ugaṇaḥ saṁśayaḥ tattvādayuṣād ugaṇśramatiḥ pariśradhā: "
  tattvādayuṣād ugaṇśramatiḥ śrīśrīśrī śarīrāyajñā: 
  pārthaṁ sūryaṁ vibhūte: kauśaṁ jñānaśrīmatā:"
  (VP)

  cf. sarvātmaṁ pātāloṣṭātmaṁ ālaṁ hā yujityaṁ na: "
  dīrgho, dānapārātmaṁ katuṁ naṁ gāndhaṁ śrigānaṁ "
  chutsitaṁ kāmāśrīgīṁ: nāmaśrīgīṁ nīlōvatā:"
  (VP)

  cf. tattvaṁ tattvādayuṣād ugaṇaṁ sukrakādayuṣād "
  sūryasvād vināśaṁ sukrakādayuṣād iyāḥ:"
  (VP)

(S3. I.15)
THE DATE OF THE VEDAS.

(III) "In other three ages (i.e. Treta, Dvapara and Kali) with their Sandhya and Sandhya-Amsa (i.e. the preceding and succeeding twilights) the thousands and the hundreds are (diminished) by deducting one in each."

(IV) "These four (human) ages which we have just enumerated make one age of the gods (Devas) consisting of twelve thousand years (12,000)."

(V) "The sum total of one thousand (1000) ages of the Devas (i.e. 1000 Catur-Yugi) makes one day of Brahman and His night is also of the same duration."

(VI) "Those who understand that the holy day of Brahman ends with the expiry of 1,000 Yugas (i.e. Catur-Yugi) of the gods and His night is also of the same length, are indeed experts in (the calculation of) days and nights.

* cf. इतरे युगस्तयते तस्ततमा शङ्के न (क्षयुः)
  ऐन्यास्यमेव लघूः तस्ततमाय शतगृहिनः (83. 1.20)

In the Bhagvad Gita the same thing has been explained very briefly yet lucidly in the following one verse:

(A) तत्त्वं मुद्रां स्त्रास्तिस्तव सत्येण ब्रह्मायाचः (BG. VIII.17)
(VII) "The above described age or YUGA of the DEVA3 which consists of 12,000 (Divine) years, when multiplied by 71 is called here as one MANVANTARA*.

(VIII) These MANVANTARA3 are countless. The creation and the dissolution (of the world) are also (numberless). They are, as it were, sportings of the Most High (PARAMES-

---

* In the Sûrya Sidhânta, the MANVANTARA is described in more simple words as:-

"...sûrya yugam isadah sârâ女性朋友 kuta pralaya jhatak te khalte..."  

(Contd.)
The terms e.g. the Day of Brahman and the Night of Brahman, have been coined for measuring time and they are easy to be comprehended. In this way the calculation of the age of creation and dissolution of the world and also of the Vedic revelation becomes very easy.

This calculation of the Brahman's Day and Night is very popular in Indian Astronomy.

We have already quoted verses from the Sūrya Sīdhānta, Manu Smṛti and Bhagavad-Gītā which clearly explain the theory. Yāska in his Nirukta (XIV.4) refers to this calculation and explains the gradual evolution of this universe:

\[
\text{This calculation is also found in the Maha Bhārata (Śanti Parva - 231) and also in the Sūrya Sīdhānta.}
\]

Dayānanda has mentioned here names of a few Manus which have already elapsed. The names of the succeeding Manvantaras have been omitted. They are enumerated here:


The Viṣṇu Purāṇa also enumerates in detail all these aspects of the creation. We have already cited a few verses from this work.
The Date of the Vedas.

Easy. A MANVANTARA is so termed as with the change of a MANVANTARA there is a slight (KINCIT) modification (PARYĀVARTANA) in the causitive qualities of the creation (NAIMITTIKA GUṆAS).

Following is the system of calculation here:

(1) EKA = 1, DASA = 10, SATA = 100, SAHASRA = 1000,
     AYUTA = 10000, LAKṢA = 100000, NIYUTA = 10,00,000,
     KOTI = 10,000,000, ARBUDA = 100,000,000,
(2) VRINDA = 1,000,000,000, KHARVA = 10,000,000,000,
     NIKHARVA = 100,000,000,000, SANKHA = 1,000,000,000,000,
     PADMA = 10,000,000,000,000, SĀGARA = 100,000,000,000,000,
     ANYA = 1,000,000,000,000,000,
     MADHYA = 10,000,000,000,000,000,
     PARARDHYA = 100,000,000,000,000,000,

and so on multiplying by 10 respectively.

(1) एक दशा शत सहस्र सहस्रपद निषेधः तस्मात्
     लक्ष्ण न किंचित कस्या भूते च यत्र
(2) व्रिंदा क्षरवा निक्षरवा पद्मा सागराः
     अन्तं परार्द्धयो व्यासा न आश्रयते

(S.S.)

* Sri Ghasi Ram M.A., LL.B. the well known scholar translates the phrase निषेधः 'पद्मा भूते च यत्र' as follows:-

"Modifications occur in the external arrangement of creation." It is wholly wrong. The words निषेधः पद्मा भूते च यत्र do not mean "external arrangement." GUṆAS denote "qualities" and NAIMITTIKA means "pertaining to some NIMITTA i.e. cause." Moreover in his translation he omits the word "KINCIT i.e. slight".
THE DATE OF THE VEDAS.

This enumeration is according to the Sūrya Siddhānta &c.

(1) "Thou art (O God) the measurer of SAHASRA and the creator of SAHASRA."

(YV. XV.65)

(2) "SAHASRA is verily SARVA" (i.e. all. VISVA) and thou art the giver of SARVA".

(SP. VII.5.2.13)

Here the word SARVA is the name of the whole world as well as of the time as God is the measurer (PRAMA) and reckoner (PRATIMA) of the universe where Day and Night (of Brahman) are consisted of one thousand MAHĀ YUGAS. Hence, the MANTRA occurs in general sense (described above).*

(1) 'तत्त्वतः अत्तत्त्वतः तत्त्त्वतः अत्तत्त्वतः' ।

(YV.XV.65)

(2) 'तत्त्वतः अत्तत्त्वतः तत्त्त्वतः अत्तत्त्वतः ।

(SP.VII.5.2.13)

* The author means to say here that the calculation of Brahman's Day and Night has its origin in the Vedic texts. The world is called SAHASRA because its existence and dissolution (i.e. BRAHMAN's DAY and BRAHMAN's NIGHT) consist of 1000 MAHĀ YUGAS or CATUR YUGIS each.

Dayānanda is original in his Vedic interpretations. No other commentator so far has given this scientific interpretation of this MANTRA. He really is a RSI.
The treatises on astronomical science describe the daily rotations of time (e.g. daily movements and changes - TITHI, NAKSATRA and GRAHAS)*

* Sri Ghasi Ram wrongly translates the sentence "सूचन को वास्तविकता के शब्दों में लिखित " as "works on astronomical science: lay down rules for daily observances".

Here the word CARYĀ is derived from the root CAR (to move). CARYĀ therefore means progress or rotation. All planets and stars show daily rotations which is calculated in the works on astronomical science.

In order to elucidate this point, I cite below a few instances from Sanskrit literature, showing the root CAR used in the sense of "to walk, move, go about, roam, wander":

(a) \( तः च त्रिसारणं मासन्तो तद्वर्तिता \) (S. I.15)
(b) \( \text{सृज्ञउत्तरात्सरं निर्ग नवरूपार्थु } \) (BG. II.67)
(c) \( निर्गुणात्सरं निर्गुणत्वत्सरं \) (RV. I.76)

In astronomical works "CAR" is also used as a noun. This has undermentioned meanings:

(1) The planet Mars i.e. MAŇGALA.
(2) Hence "TUESDAY.
(3) The seventh KARANA in astrology.
(4) The KARANAS taken collectively.
(5) The difference of time between two meridians.
(6) The first, fourth, seventh and tenth signs of the Zodiac.

The interested reader may refer to the books on astronomy here and will come across numberless instances there. The lay man may consult Apte's Sanskrit English Dictionary.

CARYĀ also means in astronomy:

(i) a course
(ii) a motion as in RAHU CARYĀ.

In TAPASō-CARYĀ it means a "practice".
THE DATE OF THE VEDAS.

The Aryas have clearly calculated and calculate even today according to mathematical science the divisions of time from Kṣanā (i.e. \(\frac{1}{10}\)th of a second) up to Kālpa and Kālpānta. This (calculation) is repeatedly pronounced daily (in the beginning of their all religious or secular undertakings) and is known (to all).

Therefore, all men must accept this firmly established doctrine (Vyāvasthā) (regarding the date of the Vedic revelation) and should accept none else; because, the Aryas repeat (the following) formula daily:-

* "OM, TAT-SAT. I performed or (will) perform this (act) in the SECOND QUARTER (PRAHARA-ARDHA) of the Day of Brahman, in the first quarter of the 28th Kali age of the VAIVASVATA MANVANTARA in such and such year, solstice, season, month and PAṚṢA (fortnight), on such and such day, under such and such constellation, and at such and such moment of the sun's entrance into a Zodical sign and at such an hour."

This (formula) is a matter of daily routine (lit - known) to all the Aryas - young or old - and this tradition (lit - History = ITIHĀSA) is prevalent every where in the Ārya-Varta (INDIA) in an identical form. Hence it is impossible for any one to set aside this firmly established doctrine (Vyāvasthā). This (fact) therefore must be clearly understood.

* अंगु तर सतो। तीर्थसृवधे प्रत्यर्द्धे केतुकलशमनोऽवरे। तिति तितिभक्ति करिष्य व योगत्व विनम्र हृदयं करिष्य । तिति तिति तिति तिति तिति तिति तिति। 
We shall explain YUGAS in more detail later on.*

* It will be read with interest the detailed calculation of the Day of Brahman, given below according to Manu and the Śūrya Sidhānta:-

**NOTE:** 360 human years = 1 year of the Devas.

1. Duration of Kṛtá YUGA ... 4000 (years of the Devas)
2. Duration of Tretā YUGA ... 3000 ( -do- )
3. Duration of Dwāpara ... 2000 ( -do- )
4. Duration of Kali YUGA ... 1000 ( -do- )
   **Total** 10000 (Divine years)

The intervals between the preceding and succeeding Yugas are called SANDHYĀ and SANDHYĀMSA. (SANDHYĀ is a preceding twilight and SANDHYĀMSA a succeeding twilight.)

<table>
<thead>
<tr>
<th>Duration</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. (a) Sandhyā of Kṛta Yuga</td>
<td>400 (years of the Devas)</td>
</tr>
<tr>
<td>(b) Sandhyāmsa of Kṛta Yuga</td>
<td>400 ( -do- )</td>
</tr>
<tr>
<td>2. (a) Sandhyā of Tretā Yuga</td>
<td>300 ( -do- )</td>
</tr>
<tr>
<td>(b) Sandhyāmsa of Tretā Yuga</td>
<td>300 ( -do- )</td>
</tr>
<tr>
<td>3. (a) Sandhyā of Dwāpara</td>
<td>200 ( -do- )</td>
</tr>
<tr>
<td>(b) Sandhyāmsa of Dwāpara</td>
<td>200 ( -do- )</td>
</tr>
<tr>
<td>4. (a) Sandhyā of Kali Yuga</td>
<td>100 ( -do- )</td>
</tr>
<tr>
<td>(b) Sandhyāmsa of Kali Yuga</td>
<td>100 ( -do- )</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2000 ( -do- )</td>
</tr>
</tbody>
</table>

THE GRAND TOTAL WOULD BE:

<table>
<thead>
<tr>
<th>Duration</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration of 4 Yugas</td>
<td>10000</td>
</tr>
<tr>
<td>Duration of Sandhis</td>
<td>2000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>12000 (years of the Devas)</td>
</tr>
</tbody>
</table>

Thus these 12000 years of all Yugas are styled as one CATUR YUGI or one MAHĀ YUGA.

Following are the human years of this CATUR YUGI or MAHĀ YUGA:-

360 human days or one human year = One day of the Devas.
360 human years = One year of the Devas.

(Contd.)
(Contd. from Page 49)

(a) Now $12000 \times 360 = 4320000$ human years which make the duration of a CATUR YUGI or MAHA YUGA according to our calculation.

(b) 1000 such CATUR YUGIS make one Day of Brahman.

Thus

$$12000 \times 1000 = 12000000 \text{ years of Devas.}$$

or

$$4320000 \times 1000 = 4320000000 \text{ human years.}$$

(c) A day of Brahman = $12000000$ year of the Devas

or

Day of Brahman = $4320000000$ human years.

--------

We can come to the same conclusion by the following calculation which is more scientific and interesting:-

- $71 \text{ CATUR YUGIS} = 1 \text{ MANVANTARA.}$
- $14 \text{ MANVANTARAS} = 1 \text{ Day of Brahman.}$

While calculating the duration of 14 MANVANTARAS we must add 15 SANDHIS of JALAPLAVAS (one in the beginning and one at the end of each MANVANTARA). Each JALAPLAVA or SANDHI is equal to a KRTA YUGA.

(a) $1 \text{ MANVANTARA} = 71 \text{ CATUR YUGAS} = or

$$4320000 \times 71 = 306,720,000 \text{ Human years.}$$

(b) $14 \text{ MANVANTARAS} = 306,720,000 \times 14 = 4294,080,000 \text{ human years.}$

(c) $15 \text{ SANDHIS of MANVANTARAS,} = \text{equal to the age of KRTA YUGA i.e.}$

$$1,728,000 \times 15 = 25,920,000 \text{ human years.}$$

NOW WE SUM UP AS FOLLOWS:-

<table>
<thead>
<tr>
<th>Duration</th>
<th>Human years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Duration of 14 MANVANTARAS</td>
<td>4,294,080,000</td>
</tr>
<tr>
<td>2. Duration of 15 SANDHIS</td>
<td>25,920,000</td>
</tr>
<tr>
<td>3. Total duration of Brahman's Day or Grand Total</td>
<td>4,320,000,000</td>
</tr>
</tbody>
</table>

(Contd.)
NOTE:- One day of Brahman consists of 1000 CATUR YUGIS because 71 x 14 = 994. To this if we add 6 CATUR YUGIS - the duration of 15 BANDHIS - we get 1000 CATUR YUGIS. 15 SANDHIS ARE equal to the duration of 6 CATUR YUGIS.

The duration of the Night of Brahman is equal to His Day. Thus:

(a) Brahman's Day 4,320,000,000
(b) Brahman's Night 4,320,000,000

Total 8,640,000,000

In order to come to the date of the Vedic Revelation as described above in the text by Dayānanda, we must take into consideration the following verses from the Sūrya Siddhānta:-

\[ \text{(I.22.23)} \]

i.e. In this KALPA or Day of Brahman six MANUS with their SANDHIS have elapsed. In the present VAIVĀSVATA MANVANTARA 27 CATUR YUGIS have also passed. The 28th KRTA YUGA also rolled by.

Dayānanda wrote this book in the KALI age which is the 28th one in the current MANVANTARA.

The author of the Sūrya Siddhānta further calculates years up to the period when he wrote his work i.e. at the end of the KRTA YUGA:-

(Contd.)
From these arguments (lit-statement) it is quite evident that the contention of European Professors Max Muller, Wilson &c that the Vedas are of human and not of divine origin and also their verdict that the Vedas were composed 2400 or 2900 or 3000 or 3100 years back, are based on delusion. Similarly, the similar versions of the Vernacular commentators of the Vedas are also erroneous.

(Contd. from Page 51)

According to this calculation, at the end of the 28th KRTA YUGA in this VAIVASVATA MANVANTARA 1,953,720,000 solar years elapsed.

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THE PERPETUITY OF THE VEDAS.

As the Vedas are revealed (lit-produced) by God, their eternity is self-evident (SVATAH) because all His powers are eternal.

Here some may object that the eternity of the Vedas cannot be established as they are consisted of words and words, like a pitcher, are effects (i.e. things created or fashioned). As a pitcher is a created thing (i.e. effect) so is a word. The words being non perpetual, the Vedas should be confessed to be so. But this cannot be accepted so, because words are two-fold (1) eternal and (2) non-eternal (i.e. effects). The relations of words and imports existing in the knowledge of Supreme Self must (naturally) be eternal; but those words which dwell in ours (i.e. in human knowledge) are effects (i.e. non eternal). As all His powers must be eternal, so His knowledge and acts are eternal, inherently innate and beginning-less. As the Vedas are knowledge of such a Being, their non eternity is not tenable (i.e. they cannot be called effects or non eternal like a pitcher).

Q. How can you accept eternity of the Vedas as there were no books in existence for (the acts of) learning and teaching (at the time) when this entire universe stood dissolved and disintegrated in its original (lit-causal) form and when all gross effects were non existent?

A. This (objection) is possible with respect to the things e.g. books, paper, ink &c and also with respect to our (human) actions only but not in other respects (i.e. in case of
THE PERPETUITY OF THE VEDAS.

divine acts and powers). We observe the Vedas to be eternal as they are a part of God's knowledge.*

Moreover, non-eternity of the Vedas cannot be established simply on the ground that all books (employed) in learning and teaching are non-eternal as they perpetually exist as a part of God's knowledge. The relations of words, letters and meanings in the Vedas in this KALPA are the same as they were in the past and they will remain similar in future also; because God's knowledge is eternal and infallible. Hence it is said in the Rg Veda:-

1. "The Creator made the Sun and the Moon, just in the same manner as He had created them before."

(RV. X.190.3)

This is to say: Here the words 'the Sun and the Moon' (in the verse) are synecdoche (UPALAKSANA) for the whole class(%). The meaning is that the plan of the creation of the Sun and the Moon is the same in the present 'KALPA' as it was in God's knowledge in the previous KALPA. Because God's knowledge is unchangeable and (hence) is not liable to increase or decrease.

The same fact must be admitted in respect of the Vedas as they are consisted of His knowledge.

* cf (a) तदार्थः तदलं चतुर्दशा भूलविना रिता मन्त्रसिद्ध स्वेतलस्य नब्यं यथा सः
(b) योगिन्यां अत्यं तथा मन्त्रम् अवलोकनं रुपनाभाविकारानाः."

1. "सूक्ष्मः अत्यं भवत वधापूर्वसि अर्थात्.

(RV.X.190.3)

% UPALAKSANA means "व्यक्तिपादकारे दयति स्वेतर्प्रशिवादम् लगभग"
i.e. implying something that has not been expressed actually; Implication of something in addition or any similar object where only one is mentioned. Synecdoche of a part for the whole of an individual for the species or of a quality for that where the quality exists."

(in SK. on P. II. 4. 80)
THE PERPETUITY OF THE VEDAS.

Now we cite a few quotations from the grammatical treatise etc. as evidence to prove the eternity of the Vedas. Sage Patanjali, the author of the Mahā Bhāṣya says:-

2. "Words are eternal. Eternal words must consist of perpetual (KUTASTHA) and changelessly immoveable letters which are not liable to elision (APAYA), augmentation and substitution (UPAJANA-VIKĀRA)."

This statement frequently occurs in the Mahā Bhāṣya from the first ĀHNIKA onwards. Moreover:-

3. "The word or sound (SABDA) is that which is grasped through the ear, understood by the intellect, made manifest by being pronounced and of which free space or vacuity is the substratum." (MB. I)

Here UPAJANA means ĀGAMA described as "sāktam dharma!". VIKĀRA indicates change or substitution. "śakta dharma!"

3. "Upajnaḥ vibhūtiḥ, saptamānāḥ kṣīptam, pravako nāmbhi raddhimāḥ: Āhankarayaḥ! sākhya!"

The word SABDA is derived from the root SABD (X.U. शब्दनिर्वाक - निर्वाक) to speak, to sound or make noise with suffix GHAN. SABDA means sound (the object of the sense of hearing and property of AKASA. cf. (a) शब्दात्सनि ज्ञातूर्ली हुष्णावः पद्मेलानि समाध्यानि;" (R. XIII.1)

(b) नामात्सनि तु निर्वाकेः श्रवणे शवशिक्षो गुहा!" 

(c) सुतिर्वादित्सनि गुहा! विप्रत्ति कामानि विष्णु(S.I.1)

The Logicians describe SABDA as "असवधनकोऽदेशः: सब्दः" (ND.)
THE PERPETUITY OF THE VEDAS.

This (observation) occurs in the commentary on the aphorism "अ त्र रघु " It means that all words, whether Vaidika (found in the Vedas) or Laukika (used in the world by mankind) are eternal, because these words are consisted of letters which are perpetual, immoveable and are not subject to elisions, augmentation or variation. Words are imperishable as there is no APAYA (disappearance) or LOPA (i.e. elision) or augmentation (UPAJANA) or VIKARA (substitution).

Q. How can it be justified when there are (definite) rules or injunctions for APAYA (elision) &c in the GAÑA PĀTHA, ASTĀ-DHYAYI and the MAHA BHĀSYA?

A. To this objection retorts the author of the MAHA BHĀSYA (as follows):

4. "Complete words are substituted by complete words; according to Panini, the son of Dakśi. The eternalness of words can never be established if the change takes place in one portion (EKA DESA) only."

That is to say: complete sets (of letters) are replaced by other complete sets i.e. specific groups are substituted for specific groups. For instance: "मेघारोहोऽवलत " this group (of letters) is used in place of another group "मेघार , समाति , ा, ा , ा । निरुष ."

4."सर्वसाधारणस्य दादीपुरात्म करिते ि नित्यतवं लोपम वस्ते इ।"

(NB.)

* According to Panini's grammar, the sentence "मेघारोहोऽवलत " is accomplished in the following manner:

"वर+गुर "धव " अनात्मचतात-कदूरीत्यासनसिनेकु तः "(P.III.2.48) दुयमेन तः। धर्मदायमप्विनान्त्रे लोपः।"

'ABHAVAT' is from the root BHU with suffix शाप and िरुष . The शाप is from अन्तर्ग वर (P.III.1.68)
THE PERPETUITY OF THE VEDAS.

It is erroneous to think that in this later group "अक्ष, र, श, न, 
उ, र, न" are elided respectively from "अन, र, श, न, 
अन्, र, न" in the (former) group; because it has been said (in the above quota-
tion) that the change does not take place in a portion only. In the
opinion of आचार्या Panini, the son of Daksī, the perpetuity of words
(or sounds) would not be possible if elision, augmentation and
variation were to be admitted to a portion only. Similar is the case
when 'Mad' is augmented or BHU is converted into BHO. The definition
of a word (or sound) is that which is perceived with the organ of hearing
grasped by intellect, made manifest by pronouncement and of which
space is the substratum (DEśā or ADHIKARANA). This definition of word
also proves that the word is positively eternal. The effort made in
uttering (a letter) and the act of hearing (the same) ceases to exist
after (the particular) moment. The author of the Maha Bhāṣya says:-

(5) "The speech resides in one (particular) letter (which is
being pronounced) at a time."

To elucidate clearly this point we may cite below a few quotations
from some books:-

(a) अन शक्तुण्डागरां । एक शैवैपान्त । ब्रह्म व अष्टादशसि हक्कोः
-कुमरेऽनुवर्तिताः पुरुषविषण्ययथादृस्तः (त्रिविदः) नेत्रायेः । निःक्षेत ।
तत्त्ववृत्तिः सेवानोऽनुवदितो द्वितीयो रतिः। अना खतिराच्छायनि
हस्ते लोकः । अन्यः एकानीतो द्वितीयोऽनुवदितो विरोधानि
शैवाणि धर्माणि सम्मिलितो तत्त्ववृत्तिः। (MB.)

(b) एकानीतो द्वितीयोऽनुवदितो
(MB. I.1,1)

(c) हाय कुमारेऽनुवर्तिताः पुरुषविषण्ययथादृस्तः
(KP. I)

(SARABODHIN)
The act of utterence terminates with the pronunciation of a particular letter. Hence the action of speech and not the word (or sound) is non-eternal.

Q. The word comes into existence and also perishes like the action of speech i.e. when pronounced, it comes into existence and if not pronounced, it does not exist. How can it be, then, eternal

A. A word, like space (AKASA) pre-exists but in the absence of means, it remains unmanifested. But it becomes manifest by the action of speech and breath (PRAŅA i.e. SVASA i.e. vital airs). For instance, in the word 'GAUH' when the action of speech is in 'G', it does not exist in 'AU' and while it is on 'AU' it has nothing to do with VISARGAS. Thus the action of speech and the act of pronunciation only have elision and augmentation and not the word itself which is indivisible, uniform and available everywhere. Neither the pronunciation, nor the hearing (of a word) is possible; if there are no acts of speech and air. Consequently the words are eternal like space (AKASA). Thus according to grammatical science, all words are eternal and what to speak of the Vedic words.

Similarly the sage Jaimini has also established the perpetuity of words. (He says:—)

(6) "It (word) is verily eternal as it is manifested for the sake of others." (MD. I.1.18)

This aphorism means as follows:—

Here the word "verily (TU)" is used to remove all doubts regarding the non-eternalness of words. Being imperishable, the word

(6) "नित्यपूर्वयो द्वारं सार्यिनित्या परानीन्वयत् " (MD. I.1.18)
is eternal; because, its manifestation is for the sake of others
i.e. the purpose of manifestation or pronunciation is to communicate
information to another. Thus the word is not non-eternal. Otherwise,
the perception (ABHIJNA) that "such and such was the import or
citation of the word" is not possible by means of a perishable
word.* This is tenable only if words are admitted to be eternal.
(In that case) both, the signifier (i.e. the word) and the thing
signified are existent. That is why many speakers are able to
pronounce simultaneously the same word "cow" at different places
and are also able to utter it at different times.

Thus Jaimini has advanced a number of arguments in support of
(the theory of) eternalness of words.

Moreover, the sage Kanāda, the author of Vaiṣeṣika aphorism
also says:-

(7) "The Vedas are authentic; because they are His word."

(VD. I.1.3)

* Here the word ABHIJNA means ABHIJNANA or PRATI-ABHIJNA. It
indicates recognition. ABHIJNANA is a combination of ANUBHAVA of
direct perception and SMRTI or recollection, a sort of direct percep-
tion, assisted by memory; as when we say "this is the same man
I saw yesterday." स्नेहादि ते युष्मे नि:" ; ANUBHAVA or direct perception
leading to the identification expressed by "AYAM" and memory leading
to the past reference expressed by "SAH."

cf."अभिज्ञा नवमे लोते" (P. III.2.112)
(BHATTOJI DINKITA)

(7) "तत्काला दार्शनां नामित तात्त्विकम्"

(VD. I.1.3)
THE PERPETUITY OF THE VEDAS.

This is to say that all men should admit the authority of the four Vedas because they enjoin the performances of Dharma as duty and also because they are the word of God and thus eternal.

Similarly, the sage Gautama also says in his NYAYA Sastras:

"Its authenticity is like that of the MANTRAS and AYUR VEDA (i.e. medical science) because the credibility of the APTAS (i.e. trustworthy persons) is (quite natural)."

(ND. II.1.68)

This aphorism has been explained by VATSYAYANA in his commentary as follows:

"This is true because the authenticity of the Vedas is like that of the MANTRAS and AYUR VEDA. Similarly, the credibility of the APTAS is like that of the medical science. Hence, the credibility of the Vedas is quite natural."

(Sudarsana further explains it):

"This is true because the authenticity of the Vedas is like that of the MANTRAS and AYUR VEDA. Similarly, the credibility of the APTAS is like that of the medical science. Hence, the credibility of the Vedas is quite natural."

The ANUMANA PRAKRIYA is like this:

Contd.)
The significance is that all men should admit the authenticity of these Vedas which are eternal and are the word of God. Why so? Because all the credible (APTAS), great Yogins, Brahman &c who were righteous, free from all defects, such as deception and treachery, merciful, preceptors of truth, masters of learning (lit-gone across) have admitted the authenticity of the Vedas in the same manner as

(Contd. from Page 60)

Dayananda accepts the explanation given by VĀTSYAYANA and has clarified this Sūtra accordingly. Vācaspati Misra advances another reason in support of this theory:

"When we accept the sayings of the worldly (APTAS) credible persons as authoritative, there is no reason why the words of God who is the ultimate source of knowledge should not be taken as credible."

This aphorism can independently be explained as under:-

"तन्न- तत्र वेदाय (निरिक्षित्वं यथावत् ) आत्मारथाय तत् पुनः, किं निकृष्ट? वनाग्नमेव वत् = अन्येषु (व्रेक्षु) परिवादिताति स आभूमेव; तस्य विदिति = तं ज्ञ येतु- आयुर्वेदार्थार्थाय तथापि, वेदार्थार्थात् इसीलिये चातुरः ।।"

This is to say that the authoritativeness of the Vedas as a whole is established like the ĀYUR VEDA which has been expounded in some MANTRAS. Because all trustworthy people accept the authority of the Vedas.
that of the MANTRAS and the AYUR VEDA.*

* Here the word MANTRA according to Dayānanda means VICĀRA and not MANTRAS used for BHUTA PRETAS as accepted by Vātsyāyana in the previous quotation. Hence the author says:

"स्नेतेज्ञम् सरसमासितः"

But Vātsyāyana in his commentary upon this aphorism takes this word MANTRA in the sense of a charm, spell, an incantation as in "तत् राजाद् तद्र देवो विदम्" (DK. 54) & अविष्कारसमिः दिव देवो मवर्तय (वाच्य)।"

etc. Hence Vātsyāyana says, "सन्तानमिह हि विशेषतः उपस्थितिः प्रकृतिः बलैः " (ND. II.1.68)

The word MANTRA IS from the root MANTR (10.A.) to consult, deliberate, ponder over, hold consultation or take counsel with suffix 'AC'. It is used in the following meanings:

1. A vedic hymn. It is of 3 types: - it is called 'RC', if metrical and intended to be loudly recited; YAJUR - if in prose, muttered in a low tone and SAMAN - if being metrical, it is intended for singing (समान नायु)."

2. A Vedic text including SAMHITA.

3. A charm or spell.

4. Consultation, deliberation, counsel, advice, resolution, plan. cf. (a) "तत्र तत्रायानासारण " (R. I.20)

(b) तत्रायानासारण " (R. XVII.50)

(c) See also Pārśva Tantra (2.182) and (d) MS. VII.58.

5. Secret plan or consultation, a secret.

6. Policy, statesmanship.

The meaning taken by Dayānanda here falls in the fourth, fifth or sixth categories. We must note here the Vedic Text:

"सन्ताने पौराणः (पार्श्वप्रकृती) " (XV.) etc.
Just as one considers MANTRAS revealing factual principles of material science to be true and authoritative when its truth is (experimentally) established; and just as one on finding that the use of medicines, prescribed in one particular part of the ĀYUR VEDA, removes disease, comes to have faith on the similar part of the same; similarly on ascertaining (the truth of) a proposition stated in one part of the Vedas by direct perception (PRATYAKŠA) one ought to have faith (PRĀMANYAM) in the contents of the remaining portions of the Vedas which describe subjects beyond (the range of) direct cognition. The sage Vātsyāyana has also stated to this effect in his commentary on this aphorism. He says:

(9) "This inference (ANUMĀNA) is (drawn) from the identity of Seers and expositors. (That is to say that) the same trustworthy persons who are Seers and expositors of the Vedas, are also the Seers and expositors of the ĀYUR VEDA etc. Thus it is inferred that the Vedas are as much authentic as the medical science (ĀYUR VEDA).
Hence it has been argued that the words of the Vedas are of eternal authority because they are accepted to be such by the trustworthy persons."

The implied sense (of this passage) is that as the word of a creditable person is authoritative so the Vedas should also be accepted as authentic because they are also the words of the most perfectly trustworthy God and their authoritativeness has been admitted by all trustworthy persons. Hence briefly speaking, eternal ness of the Vedas is (rightly) proved (by the fact that) they are God's knowledge.
Here, the sage Patanjali also states in his YOGA SĀSTRA on this topic:

(10) "He is the Preceptor of the ancients also as He is not determined by time."

(YD. I.1.26).

God is the teacher of all - of the ancients who were born in the beginning of creation e.g. AGNI, VĀYU, ADITYA, ANGIRAS, BRAHMA &c - of the moderns like ourselves - and of the persons who are yet to be born in future. (God is called GURU) because He proclaims (GRNATI) or instructs the truthful objects by means of the Vedas.*

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* God is called GURU, the preceptor. The word GURU is derived from the root G§ (G.P.) to announce, speak, utter, proclaim. cf. (R. X.63). GRNATI ITI GURUH. This also means to invoke as in (MVC. VII.15).

It is also used in the sense of "to praise or extol" as "केशिया, गुरुमालयम् मधुरिष्या" (BG.XI.21) and also see the Bhatti Kavya (VIII.77).

Here our author takes this word in the first sense.

The word GURU is used in the following meanings:-

1. (a) Father, न अक्षयं तु मुर्गक्षयः (R.III.31;48; IV.1;VIII.29)

(b) Forefather or ancestor (URC. V.28)

2. Any venerable person, an elderly man or relative. cf. "मुर्गक्षयः गुरुस्तुतः" (S.IV)

3. A teacher or preceptor, particularly a religious teacher, spiritual preceptor. cf. "ते गुरुः देवं भगवत्तिः सीतान श्रद्धा नन वस्तुः" (R.I.57)

Technically a GURU is one who performs the purificatory ceremonies over a boy and instructs him in the Vedas:- "सुगुरुः माहात्म्यां गृहसेवनोपन्न स्वयम् प्राप्तिः" (YS.I.34)

4. A lord, head, ruler: "गोऩान्तान्ताः गुरुनां गृहसेवनोपन्नि स्वयम् प्राप्तिः" (R. V.19) (Contd.)
The Perpetuity of the Vedas.

He is eternal for all times, because He is not affected by the process of time. (Kāla-gater-apracārāt). God is never touched by the afflictions of ignorance &c sinful acts or their impressions (vāsanās). In Him, there is absolutely highest eternal and innate knowledge. The Vedas, being His words, are eternal and full of truth.

Similarly in the fifth Chapter of the Sāṅkhya Śāstra, Ācārya Kapila says:-

(11) "(The Vedas) having been revealed by His own power, have themselves - authoritative character." (SD.V.51).

This means that the self-authoritative and eternal character of the Vedas must be accepted as they have been brought to light by inseparably supreme power of God.

On this subject, the sage Kṛṣṇa Dvaipāyana Vyāsa also says in his Vedānta Śāstra:-

(12) "He is the spring of all Śāstras (Vedas)." (VD.I.1.3)

The import of this (aphorism) is that BRAHMA is the Original cause of the Rk and the other Vedas, which are the magnified (upa vṛṇhitā) repository of numberless sciences, and illuminate all objects like a lamp and thus He possesses (the title of) Omniscient

(Contd. from Page 64)

5. Name of Vṛhāṣpati.
6. The planet Jupiter.
7. The lunar asterism called Pūṣya.
8. Name of Drona or of Prabhākara (MD.)

(11) "सत्यस्य गृहस्थने तेजस्वीः एवं: सत्यस्य गृहस्थ।" (SD. V.51)
(12) "व्रतस्मे सत्यस्य सुखस्वस्य" (VD. I.1. 3)
It is impossible to attribute authorship of such ŚĀSTRAS as the Rk and the other Vedas, which are the home of entire universal knowledge (SARVAJÑA-GUṆA-ANVITASYA) to some one else than the Omniscient God. It is very well known in the world that the particular person who expounds in detail a particular science, knows much more than what he writes (in his treatise) as Pāṇini in (the realm of) grammatical science. ĀCĀRYA Śaṁkara while explaining this aphorism has (clearly) stated:-

(13) "It is only to explain partly what he (the author) knows. He knows much more than that. This (point) is so well established in the world that it needs no (further) clarification." (VDD.)

Thus it is concluded that the ŚĀSTRA (attributed) to Omniscient God must be eternal and must contain knowledge of all and every thing.

Moreover, in the same chapter (of the Vedanta) there is another aphorism:-

(14) "For this very reason (the Vedas) are eternal." (VDD. I.3.29)

This is to say that all men must believe the established fact, that the Vedas are self-authoritative and repositories of all sciences as they have been proclaimed by God and have also the eternal character (NITYA-DHARMA). They (Vedas) are eternal as they remain changeless and true through all the ages. No other (external) evidence is admissible (SVIKRIYATE) to prove the authoritativeness
of the Vedas. Other proofs are corroborative evidence (SĀKSI). Like the sun, the Vedas carry their own authority (with them). As the sun, being self-illuminated, illumines all objects in the world - both great and small - the mountains as well as the motes (TRASARENU), similarly the Vedas being illuminated by themselves, cast their light on all sciences.

Hence, to prove His own existence, as it were, and also to establish the fact that the Vedas were revealed by Him, God reveals (the undermentioned MANTRA as) authority:--

(15) "The Self-Born, Omnipresent (PARIBHU) God, overspreads all. He is entirely a Spirit with no corporial form (SUKRAM-AKAYAM) and (thus) woundless, tendenless and muscleless, Pure and sinless. He is Omniscient (KAVI), Inward-Controller of all (MANIŚTI), and the Ruler of all. He has from all eternity been teaching the true knowledge of things (through the revelation of the Vedas)."

(YV. XXX.8.)

The purport of the stanza is:-

God, as explained above, is omnipresent and pervades all things on all sides (PARYAGAT i.e. PARITAH i.e. all sides, AGAT i.e. pervades). There is not a single atom wherein He does not exist. That Supreme Spirit (BRAHMA) is all energy (SUKRA-VIRYA)*

(15) ॐ परगति च शताच्छयं श्वेताय श्रीमानतिर व ॥ शुक्रमायामविवर्धुः ।

दे सत्तानिष्ठी तत्त्वाः परिष्ठः । स्वात्मका तत्वांतसौ यो रूपं

अन्तर्गतेऽपि च । हर्षातर्वमृत्तिकं गीतः एकमाक्षरः ॥"  

(YV. XXX.8)

* The word SUKRA is explained by Yāska in the Nirukta (VIII.12) as 'शुक्रः शुक्रसिद्धि के - ॐ शुक्रसिद्धिः अर्थाः।' .

In the Nighantu it is included in the list of words, denoting "Water". (I.12.)
by which this whole universe is created and it possesses eternal and mighty potency. He is free from the ties of the threefold body (KAYA),

(Contd. from Page 67)

This word can be derived from the root "ŚUC+RAK (सुरक्ष)."
It has the following meaning:-

(a) Bright, radiant, shining. cf:—

"सुरूक्षम" (Rg.VIII.6.8)

Durga says here "सुरूक्षम = ज्वलिताः"

(b) White, pure.

(c) The planet Venus. cf:"ŚUKRA-ASTA."

(d) Name of the preceptor of ASURAS.

(e) Name of AGNI.

(f) Name of a plant called CITRAKA.

(g) Semen, Virile. cf:—

"सुरूक्षम सर्वसा प्रमुखः शुक्रसंवरेण।
किष्मे त्वसविभागे निवर्तमानः॥"

(MANU)

Our author takes this word here in the sense of VIRYA = semen and this here means "God's creative energy"
the gross, the subtle and the causal. Even an atom (PARAMÁNU) cannot
penetrate Him (lit, make hole in Him CHIDRAM KARTUM). Thus being
impregnable He is woundless (ABRÁNAM), He is free from all bounds
of arteries or veins (ASNAÍVIRAM), hence boundless and unveiled.
He is untouched by all defects e.g. ignorance &c (SUDDHAM). Sins
cannot reach Him and His actions are never sinful (APÁPA-VIDDHAM).
He is omniscient (KAVI*). He knows as a pure witness (what transpires
in the) minds of all (created beings) (MAŃŚI). He is Over-Lord of

*  

KAVI - It is here an epithet of God. कवि (कवि+कवि)
(U.IV.139) or कवि (कवि) +र = कवि or कवि
(कवि, कवि) +र = कवि

Here we cite below a few lines from the Nirukta:-

(a) मेघालोकी अनिन्दीं। (सानास्मचि नलिक)। (मल्लोन)
(N.XII.13)

(b) अलिनि। अनातस्मि। (अथवा अल्लो)। भालो: सत्यधिति।
अलिनि। (अलिनि = अतः त्वम स | निरन्तर - अलिनि तदेक
आतात्कलेत - प्रमुखी = अतमोति)
(DURGA XII.13)

(c) अलिनि। अलिनि। कविनि। कविनि सत्तात्सुभि।
कलो: तसं श्रविं श्रविं तसं श्रविं | कविनि = कविनि
तत्स्मि। नववाक्षु| नववाक्षु। भालो: वर्धते। तत्ता
अलिनि। = शरित = शरितम स | निरन्तर = अतात्र तत
tदरवेद - श्रविं। अलिनि। अलिनि। अलिनि।
अलिनि। = शरित = शरितम स | निरन्तर = अतात्र तत
tदरवेद - श्रविं। अलिनि। अलिनि। अलिनि।
(DURGA XII.13)

(Commentary of Skanda)

Dayānanda has interpreted this word in the sense of "One who
knows every thing i.e. Omniscient." This meaning is clearly accepted
by Skanda Svāmī in his previous quotation.

(Contd.)
THE PERPETUITY OF THE VEDAS.

all i.e. Ruler of all (PARIBHU). He is Self-Existent and is without the three causes e.g. the instrumental, the material and the general (SVAYAMBHU). He is the Father of all - but of Him there, the generator there is none. By His own might He is ever present. God, the Supreme Self as described above is all-existence (SAT), all

(Contd. from Page 69).

In the Vedic literature God is often described as KAVI i.e. the Poet and the Vedas as His immortal poems. cf -

(a) "अनिता लोका न अर्पित, अनिता लोका न मुनि:सति, देवसः प्रभु अर्थां न ज्ञाताः न उत्तरिति, "

(AV. X.8.32)

(b) "अविनयावेता अनिता अनुबिंतः: समाहिता जनस्तम्भः: "

(Śr. I.1.5)

(c) अलिन्य सुगृहरणिः वामीतार्ताः

(BG. VIII.9)

Please also see Manusmṛti (II.4).

MĀṆISI - i.e. The inward Controller or the Knower of all minds.

and the termination INI or-dained by (P. V.2,116) or मनु (अलोकमेव)+

(INI (U.IV.26) or द्रष्टा (गरुः)+रापः = द्वरा; भननः द्रष्टा +शिति

(P. III.3,103; IV.1.4). One who controls mind. The GATI means गति गमनं आरितामेव. Hence, the Knower of minds.

cf = "पन्य असरणमस्तो श्रविन्देः: "

(YV)

and also

"श्रविन्देः सुनिता मुरेढ्ये देवनाः: "

(KS V.)

or

"सत्त्वेऽमो सन्हीरितादः "

(R.I)

In the Vedic literature it also indicates " a singer or praiser ".


consciousness (CIT) and all bliss (ANANDA). He has been teaching the true knowledge of things to all His subjects (SAMÄ-PRAJÄ) through the revelation of the Vedas, in the beginning of creation. Whenever He creates the world, the gracious God reveals (lit-instructs) the VEDAS which contain all sciences for the benefit of all the created beings (PRAJÄBHYAH).

Hence, every body should admit that the Vedas are eternal. The Vedas are His knowledge. God's knowledge is always unchanged and uniform. As it has been decided on the scriptural evidence that the Vedas are eternal; so is true on reason also. For instance; something cannot come out of nothing and nothing cannot produce something. That thing alone, which exists (at present) will remain in future. According to this maxim, the eternalness of the Vedas must be admitted. Because, a thing (i.e. a tree) which has no root, can never have branches. (To cherish contrary view would be) like discerning the marriage of a sterile woman's son. If she has a son, she cannot be sterile. If she has no son, none can see his marriage. Similar view is also applicable here. If God does not possess eternal knowledge, how can He reveal knowledge to other? If God does not impart knowledge (to mankind) no one would be able to attain knowledge and perception (DARSANAM). For, nothing can sprout if it has no root. Nothing is seen in this world which has come into existence without a cause. What we state here is (based upon) the actual and direct (SÄKŚÄT-ANUBHAVA) experience of all men. We retain impression of that thing alone which is related to our direct cognition (PRATYÄKŚA-ANUBHAVA) and our memory and knowledge are due to these impressions. This also causes (in us) inclination and aversion (to a thing). It cannot be otherwise. For instance, one who studies Sanskrit, he alone gets...
impression of this language and not of other and one who reads the modern Indian language, retains impression of this language only and of no other. In this way, no one would have been able to acquire experience in any branch of knowledge, if God had not imparted instructions and teachings (to mankind) in the beginning of creation. In the absence of such experience, there can be no impression (SAMSKARA) and without impression, there can be no rememberance and without rememberance there can be no knowledge or even the semblance of it.

Q. But how is it so? Men have natural inclination towards actions. In their (natural) activities, they experience pleasure and pain. During the course of time gradually they will develop their stock of knowledge (VIDYA-VRDDHI). Then why should we accept that the Vedas were revealed by God?

A. Here we say. This has been refuted while discussing the origin of the Vedas. It has been decided there that even now no one can achieve knowledge or can develop it without getting instructions from others. Similarly there can be no progress in learning and knowledge if man does not receive instructions from God in the form of the Vedas as already illustrated by (the example) of a child, kept (in forest) without instruction and (also by the example of) a forest-dweller. (It has been shown there) that such a child or the forester could neither achieve knowledge nor learn the use of human speech without instruction - then leave the question of acquiring knowledge (through experience). Hence, the knowledge contained in the Vedas which has come down to us from God is certainly eternal like all His attributes. The epithets, the attributes and the actions of an eternal substance must be eternal by themselves as their substratum itself is eternal. The name, the
attributes and the actions have no independent existence: they need a seat or a substratum as they depend on some thing else (i.e. substratum). They are non-eternal, if their substratum is non eternal. The eternal substance has no production or dissolution. Production signifies a specific combination of separate elements. Dissolution means separation of the caused products (into their component parts). It is (only) a negation of combination (SANGHATA-ABHAVA). Dissolution is (the state of) imperception. God being changeless and uniform has not even a touch of combination or separation (SAMYOGA-VIYOGA).

Here we cite an aphorism from the sage Kaṇāda as an authority (in support of this proposition):-

(16) "The eternal is that which exists (SAT) and is uncaused (AKARANA-VAT)." (VD. IV.4.1.)

This means that an effect which has cause and exists is non eternal as it did not exist before its production. The substance which is not an effect of (a cause) but always exists as cause of others is however called eternal. Whatever is caused by combination, postulates (the existence of) an agent or producer. If the producer is an effect of combination, he also has its producer and so on "AD INFINITUM". That which itself is the result of combination can possess no power of combining atoms in PRAKRITI, as these atoms are subtler than itself. The subtler thing (i.e. atoms) is the ATMA (i.e. pervader) of the grosser one because the subtler can penetrate into the grosser thing as fire penetrates into iron. As fire because of its subtlety penetrates into hard and gross iron and separates its component parts from one another, similarly the water on account...
of its subtler character having entered into (gross) earth and its particles can combine them into a ball or disjoin them from one another. But these conjunctions and disjunctions cannot touch God who is All-Pervading. Consequently He has power to bring about conjunction and disjunction (i.e. creation and dissolution) according to the Law. This cannot be otherwise. As we being within the range of (this Law of) conjunction and disjunction are powerless to combine or separate atoms in PRÂKRTI; so would have been (the case) with God, if He also had been (within that sphere). He, from whom all combinations and separations proceed, is not under their control. Because He is the ultimate original cause of all conjunctions and disjunctions. The commencement of combination and dissolution is impossible without the ultimate (First) cause.

As the Vedas have been revealed by and always exist in the knowledge of God, Who is the ultimate (original First) cause of all conjunctions and disjunctions, Who is changeless by character, Who is unborn, without beginning and eternal and Who has perpetual power, their truthfulness of knowledge and eternity are established.
The Vedas deal with the four (main) types of the subject matter e.g. (1) VIJÑANA *(i.e. realisation of knowledge), (2) KARMA (i.e. action in general), (3) UPĀSAṆĀ (i.e. communion with God) and (4) JÑĀNA (i.e. knowledge). Here, the first topic viz VIJÑĀNA is the most imperative of all. It means the direct perception or realisation of all things - from God down to a (blade of) grass. Here, also the realisation of God occupies the foremost rank as He is the primary theme of all the Vedas because God is the chief most and the highest of all the entities. We cite here the following:

* The word VIJÑĀNA has been translated by some scholars as, "Philosophy or Metaphysics" (Ghasi Ram). But it is wrong. Dayānanda himself explains it as:-

"पश्चिमन्तरसायम परमज्ञानमात्रा उपासित महाभाष्यमध्ये । भविष्यार्थ श्रीमान बिहान "

According to this statement VIJÑĀNA means "realisation of knowledge"
The word VIJÑĀNA is explained by Apte in the following manner:-

(1) Knowledge, wisdom, intelligence (PT.I.24 and V.3.) cf-VIJÑĀNA+MAYĀ-KOŚA.

(2) Discrimination.

(3) Skill, Proficiency, (PRA yogā-VIJñāna) (S. I.2.)

(4) Worldly knowledge or knowledge derived from worldly experience (opposed to JÑĀNA which is knowledge of BRAHMA "तत् तद् त्रितेषु रघुनाथदेवो च विज्ञानो" (BG. VII.2, 3, 41.) The whole seventh Chapter of Gitā (Contd.)
pieces of evidence:-

(1) "I tell thee briefly (O Naciketas) that "Oṁ" is the only word, which all the Vedas repeatedly proclaim, for (whose attainment) all penances are observed and desirous of what they lead a life of celibacy (BRAHMACARYA)". (KTU. II.15.)

(2) "The sacred syllable Oṁ denotes Him". (YD. I.1.27.)

(3) "Oṁ is (the name of) Omnipresent God". (YV. XXX.17.)

(4) "Oṁ is (the designation of) Brahman". (TA. VII.8.)

(5) "(There are two types of knowledge (VIDYA). One is APARĀ i.e. the Rg Veda, the Yajur Veda, the Sāma Veda, the Atharva Veda, Sīkṣa (Phonetics), Kalpa (i.e. Ritual science), Grammer, Etymology, Metrics and Astronomy."

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But our author takes us to the stage which is the ultimate goal of human knowledge i.e. the knowledge of the Supreme Soul.

(1) "तत् से ते श्रवणां नमस्ते नानातमिः,
तपस्या त्र्यासकं लोके लोकस्य तद्यति,
तत् ते यत् सर्वाः सर्वायं तत्ततिः
तत् ते ज्ञातिः तत्ततिः तत्ततिः
" (KTU. II.15.)

(2) "तत् से ते श्रवणां अविषयः तत्ततिः
" (YD. I.1.27.)

(3) "अल्प नृलोक प्रक्षणं
" (YV. XXX.17)

(4) "अल्पिरिति लक्षणम
" (TA. VII.8.)

(5) "तत् से ते श्रवणां अविषयः तत्ततिः
" (KTH.)
Now the PARA is that by which that Imperishable (AKŚARA) is apprehended.

Men of resolute wisdom discern Him who is invisible, incapable of being grasped or comprehended, having no family or caste (AGOTRAM, AVARĀM), without organs of sight and hearing, without hands and feet, eternal, all pervading omnipresent, the most subtle, immutable and the origin of all beings". (MUU. I.5.6.)

All these citations mean that, "O Naciketas, (SARVE VEDAS) the highest seat or stage which is called Final Emancipation (MOKSA) to be obtained by the realisation of the Supreme Soul, is OM (i.e. communion with God). It is all bliss and free from all pains.

PRAṆAVA i.e. the syllable OM denotes Him and God is its expressed significance (VĀCYA). OM is the name of God. All the Vedas have, Brahman - the Most High (MUKHYA PRATIPĀDYA) as their chief topic. The word ĀMANANTI is from the root MNA (to practise) with prefix 'Ā'. (TAPĀNSI ETC.) All austerities and righteous deeds pertain to His realisation. (YAT-ICCHANTAH-) Here the word BRAHMACARYA implies (UPALĀGENA) all the four stages of human life e.g. the life of a religious student as well as those of a house-holder, an ascetic and a teacher who has renounced the world. The object of all these practices is the attainment of Brahman. The learned, desire to have an access to Him by concentrating (their mind) upon Him and variously proclaim (His glory). I, Yama, O Naciketas, tell thee briefly that
that seat is this Brahman. (1)

There are two kinds of VIDYA (i.e. knowledge) in the Vedas - APARA and PARA. That VIDYA or knowledge by which we know precisely all (material) things - from earth and a blade of grass to PRAKRTI, and understand their right use, is called APARA and that by which one knows Brahman, who is Omnipotent and Invisible &c is styled as PARA. It is also inferred that PARA is higher than APARA.

Moreover, (the following stanza supports this view):

(6) "The learned always turn their eyes to the lofty place of VISṆU (i.e. MOKSA), spread like an eye in the DYAUŞ (i.e. luminous region)." (RV.I.22.20.)

The above English rendering of the stanza is mine. According to Dayānanda it can be translated as follows:

"The learned always look forward at all times for that Supreme seat (PARAMA-PADAM) of VISṆU (called MOKSA) (who pervades all spaces) as the eye pervades the solar light (i.e. the space filled by the sun's rays)." (RV.I.22.20.)

Here the author has translated the word PADA (i.e. seat) as MOKSA. MOKSA is called a seat or a stage because it is obtained by communion with God at the end of human life. The word PADA is derived from the root PAD i.e. PADANAYAM or PRAPANIYAM i.e. a seat or stage which is to be obtained by the learned.

Author means to say that this final emancipation is nothing but the attainment of God. Hence it is described here as PARAMAM PADAM of VISṆU. This MOKSA is again described as ATATAM as the Final Emancipation is not limited by space or time. It can be achieved by all devotees everywhere and always because God is

(Contd.)
This means that the learned (Śūrīs) see at all times that highest seat of all pervading God (Viṣṇu) which is called final Emancipation (Mokṣa) and which is obtained by all men by adopting all the best possible means and it is absolutely all bliss. It extends to all places i.e. it is not restricted by space, time and by any other matter. As God is all pervading (Viṣṇu) by His character His seat is obtainable by all at all places. Here the simile is given that as the sphere of the eye-sight is (the entire) space filled by the solar light so (devotees are capable of achieving that seat of Mokṣa every where as God exists at all places). Mokṣa being the highest possible object of human desire, the wise aspire to obtain it. Hence, the Vedas accord a special treatment to it.

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The word PADA is used in Sanskrit to denote this meaning (STHĀNA-PADAVI) also. (PADA = PAD+AC). I cite below a few extracts from the classical literature where this word PADA means a rank or position or place or station:-

(a) "अपि श्रेयस श्रेयसे" (NS. X)
(b) "गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द गोविन्द (MM. I)
(c) "तानोत तानोत तानोत तानोत तानोत तानोत तानोत तानोत तानोत तानोत तानोत तानोत तानोत तानोत (S. IV.17)
(d) "अश्वत्था शापीतंगा शापीतंगा (S. IV.18)
(e) "सतो री ततो री ततो री ततो री (S. I.22)
(f) "अश्वेदो अश्वेदो अश्वेदो अश्वेदो (MK. I)
(g) "Please see also:
DK. 162; KUS. VI.72, III.4.
R. II.50, IX.82.
Vyāsa also offers an aphorism on this topic in his Vedānta Sūtras:-

(7) "He (Brahman) is the theme (of the Vedas) because the applicability (of the text lies in Him)." (VD I.1.4.)

Here the idea is that God is regularly explained by the Vedas. At some places indirect expressions and at others by indication or suggestion (PARAMPARAYA).

Hence, God is the ultimate theme of the Vedas.

This can further be supported by (the following Mantra from) Yajur Veda:-

(8) "That Supreme Being, than whom no other and greater is born, Who penetrates the whole universe and Who, being the Lord of creatures, remains and sports with them, creates and (gives luster to) the three luminaries (the sun, fire and electricity). From Him originate the sixteen digits*, which He unites with created beings."

(YV. VIII.36)

(7) "ततो रमण्यमात्रः" (VD. I.1.4)

Here SAMANVAYA means applicability. cf:

"ततो लब्धः भवति परमेष्ठिविद्यमानः निरिष्कर्ते सत्त्वणां अष्टकं देवाः कृतः \" (सौर्याक भाष्य)

(8) "यशोऽद्वेगः तदा अन्वेदी विद्वेदा य अविनेत्रा भुजंति निष्कर्ते \|

प्रजापति, ज्वलिता स त्वे दुरासारः; गौरिन्दा ज्वोऽद्वेगः सत्त्वं इ च एकस्यां\"

(YV. VIII.36)

This verse may be translated as:-

"Than whom there is none other born more mighty, who hath pervaded all existing creatures - PRAJĀPATI, rejoicing in his off-springs, he SASTI, maintains the three great lustres." (Griffith)
This is to say that no other superior object exists to Supreme Being (PARA BRAHMA). PRAJAPATI is a name of God as He is the main-stay of all creatures. He (PRAJAPATI i.e. the Lord of created beings) pervades (ĀVIVESA) all the regions. Being the Bestower of Supreme Bliss on all beings He has filled and illumined all the worlds with three lights - the sun, the fire and electricity. He has generated the sixteen KALĀS i.e. digits or they exist in Him. Hence He is called १६।

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Here 'three lustres may mean Agni, Vāyu, Sūrya or Fire, wind, sun or Fire, lightening and sun.

* The sixteen digits (१६। KALĀS) are enumerated to Sukeśa by Pippalāda as follows:-

"तत्र तात्रीयं शत्रूपणे स दुर्गो अविष्टते त्वेषां जलस्वरूपाम्।
अवनति स अन्तमकाशेन प्रत्यक्षेण श्रवणं रागः जाय दातोऽर्थः
पृष्ठश्लेषितदेव शाक्यं। अर्जुनसमस्तिः शौर्यं तदोऽशंसोऽवशीयं।
वासवै दशकैलानं लोकन्त्र जयं त्वः!"

(PU. VI.2.4.)

i.e. To him he then said: 'Even here within the body, O friend, is that Person in whom they say the sixteen parts arise.

He created life (PRĀṆA); from life, faith (SRADDHĀ), ether, wind, light, water, earth, sense-faculty (INDRIYA), mind, food; from food, virility, austerity, the Vedas, action, place and name.

(PU. VI.2.4.)
God is, therefore, the supreme object of the Vedas.

The Māndūkya Upaniṣad also states:

(9) "OM is an immortal syllable and this entire (world) is His manifestation." (MUU. I.1.)

This means: He is Aksara whose name is OM. That Brahman is called Aksara because He never perishes and also because He pervades the moveable and immoveable world. All the Vedas and the Scriptures and also the entire creation chiefly explain Him. Hence He must be accepted as the basic theme (of the Vedas).

Moreover, it is not logical to prefer secondary sense to the primary one; because it is in accordance with the authoritative dictum of the Mahā Bhāṣya, the grammatical commentary that "the accomplishment of an action with the help of primary sense should be preferred where both - primary as well as secondary - meanings are available."

Accordingly we should give preference to the primary meaning i.e. God, while interpreting the Vedas; because the chief object of the Vedic teaching is the attainment of God.

All men, therefore, should follow the Vedic instructions and append their activities (in the realm of Action, Meditation and Knowledge = KARMA, UPĀSANA, JÑĀNA) with glorification of God so that they may attain success and accomplishment in (material and spiritual) matters concerning this life or life after death by doing good to others according to their capacity.

(9) "वर्षस्य ताः कालाः तत्र तत्वात्" (MUU. I.1.)

* "प्राताश्चात्मकः यद्यदा काचित् प्रस्थापनमः" (MB.)
The second subject matter (of the Vedas) is called KARMA KĀNDĀ i.e. topic of action. It is entirely full of (various) activities. Without this, learning or knowledge would remain incomplete; because the internal or mental activities are closely related to the external or physical functions. This KARMA KĀNDĀ i.e. department of action is multifold. But its chief varieties are only two. One aims at the accomplishment of the supreme object of human existence i.e. the achievement of MOKSA, through the performance of God’s praise, prayer and meditation, obedience and resignation to His will, righteous deeds and knowledge.

The other type of action is undertaken with a view to acquire riches and secure enjoyments by performing righteous deeds and thus to accomplish success in the worldly affairs. When action is performed with the absolute object of obtaining God, it is called NISKĀMA i.e. desireless action and it has the noblest yield as it is endowed with eternal bliss. When it is performed with the sole object of securing wealth and enjoyment resulting in worldly pleasure, it is styled as SAKĀMA (i.e. an action attached to (worldly) desire); because it is mingled with the tasting of the fruit of birth and death. In the first category are included the activities of (various) sacrifices (YAJÑAS) – from the AGNI HOTRA to the ASVA MEDHA – where one has to offer oblations (consisted of) ingredients, duly refined and clarified which contain fragrant, sweet, tonic and curative properties, into the fire, for the purification of air and the rain-water. Such sacrifices (YAJÑAS) bring happiness for the whole world.

In the second category are included such actions as the procurement of food - stuffs, cloth and manufacture of conveyances, machines, tools and implements etc. which are performed for the
accomplishment of the regulated social order. Mostly these actions result in personal and individual joys only.

Here we are supported by (the following) evidence from the Pūrva Mīmāṃsā:-

(10) "As ingredients, their purificatory measures and the actions (in the sacrifices) are for the benefit of all; other statements asserting certain objects are only explanatory or laudatory ones." (MD.IV.3.1.)

(11) "The purificatory process for ingredients which are only for (sacrificial) activities, results in qualitative performance of the sacrifice (KRATU-DHARMA) (MD.IV.3.8.)

(10) "तत्तत्त्वं पुरुस्त्रूयार्थं परस्परं लाभं गतां संस्कृतिरक्षणबादाह: यमादः (MD.IV.3.1.)

(11) "तत्तत्त्वं पुरुस्त्रूयार्थं परस्परं लाभं गतां संस्कृतिरक्षणबादाह: यमादः अनं क्रतु-धर्मं हार्ताः (MD.IV.3.8.)

Here the word "ARTHA VĀDA" is very technical. The word ARTHA means - "object, purpose, wealth, context or substance. The "ARTHA VĀDA" denotes the following meanings:-

(a) Declaration of any purpose.
(b) Affirmation, declaratory assertion, an explanatory remark speech or assertion having a certain object, a sentence.

It often recommends a VIDHI or a precept by stating the good arising from its proper observance and the evils arising from its omission, and also by adducing historic instances in its support.

cf: 'तत्तत्त्विन्दुक्षेतप्रूतिमुद्यालाहुर्मदवर्गमाताः !' (MD.)

According to Laugaki, it is of three kinds:-

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The import of these aphorisms is that the duty of the perform­er of a sacrifice (YAJNA) is three-fold, e.g. the procurement of ingredients, their purification (SAŅSKĀRA) and the actual performance (KARMA). The above mentioned ingredients are of four kinds i.e. (1) fragrant (2) sweet (3) tonic and (4) curative. The purifica­tory process relating to them (ingredients) must be adopted for the accomplishment of the best and meritorious results. For instance, with a view to prepare a good soup or sauce (SUŅPA = SUŅPA KA in the sense of GHAN) fragrant ghee is poured into a ladle

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Here the last kind includes many varieties.
(c) One of the six means of finding out the TATAPARYA (real aim and object) of any work.
(d) Praise or eulogy.

cf:'अर्थवदा एशं दोषेन हे अचिन्तित करभ करभ' (URC I.)

Our author interprets these Sūtras as 'कल्पना चुः किति: अथर्था-
लक्ष्यादेशोऽर्थिनिःसत्सङ्गमाधिकरिति' which is not very clear. The word ARTHA VĀDA has been explained by us above. According to Dayānanda, no specific purpose or object can be attributed to any YAJNA. The real object of such performances is the benefit of the whole universe. Hence YAJNAS are included by our author in NISKAMA actions i.e. actions detached from desire. He is always original in his laudable interpretations.
(lit-spoon) and fried upon the fire till it emits smoke, the ladle is thrust into kettle containing the soup or curry and opening of the vessel is closed and the soup is moved about with it. Then the smoke like vapour arises before which being as condensed as fragrant liquid and mixing with the entire soup makes it nutritious, delicious and sweet smelling. Similarly, vapours arising from a YAJÑA purify the atmosphere (lit, air) and the rain-water. Thus it is for the good of whole world. Hence it has been stated in the Aitareya Brāhmaṇa:-

(12) "A YAJÑA, which is performed by a learned man in the prescribed manner, conduces (to the happiness) of all mankind." (AB.I.2.)

Here Janata i.e. mankind means all men (without any distinction). This YAJÑA brings happiness to all men alike if a learned performer consumes duly purified ingredients in fire in the aforesaid manner. As it aims only at other's benefit, YAJÑA results in the universal good. Hence statements indicating specific aims are merely laudatory ones. The real object (of a YAJÑA) is to ward off evils.

The purity of the performing people and the refinement of ingredients used in sacrificial performances should be taken as KRATU-DHARMA i.e. essentials of YAJÑAS. Sacred and beneficial results (DHARMA) are brought forth only in this very manner and not otherwise (from a YAJÑA).

It is supported by the following evidence:-

(13) "Smoke or vapours are produced from fire, from smoke, the clouds; from clouds the rain or (in short) from fire all these things are produced. Hence, they are called as TAPOJAS i.e. born of heat or fire." (SB.V.3.)

(12) "महाय रस्म तरस्य अन्तमेव अलस्ये संभवेः मिन्द्राः प्रोक्ते " (AB.I.2.)

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The import is that from fire, smoke and vapour are brought forth. When this fire penetrates into trees, medicinal herbs, water and other substances and disintegrates the solid objects, it separates juice from them. These (juices) then reduced to levity and being borne up by the air soar up to the sky. The liquid part therein is called vapour and the hard substance is earthly one. The smoke, therefore, is the name given to the combination of both the particles. When such a smoke reaches the higher regions, and thus watery vapours grow in abundance there, it produces clouds. From these masses of clouds in the air, the rain begins to fall. Hence from fire alone (AGNEH-EVA) are generated all herbs and plants like barley. From them is produced food, from food semen and from semen the bodies (of all living being).

The same subject has been stated in the Taittiriya Upanisad:-

(14) "From that Soul (ATMAN), verily ether (or space-AKASA) arose, from ether, wind; from wind, fire; from fire, water; from water, the earth; from the earth, herbs; from herbs, food; from food, semen; from semen, the person (PURUSA).

This, verily, is the person that consists of the essence of food." (TU. I.2.)

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(13) "अग्नेये भूसः आत्मं भूमात् अभ्रमात् वरिष्ठ: | अस्तेकर एवता आमहते | तत्समात् आत् तपेऽऽन्ति

(SB. V.3.)

(14) "तत्समात् न्यं एतस्मात् आत्मं आभ्रमात् सङ्गुणः, आभ्रमात् वरिष्ठ: अस्तेकर, इत्येतराय: अदेवम् पृथिवीं, पृथिवीं आभ्रमात्, अस्तेकरसः स नामात् रेताः, रेताः पृथिवी: | हि न कर्म पुरुषोऽस्मात् स्वस्तम्यः

(TU. I.2.)
(15) "He performed austerity (TAPAS). Having performed austerity he understood that Brahma is food. For truly, indeed, beings here are born from food, when born, they live by food, on deceasing, they enter into food."

(TU. II.3.)

Here food is called Brahma (the great) as it is the chief cause of (the continuance of) life. All living beings draw happiness from pure food, water and air and not if they are impure.

There are two kinds of efforts (for the purification of all these things). One is Divine and the other, human. God has created this fiery (orb of) the sun, sweet fragrance and the flowers. The sun is ceaselessly busy in drawing up juices from (all things) in the world. But as the fragrant and bad smelling qualities are mixed up with these juices, the water and air that come into contact with them, are, because of this combination of sweet and bad odour, rendered of an indifferent quality where there are both desirable as well as undesirable elements. Consequently the quality of plants, food, seed and bodies also becomes comparatively inferior because they are produced from such a rain-water. Because of their middling quality, (all human) virtues e.g. strength, intellect, valour, prowess, perseverance, bravery, grow mediocre. Because it is a philosophical doctrine that as is the cause so is the effect.

For this we cannot blame the Divine creation. Because bad smell and other defects are man-made and should be ascribed to human creation. As man is the author of bad odour and other defects

(TU.11.3.)
it is, therefore, obligatory for him to remove them. It is a divine ordinance that one ought to speak the truth and ought not to tell lies. He, who transgresses it, becomes a sinner and suffers afflictions in accordance with the law and order of God. Similarly God has ordained that man ought to perform a YAJÑA. Who ever violates this, commits sin and suffers pain because he omits an action of universal good.

The greater the number of men and other animals gathered together at one particular place, the greater is the amount of bad smell. God's creation is not its cause. Because it is a result of crowding together of a huge number of men and other animals. Sometimes men for their own pleasure, accumulate elephants and other animals at one particular place and the excessively offensive smell caused by this must be ascribed to men's pleasure-seeking-activities. In this manner, the entire bad odour which pollutes the air and the rain-water is caused by human agency. Hence it becomes obligatory for men that they should remove it also.

Of all living beings men alone can discriminate between the good and the evil (lit-benefit and harm). Thinking or realisation (VICĀRA = MANANA) is the characteristic of a man's manhood*.

* Author says "दन्तेविचारार्थं प्रोपागं मुख्यम्".

Here the following explanation of the word "MANUSYA" given by Yāśka deserves notice:-

"पञ्चरित: क्रमार्थं [ पञ्चतं क्रमरित: कृतमिति, पञ्चतं-प्रक्षेपेन दयां। पञ्चतिर्ब: द्विनिर्बलं भावे। पञ्चोपत्तमस्
संग्रहादः तः।"

(N. II.3.)
Of all embodied living beings God has created men alone who possess mind (MANASVIN i.e. having minds) and thus have the capacity of discrimination. By a particular combination of atoms (PARAMĀNL SAMYOGA) He has created human organs which have the capacity of acquiring knowledge (lit - abod of knowledge). Hence men alone and other animals have power of discrimination between good and evil (Dharma and ADHARMA) and of doing righteous and leaving unrighteous actions.

That is why all men should perform YAJÑAS for universal benefit *.

Dayānanda in emphatic terms makes it clear that YAJÑA is an obligatory act on the part of a man. A man must perform sacrifice for universal advantage. It has no selfish end. The word YAJÑA is from the root 'YAJ' to sacrifice, to worship with sacrifice.

The Bhagvad-Gītā clearly states that performance of a YAJÑA is essential and unavoidable:

"In ancient days, Brahmadeva created living beings, together with YAJÑA and said to them, "By means of this (YAJÑA) may you grow, may this be to you a KAMA DHENU (i.e. something which fulfils all desires)"(1).

"Those good men, who part-take of what remains after the performance of the YAJÑA are redeemed from all sins. But those, who (without performing the YAJÑA) cook (food) for themselves only, such sinful persons eat only sin.(2)

"Know (that) the origin of Action is from the Brahma (that is the Vedas) and this Brahma (the Vedas) has sprung out (contd.)"
The contents of the Vedas.

(Foot-note contd. from Page 90).

of the Brahma (God); therefore (know that) the All-Pervading Brahma is always 'primarily worshipped' in the YAJNA."

(BG. III)

Lord Krishna condemns a man who wastes his life without performing YAJNA for universal benefit:-

"एतद्वपवेष्टमि नन्दनं मनुष्यं निष्ठावतीर्दृष्टं च।
अध्यात्मिन्द्रकामानं मेतनं न वर्षा कीर्तिति ॥ ॥" ।

(BG. III)

"The life of that man who does not move the cycle (of action) which has thus been started (for the maintenance of the world) is sinful; and the existence of this slave of the senses, O Arjuna, is worthless."

(BG. III)

A YAJNA must be performed without any personal desire. In the Mahā Bhārata we read:-

"हः प्रवर्त्तनं रक्षेत यो नात्मस्थायेऽक्षरमाः ॥"

(MB. SANTI)

4.4:"YAJNA is an act which is done with no selfish motive."

(MB. SANTI)

The undermentioned citations from the Chandogya Upanishad may be read with benefit:-

(a) "आयो विशेषस्तम्भं नादेव प्रयत्नं नाचारिति।"

(CHU. II.23.1)

(b) "वेदसम प्रितिम तर्यितम सुनामित तत्सःदेश तत्त्वः ॥"

(CHU. IV.16.1)

The universal character of YAJNA is eulogised in our ancient literature. All beneficial activities e.g. patriotism, devotion to God, attainment of knowledge for others' benefit, life of celibacy, harmlessness to others, development of social order, protection of orphans and shelterless people are included in this YAJNA. The following extracts from authoritative books will establish this

(Contd.)
fact beyond doubt:-

(a) "अपि जनाना रुपमन्म भक्तनं मभूमि गच्चति" (CHU. VIII. 5.1)
(b) "तथा ब्रह्म तत्सं जगतः" (BU. I. 5.17)
(c) "अर्थ अर्थं अर्थं जगतः" (KTU. II)
(d) "अर्थ अर्थर्थं जगतः" (BG. IX.16)
(e) "जिवाम हृदयं ततगाते" (TU. II. 5.1)
(f) "तथो निषुः पुजापकिः" (MTU. VI. 16)
(g) "अजोन देवाः बिनेव गातः" (MNU. XXI. 2)

The selfless person perceives a sacrifice (YAJNA) going on within himself:-

(i) "स्वः शरीरे यथो विरतं विमानिगातः" (PNU. II)
(ii) "शरीरे यथा " (MNU. XX. 12)
(iii) "लालौ भक्त्यं मोते अजुः: अहं नि बन्धवं अनमुः: सारां "

Human body is described as the hermitage of seven sages who perform sacrifices:-

"स्वः अजुः: अनमुः: शरीरे रुपं रुपिन्तं सद्यस्मवचना" (BU. III. 1.1-6)

"अजुः अजुः: अहं रुपस्मानं सर्वायमानं सर्वरथस्माय विशेषे विशेषे सर्वनामावस्तुः" (MNU. LXXX.)
According to the Bhagavad-Gita God created man with sacrifice:

"सर सृजः गृहि: (३७५.६) पुरुलालान ध्वानपीतिः।।"

"(BG.III.10)

The universal aspect of Yajña is highly praised in the Vedic literature also:

(1) "अनु-वर्तमा नरः।।" (SB.I.2.4.5; I.4.1.38)
(2) "नाने नाम नाथो!।।" (YV. XIII.8; SB.VII.4.1.30)
(3) "नाने नाम नाथो!।।" (YV. XVIII.42)
(4) "नाने नाम नाथो!।।" (SB. IX.4.1.11)
(5) "नाने नाम नाथो!।।" (YV. XI.7.)
(6) "नाने नाम नाथो!।।" (YV. XI.6)
(7) "नाने नाम नाथो!।।" (YV. XI.6; SB.VI.3.1.18)
(8) "नाने नाम नाथो!।।" (YV.I.11)
(9) "नाने नाम नाथो!।।" (YV.XII.67)
(10) "नाने नाम नाथो!।।" (YV.I.5; SB.I.7.1.5)
(11) "नाने नाम नाथो!।।" (SB.VIII.7.3.)
(12) "नाने नाम नाथो!।।" (TB. III.9.5.5)
(13) "नाने नाम नाथो!।।" (TB. VI.4.5)

The selfish people i.e. non-sacrificers are condemned in the following stanza:

"अनु-वर्तमा नाम नाथो!।।" (RV. X.33.4)

i.e. even the charitable people who have no sacrificial activities go to ruin. cf:

(14) "अनु-वर्तमा नाम नाथो!।।" (RV. I.33.5)

(Contd.)
Q. How can it rightly be said that a YAJÑA is performed for others' benefit when the fragrant substances (e.g. musk &c) are reduced to ashes by being thrown into fire? These good things can serve more beneficial purpose, if they are given to men &c to eat and be utilized otherwise, than being burnt in Sacrificial fire. Then what is the advantage of performing a YAJÑA?

(Foot-note contd. from Page 93)

(15) "परितन्तरं त्वद्याज्ञानं नमो नामात्मा करिति।।
सम्बन्धिते व सम्पर्कम्।।" (RV. I.121.13)

(16) "अपरिष्ठं राजां राजस्थानं
रक्षितं।।" (AV. XII.2.37)

Thus an "A-YAJÑA" is depreicated in harsh terms. Ancient Aryans were known for their selfless charitable outlook towards all living beings. Dayānanda here stresses upon the fact that YAJÑA is performed only for universal benefit. We have quoted here a good number of instances showing the importance of a YAJÑA. The interested reader may see (RV. II.26.1; VII.6.3; VIII.70.11; and AV. XI.2.23.) (See also Nirukta X.26; RV.X.81.5). Instances can be multiplied. We have, due to economy of space, not given here the English renderings of these citations which are quite simple and lucid.
THE CONTENTS OF THE VEDAS.

A. Here we say that nothing is ever utterly perishable. Annihilation (VINĀSA) means merely the passing of an object from perceptible state into an imperceptible one *

Q. How many kinds of perception do you accept?

A. I admit eight types of cognition (DARSĀNA).

Q. What are they?

A. I accept the following eight means of cognition e.g.

1. Sense Perception (PRATYAKŠA),
2. Inference (ANUMĀNA),
3. Analogy (UPAMĀNA),
4. Verbal Evidence (SĀBDA),
5. Tradition (AŚĪTYA),
6. Circumstantial Implication (ARTHĀPATTI),
7. Probability (SAMBHAVA),

Ācārya Gautama in his Nyāya Sūtra defines them as follows:

(16) " Sense perception (PRATYAKŠA) is that truly unerring and determined knowledge which is derived from the contact of a sense organ with its object." (ND. I. 1. 4)

(17) " Now the Inference (ANUMĀNA) which is based on Sense Perception is three-fold: (1) PŪRVAPA (inference of the effect from the cause), (2) SESA-VAT (i.e. inference of cause from the effect), (3) SAMĀNYATA-DRSTI (i.e. an inference neither deduced from the relation of cause to the effect nor from that of effect to the cause)." (ND. I. 1. 5)

* cf. "अभिभूतिः बुद्धिः यो दृष्टिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः"

(16) "निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते निर्याते

(17) "अभिभूतिः बुद्धिः यो दृष्टिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः अभिभूतिः

(ND. I. 1. 5)
THE CONTENTS OF THE VEDAS.

(18) "To establish fact on its resemblance to another object is called analogy i.e. UPAMANA."  (ND. I.1.6)  
(19) "The authoritative instruction is called SABDA (i.e. verbal evidence)."  (ND. I.1.7) 

According to this I accept the eight types of cognition. Here the PRATYAKSHA is that true and invariably precise knowledge which is deduced from the contact of sense organs with their objects. For example by looking at from close quarter (we get right cognition) that he is a human being and nothing else. The inference based on cause and effect is ANUMANA. For example on seeing the son it is concluded that he had a father. Knowledge based on similarity is called UPAMANA. For example, Deva Datta resembles YAJNA Datta. This instruction is based on analogy. By SABDA (i.e. verbal authority) the conviction regarding the seen or unseen objects is obtained. For example, the statement that salvation is obtained by knowledge.

(Gautama again says in his NYAYA Sutra as):- 
(20) "Not four only. The Aitihya (tradition), Arthapatti (Presumption), Sambhava (Probability), and Abhava (non-existence) are also (means of) cognition." (ND.II.2. 
(21) "Sābda includes Aitihya; and Anumāna includes Arthapatti; Sambhava and Abhāva." (ND.II.2.2)
These two aphorisms are briefly explained here. The AITIHYA (tradition) is accepted only when it is supported by verbal evidence from a trustworthy person. For instance, there was a war between Devas and Asuras. Arthāpatti is the circumstantial presumption. For instance, the statement that the rain falls when there are clouds conveys indirectly that it does not rain when there are no clouds. Sambhava means possibility of a thing by some mean or at a particular place. For example, the statement that parents beget off-springs is a possible one. But if someone says that the hair of mostache of Kumbha Karana stood erect four Kosás and the length of his nose was 16 Kosás, (he cannot be relied upon) because of his impossible and consequently false statement. Abhāva is non-existence of an object at particular place and time. Some one asks a person to bring a pitcher. When he does not perceive the pitcher there, he gets cognition that the pitcher is not there by means of non-existence (ABHĀVA). He fetches it from the place where it exists.

This is a concise explanation of PRATYAKSA &c.

In this manner I accept eight sources of cognition. Without accepting them none can achieve success in the affairs of this world and of the next world.

(Imagine) some one thoroughly reduces a clod of earth to powder and throws it up high into the sky with the might of his arm in a violent wind. Here destruction (NĀŚA) of the clod is (not actual but) a figurative one (UPACARYATE) because the clod has become only imperceptible to the eyes (and has not actually ceased to exist). The word NĀŚA is derived from the root 'NAS' to become invisible with suffix (GHAN). Consequently the word NĀŚA denotes disappearance i.e. a stage when a thing becomes imperceptible to the sense-organs. Moreover, when atoms (of a substance) are disjoined
and separated, they are not seen by eyes as they are beyond sense-perception. When they join each other again and assume the character of a gross state, they become visible, because a gross substance alone is perceptible to sense-organs. When a substance is so continuously divided and subdivided that it becomes impossible to divide it further, that (last and final) divisions are termed as PARAMANU (atom). They thus subdivided become imperceptible but continue to exist in the void space.

Similarly, when a thing is put into fire it is disintegrated and continues to exist in some other region. It never ceases to exist. In this manner, the fragrant ingredients which are potent in removing all defects such as offensive odour, when are consumed in fire, they purify the air as well as the rain-water. When they are pure and free from defects, they bring about happiness and benefit to the entire creation.

For this reason, performance of a YAJNA is obligatory.

Q. If the sole aim of a Sacrifice is the purification of air and the rain water, (it is useless to perform a Sacrifice as) this object can be achieved by keeping fragrant articles at dwelling places. What is the advantage of this whole fuss?

A. No, this will not do. In this manner, the impure air (inside the house) can not become lighter and thus would not ascend into the sky, but would continue to remain where it exists and thus would not create vacume for the external purer air to come in. Moreover, the disease - averting purpose can also not be achieved because of the simultaneous existence of pure and foul air (in the house side by side).
When in the house, fragrant and similar other substances be consumed in the fire, the air due to the heat expands, grows lighter and goes up higher into the sky. At this, the pure air would get vacume to run in from all the four directions. As by this process the space inside the house is surcharged with pure air, it has disease-destroying effect also.

(Moreover) the air, carrying the atoms of fragrant ingredients by a YAJNA would ascend into the higher regions and would purify the rain-water as well as also it would enhance the amount of rain. By this (pure rain) herbs &c, also become pure (i.e. qualitative). By and by the world is restored to immense happiness. It is beyond all doubts. This aim cannot be achieved by making the air fragrant without its contact with fire.

Hence, the performance of YAJNA is decidedly beneficial.

Moreover, when a person consumes fragrant articles in the sacrificial fire, the wind carrying the (sweet) smell comes in contact with the nose-organ of a person sitting at a very far off place. He, then (at a distant station) realises the existence of the fragrant wind. From this, it is inferred that good or bad odour is vafted away by the blowing breeze. When it (fragrant air) has reached the remote region (and left the place where the sacrifice was performed), it ceases to have contact with the smell-organ there. Here, men of immature wisdom wrongly conclude that the fragrance has perished. But they do not understand that the fragrant substance, which were burnt in fire, do actually exist in the air in other (higher) region. Thus there are other multiformed purposes of sacrificial performances which the wise people can rightly comprehend by proper thinking.

Q. If the purpose of performing a sacrifice be only this much, it can be achieved by burning ingredients in fire. Then what is the use of chanting of the Veda-Mantras in that act?
THE CONTENTS OF THE VEDAS.

A. (To meet this objection) we say that it has its own purpose to serve.

Q. What is that?

A. As we perform a YAJNA with our hands, perceive it with our eyes and feel (its sensational touch) with our skin, so we recite the Vedic hymns with our tongue with a view to glorify, invoke and offer our prayers unto God. (Through them) we comprehend the purpose of the sacrifice (also). Their repeated recitation preserves the Vedic Text and makes us realise God's existence. We are (indirectly) instructed that all acts should be preceded by prayers to God. The recitation of the Vedic hymns in the sacrifice is done only to offer these prayers throughout all its stages.

Q. What objection is there if (passages from) some other (sacred) books then the Vedas are chanted there?

A. The above stated aim cannot be gained by reciting some other texts because they not being revealed by God are not absolutely true. It must be admitted that whatever and wherever a truth is to be found, it is originated from the Vedas. Whatever false is there, it is outside the Vedas and God is not its source. On this topic Manu says:-

(22) "O Lord (Manu) thou alone art conversant with the duties (KĀRYAS) and real meanings of the Vedas which are the words of unimaginable, unknowable and Self-existent God."

(M. I.3)

(22) "तात्त्विकः सत्यम् सत्यम् तिर्थायणं सत्यमेव:।
अति-तत्त्वादद्वितेः ज्ञातिः आये !"

(M.I.3)
THE CONTENTS OF THE VEDAS.

(23) "The four VARNA3 (castes), the three regions, the four ASRAMAS (stages of human life), and the Past, the Future and the Present, are all accomplished by means of the Vedas."

(MS. XII.97)

(24) "The eternal science of the Vedas upholds the whole creation and is a medium of securing bliss for the living beings; hence I admit its highest place."

(MS. XII.99)

Q. Is it essential for the performance of a sacrifice (YAJNA) to prepare a sacrificial altar (VEDI) by digging the earth, (construct a YAJNA-SALA), (procure) the sacrificial vessels e.g. PRAN^TA &c, and KUSA grass and (to appoint) sacrificial priests (BTVIJS)?

A. Here our contention is that whatever is essential and reasonable that must be done and nothing else. For instance, by digging the ground a VEDI is to be prepared. Fire kindled there becomes powerful. Things thrown into it becoming at once dis-integrated ascend into the sky. Moreover, by preparing these various types of VEDIs such as triangular, quadrangular, circular and falcon-shaped, the knowledge of geometry is acquired. As the particular number of bricks is required for

(23) " चतुद्वेण अर्थो लोकयः भान्तरश्च दृश्याः पूर्बकृतः, पूर्वी भविष्यं न सवैं एवेऽद्वरुप्याक्षरिति "

(MS. XII.97)

(24) " विनाशी सर्वायुतानि ईशास्तो दशस्तानि, तदश्चिदंत्तति परं अनेन विद्वान्तोरुप्य साधनं "

(MS. XII.99)
The contents of the Vedas.

the particular type of the VEDI, science of Mathematics is also learnt by this*

* Prof. A.A. Macdonell in his "India's Past" says:--

"The beginnings of geometry go back to a period of high antiquity in India, for a considerable amount of geometrical knowledge is to be found in the ŚULVA-SŪTRAS, or 'String Rules', which form a part of the general Vedic ritual (KALPA) SŪTRA works. These give the rules for the laying out of the sacrificial ground, for the construction of the fire-altars, and other arrangements necessary for the performance of the single great sacrifices. The design of the sacrificial ground with its most important constituent parts made the construction of right angles, squares, and circles, as well as the transformation of plane figures into others of equal area, a matter of necessity. To sacrificial experts it was of the utmost moment that the measurement of the sacrificial ground by means of cords (ŚULVA) stretched between stakes should be carried out accurately according to rule. These practical requirements resulted in a considerable aggregate of geometrical knowledge, including the Pythagorean proposition (worked out in Euclid i.47). Thus the ritual experts understood how to transform rectangles into squares, squares into circles, as well as vice versa. It is probable that such geometrical knowledge based on practical operations goes back even to the time of the Vedic hymns."

Prof. A.B. Keith also confirms this view in his famous work "A History of Sanskrit Literature":-

"In one sphere, however, distinctly interesting results were attained in geometry as a result of the care taken in the measurement of altars. These results are enshrined in the Āṇibasūtras,

(Contd.)
Similarly other things serve their own purposes. But some say that the placing of a PRAMITA in a particular way produces religious merit (PUNYA) and to place it in any other way brings sin. This statement is imaginary and false because there is no cause of sin. (Hence there is no sin). Whatever, is essential for the accomplishment of a sacrifice and is reasonable, that must be provided; because if these things or acts are left aside, there can be no success.

(Contd. from Page 102)

works which are of the late Sutra period, possibly of c.200 B.C., though this is mere guesswork. They are concerned with the construction of squares and rectangles; the relation of the diagonal to the sides; the equivalence of rectangles and squares; and the construction of equivalent squares and circles. (Page 517)
THE CONTENTS OF THE VEDAS.

SIGNIFICANCE OF THE DEVATAS.

Q. What is denoted by the word DEVATA in a Sacrifice?
A. Those objects, which are stated in the Vedas (are called DEVATAS). The pieces of evidence are as follows:-
(1) "Agni is Devata, VATA is Devata, Sūrya is Devata, CANDRAMAS is Devata, VASUS are Devatas, RUDRAS are Devatas, ADITYAS are Devatas, MARUTS are Devatas, VISVEDEVAS are Devatas, BRHASPATI is Devata, INDRA is Devata and VARUNA is Devata."
(YV. XIV. 20)

Here, in the realm of ritualism (KARMA-KANDA) the word DEVATA denotes the Vedic Mantras. Vedic stanzas (composed in) metres such as GAYATRI &c. are given the names of AGNI Devata and others. They are accepted here; because they expound the various methods of doing an act. The stanza which reveals the significance of the AGNI is styled to have AGNI as its Devata. Similarly, the Mantras explaining the meanings of the words, VATA, Sūrya, CANDRAMAS, VARUNA, VASUS, RUDRAS, ADITYAS, MARUTS VISVEDEVAS, BRHASPATI, INDRA are called to possess these substances for their Devatas; because these Mantras elucidate all such words and in them we get references to these substances made by most creditable authority of God.

(1) "(YV. XIV. 20)
SIGNIFICANCE OF THE DEVATĀS.

On this point, Acārya Yāska in his Nirukta observes:

(2) "The Vedas contain Mantras (which explain) the accomplishment of actions." (N. 1.2)

(3) "The DAIVATA (chapter) is so called as it contains appellations of Devatās to whom primary praise is offered.

Here is the detailed examination of the Devatās.

** When a Seer desirous of a particular object praises a Devatā (i.e. a Mantra knowing it as) possessing that object, that Mantra is said to have that (particular) Devatā.

Such Mantras (RCAS) are of three kinds (1) those whose meaning is direct, (2) those where the meaning is indirect and (3) those relating to spiritual science." (N. VII.1.)

** These three passages from the Nirukta cited by our author to support his view that the Vedic Mantras are the Devatās have been translated by us in accordance with his interpretation. This rendering is his own. We also reproduce below the traditional translation of these passages. All commentators including Durga, have accepted

(Contd.)
SIGNIFICANCE OF THE DEVATAS.

"Now the DAIVATA KANDA. They style this (chapter) as DAIVATA as it contains appellations (of deities) to whom primary praise is offered (i.e. words beginning with AGNI and ending with DEVA-PATN)."

Now follows the detailed test of Davatās.

When a Seer desirous of (achieving) a particular object glorifies a particular Devata (a deity) knowing him as possessor of that (desired) substance (ARTHAPATI) (with a Mantra) that stanza is said to have that particular Devata." (N. VII.1)

The well known commentator Durga explains these passages as follows:-

(a) "यात्रेण वान रत्नमयी जय वानि जयि जयि तथा देवतागमि यानि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि

(b) "जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि जयि

i.e. in short a chapter containing appellations of Devatās to whom primary praise is offered.

We according to this interpretation of Durga have translated the above passages. Yāska divides Devatās in the three categories (Contd.)
(Foot-note Contd. from Page 106).

(1) PRATYAKSA-KRTA, (2) PAROKSA-KRTA, (3) ADHYÄTMIKYAS.

These three titles of Gods have been translated by us here as (1) the Mantras having clear meaning, (2) i.e. where the meaning is not obvious, (3) and Mantras containing spiritual science. But this interpretation is not in accordance with what Yäśka has said. He defines these terms as follows:

(a) "वर्णसूत्र- सर्वविशिष्टोऽविविविषिष्टोऽन्नमययोऽपि अवर्णसूत्रम्
लिङ्गम्"

i.e. RCAS which contain words used in all cases and verbs used in third person.

(b) "ब्रम्हचरितम् सवक्षरम् अपोऽस्वक्षरम् अपोऽस्वक्षरम् अपोऽस्वक्षरम्
लिङ्गम्"

i.e. Mantras containing pronoun "TVAM" in second person.

(c) "सवक्षरम् लेखान् अपोऽस्वक्षरम् अपोऽलेखान्
लिङ्गम्"

i.e. ADHYÄTMIKYA Mantras are those which contain first personal pronoun "AHAM".

But Dayānanda has not followed the traditional translation or the definitions of these terms given by Yäśka by himself. We may add here that this topic has a number of intricate problems and controversies. No book including Sarvāṅkramāṇi and Brhaddevata can give final verdict on this topic. Hence Venkāṭa Mādhava, the commentator of Rg Veda has clearly shown his helplessness to give final word in the matter of "Devata-vāda" in his Devatāṅkramāṇi:-

"देवतारत्वविविषिष्टां देवतां तस्मां भवेत् श्लोकोऽविविषिष्टोऽविविषिष्टोऽविविषिष्टोऽविविषिष्टोऽविविषिष्टोऽविविषिष्टोऽविविषिष्टो
लिङ्गम्"

Only the Seers like Vasiṣṭa and Dayānanda can rightly ascertain the Devatā of a particular stanza or hymn as is clear from the under noted citation from the Brhaddevata:-

(Contd.)
That is to say when a Vedic Stanza comprehensively describes the methods of securing success and accomplishment in all actions (beginning with) AGNI-HOTRA (Fire Sacrifice) to ASVA-MEDHA (a sacrifice for protection of nation) or actions which promote arts and other sciences, that Mantra is technically styled as Devata.

Similarly when a Mantra describes actions leading to "Release" or union with God, it as well as its import is also called a Devata.

Now we say what a Devata is. The Devatas enjoying the primary praise (i.e. forming the chief subject matter) are called DAIVATA. The names of substances (ARTHAS) occurring in a Mantra serve as mark or indication of a Devata. For instance in the following Mantra of the Yajur Veda, the word AGNI occurs:

(4) "I set AGNI, the Envoy, in the front. I eulogise Him as the bearer of the oblations. May He cause the Devas (i.e. the learned) to sit here. (YV.XXII.17)

(Contd. from Page 107)

(Contd. from Page 107)

It also occurs in RV. VIII.44.3.
SIGNIFICANCE OF THE DEVATĀS.

Here the word AGNI is an indication or a mark (to which Devatā this stanza belongs). What is its significance? Wherever a Devatā is spoken of (i.e. is to be determined), there we should take into consideration the mark or indication, occurring in a Mantra i.e. the name of a substance occurring in a stanza is the Devatā of that Mantra.

A part of the test (of finding out) Devatā (in a Mantra) has already been explained; the rest will be elucidated now. God is (here) Seer - the All Observer -. When He, desirous of imparting instructions about a Devatā (i.e. an object) which possesses particular qualities (ARTHAPATYAM-ARTHASYA SVĀMITVAM) describes its properties, that Mantra is said to have that object as its Devatā. Moreover, the Mantra itself which lucidly explains or reveals a certain object, is also given the name of Devatā. The word RCAS is derived from the root "ṚK" to praise. RCAS have been given the term of "DEVATĀ" because the learned eulogise and explain through them all true sciences.

These revealed Mantras are of three kinds (1) PAROKSA KRTAS not i.e. those Mantras where meaning is obvious, (2) the PRATYAKSA KRTAS i.e. where the meaning is quite obvious, and (3) ADHYĀTMIKYAS i.e. those Mantras which describe the spiritual science - the soul and the all pervading God.

These RCAS in ritual or action portion of the Vedas are denoted by the word Devatā.

(Yāṣka further says in his Nirukta):-

(5) "Now we give a test of finding out Devatās in the Mantras where they are not expressly specified. These Mantras

* The definitions of these technical words, in accordance with Yāṣka have already been given in our foot-note.

(5) "तद्‍ तद्‍ तत्रत्ताद्विद्धः देवतामान्तः अते देवतोपपरो ह्‍य।" (Contd.)
belong to the Devata of the YAJNA (where they are recited) or that of its component part. According to the YAJNÍKAS Mantras not used in Sacrifices have PRAJĀPATI as their Devata. But the Nairuktas say that NĀRĀSANSA (i.e. they treat of men) is their Devata. Or else (in such cases) Devata may be one’s own option or there might be many Devatās. Such practice is very common in the world (that we say) that DEVĀ is Devata or holy guest is Devata or father and mother are Devatās. (N. VII.4)

(Contd. from Page 109)

Here some words are technical and need explanation. The author of the Nirukta means to say that it is not very easy to determine a Devata in those stanzas where it is not expressly specified or indicated. He, therefore, gives some alternative suggestions for determining Devata in such cases. According to him, "ANĀDISTA DEVATA-MANTRA3" may be assigned to the undermentioned Devatās:-

(1) Devata of the Sacrifice or that of its component part.

That is to say that Devata can be determined with referen to the context. For instance, if a Stanza is recited in particular Sacrifice, the Devata of the Sacrifice should be deemed as the Devata of that Stanza.

(Contd.)
SIGNIFICANCE OF THE DEVATAS.

Now what is the test for finding out the Devatā of a Mantra where the name of the Devatā or its meaning (i.e. mark) does not

(Contd. from Page 110)

(2) The Mantras which are not used in a Sacrifice, may be attributed to PRAJAPATI i.e. the Lord of all beings - God. This is the view of the YAJNIKAS. That is to say that PRAJAPATI (i.e. this name of God) includes all qualities which are expressed by different names as AGNI &c. Durga says:-

"अनित्यलक्षणे दिन प्रस्तुताः!"

(3) But according to Etymologists (NAIRUKTAS) such Mantras should be taken as having NARASANSA as their Devatā. Now what is this NARASANSA?

Yāśaka himself says:-

"रूपके नाराजसंस्काराः ग प्राची आचारकाः! अनित्यलिति प्राचुर्याः!"

According to Kathakya it is YAJNA. Here YAJNA means God. cf. "निर्मला: वे नारा!"

But Sakapūrī says that NARASANSA is AGNI, because AGNI is a common name of all Devatās.

Dayananda here differs and offers a new interpretation of this word:- "नारासन्सा अन्यप्रबोधितम्!" i.e. such Mantras have human beings as Devatās as they treat of men. Durga also says:- "नारासांस्कारे वेन व अन्यरूपो चामसः!"

(4) Or else Devatā may be determined by one’s own option i.e. according to one’s desire. "अदि लिक्ष्मिणेऽपीताः विवाहे" Here the word KAMA means desire.

(5) PRAYO DEVATA 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.
SIGNIFICANCE OF THE DEVATAS.

occur. Here it is stated (by Yāska) that in cases where no specific (mention of a Devata) is traceable, there the YAJNA (in which the Mantra is used) or its component part is the Devata. The Mantras, used else-where than the YAJNAS, have Prajapati i.e. God as their Devata. This is the view of the YAJNIKAS. But there is another alternative to this (theory). The Etymologists maintain that these Mantras are NARASANSA 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 Devatās by (various) alternatives. In some cases God, in others, action (KARMA), Mother or Father, or unexpected Holy Guest, or the Learned are (to be accepted as) Devatās. They are to be revered and respected. It must be borne in mind that they are worthy of respect because they are benefactors. This is the characteristic of Devatā. The Vedic verses have their success in Sacrifices as their main object and therefore they have Sacrifices (YAJNAS) as their Devatās.

(To summarise) in the ritual portion of the Vedas (KARMA KANDA) Devatās can be enumerated in this way. The Mantras composed in metres such as GAYATRI &c. where the ordinance of God is revealed, YAJNA or its component parts, Prajapati, the creator God, men, desire, learned men, guests, mother, father and the preceptor. But in YAJNA the Devatās are the Mantras and God.

Moreover, (in the Nirukta the words DEVĀ and MANTRA are explained as in the following manner):-

(6) "DEVĀ is so called because he is donor or shining one or illuminator or has abode in the bright regions."

(N.VII.15)
SIGNIFICANCE OF THE DEVATAS.

(7) "The (word) Mantra is (derived from the root) MANTR to ponder over (or to consult or deliberate)."

"The word (CHANDA is (derived from the root) CHAD to cover (or to cover over, i.e. a veil)" (N. VII.12)

These citations mean that DANA (donation) means to relinquish one's own proprietary rights and to create proprietary rights of another over a thing. DIPANAM means illumination while DYOTANAM indicates precepts etc. Here God, learned men and human beings are called Devatás (as they donate gifts to others). The sun and others (i.e. illuminaries) are called Devatás as they shine (DIPANA) or illumine. DYOTANA indicates instructions (also). Hence mother, father, preceptor, and the holy guest are also called Devatás. God is DEVA as He is illuminator of all illuminators and as He lives in the solar or other rays or in the sun itself or in the PRANAS (vital airs).

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

(8) "The sun shines not there, nor the moon or 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)

(7) "सन्ताना सन्तानि , घनकारि घासारि ! " (N. VII.12)

(8) "न तजा चुम्बे आरि स अत्य तरकारि , जेत बियुधे आरि कुख्ये कुवरिनि , तत्सं अन्तो ज्ञारि हरि हरि तत्सं भाला हरीकरि विपारि " "

(KTU. V.15)

This stanza also occurs in the Mundaka (II.2) and Svetasvatara (VI.14).
SIGNIFICANCE OF THE DEVATAS?

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 Yajur Vedas:

(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" (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.

(9) The complete stanza is:

अने देवास नान्दो वर्णमाला नै नै देवास अवलोकेत दुर्मिलार नातरसंस्कृति नै देवास स्वाते नातरस्थिति निधित्त तीर्थस्थानी मन्त्रिप्रवेश द्यति "

(YV. XXXX.4.)

"Unmoving, the One (EKAM) is swifter than the wind,
The sense-powers (DEVAS) reached not It, speeding on before.
Past others running, This goes standing.
In It MATARI\'VAN places action."

* "देवता त्यत्"
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 (UPASA KANDA and JNANA 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., manifestations) of one (Supreme) Soul. They have come into existence because of His (manifold) acts. Their birth is due to that Soul. Their RATHA is God (i.e., the One Universal Soul) Their ASVAS (horses) are God. Their weapons are also the same Soul. That Soul alone is all the Devas." (N. VII.4)
SIGNIFICANCE OF THE DEVATAS.

(That is to say) of all the DEVATAS which are helpful in our daily life, the Supreme Soul (i.e. God) is the topmost Devata, because that One Soul is the Most Magnanimous i.e. He alone

(Contd. from Page 115)

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:-

" कः प्रित्य वठाकानि भुवनो रथीयत: स सुध्वच्चालकानि।
तन्म् सद्विचार भुजुर्गः कर्णन्तरिनि यद्य सत्तिकानां मनुः।"

(RV. I.164.46)

"They call Him INDRA, MITRA, VARUNA,
And AGNI; He is the divine GARUTMAN,
To what is One, the poets give many a name.
They call it AGNI, YAMA, MATARIJAN.

The same idea of one God is also expressed in the following verse from the Rg Veda:-

"सर्व सन्त्सक्को अर्थातीर्थि
The oneness of God is clearly further described in the following stanzas:-

(Par. XXXII.1.)

"Even He is AGNI, He is ĀDITYA, He is VĀYU, He is CANDRAS,
He is SUKRA, He is BRAHMA, He is APAS, He is PRAJAPATI."

(Par. III.20.3)

i.e. Many are Thy names, O AGNI, Immortal, God, Divine, JATAVEDAS and many Charms of charmers, All-inspirer, I Have they laid in Thee Lord of true attendants."
SIGNIFICANCE OF THE DEVATAS.

possesses all qualities e.g. Almightiness &c. No other Devatā, can claim DEVATĀ-HOOD before Him, because all the Vedas repeatedly enjoin in various ways, the adoration of only One All-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 ARCA with prefix PRATI i.e. having contact with all limbs.

These (DEVATAS) are Action-Born (KARMA JANMĀNAH) because their birth i.e. origin is due to His acts. They are also called JANMĀNAH as their birth is due to Divine Might.

God is the RATHA i.e. the resting place (RAMANA-STHĀNA) of all these Devatās. He is their ASVA 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 thrity three Devas who assemble in our sacrifice (YAJNA) receive their shares and return (them to us) two-fold." (RV. VI.2.35.1 or VIII.27.1)

(11) "ने नियमगति दमतप्रेरकेकमलयातद्युग्मस्त।
विपदकरणस्विनितारास्त्यात।"
(RV.VI.2.35.1 or VIII.27.1)
SIGNIFICANCE OF THE DEVATAS.

(12) "Eulogise (by) thirty three (DEVAS) and peace be established (among all created beings). God - the Lord of creature - is their overlord and controller."  
(YV. XIV.31)

(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)

This verse has been translated by Sayana:-
"May the three and thirty divinities sit down upon the sacred grass: May they accept (our offerings) and bestow upon us both (sorts of wealth)."  
(RV. VIII.27.1)

Griffith translates it:-
"With thirty three they praised: living beings were happy, Prajāpati, the Supreme, in place, was overlord.

(13) "सलम अमा दाता देवा निशिं रशिवा सतिया।
निशिं तस्मा को तेघ ये देवा अग्निरक्षा॥"
(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.'"
SIGNIFICANCE OF THE DEVATAS. 119

(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) eight VAJUS, eleven RUDRAS and twelve ADITYAS (SUNS). Thus (numbering) thirty one. (By adding to them) INDRA and PRAJAPATI, they become thirty three." (SB. XIV.5)

"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 मात्रा लिखिते' has been translated by Griffith as 'were disposed as limbs'. Ludwig also shares this view. According to Muir "found their several bodies,' but Subernman clears it as 'distributed the limbs among them.'

I have translated these all verses according to Dayananda whose explanation of "thirty three gods" living in our bodies is interesting and genuine.

(SB. XIV.5)
SIGNIFICANCE OF THE DEVATAS.

(16) "What are the VASUS? AGNI (fire), EARTH, WIND, ANTARIKSA (the space between the earth and heaven), ADITYA (the sun), DYAUS (i.e. celestial region), CANDRAMES (i.e. the moon) and NAKSATRAS (i.e. 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 RUDRA3? The ten PRANAS (i.e. vital airs) in human body and ATMĀ (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 ADITYA is from the root DA with prefix 'A' to take away." (SB. XIV.5)
SIGNIFICANCE OF THE DEVATAS.

(19) "What is INDRA and what is PRAJAPATTI? STANAYITNU (i.e. thundering cloud) is INDRA and YAJNA is PRAJAPATTI. What is STANAYITNU? It is ASANI (i.e. thunder bolt). What is YAJNA? It is PRAPATI." (SB. XIV.5)

(20) "What are the three DEVAS? They are these three regions (Lokas). All the DEVAS (reside) in them. What are the two DEVAS? They are ANNA (i.e. food) and PRANAS (i.e. vital airs). What is ADHYARODHA? It is the purifier." (SB. XIV.5)

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

Who is the One DEVA? It is Brahma (i.e. the Omnipresent God). They say." (SB. XIV.5)
SIGNIFICANCE OF THE DEVATAS.

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 Satapatha Brāhmaṇa) is a statement from Yājñavalkya to Śākalya. There are only thirty-three gods (viz,) the eight VASUS, the eleven RUDRAS, the twelve ADITYAS and INDRA and PRAJĀPATI.

The eight VASUS are; the fire, the earth, the air, the region between the earth and the sun, the sun, DYAU (i.e. illuminary regions the moon, the constellations. These eight are called VASUS. ADITYA means the sun. Its rays or light is DYAU. Solar rays illumine the regions round about the sun or the earth. AGNI is the terrestrial fire. They are called VASUS because the entire creation is established in them. Moreover, they are the abodes of all beings. The AGNI and others being dwelling place of all are styled as VASUS (i.e. from the root VAS to dwell).

The following are the eleven RUDRAS viz; ten PRĀNAS in human body and one ĀTMAN (soul). Thus collectively taken RUDRAS are eleven. The ten PRĀNAS (vital airs) are; (1) PRĀNA (i.e. air inhaled) (2) APANA (i.e. out-breath), (3) VYANA (i.e. the air causing the bodily organs to move), (4) SAMĀNA (i.e. the air having its seat in the cavity of the naval and is essential for digestion), (5) UDĀNA (i.e. life wind which rises up the throat and enters into the head), (6) NĀGA (i.e. the wind which is expelled by eructation), (7) KŪRMA (i.e. an outer wind of the body causing the opening and closing of eye-lids), (8) KṚKALA (i.e. cause of yawning), (9) DEVADĀTTA (i.e. which produces hunger), (10) 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 (i.e. from the root RUD to weep).
SIGNIFICANCE OF THE DEVATAS.

Here are the twelve ADITYA3 (i.e., 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 (1) they revolve and swallow up the whole creation from all directions (from the root DA prefixed by A: to take away) or (2) they bring all created beings nearer and nearer at every moment to the life's end, or (3) 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).

YAJNA is the animals. It is called (here) PRAJAPATI. The word PRAJAPATI is used here in secondary sense because both the animals and YAJNA are the cause of human prosperity.

All these collectively called thirty-three DEVA3. As the word DEVA is derived from the root DIVU to shine, to give, to conquer &c, 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 DEVA3. What are they? The author of the Nirukta says here:-

(22) "DHAMAN3 (i.e., LOKAS) are three viz, STHANAS (regions), NAMAN3 (i.e., names) and JANMAN3 (i.e., births)."

(N. IX.28)
SIGNIFICANCE OF THE DEVATAS.

(The three LOKAS are explained in the Satapatha as follows):

(23) "These (regions) are the three LOKAS. The VAK (i.e. speech) is this (earthly) LOKA; MANAS (i.e. mind) is AMTARIESA and the PRANA (vital air) is that (i.e. the upper most region)."

(SB. XIV.4)

These are also the three DEVAS.
The food and the breath are the two DEVAS.

ADHYARDHA which is also called SUTRA-ATMA (i.e. life - thread) of the whole cosmos is VÂYU (i.e. wind) and it causes the whole world to grow. This is also called Deva.

But are all of them to be invoked or worshipped?

No. It is only Prahma who alone is to be worshipped. He is the creator of the universe, Almighty, the object of all worships and adorations, All sustainer, Omni-present, the Origin of all, Eternal, All consciousness, All-bliss, Unborn, Just and has other such (qualities and)attributes. He alone, the One, the thirty fourth Deva, the Supreme Lord is to be worshipped by all men. He alone is the ultimate goal of all the Vedas.

The Aryas who adhere to the path, prescribed in the Vedas, always worshipped Him alone (in the past), do worship Him (in the present) and will continue to worship Him alone (in the future). The worship of a deity other than Him results in non-Aryan character of human beings. It is an established fact.

(SB. XIV.4)
SIGNIFICANCE OF THE DEVATAS.

The (undermentioned) evidence supports this view:-

(24) "One should worship ATMAN (i.e. Omni-present Soul - God) alone. If some one happens to say to some one who proclaims another than ATMAN (i.e. God) as dear (God) that he would lament for what is dear to him, most probably it would be so. He should worship ATMAN (i.e. God) alone as dear. He, who worships ATMAN alone as dear; his Dear One (i.e. God) does not lead him to ruin. He, who worships another deity, knows nothing. He is like a beast among the learned men (DEVAS)." (SB. XIV.4)

From this historical document it is quite evident that the Aryas were never the worshippers of another than God.

The final conclusion, therefore, is as follows:-

The word DEVA contains all the ten meanings of the root DIVU, Viz; (1) play, (2) desire to conquer, (3) general activity, (4) glory, (5) praise, (6) delight, (7) rapture (MODA), (8) sleep, (9) beauty (KANTI) and (10) progressiveness (GATI). These meanings are applicable equally in both the cases. But (the difference between God and other Devas is that) all other DEVATAS receive light from God while He (GOD) alone is Self-effulgent. Of these (10 meanings) KHIṣā (i.e. sport), VIŚVAPNA (i.e. desire to subdue the wicked), VYAVAHĀRA (i.e. daily routine), SVAPNA (i.e. sleep), MADA (i.e. despair) are mainly the worldly activities. The Devatās e.g. fire &c 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.

(24) "अर्थलोको यहाँ सीता लीला समान, पिन्ड कर्मवान दंपति प्रभु रहर्षातील तरी ह्यो देवासांकडे विश्वास विंभुतात, त संसारात्मक दर्शनास्ति, सम संसारात्मक दर्शनास्ति न एवम् इति दुम अतुल बलात्कास्वरूप श्री देवानं " (SB. XIV.4)
SIGNIFICANCE OF THE DEVATAS.

But DYUTI i.e. luster or enlightenment, STUTI i.e. the statement of one's real merits, MODA i.e. delight, KANTI i.e. glory or beauty, and GATI i.e. knowledge, advancement and acquisition are directly and precisely the qualities of God. As other devatās derive their powers from God i.e. these qualities exist in them in secondary sense. Hence the God's Devatā-hood 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 authoritative 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 PUJA does not mean only worship. In reality it means proper treatment). The word PUJA has (following) synonyms, viz; SATKARA (i.e. to treat properly), PRīYĀCARAṆA (i.e. to behave agreeably), and ANUKŪLA ĀCARAṆA (i.e. to act in conformity with a person or thing). In this way all men do PUJA to the eyes also. As far as the fire has the quality of showing us various objects and is useful in our search for knowledge, it may have the epithet of Devatā and there is no harm (lit - objection) in calling it so. Wherever, however, in the Vedas the worship of Devatā is enjoined, the term (Devatā) connotes God and God alone.

Again, there are two systems (MATAS). According to one Devatās have a body and according to another they have no corporeal existence. We have already dealt with both of them.
SIGNIFICANCE OF THE DEVATĀS.

In addition to the above mentioned Devatās, the following five DEVAS who are to be worshipped by all men, are stated in the Taittiriya Upaniṣad:-

(25) "Be one to whom a mother is as a god.
    Be one to whom a father is as a god.
    Be one to whom a teacher is as a god.
    Be one to whom a guest is as a god." (TU.I.11)

(26) "Thou, indeed, art the perceptible Brahma.
    Of thee, indeed, the perceptible Brahma, will I speak." (TU. I.1)

Here, mother, father, preceptor and guest are stated to be DEVAS (gods) having corporeal form. Similarly, Brahma is absolutely formless.

Of these aforesaid Devatās, the five VASUS viz; fire, earth, sun, moon and stars have a body. But eleven RUDRAŞ, twelve ĀDITYAS, the organs of sense with mind as the sixth, the wind, ANTARIKŞA, DYA∪ and the Mantras are Devatās having no corporeal form. Thunder bolt and lightning (electricity) and the prescribed YAJÑAS (VIDHI-YAJÑA) are embodied as well as bodiless. Thus there are two categories of Devatās e.g. those with a body and those without a body.
Their Devata-hood is based upon their utility in our daily life. Similarly, Devata-hood of mother, father, teacher and 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 Aryas (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 then after with the passage of long ages 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, Aryans have been worshipping One God alone under various names e.g. INDRA, VARUNA, AGNI &c 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)

(27) "\text{अग्नि} ते नित्यसम्बद्धादियोगी निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते निर्माता हि ज्ञेयं निर्भरते

(V. I.1.1.)
SIGNIFICANCE OF THE DEVATAS.

(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), SUPARNA (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) MATARISVAN (i.e. the Life Energy of the Universe)." (RV. 1.164.46)

In the course of our commentary on this verse we have cited the following remarks from the Niruktas:

(29) "The sages describe in many ways this very AGNI - the great One Universal Soul - Who is one (without a second)." (N. VII.18)

The Yajur Veda voices the same idea:

(30) "Verily He is Agni (i.e. the All Knowing), He is Āditya (i.e. the Imperishable); He is Vāyu (i.e. the Mover of all the world) and verily He is Candramas (i.e. All Bliss) and verily He is Sukra (i.e. the Holy One), He is Brahman (i.e. the Supreme Being), He is Āpah (i.e. All Pervading) and He is Prajāpati (i.e. the Lord of all creatures)." (YV. XXXII.1)
Dayahanda, 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 indeed know about 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 Rg Veda and the answer given to it here leave no doubt as to the use of the word Agni to denote the Supreme Being:—

"अग्नि ज्ञात अन्तरगतात् निर्देख अग्नि, देव लोकम नामः।
अग्नि हि समुदराभिप्रवृत्ता नष्टविना निर्देख अग्नि देवो नाथः।"

(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?"

To this question the answer is as follows:—

"अग्नि ज्ञात जननी देवानां निर्देख अग्नि, देव लोकम नामः।
अग्नि हि समुदराभिप्रवृत्ता नष्टविना निर्देख अग्नि देवो नाथः।"

(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."

Surely the ordinary kitchen fire, not that blazing in the biggest blasting furnace on earth, nay, not even the Sun, can be said to have the qualities mentioned in the above verse. Nor can
SIGNIFICANCE OF THE DEVATAS.

(31) "Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, Inspirer of the Soul, that He may promote the increase of our wealth. He, our infallible Keeper and Guard and Well-wisher."

(YV. XXV.18)
(RV. I.6.15.5)

(Foot-note from page 130 contd.)

any wise devotee be expected to give vent to the grand emotion, embodied in the following verse of the Rg Veda in addressing the physical fire:-

" अद्वैः आदृताः तत् । तत् ज्ञातां विनयतः।
युष्मीर समाय शूर्गातिः।"

" (RV. VIII.44.23)

" i.e. O Lord, Omniscient, that I should ever experience myself subsisting in Thee and that Thou mayest always be immanent in me, in this, indeed, is the fulfilment of Thy blessings."

(YV. XXV.18)
(RV. I.6.15.5)
SIGNIFICANCE OF THE DEVĀTAS.

(32) "He is Blissful and Holy, the Self-effulgent Creator, (Supporter and illuminator) of all luminous bodies like the sun, the One Master of the universe, Who existed before creation. It is He that sustains this earth, the intermediate regions, and the vast heavens."

(RV. X.121.1)  
(YV. XXV.13)

I have translated here the above verse and the following eight verses (cited in the foot-note hereafter) according to the Vedic context; but some scholars may not agree with it because I have taken the word "KA" as "Bliss" i.e. Blissful God. But "KASMAI" might be taken as dative of the interrogative pronoun. "To what deity may we offer oblations?" But the commentators prefer, considering it as a proper noun, with which, in the succeeding verses (where positive properties are specified), the construction better agrees. According to Sāyaṇa, the name originated in a dialogue between Inder and Prajāpati. The latter asked the former, "Having given thee my might, then who am I?" to which Inder replied, "If thou askest 'who (KA) am I'? that be thou" (i.e. be thou KA).

But according to modern scholars "KA" here means "who?" that is, the unknown God, has been applied as a name to Prajāpāti from a forced interpretation of the interrogative pronoun. Thus Griffith translates it:-

"In the beginning rose Hiranyagarbha, born Only Lord of all
This verse and the succeeding eight verses refer to this topic.

He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?

Hiranyagobha: literally 'the gold-gem'; 'source of golden-light'; the Sun-god, 'the great power of the universe', from which all other powers and existences, divine and earthly, are derived. The Sun is the all-seeing light and all-giving light of the world. The Sun is the holy light that opens all sense and all insight.

The other six verses referred above are:

(a) "May we adore the Bliss-impacting God who bestows true knowledge (of Himself as well as of the soul) who blossoms individual and societal growth, and whose visible and invisible rule in the universe and whose disregard is misery and death." (R.V. X.121.2)

(b) "May we adore the Bliss-impacting God who bestows true knowledge (of Himself as well as of the soul) who blossoms individual and societal growth, and whose visible and invisible rule in the universe and whose disregard is misery and death." (R.V. X.121.3)
«1. To whom, the earth and heaven took up, being uplifted. 
(HY, X.121.6) 

1.4. It is to whom we shall offer our praise, whose创造 interweaving plagues and quarters. He is also the King of 
wealth, who, in His inimitable glory is the one and sole Lord of all 

1.4. Let us worship that blessed God, the Saviour of all (foot-note cont'd. from page 133) 

SIGNIFICANCE OF THE DEVA tantal. 134
SIGNIFICANCE OF THE DEVATAS.

(Foot-note Contd. from page 134)

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) "आदो ० जन्मः वेदेऽवेदात् विसामित्वा जन्मकोश्य जननसिद्धिरिस्वः

तोऽत्रात्मा-भस्मान-श्वेतामिगम्येकः जगद्ये जागृति यो निबिध निश्चितः"

(RV. X.121.7)

"i.e. When these vast ĀPAS (i.e. the diffused matter in liquid form) holding the universe in their womb and producing AGNI (i.e. igneous state) manifested themselves, He was the one life of the Devas. He, it is to whom we shall offer our prayers."

(g) "स्वःस्वतः साहितं स्वतं समतवं तस्य अग्निः कालवं वायव्

तूऽ न भेद प्रमूहम् तूऽ तु न भेद प्रवर्तकं मयेद निमित्तात्"

(RV. X.121.8)

"i.e. He, who with His greatness looked upon that ĀPAS (i.e. the diffused matter) endowed with energy and producing the YAJNĀ (i.e. cosmos), who is one supreme Lord of all the Devas. He, it is to whom we shall offer our prayers."

(h) "तत् तोऽत्र प्रतिदेहं तत् वेदार्तुष्ठौ तोऽस्यादेशः तस्याविपर्यायः

तूऽ न भेद प्रमूहम् तूऽ प्राप्तसः तूऽ न भेद प्रवर्तकं मयेद निमित्तात्"

(RV. X. 121.9)

"i.e. May He, the Lord of righteousness, who is the generator of this earth, who created these luminary regions and who made this vast and shining diffused matter manifest itself, not harm us. He, it is to whom we shall offer our prayers. "
SIGNIFICANCE OF THE DEVATAS.

(33) "That wise man, the protector of the Vedas (GANDHARVA), who forthwith teaches mankind about the Eternal (and Imperishable - AMRTA -) Supreme Being (TAT), the abode of salvation well borne (understood or realised) by the rational quality and who comprehends the three states (TRINIDHAMANI 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)

(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. AMRTA i.e. salvation) and enjoy the bliss of that highest station. (YV. XXXII.10)

In this stanza the following words deserve notice:-

AMRTAM (अमृतम्) = P.III.2.102 or TAN, U.III.88
Imperishable.

GANDHARVA: (गन्धर्व) = P. I.155 & P. VII.3.109 i.e. Protector of the Vedic lore.

GUHĀ : in the intellect.

PADANĪ: (पद) i.e. states or positions (of the universe).

PITUH PITĀ ASAT : to be respected among the elderly people.

(34) "He is the protector of the Vedas (GANDHARVA), who forthwith teaches mankind about the Eternal (and Imperishable - AMRTA -) Supreme Being (TAT), the abode of salvation well borne (understood or realised) by the rational quality and who comprehends the three states (TRINIDHAMANI 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)

(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. AMRTA i.e. salvation) and enjoy the bliss of that highest station. (YV. XXXII.10)
SIGNIFICANCE OF THE DEVATAS

(35) "Only an enlightened man can, after studying (UPASTHAYA) the eternal Vedic lore (PRATHAMAJAM) (and properly heart abiding by it) realise by a sincere effort from his/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)

(Contd. from page 136)

Here the word 'AMRTAM' means bliss of spiritual emancipation.

TRĪTYE DHĀMAN : place or source i.e. source of final beatitude; Who is the source of final emancipation and is quite distinct from the primordial matter and the individual soul.

(35) "परिगमन पूर्वक परस्पर विशेष विशेष नामन्न प्रति इकायते पद्मं मर्यादा... "

(YV. XXXII.11)

(a) PARITYA : Having pervaded from all sides.
(b) UPASTHAYA : (तत् + पर) (तत् + पर) + प्रार्थना ।
   i.e. Having studied, having well practised.
(c) PRATHAMAJAM : (तत् + पर) (तत् + पर) + प्रार्थना + प्रार्थना ।
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. XXX.5)

Griffith gives the following translation of this verse:

"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 Isa Upamigad. The same idea is also expressed with some variation in words in Bhagavad Gita XIII.15:

"अच्छे चक्षु नामी नाम नामणे नामाणि मात्रां नामात्
तुह्यै शरीरस्तिवेद्यो नामेन्तुर्मितलेन्द्रतात्"
SIGNIFICANCE OF THE DEVATAS.

(38) "He has environed. The bright, the bodiless, the scatheless,
The sinewless, the pure (SUDHA), unpierced by evil (APAPA VIDDHA).
Wise (KAVI), intelligent (MANISI), encircling (PARIBHU)
self existent (SVAYAMBHU).
Appropriately He distributed objects (ARTHA), through the eternal years."
(YV. XXXX.8)

(39) "He makes gifts of all these words; the Seer, the Generous Lord, the Omnipresent, our Father; His wish is riches. He pervades the entire creation - the earliest as well as the latest." (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)
SIGNIFICANCE OF THE DEVATAS.

(41) "He keeps eyes on all directions, a mouth on all directions and arms and feet on all directions. He, the One Unitory 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 Yajur Veda.

Similarly in the second half of the Sāma Veda:-

(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.)

The second half of this verse can better be translated as:-

"He, the sole God, producing earth and heaven, weilds them together with his arms as wings." cf:"अन्हं प्राप्तेऽपि आधारं संयुक्तं सेषादिराः प्रकटवर्त्तेत्" (RV.X.72.2)

i.e. These, the Creator, produced with blast and smelting like Smith. Also, cf: RV. IV.2.17.

(42) "अपि प्राप्तेऽपि आधारं संयुक्तं सेषादिराः प्रकटवर्त्तेत्
ईश्वर आधारं गाढ़ं हृदयोद्धरिः प्रकटितसनायेः तात्पुरुणः"

(SV.)

(43) "न तद् तथा अन्धो दितोऽन परिपूर्णवेन तत्तथोऽन परिपूर्णवे
अप्राणात्मकः अप्राणात्मकः प्राणिनां मायैं मायैं तत्ततः है सामाजे"

(SV.)
SIGNIFICANCE OF THE DEVATAS.

These and similar other verses are found in the Sāma Veda.

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)

and ending with the following (there are seven stanzas in the Rg Veda 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)

Professor Mecdonell 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?"

(RV.X.129.7) (Contd.)
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. (Mecdonell)

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 here are given below:

(1) "स यमय यस्य शति त्रिषुः स्वकृति "

(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-vāta. From the root vā to move; or windless) by His own might. Other than Him there was not any thing beyond."

(2) "अश्च देवो नामदेवान् नामदेवो नामदेवा "

(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)."

(3) "आपस्तर्को समवर्तिताधिकः
नरस्त्र रेलः पुच्छ्यं वदासीति "

(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 (RASMIN i.e. cord of knowledge) was extended across; was there below or was there above? There were impregnators (i.e. RETODHA 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 (RASMIN) is not here very certain but it seems to be an explanation of 'BANDHU (i.e. bond)' in the above verse. The word 'ESÅM' 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 (pro-
(foot-note contd. from Page 143).

cess 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 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 of created objects". It is evident that there were no such things. Else the process of creation would have been 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:

1. ASAT: Non-existent or non-being.
2. SAT: Existent i.e. created objects.
3. RAJAS: Globes.
4. VYOMA: Firmament.
5. MRTYU: Death.
6. AMRTA: Immortality i.e. life.
7. 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 the

They are:

1. AVĀTA EKAM: One immovable Being.
2. SVADHĀ: The matter. The main cause of the creation.  
   (SVA + DHĀ to support).

(Contd.)
The unimaginable and indescribable conditions cannot be expressed in words. Words 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)."

Because the Mantras are definite about two things:

(1) In the pre-creation period there was something.
(2) There were more than one thing i.e. plurality is the main theme of this hymn.

The following points support our conclusion:

(1) 'TAPASA\H MAHIN\A AJAYATA': This creation is the result of the greatness of energy. It is not "chance-sprung."
(2) 'SVADH\A AVAST\A; PRAYATI\H PARAST\A': "Matter below and will above". This clearly indicates the superiority of the Creator over the matter.
SIGNIFICANCE OF THE DEVATAS.

(46) "That multiformed Universe, which PRAJĀPATI created, the highest, the mid-most and the lowest—how far 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)

(Contd. from page 145)

(3)'RETODHĀ ĀSAN' : "There were seed bearers". Sayana explains this phrase as:

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

(4)'MAHIMĀNAH : I think this word refers to the great souls which have been liberated from the cycle of action.

(AV. X.7.8)

"नन्दनान्तरिक्ष्यां वर्णम स्त्राजीती: ससुः विवधग्राही:।
पौराणिक हिषत, अविन न तथा
dनन्दन आलिंशतु विन्दुः राकु भ्रुवः।"

(AV. X.7.12)

"सर्वसन्तु कुमारसन्तिरवृं जीवितानि अविस्थिताः।
जनानिन्तमस्तं हृद: सुराः नातिसत्तक्तिनिविन्दुः।
हरिमण्डले तं शूरि अलतं: निद्रितेऽजनि:।"

(AV. X.7.12)
SIGNIFICANCE OF THE DEVATĀŚ.

These and similar other many verses are traceable in the Atharva Veda 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 (atman) 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 (Dhātr) he beholds the greatness of the Soul. \( ^* \)

(KTU. II.20)\[\]

The doctrine of Grace (PRASĀDA) is clearly stated here. The idea is found earlier in the celebrated hymn of VĀC (RV. X.125.5) and again in the Munḍaka (XXXII.3); Śankara interprets this word 'PRASĀDA' as peace or tranquility attained through Samādhi.
(49) "What is soundless, touchless, formless, imperishable, Likewise tasteless, constant, odorless, 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-ĀTMA) 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)
SIGNIFICANCE OF THE DEVATĀS.

(52) "Him, who is the constant among the inconstant,
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 (Subhra)
Higher than the high, Imperishable."

(MUU. II.2)

(54) "He, who is all-knowing, allwise,
Whose is this greatness on the earth -
He is in the divine Brahma city *
And in the heaven established."

(MUU. II.22)

* i.e. "in the body" as in Chāndogya (VIII.1.1).
SIGNIFICANCE OF THE DEVATAS.

(55) "Not inwardly cognitive (antah-prajña), not outwardly cognitive (bahih-prajña), not both wise cognitive (Ubbhayatā prajña), not a cognition-mass (prajñāna-ghana), not cognitive (prajña), not non-cognitive (a-prajña), unseen (a-drṣṭa), with which there can be no dealing (a-vyavahārya), ungraspable (a-grāhyya), having no distinctive mark (a-laksana), non-thinkable (a-cintya), that cannot be designated (a-vyapadesya), the essence of the assurance of which is the state of being one with the Self (ekatmya-pratyaya-sāra), the cessation of development (prapanca-upāsāra), tranquil (sānta), benign (siva), 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 Brahma as the real (Satya), as knowledge (Jñāna), as the infinite (Ananta), Set down in the secret place (of the heart) and in the highest heaven (Parame-Vyoman);
He obtains all desires,
Together with the intelligent (Vipaścit) Brahma." (TU. II.1.1)
SIGNIFICANCE OF THE DEVATĀS.

(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 - 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 - unless, indeed, not on greatness at all."

(CHU. VII.24)

From all these quotations we must admit that since the commencement of the creation upto this day, Aryans worshipped that One God who is described in the Vedas as ISĀNA (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 beginnin Aryans had no conception of One God and it is the result of gradual evolution,' is not acceptable by the learned
SIGNIFICANCE OF THE DEVATAS.

The German Professor Max Müller while commenting upon the Mantra, "HIRANYA GARBHA 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 & (2) MANTRA. He, then defines the CHANDAS as that type of composition which contains a common place theme, bereft of originality and which is only a ryapsody flowing spontaneously from the mouth of an eduit. According to him, the upper limit of the date of such composition cannot be earlier than 3100 years 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 verse:-

(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 Brāhmaṇa:-

(60) "HIRANYA is verily 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 KESIN is called JYOTI. KESAS mean rays. The
SIGNIFICANCE OF THE DEVATAS.

possessor of those rays is (called) KESIN (KESA+IN).

JYOTI (i.e. light) is called KESIN, because it shines and illumines." (N. XII.25)

(62) " YASAS (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 (SVARUPA i.e. HIRANYA: knowledge and GARBHA : SVARUPA). (2) Secondly it means God who has in His GARBHA (womb i.e. control) the light of immortality (MOKSA), the luminous globes of the sun and glory, good fame, the souls, the sun and fire etc.

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 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 modernity of the Mantra portion. This (statement) is equally false. Because God (being omniscient) knows all the three times.

(62) " " (AB. VII.3)

(63) " " (SB. XIV.7)

(64) " " (SB. X.4)
SIGNIFICANCE OF THE DEVATĀS.

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 (RSIS) 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 themselves 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 RSIS.

In this connection we produce an evidence from the Nirukta:-

(65) "This deductive reasoning (ABHYŪHĀ) is applied (in case there is) curiosity (to know the real) meaning of a Vedic verse. (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, what-

(Contd.)
ever (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)

In original Sanskrit text our author has quoted the above mentioned extract from the Nirukta to support his view that the word RSI 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.

But there is a confusion in the quotation itself. The first sentence of the quotation ( "..."

) has no relation with the subsequent sentences. It is related to the previous sentences i.e. "..."

Commenting upon this sentence the great commentator Durga remarks:-

"...". After it he writes, "..." i.e. here the word ITI denotes the end of the topic. Due to the absence of punctuation in the original text, the scribe confused this short phrase with the subsequent paragraph.
This is to say that one has curiosity to understand the real meaning of the Vedic verses which evidently are collections of Padās (i.e. inflected and conjugated forms of words), 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 Abhyūhā. 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 (Ṛṣī), 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 the tradition-knowing interpreters of the Vedas; he cannot explain rightly the Vedic verses; however, his reasoning may be good.

Here the author quotes an Itihāsa (i.e. historical tradition to illustrate) this point. Once upon a time, when the Seers (Ṛṣīs) 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 (Ṛṣī), 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 help us in determining the real sense of the Vedic verses i.e. which elucidates the meaning of the Mantras. Therefore, it is an establis
SIGNIFICANCE OF THE DEVATAS.

The ed 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 ĀR̐SA (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 ANĀR̐SA (i.e. coming from a non-Seer) and hence it is false. Such interpretations deserve no 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) thus:-

"The AGNI (the Self-effulgent God) is to be adored and glorified by the ancient RSIS (i.e. logics) or by the modern RSIS (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 PURVEBHIH etc. RV.I.1.2) is explained in this manner, no objection regarding modernity can be raised against the Vedas.

Moreover, the Aitareya Brāhmaṇa (II.4) tells:-

(66) "The PRĀNAS (vital airs) are the divine RSIS."

(AB. II.4)

According to it, the phrase, "Ancient and modern Seers" means, the PRĀNAS as they existed in the causal state (in pre-creation period) and the PRĀNAS as they exist (in the creation period now). The Mantra, therefore, indicates that God is to be worshipped and eulogised by all the learned people with the help of such RSIS (i.e. vital airs) through the process of SAMĀDHI YOGA (i.e. trance, the last stage of RAJA YOGA, concentration).

This alone leads to happiness.

(66) " (AB. II.4)"
SIGNIFICANCE OF THE DEVATĀS.

The statement (of Professor Max Müller cited above) that the terms CHANDAS and MANTRA have distinct and different application, is also not tenable. Because the words CHANDAS, VEDA, NIGAMA, MANTRA and ŚRUTI are synonyms. Here the word CHANDAS expresses various other meanings. It denotes metres or the Vedic metres e.g. GĀYATRĪ &c. and the LAUKIKA metres e.g. Āryā &c. It also means freedom. Here Ācārya Yāska says:—

(67) "Mantras are so called because they are meditated (i.e. from the root MAN to think); CHANDAS are so called because they cover (i.e. from the root CHAD to cover); STOMA is so called because we praise with them (i.e. from the root STU to praise); YAJUR is from the root YAJ (to sacrifice); SAMAN is so called because it is mixed with RKS."

(N. VII.12)

The Veda is called CHANDA because it wards off afflictions 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 Aunādika 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 CHANDA.

(67) "तद्रोहित सन्ततिः तद्रोहित तद्रोहित मन्त्रसंगीता।
तद्रोहित सन्ततिः तद्रोहित मन्त्रसंगीता।
तद्रोहित सन्ततिः तद्रोहित मन्त्रसंगीता।
(N.VII.12)

∗ (IV.189;219)
- (III.14)
(U. IV.153)
(U.II.115)
SIGNIFICANCE OF THE DEVATĀS.

The Satapatha Brāhmaṇa says:-

(68) "CHANDAS are verily Devas. They contain (lit, tied up with) knowledge and Actions. This entire universe is covered by CHANDAS." (SB. VIII.2)

(69) "These Devas are verily CHANDAS." (SB. VIII.3)

The word "MANTRA" is formed from the root MATRI to hold confidential consultation. According to the aphorism of (PĀNINI) "HALAS-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 'STHAN' according to the Aumāṇḍika aphorism "Sarva dhātubhyah Sthan" (i.e. 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 GAYATRĪ &c. and the verses composed in them are also called Devatās because they explain all matters. Hence CHANDAS are doubtlessly Devatās. They are 'VAYO-NĀDHA' 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.

(68) "AGNIM ILE PUROHITAM etc." (SB. VIII.2)

(69) "AGNIM ILE PUROHITAM etc." (SB. VIII.3)
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 MANTRAS are synonyms. The Manusmṛti says, "The word SRUTI means the Veda." All quotations from the Vedas are styled as NIGAMA in the Nirukta. The words, SRUTI, VEDA, MANTRA, NIGAMA are all synonyms. The Veda is called SRUTI because we hear all sciences out of it and (therefore) the MANTRAS are also called SRUTI. 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 Astādhyāyī, the treatise on grammar, the terms MANTRA, CHANDAS and NIGAMA are used as synonyms:

(a) "Mantre ghasahvaranasavrdhādavṛc kṛgamijanibhyo leḥ" (P. II.4.80)
(b) "Chandasi Laṅ, Luṅ, Liṭah." (P. III.4.6)
(c) "Vāṣa-pūrvasya nigamē." (P. VI.4.9)

Thus when the words MANTRA, CHANDAS and NIGAMA are proved as synonymous, the statement of a person who creates difference without a distinction is not acceptable.

* The root "GAM" means 'Gati' which means (1) knowledge, (2) forward movement and (3) achievement. cf:

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SIGNIFICANCE OF THE DEVATĀS.

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 MANTRAS are synonyms. The Manusmṛti says, "The word SRUTI means the Veda." All quotations from the Vedas are styled as NIGAMA in the Nirukta. The words, SRUTI, VEDA, MANTRA, NIGAMA are all synonyms. The Veda is called SRUTI because we hear all sciences out of it and (therefore) the MANTRAS are also called SRUTI. 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).

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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 root "GAM" means 'Gati' which means (1) knowledge, (2) forward movement and (3) achievement. cf:
THE VEDAS DEFINED.

Q. What books are meant by the title of Veda?
A. This title is applicable to the Samhitas, containing Matra-portion only.

Q. Why do you not accept that the term Veda is applicable to the Brāhmaṇa portion as well? Because Kātyāyana says that the Veda is the name of both - of Mantra portion as well as of the Brāhmaṇa-portion.
A. This view is not acceptable. The Brāhmaṇas do not deserve the designation of the Veda; because they have been given the title of PURĀNA and ITIḤASA. 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:
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(1) "May we attain that triple age which is a (characteristic)
of gods; the triple age enjoyed by Jamadagni or Kāśyapa."

(YV. III.62)

From this it is obvious that as far as the narration of his-
torical events is concerned, both the Mantra portion and the Brāhma-
as are at par with each other. Why then do you not admit that the
Brāhmaṇas can be given the title of Veda?

A. Be not deluded in this matter. Here the words Jamadagni and
Kāśyapa 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)

(3) "Kāśyapa is Kūrma and Kūrma is Prāṇa (i.e. vital airs)."

(SB. VII.5)

It shows that Kūrma and Kāśyapa are the names of Prāṇa (i.e.
vital breath). Because its (of Prāṇas) seat in the navel of the
(human) body is of a Kūrma (i.e. tortoise) like shape. Hence, the
above quoted verse contains the following prayer to God:-

"O Lord of the universe, by your grace may our eyes, styled
as Jamadagni and our Prāṇas styled as Kūrma last for three
(ordinary) terms of human life i.e. three hundred years
(i.e. 100 x 3 : 300)."

(1) "अन्तः अयों मान रेने; न करणीमनि न बिंधि "

(YV. III.62)

(2) "अरविष॰ न जानिंद; अरविष॰; न जानिंद; अरविष॰;"

(SB. VIII.1)

(3) "करणि न जानिंद; अरविष॰; न जानिंद; अरविष॰;"

(SB. VII.5)
Here "the word eye" implies all senses and the word "Prāna" indicates mind &c.

In the phrase "Yad-devesu etc." the word 'Deva' according to the Satapatha (III.7) means the "learned men":-

(4) "Devas are verily the learned." (SB. III.7)

The life of the learned (Deva) is full of powers and influences of learning. May our life be similar to them and last for three terms i.e. for three hundred years - with all our senses including mind - full of all bliss.

This Mantra includes some other lesson also and it is that men can extend their lives three times if they adhere to the good principles of Brahmacarya (i.e. celibacy).

It is, therefore, clear that the words Jamadagni &c in the Vedas are suggestive and indicate (general) sense only. Hence it must be clearly understood that the Mantra portion has not the slightest trace of history. Therefore, all the descriptions of historical events given by Śāyana Ācārya &c in their Vedic commentaries like Veda Prakāsa are based on ignorance (and are erroneous).

Now we proceed to decide that Itihāsa and 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 Gāthās and the Nāraśansis (are to be studied)."

(4) "तां देवसमात्र देवताः प्राणाः सास्त्रानुविधानां।
" (SB.III.7)

(5) "श्रीमद्भागवतेऽपि पुराणं कालमेततः गाथां
नारायणवते देवताः।
"
THE VEDAS DEFINED.

The origin (of such statement) is also traceable in the Atharva Veda also:-

(6) "He proceeded to the direction of VRHATI (i.e. speech). The Itihasa, the Purana, the Gathas and the Narasamsis followed him. He, who knows it thus, verily becomes the coveted abode of the Itihasa, the Purana, the Gathas and the Narasamsis." (AV. XV. 30.1.4)

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

A. Do not say like this. These quotations refer to the Brähmañas only and not to the books e.g. the Srimad Bhagavata &c. because the Itihasa &c (i.e. historical events) are included in the Brähmañas.

For instance:-

(7) "The Devas and the Asuras were waging war." (SB.)

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)

(6) "स दृश्य कृतिक्रियाभाषयं अलसं । तत्त्विचित्राय कुल प्रज्ञाय व साप्तस्ये ज्ञान । गीतोऽर्थं कालालं तथा केषुप्रयाणं कृत्ताय घातः ।

श्रद्धीकर्षणं दृश्य प्रकाशाय च च यथा भ्रातार्य।" (AV. XV.30.1.4)

(7) "हेमचुल्लुः: संस्तुत जनवर।" (SB)

(8) "वर्णेन्द्ररथस्य १५ सम अवस्थातथा उः महेश्वरित्रियाः। कौः।"

(CHU.VI.2.1)
(9) "In the beginning, Ātman (Self, Soul), verily, one only, was here - no other winking thing whatever."
(AU. 1.1.)

(10) "In the beginning verily this (universe) was ĀPAH; doubtlessly it was SALILA only."
(SB. XI.1.6.1)

(11) "In the beginning, this (creation) was nothing."
(SB.)

Such statements occurring in the Brāhmaṇas which depict the state existing prior to the creation of the world are to be recognised as Purāṇas.

The KALPA refers (to the portions of) the Brāhmaṇas which describe the power or significance of the Mantras. For instance:-

(12) "The verse 'Iṣe tvā, urje tvā' (the first verse of the Yajur Veda) is pronounced for rain. The phrase 'Iṣe tvā, urje tvā' refers to the food or essence, which springs up from rain."
(SB. I.7.1.2)

(13) "Savitṛ doubtlessly is the PRASAVITṛ (i.e. stimulator of life and motion in the world; from the root SU to stimulate) of the Devas, who are born of Savitā."
(SB. I.7.1)
Such statements are the KALPAS.

The GATHAS mean the dialogues. For instance, the dialogues between Yajña Valkya and Janaka or the dialogues in the forms of questions and answers e.g. between Gargi and Maitreyi in the Sātpatha Brāhmaṇa.

"What is Nārasansi?" Here Ācārya Yāska says:-

(14) "According to Kāthakya, Nārasansi is Yajña. People assemble there and praise (God) there (Nara - sansi). According to Sākapūṇi, it is AGNI; as it (AGNI i.e. God) is eulogised by men." (N. VIII.6)

Thus stories occurring in the Brāhmaṇas and Nirukta etc. containing eulogy of men or by men are called GATHAS and no other thing.

In all the quotations, whenever, these words occur, the Brāhmaṇas are the things named (SAMJNIN) and the words ITIHASA &c, are the names (of the Brāhmaṇas). For instance (it is said in the following statement):-

(15) "One should understand that the words ITIHASA, PURĀNA, KALPA, GATHA and NĀRASANSI are (the names of) the Brāhmaṇas only." *

On this topic, there is an other evidence in the commentary of the Nyāya Darsāna:-

(16) "The (triple) division of sentences (occurred in the Brāhmaṇas) had its distinct imports; (hence the Brāhmaṇas are authoritative evidence)." (ND. II.1.61)
Vātsyāyana comments upon this as follows:

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

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

(18) "The VIDHI VACANA (i.e. mandatory statements), the ARTHA VACANA (i.e. explanatory or laudatory passages); and the ANUVĀDA VACANA (i.e. supplementary repetitions)."

(ND. II.1.62)

Commenting upon this aphorism Vātsyāyana says:--

(19) "There are three varieties of textual propositions in the Brahmānas e.g. mandatory, explanatory and repetitive."

(ND. II.1.62)

(20) "The VIDHI (means) injunction."

(ND. II.1.63)

Vātsyāyana comments upon it:

(21) "The text (i.e. VĀKYA) which gives injunction is (called) VIDHI. VIDHI also means NIYOGA (i.e. ordinance) or ANUJÑĀ (i.e. consent or permission). For instance, 'One, desirous of Svarga (i.e. bliss) should perform the Fire Sacrifice.'"

(ND. II.1.63)

(17) "समान्ते आर्ये मथा लोके। विचारानै ब्राह्मदन्ताय वाक्यम्। (ND. II.1.61)
(ND. II.1.62)
(ND. II.1.62)
(20) " (ND. II.1.63) (Contd.)
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(21) "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 PURA KALPA (i.e. historically supported injunctions).

Vatsyayana's remarks upon this are as under:-

(22) "A statement, commendatory to mandatory rule is STUTI. Its object is to create confidence (in the heart of the doer) - so that 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

(Contd. from Page 167)

(20) "अर्थावदा हि अर्थद्विभाजनः - अक्लमेऽर्थ प्रविधिम्। प्रसीद्यति किलोगः सत्यवर्गः \n
विद्याधरः आत्मात्माः जनात्माः सर्वात्माः सत्यस्य लक्ष्यात्।\n
अर्थावदा हि अर्थद्विभाजनः - अक्लमेऽर्थ प्रविधिम्। प्रसीद्यति किलोगः सत्यवर्गः \n
"अर्थावदा हि अर्थद्विभाजनः - अक्लमेऽर्थ प्रविधिम्। प्रसीद्यति किलोगः सत्यवर्गः \n
(ND. II.1.63)

(21) "सर्वात्माः सर्वकार्याः प्रकटिकाम्। सर्वविषयाः सर्वसंस्थिताः।\n
(ND. II.1.64)

(22) "\n
सर्वात्माः सर्वकार्याः प्रकटिकाम्। सर्वविषयाः सर्वसंस्थिताः।\n
(Contd.)
THE VEDAS DEFINED.

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-KRTI 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 co-agulated milk (PRASAD-AHYAM) by drops and say that ghee-mixed/co-agulated 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 VAHIS PAVANĀ with the Mantra "YONE YAJNAM PRATANĀVAMAHE'&c. Why do you

(Contd. from Page 168)
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 "SAM-NO DEVIH" as the first verse of the Atharva Veda. But all the present printed editions of the Atharva Veda begin with the verse "YE TRISAPTAH" and not with "SAM-NO DEVIH" as stated by the celebrated author of the Mahā Bhāṣya. The verse "SAM-NO DEVIH" 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 undergone 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:

"(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.
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 Mahā Bhāṣya recognised that the Mantra portion only could be given the name of the Veda, he cited the initial portions of the first verses of the four Vedas while illustrating the Vedic words. On the contrary, the examples which he has given, of words used in common speech, can be assigned to the Brāhmaṇas as they are found in them.

Ācārya Pāṇini, in the following aphorisms, has clearly shown that the Vedas and the Brāhmaṇas are distinct from one another:

(28) "The object of the root Div in its original sense (i.e. gambling &c) takes the 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)

(28) "I. A. M. V. S. V. P. M. V. D. N. " (P.II.3.60)
Diksita explains it:-

(29) "I. A. M. V. S. V. P. M. V. D. N. " (P.II.3.62)
Diksita explains it:-

in the sense of
(30) "In the Brāhmaṇa and in the Kalpa works, proclaimed by ancient sages, the suffix 'NINI' 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 Brāhmaṇa is further) indicated by the word 'PURĀNA' (used here) in the sense of 'the ancient sages'. The Brāhmaṇa and the Kalpas announced by ancient sages e.g. Brahmā &c are the commentaries upon the Vedas. Hence, the titles of PURĀNA 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 (ANUVRTTI) here from the (preceding aphorism i.e.) "DVITĪYA 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 Brāhmaṇa.

Dīksita explains it in the following words:-

(P. IV.3.105)
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) "Brahmanis verily a Brāhmaṇa and Kṣatra is (called) Rājanya." (SB. XIII.1)

(32) "The words Brahma and Brāhmaṇa have identical meaning" (Hence they are synonyms). (MB. V.1.1)

The Vedic glosses composed by the Brāhmaṇas i.e. the Brāhmaṇas who were the (ancient) great sages 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 number of evidence that Veda is the name of the Mantra portion only.

Q. Should we recognize 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) " (SB. XIII.1.)

(32) " (MB. V.1.1)
Q. Do the Vedas contain all the sciences or not?

A. Our answer is that the Vedas do contain the basic principles of all sciences briefly. The foremost of them is the Brahma Vidyā (i.e. Theosophy) which we explain here concisely:

(1) "Him we invoke for aid Who reigns supreme, the Lord of all that stands and moves, Inspirer of the Soul. That Pūṣan, may promote the increase of our riches. He 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 Visnū (the all pervading God), spread like an eye in the heaven."

(RV. I.22.20)

A detailed note on interpretation of this verse given already.
The meaning of (the individual words of these) stanzas is:-

The word ISANA is from the root IS to rule or command or master (with suffix 'ANAS'). We invoke Him who is the Lord of whole universe and of all that moves or does not move. In Him (the human) intellect finds solace (BUDDHEH-TRIPTI-KARTĀ). He is PUSA (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-VISNOH etc." (RV.I.22.20) has already been explained in the Chapter describing various themes of the Vedas under VIJNANA portion.

(3) "Only an enlightened man can, after studying (UPASTHAYA) 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)

(3) "

(YV.XXXII.11)

(1) PARITYA : ( ) (P.VII.1.37)
i.e. having pervaded from all sides.

(ii) LOKĀN : ( ) (P. III.3.19)
i.e. the earth, the sun and the other planets which can be seen.

(iii) PRADISAH : The intermediate quarters.

(Contd.)
The purport is that the Supreme Being encompasses and pervades all the BHUTAS e.g. elements, ĀKĀSA &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

(Contd. from Page 177)

(iv) UPASTHĀYA : \( \left( \frac{\text{...}}{\text{...}} \right) \)
i.e. having studied or practised.

(v) PRATHAMA-JĀM: \( \left( \frac{\text{...}}{\text{...}} \right) \) (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) RTASYA : \( \left( \frac{\text{...}}{\text{...}} \right) \)
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 Mahādhara it means VĀK, the Sacred Word - the Veda.

(vii) ĀTMANA : \( \left( \frac{\text{...}}{\text{...}} \right) \) (U.IV.153)
i.e. by means of heart and soul.

(viii) ĀTMĀNAM : the essence or source.

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.
and knows them completely. He generates the subtle primary substances (SUK्ष्म Bhūta). The enlightened soul which by means of its spiritual power and inner organic faculties (ANTह ा Kārāna) realises and attains communion with God who is All-Bliss and Bondless (MOK्ष्म-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.4.7.38)

(a) YAK्षAM : (1) From the root यक्ष (X.A.) to honour, worship, adorn. (2) From the root YAKs (I.P.) to stir or to move. (अयक्ष्म अद्यतनिति " Here it means God who is the highest object of worship.

In the Paurāṇika literature it refers to a class of demi-gods who are described as attendants of Kubera. cf: "परम् अपर्ययः अस्तित्वातन्यामणि पुरुषस्वरूपम् " etc.(K.) But in Vedic Sanskrit it means anything deserving honour.

(b) TAPASi KRāNTAM : The KRāNTAM is a past participle of the root क्रम 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 VRDDHAN 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 water's surface.

To him, the Deities, one and all betake them; so stands the tree-trunk with the branches round it."
He alone should be known as Supreme Being (Brahma) who is MAHAT (i.e. the greatest of all), and YAKSA (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 ninth, 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."

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

(AV. XIII.4.16-18 & 20-21)

SAHARA : या स ै वल चर यो अ न म री जी ै त ै स "

DEVAS : All luminous and moving bodies and forces of nature.
These verses clearly show that God is One and One only. There is no second, third, fourth, fifth, sixth, seventh, eighth, ninth 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 centred (NICATAM) in Him - there being a close connection between the pervader and the pervaded. He is called (here) SAHAJ 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 Him. 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 Unitory 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 - VASU and others - described above exist in this One Supreme Being who is Almighty even after the dissolution of the universe.

There are many other verses in the Vedas e.g. "SA PARYAGĀT etc." (i.e. He encompasses) (YV. XXXX.8), which deal with Theosophy. The fear of increasing the bulk of the book does not (permit us) to cite all of them here. We shall explain their purports in our commentary at places of their occurrences.
DHARMA AS ORDAINED IN THE VEDAS.

(1) "March together, speak together and let the mind of you - the Intelligent ones - be united as in the past the wise Devas (i.e. the learned) worshipped (harmoniously) the Adorable One." (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 an never practise Adharma (unrighteousness). There is a simile here (in

N.B. Please see a note on it on page 184. (RV. X,191.2)
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. I lay before you a common aim, and worship with your common oblation." (RV. X.191.3)

(EXPLANATION)

(Common deliberation) O men, the object of your Mantras i.e. deliberations be true and righteous knowledge and the benefit of the all (created) beings. Let it be universal and without partiality and prejudice. The word Mantra means a 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 (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.

(2) "समानो मन्त्र के मनुष्य समानो कथा तथा ; समानो मनुष्य समानो कथा तथा ; समानो मनुष्य समानो कथा तथा ; समानो कथा तथा समानो कथा तथा ; समानो कथा तथा समानो कथा तथा.

N.B. Please see a note on page 184. (RV. X.191.3)
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 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

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Note for Page 182 & 183:

(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) Sayana gives a different explanation of the second half of first verse (RV. X.131.2):-

"In like manner as the ancient gods concurring accepted their portion (BHAGA) of the sacrifice."

But I have taken the word "BHAGAM" as BHAJANIYAM i.e. the Adorable one.
objects. 0 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 affliction 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 truthful DHARMA. I prescribe for you this Common Dharma, endowed with truth. Hence accept the Dharma appointed 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."

(R.V. X.191.4)
DHARMA AS ORDAINED IN THE VEDAS.

(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 AKHTI means efforts, courage or a noble way of doing things. Even these faculties are to be employed by doing good to others, for the happiness of all mankind. Try your best so that this DHARMA ordained by Me may not disappear.

(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.

(Concordant mind) The word MANAS (i.e. mind) (occurring here) is defined in the Satapatha (XIV.4) as follows:

(4) "Desire, determination, doubt, faith, disbelief, endurance non-perseverence, bashfulness, intelligence and fear; all these are (functions of) mind." (SB. XIV.4)

Discriminate in mind (first) and then you should act. KĀMA is a desire for noble qualities. SAMKALPA is determined action for its achievement. VICIKITSA is a doubt which is created with a view to ascertain a doubtful object. SRADDHĀ is an unfailing faith in God and true religion. ASRADDHĀ is the absolute disbelief in atheism and ADHARMA. DHRTI is firm resolve to retain unflinching faith in God and DHARMA under adversity or prosperity. ADHRTI is impatience never to adopt evil ways. HRI is mental hesitation to adopt evil conduct and also for non-compliance with the dictates of true DHARMA. DHI is an
intellectual faculty which promptly and firmly grasps the noble qualities. *Bhū* or fear is the conviction that God detects us everywhere 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.

May you so co-operate with one another that happiness may continue to increase. Rejoice in your heart at the sight of the happiness of all men. None of you should delight in the sufferings of others. All men should behave and act in the manner so that all may be prosperous and free. (RV. X. 191. 4)

(5) "PRAJĀPATI (the Protector of all mankind - God), finding out (through His perfect understanding) various aspects, has discriminated between truth and falsehood: The Lord of all created beings has placed scorn on untruth and faith in truth." (Y. V. XIX. 77)

(EXPLANATION)

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 APDHARMA 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 Sāstras, which is duly supported by all proofs, including the direct cognition (PRATYAKSHA) is based on justice and
DHARMA AS ORDAINED IN THE VEDAS.

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 mind on DHARMA and to abstain from ADHARMA. (YV. XIX.77)

(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)

(EXPLANATION)

That is to say: All men under all conditions and at all times should regard others as friends and should have friendly relations.

Here the word DRTI is in Vocative case. Dayananda translates it as 'destroyer of sufferings'. He derives it from the root 'D RTI 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 of DR-+ TI to pierce or destroy.

In classical Sanskrit it has undermentioned meanings:

1. A leather bag for holding water. cf: Manu Smrti (II.39).
   cf: Yajña Valkya (III.268) " DR+TI  \\  \\
2. A fish.
3. A skin, hide.
4. A pair of bellows.

Our author has taken the etymological meaning which is quite appropriate here.

The other word, worth noticing, is DRNHA.

(Contd.)
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 (DRTI), 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 other with friendly eye 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) 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)

(Contd. from Page 188)

It is Imperative from the root DRNH (I.P.) to make firm, strengthen (2) to make fast, (3) to fortify, in the second person singular. It is also used in (II.A) in the sense of (1) to be firm (2) to grow or increase.

According to Mahidhara, this verse is addressed to DRTI i.e. the Chief earthen vessel, the GHARMA, in which the offering is prepared.

(7) "..."
DHARMA AS ORDAINED IN THE VEDAS.

(EXPLANATION)

All men should always ardently desire for the divine help. Without His aid the knowledge of true Dharma and its practice are impossible. O ABNI (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 (Here I), "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 mainstay. 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)

(8) "सत्यं श्रद्धाः देवीं अज्ञानं समुद्रं "

उत्तरं तै आर्यं न वै विद्वानं गतं निश्चयं"

(SB. I.1)
(9) "A person, by observing a vow (VRATA - vow of truthfulness) becomes initiated; by (this) initiation, he attains DAKŞINA (i.e. reward or prosperity) and thereupon advances to Faith. Through Faith he attains Truth (God)."

(YV. XIX.30)

(EXPLANATION)

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 (DAKŞINA) i.e. a fruit (of his righteous efforts). The DAKŞINA (i.e. award) is achieved only through good qualities and good conduct.

By practising truthful vows e.g. BRAHMA-CARYA &c, he acquires respect in his own and others' expectation. This creates firm faith in him towards truthful conduct. Because truthful actions alone lead to the (public) reverence. (By faith) 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 processes.

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 of Dharma.

God has created men as the possessors of exertion, energy and righteousness (Dharma). Therefore they should acquire knowledge by studying the Vedas and should know God. (RTE SRITA) i.e. they must take shelter in God and depend upon (their own) hard actions.

(AV. XII.5.1)

May all men acquire truth (through the studies) of the Vedas and Sāstras and also through all means of cognitions, such as Direct Cognition &c. This truth stands all tests and is invariably changeless. (Enrapped with honour). May men strive to achieve the highest honour and glory (SRI) - bright with the light of righteous conduct and meritorious qualities and having the resources of world-empire to its credit. (Compassed about with 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 lustres on all sides.

(AV. XII.5.2)

(10) "

(11) "

(AV. XII.5.1-2)

This hymn (AV.XII.5) which is partly in prose, is a continuation of hymn (AV.XII.4); here still more forcibly, the sin and danger of robbing a Brāhmaṇa of his cow are described.

(Contd.)
(12) "Encircled with inherent power (SVADHĀ), fortified with faith, protected by Consecration, established in 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 and righteousness."

(EXPLANATION)

Let all men be well-wishers and beneficial towards others and find contentment in their own lots and in their own virtuous qualities. (Fortified with faith etc.). Let them have abiding faith in

(Contd. from Page 192)

The translation given above 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 enrapéd in truth, covered by glory and surrounded by fame."

(AV. XII.5.2)

(AV. XII.5.3)

(AV. XII.5.7)
truth. Absolute truth alone and not falsehood deserves faith. (By Consecration). May they protect others and be protected by the true teachings of honest and credible learned men. May they have (Dīkṣā) consecration (i.e. place of honour). (Sacrifice etc.) (According to the Satapatha) "Sacrifice (YAJÑA) is verily Omnipresent God." May they depend upon Omnipresent God. May they pursue the activities of universal utility e.g. ASVA-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)

Moreover, (People must possess the undermentioned qualities):-

OJAS i.e. prowess to promote justice (in the world). TEJAS i.e. alertness, insistence, fearlessness and uprighteous zeal in truthful conduct. SAHAS or forbearance must be practised by all and they should not feel pleasure and pain when they are involved for the time being, either in prosperity or adversity, and loss or gain. They should rather undertake supreme efforts to alleviate their sufferings. BALAM (i.e. Physical strength) is also to be acquired to drive away all bodily and intellectual diseases by obeying the good rules of Brahma Carya (i.e. life of celibacy). They should make their intellect firm by which the dreadful deeds may not be feared. 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. SRI (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; ISTA (i.e. Sacrifices or action) and PURTA (i.e. charitable deeds or success); progeny and cattle."

(AV. XII.5.8-10)

(EXPLANATION)

God has ordained Dharma in these and other verses for the good of menkind:-

BRAHMA (i.e. Divine learning). The characteristics of a Brāhmaṇ are:- attainment of the highest type of learning, good qualities, actions and devotion to propagating good merits. Similarly the merits

(AV. XII.5.8-10)
of a Ksatriya are learning, efficiency, valour, fortitude and the association with heroic people. They are also to be developed. The merchantile community 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 (TVISI) and a genuine desire for true conduct should dominate. YASA (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. DRAVINAM (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)

AYUS (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 (RUPA) 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. 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. (PRANA and APANA). They should strengthen and purify the PRANA (breath) and APANA (expiration), through (the process of) PRANAYAMA (i.e. the art of controlling breath). The vital airs which are inhaled are called PRANAS and the vital airs which are breathed out are styled as APANAS*.

* Obviously there is printing mistake in the original text:-

"श्रेरिणया अहलं देवर्ग यो आयुर्वस्थष्टि (त अयुं)। अर्जिजयायण्यांत्यत्तम अर्जिजयायण्यं अर्जिजयायण्यं।"

(Contd)
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 (CAKSU), verbal proof (ŚROTRA i.e. SĀBDA) and inference. The word 'CA' (in the original verse) stands for ANUMĀNA (i.e. Inference).

(Av. XII.5.9)

PAYAŚ and RASA (i.e. Milk and Juice). Here PAYAŚ stands for liquids e.g. water &c. and RASA for juices such as milk, ghee &c. These should be purified properly according to the medical science and then they are to be taken. ANNA and ANNĀDYA (i.e. Food and diet). They should eat cooked and uncooked edibles after purifying them. They should always glorify God (RṬA) and should always speak truth (SATYA). This truth stands the test of all proofs e.g. Direct Perception. They should speak exactly as it felt in their mind and belief.

(Contd. from Page 196)

Here the definitions of PRĀNA and APĀNA are wrongly given due to the printing mistake. Its English rendering would be:-

"The (vital) air which goes out of the body is called PRĀNA.

The (vital) air which enters into the body from outside is called APĀNA."

Thus it means that outgoing breath is called PRĀNA and the air inhaled is APĀNA.

But technically it is wrong. The inhaled air is PRĀNA and the exhaled air is called APĀNA.

I have corrected the original text and given the correct translation.
ISTA and PURTA (i.e. desired sacrifice 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 PASU (i.e. progeny and cattle). They should strive to properly educate and train their off-springs and should provide all comforts for them. (Domestic) animals such as elephants, horses &c. should also be rightly trained.

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).

We shall cite below some extracts from the Taittiriya Upanisad describing (some aspects of) Dharma:-

(17) "The right (RTA), and also study and teaching (of the Vedas) The true (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 sacrifice, and also study and teaching. Guests, and also study and teaching.

(17) "[Translation of Sanskrit text]

(Contd.)
DHARMA AS ORDAINED IN THE VEDAS.

Humanity (MĀNUSĀ), and also study and teaching. Off-springs, and also study and teaching. Begetting, and also study and teaching. Procreation, and also study and teaching.

'The true'! - says SATYA VACAS (Truthful) Rathitāra.

'Austerity'!- says TAPONITYA (Devoted to austerity) Paurusī- ti.

'Just study and teaching'!- says NĀKA (Painless) Maudgalya.

'For that is austerity'!- for that is austerity.'

(TU. I.9)

(18) "Having taught the Veda, a teacher further instructs a pupil:-

Speak the truth.

Practise Dharma (Virtu).

Neglettt not study (of the Vedas).

Having brought an acceptable gift to the teacher, cut not off the line of progeny.

(Contd from Page 198)

(TU. I.9)

(Contd.)
DHARMA AS ORDAINED IN THE VEDAS.

"One should not be negligent of truth.
One should not be negligent of 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 guest is as a god.

Those acts which are irreproachable should be practised and no others.

Those things which among us are good deeds should be revered by you and no others.

Whatever Brāhmans are superior to us, for them refreshment should be procured by you with a seat.

(Contd. from Page 199)
"One should give with faith (SRADDHĀ).
One should not give without faith.
One should give with plenty (ŚRI).
One should give with modesty.
One should give with fear.
One should give with sympathy (SAMVID).

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-Upanisad). This is the instruction. Thus one should worship. Thus, indeed, should, one worship."

(TU. I.11)

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. SAM indicates that one should not think of doing Adharma. Men must do good to the others by utilising the Vedas and Sāstras and also other things of the world e.g. fires (AGNAYAH) for the development of spiritual knowledge as well as the material science. One should perform all sacrifices beginning with Daily Fire Sacrifice (AGNIHOTRA) and ending with AŚYA MEDHA and through them purify the rain-water and the atmosphere so that all living beings may enjoy happiness. The fully learned and the pious (Brāhmaṇas) people must be associated and respected so that the absolute truth may be determined and all doubts may be cleared off. Sciences concerning humanity (MĀNUṢA) and the act of government must be properly accomplished. By begetting

(Contd. from Page 201)
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 PUTRESTI (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 Rāthinītar holds the view that a man must speak truth always. Ācārya Paurusīṣṭi 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):-

0 disciple, speak always the truth. Follow the Dharma which has 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), PITRAS (i.e. elders) and the wise and do service unto them. Serve lovingly your mother, father, preceptor and guests. Never forsake it through negligence.

The mothers, &c. should instruct in the following manner:—

0 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 maybe 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. a concentrated saint) 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 heart have this teaching or the instruction. This is the mystic doctrine of the Vedas. All men should give instructions (to their sons or disciples) in this manner. Thus one should worship God who is SAT (i.e. All existing) CIT (i.e. All consciousness) and ĀNANDA (i.e. All bliss) with supreme faith. There is no other way (to worship Him).

(TU. VII.9.11)

(19) "RTA (i.e. right) is penance; Truth is penance; The Study (of the Vedas) is penance; SĀNTAM (i.e. tranquility of mind) is penance; DAMA (i.e. Self-restrained) is penance; SAMA (i.e. peace) is penance; DĀNA (i.e. generosity is penance and YAJNA (i.e. Sacrifice) is penance. BRAHMA (i.e. Supreme Lord) Who is BHŪH (i.e. All existent), BHUVĀH (i.e. All intelligence), ŚVAH (i.e. All bliss) should be worshipped; this is the (highest) penance."

(TA. X.8)
DHARMA AS ORDAINED IN THE VEDAS.

(20) "Truth is the Supreme and the Supreme is Truth; by (virtue of) Truth (people) never fall from heaven (Bliss); as the Truth is (the mainstay of) the good (people), they rejoice in Truth.

Regarding austerity: No austerity is greater than fast which being a supreme penance is hard to practise; it is really difficult (to achieve). Hence (sages) rejoice in it.

Regarding Self-Control: It is essential for a Brahmacarin. 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.

(Contd.)
"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.

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

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

(Contd. from Page 205)
Renunciation (NYASA) is Brahma; Brahma is the Supreme and the Supreme, Brahma. All these other austerities are inferior to it; renunciation only excells (all).

This is the mystic doctrine. One should know it."

(21) "Āruci, 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.

(Contd.)
The celibate ward off sin by Self-restraint, Brahmachārins achieve Final Bliss through self-control and this self-control is difficult (to practise) for living beings and every thing is established in self-discipline. Therefore, they regard self-discipline as the Supreme.

Peace loving persons act in auspicious (manner) through tranquility; the sages obtained (NAKA) heaven (i.e. Bliss) by tranquility; tranquility is hard to be won by men and every thing is set in tranquility (SAH). 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 every thing is placed in Dharma. Hence they declare Dharma as the Chief Most.

Procreation is (the cause of) the dignified existence in the world; a good person extending the cord of progeny clears off the debt of his forefathers. It makes him debt-free. Therefore, progeny is a great thing.

Fires are (the following things) Science (i.e. the three-fold Veda), Bright way (i.e. Deva Yana), Gārhaspatya Fire, RK, the earth, Rathantar (Sāma), Anvāharya-Pacana (i.e. the Southern sacrificial fire used in the Anvāharya sacrifice), Yajur, the mid-region, Vāma-Devyā (Sāma), Anavantiya (Sāma) and the heavenly region. Hence Fires have been stated (to be) the Supreme

(Contd. from Page 208)
DHARMA AS ORDAINED IN THE VEDAS.

"Fire-Sacrifice purifies houses in the evening as well as in the morning. Sacrificial acts, well-performed and rightly done (lit., offered) bring happiness (SVARCA) 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 friend and everything is established in Sacrifice. Therefore, they regard Sacrifice as the Supreme.

MAŅASA (i.e. Mind-born) is verily Frājāpatya (i.e. belonging to Frājapati) PAVITRA (i.e. sacrificial act or Kusa grass); a good person beholds with sacrificial mind rightly; Mind-born (i.e. intelligent) Seers created mankind; this everything is established in mind. Thus the MAŅASA is regarded as the Supreme." (TA. X.63)

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Dharma as Ordaigned in the Vedas.

(ExplanatJon)

Now we define the Tapa3:-
The word Tapa3 gives the following senses and nothing else:-

RTA 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.

SRUTA i.e. study and teaching of all sciences.

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

DAMAH i.e. to employ senses only upon Dharma to keep them aloof from unrighteousness.

DANAM i.e. control over mind and to concentrate it on Dharma.

YAJNA i.e. the performance of all the above mentioned Sacrifices.

BHUR-BHUVAS i.e. O man, worship only that Supreme Soul, Who pervades all regions. It is also a Tapa3 (austerity). Other than this there is no Tapa3.

(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 truthful conduct. Therefore let all men rejoice in Truth.

To act according to the dictates of Dharma of which distinguishing marks are RTA, &c is Tapa3. The act of attainment of knowledge through the proper observance of the rules of Brahma
carya (i.e. celibacy) is also technically called Brahma (i.e. the supreme act).

Similarly the other portions of the extract e.g. DAMA &c are also to be interpreted in this manner. The characteristics of the learned are their mental activities (i.e. development). Thus the True (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 'MANASA BAYAH' (i.e. Mental Seers) in the original text mean PRANAS (i.e. vital airs), VIJNANA (i.e. knowledge) &c.

(TA. X.62.63)

(21) "This Soul (ATMAN) is obtainable by truth, by austerity (TAPAS),

By proper Knowledge (JNANA), by student's life of chastity (BRAHMACARYA) constantly practised;

Within the body, consisting of light, pure is He Whom the ascetics (YATI) with imperfections don't away, behold."

(22) "Truth alone conquers, not falsehood. By truth is laid out the path leading to the gods (Deva-Yana).

By which the sages whose desire is satisfied ascend, To where is the highest repository of truth."

(MU. 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 through it. Falsehood and false actions lead to defeat. Deva-yaña 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 final Abode of Truth i.e. Brahma. Having obtained Him, they enjoy the unending bliss of Emancipation which cannot be gained otherwise.

Therefore all should conform to Truth i.e. Dharma and forsake Adharma i.e. falsehood.

(TA. X.62 & 63)

Moreover (Dharma is defined as under):-

(23) "Any thing enjoined by (the Vedic scriptures) 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 truth-

(23) "वेदं उपस्थितं \text{\$} s \text{\$} । यज्ञसंस्कारः।" \text{(MD. I.1.2)}

(24) "वदनं विभूतं \text{\$} s \text{\$} । शरस्तिः।" \text{(VD. I.1.2)}
ful conduct. What has been prohibited by God is Adharma and it has no substance or object (ARTHA). 

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, is called Dharma. The thing contrary to it is Adharma.

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 Dharma.
All this universe that we see was duly created by God. (The following verses from the Rig Veda clearly describe this fact):

(1) "There was not the non-existent (AŚAT 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? (KUHiti). 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 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 unfath
(2) "There was not death nor the immortality then. There was not the emblem of night nor of day. That One (God) existed (lit - breathed) without agitation (A + VĀTA; from the root VĀ to move (or windless) by His own might. Other than Him there was not any thing beyond."  
(RV. X.129.2)

(Contd. from the previous page)

able, profound?"  
(A.A. Mecdonell)

"Nor aught existed then, nor naught existed, 
There was no air, nor heaven beyond, 
What covered all? Wherein? In whose shelter was it? 
Was it water, deep and fathomless? "  
(R.T.H. Griffith)

(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)
COSMOGONY

(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)."

(RV. X.129.3)

(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 (RASMIN i.e. cord of knowledge) was extended across; was there below was there above? There were impregnators (i.e. RETODHA 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)

(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)

N.B. The significance of the word RASMIN is not very certain here. It seems to be an explanation of the word 'BANDHU' (i.e. bond) in the previous verse. The word 'EŠAM' 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. Mecdonell and others are silent about this point.

(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)

"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?"

(Mccdonnell)

"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."

(Mccdonnell)

"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, translated and discussed by different eminents scholars. I mention names of the few here:-


(Contd.)
EXPLANATION.

The central idea of these verses is as follows:-

The entire world that we behold was created by God. He preserves it and at the time of the dissolution He disintegrates and makes it disappear. This action is repeated again and again for ever. (There was not ASAT) when this effect i.e. the world - was not in existence; even the void i.e. ĀKĀŚA (i.e. space) was not before the creation. Because there could be no such convention or designation. (Nor the SAT) i.e. nor was at that time SAT i.e. the invisible causal matter named as PRAKṚTI i.e. PRADHĀNA. (Nor was RAJAS) nor were there PARAMĀṆUS (i.e. atoms). Nor was there VYOMA i.e. the second ĀKĀŚA i.e. ether which fills the VIRATA 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 bee

III. Muir, Original Sanskrit Text. V.356.
IV. H.W. Wallis, Cosomology of Ṛg Veda. London. pp.89.F.
V. W.D. Whitney. J A O S. XI.p.CIX.

In some other works also are contained discussions on this hymn. M.Winternitze also discusses it in his History of Indian Literature.

This hymn is regarded as the starting point of Natural Philosophy which developed into the Sāmkhya system.

I have given here the faithful translation of this hymn along with two other renderings from Meconell and Griffith for comparison. A critical note on it has been given already
created by God with His SÁMARTHYA (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.

(From whom this creation came into existence), This visible
multiformed universe was created by Supreme Lord. He alone creates,
maintains and dissolves it or does not create it (again during the
period of Brahma Rátrí). He is the Supreme Supervisor and Lord of
all this. The entire creation resides in Him. He, like space, per­
vades every where. It is absorbed at the time of dissolution again
in His Super Power - the final (material) cause *.

(Ąńga Veda) O Friend Jiva, he who knows Him, attains supreme
bliss. But he who does not understand Him who is SAT (i.e. All
Existence), CÍT (i.e. All Intelligence), ĀNANDA (i.e. All Bliss) and
eternal, does not certainly achieve the supreme Bliss. The particle
'VÁ' 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 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)

* cf: 'हृद्यान्त तत्त्वं तत्त्वं प्रवर्तनस्ति तत्त्वं
अभ्यासित तत्त्वं तत्त्वं तत्त्वं प्रवर्तनस्ति'" (MÁGHA)
(8) 'प्रार्थना! प्रार्थना! हृद्यान्त तत्त्वं प्रवर्तिते तत्त्वं
अभ्यासित तत्त्वं प्रवर्तिते' (YV.XIII.4)
Before this creation of this universe, there was HIRANYA GARBHA (i.e. possessing all illuminaries 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 and all glory -.

(9) "Thousand-headed was the PURUŠA, 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 'PURUŠA' is the substantive while the words 'Thousand-headed etc.' are its adjectives. The following are the

(Contd. from Page 221)

An exhaustive and critical note on this verse is given on Page 132 of this book. It will be interesting to read it here:-

(a) HIRANYA GARBHA: Lit, it means 'the Gold Germ' or the source of Golden Light i.e. the Sun-God, identified with BRAJAPATI.

(b) KASMAI: KA may mean BRAJAPATI who is source of all bliss. Europeans translate it as "What God (other than BRAJAPATI) shall we adore with our oblation?"

(9) "संभुव युधि देवाय तः परमेष्ठिः सर्वसे महाभारते ते संभुवम् देवाय तः परमेष्ठिः सर्वसे महाभारते ते संभुवम् देवाय तः परमेष्ठिः सर्वसे महाभारते ते"

(YV.XXVI.1)

Most of the verses of this hymn of Yajur Veda occur also in the Rg Veda (X.90) with some variants or without them. For instance:-

"संभुव युधि देवाय तः परमेष्ठिः सर्वसे महाभारते ते संभुवम् देवाय तः परमेष्ठिः सर्वसे महाभारते ते संभुवम् देवाय तः परमेष्ठिः सर्वसे महाभारते ते"

(RV. X.90.1)
authorities for the interpretation of the word 'PURUSA':-

(10) "Purusa is one who sleeps or dwells in a city."
(N. I.13)

Thus PURUSA is a name of God as He pervades the entire universe (i.e. PUR?) or fills and exists in the entire cosmos (i.e. PUR?)*

The All-Pervading Lord is called Purusa 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,

Then whom there is naught smaller; naught greater,
The One stands like a tree established in the heaven
By Him, the Purusa, this whole world is filled."
(SU. III.3)

(12) "तुरस्ता पुरुरा-शास्त्र-स्तोत्र-वसृषीरि्ति "
(N. I.13)

*  The word Purusa can be derived in the following manner:—

(a) From the root PUR (to go) + ḫUSAN
(U. IV.74)

(b) पुरि शङ्खीद्विंद्रि; पुरि + हस्तप्र (विभवर्गाणां बस्य धनेभु) = पुरुषात्मक = पुरुषाः = पुरुष: "

(c) पुरुषकोशिः = पुरि + शिशु (हस्तमं) = पुरुषसिप्त: = पुरुषः "

(d) From the root पुरि (अधिष्ठात्रय) + अ व व त (U.IV.74)

(e) From the root पू (पूर्तिः) + अ व व त (U.IV.74)

(11) "पुरुषः = पुरुषात्मक = पुरि शङ्खीद्विंद्रि; पुरि + हस्तप्र (विभवर्गाणां बस्य धनेभु) = पुरुषात्मक = पुरुषाः "
(SU. III.3)
(N. II.3)
Here it is clearly stated that the inner PURUSA 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 PURUSA. 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 upholds 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 PURUSA. This stanza is the supreme authority for taking the word PURUSA 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 Satapatha, the word SAHASRA is the name of this entire universe. God is the PURUSA 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 PRAKRTI i.e. the entire universe (and its original cause), from all sides, from within and from outside.

(ATYATI3THAT i.e. extended or occupied), Here the phrase 'ten figures' denotes this universe and the heart. The word 'figures

(12) "संख्या छ तीनं यष्टिः दशाः दशाः" (SB. VII.5)
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 Purusas (i.e. vital airs) and four inner senses, the mind (Manas &c.) together with the outer senses, and the soul (Jiva) 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. XXXI.1)

(13) "Purusa (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)

Purusa 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 future 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

(13) "श्रवण द्वितिये... उद्वृत्तं च च आह्मां भविष्यत्"

(YV. XXXI.2)

In the Rg Veda we find 'brahvyam' in place of 'brahvyam. (An irregular cadence).

Macleod wrongly translates 'anyena-atirohiti' as 'by means of sacrificial food' i.e. gods living upon sacrificial offerings.
to bestow this immortality upon others. He is independent of and dis­
tinct 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, PURUSA 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 PURUSA
(i.e. Supreme Lord). PĀDA (i.e. a fourth i.e. a fractiona
part) of Him is all beings (while) the three fourths of
Him are what is immortal in His Self-effulgent Being."
(YV. XXXI.3)

EXPLANATION.

If it be said that the past, the present and the future universe
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
PRĀKTI (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 beati­
tude 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

(14) "\text{ETAVAN-ASYA : This is the example of Vedic Sandhi for}
\text{'ETAVAN ASYA'} (occurring also in RV. X.85.45).

\text{PURUSA : It is metrically lengthened. In the Pada Text we find}
\text{'PURUSA' only.}
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) "PURUSA rises above from TRIPAD (i.e. what has been described above as the three fourths). Only a PADA (i.e. one fourth of Him) is again and again (manifested) here. He pervades the entire world (including) what eats and does not eat (i.e. animate and inanimate world)."
(YV. XXXI.4)

EXPLANATION.
The import of this verse is that the PURUSA 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

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PUNAH: It is from the root PANA (to praise) with suffix AR.
(Mecdonell translates it:—
"With three quarters, Purusa 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."
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 Purusa shines above all, free from ne-science (AVIDYA), darkness, ignorance, birth, death, fever, disease and other ailments.

The animate world, which moves and eats (i.e. ŚĀSĀNA) 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 is 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)

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.
EXPLANATION.

From Him was produced VIRAT (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 VIRAT, were formed the individual bodies of all living beings from the various elements of the universe. These bodies cherish growth from the elements and after death return to and are absorbed into them. God, however, remains distinct from all created beings.

He first created the earth and gave it support and then the Jīvas (souls), through His might, have supported their corporeal frames on it. The Puruṣa, the Supreme Being is distinct from the Jīva also. 

(YV. XXXI.5)

(17) "From that Supreme Lord, adored by all came into being the PRSAT and AJYA (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)

* cf: (AV. X.23.4.32) "हेन्दू सर्वसूरेरुः सिद्धस्वयम् लोके, पुनः प्रजायतां:।
(17) "तस्य पुनः हृदाधिकारिणी तद्विन्यासिनी।
श्रेयस्य पुनः लोकसूर्यायुज्य जनानुज्ये जगते।"
(YV. XXXI.6)

SARVA + HU + TA. (P.III.5.102)
SAMBHRTAM : SAM + BHU to support + TA (P.III.5.102)
PRSAT + AJYAM (गीत्र) (P.II.4.6). It is from PRSA to sprinkle + ANI (U.II.84)
EXPLANATION.

The first PĀDA of the stanza (from that Supreme Lord, adored by all) has been explained in the Chapter on the Revelation of the Vedas.

The word PRŚAT in the original text is derived from the root 'PRSU' to sprinkle or moisten or pour and hence it means that by which food, &c. that pacifies hunger, is moistened. ĀJYAM means ghee, honey, milk &c. PRŚAT (here) stands for food which is masticated and ĀJYAM 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 RÇAS and the SĀMANS. From Him were produced the CHANDAS (i.e. Atharva Veda) and from Him was produced the Yajur Veda." (YV. XXXI.7)

Explanations.

This verse has been explained in the Chapter on the Revelation of the Vedas.

(18) "तस्मात् प्रातिनिधिः संस्कृतं अन्तः सप्तपरिकारः श्रुतेः तत्त्वाद् अथवा वाचकसंस्कन्तः " (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."
(19) "From Him arose horses and all such as have two rows of teeth. Cows were born from Him; from Him were born goats and sheep."

(YV.xxxi.8)

EXPLANATION.

Horses were produced through the Super Might of the PURUSA - 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 PURUSA were produced cows, the rays of light and the sense-organs. It should also be understood that in like manner were produced goats and sheep.

(20) "That adorable Supreme Lord (PURUSA) existing before (this creation) is always placed on BARHI (i.e. in one's mind). By Him (i.e. through His grace) Devas, Śādhyās and the Rsis perform Yajñas."

(YV. XXXI.9)

EXPLANATION.

The learned (Devas), the sages (Śādhyās) and the Vedic Seers and all other men receiving instructions from the PURUSA (God) through the Vedas worshipped Him (in the past, do worship Him now and shall worship

(19) "सर्वाय कार्यं देवाय देवाय देवाय कर्यं लोकायतः गातरे भक्ति वर्जित तर्कात् सदगता अस्वागतः "

(YV. XXXI.8)

(20) "तं पर्यं देवन्ति भोज्यन्ति तुर्लभं जययते नितं भयं "

(YV. XXXI.9)

(a) BARHI : From the root BRHA and BRHI (to prosper or grow) + ISI. (U.II.109). Space or space in the heart.

(b) ŚĀDHYA : ŚĀDHYA + AC. (P.V.127)
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 FURUSA, the Perfect Being, manifest from all times, the maker of the universe, the Adorable. 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 FURUSA; 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 FURUSA?

(YV.XXII.10)

In the Rg Veda we have variant in place of in (X.90.11).

(a) YAT : Here it means YAM (i.e. in second case)
(b) KATI + DHA (F.V.3.42) In how many ways?
(c) VI + AKALPAYAN i.e. they explain the multifarious powers of God.
(d) VI + ADADHUR i.e. describe or postulate. But A.A.McDonell explains it as "When gods cut up FURUSA as the victim." He takes 'YAT' in the sense of 'YAD' i.e. when. This is wrong.
That is what is produced by Him with superior qualities? What are the two arms? That is what is produced by God with qualities like power, valour &c,? What are the thighs? That is what is produced by Him as possessing middling qualities like business instincts &c? What are His feet? That is what is created by Him with such low qualities as lack of intelligence &c?

The answer to these questions is given in the following verse:-

(IV.XXXII.10)

(22) "His mouth was the BRAHMANA, His two arms were made the warriors (RAJANYA), His two thighs, the VAISHYA; from His two feet the SHUTRA was born." (IV.XXXII.11)

(a) BRAHMANA : One who knows BRAHMA i.e. Veda or God. BRAHMAN + AN.

(b) RAJANYA : Katriya. From the root RAJ (to shine) + ANYA.

(c) VAISHYA : One who benefits humanity. From the root VIS (to enter) + VI + YANYA. (F.III.2.178; 7.1.5). If the termination YANYA is added in the sense of SHUTRA i.e. in the original sense of the world itself according to the Vartika "अष्टवृक्षील रत्नात एक संज्ञानः" the form VAISHYA 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 VIS does not belong to the -CT group which is not an3n... (Contd.)
EXPLANATION.

The Brahmana is said to be produced from the mouth of the Purusa, 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 preacher. He made the Ksatriya (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 Vaishya or the trader was produced with these qualities by God's command.

The Sudra, 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." (Y. XXXI. 10)

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(Coint. from page 233)

left is to apply the aphorism 'स्त्रिया जितना', (P. V. 1. 5)

(a) SADDA : From the root SUC + RAK (U. II. 13). This means "one who ought to be pitied or who is in a miserable state".

(b) CANDRAMAS : CADI (to rejoice) + RAK, (U. II. 13)

(b) CAKSU : CAMI (to see) + US, (U. II. 119)
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 VIRAT-PURUṢA). The sky was produced from the ears that is, the AKASIYA 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 naval, 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)

EXPLANATION.

The inter-stellar space or intermediate region was produced from the naval 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 (AKASIYA) 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)

(24) "नाभसं उपासीदतरिष्य, श्रीयुधो त्वम्। सत्मुनि तल।
पदुस्मां भृत्यनिश्चाय, त्रिन्तं स्तं लोकोऽमोऽम, त्रिवं त्रिन्तं त्रिगत्वात्"

(a) Nabhī: From the root NAH + IN (U.IV.125,126). (YV. XXXI.13)
(25) "Of the Sacrifice which Devas performed with the oblations
(granted) by PURUSA, the spring was the ghee, Summer the
fuel and the Winter the oblations." (YV. XXXI.14)

Here the word HAVI is derived from the root HU (to give or take).
It means anything offered into the fire.

Prof. Meedonell translates it as follows:-
"When the gods performed a sacrifice with Purusa 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 Purusa
human
an ideal sacrifice to the primaeval Purusa."

But if we accept this translation, the repetition of the word
HAVIH remains unexplained.

It will be interesting to read an other interpretation of this
verse slightly different but beautiful and worth-studying given by
Dayananda in his commentary on the Yajur Veda. It is cited here in
full English translation:-

"Oh men! you should understand that when the enlightened per-
formed the sacrifice of contemplating on (and teaching about)
the cosmos itself as a huge sacrifice with God as the Master
thereof, the morning time (VASANTA) serves as material for
starting the fire of devotion in their souls, the midday be-
comes the fuel to keep it ablaze and the evening (and night)
do duty (so to say), for oblations to be thrown into diffuse
particles of matter, endowed with purifying and health giving
influence over all creatures around."

According to this:-
(a) HAVI means 'fit to be invoked' and goes with Purusa.
(b) YAJNA: Sacrifice of contemplation.
(c) VASANTA: Morning or forenoon.
(d) GRISHMA: Midday or afternoon.
(e) SARAT: Midnight, evening, all the night.
EXPLANATION.

The learned extended, do and will extend the YAJÑA (i.e. the righteous work) from the Agnihotra to Asva Medha and the learning and teaching of the arts and sciences with the help of the materials given by the above mentioned PURUŚA.

Now are described the divisions of time which are necessary elements in the production of the world. VASANTA (Spring) is like the ghee in this YAJÑA or in this universe produced by the PURUŚA. GRĪŚMA (the summer season) is like the fuel or fire. SARAD (the winter) is like the PURGĐASA (i.e. sacrificial bread) or other oblations thrown into the fire.

(YV. XXXII. 14)

(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 twentyone. The Devas who perform the sacrifice bind PURUŚA, the creator and the all seeing (PASU) Lord (so to say) by contemplation."

(YV. XXXII. 15)

EXPLANATION.

The universe has seven circumferences. The line which passes round the outer surface of a sphere is called its circumference (PARI-DHI). 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 DHANANŚAYA and (7) the ubiquitous electricity (SUTRA-ATMA = the thread soul). There are thus seven
covers or circumferences one within the other.

The constituent elements of this world are twentyone in number.

(1) The subtle elements comprising PRAKR̄TI (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 epidemics, the eyes, the tongue, the nose, the organ of speech, the feet, the hands, the organ of excretion and the generative organ;

(12-16) the five TANMĀTRĀS (the potential perceptibilia, viz, sound, touch, sight, taste and smell) and

(17-21) the five BHUTAS (i.e. the elements), viz, earth, water, fire, air and ether (ĀKĀSA).

These twentyone 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 (YAJÑā) 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 (YAJÑā) with YAJÑAS. These were the fore-most Dharmas (i.e. duties). These (worshippers) being exalted in glories, attain Supreme Bliss (i.e. NAKAM i.e. Salvation or God Himself) which (i.e. the highest state of bliss) the learned (who qualified themselves) in the past obtained."

(YV. XXXI. 16)

(1) Here the word YAJÑā 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 Asva Medha &c are called YAJÑAS because through them God is glorified. Worship of God is the highest sacrifice in the world.

(2) Devas: the enlightened people i.e. shining with knowledge and full of devotion to God. Please see a detailed note (on this word) given already.

(3) DHARMA: From the root DHR + MAN (cf. U.I.137) |१९२१५५२५६५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५५
COSMOGONY

EXPLANATION.

The learned (Devas) have paid, do and will pay always homage to God, who is YAJÑA (the worshipful) with praise, prayer and worship.

All men ought to begin all actions with these 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 (NAKAM) 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 239)

4. NAKAM : 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. MOKSA - final emancipation of soul.

5. SADHYA: It is an adjective to Devas. Dayānanda explains it as 'SADHANA-VANTA or KṛTA-SADHANAH' i.e. who qualified themselves. The Nirukta (XII.40) says:-

"ṛṣṭa-vairyaś ca kṛta-sadānāc ca".

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 SADHYAS, the gods."
Here the author of the Nirukta, Yāska says:

(28) "Devas worshipped YAJÑA with YAJÑA i.e. Devas worshipped Agni with Agni. "Agni is a PASU (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), Devas who qualified themselves exist. According to the school of Etymologists Devas are dwellers of the regions of light." (N. XII.41)

This is to say that the learned worshipped God (Agni) with the soul (Agni) and internal organs or they performed the universally beneficial YAJÑAS (sacrifices) from AGNIHOTRA upto ASVĀ MEDHA, 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, 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)

(28) "अग्नि में अग्निपालक तात्पर्यः – अग्निनिग्रहः अग्निजुष्ठ च तत्।।
''अनिष्ठ: अग्नियश्च - तदानिष्ठ: - तदा निग्रहः। दृश्यते सूर्यः।'' (नृत्य.मूल.पृमति)
''तात्पर्यः अश्वकालशक्तिः। ते ह अग्नि जीवितान्तः सूर्यकालशक्ति। न तसंविदा -
तदानि प्रत्येक शक्तिः। तत्काल: तत्काल; तत्काल: तत्काल; तत्काल: तत्काल।'' (N. XII.41)

* Breath inhaled through the right nostrial 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) "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). The Almighty fashioner fashioned of 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)

(a) RASAT : From the root RASA (to taste) - AC. (P.III.1.134)

(b) VISVA KARMA: VISVA+ KR + MANIN. (U.IV.145) (P.II.2.24)

(c) TVASTA : From the root TVAESU (to sharpen) + TRN. (U.II.94,95).

Here the Nirukta says:-

(N.VIII.13)

(d) RUPAM : From the root RU (to make sound) + PA. (U.III.23,28).

Here Mahādhāra says:-

The earliest performer of the PURUṢA MEDHA (human sacrifice), who gained thereby the form of the Sun is glorified in this verse. His rendering is:-

In the beginning he was formed, collected from waters, earth and VISVA KARMA'S essence. Fixing the form there of TVASTAR proceedeth. This was at first the mortal's birth and god-head."

(Contd.)
The Supreme Being (PURUŚA) in order to form the earth made the attenuated matter (ĀPAH) solid and thus made the earth. Similarly He produced the attenuated matter from the igneous matter, the igneous from the gaseous and the gaseous from ether (ĀKĀŚA) and the etheric from the Primordial (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 VISVA KARMA - the Universal 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 TVASTAR - the Fashioner - made this universe with parts of that SĀMARTHYA. Then the whole universe (VISVA) assumed (eti) a perceptible form (RUPAM i.e. RUPA VATTVAM).

Then also mortal (MARTYA) universe or man assumed a visible form (i.e. was created).

(ĀJĀNAM etc.) At the time of revealing the Vedas, God promulgated this commandment for man through the Vedas themselves, "Thou shalt find the desired happiness arising from the contact of the objects with the senses by performing with thy action - body (KARMA-SARIRA) righteous deeds with attachment and thou shalt obtain the highest knowledge called emancipation by performing works without attachment."

(YV. XXXI.17)

As there is no noun in the text, Mahidhara supplies "YO RASAH" i.e. the essence which TVASTAR, according to him is the Sun.

But I have translated it as interpreted by Dayānanda.
I know the all-pervading Supreme Being who is exalted above all, glorious like unto the suns 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 (MOKSA) which is beyond death. There is no other means of reaching that state.

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 varigated 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.

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)

(a) PRAJAPATI : 'उपानन्तां यात्रां यात्राः सर्वरूपानां' अनुमानां बुधगात्रं र (U.IV.48,51)
(b) YONIM : i.e. in the interior. From the root GR + BHAN (U.III 2.92)
(c) AJAYAMANA: NAÑ + JANI + MUK + SÁNAC. (P.VII.2.82, III.2.124, II.2.6, VI.3.73)
(d) YONIM i.e. in the interior. From the root GR + BHAN (U.IV.57)
(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 'PURUSA' 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)

(a) PUROHITA : PURAH + DHA + TA. (P. I.1.26, III.2.102, & VII.4.42) He who supports from all eternity. (PURASTAT - DADHATA)

(b) RUCAYA : ABHIPRITAYA. RUC + TA (P. III.1.135).
(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)

EXPLANATION.

May the learned (Devas) who acquire this most lovable divine knowledge which is born of God and hence is called His child, teach it and the means of acquiring it, to others.

He, who acquires this knowledge of Brahma in this way, is called a Brāhmaṇa. The senses (Devas) come under the control of the Brāhmaṇa who knows Brahma but never under the control of one who does not know Him.

(YV. XXXI. 21)

(34) "(O God) Sīr and Lākṣmī are your two wives, the day and night your two sides, the constellations your beauty, and the two Āśvins are your open mouth (i.e. the visible faces). May it be Thy will to bless me with final beatitude (hereafter) and all true happiness (here)."

(YV. XXXI. 22)

(33) "

(a) JANAYANTAH : JANI + NIC + SATR (P.III.1.26, 2.124).
(b) BRAHMANA : One who knows Brahma. Brahma + AN. (P.IV.2.59).

(34) "

(a) ŚRĪ : ŚRĪ + KVIP (U. II.57)
EXPLANATION.

O Supreme Lord, all ŚRĪ (the whole splendour) and LAKŚMĪ (all the 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 Thy Power - the first material cause (ŚAMARTHYA) - display Thine (wonderful) beauty. The two ASVINS (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 VIRĀT! 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 universal empire or of Self-Government be for me. May it be Thy will to grant me O Perfect Almighty Lord: all splendours, powers, riches and good and auspicious deeds and endow me with all good qualities through Thy grace. Destroy my defects and evil failings and make me home of all virtuous qualities through Thy grace without delay.

The following authorities (support our interpretations of the words ŚRĪ and LAKŚMĪ):

(35) "ŚRĪ verily is PASUB (i.e. animals - the symbol of good things)."
(SB. I.8)

(36) "ŚRĪ verily is SOMA (i.e. peace or peace-bestowing things)
(SB. IV.1)

(37) "ŚRĪ is verily RĀSTRA (i.e. Empire or nation). ŚRĪ is verily burdens or responsibilities of empire or nation).
(SB. XIII.1)
(38) "Thus ends the PURUSA SUKTA.

(a) SRI: From SRI + KVIP. (U.II.57)
(b) LAKSMI: From LAKSA (to examine) + ī. (U.III.160). Durga says here 'अलक्षितो गयो री सचलितो' i.e. only the rich is seen (in the world).
(c) PATNI: From the root PA (to protect) + DATI + NUK + ī. (U.IV.57) (P.IV.1.32 & 1.5)
(d) PARSVE: From the root SRI + SVAN. (U.V.27)
(e) NAKSATRA: From the root RAKSA (to move) + ATRAN (U.II.105) or NAM + KSATRA with the aphorism "नाम नाम जतन जतन िातना विवेकार्ते नाम लोकोदक्षित" and " (P.VI.3.75 also N.III.20) i.e. those which do not possess their own light or glory. KSATRA means glory.) Constellations, stars. cf:-

(f) ASVINS: The two ASVINS are the sun and the moon here according to our author. Yāska says that ASVINS are DYAVA - PRTHV I.e. the firmament and the earth. But according to othe authorities quoted by Yāska, ASVINS are either day and night or the sun and the moon. Cf:-
(39) "Lord of creatures (PRAJÁPATI) 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.4.8)

(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 UCCHISTA (i.e. God)."

(AV.XXIV.4.27)

EXPLANATION.

PRAJÁPATI - the Lord of creatures created the entire threefold universe from His Super Power i.e. its three-fold orders, viz, the highest ones such as PRAKRTI &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, up to ether (AKASA). The Supreme Lord (i.e. SKAMB the PRAJÁPATI pervades this three-fold world containing varigated objects. But the universe does not pervade Him. This three-fold world which cannot pervade Him is trifling and insignificant as compared to Him, the Supreme Lord.

(AV. X.4. 8)
COSMOGONY

The learned and the regions like the sun, &c. are called Devas, PITRS (i.e. the wise) MANUSYAS i.e. the rational beings, GANDHARVAS, the musicians, the APASARAS, 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.
THE REVOLUTION AND ROTATION OF THE EARTH AND OTHER SPHERES.

Now we shall discuss the topic whether the earth and the other spheres revolve or not. Here our contention is that according to the Vedas and the other Śāstras, all the spheres, including the earth are in motion.

With reference to this, the following evidence supports the motion of the earth:-

(1) "This earth (i.e. globe) revolves (ĀKRAMAT) in the space (PRŚNI i.e. AKASA) and it has (waters of oceans) as mother as if it were. The sun (SVAH) also moves along with (air) as his father as if it were."

(YV. IX. 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, alongwith the waters of the oceans, which are (stated here as if 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.

(1) "आँध्रों से शस्त्रमाणि सदस्मातर्युः पुरः।

सिता च स प्रामृत्रोऽः।"

(YV. IX. 6)
According to the authority of Yāska the word 'GĀU' means the earth. In the Nighāntu of Yāska the word 'GĀU' is read in the list of synonyms (numbering 21)* for the earth such as GĀU, JMA &c. The word PRŚNI among the six names of the atmospheric region (ANTARĪSA).

(Nighāntu I.1 and I.4).

It is also stated in the Nirukta—

(2) "The (word) GĀU is a synonym of the earth because it appears to have gone far off or because the creatures move upon it."

(N. II. 5)

(3) "The sun is called GĀU because he causes the vapours to move or because he (himself) moves in space. 'Dyahū' is called 'GĀU' 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." (YV. XVIII.40) This solar ray (called Sūsumanā) is also called 'GĀU'."

(N. II. 6)

* (Nighāntu 1.1 and 1.4).

(2) "Gāunjī Ṛṣīṇyā nāmbhāmanāh | Mr. Gūtā janta ti nāmbhāma bhūmanyā //"

(Nighāntu I.1)

(3) "Gāunjībhānā ihaʊ | Ṛṣīṇyānā bharatā nāmbhir | Yajñā inānāh //"

(N. II. 5)

(3) "Gāunjī bhānā bharit | Ṛṣīṇyānā bharatā nāmbhir ~ Yajñā inānāh //"

(N. II. 14)

(4) "Gāunjī bharatā nāmbhir | Ṛṣīṇyā inānāh bharit //"

(N. II. 6)
(5) "SVAH is called ADITYA (i.e. the sun)."

(No. II. 14)

The earth is called 'GAU' because it moves on every minute (from the root 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 if it were. The phrase 'DURAM GATA' 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 VIVASVĀN (i.e. the sun) in her prescribed orbit ceaselessly (AVARATAH) 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 (VARUNA) donor and the learned (all comforts) by oblations (HAVIH)."

(RV. X. 66. 6)

(5) "स्वाह हि अदित्यः

(N. II. 14)

(6) "तत्र तद्विक्रम विद्युत्तमः स्वरूपाय द्वितीय अवरत पूजयात् तत्रतः नारदः।

सन्तर्भूमन्निद्रातीति कर्मणाम् अवरतात्। प्रस्तुतातीति तद्वितीये।"

(RV. X. 66. 6)

Here the word VIVASVĀN is used in Dative case, meaning "for the sun". But Dayānanda takes it in possessive or in accusative case and interprets it as "SURYASYA SURYAM VĀ PARITAH" i.e. round the sun. This is in accordance with Panini's aphorism 'SUFĀM SULUK' (P.VII.1.3

(Contd.)
THE REVOLUTION AND ROTATION OF THE EARTH AND OTHER SPHERES.

EXPLANATION.

The earth, which has been referred 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 (HAVI) to the men of noble deeds and generosity and to the learned. She is the cause of the audible speech of all living beings.

(RV. X. 66. 6)

(Contd. from Page 254)

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 VARUNA 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 Sayana, "thunder" may be meant, and by "milk" strength may be intended.
THE REVOLUTION AND ROTATION OF THE EARTH AND OTHER SPHERES.

(7) "O SOMA (i.e. the moon), you, being well known (SAVVIDANAH) for your nourishing (PITRBHIH) qualities move round the earth (and sometimes) appear between the sun (DYAVĀ) and the earth."

(RV. VI. 4.13.3)

EXPLANATION.

This verse specifically states that the moon revolves round the earth. This moon, being well known for her nourishing properties moves round the earth. During the course of her motions, she sometimes happens to come between the sun and the earth.

The meaning of this entire verse will clearly be explained in our Vedic commentary. (We also come across the phrase in the Vedic literature that) "DYAVĀ PRTHIVĪ EJETE" which means that the sun (DYAVĀ 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)

(7) "O SOMA (i.e. the moon), you, being well known (SAVVIDANAH) for your nourishing (PITRBHIH) qualities move round the earth (and sometimes) appear between the sun (DYAVĀ) and the earth."

(RV. VI. 4.13.3)

According to Sāyana, SOMA here means the moon who is intimately connected with the PITRIS or fathers.

Griffith translates it as:-

"Associate with the Fathers, thou, O Soma, hast spread thyself abroad through earth and heaven."

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GRAVITATION AND ATTRACTION.

The import of the following 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:-

(1) "As Thy beautiful Haris (i.e. charming qualities) shine great and greater day by day, even then all creatures that had life bowed down to Thee."

(RV. VIII. 12. 28)

(This stanza, according to Dayānanda, has two meanings):-

The first meaning:-

O Glorious and Almighty Lord, 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 glorious sun, 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)

(1) "यदित् ते ्र र र त त त्त ग त त त न त त न त न त न त न त न त न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त न न त

The word HARI may mean as Griffith says "two charming horses".
GRAVITATION AND ATTRACTION.

(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)."

EXPLANATION.

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

O Indra (glorious Lord or the glorious Sun) when thy MARUTIH (i.e. mortal in case of God and aerial in case of the Sun) VISAH (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.

(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."

(Contd.)

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. Dayananda was a real Seer. His interpretations are always original.

(Contd.)
GRAVITATION AND ATTRACTION.

EXPLANATION.

This verse also describes the theme of the previous verse.

0 God, you have fashioned this sun. You possess infinite power and resplendent 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)

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 Sun) upholds the DYĀVA-PRITHIVI (i.e. heavenly regions and the earth) and dispells the internal darkness with its luminous rays.

VAISVANARA (God or Sun) keeps the DYĀVA-PRITIVI (DHISANE) steadfast (like the hair fixed) in the skin and thus supports the powerful world."

(RV. IV. 5.10.3)

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."

(RV. IV. 5.10.3)

Here the word 'MITRA' (i.e. friend) means God and the Sun. God is often invoked as mother, father and friend. cf:
GRAVITATION AND ATTRACTION.

EXPLANATION.

0 God! due to Thy Power alone, the above mentioned VAISVÁNARA i.e. the sun upholds the DYÁVA - 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

(Contd. from Page 259)

"स तु: निनेथ तूनें ५ संते " (RV. I.1.9)
"स संवे नरपुषुपलिता " (YV. XXXII.10)
"संति ते दिया सफुं भिन्ने शा नेत्र: " (RV.

As God is friend of all similarly the sun benefits all. Hence he is called MITRA.

The association of MITRA with VARUNA is so intimate that he is addressed alone in one hymn only in RV. III.59. According to this hymn MITRA is great ADITYA. In the Atharva Veda, MITRA at sun-rise is contracted with VARUNA in the evening, and in the Bráhmanas MITRA is connected with day, VARUNA with night.

The conclusion from the Vedic evidence that MITRA was 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 VAISVÁNARA here is taken in the sense of the sun. It is explained by Yáska in his Nirukta (VII.22) as:-

"विश्वसनाराय नाराय " (i.e. one who leads mankind) or "विश्वसनाराय नाराय " (or which is used by all men in various ways. VISVA - NARA gives VAISVÁNARA in derivative form.

According to some it means the atmospheric fire. The Yajnikas say that it means the sun. According to Sakapuni it means the terrestrial fire. cf:

"तलमेश्वरार्य: । सर्वसद इष्टमार्यः । उपायवाचारिदिब्रुः । पुल्लाते बालिदारः । अभिनवजनस्वरूपोऽव कर्ति 

(Contd.)
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. DYĀVA - 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 (VRSNYAM) 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 if it were) all the regions, moves on by his golden (i.e. luminous) car." (YV. XXXIII. 43)

(Contd. from Page 260)

We come across references in the Brāhmaṇas that VAISVANARA mean both the sun as well as the fire. cf:--

" (N.VII. 23)"

(5) " (N.VII. 24)"

This verse also occurs in RV (1.35.2). Sāyana interprets it as follows:-

"Revolving through the darkened firmament, arousing mortal and immortal, the god SAVITR, travels in his golden chariot, beholding the (several) worlds." (Sāyana)

(Contd.)
GRAVITATION AND ATTRACTION.

EXPLANATION.

Here also the science of attraction is (referred). SAVITR (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.

(Contd. from Page 261)

Following is the interpretation given by Griffith:-

"Through out 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 KṚŚṆA which is ordinarily understood to mean "Dark" but etymologically it denotes a person or a thing possessing charmingly attractive power. Lord KṚŚṆA 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, KṚŚṆA occurs here also. Dayānanda therefore rightly and precisely hinted upon the real import showing that the sun has power of attraction and gravitation.
GRAVITATION AND ATTRACTION.

By accepting the ANU-VRTTI (continuity) of the words 'DYUBHIR - AKTUBHIH' from the preceding verse here, the interpretation would be that the sun attracts all the globes days (DYUBHIR) and nights (AKTUBHIH) 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.

The word 'RAJAS' (in this verse) is the synonym of the regions. It is stated by Yaska, the author of the Nirukta (IV.19) as:

(6) "The regions are called RAJANSI."
(N. IX. 11)

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 the root RAMN to go or from the root STHA to stand with letters reversed (i.e. STHA + RA = RA + THĀ) or one sits upon it rejoicing. It may be from the root RAI to go or from the root RAS to taste."
(N. IX. 11)

According to the following quotation from the Nirukta the word VAISVANARA means the sun:

(8) "Of VISVANARA 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.

(6) "लोकः राजानि उच्चमने।" (N. IX. 11)
(7) "रत्ने राजस्तिरितमुनिः सिरपरं न रत्नाद्विद्यवीरः, राजसंशयो रत्नं निश्चित निश्चितौ अर रत्ने राजसंशयो रत्नं।" (N. IX. 11)
(8) "विस्वनारास्तिरितम्य।" (N. XII. 21)
THE ILLUMINATOR AND ILLUMINATED.

Now we discuss the topic that the moon &c. are illuminated by the sun.

The following verses describe that the sun illumines the earth and the moon:

(1) "The earth is upheld by SATYA (i.e. Supreme Being). DYAU (i.e. the entire light or the shining regions) is maintained by the Sun. The ĀDITYAS (i.e. 12 months) are made by RTA (i.e. the sun) and the moon is established in the solar light (DIVI)."

(AV. XIV. 1.1)

(2) "ĀDITYAS (i.e. solar rays) become 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)
THE ILLUMINATOR AND ILLUMINATED.

(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)

EXPLANATION.

The earth is kept up in space by the eternal Supreme Being, the sun and the air. The entire light (DYAU i.e. SARVA-PRAKÂŚA) is upheld by the sun. ĀDITYAŚ (12 months) owe their existence to ĀTA (i.e. time) The solar rays (ĀDITYAŚ) 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 illuminer. 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 moon light). For this very purpose the moon is established very close to the constellations and stars.

(AV. XIV. 1.2)

(4) "तूर्ण अग्नि अजुनी अध्यन अमन्त्रित जन्म हुष्टे. "

अधिकारिक जन्म है जसू जसू जसू करण समर्थ "

(YV. XXIII. 10 or 46)
There are four interrogative sentences in the verse (YV.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:

(1) The sun wanders alone in this universe radiant with his own light and irradiating others.
(2) 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).
(3) Fire is the remedy for cold.
(4) The earth is the great field for sowing seeds.

(YV. XXIII. 10)

There is plenty of verses in the Vedas, similar to the above, dealing with this topic.
The following two verses reveal the science of Mathematics i.e. Arithmetics, Algebra and Geometry:

(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."

(YV. XVIII. 24)

(2) "May my Four and my Eight and my Twelve (and similarly upto forty eight) prosper by Sacrifice."

(YV. XVIII. 25)

Note: This formula enumerates the Stomas, or Hymns of Praise, consisting of uneven number of verses.
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 these verses indicate that the science of Mathematics is evolved by treating the figures in different ways such as addition, &c.

Moreover, the frequent use of the conjunction 'CA' (i.e. and) suggests that there are various other sciences of calculations. We shall not dilate upon this topic here because it is quite evident to all that this science has been in detail dealt with in Jyotisā i.e. astronomy, which is an ĀNGA (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. Arithmetics) deals with the known and the science of Algebra (BIJA) 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 'a^3 - Ka^2' &c.

(Contd. from Page 267)

This enumerates the even-versed-Stomas, each number after the first increasing by four.

(YV. XVIII. 25)

Note:- This enumerates the even-versed-Stomas, each number after the first increasing by four.
According to the maxim that one act serves two fold purpose, the numericals marked on the letters of the above cited verse, for indicating the accent contain an illusion to the science of Algebra.

In the under-mentioned two verses the (science) of Geometry is revealed:

(4) "This altar is the extreme limit of the earth. This Sacrifice is the centre of the world. This SOMA is the Stallian genial humour, (and) this Brahma is the highest region where the Speech resides."

(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. Mahidhara wrongly interprets the first foot of the stanza as 'the place where gods visit men - the place meant heaven.' The Stallian means here DYAUS whose genial humour is the fertilizing rain which impregnates the earth. The Brahma 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) "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. naval) of the world - the earth or universe. These lines are so called because all such lines converge to meet in the centre. The word YAJNA also means a centre where all activities or all men meet together. Thus the SOMA i.e. lunar region also has PARIDHI i.e. circumference, &c. The rain producing sun, light heat (fire) and the air all possess their own circumferences; thus they produce (the requisite) velocity. Their (of the sun, air &c.) energy (RETAS) in the form of medicines is widespread.

(RV. X. 130.3)

(a) PRAMĀ: Rule, Authority (Sāyaṇa), correct cognition (Dayānanda).
(b) PRATIMA: Model. Limitation (Sāyaṇa).
Brahma is the circumference of the speech. (here the words PARAMAY VYOMA (i.e. the highest region) figuratively mean PARIDHI or circumference).

(YV. XXIII. 62)

There are following questions (given in this verse):-

What is PRAMA (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 NIDANA (i.e. the cause)? What is AJYA (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. praise-worthy)?
The answers to these questions are:-

The Supreme Lord, whom Devas (i.e. the learned) worshipped, do and shall worship is PRAMA (correct cognition) and He alone knows everything as it is. He is the Measurer (PRATIMA) of all. In this way this answer should be made applicable to all remaining questions by properly construing the words.

(RV. X. 130.3)

Here also the word PARIDHI (i.e. circumference) clearly refers to the geometrical science. This science in detail has been expounded in books on Astronomy.

The Vedas contain a number of stanzas dealing with Mathematics.
The topic of glorification (STUTI) has already been dealt with in the verses commencing with "YO BHUTAM 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)
PRAYER AND WORSHIP OF GOD, AND RESIGNATION TO HIS WILL.

(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 (PITARA), 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 VJRYA (virility) i.e. Thy prowess is infinite, kindly bestow upon me determined vigour and activity of body and mind. O Lord of highest might! Thine 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 Indral (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.

(3) " अग्नि यथा लक्षण एवं, ध्यायते मा निपदः किम्।

थथे मया भवनस्ति हृद भरणिता अस्ति निपदः किम्।

(YV. XXXII. 14)
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-KRTAYAH' as:

(4) "What is SVĀHĀ? (Because it refers to a statement) which is rightly spoken. (SU + ĀHA, from the root VAD to speak); or because it is spoken by one's own speech (SVA + VĀK = ĀHA); or it is spoken to one's own self (SVAM + ĀHA); or a rightly refined oblation is offered."

(N. VIII. 20)

The meaning of these lines is not very clear. Our author has made an attempt to explain it as above. Durga explains it in the following words:

"एतैः देवो नासिनि नासिनि नासिनि नासिनि नासिनि नासिनि नासिनि
सुऽर्वदेवो नासिनि नासिनि नासिनि नासिनि नासिनि नासिनि नासिनि
नासिनि नासिनि नासिनि नासिनि नासिनि नासिनि नासिनि
नासिनि

(N. VIII. 20)

Professor M. Winternitz makes the following observations about such words:

"Finally, there is yet another kind of 'prayers', as we cannot
PRAYER AND WORSHIP OF GOD AND RESIGNATION TO HIS WILL.

According to this, 'SVĀHĀ' means (SU + ĀHA) that all should always utter sweet and eloquent words which may be pleasant and all-beneficial; or one should express in words what he intelligently feels or what his inner voice says. (SVA + VĀK + ĀHA) or they should regard (call) what really belongs to them as their own (SVAM + PRATI + ĀHA) and they should claim what belongs to others. They should offer oblations into the fire after purifying - refining - them rightly and carefully.

(YV. XXXII. 14)

(Contd. from Page 274)

help calling them, with which we meet already in the Yajur Veda, 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 'SVĀDHA' is employed in the case of sacrificial gifts to the fathers. Other quite unintelligible ejaculations of the kind are VASĀT, VET, but above all the most sacred syllable "OM".

(History of Indian Literature Page 185)
PRAYER AND WORSHIP OF GOD AND RESIGNATION TO HIS WILL.

(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)

(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)."
(YV. XVIII. 1)

(Contd)
This verse contains God's blessings to mankind. "O men, may your arms and weapons e.g. fire-arms (AGNEYA ASTRA) guns (BHUDANDI) and cannons (SATAGHNI) 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 (PARÅNUDE). May they be potent enough to resist and paralyse the foes. Let your armies be exceedingly efficient and well equipped and strong. Let your worldwide empire 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. I.39.2)

(Contd. from Page 276)

The purport of all these stanzas has been in detail explained by our author in the text.

(a) Regarding the verse (7) it may be noted that the first six verses of of the Yajur Veda (XXXIV) constitute a hymn regarded as an Upanisad and called SIVA-SAMKALPA (i.e. Right Resolves) from the concluding words in each stanza.

(b) The book XVIII of the Yajur Veda contains the formulas for the performance of the ceremony called "VASOR-DHÅRA", the stream or shower of Riches, a sort of consecration Service of Agni 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 Adhvarya 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.
PRAYER AND WORSHIP OF GOD AND RESIGNATION TO HIS WILL.

O God! make us independent, strong and happy so that we may entertain noble and high aspirations (Uttama-icca) and acquire most nourishing food (Anna). Endow us always with untiring and unflinching zeal and courage so that we may be able to exert ourselves to the best of our efforts for the attainment of a Brähmana's rank with a view to achieve the knowledge of the Vedic lore. Make us bravest of the brave and imbibe us with a 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 mechanical sphere. May we do good to all mankind like the sun, the fire, etc. which are serving the universe by supplying it with light and contributing to its welfare. O Lord of Justice and Piety! Thou art just, make us also lover of justice and righteousness (Dharma). O Universal Benefactor! Lord! Thou art AMENI (i.e. free from malice or ill will) make us also friends of all and devoid of feelings of enmity. Bestow upon us O Lord highly lawful good government and precious things (NRMELI). Similarly make good Brähmanas rich in Vedic learning, good Kṣatriyas possessing administrative instincts and good Vaisyas 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 Sūpti (i.e. deep and dreamless sleep) it experiences absolute and divine (Divya) bliss. By nature it has far reaching hold (Duram-gama). It is a light or illuminator.
(JYOTI) of all the sense organs or the sun etc (JYOTI SĀM). This mind is a unitary (force). O God! may this mind of mine - (the basic) instrument of thinking faculty - have righteous, pious and beneficient resolves.

(YV. XXXIV. 1)

Similarly the verse occurring in the 18th Chapter of the Yajur Veda "VĀJASCA ME" etc. ordains that the Vedas enjoin that all possessions should be surrendered to God. It is, therefore, established that for all desired objects including the highest attainments e.g. emancipation and ordinary things e.g. food and drinks only God is to be invoked.

(YV. XVIII. 1)

(9) "May life succeed through sacrifice. May vital air 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 Brahma thrive by sacrifice. May light succeed by sacrifice. May SVAR (i.e. happiness) increase by sacrifice. May the hymn thrive by sacrifice. May sacrifice prosper by sacrifice; and land and sacrificial text, and verse of praise and SĀMA SON, the BRHAT and RATHANTAR O Gods (i.e. the learned), we have gone (i.e. achieved) to light. We have become the children of PRAJĀPATI. We have become immortal."

(YV. XVIII. 29)

(Contd.)
PRAYER AND WORSHIP OF GOD AND RESIGNATION TO HIS WILL.

EXPLANATION.

Here the word 'YAJNA' according to the Satk Patha means 'VISNU':

(10) "YAJNA is verily VISNU". (SB. I. 2.13)

VISNU is (synonym) of God as He pervades (VEVESTI-VYAPNOTI) the entire universe. O men! dedicate your entire life to achieve communion with God through Sacrifice. May we, in order to express our gratitude to Him, surrender to God all what we have e.g. PRANA (breath), sight, speech (VAK) (i.e. the senses) mind (i.e. thinking faculty and knowledge) soul, the characteristics of a Brähmana - the performer of sacrifices and at home in the four Vedas, JYOTI (i.e. the light of the sun etc.), DHARMA (i.e. justice) SVAH (happiness), the earth - the subsistence and support of all, YAJNA (e.g. ASVA MEDHA etc.) or arts and sciences, STOMA (i.e. collection of praises), the study of the Yajur Veda, Rg Veda, the SAMA Veda and (the study of the Atharva Veda) 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 subject of the Prajāpati (i.e. the Lord of mankind) and may we never recognise any human being as our kind 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)

(Contd. from Page 279)

Here the verb 'KALPATAM' is derived from the root 'KLPA' to succeed, prosper and thrive. (YV. XVIII. 29)  

(9) "..." (SB. I. 2.13)
WORSHIP.

The following verses ordain that God alone is to be worshipped by mankind:

(1) "The wise concentrate their minds; they perform sacred rites for the propitiation of the intelligent, great, adorable SAVITAR (i.e. Creator): he alone, knowing their functions, directs (all); verily great is the praise of the Divine Creator."

(RV. V. 81.1)

(2) "SAVITĀ (i.e. the Creator or Impeller), first of all making (the wise) concentrate their minds and thoughts for (the realisation of) reality and showing (them) the light of Agni, bore them up from the earth."

(YV. XI. 1)

(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) "युधिष्ठिरः निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं

(RV. V. 81.1)

(YV. XI. 4)

(2) "युधिष्ठिरः निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं जनं बुधं मात्रं निवृत्तं

(YV. XI. 1) (Contd.)
(3) "By impulse of God SAVITAR, we with our mind concentrated upon, strive, with (all our) might to win Bliss (of emancipation)."

(YV. XI. 2)

(4) "SAVITAR, 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)

(Contd. from Page 281)

In this and in the following verses of the Yajur Veda (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 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 Dayananda whose main consideration is the import of the Vedic words. The Vedas, according to him, are not wed to the Mimamsakas.

(3) "पुरुषं भगवं गर्व देवार्थं सप्तितः सर्वे ।
स्त्रयायते तपस्याम्।"

(YV. XI. 2)

(4) "पुरुषं लोकं देवार्थं स्वर्गं सुविदा प्रविद्या सार्वं
क्षत्रियोऽक्षरश्च सर्वं समाप्तं तत्त्वं।"

(YV. XI. 3)
WORSHIP.

(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)

EXPLANATION.

The idea here is that the wise (VIPRAH) Yogins - the worshippers of God, fix their minds on and attain communion with the Omniscient Lord who created this whole universe and is VAYUNA-VIT (i.e. who stands witness to the good and evil actions or thoughts of all beings and also knows all the 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 and has created it. All men under all circumstances should offer prayers to Him. In this way, the individual souls become able to approach Him (i.e. attain communion).

(RV. V. 81.1)

Also found in RV. X.13.1.

(a) VÄM of you two. According to Mahidhara it refers to the Sacrificer and his wife. According to our author UPASANA-PRADA (i.e. the teacher of worship) and UPASANA-GRHITÄ (i.e. the worshipper), are meant here.

(b) BRAHMA: Inspiration. According to Mahidhara, the vital airs, the seven sages and Brähmanas who are engaged in the holy work.

(c) Sāyaṇa renders it:

"I load you two with sacred offerings, repeating an ancient-prayer; may the sound (of your approach) reach (the gods) like the path of the worshipper; may all the sons of the immortal (PRAJAPATI) who reside in the celestial regions hear (the sound)."
SAVITÂ (i.e. the inspirer God) very graciously is pleased to direct (UPE-UPA) to Himself the minds and intellects of the persons, who strive to realise in meditation (YUNIśAProductos) the reality of Divine Existence and His knowledge &c. The Yogin (i.e. a meditating worshipper) having realised the self-effulgent (AGNİ) and all-illuminating (JÕTÍ) nature of God instals (ADHYÅ-BHARAT) Him in his soul (i.e. mind). It should always be borne in mind that this is the distinguishing characteristic of a (real) Yogin in this world.

(YV. XI. 1)

May all human beings relish such aspirations as the following:-

May we seek to reside in the infinite glory (DEVASYA) and limitless (spiritual) prosperity of the self-effulgent Lord - the bestower of (eternal) happiness and the indwelling ruler of all (ANTÅR-YÅMIN) with our inner senses purged (of all blemishes) through Yoga and through developed yogic powers. In this way may we attain the bliss of emancipation.

(YV. XI. 2)

His blessings are bestowed upon you when you adore Him, the Eternal Supreme Being, with undivided devotion and earnestness of the soul. May your fame go far and wide like that of the learned in the paths of righteousness. Those worshippers who abide by His will and serve Him - the All-bliss and the eternal Lord, are capable of doing virtuous deeds of wisdom and conviction and worship and to make happy regions or births - their abode. May you, the teachers and the learners of worship listen to this carefully. He is accessible to you only when you worship Him in this way. God thus promises to the teacher and the learner of worship.

(YV. XI. 3 & 5)
WORSHIP.

(6) "The wise, with minds devoted to Devas, the skilful (Sīrāḥ) bind the traces fast (with God) and lay (the mental) yokes on (distinctly) separate (aspects)(i.e. keep their minds away from worldly objects)." (YV. XII. 67)

(7) "Lay on the yokes and fasten well the traces : formed in the furrow, sow the seed within it. Through song may we find hearing fraught with plenty; near to the ripened grain approach the sickle."

(YV. XII. 68)

EXPLANATION.

The learned (KAVAYAH) yogins who have acquired clear perception (KRANTA-DARSANA) and whose intellect has become pure and placid and who have had the power of concentration of the mind, seek to subdue their (Sīrāḥ i.e. NAṢ) the artery, vein etc., for the glorification and adoration of God through the process of yogic exercises i.e. they practise to realise the existence of the

(6) "स्मृति की नान्दार्तित अस्मृति युगाँ तिलिङ्ग-वैरोधः अथ अभिः.
वर्तमानं सवेदान्तं स्वर्णाकारादातः.
" (YV. XII. 67)

(7) "प्रेम-चित्र सिद्धार्थ तमुद्रां कुर्णे तरों ज्ञाने इंद्रभवे| किंशु कथे सुप्रीतः: लक्ष्यामि अस्तित्वातोऽस्माय तिलिङ्गः।
अस्तित्वादृश्यं तिलिङ्गवेदनः। (YV. XII. 68)

According to Mahīdhara, the whole chapter (YV. XII) deals with formulas relating chiefly to the treatment of UKHYA Agni or Agni of the Fire-pan and preparation of ĀHAVANĪYA Fire-Altar.

The above English rendering is based on the Ritualist school. Dayānanda's explanation is quite different from this.
Lord in them and extend (VITANYATE) 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 and enhance (VI-TANUDHVAM) the activities of worship by meditating upon God in arteries (SIRAH) etc. which are regarded as the seat of vital airs (PRANA). Thus having purified the inner senses (ANTAH-KARANA) sow (VAPATE i.e. VAPATA) the seeds (BIJAM) of VIJÑANA (i.e. perfect and absolute knowledge) through yogic worship in the YONI (i.e. in the causal body or soul) where the highest bliss resides by performing yogic worship and making yourself at home in the Vedic lore (GIRI i.e. Veda Vani). May the fruition of Yoga be soon (SRUSTI) 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 + IYAT). These yogic activities are verily destructive of all pains (SRNAYA). Here the word 'It' is used in the sense of 'verily'. These activities are also SABHARAH (i.e. endowed with peace and tranquility etc.

The meaning of the words 'SRUSTI' (i.e. soon) and SRNI (i.e. destroyer) are supported by the following evidence from the Nirukta:-

(8) "SRUSTI is a synonym of 'soon'." (N. VI. 12)
(9) "SRNI is twofold - destructive as well as constructive." (N. XIII. 5)

(8) "धूमर धूमर नामप्रमाणे अर्थगतिः (N. VI. 12)
(9) "धूमर धूमर नामप्रमाणे अर्थगतिः (N. XIII. 5)
WORSHIP.

(10) "Let the propitious and mighty Twenty-eight together
bring me out my (share of) profit.
May I attain profit and riches. Riches and profit may I attain. Adoration be to Day and Night."

(AV. XIX. 8.2.)

(11) "Stronger than Maliginity (ARATI) art thou, O Indra,
Lord of Might (SACI), calling Thee Master, Supreme Ruler, we pay our homage to Thee."

(AV. XIII. 4.47)

(12) "Adoration to Thee whom all (should) behold. Regard me, Thou, whom all regard."

(AV. XIII. 4.48)

(13) "With food and fame, and vigour with the glory of spiritual splendour. (Brâhman Varcas)."

(AV. XIII. 4.49)
WORSHIP.

EXPLANATION.

O Supreme Lord! may the Twenty-eight substantives viz; ten organs of sensation and action, ten Prānas (vital airs), the mind, the intellect, consciousness, ĀHAṆKĀRA (i.e. egoism), knowledge, instinct and bodily strength, be beneficial and bliss-inspiring (SAGMĀNI) 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 KSEMA (i.e. the prosperity already acquired) and from KSEMA to Yoga. May O Lord! you help and succour me. I constantly offer you homage of reverence.

(AV. XIX. 8.2.)

The (foregoing) and the following verses are from the Atharva Veda:-

O Indra (i.e. Lord of prosperity)! Thou art the Lord of ŚACI (i.e. creatures or speech or activity) and because of Thy Omnipotence and Excellence Thou surpassest (BHUYĀN) all exceedingly. Thou art the destroyer (SATRU i.e. SATAYITĀ) of the harmful speech (ARATYAH) and action. Thou art omnipresent (VIBHŪ) and Almighty (PRAHŪ i.e. SAMARTHA). May we worship (UPĀSMĀHE) Thee alone in the aforesaid way.

The word 'ŚACI' is read in the list of synonyms of speech vide Nighantu (I.11). This word also is enumerated in synonyms of KARMA (action) vide Nighantu (II.1). This word 'ŚACI' is again read in the list of synonyms of creatures vide Nighantu (III.9)*

* This statement is not partially correct. In the Nighantu (III, 9) we read:-

"अतः स साचि "

Thus according to this quotation (referred by our author above) the word 'ŚACI' means intellect and not creatures as stated above. The word PRAJĀ seems to be confused with PRAJĀ.
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 (TEJASA) and never be oppressed and dependent but always (intellectually or physically) powerful and may we acquire complete and full knowledge (BRĀHMANA-VARCASENA).

( AV. XIII. 4.49)

(14) " 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)

(15) " 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 expaners."

(AV. XIII. 4.51)
(16) "We adore Thee calling Thee vast, wide, the good, the universe."

(AV. XIII. 4.52)

(17) "We worship Thee calling Thee extensive, compass, width, and universe (or light)."

(AV. XIII. 4.53)

EXPLANATION.

O Supreme Being! Thou art all-pervading tranquil as (deep) waters (AMBHAH); the life of life, knowledge itself (AMAH), the adorable (MAHAH), greatest of all, the tolerant. Knowing that Thou art such, we offer adoration to Thee.

Here the word 'AMBHAH' is derived from the root ALPRI with suffix ASUN to it. (AV. XIII. 4.50)

The word 'AMBHAH' has been explained in (the previous verse) already. Here its repetition is to show respect. Thou art O Lord! AMBHAH (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 any else.

(AV. XIII. 4.51)

(16) "उस्मः पूज्यः समुप्तष्व इति नेवामाधिकः बोधि "

(AV. XIII. 4.52)

(17) "सम्पूज्यः लक्ष्मीं तुष्टिः इति नेवामाधिकः बोधि "

(AV. XIII. 4.53)
WORSHIP.

Thou art O Lord! URU (i.e. Almighty), PRTHU (i.e. Omnipresent), SUBHṛ (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 Nighantu III. 1)*

(AV. XIII. 4.52)

Thou art O Lord! PRATHAH (i.e. the spreader or creator of the whole universe), VARA (i.e. the best of all), VYACAH (i.e. one who knows this world in all its multiforms), and LOKA (i.e. to be realised by all or causing others to perceive). We invoke Thee, O Omniscient Lord! who art of such form.

(AV. XIII. 4.53)

(18) "The circum-stationed (PARI-TASTHUSAH) associate with (INDRA), the mighty, (VRADHNA) the indestructible (A-RUSAM) the moving one. And the lights are shining in the sky."

(RV. I. 6.1)

* उर उरू रूम प्रर न्दितम् कर्म मेधाय महानात्मे।

(Nighantu III. 1)

(18) "वृपात्तिः कल्याणकर्म संतानः परितद्भुवे ते।

रोचकेन रोचकेन रोचकेन रुदेहे॥"

(RV. I. 6.1)

This verse is obscure.

(a) PARI-TASTHUSAH : Standing around. Sāyaṇa explains 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-VRADHNA, the mighty, to which Sāyaṇa adds ADITYA, the Sun; ARUSAM, the non-injuring, to which Fire is supplied; and

(Contd.)
WORSHIP.

(This verse can be interpreted in the following many ways):

The learned yogins attain spiritual communion (YUNJANTI) with the Omnipresent Lord who perfectly knows all things (SARVAJNA) or men (TASTHUSAH), who is A-RUSA (i.e. one who injures none and hence merciful) and VRADHNA (i.e. giver of immense bliss through devotional knowledge and meditation).

(First meaning):

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 (TAS-THTJSAH) are attached to (and made firm) by the Sun (VRADHNA) who is a mass of fire (ARUSA) and moving himself sets others in motion (CARANTAM). Being illuminate (ROCANAH) all shine in his light (DIVI) (in the bright sky).

("CARANTAM" MEANS the moving one an epithet of Wind.

The last phrase is complete, "Lights are shining in the sky".

Sayana's additions are supported by a Brahmana which explains the epithets as equivalent severally to ADITYA, AGNI and VAYU.

"अदित्यं आग्नेयं वायूंः प्रभृतिः अग्निज्वलिताः निर्विद्वेदिः \ (SB. XIII. 2)"

The identification of Indra with the three, implies, his supremacy - his PARAMA-AISVARYA-VATTVA, but the text says they join (YUNJANTI); and it does not appear exactly whom, for Indra is not named here. Only the succeeding stanzas mention the name of Indra.
WORSHIP.

(Third meaning):

The devotees unite with the Self-effulgent (DIVI) Supreme Lord taking delight (ROCANAH i.e. RUCI-MANTAH) in Him and their vital breath (PRĀNA) through the process of PRĀNAYAMA (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 'TASTHUSĀH' means "a man" vide Nighantu II. 3.*
(b) The word 'VRADHNA' is enumerated in the (list of) synonyms of 'great' vide Nighantu III. 3.

(19) "The sun verily is VRADHNA. This is also ARUṢA etc." (SB. XIII. 2)

Thus states the Satapatha.

The Praśna Upaniṣad says:-

(20) "The sun, verily, is PRĀNA (i.e. life); matter, indeed, is the moon. Matter (RAYI) verily is every thing here, both what is formed and what is formless. Therefore, material form (MŪRTI) indeed is matter." (PU. I. 5)

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(a) नृस्याः। करः। आरः। ब्रह्म:। विश्वः।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।. (Nighantu II. 3)
(b) भृत्र। आरः।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।।. (Nighantu III. 3)
(19) "अत्सै कर आधिरेव च पन्तोऽ प्रोऽ हृतायाम्;} (SB. XIII. 2)
(20) "अधिरेव देवियाः सर्वरेव अनुरूपः। रिवैव तन्त्रं जगतं संध्यं। अभुवेऽम्। नक्षत्रादः। (Nighantu) (PU. I.5)
WORSHIP.

EXPLANATION. (contd.)

There is none greater than God. Hence, the word 'VRADHNA' meaning 'great' is taken to mean God, in the first interpretation.

In the second interpretation it stands for the sun according to the Satapatha.

In the third rendering it is taken as PRĀNA (i.e., breath) according to the Praṇa Upaniṣad. The VRADHNA and ARUSA are included in the list of synonyms of horse also in the Nighaṇṭu but that meaning cannot be accepted here in this Mantra as it would run contrary to the meaning assigned to it in the Satapatha. It is also opposed to the etymological meaning of the words. One word can have various meanings (but all of them cannot be taken at one particular place).

Professor Max Muller takes the word VRADHNA in the sense of 'horse' in his English translation of the Rg Veda. 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 Muller'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)

* This verse has ŚLESA (double meaning) as a figure of speech. In the commentary on the Rg Veda our author gives only two meanings instead of three:

This verse has also been explained in the Satyārtha Prakāśa (p. 475) The Devatā of this Mantra is Indra and not the horse.
Now we shall write (i.e. explain) the method of performing worship.

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 Patanjali in his aphorisms (on Yoga i.e. in Yoga Darśana) and Vyāsa in his explanation thereon have prescribed the following process of worship:-

(21) "Yoga is a suppression of mental operations (Vṛttis)."

EXPLANATION. (YD. I. 1.2)

At the time of worship and also at the time of secular 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?

A. The answer is:-

(22) "They rest in Seer's own form (self)."

EXPLANATION. (YD. I. 1.3)

The mind of a devotee, when restrained from all worldly routines (and objects), finds rest in the form of the Seer, the Omniscient Supreme Being.

(21) "योगः प्रतिभातात्त्वात वियोगोऽस्य: "

(YD. I. 1.2)

(22) "ततो वास्तु: स्वस्तरत्वेष्वरयास्यः "

(YD. I. 1.3)
Q. Is the conduct of a worshipper (Yogin) similar to the (ordinary) worldly man or in a way distinct, when he has finished his worship and is engaged in the worldly affairs?

A. Here (Patañjali) says:

(23) "Else where (also) the operations are identical (or co-ordinate)."

EXPLANATION.

The mode of action of a Yogi devotee, even when he is engaged in secular affairs remains tranquil, firmly adhered to the righteousness, shining with the light of knowledge and wisdom, based on

(23) "वृत्तिः सास्त्रानिविद्धिवते "

(YD. I. 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 rightly as:

(a) "Yoga is restraining mind from taking various forms (VRTTIS)."

(YD. I. 1.2)

(b) "At that time (i.e. the time of concentration) the Seer (Puruṣa) rests in his own (unmodified) state."

(YD. I. 1.3)

That is to say. As soon as the waves have stopped and the lake has become quiet, we see its bottom. So with the mind; when it is calm we see what our nature is; we do not mix ourselves but remain in our own selves.

(c) "At other times (other than that of concentration) the Seer is identified with the modifications (VRTTIS)."

(YD. I. 1.4)

For instance, some one blames me; this produces a modification (VRTTI) in my mind and I identify myself with it and the result is misery.
truthful reality, extremely sharp and quick, extra-ordinary and quite distinct from those of common man. Such a mental attitude is impossible in the case of a non-devotee and of a non-Yogin.

Q. How many VRTTIS (i.e. mental operations) are there and how are they to be subdued ?

A. To this the author says:-

(24) " VRTTIS are fivefold - painful as well as painless."  
(YD. I. 1.5)

(25) " (They are) - PRAMĀNA (i.e. right cognition or evidence), VIPARYAYA (i.e. perversion), VIKALPA (i.e. fictitious fabrication), NIDRA (i.e. sleep) and SMRTI (i.e. memory)."  
(YD. I. 1.6)

(26) " PRATYAKSA (i.e. perception), ANUMĀNA (i.e. inference) and ĀGAMA (i.e. verbal testimony), are PRAMĀNAS (i.e. varieties of evidence)."  
(YD. I. 1.7)

(27) " VIPARYAYA (i.e. perversion) is false knowledge based on not in real nature or form."  
(YD. I. 1.8)

(28) " 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 (SUKTI) 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 (contd.)
WORSHIP.

(29) "NIDRA (i.e. sleep) is (a mental) activity having the objective substratum the cause of non-existence."

(YD. I. 1.10)

(30) "SMRTI (i.e. memory) is to retain (in rememberance) what has been the object of experience."

(YD. I. 1.11)

(31) "These VRITIS (i.e. activities) are controlled by repeated meditation (ABHYASA i.e. practice) and dis-attachment (to sense-objects)."

(YD. I. 1.12)

Q. What is the most helpful means of achieving success in devotion?

A. (32) "Or by way of (profound) meditation of God."

EXPLANATION. (YD. I. 1.23)

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).

(Foot-note Contd. from Page 297)

weakness of the mind. It brings anger and misery to the human beings. The importance of restraint is clearly established by this example.
Q. Who is this ISVARA (God), who is distinct from PRADHANA (i.e. primordial matter) and PURISA (i.e. individual soul)?

A. (33) "ISVARA is a special PURUSA (i.e. Supreme Soul) untouched by pains, actions, their results and impressions (ASAYA i.e. desires)."

EXPLANATION. (YD. I. 1.24)

The afflictions such as AVIDYA (i.e. illusion or ignorance), efficient (i.e. good) and inefficient actions, their fruits, and ASAYAS (i.e. subconscious impressions of germ-desires) reside in the mind and are attributed to PURUSA (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.

There are emancipated souls who have reached the state of absolute unity (KAIVALYA). But they having broken assunder 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 no bound by PRAKRITI, 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

(33) "कृषितं निम्नलिखितं प्रेमवा: तु ज्ञातं निम्नलिखितं: गायते: "

(YD. I. 1.24)
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 of two qualities 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 the either. The 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 (PURAŚA-VIŠEŚA) whose glory is all surpassing and all-excelling.

("In Him, the seed of the Omniscient is not surpassed (by any thing else)."

(YD. I.1.25)

("ततः निरपराधार वर्णवल्लक्ष "

(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 Yogin 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 the 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:

(35) "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 ĀŚURI (i.e. A JĪVA) who was yearning for it."

(36) "He is the Preceptor (teacher) even of the ancients, because He is not delimited by time." (YD. I. 1.26)
EXPLANATION.

The ancient teachers were subject to the delimitation of time. He, in whom this limiting action of time has no bearing is the Teacher of the most ancients. As He was untrammelled in His action in the beginning of this creation even so will He remain in all (preceding or) succeeding creations).

(37) "His appellation is PRANAVA (i.e. the sacred syllable OM)."

EXPLANATION. (YD. I. 1.27)

PRANAVA i.e. Om expresses God. Is this relation between the expressed (i.e. God) and the expression (i.e. the word PRANAVA) based upon SANKETA (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 (SANKETA) likewise. The AGAMINS (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 ever lasting.

(38) "The repetition of this (OM) and meditating on its meaning (is the way)." (YD. I. 1.28)
WORSHIP.

EXPLANATION.

The repetition of the word OM, and meditation on God who is expressed by the word OM lead a Yogin to mental concentration. It has been said (else where) also:-

(39) "One should practise Yoga with the (help) of SVĀDHYĀYA (i.e. intelligent repetition of OM) and should repeat OM in the state of Yoga. Through the accomplishment of Yoga and SVĀDHYĀYA one obtains the vision of Supreme Self."

Q. What does a devotee gain by this?

A. (40) "From that is gained (the knowledge of) introspection, and the destruction of obstacles."

(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 PURUŚA 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. (41) "Disease, mental laziness, doubt, lack of enthusiasm (PRAMĀDA), lethargy (ĀLASYA), clinging to sense-enjoyments, delusion, non-attainment of concentration and falling away from the state when obtained, are the obstructing distractions."

(YD. I. 1.30)

The word SVĀDHYĀYA means study of Vedas as well as the repetition of God's name intelligently.
WORSHIP.

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) VYĀDHĪ (i.e. disease) is the lack of equilibrum of the corporeal elements, juices and organs of the body. (2) STYĀNA (i.e. MENTAL LAZINESS) is that stage when the mind desires to get rid of all actions. (3) DOUBT is a state when knowledge touches both (the opposite) extremes e.g. it may be so, it may not be so. (4) PRAṂĀDA (i.e. lack of enthusiasm) is to neglect the means of SAMĀDHĪ (i.e. meditation). (5) ĀLASYA (i.e. lethargy) is aversion to all actions due to the physical and mental heaviness. (6) A-VIRATI (i.e. want of non-attachment) means the hankering of the mind after carnal gratifications. (7) BHRĀNTI-DĀRSĀNA (i.e. false perception) is a false knowledge. (8) ALABDHA-BHŪMIKATVA (i.e. non-attainment of concentration) is a failure to attain the state of meditation. (9) AN-AVASTHITATVA (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-MĀLĀS (i.e. taints of Yoga), and the enemies of YOGA. They are obstacles in the way to trance.

(42) "Affliction, mental distress, tremor of the body, irregular breathing are the con-commitants of these distractions."

(YD. I. 1.31)

EXPLANATION.

Afflictions are (threefold) e.g. ĀDHYĀTMIKĀ (i.e. relating to one's own self or mind), ĀDHI-BHAUTIKĀ (i.e. caused by animate beings).
and ĀDHĪ-DAIVIKA (i.e. caused by divine agencies or proceeding from the elements). The living beings when afflicted by these, strive to destroy them. Mental distress (DAUR-MANASYA) 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. ŚVĀSA (i.e. in-breathing) is that in which external air is inhaled. PRA-ŚVĀSA (i.e. out-breathing) is that where the air within the body is exhaled. These co-existants 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 the constant practice and non-attachment.

Now the author (of the Yoga Sūtras) sums up the topic of ABHYĀSA in the following aphorism:

(43) "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 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 (inspite 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, "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 referrable to one perceiver. One's own

* The popular maxim "cow-dung and milk-rice" (जन्वित्यसेवा गौर-मानुषी). 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.
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 DARSANA) sets forth the means of purifying that mind.

(44) "Friendship, mercy, gladness and indifference, being thought of in regard to subjects, happy, unhappy, righteous and evil, respectively, pacify the CITTA (mind).

(YD. I. 1.33)

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 attitudes of mind (towards different objects) generates white (pure) Dharma and the mind becomes peaceful, happy and concentrated on one object.

(45) "By (or) throwing out and restraining the Breath."

(YD. I. 1.34)

EXPLANATION.

PRACCHARDANA means the ejectment of internal air through the nostrils with particular efforts. VIDHARANA is its stopping outside.

(44) "...

(YD. I. 1.33)

In the last aphorism a general advice was given. In this and in the following aphorisms it is expanded and particularised. As one practice cannot suit all, various methods will be advanced and every one by actual experience will find out that which helps him most.

(45) "...

(YD. I. 1.34)
It is called PRANAYAMA. 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 far as possible.

(46) "By the practice of the different parts of Yoga, the impurities being destroyed, knowledge becomes effulgent up to discrimination."

(YD. I. 2.28)

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.

(47) "YAMA (i.e. Restrained), NIYAMA (i.e. observance), ASANA (i.e. posture), PRANAYAMA (i.e. breath-control), PRATYAHARA (i.e. abstraction), DHARANA (i.e. concentration), DHYANA (i.e. meditation) and SAMADHI (i.e. absorption) are the eight limbs of Yoga."

(YD. I. 2.29)

(48) "AHIMSA (i.e. non-killing), SATYA (i.e. truthfulness), ASTEYA (i.e. non-stealing), BRAHMA-CARYA (i.e. continence) and A-PARIGRAHA (i.e. non-receiving), are the Restraints (YAMAS)."

(YD. I. 2.30)

A man who wants to be a perfect Yogin, must give up the sex (contd.)
Here (AHIMŞĀ) non-killing means the total absence of harmfulness towards all beings by all means and at all times. The other Restraints (YAMAS) and Observances (NIYAMAS) have their origin in non-killing (AHIMŞĀ). Their success lies in its success and they are practised for the purpose of acquiring it. They are adopted simply for the accomplishment of its bright success. (It is said:) "As a Brāhmaṇa (i.e. seeker of Brahma) goes on practising as many vows as he likes, he goes on purifying himself from the sins of HIMŚĀ (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.

(Contd. from Page 308)

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 independencce of the mind and makes us slavish. Therefore receive no gifts.

(Vivekānanda)
Such a speech, though it is apparently virtuous, yet has no truth as it possesses only the external form of virtue. It will surely lead to the direst calamity. Therefore one must carefully examine and only then he should utter what is really beneficial for all living beings.

STEYA (i.e. theft) is the acceptance of objects belonging to others by illegal means. Non-stealing is abstinence from theft. The real non-stealing is to give up even the desire (for another's belongings).

Continence (BRAHMA-CARYA) is the (perfect) control of the generative organs.

A-PARIGRAHA (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 (HIMSA) (to others).

There are (eight) YAMAS.

(49) "SAUCA (i.e. purity), SANTOŚA (i.e. contentment), TAPAS (i.e. austerity), SVĀDHYĀYA (i.e. study) and ĪŚVARA-PRANIDHĀNA (i.e. worship of God) are the NIYAMAS (i.e. observances)."

(YD. I. 2.32)

EXPLANATION.

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

(YD. I.2.32)
These five NIYAMAS (i.e. Observances) are the secondary limbs of worship.

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

(50) "AHIMŚĀ (i.e. non-killing) being established, in his presence all enmities cease (even in others)."

(YD. I. 2.35)

The fruit of truthfulness is:-

(51) "By the establishment of truthfulness, an action and fruition become dependent."

(YD. I. 2.36)

This aphorism is obscure. I have translated as it was possible for me.

Swāmī Vivekananda, 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."

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 Bhava Bhūti further illustrates what is meant by "Action and Fruit become dependent":-

i.e. that great sages say whatever they like and the same comes out to be true.
The fruit of Non-stealing is:-

(52) "By the establishment of Non-stealing all jewels (i.e. riches) approach (a Yogi)."

(YD. I. 2.37)

What is gained by the practice of Brahma-carya is explained:-

(53) "By the establishment of Continence energy is gained."

(YD. I. 2.38)

Following is the benefit of Non-receiving:-

(54) "When he is fixed in Non-receiving, he gets the memory of past life."

(YD. I. 2.39)

Now the purpose of purity (SAUCA):

(55) "By (internal and external) cleanliness arises disquest for one's own body and non-intercourse with others."

(YD. I. 2.40)

The efficacy of Brahma-carya is without any doubt and is proclaimed with one voice by all greatmen of the world. The chaste brain has tremendous energy and gigantic will power. Without chastity, there can be no spiritual strength. Continence gives wonderful control over mankind. The spiritual leaders of the world have been very continent and this is what gave them power. Therefore the Yogin must be continent.

Dayānanda's entire life was a living example of Brahma-carya.

(YD. I. 2.39)

(YD. I. 2.40)
Moreover:

(56) "There also arises purification of SATTVA, cheerfulness of the mind, concentration, conquest of organs, and fitness for the realisation of the Self."

(YD. I. 2.41)

(57) "From contentment comes superlative happiness."

(YD. I. 2.42)

(58) "The result of modification is bringing powers to the organs and the body by destroying the impurity."

(YD. I. 2.43)

(59) "By SVĀDHYĀYA (i.e. study of Vedic lore or the repetition of Om) comes the communion with the Beloved Deva (i.e. God)."

(YD. I. 2.44)

(60) "By contemplation of God (or by sacrificing all to ISVARA) the state of absorption is accomplished."

(YD. I. 2.45)

(61) "ĀSANA (i.e. posture) is that which is firm and pleasant."

(YD. I. 2.46)
For instance, the postures are Padma-Asana, Vīra-Asana, Bhadra-Asana, Svastiqa, Danda-Asana, Sophārya, Paryāṅka, Kraunḍa-Nisadana, Hastī-Nisadana, Ustrā-Nisadana, Sama-Saṃsthāna, Sthira-Sukha, Yathā-Sukha, &c. One may adopt any posture like Padma-Asana or any other according to one's desire or taste.

(62) "By that (posture i.e. seat being conquered) dualities do not obstruct." (YD. I. 2.48)

EXPLANATION.

By controlling the Posture one is not overpowered by the dualities e.g. heat and cold and all other pairs of opposites.

(63) "On that (being established) controlling of the motion of the exhalation and the inhalation follows." (YD. I. 2.49)

Ordinarily, Prāṇa means breath. But it is not so, though it is usually so translated. It is the sum-total of the cosmic energy. It is the energy that is in each body and its most apparent manifestation is the motion of the lungs. This motion is caused by Prāṇa drawing in the breath and it is what we seek to control in Prāṇāyāma. We begin by controlling the breath, as the easiest way of getting control of the Prāṇa.

(Vivekananda)
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 SVĀSA i.e. In-breathing. Exhalation of the air from within the body is called PRA-SVĀSA i.e. Out-breathing. Control of the breath is the absence of motion of both of them. This is called PRĀNAYĀMA. 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 PRĀNAYĀMA.

(64) "Its modifications (VRTTIS) are either external or interna or motionless (STAMBHA) regulated by place, time and number, either long or short." (YD. I. 2.50)

(64) "स्रवा व विव व कांच व "

(YD. I. 2.50)

This aphorism can be better explained in the following manner:-

"The three sorts of motion of PRĀNAYĀMA 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 PRĀNA is held to some particular part of the body. By time is meant how long the PRĀNA 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 PRĀNAYĀMA is UDAGHATANA i.e. awakening the KUNDALINI."
EXPLANATION.

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 fingure 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 out side 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.

(65) "The fourth is acquired when the domains of the external and the internal have been crossed over."

(YD. 1. 2.51)

This aphorism has been translated above according to Dayānanda' view. This can be translated as:-

"The fourth is restraining the PRĀNA 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."
WORSHIP.

EXPLANATION.

That PRĀṆĀYĀMA, which depends upon the (success) in the 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 person who feels startled at the sight of a wonderful object.

(66) "From that, the covering to the light (of the Citta) is attenuated." (YD. I. 2.52)

EXPLANATION.

The veil of ignorance which eclips the glow (light) of true knowledge about the indweller Supreme Ruler by the practice of PRĀṆĀYĀMA is removed."

Moreover:-

(67) "The fitness of the mind (is attained) for DHĀRMA (i.e. concentration)." (YD. I. 2.53)

EXPLANATION.

By the practice of PRĀṆĀYĀMA, in the form of (PRA-CCHARDANA and VIDHĀRANA i.e. ejectment and retention) the ability of concentration is acquired. A particular efficiency is accomplished by a devotee for the contemplation of God in his mind.

(66) "śraddhā prāṇayāma dhāraṇa" (YD. I. 2.52)
67 "sukhā prāṇayāma asrāṣṭāna" (YD. I. 2.53)
Q. What is PRATYAHARA?

A. (68) "The PRATYAHARA (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.

PRATYAHARA (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 distracts 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.

(69) "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.

(70) "DHARANA (concentration) is holding the mind on to some (particular) object."

(YD. I. 3.1)

EXPLANATION.

DHARANA (i.e. concentration) is the fixity of mental operations on some external or internal objects e.g. the navel, plexus, the heart-lotus, the aperture in the crown of the head, the tip of the nose, the tip of the tongue &c.
WORSHIP.

(71) "An unbroken flow of knowledge in that object is DHYÄNA (i.e. meditation)."

(72) "The same (meditation) when shining with the light of the object alone and devoid, as it were, of its own form, is SAMÄDHI (i.e. absorption)."

EXPLANATION.

DHYÄNA (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.

The distinction between the DHYÄNA and the SAMÄDHI is that in meditation (DHYÄNA) modifications of the mind exist in the form of meditator, the act of meditation, and the object of meditation but in SAMÄDHI (i.e. absorption) the mind ceases to experience its own existence or form, as it were, and becomes absorbed in the essence of God and His bliss.

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 DHÄRANÄ and when the mind succeeds in keeping itself in that state for sometime it is called DHYÄNA (meditation).

(72) "The same (meditation) when shining with the light of the object alone and devoid, as it were, of its own form, is SAMÄDHI (i.e. absorption)."

EXPLANATION.

The distinction between the DHYÄNA and the SAMÄDHI is that in meditation (DHYÄNA) modifications of the mind exist in the form of meditator, the act of meditation, and the object of meditation but in SAMÄDHI (i.e. absorption) the mind ceases to experience its own existence or form, as it were, and becomes absorbed in the essence of God and His bliss.

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 DHÄRANÄ and when the mind succeeds in keeping itself in that state for sometime it is called DHYÄNA (meditation).
(73) "(These) three (when practised) in regard to one object together are called SAMYAMA."
(YD. I. 3.4)

EXPLANATION.

DHARANA, DHYANA and SAMADHI (i.e. concentration, meditation and absorption) exercised together are called SAMYAMA. These three are the means towards the same end and are collectively styled as SAMYAMAS. This is the technical term of all the three. This SAMYAMA is the ninth limb of worship.

(73) "साम्यमाः ।
(YD. I. 3.4)
WORSHIP.

(EVIDENCE OF UPANIŠADS ON THE TOPIC OF WORSHIP)

(74) "Not he who has not ceased 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 (PRAJÑANA)."

(KTU. II. 24)

(75) "They, who practise austerity (TAPAS) and faith
(SRADDHĀ) in the forest,
The peaceful (SANTA) knowers who live on alms,
Depart (PRA-YANTI) passionless (VI-RĀGA) through
the door of the sun,
To where is that immortal Person (PURUSA)e'en the
imperishable spirit (ĀTMAN).

(MUÚ. I. 2.11)

(76) "(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
(AKĀSA). What is within that, should be searched out;
that, assuredly, is what one should desire to understand

(CHU. VIII. 1)

According to Sākara the words Brahma here means the
'body' and the lotus-flower stands for 'heart'.

(KTU. II. 24)

(MUÚ. I.2.11)

(CHU. VIII. 1)
(77) "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 there which should be searched
out, which assuredly one should desire to understand?"
(Chu. VIII. 2)

(78) "He should say: 'As far, verily, as this world-space
(Ayam-akaśa) 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,
lightening and stars, both what one possesses here
and what one does not possess; everything here is
contained within it.'
(Chu. VIII. 3)

(79) "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 there-from?"
(Chu. VIII. 4)
WORSHIP.

(EVIDENCE OF UPAŅĪSĀDS ON THE TOPIC OF WORSHIP)

(80) "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 (ĀTMAṆ), 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)

(Contd. from Page 322)

(CHU. VIII. 4)

(80) "स वृद्धिकालम् वारवेलस्यकोमिति न जनकायाः २ रश्मि अयने धर्मवर्त्तमानं आलाम्: (समाधि) यथा उत्कीर्त्य भवतानुर्गतिन्निर्गतं निर्गती: निमित्तोऽस्मिनिन्यत्स्य तिरिक्त:। गततं भवत:। अंशकाले अर्थविविधताति। सत्यतिश्रुतिः ते सत्यिनिनाति। गततं भवत:।

(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. 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)

(Contd.)
WORSHIP.

(EVIDENCE OF UPANIŠADS ON THE TOPIC OF WORSHIP)

EXPLANATION.

The import of all these (verses) will be explained in Hindi.

Thus the worship of God is twofold viz; SAGUNA (i.e. qualified) and NIRGUŃA (i.e. qualityless). For instance, in the verse 'SA PARYAGAT etc.' (i.e. He encompasses etc.) (explained already - YV.XXXI.8) the epithets 'SUKRA' (i.e. Bright) and 'SUDDHA' (i.e. Pure) refer to the worship of God as possessor of qualities and the epithets AKAYAM (i.e. Bodiless), ABRAŅAM (i.e. Scatheless), ASNAVIRAM (i.e. Sinewless) &c. denote a worship of God as qualityless. Similarly (in the following verse):-

(81) "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."

(Contd. from Page 323)

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."

(81) "

)}
The words 'EKO DEVAY' (i.e. God is one) &c. refer to the worship of SAGUNA (i.e. qualified one) and the words 'NIRGUNA' (i.e. qualityless) &c. denote worship without qualities.

God is SAGUNA (i.e. possessor of qualities) when He is described as possessing attributes of SARVAJNA (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., from quantity such as PARIMANA (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 SAGUNA (i.e. qualified). When God is described as unborn, the scatheless (ABRANA) not formless and without body, and when He does 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 SAGUNA 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 SAGUNA 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.
EMANCIPATION.

The Jīva (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 (or nescience), egoism, attachment, aversion and clinging to life - are five afflictions." (YD. I. 2.3)

2. "Ignorance is the (productive) field of all these that follow, whether they are dormant, attenuated, overpowered, or expanded." (YD. I. 2.4)

3. "Ignorance is taking that which is non-eternal as eternal; impure as pure; painful as happy and non-self as self (ĀTMAN)." (YD. I. 2.5)

4. "Egoism is the identification of the Seer with the instrument of seeing." (YD. I. 2.6)
(5) "Attachment is that which dwells on pleasure."
(YD. I. 2.7)

(6) "Aversion is that which dwells on pain."
(YD. I. 2.8)

(7) "Flowing through its own nature and established even in the learned, is the Clinging to life."
(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 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 KAIWLYA (i.e. absolute Independence)."
(YD. I. 3.51)

The idea is that he attains aloneness, independence and becomes free. When one gives up even the ideas of omnipotence and omniscience then comes entire rejection of enjoyment. When a Yogi 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.
EMANCIPATION.

(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)

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.

This is to say:

"Nature's task is done, this unselfish task which our sweet nurse, Nature, had imposed on herself. She gently took the self-forgetting soul by the hand, as it were, and showed him all the experiences in the universe, all manifestations, bringing him higher and higher, through various bodies, till his lost glory came back, and he remembered his own nature. Then the kind mother went back the same way, she came, for others who also have lost their way in the trackless desert of life. And thus is she working, without beginning and without end. And thus, through pleasure and pain, through good and evil, the infinite river of souls is flowing into the ocean of perfection, of self realization.

Glory unto those who have realised their own nature: may their blessings be on us all. "
(Vivekananda)
EMANCIPATION.

Now the aphorisms from the Nyāya Sastras:-

(13) "Emancipation 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."

(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)

In the previous Sūtra, it was told that if one attains final liberation, by his mere wish, things come to pass. This shows that 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) "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 says: 'There are both (i.e. existence and non-existence of a body) as in the DVĀDASĀHAV (i.e. a sacrifice to be completed in 12 days and to be performed by a VĀNA-PRASTHA)."

(VD. IV. 4.12)

The following evidence is meant by the above mentioned quotation:

"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) "..." (VD. IV. 4.12)

From the above, Bādarāyana sums up that the released soul is of both kinds like the Twelve Days' Sacrifice.

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 SATTRA as well as an ĀHIK-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 Emancipation. 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.

(Contd.)
(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."

(KTU. VI. 10)

(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."

(KTU. VI. 11)

(Contd. from Page 330)

Thus the son of Bādari (VYASA) contends that there are both i.e. presence of body as well as absence of body, as in the Twelve Days' Sacrifice, enjoined for a VANAPRASTHA. He is allowed to take only a very limited quantity of food by taking that hunger is present as well as absent 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) "तद्यदीतमचित्रमिच्छे कर्मकर्ता क्षणता लच्छे!

ततो न निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते

(KTU. VI. 10)

Also found in MTU VI. 30.

(20) "ततो निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते निति ते

(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 'A-PRAMATTA' has been translated by us as 'undistracted'. It is a technical Yoga-term.

The words 'PRBHAVA and AYA' in this verse literally mean 'the origin and the end'; perhaps, of "the world" of beings and experience.
(21) "When are liberated all
The desires that lodge in one's heart,
Then a mortal becomes immortal!
Therein he reaches Brahma."  
(KTU. VI. 14)

(22) "When are cut all
The knots of the heart here on earth,
Then a mortal becomes immortal!
Thus far is the instruction."  
(KTU. VI. 15)

(23) "He, (the emancipated soul) verily, with that divine eye,
the mind, sees desires here, and experiences enjoyments."  
(CHU. VIII. 12.5)

(Contd. from Page 331)
That 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 Saṅkara, the translation should be: "An arising and a passing away" i.e. is transitory.

(21) "सत्यं ज्ञेयं जीवं जगां सङ्गमं "  
(KTU. VI. 14)

(22) "सत्यं ज्ञेयं जीवं जगां सङ्गमं "  
(KTU. VI. 15)

(23) "सत्यं ज्ञेयं जीवं जगां सङ्गमं "  
(CHU. VIII. 12.5)
EMANCIPATION.

(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 PRAJAPATI - yea, thus spoke PRAJAPATI."  
(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 Brāhmanas, the glory of the Princes (RĀJANS), the glory of the masses (VĪŚ).

I have attained unto glory.

I am the glory of the glories.

(CHU. VIII. 14)
EMANCIPATION.

(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 heavenly 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
(PUNYA-KRT), 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 on earth) 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,
EMANCIPATION.

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

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

(31) "He (Yājñavalkya) said: "That, O Gārgī, Brāhmaṇas call
imperishable (Aṁśāra). 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, with­
out 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 Jātiva (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."

(32) "You, who adorned with sacrifice and pious donations, have won the friendship of Indra (i.e. God) and immortality, upon you 0 Āṅgirasas, may happiness attend; welcome 0 men (MĀNAVAS) to you who are most wise."

(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. Āṅgirasas) live in the bliss of final beatitude, performing sacrifices of knowledge and surrendering themselves to God by way of DAKSINA. 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. Mābhānediṣṭa Mānava. But according to the Nirukta, Āṅgirasas mean "vital airs in the body" which are sons of cosmic energy (i.e. Agni)

(cf: RV. VIII. 2.105)
EMANCIPATION.

(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 'AVIDYA' etc (YD. I. 2.3) and ending with the words 'ADHAIRAYANT' 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.

cf. RV. X. 82.5. (YD. XXXII. 10)
THE ART OF BUILDING SHIPS AND AERIAL CARS.

(1) "TUGRA (i.e. a man of mighty aspirations) desirous of riches (RAYIM) and prosperity (BHUYUM) 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 (MAMRVJ). The ASVINAS (i.e. the water and fire) provide for him boats, ships and aerial cars (ANTARIKSA-PRUDHIH) unwetted by the billows."

(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 BHUYU are proper nouns. Sāyana, the well-known commentator, explains the word "TUGRA" as 'Rāja or Kind'. He had a son by name BHUYU. TUGRA, it is said, was a great friend of the ASVINAS. Being much annoyed by enemies residing in a different island, TUGRA sent his son BHUYU 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 ASVINAS 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. Sāyana

(Contd.)
(2) "These three types of cars should possess means of comforts and should be able to run (at such a swift speed) that they may cross the watery ocean, the land, ..."

(Contd. from Page 338)

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 Sāyāṇa explains this verse as:-

"Yes, 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."

Griffith also adds:-

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

Readers will mark here the evident difference between Sāyāṇa 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 "तत्त्वे तु ज्ञातः नेपथ्यमार्शिकार आनादोऽर्जुनविनिधतिः।" The followers of the Nirukta school take only the etymological interpretations of the Vedic words. Therefore, Yāska says:-

"तत्त्वेत्रयमार्शिकारः शुभलोकात्मकः अपलोकः।"

Here, the words 'TUGRA' and 'BHUYU' (taken as proper nouns by others) mean only 'a seeker of riches' and 'the enjoyable article respectively. The grammatical explanations of these words are given by our author in the original text.
THE ART OF BUILDING SHIPS AND AERIAL CARS.

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)

EXPLANATION.

The purport (of these stanzas) is as follows:-

The stanzæ 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 UNADIS. (Thus TUGRA means) a person desirous of wealth. He, being desirous of riches (RAYIM) and things of enjoyments (BHUYU) e.g. necessaries 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 (ASVINA) (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

(2) " Three nights and three days, NASATYAS, have you conveyed BHUYU, in three rapid revolving cars, having a hundred wheels, and drawn by six horses, along the dry bed of the ocean, to the shore of the sea." (F. 187)

Griffith renders it:-

" BHUYU ye bore with winged things, Nāsatyās, which for three nights, three days full swiftly travelled, To the sea's farther shore, the strand of ocean, in three cars, hundred footed, with six horses."
without assets, for he has laboured so much. Hence ships must be
launched (AVĀHĀH) 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
(ASVINS) when rightly used enable men to go from one country to
another with all comforts. Here the verb 'ŪHATHUH' (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 (ATMANVATIBHIH) and able to remain steady.
The officials and the traders should voyage by means of ships when­
ever 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 (ANTARIKSA-
PRUDDBHIH). 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 three types of land vehicles, ships and
aerial cars.

(RV. X. 62.1)
(RV. I. 116*4)

The following evidence(from the Nirukta supports our interpre­
tation of the word ASVINS):-

(3) "Now the Devatās of the bright firmament. Among them,
the ASVINS are the first to come. The (two) ASVINS are
so called as they pervade all. One (pervades all) by
juice and the other by light. According to Aurnanabhha, they are called ASVINS because they possess ASVAS (i.e. horses). Now what are ASVINS? 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 ASVINS are JARBHARU (i.e. protectors) and TURPHARU (i.e. destroyers). They are UDANYAJAVA-IVA i.e. water-born as if 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-RATHAIHU) 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 (TISRAH ESPAH-TRIHAIHU) rushing on their ways as if they were equipped with countless feet.
THE ART OF BUILDING SHIPS AND AERIAL CARS.

(SĀTAS-PADBHIH). These cars should have SAD-ASVAS (i.e. 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 NĀSATYAS i.e. the above-mentioned ASVINS. Hence, the statement, "NĀSATYAS i.e. DYA and PRTHIVI (i.e. the bright region and the earth) set the cars move."

In the stanza the verb 'UHATHUH' is used in the Second Person in the sense of the Third Person as is obvious. The (following aphorism from) the Astadhyaśī 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 Sāstra means to approve the interchange (in the use of) case, verbal suffix, PĀDAS, gender, person, tense, consonents, vowels, accent, KARTR and YAN; this object is accomplished here with the word 'BAHULAKA' i.e. very common."

(MB.)
Thus the meaning is, "Those very NASTYĀS i.e. ASVINS move rightly the cars." The past perfect tense is here in the sense of present indefinite. They alone are the principal means and helps in building these (three kinds of) cars.

By following this way and not otherwise men can obtain BHUJYU i.e. the best comforts and enjoyments. (RV. I. 116.4)

(7) "ASVINS move (the three kinds of) cars endowed with hundreds of oars or propellers (SATA-ARITRA) in the ocean of water and the air where there is nothing to give support, nothing to rest upon, nothing to cling to, for the accomplishment of pleasures and comforts."

(RV. I. 116.5)

Griffith translates it:-

"Ye, wrought that hero exploit in the ocean which giveth no support, or hold or station,

What time ye carried BHUJYU to his dwelling, borne in a ship with hundred oars, O ASVINS."

Sāyana explains:-

"This exploit you achieved, ASVINS, 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."
"The ASVINS (i.e. water and fire) generate the white steam (ŚVETAM-ASVAM) for swift loco-motion (AGHAŚVAYA) bringing always all comforts. This gift of ASVINS is meritorious (MAHI) and to be celebrated. Such a swift car (VAJI) should be procured (HAVYA) by the merchants (ARYA)."

(RV. I. 116.6)

The meanings of the following words deserve particular notice:

(a) ASVINS : i.e. water and fire.
(b) ŚVETAM-ASVAM : i.e. white steam.
(c) VAJI : 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 evidence to support these meanings in the original text.

H.H. Wilson interprets it:

"ASVINS, 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 Rājarshi who worshipped the ASVINS, 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, Aghāśvā, Asvins, 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."
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 give support, nothing to rest upon and nothing to catch at by hands for the success in your undertakings by preparing ships and aerial cars through the methods described above. The phrase 'ASVINA UHATHUH-BHUJYUM' (i.e. ASVINS carry BHUJYU) is to be interpreted in the above-mentioned manner. Such cars when driven by the properly used ASVINS (ASTAM i.e. launched or driven 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 SATA-ARITRAM i.e. it should have hundred oars, made of steel for supporting, steering and for taking the bearings. Such 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 happiness and prosperity. (RV. I. 116.5)

As this practice yields all enjoyments, all men should make efforts in this way. The expert scientists produce white steam (SVETAM ASVAM) by properly employing the above mentioned ASVINS i.e. water and fire which make the aforesaid cars run at swiftest speed. Such cars always (SASVAT) are source of happiness (SVASTI). These perfect cars are provided by ASVINS and men should take (best) advantage (GUNA) of them. Here the word 'VAM' (i.e. yours) is in the sense of 'their' by the interchange of person. The power of ASVINS is described here as DATRAM i.e. a gracious present as it is conducive to happiness. It is 'MAHI' i.e. highly meritorious and
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is to be celebrated (KIRTENYAM). The word 'KIRTENYAM' is formed by adding the suffix 'KENYA' according to the aphorism of "KRTYARTHE TAVAIKENA-KENYA-TVANAH" (P. III. 4.14)** This means highly glorious. It gives excellent good to others. Here the word 'BHUT' (i.e. was) is in the sense of 'BHAVATI' (i.e. is). Here past tense is used in the sense of present tense (by interchange). This swift horse by name Agni (i.e. fire) is PAIDVA and it causes these cars to run rapidly on their ways. According to the Nighantu (I. 14):

(9) "PAIDVA and PATANGA are the synonyms of horse."

(Nighantu I. 14)

Thus we should employ this fire, the cause of swift loco-motion, (SADAM-IT) to our use. ARYA (i.e. a merchant) particularly should use this type of horse.

According to the following aphorism of Panini the word 'ARYA' means a merchant:-

(10) "ARYA in the sense of SVAMI (i.e. master) and VAISYA (i.e. a merchant)."

(P. III. 1.103)

(11) "There are three (sets) of wheels (PAVIS) in a car for smooth and graceful motion (MADHU-VĀHANE). Let there be three columns placed (above it) for support. All (artisan know it that this (car) leads to peace (SOMA) and comfort With the help of ASVINS alone it covers (greatest distance in three days and three nights."

(RV. I. 34.2)

** "कृत्यार्थे तवैकेना केन्या-वानाहि," (P. III. 4.14)
(9) "ये दूसर नमस्कृति उप-प्रनामस्वरुः," (Nighantu I. 14)
(10) "अर्या वायु-वाहने दृश्याया, " (P. III. 1.103). In other sense we get the word "ARYAH" i.e. approachable.
(11) "आर्यान अर्यानान्तः यस्य सोपरम ब्यासाम् ब्राह्मणानु विभाग वापि ब्राह्मणः जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयতे जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते जयते - (Contd.)
THE ART OF BUILDING SHIPS AND AERIAL CARS.

EXPLANATION.

For the creation of smooth, graceful motions (MADHU-VAHANE) in a car and for the speediest loco-motion, 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. VISVE i.e. all (the mechanics know that such

(Contd. from Page 346)

The following words deserve notice:

(a) MADHU-VAHANE : "मधुवहने" जी. a car with a smooth and graceful motion.

(b) PAVAYAH : A 'VAJRA-like' set of wheels.

(c) SOMASYA VENAM: for the realisation of SOMA i.e. pleasures and peace. Dayâhanda explains the word VENAM as 'desirable'. But Sâyaña and others find here a historical reference which according to Wilson is never traceable in the PURANAS. He says:

"The Ashvins are said to have filled their Ratha or car, with all sorts of good things when they went to the marriage of Venâ with Soma—a legend not found in the Purânas."

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 Venâ, 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 up on it for support, thrice journey ye by night, O Ashvins, thrice by day."

Griffith here adds that:

"Soma—is here the Moon. His darling is Jyotsna or Kaumudi; Moonlight, identified with Sûrya, the light borrowed from the sun."
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 ASVINS 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)

(11) "Now what type of cars for travelling in the air, and upon the water or land should be constructed? Here it is said, "It should be prepared with TRI-DHĀTU i.e. three metals e.g. iron, copper and silver. How much speed should it have? The ASVINS i.e. air and fire (gases, heat or electricity) may by means of mechanical devices move it forward and backward as fast as move the mind and the soul (ĀTMEVA VĀTAAH)."

(RV. I. 34.7)

(12) "Now the cars are further defined as ARITRAH 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 (ASVA) is strong enough to cross (TIRTHE) the great oceans (SINDHU-MAHĀ SAMUNDRA) at a fastest speed. All the three cars should be equipped with waters (INDAVAH) for generating strong steam so that the cars may run at swiftest speed.

(RV. I. 48.8)
Here the word 'INDU' means 'water' as it is read in the synonyms of water in the Nighantu (I. 12). This word is formed from the root UNDI by converting its initial 'U' into 'I' according to the following aphorism from Unādi:

(13) "The first (letter of the root) UNDI is converted into IT."

(U. I)

(14) "O men, employ air, water &c rightly in the above mentioned three cars which are as swift as mind (MANO-JAVAHY) for the purpose of loco-motion. These air, fire etc. in conjunction with water produce steam which gives swift speed to them."

(RV. I. 6.9.4)

(15) "For the purpose of traversing the entire distance (PĀRAYA GANTAWE) cars should be created which can move upon land, water and in air. May our ships be as best as those of the intelligent people (MATINAM), whose profession is voyage. As these wise people employ (A - YUNJATHAM) 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 else where."

(RV. I. 3.34.7)
The word 'MATAYAH' has been included in the list of synonyms of 'MEDHAVIN' (i.e. the wise) in the fifteenth Khanda of the Nighantu.

(16) "O men, when the fast moving mechanised horses (HARAYAH) 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- YANAM) made of earthly substances (PRTHVI- VIKARAS) glide up (UT-PATANTI) high into the bright firmament."

(RV. II. 3.23.24.47)

(17) "In these cars there should be twelve PRADHIS (i.e. supports) for mechanical appliances (ARAS; from the root R 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. 3.23.24.48)
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).
THE SCIENCE OF TELEGRAPHY.

The following stanza refers to (the origin) of the telegraphic science:-

(1) "With the help of ASVINS, (0 men,) you should employ (DUVASYATHAH) telegraphic apparatus (TARU TARAM) (made of) pure (SVETA) metal, charged with electricity (ABHDYU) and acceptable by all (PURUVARAM) for (attaining) success (PEDAVE) (against) your malicious (SPRDHA) foes. It is unavoidable (DUSTARAM) and most frequently (CARKRTYAM) used in the military operations (PRANTASU i.e. armies) and is fit for every work like INDRA (i.e. the sun)."

(RV. I. 119.10)

The translation given above is based on the original explanation given by Dayananda in the text. He was a real Seer who without hesitation deserves to be placed in the category of the Seers of whom Yāśka refers in his book Nirukta as "SĀKṢAT KRTA-DHARMĀNAH". It will be interesting here to compare the translations of other scholars.

Sāyana interprets it:-

"Asvins, you gave to Pedu the white (horse) desired by many, (Contd.)
THE SCIENCE OF TELEGRAPHY.

EXPLANATION.

O men, you should prepare telegraphic apparatus (TARU-TĀRAM) of a pure white (ŚVETA SŪDDHA) metal being a good conductor of fiery electricity (AGNI-GUṆA-VIDYUT-MAYA) and it should be (ABHI-DYU) charged with electricity. It should also have qualities of the ASVINS. It (telegraphy) has a number of good advantages and therefore most of the learned use it. During the military operations (PRTANĀSU), it is (DUSTĀRAM) not to be transgressed or overcome (i.e. it is unavoidable). It should be used frequently (CAR-KRTYAM i.e. VĀRAM VĀRAM SARVA KRIYASU) in all matters. What qualities are in it? Being repeatedly struck (PUNAH-PUNAH HANANA) it transmits. What is it for? It brings success (PEDAVE) in all great and good matters. It is most advantageous in vanquishing jealous enemies (SPARDHĀN) and in ensuring victory to the home-forces. It helps in performance of duties of men in the army (CARSANI-SAHAM). It reveals events occurring at great

(Contd. from Page 353)

the breaker-through of combatants, shining, unconquerable by foes in battle, fit for every work; like INDRA, the conquerer of men."

Griffith also says:--

"A horse did ye, provide for Pedu, excellent, white, 0 ye Asvins, conquerer of combats.

Invincible in war by arrows, seeking heaven, worthy of fame, like INDRA, vanquisher of men."

Dayānanda's interpretation must be admired for his scientific interpretation quite unknown to the traditional and other scholars.
THE SCIENCE OF TELEGRAPHY.

distance like the sun (INDRAM-IVA). (You should) make the best use of the ASVINS i.e. the terrestrial substances and electricity and use also the telegraph-apparatus (YUVĀM DUVASYATHAH).

In 'YUVĀM DUVASYATHAH' there is interchange of the Person A (i.e. Second Person in the sense of Third Person).

(RV. I. 119.10)
(The undermentioned verse refers to the origin of the medical science):

(1) "To us let APAS (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. 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*.

May these medicinal herbs be friendly, promote our pleasures and destroy our diseases through their precise knowledge. May the APAS (i.e. PRANAS) i.e. vital airs be our good friends. May they be unfriendly i.e. source of pains and inimical to the unrighteous

(1) "सूमित्रिया अन=स्रेण सोम अस्य देवमात्रः (ि=ि जासि दियाक) सर्वदा शरीरं नाशायेिनि। "

* किम् किमाक्षर सुमित्रि त्रियायाम (YV. VI. 22)
THE SCIENCE OF MEDICINES.

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 melevolent like enemies and thus inflict afflictions on them who transgress it.

Thus we come across many verses in the Vedas which contain original principles of the medical science. It is needless to cite all of them here. We should explain them in their respective places (in our regular commentary).
ON RE-BIRTH.

The undermentioned stanzas reveal the doctrine of the past and the future births:

(1) "Grant us O ASU-NĪTI (i.e. Prolonger of life) our sight again; grant us again our breath and our enjoyment in this world; long may we behold the rising sun; O ANUMATI, favour us with prosperity."

(RV. X. 59.6)

(2) "May Earth restore to us our vital spirit; may the bright (DEVĪ) firmament and mid-air restore it. May SOMA restore the body to us; may PŪSAN show us again the path of peace and comfort."

(RV. X. 59.7)

(1) "Grant us another long life, O Prolonger of life. May our sacrifice be accepted. May we live long in the world. Long may the rising sun preserve us. O ANUMATI, may we live long in prosperity." (RV. X. 59.6)

Here the word 'ASU-NĪTI' means God who is bestower of long life. Griffith comments upon this word as "a personification of the favour with which the gods regard the sacrifices and prayers of the pious". Wilson says, "Gracious (goddess)". ASU-NĪTI literally means 'conductor of life i.e. who prolongs life'.

(2) "May Earth give us again our life, may the firmament and mid-air give it back to us. May SOMA restore the body to us. May PŪSAN show us again the path of peace and comfort." (RV. X. 59.7)

Here the word 'DEVĪ' (according to our author) means 'the shining (Contd.)
ON RE-BIRTH.

EXPLANATION.

Here the word 'ASU-N̄TI' is in the Vocative case and is formed from ASU (i.e. vital spirit) by adding the root 'NI' to take away i.e. on who takes away life i.e. God. O God, may we be happy whenever we may assume another body after death.

Here the word 'CAKSU' i.e. eye, is an indication of the self as 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 'PRĀNA' 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) God, make us happy (MGDAYA) through Thy grace and comfortable in all our re-births. This prayer is offered here.

(RV. X. 59.6)

O Lord, be gracious to grant that in our re-births the earth may give us PRĀNA i.e. food and strength. May the bright (DEVÎ) 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 PŪSAN, 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)

(Contd. from Page 358)

Sun'. Others take it as the Firmament. Sāyaṇa takes 'PATHYĀM' as that which is in firmament, i.e. speech which is derived from Ether (AKĀŚĀ).

Wilson says:-

"SVASTI may be a synonym of VĀC, (speech); " May she give us articulation". PATHYĀM VACAM, 'good speech'.

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ON RE-BIRTH.

(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 VAISVANARA Agni (i.e. the Self effulgent=Leader of mankind) who is our bodies' guard and unscepted 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 aflain on altars, each wisely stationed here succeed and prosper."

(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. 1.2)
ON RE-BIRTH.

EXPLANATION.

0 Lord of Universe! may the mind endowed with knowledge and other good merits and may the (full term of) life come again to us in our re-birth through Thy grace. May the pure thought (or soul)...

(Contd. from Page 360)

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 DHAT to drink. But Ludwig interprets it as:-

"Eager to form or create."

Dayananda explains this word as "DHASYATI - ITI = DHASYU i.e. a soul who bears the consequences of righteous or unrighteous acts committed by him in previous birth".

The phrase of "ANUDITAM VAÇAM" deserves also notice. Griffith takes and confines himself to the literal meaning of the word 'AN - UDITAM' (i.e. not spoken). Dayananda goes a still further and takes the suggested meaning saying, "AN-UDITAM i.e. revealed i.e. the revealed words of the Vedas".
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 deception (A-DA-EDHA) and He is the preserver of our bodies (TANUPA). 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 happy in all our re-births.

(YV. IV. 15)

0 God, may we get again in our re-births all senses and the power of spirit which sustains the PRANAS (i.e. vital energy). The noble wealth (DRAVINAM) of knowledge and firm devotion to Supreme Power (Brahmanam i.e. Brahma-nistha) may be restored to us. May we assume human form so that we may be able to kindle the fires (AGNAYAH) i.e. ĀHAVANTYA &c. All these come to us again and again in all our re-births. 0 Lord of the universe! may we be endowed with retentive intellect (DHISNYA), 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 defident on any account.

(AV. VII. 67.1)

A man, who has performed righteous (DHARMANI) deeds in his previous (PRATHAMA) birth, assumes good bodies (VAFUS) 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 DHASYA 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 DHASYU i.e. the bearer. Such a soul, having left the old body enters (A-VIVESA) 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-UDITAM) 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 two path-ways - way of the Fathers and gods 
and that of the mortals. On these two roads each moving-
creature travels; each (creature) between the Father 
and the Mother."

(YV. XIX. 47)

"क नृत्यां जग जगतमिदां नित्यस्य सर्वस्याम\ |
तामञ्जित्रिद् निर्मिष्ठमेकदेवम् दद्यते जित्तार्थ मस्तर्ये च "

(YV. XIX. 47)

We are told here that there are two separate ways for the hu-
man 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 PITRĀNA and the 
other is called DEVAYĀNA. One i.e. DEVAYĀNA leads to Final Emanci-
pation and the other to re-births through father and mother and thus 
the second is called PITRĀNA i.e. the path of Fathers. But the 
Western interpreters explain this verse differently. For instance, 
Griffith says, "Two several path ways; the way to the other world 
and the way back regarded as distinct." He explains the phrase 
'PITARAM MATARAM CA' (i.e. Father and mother) as heaven and earth."
ON RE-BIRTH.

(7) "I died and 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)

(Contd. from Page 363)

The Bhagavad-gītā clearly corroborates the interpretation of Dayānanda:-

cf: "

These two paths are called by two different undermentioned names:-

1
2

PITRYANA
KṚṢṆA
CANDRAMAS
DAKSİNa-AYANA
RATRI
ANDHAKĀRA
AVIDVAS
DHŪMA-MĀRGA
MEĆYU-MĀRGA
MARAṆA

DEVAYĀNA
SUṆḷA
SŪRYA
UTTARA-AYANA
DINA
PRAKĀśA
BRAHMA-VID
ARCI-MĀRGA
DIVYA-MĀRGA
AMARATVA.

cf. Gita VIII. 24-25)

(N. XIII. 19)
ON RE-BIRTH.

(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 PITUJANA and the other DEVAYANA. 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 PITUJANA. The other Path, following which the soul obtains the stage (PADA) of MOKE (i.e. Emancipation) and is liberated from the world i.e. the cycle of birth and death is called the DEVAYANA. 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 die again. I have heard these two Paths. Through these two Paths the moving (EJATI i.e. transmigration) all (VÃSVA) 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.

The author of the Nirukta also (shares this view and clearly) supports (the doctrine) of transmigration in the verses (noted above). (N. XIII. 19)

(9) "अयस्यतुरम् श्रीवरदेशी जनः समुदगितः।.

(N. XIII. 19)
The great sage Patanjali in his "Yoga Sāstra" 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 the clinging to life."

EXPLANATION.

The fear of death, prevailing upon all living beings, since

This clinging to life (ABHI-NIVESA) 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 that they desire a future 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 that which we never experienced, we cannot imagine or understand. As soon as chickens are hatched, they begin to pick up food. Many times it has been seen where ducks have been hatched by hens, that as soon as they come out of the eggs they flew to water and the mother thought they would be drowned. If experience be the only source of knowledge, where did these chickens learn to pick up food, or the ducklings that the 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.
the very birth clearly establishes (the fact that) there are births and rebirths. 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 a 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.

Similarly the highly learned Seer Gautama, in his Nyāya Sāstra and its commentator Vātsyāyana share this view of re-birth:-

(11) "PRETYA BHĀVA is re-birth."

(ND. I. 1.19)

EXPLANATION.

PRETYA BHĀVA is a technical term which means to leave an old body and to assume a new body. The word 'PRETYA' means 'having died' and 'BHĀVA' means 'coming into existence' (again). Thus a Jīva having left this world (i.e. birth) is born again and assumes a (new) body.

Here the protagonists of the one birth Theory say, "Why do not we 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, experience 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 of them, the rememberance of events of the past life."

(11) "तत्कालिनः; तदनात्।"

(ND. I. 1.19)
Q. If God destines for us prosperity or adversity as the fruits of our righteous or unrighteous deeds performed by us in our former existence, God becomes unjust, because their perception is unavailable and also because (this blind award) does not reform us.

A. Here our contention is that knowledge is of two kinds. One is perceptional and the other inferential. Suppose a medical man and a layman fall ill. Here the medical man, on account of his (technical) knowledge, taking into consideration (the cause and effect) infers the cause of his disease. But not so in 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 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 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 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.
ON MARRIAGE.

The following (two verses) ordain the sacrament of the 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, SAVITR, PURANDHI (and) the DEVAS (i.e. the learned) have given thee (to me) to be my house-hold's mistress."

(RV. X. 85.36)

(1) "मे पुरुषसार्थ मे संज्ञान्तार्य देवाः मे भागा संज्ञान्तार्य अर्यामन संज्ञान्तार्य सवित्र संज्ञान्तार्य पुरान्धी संज्ञान्तार्य देवाः मे जयसत्तमाः"

(RV. X. 85.36)

The bridegroom addresses the bride here. Here the words BHAGA, ARYAMAN, SAVITR & 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, SAVITR and PURANDHI have given thee to me that I may be the master of a house hold."
(2) "Abide here together; may you never be separated; enjoy the full span of (human) life, sporting with sons and grand-sons, and rejoicing in your own home."

(RV. X. 85.42)

EXPLANATION.

The meaning of these two verses is as follows:

O Virgin!, O Young Maiden! I take thy hand i.e. I marry thee and thou marriest me for the accomplishment of the purpose of begetting progeny. Mayest thou O Lady! reach the old age with me - as thy husband and may I reach old age (likewise) with thee as my mistress. In this way may we perform harmoniously our duties and rejoice with each other. God, who is All glory (BHAGA), the Ordainer of justice (ARYAMAN), the Creator (SAVITR) and the Mainstay of the universe (PURANDHI) has given thee to me for house-hold duties (GRHA-KARYA) 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,

(2) "\[\text{verse from the text}\]

(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.
after their marriage:—

O wife and husband! abide here happily together for ever as house-holders and may 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 women 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.
(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 Brahmanas, 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.

The word DEVARA in this verse according to the Nirukta means 'a second husband':

*cf:* देवरा: द्वितीय विवाहित व्रति आदेशः

(N. III. 15)

(Contd.)
(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 life-less body. Faithfully she adheres to the Ancient Law. Bestow upon her riches and offsprings."

(AV. XVIII. 3.1.1)

(Contd. from Page 272)

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)

"अतः इसने अनुमान लोका नदेष्टे पद्मे पारी।
तापनने दीनाक्षे निद्रेने दिनेभर देवेने।
उनसरसी दीपरभु सिती समायेक सर भविताये,
संसारसिद्ध सिद्धांतक सा चरित्रम नमोऽतिरित।"

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

"स ते तस्मान्त: सिन्यिकि निदिर्ये ताम तातिथेपलिन्ये दानायाम्
विन सूर्याक्षे देवेन: रघु चक्र।"

(AV. XVIII. 3.1.1)
THE NIYOGA.

"Rise up, O Woman! and come unto the world of life; (In vein) 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. 3.1.2) (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 'DIDHISU' 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 SATI system which according to them was in vogue in pre-vedic times. Griffith explains the phrase 'PURĀNAM DHARMA' as 'ancient custom'. He says:-

"There is reason to believe, by the Aryan immigrants in the (Contd.)"
ON NIYOGA.

EXPLANATION.

The above mentioned verses enjoin NIYOGA (i.e. a marriage by appointment) between a widow and a widower.

O married pair! where do you abide by the night, where do you pass the day, where do you make your earning (ABHIPITVAM i.e. PRAPTIM KURUTAH), where is your halting place and where is your sleeping chamber (SAYUTRA : SAYANA-STHANAM)?

These questions are put to the husband and the wife. The dual number here denotes that one man should marry one wife only. Similarly one woman should have one husband only. Their mutual love should be lasting with the result that they should not forsake each other and there should be no adultery. (A bride should approach the groom) as

(Contd. from Page 374)

earliest times, but not generally observed when these funeral hymns were composed. Old Northern poetry contains many instances of the observance of this 'ancient custom'. Nanna was burnt with Baldr; Brynhild gave orders that she should be burnt with Sigurd; Gunnhild slew herself when Asmund died; and Gudrun was reproached with having survived her husband.

(Griffith)

But according to our tradition both these views are not acceptable because the Āsvalāyana - Grihya-Sūtra (IV.2) states that the verse second (2) is spoken by the husband's brother, a foster son or an old family servant who makes the widow leave the body of the dead.
a widow accedes her second husband. (For the interpretation of the word DEVARA) following is the evidence:

(4) "A DEVARA is so called because he is the second (DVITIYA) husband (VARA)."

(N. III. 15)

A widow is permitted to make appointment (NIYOGA) with a second husband and a widower with a widow. A widow should contact herself in NIYOGA with a widower only for begetting children and not with a bachelor. Similarly a bachelor should not enter into NIYOGA with a widow. The purport is that a bachelor and a virgin should marry only once. Under 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 SUDRAS 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 0 man! according to the NIYOGA-ordinance as a (second) husband. Accept her and produce offsprings by her. The widow is qualified further as 'following the ancient Law' ordained by the Vedas she accepts thee as her husband under NIYOGA. Do thou also accept her and make her produce offsprings at this time in this world i.e. conceive and make her pregnant."

(AV. XVIII. 3.1.1)

(4) "द्वारं अरुः प्रवेश्य रहस्या श्रवणे " (N. III.15)
ON NIYOGA.

(Rise up etc.) O widowed woman! leave thy deceased husband (GATA ASUM) and approach (EHI) thy living second husband (DEVARA) and live with him for begetting children. Thy offsprings (obtained through NIYOGA) shall belong to thy (dead) husband who took (HASTA GRÄBHA) 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 desirést 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. 3.1.2)

(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." (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' has been interpreted by Dayānanda as a man (husband) who is capable of conceiving and making her pregnant. The word 'MÅDHVAH' (i.e. showerer) is significant here. The last sentence of this verse "PATIM EKÄDASAM KRÄH" (RV.X.85.45) is again translated by Dayānanda as "Let her have eleven husbands". But the word "EKAĐASA" also means as "eleventh" as we have translated this verse above. This rendering is accepted by all scholars. Only Dayānanda differs and takes it in the sense of 'eleven'.

(Contd.)
(6) "SOMA gets her first; GANDHARVA wins her nest; AGNI is thy third husband and the fourth one is human beings."

(RV. X. 85.40)

(Contd. from Page 377)

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 Vedic Family Planning.

(RV. X. 85.40)

"As the typical bride SURYA 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",
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 OSDHINAM - ADHIPATI". (Para. I. 8)


One more point here deserves serious consideration that only four names e.g. SOMA &c are enumerated here and not eleven.

(contd.)
(7) "Be not hostile to DEVARA or to thy lord; prosper here (0 bride); be tender to animals, be self controlled; be very glorious. Bring forth heroic offsprings. Love thy DEVR (i.e. DEVARA i.e. husband's brother). Tend well this sacred (house hold) fire; be soft and pleasant."

(AV. XIV. 2.18)

(Contd. from Page 378)

Moreover, the first three names i.e. SOMA, GANDHARVA and AGNI here respectively mean, the moon, the sun and the fire and not human beings; only the fourth one is described as man-born i.e. human being. Thus this verse allows only one man to be married by a woman. The theory of NIYOGA cannot be established by this verse.

cf: "

RV. X. 85.41"

Here also we find SOMA (the moon), GANDHARVA (the sun) and AGNI (the fire) described as the guardians of (PATI) the girl.

For our author's interpretation given by him see the original text.

(7) "ADEV + GAHNI' which means 'be not hostile to DEVARA' has a variant reading as "ADEV + GAHNI' which means 'be not hostile to DEVVA i.e. father-in-law. Similarly there is another reading for DEVARA - KAMA (i.e. loving thy DEVARA) as DEVVA - KAMA which means 'be devoted to thy
NOW (by these verses) the number of NIYOGAS and the offsprings is restricted i.e. how many times should NIYOGA be undertaken or how many children can be begotten?

(Contd. from Page 379)

husband's father."

cf: "नवर्णोऽमुखमदुर्लक्ष्यतेः। जयते तव निषेधः। तस्माद गुणसमायते। तस्माद् ज्ञाते।"

(RV. X. 85. 44)

The formulae contained in this and three successive verses in the Rg Veda (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 DEVR 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 DEVR (cited here by Dayananda) is found only in 'Ajmer edition'. It shows that the bride should respect her Father-in-law or should have regard for her husband's brother. This cannot 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.

The idea of NIYOGA looks non-existent in these verses.
ON NIYOGA.

0 Indra! i.e. 0 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 ordained that a man should beget ten children only. 0 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 widow or 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:

"0 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. 0 woman! all thy husbands from the fourth upto the tenth are termed as MANUSYAJA because they have ordinary strength and potency. Similarly the woman also gets the names of SOMAYA, GANDHARYA, AGNAYA and MANUSYAJA because of the respective qualities.

(RV. X. 85.40)
ON NIYOGA.

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 children. Produce the heroic sons. Be desirous of having second husband by NIYOGA. Enjoying all bliss be pleasant to 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.

0-----0------0
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 (PURŪNI) and universal (VISVANI) purposes. I ordain (APASYAM) that men of mental progress (MANASAJAGANVAN), high administrative efficiency and knowing the system of secret spying (should return to them)."

(RV. III. 38.6)

Our author has cited this verse from Rg Veda in order to prove that the Vedas throw light on the duties of the ruler. He has his own rendering and his own free 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.

(Contd.)
THE DUTIES OF THE RULER AND THE RULED.

(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. 20.1)

(Contd. from Page 383)

here alongwith their meaning as given by Dayānanda:-
(a) TR'INI : Three.
(b) VIDATHE : In the battle field.
(c) PURÜNI : Multiformed.
(d) VISVANI : Of universal (benefit).
(e) RAJANA SADANSI: State Assemblies.
(f) VRATE : In their duties.
(g) GANDHARVAN : Men having efficiency in administration.
(h) VAYU-KESAN : Kesas mean solar rays i.e. persons having access every where through "air like" invisible spies.

This interpretation is wholly original. I cite below the English rendering of Sayana's paraphrase of this verse for comparison:-

"Royal INDRA and VARUNA, 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 wind."

According to the Scholiast GANDHARVAS are the guardian of the SOMA i.e. SOMA-RAKSAKAN.

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, Gandharwas 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 Gandharva 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".

Dayānanda quotes this verse in the Satyarth Prakāsa also wher he explains it a bit differently.

(2) "(YV. XX. 1)
THE DUTIES OF THE RULER AND THE RULED.

(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)

EXPLANATION.

In these verses duties of the ruler are ordained. As the bright (RAJANA) sun and the moon illuminate all corporeal objects, so the just and enlightened deeds of the sun-like and the moon-like virtues adorn (BHUSATHAHI) the three assemblies (THINI SADANSI). 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 RAJARYA SABHA, where only the administrative and executive (business) is transacted. The second is the ARYA VIDYA SABHA, working for the advancement of education and learning. The third is the ARYA 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

(3) "चन्द्र श्रीराजभु भोक्तान्याचिक व मन्त्र-की वर्तत: वर्ष, तेन हृदयः कुष्ठ मत्रो देवा; कार्यधिकिताः।")

(YV. XX. 25)
right understanding of) justice, truth, various sciences (VIJṆĀNA) and righteous conduct. It is a divine commandment and it must be obeyed that only such persons and none but they should be made members of these assemblies as are 'GANDHARVAS' (i.e. expert in land administration and Government) and 'VAYU KṚṢĀN' (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 (KṚṢĀN i.e. solar rays) shed the light of truth and justice and are inspired by an urge to do good to all. These members must be righteous in their inner heart.

(RV. III. 38.6)

O Supreme Lord! Thou are the origin of the KṚṢĀTRA i.e. the state-crafts. Thou art the centre of the administrative power i.e. the promulgator of the laws of government. Graciously grant us the capability of running the government so that we may be good administrators and (experts in) state-crafts. None of us may disregard Thee and be a non-believer. May we not be the victim of Thy wrath so that we may be efficient to run the administration rightly in Thy creation.

(YV. XX. 1)

Here the word Brahma means God, Veda and God-knowing i.e. Brāhmaṇa. The KṚṢĀTRA indicates persons possessing qualities of valour and fortitude. That country where Brahma and Kṣattra move together in co-ordination possessing adequate knowledge, is to be regarded as sacred and it inspires the people there to perform the YAJṆAS. Subjects are happy in that country alone where the learned (worship) God and perform the sacrifices e.g. Agnihotra.

(YV. XX. 25)
THE DUTIES OF THE RULER AND THE RULED.

(4) "By the self-effulgent SAVITAR'S (i.e. creator's) impulsion with (two) arms of ASVINS, with (two) hands of PUSAN, with the (medicinal) herbs of the ASVINS, 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 "ABHISEKA" (i.e. besprinkling with sacred waters). This verse refers to it.

Dayânanda explains some of the technical words:-

(a) SAVITUH : Of God, the Creator.
(b) ASVINS : 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) PUSNOH HASTABHYAM : With two hands of PUSAN i.e. with the possession and gift of the nourishing PRANAS.
(d) ASVINOH BHAISAJYENA : With the mass of medicines of the earth and the upper regions.

According to ritualistic school which is adopted by Mahādhara and others these verses are recited in SAUTRAMANI. An ÅSANĐI or Sacrificer's seat representing a throne is placed between the two altars, two of the legs being on the Southern and two on the Northern ground. A black antelope's skin is placed over it on which the sacri-
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 Kind!!"

(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)

(Contd. from Page 387)

Ficer 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) "को श्चिण अरोक्षो करसे काला काल्य लाल; सुं रज्जुवति सुनै हृद शिव राखिनो च।"

(YV. XX. 4)

Here the word "KA" also means PRAJAPATI i.e. the Lord of Creatures. cf: YV. VII. 29.

(6) "पाृति जे खृष्णेच्छे मुरु पिलितम् के सुखस सुरितम्। राक्षसे जे ग्राहे अपूर्वा तथ सदृश। उँचे पिलितो रात्यो खेलो मुरु।"

(YV. XX. 5)
THE DUTIES OF THE RULER AND THE RULED.

EXPLANATION.

0 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 PUSAN i.e. with the possessions and gifts of nourishing PRANAS 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)

0 Supreme Soul! Thou art all bliss, make us also happy granting us (the boon of) the good government. Thou art the noblèst bliss, 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.

0 Fair-famed i.e. 0 Eternally Glorious! 0 All Bliss & Bestower of happiness!! 0 Real King i.e. Revealer of Truth!!! Thou art the bestower of real government. 0 Lord! we recognise Thee alone, the Paramount King of our state and assemblies.

(YV. XX. 4)

The President of the state assemblies 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 ar
THE DUTIES OF THE RULER AND THE RULED.

like my buttocks. To make the people efficient in trade and commerce and also in the science 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 & 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 wide spread literacy
and morality. (I reside everywhere including) all horses and all cows and also in every corner (PRATYANGESA) 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 (THATARAM), 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 democrat 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)
THE DUTIES OF THE RULER AND THE RULED.

(12) "Indral (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)

(Contd. from Page 392)

(YV. IX. 40)

According to Dayananda 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. "ABHISÉKAMI" clearly prove this. This verse refers to the ceremony when the spiritual leader of the State performs his "ABHISEKA".

He pronounces the name of the President designate, sucha-man eta; he declares the names of the parents and also of the people e.g. of KURUS or PÁNCALAS 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 e.g. JANA-RÁJYA means "the Government of the people, by the people, for the people".

According to orthodox school, the Books IX and X of the Yajur Veda contain the formulas required for the performance of these two important modifications of the SOMA Sacrifice, the VÁJAPEYA (i.e. Draught of strength or cup of victory) and the RÁJASÚYA, (i.e. the inauguration or consecration of a king).

For VÁJAPEYA, see 'Sacred Books of the East', X.41.pp. 1-40; Hilbrand, Ritual Literature pp. 141-143; and also Weber. (Contd.)
THE DUTIES OF THE RULER AND THE RULED.

(13) "Thou, fain for fame, an overlord ruler, hast won dominion over men, 0 Indra!
Thou art the supreme ruler of these virtuous (DAIVIH) 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 NISKANTAKA (i.e. without internal black-sheeps), with the object of making its government machines, making the highest knowledge as the basis of entire

(Contd. from Page 393)

In these verses(also) the word Indra, according to the author, means the President of the Parliament or the Head of the State. Indra may mean God also. Sāyaṇa and his followers say that Indra is a particular god.

The word 'SRAVASYU' is a desiradive form, i.e. one who desires for SRAVA (or glory). Similarly we get words in the Rg Veda e.g. AVASYU. Fame or glory is called SRAVA because people like to hear it. Dayānanda interprets it as 'SARVASYU SROTA' i.e. the king or God who listens to all.
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administrative working, establishing sovereign authority among the learned, shedding the light of justice and dispelling the darkness of injustice like the solar rays and rendering the people as happy as possible.

He alone can be the Head of the State (Rājā) after his election from the members well-versed in the Vedas, who is endowed with gentle qualities (SOME or SAUMYA 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 (RāJA SABHĀS) is the king, yours as well as ours.

We, therefore, anoint this elected President of the State as well as that of the Assembly - such and such person, the son of such and such well known father and mother.

(YV. IX. 40)

May Indra i.e. God or 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 luster, 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 (IDYA), saluted (VANDYA) invoked (PUJNAYA) and relied and adhered upon by us. May we O Lord of the Emperors! (be able) to honour Thee in the best possible manners 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 (JANANAM ABHIBHUTI). 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 Mq, be yours."

(AV. VI. 98.2)

(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 clinging to Indra; the conqueror, kine-winner, thunder-wielder, who quells a host and with his might destroys it."

(AV. VI. 97.3)

** The word 'SHRASYU' has been explained by our author as 'AFTI INNADIT "i.e. serving the purpose of ears.'
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(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 splended like Indra. Declare war (ANU SAMRAEHAEHVAM) to quell the wicked enemies at the instance of him (i.e. the Head of State) who quelled the host of foes (GRAMA-JITAM) already, the winner of lands and senses (GO-JITAM), whose vital strength is his arm (VAJRA-PRANA), who is victorious (JAYANTAM) and who is the destroyer of his foes with his mighty prowess. Clinging to him may we attain victory.

(AV. VI. 97.5)
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O Lord! Thou art a good help in Assemblies, protect properly my assembly. The word 'ME' (i.e. mine) which is (a derivative form of) ASMAT refers to all men. May the members who attend (lit - sit in) the assembly and who are expert in parliamentary business, protect our above mentioned threefold assemblies, O Universally Invoked Lord! Only those presidents and members of the assemblies who learn the art of government from Thee, enjoy happiness. May I and entire mankind duly guarded and protected by the State Assemblies attain a happy life of (at least) hundred years.

(AV. XIX. 55.6)

So far we have briefly dealt with the duties of the government as laid down in the Vedas; now we shall give a summary of the same according to the Aitareya and the Satapatha Brāhmaṇas, which is as follows:-

"The learned and the righteous members of the State Assemblies should be gentle to and strive to provide all comforts to the noble natured subjects and they should adopt a stern attitude to the wicked. A duty of the administrative head has, thus, twofold aspects i.e. one is SAHASVAT (i.e. tolerant and mild) and the other UGRAVAT (i.e. harsh and horrible). That is to say: sometimes, due to exigencies of place, time and (the particular) purpose or object, toleration becomes unavoidable and at others, under different circumstances a severe punishment has to be inflicted upon the wicked people. These are the essentials of a Ruler's functions. They are MANDRA (i.e. mild) as well as OJISTHA (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
"The act of administration or the duty of a government is superior to all other actions. It is PRSTHA (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 (KSATRA) are the most important of all. It provides pleasures to the Sacrificer, officers and people in general, like their ownself (ATMAVAT). 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."

"Here the word Brahma refers to the Brāhmana Varna endowed with all learning. The (right) performance of administrative duties depends upon it. The progress and preservation of (good) government (KSATRA) are impossible without true knowledge. (Similarly) Brahma i.e. true knowledge is established in KSATRA i.e. heroism. The learning cannot prosper and be preserved without the (help of a) Ksatriya. Therefore, knowledge and political power move together and bring prosperity and progress to the country."
"The officers of government should always keep their strong and indomitable senses under proper care i.e. the officers must have control over their senses; because it has been stated that moral strength (OJAS) is KṣATRA (i.e. princely power) and physical strength is RĀJANYA (i.e. kingship). Therefore, a man promotes (the dignity of) a government on account of his OJAS i.e. Kṣatra and VĀRYA i.e. Rājanya. He adds to the prosperity and happiness of the State (in this way). It is called BHARADVĀJA 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 (ATISTHA) where the highly learned sit, for the attainment of the position of the President (ANU-RĀJYA) or for obtaining sovereign power over lesser kings or for exercising power of the ruler of the world-wide empire (SĀMRĀJYA) or for ruling over and protecting the kingdom in accordance with law and justice, for getting the noblest enjoyments (BHARJYA), for achieving the self government (SVARĀJYA), for brightly shining among various kings (VAIRĀJYA), for establishing the paramount power (PĀRAMESTHYAYA),

* जोरों अर श्रेष्ठ श्रेष्ठ उस-विश्व व्यवस्था आजा, जोरों अर श्रेष्ठ लाभवते। आजा अर स्वधर्म-संस्कृती आजा, जोरों अर श्रेष्ठ उत्तर अर प्रभाव।

(AB. VIII. 2.3.4)
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for enjoying the pleasures of great empire (MAHĀRAJYA), for wielding supreme over lordship (ĀDHIPATYA) and for bringing the subjects under control (SVĀ-VASYAYA)."

(AB. VIII. 2.3.5) *

"Having made thrice or four times obeisance to Supreme Lord, the government work should be commenced. The KṣATRA (i.e. political power) which functions under divine control prospers, grows rich and abounds with heroes. God ordains that brave men are born in such a state and no where else." (6)

(AB. VIII. 6.9)

"All members of the assemblies and the subjects should always remain in contact with (devoted to) God, the most desired Lord and the most Adorable Master. Let all of them sit together and deliberate in such a manner so as to avert for ever loss of happiness and defeat. Let all of them desire to anoint such a person from among the devas (i.e. the learned) as is OJISTHA (i.e. full of prowess) and BALISTHA (i.e. full of highest strength). He should possess extreme forbearance (SAHITA); he should be the noblest because of all virtues, the ablest

*लाभमुन्नुरुसङ्गमन् माणांवत्र शरीराः कल्याणः अर्जयः कार्यवादी वर्धनं मथानं सार्वत्र राजसाधनस्य कसाक्षत्वस्य-तिस्त्वाः रेकाति ॥

(AB. VIII. 2.3.5)

(6)भो अतथा भो अतथा भो अतथा राजस्य सार्वत्र राजसाधनस्य कसाक्षत्वस्य-तिस्त्वाः रेकाति ॥

(AB. VIII. 6.9)
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)

"We consecrate as our ruler and ruler of the world, this noblest man who deserves to be the ruler of a world-wide empire (SAMARAJYA), worthy of protecting and achieving the best enjoyments (BHOJAM and BHOJAPITARAM), shining with good knowledge and other merits (SVA-RAJAM), in statemanship, able to protect self-governing state (SVA-RAJYAM), the light-giver of various kings, the winner of various kingdoms, radiant with noble glory (RAJANAM), the guardian of the kings (RAJA-PITARAM), deserving to be appointed as the ruler of a highly developed state (PAREMESTHAM), and the elected head of the state.

The political power of the person who has thus been consecrated, brings happiness to all.

Herein (the verb) 'AJAHI' the LUṆ (i.e. past tense)is used in the sense of (LAT) present tense according to the following (aphorism of Panini):

"All kinds of past tense denote all tenses in the Vedas" * (P. III. 4.6)

(7) स एकाग्रिः जानि मै देवताणि राजेण्यो आलेश्य साधितः
सर्वतः नारिममातः; सर्वेऽज्ञानामेव राज्ञिः
प्रत्येके आदित्यवे ते राजिते सुभविते।

"सहिष्णुतं सूक्ष्मं लोकं सूक्ष्मसूक्ष्मम्
(AB. VIII. 12.7)

* "अभिधाि लृक्ष्णकोपितो
(P. III. 4.6)
The Kṣatriyas i.e. heroic persons born in such a kingdom. He deserves to be the lord of all living beings in the universe. He is the destroyer of the wicked people (VISA-ATTA), bringing ruin to the cities of enemies (PURĀM BHETTA), the killer of the ASURAS (i.e. the evil people), the saviour of the Vedas (BRAHMANO GOPTĀ) and the defender of the faith.(8)

(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 any body. Let all men be worshippers of God." (8*).

(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 every where and procures all good states

(8) "सशात् ताम्बकि भोजे कोरसात्ते हसरक्ष खलराष्ट्रं जिसस्य अभिक उपालनं राजाणि नरलोकित योरे पर्युत्त ् ध्यानानि ज्ञानोत्पत्ति धर्मराजं न अलंकारिक। निश्चलेण अस्ति। मूलों ने लकड़ों भास्करों में दर्शनि अरुणकािषों जो देखें तो देखें ।" (8)

(AB. VIII. 12)

(8*) "स अरोम भोजे कोरसात्ते हसरक्ष खलराष्ट्रं जिसस्य अभिक उपालनं राजाणि नरलोकित योरे पर्युत्त ् ध्यानानि ज्ञानोत्पत्ति धर्मराजं न अलंकारिक। निश्चलेण अस्ति। मूलों ने लकड़ों भास्करों में दर्शनि अरुणकािषों जो देखें तो देखें।" (8*)

(AB. VIII. 14)
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(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 enemies. With the help of the State Assemblies he attains SĀṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆṆVN

(9) (AB. VIII. 19)
"Kṣatra i.e. the proper protection of people through the democratic (method) of government is called SVISTA KRTA 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 SĀMĀJYA 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 ŚRI i.e. royal glory and prosperity more and more. This ŚRI never decays or runs short. The power of a ruler lies in war.

The highest prosperity and happiness cannot be secured without this. Because according to the Nighantu (II.17) SANGRAMA is a synonym of 'great wealth'. SANGRAMA 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)

* "शक्ति ते तीर्थक्षतब्रजेदित्वा तेसवं शक्तिगणे विद्वेदित्वा सार्थक" "

(SB. XII. 8.2)

@ "अतिषिधुषः भगवतः। गृह्यस्य शिशुपलस्य अवस्थनम् । अनुया नोयसम्। यासकां आश्रयन्ति। अरिन्धरोहो न बाले। न मित्रत्र र्याठान्यन्ति।"

(SB. XIII. 1.6)
"RASTRA i.e. the protection of nations or country-men is called a YAJNA 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 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. Such a country never falls a victim of calamity and panic in which a RAJANYA i.e. Ruler of this type is born."

(SB. XIII. 1.9)

"SRI i.e. the statesmanship based on high knowledge and noble merits is verily a RASTRA i.e. empire. The glory of the government is dignity (SAMBHARA) of the empire. SRI is also the centre of activity in a country. KSEMA i.e. the proper protection of the people is SITA i.e. the safest happiness like the sleep. VIT i.e. subjects are called GABHA (i.e. rays). RASTRA i.e. government is called PASA (i.e. a rod). The functions of government annoy the subjects because government takes 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

* "रा०, अर जिनले नाथा!"  

(SB. XIII. 1.6)

% "गृहिणां सन्तो आश्वासनं गुरु! गृहिणां सन्तो आश्वासनं।  

ृहिणां सन्तो आश्वासनं गुरु! गृहिणां सन्तो आश्वासनं।  

(SB. XIII. 1.9)
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 if 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 and pleasure captures their precious possessions and oppresses them. As a meat-eater, having seen a bulky animal desires to kill it, so a monarch becomes 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)

* "शीर्षकः राजकोशः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यार्थः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्यार्थः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्यार्थः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्यार्थः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्यार्थः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्यार्थः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्यार्थः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्यार्थः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्यार्थः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | शीर्षकः राज्यार्थः | शीर्षकः राज्योद्घातः | शीर्षकः राज्यसृष्टिः | (SB. XIII. 2.3)
THE VARNAS AND THE ĀSRAMAS.

(A brief reference)

The stanza "BRĀHMANO ASYA MUKHAM ĀSIT" (i.e. the Brahmans by his mouth) etc. (IV. XXXI) dealing with the (four) Varnas has been explained already (in the Chapter on Cosmogony). The following is an additional amplification:

According to (the following citation) from the Niruka:-

(1) "Varna is (derived) from the root VR (to choose)."
   (N. II. 3)
the word Varna 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) "Brahmana is (so called) because he knows Brahma."
   "Kṣatra is Indra. Kṣatra is king."
   (SB. V. 1.1)

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(1) "भर्तीः ब्रह्मोऽसीत्
   " (N. II. 3)

(2) "ब्राह्मणोऽस्य मुखम् असित
   ईशानाः श्रवणे । तत्स्य भृगुः
   ततोऽस्मात् कृपयाःसु"   
   (SB. V. 1.1)
THE VARNAS AND THE ASRAMAS.

That is to say that a Brāhmaṇa is a person who is endowed with Brahman (i.e. the Vedic Lore or devotion to the Supreme Lord) and possesses noble qualities and (high) learning. Similarly the words Kṣatra and Kṣatriya Kula are (applicable to) one who is highly glorious (Indra), ready to fight and to destroy enemies and devoted to protection of the subjects.

(3) "Two arms are MITRA and VARUNA. PURUSA is GARTA. Strength of a Rājanya is his two arms; the RASA (i.e. happiness) of APAS (i.e. PRANAS) is also his strength."

(SB. V. 4.3)

(4) "Arrows are illuminators."

(SB. V. 4.4)

EXPLANATION.

(Kṣatriya is) MITRA and VARUNA because he gives happiness to all and also because he possesses excellent qualities. These two (qualities) are like the arms of a Kṣatriya. Or VīRya i.e. prowess and BALA i.e. Physical valour - these two are the arms of a prince or Kṣatriya. The strength of a king (Kṣatriya) grows on by conferring the pleasure and delight of PRANAS on the people. The arrows (ISVAS) are his illuminating (rays). The word ISU (i.e. arrows) is symbolic for all weapons and misilies.

ASRAMAS (i.e. stages of life) are fourfold, viz: (1) Brahmacarya, (2) GRHASTHA, (3) VĀNA PRASTHA and (4) SAMNYĀSA. During the stage of Brahmacarya (i.e. life of celebacy and studentship) one should acquire

(3) "अदृश्यं न मृत्युं नातिरेत, तयः तेर्पित्वा देवाया देवाया देवाया रस्ता!"

(SE. V. 4.3)

(4) "उद्धवं मे गुरुनान्यां रथान्यां!"

(SE. V. 4.4)
the true knowledge and training. During (the period of) a householder (GRHAŚTA) one should develop all best (possible) conducts and noble qualities. A forest dweller leads a life of solitude (for the attainment of) communion with God and realisation of purpose of knowledge. A Samnyāsī, having renounced the world strives to attain the highest bliss of final emancipation and communion with the Supreme Soul. In the way (described above) through these four stages of life, a man attains the four ends of human existence i.e. DHARMA (i.e. righteousness), ARTHA (i.e. riches), KĀMA (i.e. accomplishment of desires) and MOKŠA (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) Brahmācārīn:-

(5) "Ācārya (the preceptor) welcoming (or initiating) his new disciple takes the Brahmācārīn into his bowels. He holds him three nights in his belly. When he is born, the Devas convene to see him." (AV. XI. 5.3)

(5) "अचार्यं उभयं मानो अय्याहसिंहं द्राक्षयते राहस्यंतः।
श्रावणिकतानं दृष्टे विमाचितं द्वीरे विमाचितं तयये तमस्ति तेनस्ति देवधर्मः।"

(AV. XI. 5.3)

The entire hymn (AV. XI.5) is a glorification of a Brahmācārīn. 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 (UPA-NAYANA) ceremony the young lad is regarded as regenerated or born anew. The Āśvalāyana Gṛhya Sūtra (I.20.2) and other Sūtras also refer to it.
(6) "This SAMIT (i.e. a sacrificial fuel stick) is earth, the second SAMIT is the upper region: He fills the atmospheric region with the SAMIT (i.e. sacrifices). The Brahmacarin contents the worlds with his sacrificial fuel, girdle, labour and penance."

(AV. XI. 5.4)

(7) "The Brahmacarin, born earlier than a Brähmana rose up with penance and attired in energy. From him are born a Brähmana, the highest Vedic Lore and all Devas - accompanied by immortality."

(AV. XI. 5.5)

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

(AV. XI. 5.4)

Here the word Brahma in the first half of the verse may mean a Brähmana. Brahmacarya is the cause of attainment of Brähmanhood.
THE VARNAS AND THE ĀŚRAMAS.

EXPLANATION.

The Ācārya or preceptor i.e. the imparter of knowledge and learning, having initiated a Brahmācārin invests him with a sacred thread. He instructs him (the necessity of) firmness in his vow or undertaking and bears him, as if it were, in his womb (like a mother) for three days and three nights. This is to say that he gives all (essential) instructions and explains to him the (proper) procedure of study. When he attains all learnings and becomes a scholar, he is regarded as born of knowledge. The glorious ones (i.e. devas - the learned) convene to see him. They joyfully honour and eulogise him by saying, "Due to our good fortune and the favour of the Supreme Lord, you have become learned amongst us for the benefit of entire humanity."

(AV. XI. 5.3)

With the fuel for Agnihotra, the Brahmācārin fills the earth and the shining up-regions i.e. he renders all beings living in these regions, happy with his learning and sacrifices. He fills with joy all living beings by penance as well as righteous conduct, teaching and propagating and also by adopting the symbols of celibate life e.g. the Agnihotra and the girdle.

(AV. XI. 5.4)

The word Brahmācārin is derived from the root 'CA R'( to move) by adding the (noun) Brahma. Thus it means one whose nature is to move (as if it were) in the (study of) the Vedic lore. 'He is robed in energy' means that he performs the severest penance. He is Brāhmaṇa because he knows the Vedas and God. He is the first (Pūrva) i.e. his ĀŚRAMA being the first (in graded order) is an (additional) glory to other ĀŚRAMAS. He excels all by his virtuous (Dharma) conduct and remains firm. The learned (Devas) eulogise him who is Brahma JYESTHA.
THE VARNAS AND THE ASRAMAS.

i.e. who surpasses all by his knowledge and learning and who regards God as the greatest of all, is endowed with the supreme bliss, because of his knowledge of God and final salvation and has become a well-known (JĀTAM) scholar of the Vedas.

(AV. XI. 5.5)

(8) "Lighted by SAMIT (i.e. knowledge) goes the Brahmacārin, clad in antelope-skin, consecrate, long-bearded. He goes swiftly from east to northern ocean, grasping the worlds, frequently bringing them anear him."

(AV. XI. 5.6)

(9) "The Brahmacārin revealing Brahma, APAS, the world, Prajāpati VīRĀJ and PARMESTHIN and living as a germ in womb of the Immortal has become Indra and destroys the wicked (ASURAS)."

(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. APAS, VīRĀJ have been explained by our author in his explanation. Brahmacārin explains all these things to mankind. He by virtue of his penance and other qualities attains the title of Indra.
(10) "By self-restraint and by penance the king protects the realm - he rules. By self-restraint the Acarya seeks a Brahmacärin (to instruct)."

(AV. XI. 5.17)

(11) "By self-restraint, 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 the Devas drive away death from them; and by self-restraint Indra brings radiance to the Devas."

(AV. XI. 5.19)

Brahmacarya i.e. self-restraint. It 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.

The Taitareya Bråhmana (III.10.11.3) tells a tale which describes the great virtue ascribed to Brahmacarya:-

Bhåradvåja practised Brahmacarya during three lives. Indra, approaching him when he was lying decayed and old, said: "Bhåradvåja, 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) "कुष्णन्त्यमेव अनुष्ठानं अन्नोऽसि सिद्धेऽसि पुरुषोऽसि।
उ० नूः जूस्त्र-वर्धिनिग्रहमो वास्त्रोऽसि हिमालशिर्वति।"

(AV. XI. 5.18)

(12) "कुष्णन्त्यमेव नवं धर्मं देवं सूर्यसुप्रस्तादमः।"

(Contd.)
THE VARNAS AND THE ASRAMAS.

EXPLANATION.

The Brahmacārīn radiant with the above mentioned knowledge (SAMIT), attired in black buck skin, &c. wearing hair and beard for a long time and having been initiated attains the highest bliss. He swiftly passes from ocean of the observance of Brahmacārya to that of the house-holder's life. Grasping all the worth living regions (as if it were) he preaches the law and righteousness again and again (to the people).

(AV. XI. 5.6)

Brahmacārīn, learning the Vedic lore, (securing the knowledge of) ĀPAS i.e. PRANAS, 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, (Contd. from Page 414)
THE VARNAS AND THE ĀSRAMAS.

the hypocrites of the malevolent and ill-natured as the sun expells 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 Brahmacārin (to instruct) and not otherwise.

(AV. XI. 5.17)

( The Nirukta explains the meaning of the word ācārya as-
(13) " An Ācārya or preceptor is so called because he formulates the character (ĀCĀRA) (Ā+ CAR) or collects the ARTHAS (DHARMA &c.) ( Ā+ CI to pick up) or cultivates the understanding ( 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 the 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

(13) " आचार्योऽयं सर्वथा व्रतस्सवं प्राचीनो तीर्थं त्रायोऽर्जुनो भक्ति सर्वविद्या अपिवेदिति अव "

(N. I. 4)
(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 village or in the forest, in company or corporeal sense. SVĀHĀ!"

(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 mines."

(YV. III. 50)

(1) "यदृशास्य मदृशास्य गर्भाभाय अविनाश गच्छे।
अदे भक्तिः मधुरै बलिः वित्त सवन्यो तदवै न।"

(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. "The forest" : by cruelty to wild animals. "In company" : by contemptuous behaviour. "Corporeal sense" : by abuse of the tongue or other unruly member.

(2) "केदारे देवस्मी ले नित्येक्षिति निति तें दये।
निहारं न धरास्य ने निहारं निक्रिया तें दये।"

(YV. III. 50) (Contd.)
DUTIES OF A HOUSE HOLDER.

(3) "Fear not, nor tremble thou, O House. To thee who hast 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 KILĀLA (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.

(Contd. from Page 418)

According to Mahādhāra, line 1 is spoken by Indra and line 2 by the sacrificer. But according to our author God ordains to the householders here. This verse contains the fundamental principle underlying sacrifices "Give me, I give thee etc.".

(3) "सदा मा चक्रति मा से जनानूऽह वृत्ति न वृत्तिर्मुक्ति । सीख निम्बुऽ

युगस्य स्मृतम् श्वरमाति नं श्वरमाति स्मृतमः।"

(YV. III. 41)

(4) "देवो अद्धर्यादो महाक्षेत्रस्य राजस्यसः अन्तः ।

मया देव वर्णने ते तां आनुव अन्तः।"

(YV. III. 42)

(5) "उक्कूतते वेश गाने उपे दुर्लभ असानरः। उपर्यो उर्ध्वलघु

सीखम उपवित्तो ज्योतेष्व तोऽर्थाम् न। सुभाष्य आः भान्ति शरणे गिताभु

राजसु श्रवणः ब्रह्मः।"

(YV. III. 43) (Contd)
DUTIES OF A HOUSE HOLDER.

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 dwellers e.g. (realisation of God, the study of scriptures, the performance of penance, acts resulting in the benefit of society and nobility of mental and sensual acts - be for the purpose of the attainment of God and Emancipation. Whatever sin or evil act we may have committed, 'we expiate by the observance of the rules of ĀŚRAMAS'(i.e. four stages of life).

(YV. III. 45)

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 ŚVĀHĀ 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 our all transactions be guided by (the spirit) of truth.

(YV. III. 50)

(Contd. from Page 419)

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 'KĀLĀLA' is read in the list of synonyms for food in the Nighantu. It is a sweet juice. According to Griffith 'KĀLĀLA' is meat - a sweet beverage the nature of which is uncertain.
DUTIES OF A HOUSE HOLDER.

0 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 (UPAHVAYAMAHE) 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)

0 Supreme Lord! may we possess plenty of domestic animals (cows &c) and also the land, sense-organs, knowledge, light and pleasures, in 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 (KILA) of edible things. There is a change of person here i.e. second person for the third person. (Addressing the objects it is stated) 0 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 Nighaptu. May we promote two-fold happiness referred above for the benefit of the others living in the house holder's life.

(YV. III. 43)
DUTIES OF THE FOREST DWELLER.

(1) "There are three branches of Duty (Dharma); Sacrifice, study of the Vedas, alms-giving - that is the first. Austerity, indeed is the second. A student of sacred knowledge (Brahmacārin) dwelling in the house of a teacher, settling himself permanently in the house of a teacher, is the third.

All these become possessors of meritorious worlds."

(CHU. II. 23)

EXPLANATION.

The (following) three are the branches of the Dharma in all the stages of life i.e. study, Sacrifice (i.e. the rituals) and alms-giving. In the first stage the student of the sacred knowledge (Brahmacārin) resides with the teacher at his abode practising

(1) "गयो 5वभ‍ार्मचरित्राः - न मोह-भगवतं दानविषिः अधिकासः
रत्न हस्तीं व्रतं-सर्व-विचारं कुल-वासी तैलिने १ वंतं -
लकाचार विचारं कुले १ सत्लादनान् तत् श्रेयं
तुष्यन्तः विचित्र इ।"

(CHU. II. 23)
austerities attaining good education, and performing the Dharma (i.e. Duty). The house-holder's life is the second stage. In the third stage as a forest dweller even at the cost of his personal discomforts, pondering always in the heart and retiring to a place of seclusion, should determine what is reality and what is false. All these three stages of life e.g. Brahmacarya &c. are the meritorious abodes of happiness. They are given the name of Āśrama (i.e. a sacred abode) because meritorious acts are performed in these stages.

Having acquired knowledge and having determined (the reality of) God and Dharma in the Brahmacarya stage, having put to practice (what one has learnt) and (thus) developing one's knowledge in domestic stage, and then retiring to a lonely place in the forest and there distinguishing right conduct from the unrighteous ones and truth from the falsehood and finalising duties of a forester, one should renounce the world and become a Samnyāsin.

(There is a difference of opinion as to when a man should enter into Samnyāsa). Some maintain that after duly finalising Brahmacarya one should become a house-holder; after going through the house-holder's life, he should become a forester; and thus a forester should become a Samnyāsin. According to the dictum that "one should renounce the world on that very day when he feels discontent about the world", one may enter the life of a Samnyāsin (direct from) the house-holder's stage without becoming first a forest dweller. The third view is that one may become a Samnyāsin (direct from) the stage of Brahmacarya i.e. having duly finalised Brahmacarya stage one can enter the stage of a Samnyāsin direct without going through the house-holder's and the forester's stages. An option is ordained regarding all Āśramas except Brahmacarya.
DUTIES OF THE FOREST DWELLER.

This indicates that the practice of Brahmacarya is unavoidable and essential (for all and one) because without Brahmacarya no other Ashramas are possible to practice.
The Chāndogya (II.23.2) says:-

(1) "He who stands firm in Brahma attains immortality."  

(CHU. II. 23)

(2) "They desire to know Him by studying the Vedas; one becomes a Muni (i.e. thinker) by knowing Him through (the practice of) Brahmacarya & penance with devotion, Sacrifice and immortal (knowledge); with (an ardent) desire to know Him who is the Supreme Object of knowledge; Samnyāsins renounce the world. This is the characteristic of the ancient Brāhmaṇas who are bereft of all doubts (ANŪCAKAS) and are learned that they aspire for no offsprings. They (gladly) declare,"whatis
THE DUTIES OF A SAMNYASIN.

shall we do (by begetting) children as our sole aim is to achieve God. Having renounced the desire for sons, material wealth and fame they live on alms (i.e. become Samnyāsin). For, the desire for (begetting) sons is a (i.e. leads to) desire for riches and the desire for riches is a desire for public fame. Both of them are desires after all." (SB. XIV. 7.2)

EXPLANATION.

The fourth i.e. Samnyāsin who stands firm in Brahma attains immortality. Members of all stages of life, particularly those of the fourth stage (i.e. Samnyāsa) desire to know the Supreme Lord, the absolute monarch of all creatures by studying, preaching and listening to the Vedic lore and by means of acting in accordance with the Vedic teaching. A man becomes a Muni (i.e. a thinker) by knowing that Lord by practising Brahmacarya, undergoing austerities, performing righteous actions, devotion, intense love, the Yajña, the imperishable knowledge and performance of various ritualistic deeds. The Samnyāsins renounce the world with (a keen) desire (to realise) God, the Most Covetable One (lit. worthy to be seen). The noblest Brāhmaṇas, who know God, are free from all doubts, endowed with perfect knowledge, expellers of others' doubts and learned and aspire to know God, but they have no desire for children and for the house-holder's life. The particle 'Ha' is here in the sense of clearness and 'SMAYETE' means full of delight. (That is to say) with delightfully shining faces they say,

(Contd. from Page 426) "ująśeṣu māya śrāvaṇāṇaṁ bhūtvā prabhāya-sūrya bhūtvā rājyaṁ kṣīṇam ugrāyaṁ tā tāṁśe śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇaṁ tā bhūtvā śrāvaṇa
"what should we do with children." Here the word 'what' implies negation (i.e. we have nothing to do with offsprings). The sole object of our desire is the Most Beautiful Lord. In this way, renouncing the desire for begetting children, the desire and toil for securing material wealth, the desire for public reverence and fame and aversion from scandal, they live on alms (i.e. they become Samnyāsins).

Because a man who possesses the desire for to beget children, has a desire for riches and he who has the desire for riches, surely has the desire for public honour. A person who runs after renown and fame has two other desires also. But a man who aspires for communion with the Lord and desires for final emancipation, is free from all these three desires. No riches of the world can ever be equal to the riches of bliss of communion with the Supreme Soul. One who is firm in God has no more likings for worldly honour. Being compassionate to mankind, he promotes happiness (in this world) by preaching truth. His chief aim is the universal benefit and the establishment of truth (in the world).

The following are the Vedic (ŚRUTI) words (cited) in the Satapatha

(3) "Having performed a PRAJĀPATYA YAJÑA (i.e. a sacrifice in honour of PRAJĀPATI - God) and dedicating all his possessions therein, a Brāhmaṇa should renounce the world."

The undermentioned is an extract from the Mundaka Upanisad:

(4) "Whatever world a man of purified nature makes clear in his mind, And whatever desires he desires for himself - That world he wins, those desires too. Therefore he who is desirous of welfare should revere the Knower of the Soul (ATMAN)"

(MUU. III. 1.10)
A Samnyāsin having performed a Sacrifice in honour of Prajāpati and having fully comprehended in the heart all this, burns his sacred thread and the lock of hair therein. He with his mind absorbed in deep thought, then renounces the world (i.e. becomes a Samnyāsin). Only the perfectly learned persons, free from all attachments and aversions and whose thoughts are always set upon the good of all mankind are entitled to become a Samnyāsin; but not the men of shallow knowledge and learning. For these samnyāsins, the control of out-breathings and in-breathings is the Fire-sacrifice (AGNIHOTRA). Keeping mind and senses away from blemishes (and sins) and the practice of righteousness and truth are also Fire-sacrifice. The performance of the Fire-sacrifice is essential for all the above-said three Āśramas. The Fire-sacrifice of a Samnyāsin is not the performance of which is enjoined upon the men of other three stages, nor is it bereft of all activities. (Because, the Samnyāsins have to perform their own duties). Preaching of truth is the Brahma Yajña for a Samnyāsin; communion with the Supreme Being - his Deva Yajña; the reverence to the men of knowledge is his Pīтра Yajña; spreading knowledge among the ignorant, compassion and harmlessness to all creatures, - his BHUTA YAJNA; wandering about for the good of mankind, pridelessness, Honouring all men by giving them truthful precepts, his ATITHI YAJNA. Thus the Five Great Sacrifices of the types described above consist in knowledge and the performance of righteousness (Dharma). The common duties of all members of all stages are the worship of Supreme Being who is one without a second and possessed of attributes such as Almighty &c, and the performance of the true Dharma. As a man of purified nature attains the world and also all those desires which he desires for himself in his mind.
THE DUTIES OF A SAMNYASIN.

(lit - innersense), therefore, he who is desirous of welfare should always respect and honour the Samnyasin who knows the Self and the Supreme Lord. By their association and by honouring them alone can a man win the blissful worlds and all desires. None should show respect to the hypocrites who are false preachers and whose chief aim is their own selfish motive because the show of reverence to them serves no purpose and it results in misery and afflictions.

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THE FIVE GREAT SACRIFICES.

Now we shall deal briefly with the method of performing daily the five great duties. Of these (the first) is Brahma Yajña which is to be performed by all. It consists in the study and teaching of the scriptures, the Vedas &c. together with their auxiliary works, the meditation and worship of God at the two twilights. Here the method of learning and teaching is identical with what we stated under caption of "Reading and Teaching". The procedure of meditation and worship is to be followed as described in (my book entitled as) 'The Pañca Maha Yajña Vidhi'. Similarly the method of performing the Agnihotra is to be followed in accordance with the directions given in the same book. Now we cite below authorities on the Brahma Yajña and the Agnihotra (Fire-Sacrifice):

(1) "Serve Agni with the kindling - brand, wake the Guest with drops of clarified butter. In him pay offerings to God."

(YV. III. 1)
THE FIVE GREAT SACRIFICES.

(2) "Agni, the Envoy, I place in front. I address the oblation-bearer. Here let him seat the Devas."
   (YV. XXII. 17)

(3) "Each eve that comes our house hold's Lord is Agni, bestowing his loving kindness every morning. Grant us treasure after treasure; enkindling thee may we increase thy body."
   (AV. XIX. 55.3)

(4) "Each morn that comes our house hold's Lord is Agni, bestowing his loving kindness every evening. Vouchsafe us treasure after treasure; kindling thee may we prosper through a hundred winters."
   (AV. XIX. 55.4)

(Contd. from Page 431)

The third chapter of the Yajur Veda deals with the Agnihotra which is obligatory on the house holder during the whole of his life.

This verse and the following (in the chapter) contain texts for Agnihotra, the ceremonial laying-down or establishment of his own sacrificial fires by the young house holder.

Here the word ATITHI (i.e. Guest) stands for Agni, who is constantly retained by the house holder.

(2) "अतिथि भुज्यास्य करणे आदित्यनाथे यथा अरित्यनाथे।
     उपायणे यथा अरित्यनाथे दर्षाणे।"
   (YV. XXII. 17)(RV. VIII. 44.3)

("Place in front: for offering sacrifice.

(3) "आदित्यनाथे यथा अरित्यनाथे आदित्यनाथे अरित्यनाथे।
     यथा अरित्यनाथे आदित्यनाथे।"
   (AV. XIX. 55.3)

(4) "आदित्यनाथे यथा अरित्यनाथे आदित्यनाथे अरित्यनाथे।
     यथा अरित्यनाथे आदित्यनाथे।"
   (AV. XIX. 55.4)(Contd.)
THE FIVE GREAT SACRIFICES.

EXPLANATION.

0 men! always kindle the fire (who is to be respected as) guest, with purified substances e.g. clarified butter &c and with the pieces of fire wood, in order to benefit others through the process of purifying the air, the medicinal herbs, the vegetables and the rain-water. And properly throw and burn in the fire the carefully purified substances, possessing the property of destroying disease and which are strength-giving, sweet, fragrant and fit to be consumed. In this way perform (DUVASYATA) the Agnihotra daily and thus benefit all creatures.

(YV. III. 1)

A performer of the Fire-Sacrifice should conceive, "I place in front of me Fire which is the messenger for carrying the sacrificial substances consumed in Agnihotra to the regions of clouds and of the air. Fire is called as HAVYA-VAHA (i.e. carrier of burnt oblations) because it takes away what is thrown into it to the other regions. (UPA-BHUVE i.e.) May I proclaim to the other seekers the qualities of fire. Fire, through the process of Agnihotra diffuses the bright qualities in the world by refining the air and the rain water.

OR

O Agni (i.e. Self-effulgent Lord) I accept Thee alone as my adorable (ISTA) Lord. Thou art Messenger i.e. the imparter of the supreme knowledge. Thou art 'HAVYA-VAHA'. Here the word 'HAVYA' means

(Contd. from Page 432)

In verse(3) above the phrase 'अर्थानुसार् नौकर सम्बन्धित' (i.e. may we increase thy body) may also mean, 'may we strengthen our bodies'.

In verse (4) "hundred winters" stands for 'hundred years'."
THE FIVE GREAT SACRIFICES.

'the highly meritorious knowledge which every body should possess'.
God is imparter of supreme knowledge. May I proclaim Thy glory
(UPA-BRÜVE). Mayest Thou through Thy grace fill this world with
divine qualities.

(YV. XXII. 17)

This Agni, i.e. the terrestrial fire or (the Self-effulgent)
Lord, is the protector (PATI) of the house hold and its inmates. He
being properly adored and rightly worshipped in the morning and in
the evening brings to us riches, health and happiness and also bestows
upon us the noble objects. For this reason Agni (i.e. God) is called
by the name of VASU-DANA i.e. bestower of riches. May we attain Thee
0 Supreme Lord! in our hearts and Mayest Thou preside over in our
all administrative activities. The terrestrial fire may be interpreted
here (from the word Agni). 0 Lord! may we grow strong in body (TANVA)
by proclaiming Thy glory or may we prosper (spiritually and) bodily
by enkindling fire in the process of Agnihotra.

(AV. XIX. 55.3)

The explanation of the (next) verse is identical with the
previous one. The meaning of the (additional portion) is as follows:-

In this way by performing the Agnihotra (daily) and worshipping
the Lord may we go on prospering through hundred winters i.e. hundred
years containing hundred winters. We pray that we may not suffer any
loss by performing such activities.

(AV. XIX. 55.4)

For the performance of the Agnihotra one should prepare a Vedi
(i.e. altar) of mud or copper and ladles and the ghee-pot &c of wood,
silver or gold. Pieces of fire wood consisting of mango or palāsa or
other similar woods are to be laid out on the altar. Having kindled
fire there-in one should recite Mantras and burn the above mentioned
substances in the morning as well as in the evening or in the morning alone daily.

The following are the Vedic Mantras (to be recited) during the Agnihotra:

(5) "Sūrya is light and light is Sūrya. Hail. Sūrya is splendour, light is splendour. Hail. Light is Sūrya, Sūrya is light. Hail. Accordant with bright SAVITAR and Dawn with Indra at her side, may Sūrya being glorified accept (or enjoy). Hail."

These Mantras are for the morning Agnihotra.

(6) "Agni is light, light is Agni. Hail. Agni is splendour, light is splendour. Hail. Light is Agni, Agni is light. Hail. Accordant with bright SAVITAR and Night with Indra at her side, may Agni, being pleased, enjoy. Hail."

(YV. III. 9-10)

(Here the third Mantra is to be recited only in mind in the evening Agnihotra).

(5) "Sūrya is light and light is Sūrya. Hail. Sūrya is splendour, light is splendour. Hail. Light is Sūrya, Sūrya is light. Hail. Accordant with bright SAVITAR and Dawn with Indra at her side, may Sūrya being glorified accept (or enjoy). Hail."

(YV. III. 9)

(6) "Agni is light, light is Agni. Hail. Agni is splendour, light is splendour. Hail. Light is Agni, Agni is light. Hail. Accordant with bright SAVITAR and Night with Indra at her side, may Agni, being pleased, enjoy. Hail."

(YV. III. 10)

We have given the precisely faithful translation of these Mantras above. The significance of the words Sūrya &c will be clearly explained by our author in his explanation.
THE FIVE GREAT SACRIFICES.

EXPLANATION.

In obedience to His ordinance we offer this first oblation for the benefit of the whole world, to Sūrya (i.e. God) who pervades all moveable and immoveable things (C A R A - A C A R A - A T M A ), who is the illuminator of all, illumines and who is the life of all (beings).

Sūrya i.e. God is V A R C A S (i.e. splendour) as He being Indweller preceptor of all, illumines the hearts of the enlightened persons and who is also a light of all lights. For Him we offer ......

Sūrya who is the Lord of the whole universe is Self-effulgent as well as the illuminator of the whole creation. For Him ......

Sūrya who pervades the bright Solar orb, and also the Ā T V A, who resides in the Dawn radiated with the light of the sun (Indra) and also in the mental faculty of the Ā T V A and who is the life of all creatures, being properly propitiated by us may be gracious to us and bestow upon us knowledge and other merits. For Him......

These four oblations are to be offered in the morning Agnihotra.

The following are the Mantras for the evening sacrifices-

God is Agni as He is Self-effulgent, illuminator of all illumines. For Him.......(Agni is splendour). Agni is the above described God. For Him....... The third oblation is to be offered by the third Mantra, the meaning of which is identical (with the verse referred above).

May God (Agni) who pervades the bright solar orb and dwells in the night together with the wind and the moon be gracious to us and may His grace bestow upon us the eternal bliss of final salvation. For Him.......

(YV. III. 9-10)

The performers of the Agnihotra offer oblations with these Mantras in the evening; or all the Mantras may be used once in a day.

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THE FIVE GREAT SACRIFICES.

O Lord of the universe! may this deed of ours which we have performed for the benefit of all others achieve its object through Thy grace. For this reason we dedicate it to Thee.

Moreover, the following Mantras beginning with 'BHŪR-BHUVĀH' etc. and ending with 'SVAROM' are taken from the fifth Pāñcikā of the thirty first Kāndikā of the Aitareya Brāhmaṇa and they are for the both, the morning Agnihotra as well as for the evening.

The undermentioned verses are common (to be recited) at the morning as well as at the evening Fire Sacrifice:-

" OM, Bhūr-agnaye prāṇāya Svāhā. (1)  
OM, Bhuvar-vāyave ṣpāṇāya Svāhā. (2)  
OM, Svar-ādityāya vyānāya Svāhā. (3)  
OM, Bhūr-bhuvāh svar-agni-vāyu-ādityebhyāḥ prāṇa-ṣpāṇa-vyānebhyāḥ Svāhā. (4)  
OM, Āpo jyoti rasamartam brahma bhūr-bhuvah svar-om Svāhā. (5)  
OM, Sarvam Vai pūrnam Svāhā. (6)  

The words Bhuḥ &c occurring in these Mantras should be understood as epithets of God. Their meanings have (already) been given in the exposition of the Gāyatrī Mantra.

Agnihotra is (a process of) action in which some thing is thrown into the fire with a view to purify air and (rain) water or in the name of God or for the sake of obedience to His command. It goes without saying that when by consuming fragrant, tonic, sweet, intellect-developing, provers-improving, perseverance - imparting, strength-giving and disease-averting substances in the fire, the atmosphere and the rain-water are purified. It results in universal happiness of all creatures because of the contact they get with the pure air and water. Therefore, the performers of this act, because of doing (in this way) good to all creatures enjoy immense joy and God's grace. These are some of the objects of performing the Fire-Sacrifice (Agnihotra).
THE PITS YAJNA.

The Pitṛ Yajña is of two kinds - one is called TARPANA and the other SRADDHA. The TARPANA is that act by which, the learned, the Devas, the Seers and the fathers are propitiated and are rendered comfortable. The SRADDHA means a devotional service unto them. Both these acts are possible only when the learned are surviving but not when they are no more (in the world). Because it is impossible to serve them when they are no (longer) available. The object of the act (i.e. service) is defeated when the learned and the others are not available. Therefore, the act becomes futile and useless. Consequently the performance of this action is ordained only with reference to the living alone; because this service is possible only if both, the server and the served are in contact with each other. Here the worthy recipient of service are three - the Devas, the Rsis and the Pitṛs. The following authorities refer to the Devas:

(7) "0 Deva Janasi (i.e. the learned people) purify me. May thoughts with spirit make me pure and clean. May all things cleans me. 0 JĀTA VEDAS! make me clean."

(YV. XIX. 39)

(YV. XIX. 39)
cf: RV. IX. 67.27.
THE FIVE GREAT SACRIFICES.

(8) "Verily there are two categories and not the third one. Truth and falsehood. Truth is verily (on the side of) Devas and falsehood (on the side of) men. From the (side of) falsehood I approach Truth i.e. He approaches Devas leaving behind men. He should speak truth alone. Devas have taken the vow of truthfulness. The learned who speaks truth and truth alone attains fame and glory." 

(SB. I. 1.1)

(9) "The learned are certainly Devas."

(SB. III. 7.6)

EXPLANATION.

O JĀTA VEDAŚ! (i.e. Omniscient) Lord! purify me in every way. May the learned (Deva) who are devoted to Thee and follow Thy command and who are noble and wise purify me by imparting knowledge to me. May our intellect be clean and sharp through the knowledge given by Thee and also by meditating upon Thee.

(8) "O JĀTA VEDAŚ! (i.e. Omniscient) Lord! purify me in every way. May the learned (Deva) who are devoted to Thee and follow Thy command and who are noble and wise purify me by imparting knowledge to me. May our intellect be clean and sharp through the knowledge given by Thee and also by meditating upon Thee.

(SB. I. 1.1)

(9) "O JĀTA VEDAŚ! (i.e. Omniscient) Lord! purify me in every way. May the learned (Deva) who are devoted to Thee and follow Thy command and who are noble and wise purify me by imparting knowledge to me. May our intellect be clean and sharp through the knowledge given by Thee and also by meditating upon Thee.

(SB. III. 7.6)
May all creatures living in the world enjoy happiness and
delight and be pure through Thy grace.

(YV. XIX. 39)

There are two characteristics by which men are divided into
two groups (lit - names) i.e. Devas and Manusýas (i.e. men of
bright qualities and those of ordinary nature). (The dividing) factors
are truth and falsehood. Devas (i.e. men of bright qualities) adhere
to truthful speech, truthful deeds and truthful conviction while the
Manusýas (i.e. the common place men) resort to false speech, false
acts and false conviction. Hence, a person, who renounces falsehood
and accepts truth is counted among the Devas. He who neglects truth
and resorts to falsehood is regarded a Manusýa. Therefore one should
always speak the truth, should have truthful conviction and should
practise truth alone. A Deva who is pledged to truth is (really)
glorious among the glorious people. Contrary to them (in character)
are Manusýas. Therefore, here the learned are the Devas.

(SB. I. 1.1)

The learned also are the Devas.

(SB. III. 7.6)

NOW THE EVIDENCE ON THE WORD RSI.

The following verse (explains the significance of) the word

"RSI:

Tam yajñaṁ varhiṁi praukṣaṁ
Purusam Jātam-agratah.
Tenā deva ayajamta
Sādhyā Ṛṣayas ca ye." ** (YV. XXXI. 9)

This verse has been explained in the chapter on Cosmogony.

** For translation of this verse see above in the chapter on
Cosmogony.
It is implied here that the (chief) function of a Rṣi is to teach all sciences to others after one has oneself mastered them. Therefore, the Rṣis are to be served (and propitiated) through the acts of learning and teaching. Those who propitiate them (i.e. Rṣis) bring happiness to themselves through the service they rendered unto (the Rṣis). He, who having mastered all sciences teaches to others is called 'AUCARṣa' (i.e. a scholar able to repeat, study and teach the Vedic lore). He verily is a Rṣi.

(SB. I. 7.5.3)

He, who adopts the work of teaching is called Rṣi and his act (of teaching) is styled as ARSEYA (i.e. pertaining to a Rṣi). He who tells good and wholesome things to the Rṣis, the Devas and the students and constantly keeps him busy in acquiring learning, becomes a scholar of great vigour and accomplishes a Yajñya of high knowledge. Therefore all men should take up this (noble) function pertaining to Rṣis.

(SB. I. 4.5.3)
THE FIVE GREAT SACRIFICES.

TEXTS ON THE WORD PITR.

(10) "Bearers of vigour and immortal ghee, milk, (refined) food (KILALA) and honey or sweet fruits (PARISRUTAM), Ye are a freshening draught. Delight my Pitrs (i.e. Fathers)."

(YV. II. 34)

(11) "May our Fathers who are SOMYAS and AGNISVATTAS come(to us) by Deva YANAS (i.e. by bright pathways). Taking delight at this sacrifice by their portion, may they be gracious unto us and bless us."

(YV. XIX. 58)

(a) AMRTAM GHRTAM : 'Immortal fatness' (Griffith). According to Mahādhāra 'AMRTAM' here means 'destroyer or banisher of all disease and death.'

(b) KILALAM : A delicious juice of food or various refined foods. (Dayānanda). 'A kind of Meetheglin' (Griffith).

(a) SOMYAS : 'Soma loving' (Macedonell). 'Worthy of Soma' (Griffith). 'Soma drinkers' (Saṅgaṇa). 'Having the qualities of Soma i.e. tranquil or peace loving or fond of the juice of Soma Creeper' (Dayānanda).

(b) AGNISVATTAS: 'Devoured by fire' (Macedonell). 'Those whose bodies have been tasted or consumed by fire (AGNI + SVAD) (Griffith). According to Dayānanda here the word Agni means God (i.e. Self-Effulgent) i.e. those who adhere to God for riches and prosperity or those who are at home in the Agni Vidya i.e. 'AGNI + SU + ATTA'.

Dayānanda's rendering is logical. Dead fathers who were consumed by funeral fire cannot come to speak for us and to bless us.
THE FIVE GREAT SACRIFICES.

EXPLANATION.
Let all men know and persuade others to act as follows:-

"Give delight to my father, grand father, &c and my preceptors &c with your service and achieve true knowledge, remain devoted and be contented with your own lot (SVA-DHĀ). Now those things are enumerated by which they are to be served. They should be served and satisfied with vigour-impacting, fragrant, palatable and heart-tonic drinks with nectarine juices of various tastes. Besides Ghee, milk, properly refined various foods, honey and timely ripe fruits.

(YV. II. 34)

May the wise protectors i.e. the PITRŚ who are 'SOMYAS', AGNISVĀTTAS' and full of scientific knowledge come to us and may we also always approach them. The word 'SOMYAS' mean men endowed with Soma-like qualities i.e. peaceful and tranquil natured or experts in extracting and preparing the juice of the Soma-Creeper. AGNISVĀTTAS are those persons who with a view to get happiness (in this world) adhere to Agni (i.e. Self effulgent God) or who employ terrestrial fire for the performance of Agnihotra and also for the accomplishment of the scientific discoveries.

May we seeing them coming by the (bright) pathways of the learned stand up and receive them. May we affectionately respect and offer them seat by addressing them, "Welcome to you 0 Fathers! 0 Fathers! be pleased with our nectar like service at this Honour-Sacrifice. Be our saviours and instruct us in true knowledge.

(YV. XIX. 58)

(12) "0 Fathers, give (us) delight here. Come here like a VRŚA to your allotted portion. The Fathers have enjoyed (our service)

(12) "अभिप्रेतसंदेशारं दर्शनम् अपि अनुभवायताम् मेघ अर्तम्"

(Contd.)
reception) and have come here like a VRSA to the allotted shares."  
(YV. II. 31)

(13) "Obeisance to you O Fathers! for RASA (i.e. delicious sap); Obeisance to you, Fathers, for SOSA; Fathers, Obeisance unto you for SVADHA; Obeisance unto you for JIVA O Fathers! Fathers, obeisance to you for GHORA; Fathers, obeisance unto you for MANYU; O Fathers! homage unto you; adoration to you O Fathers!

O ye Fathers! give us accommodations. Whatever we possess O Fathers! we surrender to you with this, 0 Fathers! clothe yourselves."  
(YV. II. 32)

(Contd. from Page 443)

Here the word VRSA has been translated by Mahidhara and others as 'bull' i.e. "come here like bulls". But Dayānanda takes it in the sense of "the learned". The word VRSA is derived from the root VARSA to sprinkle i.e. one who rains down one's knowledge for the benefit of others i.e. the learned.

(13) "... or knowledge, (e) GHORA : Adverse days i.e. to ward off calamities, (f) MANYU : Indignation or just anger.

(Contd.)
THE FIVE GREAT SACRIFICES.

(14) "Fathers bestow on me a babe, a boy enwreathed with lotuses, so that there may be here a man."

(YV. II. 33)

EXPLANATION.

O Fathers! make us happy by granting us the gift of knowledge and wisdom in this assembly or school. Having accepted your respective share of knowledge, be enthusiastic and jubilant like a scholar (VRSA) in the work of imparting knowledge and the preaching of truth. May you move (freely amongst us) being happy over our adequate reception and noble behaviours.

(YV. II. 31)

(Contd. from Page 444)

But Mahidhara and his followers interpret these words as:-

(a) RASA : Delicious drink.
(b) SAVA : Ardour.
(c) JIVA : Life
(d) SVADHA : Things offered to the dead.
(e) GHORA : Dreadful ones.
(f) MAN YU : Anger.

The following note in Griffith's translation deserves special notice:-

"Obeisance is offered to the Fathers six times in accordance with the seasons of the year. 'Your genial sap; the fresh juices of trees and plants in Spring. 'Ardour' the summer. 'Life' the vivifying water of the Rains. 'Svadha' or, viands; the food offered to the Fathers, representing fruitful Autumn. 'The Awful' the cold winter. 'Passion' the chilling Dewy Season which kills the plants, Similarly it was the belief of the Old North-men that their dead patriarchs had the power of sending good seasons. See Corpus Poeticum Boreate, II.414, 418. 'Houses' wives and families. 'Raiment' threads, or wool, or hairs from the Sacrificer's chest, placed on each obsequial cake.

(14) "अनेक नाट तत्त्वो मानि कुमारसा नामसलरसातिरि,
मन्त् भुजुर्गो हृदात्ति।"

(YV. II. 33)
THE FIVE GREAT SACRIFICES.

0 Fathers! obeisance to you for giving us the juice of the Soma creeper and the bliss of the highest knowledge, we pay homage to you 0 Fathers! for the sake of securing from you the science of fire and air (Śoṣa). Obeisance to you 0 Fathers! for granting us the means of livelihood for the maintenance of life. Obeisance to you 0 Fathers! again and again for giving us the knowledge of emancipation (SVADHĀ), for the sake of averting (GHORA) misfortunes, for the sake of showing indignation to the wicked (MANYU), for the sake of dispelling anger, and for the sake of securing knowledge of all qualities. Repeated obeisance to you 0 Fathers! grant us knowledge of domestic affairs. 0 Fathers! we dedicate to you all our belongings so that we may be able to learn from you (all sciences) and may not deteriorate. 0 Fathers! kindly accept whatever we offer to you e.g. clothes &c and be pleased.

(YV. II. 32)

0 Fathers! bestow upon (all men) the seed of knowledge. Accept this boy as your Brahmacārin who has approached you wearing garlands for receiving knowledge from you. May you strive to make him a man of noble learning and knowledge so that excellent knowledge may be promoted amongst men."

(YV. II. 33)

(15) "My equals and unanimous (companions) yet living among living beings -
On me be set their glory through a hundred years in this world."

(YV. XIX. 46)
THE FIVE GREAT SACRIFICES.

(16) "May the Soma-loving Fathers, the lowest, highest and midmost ascend.

May the gentle and righteous (A-VREKA) Fathers who have attained the world/life protect us when we call them."

(YV. XIX. 49)

(17) "Our peace-loving (SOMYAS) Fathers are ĀNGIRASAS, NAVAGVAS, ATHARVANAS, BHRGUS;

May these, the holy, look on us with favour; may we enjoy their gracious and loving kindness."

(YV. XIX. 50)

According to Sayana 'lowest, highest, midmost' are dwellers on earth, in heaven and in sky. Griffith translates the word 'SOMYASAS' as deserving Soma. Better to take in the sense of 'Soma-loving' i.e. peace-loving. The phrase 'ASUM YA ṬYUH' is rendered by Sayana as 'who have gained the world of spirits' i.e. the dead ones. But this rendering is not good because the dead ones cannot come to protect us. Hence Dayānanda takes the phrase to mean 'those who have come to life.'

Here some words are technical and thus they are open to controversy regarding their real meaning. According to Sayana and Mādhara 'Āngirasas, Navagvas, Atharvans'etc. are the names of various Fathers belonging to the most ancient times. Oblations are offered to them and
THE FIVE GREAT SACRIFICES.

(IS) "The equal and unanimous are Fathers in YAMA-RAJYA; their LOKA is SVADHA; homage (to them). Let Yajña be dedicated to Devas."

(YV. XIX. 45)

(Contd. from Page 447)

they left the mortal world long ago. Griffith's following note deserves mention here:-

"Aṅgirasas etc. semi divine members of half mythical priestly families of the most ancient times." (Page - 213)

But Dayānanda interprets these words in general sense. For instance, Aṅgirasas are the class of spiritual scholars who know God i.e. ĀNGA + RASA i.e. relishable entity in our human existence - God.

NAVAGVAS i.e. persons having progressing new out-look in their undertaking. (NAV from the root GAM (to go)

ATHARVANS i.e. knower of the Atharva Veda and Dhanur-Veda.

BHURGUS i.e. men of mature wisdom.

SOMYASAS i.e. Peace loving people.

(YV. XIX. 45)

The word "YAMA-RAJYA" according to Mahādhara means 'in the realm of Yama'. The word Yama is explained by Yāska in Nirukta (X.19) from the root YACCHA to give (retirement). In X.20 he further says "अग्नि अस्त उजाते, " i.e. Agni is called Yama. In the Nirukta (XII.29) "सूर्यः अग्निर्हक्तिः", i.e. the sun is called Yama.
EXPLANATION.

May the glory (Sr5) which is endowed with real knowledge and other similar merits, of my living (jīvaḥ) and learned preceptors who are devoted to righteousness, God, and the benefit of mankind, who are equally well up in good qualities e.g. righteousness, divine knowledge and true sciences, and who are free from such defects as hypocrisy &c towards their pupils and disciples in awarding them true knowledge &c, remain stable through hundred years so that we may always be happy in this world.

(YV. XIX. 46)

May the wise Fathers of the lowest, middle most and the highest rank in the matter of achievement of merits and the Fathers who are peace loving (somyas), who have no enemy (a-vekas), and who know (ṛtañhas) God and the Vedas always protect us by giving us guidance regarding knowledge of affairs of giving and taking. Only those Fathers are to be served by all who are surviving and who are twice born (asum ya iyuh) and learned. The dead are never (to be served) because they being in other world are beyond the scope of receiving our service as we have no approximity to serve them.

(YV. XIX. 49)

Let us approach the pitaras and acquire precepts from them regarding all matters related to the attainment of noble qualities e.g. learning &c (saurmanase), and in deeds of universal advantage (bhādara), in which the mind enjoys the pleasure of intellectual development. They are āngirasas i.e. possessing the knowledge of God who is, as if it were, a Rasa i.e. a vital essence in human organs (i.e. body: ānga). They are navagvas i.e. make new inventions in the domain of science and find new approaches to all good deeds. They are masters of Atharva Veda and are at home in military science (dhanur
Veda). They are BHRGUS i.e. pure hearted and men of mature wisdom, and they are also SOMYASAS i.e. peace loving. By nature they are fond of performing Yajñas and other beneficial deeds.

(YV. XIX. 50)

The meanings of the words 'STYMAHAH and STELAKASAS' have already been explained. The learned (PITARAS) judges of court of justice (YAMA-RAJYA) find immortal (SVADHA) joy in their findings (LOKA) based on justice and provide benefits of the kingly duty i.e. the protection of the subjects which is so well known and dear to the learned. May such deeds be common among us. We pay homage (NAMAS) to these administrators of truth and justice. May such judges, the lovers of truth remain for ever amongst us.

(YV. XIX. 45)

(19) "Our ancient Fathers, the Soma-loving, the possessors of great riches who conveyed the SOMA P^THA (i.e. imparted the science of SOMA); with these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure."

(YV. XIX. 51)

Also found in Rg Veda X.15.8.

(a) SOMYASAS : Who deserves Soma (Griffith), the imparters of SOMA VIDYA (Dayananda)

(b) VASISTHA : Most noble (Griffith), Possessor of great wealth (Sāyana) belonging to the race of Vasistha (Mahidhara), taking intense delight in the noble qualities e.g. versatile learning (Dayānanda).

(c) YAMA : Judge of the court of justice or teacher of the true knowledge (Dayānanda), a Proper noun (Sāyana and others).
THE FIVE GREAT SACRIFICES.

(20) "Ye Fathers who sit on sacred grass come hither with aid; these offerings we have made to you; enjoy them; so come to us with most beneficient aid; then bestow on us health and strength free from hurt."

(YV. XIX. 55)

(21) "I have won hither the beneficial Fathers and have attained 'NAPATA' and 'VIKRAMA' of the Omnipresent Lord (VIŚNU).

They who enjoy pressed juices with oblation, seated on sacred grass come oftest hither."

(YV. XIX. 56)

This verse is addressed to the Pitaras who renounce the material possessions and lead a life of a Samnyāsin. The seat of sacred grass is offered to them. Hence they are called "VARHI-SADAH". According to Dayānanda the word "VARHI" here means the Supreme Soul and those who reside i.e. delight in Supreme Soul are VARHI SADAH.

(21) "A son and progeny" (Griffith); "Grandson and wide stride of VIŚNU"

(_CONTD)
THE FIVE GREAT SACRIFICES.

EXPLANATION.

One can know God who is the real imposter of all true knowledge and who has ordained some conditions when one is ardently desirous of making unrestricted gifts of knowledge &c to all and remains always associated with the teachers who are masters of science of SOMA (SOMYAS), take intense joy in good qualities and all sciences (VASIŚ.
S), are preservers of the SOMA-Science, and having first mastered all sciences are eagerly engaged in imparting them to others, and also when one associates with the earlier fathers i.e. grand father, grand grand father and other such elders whose chief aim is God and religion.

Let, therefore, all men achieve their desired objects by acting in the manner (described) in this verse.

(YV. XIX. 51)

(Contd. from Page 451)

(Macdonell); "NAPĀTA (NA † PĀTA) means final emancipation and "VIKRĀMĀṆA", 'the multiformed creation of the world" (Dayānanda).

The following note also deserves notice:-

"Son and progeny: the meaning appears to be as suggested by Prof. Ludwig in his commentary on the original hymn, that the sacrificer has discharged his obligation to the Fathers by begetting a son through the favour of VISNU.(RV. 184.11). Still VIKRĀMĀṆAM : is an unintelligible expression in this connection. Another explanation, says Prof. Ludwig, would be to take 'NAPĀTAM' : as fire, and 'VIKRĀMĀṆAM VISHKH: (Vishnu's striding forth) as the sun. Prof. Grassman translates: 'die Kinder und den hochsten Schritt des Vishnu': the children and the highest stride of Vishnu. (Griffith - p.214)
THE FIVE GREAT SACRIFICES.

May the learned Fathers, who are established in Brahma or the Divine knowledge the highest of all sciences (VARHI-SADAS) and who are (inherently) endowed with the desire of doing the greatest benefit and universal protection, favour us with a visit. May we receive and greet them on their advent in these words: 'O Learned (Fathers), please come to us and enjoy these offerings which are worthy gifts to be accepted by you. After accepting our service, bestow upon us the happiness of knowledge. Ward off our ignorance and make us sinless (A-RAPĀ) so that we may become righteous people and free from all sins'.

(YV. XIX. 55)

May these VARHI-SADA (i.e. established in Supreme Being) Fathers who relish the drink prepared from the pressed Soma plant along with food (SVADHĀ) visit this place near to (my abode) after having taken the Soma juice. May I have repeated association with these above mentioned fathers who are bestowers of gifts of knowledge and other qualities. Here the use of Atmane Pada and absence of the suffix "IT" are anomalous. By knowing them and by their association may I attain the knowledge of all pervading (VISNU) God, of His multiformed creation of the universe (VIKRAMANA) and of the ever lasting state of MOKSA (NAPATA). Men should always associate with the learned because by their association alone they can succeed in securing the state of Emancipation from where they do not fall.

(YV. XIX. 56)

(22) "May the Fathers, worthy of the Soma (i.e. respect or peace-loving) being invited to their favourite oblations(or seats) placed on sacred grass, come here and listen. May they speak for us and protect us."  

(YV. XIX. 57)

(22) "अध्यात्मिकाः प्रत्येकं देवस्य अधिकार्याः सैरिंदृष्टं विशिष्टाः सूतिकृताः निरंतरः सूतिकृताः"

(Contd.)
(23) "0 Agnisvatta Fathers! come ye here: sit down 0 directors in the right way, in your appropriate places: eat the food offered in VARHIS (i.e. the sacredly best plates); grant us riches and heroic posterity." (IV. XIX. 59)

(24) "For them who are Agni-svatta and An-agni-svatta and rejoice with SVADHA in the midst of Dyaus; the Self-effulgent God may grant that body which is healthy and strong at His desire." (IV. XIX. 60)

This stanza with some variations is taken from RV. X. 15.11:

"O Agnisvatta, be the agnisvatta, be the agnisvatta..."

The translation of this verse is very doubtful. Scholars agree only in disagreement. The words AGNISVATTA and AN-AGNISVATTA have already been explained. Sayana and Mahidhara render them as 'burnt with fire.'

(Co. .)
THE FIVE GREAT SACRIFICES.

EXPLANATION.

May those venerable (SOMYASAEE) Fathers being invited (by us) frequently come to us and occupy these pleasant (PRIYA) and comfortable seats of excellent manufacture (VARHI). May they accept our receptions in frequent visits and listen to our questions and answer them. Protect us always by bestowing on us gifts of knowledge and give us guidance in all worldly affairs. (YV. XIX. 57)

(CO TD. From Page 454)

fire and those who are not cremated.' But Dayânanda explains:-

(a) AGHISVÄTTA: Those fathers who are at home in the science of Agni (i.e. electricity etc.). (Agni-SU-ÄTTA) (Dayananda) 'consumed in fire' (Agnisväd-to taste) (Sâyanâ). This meaning is supported by the word 'Agni-dagdha' (RV. X. 15. 14) which clearly shows that those fathers who were burnt in fire.

(b) AN-AGHISVÄTTA: This is the negative form of AGHISVÄTTA i.e. not devoured by fire (Mecdonell). Our author takes it to mean 'fathers expert in sciences other than Agni i.e. air, water, geology etc.

(c) SVADHAYÃ: By funeral offerings (Sâyanâ and others). By enjoying the bliss of Anna-Vidyã or by means of bodily and mental vigour (Dayananda).

(d) MADHYE DIVÄ: In the upper region or in the midst of heaven (Sâyanâ). According to Dayânanda 'DIVÄ' means Self-effulgent God i.e. who live and rejoice in communion with God.

(e) SVARĀT: God who shines by His own light (Dayânanda);
Sovereign Lord (Mecdonell); Supreme Lord (Sâyanâ);
Self Ruler (Griffith).

(f) ASU-NITIM: Science of life (Dayananda).

(g) TANVAM: Healthy body - full of life. Sâyanâ explains ASU-NITIM-TANVAM as the body that leads to life - a divin body. Mahâdhara interprets it 'long lived'. Prof. M. Muller explains it as 'Grant, thou, O king, that their (Cont.)
O Agnīśvātta Fathers, described already, be pleased to pay a visit to us. You being noble directors in right way deserve veneration. Visit every house and all assemblies for the purpose of imparting instructions and precepts during your stay there and thus wander over (the whole world). Kindly accept our cordial receptions and the excellent viands that we have prepared for you. Grace our homes and assemblies by your stay there and bestow upon us the riches of knowledge which make men healthy and brave so that we may have brave commanders (lit - soldiers) strong in mind and body and rich with the treasure of true knowledge.

(YV. XIX. 59)

May we learn true knowledge and the science of life (ASU-NĪTI) comprising in truth and justice from the Fathers who well versed in Agni Vidyā (i.e. science of electricity) and An-agni Vidyā (i.e. sciences of air, water, geology &c) and who take delight and reside in the Self-effulgent God - the illuminer of the true sciences - (Madhye-Dīvah) - enjoying (MĀDAYANTE) the bliss of Asunīti (science of life) through the medium of their physical and mental vigour and make all other men enjoy it. Let all the learned and we achieve real knowledge and true wisdom and remain independent in matters concern­ing our OWN individual well being but always dependent in matters pertaining to the good of ALL beings so that SVARĀT (i.e. the Self-effulgent and the Illuminer of all) may graciously make the bodies of the learned strong and healthy for our sake and thus may we have abundance of the learned amongst us.

(YV. XIX. 60)

(Contd. from Page 455)

body may take that life which they wish for." (See, India, What Can It Teach Us) P. 227.
THE FIVE GREAT SACRIFICES.

(25) "We call the Agni-svattas, true to seasons, those who drank the Soma in the NARASAMSA. May these learned sages be prompt to give us ear. May we be the lords of wealth and treasures."

(YV. XIX. 61)

(26) "Both the Fathers, who are here and who are not here, both those whom we know and whom we know not, thou, 0 JĀTAVEDAS, knowest, how many they are.

Accept the sacrifice well arranged with portions."

(YV. XIX. 67)

(a) RTUKATAS : True to seasons i.e. understanding the dignity of time (Dayānanda); Coming at the appointed times for their libations (Mahādhara).

(b) NARASAMSA: A cup containing Soma juice dedicated to NARASAMSA, Agni - the Praise of men or Soma or as here the Fathers (Griffith). cf: YV. VIII. 38.

This word is explained by Yāska as:-

"अन्न न्याय: अपमानने स नाराश्चः मन्त्राः

(N. IX. 10)

i.e. a Vedic stanza containing the praise of the (qualities) of men.

(26) "में धेरे देवता देवयाने देव देवयाने विद्या देव ।

त्र्यं देवयाने देव देव देव देव ।

(N. IX. 10)

Taken from RV. X. 15.13."

(YV. XIX. 67)
THE FIVE GREAT SACRIFICES.

(27) "Let this obeisance be made today to those Fathers, our predecessors, to those our successors; to those who are rested in the earthly region, to those who are present among the opulent people."  

(YV. XIX. 68)

Also found in RV. X. 15.2.

(a) "Our successors or predecessors": According to Sayana 'PURVASAH' means an elder brother, father, grand father, and the like, born before the birth of the worshipper; 'UPARASAH' means younger brother, sons etc. Mahidhara explains PURVASAH as those who have gone to the other world; 'UPARASAH' those who have ceased or rested, who have gone to the world of Brahma. But our author interprets these words as "

i.e. our predecessors and successors in the learning.

(b) PARTHIVE RAJASI (i.e. in the earthly region) is not very clearly explained by Sayana: "At this site which is connected with the earth and is the effect of (or has for its effect) the quality of RAJAS (passion or active principle)". Mahidhara explains RAJAS by Jyotis, i.e. light - terrestrial light or fire. Thus the phrase refers to the Fire-Altar. Our author interprets it as "experts in the sciences connected with the earth e.g. geology &c.

(c) SUVRJANASU VIKSU (i.e. among the mighty races of gods - Griffith). "In settlements with fair abodes" (Mecdonell). "Present among the opulent people" (Sayana). "Presidents of the People's Assemblies or Judges of the law courts" (Dayananda).
THE FIVE GREAT SACRIFICES.

EXPLANATION.

0 Men! invite ye the Fathers who possess wisdom and resources and know when to act and serve them even as we invite and serve such Pitaras who are called AGNISVĀTTAS - the true to seasons. They drink the juice of Soma, are well versed in the duties to be performed by men and are pleased with making and receiving the gifts of the science of Soma. Such Fathers are learned and wise. May we associate with them and may we become the lords and protectors of wealth e.g. glories of true knowledge and world-empire.

(YV. XIX. 61)

0 Supreme Lord! thou knowest the learned Fathers who are present amongst us and whom we know and also those who are not here i.e. who live in distant lands and for this reason whom we do not know. Kindly make it possible for us to have their association. Be pleased to accept our Yajña rightly performed by us with the articles of food and drink and with other sacrificial accessories so that we may achieve success in our series of religious actions and obtain prosperities in this world and happiness in the next world.

(YV. XIX. 67)

May those Fathers, who having previously completed their studies are now engaged in the vocation of teaching and learning and those who are quite at home (Ā-MISATTĀ) in the sciences of physical (PARTHIVE RAJASI) geography, physiography and geology and also those who are endowed with strength and courage, are presidents and members of the peoples' assemblies and are entrusted with the administration of justice, come to us (again and again). We offer adorations to such Fathers ceaselessly.

(YV. XIX. 68)
(28) "(O God) longing Thee we instal Thee; longing we kindle
(for) Thee; do Thou longing, bring the longing Fathers
to eat the food offered (by us)."
(YV. XIX. 70)

(29) "To Fathers who deserve SVADHA (food) be SVADHA and
homage. To Grand Fathers who claim SVADHA be SVADHA and
homage. The Fathers have eaten. The Fathers have rejoiced.
The Fathers have satisfied. Fathers! purify(us). (or
be ye purified)."
(YV. XIX. 36)

(30) "Purify me the Fathers who enjoy Soma! Grand Fathers,
make me pure! May Great-Grand Fathers cleanse me with a
pure hundred years' life!
May Grand Fathers purify me; may Great Brand Fathers
make me pure.
With a sieve that brings a century may I attain full
length of life."
(YV. XIX. 37)
THE FIVE GREAT SACRIFICES.

EXPLANATION.

0 God! eager for Thee we instal Thee in our hearts (MIDHI负面) as our Lord—as the administrator of justice in our RASTRA (i.e. nation or country). 0 Lord of the Universe! may we (SAHIDHI负面) illumine (the whole world) by ceaselessly hearing and reciting to others Thy bright glory so that we may acquire true knowledge and dedicate wealth &c. to and enjoy the bliss of the association with the Fathers who are guided by a longing (to propagate) the truth and knowledge. Being desirous (to grant our desires) do Thou bring such Fathers to us. (YV. XIX. 70)

We offer SVADHĀ i.e. food and other excellent things to the Fathers who impart knowledge and are styled as VASUS because their characteristic is to master the science of Immortality i.e. the science of Emancipation. They have attained the title of VASU by observing Brahmacarya (i.e. a celebate life) for 24 years to acquire knowledge and by their being engaged in tutorial vocation. (We offer food etc.) to the Grand Fathers (who are called RUDRAS) because after having studied for 44 years, practising Brahmacarya, they perform the duties of teachers; to the Great grand fathers i.e. ĀDITYAS on account of observing Brahmacarya for 48 years they have fully mastered knowledge and being engaged in teaching others are shedding the light of real knowledge around them. We pay our homage to them. May you take food and dress yourselves here; The word ADHANTA (i.e. rejoiced) has been explained before. May our service, 0 Fathers! satisfy you. Be happy and satisfied. 0 Fathers! make us pure and destroy our blemishes due to ignorance. (YV. XIX. 36)
0 Fathers! Grand-Fathers! and Great Grand-Fathers! make me continuously pure in thoughts, words and deeds and make me perform pure and righteous acts by instructing me to do righteous and pure deeds and to practise Brahmacarya which is the cause of hundred years' life. The verb 'purify' is to be connected with the subsequent three (subjects). In this way may I survive for full length of life.

Here the words - VASU, RUDRA and ÁDITYA are the designations of the learned on the authority of the Chhandogya Upanisad viz; 'PURUSO VĀVA YAJNAH' i.e. Purusa verily is a Yajna.

(YV. XIX. 37).
Now we lay down the procedure of performing the Bali-Vaiśva-Deva (Yajña).

The Bali-Vaiśva-Deva is to be performed with whatever (is) cooked (as food) leaving aside saltish things.

(31) "A Brahmana (and other twice born) should perform daily the Vaiśva-Deva-sacrifice in the house-hold Fire in accordance with the enjoined method in honour of these (following) Devatās with the prepared food."

(MS. III. 34)

The undermentioned (Vedic Text) is an evidence (in support of) the Bali-Vaiśva-Deva ritual:-

(32) "Only to Thee, bringing our tributes O Agni, each day as fodder to a stabled horse, may we, Thy neighbours, rejoicing in food and in growth of riches - O Agni,- never be injured."

(AV. XIX. 55.7)
THE FIVE GREAT SACRIFICES.

(33) "Purify me O Deva-Janas!; May thoughts with spirit make me pure. May all things cleanse me. O JATA VEDAS! make me clean."

(YV. XIX. 39)

EXPLANATION.

O Supreme Lord! in obedience to Thy ordinances, we place the offerings and oblations before the uninvited-learned-guests (ATITHIS) or in the terrestrial fire, as abundant fodder is placed before a horse daily. May we rejoice in faith (SAMIT) and in the glories of world-wide empire (RAYAS-POSEMA). Faith or SHRADDHA is called SALIT as it is rightly desired (by devotees). May we not be averse (PRATIVESA i.e. PRATI-KULA) to Thee O Self-effulgent Lord! and injure (RISAMA) the creatures of the world. Be gracious and make all creatures our friends. May we also be friends to all. Knowing this may we always do mutual benefit.

(AV. XIX. 55.7)

The meaning of (the next cited verse) (YV. XIX.30) has been explained under the caption of Tarpana (above).

(Following Mantras are used in Bali-Vaisva-Deva):


(Contd. from Page 463)

The word PRATIVESA i.e. neighbours is interpreted by Dayananda as a hostile person.

(33) "‘न्यूनम् दा लेवान्ति न्यूनम् मने सिद्धि श्राइ'।

‘न्यूनम् रिलन्यूः’ शुभाधिक्यं जातस्येदयः प्रसिद्धिर्मात् ॥"

(YV. XIX. 30)

(34) "अथुकामेव किमपि, अः स्तंभन्युपायः अथोरितिः लोकोत्सव्य: स्वादः ॥"
THE FIVE GREAT SACRIFICES.

EXPLANATION.

The word Agni has been explained already. Soma means God, the creator of the universe and the bestower of happiness to all. The significance of the words Agni & Soma as PRAJA and APANA (i.e. Inbreath and Outbreath) has been stated (by us) in interpretation of the Gayatri Mantra. VISVE-DEVAS are the attributes of God which enlighten the whole universe. Or it may mean all the learned people. DHAMVAITARI stands for God who anihilates all diseases. KUHZJ indicates DARSESTI (i.e. Amavasya Yajña) or the All Intelligent Power (i.e. God) which is the object of that Sacrifice. ANUMATI refers to Paurnamasya Yajña. Or having studied all sciences the realisation of knowledge or of the Intelligent Universal Power. PRAJAPATI is God, the saviour of the whole universe. All the benefits should be derived from Fire and earth (DYAVA-PRTHIVI) possessing excellent qualities - which have been created by God. SVISTA-KRTA refers to God who give us joys which our hearts desire.

After performing Homa with these Mantras, one should offer oblations (i.e. the portions of the daily meals with the undermentioned Mantras):

(35) "(1) OH, obeisance to Indra with Anuga. (2) OH, obeisance to YAMA with Anuga. (3) OH, homage to VARUNA with Anuga. (4) OH, adoration to SOMA with Anuga. (5) OH, obeisance

(Contd. from Page 464)
"to MARUTS. (6) OH, obeisance to ADS. (7) OH, obeisance to VANASPATIS. (8) OH, obeisance to SRI. (9) OH, obeisance to BHADRA KALI. (10) OH, obeisance to BRAHMAPATI. (11) OH, obeisance to VASTU-PATI. (12) OH, obeisance to VISVE-DEVAS. (13) OH, obeisance to them who walk during the day. (14) OH, obeisance to those who prowl by night. (15) OH, obeisance to the BHUTI (i.e. glory) of all souls. (16) OH, obeisance and SVADIIA (i.e. food) for Fathers who deserve SVADIIA."

This is the daily Sraddha.

EXPLANATION.

Here, the word NAMAS (i.e. obeisance) is derived from the root NAM to make obeisance or to honour. That is to say that men achieve real knowledge by thought preceded by right and adequate action. The glorious God with His eternal attributes is meant by the word 'INDRA' here (1). The word YAMA indicates Supreme Self, endowed with qualities e.g. justice and free from prejudice or partiality, (2). Here Supreme Lord - the Most Excellent - possessing the highest knowledge is meant by the word SOMA, (3). The meaning of SOMA has been explained already, (4). MARUTS (i.e. gases) are those who through support of God sustain and keep in action the whole universe (5). The meaning (of the word) 'AD' is stated in the explanation of the Mantra 'SAM-HO-DEVI' (6). God or things like air and clouds are lords (PATIS) of people or forests. They are meant here: Or it may be borne in mind that we should derive benefits from the great trees (the lords of forests) which God has created with good qualities (7). SRI means God who is
THE FIVE GREAT SACRIFICES.

the mainstay of all. SRI is derived from the root SRI to serve. God is All Bliss and All Glory or it may mean the beauty of the universe created by God (8). The power of God which provides BHADRA (i.e., happiness) to all is called BHADRA KALI (9). God is the Lord of Brahma i.e., of the Vedas containing all sciences and arts or of the universe (10). God is the Lord of VASTU i.e., Vaśā where all creatures reside; from the root VAS to reside (11). VISVE DEVAS have already been explained (12). May, through the grace of God, the living beings which move about during the day or prowl by night, be not hostile to us or stand in our way (13 & 14). Here God is meant by the word 'SARVA-ĀTHA-BHUTI' i.e., He is the abode of all beings (15). The meanings of the words PITARAS and SVADEA are given in the chapter on Tarpana (16). The word obeisance (HAMAS) indicates humility for one's own self and respect for others.

(The undermentioned verse from Manu supports the Bali-Vaisva-Deva):

(36) "One should slowly place on the earth (portions of the daily meal) for the dogs, for the oppressed and the degraded, for the Cāndālas, for those suffering from horrible diseases, for birds (like crows) and for the insects."

(MS. III. 92)

According to this one should place six oblations on the grounds in this way having distributed the portions of the food among all living beings one should secure their contentment.

(36) "Ugrañca ut arthabājya u mātrāma māntre pūrnatāhetaya u sāmāsanā bhājita u ।
Sāmāsanā bhājita u sāmāsa-nāṁ bhājita u mātrāma u māntre u pūrnatāhetaya u ।"

(MS. III. 92)

See also MS. III. 67 & 91. It is usually performed by throwing up into the air, near the house-door, portions of the daily meals before part-taking of it.
THE FIVE GREAT SACRIFICES.

ATITHI YAJNA.

Now we shall deal with the Atithi Yajña (honour Sacrifice) which is the fifth one. All joys reside there where the learned, who come to a house-holder’s house, uninvited, are rightly respected and served.

Those persons are called Atithis who have completely mastered all sciences, do good to others, have their senses under restraint, are righteous, are true to words, are free from defects e.g. deceit, and are daily moving from place to place.

There are numerous Mantras in the Vedas which (can be cited) as evidence here. But on account of economy of space we shall quote only two (of them) here:—

(37) "Let him, to whose house, the VRATYA, who possesses this knowledge, comes as a guest."

(38) "Rise up of his own accord to meet him, and say, VRATYA, where didst thou pass the night? VRATYA, here is water. Let them refresh thee. VRATYA, let it be as thou pleasest VRATYA, as they wish it so let it be. VRATYA, as thy desire is so be it."

(37) (38)
That Atithi deserves honour and service, who possesses all qualities mentioned above, who is endowed with the most excellent virtues and whose arrivals and departures are not pre-fixed and who comes unexpectedly and leaves equally all of a sudden, according to his own sweet will.

(AV. XV. 11.1)

Whenever an Atithi may happen to come to the house of a householder, he should stand up with high affection to receive him. After greeting him he should offer the best (available) seat to him. After due reception and service he should ask him, "O the best of men! where did you pass the (yesternight)? O Revered Guest! accept the water. As you delight and satisfy us and our friends &c., with your truthful precepts, we also (try to please) you (with our service). O learned Man! as it pleases you we shall abide by your desire. Please command us to bring the thing you may have liking for. We are determined, O Atithi! to serve you according to your desire and pleasure. May we render service to you, in a manner as it satisfies your desire so that we and you may serve each other and enjoy mutual righteous association to live in lasting happiness with the ever increasing knowledge.

(Contd. from Page 463)

The Āpastambh Sūtras (II. 3.7.13-17) describe it also. VRĀTYA is a Srotriya or religious student who has learnt the Vedas - a faithful fulfiller of his vow - (VRATA).
THE AUTHORITATIVE OR OTHERWISE OF THE BOOKS.

Now we shall deal with the books which have been regarded as an independent authority since the beginning of creation up to this day or also those which have been taken as depending for their authority on others, by the noble-learned people - free from partiality, attachments and aversions, possessing amiable conduct based on truth and righteousness and devoted to universal benefit. The books, which are the words of God, deserve to be accepted as possessing an inherent authority of their own; but the books, composed by human beings can have only the secondary authority. The four Vedas, being the word of God, have an inherent authority; because there can be no error or other short-coming in the word of God who is Omniscient, Omnipotent and the Home of all learning. The Vedas should be taken as their own authority like the Sun and the lamp. As the Sun and the lamp being illumined by their own light also illumine other physical objects, similarly the Vedas, shining with their own light, make the other books of knowledge shine. The books, which stand in opposition to the Vedas, cannot be accepted as authoritative. But the Vedas do not miss their authoritative character even if they are contradictory to other books because they have self authority and other books depend on them (the Vedas) for their authority.

The Vedas, divided into four Samhatas (i.e. collections) contain-
ing the Mantra-portion only, have self authoritative character. But
the Brāhmaṇas, being only the commentaries on the (original) Vedas
are authoritative only as far as they are in accordance with them.
Similarly 1,127 recensions or branches of the Vedas, being explanations
of the Vedic conception possess authority only in so far as they con-
cord with them. The same can be stated about the six Āṅgas (i.e. the
limbs or auxiliary sciences of the Vedas) of the Vedas, viz; Phonetics
(or Orthoepy), Rituals, Grammar, Etymology, Prosody and Astronomy.
The four Upa-Vedas, viz; the Āyur-Veda (i.e. the science of life) i.e.
the medical science, the Dhanur-Veda (i.e. the science of armaments
and politics), the Gāndharva-Veda (i.e. the science of music) and
Artha-Veda (i.e. mechanism, physics or economics) are in the same
category. In the sphere of Āyur Veda, the Caraka, the Sūrītu, the
Nighaṇṭu &c, are acceptable (as authority). The books on the Dhanur
Veda have mostly disappeared but they can be composed now as this
science is based on the practical application of all the other sciences.
There was a number of books on Dhanur Veda, composed by authors e.g.
Āṅgiras. The Gāndharva Veda is based on the Śāma-Music; thus the Śāma
Veda is the (original) source (here). There are four treatises composed
by Visvā Karna, Tvāsta, Deva Yajna and Nāya on the Artha Veda.

The six Āṅgas of the Vedas (contain the following authoritative
works) e.g. Śīkṣā composed by sages like Pāṇīpi &c. on Phonetics; the
Māṇava Kalpa Sūtra on Rituals; the Aṣṭādhyaṭī, the Māhā Bhāṣya, the
Unādiṭā, the Gaṇapāṭha and the Prātipadika on Grammar; the Mīrūkā
of Yāsaka Muni along with the Nighaṇṭu on Etymology, which is the fourth
limb of the Vedas; the Sūtras and Bhāṣya of Ācarya Piṅgala on Metrics;
the works of Vasīṭa and other Rṣis on Geometry, Algebra, Arithmetic
and Astronomy. These are the six Vedic limbs. There are also six
Upāṇgas (i.e. sub-limbs). Of them, the first is the Pūrva Mānasa Sāstra composed by the sage Jainini, along with its commentary by the sage Vyāsa dealing with Rituals and relevant duties of the performer. The second is the Vaiśeṣika Sāstra of Kanāda Muni, supplemented with the commentary of Gautama, entitled as Praśāsta Pāda, dealing with (mainly) the substances and their qualities. The third is the Nyāya Sāstra of Gautama, together with the commentary of Vatsyayana dealing with physics. The fourth is the Yoga Sāstra of Patañjali, supported by the Vyāsa Bhāṣya describing the science of worship and meditation. This Sāstra prescribes rules and means whereby one can realize and secure perceptional knowledge about all objects which otherwise was based on inference on account of learning and studying the three (above-mentioned) Sāstras e.g. Mānasa, Vaiśeṣika and Nyāya. The fifth is the Sāmkhya Sāstra of Kapil Muni together with the commentary of Bhāgūri Muni which enumerates all the elements and realities so that one may have a specific knowledge of them. The sixth is the Vedānta Sāstra of Vyāsa together with the gloss of Baudhāyana. Similarly ten Upa-niṣads e.g. Īṣa, Keṇa, Katha, Prasna, Mandaka, Māṇḍūkya, Taittiriya, Aitareya, Chāndogya, and Vṛhadāranyaka are also to be accepted as Sub-limbs (Upa-āngas).

Thus the four Vedas, together with their recensions and glosses, the four Upa-Vedas, the six Vedāngas together with six upa-āngas of the Vedas constitute the fourteen sciences which should be studied by all men and women.

It is definite that a man, by studying them thoroughly and thus acquiring a complete and real knowledge of all the mental and material sciences and of the action portion, becomes a scholar of very high learning. The Vedas were revealed by God. The Brāhmaṇas are their expositions and commentaries composed by the seers. They are to be...
regarded as authoritative only in so far as they are in concordance with the Vedas, (which are full of true and righteous knowledge) and are supported by logic and proofs. But none should accept the authority of other books, which have been composed by the uncredible persons, lay down the practice of vice, contain partiality and contemptuous ideas, exhibit very poor knowledge, are contrary to the teaching of the Vedas and are bereft of the support of reason and evidence. We enumerate them here briefly:—

All the Tantra-works e.g. The Rudra-yāmala &c; the Purāṇas e.g. the Brahma Vaivarta &c, the interpolated verses of the Manu Sūrti and all the other Sūtis; the seemingly (i.e. false) grammatical treatises such as the Sārasvata, the Candrikā and the Kaumudi etc, the works e.g. the Kṛṣṇa Śiva Sindhu &c which are in contradiction to the Mīmāṁśa Sāstra; the seemingly works on the Nyāya Sāstra, beginning with the Tarka Saṅgraha and ending with the Jāgadīśa, which are opposed to the Vaiśeṣika and the Nyāya Sāstras; books contrary to the Yoga Sāstra. e.g. the Hāṭha Pradīpikā &c; books opposed to the Sāṁkhya Sāstra e.g. the Sāṁkhyā Tattva Kaumudi &c; books opposed to the Vedānta Sāstra e.g. the Pāṇḍadaśi, the Yoga Vāsishṭa &c; all the works dealing with the auspicious movements, horoscopes and influence of the stars, e.g. the Kuhūrta Cintāmāni &c which are opposed to the Astronomy; all books opposed to the Srauta Sūtras e.g. the Trikāṇḍikā, Śaṅkha Sūtra and Parisūṭa &c; all the books which lay down that salvation can be acquired and sins annihilated by simply fasting in the month of Mārga Śīrṣa or on the 11th day of the each half of a lunar month, by taking bath in the (sacred) water(in the ganges) at Kāśi, by pilgrimage (to the so called holy places), by beholding (the idols), by repeating the name (of a god), by taking bath and by worshipping the lifeless images; all books prepared by hypocrits and sectarian people; and all
other books, preaching and advocating atheism.

All these books cannot be accepted as authoritative by the true observers because they are contrary to (the teachings of) the Vedas and the other scriptures and they cannot stand the test of reason and evidence.

Q. "Should the very tiny amount of truth which can be traced in these (books of) predominantly falsehood, be rejected?"

A. "Yes, like the poisoned food. As an investigator rejects the poisoned food after examination even if it is found nector-like, so these works should be rejected forthwith; because, if they are given currency, the true meaning of the Vedas cannot be widely propagated and the darkness of falsehood would prevail, which would not permit the true knowledge to come into existence.

Now we shall show that the teachings of the Tantra works are pernicious (lit - false):

They maintain that the salvation can be secured only by adhering to Five Makaras (i.e. the Five LE - the five things the names of which begin with the letter 'MA'). We state (an evidence) in the following verses here:-

(1) "MADYA (i.e. wine), HAYA (i.e. flesh), MITHA (i.e. fish), MUDRA (i.e. secret marks) and the MAITTHANA (i.e. copulation or fornication) - these Five Makaras give salvation in all ages."

(2) "Let one drink, drink and drink again, till one (reals and) falls on the ground. Let one rise up and drink again. For such a one there is no re-birth."
(3) "Persons of all Varnas (castes) assume Twice-born-hood (i.e. DVJATVA) when they enter into Bhairavi Cakra (i.e. the circle of Bhairava & Bhairavi). No sooner the Bhairavi Cakra is finished, all Varnas become distinct and separate."

(4) "Avoiding copulation with his mother, a man should cohabit with all women. Having inserted his organ into vulva, he should repeat the Mantra, without sluggishness."

(5) "A man may not spare even his mother."

Such are the numerous teachings of the Tantras which propound the practices marked with stupidity, vice, perniciousness, worthy (stated by) of the Anaryas, bereft of reason and authority, entirely contrary to the Vedic teachings, unholy (ANARSA) and obscene. These (practices) should never be adopted by the righteous people. It is very easy and known (to every body) that the indulgence into wine-drinking &c spoils the intellect and consequently can never lead to salvation, rather it leads to calamities (and ruinous consequences)."
Similarly the so-called Purāṇas (i.e., the Ancient Histories) e.g., the Brahma Vaivarta and others which are really of very recent age, contain mythical legends and false tales. A few of them are put forward here by way of example on the analogy of the maxim of the cooking pot and the boiled rice.

There we come across a story that Brahmā the Lord of creatures, assuming the corporeal form, seized his own daughter Sarasvatī for copulation. This story is false because this story is allegorical and figurative. For instance:

(6) "Prajāpati verily ran after his daughter. According to some it is 'light or day'. The others say that it is 'Dawn'. He assuming the 'form of the Kṛṣṇa (i.e., the white footed antelope) seized her in the form of Rohita (i.e., a deer). That semen which came out first became this very Aditya (i.e., the sun)." (Aitareya III. 33.34)

(7) "Prajāpati is verily the fair winged Garutma (i.e., Garuḍa) i.e., the Sun."

(SB. X. 2.7.4)

**The maxim of the cooking pot and boiled rice:** In a cooking pot all the grains being equally moistened by the heated water, when one grain is found to be well cooked, the same may be inferred with regard to the other grains. So the maxim is used when the condition of the whole class is inferred from that of a part.

(6) "उत्साधनोऽकाः पूर्वं द्रवितं सरलं नमस्त। दिवसितं काल्याणस्वरूपः नेन । तास्य गुणस्य संबंधिताः पुराणसः सरलसः । तात्स्य नमस्त रेताहुः उपम- उपदैस्तक्त तदस्ताविदिते हरिम ।"

(Aitareya III. 33.34)

(7) "उत्साधनोऽकाः पूर्वं द्रवितं सरलं नमस्त। दिवसितं काल्याणस्वरूपः नेन । तास्य गुणस्य संबंधिताः पुराणसः सरलसः । तात्स्य नमस्त उपमसः उपदैस्तक्त तदस्ताविदिते हरिम ।"

(SB. X. 2.7.4)
(8) "There 'the father impregnates his daughter' means "the cloud (impregnates) the earth." (N. IV. 21)

(9) "DYAUS is my father; my begetter; kinship (KAUKI) is here. This great earth is my kin and mother. Between the widespread world-halves, is the birth-place; the father laid the daughter's germ within it." (RV. I. 164.33)

(a) UTTANAYOH CA1IV0H : 'Widespread world-halves'. But literally it means bowels or vessels into which the Soma is poured. It is a figurative expression for 'heaven and earth'. The firmament or space between these two is, as the region of the rain, the womb of all beings.

The father is DYAUFS and the daughter is Earth whose fertility depends upon the germ of rain, laid in the firmament.

Saicya translates this phrase as, "The two uplifted Ladles. The uplifted ladles are heaven and earth and the womb of all beings between them is the firmament, the region of the rain."

Dayahanda's explanation which is based upon the above-cited authorities of Satapatha and Nirukta is quite original. The interested reader will find it more reasonable.
(10) "The sonless father, regulating (the contract), refers to his grandson, (the son) of his daughter, and relying on the efficiency of the rite, honours (the son-in-law) with valuable gifts; the father, trusting to the impregnation of the daughter, supports himself with a tranquil mind."

(RV. III. 31.1)

Griffith translates this verse:

"Wise, teaching, allowing the thought of Order, the sonless gained a grandson from his daughter. Fain, as a Sire, to see his child prolific; he sped to meet her with an eager spirit."

The following note from the same author deserves notice:

"I am unable to give a satisfactory or even an intelligible version or explanation of the first two stanzas which appear to attribute, in very obscene manner, to Agni and the Gods in heaven, the customs or the laws of succession to property among men. In the first stanza VANI which usually means an oblation-bearer, a sacrificer, a priest or one who is borne along as a God in a celestial car, is said by Sayana to mean sonless, the father of a daughter only, because he transfers his property through his married daughter in to another family. The sonless father, according to Sayana, stipulates that his daughter's son, his grandson, shall be his son, a mode of affiliation recognised by law, and, by relying on an heir thus obtained, and one who can perform his funeral rites, he is satisfied."

(Contd.)
EXPLANATION.

Sun or solar sphere is called SAVITA (the begetter) and Prajapati (i.e. the Lord of creatures) DYAUS (i.e. the light) and USAS (i.e. dawn) are like his daughters. It is a metaphorical statement. The one which is generated from the other is like the offspring of the latter which is like the father of the former. Such a father i.e. the Sun chases fast with his rays his daughter Dawn of a lightly reddish complexion (ROHITA: i.e. reddish or a female deer). Having captured (Contd. from Page 473)

This may be intelligible, but what it has to do with Agni or with the rest of the hymn is not clear. (Page 347).

Grassman takes VAHHI to mean the upper fire-stick, and the daughter to mean the lower piece of wood.

I think the word 'VAHHI' is derived from the root VAH to carry or convey. Thus VAHHI here stands for father of a daughter only, not of a son, because he conveys (VAHATI-PRAHAYATI) away his property, through his married daughter into another family. Thus, Yaska says:-

"प्रासासी कोतः सन्तानां मनः हृदितः नु एवमदनः"

i.e. VAHHI or VODHA i.e. the father of a daughter only stipulates (PRASASTI) that his daughter's son, his grand-son. In this way the daughter is regarded as son.

Yaska explains the word "VIDVAM" as:-

"विद्वा तस्य अभिलक्षी रत्ने एव हि"

The word HTA means a Yajna i.e. a PRAJANANA YAJNASYA.
her, he generates or begets upon her the Light (i.e. Day) i.e. the son of the Āditya (i.e. sun). The Dawn is like the mother and the Sun is like the Father of this (i.e. Light) son. Because the Sun with his rays which are like his semen, begets the Day, his son, upon her, the Dawn. On the horizon, during the night, five ghatikās earlier than the sunrise, there appears a reddish light. It is called the Dawn which is caused by the Sun. Thus by the union of the Father and the Daughter a son is born i.e. the brightly shining Light (of the day) who is the son of the Sun as a son is born from a mother and a father. Similarly, the rain-cloud and the earth are like a father and a daughter to each other. The birth of the earth is from the waters, i.e. from the clouds. Hence, the earth is the daughter of the rain-clouds. This rain-cloud by sprinkling rain-water i.e. the semen as if it were, upon her makes the earth pregnant. This pregnancy brings forth the vegetables &c as their off-spring. This also is a metaphor.

(Aitareya III. 33.34)

Here is (the following) evidence from the Vedas:

DYAUS, i.e. light of the day is my father - the protector and the generator of all transactions. Both have the mutual relation. This wide-spread earth is my mother, the giver of cordiality. The rain-cloud and the earth are like two armies arrayed against each other or like the awning (canopy) and the floor. Here, the rain-cloud i.e. Father, yours dawn the mass of water (i.e. semen) upon the earth i.e. his daughter and makes her conceive. This is only a metaphorical allegory.

(RV. I. 164.33)

The same (metaphor) allegory is also stated in the (following) verse. Here the word VANHI means the Sun (i.e. the Father). His daughter is the above-mentioned (Dawn). Such a Father (i.e. the Sun)
impregnates his daughter, Dawn, by placing his semen, the (solar) rays in her and begets a son, the Day.

(EV. III. 31.1)

Inspite of the fact, that this highly excellent metaphorical (allegory) was explained in the Nirukta and the Brahmanas, the Brahma Vaivarta and the other (similar) works narrate this and the other tales otherwise on account of delusion. None should take them credible.

Similarly there is a story that there was a real person by name Indra, the king of the gods. He committed adultery with the wife of Gotama. Gotama cursed him, "Thou shalt have one thousand female generative organs." He also cursed his wife Ahalyā, "Thou shalt become a rock of stone." She regained (her original form) and became free from the curse when she came into contact with the dust of Rama's feet.

Such fables are false, because in reality they are allegorical. This (allegory) is as follows:

(11) "O Indra! Come here. Gau (i.e. the light) overpowered (or out raged) Ahalyā like a Jara (i.e. a paramour). Whatever are his feet (i.e. rays), he gratifies her with them."

(SE. III.3.3.3.1.18)

(12) "Semen is Soma (i.e. the moon)."

(SE. III. 3.5.1)

(13) "The night to the Sun. (Because) (the night) disappears when the sun rises."

(N. XII. 11)

(11) "रामाणिश्च महेंद्रे, शेषेऽवल्लभेऽर्जवान्सुसुन्दरेऽकामति। तथैव वात्सर्यालयमितिः तेनदेवोदविजितिः।"

(SE. III. 3.3.3.1.18)

(12) "रेतं सौरोऽ।"

(SE. III. 3.5.1)

(13) "विकसितान्यक्रमेऽ । उग्रितमेऽ । कृत्यकेषः ॥"

(N. XI. 11)
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

(14) "The solar ray by name Sūryas is called Gau and the moon is Gandharva (i.e. the bearer of the ray). It is a Nyāya (i.e. a Vedic verse (YV. XVIII. 40)). It is also called Gau."

(H. II. 6)

(15) "Like a paramour (Jāra) to a Bhaga or a lover to the Bhaga. The Sun is here called a paramour, the remover of the night."

(H. III. 16)

(16) "He, that illumines (the world) is verily Indra."

(SB. I. 6.3.13)

EXPLANATION.

Indra is the sun which burns and illumines the terrestrial objects. The sun is called Indra because he is the source of securing glory and riches. He is the fornicator of Ahalyā (i.e. the night). She is the wife of Soma (i.e. the moon), who is also styled as Gotama i.e. the swiftest mover. Gotama is the moon. Both, the moon and the night, stand to each other in the relation of husband and wife. The Night is Ahalyā because the day (AHA) is absorbed (LĪYATE) in her. This moon gratifies all creatures with his wife Ahalyā (night). Here, the sun (i.e. Indra) is called fornicator (Jāra) of Ahalyā (night).

(14) "सूर्यसुः सुर्यवर्धिनां नामवर्ता हुस्तमाविस्मितसयुनिशचिविदाः ।

शोकितं जोतितमते ।"

(H. II. 6)

(15) "उद्योग आ भग: (उद्योग भग भग्नातः) उद्योगिनमुः उद्योग उद्योगे ।

राजोभिरितत।"

(H. III. 16)

(16) "इति उद्योगश्च उद्योग तनिष ।"

(SB. I. 6.3.13)
the wife of Gotama, the moon; because he causes the night to wear away and lose her beauty. The word Jāra is derived from the root JRS to grow old. Now the destroyer of the age of the night is Indra, the sun. This (version) only is believable.

Therefore, none should attach importance to the above stated false story related in recent works, in face of this excellent and metaphorical allegory mentioned in the true scriptures for the purpose of providing precepts regarding a factual natural phenomenon (a good science). The same is the case with other similar stories.

Similarly (there is another story that) there was really a person by name Indra, the king of gods. A war broke out between him and the demon Vṛtra who was the son of Tvāṣṭā. The demon Vṛtra swallowed Indra. It created great panic among the gods. They approached Viṣṇu as their shelter. Viṣṇu suggested a way-out. He told them, "Vṛtra would be annihilated with the sea-foam when I enter into it."

Such false stories, like a mad man's ravings have been described in the so called Purāṇas, ancient in name only but which are indeed very recent works. The good and the learned should never believe them (as they are stated) because they are allegorical. For instance:-

(17) "I proclaim the heroic deeds of Indra, the first that he performed, the Thunder-wielder. He slew the AHI (i.e. cloud), then released the waters down (to the earth). He broke the channels of the mountain-torrents." (RV. I. 32.1)
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

(18) "He clove AHI (i.e. the cloud), lying on the mountains. Tvasta sharpened for him, his whizzing bolt: the flowing waters, rapidly glided downwards to ocean: like cows (hastening) to the calves."

(RV. I. 32.2)

Our author on sound evidence believes that the Vedas do not contain historical references. Here I cite below a note from Prof. Wilson who clearly corroborates the statement of our author that this description is only an allegorical:-

"In this and subsequent Suktas, we have an ample elucidation of the original purport of the legend of Indra's slaying Vrtra, converted by the Paurânika writers into literal contest between Indra and an Asura or the Chief of the Asuras, from what in the Vedas is merely an allegorical narrative of the production of the rain Vrtra, sometimes also named, AHI, is nothing more than the accumulation of vapour, condensed, or figuratively, shut up in or obstructed by cloud. INDRA with his thunder-bolt, or atmospheric or electrical influence, divides the aggregated mass, and vent is given to the rain, which then descends upon the earth and moistens the fields, or passes of in rivers.

The language of the Richas is not always sufficiently distinct and confounds metaphorical and literal representation, but it never approximates to that unqualified strain of personification, which, beginning apparently with the Mahâ Bharata (Contd.)
EXPLANATION.

I shall now proclaim the heroic deeds of Indra, the Sun or God, who is the thunder-bolt-wielder performed in the days of yore. The (particle) 'HU* means Vītaraka (i.e. guess). Vajra means light (i.e. lightening), PRAṆAS or valour. The Satapatha (VII.4) states that:

(19) "Heroism is verily Vajra."

The possessor of Vajra is called Vajrīn. He killed Ahī (i.e. cloud). Then released the waters which spread on the earth. By those waters, he broke the (mountain) rivers (Pramāṇa) by flooding them over. He caused the banks of the rivers to burst. Such rivers are said to be produced (thus) by the clouds. The water, struck by the bolt slides down to the earth. It should be taken as (the dead) corpse of Vṛtra. (RV. I. 32.1)

(Contd. from Page 484)

(Yena Parva, Ch. 100) became the subject of extravagant amplification by the compilers of the Purāṇas." (P. 249)

These lines leave no doubt that the myth of Indra's dragon-fight refers to some powerful natural phenomenon. Heaven and earth tremble when Indra slays Vṛtra. He does not destroy the dragon ONCE only but repeatedly and he releases waters many times. The old interpreters of the Vedas tell us that Indra is the thunder-storm. The vapours are Ahī (dragon) which enclose the waters.

Yāṣka says:-

(19) "हीरे से अंध्रः |

(NT. II. 16) (SB. VII. 4)
Hence, onward, the concise interpretation of the verses will be given.

The sun (Indra) annihilated AHI i.e. cloud. How did he? Here it is said: He hurled upon AHI or demon Vṛtra i.e. cloud, the mighty VAJRA i.e. the bright lightening produced by his rays which hidden under the cloud. With this lightening he broke into pieces the body of Vṛtra (i.e. in the form of rain-drops) which is thrown on the earth. This mass of water, fallen on the earth, is caused to ascend again into the sky in the form of Atoms. These waters brightly flow down to the ocean as the cows run to their calves. The (rain) waters are the body of Vṛtra, the demon.

The dead, by which the sun causes the waters i.e. the body of Vṛtra, to fall on the earth, is praise-worthy.

(RV. I. 32.2)

(20) "Indra, with his great and destroying thunder bolt smote into pieces, the darkening mutilated Vṛtra: as the trunks of trees are beheaded by the axe, so lies AHI, prostrate on the earth."

(RV. I. 32.5)

We have here and in the following verse, both names AHI and VṛTRA - they are both given as synonyms of ĪṢGHĀ, a cloud, in the Hiṃsa-ṛṇtus. The former is derived from the root 'HAK' to strike, with 'I' prefixed, arbitrarily shortened to 'A'; the latter, (lit - the encompasser or concealer) is from the root 'VHI' to enclose, or from the root 'VṛDHI' to increase. A choice of etymologies indicates a vague use of the term. He is said to be VYASA,

(Contd.)
(21) "Footless and handless, still he challenged Indra, who struck him with the thunder bolt upon his mountain like shoulder (or between the shoulders - Griffith); like one emasculated, who pretends to virility: then VRTRA, mutilated of many limbs, slept."  
(RV. I. 32.7)

EXPLANATION.

The word AHI is included in the list of synonyms of cloud in the Hiranyas (I. 10). (In the Hirukta we find following explanation):-

(22) "The word 'INDRA SATHU' means one (i.e. VRTRA) whose slayer is INDRA or whose annihilator is INDRA."

(N. II. 16)

(23) "Then who is VRTRA? According to the Etymologists it is rain - cloud. According to the Historians it is an ASURA, the son of Tvasta."

(N. II. 16)

(Contd. from Page 486)

having a part or metaphorically a limb, detached, thus confounding things with persons, as is still more violently done, in the following verse, where he is said to have neither hands nor feet.

(21) "

(NV. I. 32.7)

(22) "

(N. II. 16)

(23) "

(N. II. 16)
THE AUTHORITATIVE OR OTHERWISE OF THE BOOKS.

(24) "He slew Vṛtra and released waters' (RV. I. 32.1). I. The Vṛtra is from the root 'VR' to enclose or from the root 'VRT' to be or from the root 'VRDH' to increase. Vṛtra is so called as it encloses (the waters), or as it conceals (solar light), or as it grows in size."

(RV. I. 32.1)

EXPLANATION.

Indra, the sun, with his very sharp and great thunder bolt i.e. electrical rays smote the shoulders of the mighty (VṛTRA TARA) VṛTRA, the rain-cloud and killed him.

(RV. II. 32.5)

Like a man, whose limbs are cut into pieces with a sword falls on the ground, so AHI, the rain-cloud, with his shoulders, hands and feet cut off by Indra, the sun, with his VAJRA (electrical rays) falls down to the ground and lies prostrate there.

(RV. II. 32.7)

According to the aphorism of Pāṇini "the past tense denoted by 'LUH', 'LAN', and 'LIT' indicate optionally all tenses" in the Vedas.**

(P. III. 4.6)

Here 'LAN' (past tense) expresses present-indefinite tense. Thus 'ASAYAT' (i.e. slept) means here 'SLEEPS' only.

(24) "धनिरिक्त युज्यो मोक्ष्यांतरिक्तं ततो "धनिरिक्तेन ततो अद्वयस्य अतितद्वयस्य शुचिः सहस्त्रिक्तं ततो अद्वयस्य अतितद्वयस्य निधिः। मदवर्य ततो अद्वयस्य अतितद्वयस्य रिनिधिः। मदवर्य ततो अद्वयस्य अतितद्वयस्य निधिः।"

(K. II. 17)

** "धनिरिक्त युज्यो मोक्ष्यांतरिक्तं ततो अद्वयस्य अतितद्वयस्य शुचिः सहस्त्रिक्तं ततो अद्वयस्य अतितद्वयस्य निधिः।"

(P. III. 4.6)
According to the Kighantu (cited above) VRTRA means rain-cloud. One, whose destroyer is Indra, is VRTRA. Indra, the sun is his destroyer. Tvasta is the sun. His off-spring is the ASURA - the rain-cloud. Because, after the juices and waters are transformed into atomic particles and carried up into the sky, they again unite and assume the form of a cloud. It is called ASURA. The sun, again, breaks them into drops and throws them down on the earth (in the form of rain). This water penetrates into the earth or causes the rivers to flow. It goes to the ocean and accumulates there. It again climbs up into the sky. This water is VRTRA, when Indra, the sun, again strikes down.

The rain-cloud is called VRTRA because it is acceptable (from the root VR to select) by men or because it covers the light of the sun (from the root VRT to conceal) or because it grows in size (from the root VRDH to grow in size).

(25) "The waters bear off the nameless body of Vṛtra, rolled in the midst of never ceasing, never resting-currents. The foe of Indra, has slept a long a long darkness." (RV. I. 32.10)

(a) ATITVĀKHTĀ: Never stopping. A + ŚT to stay.
(b) AKUVESANĀ: Yāska says - ASTAVARĀ, (H. II. 16) i.e. Never resting or ever flowing.
(c) KASTA: Waters of. (H. II. 16)
(d) NIYAM: Hir-nāman i.e. nameless (Yāska)
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

(26) "Neither the lightening, nor the thunder (discharged by Vêtra), nor the hailstorm which he spread, nor the thunderbolt, harmed Indra, when he and Ahi strove in battle. Hâchâyati gained victory for ever."

(RV. I. 32.13)

EXPLANATION.

There are numerous such verses in the Vedas on this topic.

(The following pieces of evidence also support our view):

(27) "This verily is Vêtra, because he (Vêtra) sleeps, enveloping the whole world or because the heaven and the earth remain in him. As he covers the whole world and sleeps, he is called Vêtra. Indra killed him. His dead body emitted bad smell all around. In the form of waters he (fell and) spread everywhere. He went to ocean. These

(a) Hâchâyati: Bounteous. Hâchâyati is the synonym of wealth (Yaska) i.e. possessor of riches. Lord of wealth.

(Contd.)
waters (there) in the ocean became dreadful. These waters ascended up and up (and became clouds again). From these (rain-waters) were produced the KUSA grass. These (terrestrial) waters are impure. The stench produced by (the dead corpse of) VRTRA remained mixed in the waters. That unholy (stench or impurity due to the contact with Vrtra’s dead body) element from the water was removed by these two PAVITRAS (made of Kusa grass). He (the priest) sprinkles with sacrificial (holy) waters and the waters are purified by these two PAVITRAS."

(SE. I. 1.3.4.5)

(28) "According to the Etymologists there are only three Devatas. Fire is terrestrial, wind or Indra of intermediary space, and the sun is of the bright firmament."

(N. VII. 5)

EXPLANATION.
The watery body of Vrtra (i.e. rain-cloud) bears off the deep darkness. Hence, Vrtra, when killed by Indra, sleeps on the earth.

(RV. I. 32.10)
Vṛtra, with his illusive form hurled upon Indra (the sun) his lightening and thunder bolt, which could not hold Indra in check. Ahī, the rain-cloud and Indra, the sun, strove in battle against each other. When Vṛtra advances, he cuts off the light of the sun; when the sun's schorching forces prevail, the sun puts off the Vṛtra, the rain-cloud. Ultimately, Mahāvat (i.e. the sun) defeats Vṛtra. Only Indra triumphs and not Vṛtra. (RV. I. 32.13)

This Vṛtra covers the whole world and sleeps over it. Therefore he is Vṛtra - the enveloper. Indra, the sun, anihilated him, the (rain cloud). Being anihilated he collapsed to the ground, then coming into contact with vegetation, emitted a stench. He ascended again and spread all around. He fell down in the form of (torrent) rain. This dead Vṛtra reaches ocean and becomes there dreadful. Hence, the waters in ocean, are fear-inspiring. In this way, the waters of ocean, rivers and lands, through the sun, rise up into the sky again and again and fall as rain. From these waters, are produced, all vegetables e.g. (Kusa grass).

(SB. I. 1.3.4.5)

The air and Indra (the sun) are of intermediary region and the sun belongs to the celestial region i.e. resides in light. (N. VII. 5)

In spite of the fact that there are most excellent allegorical stories in the true Scriptures, the so called ancient books, the Purānas, which are of very recent origin, narrate false stories - good men should not attach importance to them.

In the same manner, there are imaginary various stories of the wars between the Devas and the Asuras, which are in the perverted form altogether in the recent books. These should not be accepted.
as true by the technical (literally) or laymen, because they are also figurative and allegorical. For instance:

(29) "Devas and Asuras were busy in battles."

(SB. XIII. 3.9.1)

(30) "O Devas! May we vanquish the Asuras." (SV. X. 54.4).

Asuras are so called because they are not properly busy in their duties (A + SU + RATAH = STEHESU : posts i.e. duties) or they are demoted (or literally thrown down) by the Devas. (From the root AS to throw); or the word ASU is a synonym of PRANA (i.e. breath) because the Prāṇa, as if it were, appears to be thrown into the body. The possessors of the Prāṇa are Asuras (i.e. ASU + RA). It is known from (the Brāhmanas) that (PRAJĀPATI) created Suras (i.e. gods) from His SU (i.e. Self). This is the characteristic of the Suras and the Asuras were created from ASU (i.e. His breath). This is the characteristic of the ASURAS."

(N. III. 8)
(31) "The great and absolute wisdom is the nature of the Devas."
(RV. III. 55.19 and AV. XVIII. 1.5). The word Asura
means a person endowed with intelligence or having ASU
(i.e. Prāpa i.e. breath) or else the word ASU may be
taken as synonym of PRĀJTA (i.e. intelligence). It wards
off the misery (i.e. from the root AS to throw) or in
it, all objects are shrined." The word 'ASURATVA' is
(changed into) SURATVA by eliding 'A'. "
(n. x. 34)

(32) He (Prājñapati), desirous of progeny took pains and
moved about. He set procreation in his Self. By his
mouth, he created Devas. These Devas were created in
the bright firmament (or in light). The characteristic
of Devas is that they were created in luminous region.
He had to reside in upper region for procreation of
gods. This very is the characteristic of the Devas that
they came into existence in bright regions. Moreover,

(31) "देवल मुखर्भिस्य स्वर्गरत्नोऽर्जनानि अन्तर्भवति। अवश्यं असुरु
किंच अजगरात् । तान्तिक तत्स्थलम स्वर्गरात्रास्ती।
अर्जुन्नानं दुर्गुर्रद।"
(n. x. 34)

(32) "तत्स्यं असुरु किंच अजगरात्। अवश्यं असुरु
किंच अजगरात्। तत्स्यं असुरु किंच अजगरात्। अवश्यं
असुरु किंच अजगरात्। तत्स्यं असुरु किंच अजगरात्। अवश्यं
असुरु किंच अजगरात्। अवश्यं असुरु किंच अजगरात्।

(Contd.)"
there is a mute Prāna. By that Asuras were created. They were created on this very earth. When he was busy in creation, darkness enveloped him. He found that only the sin has been brought into existence as darkness prevailed when he was busy in creation. He (Prajāpati) tortured them (ASURAS) on account of their sins. For this reason, they were defeated. Hence the war between Devas and Asuras is nothing. The purport of the legend is that those who commit sins are afflicted and defeated. Therefore, the Seer says, "Never was there any day, when you did wage war. You have no enemy 0 Mahāvats!" All these war-descriptions are only allegorical. There is no enemy today or in the yore against whom you did (actually) fight."

And as he resided in Bright regions when he created the Devas; hence (for them) he created the Day and as darkness prevailed when he created the ASURAS; hence this night came into existence. Such are the day and night. Thus observed Prajāpati."

(Contd. from Page 494)

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(33) "All Devas and all Asuras - both are sons of Prajāpati; hence they inherited whatever is of Prajāpati - the Father."
(SB. I. 7.5.22)

(34) "Both are offsprings of Prajāpati - the Devas as well as the Asuras. Among them Devas are youngers and Asuras are elders. Whatever he (the man) utters unworthy of him, is a sin."
(SB. XIV. 3.4.1.4)

(35) "Energy is Devas (and) illusive fraud is Asuras."
(SB. X. 5.6.20)

(36) "Vital forces (or Breath) are Devas."
(SB. VI. 2.3.15)

(37) "Prāna (i.e. vital breath) is ASU; illusion is caused by it."
(SB. VI. 6.4.6)

**EXPLANATION.**
The Devas and the Asuras waged war against each other.
(SB. XIII. 3.9.1)
THE AUTHORITY OR OTHERWISE OF THE BOOKS.

Now who are the Devas and the Asuras? Here our reply is, "The learned are the Devas (SB. III. 7.6.10)". Verily the learned are the Devas and the ignorant are the Asuras. Devas shine with their knowledge (from the root 'DIV to shine). The ignorant are enveloped in the darkness of ignorance. Naturally there is a war between them always. This is the war between the Devas and the Asuras.

According to the following citation from the Satapatha, those who speak truth, believe in truth and act on truth are the Devas. Those who indulge in falsehood, believe in it and act on falsehood are the Asuras (or men):

(38) "There are only two ways and not the third. Truth and falsehood. Truth is (the lot) of the Devas and the falsehood, of the men." "From falsehood, I go to truth" means that I assume the character of the Devas and cast off the human one. He should always speak truth. Devas adhere to the vow which is truth. Hence, there is glory and name for thee. He who knows thus speaks truth. The Devas are the mind of men."

(SB. I. 1.4.5,7)

The mutual conflict between these two (i.e. the truth-loving people and the men addicted to falsehood) is nothing less than a war. The mind of man is the Deva and the Prānas are the Asuras. There is

* Cited above.

(38) "From falsehood, I go to truth" means that I assume the character of the Devas and cast off the human one. He should always speak truth. Devas adhere to the vow which is truth. Hence, there is glory and name for thee. He who knows thus speaks truth. The Devas are the mind of men."

(SB. I. 1.4.5,7)
a conflict between these two also. Mind, with a force of spiritual
knowledge subdues the Prāṇas while the Prāṇas with their power keep
the mind in check. It is a war between these two.

God created the Devas i.e. five organs of senses and mind as
the sixth, out of Su i.e. the light. Hence, they are illuminating.
He created the Asuras i.e. five organs of actions and the vital airs
(Prāṇas) out of 'A-Su' i.e. darkness which means the terrestrial
substance. These also are warring against each other because there
is a struggle between light and darkness. (SB I. 1.1.4, 5,7)

Desirous of procreation God created from the cause, through
His principal attributes and actions, the atoms of fire, the lumino-
ous regions i.e. the sun and others. These bright regions are the
Devas(i.e. the shining ones). Because of their brilliance created
by God or made all worldly transactions possible which need light.
This is the characteristic of the Devas as they rejoice and move in
light. After this, God created the PRAṆA-VĀYU (i.e. vital airs) and
the opicious globes, the earth &c which are (comparatively) later.
He created these ASURAS which possessed no light. These (ASURAS)
pertaining to the earth produced vegetables, medicines &c. All these
are effects and devoid of light. There is a (practical) war between
these bright and opaque substances. This also is a war between the
Devas and the Asuras.

Similarly the righteous person is Deva and the vicious one is
Asura. There is a daily struggle going on between these two also on
account of their contrary habits. This again is a war between the
Devas and the Asuras.

In the same manner, the day is a Deva and the night an Asura.
Their conflict also is like a (regular) war.
Both, the Devas and the Asuras are the offsprings of God as stated above. Hence, they are entitled to God’s things.

(SE. XI. 1.6.7 - 12)

Between the two (i.e. the Devas and the Asuras), the Asuras i.e. the Prāṇas &c, are elder because the air is the earlier creation than the light and the Prāṇas are a form of air. Similarly all men are born ignorant and attain knowledge afterwards, and because fire was created from air and the organs of sense were produced from Prakṛti. Therefore, the Asuras are elder and the Devas are younger. In one case the Devas, the sun &c, are elder and the Asuras, the earth &c, are younger. All these are like the offsprings of Prajāpati because all of them were created by Him.

There is a war between them also. Those persons, who care only for their own selfish interest, are busy in pampering own bodies, and are crafty and hypocrites, are the Asuras; and those who always look towards others’ benefits, assuage the pains of others, are free from guile and are righteous, should be deemed as Devas. There is a regular war, as if it were, between these two also.

The war between the Devas and the Asuras is of these and similar kinds.

As the excellently beautiful allegory based on Metaphor is depicted in the true scriptures for the purpose of imparting (scientific) knowledge, the wise should never attach importance to the false narratives given in the Purāṇas (ancient historical works) which are erroneously so called and in other recent works e.g. Tantras.

These (Paurāṇic) fables are not true.
Similarly, the stories of Kāśyapa, and places of pilgrimage like Gayā &c, narrated in the Brahma Vaivarta and other works are opposed to the Vedas and other true scriptures. For instance, there was a Seer (RSI) by name Kāśyapa, the son of Marīci. Prajāpati gave away her thirteen daughters to him in marriage according to the law. He begot the Dāityas on Dītī, the Ādityas (the sun & other gods) on Aditī, the Dēnavas (giants) on Danu, the serpents on Kadhū, the birds on Vinatā and the monkeys, bears, trees, grasses &c on others. All such tales are mythical and false, full of darkness, opposed to reason, evidence and knowledge and are impossible. The following evidence supports it:-

(39) "His name (epithet) is Kūrma. The Lord of Creatures (Prajāpati) created all living beings. The creator means doer. As He (God) is doer, He is called Kūrma (from the root Kṛ to do). Kāśyapa verily is Kūrma. Therefore it is said that all creatures are Kāsyapīs i.e. generated by Kāsyapa (God)."

(SB. VII. 5.1.5)

**EXPLANATION.**

God creates this whole universe. Hence He is called Kūrma. According to (the statement) that 'Kāsyapa is verily Kūrma' (cited above) Kāsyapa is an epithet of God. He, alone, has produced all living beings. Hence, all creatures are called 'Kāsyapīs' (i.e. off-springs of Kāsyapa). God is so called because etymologically Kāsyapa

(39) "ह अते अत्र एव सन्मात्र जन्यं कुर्मिन्द्र जन्माते । नाम निरुपीत । जन्माते । तत् वद वेदांतां गदारं भूतं । तद्वर्त मात्र वे कुर्मी। जन्माते ।

(SB. VII. 5.1.5)
is one who sees. Being Omniscient He knows perfectly (the minutest substance of) the whole universe without an error. Hence He is called PASYAKA, the Seer. By the interchange of the first and the last letters (i.e. PA and KA) PASYAKA assumes the form of KASYAPA as HINSA becomes SINHA and KRATU becomes TARKU. This is in accordance with the authority of the Mahâ Bhaśya. Hence, it has been told that all creatures are progeny of Kasyapa (God).

(40) "Praṇa verily is strength. It is based on Prāṇa. Therefore, they say that the strength becomes brighter with truth. Dressed in this manner (i.e. enveloped in vital strength of truth) Gāyatri becomes established in Self. Such she (i.e. Gāyatri) reaches home (GAYAN). Praṇas are verily (her) home (GAYA). Thus Gāyatri attains Praṇas. As Gāyatri attains Gaya (i.e. home), she is called Gāyatri (i.e. Gaya + tri)."

(SB. XIV. 8.1.6.7)

(41) "The ATIRATRA, being a part of the PRAYANĪYA Sacrifice is a TIRTHA. By TIRTHA (i.e. holy water) bath is taken. The ATIRATRA in the UDAYANĪYA is verily a TIRTHA. Because a TIRTHA is a means of bath."

(SB. XII. 2.5.1.5)
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

(42) "Gaya is the synonym of APATYA (i.e. offspring)."
(N. III. 4)

(43) "Harmlessness to all beings (is a Dharma) leaving aside the TIRTHAS (i.e. the true scriptures).
(CHU)

(44) "The (suffix) 'YA' is added to the word 'SAMĀNA - TIRTHA (in the locative sense) in the sense of residing."
(P. IV. 4.107)

(Here the word 'TIRTHA' means a teacher.
The example is SATĪRTHYA (i.e. persons residing with the one and the same teacher for their studies) i.e. a religious student (Brahmacārin).

(45) "There are three (categories of) the graduates (SNĀTAKAS): VIDYĀ-SNĀTAKA, VRATA-SNĀTAKA and VIDYĀ-VRATA-SNĀTAKA.
He, who completes the learning without finalising the vow (of celibacy) and returns (home) is called VIDYĀ-SNĀTAKA."
(Paraskara)

(46) "Homage to TIRTHYA (i.e. the most sacred) God."
(YV. XVI. 42)
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

(47) " Those, with arrows in their hand, and armed with swords, frequent the TIRTHAS."  

(YV. XVI. 61)

(47) " वै सैन्यरुपे अवतारिता हो अत्यंतर्गत निर्देशिताः "  

(YV. XVI. 61)

Our author has taken special pains to elucidate the meaning of the word 'TIRTHA' by numerous quotations. "FORD" is not the only meaning of this word. The following are the meanings of this word according to citations above:

(1) ATI RĀTRA Sacrifice, (2) The sacred books, (3) A teacher or a university, (4) The Prānas, (5) the Vedas, (6) Knowledge or learning.

For the interested readers we give below other meanings of this very popular word 'TIRTHA':-

(a) Tr + Thak (U. II. 7) i.e. a passage, road, way, ford;
(b) A descent into a river, the stairs of a landing place (a Ghāṭa in Hindi) cf. कृत्यधेर्म: समरथिनिसनां, "

Here 'TIRTHA' means a remedy or 'means' also. cf: श्रीमत: सलगि-सिम (क. 2.3)

(KA. 44)

(c) A holy place, a place of pilgrimage, a shrine. Cf: मिथिल- नलो नानवप्रसाद तिलो दिलो ;

(BHS. II. 55)

(d) A channel, medium, means. cf: तदनेत तिलो दिलो (Mal)

(e) A place of water.

(f) Remedy, expedient.

(g) A sacred or holy personage, an object of veneration, a fit recipient; cf: कृत्यधेर्म: सलगि-सिम (URC)

(h) A sacred preceptor, a teacher. Cf: मात्र तिलो दिलो (MAL)

(i) A source, origin.

(j) A Sacrifice. (k) A minister (l) Advice, instruction.

(m) A right place or moment. (n) A school of philosophy.

(o) A menstrual courses of a woman. (p) A Brāhma.

(q) In liturgical language The path to the Altar between the CĀLVĀL and UTKĀRA. (r) Fire. (s) Ascertainment of a disease.

(t) A science. (u) An auxiliary, a help, a person or official connected with the king and being in close attendance with him (the number being 15 on one side and 18 on enemy's side. See PT.

(v) An honorary affix added to the names of saints &c.
Now we shall throw some light on (topic) that funeral oblations should be offered at Gayā. It is (very well) known that Prāna verily is a strength or power. It is the abode of knowledge of Self. God also dwells there (in Prāna) because Prāna is an epithet of God. The Gayatri is also based on Brahma Vidyā (i.e. knowledge of the Supreme Self) and also the knowledge of the Self. This Gayatri is called Gayā. Gayā is the synonym of the Prānas, as it is stated that Prānas are verily Gayā. That 'one should perform Śrāddha at Gayā' means that men should strive to realise God through the Prānas restraining them by means of meditation, with unflinching faith in God. Gayatri is so called as it protects the Prānas (from ruin).

Similarly, the word 'Gayā' stands for a house, an offspring or for all people. Here all men should have a faith in them. Domestic duties should be performed with (perfect) faith. All men should have faith in them. Domestic duties are also essentially to be performed with devotion. Rendering faithful service to the father, the mother, the preceptor, the undated guests and other personages of veneration is also a Gayā Śrāddha. It is also obligatory to faithfully provide education to one’s own children and to benefit all other creatures. It is certain that by having faithfully performed these duties and by the acquisition of knowledge one can achieve the Viśnu-pada (i.e. a station in the Omnipresent God) which is the other name of Emancipation or Salvation. Not understanding the significance of these two words (i.e. Viṣu and Gayā) and through mistake, some selfish people have caused the human-foot-prints engraved on a rock in the country of Maghadha (Bihara) and have assigned it the name of Viśnu-pada (i.e. Viṣṇu's feet) and the place was given the name of Gayā. Such persons did it (to satisfy) their gourmandism. It is all futile; because Viṣṇu-pada is the name of Salvation (MOKSA) and the word Gayā means Prānas.
home, and all living beings. Here, they are confused and deluded.

The following evidence (supports) it:-

(48) "Visnu traversed this (whole universe); thrice he
planted his foot and the whole was collected in the
dust of his foot-step."

(YV. V. 15)

According to some the phrase "thrice he planted his foot"
is like an illusion to the fourth Avatāra of Vāmana. But it is a
mistake. No mention is made of a king Bali or the Dawrf. These must
have been subsequent grafts upon the original tradition of Visnu's
three paces.

Commentators are not agreed upon the meaning of the sentence,
"thrice he planted his foot". According to Sakapūni, it was on
earth, in the firmament, in heaven; according to Aurna Nābha - on
SAMAROHAÑA (i.e. the eastern mountain), on Visnu-pada (i.e. the
meridian sky) and Gaya-Siras (i.e. the western mountain); thus
identifying Visnu with the Sun and his three paces with the rise,
culmination, and setting of that luminary. The Scholiast referring
it (in Yajur Veda) explains them to imply the presence of Visnu in
the three regions of earth, air and heaven, in the forms of 'Agni',
'Vāyu' and 'Sūrya' (fire, wind and the sun) respectively.

There can be no doubt that the expression was originally
allegorical and that it served as the ground work of the Paurāṇika
fiction of the VĀMANA or the DAWRF Incarnation.
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(49) "Whatever is there, Visṇu (the sun) traverses it. 'Twice
he planted his foot' i.e. at three places. According
to Sakapūṇi - on earth, in the medirian sky and in the
heaven -. According to Āurṇa-nābha - at the eastern
mountain, in the atmospherical space and at the
western mountain -. 'The whole collected in the dust
of his footstep' is not seen or the particle 'NA' may
mean a simile. The whole is not visible, as if it
were, covered under the dust. The dust is called
PĀNSU because it is generated by feet or being struck
by feet they sleep or they are to be grinded (by feet).
" (N. XII. 19)

Not properly understanding the significance of this (citation)
they erroneously propagated this story. For instance, Visṇu means
All-pervading Supreme Lord; who is the Creator of this whole universe.
He is also called PŪSI. Here the author of the Nirukta says:-

(50) "Visṇu is so called as He penetrates all things. The
word Visṇu is from the root VIS to enter i.e. he per­
vades (all this). The following verse is addressed to
him." (N. XII. 17)

(49) "सन्यो निष्कृति औपकृति विकृति: | विषयनिष्कृति ददायो नीक्षयित् पणे नक्षित्राकृतिः | समाजसूत्त्रो विषयु- पदेः समंधितिः इदानि: || तपस्वा नर्मदं बालुरे प्रायसश्च न- रिः यदृ देहं न अयुष्यते || अन्य नेन्नूमोऽिनि कालं । शुभं नर्मदं नासु कृत्यं यदृ न वृष्टि: \ | तर्कोऽवरन्ति प्रवेदने: सत्त्वकृत्य सत्त्वम् अविनिः ||" (N. XII. 19)

(50) "तद्यथा निष्कृति तदद्वशा विकृति: विकृतिमिच्छति न |
मक्कोनाते महान! | तदेदे सत्त्वकृति ||" (N. XII. 17)
The whole world that exists has been created by Visṇu (i.e. God) who is all pervading (from the root VIS to pervade). God being formless pervades this all. This verse refers to this theme. He traversed this three fold universe. The verb 'VICAKRAME' is from the root KRAM to step forward. The word 'PADĀ' means the atoms of Prakṛti and the minutest aspects of his power (SVA SAMARTHYA-ĀNŚA). The word is called here by the word 'PADĀ' i.e. as it contains the desired objects. This word and all the created objects came into existence with the atoms (PADAS) of Prakṛti (supported by) His own Power by God. Three regions have been allotted to them i.e. all the heavy and opaque things were assigned to the earth, the light substances evolved from the atoms of air &c, were established in the intermediary space and the luminous objects e.g. the sun, the sense-organs, JIVA &c were given a place in the shining heaven. Thus God created this three-fold world. The portion (of this world) which has no consciousness and knowledge have been attributed (to the intermediary region in the form of atoms. All the globes are established in the intermediary regions. This act of God deserves admiration and thanks from us.

The same idea has been explained by Yāska-ācārya in the following words. Whatever exists in this whole world has been created by All-pervading (Visṇu). He created three regions for the establishment of the three-fold world. The Visṇu PADĀ (i.e. the station of Visṇu) called by another name as MOKSA (i.e. Emancipation) can only be achieved through GAYA i.e. Prāṇas; because the best part of the corporeal form of all beings and the material abode of the vital airs is head. The power of God is unlimited. It exists in the Visṇu PADĀ and in the Prāṇas (GAYA). This universe being pervaded by God
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(Viṣṇu) exists in the all pervading Omnipresent Soul*. The invisible world which still continues to remain in the atomic state resides in the intermediary space. The word PĀŃŚURA has been taken here in the sense of PĀYANA or ANTARIKṢA i.e. the intermediary region and the word PADA in the sense of pAṃnus i.e. atoms). The PĀŃŚURA also means dust. It is so called because it is generated by foot.

Thus all the substances, having even assumed the visible form continue to reside in God.  
(N. XII. 19)

Thus it must be borne in mind that the so called Panditas, not understanding the exact sense of this (Vedic text) gave currency to the false stories.

Similarly, the TĪRTHAS which were accepted and observed by the Āryas according to the Vedic ordinances, were quite different from those which consist of places and rivers &c (described in the books composed by the confused people. It should be rightly understood that

* Our author has interpreted this verse in Ādhyaṭmika sense, but the sense is far fetched. According to him, the words SAMĀROHANA, VIŚNU PADA and GAYA-SĪRAS mean worth-climbing, Mokṣa and the Praṇas respectively. He also takes Viṣṇu in the sense of God while Yāska interprets Viṣṇu as the sun. His words are not ambiguous. Durga has clearly explained these words asi—

(a) SAMĀROHANA : The eastern mountain.
(b) VIŚNU PADA : The medirian sky.
(c) GAYA-SĪRAS : Western mountain. Thus the sun plants his foot in three places.

This meaning is quite logical and understandable. The verse refers to Viṣṇu who is none else than the Sun. The sun places his foot (ray) thrice; first on SAMĀROHANA i.e. the eastern mountain, then on VIŚNU PADA i.e. medirian sky and third on the GAYA-SĪRAS i.e. on the western mountains.
such Tirthas have not been sanctioned in the Vedas. The Vedic Tirthas are those by which men can free themselves from all afflictions and miseries. They provide all sorts of pleasures to mankind. They are as follows:

"TIRTHAM-EVA PRAYANIYA (i.e. PRAYANIYA is verily a TIRTHA)."

The ablution or the ceremonial bath after completing the vow called ATIRATRA which is a part of the PRAYANIYA Sacrifice, is a Tirtha. By taking bath in this Tirtha people become pure. Similarly, the bath taken after going through the act of universe benefit, connected with the Yajnas called 'the UDAYANIYA' is also a Tirtha. They are called Tirthas because they help a man to cross the ocean of calamities. A man, being harmless to all beings should behave with others in the manner which is free from prejudice and inimical consideration. The harmlessness towards others is a righteous conduct in matters not opposed to the Vedas and other Sastras which are Tirthas. One has to give pain only where it has a sanction behind i.e. hence the punishment of the offenders and the guilty is a Dharma (duty). But those hypocrites who are enemies of the observance of the injunctions laid down in the Vedas and also the thieves etc. are to be killed (or punished) according to their offence. In such contexts, the name of the Tirtha has been assigned to the Vedas and the other Sastras which are Tirthas. People cross the ocean of afflictions by studying and teaching them and by faithfully performing the deeds and duties laid down therein which are based on the knowledge (of these Sastras). By taking an adequate bath therein a man is purged off (the sins).

Similarly, in the aphorism of (Panini) 'Living in the common Tirtha' the word Tirtha stands for the common preceptor of two religious students and also for the same Sastra which is read by the
both alike. Again men cross the sea of troubles by rendering proper service to the mothers, fathers and the undated guests, and by securing good education, and knowledge. Men should become pure by taking a bath in these Tirthas.

There are three types of the Snātakas (i.e. one who has undergone the ceremony of ablution at the end of his studies), who become pure by taking a bath in the Tīrthas e.g. he who regularly prosecutes his studies to their finish and (thus) who takes a bath in the Tīrtha of learning only, even though he might not (be able to) succeed in his vow of Brahma-Carya, is called Vidya-Snātaka (i.e. one bathed in the Tīrtha of knowledge only). The second one is called the VRATA-Snātaka (i.e. he who having completed the vow of Brahmacarya in accordance with the rules, becomes a house holder without completing his learning). The third is the Vidya-Vrata-Snātaka because he rightly pursues the rules of celibacy and also achieves knowledge of the Vedas and scriptures &c before assuming the role of a house holder. Such men, having adequately taken ablutions in the superior most Tīrthas become purified in mind, words and deeds, practise the law of truth, secure extensive learning and devote themselves to the universal benefit.

"Obeisance to Tīrthya" means 'homage to God', because God resides in the Tīrthas called the Prānas, the Vedas, and the supreme knowledge.

The learned (VIDVĀN) who observe the Tīrthas mentioned above e.g. the study of the Vedas, truthful speech &c, and who adhere to the aforesaid Brahmacarya achieve high power and are called Rudras. They are 'SEKA HASTAS' i.e. "possess knowledge and Philosophy as their hands." They also hold the sword of doubt-cutting precepts (in their hands) and preach truth.
According to the statement of the Brāhmaṇa that "I want to know about the Puruṣa (soul) described in the Upaniṣads", (the word Apanishad) means God, explained in the Upaniṣads.

He (God), therefore, is called TIRTHA i.e. one to be realised in the Tirthas. God is the highest Tirtha, because He is, as if it were, the very self of all the devices for carrying men across the ocean of calamities and also because He at once runs the rescue of His righteous devotees.

In this way all the Tirthas have been explained.

Q. The word Tirtha is from the root TR to swim or go across i.e. the tracts of land and water by which men cross. Why then tracts of land and water are not included in the (list of) Tirthas?

A. The tracts of land and those of waters are not Tirthas because they do not help the man to cross over. They are powerless in this respect. They cannot be the means of crossing over (because they are the object of crossing over). Men go across the steams of water by means of conveyances e.g. boats &c or by swimming with the help of) hands and feet. They (waters etc.) are the objects of action (i.e. used in accusative case) while the boat and other means are the instruments (i.e. used in instrumental case). Men will surely meet the disastrous consequences and will be drowned in the waters if they do not traverse by feet or resort to swimming (lit - use hands) or embark upon the boats &c. Thus in the opinion of the Āryas who adhere to (the teaching of) the Vedas, the title of the Tirtha cannot be assigned to Kāśi, Prayāga, Puṣkara, the Gāṇgā, the Yamuna and other rivers and the oceans and seas. They have been attributed the name of the Tirtha and have been popularly proclaimed.
as Tirthas in their books by (the selfish) people who were bereft of the Vedic knowledge, pamperers of their bodies, the (rigid) sectarians, the opponents of the Vedic path, and possessing little knowledge, for their own livelihood.

Q. But the Vedas mention (the names of the rivers) the Ganga, Yamuna, Sarasvati and the others in the verse (RV. VIII.5.6) *

A. Why do not you accept them (as Tirtha)?

I admit that they have the name of the rivers. These rivers have the name of Ganga and others but they are rivers only. The amount of benefit derived from them through the purifying qualities of water is accepted by me. They do not have the characteristic of destroying sins and carrying us across the calamities. The tracts of land and waters cannot claim that potency. Such efficacy is found only in the above-mentioned Tirthas.

Moreover, Ganga, Yamuna &c are the names of the veins - IDA, PINGALI, SUSUMNA and KURMA &c. Mind can be concentrated on God in the state of yogic meditation with (the help of) these (veins). The meditation of God wards off all sufferings and leads to final salvation. The IDA &c are essential for concentrating and fixing the mind in trance. (Besides it) there is continuity of God from the foregoing verses in this stanza. Similarly, in the statement of appendix that "SITA-ASITE YATRA SAHGATHE &c." (i.e. where the white and the black mingle together) some take the words "SITA-ASITE" (white and black) in the sense of the Ganga and the Yamuna and the word "SAHGATHE" (i.e. mingle) in the sense of PRAYAGA where

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* "..." (RV. VIII.5.6)

both the rivers have their confluence. But it is erroneous because men cannot attain 'DIVA' i.e. Self effluent God, or soar into the solar region by taking bath in them but return to their homes. Thus the word 'SITA' (white) means here IDA and the ASITE (black) indicates PIN GALA. These two veins meet in the vein called SUSUMNA. The great Yogins by having a dip therein (i.e. SUSUMNA) achieve the bright region of MOKSA and God and attain real knowledge. Hence, these veins are meant here and not the rivers. The following evidence supports (this interpretation):

"Sita is the name of colour and its negative is ASITA"
(N. IX. 26)

SITA means white and Asita is its negative (i.e. black). The Yogins by bathing at the place where the bright and the opaque objects e.g. the sun and the earth &c mingle in God's power, attain real knowledge and reach the above mentioned bright region.

Similarly, the injunctions about the image - worship and the muttering of names &c prescribed in the books called the Puranas and the Tantras &c are not credible; because all the Vedas and other true scriptures do not (accord) sanction to them. On the contrary there is a (positive) prohibition about them. For instance,

(51) "There is no counter part of Him whose glory verily is great.'In the beginning there was (lit - arose) HIRANYA BARBHA etc.'.'Let Him not harm me etc.'.'Then whom there is no other born etc.'".

(YV. XXXII. 3)
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

EXPLANATION.

God is all perfect, unborn and formless. The muttering of His name is to obey His will, which brings great glory (and enables us) to perform the righteous deed and to speak truth. He is the birth place i.e. source of all luminaries, the sun &c. Before Him all men pray, "May He not harm us".

He never assumes a corporeal form because He is not born from any cause. He has no PRATIMA i.e. representative, image, measure, weight, size or counter part, because He is incomparable, figureless, unmeasurable, formless and all pervading.

The following evidence also refutes the idol-worship-

(52) "He has environed. The bright, the bodiless, the woundless, the sinewless, the pure, unpierced by evil; Wise (KAVI), intelligent, encompassing (PARÀ-BHU), Self-existent (SVAYMBHU), Appropriately He distributed objects (ARTHAN), through the eternal years."

(YV. XXXX. 8)

(Contd. from Page 513)

(a) PRATIMA :प्रतिमा (to measure) + KVIP (P. III. 2.178) i.e. likeness, image, some thing to measure with.

(b) ITI : Thus, as mentioned in the part of the hymn commencing with (YV. XXV. 10-13).

Three passages are referred to here which have occurred, respectively in YV. XXV. 10-13; XII. 103; VIII. 36-37; all celebrating the greatness of Prajapati or Purusa.

(52) "य नरःसृष्ट्य अक्षं अनानं सर्वज्ञं सर्वार्यं सर्वनर्मितं न यो गुणात्मकं।

किं देवं स्वयं भवेत्, किं सत्त्वं स्वयं भवेत्, किं जातिर्भवं स्वयं भवेत्, किं ऊपरिदेवं स्वयं भवेत।

(विष्णुपूर्णं.)"

(YV. XXXX. 8)

(a) The Bright etc : Brahma, the Highest Essence, the Supreme Being. Sankara explains differently; He (the Atman) encompassed or pervaded all, being bright etc. Thus putting these neuter adjectives in apposition to the masculine pronoun 'SAH'.

(Contd.)
God is all-pervading, the witness of all (MANISI : SARVASAKSI), presides over all (PARIBHU) and has no beginning. He has from all eternity been teaching uncreated human souls, the true knowledge of things through the Vedas (His eternal knowledge) as He is Indwelling Ruler of all. He is Omnipresent, the most powerful, free from corporeal form and assuming birth. He being undivisible cannot be pierced into pieces. He is sinewless and veinless. Being faultless, He is not to be pierced by evil. He alone is to be worshipped by all."

(TV. XXXX. 8)

This verse also depicts God as bodiless and free from birth and death. This stanza therefore, has no application or reference to idol-worship.

Q. Does the word PRATIMA (Image) occur in the Veda or not?
A. It does occur.

Q. What sense is there then in condemning (idol-worship)?
A. The word PRATIMA does not mean there an idol or image. It means only a measure. Following are the pieces of evidence in support of this assertion:

(53) "Thou, whom with reverence we approach, O Night, as model of the year, vouch-safe us children long to live, bless us with increase of wealth." (AV. III. 10.3)

Mahādhara also gives this alternative explanation. Griffith translates it as "He hath attained unto the Bright, Bodiless, etc.".

(53) "तूर्धररुपः सर्वतिष्ठ ना रात्रिमुक्तमुविकोषरेषु
ि तन्मा तृतीयो तेसि रात्रिदेवतास्य नृत्यविशेषे

यस्य इति सुर्यस्य प्रतिमाः मेकेष्मे नाथ इति सर्वक्षे

(AV. III. 10.3)

(a) SAMVATHARASYA PRATIMAM : Model of the year; Measure of the year (Dayananda)
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

(54) "The measure is of Muhūrtas. Ten thousands and eight hundred (Muhūrtas) make a year."

(SB. X. 3.2.20)

(55) "He, who is not to be revealed by speech and by whom the speech has been created, is God and not this whom the (people) here adore."

(KU. I.1)

EXPLANATION.

These (i.e. this and the subsequent 4 stanzas) five verses prohibit Image-worship. The learned hold (the night) as the measure (PRATIMA) of the year. May we also accept (the night) as such. There are 360 nights in a year. As the year is calculated by these nights so these nights are called Measure i.e. PRATIMA. Let all men so strive that the nights may save our children long to live and bless us with strong health and wealth.

(AV. III. 10.3)

The ten thousand and eight hundred (10800) Muhūrtas (i.e. Each Muhūrta has two Ghatikās i.e. 48 minutes) which make a year are also indicated by the word PRATIMA.

(SB. X. 3.2.20)

(Contd. from Page 515)

The whole hymn (AV. III. 10) is a prayer for a happy New Year. An early day of the New Year regarded as indicative of the fortune of the whole 12 months.

(54) "तुदृढ़तिः प्रितिवर् ह तव वस्त्रं सरस्त्रायुग्धे वृज ग्रामविं म बिकारः,
श्रवणयो गुखि श्वेत अन्तर त्रायुग्धे सुधौरः।"

(SB. X. 3.2.20)

(55) "नाह लाभानुकुलिता येन नागोऽरुणोऽहँ,
कृपौन श्रुति संविद्येन नेत्रेदं शिवदं प्राप्तामे" (KU. I. 1)
O men! understand that Brahma is not the subject of (A-SANSKRTA) unrefined speech. But He knows the speech. This visible world is not Brahma. Thou shouldst adore Him alone as God whom the learned glorify and no other. Thou shouldst worship Him alone who is endowed with such qualities as given below. He is formless, Omnipresent, unborn, the controller of all, all existence, all-consciousness and all-bliss.

(KU. I. 1)

Q. But how will you explain the following phrases occurring in the Manu Smṛtis—

(56) "The breakers of PRATIMĀS i.e. idols." "One should go to the places of Devatās." "And worship of the Devatās."
"The reviling of the Devatās." "The abodes of Devatās." "The prohibition against the crossing of the shadows of the Devatās." "One should go round the Devatās clockwise (or keeping them to one's right)." "In the approximinity of the Devas and the Brahmanas," and "The destroyer of the abodes of the devatās."

A. Here the word Pratimā denotes "the weight or measure" e.g. a ratti, masas, a seer &c. It is supported by the following evidence from Manu—

(57) "The word PRATIMĀNA is (used in the sense of) weight. All weights should be precisely measured."

(MS. VIII. 403)
In accordance with this maxim of Manu the words PRATIMA and PRATIMANA are synonyms. It should clearly be kept in mind. Hence a punishment is prescribed for a person who does not keep standard weights i.e. either lighter or heavier, than the standard ones.

The learned are Devas. Their places of studies and teaching and also their abodes are called DAIVATAS (i.e. belonging to Devas). The words Deva and the Devatā are synonyms. Their dwelling places are called DAIVATAS and homes (temples) of Devatās. The learned alone deserve reverence. None should deprecate them, cross their shadow or destroy their dwelling places. All should desire their approximation and take precepts (or justice) from them. All should (honour) the Devas by keeping them to their right and should themselves sit to their left.

Similarly, in other places where the words, PRATIMA, DEVA, DEVATĀ-AYATANA &c occur they should be taken in the sense given above. For economy of space all the senses of these words cannot be enumerated here. It will suffice to indicate that image-worship, the wearing of the Kanthī and the painting on the forehead (TILAKA) &c are also prohibited.

Similarly, men of immature wisdom (lit - childish intelligence) apply the verse "Ā KRSNA RAJA" etc. (YV. XXX. 43) &c, which has already been explained in the Chapter on 'Attraction and Gravitation' and also a verse "IMAM DEVĀH ASPĀNAH etc." (YV. IX. 40) which has been explained under the Caption of 'King's Duties' for alleviating the suffering created by the planets, the sun &c. This is their mistake because the meanings of these verses (have nothing to do with them and these) verses are not applicable there. (The other verses are given below)
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

(58) "Agni is head and height of DYAEJS (i.e. the bright region). He is the lord of the earth. He quickens the seed of the waters."

(YV. III. 12)

(59) "Wake up 0 Agni, thou, and keep him watchful. May Desire and fruition (and) he conjoin together. All the Devas and the sacrificer be seated in this and in the higher regions."

(YV. XV. 54)

This verse is also found in RV. VIII. 44.16.

(a) APAM RETANSI : Waters' seeds; as lightening, Agni impregnates the waters of the air. Sayana explains it as "the moveable & immovable production of the creative waters.

(b) AGNI : Self effulgent God or the terrestrial fire.

(c) PATI : Lord or the protector.

(59) "Wake up, be kindled, O Agni or be enlightened in our hearts O God (Agni).

(b) SADHASTHE : In this region or in this world or in this body (birth) (Dayānanda).

(c) ADHIUTTARASMIN: In the next birth (Dayānanda) or in the higher region.

(d) KAKUT : Hump, height, peak. Dayānanda makes it as KAKOBH (directions) by changing 'T' into 'BH'. (This word occurs in YV. III. XII quoted above).
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

EXPLANATION.

Agni i.e. God or terrestrial fire is the guardian of both, the luminous and the opaque globes, and on account of being all pervading is the protector of all things in all directions. According to the aphorism (of Panini) that:

(60) "The interchange (of letters etc) is frequent (in the Vedas)."

(P. III. 1.85)

The letter 'BHA' is changed into 'TA' (in the word KAKUT). The Lord of the universe and the terrestrial fire invigorate the waters and the vital airs (Prāṇas). In this manner, the fire in the form of electricity (and lightening) and the sun protect and agitate the above mentioned objects.

(YV. III. 12)

0 Agni! i.e. Supreme Lord! be bright in our hearts. Keep all living beings away from the darkness of ignorance and drowsiness. Awaken them in the glare of the sun of knowledge. 0 God! may this soul embodied as man procure the means and methods essential for the completion of virtues (Dharma), wealth, enjoyments and salvation. Kindly bestow upon him the desired bliss. May, through his industry and your help, the wish and fruition be united. May all the Devas and the sacrificers who serve them, continue to exist, through Thy favour in the present as well as in the next world (i.e. birth) so that all sciences and knowledge may shine among us for ever. Here (in the verb SĪDATA) there is an interchange of Person according to Panini's aphorism:

(61) "There is a common interchange of words".

(P. III. 1.85)

(60) & (61) "दृष्टान्तः अक्षरार्थः"
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

(62) "Grant us, O Brhaspati. Born of truth, that wonderful treasure, which exceeds the merit of the foeman, which shines amongst men, which is endowed with lustre and which invigorates (its possessor) with might."

(YV. XVI. 3)

(63) "Prajäpati (i.e. the president of a country) by Brahma drank the essence from the foaming (PARI-SRUTAH) food, the princely power (KSATRA), milk, Soma-juice. By Law (RTA) came truth and Indra-power (mind), the pure bright (SUKRA) drinking off (VIPÄNAM) of juice.

The power of Indra is this sweet immortal milk."

(YV. XIX. 75)

Also in RV. II. 23.15.

(a) RTA PRAJATA : Born of truth; son of Law (Griffith) i.e. He who has: his being in accordance with RTA i.e. Right, Truth, or eternal Law and order. Known through RTA i.e. the Vedas i.e. God (Dayananda).

There are different interpretations of this verse. Sayana would prefer the sense which is given to the phrase 'BRAHMANAM CITRAM' literal various or wonderful wealth, in the Brahmana, which considers it to mean BRAHMA VARCAS, the Brahmanical virtue or energy.

(63) "Through Brahma i.e. the Vedas. Gayatri (Mahidhara); knower of the Vedas.

This verse describes the king's duties towards his subjects (Dayananda). Mahidhara states that Adhvaryu reverently approaches the libation-cups of milk and Sura and recites eight verses, illustrative of separation, selection and rejection, with special reference to the (Contd.)
The Authoritativeness or Otherwise of the Books.

EXPLANATION.

O Lord and Protector of the Vedas (Yamhaspati), O Essence of the Vedas! O Lord of the universe! bestow upon us, through Thy favour, the riches which provide means of performing many sacrifices (Yajnas), endowed with lustre of true dealings and is worth donating and is invigorating. It is wonderous and by possessing this wealth and knowledge, the princes, the merchants shine among the meritorious performers of sacrifices or in the various worlds.

This stanza depicts a prayer, which one should address to God.

(YV. XVI. 3)

When or where, the President of the Assembly (Regal Officer) or a Kṣatriya whose mind is a home of knowledge on account of God's favour, the glorious and the Omnipresent Ruler, drinks with the scholar of the Vedic lore, the nectorlike juice of the herbs e.g. Soma &c, the giver of qualities e.g. intellect, happiness, bravery, prowess, firmness, vigour and high emprise secures worldly pleasures and joys of the next birth and becomes able to discharge precisely his official duties by means of the skill in the Vedas. His mind grows tranquil and is filled with pure knowledge of the Vedas and he becomes able to perform his official duties appropriately and the righteous discharge of duties provides him immediate happiness. He, then desires pure food, is filled with the knowledge of the essence of all things, is endowed with sweet, true and just conduct and acquires the means of attaining

(Contd. from Page 521)

Soma-drink by NAMUCI, which though it had mixed with his blood was recovered in a pure state.

This interpretation of Mahidhara is wrong. There is no internal or any authentic evidence to support this forged explanation. For its logical interpretation one has to give credit to our author.
salvation. God ordains that a king, holding the reign of administration, should govern the people in the manner given above and he should eat the nectorlike juice with his food. A king should so act that the maximum happiness be ensured to the people.

(YV. XIX. 75)

(64) "May the 'Daivi-Apah' (celestial waters or the All-illuminating God), our helpers, be sweet for us to drink; and flow with health and vigour to us."

(YV. XXXVI. 12)

(65) "By what means may He who is ever augmenting, who is wonderful and who is our friend be gracious to us; by what most effective deeds."

(YV. XXVII. 39)

(a) DEVIH : From the root DIV (to shine) belonging to bright regions.

(b) APAH : Waters. From the root AP (to pervade) it means God as well, who pervades this universe.

This seems to be a popular stanza; it occurs in RV. IV.31.1; Twice in SV. I.169; 232; once in YV. XXVII. 39 and once in AV. XX.124.1.

(a) KAYA : By what method of worship (Dayānanda). By what means.

(b) SACISTHAYA : In the form of righteous deed. "SAT-KARMA".

Most effective rite (Śayana);
Mighty company (Griffith).
THE AUTHORITATIVENESS OR OTHERWISE OF THE BOOKS.

(66) "O Mortals! (Men!) you are born (lit - were born) (daily) making light (KETU) where there is no light and form where there is no form, with the Dawns."

(YV. XXIX. 37)

Also occurs in RV. I. 6.3.

Dayānanda has quoted this and other verses which are nine in number and which are used by the Paurāṇikas in the worship of nine planets which according to them exercise influence on human beings and bring good luck or miseries to them. Dayānanda has successfully proved here that these verses contain no reference - direct or indirect - to any planet. For instance 'SANI' (Saturn) is addressed by the verse YV. XXXVI. 12 where no name of SANI appears. It is quite clear from the meanings given above.

The last verse is addressed to the Sun, with whom Agni is identified here (in YV.) In Rg Veda the Devata of this verse is Indra. Indra is here identified with the Sun, whose morning rays may be said to renovate (reanimate) those who have been dead in sleep through the night. There is some difficulty in the construction; for "MARTYĀH" (i.e. Mortals) is plural with "ĀJAYATHĀH" in the second person singular of the first preterite. Sayana is of opinion that the want of concord is a Vaidika license, and that the plural substantive "MARTYĀH" has been put for the singular 'MARYA'.

The word APAS is derived from the root *AP* to pervade. It has always plural number and feminine gender. The word DEVI is formed from the root DIV to sport &c. May the All-pervading, All-illuminating, Lord, who is bestower of happiness upon all, grant us joy and well being so that we may be able to obtain the desired delight and fullest happiness to our hearts' content. May that Omnipresent and All-glorious Lord be gracious to us and may He shower upon us happiness from all sides.

(YV. XXXVI. 12)

The following evidence from the Vedas indicates that ĀPAH' means God:

(67) "Who out of many, tell me, is that SKAMBA, in whom men recognise ĀPAH, (Brahma,) and in whom they know the worlds and their enclosures, and also in whom are existence and non-existence." (AV. X. 7.10)

EXPLANATION.

The learned understand (VIDOH) that ĀPAH is the name of Brahma, in whom they know that all the regions and treasures (LOKA and KOSAS), the non-existence and existence i.e. the perishable effect (the worlds) and the imperishable the (Original) cause find abode. O Learned man! we request you to let us know who that mainstay of the universe among all the objects is. You should know that as the Lord of the universe, who is the indweller ruler of all, sustains the (all) Souls &c and resides within all.

(67) "

(AV. X. 7.10)
May the Supreme Lord endowed with wonderous might and bliss (CITRAH), the augmentor of happiness (SADA-VRDHA) be our friend and be manifest to us through the righteous (SACISTAYA) worship and through an assembly (SABHA) whose members are (known) for their good deeds in the highest degree and by righteous merits and are adorned with finest qualities. May the Lord of the universe graciously bring always to us succour and protect us. May we also worship Him with genuine love and devotion.

(YV. XXVII. 39)

0 Mortals! 0 Men! God has provided you with knowledge (KETU) and happiness yielding riches (PESAS) to the extent of the world-empire for destroying ignorance (A-KETU) and poverty (A-PESAS), through the means of your association with the wise people who yearn (USAD) for the Supreme Lord and who obey His will.

(YV. XXIX. 37)
QUALIFICATIONS AND DISQUALIFICATIONS.

Q. Are all men (without any distinction of caste and creed) authorised to study the Vedas and other scriptures or are they not?

A. All men are authorised (to study the Vedas) because the Vedas being the word of God, are for the benefit of the whole humanity and because they reveal the true knowledge. We understand that whatever has been created by God is for the use of all. The following evidence (supports this contention):

(1) "I, to all the people, may address this salutary speech - to Brāhmaṇas and princes, Śūdra and Vaiśya, to one of our own kin and to the stranger. May I bear to Devas and guerdon-giver. May this my hope be fulfilled. Be that my portion."

(YV. XXVI. 2)
QUALIFICATIONS AND DISQUALIFICATIONS.

EXPLANATION.

The purport of this stanza is as follows:

Here God ordains that all men should study and teach the Vedas to all.

As I have proclaimed this salutary word i.e. the Vedas, the Rg &c., for the benefit of all men and creatures, so all the learned men should teach these four Vedas to all men. If some one here were to say that the word "DVAJA" (i.e. twice born - i.e. Brāhmaṇa) has continuity to the word "JANA" and thus the twice born alone are authorised to study and teach the Vedas, it would not be tenable, because it runs counter to the meaning of the second half (of the verse). Having anticipated the question, "Who are authorised to study or to listen to the Vedas?" it is said that these four Vedas should be taught and recited by all (to all including) a Brāhmaṇa, a Prince, a Merchant, a Śūdra, an Āti-Sūdra i.e. ANTYAJA and to one's own kin and dependents e.g. son and servant. As I (God) without any favour or prejudice, administer good to all and thus am dear to all the learned and generous persons who give away their entire belongings in charity; so all of you O Wise men! Keeping in view the universal benefit and kind deeds to all, should proclaim the Vedic words to all. You should behave in the manner so that this my desire may be accomplished. By pursuing the path your desire for the happiness you may have in your heart will be fulfilled. As I possess all desired bliss, so you will have all happiness - the object of your desires -. I give this blessing; Rest assured. As I have revealed the Vedic knowledge for the benefit of all, so you should also benefit all by this. Let then not be any distinction there. My activity is free from prejudice and partiality and pertains to the doing of that
which is pleasant to all. I can consequently be pleased if you
act in accordance with that spirit alone.

This alone is the right explanation of this stanza because
in the next verse "Grant us O Brhaspati etc." (YV.XXVI.3) only
the meaning of God is taken.

(YV. XXVI. 2)
The Varnas (e.g. Brāhmaṇa &c) and the four stages of human life are determined by their (respective) characteristics, actions and (general) conduct (and not by birth). Here Manu says:

(1) "A Sudra becomes a Brāhmaṇa and a Brāhmaṇa, a Sudra. Similarly a son of a Kṣatriya and that of a Vaisya should be considered."

(MS. X. 65)

EXPLANATION.

A Sudra attains the status of a Brāhmaṇa and enjoys the privileges of a Brāhmaṇa if he possesses the qualities of the latter e.g. full knowledge and learning and a chaste conduct &c. In the same way a Brāhmaṇa goes down to the status of a Sudra, if he has demerits of the latter e.g. impure conduct, unrighteous practice, dullness of intellect, stupidity, dependence, the service of others, &c. The same (rule) is applicable to a person born of a Kṣatriya or of a Vaisya. The idea is that a person attains that Varna whose characteristics one possesses.

(MS. X. 65)
THE VARNAS AND THE ASRAMAS.

The similar things have been stated in the aphorism of Apastamba:—

(2) "By practising the righteous deeds a man of low Varṇa attains the status of the higher and the higher Varṇa, when the Jāti is changed. A man of a higher Varṇa goes down to a lower and a lower Varṇa with the change of Varṇa by practising unrighteous deeds."

(APB. II. 5.10,11)

EXPLANATION.

By the truthful and righteous conduct a Sudra fully acquires (the status of) a Vaisya, a Kṣatriya and a Brāhmaṇa (by degrees) i.e. he assumes all rights thereof. The phrase 'on change of caste' denotes that he is entitled to all functions, rights and modes of life of those (higher) Varṇas. Similarly, a man (or woman) belonging to the highest order of the caste i.e. Brāhmaṇa by acting contrary to Dharma falls to the status of the lower caste i.e. the Kṣatriya, Vaisya and Sudra. The phrase 'on change of caste' is here also to be interpreted as above. This means that the righteous conduct is the only determining factor to achieve the higher order of the castes. Similarly, the unrighteous conduct brings a man to the lower status.

Wherever, the expressions e.g. 'a Sudra should not be taught and is not permitted to hear (the Vedas) read out to him' are found, they mean that as a Sudra is bereft of intelligence and is incapable of learning, remembering and thinking upon what he has read, it is useless and of no avail to teach him and cause him to learn (the Vedas or any other book).

(APB. II. 5.10,11)
THE METHOD OF STUDYING AND TEACHING THE VEDAS.

In the very beginning of the study (a student) should be given lesson on how to pronounce the letters in accordance with the science of Orthoepy so that he may have a (correct) knowledge of (various) places and efforts of articulation together with their accents. In this way he will know precisely the method of pronouncing vowels and consonants. For instance, the letter 'P' must be pronounced with both the lips conjoined. The lips are its place of articulation and the (mutual) contact (of the lips) is the PRAYATNA (effort). The great thinker Patanjali, the author of the Mahā Bhāṣya says:

(1) "A mispronounced or wrongly used word being defective either in accent or in letter does not express the desired sense. This thunder-bolt of (defective) speech destroys the Sacrificer as the compound 'Indra-Satru' killed (VRTRA) because of wrong accent."

(MB. I. 1.1)
The letters are not distinctly audible and the words disappear to be elegant unless they are pronounced with due regard to Sthāna (i.e. the place of articulation) and Prayatna (i.e. the articulative efforts). As a singer were to sing without adhering to the due regard to the tone such as ŚADĀJA, &c., he would be to blame. Similarly it is essential in the Vedic recitation, the accent and the letters should be pronounced with due regard to the Sthānas (i.e. places of articulation) and Prayatnas (i.e. articulative efforts); otherwise the mispronounced words may bring afflictions and disaster. If a man were to pronounce a word violating (the law of articulation), it would be his own fault and he is to be condemned. "Thou hast used the words wrongly." This improper use of words does not convey the desired meanings i.e. SAKALA as SĀKALA and SAKRT as SĀKRT. Here the word SAKALA means 'whole' and SAKAL means 'a part'. SAKRT denotes the sense of 'once' and SAKRT that of 'ordure'. If one were to pronounce 'S' as 'S' and 'S' and 'S', it would not convey the real meaning. This wrong speech becomes a thunder bolt, as if it were, i.e. would destroy the real meaning. This injures the speaker as well as the Sacrificer or his master i.e. deprives him of the meaning he desired to express. For instance, the compound 'Indra-Satru' denotes the reverse meaning if pronounced with wrong accent. Indra means solar region and Megha i.e. clouds are its enemies, as if it were. If it be taken as a TAT-PURUSA compound, the accent would be on the final syllable and if it be taken as a 'BAHU BṚHI compound, the accent would be on the first syllable of the compound. It is a sphere of the poetic figure by name 'TULYA-YOGITĀ' according to which 'the clouds' and 'the sun' have been described. Thus (by a change of accent) it denotes two contrary meanings. In a 'TAT-PURUSA' compound, the last
member is predominant while in a BAHU BR̄HI compound the chief thing is the external substance. Hence, he who wants to express the meaning of the Sun, should pronounce it with the accent on the last syllable and take it as a 'TAT-PURUŚA'. But he who desires it to express the clouds, should pronounce it with the accent on the first syllable and take it a BAHU BR̄HI. The man, who does it otherwise, is only to be censured. Consequently, the accents and the letters are to be pronounced rightly and precisely. (MB. I. 1.1)

The instructions should also be imparted regarding the mode of speech, hearing, sitting, walking, rising, eating, reading, thinking and interpreting &c. The supreme benefit is derived if a thing is read with a knowledge of its sense. But in comparison to a man who does not study or read at all; even he is to be preferred who recites without understanding its import. He who reads and understands the relative position of words and their imports is certainly superior (to a mere reader). And he, who having studied the Vedas and understood their imports acquires meritorious qualities and conduct and thereby does good to all, is the best of all. The following are the pieces of evidence:

(2) "All the Devas take their repose upon the Most high, the Imperishable (AKSARA) text of the Veda; but what will he, who knows not THIS, do with the Vedas? But they who do know THAT, are perfect." (RV. I. 164.39)

This verse looks to be very simple but some controversies have
(Contd.)
THE METHOD OF STUDYING AND TEACHING THE VEDAS.

(Foot-note Cont. from Page 534)

enveloped it. Griffith translates it:—

"Upon what syllable of holy praise-song, as 't were, their highest heaven, the gods repose them, —

Who knows not this what will he do with praise-song!
But they who know it will sit here assembled."

According to him the syllable is the PRANAVA, the mystical sacred syllable Om. The translator means to say that all the praise songs (RCAS) refer to and eulogise Om. But the sense of query-found in interrogative interpretation is without foundation. There is no word in the text denoting interrogation.

By the word RCAS here according to the Scholiast, is to be understood all the Vedas; different meanings are, however, ascribed to both; this word, and the word Aksamaram by other commentators. Yaska writes various meanings of this word (N. XIII. 10):—

(a) अक्षरः अर्थेन एहिः जो अर्थितमेक आदिगतित

(b) एहिः अर्थितमेक अर्थेन एहिः जो अर्थितमेक आदिगतित

(c) 'यस्ते शरीरोपि यस्ते शरीरोपि यस्ते शरीरोपि'! In the sense of the sun, the word DEVAS means 'solar rays'.

cf.: रूपमेष्टि ते आर्यां रूपमेष्टि!''

Yaska (N.XIII. 10) has given these three interpretations of the word 'AKSARA' here according to Etymologists. But in the 'Adhyatma' sense he says:—

"सत्यमेव आहुः न शरीरोपि तत्वमात्राय निरुपिताम्, तत्वमात्राय निरुपिताम् तत्वमात्र तद्भवं निरुपिताम्, तद्भवं निरुपिताम् तद्भवं निरुपिताम्!" ।

(N. XIII. 12)
THE METHOD OF STUDYING AND TEACHING THE VEDAS.

(3) "He, who having read the Vedas does not know their meaning, is only a carrier of burden and is a (dead) post. He, who knows the import, enjoys all bliss and attains salvation (NAKAM) with all sins purged off." (N. I. 18)

(4) "The recitation without understanding is only a (parrot) reading. Like a dry fuel, placed at the fire-less place does not get flames." (N. I. 18)

(Contd. from Page 535)

The etymological explanation of this word is:

"म + ऋ + द = म ऋद्र, ल ऋद्र, ल अयाय ऋद्रि
लाते ल ऋद्र त्वं ति ति"

(N. XIII. 12)

But our author says that the word RCAS i.e. all the four Vedas rest in the Supreme Soul, the imperishable one. I am, therefore, inclined to translate this verse as follows:

"All Vedic statements (RCAS) have their denotation in the Most high (PARAME), Imperishable (AKŚARA), Omnipresent God (VYOMAN), in whom (YASMIN) all beneficient beings (VISVE DEVAS) have their refuge (ADHI NIŚEDUH), what profit (KIM) can that man derive (KARISYATI) from the Vedas (RCAS) who (YAH) does not realise (NA-VEDA), the Supreme Being (TAT); (but blindly studies the sacred Text)? (But on the other hand) all those beneficient beings (TE IME) fully resort (SAMASATE) only (IT) to them who (Ye) realise (VIDUH) that Supreme Being (TAT) (in their Vedic studies).

(3) "स्थान यह सदृश: विस्तृत फौटन लेवे। न लिखरागिनी अर्थ अहित:\
सर देश दा शालान्तर मूल मनंतर साक्षेर च जानिन्यो चार्दशी।"

(N. I. 18)

(4) "पदरूरा तत्त्वसाराम् नित्यादेश वास्तवः!
सारागारिक प्रभकारसे न त्वरबलिति करिविषत"

(N. I. 18)
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(5) "One (man) indeed seeing Speech has not seen her; another (man) hearing her has never heard her; but to another she delivers her person as a loving wife, well attired presents herself to her husband." (RV. X. 71.4)

(6) "They call a man laggard, dull in friendship; they never urge him on to deeds of valour. He wanders on in profitless illusion; the Speech he heard yields neither fruit nor blossom."

(RV. X. 71.5)

Sāyana interprets this verse as follows:-
"They call one man steadfast in the friendship (of speech), they do not exclude him from (the assembly of) the powerful (in knowledge); another wanders with profitless illusion, hearing Speech, which is without fruit and without flowers."

cf: अनात्य् घर्तिः पिनाकाकरसोत्सवसागरान्तः प्राणारिः दुः स्वरूपस्य अविनाशितः (गर्भः)।

(UR.)

The fruit and flowers of the Speech, according to Yāsaka are:-
"अधीक्षे आदि: ध्वनिकम्पदाय / मधुरामरेषु घनामरेषु / कथानमुक्तेऽविदे ॥"

(N.I. 20)

The negative compound may indicate 'ISAD-ARThA' as in An-udara Kanya.
THE METHOD OF STUDYING AND TEACHING THE VEDAS.

EXPLANATION.

The (above mentioned) verses censures reading without understanding the sense:

In the Brahma, who is imperishable (AKSARA), the highest (PARAME) and omnipresent like AKASA, are established the four Vedas. Here the word BK denotes all the four Vedas, the Rg & &c. In whom are placed all the Devas i.e. the learned, the organs of action and cognition, all the globes, the sun &c. Brahma is the only repose and shelter of all the (created) beings. What will he, who does not understand Him, and does not follow His will and obey His ordinance pertaining to universal benefit, do with the EKAS i.e. the Vedas which, he has read? He will never enjoy the (sweet) fruit of the knowledge derived from the imports of the Vedas. But they who know that Brahma, secure the fruit called Dharma (i.e. righteousness), Artha (i.e. riches), Kama (i.e. desires) and Moksa (i.e. Salvation). Hence, it is essential that the Vedas should be intelligently studied.

(RV. I. 164.39)

The man, who has simply read the Vedas and having read them does not understand their sense and the man, who having understood (the sense of) the Vedas does not act in accordance with the teaching of the Vedas, are like the wooden post and is only bearer of the burden i.e. he is to be regarded as a lifeless dead log. As a man or an animal carrying the burden does not relish it (i.e. clarified butter, sugar, musk, saffron &c) which being borne by him, are enjoyed by some other fortunate person; so a man, who recites (a book) without knowing its import is like a (porter) who simply bears the burden. The man, who reads intelligently, knows the relation between the Vedic words and their meaning and acts righteously in accordance with the Vedic teaching becomes purged off all sins by virtue of knowledge and attains complete bliss even before death and after leaving the human body.
secures the station in Brahma called MOKSA, i.e. Salvation which is absolutely free from all pains.

(N. 1.18)

A man, who reads the Vedas without knowing their imports and simply reads them, gets no illumination. Even a dry fuel, placed at a fire-less place does not catch fire and produces no heat and light, so the mere reading without understanding it does not produce the light of knowledge.

(N. 1.18)

One man sees the Speech i.e. words yet he does not see it i.e. he does not understand its meaning. The particle 'denotes speculation here. Yet another man pronounces the words yet he does not hear them i.e. does not understand their sense. As the words, uttered and heard by these men, remain unknown to them, so reading without comprehending the sense of words is of no avail. In this manner, this hemistich narrates the characteristics of the ignorant. But to a man, who studies the Vedas with the (full) knowledge of their meaning, Speech i.e. knowledge reveals her secret Self i.e. form in various ways as a loving wife, attired in beautiful garments displays her person to her husband. In this way, to a man who reads the Vedas with an intelligent grasp of words, the knowledge reveals her person i.e. her real form.

(RV. X. 71. 4)

The man, who is master of learning, who is expert in the art of creating friendly feelings amongst all (human) beings with his conduct (SAKHYE); who through his righteous conduct has obtained salvation and communion with God and who (strives to) bestow the supreme bliss upon all, is called the friend of all. None dares to injure or harm such a learned man in any walk of life or transaction because he does good to all. No criticism or adverse interrogations or (unfriendly) behavior from his rivals and foes can harm (or dishearten) a man who studies
the Vedas with full cognition of their meaning, because he is endowed with true knowledge and good characteristics and because he possesses a desire-yielding (KĀMA-DHUK) speech containing true knowledge. Thus, the first hemistich of the verse eulogises the learned and the second hemistich describes the characteristics of the ignorant. An ignorant man, who uses (lit - hears) words which are devoid of (flowers and fruits in the form of) devotional actions, knowledge of the science of conduct, righteousness and knowledge of God, roams about in this world, accompanied with his deceptively illusive, meaningless, un-instructive and dubious speech. Such a man never accomplishes during the whole span of his life any good either to his ownself or to others. Hence, that study alone is the best which precedes the cognition of its meaning.

(RV. X. 71.5)

For the fuller understanding of the Vedic interpretation one should read the grammatical treatises, the Aṣṭādhyāyī and the Mahā Bhāṣya; then the Vedāṅgas (i.e. the auxiliary sciences of the Vedas), the Nighaṇṭu (i.e. the Vedic lexicography), the Nirukta (i.e. Etymology) prosody and the Jyotiṣa (i.e. astronomy); then the six sub auxiliary sciences called the six Sāstras, viz; Māhāsā, Vaiśeṣika, Nyāya, Yoga, Sāṅkhya and Vedanta and finally having studied the Brāhmaṇas, the Aitareya, the Sāta-patha, the Sāma and the Gopatha one should undertake the study of the Vedas; or else a layman should learn the meaning of the Vedas through the interpretations done by (the scholars who) have read all these (above mentioned) works.

(It has been stated that) none can know the Supreme Being unless one knows the Vedas. According to this dictum a man, who is ignorant of the teachings of the Vedas, is not competent to know the Supreme Lord, Dharma (i.e. the righteousness) and all the sciences. Because
THE METHOD OF STUDYING AND TEACHING THE VEDAS.

the Vedas alone are the original sources of all the sciences. Without knowing the Vedas, none can acquire true knowledge. Whatever knowledge of the true sciences existed, exists and will be known in the books or human minds on the earth has its origin in the Vedas; for, all the exact and real knowledge has been enshrined in them by Lord. The light of truth, wherever and in whatever form it has shown, has sprung from the Vedas.

All men, therefore, should strive to understand the import of the Vedas.
Q. Are you going to write an (absolutely) new commentary or do you mean to reveal (through it) what was already stated (and what now has become obsolete) by the ancient great commentators? In the later case, it would not be acceptable, as it would be to grind what has already been powdered.

A. I have to bring to light only what was written by the ancient scholars (Ācāryas)i.e. by the learned men (called Devas) of great antiquity. For instance, the Aitareya and the Sāth-patha &c (being commentaries on the Vedas) written by the Rṣis, beginning with Brahma and ending with Yājñava fastya, Vātsyāyana and Jaimini; the Vedic interpretations in the form of the auxiliary works (of the Vedas) written by Pāṇini, Patanjali, Yāska and other great sages; the six Sāstras called the sub-lims of the Vedas, composed by Jaimini and others; the books styled as the Upa Vedas and the works entitled as the branches (i.e. recensions) of the Vedas.

The true interpretation (of the Vedas) will be based on their collective evidence. Nothing new will find place here which is arbitrary and unauthentic.

Q. What purpose will it serve?

A. The commentaries composed by Rāvaṇa, Uvāṭṭa, Sāyana, Mahidhara
and others are contrary to the real imports of (the Vedas). The partial interpretations written by English men, Germans and other Europeans on the line of the above mentioned (scholars) in their respective languages and also the translations written or would be written by the Indians following (the style) of the above mentioned writers into native languages are full of erroneous meanings. The hearts of the good people will be enlightened (by my commentary) and they will renounce and reject (the faulty) translations when their mistakes and errors will be fully exposed.

For the economy of space, only a few defects and blemishes will be pointed out here by way of specimen according to the maxim of the 'cooking-pot and boiled rice'*. For instance, Sayana, not understanding the deep import of the Vedas has stated that all the Vedas pertain to the ritual aspect. This is wrong. Because they are home of all sciences. It has already been briefly established. One can clearly infer from that that his contention is baseless. Moreover, the interpretation of the verse "Indram Mitram etc" (RV. I. 16. 7) (already explained) is mistaken. According to him the word 'Indra' is a noun qualified by the words 'Mitra &c.' But in reality all epithets e.g. 'Indra' &c. qualify the noun 'Agni' which being associated with

* The maxim of "the cooking-pot and the boiled rice" (कुरुक्कोको धारा), in a cooking pot all the grains being equally moistened by the heated water. When one grain is found to be well cooked, the same may be inferred with regard to the other grains. So maxim is read when the condition of the whole class is inferred from that of a part.
all other adjectives qualifies the eternal Brahma. According to the Rule a substantive is united again and again with all adjectives respectively but not adjectives are repeated likewise (which qualify it). In this way, where there are hundred or thousand adjectives which qualify a substantive, only the substantive is repeated again and again and adjectives are stated only once. Hence, the word Agni, in this verse, being a substantive has been spoken twice by God. Sayana, the great commentator, did not know it and consequently he fell in the error. The author of the Nirukta also has taken the word 'Agni' as substantive:

(1) "The wise describe this Agni, the one great universal Soul, in various ways as Mitra (i.e. the Friend of all) and Varuna (i.e. the Holiest) etc." (N. VII. 18)

Agni (i.e. the Adorable One) is the name of the One (ultimate) Reality i.e. the Supreme Being. Thus it may be borne in mind that the words Agni &c are the (different) names of God.

Moreover (Sāyana says that) God alone is invoked (everywhere) as a priest of a king, keeps the interests of his master (always in view) in all his actions. But (contrary to this he adds that) in the fore part of a sacrifice God is represented by Agni which has been kindled in the Vedi. It is self-contradictory; because if God alone is invoked by all names, why does he take, Agni in the sense of the terrestrial fire which has been kindled for sacrifice. (He ought to
have taken the word Agni in the sense of God). Thus this statement is erroneous. If some one says that there is no contradiction because although Acarya Sayana invokes Indra &c, yet they are simply the various forms under which God has manifested Himself. (To meet this objection) we say that if God is expressed by all names e.g. Indra &c, it is wrong (to maintain that) God assumes various forms e.g. Indra &c, because in (the AV. XIX. 11.3) and in (the YV. XL.8) He is described as "Unborn and changeless" and as "Encompassing all, bright and formless etc." respectively. This clearly establishes that God never assumes forms and takes birth. There are many such errors in the commentary of Sayana, the great commentator. They will be indicated in our commentary in the respective verses.

Similarly (another) commentator Mahidhara in his commentary by name 'Veda-dipa' (i.e. a light on the Vedas) has grossly misinterpreted the Vedas and has seriously calumniated them. A few faults and mistakes by way of specimen are pointed out here:

(1) "GANA-PATI GANA-PATIM HAVAMAHE, PRIYANAM TVA PRIYA-PATIM HAVAMAHE, NI DHINAM TVA NIDHI-PATIM HAVAMAHE; VASO MAMA. AHAMAJANI GARBHADHAM ATVAM AJAŚI GARBHADHAM."

(YV. XXIII. 39)

In his commentary on the above cited stanza he says "In this stanza, the word 'GANA-PATI' should be taken in the sense of 'a horse'. Thus the chief queen, the wife of the (royal) Sacrificer lying with the horse in the sacrificial hall, in the presence of all priests, says, "O Horse! I take semen which would make me pregnant from thee; and thou pourest unto me thy semen etc."
But the real interpretation of this verse would be given below. (The relevant evidence on which the interpretation will be based is produced first here):—

(2) "BRAHMĀNASPATYAM (i.e. the lordship of the Vedas) lies in Brahma (i.e. Supreme Being). Brahma verily is Bhṛhaspati (i.e. the Lord of the Great). He is treated by Brahma (i.e. the Vedas). He is called PRATHA as well as SA-PRA (AB. I. 21)

(3) "PRAJĀPATI verily is JAMADAGNI. He verily is ASVĀ-MEDHA; or Kṣattra (i.e. princely power) is ASVĀ (i.e. horse) and the other people are other animals. HIRANYA (i.e. gold or shining power) is the form of princely power. HIRANYA is verily a light." (SB. XIII. 2. 11. 14-37)

(4) "A man does not indeed properly know the SVARGA. ASVĀ (i.e. Omnipresent God) alone knows it." (SB. XIII. 2. 12. 1)

(Contd. from Page 545)

The central idea of Mahidhara's translation of this verse is given above. The whole cannot be produced as it is too obscene. Moreover, the following nine stanzas are also not reproducible even in the semi-obscenity of a learned language. Hence, the translation of the subsequent verses according to the commentary of Mahidhara would not be given here. Only his words will be reproduced.

(2) "अपूर्वस्तो ववज्ञ, दुर्गमं सुरवस्मिन्, | फ्राहस्पत्योऽनेन तदृश नित्योऽनुस्मरोऽनि | अभिषेक-दर्शनं राखेन नु-वन न देवतापि" (AB. I. 21)

(3) "प्रगन्धिते आंसुरञ्जने, अस्मिन्ने अस्मिन्ने, | सुसां अवरोऽवपि विभु कुतः प्रवरेऽस्मिन्, | तसवर्मेऽन्नत्तुरं यद्रस्तिः अंद्रनेन, क्रोधिले, दुर्लभरी।" (SB. XIII. 2. 11. 14-17) (Contd)
(5) "Empire is ASVA-MEBHA. That verily is a glory for the princely power. It makes the subjects loyal and faithful; or else princely power is ASVA and HIRANYA (i.e. glory) is a form of princely power. Kṣatra (i.e. glory of the monarchy) strengthens the Ruling power. Subjects prosper only by their own prosperity."

(SB. XIII. 2.11.15-17)

(6) "Thee, we invoke, the great Lord of GANAS*. The three other queens and ladies walk round it. They conceal it from her on this account or others are concealed from it. Then they begin the performance of the revolting ceremony. Thrice, they walk round; or there are three regions; with these regions they make it revolve; thrice they again walk round. It makes six; because there are six seasons. They make it revolve (six times) as if it were

(Contd. from Page 546)

(4) "न है सुनुष्ट्र: द्रव्यां चोल सहानु: देख। लोकों श्राष्ट्र सहानु: देख।"

(SB. XIII. 2.12.1)

(5) "राज्यान्तरलेनां अनिश्चित तथा द्वारिकाई श्रायणेन श्रायस्य आन्मिता वर्तना आश्चय: (स्वत: उपन्यास: अर्य: सुरीकान्त: साहित्य: सनातन: श्रायत: । श्रायत: श्रायत: श्रायत: श्रायत: श्रायत:)

(SB. XIII. 2.11.15-17)


(Contd.)
OBJECTIONS AGAINST ATTEMPTED COMMENTARY REMOVED.

with seasons. The vital airs leave them who perform the revolting ceremony in the Yajña. Nine times they walk round; as there are nine vital airs. He retains vital airs in him. Vital airs do not leave them. 'May I know (AJANI) the GARBHADHA (i.e. the impregnator i.e. God) you also should know the GARBHADHA'. Subjects are animals. GARBHA contains in it subjects i.e. animals."

(SB. XIII. 2.2.4-5)

(Under the light of the above mentioned pieces of evidence the right interpretation of the Mantra would be as follows) -

TRUE INTERPRETATION.

We invoke Thee and resort to (thy shelter) O Supreme Lord! who art the Lord and Guardian of the numerous orders, species and genera of objects; of all that is dear and much desired (by us) e.g. beloved friends and relations and Salvation etc.; and of all the treasures and previous objects e.g. knowledge, gems &c. The word

(SB.XIII.2.2.4-5)

I have given above the literal translation of this passage which is very obscure. Dayananda's explanation of this extract may be read later on in the text.
OBJECTIONS AGAINST ATTEMPTED COMMENTARY REMOVED.

'VASO' is used in Vocative case and is from VASU which means Supreme Lord as He pervades this whole universe or as the whole universe abides in Him. May we by Thy grace know Thee who has encompassed all the globes and other effects by Thy power as if it were they are in Thy womb as a mother holds a child in her womb. Thou keepest the PRAKRITI and atoms etc. in Thy womb. There is no one else than Thou who can retain them as such. Thou alone knowest fully all these.

(YV. XXIII. 19)

Similarly, the word GAṆAPATI has been explained in the Aitareya and the Śatapatha as follows:

"The word Brāhmaṇaspatya denotes God who is Lord (PATI) of Brahma (i.e. the Veda). It is said that Brahma verily is Brhaspati. A learned preceptor of truth teaches the Vedas to mankind or to sacrificer and thus he cures them of all diseases (of ignorance). He desires himself to be a physian (BHĪṢAJYATI). God is called both PRATHA as well as SA-PRATHA. He is PRATHA because He is all pervading and SAPRATHA because He co-exist with Prakṛti, Ākāśa &c and His might which is spread (PRATH) far and wide."

(AB. I. 21)

God, the Lord of creatures is verily called JAMADAGNI according to the following evidence:

(7) "JAMADAGNIS are so called because of many (PRAJAMITA) fires or because of kindled fires."

(N. VII. 24)

All these luminous objects e.g. solar globes etc. shine with His power only. With these effects e.g. the sun, &c, and the laws which they adhere to God is known as their origin and as an object

(7) "समरणमः उपनिषतं गतं उपविनयन्ति तस्मां "

(N. VII. 24)
Thus God being Jamadagni is verily an Āsva Medha. This is the first explanation. Secondly an empire or princely power is (like) a horse and the subjects are like other animals. As other animals e.g. sheep etc. are inferior in strength and speed to a horse, so the subjects are weaker than the royal state assembly. The glory and dignity of a state lies in riches, gold and in administration of justice.

(SB. XIII. 2.11.14-17)

As, in the (above citation) allegorically the relation between the princely power and subjects and their duty towards each other are described, so the relation between soul and God as that of a servant and his master is also denoted. No man by virtue of his own power alone can easily obtain blissful heaven i.e. God. He is known through His grace alone. "Āsva (a horse) is also a name of God." ** Āsvo Yata Āsvārō Vā Āsvān**

(SB. XIII. 3.83)

"God is called Āsva because He pervades the whole universe" (from the root Āś to pervade).

According to it, Āsva is a synonym of God. Moreover, (Rāstra Vā etc.) the kingdom is called Āsva Medha. The kingly power brings glory to his Rāstra (country) and it redounds to the glory of the ruling power. It causes the people to abide by his will. Hence the kingdom is called by the name of Āsva Medha; or, the princely power is called by the name of Āsva Medha. Wealth (and majesty) are its essence. By this princely power endowed with glorious wealth only the kingship is strengthened and not the subjects. Subjects become prosperous by the liberty (allowed to them). Hence, where, there is an absolute monarchy, the subjects are oppressed. Consequently, the administrative power should be vested in the people.

(SB. XIII. 2.11.15-17)
OBJECTIONS AGAINST ATTEMPTED COMMENTARY REMOVED.

(GANANAM ETC.), Let the women also for the protection and strengthening of the empire perform the sacrifice of knowledge i.e. teaching and training of the children. Making efforts for the achievement of success if they show negligence (APANHAVA i.e. concealment), the learned ought to remove this (negligence). Persons instigating women to deviate (from the path of duty) should be penalised and kept at arm's length. Thus they should thrice be provided protection in every respect. Through these daily instructions, children should be made physically and spiritually strong. The persons who know God who keeps all things in His womb (GARBHADEHAM) never lack vital airs, power and prowess. Hence a man should always desire to know God who is GARBHADEHA i.e. the holder of all things in His womb. It is to be interpreted as God's power is the origin of all things. He, who surpasses in knowledge all subjects who are termed as animals firmly believes that all subjects reside in the all pervading God.

(SB. XIII. 2.2.4-5)

We have, in this way, briefly described the import of the above Mantra (YV. XXIII. 19).

It is, therefore, quite clear that the interpretation of Mahishara is quite contrary to the right meaning given by us.

(The Second Mantra is as follows):

"अहार्यां भवसि भवति । पुजांहरि न ज्ञातिस्वाभावं न देवो विभवो योंतनेन अन्तर्गत् उँ "

(YV. XXIII. 20)

Mahishara's interpretation.

"उपासनांस्य यज्ञन्तर्वन्त कृपाः लक्षणेऽऽसि । भूपिष्ठेऽरुक्सरमिन्तः सुप्रस्ततिर्गुणः सुवा योऽरुऽन्धोऽन्धायति।"
TRUE INTERPRETATION.

(For the true interpretation of this verse, the following evidence from the Satapatha be taken into consideration):—

(8) "Let us both (i.e. king and the subjects) spread that four PADAS (i.e. DHARMA, ARTHA, KAMA & MOKSA) and propagate them so that we two may achieve the blissful Heaven (i.e. MOKSA). We should fill all the living beings with happiness. The (country) is really a heaven where PASUS (i.e. subjects) are made literate. Hence it is said (in the above verse) that the mighty (VAJIN) VESHA (i.e. one who showers knowledge) may impart strength (in us). It refers to the both."

(SE. XIII. 2.2.5)

(According to this evidence) the true interpretation of the above cited verse is:—

May we both, the king and the people achieve the four objects viz, righteousness, riches, desire and emancipation in co-ordination with each other in order to establish a perpatual happiness in the beautiful and lovable universe for imparting pleasures to all beings. That country is Heaven where men of brutal inclinations (PASUS) who unrighteously misappropriate the property and belongings of others, are reformed through the medium of precepts, teaching and punishments.
Both, i.e. the king and the people should, therefore, strive to procure mutual happiness by assisting and supporting the learned and the wise who may freely spread knowledge and other virtues and acquire from them knowledge and valour ceaselessly. The word ВЕБА means a preceptor showering knowledge (upon themasses) and who is also called ВАЈИН i.e. a source of strength. This is the purport of this Mantra.

(YV. XXIII. 20)

Mahidhara’s interpretation.

"Апаго пуштейт: дуд сундар лакшми; тад тиж нга нанданай.
дуд ня поду пуштейт - дуд ня поду пуштейт ниндай ней
дуд ня поду пуштейт ниндай ней.
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ТRUE INTERPRETATION.

(The true interpretation of this verse is based on the following evidence from the Sātapatā)

(9) "YAKA-SAKAU Sakuntika" - here subjects are verily Sakuntika
OBJECTIONS AGAINST ATTEMPTED COMMENTARY REMOVED.

(i.e. small birds). 'HALAG - ITI - VÀñCATI' - i.e. (a king) verily deceives his subjects for RĀSTRA (i.e. kingdom).

'Ā HANTI GABHA PASO NIGALGALĪTI DHARAKETTI' subjects verily are called GABHA and RĀSTRA (a king or kingdom) is PASA. A king verily destroys his subjects. Hence, the slayer of subjects is a RĀSTRI (i.e. a king)."

(SE. XIII. 2.3.6)

As in the presence of a hawk a smaller female bird is weak, similarly the subjects (VIT) are insignificant before a monarch. (Ā HALAGITI etc.) kings doubtlessly for the happiness of the state officials always deceive (or suppress) the masses. (Ā HANTI etc.) The subjects are called GABHA (to be grasped) and regal power or kingdom is called PASA (to be touched). A kingdom is touched (i.e. influenced) by the subjects. A king inwardly torments and ruins the subjects in all matters. Wherever the ruling power is vested in ONE individual, the masses are torpedoed. Hence, monarch should not be acknowledged as Head of the State (Rājā). Only a President responsible to the Parliament who is virtuous, endowed with good qualities and learned should be accepted as King.

Mahidhara's evil interpretation stands no comparison to this true explanation (of this verse).

(Contd. from Page 553)
MAHIDHARA'S INTERPRETATION.

"जैसा महिद्धरास सरिषी, त्यथा केवल सरिषी ते कल सरिषी" चे विवाद त्यता कित्य अस्तुत्त्यत्याग कार्यन कम सु-लक्ष्मण कस्यमभूति प्रति उपस्थितत: तदर्थात: तत्वे के रितम प्रामण गुणि जनि किः पदाति करण में शिक्षा निविदा पुनः लिण। प्रकाश सकारं तेजस्विनि त्रितीयं त्रितीयं। तड़ करना। तड़ करना। तड़ करना।

(10) "माता का ते पिता का ते राजा। राजा का साथ के। खिदं लिखित-पदाति करण में शिक्षा निविदा पुनः लिण। प्रकाश सकारं तेजस्विनि त्रितीयं त्रितीयं। तड़ करना। तड़ करना। तड़ करना।

TRUE INTERPRETATION.

(10) "माता का ते पिता का ते राजा। राजा का साथ के। खिदं लिखित-पदाति करण में शिक्षा निविदा पुनः लिण। प्रकाश सकारं तेजस्विनि त्रितीयं त्रितीयं। तड़ करना। तड़ करना। तड़ करना।" (SB. XIII. 2.3.7)
OBJECTIONS AGAINST ATTEMPTED COMMENTARY REMOVED.

former on account of her gifts in the form of medicinal herbs and other numberless substances and the latter by causing the birth of scientific wisdom in thee deserve all respects. That shining firmament, the light, the learned and God are like thy fathers; because they protect (PITA $\bigtriangleup$ PÅ to protect) thee and are the cause of all thy activities and pleasant gifts. A wise man makes a Soul achieve the world of bliss - the heaven - by these means. The SRI (i.e. glory) i.e. learning and riches in the form of virtues, jewels &c is the top most (i.e. the head) feature of the Râstra. Through this glory a man obtains fame. This is the foremost aspect or happiness of a Râstra. The subjects are termed as GABHA (i.e. the womb) because they are the sources of all prosperities. The RAJA-KARMA (i.e. the act of Government) is called MUSTI (i.e. a fist); because as a man catches money in his fist so a single absolute monarch holds out in his hands unjustly the entire best and most precious riches from his subjects for his personal pleasures. The king is called the GHÂTUKA (i.e. the murderer) of the masses because he pierces them out by his deeply internal tricks.

The interpretation given by Mahîdhara is quite opposed to this exact rendering. Hence, his explanation should not be accepted.

(5)

"सर्वस श्री तत्त्वात् मिस्त्र शुद्धित: शरीरं दरिणित:"

(IV. XXII. 26)

Mahîdhara's interpretation.

"सर्व सब च नयो जलेका का अचारा नमस्ते मेवालसे - प्रकटिस्वदेवे \
रंगिः अमलाता सर्वोत्ति नोदितिशिवला नसलि तथा सबे मुहिलवा रजः अतिशेषम्\nदुविणाहारणार्मे नृहोऽहर्ष्याविनासे - परस्य श्रीस्वले अते अरिति पुनः सागरसमन करतवा; अर्थनृष्णाः परम्पराः"
The real interpretation (of these above cited verses has been hinted upon) in the following extract from the Satapatha:-

(11) "'Urdhvam Enam-Ucchrapaya' - by this SRI (i.e. glory) is meant. RASTRA (i.e. the good Government) is ASVA MEDHA. The good government improves the riches (i.e. the economic condition) of the state and thus for him (i.e. king) it brings glory. 'Girau Bharam Haran Iva' i.e. SRI i.e. glory is the dignity of the state. The (good) government brings to him glory. He establishes the state in..."
"glory or riches. 'ATHA ASYAI MADHYAM EDHATAM ITI' 
SRi is the centre (i.e. mainstay) of the empire. 
The prosperous food (condition) brings glory into 
the state. 'SITE VÂTE PUNAN IVA' i.e. the maintenance 
of the achievements (KSEMA) is verily SITA (i.e. cool-
ness i.e. the strength) of the empire. He brings 
KSEMA to the empire."

(SE. XIII. 2.3.1-4)

TRUE INTERPRETATION.

0 manl raise the glory of the empire to the highest pitch by 
serving it to the best of your capacity. Râstra (i.e. the good govem-
ment) is the ASVA MEDHA Sacrifice. A government attains the highest 
glory when it is run by a parliament. This act (of a government) is 

(Contd. from Page 557)

The other verse cited above from YV (XXIII.28) has not been 
translated by our author here. We, therefore, give below an English 
rendering of the commentary upon this verse from his Yajur Veda 
Bhâsyâ to show the real meaning of this Mantra according to our 
author:

"When a king who himself has no grain of guilt and defects 
personally supervises and remains vigilant about all the 
acts, small and great, of the masses, the thieves and the 
officials and other selfish men, who are harmful to the 
national prosperity like rats, remain peacelessly rest-
less like two fish struggling a water-filled hole 
created by the foot of a cow."
OBJECTIONS AGAINST ATTEMPTED COMMENTARY REMOVED.

as hard as to take a heavy burden uphill to the peak of a mountain. What is meant here by the heavy burden? To this question it is stated here that glory (śrī) is the burden of the empire. They (people) should make the state incomparably glorious by means of the parliamentary system of administration. In this way the masses make the empire glorious raised aloft. "What is the centre of the state?" To this question it is said here that glory is the centre (or middle portion or stomach) of the state. By good parliamentary system of government the state becomes mighty and prosperous on account of easy food situation, comforts and enjoyments. The protection of the state is called 'Sītā'. A good parliament should protect the state.

(YV. XXIII. 26)

Mahidhora's interpretation is opposed to this real one also.

(7)

Mahidhora's interpretation.
TRUE INTERPRETATION.

As the Devas (i.e. the wise) having achieved the true knowledge through direct perception acquire (lit - enter) the permanent pleasure endowed with sympathetic notions, so the subjects also are filled with happiness by their company and counsel. As a woman conceals her lower parts (sakdhina) with garments so the learned cover the masses with all bliss.

(YV. XXII. 29)

Mahidhara's interpretation.

"The following citation from the Satapatha gives a clue to the right interpretation given as under -

(12) "That the deer eats barley" - here the subjects are barley. RASTRA (i.e. a king) is deer. Masses become eatables for the (selfish) king. Hence, a king devours subjects.

(12) "Madhirajat abhidharmika 'vriti'. Vidhu ke abhshyakhe dharilaghe limamaham abhsevita rajasajja (Mahidhara)"
OBJECTIONS AGAINST ATTEMPTED COMMENTARY REMOVED.

"'NA PUSTAM PASU MANYATE' i.e. Therefore, a king does not strengthen the PASUS (i.e. the animals i.e. the masses).

'SUDRA YADARYA-JAÑA NA POŚAYA DHANAYATI' i.e. hence he does not anoint a son of a Vaisya (i.e. a trader)."

(SE. XIII. 2.3.8)

TRUE INTERPRETATION.

The subjects are like barley. The absolute monarch in the kingdom is a deer as he takes away the best things. As a deer having taken away the vegetables from the field, becomes stout and happy, so the absolute monarch takes care of his own pleasures and happiness. Hence he for his own personal happiness and selfish motive regards his subjects as his meals. As a meat eater having found a well-nourished animal desires to eat his flesh and never thinks of its welfare or life so an absolute monarch remains always perturbed with fear of any of his subjects, growing more powerful than he and with this thought in view he remains reluctant to protect the masses. As a low born (Śudra) woman co-habits with her paramour of the Vaisya family, her husband does not feel strong and delighted, so the masses do not become prosperous and strong when they are governed by a single individual monarch. Hence, a timid natured son of Vaisya woman and a stupid son of a Śudra woman should never be installed as kings. They should not be made the head of the state.

The interpretation of Mahādhara is absolutely opposed to this interpretation offered by the Satapatha.
OBJECTIONS AGAINST ATTEMPTED COMMENTARY REMOVED.

...(9)... "Iam not a commentator. I shall not comment."

Mahidhara's interpretation.

"...Vedanta, Vedanta, Vedanta... Kshetram Kshetram Kshetram..."

TRUE INTERPRETATION.

O Learned President of the council (of the state)! O Thee, the fulfiller of all desires (VRSAN - lit - the rainer of all desires) spread the light of knowledge, happiness and justice (A$) over these subjects. Make him cast his head down who being a lustful debouch plays havoc with the prosperity or chastity of others and put him into prison(YAH STHINAM JIVA-BHOJANAH). Similarly award a severe punishment to her who among women may be (UT-SAKTHI) adulteress. Punish miscreants who are called 'JIVA-BHOJANA' of women because they live upon women and destroy the lives of others.

All men will regard this much criticism sufficient to condemn the whole of the Veda-Iupa, the so called commentary written by Mahidhara. I shall bring to light other errors of Mahidhara too at the proper places in my contemplated commentary. If such false (and erroneous) approach is the fate of the commentaries written by the Indian (scholars) e.g. Śiyana, Mahidhara &c, what would be the state of miserable condition and false position of the Europeans who
followed them and interpreted the Vedas in their own languages. The intelligent can easily assess the value of those translations written in English or in modern Indian languages by Indians who followed the Europeans. The Aryas should attach least importance to such commentaries because by putting reliance on them the true interpretation (of the Vedas) would suffer and the misinterpretations and errors would come in vogue. None, should therefore, regard these interpretations as true. That the Vedas contain all sciences and nothing is false in them would be evidently clear to all men when this (attempted) complete commentary of the four Vedas is printed, published and placed before all the intelligent. By doing so, all men will understand that no knowledge is equal to the Divine knowledge contained in the Vedas.
A BRIEF ASSERTION OF PRINCIPLES.

In (the attempted) commentary of the Vedas we shall refer to the ritual side (KARMA KÄNDÅ) only to that extent as it is inferable directly from the import of the (textual) words. We shall, however, not provide a detailed account of the ritual acts which are to be performed in variety of Yajñas, beginning with the AGNIHOTRA up to the ASVA MEDHA, in accordance with the Mantras which are applicable to the ritual portion also. The reason is that the application of the Mantras to the various parts of rituals, in detail, has already been described in the books (on Rituals) e.g. the Aitareya and Šatapatha, the Purva Mîmâṃsā, Śrauta Sūtras &c. The repetition of the same in our commentary will mar our work with the blemish of tantological repetition amounting to the grinding of the already powdered thing - the fault which disfigures the books composed by the non-Seers. Only so much application of the Mantras to the Rituals is to be recognised and specified as has the authority of the Vedas themselves; or is supported by other rational evidence; or is inferable from the import of the Mantras and is contained in the above-named books. Similarly we shall refer to the worship portion also only to that extent as it would be compatible with the context and the actual interpretation of the text; because the same has been in detail described by Patañjali in his Yoga Sàstra. The same treatment will be awarded to the (spiritual) knowledge portion as it has been fully
explained in the Sāṁkhya, the Vedānta, Upaniṣads &c. The knowledge of these three portions, if achieved with efficiency leads to the utilitarian purposes. This is called the Vijnāna Kāṇḍa (i.e. the Philosophical portion). The detailed exposition of these four Portion can be found in the respective explanatory works written in accordance with the Vedas. But the same should be accepted if it is found on examination to be consistent and in agreement with the Vedas for there can be no branches in the absence of their roots. The proper knowledge of accents (i.e. UDĀTTA etc.), articulation and pronunciation of the Vedic words should be acquired from the study of the auxiliary works of the Vedas, grammar &c. The same has precisely and correctly been dealt with in the books and for this reason we shall not harp up on the same string here also. The definition of metres should be studied from the aphorism of Piṅgala, the work on prosody. We shall give the SVARA of every Mantra, according to the (following) aphorism of Piṅgala because now-a-days the tradition of enchanting the Mantras in accordance with the particular tune (SVARA) in the accompaniment with the musical instruments is no longer in vogue:—

(1) "The SVARAS are SADJA, RŚABHA, GĀNDEVĀRA, MADHYAMA, PĀNCAMA, DHAIVATA and NIṢĀDA." (PL. III. 94)

Similarly, the special sciences such as Medical &c should be learnt from the works on Ayur-Veda (i.e. the science of life) which are regarded as the Upa Vedas. All these special sciences shall be referred to in the commentary on the Vedic Text frequently. Thus the knowledge gained from the study of the real Vedic interpretation based on strong and cogent reasons will surely ward off all doubts

(1) "तया: त्रयों ग्रंथोऽपि विस्तरतं सा सम्बन्धो न किलानग्राहयितः।" (PL. III. 94)
of all men.

We shall give the meaning of each word of the Vedic verses in Sanskrit as well as in Hindi and shall supplement the same with relevant evidence. We shall cite the grammatical authority also wherever it is deemed necessary to do so. It will rule out all the false modern commentaries which are opposed to the real import of the Vedas and also to the ancient interpretations. All men on beholding the true interpretations of the Vedas will love them dearly and greatly. A disastrous mischief has been created by the commentaries of Acārya Śāyāna &c, which they composed in accordance with their unrestricted self interest and the trend of current public opinion, with a view of securing renown. Europeans too following their footprints have fallen into the same errors about the Vedas. Through God's grace when our commentary, based on the authority of the Vedic commentaries e.g. the Aitareya, the Satapatha &c, written by the Ārya Munis (i.e. the thinkers), Mahā Munis, Rsis (i.e. the inspired observers) and Mahā-Rsis will come to a successful finish, a genuine happiness will enlighten all men. Wherever a stanza is capable of denoting two meanings i.e. spiritual and secular (material) - through the figure of speech, called Paronomasia in accordance with the authority, we shall give both of them. But nowhere in any interpretation of any verse, a reference to God be absolutely absent, because He pervades every portion of this universe and is the efficient cause of this effect - the world -. For God - the cause-is always associated with the effect. Where the secular interpretation alone is possible there also this must be borne in mind that all the substances, the earth &c exist in the order in which they have been destined by God. In the same way when a verse expresses only a spiritual import, the secular significance is also justified through the co-relation of cause and effect.
Q. Why are the Vedas divided into four parts?
A. With a view to impart knowledge of various sciences.
Q. What are those (sciences)?
A. The science of Music (including accent and articulation) is of three types. The science of music has three distinct notes (1) a short or quick (2) an intermediate and (3) a long one or slow. The articulation or pronunciation (of a sound) is again of three varieties i.e. a short, a long and an extra long. To pronounce a long vowel it takes double the time of that which is required in pronouncing a short vowel and thrice as much time is spent to pronounce an extra-long vowel as is needed in pronouncing a short vowel. That is why one and the same Mantra is repeated in the texts of four Vedas. Moreover (lit - for instance), by the Āg verses, they eulogise, by Yajur verses they perform sacrifices and by the Sāman verses they sing. The qualities and properties of objects have been defined and brought to light in the Āg Veda. In the Yajur Veda are enjoined the various ways of practical and utilitarian application of the substances of the known qualities to the various arts and activities. In the Śāma Veda, a discr-
A FEW QUESTIONS AND ANSWERS.

minate thought is to be put forward in order to realise the mutual relation between knowledge and action so that the final aim may be achieved. The Atharva Veda gives final and finishing touches to the science of the final results of knowledge imparted in the three Vedas. Thus the preservation and development of the sciences (known from the said three Vedas) are (the objects of the Atharva Veda). These are the few reasons for the division of the Vedas into four parts.

Q. What is the purpose of creating four SAMHITAS (collections)?
A. The purpose of creating SAMHITAS is to arrange Mantras pertaining to particular sciences in (particular) order according to contextual reference and their relation with the preceding and succeeding stanzas so that the sciences described in them may be easy to grasp.

Q. What have the Vedas been divided for into ASTAKAS, MANDALAS, ADHYAYAS, SUKTAS, SATAKAS, KANDAS, VARGAS, DASATIS, TRIKAS, PRAPATHAKAS and ANUVAKAS?
A. For the obvious reason so that the Vedas may be easily and conveniently studied and taught, that the verses may be readily calculated and that the context of each topic may easily be understood.

Q. Why are the Rg Veda, Yajur Veda, Sama Veda and the Atharva Veda respectively regarded as the first, the second, the third and the fourth?
A. There can be no clear understanding and liking for an object, unless and until a direct knowledge of the relation between a substance and its qualities is achieved. Without this, there can be no attempt and without (an intelligent) attempt there can be no happiness. The Rg Veda deserves to be counted as the
A FEW QUESTIONS AND ANSWERS.

first Veda as it deals with this (above-mentioned) subject. After knowing the qualities (from the Rg Veda) of objects, they are brought into practical use and all round benefit is derived from them. This subject of doing good to the whole universe is dealt with in the Yajur Veda. Hence it is counted as the second in order. The Sāma Veda discusses the questions as how far the knowledge, action and worship portions can be improved and what is their ultimate achievement. Hence it is counted as the third. As the Atharva Veda teaches to preserve and supplement the knowledge described in the other three Vedas, it is counted as the fourth one. The order of enumeration of the four Vedas as the Rg, Yajur, Sāma and Atharva is based on the fact that their subjects are inter-related in the same order i.e. the one following depends on the one preceding it. The subject, e.g. the knowledge of the qualities of substances, their application for practical purposes, spiritual knowledge and their development and preservation respectively belong to the four Vedas. Their titles are also significant. The word Rg is from the root ṛk to praise (or define); the word Yajur is from the root to yaj to revere the learned, to associate with them and to make a gift; the word Sāma is derived from the root SāM to propitiate or from the root SO to finalise a thing; the word A-tharva is taken from the root to THARV to waver (in mind) with negative 'A' in the beginning. Thus it means absence of doubts. This word is explained in the Nirukta as follows:-

(1) "The root tharv means to waver or move about. Its negation is A 4 tharva."  

(N. XI. 13)
Thus the Vedas are counted in this (particular) order in accordance with the meanings of the roots from which their names are accomplished.

Q. Why are Rṣi, Devātā, Metre, and Svara indicated over every verse?

A. The names of the Seers (RSIS) by whom the real import of the verse was discovered subsequently to the revelation of the Vedas by God are indicated over the verses because the Seers have brought it to light through the meditation and favour of God and have taken specific pain and effort for this purpose. Names of such Seers deserve mention over the verses in order to perpetuate their memory. This assertion is supported by the following evidence from the Niruktā-

(2) "He, who only hears the speech (without knowing its meaning enjoys) no fruit or flower. For him speech yields no fruit or flower or sparingly yielding fruit and flowers. The meaning is the flower and fruit of the speech or the Yajña and the Devātā are respectively flower and fruit or the knowledge of Devātā and Atman (soul).

There were Seers who had direct perception of Dharma (by intuition). They transmitted the Mantras to the others (i.e. descendents) to whom Dharma did not manifest.
itself by oral tradition. Others declining in oral instruction, composed this book for detailed grasp and the Vedas and the Vedāṅgas. The word 'BILMA' means a detailed examination or knowledge.

These roots are of identical meaning. The word DHAṬU (i.e. the root) is from the root DHA to support. So many names express this (one) substance. So many meanings are expressed by this (one) noun. This name of Devatā is Naighanṭuka (i.e. incidental) and this is the principal. Incidental is that epithet which occurs in a Mantra related to some other Devatā."

(N. I. 20)

The man who hears or reads (the Vedas) without knowing the significance gets no fruit.

Q. What is the fruit of Speech?
A. The end of Speech is knowledge and the performance of action according to the knowledge. Those who having come to know this, practise accordingly, attain (the rank of) the Seers (Ṛṣi) and they have direct vision of Dharma (by intuition) i.e. those who fully attained the knowledge of all sciences exactly and precisely became Ṛṣis (i.e. the Seers). They imparted the Vedas
by oral instruction to other (human beings) who had no intuitive knowledge of the Vedas. (Thus) they taught by reciting the Mantras. What is it for? It was to propagate the Vedic teachings continuously. With a view to impart a knowledge of the Vedic theme to those who declined and failed to receive oral instructions, the Rṣis compiled the Nighaṇṭu and Nirukta so that all men might be able to achieve a correct knowledge of the Vedas along with their auxiliary sciences. Thus they were fully trained. The Nighaṇṭu (is a book) containing a number of lists of words. Here the meaning of those roots which have identical significance, is revealed, so many names denote this particular (one) meaning, and so many meanings are expressed by this one epithet. That is to say that the Nighaṇṭu contains explanation of synonyms as well as of homonyms. The subject matter of a Mantra is its Devatā i.e. where a Mantra specifically explains and defines a thing or things, there the same thing denoted by the Mantra should be taken as Devatā. There are also incidental explanations in a Mantra i.e. where a reference occurs in a Mantra to a substance not expressly stated therein.

Hence it should be clearly understood that no human being is the author of the Mantras. Thus the Rṣis whose names appear over the Mantras are only those who discovered and revealed their imports. Similarly, the subject matter dealt with in a Mantra is styled as its Devatā. For this reason Devatā is indicated over a Mantra. The names of the metres i.e. Gayatri &c are written for the purpose of indicating the particular metre in which the Mantra has been composed. The names of Svaras are also written (over the Mantras) for helping the singing of
the Mantras in accompaniment of musical instruments.

Q. Why are the words Agni, Vāyu, Indra, Āśvin, Sarasvati &c read in the Vedas in a particular order?

A. These words are read in a particular sequence to denote the inter-dependence and inter-contact of the sciences and also to suggest the primary and essential and the secondary and incidental position of the each(individual) science. For instance, the word Agni expresses two senses i.e. God and material fire. This word implies the qualities of God e.g. knowledge and pervassiveness &c of God. The material fire is created by God and is of imperatively primary importance and advantage in mechanics &c and therefore, it is assigned the fore most and the first place in the order of enumeration. The word Vāyu signifies the attributes of God e.g. the All sustainer and the Possessor of limitless power and might. As in the physical and mechanical sciences, air is seen helping fire and as it provides support to all embodied beings (MūRTA) and is co-related with them, the word Vāyu is taken in the sense of air. In the same way as God is the mainstay, even of air, we take it to signify Him also. The word Indra denotes the qualities of supremely gloriousness of God, and as all human beings derive mighty power with the help of air, this word also means air. In the mechanics water, fire, air, metals and light are essential for knowing the theory and practice of moving cars, they being the direct and indirect causes thereof. The word Āśvin has been used in the Vedas to denote these things after Agni and Vāyu. Similarly the word Sarasvati in the Vedas expresses the qualities of God e.g. His mastership of infinite knowledge, the instruction regarding the relation between the words and their imports through the medium of the
Vedas and it also means the entire sphere and scope of speech. For these reasons, the words Agni, Vāyu, Indra, Asvīn and Sarasvatī have been arranged in particular order in the Vedas. In this way all men should understand the significance of words and that of their specific use in the Vedas.

Q. In the beginning of the Vedas, the words Agni, Vāyu &c are used. From the convention these words in the Vedas, should be taken in the sense of physical objects. (They cannot refer to God) as the word Īśvara (i.e. God) has not been used in the Vedas in the beginning.

A. The great sage Patanjali, the author of the Mahā Bhāṣya explaining the aphorism of 'ŁAY' (of Astādhyāyī) says, "The particular significance (of words) should be inferred from the explanations and thus there remains no obscurity and doubts." According to this maxim all doubts are removed; because in the Vedas, the Vedāṅgas, and the Brāhmaṇas, the word Agni has been explained to mean both - God as well as fire -. Even the use of the word Īśvara (i.e. God) (in the beginning) is too weak to remove all doubts without the help of commentary. The word Īśvara means God and a powerful king and it may also be a proper noun denoting certain individual. Doubt would have still remained as to what is meant here (by the word Īśvara) out of these three senses. This doubt would be cleared off by the commentary which would show with reference to context that here it means God or a king, or an individual. Similarly here the word Agni may mean both God as well as fire and there can be no doubt about it. Otherwise, it would be absolutely impossible to commit to writing the entire knowledge even in billions of verses and thousands of books. For this reason, God, keeping in view that by using the words Agni &c in the
dual sense of spiritual and physical objects, it would be possible to economise the number of words and to employ books of smaller size, has used the words Agni &c. It will be possible for all men to grasp all sciences by devoting shorter time and comparatively lesser efforts to the act of learning and teaching. The Most Merciful Lord has imparted knowledge and its aims in easy words. Again, the meanings of words Agni &c which are in vogue in the world also refer to God's glory because all these manifestations stand testimony to the fact that God exists. We have referred to some of the sciences contained in the Vedas in this introduction. Now, we shall (proceed to) write the regular commentary on all Mantras. Now we shall explain properly a particular science referred in a particular verse during the course of our commentary as the occasion arises.
SOME PECULIARITIES OF THE VEDIC WORDS,
AS
DESCRIBED BY THE AUTHOR OF THE NIRUKTA.

(1) "These Ṛcas (i.e. verses) are three-fold; (1) PAROKSA-KRTA (i.e. referring to objects not sense-cognised),
(2) PRATYAKSA-KRTA (i.e. referring to sense-cognised objects) and (3) the ĀHYĀTMIKAS (i.e. self invocations or pertaining to the Self). Out of these, the PROKSA-KRTAS are associated with nouns in all cases and with verbs only in Third person. The PRATYAKSA-KRTAS contain (verbs) used in the Second person and the pronoun 'thou' (TVAM). Moreover, (sometimes) the invokers or praisers are perceptible and the objects of praise are imperceptible. Again the ĀHYĀTMIKAS are associated with (verbs) in the First person and the pronoun 'AHAM' (i.e. I).

(N. VII. 1, 2)
SOME PECULIARITIES OF THE VADIC WORDS.

EXPLANATION.

The above mentioned principle is applicable throughout the Vedas. That is to say that all Mantras denote meanings of three types. Some describe objects which cannot be cognised by the sense-organs. Others deal with the sense-cognisable objects while still others refer to the Self. In the Mantras of the first category, the third person is used, in the second the second person and in the third the first person. But there are again two discriminatory rules regarding the use of the Second person; viz, where there are perceptible objects, there the Second person is used, and where objects of praise are imperceptible and the praisers are perceptible, there also the Second person is used. The idea is that the grammatically all the persons e.g. the First, the Second and the Third, are used in regular way. Out of these, with reference to the inanimate objects only the Third person is used and with reference to the animate objects, the Second and the First persons are also used. This is a general rule applicable to all words found in the Vedas as well as in the current Sanskrit. But in the Vedic language, the Second person is used when inanimate objects are PRATYAKSA. The purpose is to treat inanimate objects as PRATYAKSA for the sake of emphasizing their utility. Not understanding this rule the Vedic commentators Ācārya Śāyana &c and their followers, the European scholars who have rendered the Vedas in their own languages erroneously interpreted them as to say that the Vedas enjoin the worship of inanimate objects.

(Contd. from Page 576)

(N. VII. 1,2)

(a) cf. BD. I. 34. "सूचिन्तं नान्माणाम् एवः पुरुषः संस्कारमेवः।"
(b) The passage is cited by SRV. I.6.9 pp.1.53.
(c) Cf. BD. I.11.

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RULES ABOUT SVARAS.

As the Svaras play an important role in the interpretation of the Vedas, we briefly deal with the same here. These Svaras are of two types and each of them is again divided into seven categories as UDATTA, SADAJA &c. Now we shall write their definitions which have been taken from Patanjali, the author of the Mahā Bhāṣya-

(1) "The Svaras (i.e. vowels) are those which shine (from the root sAJ to shine) by themselves (i.e. which are pronounced with no help from other letters). ĀYAMA (i.e. restraint on vocal organs), DĀRUKYA (i.e. harshness) and ANUTA (i.e. smallness or subtleness) render the sound (Svara) louder. Here ĀYAMA means the restraint over (vocal) organs. Harshness of sound is called DĀRUKYA and the smallness of throat means the contract or closing of throat. These (three) make the sound louder. ANVASARGA (i.e. relaxation), MĀRDĀVA (i.e. the softness) and URUTĀ (i.e. expansion) make the sound low. Out of (Contd.)
RULES ABOUT SVARAS.

these ANVASARGA means relaxation in (vocal) organs; MAEDAVA refers to softness and elegance of sound; and URUTA comprises in the expansion of throat. These make the sound lower. In speaking we pronounce the Svaras (i.e. the sounds or vowels) in three ways viz; either as UDATT A (high) or as ANUDATT A (i.e. low) or as UDATT A-ANUDATT A (i.e. mixed). For instance, as a (thing) having white colour is called white and one having a black colour is called black and the third one possessing the characteristics of both - white and black - is called KALMASA (i.e. the varigated, or mixture of black and white) or SARA^GA (i.e. spotted). Similarly a Svara which has the quality of UDATT A is called UDATT A; that having the quality of ANUDATT A, ANUDATT A and that which possesses both the qualities - UDATT A as well as ANUDATT A - is called SVARITA (i.e. a mixed tone lying between the high and the low). These become seven when the suffix 'TRAP' is added to them indicating that they are raised to a higher or softened down to a lower accent as (1) UDÉTTA, (2) UDATT A-TARA, (3) ANUDATT A, (4) ANUDATT A-TARA, (5) SVARITA, (6) SVARITA-UDATT A and (7) EKA-SRUTI (i.e. monotomy or neutral accentless tone)."
This (extract) is a commentary on the aphorism (2) *' UCCAIH-UDATTAH" (i.e. a louderly pronounced accent is called UDATTAt)."

(P. I. 2.29)

The (musical) Svaras (i.e. tones) are also seven as enumerated in (the following aphorism) from the Pïngala Sûtras:

(3) "SADAJA, RÇAÇHRA, GANDHÎRA, MAIIHYAMA, PAÇCAMA, DHATVATA (and) NISADÂ." (PL. III. 64)

Definitions and scope of (these Svaras) should be grasped from the books on Musical Science. They cannot be cited here for the fear of increasing the bulk of the book.

(Contd. from Page 579)

(MB. I.2)
Moreover, there are a few general grammatical rules which are applicable to all the four Vedas. They are enumerated here:

(1) "ĀT (i.e. the long Ā) and AIC (i.e. ĀI and ĀU) are called VRDEHI."

(P. I. 1.1)

Here the author of the Mahā Bhāṣya says:

(2) "In the Vedas in the nominal bases the action of 'ṛṇA' and 'PADA' is also available. For instance, in 'SA SUSTHENA SA RVATĀ GAṆENA' the letter 'CH' of 'RVATĀ' is converted into 'K' because of its being a PADA; but the letter 'K' is not converted into 'G' because of its being ṚṇA."

(MB)
The action of both, BHA and PADA takes place in the same word in the Vedas alone and not in the (current) Sanskrit.

(3) "ADESA (i.e. a substitute) is treated just like the STHĀNIN (i.e. the original letter) but not in the case of 'AL' (i.e. one letter)."  
(P. I. 1.46)

Here the author of the Mahā Bhāṣya says:

(4) "The uses of PRATIPADIKAS (i.e. nouns) (in the Vedas) depend upon the particular meaning. No importance is attached to (a specific) case-ending. That case-ending is adopted whichever is thought to be rational."

According to this, 'sense is predominantly important and not the case-ending'. It is to be borne in mind.

(4) "Negation and the VIKALPA (i.e. the optional position) are called VIBHĀṢĀ."  
(P. I. 1.44)

The Mahā Bhāṣya remarks here:

(5) "Words are used for expressing thought."

These rules should be equally applied to the Vedic words as well as to the words of common language.

(6) "A word which is significant and is not a DHĀTU (i.e. a root) and a suffix is called PRATIPADIKĀ."  
(P. I. 2.45)
GENERAL GRAMMATICAL RULES.

(7) "There are many words which have identical meaning. For instance, Indra, ŚAKRA, PURUHUTA, PURANDARA, KANDU, KOSHA, KUSULA. (These are synonyms). Moreover, one word may have many meanings as AKSAH, PADAH, MASAH."

This rule has also general application. For example, there are many words in the Vedas e.g. Agni &c, which have more than one meaning, and many others which have only one meaning.

(8) "These (i.e. prefixes) precede the root."

(P. I. 4.30)

To this the Mahā Bhāṣya adds:

(9) "In the Vedas they (i.e. prefixes) succeed or are placed at a distance as in 'आयतुकम तप्यितकम' (the prefix UPAMA succeeds the verb AVATAM) and in 'उद उपमेयितकम' (the prefix 'UPA' precedes the verb and is placed at a distance also).

According to this rule all the words styled as UPASARGA and GATI are placed before or after or at a distance from the verbs.

(10) "(The possessive case) is frequently used in the sense of the Dative."

(P. II. 3.62)
GENERAL GRAMMATICAL RULES.

The Mahā Bhāṣya adds to this:

(11) "The Dative in the sense of the genetive should also be stated. (In the former case) the example is "YA KHARVENA PIVATI TASYAI KHVRO JAYATE TISRO HĀTRIH." Here "TASYAI" (i.e. for her - dative case) is used in the sense of 'TASYĀH' (i.e. of her - genetive case). Similarly in other cases also."

This indicates that the Dative and genetive are used interchangeably. The author of the Mahā Bhāṣya considering the Brāhmaṇas as the Vedas has cited examples here from the Brāhmaṇas; otherwise, the use of the word 'CHANDAS' in the aphorism would be meaningless, because the word Brāhmaṇa is already in continuity here from the preceding aphorism.

(12) "The root 'AD' is often changed into 'GHASÅ' in the Vedas."

(P. II. 4.39)

According to this (rule) the root AD is converted into 'GHASÅ' optionally e.g. 'GHASTAM NUNAM', 'SAGDHISA ME'. But in 'ATTĀM ADYA MADEHATO MEDA UDHIKRTA' the change does not take place.

(13) "'SÅP' is often deleted in the Vedas in roots 'AD' &c."

(P. II. 4.73)

In the Vedas, the suffix 'SÅP' is frequently elided e.g. VḹṬRĀM HANATI (in place of HANTI) and AHIJ SAYATE (in place of SETE). It is found in other roots also e.g. TRĀDHVAM NO DEVÅ (instead of TRAYĀDHVAH).

(11) "षस्याः परः लघुसारी महात्मा, का वहेते विक्षित तत्स्ये तल्लोऽपस्ये लिताते मार्गीलिनिः। तद्वा कृत्वा मादये।"

(12) "क्लुते मधं रकी निखरित्।" (P. II. 4.39)

(13) "अकुले छायशं।" (P. II. 4.73)
GENERAL GRAMMATICAL RULES.

(14) "In the Vedas 'SAP' is often changed into 'SLU' i.e. elided."

For instance, 'तत्त्वं निस्पातिः' and 'तत्त्वं निस्पातिः' (Here the 'SAP' is elided). This rule is applicable to other roots also e.g. 'पुरुषं निलिपिः' ; 'सन्निश्चयं निलिपिः'.

(15) "In the subjunctive mood (LET) SIP is placed (between the root and the suffix) optionally."

(P. III. 4.34)

Under this rule the suffix 'SIP' often becomes 'NIT' in the Vedas (i.e. it has VRDDHI) e.g. 'सन्निश्चयं निलिपिः' अयं निलिपुराणात्. This peculiarity concerns only the subjunctive mood.

(16) "In the Vedas both the suffixes 'SAYAC' as well as 'SAYAC' are found."

(P. III. 1.84)

This is to say that 'SAYAC' is generally found in (the Vedas) i.e. if succeeded or not succeeded by 'HI' e.g. निजः बनकथायते, वस्तुतः बनकथायते, मे निजः बनकथायते, उद्भवतात् उद्भवतात्. This rule is applicable peculiarly to verbs in the Imperative mood, second person, singular number only.

(17) "There is frequency of variance (with reference to the VIKARANA suffixes)."

(P. III. 1.85)
GENERAL GRAMMATICAL RULES.

(18) "The author of the (treatise) desires to sanction 'variation' (VYATAYA) with reference to the following viz; nominal and verbal terminations, letters, gender, person, tense, consonants, vowels, accent, agent (KRT) and the sign of the frequentatives (YAṆANTĀ); and the sanction of all these variances is accomplished by the word 'BAHULAM' (i.e. frequent) included in the aphorism."

According to this authority this deviation is confined to the VIKARAS (i.e. suffixes), nominal and verbal terminations, letters, gender, person, tense, the two forms (called ĀTMANEPADA and PARASMAIPADA) of verbs, accent, agent and YAṆ i.e. the sign of frequentative.

Their examples follow in the respective order:-

" 'DHURI DAKŚINAYAH' (for DAKŚINAYAṂ); 'CASALAM YE ASṆA-YŪPĀYA TAKSATI' (for TAKSATI); 'TRISTUBHAIJAH SUBHITAM UGRĀ VĪRAM' (for SŪDHITAM); 'MADHUNAṬ THPTĀ IVA ĀŚATE' (for MADHUNAṬ); 'ADHĀ SA VĪRAH DASĀBHĪH VĪYUYAH' (for VĪYUYĀṬ); 'ŚVŌ-ĀGNĪN AḌHĀŚYAMĀNENA.ŚVAY SOMENA YAKŚYAMĀNENA' (for AḌHĀṬA and YASTĀ respectively); 'BRAHMACARINĀM ICCHATE' (for ICCHATI); 'PRATIPĀM ANYĀ ĪṆMIR-YUDHYATI' (for YUDHYATI)."

Here AḌHĀṬA and YASTĀ are in the future tense, third person, singular number. Here TASI is in place of SYA.

(19) "The suffix 'KVIP' is optionally added to the root 'HAN' preceded by a word in the Vedas."

(P. III. 2.88)
By this rule 'KVIP' suffix is frequently used in the Vedas e.g. MĀTRĀ, MĀTRAGHATAH.

(20) "The past perfect tense (LIT) is used in the sense of the past indefinite in the Vedas."

(P. III. 2.105)

According to this rule 'LIT' is used in the Vedas to denote the simple past e.g. AHAH DYĀVA PRHYI VATATĀNA.

(21) "In the Vedas 'KANAC' is optionally used in the 'LIT' (i.e. past perfect)

(P. III. 2.106)

e.g. PAHĪNA, JAGHĪNA and it may not be used in the case of AHAH SŪRYAM UBBAYATO DADARSA.

(22) "In the Vedas 'KVASU' suffix is added optionally in case of 'LIT'".

(P. III. 2.107)

e.g. PAPIVĀN, JAGHMĀN and it may not be used in the case of AHAH SŪRYAM UBBAYATO DADARSA.

(23) "The suffix 'U' is added to the roots after the suffix 'KYA' in the sense of habit etc. in an agent in the Vedas."

(P. III. 2.170)

According to this aphorism in the Vedas 'U' is added to the roots after the suffix 'KYA' to indicate habit in an agent e.g. MITRAYUH, SANSVEDAYUH, SŪNAHYUH. "A word endowed with an attached indicatory syllable is also included where (the same word) dis-
attached from the indicatory syllable is accepted."

According to this rule the suffix 'KYAC', 'KYAN' and 'KYAS' (i.e. KYA with attached syllables) are also generally included here (i.e. the suffix 'U' is added to those words also which take these suffixes).

(24) "The affixes 'KRTYA' and 'LYUT' are added to all roots and in all senses (even not enumerated here before)."

(P. III. 3.113)

In the Mahābhāṣya it is stated here:-

(25) "Only KRT AND LYUT or all KRT affixes are optional" ought to have been stated here. The purpose is (to form the words) e.g. PADA-HARAKA &c (even in the sense of instrumental cases as PĀDĀḤYĀM HRIYATE).

According to this all KRT affixes are added to all roots in all cases. This rule is applicable in the Vedas as well as in the common language.

(26) "The suffix 'YUC' is added to all roots having the sense of 'GATI' (i.e. to go) preceded by words ISAT and others in the Vedas."

(P. III. 3.129)

According to this the suffix YUC is added to the roots in the sense of motion preceded by words ISAT &c, (i.e. ISAT, DUR, SU) denoting the sense of KṚČCHA (i.e. difficulty) and AKṚČCHA (i.e. convenience) in the Vedas e.g. SUΠA-DADANAH AGHĪH.
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(27) "The suffix YUC is found added to other roots also in the Vedas."

(P. III. 3.130)

The addition of the suffix YUC is found in case of other roots also e.g. "SUVEDANAM AKRNOD BRAHMAH GAM" or SUDOHANAM AKRNOD BRAHMAH GAM."

(28) "In the Vedas the affixes LUN LAM and LIH (ordinarily denoting the three forms of the past tense) are optionally added to signify all the tenses."

(P. III. 4.6)

In the Vedas the affixes denoting the three types of the past tense, viz, Aorist, Imperfect and perfect are optionally added to the roots to imply all the tenses. For instance, Aorist - ṁ ṇ ḫ ṭ e ṭ a ṭ o ṭ o ṭ e - o ṭ e r e n ṭ e ; Imperfect: अवैस्मल देवमायक्षितार्थं अवैश्वेन, । Perfect: जयं जयां कलार्।"

(29) "In the Vedas the affix LET is optionally used in the sense of LUN."

(P. III. 4.7)

In the Vedas subjunctive mood (LET) used where optative or benedictive is used in common language to denote command or the relation between the cause and effect e.g. जत्वति सरअसह सताम &c."

(30) "The LET is used to signify a contract or suspicion also."

(P. III. 4.8)

In the Vedas subjunctive (LET) is used to denote a contract or suspicion e.g. AHAM EVA PASUHAN RHE (contract); NET JHIMAYANTO NARAKAM PATAMA (Suspicion). There is danger of falling in calamity on account of evil conduct.

(27) "अर्पयास्ते कः पु रुष मित्रः " ।

(P. III. 3.130)

(28) "पुरुषार्प्यते लुक्कः लिचमः " ।

(P. III. 4.6)

(29) "लिदा यदी लिचं " ।

(P. III. 4.7)

(30) "उपस्कारायाय गया " ।

(P. III. 4.8)
GENERAL GRAMMATICAL RULES.

(31) "The AT or AT is added to the 'LET'."

(P. III. 4.94)

In the Vedic subjunctive (LET) AT or AT is added.

(32) "The long A of LET is changed into 'AI'."

(P. III. 4.95)

In the Vedas the long 'A' is converted into 'AI' in the subjunctive dual number of the root in ĀTMANEPA DA e.g. MANTRAYAITE, MANTRAYAITHE.

(33) "The 'E' of LET is changed into 'AI' optionally else where."

(P. III. 4.96)

Except the scope of 'ĀTAH ĀI' (i.e. the preceding rule) 'E' of the subjunctive mood is converted into 'AI' optionally e.g. AHA M EVA PASUHĀM ĪSAI or ĪSE.

(34) "The 'I' of the conjugational terminations is optionally elided in LET, PARASMAI PADA."

(P. III. 4.97)

In the subjunctive of the PARASMAI PADA the short 'I' in the conjugational terminations is optionally elided e.g. TARATI, TARĀTI, TARAT, TARĀT, TARISATI, TARISĀTI, TARISAT, TARISĀT, TARISATI, TARISĀTI, TARISAT, TARISĀT, TARASI, TARĀSI, TARAH, TARĀH, TARISASI, TARISĀSI, TARISAH, TARISĀH, TARISAS, TARISĀS, TARISAM, TARISĀM, TARISAMI, TARISĀMI. This rule is applicable to all roots in the subjunctive mood.

(35) "'S' of the First person in LET is optionally elided."

(P. III. 4.98)
GENERAL GRAMMATICAL RULES.

The letter 'S' of the First person in the subjunctive mood is optionally elided e.g. KARAVĀYA or KARAVĀVĀH; KARAVĀM or KARAVĀMAY. (36) "The affixes SE, SEN &c (enumerated here) are added to the roots in the Vedas in the sense of TUMAN (i.e. the infinitive)."

(P. III. 4.9)

These fifteen affixes are added to all roots in the sense of the infinitive (TUMAN) in the Vedas alone. They are: SE, SEN, ASE, ASEN, KASE, KASEN, ADHYAI, ADHYAIN, KADHYAI, KADHYAIN, SADHYAI, SADHYAIN, TAVAI, TAVAS and TAVEN. According to (the aphorism of Panini I. 1.39) that 'the words ending in KV affixes which end in M, E, 0, AI and AU, are treated as AVYAS (i.e. indeclinable)' all the words formed by adding these 15 affixes are regarded as indeclinables. In these affixes (enumerated above) the letter N is attached for the purpose of accent; the letter K to indicate that GUNA and VRDHHI are prohibited here; the letter N also for the said purpose and the letter S to make SIT (i.e. SITS are open to GUNA etc.). The examples are:

SE: VAKSE RAYAH; SEN: TAVAMESR RATHANAM; ASE & ASEN: KRATVE DAKSAYA DIVASE; KASE & KASEN: SHRIYASE; ADHYAI & ADHYAIN: KARMANI-
UPACARADHYAI; KADHYAI: INDRAGNĀ AUHDHYAI; KADHYAIN: SRIYADHYAI;
SADHYAI & SADHYAIN: PIBADHYAI, SĀHĀ MADAYDHYAI; Here because of being SIT, it causes the change of PA into PIB; TAVAI: SOMAMINDRAYAYĀ YĀTAVAI; TAVEN: DASĀME NĀSI SŪTAVE; TAVEN: SVARDEVEŠU GANTAVE.

(37) "The affixes NAMUL and KAMUL are added to the roots followed by the root SAK (i.e. to be able) in the sense of TUMAN."

(P. III. 4.12)
GENERAL GRAMMATICAL RULES.

When a root is succeeded by the root ŚAK, it takes the affixes NAMUL and KAMUL in the Vedas in the sense of the infinitive. In these affixes, the letters N, K and L are included respectively to introduce VRDDHI; to prohibit GUNA and VRDDHI and for the purpose of accent e.g. AKHIM VAI DEVĀ VIBHIJAM NASAKNUVAM (in place of VIBHAKTUM).

(38) "The affixes TOSUN and KASUN are added to the root preceded by the word ĪŚVARA."

(P. III. 4.13)

The affixes TOSUN and KASUN are added to the roots preceded by the word ĪŚVARA in the Vedas in the sense of the infinitive e.g. TOSUN : ĪŚVARO ABHICARITO; KASUN : ĪŚVARO VILIKHĀ (for VICARITUM and VILEKHITUM).

(39) "The affixes TAVAI, KEN, KENYA and TVAN are added to the roots in the sense of KRTYA (i.e. abstract idea or the object of an action)."

(P. III. 4.14)

The KRTYA affixes mainly denote the abstract idea or the object of an action, they also express ARHA (i.e. to be able) and other meaning. In this sense in the Vedas the affixes TAVAI, KEN, KENYA and TVAN are used e.g. TAVAI : PARIDHĀTAVAI; KEN : NĀVAGAHE; KENYA : DIDRESENAYAH, ŚUSUŃSENAYAH; TVAN : KARTVANHAVIH.

(40) "The feminine suffix ĪŚṛ is always added to a BAHU-VRĀHI compound ending in ĀN and its PUN-ultimate is elided in a proper noun and in the Vedas."

(P. IV. 1.29)

(38) "ईश्वर पूजनानुभूति”

(39) "पूजन उपासना वेद केसरित”

(40) "नित्य ईश्वर लक्ष्मी"
In a proper noun or in the Vedas, a BAHU VṚṢṬI compound ending in AN with its Pun-ultimate elided takes the suffix श्व to form a feminine gender always e.g. GAUH PANCADAMESH, EKDAHIM.

(41) "The suffix श्व is always added to the words BAHU &c, to denote feminine gender." (P. IV. 1. 46)

To the words BAHU &c in the Vedas the affix श्व is added to express feminine gender e.g. BAHVISHU HITVĀ PRAPIBAN.

(42) "The affix YAT is added to the word in the Locative case in the sense of to be (BHAVA) in the Vedas." (P. IV. 4.110)

The affix YAT is added in the Vedas to a PRATIPADIKA in the Locative case in the sense of 'what stays there' (BHAVA). It is an exception to the general rule according to which the affixes AN and GHA are added. They are also added if and when such words are found e.g. (YAT) MEDHYAYA CA, VIDYUTYAYA CA NAMAY.

We do not site here all the rules on the addition of the affixes to the roots to denote specific meanings in the Vedas which are enumerated after this aphorism to the end of the PĀDA (i.e. section). These rules will be cited at the proper places where the examples of those rules are found in the Vedic verses.

(43) "The affix VINI is added optionally in the Vedas in the sense of the affix MATUP." (P. V. 2.122)

In the Vedas the affix VINI is added optionally to all the PRATIPADIKA$ (i.e. nouns) in the sense of abundance &c (BHUMĀ etc.). The meanings (referred here as) BHUMĀ &c (i.e. abundance &c) are enumerated as under in the commentary of the following aphorism by the author of the MAHA BHASYA:-

(41) "निर्म च दृष्टिक "
(42) "वश छ हसीः"
(43) "मति च लालन "

(P. IV. 1.46) (P. IV. 4.110) (P. V. 2.122)
GENERAL GRAMMATICAL RULES.

(44) "The affix MATUP is added in the sense of possessive and locative cases."

(P.V. 2.94)

The affix MATUP is added in the following seven senses in the Vedas as well as in the spoken language:

(45) "Abundance, censure, praise, inseparable relation, excellence, connection and the desire of stating an existing quality. The affixes MATUP and others are used in these senses."

(MB)

There is a number of supplementary rules governing the particular roots and the particular suffixes referred to in this aphorism. They will be explained at the relevant places.

(44) "सर्वमात्रातः सर्वसंक्षिप्तः मृदुः " (P.V. 2.94)

(45) "पुस्तिना, अ श्रेष्ठाः रूपमेत्वा ग्रामैनः |

संक्षिप्ताः लिङ्गान्तः लोकितः मृदुः वादम् " (MB).

The following are their examples:-

(a) ABUNDANCE : GOMAN, PAVAMAN.
(b) CENSURE : KAKUDMA-VARTINI KANYA.
(c) PRAISE : RUPAVAN.
(d) CONSTANT RELATION : KSIRINO VRKSAH.
(e) EXCELLENCE : UDARIN KANYA.
(f) CONTACT : DANDIH, COCHATRIN. Here this contact is restricted as VTAnI-NIAMAKA. Hence the phrase PURUSt DANDAH cannot be regularised.
(46) "The affix: TAG is added to the compound ending in AN or AS optionally in the Vedas." (P. V. 4.103)

It is to be stated that in the Vedas the addition of TAG after a compound ending in AN or AS is optional e.g. AN: BRAHMA-SAṆAM or BRAHMA-SAṆĀ; AS: DEVĀ-CCHANDASAM or DEVĀ-CCHANDASĀH.

In the (following aphorism) it has been stated (in the Maha Bhāṣya) that the DHATUS (roots) have variety of meanings also:

(47) "The first letter of the EKĀCA (i.e. a root having one vowel) or the second letter of the AJADI (i.e. a root beginning with vowel) is duplicated if they are succeeded by the affixes SAN or YAN (सन् अर्थां)". (P. VI. 1.9)

"Roots have a number of meanings also. For instance, the root VAP means to sow ordinarily, but it also denotes the sense 'to cut' also e.g. KESĀN VAPATI (i.e. he cuts hair); the root ĪD means to eulogise but it is used to signify 'to impel &c' also; e.g. AGNIR-VĀ ETA VESTH ĪDE, MARUTO AMUTAS CAYAVANTI; the root KR expresses 'to bring non existent into existent' but it is used in the sense of 'rubbing' also e.g. PRSTHĀM KURU, PĀDAU KURU (i.e. rub the back or feet); 'throwing' e.g. KATE KURU, HATE KURU, ASMĀNM ITAH KURU i.e. place on mat, place in the pitcher or throw out this piece of stone this side.""
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This citation from the Mahā Bhāṣya indicates that the roots have also the meanings other than those enumerated in the DHATU-PĀTHA. The above mentioned three roots have been cited by way of illustration alone.

(48) "The affix SI is elided optionally in the Vedas."

(P. VI. I.70)

In the Vedas the case termination SI is optionally elided in the neuter gender e.g. VISVA BHUVANĀNI in place of VISVANI BHUVANĀNI.

(49) "The root HŪ gets SAMPRASĀRAṇA (i.e. vocalisation of the semi vowels) in the Vedas optionally."

(P. VI. I.34)

According to this aphorism in the Vedas all these roots get optional SAMPRASĀRAṇA even in the case where it is not ordinarily available, e.g. HUMAHE &c.

(50) "The letters I, U, R & L at the end of the case ending remain unchanged optionally and are also shortened if they are followed by dissimilar vowel."

(P. VI. I.127)

According to this rule in the Vedas the words ISĀ, and AKṢĀ retain their original forms optionally e.g. ISĀ, AKṢĀ, Thhire. In such cases this retention of the original form ordinarily is not possible.

(51) "In the Devatā-Dvandva compound the affix ANĀ is added before the second member."

(P. VI. 3.26)
GENERAL GRAMMATICAL RULES.

In the dual compounds of the Devatas the affix ĀNAṆ is added to the Final letter of the first member on account of its being (NIT) (i.e. an affix where ṇ is elided) e.g. SŪRYĀ CANDRAMASAU, INDRA VṛHASPATI; There are two supplementary rules:-

(52) "In the Devatā-Dvandva compound where the word VĀYU occurs at either place, ĀNAṆ is not added." e.g. AṆIVAYU, VĀYAGHĪ. (Vārtika)

(53) "This rule is applicable also in case of BRAHMĀ PRAJĀPATI &c." e.g. BRAHMĀ PRAJĀPATI, SĪVA-VAIṢRAVĀṆAU, SKANDA-VIṢĀKHAU." (Vārtika)

In these examples the addition of ĀNAṆ was possible under the general rule but the same is prohibited by these two Vārtikas. This is an invariable exception.

(54) "In the Vedas the affix RUT is added optionally." (P. VII. 1.8)

According to this rule RUT is added to the affix 'JHA' in the ĀTMANE PADA e.g. DEVĀ ADUHRA.

(55) "In the Vedas the suffix BHIS is changed optionally into AIS." (P. VII. 1.10)

According to this rule AIS is substituted for BHIS in the Vedas e.g. DEVEMHIH MĀṆUSE JANE (for DEVĀH).

(56) "The SUPS (i.e. the case endings) are replaced optionally by the SU, LUK, (i.e. elision), PŪRVASAVARṆA, A, ĀT, SE, YA, DĀ, DYA, YAC and ĀL." (P.VII. 1.39)
GENERAL GRAMMATICAL RULES.

This means that the irregular case-endings mentioned in this rule are substituted for the regular case-endings and irregular verbal terminations.

(57) "The affixes IYāc, Dīyāc and ṝ are to be included here."

(Vārtika)

For example:

IYāc: Dārvtīyā Parijnān (for Dārunā);
Dīyāc: Sumitrīyā na Āpah, Saṅsetrīyā, Sugātrīyā (for Sumitrīnā, Saṅsetrīnā, Sugātrīnā);
̐: Dr̐tna Suskam Sarastī Sayanam (here ṝ for Ṛ):

(58) "The Ān, Ayāc, Ayār are also to be included in this list."

(Vārtika)

For example:

Ān: Pravaḥava (for Bārunā);
Ayāc: Svāpnaya (for Svāpnenā);
Ayār: Sa Na Sindham Iva Nāvāyā (for Nāvā).

In the Vedic words these 16 affixes mentioned above (66, 57, 58) take the place of the regular case-endings. There are other irregular verbal terminations which take the place of the regular verbal terminations under a separate rule.

For illustrations;

Su: Ṛjavah Santu Panthāh (in place of Panthānah);
Luk: Parame Vyoman (for Vyomṇi);
Pūrvasavarna: Dhiṇi, Mati (for Dhiṇyā, Matyā);
Śr: Ubrah Yanṭara (for Ubrahu Yanṭarau);
Śe: Na Uṣhme Vajavanthavah (for Ujyam);
Yā: Uruya (for Uruṇā);
Ḍā: Nābhā Prathivyāh (for Nābhau);
Ḍyā: Anuṣṭṭā (for Anuṣṭūbhā);
Yāc: Sāduyā (for Sādhu);
Al: Vasantā Yajet (for Vasantē);

(57) "Tavāhāryāh趋erおもたずvaryāh sivāhāh sāh, "
(Vārtika)

(58) " sa na simham iva navayāh, "
(Vārtika)
GENERAL GRAMMATICAL RULES.

(59) "The (case ending) JAS is replaced by ASUK after a noun ending in A."

(P. VII. 1.50)

By this rule ASUK is substituted for the sign of the nominative case in plural number e.g. VISVE DEVASAH (for VISVE DEVAH); DAIHYASAHA (for DAIHYAH) & so on.

(60) "In the Vedas the addition of IT is frequent."

(P. VII. 3.97)

Wherever IT is added in the Vedas it is done so by this rule.

(61) "The affix I is to be added to ABHYASA (i.e. the reduplicate form of the root) in the Vedas variously."

(P. VII. 4.78)

By this rule IT is added to the reduplicated form of a root followed by SLU frequently in the Vedas.

(62) "The MA of MATUP is changed into VA in the Vedas when it is preceded by a noun ending in I or RA."

(P. VIII. 2.15)

By this rule the MA of MATUP is converted into VA even when it is not regularised by ordinary rule e.g. HEVAN.

(63) "The R of the root KRP is changed into L."

(P. VIII. 2.18)

(63 A) "The R of the root KRP is changed into L optionally in the nouns in the Vedas." (Vartika)

e.g. KAPALIK, KAPARIK &c.
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(64) "S is elided if followed by a suffix beginning with DH." (P. VIII. 2.25)

According to the following rule all letters are optionally elided in the Vedas. It is an AFRATA-VIVHASA:

"Letters are elided in the Vedas optionally."

e.g. ISKARTTARAM ADHVARE(for NISKARTTARAM). Thus the roots beginning with D are changed into DH.

(65) "The H of the roots HR and GRAH are changed into BH in the Vedas." (Vartika)

It ought to be said here that the H of the roots HR and Grah becomes Bh in the Vedas e.g. GARABHENA SAMHARATI (for SAMHARATI); "GRHINATI (for GRHINATI).

(66) "The RU is substituted for the final of MATUP and VASU in the vocative case in the Vedas." (P. VIII. 3.1)

e.g. Gomah, HARIVAH, ITHIVAH.

(67) "VISARGAS followed by SAR (i.e. S, S, S) are changed into VISARGAS optionally." (P. VIII. 3.36)

(68) "The VISARGAS are optionally elided if followed by letters SAR (i.e. S, S, S) which are again followed by letters KHR (KH, PH, CH, TH, CT, T, K, P, S, S, S)." (Vartika)
It is optional to retain VISARGAS before a Sibilant; e.g. VRKŚA STHÄTARAH or VRKŚAH STHÄTARAH. For the same reason we find in the Vedas usages e.g. VAYAVA STA. This is, therefore, a general rule applicable everywhere.

(69) "The UNÄDIS (i.e. affixes enumerated in the list called UNÄDIS beginning with UN) are manifold."
(P. III. 3.1)

The author of the Maha Bhasya remarks upon this aphorism as below:

(70) "What is the significance of (the word) 'manifold' here? Manifoldedness is due to the fact that only a few roots have found place (there) i.e. the UNÄDI affixes are enjoined to be added only to the small number of roots & not to all. The enumeration of these words is only partial i.e. most of them have been enumerated here but this is not all. Moreover, the actions have not been sanctioned in all these cases; hence it was said so i.e. the list of actions enjoined (in the UNÄDI) is not complete and exhaustive. All the actions could not be defined here. Now what is the reason for enumerating only a small number of roots to which UNÄDI affixes are added? Why have all the roots not been included? Moreover, why is the enumeration partial and not exhaustive? Besides, how can we
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account for a limited sanction of the limited actions? Why all the actions have not been defined here? (It was done so) so that the NAIIGAMAS (i.e., the Vedic words) and the RUDHAS (i.e., the conventional) words may be regularised i.e., the purpose is to properly regularise (the formation of) the Vedic and non-Vedic words which are based on convention only. The author of the Nirukta says that all nouns are derived from verbs. According to the Etymologists all nouns have etymological derivations. It is also (the verdict) of a grammarian, the son of Sakata i.e. one of the grammarians Sakatyanana also holds the view that all nouns are derivative. But what explanation can be offered in case where no specific (etymological) significance is possible? The word, the formation of which does not indicate any particular meaning can be explained away (with the help of) the root and the affix. With the help of the root, suffix can be inferred and with the help of the affix, a root can be guessed out. In the nouns (the first parts) are roots and the subsequent ones are suffixes. Their mutual relation can be guessed out from the effects. This is the procedure regarding the UNADIS.
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EXPLANATION.

The word "Manifoldedness" means that in the UNADI-PATHA (i.e. a list of affixes beginning with the affix UN) the affixes are enjoined to be added to a very thin number of roots. The word "manifold option includes all roots even those to which no affix has been assigned or added to. Similarly all the affixes could not be enumerated here and certainly there are other affixes also. The use of a few UNADI affixes only has been illustrated with reference to a few of the roots and not with a reference to all of them. Only a few of the affixes (and the roots) have been recorded for economy (of space) and all of them have not been included. Other affixes (i.e. affixes not mentioned here) have also been (approved and) sanctioned by the word "Manifold option" e.g. PHID, PHIDDAU. The use of the word 'optional' indicates that the actions sanctioned by the aphorisms sometimes do not take place while those not sanctioned by them do also take place. For instance, in the word DANDA the letter DA belonging to affix does not become IT (i.e. thus it is not elided. ITs are always elided). "Why are the other roots, affixes and the actions accepted than those sanctioned by aphorisms?" To this question our answer is that otherwise many NAIGAMAS (i.e. Vedic words) and the RUDHIS (i.e. words having conventional usage with obscure etymology) which are in vogue in common speech would not be regularised. The author of

(contd. from Page 602) "समानाः प्रात्यथितम सृष्टिम्", देवानाथरामसः

उपमानम् अर्थ अनुसारः साधितः। यद्य विशेष प्रकाराः संस्कृतिः। अतः तथा विशेषाः। अतः विशेषाः। अतः विशेषाः। अतः विशेषाः।

मदुष्ञान तत्तद्वन्दवः। अजुनीत्व द्वृत्तम् प्रतिलोकम्। अतः द्वृत्तम् अस्तान अनुसारा अनवरतम्। अतः विशेषाः। अतः विशेषाः। अतः विशेषाः। अतः विशेषाः।

(कृति) (MB).
the Nirukta and one of the grammarians by name Sakaṭayana declare that all nouns are derived from roots. In the phrase 'Sakaṭasya ca Toka' the word Toka means a 'son' i.e. the son of Sakaṭa (i.e. a name of a Sage). The word Toka has been included in the list of synonyms signifying 'a son'. In case where specific meaning is not very clear and where neither the root nor the affix is apparent, one should make a guess of the affix from the root and of the root from the affix (as the case may be). But this guess has its scope and is restricted. This guess is to be adopted (with reference to) nouns only. The rule about UNADI is that at first a guess should be made about roots and after that about the affixes. This guess should be such as would give the desired word formed from the due relation between the root, affix and actions.

By citing the above mentioned extract from the Mahā Bhāṣya Dayānanda has proved beyond all doubts the following points:-

(a) The Vedic words form their own category.

(b) The Vedas have no RUDHI (conventional) words which are found only in the spoken language.

(c) Many of the Vedic words and all the RUDHI words cannot be formed by general procedure laid down in grammars.

To strengthen this assertion we should take notice of the following:-

(i) "सकतस्याचा तोकास्ति सुलगण ।"

(ii) "सकस्यतोकाशी रुढी नामनाथाः अपने द्वारा।"

Dayānanda also believes that all words in the Vedas are YAUGIKAS i.e. are derived from the roots. cf:

"सकतस्याचा तोकास्ति सुलगण ।"

(Contd.)
The method of the Vedic interpretation advanced and followed by our author clearly shows that he is the follower of the NAIRUKTA (i.e. Etymologist) school. The following citations will be read by our readers with profit in this connection:

(1) "नामदेवने श्रवणेति तत्त्वो गाम्याः कर्तवे नरकाः।"  

(N. I. 12)

(2) "तत्त्वं रवन्वाय: अन्तरमर्यादानां काम साधनं। 
सख्यां अपितुमुनिवाराः कर्म आचारिर्विधिदृष्टिजन्। 
सवने भीति भैरवस्य: प्रयायः अर्थवस्य च च च। 
मन्येऽः प्रेमे वेदं साधनं विज्ञः कर्तवे।" 

वैदिकमार्थाः राजार्गम राजार्गम राजार्गम। 
श्रवणिन्तरिक्ष साध्विनित्वालापूर्वक्ष्मगीति। 
वैदिकमार्थाः तन्त्रानां श्रमानां तन्त्रानां श्रमानां तन्त्रानां। 
नामदेवानां अपि साधनं तत्त्वं रवन्वाय।"  

(BD. I. 23-24, 26-27, 30-31)

No doubt that there were others also who did not hold this view. Gargya and some of the grammarians did not cherish this idea. cf: (a)"उपासकोऽपि बुद्धिविन्ती गार्तिदेवमात्रपदिकानि।" 

(N. I. 12)

(b)"वर्षियाः अपि गार्तिदेवमात्रपदिकानि।"
FIGURES OF SPEECH.

Now, we shall describe briefly a few varieties of figures of speech. We shall at first proceed to explain an ALANKĀRA (figure of speech) called UPAMĀ (i.e. Simile). The Simile is fully expressed (i.e. PURNA UPAMĀ), when its four constituents viz; the common property, the word expressing comparison, the object of comparison and the standard of comparison, are all fully expressed e.g.

(1) "Be a source of gay gifts to us as a father to his son".
(RV. I. 1)

(The other variety of UPAMĀ is LUPTAUPAMĀ (i.e. Elliptical Simile) which is again divided into 8 kinds when any one or more of them be unexpressed, viz. (1) VACAKA-LUPTĀ (i.e. in which word employing comparison is left unexpressed) e.g. BHĪMA-BALI (i.e. brave like Bhīma. Here the word IVA signifying comparison is left out.); (2) DHARMA-LUPTĀ (i.e. where common property is unexpressed) e.g. KANALA-NETRA (Here the word showing common quality e.g. SUNDARA is omitted); (3) DHARMA-VACAKA-LUPTĀ (i.e. where the common quality and the word denoting similarity are left out) e.g. PURUṢA-VAṆGHAṆ (Here the words showing comparison and the common property are omitted); (4) VACAKA-UPAMEYA-LUPTĀ (i.e. where the word indicating comparison and the object of comparison are elided) e.g. VIDYĀ."
PANDITAYANTE (Here the word expressing comparison and the object of comparison are not expressed); (5) UPAMANA-LUPTA (i.e. in which the standard of comparison is left out); (6) VACAKA-UPAMANA-LUPTA (i.e. where the word showing comparison and the standard of comparison are unexpressed); (7) DHARMA-UPAMANA-LUPTA (i.e. in which common property and standard of comparison are unexpressed); (8) DHARMA-UPAMANA-VACAKA-LUPTA (i.e. in which three elements viz; common property, standard of comparison and the word indicating comparison are elided) e.g. KAKA-TALIYO GURU-GIGYA-SAMAGAMAH (i.e. the meeting of the preceptor and the pupil is (unexpected) like that of a crow and palm fruit). Now the figure of speech called RUPAKA (i.e. metaphor) is treated. It consists in the representation of the subject of description which (subject) is identified with another (i.e. a well known standard). With reference to greater or lesser or equal degree of identification, it is of six types. (1) ADHKA-ABHEDA-RUPAKA (i.e. complete (or greater degree of) identification) e.g. :

(2) "He is verily the sun as he expells the darkness." i.e. He is complete in knowledge."

(2) NYUNA-ABHEDA-RUPAKA (i.e. lesser degree of non-difference) e.g.

(3) "He is verily Patañjali but is not the author of the Mahā Bhāṣya."

(3) AN-UHAYA-ABHEDA-RUPAKA (i.e. in which there is distinction without difference) e.g.:

(4) "The king (or God) protects the people resorting to impartiality."
FIGURES OF SPEECH.

(4) AEKIK&-TAD-RUPYA (i.e. higher degree of identification) e.g.
(5) "No need of regal joys when bliss of knowledge is secured."

(5) NYUNA-TAD-RUPYA RUPAKA (i.e. deficient identification) e.g.
(6) "This fair statesmanship brings all joys but it has no origin from the sun."

(6) AN-UBHAYA-TAD-RUPYA-RUPAKA (i.e. identification which is neither complete nor incomplete) e.g.
(7) "As the sun is covered by clouds, let this sun of knowledge shine."

The figure of speech called SLESA (i.e. PUN or PARONOMASIA) consists in using words which express more than one meaning. It has three kinds, viz: (1) PRAKTA-ANEKA-VISAYA; (2) APRAKRTA-ANEKA-VISAYA and (3) PRAKRTA-APRAKRTA-ANEKA-VISAYA. The example of the PRAKTA-ANEKA-VISAYA (i.e. where all the meanings expressed are applicable in the context) i.e. "NAVA-KAMBALO AYAM MANUSYAH" (i.e. this man has NAVA (new or nine) blankets). Here the word NAVA expresses two meanings - new or nine; (and both the meanings are relevant in the context). (2) A-PRAKRTA-ANEKA VISAYA (i.e. where only one meaning is applicable in the context) e.g. SVETO DHAVAT. Here it may mean a white man runs or a white dog runs (SVA- ITAH) from this place. ALUNBUSANAM YATA may mean either the carrier of straw is strong or the carrier of gourds, or e.g. AGNIM TBE where the word Agni may mean God or fire. It is an example of APRAKRTA-ANEKA-VISAYA (in which only one meaning applicable).
"HARINA TVAD BALAM TULYAM KRTINA HITA-SAKTINA". It may mean either that your prowess is comparable to that of a highly powerful lion or that your prowess is equal to that of the Omnipotent God as the word HARI expresses both the meanings - God or lion. This is the example of (3) PRAKRTA-APRAKRTA-ANEKA-VISAYA. (Another example of the same is) UCCARAN BHURI YANADHYAH SUSUBHE VAHINI-PATHI (Here VAHINIPATI may mean the lord of armies or the lord of rivers).

There is a large number of other figures of speech. All of them could not be mentioned here. They will be explained wherever they occur (in our commentary).

(In this connection the following verse from the Rg Veda deserves notice):-

(8) "ADITI is heaven; ADITI is the firmament (or the mid air); ADITI is mother, father and son; ADITI is all the gods; ADITI is the five classes of men; ADITI is all that has been born and shall be born."

(RV. I. 89.10)

This verse has been quoted by Yaska in the Nirukta (IV. 23) with the following remarks:-

"The meaning of the word ADITI according to Yaska is:-

(Contd.)"
In this stanza, the word ADITI is used in the sense of shining upper region etc. In the commentary we shall also take the word ADITI in the same senses. But as we shall not cite this verse everywhere, we have thought it proper to cite it here once for all.

(Contd. from Page 609)

The word ADITI according to Griffith means 'infinite' i.e. infinite nature. ADITI, literally means the independent or indivisible, may here signify also either the earth or the mother of the gods, according to the Scholiast. According to Yāska, the hymn declares the might of ADITI (IV. 23 quoted above); or as Sāyana, "ADITI is hymned as the same with the universe".

The word PANCA-JANAH may mean 'five classes of men'. The five orders of human society are said to be the four castes and the outcastes (cf: चतुर्वृत्ते अर्थां, पर-रसे जनानाचार्य).

It is also interpreted 'five classes of beings, or gods, men, Gandharvas, Serpents and Pitaras or, as it occurs in the Nirukta (III. 8), Gandharvas, Pitaras, gods, Āśvins and Hākaśasas. cf: "गंधर्व जन, (मेतन) देवी भूमा शासकेशकरी (त्रितीयो अर्थों)

निस्था: पर-कवी: अन्तर्यामाकर्ण अर्थो:"

(N. III. 8)
Now we shall refer to the abbreviations which are to be used (by us) in the commentary on the Vedas. Following are the abbreviations for the sake of ready reference to the citations from the four Vedas, the six Śàstras, the six Āghas, the four Brāhmaṇas and the Taittirīya-Āranyaka. In the Rg Veda, R. I.1 will stand for the Rg Veda, the first numeral for the Mandala, the second for the Sākta and the third for the Mantra. In the Yajur Veda, YU. I.1 stand for the Yajur Veda, the first numeral for the Adhyāya and the second for the Mantra. In the Sama Veda, PU. I.1 stand for Sama Veda PŪRVA-ĀRCIKA, the first numeral for the PRAṬṭHAKA, the second for the DASĀTI, the third for the Mantra. In Sama, U. I.1 Sāma for the Sāma Veda, U for UTTARA ĀRCIKA, the first numeral for the PRAṬṭHAKA, and the second for the Mantra. In the UTTARA ĀRCIKA of the Sama Veda, there are no DASĀTIS, but each PRAṬṭHAKA is divided into two halves, in each of which the numbering of the Mantras is complete. Therefore with regard to the UTTARA ĀRCIKA of the Sama Veda, the following abbreviations also will be used, viz; Sāma, U. I. PU Sāma U. I., U. I. in which Sāma stands for the Sāma Veda, U. I. PU, for UTTARA ĀRCIKA. First half of the PRAṬṭHAKA and
ABBREVIATIONS USED IN THE COMMENTARY.

U.I.30 for UTTARA ARCIKA one for PRAJATHAKA and the last numeral for the Mantra.

With reference to the Atharva Veda, in Atharva I.1.1, Atharva stands for the Atharva Veda, the first numeral for the KHANDA, the second for the VARGA and the third for the Mantra.

Similarly with reference to the first Brahmana, AI stands for the Aitareya, the first number for PANCika, the second for KANDIKA. In SA. I.1.1, SA stands for Satapatha, the first numeral for KANDA, the second for PRAJATHAKA, the third for Brahmana and the fourth for KANDIKA. The Brahmanas of the Sama Veda are numerous. Out of them the Brahmana cited will be indicated by the abbreviations in our commentary where it may occur. One of them is CHANDOGYA by name. In this case CHA stands for CHANDOGYA, the first numeral for PRAJATHAKA, the second for KHANDA and the third for MANTRA. Similarly GO stands for the GOPATHA Brahmana, the first numeral for PRAJATHAKA, the second for Brahmana.

With reference to the Sastras, in MI. I.1.1, MI stands for MAMASA, the first numeral for ADHYAYA, the second for PADA, and the third for the SUTRA. In VAI. I.1.1, VAI. stands for VAISESIKA, the first numeral for ADHYAYA, the second for ANHHIKA and the third for the SUTRA. NYA will stand for the NYAYA Sastra. The other references are equal to the previous Sastras. In YO. I.1, YO stands for YOGA Sastra, the first numeral for the PADA and the second for the SUTRA. In SAN. I.1, SAN stands for the SAMKYHA Sastra, the first numeral for the ADHYAYA and the second for the Sutra. In VE. I.1.1, VE stands for VEDANTA, the first numeral for the ADHYAYA, the second for the PADA and the third for the SUTRA.

Among the (six) Angas, the first is Grammar. In this case A stands for the ASTADHYAYI, the first numeral for ADHYAYA, the
second for पद and the third for सूत्र. The quotations from the महाभाष्य will be indicated by means of the सूत्र of the अष्टाद्वय्य. In citing the commentary of the महाभाष्य on a सूत्र, we shall refer to the सूत्र itself. In the quotations from the निघान्तु and the निरुक्ता, निघ will stand for the former and निर for the निरुक्ता. Their divisions are similar; the first numeral stands for अध्याय and the second for the खण्ड. In ताइ I.1., ताइ stands for the ताङ्त्रिकरणार्याक, the first numeral for the प्रापत्तिकरण and the second for the अनुवाका.

These references are meant for finding out the sources of citations from the books so that it may be possible for a (curious) reader to consult the original with the help of these abbreviations. If we happen to quote from other works, we shall give the detailed references once and shall refer to them by means of abbreviations after that.
INTRODUCTION TO THE VEDIC COMMENTARY.

(1) "Now this concise Introduction (to our commentary on the Vedas) has been finished. It brings to light the purpose and purport of the Vedas in a comprehensive and lucid (style). It will yield all desires of and will cause honour (to those who will study it). It is a treasure-house of all unblemished methods (of interpretation) and is based on (series of) evidence from the authentic Scriptures. After this, I undertake the work of writing commentary on the Vedas which will be supported by genuine proofs with intelligent devotion to the Lord."

(2) "Let the wise bear in mind the following order to be observed (by us) here e.g. (1) Introductory Statement, (2) The Mantra, (3) The Pada-Text, (4) Word-meaning, (5) Prose-order and (6) Gist or purport."
INTRODUCTION TO THE VEDIC COMMENTARY.

(3) "O Lord, Creator (of the universe) I dispel all our troubles and calamities and bestow upon us only what is good."

(YV. XXX. 3)
(RV. V. 82.5)

Thus, this Introduction to the Commentary on the four Vedas, the Rig Veda etc., by Parama Hansa-Parivrajaka-Akṣarya Sri Śvāmī Dayānanda Sarasvatī, ends which is adorned with Sanskṛta Hindi languages and is based on valid proofs.

(3) "विश्ववाति देव सतितार्—
कुर्विन्ति वरसूलः
तदुखुक्तक्ति आनुषम्भ।"

(YV. XXX. 3)
(RV. V. 82.5)

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THE ORIGIN OF THE VEDAS.

(Contd.) Yajus had its birth from it."

Sāyāna in his UPODGHATA clearly says, "सदागुरु स्तुति = प्रजातिनां जाताते। सदागुरु स्तुति एतद्वितीय है।"

etc. i.e. from that adorable and universally invoked God. Thus according to Sāyāna, the word YAJNA here means "adorable God" and not sacrifice as it is interpreted by Europeans.

The word YAJNA is from the root यज्ञ (yajñ) to sacrifice, to adore, honour or revere or to dedicate or give. Thus it has both the meanings - Sacrifice as well as adorable one. If we take the context into consideration, the sacrifice has no justification here. Vedas were not born from any sacrifice. They were revealed by God for the accomplishment of YAJNAS. cf: "सर्वस्तु प्राचीन मन्त्रोऽभिन्ने, सर्वस्तु प्राचीन मन्त्रोऽभिन्ने। "

(Manu Smṛti)

Sāyāna's interpretation, of the word YAJNA is better and is based on Etymology. Dayānanda goes a step further and cites the SATAPATHA BRAHMAṆA to support his Etymological meaning:

"यज्ञोऽभिन्ने (सर्वस्तु प्राचीन मन्त्रोऽभिन्ने।)"

"i.e. YAJNA is verily Viṣṇu." Viṣṇu means Omni-present God, सर्वस्तु (sarvastu) "प्राचीन मन्त्रोऽभिन्ने।" उवल्ल | रिवल्ल | रिवल्ल। Viṣṇu is so called as He pervades the whole universe.

SARVAHUTAH - सर्वस्तु (सर्वस्तु प्राचीन मन्त्रोऽभिन्ने।) (P. III.2.102)
i.e. universally worshipped or adored.

RCHAH - सर्वस्तु (सर्वस्तु प्राचीन मन्त्रोऽभिन्ने।) (U. II.57.) "सर्वस्तु प्राचीन मन्त्रोऽभिन्ने।"
i.e. by which we praise. It denotes Rg Veda.

(Contd.)
Now (by these verses) the number of NIYOGAS and the offsprings is restricted i.e. how many times should NIYOGA be undertaken or how many children can be begotten?

(Contd. from Page 379)

husband's father."

cf: "\textit{ते क्षमा न सुग्रीवा विनो-धर्मिनं गुरु প্রভূতি যত:।}

\textit{हि देवेन: हिमदेवोऽहुः।}

\textit{हत्र अति तासन। तद्नावं श्रीकर्णा नव।}

(RV. X. 85. 44)

The formulae contained in this and three successive verses in the Rg Veda (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 DEVĀ 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 DEVĀ (cited here by Dayānanda) is found only in 'Ajmer edition'. It shows that the bride should respect her Father-in-law or should have regard for her husband's brother. This cannot be a positive proof to establish the theory of NIYOGA with DEVĀRA. 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.

The idea of NIYOGA looks non-existant in these verses.