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TEXTUAL EVIDENCES FOR A RECONSTRUCTION OF VEDIC CULTURE

By

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A dissertation submitted in partial fulfillment of
the requirements for the degree of
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ON THE INTERPRETATION AND TRANSLATION OF THE VEDAS

Contemporary scholars of Indian philosophy are of the opinion that the Vedas are purely ritualistic. This opinion finds support in the translations and commentaries of Sayanacharya and Mahidhara, on which their scholarship is based. The interpretation of the Vedas by the above mentioned authors is against the root derivatives of the words and antagonistic to the expositions of the various hymns given by the Vedic sages and Rishis. In order to be a valid translation it has to be in conformity with the ideas and derivatives contained in Vedanga, Aiteraya, Shatpatha, Brahmana, etc. Sayanacharya says that all the four Vedas emphasize the Karmakand (rituals), only. However, it can easily be seen that amongst the many topics, the Vedas deal with four important ones, namely; (1) Karma, (2) Vijnana, (3) worship (upasana) and (4) Jnana. Mundak Upanisad[1] in part says:

"Vedas bestow two kinds of Vidya (knowledge), Apara and Para." Apara is that knowledge by which everything about the universe from straw to earth is achieved together with their qualities and utilities. Para-Vidya is the knowledge of Brahman. The Para-Vidya is superior to Apara-Vidya because the former is, so to speak, the result of transcendence of the latter.

Vyas in his Sutras[2] says the same thing that in the Vedas,

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1 Mundak Upanisad: I, - 1, 5
2 Brahma Sutra: I - 1, 4

Brahman is the most discussed topic. Therefore, Vedas are to be considered as mostly discussing Brahman.

Authoritative recognition has also been given the Vedas by the six darshans (systems of Indian philosophy.)

As regards (Karmakand) rituals, we know they are due to emphasis on actions which are intelligent activities of the mind and which cannot be accomplished without attainment of Vidya, because the mind has a constant relationship of action on the outside and its utilization by Purusa inside; and by that process alone, gives way to the attainment of higher spiritual values and Vairagya.

Sayanacharya seems to think that all mantras of the Vedas refer to God only and says that it should be noted that when we talk of King's priests', the priests are only for the benefit of the king and in the king they have their importance. Similarly, Agni (fire) which is started in the first part of Homa is not to be considered for homa but for God. That is to say, Agni which is kindled in the Vedi is the embodiment of God and is used for invoking God. This is on the very surface illogical. If all these are the names for invoking God, why does he invoke material fire, which is necessary for performing homa? Similarly, when Indra, etc. are names for God and being without a body, omniscent, omnipresent, all-pervading and eternal, He cannot become any different and take repeated births by mere designa-

nation by another name. The Parameshwar in Vedas is unborn, therefore Sayancharya's contention that He is incarnated cannot be held valid.

Mahidhara also, in his Yajur Veda translation and commentary, the Vedadipa or Lamp of Knowledge, has given meanings and explanations which are contradictory to the spirit and root derivatives of the words of the Vedas. Mahidhara's commentary was written towards the close of the sixteenth century and was published under the patronage of the Hon'able Court of Directors of the East India Company. Without prejudice to the interest which the East India company may have had in its publication, it would be enough to point out that Mahidhara's commentary is not only much inferior to that of Sayanacharya, but is in parts, so absurd that Griffith[3] in his translation of the Yajur Veda, even omitted to publish passages from it, because it was so obscene. About verses 20 - 29 Griffith writes:

> "This and the following stanzas are not reproducible even in the semi-obscurity of a learned European language and stanzas 30 - 31 would be unintelligent without them."

Upon careful examination of Mahidhara's commentary, it is evident that he shows complete ignorance of the meanings of Vedic words much less of the nature of the Vedas, and Griffith, follow-

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3 Griffith: White Yajur Veda Chap. XXIII

ing his commentary and having no insight or knowledge of Vedic Sanskrit roots himself, could not but state that the verses were so obscene that they cannot be reproduced.

The mythology found by European scholars who have based their interpretation on the commentaries of Sayanacharya and of Mahidhara leads to two conclusions. First, that if philosophical attributes could be made to the Puranic and Tantrika mythology, which according to their authors originated from and is authenticated by the Vedas, then so-called Vedic mythology, if any, should have the same philosophical implications in them. Second, because European sanskrit scholars have drawn their inspiration from Sayanacharya, a scholar who in the fourteenth century lived in the court of the Rajah of Vijayanagar, they were necessarily influenced by his interpretation of the Vedas. Sayanacharya lived in a time when the Puranic mythology was already in vogue and consequently the interpretation of the Vedas was influenced not only by the prevalent mythology, but also by the fact that fiery ordeals of religious liberties had become a thing of the past. The stories and myths of the Puranas had replaced the true spirit and direct teachings of the Vedas. Sayanacharya was a learned man and the works which he had undertaken were so stupendous that he alone could not do it. He was aided by a staff of scholars who wrote different portions of the commentary.

Hence, we see the marked difference between the introduction which was written by his masterly pen and the contents of the commentary. The introduction is far better in spirit and comparatively free from the Puranic influence than the commentary, in which the interpretations of sages of more ancient times have been ignored, for example: Nirukta's interpretation accompanied by a compilation and exposition by Yaskacharya, who lived before Panini and whose date has been fixed at about 400 B. C. or about 1800 years before Sayanacharya. There can be a good deal of difference of opinion about the date, but one thing is quite clear, that Yaskachàrya, being nearer to the Vedic period and having many works of the ancient sages to help him, is to be considered a better authority for giving interpretation to the Vedic termsthan Sayanacharya. According to Yaskacharya, all Vedic terms are Yaugika. Patanjali,[4] in his great work, "Mahabhasya , expresses the same opinion and distinguishes the Vedic terms from rurhi terms by the designation of 'Nigama'. A Yaugika term is one which has a derivative meaning, that is, one that only signifies the meaning of its root, together with its modifications affected by the affixes. In Fact, the structural elements out of which a word is compounded, affords the whole and only clue to the true significance of the word. The word is purely connotative.

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4 Patanjali: Mahabhasya, Chap. III, Sec. 3, Apho. 1

A rurhi term is the name of a definite concrete object, where the connotation of the word gives no clue to the object denoted by the word. Hence, it means a word of arbitrary significance. Any translation of the Vedas with the use of rurhi terms would, therefore, be arbitrary. The European scholars have entirely ignored this principle and hence have flooded their interpretations and translations of the Vedas with borrowed tales of mythology and with stories and anecdotes of historic and probably prehistoric personages. Independently of Nirukta, the very antiquity of the Vedas should rule out the later history and impress upon the mind that the words are Yaugika. Even Max Muller[5] is compelled to acknowledge that the words are Yaugika in the Vedas. He writes:

> "But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something of its radical meaning; every epithet tells; every thought in spite of most intricate and abrupt expressions is, if we once disentangle it, true, correct and complete".[6]

He further writes:

> "Names -- are to be found in the Vedas, as it were, in a still fluid state. They never appear as appelatives, nor yet as proper names; they are organic, not yet broken or smoothened down".

What a difference of meaning is produced will be seen from the

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5, 6 Max Muller: History of Ancient Sanskrit Literature

translation of the following Mantra of the Rig Veda.[7]

> Mauno Mitra Varuna Ary-mayu rindra ribhuksha marutah parikhayan. Yadva jino deva jatasya saptah pravakshomo vithe viyvyani.

Max Muller translates the above Mantra as follows:

> "May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of the Ribhus and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the Gods".

While following the suggestions of Yakshacharya, the same mantra will have the following translation:

> "We will describe the power generating virtues of the vigorous force of heat, which learned men can evoke to work for purpose of use. Let not friends, noblemen, judges, learned men, rulers wise men and practical mechanics ever disregard these proper ties".

All the difference originates from ignoring the Yaugika sense of the words and taking them for proper nouns. Let us suppose that Max Muller's translation is correct. Max Muller will have to show somewhere in the Vedas:

1. That the people of Vedic times entertained the superstition that at least one swift horse had sprung from the gods.

2. That the gods Mitra, Varuna, etc., did not like to hear the virtues of the swift horse proclaimed at the sacrifice, for otherwise they would have no reason to rebuke anyone.

Not one of these positions is ever possible to entertain with

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7 Rig Veda: Ast. 2, Adh. 3, Varga 7

validity. Literally speaking, Mitra means a friend; Varuna, a man of noble qualities; Aryama, a judge or administrator of justice; Ayu, a learned man; Indra, a governor; Ribhuksha, a wise man; Marutah, those who practically observe the laws of science. The word Ashva does not mean horse only, but also the group of forces (like heat, electricity, magnetism, etc.). In fact, it means anything that travels fast. This mantra, therefore, may be regarding the practical usefulness of forces.[8] From Rig Veda and Shatpatha Brahmana[9] it is quite clear that Ashva means agni (fire). Likewise, in the mantra quoted, Devajata is translated by Max Muller as 'sprung from Gods'. Here, he again takes Deva in its popular (Laukika) sense - god. Devajata means 'with brilliant qualities manifested; or evoked to work by learned men'. The word Deva meaning both 'brilliant' and 'learned men'. This sense would mitigate the idea of multiple gods or even inferior gods and goddesses. The Vedas, therefore, do not hold polytheism, but monotheism.

Yaskacharya says in Nirukta:[10]

> "Devata is a general term applied to those substances whose attributes are explained in a mantra".

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8 Rig Veda: 1.27
9 Shatpatha Brahmana: 1-III-3, 29 & 30
10 Nirukta: VII - 1

The sense is, that when it is known which substance it is that forms the subject of the exposition in a mantra, the term signifying that substance is called the Devata of that mantra. Again, we find an analogous sense of the word Devata in another part of Nirukta:[11]

> "That whatsoever is capable of illuminating things or capable of explaining them to us, lastly the Light of all Lights, these are the fit objects to be called Devatas."

We find the mention of thirty-three devatas in the Atharva Veda and in the Yajur Veda. The Rig Veda conveys that all the dev-devas subsist in God. Let us see what these thirty-three dev-atas (devas) are. We have seen that Yaskacharya regards the names of those substances whose properties are treated in the mantra as devatas. They are all that can form the subject of human knowledge. All human knowledge is limited by two conditions - time and space. Our knowledge of causation is mainly that of succession of events and succession is nothing but an order in time. Secondly, our knowledge must be a knowledge of something and that something must be somewhere. It must have its existence and occurrence. The most exhaustive division of human knowledge is between objective and subjective knowledge. The former is the knowledge of all that passes without the human

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[11] Nirukta: I, 2

body. It is the knowledge of the phenomenon of the external universe. Science concludes that natural philosophy, that is, philosophy of the material universe, reveals the presence of two things - matter and force. Matter as matter, is not known to us. It is only the play of forces in matter producing sensible effects that is known to us. Hence, the knowledge of the external world is resolved into the knowledge of forces with its modifications. We come next to the subjective knowledge. In speaking of this subjective knowledge, there is firstly, the Self or the human spirit, the conscious entity; secondly, the internal phenomenon which is of two kinds. They are either the voluntary, intelligent, self-conscious activities of the mind, and hence, may be called deliberate action, or the passive modifications effected in the functions of the body by the presence of the human spirit, or the so-called 'unconscious'. These, therefore, may be called the vital activities. An a priori analysis, therefore, of the knowable, leads to six things: Time, locality, force, human spirit, deliberate activities and vital activities. These things are, then, fit to be called devatas.

The conclusion to be derived from the above is that if the account of devatas as given above be really true, we should find the Vedas inculcating the following six things: Time, locality, force, human spirit, deliberate activities and vital activities.

Let us apply this crucial test. We read in Shatpatha Brahmana:

> "Yajnawalkya says to Shakalya, 'There are thirty-three Devatas: eight Vasus, eleven Rudras, twelve Adityas, Indra and Prajapati. Thirty-three on the whole."

The eight Vasus are mentioned as fire, earth, ether, air, sun, moon, stars and water. These are called Vasus, for the entire existence resides in them. That is, they are the abode of all that lives, moves or is. The eleven Rudras are enumerated by Shatpatha Brahmana as Prana, Apana, Vyana, Samana, Udana, Naga, Kurma, Krkala, Devata, Dhananjaya and the Self or the human spirit; that is, the ten forces enlivening the human frame and the eleventh, the human spirit. These are called Rudras because when they desert the body, it dies, and the consequence of this desertion is awe-inspiring. The twelve Adityas (takers) are the twelve solar months marking the course of time. They are called Adityas because, by their cyclic motion, they produce changes in all objects and hence the lapse of the term of existence for each object. Aditya means 'that which takes away' and causes such a change. Indra is all pervading energy or force. Prajapati is Yajnà (or an active voluntary association on the part of human beings for the purpose of art or association with other human beings, for purposes of learning or teaching).

"What are then the three devatas?" asks Shakalya.

Yajnawalkya replies, "They are locality, name and birth."

Shakalya again asks, "What are the two devatas?"

Yajnawalkya replies, "The positive substance, Prana and the negative substance, Anna." Adhyardha is the universal energy, the sustainer of the universe, known as Sutratma.

Lastly asked, "Who is the One devata?"

Yajnawalkya replied, "God, the adorable."

It should be noted that only God has been called adorable.

Let us see how far this analysis agrees with our a priori deduction. The eight Vasus are clearly the localities, the twelve adityas comprise the time, the eleven Rudras including the human spirit and ten nervauric forces, may be approximately taken for the vital activities; energy is the all pervading force, whereas Prajapati or Yajna may be regarded as comprising the objects of intelligent, deliberate activities of the mind.

Even Max Muller could not escape from this feeling when he wrote in "India, What Can It Teach us":

"The dictionaries tell you that Deva means God or Gods and so no doubt it does, but if we always translated deva in the Vedic hymns by God, we should not be translating, but completely transforming the thoughts of the Vedic poets-----"

Deva originally meant 'bright' and nothing else. Meaning bright, it was consistently used of the sky, the stars, the sun, the dawn, the earth and also when a poet, wishing to speak of all these things by one and the same word - by what we call a general

term - he called them all, devas.

It would thus appear that there is, in fact, a very wide, incredulously wide gulf between the Vedas and the sense that is attributed to them. The Vedas are very ancient and their language is very archaic. They are not, as is commonly interpreted, the books of rituals, superstitions, incantations, exorcisms, etc. There came a time when the Vedas were quite forgotten and the Vedic words came to mean something quite different than that for which they originally stood. Legends and folk-lore gathered around the Vedic verses and while the Vedas remained, their spirit flew away. Plurality of gods, ghosts and spirits and several other superstitions are attributed to the Vedas because of the misunderstanding of Vedic words. Any language changes in a course of four or five centuries and the verses of the Vedas, which have evidently been in use for several thousand years, could not have remained untouched by this change. Many Vedic words have dropped out of use, many words have come to have different meanings and many ideas have undergone great modifications, due to the impact of different cultures and history.

If we refer to Nighantu[12], which is regarded as a very old lexicon of the Vedas, we find that several wrong meanings have

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12 Nighantu: Appendix A

been attributed to the Vedic words. The authors of later works, Puranas in particular, have given absolutely different notions to various philosophical concepts and words. For example, the terms, Vrtra, Shambara and Asura mean 'demon' in the sense of Puranas, while in Nighantu they mean'cloud'. Ahi means a 'serpent' in the Puranas and 'cloud' according to Nirukta. The words, adri, giri and parvata have only one meaning; a 'mountain' according to Puranas, but also 'cloud' according to Nighantu. Dhara means a 'current of water', according to Puranas, but 'speech' according to Nighantu. According to Puranas, 'Gauri' is the wife of the God, Mahadeva, whereas in Nighantu, it means 'speech', etc.

We have given here, a few examples to show what a lot of difference is created when we take a word in one sense instead of another. In the Vedas we come across certain words which are the proper names of some personages of the Ramayana, the Mahabharata or other period, but if one looks minutely and critically into the verses, one will find that beyond the verbal identifications, there are no historical traces of those events. For instance, the word Vashistha etymologically, means 'an excellent man.' It is not, therefore, proper to weave historical happenings to the word out of conjecture and to take it in the sense of the teacher of Rama, son of Dashratha, unless there are other facts to strengthen the hypotheses. The word 'Arjuna' means

'white', the word 'Krishna' means 'black'. The mere appearance of these words here and there, is a very weak argument to hold that the Vedas contain an account of the happenings of the Mahbharata period.

The greatest play has been made upon the words of the Vedas, by the Puranas in their mythological stories. To illustrate this, let us examine the story of Indra and Vritasura in the Purana. It says:

> "Vritasura, the son of Tvastha, devoured Indra, the king of the Devas. At that time, all the devas were scared and went to Vishnu. Vishnu gave instructions on how to kill Vritasura and said, 'He will enter into the seafoam and you all pick it up and throw it at Vritrasura and he will die".

The same appears in the Rig Veda[13] as follows:

> Indrasya nu viryani pravocham yani chakar prathmani vajri
> Ahanhimanvapastard pra vachana abhinatparvatanam - 1.
>
> Ahannhim parvate shishriyanam tvasthamai vajram savavya tataksh
> Vashraeva dhenavah sayandmana anjah samudramava jagmurapa - 2.

Which means (Indrasya nu) Indra which is Surya or sun, is described according to his powers. He is very strong, and so to speak, 'kills' the Vritra (or clouds) by his rays. When the clouds

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13 Rig Veda: Ast. 1, Adh 2, Varga 36 or I, 32, 142

fall in the form of rain on the earth, (so to say, after being dead) he spreads his body (water) all over the earth. From it arises rivers which join the sea. What kind of rivers are they - like Parvat, that is, clouds which bring rain, which flows. When Indra (sun) kills Vritasura (cloud) the latter falls from the sky to the ground and sleeps. (1.)

(Ahanhi parvate). Then the same cloud which falls on the ground becomes cloud again and is again slain by the rays of the sun. Just as someone chisels out a piece of wood, similarly the sun makes clouds fall on the ground, drop by drop and its body gathers into the form of rivers and rushes towards the sea in a manner that reminds one of a cow running to see her calf.

As mentioned above, in Nighantu,[14] the Vritra is cloud. The enemy of Vritra is the sun. The sun is also called, Tvastha, and his son (product) is cloud, because due to the rays of the sun, the water is converted into clouds.

All the difficulty arises by not properly understanding and grasping the figures of speech in Vedic language. It can be shown that stories of Kashyap, Devasura fights and others, have been made up in Puranas, without understanding the Rupalankars, Upamalankar and Shleshalankars, so commonly found in the Vedas.

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14 Nighantu: See Appendix A

Several other words occur in the Vedas which the Puranas have used in a mythological sense. The word 'Gaya' is taken in Puranas to mean a particular place where the dead go. In Nighantu it means 'wealth' and 'home'. The word Ghritachi is a prostitute of the Devloka (the world of the devas as meant by the Puranas), but according to Nighantu, the same word means 'night'. The commonly used word 'Vipra' is taken to mean 'a Brāhman', but Nighantu takes it as a 'learned man'. Shraddha is another word, which due to frequent usage in all the Puranas, has come to mean'blind faith', but Nighantu derives it from 'Shrat' which has the etymology of 'Satyam', that is, 'truth'. Shraddha is that action by which the truth is known and that action when performed according to Dharma, is Shraddha.

It would thus appear on interpreting Vedic philosophical literature after Nighantu, that the revelations of later ages as claimed by various individuals have greatly deteriorated in expressing the fundamental truth. This is evident from the personal traits of the founders of different philosophies of India, which became mixed with the general teachings; so much so, that personalities loomed large and great truths were eclipsed behind them, even though these founders claimed to base their teachings on the Vedas. The sages of the Vedic age never claimed foundership of any religion, divinity or mediatorship. They seem to

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have expressed great truths as simple truths, unsoiled by the personalities of the teacher.

THE CONCEPT OF CULTURE IN THE VEDAS

INTRODUCTION

The greatest contribution of India to the world has stemmed from her philosophy and culture. The era of Indian culture which may rightly be called, 'golden', existed until the Mahabharat period, or when the Upanisads were composed by the Rishis of yore. Thus India produced splendid literature, the highest philosophic and practical writings, before which the lessons of Pythagoras and Bacon pale into insignificance. In attempting to unveil the concept of Vedic culture as seen through the Vedas, one has to resuscitate the whole ancient Indian culture. The real history of man is the history of philosophy and religion, the wonderful way by which different families of the human race have advanced towards the true knowledge and deeper love of God. It is the light, the essence and the life of history.

Perhaps the oldest and the most simple form of faith finds its expression in the Vedas. Rath says:[1]

> "The most ancient record of human civilization, literature and religion, are the Vedas. This claim cannot be disputed by the Egyptian papyrus roll, monumental records or Cuniform inscriptions, tablets, libraries, or the long literature of Assyrians now brought into light. They are fragments, while the Vedas are complete records."

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1 Rath: History and Literature of the Vedas

In the same way, Max Muller says:[2]

"The founders of the ancient religions of the world were minds of high stamp, full of noble aspiration, yearning for truth, examples of purity and unselfishness. If the new light is to be thrown on the most ancient and interesting period in the history of the human mind, the period in which names were given and myths formed, that light must come from the Vedas. How Zeus and the Olympic Gods came to be what they are in the mind of Homer, or how such beings as Jupiter and Mars came to be worshipped by Italian peasants, all these questions which used to yield material for baseless speculations, can now be answered by a simple reference to the hymns of the Vedas. Sanskrit is the earliest deposit of the Vedic speech, while the Veda is the earliest deposit of the Vedic faith."

Max Muller, who in 1873 called the Vedas 'pastoral songs', in a later book speaks of Vedic culture as follows:[3]

"Vedic literature opens to us a chamber in the education of the human race to which we can find no parallel anywhere else. Whoever cares for the first intelligible development of religion and mythology, whoever cares for the first foundation of science, astronomy, grammar and etymology, whoever cares for the first intimation of the philosophical thoughts, for the first attempt at regulating family life as founded on religion, ceremonials, traditions and contract, must in future, pay full attention to the study of Vedic literature.

In the study of the history of the human mind, in the study of ourself, India occupies a place second to no other country. Whatever sphere of the human mind you may select for your study, whether it be religion, mythology or philosophy, whether it be laws or customs, primitive art or science, you have to go to

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2 Max Muller: Science of Languages

3 Max Muller: India, What Can It Teach Us

India, because some of the most valuable and instructive materials - the history of men, are treasured up in India and India only. I maintain that for the study of the human being, rather than Vedic life, there is nothing in the world equal in importance to the Vedas. I maintain that everybody who cares for himself, for his ancestors, for his history, or for his intellectual development, the study of Vedic literature is indispensable."

This Essential Spiritual Religion, embodied in the Vedas and Upanisads, formed the basis of ancient Indian civilization from about 3000 B.C. to about 600 B.C. Then it decayed. Tirthankara Parshva-natha about 850 B.C. and again Tirthankar Mahavira Jina about 600 B.C., endeavored to put new life into it. But it was chiefly the Buddha contemporary of Mahavira of India, Laotse and Confucius of China and Pythagoras of Greece, who proclaimed it in a new form, some 2500 years ago, and revived the decaying civilization, giving it a new lease of life.

This assimilatively civilizing, reforming refining power inherent in the very nature of Vedic literature as a message for all, and a call to, the God within and without - this power, the indigenous understanding had formerly possessed and exercised fully and freely. Thereby, in pre-Buddhistic and Buddhistic times, it had, by ceremonies like the Vratya-stoma, accomodated and incorporated all sorts of 'nomad' groups, tribes, communities, scattered all over India, or coming from outside, into its own Salina, 'settled' industrial - economical - political - religious organization - of Chattur-varna, four temperamental vocational classes. They are

'the four inevitable natural components of every realm, civilized or not. These are only systematized and regularized in and by Varnashrama-Dharma with a clear partitioning and balancing of rights and corresponding duties between the four. However, the prolific germs of fissiparous degeneracy gradually crept up due to ignorance, even in the Indian thought. Not only did it lose this power of inclusion and assimilation, it began to exclude and positively drive out; it ossified into innumerable mutually 'touch me not' castes and sub-castes.

It appears that the Vedic people ever remembered and adored the Supreme Being. That was the key-note of the Vedic experiment and therefore we must turn to the Vedic age to look for the foundation of all that is enduringly Indian and, is at least partially, reflected in the grand literary wreckage of Vedic literature. Age after age, new thinkers, new jurists, new sociologists, have attempted to build ever so many new systems but their principles of co-ordination and conflict pointed ever towards the Vedas with the phenomenal territory of a deathless historical memory.

Thus, it was considered that the concept of Vedic culture should be examined in its bare aspect, uninfluenced by interpretations of Sayanacharya and Mahidhara, on which the contemporary scholars have based their studies. Such an approach will throw new light on a problem which has brought tragic contradictions

THE NATURE OF CULTURE

The English word, 'culture', comes from a Latin root, 'colore', which means to 'till' or to 'worship'. The first meaning is implied in the word 'culture' and the second in 'cult'. Cult and culture are not too remote. To till and to worship appear to be two different processes, but tilling and worshipping have a certain kinship. Culture is a particle in the words agriculture and horticulture. The true meaning of the word culture is inherent there. Tilling is a process whereby the potentialities of a seed are brought into actualization. The tree exists in the seed though in a potential form. What we call 'agriculture' is a process whereby we bring those potentialities into action. And the best tiller or agriculturist is one that does not allow any of the potentialities to remain undeveloped. Culture is similarly a process by which the potentialities inherent in the "self" are brought to perfect actualization. The world can be compared to a garden. The animate beings would then be tiny seeds with a store of inherent potentialities. Certain environments and conditions are essential for bringing the potentialities of beings to full development.

The Vedas have a word which is a most appropriate synonym of the word Culture. That word is 'Krisi' which also means, to till. The word Kristi which has commonly come to mean

'man' is strictly speaking, one whose potentialities have bloomed forth into a full tree. The word 'Kristi' speaks of emphasis on culture in Vedic times. Another Vedic word for culture is 'sanskriti' with the root 'kri' to do, and the prefix 'sam' meaning well. Sanskriti would literally mean purification or refinement which ultimately means growth.

The English word 'man' can easily be traced to Sanskrit 'Manu' or 'Manushya' which means a thinking being. The significance of the Vedic concept of culture is that it includes all things big or small, from beginning to end, which contribute towards the actualization of a sentient being's potentialities or seed powers, referred to in the Vedas as 'Bija Shakti'. It is a sum total of many things which play their part in their own places but whose function is severally and jointly to turn the seed into a fully grown tree. Krisi or man is that tree, and all that helps in the fullest development of this man goes by the collective term 'culture'.

We are habituated to speak of culture rather loosely, just as we are habituated to talk of 'man'. All are men from young to old, from ignorant fool to wise men, not because the term 'man' etymologically holds good in this case, but because usage has extended the term from inner meanings to the outer form. The same holds good in the case of culture.

In the present age, there is a great tendency to discuss things in terms of culture. When a nation declares war with

But this is what self-styled civilized men think for themselves.

There is no man however ignorant, however shabby, who might think that he is uncivilized unless compelled to do so under physical pressure. The Chinese think that they are the only chosen people - wise, holy and civilized. A Moslem thinks the light first dawned upon Mohammed, the prophet, and that before his advent it was all dark in the world. An orthodox Hindu of Benares, India, thinks that others are so uncivilized that if it were given to him, he would not tolerate even their touch. But if civilization is not a meaningless term it needs a more rational treatment. 'Civilize' is a verb from 'civil'. Civil means social or pertaining to society; civilization is thus something which makes man social. Man is no doubt a social being. He loves society. Society is not fixed and depends much upon the inner qualities of a man. The members of a society are compelled to surrender some of their interest to the well-being of other members. It is the basis of the formation of a Vedic society.

To 'socialize', therefore, would mean to widen the heart for the greatest number of sentient beings. Great halls of brick and mortar do not make a real society. It is the largeness of the heart which is the determining factor. This is the inner meaning of civilization and strictly speaking, every man is civilized to the extent of the largeness of his heart. But there is

THE MEANING OF CIVILIZATION

It has often been asked if culture and civilization are synonymous and if not, what is the relationship between the two? In many cases culture and civilization are interchangeable terms. But if we analyse them further we find that, though allied, they are two different things.

The word civilization has come to have a set meaning. Modern writers have characterised certain nations as 'civilized' and some others as 'semi'barbarians' or 'barbarians'. In the terminology of the nineteenth and twentieth century, all white nations are civilized and all others uncivilised or only half civilized. It would appear that skins are transparent glass vessels exhibiting the color of the civilization which they contain. Sri Aurobindo[4] has referred to and spoken in this regard in a criticism of the book by William Archer, a well-known dramatic critic who characterized the whole life and culture of India as a repulsive mass of unspeakable barbarism.

There has been one more criterion. All Christians are civilized and all non-Christians are non-civilized. Their virtues, concepts and practical wisdom have been ignored. What vices exclude others from the zone of civilization is also immaterial.

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4 Sri Aurobindo: The Foundations of Indian Culture

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an outer meaning also. It has been asked whether there is any civilization without some form of agriculture, industry, language, literature, arts, science, morality, philosophy or religion. Hardly, for all these things have a firmer basis. They all spring, originally, from the desire to surrender one's own interest to the welfare of others.

Modern science has provided man with unprecedented comforts and conveniences, however, these have narrowed man's heart. The trend of thinking of Darwin and hissuccessors has been to impress upon man that selfishness reigns supreme in nature. "The survival of the fittest", is the law. Unfortunately, 'the fittest', in the sense here, means 'the physically strongest'. A large fish eats a weaker one. The entire world can be summed up according to Darwin in the verb to be of 'manger', - I eat, he eats, they eat. The idea of the 'struggle for existence' has narrowed down the hearts because this is also used to promote the notion of physical existence. We think that the principal teaching of nature is that we cannot exist unless we kill others. Killing is, therefore, one of the characteristics of modern civilization. But this does not make a man social or civil. Perhaps man is not made to follow the example of the fish or the wolf. He has better perceptors. If struggle for existence is the means to survival, we could not exist today, because when we were born we had no power for struggle. The mother to whom we owe our

being was constantly thinking of our life at the expense of her own. This is the first pattern of life that we begin to experience. The Shatphatha Brahmana says, "Mother is one's first guru or perceptor." It is in more sense than one that the maxim holds good. "Ekoham Bahusyam," that is: "I am one, let me be many" enjoined in the Vedas is the universal law and this is actually the basis of all society according to the Vedas. We say that nature is a great killer. We begin to follow nature in its work of killing, but we forget that nature bears, too. Killing is not its first action. It first bears life, then that life is sustained. It is only after these two actions that the third action, that of killing, takes place. We learn how to live in a society and how to surrender our interests for the interest of our fellow beings. It is the mother who puts before us an example which is the basis of Vedic civilization. It is not the struggle for one's own existence, but help towards the existence of others. We could not have existed if only the strongest were allowed to survive. The mother is surely stronger than the child and yet the child survives the mother. This is the germ of the concept of civilization in the Vedic literature. Civilization, according to Vedas, is a part of culture in as much as it helps the actualization of our seed powers. Culture is a wider term. It is much more than civilization. People may be civilized and yet uncultured. They may remain in a well-organized societ y and yet their natures may not be fully devel-

oped and much of their valuable potentialities may either die out or remain undeveloped. Evidently all civilizations do not contribute to culture.

If it is true that man is a social being and that, besides being a member of a society, he is also an individual, then we do have to take notice of both factors if we want to arrive at truth. Society is no doubt a potent factor but an equally potent consideration would be 'individuality'. According to Vedic literature, in our 'actualization of potentialities' we not only borrow from others, but our own contribution is also very important. Civilization if divorced from this viewpoint would become meaningless.

ESSENTIALS OF VEDIC CULTURE

Having seen the implications of the words culture and civilization as used here, we are now in a general position to turn to the particular type of culture and thought which characterised the times of the seers of Vedic Thought. This thought and culture are best represented in that part of Vedic literature which is known as the Vedas, Brahmanas, Upanisads, Aranyaks and Manusmriti. It is, therefore, to these works that we must turn to understand the essentials of Vedic culture and civilization. Though these are supremely philosophical and profoundly metaphysical documents, some of them at least, cannot escape from the geographical and social environment with which they are inextricably bound. They inevitably betray the secular life of the times in which they were produced. Enough material can be gathered to construct an account of the civilization of the age which is unique in the whole course of Indian thought and to indicate the height of its intellectual and spiritual achievements.

Some of the Upanisads like the Brihadaranyaka and Chhandyoga purport to record the proceedings of learned assemblies which were convened by the kings of the times to pay their homage to learning. At the conference under Janaka (which was perhaps the earliest literary conference) the position of primacy among the philosophers was won by Yajnawalkya, not merely by his superior

intellectual ability and powers of debate, but also by the superiority of philosophy which he represented. Yajnwalkya first established with scientific precision and logical rigor the foundations on which the later Hindu systems of philosophy have been built. The entire stream of Hindu philosophy may indeed be traced first to the Vedas and later to the Upanisads as its source and in the Upanisads the outstanding philosophical figure is that of Yajnawalkya.

It will thus be evident that literary conferences were first conceived of in Vedic times as suitable agencies for the spread of learning by means of the public debates organized for the truths to be thrashed out. Secondly, the Upanisads point to the enthusiastic homage and the lavish patronage extended by royalty to learning in those ancient days. They tell also of the type of royalty of those days as illustrated in such kings as Janaka of Videha, Asvapati Kaikaya, Ajatasatruof Kasi or Pravahana Jaivali, whose passionate love and cultivation of learning and the highest knowledge, made them the intellectual leaders of their peoples, as well as their political leaders. King Janaka figures in the Upanisads as one of the leading philosophers who once even imparted instruction to Yajnawalkya in certain abstract doctrines he had made his own, though, in his turn, he was later taught by his pupil. Similarly, Pravahana Jaivali, the king of the Panchalas, enlisted himself as a regular student of the Academy of Philosophers, called

in the Upanisads, the Parishad, whose sittings he daily attended. Later, he appears in the Upanisads as an original thinker.

The Upanisads also tell us how one of the philosophers who had actively participated in the public discussions was a learned lady by the name of Gargi Vachaknavi. She sought to test the philosophical attainments of Yajnawalkya by asking him directly whether he could say that he had perceived the Brahman or the Absolute, as he could perceive a cow or horse. For the conception of philosophy in Vedic times was that it should be lived and realized and not merely be studied in words. It is to be understood that Gargi was only the representative of a class of learned ladies in the time of the Upanisads, who could vie with men in their mastery of the highest knowledge and prove the equality of the sexes in respect to intellectual attainment.

In addition to Gargi, mention is also made in the Upanisad of another learned lady called Maitreyi, the consort of Yajnawalkya. The quest of the ideal which was never to be satisfied, drove Yajnawalkya in his old age, once more, to retire to the solitude of the forest where he had achieved his first enlightenment. Then the natural desire came to him to invite others, if possible, to a share in that enlightenment and preach the truth he had attained by his individual Sadhana. This is how we see him in public places and assemblies, at the courts of kings, vigorously participating in debates, so that the knowledge which was his individual

realization might be known to all and not for any selfish desire for the fame or wealth which were so liberally bestowed upon him. The example of Yajnawalkya and Maitreyi demonstrates the learning and the freedom of their mutual intellectual and spiritual intercourse.

We have referred to the conveniences afforded to human beings by modern science. The present civilization has grown around these conveniences, but Vedic culture and civilisation were due to the 'plain living and high thinking' in the solitary retreats and sylvan hermitages of Ashramas. The culture that flowed from the forest ultimately inundated the whole of India. The Ashramas which had developed the entire thought and culture of India, were like natural formations gathering round the nucleus of a great personality. The basis of the Ashramas was the personal relationship between the teacher and the taught, who were naturally drawn to him by the magnetic force of his character as much as by his learning. The Upanisads and other profound literature were the product of Ashramas, silently fulfilling their purpose in the solitude of the forests like the great and beneficient agencies of nature, like the sun and the stars, 'their glorious tasks in silence perfecting.'

Such was the power of these Ashramas and Rishis who had the knowledge of the Vedic truth, that they influenced the growth of the people. The Brahmavidya which they taught, purified all

the outer appendages so that the seed could germinate into a tree. The Self is covered with outer covering, a non-self matter, so to speak, which though it has a value of its own, is in reality an obstacle. The Vedic word Sanskriti to which we have previously referred, means its elimination so that inner qualities may be allowed the fullest play without any hindrance.

However, in Vedic times intellectual illumination did not belong to a few individuals only. The Vedas have another very significant word 'Sabhyata', which we cannot ignore in this connection. It is for all practical purposes, a synonym of civilization - the process of making ourselves social. Sabhyata is an abstract noun from Sabha.

Sabha in its turn has instructive etymology. Sabha may be derived from bha to shine and 'sa' a prefix denoting the idea of 'together'. Sabha indicates that the individuals try to make others shine, so that the luster arising out of each individual may collectively form a center of light. 'Sabha' or society needs a number of shining individuals who put together, might form a great storehouse of light - the light which belongs to the whole collectively and to each partially. This is the underlying idea of Sabha, which means society. This same was the idea of Sabhyata or civilization of Vedic times. That civilization which misses this important factor is no civilization. The idea is most beautifully put in the

concluding hymn of the Rig Veda.[5]

> 1. Mighty God, Thou hast provided the world with all that is necessary. Thou sinest in every part of the universe. Bring us all treasures.
>
> 2. Assemble, speak together, let your minds be all of one accord, as sages of yore understood their separate parts and enjoyed their share.
>
> 3. The cause is common, common the assembly, common the mind, so be their thoughts united.
>
> A common purpose do I lay before you, united (common) oblation do I proffer.
>
> 4. One and the same be your resolve and be your minds of one accord. Let your mind be united and your agreements be perfectly united."

One very important mark of civilization in Vedic concept is community of purpose, community of mind, community of language and community of action. The Vedas emphasize this idea in the word, Susahasati which means total agreement or collaboration of parts.

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5 Rig Veda: X - 191

ON EQUALITY

The Vedic literature points to unity and diversity as the two main aspects of the universe. It is called 'universe' because there is a peculiar unity pervading it - a factor which harmonizes all its different constituents. Yet, these constituents are manifold. If this aspect is to be emphasized, it would rather be a multiverse, a collection of many items. But as it is something more than a mere collection, the constituents being inter-connected and working in harmony, 'universe' is preferable to multiverse.

But unity and diversity both preclude the ideas of equality. If it is all one, it does not admit of equality. If they are many they cannot be perfectly equal. The fact is that there is no equality in the world and the slogan of equality is, therefore, a myth. This question according to the philosophy of the Vedas appears to be most important in dealing with 'culture'. Individuals are not all at the same footing. Their starting points are different. Had they been the same, the question of culture would have been much easier. Think of a school with boys of the same size, same age, same capabilities, same potentialities, same aim and same means. A school holding perfect equality. How easy it would be for the teacher ! Thus, no two beings are on the same plane. A wise teacher dealing with a dozen or two pupils with diverse tasts and

diverse qualities, first strikes the greatest common measure and starting there, takes care all along to make a judicious adjustment of their differences. What is true of school children is equally true of the whole world. This makes culture a most complex thing. The Veda says:[6]

> "God, the creator begets and feeds mankind* in various manner. His verily, are all living creatures. Great is the God's supreme and sole dominion."

Thus it is clear that in this great world, no two things are equal. There is a proverb, "God did not make five fingers equal." Why was this inequality designed? To give harmony! But it is not for harmony that different creatures have been differently placed. In the Vedic concept, harmony is a means and not an end. The end here is culture, the actualisation of the potentialities of the different stages of the journey of evolution. They cannot be treated alike. The most striking feature which distinguishes the Vedic culture from others is that while the Vedic culture takes note of the tiniest creature and provides it with the means of evolution, other cultures lose sight of a vast number of creatures which inhabit this universe. "Man", it is said, "is the lord of creation, the most excellent that is found on the earth." However, he is not the

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6 Rig Veda: III - 55, 19

* Note: What Griffith translates as "mankind" literally means creatures.

only creature on this earth, let alone the universe. Think of this earth. How expansive and how much of it is meant or o an. Three-fourths of the globe is not habitable by man. The other fourth is not all his. An infinite variety of living beings, of di - erent shapes and natures are found here. They all have existences of their own, created By Him as much as man is. The lordship of man may be true if it consists in the capacity to realize his lim - itations and the rights of others.

Therefore, the first truth which culture should take notice of, is that all men are not equal, nor are all creatures equal. All are at different levels of evolution and require different treatment in order to advance further. But this does not accentuate differences and encourage discord. It is a false theory of equality which intox- icates the minds of the masses and actuates them to struggle for an equality which they have never been and hardly ever will be able to achieve. The Vedas and manusmriti take cognisance of this nec- essary inequality. The main props of this culture are what we call Varna-Ashrama-dharma or the duties of the four classes of society interwoven with those of the four stages of an individual life. This will require detailed discussion at a later stage. For the present, let us point out that Varnas and Ashramas were not water-tight compartments. The Varna system and the Ashrama system were woven together like warp and woof. They were based upon the fact

that different beings have different potentialities and their actualization and evolution require different treatment. There are some systems of culture which arise from the idea that man's interests are the only important interests. Aristotle and Plato took notice only of Hellenes or Greeks; the Serfs were altogether ignored. As regards other animals, in most of the systems they are considered only as inanimate or at best 'lower' beings. They are meant to serve the ends of man, having no end of their own. They do not stand for themselves. Their end, it is said, lies in their utility in the interest of man. But the Vedic culture extended the benefits of culture to all living beings, the only difference being that while man understands others, animals perhaps do not. This increases the responsibilities of man. He must cater not only to himself, but to others. He is the father of the society of all beings. He holds this high position only because of this consciousness of his extensive duties. Man is the custodian of culture. He should serve as the gardener of the whole universe, not only growing himself, but enabling others to grow. In the words of Yajur Veda:[7]

"May I look upon all beings with a friend's eye."

It means that man, a cultured man, ought to be a friend to all living beings and the measure of his culture is the love he bears towards others.

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7 Yajur Veda: XXXVI - 18

THE SELF

Though culture may consist of many things, the most important, according to the Vedas, is the actualization of seed-powers. This question has been discussed in the Brihadaranyaka Upanisad. It is in the form of a dialogue between a sage who is on the eve of his renunciation of the world, and his learned and shrewd wife who is to remain at home. The sage, Yajnawalky, calls his beloved wife, Maitreyi and acquaints her with his resolution to renounce the world the next day, promising to leave all his belongings to her.

She asks, "My beloved master, if the whole world full of wealth comes into my possession, shall I attain immortality?"

"No", replies the sage, "Certainly not. You will only get as easy a life as most people who indulge in auxiliaries. The real goal of life you cannot attain from worldly possessions".

"Then, sir", retorts the wife, "What shall I do with the things which do not help in making me immortal? Tell me that which you know to be the best".

"Very dear, indeed art thou who talkest such sweet things," said the husband. "I will unravel to thee the whole mystery. Listen and ponder over it."

Now begins the lecture:

"The wife loves the husband, not for the husband's sake, but for the sake of her own <u>self</u>.

The husband loves his wife, not for the wife's sake, but for the sake of his own self .

Children are dear to parents, not for the sake of the children, but for the sake of their own selves.

All things are dear not for the sake of those things, but for the sake of the self.

This self is then, to be seen, heard, felt and contemplated. O dear Maitreyi, it is be seeing the self that everything is seen, it is by hearing the self that everything is heard, it is by feeling the self that everything is felt, it is by knowing the self that everything is known."

This is the way the sage Yajnawalkya draws the attention of his wife from all worldly things and persuades her to look inward to her own self.

Verily, 'self' is the pivot around which the whole world revolves. All this exists as long as my own self exists. Bereft of this, the world comes to nothing. The great fabric which I wove around self melts away and vanishes as soon as this self is realized.

Therefore, it is that the sage emphasizes, "Thou shouldst know the self first, then everything else will be known by itself."[8]

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8 Brihadaranyaka Upanisad: IV- 5, 6

Superficially read, the passage smacks of selfishness, but self must be understood in a deeper sense. Selfish is the man who forgets his self and is immersed in the ocean of non-self interests. The philosophy of non-attachment which constitutes the context of the above passage is based upon the discrimination of the self from the non-self and the subservience of the latter to the former. All that is selfish vanquishes the self and puts it into the bondage of non-self. A selfish man does not serve his self. He serves what is non-self and makes the self the slave of what is non-self. He who would keep his clothes clean must shun dust. He who would keep his self clean must shun the base sentiments which besmirch the self with selfishness. "It is the self which must be understood," says Yajnawalkya.

Then what is cultured and what is non-cultured depends upon this crucial test. Refer in all cases to the self as, in all cases in the garden, we refer to the seed. What is good is that which helps the seed. All that is not helpful is bad.

Referring to this spirit, a verse in the Yajur Veda says:

"Thou art the measure of all. Thou art the criterion of all."

It is the self with which we measure all our successes and failures. It is the self which determines all our interests in life. It is the self which decides our relationship with the outer

world and with other beings. He who refers to his self in all actions and pursuits is never deceived. He who chooses otherwise is sure to fail. Yajnawalkya,

> "It is the self which is to be seen, heard, thought and contemplated".

Why should the self be our authority? The answer has been beautifully given in another treatise of Vedic literature called Katha Upanisad.[9]

> "Know thyself as the master of the chariot, thy body as the chariot, thy intellect as the driver, thy mind as the reins, thy senses as the horses, the worldly sensations as the road along which those horses are to go. The enjoyer is the spirit conjoined with its body, senses and mind."

It is the master of the chariot whom the chariot the horses and everything else are designed to serve. The efficiency of the chariot depends upon how well they serve the master of the chariot. The master is the end and the chariot the means. Similarly, the efficiency of everything depends upon its capacity to help the spirit's evolution.

What does the immortality of the spirit mean? If the spirit is immortal, it is meaningless to seek it because it is already present. If the spirit is mortal, it can never be made immortal. This is no paradox. Man is mortal as long as he refers his act-

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9 Katha Upanisad: III - 55, 19

ivities to his mortal body. An ordinary man forgets that he is anything but the body. The needs of his body are his needs. He lives for his body and as this body is perishable, the constant fear of perishableness clings to him. One has to distinguish the self from the body with which it has identified itself. "I shall die", means that my body will die. But it is asked how the death of the body can be the death of 'I'. The point is, as Yajnawalka realized, to distinguish the real interests of the spirit from those of the perishable body.

In understanding cultures this point is of utmost importance. The Vedic culture takes cognizance of this fact. In the present day economic world wherein myriads of activities are open to engage the time and attention of man, man himself is lost to sight. Millions of machines are working to produce different kinds of material, all apparently meant for the use of man. But man is receding from the foreground into invisibility. Machines are everything, man is nothing. The more the products, the more the hunger.[10] Yajur Veda says:

> "To those dark abodes wherein gloom reigns supreme, repair those after death, who kill their spirit."

This means they do not refer to the spirit. They ignore it.

In all this woe and misery, Yajnawalkya's advice comes

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10 Yajur Veda: XL - 3

ringing into our ears, "It is the self that has to be seen, heard, thought and contemplated", and the voice of Maitreyi:

"What use have I of things that do not lead me to my immortality?"

Hence we see that in Vedic times the culture was a system consistent with the growth of the spirit.

GOD IN THE VEDAS

Vedic culture was a theistic culture. The Rig Veda[11] opens with a verse which is significantly illuminating.

> "Agni midhe puro-hitman, Yajnasya devamrtyujam
> Hotaram ratna dhatamam."

The literal translation will roughly be as follows:

> "I adore the adorable prime-mover, the foremost placed of all things, the governor of all actions, the producer of all seasons, the caller to action of all creatures and the support of all.

The word 'Agni' has generally been translated as 'Fire'. Some commentators made an improvement by replacing 'fire' by 'God of fire'. In a way it was an improvement since 'God of Fire' is the same as God of Universe. But the real meaning of Agni is, the adorable prime-mover, as shown by its root meaning. The Sanskrit root 'anchu' means motion and adoration. Mere 'adorable' would not mean anything. There must be some quality to qualify a thing for adoration. The quality of being the prime-mover was what made God the object of worship and adoration to the Vedic mind. The Rig Veda being the first book in the library of mankind and Agni being its very first word, it is not improper to infer that Agni is perhaps the first word used for God and His Prime-Mover ship is the oldest conception we

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11 Rig Veda: I - 1, 1

have of God. The three well-known aspects of God - Creation, Maintenance and Dissolution - of which Vedic literature speaks so elaborately are only three aspects of that one prime-mover-ship. His being the Purohita (one who occupies the foremost place) is a necessary corollary of His being the Prime-mover.

There is another mantra in the Rig Veda[12] as follows:

"Om. Shanno Mitrah sham Varunah shanno bhavat-varyama. Shanno Indro Brahaspatih shanno Vishnu-rurukramah. Namo Brahmane namaste vayo tvameva pratyaksam Brahmas. Tvameva pratyaksam Brahma vadisyamirtam vadisyami satyam vadisyami. Tan mam-avatu tad vaktaram-avatu. Avatu mam-avatu vaktaram.

Om. Shantih Shantih Shantih."

We will discuss the meaning of this a little later, but first let us point out that Om is the most comprehensive name of the Supreme. Other names denote only partial aspects. That is why "Om" always signifies God and none else while other names stand for other things also, like Agni meaning the 'Prime-Mover, God' as well as 'Fire'. The word 'Om' is composed of three letters, 'A', 'U', and 'M', and these comprise many names of God, for instance, the letter 'A' comprises and stands for 'Virat', Agni and Vishva, etc.; the letter 'U' for Hiranyagarbha, Vayu, Tajasa, etc.; and the letter 'M' for Ishvara, Aditya and Prajna, etc.

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12 Rig Veda: I - 90, and Taittiriya-Upanisad Santih Path

While all these names stand also for the universe, the elements, the earth, etc., the Vedas and other Vedic literature clearly explain that these words are names of the Supreme Being according to context. It must be further pointed out that these numerous Sanskrit names given to Gods and Goddesses in Hindu mythology are really the names of One Supreme, other than whom there exists no god or goddess.

The gods and goddesses of Hindu polytheism are of very late origin. The words, Agni, Vayu, Shiva, Ganesh, etc., are all the names of one and the same Supreme Being. It is always the context that determines the meaning of the word. For instance, there is a sanskrit word 'Saindhava'. It has two meanings; 'salt' and 'horse'. If a man asks somebody to bring 'saindhava' the meaning will have to be determined by the occasion on which the request has been made. If the man is eating his food, the word obviously would mean salt. But if he is about to go somewhere, it would naturally mean 'horse'. The point is, that a word may have several meanings but only one meaning should be understood at a particular place; that which is called for and is in conformity with the context.

To understand the idea of God and the various names given to Him in the Vedas and Vedic literature, let us quote some more passages before we take up the explanation of the verses

cited above. The object of quoting these passages is to show that in such texts, Om and similar names signify the Highest Self (God) and that none of the names of God are meaningless as are the cases of proper names given to men where do not connote a real sense, like Mr. King given to a pauper. Contrary to this Vedic names of God signify the true sense. This will also show that names given to God in the Vedic literature sometimes signify attributes, sometimes actions and sometimes the nature of God.

In the Yajur Veda[13] occurs "Om Kham Brahma". In such verses Om etc., are the names of the Supreme. (Avatit Om, akasham iva vyapakatvat Kham, sarvebhyo brhatvat brahma). God is called Om because he protects, Kham because he is pervading like ether and Brahma because he is the greatest of all.[14]

In Chhandogya Upanisad there occurs the following:

Om - iti - etadsaksaram - udgitham upasita.

Which means only He is worthy of adoration and none other whose name is Om and who never perishes.

Mandukya Upanisad[15] says:

Om iti etad-aksaram - idam sarvam tasyopvyakha nam.

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13 Yajur Veda: XL - 17
14 Chandogya Upanisad: I - 1
15 Mandukya Upanisad: I

That is to say: The chief and own name of God is given as OM. (All other names are attributes).

16

In Kathopanisad it says:

Sarve veda yatpadmamananti tapansi sarvani cha yadavadanti Yad ichchhanto brahmacharyum charanti tat te padam sangrahena bravimi Om - iti-etat.

Which means:

Om is the name of that being whom all the Vedas describe and declare worthy of homage, whom all devotion and righteous actions lead to and for whose realization life of brahmacharya (self-restraint) is lived.

17

In Manusamhita it is said:

Prashasita ram sarvesamaniyam samanorapi. Rukmabham svapnadhigamyam vidyat tam purusam param.

That is:

Know him as the Param Purusa (the Supreme Being) who is the teacher of all, subtlest of all subtles, self-resplendent and realizable in Samadhi.

18

It is further said:

Etamagnim-vadantyede manumanye prajapatim. Indram-eke pare pranam-apare brahma shashvatam.

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16 Katha Upanisad: II - 15
17 Manu: XII - 122
18 Manu: XII - 123

Which means:

And being self-resplendent he is Agni, being the embodiment of knowledge, he is Manu, being the supporter of all, he is Prajapati, being all-powerful, he is Indra, being the source of all life he is Prana and because of constant pervasiveness he is Brahma.

Rig Veda [19] says:

Indram mittram varunam-agnimahur atho divyahsa suparnah-garutman. Ekam sad vipra bahudha vadanti agnim yaman matarish-vanam-ahuh.

That is to say:

The one who is second to none, the Supreme Being, His alone are the various names, Indra, etc.

The Supreme Self has the names, Divya, Suparna, Garutman and Matarishva, Because he pervades all the subtle bodies as Prakriti, He has the name Divya. As He protects well and acts perfectly, the name Suparna; as His Self is great, He has the name Garutman and as He is infinitely powerful, like wind, He has the name Matarishva.

The Kaivalya Upanisad emphasizes:

Sa Brahma sa Vishnu sa rudrah sa shivah-sah aksarah sa paramah svarat. Sa Indrah-sa Kala-agnih sa chandramah.

Being the creator of the universe he is Brahma, being all-

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19 Rig Veda: I - 164, 46

pervader he is Vishnu, for making the wicked weep by punishment he is Rudra; as the blissful benefactor of all he is Shiva. The name of God is Aksara because he pervades all and is imperishable. Svarat because he is self-effulgent and Kalagni because he is the dissolver of time.

20

Yajurveda says:

Bhuh-asi-bhumih-asi-aditih-asi vishvadhaya vishvasya bhuvansya dhartri. Prithivim yachchha prithivim drgvamha prithivim ma himsih.

So:

Bhavanti bhutani yasyam so bhumih

That is:

He is Bhumi because He is the abode of all Bhuta or the living beings.

21

Atharvaveda reads:

Pranaya namo yasya sarvami-dam vashe, Yo bhutah sarvasyeshvaro-yasmint sarvam pratishitam.

This conveys to us that just as Prana or vital forces control the whole body and senses, similarly the whole world is in control of the great Lord.

These and such texts when properly understood show that these names stand for God alone. In other words, these names

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20 Yajur Veda: XIII - 18
21 Atharva Veda: XI - 2, 4, 1

signify God in prayers, editations, or where such qualifying terms have been used as Omniscient, Omnipresent, Holy, Eternal and Creator of the Universe.

With this introduction regarding the idea of God and the names of God in Vedic literature, let us see now the meaning of the mantra of Rig Veda beginning with Sannomitrah, etc., as given above.

It would run somewhat like this:

May God who is (urukramah) the possessor of infinite enerby and (mittrah) friend of all and enemy to none, be the (Sham) the giver of bliss. May (Varuna) the most excellent be (Sham) giver of bliss. May Aryama) the lord of justice be (Sham) the giver of bliss. May (Indrah) the all-powerful be the giver of all power. May (Brahspatih) the lord of all be the giver of knowledge. May (Vishnuh) the pervader of all (Bhavatu) be the giver of blessings to (nah) us all.

The word Brahma comes from the roots 'bhra' and 'brhi' to grow. (vayo te brahmane namastu) We bow to God Brahman (who is above all). (Tvameva pratyaksam brahmasi) You are our manifest Lord as You are in our inner Self. (Tvam eva pratyaksam brahma vadisyami) I shall call you alone my manifest Lord as you are realizable to all, being a pervader through the whole universe. (rtam vadisyami) Whatever is your proper

injunction in the Vedas, that I shall preach to others and that very same, I shall myself observe. (Satyam vadisyami) I shall speak the truth, accept the truth and do the truth. (Tan mam avatu) May such You protect me. (Tad vaktaram avatu) May such You protect me, who is the realizer and speaker of truth so that my intellect may be faithful to your orders. Since whatever is your order is dharma (virtue) and the reverse is adharma (vice). "Avatu mam vaktaram." This repitition of the text is meant to emphasize the meaning. Just as one in the ordinary language says to another, "Go away. Go." Similarly, the devotee by repeating this prayer for shelter and protection, wishes to express that he prays for immediate protection so that he may have firm faith in truth and virtue.

Similarly it can be shown that the various names of God which occur in the Vedas, that is, Ishvara, Aditya, Prajna, Paremeshvara, Savita, Parmatma, Kuvera, Jala, Chandra, Buddha, Shukra, Rahu, Ketu, Bandhu, Mata, Pita, Acharya, Sat, Chit, Ananda, Nitya, Ganesh, Ganpati, Visheveshvara, Laksmi, Sri, Shakti, Sarasvati, Antaryami, Yama and Bhagvan, etc., are all different names of the same Supreme. Just as God has infinite attributes, infinite functions and infinite nature, so it has infinite names, each signifying a particular aspect. The Vedas and Vedic literature speak of God from innumerable view points. The

The central idea to be understood from all this is that the Vedas inculcate Monotheism.

Max Muller[22] had coined a word, 'henotheism' to express his novel suggestion that the Vedic seers believe in many gods, but they embellish each God with the same epithets when they worship Him. For instance, when they adore the God Agni, they bestow upon him the same qualities of all-seeing, all-knowing, all-pervading, etc., as they would, when at some other time, worship the Air-God - Vayu. Thus, all the Gods of the Vedas are omniscient, omnipresent, just, merciful, infinite, etc. Perhaps in posting such views, Max Muller only treated them with all sorts of hyperbules irrespective of their real merit. The very fact that Agni and Vayu have similar epithets is proof that they are different names of the same Being. Max Muller's idea of henotheism simply vanishes when we try to seek consistency between different Vedic hymns.

There is a hymn of the Rig Veda* which if understood, clarifies this problem. It says:

> "That all laws and all events through which those laws come into expression (Rita and Satya) emanate from the all-intelligent and all-active Supreme Being. Ratri or equilibrium is produced by Him and from Him arises

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22 Max Muller: Six Systems of Indian Philosophy

* See Rig Veda: X - 190, 1-3

the commotion which by disturbing that equilibrium gives rise to the diversity which makes the world- 'world'. He is the originator of our time conception, because activity is concommitant with time. He produces the day and the night, the sun and the moon and other signs which help us in our time-consciousness.

One unique feature of this hymn which makes it outstanding in the literature is that it precludes the idea of spasmodic or chance creation. It says in unequivocal terms that God, being eternal, His creation is also cyclically eternal. Had it been a chance creation it would not have warranted an intelligent creator. The Vedas say that creation repeats itself. (Dhata yatha purvam-akalpyat) the creator made the creation as before. It is not by a chance of God's whimsical action. It is the very nature of eternal God. The present creation is not an individual unique event, never to occur in the future, but a link in the unending chain of cycles. In the Vedic literature, there are numerous references to the 'cycle' of creation.

The devotees of God have given expression to inner feelings by using pedantic language in His praise. He can do this and He can do that. But the above Vedic hymn makes one realize that the more we sing of God, the more we make Him a chance God, however strong, wise or merciful. He said, "Be it so" and it was so. But after all, it was a fortuitous action. If God's actions are of a fortuitous character, they reduce Him to a mere freakful ent-

ity. The Vedas lay stress on the cyclic nature of His creation and the eternality of His laws. It is this eternality of laws that can best determind the course of any program for cultural evolution.

Mention has been made that Vedic culture was a theistic culture. One might ask how the conception of God is connected with the question of culture. The Vedas understand culture as a system of growth of the spirit and hence, most naturally connected with God.

Rig Veda[23] says:

"O Great God, I did not know the nature of my own self and therefore I was ignorant."

All ignorance is lack of knowledge of the nature of our Self according to the Vedas and the road to virtue is the only road to the development of the consciousness of this nature. Devotion to God helps this development, creating in us a respect for the law of the universe. We begin by devotion and look upon our Self as a part of the Great Whole of which God is the governor. We begin to feel that our welfare is a part of this cosmic welfare. How then is Vedic culture influenced by the Vedic concept of God? As we have already seen, the Vedic concept of God is that of a selfless law-giver. In the Rig Veda[24] we come across a verse

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23 Rig Veda: VII -89, 3
24 Rig Veda: I - 164, 20

which describes this idea in an analogical form.

> "There are two beautiful friend-birds sitting on the same tree. One of them eats its fruits and the other oversees (manages) the whole process."

The idea is of God and Self. God is present in my body in my own Self, but the body, though made by God, is exclusively for my benefit.

The Mundaka Upanisad[25] has added two more verses to the above. It says:

> "The Self, though residing on the same tree is so absorbed in the affairs of the tree that it altogether forgets the other bird. Therefore, it suffers pain, due to over-attachment to the body. But as soon as it descries the Master it realizes His Glory and is free from pain.
>
> As soon as the seer sees the glinging and all intelligent creator and pervador of the body, he washes himself of the dual nature, of sin and virtue and being free from all blemishes attains to the spiritual equilibrium."

The idea seems to be that all evil thoughts haunt the mind only so long as one ignores the presence of God in the body.

Vedic society depends upon the mutual regard of its members for one another. This regard depended upon the consciousness that other selves are selves as good as ourselves. This one might call a spiritual fraternity. A verse of Yajur Veda[26] says:

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25 Mundak Upanisad: III - 1, 2 - 3
26 Yajur Veda: XL. - 6

"He who sees all beings in the Self and Self in
all beings does not hate anyone."

God is the Highest Self, the Self which links one spirit with another. This spiritual fraternity is the basis of Vedic culture.

One more peculiarity of Vedic theistic culture is that each individual self is in direct communion with God. There is no intermediary between the individual and his maker - no mediator, no agent, no messenger. When God is in one's heart He is nearer than anyone else.

27

Tvam asmakam, Tava Smasi

"Thou art our and we are thine."

Also:

28

"He is far, He is near, He is within us
He is without us."

The position of a sage or a great teacher in the society is, according to the Vedas, definitely superior to others, as he guides or teaches. All teachers are superior to their disciples. They lift the veil of ignorance which hangs between man and his maker. This superiority however, did not entitle them to be agents or representatives of their disciples or of God. Therefore, in Vedic days no teacher or sage was worshipped along with God. The sage himself was a devotee of the same God,

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27 Rig Veda: VIII - 92, 32
28 Yajur Veda: XL - 7

showing by his example, how others should worship and realize, claiming no part of the worship for himself.

In Taittiriya Upanisad[29] it is said:

"Yany asmakam sucharitani tani tvaypoasyani
na itarani."

The sense of this quotation is that the parents and the perceptor should always impart good advice to their children and pupils and should also tell them to copy only those actions which are righteous. Whatever viciouxness they find in them, the pupils should shun. They should show and propagate only those things which they know as truth.

In yet another passage in Taittiriya Upanisad[30] rules are give for those who teach and for those who study.

It says: (Ritam, etc.) Let them read and teach by living the right sort of life. (Satyancha, etc) Let them read and teach true knowledge by living a truthful life; (Tapascha, etc.) let them read and teach the Vedas and the other scriptures by living a life of austerity and virtue. (Dhamascha, etc.) let them read and teach by checking the external senses from evil ways; (Shamah, etc.) let them check the external senses from evil ways; (Agnayascha, etc) let them read and teach by kindling

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29 Taittiriya Upanisad: Siksa Valli, Lesson 11
30 Taittiriya Upanisad: Siksa Valli, Lesson 9

the sacrifical fire and by the acquisition of knowledge (Aghihotrancha, etc.) let them read and teach by regularly performing agnihotra: (Atithayascha, etc.) let them read and teach by serving the learned people who are guests; (Manushacha, etc.) let them read and teach by keeping human dealings properly. (Praja, etc.) let them read and teach by taking care of the children and people (Prajanascha) let them read and teach by protecting and developing the vital fluid, (Prajatishca, etc.) let them read and teach by protecting the children and the pupils.

Many other passages occur in the Upanisad[31] which tell us how a teacher or Guru should enjoin his students.

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31 Taittiriya Upanisad:

enter the family life who has practiced Brachmacharya in accordance with the perceptor's instructions, has read all the four or three or two or at least one Veda with auxilliary literature, with righteousness and chastity.[32]

The Vedas also enjoin that marriage should be between distant families. Shatpatha Brahmana[33] says:

Paroksa-priya iva hi devah pratyksa-dirsah

That is;

"A distant object incites more love than a near one."

The sanskrit word, 'Duhita', meaning daughter, has the implication of distance. A girl is called 'Duhita' because it is good if she marries at a distant place and not in a near one. On this point Nirukta[34] says:

Duhita, durhita durehita bhavatiti.

This idea of distant marriages may have been due to several causes. The most obvious being that near relationship is open to risk of contagion of joys and sorrows and even of disputes. Distant marriages also lead to interchange of manners, etc., among distant people.

Also the maturity of people is an important factor in marri-

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32 Manu: III - 2
33 Shatpath Brahmana: I - 2, 21
34 Nirukta: III - 4

age. Manu says: "A girl may marry a suitable husband three years after the first menstruation.[35] As menstruation takes place once a month, three years means thirty-six menstruations. After these only is it proper to marry, not before."[36] Manu also says that boys and girls may remain unmarried until death, but they should not be married to an unsuitable person, that is, one who is of different qualities, different tendencies, etc.

Rig Veda[37] says:

Yuva suvasah parivita agat sa u shreyan bhavati jayamanah

Tam dhirasah kavaya un-na-yanti svadho manasa devantah

The explanation of this verse is:

'Parivitah' is the man who has observed all the implications of sacred thread; that is, practice of brahmacharya and thorough education.

'Suvasah' means gracefully dressed.

'Yuva' means fully developed in body and intellect.

(Youngman)

"When such a man enters a family life he is reborn in learning and fame and attains superb happiness. Him alone, encourage to climb up, men of profound learning, magnanmity and lovers of knowledge."

This would indicate that those men who do not observe brahmacharya or receive education and marry at an early age, ruin

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35 Manu: IX - 90
36 Manu: IX - 89
37 Rig Veda: III - 8, 4

themselves and do not command respect in the society of learned men.

38
Rig Veda says further:

Achenavo dhunayanthmashishvih sabardughah
shashaya apradugdhah
Navyanavya yuvatyo bhavantir mahaddeva
namasurat amekam

That is to say:

Yuvatayah - fully grown up women

Navya-navya - up to date in their intellectual and bodily development.

Shashayah - who have just stepped out of the age of girlhood.

Sabar-dughah - competent to carry out all dutiful actions.

That is:

Let the women of these qualities, learned conceive the seed of their youthful husbands, realizing the great importance of the intellectual association of men of learning.

Manusmriti has emphasized the importance of family life in no uncertain terms. Considering the duties assigned to every Varna, each and every ashrama is the highest in its own way, as it contributes towards spiritual self-development.

39
Manu says:

Ashramadashramam gachchan nadinadah sarve sagare yanti sansthitim

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38 - 55, 16

Tathaivashraminah sarve grhasta sansthitim.
40

And also:

Yatha vayum samashritya varttante sarvajantavah. Tatha grhasthan ashritya vrttante sarva ashramah.

2. Yasmati trayopy ashramino danenannena chanvaham Grhasthenaiva dharyyante tasmaj jyesthaashramo grhi.

3. Sa Sandharyah prayatnene svargama - Kaayamichchhata. Sukham-che-hechhata nityam yoadharyo durbalendriyaith.

That is to say: Just as riveta and rivulets wander hither and thither without any settlement until they reach the ocean, similarly the householder's life is the basis of all the other Ashramas. They cannot do their proper work without the support of the householders. It is the house-holder that provides the brahmacharins (students), vanaprasthins (recluses) and sanyasins (renunciates) with their daily necessities. Therefore, Grahastha ashrama is the highest and all who desire worldly prosperity and ex-worldly bliss should try to enter the house-holder's life. The householder's duties cannot be performed by weaklings and cowards. Therefore competency has to be attained to enter the householder's life. All that is going on in the world has its support in the householder's life. Had there been no householders to procreate, where-

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40 Manu: III - 77, 79

from could there have existed the brahmacharya, the vanaprastha and the sanyasa. He who condemns the grastha or family-life is himself condemnable. He who appreciates it is worth being appreciated. But 'family life' is happy only when the husband and the wife are well-educated, industrious and well-versed in all affairs. Therefore, brahmacharya and swayamvara marriages are greatly instrumental in the achievement of family happiness.

Svayamvara marriage is an alliance in which the husband and wife both, after due observance of brahamacharya and completion of studies with righteous conduct and good behaviour, marry each other of their own choice. As mentioned before, it is apparent from Manusmriti that international marriages were recommended in Vedic times.

Manusamhita:[41]

Striyo ratnam-y-atho vidya satyam shaucham
subhasitam
Vividhani cha shilpani samadeyani sarvatah.

That is:

Good women, all sorts of gems, knowledge, truth, cleanliness, excellent speech and all sorts of art and industry may be taken from all countries.

When we take into consideration the antiquity of the Vedas and at the same time the amazingly consummate phraseology

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41 Manu: II - 240

which the Vedas use in connection with marriage, we cannot but be struck with the loftiness of the Vedic ideal:[42]

> "Ihaivastam kra vi yaustam vishvam ayur vyashnutam. Kridantau putrair naptribhir modamanau sve grihe."
>
> O bride and bridegroom, you two stay here. Never be disunited (that is, be faithful, never think of any other man or woman). Enjoy the full span of life. Play with children and grand-children. Be happy in your home.

This was the ideal of conjugal fidelity in the Vedic age. This verse of Rig Veda shows:

1. Monogamy was the rule.

2. Nothing immoral, mental or physical, was to be done by either party which might produce a rift in the married life.

3. The crowning success of a married life lay in the birth of healthy children.

4. Harmony of family life was aimed at and enjoined.

In the Atharva Veda[43] a passage occurs wherein similar ideals are given. It runs:

> Do not be disunited. Keep your position and respect. Be cautious in your dealings. Increase each other's prosperity, move harmoniously like the spokes of a wheel. Move on in your life speaking sweetly with each other. I mean you to be co-working and one-minded.

This passage also shows that there was monogamy preva-

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42 Rig Veda: X - 85, 42
43 Atharva Veda: III - 30, 5

lent in the Vedic ages and complete harmony in the household was recommended as an ideal. Furthermore, both husband and wife together were enjoined to attain Brahma-vidya and perform the worship together, as the following passage of Atharva Veda[44] shows:

> "Drink together and eat together. I united you together. Just as spokes of a wheel revolve round the same center, similarly you should combine round the same household fire (that is, worship together).

and

> "I mean you all to be co-workers, one-minded, having the same ideals and united in efforts. Like wise people protect your vital interests. Let your mornings and evenings be happy and harmonious."

Monogamy is reflected even in Manusmriti where a married man of good conduct is called a Brahmachari. Manu[45] says:

> Rtu-kala-bhigami syat svadara-niratah, sada,
> Brahmacharyyeva bhavati yatra tatrashrame
> vasan.

Whic conveys, that family man is also like a brachmachari who is satisfied with his wife only, and goes to her only at fixed periods.

Fortune and prosperity attend only on that family wherein the husband is satisfied with the wife and the wife with the husband.

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44 Atharva Veda: III - 30, 6
45 Manu: III - 50

If the wife does not love the husband and is unable to please him then no amorous desire is produced in the husband. When the wife is happy, then the whole family is happy. When the wife is unhappy, then all others are unhappy.

We have pointed out that marriage was undertaken in the Vedic times for procreation. If a person, man or woman, wished to live a celebate life of Brahmacharya, nothing was considered amiss. The Rig Veda[46] says that only ten children and no more should be begotten.

> "Imam tvam-indra midvah suptram subhagam kran.
> Dashasyam putran-adhehi patim-ekadasham Krdhi."
>
> That is:
>
> "O thou man, strong enough for begetting children, give thou excellent children and luck to this married wife. Beget ten children by her and count her as the eleventh member of thy house."

In the Brahmanas, we read,

"Atma vai jayata putrah."

It is the self that is born in the form of a son.

So we find the importance given to procreation as a function of life. So much so, that rights were given to widows to have children by secondary husbands in case of their husband's death or physical incapacity to beget children. Similar rights were

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46 Rig Veda: X - 85, 45

accorded to men if their wives were sterile. We find in the Rig Veda:[47]

"Anyam ichchhasva subhage patim mat."

Meaning:

"O luck desiring, thou seek mate other than myself as I am unfit to beget children."

Likewise, if the wife happens to contract some disease and find herself unfit to bear children, she would say:

"Oh my husband, now give up the expectation of issues from me and beget children in some one else."

In Manusamhita[48] this has been discussed at great length. It appears that secondary husbands (those taken for the sake of progeny) was permissible within the six pedigrees of the dead husband. This was allowed only when there was a desire to procreate children or when there was danger of the extinction of the family. Usually we find widows and widowers adopted secondary mates.[49]

In the Rig Veda[50] there occurs:

Kuhasvid dose kuha vasto-rashvina kuhabhipitvam
karatah kuhosatuh
Ko varu shayutra vidhaveve devaram maryam na
yosa krnute sadhastha a.

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47 Rig Veda: X - 10, 10
48 Manu: IX - 5, 59 and 159
49 Manu: IX - 59 and 199
50 Rig Veda: X - 40, 2

The explanation of this verse is as follows:

"O man and woman, just as a widow cohabits with her second husband (Devara) and a married wife with her husband and produces children, similarly where did you both pass your night and where your day? Where did you get the necessities of life? Where did you live and when? Which is your place of rest? To what places do you belong?"

This shows that man and wife should live together at home or abroad and a widow was allowed to procreate with a secondary husband as a wife with a married husband. In this connection it must be mentioned here, that the word, 'Devara', does not mean dead husband's younger brother as it has come to mean in later times.[51] Devara means 'secondary husband'. Nirukta says:

"Devarah Kasmad dvitiyo vara uchyate."

Which is:

'Devara' is the name of the widow's secondary husband, whether he be younger or older brother of the dead husband, or a man of the same varna or higher varna.

Instances of secondary husbands and wives for the sake of progeny are found even later. Thus we find that Kunti and Madri the queens of the king Pandu, did the same. Also, when the brothers of Vyas, named Chitrangada and Vichitravirya died, he begot children in their wives. Dhrtarastra in Ambika, Pandu in Ambalika and Vidura in Dasi, are further examples of such unions.

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51 Nirukta: III - 15

However, it is to be noted that there was a tremendous difference between marriage and such secondary unions for the sake of progeny.[52]

Namely: In marriage, the woman left her father's home and went to the home of her husband, but in the case of secondary unions, the widowed woman remained in the house of the deceased husband.

2. In the case of marriage, the children born of the woman, belonged to the married husband and inherited his property. In the case of secondary union, the children born were neither called the children of the begetter nor belonged to his family, nor had he any claim over them. They were called the children of the dead husband. They belonged to his family and inherited his property and lived in his house.

3. The relation between married couples lasted until death, but in the case of secondary unions, the relation ceased soon after procreation.

4. In case of marriage, mutual service and support were among the duties of the married husband and wife. In the other case, there were no such responsibilities.

The seers of Vedic times saw the importance of secondary unions, for the natural relations of man and woman cannot

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52 Rig Veda: X - 85, 24-25 and 46

be checked except by exceptionally educated and renunciative yogis. No state law or rule of society can check secret indulgences or illicit practices as long as youthful persons feel a want of progeny or a sexual urge. One who can check and control his senses, may, therefore, according to Vedas, dispense with marriage. But those who are not so able must marry and may be allowed to take up secondary mates in cases of necessity. This the Vedic seers probably thought to be a good way of minimizing the chances of adultery and at the same time to be beneficial for the reproduction of fine children. Family in the Vedas exemplifies rather well the multiplicity of restrictions peculiar to the culture. If it can be said that restriction is barbarous, freedom from all restraint should be the law. It would surely be assumed that if all men were to act according to this lawless law, there would be perfect chaos in a remarkably short time. Furthermore, in the Vedas, marriage is regarded as a sacrament. The law states that a man or a woman shall choose a mate only when he or she becomes of age, is healthy and is capable of restraint and desires to have progeny. This makes marriage agove custom. It becomes a fence that protects religion, the foundation of which is restraint. He who knows the perishable nature of the spirit, instinctively knows that self-realization is impossible without self-discipline and self-restraint. The body may either be a playground of passion

or a temple of self-realization.

Thus it should be evident that by rigid restrictions of family life, ancient Indian culture led to the production of one of the richest literatures of the world. They produced a bountiful crop of great men, most of whom attained a pinnacle of perfection in their own spheres. Leaving aside the Vedic Rishis like Vasistha and Visivamitra, but considering Valmiki and Vyas in poetry, Paininl, Katyayana in grammar; Kapila and Kanada, Gautama and Jaimini, Patanjali and Vyas in philosophy; Chankaya and Chandragupta in state craft, or lastly, Buddha in spirituality and saintliness, their equals could not have arisen from any cultural impact other than Vedic. India was somehow able to preserve her indigenous scheme of life against all odds. Even mediaeval India, which was exposed to alien influences and largely left broken, was able to carry her own religious life due to ancient Vedic cultural influences and continued to produce an unbroken record of great men.

The reflection of family life as constituted in the Vedas, has been expressed in the various sages of India. Men have appeared in all ages of Indian history, so long as the integrity of her social structure was preserved, which alone can make such great men possible. The external organization of life evolves and is necessary for the expression of inner development. Self-expression determines its own means and modes and the

self must, therefore, choose its own embodiment.

Then again, bodily development involves assimilation of outward matter, but spiritual development means the invisible and intangible influence which one spirit exerts over another in refining its inner qualities. Hence, endurance, self-control, love, pleasure, etc., are the qualities which need development. They cannot be developed singly. From the moment of birth, man's necessary enjoyments grow and change with the maturing of his nature.

The Vedas maintain that love influenced by corporal motives, becomes refined, shedding off the alloy and shining in its pure essence. The love which a mother bears for her child is much finer than the love which she bears for her lover or husband since the latter contains a greater amount of material dross.

In the Vedic culture we find a social organization and an elaborate social program of which we shall speak later. At the moment, let us see the concept of Vedic society and its effect on individual growth.

Rig Veda says:[53]

> "Walk together, speak together and let your minds co-operate in the acquisition of knowledge."

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53 Rig Veda: X - 192, 2

This verse emphasizes the necessity of working together. Of the three things mentioned above in the verse, the first two are symbolical, while the third is fundamental. Co-operation of the mind is the chief factor in the organisation of society. Ten thousand persons herded together make a crowd, but not a society. Ten or twelve persons who think together, can organise to form a society. The Vedic seers realized that the potentialities of an individual self are incapable of development without the help of others. Inner spiritual development needs contact with other spirits and as this contact is possible only through bodies, society, family and other physical things are automatically involved. Vedic society is nothing apart from the individuals who compose it. A well-organised society should be able to take care of every type of individual interest. This can be possible only if every individual thinks it not only his right but also his duty. He takes care of the interests of others as much as his own, to the extent that the individual feels the necessity of safe-guarding his own interest at the expense of society; to that extent the social physique ought to be considered diseased and the individual thus behaving is also the sufferer. It is like a decayed tooth which, should it be able to "refuse" treatment, would infect the whole body, itself included. But if material well-being is so very necessary for spiritual advancement, what is the value of renunciation? This question has been answered very well in three simple words by

the Yajur Veda. It says, "Tena tyaktena bhunjithah." That is, "Enjoy it detachedly." These three simple words contain a volume of philosophical truth. First of all, the Vedas say - enjoy (bhunjithah). Vedic philosophy feels that man cannot help enjoying it and cannot actually renounce contact with the world. He can leave his house, but it is only exchanging it for another, better or worse, and thus, this is immaterial. One can forsake family and kin, but one cannot life without any kinship at all. Direct dependence can go, but the indirect takes its place. The very society which one claims to have renounced, pursues one even in the darkest recesses of a forest. Man is necessarily a social being and no one can actually renounce the world. Therefore, the Vedas say, "Enjoy it detachedly," meaning, enjoy it in a journeying mood; enjoy it and then leave it. It is truly a transitory path upon which no one can afford to stay. Every portion of the journey must be passed over. If man turns his path into a dwelling house and sits there, he has transgressed the privileges of a passenger and must suffer for his mistake.

The order in which ashramas (Or four stages) of a man's life should be followed is this: First, a man should finish his Brahmacharya's life (student life with celibacy) then he should

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54 Yajur Veda: XL. - 1

be a Vanaprastha or recluse. In the end he should be a Sanyasin or renunciant (he should renounce the world and devote himself solely to the works of preaching and piety.

In the Vanaptrastha ashrama, the wife could accompany the husband. Manu[55] says:

> "He should be regular in studies, self-controlled, friend of all, controller of senses, disseminator of knowledge, kind to all and expecting nothing from anybody.
>
> He should not seek physical comforts, should be chaste, should not have conjugal relations with his wife if she is with him, should sleep on the ground, should have no attachment for his belongings and should dwell under a tree."

This ashrama was particularly designed to prepare the individual for the rigorous life of a Sanyasin.

Mundaka Upanisad[56] says:

> "Tapah shraddhe ye hyupavasantyaranye shanta vidvanso bhaiksa-charyam charantah;.....
> hyavyatma.
>
> Meaning:
>
> Those peaceful men of learning who practice austerities and righteousness in the forest life and live upon alms, after cleansing their 'atma' of all impurities leave their body at the time of death through the vital door and reach that stage wherein the full realization of the Absolute takes place.

In this passage, Surya dvara literally means 'solar door'.

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55 Manu: VI - 8 and 26
56 Mundak Upanisad: I - 2, 11

It is a particular outlet in the brain through which Yogi's soul leaves the body at the time of death.

57

Yajur Veda lays down the purpose of Vanaprastha:

"Abhyadadhami samidham-agne vratapate tvavi

Vratancha shraddham chopaim-indhe tva dik-
sito aham."

Meaning:

"A vanaprastha should enter into this stage of life with the sole object of vow, truth and faith, after his initiation, accompanied by the performance of Agnihotra. He should attain knowledge and purity by means of all kinds of austerities, Yoga and noble thinking."

58

Manu says:

1. A dvija (twice-born, that is, Brahman, Ksattriya and Vaisya), having completed the student life should enter the family life and after becoming mature in experience and self-control, should go to the forest.

2. A family man should proceed to the forest when the hair of his head turns grey and the skin loose and when a son is born to his son.

3. He should renounce the food and dress of the people, leave his wife to the care of the sons, and then proceed to the forest. Or, he can take his wife with him.

4. He should leave the habitation, adopt agnihotra with all its details, should be firm in the control of the senses and take to forest life.

5. He should perform the five Mahayajna with all

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57 Yajur Veda: XX - 24
58 Manu: VI - 1, 5

kinds of forest grains, vegetables, roots, fruits, flowers and other herbs and with them he should practice hospitality as well as maintain himself.

It may be pointed out here, that the Vedas, Brahmanas Arayankas and Upanisads all have mentioned that this stage is meant as a prepatory to Sanyasa. The Vedas should have been studied together with other types of knowledge. The idea of this Ashrama (Vanaprastha) seems to be that if a man renounces the world at an early age and then falls into sensual attachment, he does greater harm to himself. Sanyasa should be taken the very day non-attachment takes place. So that, according to Upanisad:[59]

"Yadahareva virajet-tadahareva pravrajed
vanadva grhad va brahmacharyadeva pravrajet."

One should be a sanyasin either from Grhastha ashrama direct or from Vanaprastha. One may take sanyasa immediately after Brachmacharya ashrama, if he is absolutely free from carnal desires, has full control over himself and feels very strongly the desire to devote his whole life to public good.

The Vedas, too, say:

"Yatayah Brahmanasya, vijantah."

In the ordinary course of life, however, a person completing the third stage of life (after living as a Vanaprastha from the fiftieth to the seventy-fifth year of his life) should enter into

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59 Jabala Upanisad

the fourth stage and become Sanyasin, renouncing all his connections.

The Sanyasa Ashrama is principally meant to help others and to practice for himself the realization of Self. Katha Upanisad[60] says:

> Navirato dushcharitannashanto nasamahitah
> Nashantamanaso vapi prajnanen ainamapnuyat

That is to say:

> "No man can realise God by mere intellect and if he is not free from evil deeds, if he is not peaceful, if he has not acquired habits of concentration (by means of Yoga, etc.) or if he does not possess equilibrium of mind."

Katha Upanisad further says:

> "A wise sanyasin should check his tongue and mind from evil tendencies and should direct them towards the knowledge of the inner self. He should center the self in God and acquire knowledge in the quietetude of the Self."

It would thus be seen that in the Vedic age the cultural values were directed towards the actualisation of the seed-powers of man. To this very end the natural course of life was so divided as to be directed towards self-realization, keeping in mind the general good of the people.

Shatpatha Brahamana tells us in this connection that Sanyasins are ever busy with efforts tending towards the realization of salvation, living on alms and leaving the three great desires,

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60 Katha Upanisad: II - 24

Lokaisana (worldly popularity as a means of reputation or profit), Vittaisane (enjoyment and respectability accruing from wealth), Putraisna (yearning for sons, etc.)

That Sanasin had definite duties is very clear from Manu-[61] smriti: Some duties are common to the men of all ashramas, that is, just and impartial treatment, action, acceptance of truth, abandonment of untruth, and study and practice of Vedas and knowledge of the Self. However, the most important duty was to check his senses from evil things, to give up affection and aversion and increase his capacity for salvation. So, whether the world condemned him or eulogized him, he was not to deviate from the right path of duty. Manu says that all Sanyasin should do good deeds. The Brahmacharya Ashrama is meant for the acquisition of education, discipline and bodily strength; the Grhastha ashram for the accomplishment of worldly affairs; the Vanaprastha ashram for the promotion of thinking, concentration and knowledge and for the practice of austerities and the Sanyasa ashram is meant for the preaching of the Vedas, for the appreciation of virtue and condemnation of vice, for the propagation of truth and for the removal of doubts, etc. Those, then, who do not perform these main duties cannot be called Sanyasin. It is only sanyasin who can devote all his time to preaching and

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61 Manu: VI - 46, 48, 49, 52, 60, 66, 67, 70, 73, 75, 80, 81 91, 92

benefit ng mankind.

Summing up the system of division of life into four ashramas, one can say that the ancient Vedic culture was imbued with the spirit of real socialism, but they knew well the limitations of such a social structure. As far as the opportunity of development was concerned, they maintained perfect equality among men and we find some Upanisads which are the commentaries on the Vedas, were written by Grhastha people. Nobody was debarred from progressing. This society did not obstruct anybody. All avenues of life were open. Just as in a family one expects from every child help in work according to his capacity and one gives to every child according to his needs, all Brahamcharins (students) were given all they needed and all students, whether born in rich or poor families, were treated alike. Then again, the Vanaprasthins (the recluses) and Sanasins (renuncients) too, got all they wanted and in turn they did the best work they could in fulfilling their duties. The Grhastha (family man) were expected to have the incentive to work and they received according to their capacity and effort. It was felt that, until a wage earner had interest in making himself useful, he had no incentive to improve himself and in order to increase the intensity of application to work the financial gain was also not uniform. That is, the system was, 'each according to his ability, to each according to his deeds."

THE VARNA SYSTEM

With the natural social structure in the span of life or Ashramas, the society was classified in what is referred to as the Varna system. This system was based on rationalistic principles. The Vedas recognized that men have different potentialities, aspirations and modes of living. There has never been a Procrustean bed to reduce them to a uniform size or standard. No one can start at the same point and go together along life's same path and keep the same speed. Yet the human society is so formed, that while keeping one's own speed, each has to behave so that the conduct of one is conducive to the good of the whole society. Therefore, the Veda says:[62]

> "When they made men (human society), how did they divide it? What was its mouth, what its arms, what thighs and what feet?
>
> Brahmana was its mouth, Kshatriya its arms, Vaishya its thighs and Sudras its feet."

This analogy of the four parts of the body which the Yajur Veda introduces is very significant. A head is a head only so long as it functions as a head. A head cut off from the body is no head at all so far as its functions are concerned. Similarly, no Brahman is a Brahman if he ceases to be the trustee of the interests of the whole society. He has to achieve knowledge in

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62 Yajur Veda: XXXI - 10, 11 or Rig Veda: X - 90, 11, 12

order to be a Brahman and must make that knowledge available and useful to the whole society. Thus, we see that separation is ruled out by this analogy. The Varna-system rested on Guna, Karma and Svabhava (quality, action and nature) and not on birth.

Gita[63] says in this connection:

Chaturvarnaya maya srstam gunakarma vibhagsha

Meaning, the four "varna" are according to Guna, (qualities and Karma (actions).

The Varna was determined by good or bad Sanskaras, associations, training, character, cleanliness, truth, sacrifices, knowledge of God, study of the Vedas and other good qualities.

The word, Varna, comes from the sanskrit root, 'vri' to choose. What is chosen is Varna. We can roughly compare it with 'profession'(what is professed) or 'occupation' (what occupies). The entire idea is based upon two observations.

First, society needs many things which only one type of individual cannot provide.

Second, every man has some peculiar tendencies.

Nature has so designed things that every man can do something in accordance with his tendencies which may fulfill the need of society. Society allows every man a free choice in his own line of work, though it does not tolerate his idleness. The needs of society have been broadly divided into three:

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63 Gita: IV - 13

(a) The satisfaction of our physical wants.

(b) The protection from undue encroachment of others.

(c) The fulfillment of intellectual and spiritual cravings.

According to these three needs, the division of labor and responsibilities also follow. We find in the Vedic times that whenever a man reached the age of maturity and was of sound mind, he chose a particular work for himself. If he liked to concentrate towards the material prosperity of society by growing food, tending cattle, weaving cloth, following some craft or trade, he was called a Vaishya, a producer or distributor of wealth. If he loved power and glory, he was free to choose the work of protecting society from internal and external disturbances. He was called Kshattriya or protector. (This is the original derivative meaning of the word Kshattriya - one who protects from harm; Kshatat trayate iti. If his tastes were still finer and tendencies higher, he could choose for himself the task of increasing the wealth of knowledge. He was then called a Brahman or a learned man. However, if a man was so low in intellect and tendencies that he could not choose for himself, he was not allowed to lead an idle life. The society compelled him to do some work at the bidding of those who could choose and guide. He was a Shudra or unfortunate.

The characteristic feature of the Vedic society, however, was that the misfortune of belonging to the lowest class was not

thrust upon him, but he became a shudra because he could not, on account of his own weakness or idleness, choose for himself a respectable place. The society did not discard him or ignore him or allow him to remain an idler or a parasite, rather it afforded him a chance to contact higher people so that he might learn aspiration.

The Rig Veda envisages a family in which different members follow different occupations. Such a family belongs to no caste. The Varnas mentioned in the Vedic literature, are by no means air-tight compartments. Each has a functional value and class struggle is, therefore out of the question in such a community. We do find mention in the Vedas of a struggle between righteous and unrighteous persons, but it is to be seen that it is quite different from the class-struggle mentioned in communistic literature. The four Varnas of the Vedic times were based, not on extrinsic control of the state only, but upon intrinsic importance of spiritual background. The real motive was not money, but consciousness of spiritual needs which prevented one from falling prey to many temptations. The Brahman, Kshattriya and the Vaishya were not intended to be propertied classes. The contribution of the Brahman to the society in the form of knowledge was remarkably invaluable. Then again, the Brahman had been enjoined to court voluntary poverty in order to avoid a life of pomp and ease. Similarly, the Kshattriya or ruling class func-

tioned as protectors. They, too, were state people, enjoying all that they needed as long as they served the state. Yet they were not authorized to hold property or to take part in trade or industry. It was a significant feature of Vedic society that the Kshattriya, a Varna without great wealth, should wield power over the wealthy and prevent them from exceeding their limits. To understand this Vedic polity of Kshattriya, it must be seen that they valued Yasha (prestige or power) above money. This can be seen even today, when a judge, earning seven to eight thousand dollars a year, has to punish a multi-millionaire. How can he do it unless he is above money considerations? Therefore, it was that the money producing class was considered separate from and subordinate to the governing class of Kshattriyas. The function of money producing was confined to Vaishya only, but they were, in turn, supposed to be in charge of the general material welfare of the society.

This Varna system was inter-woven with the four ashramas already discussed and formed part of the universal society in Vedic times.[64] That there was no distinction in those times between man and man due to his chosen profession, is very evident from Vedic literature. Even a shudra, who in later periods came to be regarded as someone with whom you could not assoc-

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64 Rig Veda: X - 191

iate, he was considered equal as far as association was concerned.

The last three Mantras[65] of the Rig Veda, are known as bearing on the constitution of Vedic society. The first Mantra begins thus:

'Sangachchadhavam Samvadadhvam sam vo manasi Janatam

Deva bhagam yatha purve sanjanana upasate.'

That is:
'Sangachchadhvam' - meaning, associate ye all in public meeting.

'Samvadadhvam' - have ye all free discussion.

'Sam vo manasi janatam' - acquire all through wisdom.

Deva bhagam yathe purve sanjanana upasate - follow the footsteps of your learned elders who have shown by their example, devotion to duty (Dharma).

This verse clearly gives all the rights of association, free discussion and acquiring wisdom.

The next mantra[66] also elaborates on the same point and shows that there was perfect co-operation amongst all Varnas (classes).

It runs:

Samano mantrah samithi samani samanam manah sah chittmeshaam.

Samanam mantra mabhi mantraye vah samanena

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65 Rig Veda: X - 191, 2
66 Rig Veda: X - 191, 3

vo havisha juhomi.

Samano mantrah - Do ye all the study of Vedas

Samiti samani - Have ye all free and equal right in the membership of the legislative body

Samanam manah saha chittmesham - Have ye all free voice in the framing of resolutions in it.

Samanam mantre mabhi mantraye vah - Do ye practice co-operation thoroughly.

Samanena vo havisha juhomi - The Almighty ordains that all men should follow His commands and have all dealings in Truth and Justice.

67

The last mantra runs thus:

Samani va akutih samana hrdyani vah
Samanmastu vo mano yatha vah susahasiti

Samani va akutih - Let all your actions be according to the dictates of duty.

Samana hrdyani vah - Don't injure the feelings of others.

Samanmastu vo manah - Consider thoroughly before taking any step.

Yathe vah susahasati - Help and give aid to each other.

The principle of universal love amongst mankind was prevalent.

68

Yajur Veda says on this:

drte drh ma mitrasya ma chakshusha sarvani

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67 Rig Veda: X - 191, 4
68 Yajur Veda: XXXVI - 18

bhutani samiksaantam
Mitrasyaham chakshusha sarvani bhutani samikshe
Mitrasya chakshusha samikshamahe

Which means:

O God, Thou art the remover of all troubles. I take a vow that all men behave unto me like a friend and I shall behave unto all men like a friend; and we all mutually behave like friends.

69

Yajur Veda further says:

Brahmane brahamanaam kshatharaye rajaryam
marudabhyo vaishyam tapse shudram
Tamase taskaram virham papmane

Which means:

God has given these things for the diffusion of knowledge.

Those men are Brahmans or scholars of the Vedas who have attained communion with God, Rajanaya are those men who protect the country and its government. Vaishya are for the rearing of cattle, commerce and trade. For performing duties and rendering service, are the Shudras the men who can serve faithfully.

We mentioned the collaboration which the society gave to Shudras to acquire learning. The Shudra could, after all, get rid of his limitations if he became learned. He could, so to speak, advance to the Brahman class, as the four Varnas were structured according to attainments. We find a verse which clearly shows that Vedas enjoined the acquisition of knowledge from a Brahman down to a cobbler.

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69 Yajur Veda: XXX - 5

70

Yajur Veda says:

Yathemam vacham Kalyanimavdani janebhyah
Brahmarajanyabhya shudryaya charyayay cha
svay charanay

Priyo devanam dakshirhaye daturih bhuyasamayam
me kama

Samrdhaytamupamado namatu

It says:

Yathemam (like me) vacham (this Veda) kalyanim (beneficial) avdani (teach and preach) janebhaya (for all human beings) Brahmarajanayabhayam (for Brahmans and Kshatriyas) Shudryas (for shudras) cha (and) aryayay (merchants and traders) svaya (your individual self) cha (and) aranay (cobbler) Priyah (dear) devanam (of learned men) dakshinaye (for fees and donations) eh (in this world) bhuyasam (I become and) ayam (this) me (mind) kama (desire) samrdhaytam (may be fulfilled thoroughly) upama (to me) ada (that satisfaction) namatu (may I gain).

71

Yajur Veda further says:

Om Krato smar kritam smar Krato smar Kritam
smar.

O (Krato) doer of deeds, you should think that
Om you must recite and meditate.

There are several other passages which explain that the Varna ashrama did not interfere with the acquisition of knowledge of the Vedas, did not prevent inter-marriages between one Varna and another and that there was constant acquisition of one Varna by persons belonging to another Varna. According

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70 Yajur Veda: XXVI - 2
71 Yajur Veda: XL - 17

to this system, out of four brothers born of the same parents, one could be a Brahman, the other a Kshattriya, the third a Vaishya and the fourth a Shudra, according to his own individual profession or qualifications. Truth, sacrifices, knowledge of God, study of the Vedas and other good qualities enabled a person who was born in a Shudra family to enter a higher Varna. Similarly, the converse of this, that untruth, ignorance of God and the Vedas and other bad qualities degraded one from Brahman Varna to a Shudra.

AGRICULTURE

The Vedas show that agriculture was well advanced in those times.

[72]

In Rig Veda, we read:

"I have given the righteous man soil, I have given him rain.

[73]

There is also a prayer for agricultural prosperity:

"Vouchsafe to us the bounty, that which we implore, through which, for child and progeny, Ye give the seed of corn that wasteth not away and bliss that reacheth to all life.

[74]

"The earth bears manifold riches -- herbs -- and vegetables, forests, etc.

We find that tilling was done to produce crops. There is also mention of wells, which throw up their water

[75]

in order to quench the thirst of thousands.

[76]

Rig Veda says:

"Let on the yokes and fasten well the traces. formed is the furrow, sow the seed within it. Though song may we find hearing fraught with plenty; near to the ripened grain approach with sickle.

"Wise, through desire of bliss from Gods, the skillful blind the traces fast,
And lay the yokes on either side
Arrange the buckets in their place, securely fasten on the straps.

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72 Rig Veda: IV - 26, 2
73 Rig Veda: V - 53, 13 (Griffith)
74 Rig Veda: III - 51, 5
75 Rig Veda: I - 11, 69
76 Rig Veda: X - 101, 3-6 (Griffith)

We will pour forth the well that hath copious stream, fair flowing well that never fails.

I pour the water from the well with pails prepared and goodly straps.

Unfailing full, with plenteous stream."

It should be noted that the Vedic people recognized that water is an essential factor for agriculture and that even in the most certain climate one cannot totally rely upon rain. They also knew that wells had some streams in them which were copious and kept them full.

77

There is a whole hymn dealing with agriculture. Some of the portions of this hymn are given below:

1. We through the lord of the field, even as through a friend, obtain

   What nourishes our kind and steeds,
   In such may he be good to us.

2. As the cow yieldeth milk, pour for us freely, lord of the fields, the wave that beareth sweetness, oozing honey, well purified like butter and let the lord of the Holy Law be gracious.

6. Auspicious ploughshare, come thou near -
   We venerate and worship thee.
   That thou mayst bless and prosper us and bring us fruit abundantly.

7. May farmer lord press the furrow down,
   May the protector farmer guide its course aright. May the (furrow) as rich in milk

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77 Rig Veda: IV - 57, 1-2-6-7-8

be drained for us through each succeeding year.

d. Happily let the shares turn up the plough-land, happily go the ploughers with the oxen.

With meath and milk rain makes us happy.
Grant us prosperity, plough and ploughman.

From this hymn the following can be inferred.

1. The Vedas taught how to till the soil.

2. The farmer's work carried with it, the respect of all. He was the lord of the field. All those who lived upon his produce, looked upon him with reverence and veneration.

3. There is mention of implements of farming. The ploughshare goes deep into the ground.

4. Farming was a constant affair, continuing from year to year, and all kinds of crops were produced.

5. The ploughshare was something to be proud of. It is compared with the cow that yieldeth sweet milk.

6. Men exerted themselves with all the ardour of a laborer, but invoked the help of God for their success, thus always spiritualising their material welfare.

The twelfth book of the Atharva Veda begins with a description of agricultural land.[78] Here are a few verses:

1. Let that earth be full of cattle and corn for us which is open on all four sides, in which farmers

78 Atharva Veda: XII - 4, 6, 10, 11, 13, 42, 43

grow corn and which bears living beings of all types. (4)

2. Let the earth give us fire (life) and wealth, which is the supporter of all, yielder of different corns, firm footing for all life, breast of gold (keeper of wealth), feeder of the world, keeper of all sorts of life and nourisher of the wise and the godly. (6)

3. Let the earth give us nourishment as the mother gives suck to her babe. (10)

4. O earth, let thy hills, rocks and mountains be auspicious to us. May I unconquered, unkilled, unwounded, settle on the earth which is rich, cultivatable, fit to produce all sorts of crops, firm expanded and well-guarded. (11)

5. Let the enriched soil enrich us. (13)

6. We bow respectfully to well-irrigated earth, the consort of rain in which grow corn, paddy and barley and whose children are all people. (42)

7. On whose breast do grow big towns, on which agriculturists do their tillage, which has in its womb all kinds of nourishments, may the Lord of Universe make that earth habitable for us. (43)

In one of the above verses, there is mention of enriched soil which enriches man. This shows that the Vedic farmers knew the need of constantly fertilizing their soil.

We also read:[79]

"Karishinin phalavatin, sudhamiram."

Karish is cow manure and is well-known to be a good fertilizer. A similar mention of cow manure is found elsewhere in

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79 Atharva Veda: XIX - 31, 3

in the Veda:[80]

The fertility of soil decreases gradually as crop after crop grows there in succession. In Atharva Veda[81] we read that a close watch on the soil has been advised.

> "Only that soil yields sweet food which is well-looked after by learned persons, without sleeping or negligence. Such a soil is the giver of all things."

In the next verse are given different devices whereby the land is reclaimed from under water. Such a soil is obviously considered abundantly rich. Tvishim (luster), balam (power) and rashtram (strong state) all these were considered to arise from agriculture.

In Yajur Veda[82] one comes across the following names of grains:

> "May my rice plants and my barley and my beans and my sesamum and my kidney beans and my vetches and my millet and my panicum milliaceum and my panicum frumentaceum and my wild rice and my wheat and my lentils prosper by sacrifice."

It is therefore evident that the people knew how to cultivate these grains and possessed the knowledge of utilizing them. They also looked upon the growers of these corns and grains with veneration.

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80 Atharva Veda: III - 14. 3
81 Atharva Veda: XII - 1. 7
82 Yajur Veda: XVIII - 12 (Griffith)

Cows, horses, and other domesticated animals are natural sharers of man in his labor and the fruits of his labors. In the Sam Veda[83] there is a prayer which says:

> "May God bring blessings to our cow and our horse, our laborers and our plants."

It is not definitely known in what order the Vedic people in early ages domesticated animals. Which animal was the first to gain admission into human habitation? It may have been the cow, it may have been the horse, or perhaps the domestication of both these might have been approximately simultaneous. In most Vedic literature, the cow and the horse are mentioned together. They are both sacred. When the family elder or the priest prays to God, he prays for the health and happiness not only of his progeny, but his cows and horses as well, at the same time and in the same breath, as would be evident from the following mantras of the Rig Veda:[84]

* "O Indra, Lord of all wealth, confer upon us the honor of being the possessors of thousands of cows and horses."

> O Lord of our homes, Thou be the increaser of our wealth in the form of cows and horses.[85] Let us enjoy their never-ending friendship. Treat us as the father treats his sons.

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83 Sam Veda: Uttarachika - 1, 3

84 Rig Veda: I - 29, 1-7

*Note: The substance of the prayer embodied in the seven verses of the 29th hymn of the 1st mandala of Rig Veda.

85 Rig Veda: VII - 54, 2

"Our warrior kings who make us possessors of wealth in the form of cows, horses and gold, may throughout their whole life, O Indra, O Vayu, be able to overcome their enemies in battlefields with the help of their horses and warriors." 86

"O people, look at the strength of God and have faith in Him. He owns cows. He owns horses. He owns the vegetable kingdom. He owns waters. He owns forests." 87

He who is the protector of cows and horses; He who is the firm controller of every holy act, He who is the destroyer of even the most powerful unholy person; Him do we invoke for friendship, Him who claims the devotion of all people." 88

O God, he who wants to destroy the essence of our horses, cows or bodies, that thief, that enemy may perish with his progeny and self." 89

O Lord, give to thy worshipper plenty of food, so that he may preserve thy treasure. Give him waters, vegetables, forests, cows, horses and men. 90

The modern world has no kinship with animals which are kept away from cities and human habitations. To the people of the Vedic age, it would mean that we have banished from our circle, a large majority of sentient beings and deprived them of the chances of rising higher in developing their seed-powers. We have already seen that according to the Vedic concept,

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86 Rig Veda: VII - 90, 6
87 Rig Veda: I - 103, 5
88 Rig Veda: I - 101, 4
89 Rig Veda: VII - 104, 1c
90 Rig Veda: VI - 39, 5

broadly speaking, the world is a large family, of which man is only one member, though perhaps the most gifted. A universal kinship between animal and animal was recognized in Vedic times. The elder ones of the family were elders not because they were older, but because they were the most conducive to the evolution of their less developed kinsfolk.

Only a few of the mantras in which horses, cows and men are blessed together, have been given here. There are other texts in which cows and horses have been mentioned separately. It appears that almost equal regard was paid to cows and horses. They were spoken of together with men when blessings were being sought. They were domestic animals brought up with care, loved and protected. We often come across the word 'Hari', (meaning dual) in connection with 'ratha' (chariot), which shows that two horses were generally yoked in carriages. What those rathas were, is really not known. The cow may perhaps have been closer than the horse. The word 'duhita' meaning 'daughter' has been derived by the famous lexicographer, Yaska, as one who milks cows. It shows that girls used to milk cows, while the male members of the family may have been caring more for the horse. The animal which brought so many blessings to the family must have been most endeared and her utility and importance must have been gratefully acknowledged. The cow was,

therefore, considered 'sacred' in the Vedic home and the first loaf that the housewife baked, was reserved for the cow.

The cow was called Aghnya or 'not to be killed'. In the Yajur Veda there is a prayer that there be cows Anamiva and Ayaksh ma, free from disease, and that God may be pleased to protect the cattle of Yajmana (or sacrificer). The word Yajna (or sacrifice) has nothing to do with killing. It meant a sacred act. In sanskrit we have Pitri Yajna worship of the parents, and Atithi yajna, reverence paid to the guest. Obviously, in these compound words, Yajna cannot mean slaughter of parents or guests.

There is another word, Goghna, which derivatively means 'killer of cows'. This has been used in the four Vedas only once.[91] Here are two words - goghnamuta purushaghnam. The verse has been translated as follows:

> "Far be thy dart that killeth men or cattle;
> Thy bliss be with us, O Thou Lord of Heroes.
> Be gracious unto us, O God and bless us and
> then vouchsafe us doubly strong protection."

In this verse 'goghna' means a 'cow-killer'. He is bracketted with 'purushaghna' or man-killer and God has been invoked to keep these two far from mankind. So we can conclude that there was neither beef-eating nor cannibalism, but rather the opposite, during Vedic times. The sentiments and the philosophy

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91 Rig Veda: I - 114, 10 (Griffith)

of the Vedic Rishis, the context as well as the long history of the Vedic ideals, all go to show that the cow was worshipped for her utility as giver of milk, curd, clarified butter (ghrit), urine and cow dung (kshiram dadhi tatha chanjayam mutram gomay mevacha) and not beef (flesh). Several times in the Vedas the word 'go' has been used to mean these five products. Furthermore, the term, Pashu or cattle, has been generally connected with Praja or progeny and the welfare of both is the constant concern of the Vedic people. Whether or not it had any important economic significance, it seems that Vedic socialism extended beyond the limits of home, country or nation, and included every sentient being in its circle. It is this characteristic which makes it easy to realize why the Veda[92] says:

'Let them look upon all living beings with a friendly eye.'

The horse and the cow are not the only animals mentioned in the Vedas. For instance, we come across 'camels' in the Atharva Veda[93] yoked in chariots. In the Rig Veda[94] we find camels mentioned, hundreds of them, along with oxen.[95] The Yajur Veda divides the animals into two classes; cattle or domestic animals (Gramya) and wild ones (aranya). The former are enjoined to be preserved with care and love and the latter, if harmful, are to be destroyed or warded off.

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92 Yajur Veda: XXXVI - 18
93 Atharva Veda: XX -127, 2
94 Rig Veda: VIII - 46, 31 and VIII -46, 32
95 Yajur Veda: Chapter XXXI

HOUSES

Although culture and civilization are more intrinsic, yet they have another expression in house-building. Highly developed saints in India and other countries have lived a simpler life and dispensed with many things which are regarded as necessary by civilized people. Yet we find references of houses in the Vedas[96] as follows:

> Upmitam pratimita matho parimita mut
> Shalaya visvavarya na dvani vichritamasi - 1
>
> Havidhanimagnishala patnam sadan sadah
> sado devanamasi devi shala - 7

Which means:

> "We lay the strong foundation of a house which is well-ventilated (visva varaye)), beautiful (upamit) with parts symmetrically corresponding to each other (prata bhit) and enclosed all around (parimit)."

Its main four parts are store houses (havidhami), kitchen (agnishala), ladies' section (patninan sadan) and living room (devana sadah), that is, where the learned would come.

The whole hymn[97] is an interesting description of a dwelling house which shows that the people of the Vedic age had a well-developed idea of living quarters.

It says further:[98]

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96 Atharva Veda: IX - 3, 1 and 7
97 Atharva Veda: IX - 3
98 Atharva Veda: IX - 3, 21

Ya dvipaksa chatuspaksha satpaksha ya nirmiyate
Astapakshan dashpakshan shalan manasya patni-
magnigarbha eva shay.

Which means:

The house may be two-sided, four-sided, six-sided, eight-sided or even ten-sided. The house is the peace-giver to the mind. I take shelter in it as fire in its womb.

It would appear that here all types of houses are mentioned, from a hut with one entrance, to a large mansion. At one place, the house is compared with a beautifuly bride[99] as it is the place where one finds pleasure.

Vadhumiva tva shale yatrakamam bharamarsi.

In fact, the house is the center of the householder's universe: a pivot on which his ideas revolve.

Even in the Rig Veda[100] there is a verse which typically describes the blessings of a house.

Ta vam vastunyusmasi gamadhay yatra gavo
bhurshringa ayasah
Atrah tadurugayasya vrisnah param padbhav
bhati bhuri.

Which tells us:

O husband and wife (householders), we design for your habitation a house, wherein sun rays come plentifully. Here in such a well-ventilated house can dawn upon you the supermost stages of God.

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99 Atharva Veda: IX - 3, 24
100 Rig Veda: I - 154, 6

In this mantra, there is an indication that physical openness leads to spiritual openness. In the Vedic literature amidst the environments of material prosperity, the spiritual side was never ignored. The house is an enclosure, but also a place wherein the members of the family regulate their habits and advance step by step towards spiritual self-development.

For kings and rulers there is a mention in the Rig Veda[101] of very big houses with thousands of pillars decorated with gold on iron pillars.

Raja navnabhridaha dhruve sadswyuttama
sahashra sthan asathi

"Both kings who never injure ought seat them
in their supermost home
The thousand pillared, firmly based."

Houses and palaces lead to the idea of big and fortified cities. In the Rig Veda[102] we read of Ayasi puh or iron-fortified towns.

The little that is given here would indicate that Vedas are not the pastoral songs of primitive people in the sense that the word 'primitive' now suggests to our mind. Wilson[103] has also suggested that Vedic people were not nomadic or pastoral, but lived in elaborate houses.

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101 Rig Veda: II - 41, 5 and V - 62, 7 (Griffith)
102 Rig Veda; VII - 3, 7 and VII - 15, 14
103 Wilson: Rig Veda Samhita, Part I, Introduction, Page 41

INDUSTRY AND TRADE

There is a prayer in the Rig Veda:[104]

> "Make my intellect as sharp as the sharpest edge of iron."

This evidently cannot be done by passively admiring the creation of God, but by actively understanding and imitating it. True copying of nature is to observe her ways, to understand her purpose, to realize the place assigned to us in nature and to be able to utilize the knowledge thus gained, for our betterment. This is the concept of industry in the Vedas.

In the Yajur Veda we find;[105]

> "Only by doing actions should man desire to live a hundred years."

The question naturally arises: What kind of actions? Eating wildly growing fruits and berries, and covering one's body with leaves is no action. Surely that is a poor pupil who only admires his teacher's productions and produces nothing himself. The Vedic people admired God's creation, but only so that they might themselves produce.

There is a modern saying in India:

> "The snake enters into nobody's service. The

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104 Rig Veda, VI - 47, 10
105 Yajur Veda: XL - 2

bird does no work. The saint Maluka says that God is the feeder of living beings."

But the Vedas imply that God is no doubt the feeder of all, but evolution means a struggle and one who does not struggle remains unevolved and hence, uncultured. This struggle, therefore, is the key-note of industry. It is also recognized that there are infinite types of men in the universe. We are at different stages of our evolution which means that our faculties, tendencies, our relations to society, our tastes, as well as our requirements are different. This multiplicity of tastes, capacities and requirements gives rise to different industries contributing to the well-being of society. This has been well depicted in the four verses[106] of Rig Veda.

Griffith translates them as follows:

1. We all have various thoughts and plans and diverse are the ways of men. The Brahman seeks the worshipper. Wright seeks the cracked and leech the maimed. Flow, Indu, flow for Indra's sake.

2. The Smith with ripe and seasoned plants with feathers of the birds of the air, with stones, and with enkindled flames, seeks him who hath a store of gold. Flow, Indu, flow for Indra's sake.

3. A bard am I, my dad's a leech, mammy lays corn upon the stones. Striving for wealth, with varied plans, we follow our desires like kine. Flow, Indu, flow for Indra's sake.

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106 Rig Veda: IX - 112, 1-4

4/ The horse would draw an easy car, gay hosts attract the laugh and jest. The male desires his mate's approach, the frog is eager for the flood. Flow, Indu, flow for Indra's sake.

Griffith's translation is not literal, but it illustrates several points. The first thing at which the verse hints is the variation of capacities and tastes even in the member of the same and close family. Its different members increase the wealth of the family by different types of pursuits. The second point is that in these verses, we have a direct reference to the following trades:

Taksa or carpenter

Bhishak or physician

Karmara or forger of weapons

Karuh or artisan

Upalapraksini or grinder of corn

Ratha or chariot which may be easy to draw [107, 108, 109]

In the Vedas we also find a mention of the following things:

1. Drona - cup made of the leaves of certain trees. Such donas or dronas are even now in vogue in India.
2. Kalasha and kumbha - jars or pots made of clay or some metal.

The mention of pots with a wide range from wooden to golden shows that all strata of society have been noticed. Leaves are found

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107 Rig Veda: IX - 65, 6 and IX - 93, 1
108 Rig Veda: I - 117, 2 and III - 32, 15
109 Rig Veda: IX - 93, 2

on trees and are easily accessible, but to discover gold, one has to have the know-how to find the ore, have methods to purify it and to so smelt the metal as to make a good jar. This needs a series of industries. The Yajur Veda[110] also refers to 'gold cover'.

From pots and jars the attention naturally turns to artificial reservoirs of water, such as wells, tanks, canals, etc.

Atharva Veda[111] says:

"For thee were dug wells springing from the mountain which murmuring round about pour streams of sweetness."

Rig Veda: Kupya or well[112]

Rig Veda and Atharva Veda: Avata or well[113]

These Avatas are said to be provided with Varatras or ropes and Kosha or pots to draw water.

The use of these wells and other artificial channels of water is not restricted to drinking or other domestic purposes. Irrigation of farms is also their purpose.

In the Yajur Veda[114] in connection with homa a great variety of utensils are mentioned, such as:

1. Sruk - a ladle
2. Vayavya - vessel
3. Chamasa - a spoon
4. Drona-Kalasha
5. Gravana
6. Adhishavan
7. Putabhrit
8. Adhavaniya

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110 Yajur Veda: XL - 17
111 Atharva Veda: XX - 88, 3
112 Rig Veda: I - 105, 17
113 Rig Veda: I - 85, 10 and Atharva Veda XX - 88, 13
114 Yajur Veda: II - 1; VIII - 21 and 63; XXVII - 14

From numbers four to eight are vessels of different sizes and forms. Shruk or sruk has been mentioned in the Rig Veda at least fourteen places. In the Yajur Veda[115] we come across, Sata, vayavya, drona-kalash, kumbhi, ambhrina and sthali. These are all different vessels. Thali of present day homes in India is the sthali of the Vedic times, coming from the sanskrit root stha or hold. Graha is another word for a jar. The common word patra meaning a vessel is very significant for its originality. It comes from the root pa to protect. The patra is meant to keep its contents from being spilled.

Thus we see in the Vedas that industry is connected with everything big or small which we use in our everyday life. Whatever was produced from agriculture and industry was also sent to other men and to other places in order to share the achievements. This is why, perhaps, that according to the social organizations recommended by the Vedas, one of the four sections of the society is Vaishya.

In Rig Veda[116] we read:

"Yabhih sudanu aushijaya vanije dirghashravase
madhu kosho akarat."

Here Vanije is in the dative case. It means 'for a trader.' Two adjectives have been used here; aushijaya meaning very

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115 Yaju Veda: XIX - 27
116 Rig Veda: I - 112, 11

earnest and drigha shravasa, well-read. For such a trader, treasure sheds sweetness (kosho madhu aksrat).

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In the Atharva Veda we read:

> "O good Lord, excuse our obdurance. We have come a long way. Let our sale and barter be prosperous. Let interchange of merchandise enrich me."

Thus we see that the Vedas stimulate trade. However, the interesting thing is that they put a limit to everything. The vanik or trader is a wealth-producing agent of the society and not an amasser of wealth for himself. If the human weakness of a vanik carries him too far, he no longer remains a vanik, but is called a pani - a condemnatory appellation of an ill-earning trader. In the Rig Veda there are numerous references to the panis on whom has been heaped a good deal of condemnation.

Trade is inseparably connected with communication. 'Trade' and 'track' have a close affinity. The sanskrit word vyapara comes from the root pri to cross (vitatpara).

In the Rig Veda the word 'path' (English - path) has been used in hundreds of places, sometimes literally and at others, metaphorically. Metaphors only enhance the importance of the literal use of the words. This shows that paths or roads were considered very important in trade and industry.

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117 Atharva Veda: III - 15, 4

113

A Rig Veda hymn says in parts:

1. O Controller of paths, may the shortest road lead us to our destination. May all danger be away from us. Be our guide.

2. O Controller of paths, he who in order to rob us of our belongings and harass, misleads us, him be pleased to set aside from our way.

3. Please send away from our path, the hostile guileful robber.

4. Dost Thou, through Thy functions, overcome the body of any criminal robber, who both directly and indirectly may harm us.

5. O Controller of paths, intelligent and enemy subduing, we seek Thy same protection, as has always been available to our ancestors.

There are many references to sea-voyage in the Vedas. The word 'pushan' has been used as controller of paths. Pushan literally means controller or protector. However, in the Rig Veda we find that what 'pushan' is for land routes, so varuna is for waterways and Savita for airways and sometimes Varuna is a generic term for all.

119

In Rig Veda we read:

"Veda yo vinam padam antariksena patatam
Veda navah samudriyah."

(That Varuna knows the place of Vinams descending from the sky. He knows the boats of the sea.)

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118 Rig Veda: 1 - 42

119 Rig Veda: 1 - 25, 7

Vinam has often been translated as birds. 'Vinam' does mean birds but the last part of the verse mentions 'boats' and not 'fishes of the sea'. Birds would rather correspond with fishes than with boats and hence, it is necessary to translate Vinam as 'vehicles of the sky' in striking correspondence with the 'boats of the sea'. Vinam may be equivocal, but not navah, which should determind the univocality of vinam.

In Rig Veda[120, 121] also occurs:

"Samudre na shravasya vah".

"Like wealth-seeking merchants in the sea."

Samurdram na sancharane sanisyavah

Here is a reference to merchant ships.

Again in the Rig Veda[122]:

Naubhi-ratmanvatibhi-rantariksh-prudbhi-
rapodakabhih.

"By means of boats, self-owned, moving in the sky, moving over the surface of water."

Here there are two significant adjectives of naubhih (boats). One antarikshaprud, moving in the sky, the other apodaka, gliding over water. Should we not take it that the boats were such as could move in the sky as well as over the surface of water?

Sometimes one is inclined to believe that the metaphorical

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120 Rig Veda: I - 48, 3
121 Rig Veda: I - 56, 2
122 Rig Veda: I - 116, 3

use of a boat or ship is so common in the Vedic literature that even ordinary men compare the life with an ocean which has to be crossed in the boat of Dharma to reach the abode of bliss. The use of nautical terms, however, cannot but show that persons who spoke thus, were sea-faring.

Referring back to Vimam one may dispute the validity of interpretation as 'vehicles of the sky', but in Rig Veda[123] we read:

> "Whatever ways, O God Savita, are there in the sky, old, dustless and well-laid, by those very paths, today, which are easy to trave. protect us and guide us.

Atharva Veda[124] says:

> 'Whichever paths may godly vehicles traverse between the earth and the sky, let them be provided with milk and butter, so that I may earn wealth through trade.'

By these two verses alone it is difficult to conclude otherwise than recognizing that Vedas refer to air-ways. What kinds of vehicles they were is difficult to say. Mythology is so mixed up with factual literature, that due sifting of chaff from the grain is difficult, but incredulity is as bad as credulity. In Sanskrit dramas we read sage Narada descending from above in a plane. Poetic imagination might have enveloped the facts with mystery. It is said that Rama came from Lanka in a plane named Pushpaka. That, too, might have been coated with imaginary qualities. Even today, a poet describing a plane will not be as accurate as a

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123. Rig Veda: I - 35, 11

124. Atharva Veda: III - 15, 2

mechanic, but on the whole there is nothing incredible in the two Vedic verses quoted above to suggest that it was absolutely imaginary. On the other hand, this idea would also find support in their knowledge of the universe. References do occur in the Vedas which indicate that the Vedic people had the astronomical knowledge required for navigators.

In the Atharva Veda[125] we read:

Satyenottabhita bhumih suryenottabhita dyoh
Ritenadityasthisthanthi divi somo adhi shritah - 1

Somenaditya balinah somen prithvi mahi
Atho nakshatrauemeshamupasthe soma ahitam - 2

That is to say:

> The very embodiment of Truth, Parmehwar, sustains the Surya (sun) and this earth. By His power the sun sustains the other worlds and illuminates them. Furthermore, (rita) time, months, etc., rays of the sun, air and other subtle forces aptly sustain various things. (Divi somo) Similarly, the moon reflects the illumination from the sun. Whatever light there is from any planet, it is derived from the sun and (nakshatra) bodies like the sun. Each of these are illuminated by the power of God.

(Somenadaitya, etc.) when the rays of the sun fall on the moon they are reflected to this world and become cold. Wherever the rays of the sun are intercepted by a planet, the cold grows. By the light of the moon and the air, soma becomes strong. This is why the moon is established near the planets.

In the above 'mantra' the subject is that the worlds are of two kinds - one which are self-luminous and the other which derive luminosity from the light of others.

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125 Atharva Veda: III - 1, 1-2

126

In Yajur Veda[126] one reads about other astronomical observations:

Kah swidekaki chariti ka u swijjayate punah kim
Swidimasya bheshajam kim va vap anam mahat

Surya eikaki chariti chandrama jayate punah
Agnihirmasya bheshajam bhumirapanam mahat

(Kah swidekaki, etc.) In this mantra there are four questions. The first is, "What wanders alone and is self-lighted?" Second, "What is illuminated by the light of others?" Third, "What is the dispeller of cold?" Fourth, "What is a big area where things and material objects can be placed?"

All four of these questions are answered in the next mantra.

1. Surya ekaki, etc.) Only the sun wanders alone and is the source of light for other planets.

2. By the light of the sun, the moon reflects light.

3. The cold is dispelled only by heat.

4. This land (bhumi) is a place to keep all things and is a big farm to sow all kinds of seeds.

In Rig Veda * we read:

Yada te haryata hari va vridha te dive dive
Aditye vishwa bhuvanani yemire.

Which means:

The glorious sun, by putting forth his powerful rays, possessing the properties of attraction,

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126 Yajur Veda: XXIII - 9, 10
* See Rig Veda: Ash. 6, Adh. 1, Varg. 6, M. 3

illumination and motion, keeps all the worlds in order through the force of its attraction.

Very many mantras like this appear in the Vedas indicating the knowledge of astronomy and the laws of the universe.

YAJNA AND DHARMA

Mention has been made of the Yajna in connection with the duties of a Sanyasi. Yajna implies association with the learned (sangati-karan), respecting the wise (deva puja) and charity (daneshu). Five general kinds of Yajna are recognized by the Vedas and these Yajna formed part of the every day duties (Karma) of all people.

The first is Brahman-Yajna. In this one studies the Vedas with full energy and devotes him time in the worship and prayer of Brahman. This has been particularly recommended to be done at dawn and dusk.

The second Yajna was called Deva Yajna. In connection with this 'Agnihotra' was also performed.

127

In Yajur Veda occurs:

> Agnim dootam puro dadhe havyvahmupbruve
> devan a sadayadih

Which means:

> "Man performing 'agnihotra' should so desire that he established the fire as a (doot) messenger to convey the various things burned therein at the time of Agnihotra to far off lands through air and clouds and thereby benefit all beings."

This is why it has been called 'Havyavat'. Agnihotra was considered something which bestowed good qualities (devan)

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127 Yajur Veda: XXII - 17

through wind and rainfall.

128

In Yajur Veda we read:

Suryo jyotirjyotih suryah swaha
Suryo varcho jyotirvarcho swaha
Jyotih suryoh suryo jyotih swaha

(Surya jyoti) The Atman of all, self-luminous and the luminiher of even sun and all worlds is the one for whose sake we perform 'Agnihotra'.

(Surya varcho) Surya (which is another name for Parmeshwar) is giver of all knowledge, for whose sake we perform 'agnihotra'.

In this way, 'Homa' is done for Agni or the Prime-mover, God, for purification of air and rain. The word 'hotra' means charity.

The third type of Yajna that we read about in the Vedas is Pitriyajna. This has two aspects; Tarpan and Shraddha. Tarpan is that act, which when done by right action, gives happiness to the sages, learned, and to parents. In other words, their service with devotion is Tarpan. The word Shraddha implies Shraddha which is to establish firm faith in God, Truth and Dharma, together with other noble qualities of learned men.

There are several mantras which speak of this Yajna. The wise, the learned and the parents were respected according to

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128 Yajur Veda: III - 9-10

to this, and this show of respect was called Pitriyajna.

129

Yajur Veda says:

Urjam vahantirmrtam grtam payah kilalam
parishatum. Swadhastha tarpayat me pritrin

Parents should instruct their son, grandson, wife, etc., that (tarpayat me) those who are our elders (that is, father, grandfather, mother, grandmother, teacher) and those wise and learned men who by their antiquity and knowledge are great, should be respected with (urja) good water (amritam) good food, which destroys ill-health, (parishratum) and all kinds of invigorating juices of fruits. Out of this respect bestowed on them, they will be pleased to give you knowledge and wisdom.

(Swadhastha) We should also eagerly hope that those above mentioned 'Pitra' (elders) be contented with the good articles that we can give them and in turn we can follow their advice and wishes. We should also strive to make them happy by our thoughts, words and deeds. Since they gave us all kinds of comforts during Brahmacharya, we should repay the same so that we may not incur the sin of ungratefulness.

130

Further the Veda explains:

Ayantu nah pitarah sobhyasagnisvattah
pathibhirdevayaneh.
Asmin yajne swadhaya madanto adhi bruvaatu
teavantvasman

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129 Yajur Veda: II - 34
130 Yajur Veda: XIX - 58

(Ayantu nah) "Pitri" word refers to all those who are well-versed in knowledge and are of good nature because manship is best sustained by good conduct and knowledge only. Therefore, those people, who have the light of knowledge and thereby destroy ignorance, they alone are Pitra. For them the Vedas say that when such persons approach, one should show respect by getting up and receiving them cordially and offering them all sorts of things. They should also request them to explain and give discourses in the 'Satya-Vidya' (Knowledge of Truth).

(Sobhyasa) Those learned people who are good-natured and give happiness to all (Agnisvatta) and those who have the right knowledge of Para and Apara vidya, knowing Parmatma as "Agni" and agni as energy (in the popular sense) should bless us with that knowledge and be happy by giving this knowledge to others.

By the above mentioned distinctions, two paths or ways can be understood according to the Vedic concept.[131] First, Devyana and second, Pitriyana. The first is the way of knowledge of the learned and the other, Pitriyana is the way of Karma and devotion (Karmopasna).

The fourth type of Yajna was Balivaishva-deva and we find mention of this in the Atharva Veda:[132]

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131 Yajur Veda: XIX - 36, 37, 45, 46, 49, 50, 51, 55-57, 59-61, 67, 68 and 70

132 Atharva Veda: XIX - 7, 55

Aharaharvalimitte hastoaswayeva tistathe ghasmagne
Raisposhen samisa madanto mate agne prativesarisham

O Lord, just as edible grass is kept before the horse, similarly by making offering (aharah) every day in fire and (Balin) giving food to guests, we may attain to wealth. O Lord (Agni) may we never be a source of misery or pain to any being, as this is against your wishes (prativesha) to act that way towards your created beings. May we by your grace be friendly to all and may everyone be friendly to us.

133

Manusmriti has emphasized this, thus:

"One who does this correctly is a Brahman."

The fifth Yajna that we come across in the Vedas is Atithiyajna which apparently involved paying due respects to the Atithi. Atithi is usually translated as 'a guest'. According to the Veda, the Atithi is one who is learned and who has no fixed date of arrival.

134

Atharva Veda says:

Tahswayamenam vidvan vratyotithirgrihana gachheta

(Swayamenam) The householders when they see a man approaching, should arise with affection and offer him a seat. They should enquire of his needs and ask him where did he devote his time the past day. They should ask him to give discourses on Truth and thus have the advantage of his company and augmenting his knowledge.

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133 Manu: III - 48
134 Atharva Veda: XV - 2, 11

135

Aiteraya Brahmana says:

> That Yajna is done for the service and benefit of all people (Janataya), and the one who performs it becomes a wise man. It has the implication of removing defects and increasing happiness for all.

136

In Taittiriya Sakha there is a great deal of discussion on Dharma. We briefly summarize here giving references to the leading words to indicate the dharma enjoined by the Sakha.

1. (Ritam cha) To worship Brahman and increase the knowledge by studying the Vedas.

2. (Satyam cha) To know and to investigate the truth by various criteria and to speak, to think and to act according to the dictates of truth.

3. (Tapash cha) To attain education keeping Brahmacharya.

4. (Damash cha) To abstain from sensuous pleasure and idleness and to establish in the knowledge of the Self.

5. (Shamash cha) To establish one's mind and Self in the service of others.

6. (Agnish cha) To achieve the know-how and the pragmatic use of various worldly energies like fire, etc., and thereby benefit by various industries, utilizing the achievements for Dharma, Artha, Kama and Moksa.

7. (Agnihotra cha) To perform agnihotra so that even the atmosphere may be purified and rain may benefit everybody.

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135 Aiteraya Brahmana: I - 2

136 Taittirya Arayanka: VII - 9, 11

8. (Atithiyash cha) To respect and to associate with those people who are learned and true in action and speech and desire to increase the welfare of others.

9. (Manushyam cha) To make a success of one's life by attaining Charma, Artha, Kama and Moksa by increasing the productive power and preserving the people and their government.

10. (Praja cha) To raise one's offspring giving them good education and to do the same to all beings.

11. (Prajanash cha) To preserve by producing (Putresthi) and to feed them well. (In other words, take good care of them).

12. (Prajatish cha) To devote good and careful attention to women.

From Rita to Prajati are thus twelve Dharmas. It is enjoined to study the Vedas with all these. This has been evidently recommended to impress us that these are attainable only when the man studies right literature, which leads to right thinking. Of all the gunas (qualities), devoted study has been considered the best by the Vedas.

(Satya miti) O men, you all, always speak the truth.

(Tapa iti) For attaining Dharma and Brahman you all acquire knowledge.

Further the Arayanka says:

That teacher or seer who teaches Brahma-vidya, should instruct his disciples thus:

"O disciples, always speak the truth and be established in Dharma. Worship and adore the One Supreme and never be idle or indulge in useless pursuits. Marry only when you are youthful and procreate healthy children, never leaving the True Dharma. By acquiring ingenuity increase your wealth and welfare."

137

Yajur Veda says:

"Vraten di ksamapnoti."

That is to say:

When a man aspires to know Dharma only then does he realize the Truth. In that he should abide and have faith (shraddha) not in asatya (falsehood).

This will also show that Dharma and Adharma for all men were uniform and not different for different people.

Both Yajna and Dharma denote a peculiar significance. They may be taken as useful deeds intended to expose everybody to it. The Vedic people apparently believed that one who has (amubhava) perception, alone, has knowledge by association. By association he has memory which gives a liking to good or bad. So by constantly making it necessary to perform Yajna and following Dharma, Vedic people were trying to attain good qualities, such as service to others, speaking the truth, knowledge - as a matter of fact, all that is enjoined in Dharma.

In the Aryanka it is said that:

Stutirninda parakritih purakalpa ityarthvada."

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137 Yajur Veda: XIX - 30

Which means that the purpose of all that is said is:

1. Stuti: To enlighten the qualities of various substances so that men may be encouraged to do good and make use of those qualities.

2. Ninda: To show evil from bad deeds so that others may not do it.

3. Parakriti: To show punishment be exemplification. That is, punishing a thief or rewarding for good deeds.

4. Purakalpa: The recapitualation of events like dialogues of Yajnawalkya, Gargi, Maitreyi, etc.

This would indicate a high moral sense contributory to the fulfillment of the seed powers of man and making a positive approach to the attainment of knowledge.

LIFE AFTER DEATH

According to the Vedic concept, it appears that if death be the end of all, there can be no question of culture. The cessation of life of the seed is not the realization of its potentialities. The struggle for the continuation of existence has some meaning. Vedic philosophy looks upon the 'individual selves' not only as immortals but eternal.

138

Rig Veda says:

1. Kasya nunamakatamasyamrtanam manamhe charudevasyanama. Ko no mahya aditaye punardat pitaram cha drsheyam mataram cha

2. Agner vayam prathamasyamrtanam manamahe charu devasya nama,
   Sa no mahya aditaye punardat pitaram cha drsheyam mataram cha.

Meaning:

1. Whose name should we know as Supreme? Who is that being who is existent within imperishable objects and shines there? Who on the expiration of the term of enjoyment of beatitude, gives us birth into this world and an access to the mother and the father?

2. A - Let us know the name of that Self-effulgent, beginningless, free, Supreme Being, who after the happiness of emancipation, gives us again earthly life by bringing us to birth with the mother and father and awards us the sight of parents. That very God is the ordainer of emancipation and Lord of All.

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138 Rig Veda: I - 24, 1-2

139

Mundak Upanisad says:

Te Brahamlokeshu parant kale paramrtah pari muchyanti sarve

That is:

The emancipated self after getting liberation, enjoys happiness in God and at the expiration of Maha Kalpa or Grand cycle (leaving that happiness) comes to the world again.

Thus to the selves, conceived as a never-ceasing eternality, the present life is but a bivouac, a link in a long chain of lives. These lives are but stages in which the seed powers of the 'self' undergo an evolution.

140

The Rig Veda says:

'Ritam cha satyam cha abhiddhat tapso-dhyajayata'.

Rita means law. It means that the world is governed by a law and is brought into revelation by God. This indicates that every item of life has a meaning. It is the culture of the 'self' and, as we have seen in previous pages under various life-moulding concepts of the Vedas, culture cannot come about by magical means. If one is born today and dies tomorrow, a duration quite insufficient for the development, life would be of no use to that individual. This problem is envisaged and obliterated by the concept of eternality of selves. As a matter of fact, we shall presently see that the Vedas neither inculcate the theory of the

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139 Mundak Upanisad: III - 1, 6

140 Rig Veda: X - 191, 1

Self ending with physical death, nor do they convey eternal condemnation or emancipation after death. In other words, it is never too late to mend. If one fails in this life, he tries in the next.

The whole question of culture turns upon the following factors: A thing that is absolutely perfect cannot be cultured. A thing that does not exist can also not be cultured. Only that can be cultured which is susceptible to change and modification by outer influences. Such is the nature of the individual self. In Vedic literature it has often been compared with air, which is neither cold nor hot, but which becomes cold by coming in contact with water and gets hot by coming in contact with fire. The literature points out that if we are weak, we fall victim to the snares or threats of matter and become enslaved. If we are strong, we dominate over matter and use it at our will. The Upanisads say that the material bodies are our 'chariots'. We are the drivers or travellers and as long as these 'chariots' are in our control, we can reach our destination. In other words, our strength to combat temptations depends upon the extent of our culture. This is the measure for our culture. The strength to withstand temptations comes by the knowledge and the realization of our spiritual nature. Generally, we are so engrossed in material affairs that we forget what we are. We begin to feel that we are only eating and drinking entities and as soon as these

wants are satisfied, we feel gratified. This is, according to Vedic concept, the lowest rung of the ladder of culture. Culture begins with the gradual realization of our 'Self' as non-material spirit. The more we realize this, the more we are cultured. It is, therefore, a long process, and we have to rise step by step for this the Vedas conceive that one life is quite inadequate.

We find this in the following verse in the Rig Veda:[141]

Punarno asum prithivi dadatu
Punar dyaur devi punar antarikaham
Punar nah somas tanvam dadata
Punah pusa pathyam ya svastih

Meaning:

May the earth give us birth again and may the shining heavenly region and the atmosphere restore the same to us. May Soma, all-creating God, give us body again (after death) and may the all-nourishing God lead us on the path of peace and happiness.

The cultural evolution is intimately connected with the re-incarnation theory of the Vedas. We read in the Yajur Veda:[142]

Dve Shriti asshrunavam pitrinamaham devanamut martyanam. Tabhyamidam viswabhejatsameti yadantara pitar matracha.

That is:

(dve shriti) In this world we hear of two kinds of births. (One being the human and the other of lower beings like dogs, birds, insects, trees, etc.) Of these two the human beings can

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141 Rig Veda: X - 59, 7
142 Yajur Veda: XIX - 47

be classified into three types.

1. (Pitrinamaham) Pitri; learned, knower and illumined.

2. (Devanamut) The devas or those who acquire knowledge and are intellectually brilliant.

3. (Martyanam) Ordinary human beings.

Of the two main kinds of births and existence, that of human beings is due to being either holy or equally holy and unholy in actions in the past life. The second existence (lower beings) is that of those who had been ignorant. (tabhiyamidam visvebhejatsyamati) Due to these differences in this world all beings are reaping the fruits of their good and bad actions. (Ya-dantara pitre mataramche) The individuals are given birth and again according to their actions by their parents.

143

Atharva Veda says:

Punar mai tvindriyam punaratma
Dravinam brahmanam cha
Punaragnayo dhishrya
Yathasthama kalpayantamihaiva

That is to say:

May I again receive my sense organs in my future life and may I receive my spirit (which is the basis of getting the body) together with worldly possessions and divine knowledge so that I may perform offerings on the altars and attain prosperity.

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143 Atharva Veda: VII - 67, 1

LIBERATION

Liberation is the attainment of the full potentialities of the seed powers and rather than give numerous references as found in the Vedas, Upanisads, etc., all of which deal with it, we will give only the gist of that concept here.

We find in the Vedas that God is unborn. He has no form and is all powerful. Omnipotence meaning that He can accomplish all actions without the aid of any being.

Yajur Veda[144] says:

> He is all pervading, soon-acting, infinite, strong, pure, all-knowing, existing within all, transcendental, ever-living and self-proven and that He makes known to His ever living subjects (Jivatmas) through His knowledge the correct meaning of things in the form of the Vedas.

Let us now see what is bondage and liberation.

Yajur Veda[145] says:

> He who knows the nature of knowledge and Nescience simultaneously, passes over death by means of Nescience and attains Moksa by the help of true knowledge.

In this connection the Yoga Sutras[146] also explain that the first phase of Nescience is to behave in the transient world as if it is eternal; to have a feeling of immortality about the mortal body; to hold such beliefs that the created universe which we exper-

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144 YajurVeda: XL - 8
145 Yajur Veda: XL - 14
146 Yoga Sutras: Sadhana Pada 5

ience every day has been going on since eternity and will not perish, or that the devas (learned yogis, etc) keep the same body at all times by the power of Yoga (that is, Yoga can make the bodies immortal).

The second phase of Nescience is to regard as pleasure giving the things which are painful, such as sensual indulgence.

The third is to regard as pure, the things which are impure, that is falsehood, theft, etc.

The fourth phase of Nescience is to regard as spiritual the things which are not spiritual.

These four kinds of wrong notions go by the name of Nescience (Avidya). Knowledge (Vidya) consists in knowing things exactly as they are. In the verse quoted above, therefore, it is said that pure knowledge which will include only righteous activities is conducive to emancipation. Obviously, no man is free from action even for a moment. Therefore, whatever action is done it should be virtuous, such as speaking the truth and avoiding falsehoods, etc.

A man who is a seeker after emancipation should have first cis-death emancipation (emancipation in this physical life) viz; to give up falsehood and other evil habits since their result is pain. By coming in close contact with righteous persons one should discriminate between what is truth and what is not truth. The Upanisads tell us that it is essential to know the five (Kosha)

envelopes of the Atman.

According to Mandukya Upanisad, there are three states of the self - wakeful, dreaming and deep slumbering.

There are mentioned three bodies.

1. Gross-body, which is visible externally.

2. Subtle-body, which consists of five breaths, five senses, five fine elements, mind and intellect. This subtle body remains with the self at birth and death. This body is spoken of as made up of two elements. One physical, made up of five fine elements and the second natural, that is, consisting of self's own nature. This second non-physical body remains with the self even in emancipation and it is with this body that the self enjoys the bliss of beatitude. Katha Upanisad in this connection says:

"Yada panchavtisthante jnanani manasa saha
Buddhischeha na vicheastate tamahuh param gatim."

Meaning:

The supreme condition of emancipation is that in which pure intellect and the five senses remain and discrimination is quite certain.

3. Root-body, in which takes place the sound sleep.

The Vedic literature recognizes that the Jivatman is distinct from all conditions and all envelopes. It is the energizer, sustainer, seer, doer and enjoyer. It is through the instrumentality of these bodies that the jivatman does good or bad actions or enjoys pleasures and suffers pain. When the senses are joined to their objects and the mind to the senses and the jivat-

man connected with the mind then only it becomes, so to speak, 'outer faced'. At that moment happiness, courage, fearlessness, arise, as well as fear and hesitation. The latter in a manner of speaking, is a teaching from God. Whoever heeds this teaching attains the bliss of beatitude. Whoever acts against it, suffers from the pain of bondage. To know this is the first step towards liberation.

The second step toward liberation as mentioned in Vedic literature is by 'Vairagya' or non-indulgence. When, through 'Viveka' (discrimination and cognition) one has known the nature of truth, then one sets himself to its acceptance and the rejection of untruth. To this end, one has to understand the nature of everything and engage himself in dwelling on God and His worship and on nothing contrary.

The third step is Six-fold achievement, consisting of:

1. Shama or propulsion of self and the body towards virtuous actions by driving them away from temptations.

2. Dama is controlling the senses and the body so that they keep away from evil actions and sensual aberrations. They are thus employed in doing good actions.

3. Uparati or aversion for all evil-doers.

4. Titiksha or determination to achieve liberation by rising above the sorrows and joys of life, whether one condemns or eulogizes, that is, unmotivated by profit or loss.

5. Shraddha or firm faith in Truth, the Vedas and the

teachings of the learned and virtuous teachers.

6. Equilibrium of mind.

The fourth step is eagerness for emancipation.

Just as a hungry man loves nothing but food, a seeker after liberation should have a yearning for liberation. He should possess the four anubandhas or corelative factors of emancipatin:

(a) Preparatory equipment: which makes a man deserving.

(b) Sambandha or relation between the subject 'emancipation' and the Vedas which deal with that subject and which should be duly understood and well correlated.

(c) Visayi or realiser of Brahman, the subject of the Vedas.

(d) Prayojana or purpose, that is, removal of all pain and attainment of the highest bliss.

For this he should have knowledge. The four-fold steps of knowledge called 'Shravana-chatustaya' (the four things beginning with hearing) are:

1. Hearing: when any perceptor teaches, the pupil should hear him very attentively. Spiritual science being most obtruse, it needs close attention.
2. Thinking: Whatever is thus heard should be thought over in seclusion and if there is any doubt, it should be referred to again.
3. Contemplation: When hearing and thinking have removed doubts, the whole subject should be 'seen' by concentra-

ting the whole attention on the subject.

4. Direct intuition: That is, actual understanding of the essence, qualities and characteristics of the subject under consideration.

We are saying, in effect, that we hear first, then our mind sifts, then the judging faculty assimilates, and in the end, the self realizes. During this process, one must understand that mental states are of three kinds.

1. Tamas: Which consists of either inactivity itself, or those qualities which lead to inactivity.

2. Rajas: Which agitates the mind. This is activity in the wrong direction.

3. Sattva: Pure state. This state alone illumines the mind, thereby producing harmony.

Then again, one must do away with the five afflictions by means of Yoga:

1. Avidya: Nescience which has already been mentioned,

2. Asmita: Confusing between our intellect and the self.

3. Raga: Attachment to pleasure.

4. Dvesa: Dislike (of pain and such)

5. Abhi-nivesha: Terror of death and the desire to cling to the body.

147

Mundaka-Upanisad says:

When the atman's knot of ignorance is solved and

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147 Mundak Upanisad: II - 2, 8

its doubts cleared, its evil actions are consumed and it dwells in God (the emancipation is the result)"

Taittirya Upanisad says:

"When the self realizes within itself the existence of the Great God, who is Truth, Knowledge and Infinite, then being in communion with that boundless knowledge Brahman, it attains all its desires. (This is salvation)"[148]

Furthermore:

Shrnvam shrotam bhavati sparshayan tvag bhvati pashyam chaksurbhavati, rasayan rasana bhavati, jighran ghranam bhavati, manvano mano bhavati bodhayan buddhir bhavati, Chetayanschittam bhavati ahankurvano - ahankaro bhavati.

In emancipation, the corporal body and the corporal sense organs do not remain with the atman, but its natural pure propensities remain intact. In this state (emancipation), the self through its own potentialities assumes the ear when it wants to hear, skin when it wants to feel, eye when it wants to see, nose when it wants to smell, mind when it wants to discriminate, memory when it wants to remember and the ego element when it wants to use it.

The idea seems to be that just as in bondage the self seeks the support of the physical body and physical senses, similarly in emancipation, the self enjoys bliss through its own innate powers. The emancipation of 'self' consists of its release from pain and its dwelling blissfully in all-pervading and infinite God. The Vedic mantra[149] clearly states that for salvation there is no

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148 Shatpatha Brahmana: XIV - 4, 2, 7

149 Yajur Veda : XXXI - 18

other path but the knowledge of God.

> Vedahmetam purusham mahantamadityavarnam
> tamasah parastat
> tvameva viditvati mrtyurmatinanya
> pantha vidhayate ananya.

Veda (know) Aham (myself) atam (aforesaid) purusham (omnipresent God) mahantam (omnipotent) adityavarnam (divine light) tamasah parastat (far from ignorance) tvameva (to him alone) viditva (having known) mrtyum (to death and pain) ati eti (crosses) anya (another) pantha (path) aynaya (for goal of salvation) na vidyati (there exists none).

The long and short of the whole thing is that it is never too late. We can correct our mistakes in future lives. We can evolve what so far remains unevolved. Our bodies, in other words, are dwelling houses for our non-material 'selves'. In them our seed powers grow. They are, so to speak, our 'culture-houses'.

THE VIBHRAT HYMN OF THE RIG VEDA
A Translation and Exposition

knowledge, divine worship and divine action." The Vedas and Upanisads represent the highest thought that a human brain can grasp. The philosophy inculcated in them does not lead to contention or concept of 'evolutionary nature of religion and philosophy.' Formulations of such exalted ideas of spiritual illumination and freedom as the goal of human effort, are freely met with in Vedas and Upanisads and can only be taken to be suggestive of "retrogression that followed."

Just as food cannot be digested properly without being masticated, so ideas cannot be assimilated without having been thought over and understood. The effort is needed to handle the ideas which are not generally familiar. The Vibhrat Hymn of the Rig Veda, which has been translated here mostly with the help of a dictionary and of which an exposition is herewith presented, is striking in the sense that it represents a very high concept of virtue and in essence, indicates the way of attaining liberation.

The hymn consists of four mantras. The meter of the first three is Jagati, containing four padas or quartettes of sixteen syllables each. That of the last is called Astar-pankti. Its two stanzas have different numbers of syllables. A uniform arrangement of the Mantras has been adopted by first giving the Samhita-patha, followed by the Pada-patha or word reading, which is divided into padas or quartettes. For facility, each word is numbered. Pada-path is also given in English. Then comes the lit-

eral translation of each quartette with indicative figures for the various words. Next to it is the paraphrase for making the purport clear.

To facilitate comparison, the translation by Wilson and Griffith are also given. Then comes the several words and their meanings according to the dictionary. With these is denoted, whenever necessary, the Dhatu, or root, to show the derivative sense and its significance. The sense given by Wilson and Griffith in their translations of the Rig Veda is also given. The former, as a rule, has adherred to the medieval commentary of Sayanacharya. It has not been considered necessary to give many quotations from the latter's exegesis. In half a dozen words* where I have differed from all these writers, I have given my reasons and tried to explain the position taken. The exposition is divided according to Mantras, with appropriate headings derived from the quartettes. Several Mantras or passages from the Vedas, have been quoted to explain the point of view taken in order to illustrate that the same ideas are met with in other parts. This has been followed on the precinct that Vedas are Svatah-pramana, or their own proofs and consistent.

According to various authors, the 'devata' or subject matter of this hymn, is Surya, the sun. A careful consideration, however,

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* See Somyan, brihat, vatajutah, yajna, in Mantra No. 1
dharma, Mantra No. 2; Svah in Mantra No. 4

of its contents, based on critical examination of the various words and their meanings, shows that the theme of the hymn is not the solar orb, but Truth, the adibhautic (psychical) luminary, which enlightens the mind and which, in its adhyatmic (spiritual) sense, is identified with the Supreme Spirit. The place of importance given to 'Truth' in the highest aspirations of man, is well illustrated by the fact that the most expressive word for a gentleman is Sajjan or 'true man'.

The word, 'Satyam' (Truth), placed in the Dharma, Law of Righteousness, occurs in the second Mantra and though Vibhrat, intensely illuminating, may also apply to the sun, a peculiar term, which is indicated as a synonym of Truth, is Brihat (a word derived from the same root as Brahman, the Supreme Spirit, meaning 'vast and lofty'). The third Mantra is, however, conclusive, as there it is described as 'the best and noblest light, like the sun to see'. The fourth Mantra, which conveys the assurance that by this light man attains to Svar, the bliss effulgence region, makes the conviction true, that we are dealing here with the intellectual illuminary and not with its physical counter part.

MANTRA FIRST
Rig Veda Mandala Ten, 170

RIG VEDA ASHTAK 8, ADHYAYA 8, VARGA 28

Vibhrat brihat pibatu somyam madhu
ayuh dadhat yajna-patau avihrutam
Vata-jut yah abhi-rakshati tmna
Prajah puposha purudha vi-rajati

MANTRA FIRST

Intensely illuminating vast Truth may drink up
ambrosia sweet

Life sustaining in the one who serves all beings
intensely righteous

Soul-impelled which well protects by self

People nourish in many ways intensely shines

Truth is luminous and vast. It is intensely illuminating, wide spread and far-extending. The man imbued with it drinks sweet ambrosia, he enjoys blissful calm.

Combined with sacrifice (service to all beings) and benevolence, it sustains life righteously.

Truth is Soul-Force and by its own power it gives good protection to all.

Truth cherishes people and in many ways it shines and rules the destiny of man and of all creatures.

Wilson:
"Let the radiant (Surya) drink much sweet soma juice, bestowing unbroken life on the Lord of Sacrifice (Surya), who, impelled by the mind, protects his own people by his own accord, nourishes and shines in many places."

Griffith:
"May the Bright God drink glorious Soma mingled with meath, giving the sacrifices Lord uninjured life. He, who wind impelled, in person guards our offspring well, hath nourished them with food and shines over many a land---"

MANTRA FIRST

Word Meanings:

1. Vibhrat: from the root bhraj: to shine, to glitter. Vi means to intensify. Literal meaning of the word, Vibhrat, is to shine brilliantly or intensely and the adjective form means 'shining brilliantly'.

Sayana explains it as:

Griffith renders it as: 'Bright God'.

Wilson translates it: 'Radiant'.

My own idea is that the word 'illuminating' expresses the sense better.

2. Brihat from the root 'brih' - to grow, to expand, means lofty, great, vast, far extending.

Sayana explains it as:

Griffith renders it as: 'Glorious', here.

Wilson as: 'much',

Brahman from the same root means 'the Supreme'.

Brihat occurs in hundreds of verses in these senses and in many places it stands for the 'Great Spirit' or 'Great God'. There it apparently is a noun.

My own idea is that it means the best of anything or 'extensive', a sense which makes it 'intensive, extensive and best' all inclusive, or 'THE HIGH TRUTH'.

Subsequently, Griffith has translated the words as: 'Radiant as high truth'. (See the second Verse)

3. Pibatu from Pa 'to drink', enjoy, drink up (life) means, 'may drink up'.

4. Somyam, 'pertaining to Soma'.

The word 'Soma' appears to be the most abused word in the entire Hindu philosophy. Its meaning has been grossly misconstrued. Soma is derived from the root, 'Su' which means 'to extract', 'to bring forth'. In my opinion, it applies to 'life', 'plant life', etc., as also to 'moon'. Its characteristic is reproduction. Rig Veda[1] says,

"The soma which the wise men know, no one has drunk of it."

And it is expressly said:[2]

"Air is guardian of Sama (Life). Its form is months and years."

In many of the hymns to 'Soma', it is identified with the "Universal Life', the Supreme Spirit.

Here it means plant life, which supports and prolongs life. Such a thing can rightly be regarded as the 'Nectar' of life or indicated by the word 'Ambrosia'.

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1 Rig Veda: X-83, 3
2 Rig Veda: X-85, 5

Griffith takes the word to stand for 'soma mingled'. Wilson renders it 'soma juice'.

5. Madhu is an adjective meaning 'sweet', as also in the Wilson translation. Curiously enough, Griffith takes it as a noun.

6. (Ayuh) Life

7. (Dadhat) from the root dha, to put, place, assign, grant, constitute, sustain.

Griffith and Wilson have rendered it by 'bestowing or giving'. I prefer 'sustaining' which is the derivative sense.

8. (Ya jna-Patau), the locative case of Yajnapati meaning 'in the Lord of Sacrifice', 'the person who engages in sacrifice', 'who is the institutor of sacrifice'. The word Yajna which is translated as 'sacrifice' is derived from the root 'Yaj', signifying activities that lead to 'co-operation or association', 'service of the good and benevolence'. It is very obvious to me that it has nothing to do with 'sacrificing animals' as has been translated by several authors. As the word Yajna is rendered into 'sacrifice', which has come to bear a certain sense foreign to its significance in the Vedas, it may be again noted that the word is derived from the root 'Yaj' and refers to definite altruistic activities which consist of (1) Sangati-Karan, promoting

association and co-operation with equals. (2) Deva-puja, serive of the superiors, including devotion to the Lord and (3) dana or benevolence towards inferiors who are worse off than we.

9. (Avihrutam) from the root hru. 'Hrut' means crooked and vihrut means intensely crooked. The prefix 'a', has the meaning of 'not' and the word signifies, 'uncrooked or righteous'.

Griffith makes it 'uninjured'.

Wilson renders it by 'unbroken'.

Sayana, in my opinion, rightly understands it as

10. (Vata-Jutah), is a compounded word made with Vata (air, wind or soul) and Juta from the root Ju, meaning, 'to speed, urge, inspire'. Vata-Jutah literally, therefore, would mean, 'driven by the wind, swift'.

Griffith makes it 'wind-urged'.

Wilson, 'impelled by the wind'.

With reference to the word, 'tmna' meaning, 'by soul', I believe the underlying idea can better be rendered by translating it as 'by soul impelled'. It should be remembered that the word, 'Atman', (soul) means, 'breath', 'life' or 'self'.

In Rig Veda [3] occurs which means:

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3 Rig Veda: X - 92, 13

'Respect better (your) breath of life'.

Sayana explains:

Here 'atma' or 'spirit' is spoken of as Vata, 'breath, air', thus showing that the two words are, at times, synonyms.

In Yajur Veda[4] it is said:

"The living soul (Vayu) is immortal, whilst this body ends in ashes."

Notice that in many Mantras of the Vedas, 'Vayu' as 'breath of life of the universe' is identified with the 'Supreme Soul'.

11. (Yah) "which - who'.

12. (abhi-rakshati) from the root 'raksh' with prefix 'abhi', means, 'guard, protect from, cherish, keep, observe, rule'.

Griffith translates it by 'guards'.

Wilson by: 'protects'.

13. (tmna) the instrumental case of tmna, 'vital breath, one's self'.

Sayana explains it by:

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4 Yajur Veda: XL - 15

Griffith suits himself and renders it 'in person'.

Wilson translates it as 'of his own accord'.

14. Prajah, means 'offspring, people, subjects (king and people relationship).

Griffith takes 'offspring'.

Wilson translates it as 'people'.

15. (Puposha) from the root push, meaning, 'to nourish, cherish, bring up'.

Griffith: 'nourishes'.

Wilson translates it: 'nourishes, hath nourished'.

16. (purudha) means 'in many ways'.

Griffith and Wilson translate it as, 'over many a land', 'in many places', evidently thinking the mantra refers to the sun.

Sayana's rendering is more correct.

17. (vi) 'intensifies'.

18. (Rajati), with the prefix vi means, 'rule over, transcend, shine'.

Both Griffith and Wilson use the meaning as 'shine'.

MANTRA SECOND

Vibhrat brihat subhritam vajsatamam

Dharman divah dharune satyam arpitam

amitra-ha vitra-ha dasyu-hantamam

jyotih jajne asurha sapatna-ha

MANTRA SECOND

Illuminating vast well cherished vigor winning best

In Law of Righteousness in heavens sustainer truth is placed.

Enemy-destroyer obstruction-destroyer fiend-destroyer best

Light ariseth evil destroyer rival-destroyer

Truth, luminous and vast, is well-cherished and supported for winning strength and acquiring vigor. It is the best and the most efficacious means.

It is placed in the Law, the Law of Righteousness (which supports the heavens and all luminous bodies, and is the sustainer of pure delight (and is the sustainer of bliss).

It destroys unfriendliness, enmity and hatred and is the best dispeller of wickedness. It removes all obstructions and obstacles.

A light arises thereby, which enlightens the mind and destroys all evil and rivalry.

Wilson:
The radiant light is born mighty, well-cherished, the abundant bestower of food, eternal deposited in the supporting sustainer of the sky, the slayer of adversaries, the slayer of the Vritras abundantly slaying the Dasyus, the slayer of the Asuras, the slayer of rivals.

Griffith:
Radiant as high truth, cherished, best at winning strength. Truth based upon the Statue that supports the heavens. He rose a light that kills Vritras and enemies, best slayer of the Dasyus, asuras and foes.

MANTRA SECOND

Word Meanings:

1. (Vibhrat) See Mantra No. 1.

Griffith here translates it, 'radiant', as an adjective, qualifying the next word. In the first verse he rendered it by 'bright God' and took it as a noun.

2. (brihat): in the first Mantra, Griffith took this word as an adjective, 'glorious', qualifying 'some juice', but here he correctly takes it as meaning 'high-truth'.

Wilson, who rendered it by 'much', now translates it as 'mighty'.

3. (Subhritam) is made up of the particle 'Su' meaning, 'well, good, perfectly, thoroughly' and 'brhitam' from the root 'bhri' to bear, hold, cherish'.

Griffith translates it by 'cherished'.

Wilson, by 'well-cherished', which is a correct translation.

4. (Vaja-satamam) is a compound word made up of 'Vaja', speed, vigor, contest, booty'. 'Sati' means 'acquisition, winning'. The whole is an adjective in the superlative degree, 'best at winning strength.'

5. (Dharman) is as Sayana explains it, the locative of 'Dharma, Law, Righteousness, Law of Righteousness'. The

word is derived from dhri 'to hold, to keep, support endure'.

Wilson translates it 'in the supporting'.

Griffith takes it as. "Upon Statute' (law)

is defined as

"That by which the world is supported, or that which supports the world".

6 (divah): genitive case of div 'the sky or heaven'.

The derivative meaning is. 'the shining gladdening'.

Deva which is translated by oriental scholars by 'God' really signifies 'the shining one'. 'the gladdener'

Griffith renders it as 'of the heavens'.

Wilson. 'of the sky'

7 (dharuna), the locative of Dharuna qualifying Dharman. from the same root dhri.

Griffith renders it 'that supports'.

Wilson 'sustainer'.

Sayana erplains it as 'in sustainer'.

8 (Satyam)'That which exists, reality. "Truth" is the noun of the Mantra and the subject of the hymn.

Griffith translates it correctly. "Truth".

Wilson following perhaps. Sayana's 'imperishable' renders it 'eternal' as an adjective of the first word Vibhrat.

'radiant light'.

9. (Arpitam) from the root 'ri' to place in, offer.

Sayana explains it by 'put down, placed in, deposited'.

Wilson translates it as, 'deposited'.

Griffith's translation is, 'based upon'.

10. (Amritra-ha) is composed of amitra, 'one who is not a mitra, 'friend', 'unfriendly and hence, an enemy and 'ha' from the root 'han' to strike, play, destroy, dispell. The literal meaning is 'enemy-destroyer', but as the light of Truth is the active agent, the sense is that enmity is destroyed in a manner impelled by it and the opponent is thereby disarmed.

Wilson renders it by 'slayer of adversaries'.

Griffith, 'that kills enemies'.

It is interesting to note that Griffith, who has translated as Truth, here uses 'kills enemies', for

11. (Vitra-ha) is made up of Vritra from the root 'vri', to conceal, invest, obstruct'; meaning harasser, obstructer' and hence, 'foe', and ha 'destroyer', as explained above. It signifies 'enveloping darkness'.

Wilson and Griffith have taken Vritra as the proper name, perhaps of a certain demon of darkness and drought, who wages

wars with Indra. Sayana renders 'Vritram' by 'covering darkness'.

12. (dasyu-hantamam), is composed of dasyu from das or dasya 'to suffer want, waste away', which, in the dictionary, is rendered as 'fiend or foe of the gods: or unbeliever', and hantamam the superlative degree from han.

Wilson and Griffith, both, have taken Dasyu as a proper name and translate the word as 'best slayer of the Dasyu' or 'abundantly slaying the Dasyus'.

13. (Jyotih) is 'light radiance' and hence, 'intelligence, light of life, freedom, joy'.

14. (Jajne) from Jan 'to bring forth, be produced, arise, manifest'.

Wilson translates the two words, 'light is born'.

Griffith, as 'he rose a light'.

15. (asura-ha) is made up of asura (evil) or also meaning, 'evil of spirit, demon' and ha. The word, asura, in many places in the Vedas, expresses the contrary sense of 'Life, Spirit, Lord God', which would be evil.

Wilson treats it as a proper name and so does Griffith. Why do these authors render a mythological meaning? It is not understandable.

16. (Sapatna-ha) is also a compound word. Sapatna means a 'rival, adversary'.

MANTRA THIRD

Idam shreshtham jyotisham jyotih uttamam
vishva-jit dhan-jit uchayte brihat
Vishvabhrat bhrajah mahi suryah drishe
Uru propathe sahah ojah achyutam

MANTRA THIRD

This most excellent of lights light the highest

All subduing wealth subduing called vast (high Truth)

All-illuminating brilliance (luster) great the sun beholding

Wide spreadeth endurance strength unfailing

Of lights this (Truth) is the most excellent and noblest. it is the highest and the purest light.

It is all subduing. is irresistible; it wins wealth and conquers love of it. Hence, it is called, Brihat, the lofty and glorious.

It is all-illuminating brilliance; it dispels darkness of ignorance; it is great and mighty like the sun to behold.

(Truth) It spreads wide love and bestows endurance under suffering. It gives unfailing strength.

Wilson:
This light. the best of lights, the most excellent. is called the conqueror of all. the conqueror of wealth. mighty all-illuminating. radiant. mighty Surya displays to view this vast power his unfailing luster.

Griffith:
This light. the best of lights supreme. all conqueror, winner of riches. is exalted with high land. all lighting. radiant and mighty as the sun to see. he spreadeth wide unfailing victory and strength.

MANTRA THIRD

Word Meanings:

1. (idam), neuter gender singular, meaning 'this', points to Jyotih 'light', which is of the same gender and number

2. (Shreshtham), superlative of shri 'fairest of all, most excellent, highest, etc.'

3 (Jyotisham), genetive plural of Jyoti, meaning 'of lights'.

4. (Jyotih), 'light, radiance' and hence 'intelligence, light of life, freedom, joy'. The reference is to the 'light of truth'.

5. (Uttamam) Superlative of ut, 'Up' hence 'highest' 'most excellent', 'best'.

6. (Vishva-jit) is a compound of: (1), Vishva from vish 'to pervade', meaning, 'every, all, whole' and hence vishvani, the all universe, the world' and of (2), Jit from Ji 'to conquer, to win, to subdue'

Griffith translates it as 'all-conqueror'.

Wilson as 'the conqueror of all'.

I prefer 'all subduing', to express the sense better.

7. (dhana-jit), made up of dhana, wealth, riches, any valued possessions or object of affection' and jit as 'to win,

conquer'.

Griffith translates it as 'winner of riches'

Wilson 'conqueror of wealth'.

8 (Uchyate) from the root. vach 'to say. speak' is in the passive form meaning, 'is called'

Wilson renders it as 'is called' but Griffith, curiously enough, makes it 'is exalted with'!

9. (Brihat) (Refer to Mantra 1 and 2)

Wilson translates it as 'mighty'.

Griffith translates it as 'high-land' (!)

10. (Vishva-Bhrat), is composed of vishva, 'all' and bhrat from Bhraj 'to shine glitter'.

Griffith renders it as 'all lighting'

Wilson by 'all illuminating' which expresses the sense better

11. (Bhrajas) from the root Bhraj meaning 'to shine'.

Both Griffith and Wilson have rendered it by 'radiant' and have used it. thereby, as an adjective.

The dictionary says it is a noun in the neuter gender and means 'lustre and brilliance'.

Note: Brihat 'vast', Jyotih 'light', Bhrajas 'brilliance' are all in this mantra in the same gender and number as satyam.

'Truth', and expreas the same idea.

12 (mahi) mahat, 'great' is an adjective, neuter gender quali ying the preceding word Bhrajas.

Both Wilson and Griffith translate it as 'mighty'.

13. (Suryah) 'sun'.

Note: Masculine gender and hence, the preceding adjectives do not quali y it.

14. (Drishe), dative of drish, meaning, 'seeing beholding'.

Griffith correctly renders the two words as the sun to see

15. (Uru) wide broad spacious, extensive

16. (Prapathe), from the root 'prath' to spread extend

Wilson translates it as 'displays' ! The nominative of the verb is Bhrajas. The sense seems to be that 'the brilliance of Truth, which is like the sun to behold, spreads winde endurance and unfailing strength'.

17. (Sahah) from the root Sah, 'to vanquish, restrain, suffer, endure patiently'. Sahah means, 'bearing, enduring, withstanding, defying'.

Griffith renders it by 'victory'.

Wilson by 'power'.

In my opinion, the word signifies the force which enables man to suffer and endure patiently and thereby overcome evil to do good. What is understood in English as 'love' is expressed as 'sahah'.

18. (Ojas) from the root vaj, means 'to be hard, to be strong'. Its meaning would, therefore, be 'strength, power, energy'.

Griffith correctly renders it by 'strength'.

Wilson, however, translates it by 'lustre', to fit in with his subject, Surya.

19. (Achyutam) from chyut, 'to drop, fall down', and 'a', meaning 'not', signifies 'firm, unperishable', hence: 'that which never falls, unfalling'.

Both Griffith and Wilson have translated this by 'unfalling'.

Note: In this very hymn, Griffith translates "Vibhrat' or 'bhrat' Bright God, in one instance. (Mantra 1.1), radiant in the second Mantra, and lighting in this (3rd) Mantra. (See word no. 10). At the same time, to Brihat he gives the meaning 'glorious' (in Mantra 1 and 2), 'High Truth' in the second (Mantra II-2) and High Land in Mantra 3, No. 9).

Wilson has done no better than Griffith.

MANTRA FOURTH

Vibhrajan jyotisha

Svah agachahah rochanam divah

Yena ima vishva bhuvanani abhrita

vishva-karmana vishva-devavta

MANTRA FOURTH

Intensely illuminating with light

Bliss-region thou hast attained effulgence of heaven

By whom these all existing things are sustained on all sides

By the All-Maker, by the possessor of all divine powers

Beaming forth with the light of Truth

thou, O man, hast attained to Bliss-region, heaven's resplendent realm

by whom all these existing things are sustained all round,

through the grace of the All-Maker, possessor of all divine powers.

Wilson:
"Illumining the whole (world) with thy radiance, thou hast attained (Surya) the luminous region of heaven and addressed to the universal gods, all living beings are cherished.

Griffith:
"Beaming forth splendour with thy light, has attained heaven's lustrous realm. By these were brought together all existing things, possessor of all God-head, all affecting God."

MANTRA FOURTH

Word Meanings:

1. (Vibhrajan) See Mantra No. 1

Sayana explains the word as which Wilson renders 'illumning'.

Griffith translates it as 'beaming forth'.

2. (Jyotisha) (See Mantra No. 2)

Griffith translates it as 'with light'.

Wilson as, 'with radiance'.

3. (Svah) The dictionary says, 'sun, sunshine, light, space, bright, bright space, heaven'.

Griffith translates it as, 'region'.

Wilson takes Sayana's view and renders it as 'whole world'.

4. (Agachahah), from the root, gam, to go, move, perceive, attain.

The word is in the past tense and in the second person, singular number.

Both Griffith and Wilson, following Sayana, have correctly rendered it, 'thou hast attained'.

5. (Rochanam) from the root ruch, 'to shine, be re-

splendent, or radiant, seem beautiful or good, pleasing'.

The word mean, 'bright, shining, pleasing, lovely'.

Griffith renders it by 'lustrous'.

Wilson, by 'luminous region'.

6. (Divah) is the genetive or ablative of 'div', from, or of heaven. The root div has ten meanings, of which the principal are: 'to radiate, shine, to rejoice'. Div (noun) is, 'skylight' the space occupied by luminous bodies, in contradiction to prithvi, 'earth', illumined planets.

7. (Yena) is the instrumental case of Yaa 'what, which' and means, 'by which, by whom'.

8. (ima), for imani 'these', Sayana explains it as 'visible things or worlds'.

9. (vishva) for vishvani, 'every, all'.

10. (bhuvanani) plural of bhuvana 'being, creature, existing thing, world, earth, kingdom. From 'bhu' become, arise, exist.

Griffith renders it by, 'existing things'.

Wilson, by 'living things'.

11. (abhrita) bhrita is 'borne, supported', past particle

from the root 'bhri', (See Mantra No. 3), 'to bear, hold, cherish, support' and with the prefix 'a', means entirely, quite, on all sides.

Griffith translates it as, 'brought together'.

Wilson, by 'are cherished'.

Sayana explains it as 'on all sides cherished'.

12. (vishva karmana), is a compound of vishva (Mantra No. 3) 'all, every, whole' and Karmana, from Kri, to make, do, fashion, perform, produce', hence: accomplishing or creating everything. The word is in the instrumental sense and hence would mean, 'by the All-Maker'.

13. (vishva devyata), is also a compound word of visva (see above) and devya from div (see word No. 6), 'heavenly, divine, diety, God, divinity'. With the suffix, 'vat', having, possessing'. This word is also in the instrumental sense 'by the possession of all divinity of god-head'.

Griffith gives this meaning, but adds 'all affecting God'.

Wilson seems to have omitted this word altogether, but put in the translation 'and addressed,' probably to make sense.

1. TRUTH, LUMINOUS AND VAST

The first word by which Truth is described in the hymn, is Vibhrat, illuminating and luminous and this attribute of it, is repeated in all the four Mantras of the hymn. It is light, the best of lights, as it enlightens the mind. Just as the great luminary gives light and life to the physical world, so does Truth, (true knowledge) give light to man's nature. Like the solar orbit, it is self-luminous and does not depend for its light on anything else. The best spirits of all times have valued this illumination above all possessions. The Greek philosopher, Socrates, who gave up his life for the sake of a Truth, said:

> "I renounce the honors to which the world aspires and desire to know only the Truth."

Truth leads to spiritual illumination and certitude. Man no longer gropes in darkness and doubt. The Vedas[5] have laid the highest emphasis on truth and the ideas contained in them denote that Truth ultimately leads to spiritual realization.

> "That became Truth, by That was produced". He in reality is the highest truth. Why does Truth illumine the mind? Because the Lord is the highest Truth.
>
> "Truth am I profound in wisdom. Truth by nature am I knowing creations".

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5 Atharva Veda: 15, 11, 3

In Truth, the Vedas glorify Him, since He is its highest Manifestation:[6]

"Yea, praise Him who is within the ocean,
Manifestation of Truth, ever youthful, Gracious Friend, whose speech is guileless".

Truth is boundless, its ramifications are co-extensive with Divine; it pervades everywhere. No man can set limits to it as when in its highest phase it is identified with the Supreme Reality.

2. TRUTH, AMBROSIA SWEET

Truth is the fountain of enlightenment from which every thoughtful man can and must satisfy his thirst for knowledge. One enjoys calm after learning the Truth. There is no other nectar anywhere which leads to immortality. In it is peace everlasting.

"Peace-given be unto us the blessing of Truth and self-control."[7]

"The Great Lord of Wisdom set thee free through both hands of Truth."[8]

"By Truth man blazes up aloft."[9]

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6 Atharva Veda: 6, 1, 2
7 Rig Veda: VII - 35, 2
8 Atharva Veda: 3, 11, 8
9 Atharva Veda: 10, 3, 25

3. TRUTH IS SOUL-FORCE

Truth is soul-force. It has its source in the Supreme Spirit. The love of Truth and devotion to it, proceed from man's spiritual nature. Mere show of Truth, of its pursuit for fame and popularity, will not make it a power that counts in the world. Its motive force must be in the self, when it is so impelled. It is the best of guards, which protects its votary from sin and saves him from many pitfalls. By its own 'Self', by the innate power which is inherent in Truth, it is able to preserve man from all evil. Let the self be in tune with Truth and man will be able to overcome every temptation. When Truth is his guardian angel, he need fear no one; his Divinity, his higher nature, which is thus developed, gives him a feeling of security; dangers and mishaps do not frighten him. Sorrow and persecution, if they come, help in his upward course; nothing can hinder his progress. It is not blind faith that saves him, but Truth.

To withdraw the poison fangs of Faith from ourselves, we must subordinate it to the love of Truth. The supreme worship of the Truth, with faith, is the only means of purification for all religions, all confessions, all sects. Faith should only be allowed a second place, for Faith has a judge in Truth. When she exalts herself to the position of supreme judge, she enslaves.

4. TRUTH, PROTECTOR

In hundreds of verses in the Vedas, God is spoken of as Sat-pati, Lord of Truth, its protector and preserver:

"O mighty Lord of Truth! Since Thou knowest "I shall never die," that is Thine Truth, indeed." 10

"Thou art Soma, Lord of Life, Lord of Truth; Yea, Thou art King Destroyer of evil. Thou art good, intelligent Energy". 11

"Who but the True and the Supreme Bliss delights thee with ambrosia; and with solid wealth for the distressed soul." 12

If a man requires the protection which Truth gives, he must be ever awake and watchful. If he neglects to take care of it by ceaseless vigilance, he is sure to fall into error. This is the price which Truth demands.

The 'Eternal-Existence-Consciousness-Bliss' is achieved only after knowing the Truth. In the entire Vedic philosophy, one does not begin, therefore, with the question of happiness, or end with the question of happiness. Truth is the thing and the guide.

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10 Atharva Veda: 20, 112, 2
11 Rig Veda: I, 91, 5
12 Atharva Veda: 20, 124, 2

If some pleasure is not derived from it, it is very hard for some to work on. However, if one follows in the wake of Truth, joy ultimately comes.

Looking at Buddha, it is easy to understand why he laid so much emphasis on his eight-fold path which emerged out of four truths. It was really an all out strong pursuit of Truth. Banishment of sorrow, for Buddha, was not really for himself, for he had everything. He was a most balanced person and such people do not suffer much. The man suffered from one obsession - the sufferings of others. In spiritual life, if one keeps thinking about one's own self, it can be considered to be as a great 'Ego'. As long as we hunt for 'I', there is no chance for our own liberation. You have to feel the pulse of the people's heart in your heart - "the utter self forgetfulness", so that the slightest sense of ego is completely wiped out. This is why, in the Vibraht Hymn, the Vedas enjoin that the Truth must be enjoined with sacrifice.

5. TRUTH WITH SACRIFICE

Man should, therefore, seek Truth not for the light which is its concomitant, nor for the joy that springs from its contemplation, but with a higher and nobler object. He must not be content merely with True Knowledge, he must be devoted to altruistic activities. He must confirm his life in accordance with the dictates

of Truth. He should search for it so that he may enjoy it for the good of all and thus glorify Him in every being. He must, therefore, be a "Lord of Sacrifice".

In the man who is actuated by a spirit of self-sacrifice and who is intent on doing service, seeing Him in every being, Truth attains the straight path and ensures a righteous life. True Knowledge and devotion, without selfish ends, is thus necessary for liberation.

"May my Truth and my Faith be dedicated to 13
and thrive through sacrifice."

6. TRUTH IS WELL-CHERISHED

Truth, luminous and vast, is well-cherished by the Power behind it. It is nourished by the Hand which knows no faltering. Its foundations rest on rock which sustain the universe. It is held high by the great Lord, who, by his laws, upholds the world. It has the Divine Essence and is, on that account, the surest refuge for all who believe in its power for good. Being the embodiment of the Supreme, its permanence is assured. It must endure forever. It has subsisted through all eternity.

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13 Yajur Veda: XVIII - 5

"Law is Truth, Firm and Strong to bear, 14
Supporter, Preserver and Ruler."

7. TRUTH IS BEST IN WINNING STRENGTH

Truth is the best means of acquiring strength. Physical vigor is acquired by the laws of health, exercise and self-control. Intellectual and spiritual force can only be attained by the man who, in pursuit of true knowledge, enlightens his mind with Truth. Our ethical nature is strengthened when love of Truth and self-control pervade it. Truth begins with a spiritual force that tightens man's moral stamina and gives him strength to suffer and to conquer evil. By it he becomes fearless and masters passions; with its aid, his faculties become invigorated and he can employ them for attainment of spiritual realization, because Truth is the manifestation of the Supreme.

"Thou art Lord of Truth, Bounteous, our Savior; 15
Thou art True, Effulgent and Bestower of Endurance."

"This Force of Endurance made a thousandfold 16
by Rishis, Seers spreadeth like the ocean. Even

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14 Yajur Veda: XVII - 82
15 Rig Veda: 1, 174, 1
16 Rig Veda: 8, 3, 4 and Yajur Veda: XXXIII - 83

this Truth mighty is praised, it is the power in sacrifice and is the rule of the wise."

8. TRUTH IS IN LAW, SUSTAINER OF HEAVENS

The question naturally arises, "Where is the Truth which has been so highly spoken of?" The answer to this query is given in the second quartette of the second Mantra.

"In Dharma, Law, heaven's sustainer, Truth is placed."

The word, 'Dharma', as explained in the Meanings, is derived from 'Dhri'; to hold, keep, support, endure, and hence: sustained! (Dharme-sthita) observing the Law, true to 'one's duty'.

The conception of Law based upon generalisation of facts, properly classified and arranged, leads man to the contemplation of the Supreme Intelligence and Infinite Power whose greatness it represents. It is also that Dharma which Sri Krishna spoke to Arjuna on the battlefield of Kurukshetra. It is getting rid of ignorance and the ego.

"Thou art Dharma, Law, Sudharma, good Law, imperishable; in us sustain manly powers, sustain manly powers, sustain wisdom, sustain

valor, sustain wealth."[17]

It is by this Law that a person acquires knowledge and thereby controls the cosmic forces that surround him. He acquires power over them. It is this Law which leads to the pursuit of Divine knowledge: for this law pervades everywhere, including the mind.

> "The truth of all that stands and of all that moves, is in Dharma, the Law of Righteousness: Guard ye the steps of your son who knows no guile."[18]

9. TRUTH DESTROYS ENMITY, DARKNESS, WICKEDNESS

When a man becomes devoted to Truth, his ideas and aspirations undergo a radical change. The first result of this pursuit, is that he no longer harbors ill-will towards any person. He is

(amitra-ha), 'having destroyed unfriendliness', he is no longer actuated by self-aggrandisement, nor does he try to benefit himself at the expense of others. His faith in the Supreme Spirit and His beneficience is unbounded and he sees that all creatures have their being in Him.

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17 Yajur Veda: XXXVIII - 14
18 Rig Veda: 1, 159, 3

"Whoever beholds all beings verily in the Supreme and the Supreme in all beings, thereafter he doubts not." [19]

He has nothing but good towards all creatures and he engages in benevolent activities, because one who knows the Truth sees Him in every being. By killing unfriendliness in himself, he has destroyed his enemies. It is through ignorance that men hate one another, but he who is animated by love of Truth finds that he is no longer a slave to passions of lower nature. As a sage, he pities the weakness of the people, and as a scholar, he tries to ameliorate their condition. It is the love of his fellow-creature that impells him to become a Rudra, the awe-inspirer. A man of Truth is thus never influenced by hatred; he has no wrongs to be avenged; no selfish ends to serve, but if, notwithstanding his parity of motives, men who shun Truth through low motives, become his ill-wishers and try to persecute and injure him, he is convinced that no permanent harm will ensue. The Law of Righteousness creates forces which will ultimately lead to the triumph of Truth by crushing its enemies. All obstacles will eventually be removed and the path of Truth will prevail. Ignorance and darkness, which are Vritas, that obstruct progress

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19 Yajur Veda: XL - 6

will be destroyed, just as the clouds which obstruct the rays of the sun melt away, leaving the sky bright and clear. So will the error, prejudice and ignorance vanish when the radiance of Truth illumines the world.

Not only is the Truth (Amitra-ha) destroyer of the unfriendly, it is also Vritra-ha, destroyer of obstructions. Man's baser nature is destroyed when he seeks shelter in Truth. His ferocity, his greed, his fiendish nature, can be best destroyed if he realizes the Truth. He will then learn to obey his higher self. His goal will no longer be the acquisition of wealth for the enjoyment of power. He will find his greatest joy in the search for true knowledge and its experience. He becomes a devotee and worships the Lord of Truth.

10. A LIGHT ARISETH THAT DESTROYS EVIL AND RIVALRY

The idea that Truth is light is as old as civilization. Those who believe in God, look upon Him as the fountain-head of all light. These noble sentiments have found their way to the sacred books of all religions. Just as the eye, through light, reveals the magical beauties of the physical world, its grand panorama, its variegated colors and manifold forms, so the intellect, with the light of Truth, presents the wonders of the eternal happiness with all its harmonies. Truth dispels the darkness of ignorance,

the ties of attachment, just as the luminous orb, when it rises, removes the gloom of night. Truth is Jyotih, radiance, the light of the spirit, the joy of man's spiritual freedom. As soon as this light arises, man begins to conquer his evil desires and tendencies. He thus becomes asura-ha, the destroyer of the asura or of the devilish tendencies in him. All rivalry goes, his ambitions to outshine others with wealth, pomp and power are killed. He sees himself in all and all in him.

> "Sublime are the Rishes, Seers; Obeisance unto 20
> them, since they see through the mind's eye."

II. TRUTH, NOBLEST OF LIGHTS

Even all physical lights give joy to man. His first step towards civilization was probably the use of fire. Light serves to remove his darkness. Starlight, moonlight and sunlight, declare to him the beneficence of the Lord of Light, the creative cosmos. Without these luminaries, the whole creation would have groped in darkness and life would have been impossible. There is no blessing in the physical world comparable to the vision of light, which enables us to see the wonders of creation, but all these

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20 Atharva Veda: 2, 35, 4

lights fade before the radiance of Truth. We are illumined in proportion to the perception of this light, which is the highest. We find the presence of the Supreme in us with the light of Truth. Man's misfortune is that he seeks happiness in sensual enjoyments and the glittering things of the world. Its pomp and show captivate his mind.

> "The face of Truth is hidden by the cover of glittering gold." [21]

A person who is given to the worship of the unreal, is as a rule, blind to this purest of joys. He is too much engrossed with his pursuit of material riches. The luckiest and the happiest man is he who pursues Truth and holds fast to it. The divine in him overcomes the lower nature and he is free here and hereafter.

> "Resplendent Light, Wonderful Light, is Truth Light. It is all Luminous, Resplendent, Law-Protector, away from evil." [22]

> "O Agni, Lord of Light, do Thou grant us Truth which is wealth thousand-fold, with speech that hath no guile." [23]

12. TRUTH IS ALL-SUBDUING

This 'noblest of lights', is irresistible. It conquers all. A

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21 Yajur Veda: XL - 1
22 Yajur Veda: XVII - 80
23 Rig Veda: 3, 14, 6

person devoted to it subdues his evil passions; having acquired mastery over his lower nature, he becomes unconquerable. All difficulties melt away, since he knows no fears. He is conscious that the omnipresent, the Lord of Truth, is with him.

"Truth verily triumphs, not untruth."

"In truth you must exert, because Truth is the Highest Power." 24

Great souls, who have revolutionized the ideas of large masses, were guided and supported by their firm faith in the truth of their mission. Their devotion to Truth, experiences and convictions that it must triumph, was the cause of their commanding influence.

The root, Ji, from which jit in the Mantra is derived, means also 'to win' and the word, 'Dhanajit', may thus be rendered into 'winner of wealth', as Griffith has translated it. If so, the idea underlying it is that the pursuit of truth, of scientific knowledge, applied the practical way, enables man to control cosmic forces and to utilize their resources for the common good. But the noble lesson which the words convey is that it is not by the acquisition of material wealth that man becomes rich; true riches

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24 Mahabharata: 167, 50

consist in the spiritual gain.

Truth is, therefore, called, Brihat, 'vast'. It ever grows. It is lofty and great and hence, 'mighty'. It is a manifestation of 'Brahman', the Supreme Spirit.

13. TRUTH IS RADIANCE MIGHTY, A SUN TO BEHOLD

This quartette emphasizes the illuminating nature of Truth. It is not only Vibhrat, 'self-luminous and illuminating', as described in the two preceding verses, it is Vishva-bhrat, 'all-illuminating'. It illumines the whole world of humanity. Like the sun, who gives light to all those who will open their eyes, Truth is accessible to everyone.

It is mighty, all-powerful and no one can withstand its onrush. We may shut our eyes and refuse to listen to its dictates, just as we can close our eyes and continue to grope in the darkness of our own making, but this would not prevent the luminous orb from shedding its luster on the world. Like the sun, Truth moves in its majestic splendor, giving life to all intellectuals and spiritual men. It is not in the power of any person to obstruct the march of Truth. As a western philosopher puts it:

> "Let us be true; this is the highest maxim of art and life, the secret of eloquence and of virtue and of all moral authority."

"Like the divine Sun, the Truth, seen with intelligent energy, 'protects all acts of vigor'. The True man, like a flame is glorified; like the self he is dear to everyone and becomes worthy of honor." 25

14. TRUTH SPREADETH WIDE ENDURANCE

Truth is all pervading as is Law in Nature and Dharma in man. It produces Sahas, endurance, and enables men to suffer hardships. It is the Moral Force which leads to self-sacrifice. What is love but the power of endurance and suffering? The mother shows her true love by sahas, suffering. She undergoes all kinds of troubles and discomforts for the sake of her child, without any thought of reward or recompense. The love in her is all-consuming and is an emblem of what divine love is. Similarly, a man who is devoted to Truth is ever prepared to suffer, if need be. His love for Truth gives him the strength to endure silently what to others may appear to be unbearable miseries and sorrows. Truth thus engenders the highest and purest love. It creates in its votaries, the spiritual force which defies threats, since it destroys all fears, but Truth does not merely create this

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25 Rig Veda: 1, 73, 2

capacity of passive resistence, it also brings strength to combat evil. Love of Truth creates Ojas, intellectual and spiritual vigor. No one can keep his intellectual powers vigorous until he is a lover of Truth. Such is the law of our understanding. It must be our beacon light and the weapon for dispelling ignorance. The contemplation and realization of Truth can alone bring us mental equipose, calm and peace. We shall continue to suffer from ignorance until we have acquired true knowledge; 'Brahma-Vidya', and realize Him.

"Light Thou art, light in me sustain; 26
Life Thou art, life in me sustain;
Will power Thou art, will power in me sustain;
Intellectual vigor Thou art, intellectual vigor in me sustain;
Justice Thou art, justice in me sustain;
Love (endurance) Thou art, love in me sustain."

15. TRUTH SAVES

In the preceding three Mantras, we have seen: (1) that Truth is intensely illuminating and is a soul-force, that, combined with sacrifice it leads to righteousness, (2) that it is placed in the

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26 Rig Veda: 10, 190, 3

Dharma-the Law, and is the best means of acquiring vigor; that it destroys enmity and hatred; that its light dispels all wickedness and rivalry and (3) that being the noblest of lights, it illumines the intellect and bestows unfailing strength and endurance.

It now conveys the assurance that its devotee attains ecstatic joy by the vision of the Great and that this state of ineffable bliss he may experience - 'Samadhi' - now, and later obtain Mukti, or salvation. In the contemplation of the highest Truth, the great Reality, his consciousness becomes sanctified, his spiritual faculties, which otherwise lie dormant, are developed. He realizes the Presence and bears testimony to the infinite Goodness, though his intellect cannot comprehend THAT, nor his tongue give expression to what he has felt. The highest manifestation of Truth is in the human spirit. There it attains its grandeur. The Yogi, in his Samadhi, deep meditation and communion with the Supreme, realises the beauty underlying it and he perceives it as the whole creation pervaded by divine Law and that his own spirit possesses the light emanating from the universal spirit.

Beaming forth with this light, he leads a life of perfect truthfulness, seeking Jnana, Right Knowledge, and fearlessly following the dictates of Dharma. He devotes his energies in works of unselfish benevolence. With his superior understanding, he removes ignorance. His love is comprehensive and his compassion extends to all of suffering humanity and to all creatures. He

thus becomes a Jivan-mukta, in life released, a free man, having secured tranquility and bliss. He becomes in tune with the infinite, the source of all Truth.

16. TRUTH LEADS TO SVAR

The question arises, "Where is Svar?"

"In the cosmology", according to Vedanta.*

Cosmos for us consists of:

1. Prithvi, the terrestrial region

2. Antariksha, the intermediate or Astral region with its atmospheric envelope extending to the moon, our satelite.

"The Moon (with beauteous wings) runs within the intermediate region in the sky."

3. Dyaus, heaven or ethereal region, in which move the sun and the stars.

4. Svar, also called Apas - the spiritual world of bliss - where the divine effulgence is not dimmed by any material cover.

In Vedas, in hundreds of Mantras, it may be noted that the visible universe is spoken of as dyava-prithivi, heaven and earth, the former being the ethereal region with its luminous orbs and the latter, the illumined planets with their satellites. The svar or the invisible space region is transcental, an eternal spiritual

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* Vedanta: Implications and the substance of the Vedas

Svar is qualified in the Mantra by 'Rochman', which, according to the dictionary, means not only 'resplendent and radiant', but also 'beautiful and lovely'. These two expressions thus give us the idea of what the spiritual world is like. The raptures experienced in it are depicted in various passages of great beauty in the Upanishads, describing the beatitude of the emancipated ones who have attained a vision of Brahma the Reality. The conception of Svar, the Bliss-Region is: 1. In that imperishable world which bounds the heavens, light is ever fresh; the intellect is illumined with Truth. There is that great Effulgence face to face, who diffuses all round. 2. Therein, the waters of life everlasting are ever flowing and he acquires a new vigor and vitality, which never wears out or decays. 3. He is not confined and is free. 4. All his desires which are the causation of sorrow, cease. There he attains to Existence-Consciousness-Bliss-Absolute.

17. HIS GRACE

Man obtains Mukti, Liberation or Emancipation, not as the result alone of his own works, but through divine grace. The theory of Karma, although seemingly incompatible with the above proposition, actually upholds the contention. A little reflection will show that, although Justice rules and the Karma philosophy

operates methodically, that is to say, "As you sow, so shall you reap." It is not through our unaided efforts only, that we obtain success in our undertakings, nor can we attain to the highest Existence-Consciousness-Bliss-Absolute. It is He who leads and guides us when we make the necessary endeavor and obey His laws.

Let us examine the recompense of our deeds by an analogy of the part which man plays in producing a crop. He ploughs and prepares the land for cultivation, scatters seeds and irrigates the land. When the grain ripens, he reaps it and separates it from the chaff. Such are his efforts and we know that without these actions, no one would gather a crop. But reflect a little deeper into the causes which lead to the yield of the produce and we shall see how little is our part in it. The earth is the gift of the Lord, and without the earth there would be no ploughing or sowing. So is the sun or energy, without which there would be no growth. The air and water are the creations of the Supreme. The potentiality of reproduction in the seed and the power of assimilation are all manifestations of His Grace. Our actions are thus dependent upon His Grace, and the fruits of our labors are really gifts of the Lord. As in the physical, so in the spiritual plane. It is the beneficence and grace of the Supreme which grants man the will to improve and the effort to rise higher. It is He who helps him to exercise self-control and engage in ben-

evolent work. He no doubt helps those who help themselves, but He also helps those who do not help themselves. Without His help, man is helpless. Such is the experience of the devotees, sages and Rishis. It is, therefore, conveyed to us in innumerable passages, that we must pray to Him and look to Him for strength, for He is the Truth and to attain the Truth is to attain Him.

CONCLUSIONS

In closing this brief exposition, it may be remarked that the hymn has made no attempt to give a 'logical definition of Truth'. It has a practical value in guiding conduct and spiritual aspirations.

Man is a part of an immense cosmos and is capable alone, amongst the animals, of observing nature, of experimenting and of establishing relationship and laws between facts. He is, at the same time, the subject of the experiment and the observer. Our human laws are the expression of our confidence in the order of nature and in the identity of the reactions of all men to the same excitations. In nature, different scales of observations do not exist. There is only one immense, harmonious phenomenon on a scale which, in general, escapes man. In order to harmonize and explain this phenomenon, the hymn begins by designating Truth with two words expressive of its characteristics and it lays great stress on them by repeating them in three of the Mantras. These are Vibhrat, 'intensely illuminating' (adjective), or 'brilliance, effulgence' (noun) and brihat, 'vast and glorious' (adjective), 'loftiness and speech' (noun).

There are numerous lights in this world; that of fire, electricity or lightening, moon, stars and the sun. There is also the light of the eye and of the other senses, of the manas which re-

ceives impressions and unifies perceptions; as also of the buddhi, or intellect, which discerns. Of all these lights which affect our consciousness, Mantra Number Three says that of the Truth is the 'most excellent and best'. It is this light which destroys the ego.[30]

"Truth and Law are two eyes; the universe is Truth."

Truth is brihat, 'vast', since it is conveyed through that it is Reality underlying objective phenomena. Subjectively, it is concomitant with Law, hence, all embracing.

It has been suggested in the hymn that the Truth breaks the hard shell of the ego and the man becomes a true Paramhansa, a man of great discretion. He discerns by Truth, real from the non-real, and self from the non-self. Truth is peace and we know that it is in the heart of peace that one comes to know Brahman. Truth is all originating, all fulfilling, and it consumates everything.

Having received a detached treatment, it would be advantageous to give a general review of the whole hymn expressed in its own words.

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30 Atharva Veda: 9, 5, 21

MANTRA, NUMBER ONE

Truth is luminous and vast'. It insures enjoyment of sweet ambrosia', mental calm. In Yajna-pati, man of unselfish activity, it 'sustains life, uncrooked and righteous'. He, who by his Self protects this self-force, nourishes people and 'rules in many ways'.

MANTRA, NUMBER TWO

Truth, 'luminous and vast' is well-cherished by the Power behind it. 'It is placed in Dharma, the Law of Righteousness, the supporter of heaven.' It destroys enmity, darkness and wickedness. A light ariseth which annihilates evil tendencies and hatred'.

MANTRA, NUMBER THREE

Of all lights, Truth is 'the noblest and the best'. It is called 'brihat'. It is 'all-subduing, winner of riches'. It is an 'all-illuminating brilliance, mighty like the sun to behold'. It gives endurance and unfailing strength'.

MANTRA, NUMBER FOUR

O Man, 'shing with this light thou will attain to svar, the bliss region, to heaven's effulgence, through the grace of Him who sustains all existing things, the all-creator, the Possessor of all divine powers'.

The beauty and force of the Hymn is, however, increased a hundred fold when we realize that its phrases may fitly be interpreted by referring to the Supreme Spirit. The peculiarity of the Hymn appears to be that its words lead from known to unknown, from nature to Real. It is very concise and fascinat-

ing. It is suggestive, and yet, comprehensive in its wide sweep. It is true and constant withe the spiritual experience and highest aspirations of man. It thus encompasses reflection in the adhidaivic (physical) adibhautic (psychi) and adhyatmic (spiritual) planes.

APPENDIX A

अथ निघण्टुः ॥

अथ प्रथमाध्यायारम्भः ॥

गौः । गमा । उमा । पमा । पा । पुमां । द्योर्द्विः । क्षितिः । अवनिः । कुर्वी । पृथ्वी । मही । रिपैः । अदितिः । इळा । निर्ऋतिः । भूः । धरित्रिः । पृथा । गातुः । गोत्रा । इत्येकविंशतिः पृथिवीनामधेयानि ॥ १ ॥

हेम । चन्द्रम् । हृत्मम् । अर्यः । हिरण्यम् । पेशः । कर्वनम् । द्योस् । कर्नकम् । काञ्चनम् । भर्म्म । अमर्त्यम् । मरुत् । दत्रम् । जातरूपम् । इति पञ्चदश हिरण्यनामानि ॥ २ ॥

सुवर्णम् । विषत् । व्योम । पुष्टिः । धन्व । अन्तरिक्षम् । आकाशम् । आपः । पृथिवी । भूः । स्वयम्भूः । अध्वा । पुष्करम् । सवरेः । सुवृद्वः । अम्बरम् । इति षोडशान्तरिक्षनामानि ॥ ३ ॥

स्वः । एश्निः । नाकः । गौः । विष्टपम् । नभः । इति षट् साधारणानि ॥४॥

स्वेदयः । किरणाः । गावः । उरुमयः । अभीशवः । दीधितयः । गभस्तयः । घनम् । उल्लाः । वसवः । मरीचिपाः । मयूखाः । सप्तसप्तयः । साम्याः । सुषुम्णाः । इति पञ्चदश रश्मिनामानि ॥ ५ ॥

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१. इलस्य स्थाने 'धुमः, धामा, धामः, धामाः' इति चत्वारः शब्दाः पुस्तकान्तरेषु क्वचित् २ दृश्यन्ते ॥
२. इदिकारादनन्तर इति कोपि सति 'द्योर्द्वी' इत्यपि भवति ॥
३. स्वरभेदेन 'रिपः' इत्यपि पु० २ दृश्यते ॥
४. 'द्वेमा' इत्यपि पु० २ ॥
५. 'सवरम्' इति विसर्गभेदेन पुस्तकान्तरदर्शनम् ॥
६. 'नाकाः' इति बहुवचनमपि क्वचित् ॥
७. 'उरुमयः' इति कोपि सति पु० २ ॥
८. 'दिधीतयः' इत्यपि पुस्तकान्तरदर्शनम् ॥

आशाः। आशाः। उर्पराः। आष्टाः। काष्ठाः। व्योम। कुकुभः। दुरितः। इत्यष्टौ दिङ्नामानि ॥ ६ ॥

श्यावी। क्षपा। शर्वरी। अक्तुः। ऊर्म्या। रात्र्या। यम्या। नम्या। दोषा। नक्ता। तमः। रजः। असिक्नी। पर्यस्वती। तमस्वती। धूवाणी। शारिणी। मोकी। शोकी। ऊर्धः। पर्वः। हिमा। वस्वी। इति त्रयोविंशतिः रात्रिनामानि ॥ ७ ॥

विभावरी। सूनरी। भास्वती। ओदती। चित्रामघा। अर्शनी। वाजिनी। वाजिनीवती। सुम्नावरी। अह्ना। द्योतना। श्वेत्या। अरुषी। सूनृता। सूनृतावती। सूनृतावरी। इति षोडशोषोनामानि ॥ ८ ॥

वस्तोः। द्युः। मानुः। वासरम्। स्वसराणि। ह्रंसः। घर्मः। घर्वः। दिनम्। दिवा। दिवेदिवे। द्यविद्यवि। इति द्वादशाहर्नामानि ॥ ९ ॥

अद्रिः। ग्रावा। गोत्रः। नलः। अभ्रः। पुरुभोजाः। बलिर्शानः। अरमा। पर्वतः। गिरिः। व्रजः। चरुः। वराहः। शम्बरः। रौहिणः। रैवतः। फलिगः। उपरः। उपलः। चमसः। अहिः। अभ्रम्। बलाहकः। मेघः। हरितः। श्रोदनः। वृषन्धिः। वृत्रः। असुरः। कोशः। इति त्रिंशन्मेघनामानि ॥ १० ॥

श्लोकः। धारा। इळा। गौः। गौरी। गान्धर्वी। गभीरा। गम्भीरा। मन्द्रा। मन्द्राजनी। वाशी। वाणी। वाणीची। वाक्। पविः। भारती। घर्मनिः। नाळीः। मेळिः। मेना। सूर्या। सरस्वती। निवित्। स्वाहा। वर्गुः। उपब्दिः।

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१. 'रम्या' इति पाठः पु० ॥
२ 'श्रीया' इत्यपि पु० २ ॥
३ 'ऊर्धा' इत्यपि पु० २ ॥
४. 'हिम' इत्यपि पु० २ ॥
५. 'वसुः; वस्वा; वसी' इत्यपि पु० २ ॥
६. 'वाजिनिवती' इत्यपि पु० ॥
७. 'अर्ळषी' इत्यपि पु० ॥
८. 'द्यौः' इति पा० ॥
९. 'हरिः' इत्यपि पु० ॥
१०. 'पर्जानः; पर्जन्यः' इमावपि क्वचित् ॥
११. 'अम्बम्' इत्यपि पु० ॥
१२ 'हरिः' इति च पु० ॥
१३. 'श्रोदनम्' इति नपुंसकम् पु० ॥
१४ 'विर्षन्धिः' इत्यपि पु० ॥
१५. 'नाजिः; नीजिः' इमौ क्वचित् ॥
१६. 'गम्भुः' इति क्वचित् ॥

प्रायुः । काकुत्[1] । जिह्वा । घोषः । स्वरः । शब्दः । स्वनः । अरट् । होत्रा । गीः । गाथा । गर्वः[2] । धेनो । प्राः । विषा । नुनो । कशा । धिषणा । नौः । अघ्न्या[3] । मही । अदितिः । राधीं । धाक् । मनुष्टुप्[4] । धेनुः । वत्सुः[5] । गवदे । सरः । सुपर्णी । वेकुरी[6] । इति सप्तपंचाशद् वाङ्नामानि ॥ ११ ॥

अर्धीः । घोदः । घर्मे । नमः । अम्मः । कर्वन्धर्मे[7] । सलिलम् । पाः । वनम् । घृतम् । मधु । पुरीषम् । पिप्पलम् । क्षीरम् । विषम् । रेतः । वेश्याः । जन्मे । दुग्धम् । दुहम् । तुजयाः । पर्वुरम्[8] । सुचेमे[9] । घृतम्[10] । सिरे[11] । अप्-रिन्दानि । घृतम्नम्[12] । जोमि । आयुधानि । घर्मः । अहिः । अर्भरम् । स्रोतः । दृतिः । रसः । उदकम्[13] । प्रयः । सरः । मेघजम् । सहः । शवः । यवः । ओजः । सुखम् । पुत्रम् । आर्षेयाः । शुभम् । यादुः । भूतम् । दर्शनम् । मणिम्यत्[14] । मुखम् । आपः । व्योम । यशः । महः । सर्वीकम्[15] । स्वतीकम्[16] । सतीनम्[17] । गर्दभम् । मगीरम्[18] । गर्भेरम्[19] । दृतिः[20] । अन्नम् । हविः । सर्व । सदनम् । ऋतम् । योनिः । ऋतस्य योनिः । सत्यम् । नीरम् । हविः । सत् । पूर्वम् । सर्पः । अहिम् । बुधिः । नाम । सर्पिः । अपः । पवित्रम् । अमृतम् । इन्दुः । हेमन्[21] । स्वः । सर्गः । शम्बरम् । अम्बम् । वपुः । अम्बु । तोयम् । तूयम् । कपिटम्[22] । गुप्तम् । वेशः । स्वधा । वारि । जलम् । जलाषम्[23] । हृदम् । इत्येकशतमुदकनामानि ॥ १२ ॥

1. 'काकुप्' इति पु० ॥
2. 'गाथा' इति पु० ॥
3. 'घन्या' इति पु० ॥
4. 'धेनुः' इति पु० ॥
5. 'गवदः; गवदः' इमौ पु० ॥
6. 'रसः; रासः' इमौ च पु० ॥
7. 'सुपर्णी' इति च पु० ॥
8. 'वेकु' इति पु० ॥
9. 'घर्मः; घर्णः; घर्मे' इमे त्रयः पु० ॥
10. 'कर्वन्धम्' इति नकारमेदेन कचित् पठ्यते ॥
11. 'पुरुं; पुरुम्' इति पु० ॥
12. 'मही; मही' इमावकारेण स्थाने पु० पठ्येते ॥
13. 'पुर्वुरम्; पुर्वुरः' इमौ च पूर्ववत् ॥
14. 'सुचेमाः; सुचोमे' एतौ च ॥
15. 'सुरा; पुरा' इति पु० ॥
16. 'घृतरेदपि' इति पु० ॥
17. 'घृतिः; घृतिमत्' इति पु० ॥
18. 'घृघरः; घृघरी' इति पाठान्तरम् ॥
19. 'घर्मः' इत्यपि पु० ॥
20. 'घृतः' इति क्वचित् पु० ॥
21. 'सर्वीकम्' इति पु० ॥
22. 'सतीकम्; स्वतीकम्' इति पु० ॥
23. 'घृतिनम्' इति पु० ॥
24. 'गर्दभीरम्' इति पु० ॥
25. 'गार्भेरम्' इति पु० ॥
26. 'कम्' इत्यपि कचित् पु० ॥
27. 'पुमा' इति पु० ॥
28. 'अरुर्दः' इति किंजलमेदेन कचित् ॥
29. 'पूर्णिम्; पूर्णिम्' इति पुस्तकान्तरपाठः ॥

अवनयः । यव्याः । स्वाः । सीराः । स्रोत्याः । एन्यः । धुनयः । कुजानाः । वृषण्वाः । स्वादोअर्णाः । रोधचक्राः । हरितः । सरितः । अम्रुवः । नमन्वः । वर्ध्वः । हिरण्यवर्णाः । रोहितः । सम्रुतः । अर्णाः । सिन्धवः । कुल्याः । वर्यैः । उर्व्यैः । इरावत्यः । पार्वतेयैः । सर्वन्त्येः । ऊर्जस्वत्यः । पयस्वत्यः । सरस्वत्यः । तरस्वत्यः । हरस्वत्यः । रोधस्वत्यः । भास्वत्यः । अजिराः । मातरः । नद्यः । इति सप्तत्रिंशन्नदीनामानि ॥ १३ ॥

अत्यः । हर्यः । अर्वा । वाजी । सप्तिः । वनिः । दधिक्राः । दधिक्रावा । एतशपर्वः । एतशः । पेद्वः । दौर्गहः । औच्चैश्रवसः । तार्क्ष्यः । आशुः । अग्नः । अरुषः । मार्मर्त्यः । अव्यथ्यः । श्येनासः । सुपर्णाः । पतङ्गाः । नरः । हार्यश्वासः । हंसासः । अश्वाः । इति षड्विंशतिरश्वनामानि ॥ १४ ॥

हरी इन्द्रस्य । रोहितोऽग्नेः । हरितं आदित्यस्य । रासभावश्विनोः । अजाः पूष्णः । पृषत्यो मरुताम् । अरुण्यो गाव उषसाम् । श्यावाः सवितुः । विश्वरूपा बृहस्पतेः । नियुतो वायोः । इति दशाऽदिष्टोपयोजनानि ॥ १५ ॥

आर्जते । आशते । ओर्यति । दीदयति । शोचति । मन्दते । भन्दते । रोचते । द्योतते । ज्योतते । द्युमत् । इत्येकादश ज्वलतिकर्मणः ॥ १६ ॥

जुमत् । कल्मलीकिनम् । जञ्जणामवन् । मन्मलामवन् । अर्चिः । शोचिः । तपः । तेजः[12] । हरः । धृषिः[13] । शृङ्गाणि । इत्येकादश ज्वलतो नामधेयानि ॥१७॥

गौरैमाम्बरं स्वः खेदय आताः श्यावी विभावरी वस्तोरद्रिः श्लोकोऽर्णोऽवनयोऽस्यो हरीइन्द्रस्य आजते जमदिति सप्तदश ॥

इति निघण्टौ प्रथमोऽध्यायः समाप्तः ॥ १ ॥

१. 'यह्वयः' इति पु० ॥
२. 'नमन्वाः' इति मात्राभेदेन पु० ॥
३. 'ऋतावर्यः' इति पु० ॥
४. 'वार्वेत्यः; अर्वत्यः' इमौ पा० ॥
५. 'रेवत्यः' इति पु० ॥
६. 'एतग्वा' इति पु० ॥
७. 'उच्चैश्रवसः' इति पु० ॥
८. 'मंश्रतो; मंश्रतुः' इति पा० ॥
९. 'ध्यथ्यः' इति पा० ॥
१०. 'वार्याणाम्' इति पाठान्तरम् ॥
११. श्वाशार्यति; श्वाशते; श्वाशचते' इमे पुस्तकान्तरेषु दृश्यन्ते ॥
१२. 'पयः' इति च पु० ॥
१३. 'हर्षिः; वृणिः' इति पाठभेदः ॥

अथ द्वितीयाध्यायारम्भः ॥

अपः । अम्नः । दंसः । वेपः । वेपः । विष्वी । व्रतम् । कर्मन्नम् । शर्मन्नम् । कर्तुः । कृत्वम् । करणानि । करणानि । करिष्यन्ती । करिष्यत् । कृष्टे । कर्णैः । कर्णीः । कर्त्रे । कृत्वी । धीः । शर्वी । शर्मी । शिर्मी । शक्तिः । शिल्पम् । इति षड्विंशतिः कर्मनामानि ॥ २ ॥

तक्व । तोकम् । तनयम्[1] । तोक्मम् । तक्मम् । शेपः । अम्नः । गयः । जाः । अपत्यम् । युवुः । सूनुः । नपात् । प्रजा । वीजम् । इति पंचदशापत्यनामानि ॥३॥

मनुष्याः । नरः । धवाः । जन्तवः । विशः । विशयः । कृष्टयः । पृथयः । नहुषः । हरयः । मर्याः । मर्त्याः[2] । मर्ताः । व्राताः । पुरुशाः । पुरुषः । आर्यवः । यदवः । अनवः । पूरवः । जगतः । तस्थुषः । पञ्चजनाः । विश्वेदेवाः । पृतनाः । इति पंचविंशतिर्मनुष्यनामानि ॥ ४ ॥

आयती । व्यचस्वती । अमीवहा । अमीवचातना । विश्वव्यचसौ । मरुत्वती । पुरुष्टुतौ । बाहू । भुरिजौ । विपस्ती[3] । शाक्वरी । भुरिजौ । इति द्वादश बाहुनामानि ॥ ५ ॥

अग्रुवः । अरेण्यः । त्रिशः[4] । विपः । शर्यीः । रशनाः । धीतयः । अर्यः । विपः । कृत्याः । अवनयः । हरितः । स्वसारः । जामयः । सनाभयः ।

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१. 'वेपः; विष्वी' इति पुस्तकान्तरे० ॥
२. 'शर्म; शक्मम्' अस्यैव भेदः पु० ॥
३. 'करवाम्' इति पु० ॥
४. 'कृन्त्रि' इति पु० ॥
५. 'चक्रुः' इति पु० ॥
६. 'कर्णैम्' इति पाठभेदः पु० ॥
७. 'तनयम्' इति लिंगभेदेन क्वचित् पु० ॥
८. 'नराः' इति पुस्तकान्तरेषु ॥
९. 'नहुषाः' इति क्वचनभेदेन क्वचित् पाठः ॥
१०. 'पुरुषः' इति पु० ॥
११. 'विपस्ती; विपस्ता' इति पु० ॥
१२. 'त्रिशाः' इत्यधिकं क्वचित् पु० ॥
१३. 'पूरवः' इति पाठान्तरम् ॥
१४. 'अग्रुवः; पुरुषः' इति पाठान्तरम् ॥
१५. 'रोहितः' इत्यधिकं क्वचित् पाठः ॥

योक्त्रोणि । योजनानि । धुरः । शार्वाः । अभीशवः । दीधितयः । गर्भस्तयः । इति द्वाविंशतिरङ्गुलिनामानि ॥ ५ ॥

वरिमं । उर्वरसि । वेतिं । वेनति । वेषति । पाम्फति । वेष्टि । वृनोति । छुपते । हेयैति । आर्चके । उशिक् । मन्यते । छन्त्सत् । चाकनत् । चकमानः । कनति । कानिषत् । इत्यष्टादश कान्तिकर्माणः ॥ ६ ॥

अन्धः । वाजः । पयः । प्रयः । पृथः । पितुः । वृषः । सुतेः । सिनम् । अर्वः । हुं । धासिः । इरा । इळा । इषम् । ऊर्क् । रसः । स्वधा । अर्कः । वेधं । नेमः । सुसम् । नमः । आर्युः । मूतृता । अन्नं । वर्षः । कीलालम् । यशः । इत्यष्टाविंशतिरन्ननामानि ॥ ७ ॥

आर्वयति । भर्वति । चर्मस्ति । वेति । वेवेष्टि । अविष्यन् । पप्साति । सुसर्वः । पुष्वास् । ईरति । इति दशगतिकर्माणः ॥ ८ ॥

ओजः । पौंजः । शवः । तुवः । सरः । स्वेषः । शर्दः । पार्थः । नुम्णम् । तविषी । शुष्मम् । शुष्णम् । शूषम् । दक्षः । वीळु । प्यौवम् । सहः । यहः । वर्चः । वर्गः । वृजनम् । वृक् । मज्मना । पौंस्यानि । धेर्बुसिः । द्रविणम् । स्यन्द्रासः । शम्बरम् । इत्यष्टाविंशतिर्बलनामानि ॥ ९ ॥

मघम् । रेक्णः । रिक्थम् । वेदः । वरिवः । भाग्यम् । रत्नम् । रयिः । पुत्रम् । भगः । मीढुर्म् । गयः । नृम्णम् । द्युम्नम् । तना । बन्धुः । इन्द्रियम् । वसु ।

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१. 'सुहस्त्यः; सजुतः' अस्यैव स्थाने इमौ दृश्येते पु० ॥
२. इतोऽग्रे 'अर्वयेति' इत्यधिकं पुस्तकान्तरेषु ॥
३. 'विसति; वेशति' इति पुस्तकान्तरपाठः ॥
४. 'वेष्टि' इति क्वचित् पु० ॥
५. 'हुंकर्ति; उशत्' इमावधिकौ पुस्तकान्तरेषु ॥
६. 'शंसनत्' इति पु० ॥
७. 'पाजः' इत्यधिकं क्वचित् पु० ॥
८. 'अर्वः' इति क्वचित् पु० ॥
९. 'सुतम्' इति लिंगभेदेन दृश्यते पु० ॥
१०. 'सीनम्' इति पु० ॥
११. 'हुंमत; धुष्' इत्येतौ पु इत्यस्यैव स्थाने दृश्येते पुस्तकान्तरेषु ॥
१२. 'वर्षः' इति पु० ॥
१३. 'हर्दति' इति पु० ॥
१४. 'वाजः' इत्यधिकं क्वचित् दृश्यते ॥
१५. 'पृथः' इति पु० ॥
१६. 'विट्' इति पाठान्तरम् ॥
१७. 'धृक्षेसि' इति प्रधानं पाठः ॥
१८. 'मीळ्हम्' इति क्वचित् पु० ॥

रायः । राधः । भोजनम् । मेधा । यशः । अन्नं । द्रविणम् । अर्थः । वृत्रेषु । वृतम् । इत्यष्टाविंशतिरेव धननामानि ॥ १० ॥

अघ्न्या । उक्षा । उक्षिया । मही । मही । अदितिः । इळा । जगती । शक्वरी । इति नव गोनामानि ॥ ११ ॥

रेळते । हेळते । भासते । धूनुषते । श्रीणाति । श्रेषति । दोषति । पुनुष्यति । कर्ष्यते । मोजते । इति दश कुत्सितकर्माणः ॥ १२ ॥

हेळः । हरः । हेषिः । स्यजः । भामः । एहः । ईरः । तर्णी । चूर्णिः । मन्युः । व्यथिः । इत्येकादश क्रोधनामानि ॥ १३ ॥

चर्षते । अर्यते । लोटते । लोठते । स्यन्दते । कसति । सर्पति । स्वमति । स्वर्वति । स्रंसति । अर्वति । बोर्वति । ध्वंसति । वेनति । भाष्टि । भुरण्यति । शर्वति । कालयति । पेलयति । कपर्दति । पिस्यति । पिस्पर्ति । मिस्यति । प्रथते । मृथते । व्यथते । कथते । गर्धते । नेधते । चोदति । नर्धति । सर्धति । म्पंचति । सेचति । ऋञ्जति । तुरण्यति । चर्तति । अर्तति । गाति । हर्यति । सर्वति । त्सरति । रंहति । बर्बटे । अर्मति । अर्जति । रर्जति । सर्जति । क्रियति । धर्मति । मिनोति । श्रेण्वति । अश्नोति । स्वरति । सिसर्ति । विनष्टि[17] । योषिष्टि[18] । रिणाति । । रीयते । रेजति । देष्ण्यति । दुनोति । युष्ण्यति । पन्वति । अंसत्रति ।

१. 'शर्धः' इत्यधिकं क्वचित् ॥
२. 'भुरण्यु; क्रियम्' इति पु० ॥
३. 'अदितिः' इति पुस्तकान्तरपाठः ॥
४. अस्यैव स्थाने 'हृणीयते' इति क्वचित् पु० ॥
५. 'घृणिः' इति च पु० ॥
६. 'अरः' इति तस्यैव स्थाने पुस्त० ॥
७. 'स्यन्दति' इति पु० ॥
८. 'स्रंसते' इति पाठश्च पु० ॥
९. 'अर्वते' इत्यपि क्वचित् पु० ॥
१०. 'मिर्वचति' इत्यपि पु० ॥
११. 'अर्चति' इत्यपि० ॥
१२. 'मिनोति; क्षिणोति' इति पु० ॥
१३. 'रिरर्वति' इत्यपि पु० ॥
१४. 'चोषिष्टि; वेषिष्टि' इति क्वचित् पु० ॥
१५. 'चोषिष्टि' इति च पु० ॥
१६. 'क्षणाति; क्षणर्ति; क्षदर्ति' इति भेदः पु० ॥
१७. 'दुष्यति' इति भेदः। 'नश्यति' इत्यधिकं पु० ॥
१८. 'दुनोति' इति पु० ॥
१९. 'युर्ष्यते' इति क्वचित् पाठः ॥
२०. 'अतुष्णाति; घुरर्षति' इति पा० ॥

तळित्[1]। आसात्[2]। अम्बरम्। तुर्वशे[3]। अस्तमीके। आके। उपाके। अर्वाके। अन्तमानाम्। अवमे। उपमे। इत्येकादशान्तिकनामानि ॥ १६ ॥

ऋक्षः। विवाक्। विस्वादः। नदनुः[4]। भरे। आकन्दे। आजौ। आजौ। पृतनाज्यम्। अमीके। समीके। ममसत्यम्। नेमधितौ[5]। सङ्गः। समितिः। समनम्। सीळ्हे। पृतनाः। स्पृधः। मृधः। पृत्सु। समत्सु। समर्ये। समरके। सम्मोहे[6]। सम्मीये। सङ्ख्ये। सङ्गे। संयुगे। सङ्गथे। सङ्गमे। वृजने। पृचे। भीषौ। शूरसातौ। वाजसातौ। समनीके। स्वर्षे। स्वर्जे। पौंस्ये। नराधने। वाजे। अजम। संधे। संयत्। संवर्तः[7]। इति षट्चत्वारिंशत्संग्रामनामानि ॥ १७ ॥

इन्वति। नेषति। आपाषः। आनट्। आप्नोत्। आपानः। अश्नुते। नशत्। आनशे। अश्नुते। इति दश व्याप्तिकर्मणः ॥ १८ ॥

दुभोति। श्रथति। ध्वरति। धूर्वति। वृश्चति। वृश्चति। कृन्तति। रुषसिति। नर्मते। मर्दयति। स्तृणाति। स्नेहयति। यावयति। स्फुरति। स्फुलति। निर्वपन्तु। अवतिरति। विर्यातः। आतिरत्। तळित्। आस्वपदल। दूषयति।

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१. 'तळित्' इति पा० ॥
२. 'आसा' इति तकाराभावे तस्यैव भेदः ॥
३. 'तुर्वशः' इति पा० ॥
४. 'अर्वाकः' इति पु० ॥
५. 'नेमधितिः' इति पा० ॥
६. 'सम्मोहे' इति पु० ॥
७. 'सम्मिश्रे; सङ्गे' इति पूर्वापरयोर्भेदेन पाठः ॥
८. इत्यस्मात् पूर्वं 'संवत्' इत्यधिकं क्वचित् पुस्तकान्तरेषु ॥
९. 'अर्धने' इत्यधिकं क्वचित् पु० ॥
१०. 'अस्मन्। सस्मन्। स्पस्मन्' इत्येतेऽधिकाः
११. 'संवर्तम्' इति पाठान्तरम् ॥
१२. 'नमुचे' इति पा० ॥
१३. 'आर्ड; आर्टः; आर्तः' इति तस्यैव भेदः ॥
१४. 'ऋणति' इत्याधिकं क्वचित् पु० ॥
'अर्णति' इति परस्य पाठान्तरम् ॥
१५. 'कृणत्ति। कृणत्ति' इति पु० ॥
१६. 'वर्सति' इति पा० ॥
१७. 'नर्भति' इति पु० ॥
१८. 'स्नेहंति' इति पूर्वस्यैव भेदपाठः। 'मर्दति। मर्दति' इत्यधिकं क्वचित् ॥
१९. 'यावंति; यावंति' इति पुस्तकान्तरपाठः ॥

अथ तृतीयाध्यायारम्भः ॥

उरु । तुवि । पुरु । भूरि । शश्वत् । विश्वम् । परीणसा । व्यानशिः । शतम् । सहस्रम् । सलिलम् । कुवित् । इति द्वादश बहुनामानि ॥ १ ॥

ऋहन् । हस्वः । निगृत्वः[1] । मायुकः । प्रतिष्ठा । कुधु[2] । वृत्रकः । दुर्गम् । अर्भकः[3] । तुल्लुकः । अल्पः[4] । इत्येकादश ह्रस्वनामानि ॥ २ ॥

महत् । ब्रध्नः । ऋष्वः । बृहत् । उक्षितः । तवसः[5] । तविषः । महिषः । अभ्वः । ऋभुक्षाः । उर्वा । विहायाः । यह्वः । ववक्षिथः । विवक्षसे । अम्मृक्षः । माहिनः । गभीरः । कक्कुहः[6] । रमसः । वाघत् । विरप्शी । अद्भुतम् । बर्हिष्ठः[7] । बर्हिषत्[8] । इति पञ्चविंशतिर्महन्नामानि ॥ ३ ॥

गयः । कृदरः । गर्तः । हर्म्यम् । अस्तम् । पस्त्यम् । दुरोणे । नीळम् । दुर्य्याः । स्वसराणि । अमा । दमे । कृत्तिः । योनिः । सदः । शरणम् । वरूथम् । छर्दिः । छदिः । छाया । शर्म्म । अज्म । इति द्वाविंशतिर्गृहनामानि ॥ ४ ॥

हरिऽएयति[9] । विवेम[10] । सपर्यति[11] । नमस्यति[12] । दुवस्यति[13] । ऋघ्नोति[14] । ऋणद्धि[15] । ऋच्छति[16] । सपेयि । विवासति । इति दश परिभरणकर्माणः ॥ ५ ॥

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१. 'सुरिरम्' इति पुस्तकान्तरपाठः ॥
२. 'रिहम्; ऋहम्; ऋहत्' इति पा० ॥
३. 'तृषमः; त्रिषमः' इत्यधिकौ पु० ॥
४. 'कृधुकः; ऋधुकः' इति पु० ॥
५. 'दहरकः; देहरकः' इमावधिकौ पु० ॥
६. 'अल्पकम्' इति पा० ॥
७. 'मुहः' इति पु० ॥
८. 'उचः' इत्यधिकः पु० ॥
९. 'कक्कुहस्तिना' इति पाठभेदः ॥
१०. 'आधम्; आधत्' इति पु० ॥
११. 'अद्भुतः' इति लिंगभेदः ॥
१२. 'बर्हिष्ठः' इति पु० ॥
१३. 'बर्हिषि' इति पु० ॥
१४. 'वर्मे' इति पु० ॥
१५. 'हरध्यति' इति पा० ॥
१६. 'शर्वति' इति पा० ॥

शिम्बाता। शवरा। शातपन्ता। शर्मं। स्युमकम्। शेवृधम्। मयः। सुगम्यम्। सुदिनम्। शुषम्। शुनम्। शुग्मम्। भेषजम्। जलाषम्। स्योनम्। सुम्नम्। शेवम्। शिवम्। शम्। कम्। इति विंशतिः सुखनामानि ॥ ६ ॥

निर्विक्। वव्रिः। वर्पः। वर्पुः। अमतिः। अर्पसः। प्सुः। अम्नः। पिष्टम्। पेशः। कर्शनम्। मरुत्। अर्शुनम्। ताम्रम्। अरुषम्। शिर्पम्। इति षोडश रूपनामानि ॥ ७ ॥

अस्तेमा। अनेमा। अनेद्यः। अनवद्यः। अनभिशस्त्यः। उकथ्यः। सुनीथः। पाकः। वामः। वयुनम्। इति दश प्रशस्यनामानि ॥ ८ ॥

केतः। केतुः। चेतः। चित्तम्। क्रतुः। असुः। धीः। शची। माया। वयुनम्। अभिख्या। इत्येकादश प्रज्ञानामानि ॥ ९ ॥

वत्। मत्। सत्रा। मद्वा। इत्था। ऋतम्। इति षट् सत्यनामानि ॥ १० ॥

चिकेतत्। चाकनत्। अचर्कर्मे। चष्टे। विचष्टे। चिकेषीः। विश्वचर्षणिः। अवचाकशत्। इत्यष्टौ परयतिकर्मणः ॥ ११ ॥

दिक्म्। नुक्म्। सुक्म्। आहिक्म्। औकीम्। नक्तिः। माक्तिः। नकीम्। आक्तम्। इति नवोत्तराणि पदानि सर्वपदसमाम्नायः ॥ १२ ॥

इदमिव। इदं यथा। अग्निर्न ये। चतुरश्रिददमानात्। ब्राह्मणा व्रतचारिणः। वृक्षस्य नु ते पुरुहूत वयाः। जार आ भगम्। मेघो भूतोऽभि यन्मयः। तद्रूपः। तद्वर्णः। तद्वत्। तथा। इत्युपमाः ॥ १३ ॥

१. 'शिम्युः' इति बहुमतः पा० ॥
२. 'शुग्म्यम्' इति पा० ॥
३. 'अपुः' इत्यधिकं क्वचित् ॥
४. 'अर्पसः' इति पा० ॥
५. 'प्सुरः' इति पा० ॥
६. 'शर्म्यम्। शिर्म्यम्' इति पा० ॥
७. 'अनिंद्यः' इत्यधिकं पु० ॥
८. 'अनभिशस्तिः' इति सम्मतः पाठः ॥
९. 'कृतुः' इति पु० ॥
१०. 'चिकर्म्यम्' पा० ॥
११. 'चन' इति पा० ॥
१२. 'चाक्नम्; अचक्नम्' इति तस्यैव भेदः ॥
१३. 'आकिम्' इति पाठान्तरम् ॥

अर्चति । गायति । रेभति । स्तोभति । गूर्दयति । गृणाति । अरते । हर्यते । नर्दति । पृच्छति । रिहति । धमति । कूपायति । कूपण्यति । पुनस्यति । पुनायते । वल्गूयति । मन्दते । मन्दते । छन्दति । छदयते । शशमानः । रञ्जयति । रजयति । शंसति । स्तौति । यौति । रौति । नौति । भर्णति । पक्षायति । पक्षते । सपति । पपुष्टाः । मदयति । वाजयति । पूजयति । मन्यते । मदति । रसति । स्वरति । वेनति । मन्द्रयते । जल्पति । इति चतुश्चत्वारिंशदर्चतिकर्माणः ॥ १४ ॥

विप्रः । विप्रः । गृत्सः । धीरः । वेनः । वेधाः । कण्वः । ऋहुहः । नवेदाः । कविः । मनीषी । मन्धाता । विधाता । विपः । मनश्चित् । विपश्चित् । विपन्यवः । ओकेनिपः । उशिजः । क्षीस्वासः । अद्भातयः । मतयः । मतीषाः । वाघतः । इति चतुर्विंशतिर्मेधाविनामानि ॥ १५ ॥

रेभः । जरिता । कारुः । नदः । स्तोमासः । क्षीरिः । गौः । सूरिः । नादः । छन्दः । स्तुपे । रुद्रः । कूपण्युः । इति त्रयोदश स्तोतृनामानि ॥ १६ ॥

यज्ञः । वेनः । अध्वरः । मेधः । विदथः । नार्यः । सवनम् । होत्रा । इष्टिः । देवताता । मखः । विष्णुः । इन्दुः । प्रजापतिः । घर्मः । इति पञ्चदश यज्ञनामानि ॥ १७ ॥

भरताः । कुरवः । वाघतः । बृक्तबर्हिषः । यतस्रुचः । मरुतः । सुवाचः । देवयवः । इत्यष्टावृत्विङ्नामानि ॥ १८ ॥

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१. 'अर्तति' इति पु० ॥
२. 'हर्यति' इति पा० ॥
३. 'कृपा' इति पा० ॥
४. 'पस्यस्यति । पस्नायते' इति पूर्वापरयोर्भेदः ॥
५. 'छदयति' इति पा० ॥
६. 'भर्णति' इति णत्वभेदः ॥
७. 'भणायते' इति भेदः ॥
८. 'स्वपिति' इति पा० ॥
९. 'पिपुष्टाः' इति पा० ॥
१०. 'स्वदति' इत्यधिकं पु० ॥
११. 'कल्पते' इत्यधिकं पु० ॥
१२. 'मन्मनते । कन्दते' इत्यधिकौ पु० ॥
१३. 'मेधः' इत्यधिकः पु० ॥
१४. 'विपन्युः' इति पु० ॥
१५. 'केनिपः' अयमधिकः पु० ॥
१६. 'मनुष्वाः' इति पाठान्तरम् ॥
१७. 'मेधाविनः' इत्यधिकं पु० ॥
१८. 'तासुः' इति पाठान्तरम् ॥
१९. 'सुद्' इति पाठान्तरम् ॥
२०. 'नारी' अयमधिकः पु० ॥
२१. 'भारताः' इति पाठभेदः ॥

नवम् । नूत्नम् । नूतनम् । नव्यम् । इदा । इदानीम् । इति षडेव नवनामानि ॥ २८ ॥

प्रपित्वे । अमीके । दुध्रम् । अर्भकम् । तिरः । सतः । त्वः । नेमः । अर्धाः । स्तृभिः । बभ्रीभिः । उपजिह्विका । उदरम् । कुदरम् । दम्भः । पिनाकम् । मेना । प्राः । शेपः । वैतसः । अया । एना । सिषक्ति । सचते । म्यसते । रेजते । इति षड्विंशतिर्द्विश उत्तराणि नामानि ॥ २९ ॥

स्वधे । पुरन्धी । धिषणे । रोदसी । द्यावी । अम्मसी । नमसी । रजसी । सदसी । सधनी । घृतवती । बहुले । गभीरे । गम्भीरे । ओषयौ । धेन्वौ । पाँसौ । मही । उर्वी । पृथ्वी । अदिति । अही । दूरे अन्ते । अपारे अपारे । इति चतुर्विंशतिर्द्यावापृथिवीनामधेयानि ॥ ३० ॥

उर्वृहन् महद्वय इरज्यति शिम्बाता निर्णिगस्तेमा केतो वद चिक्यद्धिकमिदमिवार्चति विप्रो रेभो यज्ञो भरता ईमहे दाति परिस्रव स्वपिति कूपस्तूपुर्णियमाके प्रनप्त्रवम् प्रपित्वे स्वधे त्रिंशत् ॥

इति निघण्टौ तृतीयोऽध्यायः समाप्तः ॥ ३ ॥

१. 'सिचक्ति' इति पा० ॥
२. 'नंसते' इत्यधिकं पु० ॥
३. 'सुधे' इति पु० ॥
४. 'रोधसी' इति वर्णभेदेनाधिकं वा पु० ॥
५. अतः पूर्वं 'नुष्यौ' इत्यधिकं क्वचित् । अतोऽग्रे च 'चुम्ब्यौ' इति भेदपाठः ॥
६. 'पाद्यौ' इति पा० ॥
७. 'बृहती' इत्यधिकमत्र पुस्तकान्तरे ॥

आशुशुचाणिः । आशाभ्यः । काशिः । कुषारुम् । अलानृबः । सलुलुकम् । कल्पयम् । विस्रुहः । वीरुधः । नवुद्राभम् । अम्कंधोयुः । निशुम्भाः । वृषदुक्थम् । ऋदूदरः । ऋदूपे । पुलुकामः । असिन्वती । कृपुना । माध्वजीकः । रुजानाः । जूर्णिः । ओमना । उपलप्रक्षिणी । उषसि । प्रकलवित् । अम्यर्धयज्वा । इवे । घोषस्य । अस्मे । पार्थः । सवीमनि । सुप्रयाः । विदथानि । आर्यन्तः । आशीः । अजीगः । अमूरः । शशमानः । देवो देवाच्या कृपा । विजामातुः । ओमासः । सोमानंस । अनवायम् । हिमीदिने । अर्वान् । अमीवा । दुरितम् । अप्वा । अमतिः । भुष्टी । पुन्धिः । रुशत् । रिशादसः । सुत्रः । सुविदत्रः । मानुषक् । पुर्वधिः । गिर्वणसे । असुर्ते । सुर्ते । अम्यक् । यादरिमन् । जारयायि । अग्रिया । चनः । पचता । शुरुधः । अमिनः । जञ्झती । अप्रतिष्कुतः । शार्यदानः । सुप्रः । सुशिप्रः । शिप्रे । रंसु । द्विषहीः । अक्रः । उराणः । स्तियानाम् । स्तिपाः । जर्भरु । जरूथम् । कुलिशः । तुञ्जः । वर्हवा । ततनुष्टिम् । इलीविशः । विपेचाः । भूमिः । विष्पितः । तुरीषम् । रास्पिनः । ऋञ्जतिः । ऋजुनीती । प्रतर्दनः । हिनोति । चोष्कूयमाणः । चाष्कूयते । सुमत । इदविष्टिषु । दूनः । भिन्वति । अमन्त्रः । ऋचीषमः । अनर्शरातिम् । अनर्वा । असामि । गल्दया । अलदः । वर्करः । वेकनाटान् । अभिधेनव । अंहुरः । वृतः । वाताप्यम् । चाकन् । रयर्यति । असक्राम् । आधवः । अनवब्रवः । सदान्वे । शिरिम्बिठः । पुरासुरः । अकर्विर्दती । करञ्जती । दनः । शरारुः । इदंयुः । कीकटेषु । वृन्दः । वृन्दम् । किः । उल्बम् । अधीमधीनम् ।
इति पञ्चत्रिंशच्छतं पदानि ॥ ३ ॥

जहा सस्निमाशुशुचाणिक्रीविं ॥

इति निघण्टौ चतुर्थोऽध्यायः समाप्तः ॥ ४ ॥

अथ पञ्चमाध्यायारम्भः ॥

ग्निः । जातवेदाः । वैश्वानरः । इति त्रीणि पदानि ॥ १ ॥

द्रविणोदाः । हुध्मः । तनूनपात् । नराशंसः[1] । इळः । बर्हिः । द्वारः । उषासानक्ता । दैव्या होतारा । तिस्रो देवीः । त्वष्टा । वनस्पतिः । स्वाहाकृतयः । इति त्रयोदश पदानि ॥ २ ॥

अश्वः । शकुनिः । मण्डूकाः । अश्वाः । ग्रावाणः । नाराशंसः । रथः । दुन्दुभिः । हुषुधिः । हस्तघ्नः । अर्मशवः । धनुः । ज्या । इषुः । अश्वाजनी । उलूखलम् । वृषभः । दुघणः । पितुः । नद्यः । आपः । ओषधयः । रात्रिः । अरण्यानी । श्रद्धा । पृथिवी । अप्वा । अग्रायी । उलूखलमुसले । हविर्धाने । द्यावापृथिवी । विपाट्छुतुद्री । आर्जी । शुनासीरौ । देवी जोष्ट्री । देवी ऊर्जाहुती । इति षट्त्रिंशत् पदानि ॥ ३ ॥

वायुः । वरुणः । रुद्रः । इन्द्रः । पर्जन्यः । बृहस्पतिः । ब्रह्मणस्पतिः । क्षेत्रस्य पतिः । वास्तोष्पतिः । वाचस्पतिः । अपां नपात् । यमः । मित्रः । कः । सरस्वान् । विश्वकर्म्मा । तार्क्ष्यः । मन्युः । दधिक्राः । सविता । त्वष्टा । वातः । अग्निः । वेनः । असुनीतिः । ऋतुः । इन्दुः । प्रजापतिः । अहिः । अहिर्बुध्न्यः । सुपर्णः । पुरूरवाः । इति द्वात्रिंशत् पदानि ॥ ४ ॥

श्येनः । सोमः । चन्द्रमाः । मृत्युः । विश्वानरः । धाता । विधाता । मरुतः । रुद्राः । ऋभवः । अङ्गिरसः । पितरः । अथर्वाणः । भृगवः । आप्त्याः । अदितिः । सरमा । सरस्वती । वाक् । अनुमतिः । राका । सिनीवाली । कुहूः । यमी । उर्वशी । पृथिवी । इन्द्राणी । गौरी । गौः । धेनुः । अघ्न्या । पथ्या । स्वस्तिः । उषाः । इळा । रोदसी । इति षट्त्रिंशत् पदानि ॥ ५ ॥

अश्विनौ । उषाः । सूर्या । वृषाकपायी । सरण्युः । त्वष्टा । सविता । भगः । अर्यमा । पूषा । विष्णुः । विश्वानरः । वरुणः । केशी । केशिनः । वृषाकपिः । यमः । अज एकपात् । पृथिवी । समुद्रः । अर्थर्वा । मनुः । दध्यङ् । आदित्याः । सप्तऋषयः[2] । देवाः । विश्वेदेवाः । साध्याः । वसवः । वाजिनः । देवपत्न्यो देवपत्न्यः । इत्येकत्रिंशत् पदानि ॥ ६ ॥

अग्निर्द्रविणोदा अश्वो वायुः श्येनोऽश्विनौ षट् ॥

इति निघण्टौ पञ्चमोऽध्यायः समाप्तः ॥५॥ नैघण्टुकं समाप्तम् ॥

१. 'नराशंसः' इति पुस्तकान्तरपाठः ॥ २. 'ऋषयः' इत्यधिकं पुस्तकान्तरे ॥

APPENDIX B

(५) ससमिद् युवसे वृषन्नग्ने विश्वान्यर्य आ।
इडस्पदे समिध्यसे स नो वसून्या भर ॥१॥

संगच्छध्वं सं वदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे संजानाना उपासते ॥२॥

समानो मंत्रः समितिः समानी समानं मनः सह चित्तमेषाम्।
समानं मंत्रमभिमंत्रये वः समानेन वो हविषा जुहोमि ॥३॥

समानी व आकूतिः समाना हृदयानि वः।
समानमस्तु वो मनोयथा वः सुसहासति ॥४॥

(६) देवस्त्वष्टा सविता विश्वरूपः पुपोष प्रजाः पुरुधा जजान।
इमा च विश्वा भुवनान्यस्य महद् देवानामसुरत्वमेकम् ॥

(१०) असुर्या नाम ते लोका अन्धेन तमसावृताः। ताँस्ते
प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः ॥

(११) अग्निमीले पुरोहितं यज्ञस्य देव मृत्विजम्। होतारं
रत्न धातमम् ॥

(१२) ॐ शन्नो मित्रः शं वरुणः शन्नो भवत्वर्यमा।
शन्न इन्द्रो बृहस्पतिः शन्नो विष्णुरुरुक्रमः।
नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि
त्वमेव प्रत्यक्षं ब्रह्म वादिष्यामि ऋतं वदिष्यामि
सत्यं वदिष्यामि तन्मामवतु तद्वक्तारम् वतु अवतु
वक्तारम्। ॐ शान्तिः शान्तिः शान्तिः ॥

(२०) भूमेर्भूमिरस्यदितेरसि त्वेषवधाया विश्वस्य
भुवनस्य धर्त्री। पृथिवीं यच्छ पृथिवीं दृंह
पृथिवीं मा हिंसीः ॥

* कृते च मर्त्यं रमाद्यात् लोमा अजायत।
पृष्ठ ५ ... अस्य मर्त्यजायत चक्षु. मांद्रा अण्डव:॥
समुद्रादर्णवाधि सेवत्समा अजायत।
सवत्सरो रात्रयाद् वि वेरध रमषतो वशा॥
भूजा चन्द्रमसा पाता यथा पूर्वम् कल्पयत्।
दिवं च पृथ्वीं चाऽन्तरिक्ष मथो स्व:॥

(२३) ऋत्व: समर्द्धा वनता प्रतांर जगमा शुचे।
मृडा सुक्षत्र मृळय॥

(२४) द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्य: पप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति॥
(२५) समाने वृक्षे पुरुषो निमग्नो ऽनीशया शोचति मुह्यमान:।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोक:॥
यदा पश्य: पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम।
तदा विद्वान पुण्यपाप विधूय निरञ्जन: परमं साम्यमुपैति॥

(२६) यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्येत।
सर्वभूतेषु चात्मानं ततो न विचिकित्सति॥

(२७) त्वमस्माकं तव स्मसि

(२८) तदेजति तन्नैजति तद्दूरे तद्वान्तिके।
तदन्तरस्य सर्वस्य तदुसर्वस्यास्य बाह्यत:॥

पृष्ठ ६५ समाना प्रपा सह वोऽन्नभाग: समाने योक्त्रे सह वो युनज्मि।
सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभित:॥

(३८) आधेनवो धुनयन्तामशिश्वी: सबर्दुघा: शशया अप्रदुग्धा:।
नव्यानव्या युवतयो भवन्तीर्महद्देवानामसुरत्वमेकम्॥

(४२) इहैव स्त कां वियौष्ट विश्वमायुर्व्यश्नुतम्।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे॥

ब्रह्मचारयाम: ꣳ मनं [illegible] अग्नयो मगन् ।
[illegible] मनसि मे जागृहि ध्रुवाहमस्मि ध्रुवधानम् ॥

अभ्याद्धाम मनसा सोमपावान ऋतपेत त्वाय ।
दक्षं च मुहुं [illegible] त्वा दीक्षिता ऽअहम् ॥

[illegible] पुरुषं व्यदधु: कतिधा व्यकल्पयन् ।
[illegible] किमस्य कौ बाहू किमूरु पादा उच्येते ॥
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्य: कृत: ।
[illegible] तदस्य यद्वैश्य: पद्भ्यां ꣳ शूद्रो अजायत ॥

[illegible] इत दृष्ट्वा मा मिमीध्वं मा चक्षुषा सवाणि भूतानि
समीक्षन्ताम् । मितमस्याꣳ चक्षुषा सर्वाणि भूतानि
समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥

[illegible] ब्रह्मण ब्राह्मणं क्षत्राय राजन्यं मरुद्भ्यो वैश्यं तपसे
शूद्रं तपसे तस्करं नारकाय वीरहणं पाप्मने
क्लीबमक्रियाणा ꣳ यवोगुं कामाय पुंश्चलूमतिक्रुष्टाय
मागधम् ॥

यमिमां वाचं कल्याणीमावदानि जनेभ्य: ।
ब्रह्मराजन्याभ्या ꣳ शूद्राय चार्याय च स्वाय चारणाय ।
प्रियो देवानां दक्षिणाया दातुरिह भूयासमयं मे काम:
समृध्यतामुप मादो नमतु ॥

[illegible] शरीरमसि भस्मान्त ꣳ शरीरम् ।
[illegible] कृतो स्मर क्लिबे स्मर कृत ꣳ स्मर ॥

[illegible] शन्नो अतस्त्र: प्रादशा: पृथिव्या यस्यामन्नं कृष्टय: संबभूवु: ।
[illegible] बिभर्ति बहुधा प्राणदेजत्सा नो भूमर्गोष्वप्यन्ने दधातु ॥
[illegible] विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतो निवेशनी ।
[illegible] वैश्वानरं बिभ्रती भूमिरग्निम ꣳ ऋषभा द्रविणे नो दधातु ॥
[illegible] यस्या भूमावेधन्ते गाता पृथिव्यै मे पय: ॥
[illegible] सिन्धु परवता हिमवन्तो ऽरण्यं ते पृथिवि स्योनमस्तु ।
[illegible] ऊर्जं दुहाना पयसा पयस्वती मा भूमिं पयसाभ्यनक्तु मा ।
[illegible] तेजसा तेजस्विनी धेष्ठा देवी सुपत्नी सदमस्तु महम् ॥

(८१) --- मा नो भूमा रारध्वं मा नो गोषु मा नो अश्वेषु रीरधः ॥
यज्ञामनं सादयन्ती यस्या उमाः पञ्च कृष्टयः।
अग्निं धनस्य पतये नमोऽस्तु वृष्टिमेदसे ॥

(८२) यंस्याः पुनः क्रव्या कृताः क्षेत्रे यस्या विकुर्वते।
प्रजापतेः प्राच्यां विश्वगर्भामाशामाशां रण्यां नः कृणोतु ॥

(८३) यां रक्षन्त्यस्वप्ना विश्वदानीं देवा भूमिं पृथिवीमप्रमादम।
सा नो मधु प्रियं दुहामथो उक्षतु वर्चसा ॥

(८४) सा नो भूमास्पार्षं बलं राष्ट्रे दधातूत्तमे ॥

(८५) स नः पवस्व शं गवे शं जनाय शमर्वते।
शं राजन्नोषधीभ्यः॥

(८६) आ रे ते गोघ्नमुत पूरुषघ्नं क्षयद्वीर सुम्नमस्मे ते अस्तु।
मृळा च नो अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विबर्हाः॥

(८७) श्यामशं प्रीतोमलामशं पीरोमतामुत।
शालाया विश्वतारायाः सङ्कान वचूतामसि॥

(८८) हो चयोनमामसे शाल पत्नीनां सदन सदः।
स नो देवीनामासे दावे शाल ॥

(८९) या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते। अष्टापक्षां दशपक्षां
शालां मानस्य पत्नीमाग्नर्गर्भं इवा शये।

(९०) शाला वा शाले यज्ञकामं भरामसे।

(९१) शाया वत्यमारोहो न धाराम्।

(९२) कवेदिहं भमाशो राजजोविषेच्छतं समाः॥

(९३) शालाः सुशाल शालाजाय वाणजे दोषश्रवसे मघवन् कोशो अक्षरत्।
कृणोत्वन्तं स्तालारं शालावन्तं शालरुषु जातमश्वना गतम्॥

(१४४) तयस्थं वं विद्वान् प्रात्योऽतिथिगृहानागच्छत्॥

(१४२) द्वे सृती अशृणवं पितृणामहं देवानामुत मर्त्यानाम्।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च॥

(१४८) वेदाहेमतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥