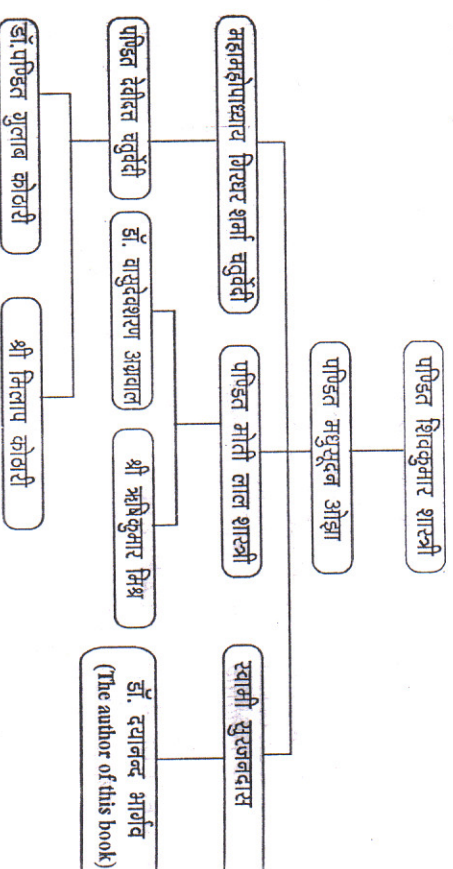


## Chapter Three

# PIONEERS

### A SURVEY OF THE REPRESENTATIVE MAJOR WORKS OF THE SCHOOL OF VEDIC INTERPRETATION OF *PANDIT* *MADHUSUDAN OJHA*

*The Vedas* are liable to be interpreted from different angles. We shall follow in our work the interpretation which was given by the *Brahma-texts* and was revised by *Pandit Madhusudan Ojha* and his disciples and disciples of disciples. A brief survey of the works done by modern scholars on these lines is given below. A teacher-student relationship of such scholars is as follows :-



In the last two decades *Shri A. S. Ramanathan* got interested in the works of *Pandit Madhusudan Ojha*. He came in contact with *Shri K. C. Kulish*, the founder editor of *Rajasthan Patrika*. *Shri Kulish* not only started writing himself on different themes of the *Vedas*, but also inspired other scholars to contribute to *Vedic* studies. He, himself, composed the theme of *Veda-Vijnana* in seven hundred *Rajasthan* verses under the title *संस्कृत*. The *Rajasthan Patrika* has been continuously publishing articles on *Vedas* for the



last two decades, perhaps a record of a daily news paper contributing to *Vedic* studies continuously for such a long period.

Here we shall confine ourselves to the review of the literature written on the lines, on which the present work is based.

*A brief survey of Vedic works done on other lines is being given separately in appendix III of this work.*

Let us, first of all, introduce the background against which *Pandit Ojha* and the others worked.

### BRAHMANAS ARE THE PART AND PARCEL OF THE VEDAS

According to tradition, the term *Veda* is applicable to both, *mantra* and *Brāhmaṇa*. *Pūrvamīmāṃsā* defines *Brāhmaṇa* as that portion of the *Vedic* literature which remains besides the *mantra* portion<sup>2</sup>.

### TWO PORTIONS OF THE BRAHMANAS

The purpose of the *Brāhmaṇas* is to give injunction for the performance of sacrificial rites<sup>3</sup>. The *Brāhmaṇas*, however, give not only the injunction known as *vidhi*-sentences but also the *arthavāda*-sentences which praise or condemn the things which are enjoined and prohibited<sup>4</sup>. The *Brāhmaṇas* not only praise or condemn a particular action but also give the reason for doing so<sup>5</sup>. This reasoning is based on the argument that sacrifice at the microcosmic level is to be performed on the model of sacrifice at macrocosmic level. For this, the nature of sacrifice at macrocosmic level is to be studied minutely. This has been done in the *arthavāda* portion of the *Brāhmaṇas*, which gives a deep insight into the working of nature.

### NEGLECT OF ARTHAVĀDA PORTION

Those, who were interested only in the rituals to be performed, overlooked the *Arthavāda* portion, paying attention only to the *vidhi*-portion<sup>6</sup>. This led to the belief that the *Brāhmaṇas* are the works of ritual and, therefore, those who are not interested in rituals, need not pay any attention to them. As the *Vedic* rituals are very rarely

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performed in present times, the *Brāhmaṇas* were supposed to be of little importance for the modern man.

### CONDEMNATION OF THE BRAHMANAS

Even those, who studied the *Brahmana*-texts, were badly disappointed. Max Müller<sup>7</sup> observed, 'no one would have supposed that at so early a period, and in so primitive a state of society, there could have risen up a literature which for pedantry and down-right absurdity can hardly be matched any where. The general character of these works is marked by shallow and insipid grandiloquence, by priestly conceit and antiquarian pedantry'. Oldenberg describes the view point of *Brāhmaṇa*-text; 'prescientific science, (vorwiegend schattliche Wissenschaft)'. Julius Eggeling, who translated the full text of *Śatapatha-Brāhmaṇa* into English found that nothing more absurd has probably ever been imagined by rational beings<sup>8</sup>. It is another story when he came to the end of his work he realized that 'the periodical sacrifice nothing else than a microcosmic representation of the ever-proceeding destruction and renewal of all cosmic life and matter'<sup>9</sup>. Amongst the Indians, scholars like G. T. Tiele continue to support the view that the *Brāhmaṇa* texts are pre-scientific science<sup>10</sup>. Other scholars like Jogiraj, out of respect for the sacred literature, did accept the importance of the *Brāhmaṇas* but are unable to demonstrate that they have any other relevance except as a source book of information for knowing how our ancestors lived and thought<sup>12</sup>.

### HOLISTIC APPROACH OF MODERN SCIENCE AND THE BRAHMANAS

The matter of the fact is that the *Brāhmaṇas* represent a holistic view of life which could be termed pre-scientific science by Oldenberg who worked at the beginning of this century, when the quantum theory had not yet seen the light of day. At the end of this century, however, when scientists like *Fritjof Capra* have demonstrated that what was considered as scientific at the beginning of the century, not really scientific, we can safely say that the *Brāhmaṇas* contain futuristic science and not pre-scientific science. This was surprisingly demonstrated by a traditional scholar like *Madhusudan Ojha*, through his writings in chaste *Sanskrit* which run into thousands of pages. We shall follow his line of approach in the present work.

<sup>7</sup> Max Müller. *A History of ancient Sanskrit Literature*, Varanasi 1968, PP. 388.

<sup>8</sup> Oldenberg, *Die Wellenschaung der Brāhmaṇa* Gottingen, 1919. Text, title page.

<sup>9</sup> J. Eggeling – *The Śatapatha Brāhmaṇa part I*, New Delhi 1990, Introduction, Page 1

<sup>10</sup> Ibid, Part IV, Introduction, page, 15

<sup>11</sup> Thite G. U., *Sacrifice in the Brāhmaṇa Text*, Poona 1975. Page-5.

<sup>12</sup> Basu, Jogiraj, *India of the Age of the Brāhmaṇas*, Calcutta 1969, page- X-XI.

1 आपस्तम्बपरिभाषासूत्र १.३३ मन्त्रब्राह्मणयोर्वेदानामधेयम्

2 पूर्वमीमांससूत्र २.१.३३ शेषे ब्राह्मणशब्दः

3 आपस्तम्बश्रौतसूत्र २४.१.३२ कर्मचोदना ब्राह्मणानि

4 शबरस्वामी ON सूत्र २.१.३३

5 शबरस्वामी ON सूत्र २.१.३३

6 जैमिनीयसूत्र १.२.१ आन्नायस्य क्रियार्थेनाद् आनर्थक्यमतदर्शनात्।



Whatever we may say regarding the value of the *Brāhmaṇas*, there is no doubt that where the question of performing a *śrūta yajña* like the famous *Āśvamedha* or *Rājasūya* is concerned, nobody has been able to give an interpretation which is different from interpretation other than that of the *Brāhmaṇas*, not even of such daily Vedic rituals as *Agnihotra*. The authority of the *Brāhmaṇas* stands unchallenged in this respect. That the performance of such Vedic rituals has become very rare today is another story, but if anybody wants to perform them—and some do perform them rarely—he has no option but to follow the *Brāhmaṇas*. *Pandit Ojha*'s main concern, however, is not to teach us how to perform a Vedic ritual. Had he done so, it would have been of a very limited importance.

The procedure for performing Vedic rituals is contained in the *vidhi* portion of the *Brahmanas*. They have been already systematized in the *Śrūta-sūtras* and *paddhitis* and *Pandita Ojha* could have done little in that field.

What *Pandita Ojha* did, was to explore the *Arhavaṇa* portions of the *Brāhmaṇas* that were overlooked up to this time, mainly because the ritualists were generally not interested in philosophy. What is more important is that even those who tried to explore the philosophy of the *Brāhmaṇas*, took their statements on their face value and could not delve deep into the implied meaning, of which the *Brāhmaṇas* were so proud that they repeatedly proclaimed that the *Devas* love indirect approach and shun the direct way of saying a thing - ऋक्षप्रिया वै देवाः ऋक्षप्रियः। It required a keen insight to understand this hidden meaning, of which the *Rigveda* too has spoken in the following words: "One does not see even while seeing and does not listen even while listening, but for the other, the speech reveals its secrets as a faithful decorated wife discloses her body to her husband."

## Works of madhusudan ojha

### WORKS ON COSMOLOGY

*Madhusudan Ojha* is said to have written 229 works<sup>13</sup>. Ten of these works are on cosmology based on the *Māndūkyā-sūtra*<sup>14</sup>. The first treatise deals with the idea that there was *asat* in the beginning and *sat* proceeded from it. The second theory is that *rajās* is the principle of motion from which the cosmos evolved. The third theory traced the origin of universe from space. The fourth theory distinguishes between the absolute and the imminent. The fifth theory is that of *māyā*, the sixth that of cosmic waters, the seventh that of rest and change, the eighth that of time, the ninth that of gods, and the tenth that of scepticism. All these views have been presented as

13 वेदविज्ञानविद् गुरुशिष्यत्रयी Ed. शर्मा प्रद्युम्नकुमार, Jaipur १९९४ पृ. ५५

14 Ibid p. ५९

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*pūrva pakṣa*, whereas the *uttarapakṣa* has been propounded in a separate work. We shall deal with this topic in the eighth chapter.

### WORKS ON ETHICS AND RITUALS

*Madhusudan Ojha* also dealt with the ethical aspect of the Vedas in five lectures, the first of which was delivered in Europe. He had been dealing with such burning problems of his times as to whether journey to a foreign land is permissible under Hindu scriptures. *Manu* has said that *devas*<sup>15</sup> were born of *pitṛas*<sup>17</sup> at *pitṛas* were born of *Rsis*<sup>18</sup>. *Ojha* dealt with all these three in three different works<sup>1</sup>. One of the greatest contributions of *Ojha* is the commentary on the *Gītā*, on the basis of the point of view of the Vedas, in five volumes<sup>20</sup>. As regards ritualistic part, *Ojha* wrote not only in *Sanskrit*<sup>21</sup> but in *Vedic Sanskrit*<sup>22</sup> also. Amongst his work (*Vedāṅgas*, his contribution to Vedic meters<sup>23</sup> needs special mention because of its originality. Though *Ojha* did not write on the *Upaniṣads*, he did comment on *Brahm Sūtra*<sup>24</sup>. *Ojha* believed that the Vedas contain history and, therefore, he wrote<sup>25</sup> two works on the history as reflected in Vedic literature. A list of major works of *Pandit Ojha* is given in the classified bibliography.

### WORKS OF GIRIDHARA SHARMA CHATURVEDI: - A DISCIPLE OF MADHUSUDAN OJHA

One of the disciple of *Madhusudan Ojha* was *Giridhara Shrama Chaturvedi* who commented upon two works of *Ojha*<sup>26</sup> and also wrote three works<sup>27</sup> on the philosophy of Vedic literature.

15 वेदविज्ञानविद् गुरुशिष्यत्रयी P. ६२

16 देवतानिर्वृत्ति Ed. Thakur, Adyadatta.

17 पितृसमीक्षा Ed. Ramnathan A.S., Jodhpur. १९९१।

18 महर्षि कुलदैवतम् Ed. Chaturvedi, Giridhar Sharma, Jodhpur, १९५६.

19 देवतानिर्वृत्ति Ed. Thakur, Adyadatta.

20 For details see वेदविज्ञानविद् गुरुशिष्यत्रयी pp. ५८-८२.

21 यज्ञसंस्कृती Ed. Ojha, Pradyuman Sharma.

22 छन्दोऽभ्यस्त Ed. Ojha, Pradyuman Sharma.

23 छन्द समीक्षा Ed. Swami, Surajan Das.

24 शारीरिकविज्ञानम् Part I-II, Ed. Thakur, Adya Dutta

25 i जगद्गुरुवैभवम् Ed. Translated by Chaturvedi, Devīdatta.

ii इन्द्रविजय Translated by Sharma, Mrs. Lakshmi For further details of the works of *Madhusudan Ojha*, Giridhar Sharma and Motilal Shastri, the best source is वेदविज्ञानविद् गुरुशिष्यत्रयी by Pradyuman Sharma.

26 ब्रह्मसिद्धान्त and महर्षिकुलदैवतम् Cf. P. 137 Of वेदविज्ञानविद् गुरुशिष्यत्रयी

27 वैदिक विज्ञान और भारतीय संस्कृति, वैदिकविज्ञानविन्दुः and वेदविज्ञानम् Cf गुरुशिष्यत्रयी



## WORKS OF MOTILAL SHASTRI: - ANOTHER DISCIPLE OF MADHUSUDAN OJHA

The greatest disciple of *Madhusudan Ojha*, however, was *Motilal Shastri* who had one hundred and sixteen works to his credit; sixty-one of them are available in published form. His major contribution is his commentary on *Saṁpāṭha Brāhmaṇa* up to fourth *Kāṇḍa*, published in six volumes<sup>38</sup>. Whereas *Madhusudan Ojha* has practically over-looked the *Upaniṣads*, *Motilal Shastri* wrote systematic commentaries on the *Upaniṣads*<sup>39</sup> as also the commentary on the commentary of the *Gītā* by *Madhusudan Ojha*<sup>40</sup>. His independent contribution to *Vedic* philosophy is available in his works on culture and civilization<sup>41</sup> as also on time and space<sup>42</sup>. He also wrote in detail regarding *śrādhā*<sup>43</sup>. In his works, *Motilal Shastri* always kept in view the problems of our own times. The works of *Motilal Shastri* were so logical that even *Damodar Satavalekar*, who belongs to the *Arya Samaja* school, said that his works could convince even a non-believer<sup>44</sup>. A list of *Pandit Motilal Shastri's* works is given in the classified bibliography.

Having surveyed rapidly the works of *Madhusudan Ojha* and his direct disciples, it would be appropriate now to give a brief summary of their line of approach.

### A BRIEF SUMMARY OF MADHUSUDAN OJHA'S APPROACH

#### THE ESSENCE OF THE FOUR VEDAS (TATTV-VEDA)

*Madhusudan Ojha* was the first to elaborate the statement of the *Brāhmaṇas* that all solid objects are produced out of *Rk*, all movements belong to *Yajus*, all luster belongs to *Sāman* and everything is born of *Brahman*<sup>45</sup>. The sense in which *Rk*,

28 वेदविज्ञानविद् गुणशिष्यत्रयी p. १८२

29 Ibid pp. १७५-१७८

30 Ibid pp. १७३-१७५

31 Ibid p. १८१

32 Ibid p. १८१

33 Ibid pp. १७१-१८०

34 Ibid p. २३६

35 ऋग्वेदो जातो सर्वशो मूर्तिमातुः

सर्वं गतिर्याजुषी हैव शश्वत् ।

सर्वं तेजः सामरूपं ह शश्वत्

सर्वं हेतं ब्रह्मण हैव सृष्टम् ॥ - तैत्तिरीय ब्राह्मण ३.२.१

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*Yajus*, *Saman* are used here, is typical; they are connected with *Agni*, *Yajus*, *Āditya* respectively which are the three forms of *Agni*<sup>46</sup>. *Atharvama* on the other hand belongs to *Soma*.

The terms *Rk*, *Yajus* and *Sama* indicate not only the books that are famous; those names but they also indicate some elements that go into the process of creation the books of *Vedas* are so called only because they deal with those elements i.e. *Rgveda* deals with *Rk*, which forms the body of any object, the *Yajurveda* deals with *Yajus* which imparts dynamism to the object and the *Sāmaveda* deals with the field of object which transcends the gross boundaries of the object. We shall elaborate this in the following **Fourth chapter**.

The elements of *Rk*, *Yajus* and *Sama* are naturally not the creation of human mind, whereas the books that deal with those elements are the works of seers who have realized the truth through their powers of extra-sensory perception in a state of trans.

That *Atharvaveda* is not included in *trayi* means nothing like the lateness of it but because it belongs to *soma*, whereas, *trayi* belongs to *agni* and as such it forms a separate class by itself<sup>47</sup>.

The duality of *agni* and *soma* forms the universe. It is in this sense that the *V* is equated with *Brahman*<sup>48</sup>. Even the duality of *agni* and *soma* is reducible to a duality<sup>49</sup>. In fact, all *devas*, are reducible to one entity—the vital force<sup>50</sup>. Therefore, *deva* can be equated with any other *deva*. Sacrifice is fundamentally a science of vital force<sup>51</sup>. Polytheism is not real but only a working arrangement of different forms of forces for performing different functions<sup>52</sup>.

The duality of *agni*, represented by *trayi*, and *soma*, represented by *Atharvama* is the basis of *Yajña* from which the creation originates. It represents the male and female element at the biological level and dry and moisture element at the physical level. The *agni*, assimilates the other; *soma*, and thereby the ever-going process of creation continues. It is *yajña* going on in the nature. On the basis of this, the Vedic people formulated the concept *yajña* to be performed by human beings.

36 सोऽग्नेर्वचोऽसृजत वायोर्वचूषि आदित्यास्तामनि- शाङ्ख्यपत्रब्राह्मण ६.१०

37 अथर्वणां देवतामयः - गोपथ्यब्राह्मण १.२९ and आपः सोमः - शतपथ ब्राह्मण ७.१.१.१२

38 वेदो ब्रह्मा - जैमिनीयब्राह्मणोपनिषद् ४.११.४.३

39 Cf. ऋग्वेद ५.४४.१५

40 देवाः प्राणाः - शतपथब्राह्मण ७.५.१.२१

41 प्राणैश्च यज्ञस्तामने - जैमिनीयब्राह्मण २.४३१

42 अपि वा कर्मपुण्यकत्वात्- निरुक्त ७.२



## THE TRINITY

The trinity of *agni*, *vāyu* and *āditya* belongs to the earth, atmosphere and upper region. They are related to speech, vital force and mind respectively, which, in turn, are the soul<sup>43</sup> from which the universe emerges; objects from speech, activity from vital force and knowledge from mind. The Vedic trinity can be summed up in a tabular form as follows:-

<i>Veda</i> —————→	<i>Rk</i>	<i>Ijūīs</i>	<i>Saman</i>
<i>Deva</i> —————→	<i>Agni</i>	<i>Vayu</i>	<i>Āditya</i>
Soul —————→	Speech	Vital force	Mind
Object —————→	Body	Activity Knowledge	
Universe —————→	Earth	Atmosphere	Upper region

This trinity becomes *vaisvānara*, *taijasa* and *prājña* at the micro-level and *virāt*, *hiranya-garha* and *sarvajña* at the macro-level. It is by the intermixture of *Agni*, *vāyu* and *āditya* that this trinity is born. *Vaisvānara* is associated with waking state, *taijasa* with dreaming state and *prājña* with sleeping state.

The term *trayī* is not confined to *Rk*. *Ijūīs* and *Sama* only or otherwise how could the *Śatapatha* declare that all creatures are embraced by *trayī vidyā*<sup>44</sup>. *Trayī* should, therefore, represent a *Trinity* in each and every object.

## BECOMING AND BEING

Name and form represent Becoming (*Abhva*)<sup>45</sup>. Being (*Ābhu*) is one. Name and form limit the infinite being. This is the will-force (*kāma*) which limits the infinite. This force of mind creates agitation (*tapas*) in the vital force and that agitation creates activity at the external level (*śranta*)<sup>46</sup>.

The *Gītā* associates mind, vital force and matter with *avyaya*, *akṣara* and *ksara*. The relationship of *brahman* with *māyā* at *avyaya* level is external (*vibhūti*) whereas at *akṣara* level it is internal (*yoga*) and at *ksara* level it is that of bondage (*bāndha*).

43 स वा एष आत्मा बाह्यः प्राणमयो मनोमयः- शतपथब्राह्मण १४.४.३.१०

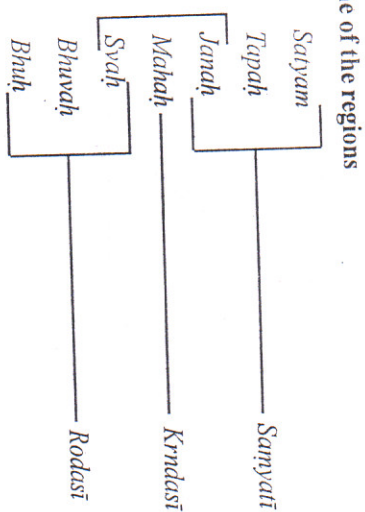
44 त्रय्यामेव विद्यायां सर्वाणि भूतानि- शतपथ १०.४.३.२१

45 हे हैते ब्राह्मणे महती अश्ने ते हैते महती यज्ञे मत्सा हि वेद इदं रूपमिति वाचा हि नाम गृह्णाति- शतपथब्राह्मण ११.२.३.५

46 Ibid १४.४.३.१०

## THE UNIVERSE

The Veda speaks of three earths and three upper regions<sup>47</sup>. These six are upheld by *satyam*. This gives birth to three layers of the universe as it were. This can be illustrated as follows:



## MACROCOSM AND MICROCOSM

As at macro level in the universe, so at micro level in human-body—  
 ऋषिदे तेषां ब्रह्मणुदे । This is one of the important observation of the Vedic seers  
*Pandita Ojha* elaborated this *maxim* at different levels. The *Śatapatha Brāhma*  
 reduces above mentioned seven layers to five, showing their correspondence  
 micro level as follows :

Macro-level	Micro-level
<i>Svayambhū</i>	<i>Ayaktia</i>
<i>Paramesīhī</i>	<i>Mahat</i>
<i>Sūrya</i>	<i>Buddhi</i>
<i>Candra</i>	<i>Manas</i>
<i>Prithvī</i> <sup>48</sup>	<i>Śarīra</i> <sup>49</sup>

This gave birth to the idea of correspondence at the macro and micro level<sup>50</sup>  
 is clear from the following equation of *Jaiminiya Brāhmaṇa*<sup>50</sup>

47 ऋषिदे २.२७.८

48 शतपथब्राह्मण ११.२.६.१३-१४

49 कठोपनिषद् १.३.१०.११

50 जैमिनीयब्राह्मण १.२७०



Micro-level	Macro-level
Prāṇa	Vāyu
Cakṣu	Āditya
Śrotra	Diśā
Vāk	Prithvī

### SACRIFICE AT MACRO LEVEL

The above mentioned five layers have *Agni* and *Soma* one after the other as follows:

Svayambhū	Agni
Parameshī	Soma
Sūrya	Agni
Candra	Soma
Prithvī	Agni

This order allows the *soma* to be offered as an oblation in *agni*, thus maintaining the sacrifice at the macro-level. *Brāhmaṇa-texts* speak of this sacrifice in detail. We give below, the description of this sacrifice at the macro-level as given in the *Satapatha Brāhmaṇa*, because it also explains the five layers of the universe on the basis of which a sacrifice is said to be five fold.

*Paramśīhī* speaks unto his father *Prājāpati*, 'I have discovered a sacrifice which fulfills wishes: let me perform this for thee!' 'So be it'. He said. He accordingly performed it, for him. Having sacrificed, he (*Prājāpati*) desired, 'would I were everything here!'

He became the breath (vital air), for breath is everything here :

*Prājāpati* is that breath which blows here (the wind); and whatsoever knows that it is thus he blows his (*Prājāpati*) eyesight, and whatsoever is endowed with breath is *Prājāpati*. And verily, whosoever, thus knows that eyesight of *Prājāpati* becomes, as it were, manifest.

*Prājāpati* speaks unto his son *Indra*, 'Let me perform for thee this wishfulfilling sacrifice which *Parameshī* has just performed for me'—'So be it!', he said. He accordingly performed it for him. Having sacrificed, he (*Indra*) desired, 'would that I were everything here!' He became speech (*Vāk*), for speech is everything here; where they say, 'Indra is *Vāk*!'. *Indra* speaks unto his

brother *agni* and *Soma*, 'Let me perform for you this wish-fulfilling sacrifice which our father *Prājāpati* has just performed for me'—'So be it!', they said. He accordingly performed it for them. Having sacrificed, those two desired, 'would that we were everything here!' One of them became the eater of food, and the other became food, *Agni* became the eater of food and *soma* the food; and the eater of food, and the food indeed, are everything here.

These five deities, then, performed that wish fulfilling sacrifice; and for whatever wish they sacrificed, that wish of theirs was fulfilled; and verily, for whatever wish one performs that sacrifice, that wish of his is fulfilled<sup>51</sup>.

The sacrifice is the procedure by which the mental power can create. Just as energy and matter are inter-convertible according to Einstein, similarly, the mind and matter are also inter-convertible. The power of mind is represented by *mantra*, the vital force by *devas* and the objects by *Vāk*. Everything can thus be attained by the power of *mantra* through *devas*.

### INSTITUTIONAL ASPECT OF THE VEDIC VIEW POINT

The philosophy of the Vedas takes the form of *varṇas* and *āśramas* in practice. We have four constituents: body, mind, intellect and soul; the first three of them belong to nature and the fourth is the transcendental aspect. The body requires objects, the mind wants fulfillment of desires, the intellect requires rationality and the soul aspires for liberation. Therefore, there are four *varṇas*; the *Śūdra* produces the objects, the *Vaiśya* fulfills our desires, the *Kṣatriya* maintains law and order and the *Brāhmaṇa* liberates. Therefore, again, there are four *āśramas*; in the first *āśrama*, a person prepares himself bodily, mentally, intellectually and spiritually to enjoy in the second *āśrama*, to contemplate in the third and to renounce in the fourth. These four, again, are associated with *agni*, *vāyu*, *āditya* and *soma* which are, again, associated with the four Vedas in the following order :

Veda	Deva	Varṇa	Āśrama	Self
Rgveda	Agni	Śūdra	Brāhmacarya	Body
Yajurveda	Vāyu	Vaiśya	Gṛhastha	Mind
Sāmaveda	Āditya	Kṣatriya	Vānaprastha	Intellect
Atharvaveda	Soma	Brāhmaṇa	Sannyāsa	Soul

This quaternion is the basis of the four-fold aims of human life—*dharma*, *artha*, *kāma* and *mokṣa*.

<sup>51</sup> ऋग्वेदभाष्य १.१.१.१०.११ (Translation of J. Eggeling)



*kāma, dharma and mokṣa*, which constitute the perfection of a human being.

*Viñāna* is also of two types – *bhūta viñāna* and *deva viñāna*. *Bhūta viñāna* leads to environmental prosperity for the time being, but to environmental hazards in the ultimate analysis. *Deva viñāna* is represented by *yajña* where we do enjoy the fruits of nature but in a way that its basic fabric is not destroyed. There is a system of cycling in nature. One assimilates something but eliminates other things. We have a right over what is eliminated by others. For example, milk or cow-dung by cows, or fruits by trees. These are *pravarṇya* or *ucchiṣṭa* or the remnant that we may use. It is by this remnant that everything is created — *त्रिष्टया जगिरे सर्वम्* or *तेन त्वको न पुज्यते*: 1 The body of the cow or the trunk of the tree is its *ब्रह्मोदन*, over which we have no right. This is the philosophy of *yajña* leading to prosperity, which endures.

The *Vedas* speak not only of *viñāna*, which leads to liberation but also of *Viñāna* that leads to creation. *Jñāna* is the means to peace and *Viñāna* is the means to prosperity.

That the meaning of the Veda is to be amplified by the help of *itihāsa* and *Purāṇa* is prescribed by tradition itself — *इतिहासपुराणयोर्वेदार्थमुपबृंहयेत्*. *Smritis* are to follow *Śruti* — *श्रुतिवर्ष स्मृतिरनाच्छ्रितम्* !

A question remains to be answered. If all the six Vedic *darśanas* are grounded in the *Vedas*, how is it that they differ from each other? The answer proposed by *Pandita Ojha* is that these *Darśanas* represent different aspects of the same reality. The *Vaiśeṣika*, of which *Māyā* is the *pramāṇa*-aspect, deals with *kaśara puruṣa*. The *Sāṅkhya*, of which the *yoga* is the applied aspect, deals with *akṣara puruṣa* and the *Vedānta* deals with *Ayarya Puruṣa*. These *Darśanas*, thus, speak at different levels and are not to be treated as rivals, but as supplements to each other.

We have three aspects for our consideration (i) The Universe-centered in the Vedic literature, (ii) The society-centered in the *smritis* and *Purāṇas* (iii) The individual-centered in the *Darśana*, having *Prasthāna trayī* as its basis.

These three are to be treated as supplementary to each other rather than as opposed to each other. The *Vedavidyā* while explaining the *sṛṣṭividyā* takes the major help from *prāṇavidyā* which encompasses not only the *devas* but *ṛsis* and *pitaras* also. We shall speak about it in the **Fifth chapter**.

A gist of the contents of some major works, which follow the line of *Pandit Madhusudan Ojha*, is being given below so that the reader could get an idea of what the earlier scholars have done in the field to which the present work belongs. We shall introduce only some of the major secondary sources in this chapter. The primary

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sources that have been separately enlisted in the classified bibliography, have been used throughout our work. This survey will show how *Pandit Ojha's* school has influenced modern Vedic scholars in their writings.

## REVIEW LITERATURE

### उक्त्योति BY SHRI VS. AGRAWALA, AMRITSARA, 1953

*This work* contains 24 essays, of which, all but one, was originally published in 1937. Dr. Agrawala did much work on the Vedas, of which it appears to be the oldest one. He frequently refers to *Pandit Ojha's* contribution to Vedic studies. His articles in this work have a moral overtone. Some of his findings are listed below :

- (i) The work starts with the inexplicability of the mystery of universe. The *kam* and *kham* of *Chāndogyaopaniṣad* (4.10.5) contain the question and answer both. *Kam* means 'who' as well as 'blissful'. If *kam* is the enjoyer (*amāda*) *kham* is the object of enjoyment (*ama*). Though bearing different names, the ultimate reality is one — यो देवानां नाग एक एव (*Atharvaveda* 2.1.3)
- (ii) The inexplicable form of creator is to be offered oblation in silence (*upāśīva*). The creator created this creation after his own model — रूपं रूपं प्रतिरूपो ब्रह्म (Ṛgveda 6.47.18.)
- (iii) Vedic literature and the Mahābhārata have been profusely quoted to support the ideas of monotheism. The commandments of the creator — of self-control (*dampata*) for *devas*, of mercy (*dayadhvam*) for a *suras* and liberality (*datita*) for men have been explained (*Bṛhadāraṇyakopaniṣad* 5.2.1.3)
- (iv) The creation is the dwelling place of Brahman — युरं यो ब्रह्मणो वेद — (*Atharvaveda* 10.2.28). The human body is held high by the Vedic seers and is spoken of as field, chariot, divine city, assembly of *devas*, divine *viṇā*, and the divine boat.
- (v) Much emphasis has been laid down on *prāṇa* and *apāna*, which have been identified with *aśvinā*, as also, with *agnihotra*. *Prāṇa* has been identified with anabolic force and *apāna* with catabolic force.



*Viṣṇu* is macrocosm, *vaṁṇa* is microcosm (*Śatapatha* 1.2.5.5 and 5.2.5.4). Also, *agni* and *soma* are identified with dryness and moisture (*Śatapatha* 1.6.3.23), as well as day and night (*Kaṣīṭikā* 10.3).

(vi) *Prāṇa* has been glorified as creator, *brahman*, immortal, *ṛṣi*, and energy.

The three cities of iron, silver and gold are said to represent *lamas*, *ṛṇjas* and *satva*. (*Śatapatha* 3.4.4.3)

(vii) In support of a dynamic life style, *Atiāreya Brāhmaṇa* 7.13-17 (having चरेति at the end of every stanza) has been quoted along with translation. For those who try to identify *soma* with wine, the following line of *Śatapatha* (5.1.2.10) is worth serious thought - सत् श्रीर्वाति सोमः । अमृतं पाप्मा तमः सुता विरवा is sin- पाप्मा वै वृत्रः (*Śatapatha* 11.1.5.7)

(viii) Just as it merely appears, as if the sun rises and sets, but in reality, it is neither born nor does it die, similarly, it only appears as if we are born and we die, though in reality we are neither born nor do we die. (*Atiāreya Brāhmaṇa* 3.4.4)

(ix) What is upper, middle and lower region in the solar system is cerebrum, medulla oblongata and spinal region respectively in our body.

(x) On the authority of *Śatapatha* (11.1.6.17) it has been stated that battles fought by *Indra* have allegorical meaning only and were never fought in actuality. Many articles in this work glorify the *Vedas* with authenticity.

## II

### वेद विद्या By V.S. AGRAWALA, AGRA, 1959

**This is a work** which contains 27 articles, most of which are written on the lines suggested by *Pandit Madhusudan Cijha*. Hence the importance of the work for our purpose. Some of the salient points of the work are listed below :-

(i) In the introduction, time and space and name and form are said to be the chief characteristics of creation which is a manifestation of the un-manifested creator. The origin of the creation is the blissfulness which is perturbed by the movement to and from the centre. The first manifestation is space characterised by *vāk*. Whatever is finite is mortal. The physical space is mortal, which originates from the supreme space which is immortal. The elements of *Vedas* come from this immortal space.

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(ii) The physical sciences investigate the matter, the Vedic seers look into the life-force. All movements must have a stable substratum. All circumstances must have a centre. This centre is stable.

(iii) Name and forms are relative: up and down, east and west, earlier and later and small and big are all relative terms. They are called *abhava* in Vedic terminology. All these dualities are the creation of human mind. In fact there is only one supreme reality. From holistic point of view there is no duality. The power which transforms one into many is invisible, only the resultant plurality is visible. Unity is grasped by synthesis, plurality is grasped by analysis. These are the two different approaches which complement each other.

(iv) Things are not what they appear to be. A body consists of atoms and atoms consist of positive and negative charge, but we see only the gross body. The body is the *sūtrātmā*, the soul is *antaryāmi*. The soul is *aśva* (*aśva*, which does not wither away by to-morrow)

(v) The secret of *gāyatrī* has been stated as the process of matter changing into psychic energy.

(vi) A *brahmācārī* is nearest to *brahma* because he shares the quality of growth with him. *Saviā* is knowledge, *sāvitrī* is action, *aṅgīrā* is the life-force which pervades all the limbs (*aṅgas*) of body.

(vii) Mind is a desire-yielding tree, if we have negative thoughts we get negative results, if we have positive thoughts we get positive results.

(viii) The standing waters are *āsuri*, flowing waters are divine. This signifies importance of dynamism. Man is a combination of light and darkness but we should not combine the two—न ईत् ज्योतिरप तमस्य संयुजोति (*Śatapatha* 5.1.2.18)

(ix) When catabolic rate overpowers anabolic rate, we grow old. This is called *cyanava*. When this is treated through surgery, it is *āsuri* treatment. If it is treated through medicine, it is human treatment. Treatment by *yoga* is divine treatment. Since *prāṇa* and *apāna* play a major role in *yoga*, they are the divine doctors, *Aśvinī Kumārā*. These *Aśvinī Kumārā* are said to make *cyanava*, who grew old, young.

(x) In Sanskrit the word *puruṣa* means man as well as the creator. This shows the approximity of man with creator—पुरषः स्रजपतिः (*Śatapatha* 6.2.1.23).

(xi) *Chanda* literally means 'covering'. This 'covering' of an object is formed



by the centrifugal and centripetal movement. The centrifugal movement expands, the centripetal movement contracts, in between the two are formed the limits of the object which is technically known as *chanda*. The creator himself assumes the form of *chanda*—*यागतिरेव छन्दो भवति* (*Śatapattha* 8.2.3.10). The centre, of course, is caused when the equilibrium of energy is disturbed. Sun is only one of such centres. *Hiranya* is the manifestation, of which *Hiranyagarbha* is the unmanifested state.

(xii) The undisturbed state of energy is *samyatī*, the disturbed state is *krandasi*, which results into *rodasi*, the heaven and earth.

(xiii) The energy is beyond all enumerations; it is either expressed by zero or by infinite. What we see as an object is also not separate from that energy and as such it is also infinite in essence—*पूर्णमिदं पूर्णम्; पूर्णतुल्यमुदच्यते*, though it may appear to be finite.

(xiv) The centre is the *uktha* and the rays which emit from it on all sides are the *arkas*. These *arkas* expand all around very closely and are said to be multiplied by thousand—*सहस्रं नमिनाः सहस्रम्*।

(xv) *Apāna* is terrestrial, *prāna* is celestial and the *vyāna* is in between the two, which upholds both of them.

(xvi) Body and mind are fickle by nature, soul is steadfast and intelligence lies in between the two. One, who follows the body and mind is always fickle—another name for emotionalism (called *bhāvukā* by *Pandit Motilal Shastri*) and one who is guided by intelligence and soul is faithful (called *naiṣhika*). It all depends on firmness or otherwise of determination—whether one is carried away by emotions or follows the rational path. *Manāṣi* means one who has controlled his mind. *Dhīṣaṇā* is the steadfast intelligence. The steadfast centre is *manu* which when associated with *śradhā* (which is said allegorically to be the wife of *manu*) becomes complete. *Manu* is *āgneya*, *śradhā* is *ārya*, a combination of the two leads to truth.

(xvii) *Man* is known as *mānava* because of his association with *manu*, who is known as the creator, *indra*, *prāna* and *brahma*. (*Manusmṛiti* 12.123)

(xviii) When we speak of *manu*, we are necessarily reminded of *mana* which is four-fold. First of them is *śrovaṣyaśa mana*—the mind of the creator where the desire for creation arises. The second is *maha* which regulates involuntary activities of our body even when we are asleep. The third is the *sarvendriya mana* which likes and dislikes. The fourth and the last is the mind which

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works with the help of the five senses. It is known as *indriya mana*.

(xix) There is no trinity of mind, life and matter at *svyambhū* level. At other levels this trinity gives the bodies the shape of an egg (that is why they are called *andā*). The first of them, *paramaśhī*, is existence (*astvāṇḍa*); the second is birth (*hiranyāṇḍa*); the third is earth which is growth (*posāṇḍa*); the fourth is glory (*vaśaṇḍa*) which is the extension of the earth and the fifth decay (*velaṇḍa*) which is the moon.

(xx) This order is visible in the process of a seed taking the form of a tree. The seed the existence, the sprout is the birth, the sucking of food from the earth is growth the expansion of the branches is the glory and the birth of the seed in the tree is the starting point of the decay.

(xxi) *Prāna* is a luster. Where-ever there is luster, there is movement. Sun is the ultimate source of all luster and all movement. This movement gives life to universe. The sun is, therefore, called *uktha*, the source. The worship of sun is the aim of *gāyatrī*.

(xxii) *Puruṣa* is the principle of stay, *aśva* is the centrifugal movement, *gau* is the centripetal movement. *Aśva* is associated with *indra*, *gau* is associated with *viṣṇu*.

(xxiii) All numbers dissolve into zero, all colours dissolve into white, all figures dissolve into a point. This proves how formless is the source of all forms.

(xxiv) Symbol is beyond all individual forms and is, therefore, the best medium to express the formless. Symbol is the flag of *devas* (*देवं वहति केतवः*), as it were.

(xxv) The parallelism between the micro- and macro- level is brought out by the concept of dwarf and *viṣṇu*—*गणेशे न विष्णुरास* (*Śatapattha* 1.2.5.5) and *स हि वैष्णवे यज्ञातः* (*Śatapattha* 5.2.5.4)

(xxvi) The three steps of *viṣṇu* encompass within themselves everything—*इदं विष्णुर्विचक्रामे त्रेधा निदधे पदम्* (*Rigveda* 1.12.17). Our needs are very limited (*vāmana*) but our desires are infinite (*viṣṇu*).

(xxvii) When we look at the whole, we find a rhythmic cosmos against the chaos. The result of looking at the part only, is ego, doubt and lack of faith. The *Vedas* lead us to cosmic-oriented attitude as against the individual-oriented attitude.

(xxviii) When we speak of the universe as a tree with its roots upward and branches



downward, we mean the centre or the nucleus by the term 'upward' and the circumference by the term 'downward'. In other words *bhūmā* is upward, limited is downward. The centre is the origin, the circumference is the universe, the *virāṭ*. The centre is the source of *śamādhī*, the universe is the source of *upādhi*, which turns into *vyādhi* when cut off from its source.

(xxxix) Space is static but it is propelled by time. If there were no movement, there would not be the world (which is known as *jagat* or *śamātra*, meaning, that which constantly undergoes change). The time in its unmanifest form becomes identical with *brahman*. *Ahorātravāda* is based on time.

(xxx) Time and space are related to each other. The balance between the two is the golden mean between dynamism and stability. Just as we divide time into seconds, minutes and hours, even though it is really indivisible, similarly, we say East, West, North, South, upward and downward, even though there is nothing like East, West etc. in the space. The division of time as well as of space depends on the position of sun. One rotation of earth round its axis is known to us by the appearance of one sun-rise and the second sun-rise. Similarly, the rising sun gives us the idea of East and all other directions depend upon our knowledge of East direction. The division of time and space are not real but apparent only. They are therefore, sometimes called as *bhāvi-satya* and sometimes as *māyā* or *abhava* (यत्नानि न यत्नानि)

(xxxii) Time in its un-manifest form is *mahākāla* and space in its unmanifest form is *parama vyoma*, both of them being identical with the ultimate reality. Time and space are felt as united when we say that a particular vehicle is running @50 miles per hour. Here miles measure the space, hours measure the time; the movement is conditioned by both of them simultaneously.

(xxxiii) *Rita* (which is equivalent to the Latin word 'rectus' from which the English word 'right' is derived), is the universal law which is true for all times and places, supreme law. Knowledge of *Rita* means the knowledge of these supreme laws which no one can overrule. This is true wisdom. Everything changes, but not these laws. *Devas* follow these rules. If men were also to follow them, they will be nothing short of *devas*. It is possible only by leading a life in accordance with the moral laws. The laws are '*dharma*' and actions according to these laws are '*karma*' which we are asked to perform for full length of our life—कुर्वन्निवे कर्माणि जीविष्येच्छते समाः (Yajurveda 40.2)

(xxxiii) For realisation of truth, one has to live it. This has to be done afresh by every individual in every age. Just as Ghee enkindles the fire and water puts it

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down, similarly, truth increases one's lustre and falsehood decreases it (*Śatapat* 2.2.2.19)

(xxxiv) *Prajñā* is different from intellect. Intellect depends on logic, *prajñā* depends direct experience. Intellect may not bridge the gap between thought and action only *prajñā* can do it.

(xxxv) Piling of *agni* upon *agni* is *caryana*, oblation of *soma* in *agni* is *savana*. *Carya* expands, *savana* contracts. Both of them are necessary for proper growth. *Samvatsara* is the time which the earth takes to complete one rotation of sun. this time period, the earth gets a particular amount of energy from the sun, which upholds the objects of the world.

(xxxvi) *Veda* is an element (*tautva*). In its pure form it is existence, pure and simple. It self-existent. The manifest form of this existence is mobility. The third form is material world. The pure existence is the breath of *brahma*, as it were. The mobility originates in the solar system. The material world belongs to the earth. The *Vedas* in the form of collection of *mantras* are the blue prints of *tautva veda*.

(xxxvii) *Tat* is un-manifest, *etat* is manifest. The manifest is identical with the unmanifest एतै तत् । The un-manifest is one, manifest is many—एकं वा इदं वि बहुव सत्यम् । The centre has no dimension, but as it multiplies, it assumes dimension in the form of line. The line is the first manifestation of the un-manifest—तेजो (read रेजो) । यः ।

(xxxviii) The un-manifest is silent—यत्नानि तदेवास्मात्किं रूपम् (*Śatapat* 14.1.2.1) Vibration is the sign of life. *Prāṇa* does not cover space, matter does. *Prāṇa* has to enter the matter to become manifest—स आग्निं यो विष्णुमिच्छन्तः यमच्छन्तः अविशेय (Rgveda 10.81.1)

(xxxix) The first manifestation is in the form of *rsi*, which is spoken of as *avai prāṇa*—the undisturbed form of energy. The second is the parental form *pitara*. The third is the divine creation—*deva* and the fourth is the material form—*jagat* (*Mānsmṛiti* 3.201)

(xl) *Agni* is the life-force surrounded by *soma*, the rarified form of energy (*āpa*). The *agni* pervades the three worlds (*rodasi*) which form the basis of *tray* and, *āpah* or *soma* is the fourth world represented by *Atharvaveda*.

(xli) In an engine, the first step is ignition, the second is that of compression and expansion and the third is assimilation and elimination. Similarly in the body



also, the first thing is ignition of *vaishvānara*, the second step is that of compression by in-breathing and expansion by out-breathing and the third is the assimilation of food and the elimination of the wastage.

Thus, this work renders valuable help in clarifying and rationalising many complicated concepts of *Veda-vijñāna*.

### (III)

वैदिक विज्ञान और भारतीय संस्कृति BY म. म. चं. गिरिशर शर्मा चतुर्वेदी (PUBLISHED BY ब्रह्मर-साष्टभाषा-परिषद्, पटना, 1972). (SECOND EDITION)

**This book contains** the written lectures given by the author in 1958. As the name of the book suggests, an attempt has been made in this book to trace the origin of Indian Culture in the *Vedas* or rather in the *Vaidika vijñāna*, a term which was coined by *Pandit Ojha* to describe the world view of the *Brahmanas*. Here are some points which deserve our attention:—

(i) The work begins with the remarks that only a seer or one who has undergone penances can know the real meaning of the *Vedic mantras*. (P.1) It is said that the commentaries of *Sāyana* and *Mādhava* are confined to the ritualistic interpretation but do not give due importance to the logic behind the rituals which was brought out by *Pandit Ojha* on the basis of *arthavāda* portions of the *Brahmanas* (P.10)

(ii) *Taittirīya Āraṇyaka* (1-8-4-6) has been quoted to illustrate how the *Vedic* literature contains scientific material. This portion of the *Āraṇyaka* speaks of the gravitational force of the earth. *Prāṇa* is said to be the central theme of the *Vedas*. *Svāmi Dayānanda Sarasvati*'s efforts for understanding the *Vedas* have been praised but it has been also pointed out that he overlooked the importance of the *Brahmanas* and the *Purāṇas* (P.19) for understanding the *Vedas*. Then the real meaning (*taṭtvā*) of *ṛk*, *yajus* and *sāma* has been explained on the evidence of *Brahmanas* (*Taittirīya Brāhmaṇa* 2.12 etc.)

(iii) The static element i.e. *ju* along with the dynamic element i.e. *yaj* form *yajus*. They have been compared to proton and electron of an atom respectively (P.42).

(iv) The question of authorship of the *Vedas* has been answered after the fashion of *Pandit Ojha*, who held them to be the works of *Rsis*. *Brahmanas* have been proved to be part of the *Veda* on the basis of different evidences (p.70ff). The distinction between *jñāna* and *vijñāna* has been made out in some detail (p.74ff).

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(v) Just as we can conceive any matter only in one form or the other and the formless matter cannot be conceived, similarly we can conceive *brahman* only in some form, formless *brahman* cannot be conceived by mind, much less expressed in speech (pp. 78-79). He, of course, is of the nature of existence, knowledge and bliss (p.82).

(vi) *Bala* is potential power, the kinetic state of which is *śakti* (p-84). The pure consciousness is bliss (*rasa*) which is delimited by *bala*. This delimited *rasa* is called *puruṣa*. It is *avyaya* as long as it is only delimited by *bala*. If *balas* pile one upon the other, it becomes *akṣara* and if the *balas* are knotted together it is *kaśara*. These three *puruṣas* have been dealt with in detail (pp89-92).

(vii) Then follows the description of *yajñā*, describing the inter-changeability of matter and consciousness through energy (pp-93ff).

(viii) All pervasiveness of *Āpah* is proved on the basis of *Āitareya Upaniṣad* (4.1). Similarly eight stages of earth have been dealt with, beginning from foam to gold (*Ṣaṭpāṭha* 6.1.1.13). The relationship of *ākāśa* with word has been discussed. *Prajāpati* is the center, which has no dimension but which assumes the form of diameter and circumference (*Yajurveda* 31.19).

(ix) The relationship of *īśvara* with *jīva* is that of the whole and the part. If we see *jīva* at individual level, there must also be *īśvara* also at universal-level. The independence of knowledge from matter has been proved through as many as 6 arguments (pp-122-123).

(x) It has been propounded that the number of *devas* is flexible, depending upon the functions of *prāṇa* (*Bṛhadāraṇyaka-upaniṣad* 5-9-1). Similarly, the concepts of *ṛsi* and *pitṛ* have been clarified as form of *prāṇa*.

(xi) The description of life hereafter is quite interesting and convincing too (pp-137-144). The concept of *saṁvatsara* as the *agni* coming from sun to earth is also to be understood properly so as to know the real meaning of the statement that one gets heaven by performing sacrifice. While explaining the ceremony of *śrāddha* the science of heredity is also explained. The existence of life after death has been proved on the evidence of the *Saṁhitās* (*Rgveda* 10.17.3, 10.88.15, 10.16.4 1.164.33 and *Ātharvaveda* 18.2.7, 9.5.10-12 etc.).

(xii) The description of *deva* gives detail of *agni*, *vāyu* and *sūrya* and their mutual relationship. Psychology, astronomy, crafts, geography and Indian culture are some of the other subjects which have been dealt with in the following pages specially the concept of *dharma* has been elaborately dealt with, along with the traditional concept of *varṇa*, *dāśrma* and *śaṁskāra*.



(xiii) In the end we have description of festivals like *dīpāvalī* etc. The book ends with a devotional touch.

Equally important, is the learned introduction to this work by Dr. *Y.S. Agrawala*. *Pt. Giridhar Sharma* has studied with *Pandit Ojha*, *Dr. Agrawala* studied with *Pandit Motilal Shastri*. Both of them did a lot of scholarly work on *Veda-vijñāna*. Let us note some of the points brought out by *Dr. Agrawala* in his scholarly introduction to *Pandit Giridhar Sharni's* work

(i) *Dr. Agrawala* says that *Veda-vijñāna* is primarily concerned with the theory of creation. Just like the creation itself, the *Veda-vidyā* is also infinite. The scientists also agree that the ultimate reality can neither be known at micro level nor at macro level. The manifest world, according to Vedic *Ṛṣi* has its origin in some unmanifest source which pervades the whole creation.

(ii) The *Veda* represents the knowledge contained in the universal mind. The gross form of speech (*aparāṇāk*) appeals to the intellect, the subtler form (*parāṇāk*) appeals to the heart. *Devas* are invisible, matter is visible. *Devas* uphold the matter. As *prāṇa*, *deva*-element is one which assumes diversity in accordance with the different functions it has to perform.

(iii) Just as the same dawn appears to be new on every morning, the creator is one unborn, but appears in different forms.

(iv) The creation is like a cloth woven by seven threads—five elements, mind and energy. Five elements are grouped together as matter. Matter, energy and mind form the Vedic trinity which has been explained in twelve ways by the *Maitrāyāni Upaniṣad* as follows.

- |    |                          |   |                   |
|----|--------------------------|---|-------------------|
| 1. | A, U, M                  | - | bhāsvatī tanu     |
| 2. | Male, female and neuter  | - | lingavatī tanu    |
| 3. | Agni, vāyu and āditya    | - | bhāsvatī tanu     |
| 4. | Brahmā, rudra and viṣṇu  | - | adhipativatī tanu |
| 5. | Ṛk, Yajus and sāma       | - | vijñānavatī tanu  |
| 6. | Bhūh, bhuvah and svaah   | - | lokavatī tanu     |
| 7. | Past, present and future | - | kālavatī tanu     |
| 8. | Prāna, agni and sūrya    | - | pāṇavatī tanu     |
| 9. | Anna, āpaḥ and candramā  | - | āpyānavatī tanu   |

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10. Gāthapatyāgni, dakṣiṇāgni, - - mukhavatī tanu

āhavanīyāgni

11. Buddhi, mana, ahaṅkāra - cetanāvatī tanu

12. Prāṇa, apāna, vyāna - pāṇavatī tanu

(v) The *vyāna* means *agni* and *kāla* taken together. *Agni* represents all four energy, manifest or unmanifest. This energy becomes manifest only with help of the matter, which takes the form of minerals, plants and animals. *Agni* is the life-force and all pervading, and, so is *vyāna*. This life-force is characterized by expansion and contraction—*प्राणो नै समञ्जसराणम्* (*Śatap* 8.1.4.10)—which in other words means vibration. It is in-breathing and breathing—*अनश्नश्नोति रोचनास्य प्राणदपनोति* (*Ṛgveda* 10.189.2)

(vi) The body is unconscious like a bullock-cart (*Maitrāyāni upaniṣad* 2.3). Life and matter together make a body living, minerals are predominated by plants by life, and animals including men, by mind.

(vii) In the womb, the *agni* gets food in the form of *soma*, and thus the body grows. This process goes on in every cell of the body. Body is not only that what one eliminates also; it assimilates only what suits it, the remaining portion of the is eliminated by it. It not only grows by this process but procreates also.

(viii) *Agni* is called the invoker (*hoīd*) because it invokes what is necessary for body and then assimilates it (= *saṅgathikarāṇa* or *vyāna*) to uphold the life, it is the best of jewels which it bestows upon us (*ratnadhātāmam*).

(ix) The process of procreation goes on in a circle and is, therefore, known as *sanivatsara*. The seed is sown, it grows and then again produces a seed. The time taken in the journey from one seed to another is the *sanvā* time of that seed. Alternatively, the heat that the earth absorbs from sun year is also *sanvatsara*. In both the cases, it is the creator—*संवत्सरो नै प्र* (*Śatapatha* 1.6.3.5).

(x) *Agni* becomes manifest—*purohita*—on the terrestrial substratum. In womb there is piling of *agni* upon *agni*. There is *citryāgni* which gets through its extension in the form of *cienidheyāgni* and assimilates that for the growth of the body. There is divine heat in the body generated by friction of in-breathing and out-breathing—*अथोपांशुरन्तर्गमभिभवत्सन्तर्गम् उप एतपोरन्तरो देवौष्यं प्राप्नुवत् यदौष्यं स पुरुरः । अथ यः पुरुरः सो अनिर्वैराजतः* (*Maitr*



(xi) The *Yajurveda* speaks of three lights (अग्निं यथातिथं - *Yajurveda* 8.38) which are *agni*, *vāyu* and *āditya* at the *ādhidāivika* level and *prāṇa*, *apāna* and *vyāna* at the *ādhyatmika* level. They are represented by *gārhapatyāgni*, *dakṣiṇāgni* and *āhavanīyāgni* at a *śrāuta yajña*. Why this process of *yajña* goes on is because of the inspiration of mind represented by *savitā*. *Svīritī* is the energy in the universe which when associated with our body is called *gāyatrī*. This energy in the universe never gets exhausted and is, therefore, called immortal. When it associates itself with our body, it comes there as a guest (*Rgveda* 6.4.2).

(xiii) *Agni* invokes the food i.e. *soma*. It cries for it and is, therefore, called *rudr*—*यदरोदीत्समाद् रुद्रः* - *Satpatha* 6.1.3.10. As this process goes on in our solar system, it is called *rodasī* (meaning earth and heaven)

*Agni* in terrestrial form is *pavamāna*, its atmospheric form is *pāvaka* and in celestial form it is *śuci*. These are also known as *bhūtāgni*, *devāgni* and *brahmāgni* respectively. Only *bhūtāgni* of these three is visible; it digests the food in the stomach. *Devāgni* activates and *brahmāgni* inspires thought process.

Thus, along with the introduction of Dr. V.S. Agrawala, this work of Pandit Giridhar Sharma is a landmark in the field of Vedic studies.

*The work* claims to describe 'A new approach to Vedic symbolism'. Pandit Madhusudan Ojha calls this approach as new and yet old because this is the approach

(i) The *Vedas* are cast in the mould of symbols, which are concrete objects employed to convey an esoteric meaning. As all objects have a unity between them, any object—stone, tree, bird, or animal—could serve as a symbol. Then man-made objects like wheel or a pitcher full of water are also used. Objects in a *yajña* invariably symbolize one or the other cosmic symbol. Pestle and mortar, for example, signify *prāṇa* and *apāna*. To understand Veda, we have to de-codify these symbols. This is what the *Brahmaṇas* have done and that is why they are so important.

(ii) The creator, as the sustainer, is the *prajāpati*<sup>52</sup>. This sustainer is the substratum in the instrumental and the substantial causes. In philosophy we do speak of the instrumental and the substantial causes in the case of creator of the creation, we have to speak of the substratum; in the case of a potter, the clay—the substantial cause, and the instrument—cause—the staff etc., are required; the substratum—the earth—is taken for granted; but in the case of creation of the universe, the question of substratum is also involved. We have, therefore, three constituents in the process of creation: (1) the substratum (2) the instrumental causes and (3) the substantial cause. These three have the following terminology in the *Veda*, *Brāhmaṇa*, *Gītā* and *Darśana* literature :-

	<i>Veda</i>	<i>Brahṃma</i>	<i>Gitā</i>	<i>Darśana</i>
The substratum	अधिष्ठान	मन	अव्यय	आत्मन
The instrumental cause	ग्रन्थण	प्राण	अक्षर	निमित्त
The substantial cause	आरम्भण <sup>3</sup>	वाक्	क्षर	उपादान

(iii) These are the three aspects of the *Brahman*, which are involved in the process of creation. The fourth aspect remains untouched by the mundane, is beyond time and space and, therefore, unmanifest and infinite<sup>54</sup>. Being inexplicable he is termed as *Ātman*=who<sup>55</sup>?. He is to be realized only through silence<sup>5</sup>

52 प्रजाः सृष्ट्वा पालयन्वेति तस्मात्प्रजापतिरभवत् - गोपथ ब्राह्मण १.१.४

53 अनारम्भणे यदवीरादेशमनास्थने अग्रभणे समुद्रे - R<sub>2</sub> १.११६.५ and किंकिव्दधिष्ठानमनारभण कतमात्स्वकाः यतो भूमिं जनयन्निव्वककर्मा वि द्वामाणोन्महिना विव्ववक्षाः - Ibid, १०.८१.२

54 उभयवैतजापतिरिक्तश्चानिरक्तश्च परिमितश्चापरिमितश्च - शतपथ ६.५.३.७

55 प्रजापतिर्वै कः शतपथ ६.४.३.४

56 स यदुपाशु तत्प्राजापत्यं रूपम् - शातपथ १.६.३.२७



himself is unborn, yet, remaining in womb, he manifests himself as many<sup>57</sup>.

- (iv) How one becomes many is an eternal question<sup>58</sup>. Nobody knows the answer<sup>59</sup>. The material world is the glory of the creator<sup>60</sup>. Mind is unmanifest and speech is manifest, the creator is both<sup>61</sup>—the unmanifest is at the centre<sup>62</sup> and the manifest is at its glory<sup>63</sup> - the *Vak* or the material world.

- (v) Though *ṛ* refers to the question regarding the unmanifest, it refers to the answer also; in the later case *ṛ* is not to be interpreted as 'who' but as 'blissful'.

- (vi) *Agni* is the first and foremost of all the Vedic *Devas*. As a *deva*, *Agni* is immortal amongst the mortals<sup>64</sup>. Matter is perishable, the imperishable *Agni*, is the imperishable life hidden within it. Life manifests itself at three stages—the metals, the plants and the animals. The metals have a little consciousness, the plants have consciousness but it is not expressed outwardly and the animals, including men, have consciousness which is expressed outwardly. These are the three gradual stages through which life expresses itself. *Agni*, which represents life, is, therefore, always spoken of as three-fold—the terrestrial, atmospheric and celestial, technically known as *gāṛhapatyāgni*, *dakṣiṇāgni* and *Ahavanīyāgni*. In other words this three-fold division is represented by *suci*, *pāvaka* and *pavamāna*. In term of Vedic *Devas*, they are known as the solid, liquid and the rarified form of *Agni*, named as *Agni*, *Vāyu* and *Āditya*. In connection with the self, the three stages are matter, life and mind.
- (vii) The three, as *agni*, *vāyu* and *āditya*, together form *vaiśvānara*, the metabolic fire which consumes the food, converting it into glucose, blood, flesh, bones, marrow, and the seed or germ. This is the eater form of *agni* which eats food or *Soma*. This is how energy works on matter.

- (viii) The *agni* aspiring for food is *Rudra*,<sup>65</sup> i.e. one who weeps<sup>66</sup> when it is hungry.

- 57 प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते - यजुर्वेद ३१.१९  
58 यो देवानां नामधा एक एव तं संप्रश्नं भुवना यन्त्यन्ता - ऋग्वेद १०.५.२३  
59 न तं विदधथ य इमा जजान - Ibid., १०.५.२७  
60 वावा अस्य प्रजापतेः स्त्रो महिमा-शतपथ २.२.४.  
61 यः प्रजापतिस्तन्मनः - जैमिनीयब्राह्मण १.३३.२ and वागवै प्रजापतिः - शतपथ ५.१.५.६  
62 एष प्रजापति यद् हृदयम्- शतपथ १४.५.४.१  
63 वावा अस्य प्रजापतेः स्त्रो महिमा- शतपथ २.२.४.४  
64 मर्येच्छान्मृतो निधापि - ऋग्वेद ७.४.४  
65 त्वमने रुद्रः ऋग्वेद २.१.६ also अग्निर्वै रुद्रः- शतपथ ५.३.१.१०  
66 Śatapatha, ६.१.३.१०

If it can get food it is satisfied, otherwise it starts consuming the body itself. The continuation of life depends on a golden balance between *agni*, the fiery principle and *soma*, the watery principle<sup>67</sup>.

- (ix) The heat in *agni* is generated by the friction of *prāṇa* and *apāna*, represented by *uttarāraṇi* and *adhorāṇi* of the *yajña*. This heat is the life-force which enlivens the nature represented by *Āpaḥ*, the primordial form of matter. The result is the cosmos. The process at the macro level is followed at the micro level also when the father deposits the seed or germ into the womb of the female for procreation.

- (x) When the hidden (*irohita*) fire becomes manifest (*purohita*), the process of expansion and contraction starts<sup>68</sup> which means the rhythmic vibrations of life.

- (xi) To understand the concept of *Hiranyagarbha*, we have to understand a few related concepts viz. (i) *Āpaḥ* or cosmic water (ii) sun (iii) *śeṣa* (iv) *viṣṇu* (v) *svayambhū* (vi) *ṛṣabha* or the principle of movement (vii) the gradual process of creation.

- (xii) The first of all we have the concept of self-born, *Svayambhū*. The static *ṛ* deluge was enveloped in darkness, unknowable, beyond definition, logic and knowledge, as if engrossed in deep sleep—असतिदिं तनो भूतमप्रज्ञातमलक्षणा अप्रतर्क्यमविज्ञेयं प्रसुप्तिव सर्वतः । Then appeared the self-born, self-centered dispeller of darkness, and the cause of all matter. He is beyond the reach of senses and thought, subtle, un-manifest, eternal, encompassing all matter without any cause :-

ततः स्वयम्भूर्भगवानव्यक्तो व्यञ्जयन्निदम् । महाभूतादिवृत्तौजाः प्रादुरासीत्तमोनुदः ॥  
योऽसावतीन्द्रयाग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः । सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्वभौ

- (xiii) He first created the *āpaḥ*. *Svayambhū* being of fiery nature could not create on its own. He, therefore, first of all, created the watery principle and, the deposited seed into it<sup>69</sup>. As a result was born the sun<sup>70</sup>, the life-force, the

- 67 यहै शुक्लं यज्ञस्य तदग्नेयेयं यज्ञा आर्द्रं यज्ञस्य तत्सौम्यम् - Ibid., ३.२.३-१-१०  
68 समञ्चन- प्रसारणम् - शतपथ ८.१.४.१०  
69 सोऽमिध्याय शरीरास्त्रासिस्तुक्षुर्विधायाः प्रजाः ।  
अप एव ससर्जदौ तासु बीजमवासृजत् ॥ मनुस्मृति १.८  
70 अत्रा समुद्र आ गृह्यहं सूर्यमजभर्तन- ऋग्वेद १०.७२



universe, that represented the principle of cosmic pulsation, which is the effect of time or *Kāla*.

(xiv) Thus *svayambhū* is *nara*, *parameshī* is *nāra* and *śārya* is *nā-āyana*<sup>71</sup>.

(xv) Having spoken of the *svayambhū* or *Nara*, let us discuss the concept of *Nāra* or *Parameshī* which is nothing but the cosmic waters. The *Nāradya-sūktā* refers to it as *scilla* or *ambha*<sup>72</sup>. *Rgveda* also refers to the ocean from which the whole universe evolves<sup>73</sup>. These waters have the whole universe in their womb. They created sun, which is known as the son of the waters<sup>74</sup>.

(xvi) Sun or *nā-āyana* or *viṣṇu* sleeps on *śeṣa*. *Viṣṇu* is the finite creating power which rests on that infinite power (*ananta*) which is the remainder (= *śeṣa*). It is at the level of *viṣṇu* or *śārya* that we have the *yajña* with the help of *ṛrayī*, which represents the three *guṇas*. *Yajña* means *sangalīkaraṇa* or inter-mixture of *agni* and *soma* which is brought about by the principle of movement. This movement disturbs the equilibrium of the *guṇas* and brings about the creation, with which, we are familiar<sup>75</sup>. This movement is known as the awakening of *viṣṇu*. This results into trinity of three *devas*, three *guṇas*, three *lokas* and three *agnis*<sup>76</sup>. *Puruṣa* represents the state of motionless-ness<sup>77</sup> whereas, *prakṛti* represents the principle of movement<sup>78</sup>.

(xvii) The question of the unmanifest and the manifest is so important that it pervades the whole Vedic literature. The *Rgveda* speaks of one fourth of the supreme reality to be immanent whereas three-fourth remains transcendent<sup>79</sup>. The

71 आपो नारा इति प्रोक्ता आपो वै नरसूनवः । ता यदस्यानं पूर्वं तेन नारायणः स्मृतः - मनु १.१०

72 अपकेतं सलिलं सर्वमा इदम् - ऋग्वेद १०.१२९.३

अपः किमासीदग्रहं गभीरम् - ऋग्वेद १०.१२९.१ also आपो ह वा इदमग्रे सतिसमेवास- शतपथ ११.१.६.१

73 तस्याः समुद्रा अधि विश्वसिन्धु - ऋग्वेद १.१६४.४२

74 आपो ह यद् बृहतीर्विश्वमायत् गर्भं दधाना जनयतीरिन्म - Ibid., १०.१२१.७

75 साधर्म्यणावधिष्ठे प्रधानपुरुषावुभौ । तमः सत्वरजोपेतौ समत्वेन व्यवस्थितौ । अनुगुणानुभूतौ तावतोभौते परस्मत् । गुणसाधर्म्ये तयो ज्ञेयो वैषम्ये सुष्ठिरव्यते ॥ - तिगुपुराण १.१०.१२.१३ and प्रकृतिः क्षौमपत्रा पुरुषाच्छे जगदुत । महात् प्रादुर्भूद् बुद्धिस्ततोऽहं समवर्तत अहङ्काराच्च सूक्ष्माणि तन्मात्राणिन्द्रियाणि च - बृहन्नारदीयपुराण ३.३१.३२

76 महेश्वरात् त्रयो देवा जज्ञिरे जगदीश्वरात् । एत एव त्रयो देवा एत एव त्रयो गुणाः । एत एव त्रयो लोकाः एत एव त्रयोऽनन्यः - तिगुपुराण- ७०.७७.७८.

77 ईशो वृक्ष इव स्ववक्षः - शिवपुराण २.४६

78 शिवेच्छया पाप शक्तिः शिवतत्त्वेकता गता । ततः परिसुखरत्नादौ सर्वे तैलं तिलदिवा- शिवपुराण २.४.१८

79 त्रिपादूर्ध्वमुदैरुसुखः पादोऽप्येहाभवत्पुनः - ऋग्वेद १०.१०

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*Atharvaveda* speaks of the half which is immanent, the other half remains without any sign<sup>80</sup>.

(xviii) The unmanifest is unborn and the one sustaining the six regions<sup>81</sup>. All things exist as it is, it is free from movement.

(xix) The unmanifest and manifest are repeatedly represented as black and white respectively, both of them being sisters<sup>82</sup>. The black is at rest, the white represents movement. The white is propelled by the black<sup>84</sup>.

(V)

**'BEFORE THE BEGINNING AND AFTER THE END' BY SHRI RISHI KUMAR MISHRA (NEW DELHI, 2000)**

**This is the latest work** written on the lines of *Pandit Motilal Shastri*, who is respectfully acknowledged as his teacher by the author. The work, 'rediscovering the ancient insights' claims to go 'beyond the universe of physics' This is but natural because the *Vedas* deal with *Deva-vida* which is concerned with supra-physical plane of existence.

Whereas, most other authors of works on *veda-vijñāna*, have been normally orientalist and Sanskritist by profession, *Shri Mishra* has been a journalist, member of the Indian parliament (upper House), trade unionist, social activist and political advisor. Obviously, this makes his work unique in many ways. His command over English language is superb. His way of putting his views is different from that of a professional orientalist. The tone of the book is that of a sincere devotee of Vedic culture. Just as *Pandit Motilal Shastri* continued the tradition of *Pandit Madhusudan Ojha*, the author of the work under discussion continued the tradition of *Pandit Motilal Shastri*. Dr V.S. Agrawala is also said to have studied with *Pandit Motilal Shastri*. Whereas, Dr. Agrawala is knowledge of the *Vedas* to support the basics of *veda-vijñāna*, *Shri Rishi Kumar Mishra* used the knowledge of modern times to do the same.

80 अर्द्धेन विष्वं भुवनं जज्ञात यदस्याग्निः कतमः स केतुः - अथर्ववेद १०.८.१३

81 वि यस्तत्तत्तमं षड्भिमा रजोऽप्यजस्य रूपं किमपि विवेदकम् Read with इमे वै लोका रजोसि- शतपथ ६.३.१.१८

82 अजस्य नाभावश्चेकमपितं यस्तस्मिन्निष्वाति भुवनानि तदयुः - ऋग्वेद, १०.८२.६ also अजो स द्यौं दाधत् प्रथिवीम्- Ibid., १.६७.३

83 तयोरेन्द्र शोचते कृष्णमन्यत् श्यामी च यदरुणी च स्वमन्यौ- Ibid., ३.५५.२७

84 आ कृष्णेन रजसा वर्तमानो निवेशयन्मृतं मर्त्यज्ज- Ibid., १.३५.७



# i. The work starts with the oft-quoted concepts of *tatva veda*

All the forms are made of *Rk*.

All motions spring from *Yajur*.

All luminosity is a manifestation of *Sāma*.

From these evolve all creations. *Taittirīya Brāhmaṇa* 3:12:9:2 (P-1)

- ii. The foundation of *veda-vijñāna* lies on the assertion that the *rk*, *yajur*, *sāma* and *atharva-veda* texts are not *vedas*; they are books of the *Vedas*. *Veda* are is the original *tatva*. *Rk*, *yajur*, *sāma* and *atharva-veda* are four *tatvas*, *tatva* being the original or primary factor which evolves into objects. The entire universe is made from these four *tatvas*. (P-9)

- iii. The difference of *jñāna* and *vijñāna* has been beautifully brought out in a vivid manner. *Vijñāna* is the knowledge of how an infinite, indivisible energy evolves into variegated diversity and innumerable identities comprising the universe. *Jñāna* is how this variety, diversity and plurality is, in the ultimate analysis, located in unity. In other words, *vijñāna* and *jñāna* reveal how a vast infinite reservoir of energy is transformed into innumerable and diverse objects of matter which go to make this universe, and how all this diverse matter is nothing but one common energy source. (P-8)

- iv. The path of righteousness is a path in harmony, with the fundamental principles underpinning the organization of the universe. (P-8)

- v. The same dictum is that that one should do what devas do: 'the process of discovering myself is the process of discovering the universe'. (P-121)

- vi. *Vedic Devas* are all vital energy. *Asis* are also vital energy. 'The world *ṛsi* signifies the property of movement, of going, of motion. *Prāna* is *ṛsi* when it acquires the trait of motion' (P-31). This *ṛsi prāna*, the primary supraphysical energy, has five states: 1. Pure rest or motionless-ness; 2. Pure inward motion; 3. Pure outward motion; 4. Motion which incorporates rest in its womb; and 5. Rest which incorporates inward motion. These five states of motion are identified by different names in the *Vedas* (P-31).

- vii. The triad of *mana*, *prāna* and *vāk* has been dealt with in detail. 'The interaction of *mana*, *prāna* and *vāk* takes place in such a way as to give rise to an entity.' (P-52) 'We could also describe them as three dimension of a single object. To summarise, they are: 1. Knowledge or awareness; 2. Action, function or motion; and 3. Matter or substance. (P-37)' The *Vedas* call them *mana*, *prāna*

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and *vāk*. ' (P-37) 'In the first instance, we become aware of an object; awareness or knowledge is the first element present in the object. Then it object performs a function, which is a manifestation of its property of motion. Its functions are a consequence of the activity taking place within the object and so the second factor called 'activity' or 'motion' relates to its function. Then the third 'element' is the matter or substance of the object.' (P-37) 'Veda is related to *mana*, *yajña* to *prāna* and *prajā* to *vāk*. ' (P-82) 'A closer look at the universe indicates that all existence is the interplay of consciousness action and matter.' (P-123) 'Before something is produced or created, three processes inevitably take place, which are *ichhā* (desire, urge or impulse), *lapa* (intense mental and intellectual endeavour, or exertion) and *śram* (physical effort or labour). ' (P-104)

- viii. It is by understanding the triad of *mana*, *prāna* and *vāk*, that one can understand the concept of *yajña*, because 'the continuous process of transition of *mana* into *prāna*, of *prāna* into *vāk* and of *vāk* again into *prāna* is *yajña*. ' (P-84)

- ix. Alternatively the oblation of *soma* into *agni* is *yajña*. 'The consumer (*annāda*, *prāna* is *agni*, while the portion which becomes the consumable (*anna*) is the other 'individual' is *soma*. ' (P-86) 'The continuously recurring *soma-agni* cycle is called *yajña*, which is the process of transformation of *agni* into *soma* and *soma* back into *agni*. ' (P-85) 'If there were no *soma*, every object would go on expanding and be destroyed ultimately because of this irrepressible expansion. If there were no *agni*, on the other hand, every object would go on shrinking until it would ultimately cease to exist. As it is, however, the operational expansion of *agni* is halted after it has reached a reasonable limit. This is how all objects in the universe maintain a balance between expansion and retraction. ' (P-95)

- x. *Agni* is acculturated in *yajña*. In fact, 'this process of the acculturation of *agni* is *yajñas*, bringing about a refinement and embellishment of *agni*. ' (P-81) ' *Samskāra* means putting together, forming well, making perfect accomplishment, embellishment, adornment, purification, cleansing, making ready preparation, dressing (of food), refining (of metal), polishing (of gems), rearing (of animals). ' (P-82) ' *Agnihotra* focuses on the refinement of the day-night part of *samvatsara*, while *darśapaurṇamāsa* relates to the refinement of a fortnight or a month, *chaturmāsa* of a *ṛtu* (season) and *paśubandha* of an *ayam*, the six monthly part of *samvatsara*, subsequently, the refinement of a complete *smavatsara* takes place by five *soma yajñas*. ' (P-92)

- xi. The universe is name and form 'what is there before the names and forms?'



There is nothing. What is nothingness? We do not know. A state represented by the 'negation' of all-physical attributes? Even less than a vacuum? A vacuum can still possess dimensionality and extension. Nothingness would have no extension, no structure. It is the essential principle that becomes a name, attains a form and gains various functions.' (P-471) 'The evolution and proliferation of *prāṇapāṇi* as the 33 *devas* is the transformation of the un-manifest (*amūrta*) *prāṇapāṇi* into manifest form — being remote and hidden, it becomes proximate and discernible.' (P-86) '*Amṛta* transformations are formless and constant, whereas *mṛta* transformations have a form and are subject to change.' (P-93) '*Puruṣa* is *sat*, while *prakṛti* is *asat*. While *puruṣa* remains composed and is always in the same state, *prakṛti* is transformed into numerous forms.' (P-446)

The foregoing account shows how *Vedic* scholars have been influenced by the tradition of *Pāṇini Mahānuṣādan Ōjha*. The present work is an humble attempt to continue that tradition.

With this chapter ends the introductory part of our work. What has been said in a nutshell up-to this first section shall be dealt with in some detail in the remaining **nine** chapters.

ऋचं वाचं प्रपद्ये  
मनो यजुः प्रपद्ये  
साम प्राणं प्रपद्ये । यजुर्वेद २४.१  
I take refuge in *r̥k*, the *vāḥ*,  
In *yajus*, the *mana*;  
In *sāma*, the *prāṇa*.



## CHAPTER FOUR

# FOUR VEDAS

### THE MEANING OF THE NOMENCLATURE OF THE VEDAS

In his introduction to the commentary of the *R̥gveda*, the famous 14th century commentator of all the four *Vedas* – *R̥gveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*<sup>1</sup> — *Sāyana* gave four etymological meanings of the term '*Veda*', deriving it from the *Sanskrit* root *√vid*, which occurs four times under different grammatical categories as shown below, connoting four different meanings:

1. Existence (*scittā*) under *divāṅigana*
2. Knowledge (*jñāna*) under *adāṅigana*
3. Contemplation (*vicāra*) under *rudhāṅigana*
4. Bliss (*lābha*) under *rudhāṅigana*

These four meanings of the term '*Veda*' are quite significant for understanding the reason why the four sacred books of the Aryans were called by this term. Let us, therefore, try to understand their significance.

Of these four meanings, the third one, contemplation, is included in the second, knowledge. Thus the three viz. existence, knowledge and bliss qualify the supreme reality, *Brahman*, which is the origin of the universe<sup>2</sup>. *Vedas* are hence being identified with *Brahman*, a proposition, which is supported by the authority of the *Upaniṣad*, which clearly says that the *Vedas* are *Brahman*<sup>3</sup>. The *Vedas* are thus, etymologically as well as on the authority of the scripture, identical with the supreme reality, *Brahman*.

On the other hand, we know that *Vedas* are specific books. A question naturally arises as to how could books be identical with *Brahman*, the supreme reality? This

1 Cf. गोपब्रह्मण १-२-१६

2 विद् ज्ञानं, विद् सत्त्वाम, विद् त्वाभ्यं, विद् विद्याभ्यं एतेभ्यो ह्यलभ्येति सूत्रेण कारणाधिकरणयोर्व्यप्यते कृते वेदशब्दः साध्यते। सत्त्वायां विद्यते, ज्ञाने वेत्ति, विदते विद्याभ्यं। विदन्ते विदन्ति प्राप्ते रयन्तुर्-रयन् शेषवतः ऋमात् - ऋवेदादिभाष्य - भूमिका, पृ ५

3 जन्माद्यस्य यतः - ब्रह्मसूत्र १.१.२

4 वेदे ब्रह्म - जैमिनीयब्राह्मणोपनिषद् ४.१.१.४.३



matter of fact, is that when we say 'Vedas' it connotes not only books but also some reality (*taṭtvā*), which is dealt with in those books, which go by that name. It is just as that if a book has '*Mahatma Gandhi*' as its title, it does not mean that the book itself is Mahatma Gandhi, it only means that the book deals with him, though he himself stays out of the book as an individual. This is so with all those books, which are named after the subject with which they deal. Traditionally this is known as the relation between the propounder-and-the-subject-to-be-propounded (*pratipādya-pratipādaka sambandha*).

We have, therefore, to find out the subject which is termed as *Veda*, which is propounded in that literature and which goes by the same name viz. the *Vedas*. Fortunately, we have some hints to suggest as to what should be the substance, which is connoted by the term *Veda*.

### THE AUTHORITY OF MANU

We have quoted above the *Upaniṣad*, which identifies *Veda* with *Brahman*. As such it is expected that from the *Veda* should originate the universe. *Manu* says it is exactly so. The subtlest (*pañcatanmātrās*) of the physical existence—the word, touch, form, taste and smell—originate from the *Veda*<sup>5</sup>. Obviously, these cannot originate from the books and, therefore, *Manu* here is referring not to books but to a reality by the term '*Veda*'. This reality being the origin of all physical reality, is spoken of as infinite<sup>6</sup>, whereas, it is clearly mentioned that *Rk, Sāma* and *Yajus* as part of the texts are finite; it is only the *Brahman* who is infinite<sup>7</sup>—a clear indication that when we speak of *Veda* as infinite, it is with reference to *Veda* as *Brahman* and not the texts which are also known as the *Vedas* because they deal with that reality.

### THE EVIDENCE OF THE BRĀHMAṆYA – TEXTS

Let us look at *Veda* as *Brahman* from another point of view. *Brahman* is all pervading. Is the *Veda*, as a reality, also all pervading? For going into this, we will have to analyse the nature of the objects.

Any object has three constituents—the body (*piṇḍa*), the activity (*gati*) and the luster of the object (*teja*). We see the body of the object, but it is not static. Electrons within it are moving at such a high speed that they appear to be static. The third subtle constituent is the halo or aura of the object, which extends beyond the

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solid body of the object, of which we have spoken here as luster and because of which the object becomes visible to us.

It is because of this three-fold nature of the object, that the *Veda* is known *trayī* (triplicated) also. The *Rgveda*, which represents *agni*, forms the body; the *Yajurveda*, representing *vāyu*, activates the object and the *Sāmaveda*, the *Veda āditya*, formulates the luster<sup>8</sup>. Thus *trayī* of *Rk, Yajus* and *Sāma*, pervades each an every object. Of course, the fourth *Veda*, the *Atharvaveda*, supports all these the *Vedas* of *trayī*. This position has to be elaborated a little more to make understandable.

### THE POSITION OF ATHARVAVEDA VS. TRAYI

Before we deal with how the four *Vedas* play their role in creating and supporting an object, it will be in the fitness of things to explain the relationship between *trayī*—*Rk, Yajus* and *Sāma*—with the fourth *Veda, Atharvaveda*, because there has been a view about the lateness of *Atharvaveda* from chronological view point, sometimes supported, amongst others, by the fact that *trayī* does not include

As we have stated above *Rk, Yajus* and *Sāma* are related to *agni, vāyu* and *āditya* respectively. These three deities, *agni, vāyu* and *āditya*, are but the three states of *agni* only<sup>9</sup>. *Agni* itself is the solid state of which *vāyu* of which is the liquid state and *āditya* of which is the rarified state. The terms solid, liquid and rarified are to be taken in the sense that the latter is subtler than the former<sup>10</sup>. Substantially, therefore, *agni* is on which assumes three forms as it becomes subtler and subtler. The three *Vedas* of *trayī* therefore, are said to be related to *agni*. (See figure No. 1)

*Atharvaveda*, on the other hand, belongs to *soma*<sup>11</sup>. *Agni* and *soma* form pair both of which are necessary to perform any *yajña*. To perform a *yajña*, a oblation has to be offered in *agni*. Whatever is offered as an oblation is *soma* and

8 अग्नेर्देवदो वायोर्देवर्जुर्देवः सूर्यासामवेदः - शतपथ ब्राह्मण ११.५.८.३ Also सोऽग्नेर्वचोऽसृजत वायोर्देवर्जुर्देव आदित्यासामग्नि - शाङ्खायन ब्राह्मण ६.१०. Also

ऋभ्यो जातो सर्वशो मूर्तिमाहुः

सर्वानिर्वाजुषी हैव शशवत् ।

सर्व तेजः साम रूप्यं है शशवत्

सर्वं हेतुं ब्राह्मण हैव सष्टम् ॥ - तैत्तिरीय ब्राह्मण ३.२.९

9 स न मन्येतायमेवाग्निरिति । अयमेते उतरे ज्योतिषी अग्नी उच्येते - निरुक्त ७.४. Also वायुर्वा अग्निः-

ऐतरेयब्राह्मण १.२.३४, असावादित्य एषोऽग्निः- शतपथ ६.३.१.२९

10 This is based on the Vedic dictum - ध्रुवमसि पृथिवी, धरुणमस्यन्तरिक्षं, धर्ममसि दिवम् - यजुर्वेद १.१०-१८

11 अथर्वणाज्यन्त्रमा दैवतम् । तदेव ज्योतिः सर्वाणि छन्दोऽस्यागः स्थानम्- गोपथब्राह्मण १.२९ read along with अगः सोमः- शतपथ ७.११.२९

5 शब्दः स्मरणैव रूपञ्च रसो गन्धश्च पञ्चमः

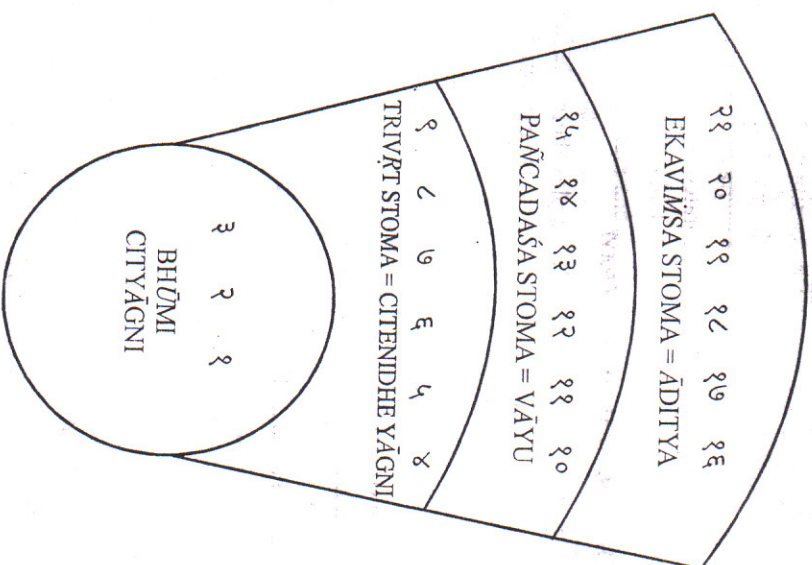
वेदादेव प्रसूयते प्रसूतिगुणकर्मतः - मनुस्मृति १२-१८

6 अनन्ता वै वैदाः - तैत्तिरीयब्राह्मण ३-१०-११-३

7 परिमिता वा ऋचः परिमितानि सामानि यजुष्यशैतस्यैवान्तो नास्ति यद् ब्रह्म- तैत्तिरीयसंहिता ७-३-१



## THE TRINITY OF VEDIC DEVAS



The figure shows how *agni* assumes three forms of *agni*, *vāyu* and *āditya* as it becomes subtler in the atmosphere and subtlest in *dyau*.

Upto 3<sup>rd</sup> *ahargana* is *cityāgni* and upto 9<sup>th</sup> *ahargana* is *citenidheyāgni*.  
Upto 15<sup>th</sup> and 21<sup>st</sup> *ahargana* are *vāyu* and *āditya* respectively.

**Figure No. 1**

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whatever consumes that oblation is *agni*<sup>12</sup>. *Soma* is, therefore, supposed to be moist, *agni* is supposed to be dry so that it can consume *soma*<sup>13</sup>.

Everywhere these two, *agni* and *soma*, are working together<sup>14</sup>. Any object formed by the three stages of *agni* and sustained by the oblation of *soma* offered in *agni*. In other words, a natural *yajña* is going on in every object, small or great. *agni* continues to maintain an object as long as it gets *soma* to keep it alive or otherwise it devours the object itself, which means death of the object. This is why we die when we do not get food for a specific period, which differs from individual to individual, according to the time his *agni* takes to consume his body to a point where cannot survive.

We shall have occasion to elaborate this concept of the pair of *agni* and *soma* which means nothing short of *yajña*, which is something more of a scientific natural phenomena (*prākṛitika yajña*) rather than the ritual prescribed by the scriptures harmony with that natural phenomena (*vaidha yajña*). For the present, suffice it say that from the point of view of reality, which the *Vedas* represent, there is no point in saying that the *Atharvaveda* is a later addition to the *trayī* of *R̥k*, *Yajus* and *Sām* which belong to an earlier period, because *agni*, represented by *trayī* is co-existent with *soma*, represented by *Atharvaveda*. It is because of the *āgneya* nature of *R̥k*, *Yajus* and *Sama* that they have been grouped together and is because of the *samyak* nature of *Atharvaveda*, that it has been grouped separately. For our purpose, the two realities exist simultaneously. As far as the texts are concerned, we may agree that even some parts of the *R̥gveda* could be later than its other parts, not to speak of *Atharvaveda* alone. The reality exists simultaneously, but it can be described on successively.

## TEXTS: HUMAN CREATION BUT NOT THE REALITY

The *puruṣa-sūkta* of the *R̥gveda* for example, when it speaks of the birth of *R̥k*, *Yajus* and *Sāman* from a *yajña*, it is not speaking of the texts but of the three aspects of reality, which originated simultaneously. Indologists, on the other hand speak of the text, which describes that reality, when they speak of its lateness or otherwise. The reality, it may also be mentioned, is not created by human beings as such is *apauruṣeya* where as the *mantras* of the texts were visualized by those *ṛsis*, whose names we find attached to those *mantras* / *sūktas*.

12 अग्नौ सौमः - मैत्रायणी संहिता ३.१०.७ and अग्निर्न देवानामन्नादः - तैत्तिरीयसंहिता ५.४.२ and सोमोऽन्नमग्निर्भक्षः - काठकसंहिता १४०

13 यच्छुक्कं तदानेयं यदाद्रे तत्सौम्यम् - शतपथ १.६.३.२३

14 अग्निषोमत्सकं जगत् - बृहज्जाबालोपनिषद् २.४



Having clarified a point of some importance for those, who are familiar with a controversy regarding the lateness or otherwise of some *Vēdas* or parts thereof, as also, as to whether they are creations of human beings or not, we may now pass on to the four *Vēdas* as to what their nomenclatures signify collectively and individually.

### ALL-PERVASIVENESS OF TRAYI

First of all, the *trayī* collective signifies a triad, which is all-pervasive<sup>15</sup>. Every mundane object, except the pure supra-mundane soul, is qualified by space, territory and time (*digdeśa-kālavachina*) and if these three are pervaded by *trayāṁ*, it can be safely said that every object qualified by these three is also pervaded by it.

### TRAYI IN SPACE

Space is qualified by four directions and when it is said that 'the East belongs to *Rk*, the South to *Yajus*, the North to *Sāma* and the West to the *Atharva*', it is clear that space is qualified by *trayī*<sup>16</sup>.

### TRAYI IN TERRITORY

Similarly, when it is said of the terrestrial objects, that 'the visible body is born of *Rk*, all the activities belong to *Yajus*, the luster (i.e. halo) belongs to *Sāma* and the *Brahman* creates this', all the territory is also held to be pervaded by *trayī*<sup>17</sup>.

### TRAYI IN TIME

Similarly, when it is stated that 'in the morning the sun arises with *Rk*, in the noon it stays in *Yajus* and in the evening it sets with *Sāma*', the *trayī* is held to be pervading time also<sup>18</sup>.

### TWO FORMULAS

Thus *trayī* pervades space, territory and time, which in turn, pervade every mundane object. So *trayī* becomes all-pervasive. Therefore, we could expand the scope of the *trayī* to any extent provided we could deduct the right formula of understanding the order in which *trayī* is enumerated, viz. why *Rk* comes first followed by *Yajus* and *Sāma* in that order.

15 त्रयाणामेव विद्यायां सर्वाणि भूतानि- शतपथ १०.४.२१ and तद्यत् यस्तत् त्रयो सा विद्या-ibid 9.5.1-18

16 ऋचां प्राची महती दिगुच्यते । दक्षिणामाहुर्वज्रामपाम् । अश्वक्णामङ्गिरसां प्रचीती । सामान्मुदीची महती दिगुच्यते- तैत्तिरीय ब्राह्मण ३.१२.१.७

17 Ibid ३.२.९

18 ऋषिभिः पूर्वोक्ते दिवि देव ईयते यजुर्वेदे तिष्ठति मध्ये अहः- सामवेदेनासमये महीयते वेदेऽथैश्वर्याभिरोति सूर्यः- तैत्तिरीय ब्राह्मण ३.१२.१.९

### FOUR VEDAS

- (i) The first formula could be that we start from the gross and proceed to the subt just as we start from the body and through the subtler—the activity—reach subtlet i.e. the halo.
- (ii) The second formula could be that we start from the earliest e.g. morning and through noon—reach the latest i.e. evening. By understanding the spirit of the two formulas combined together we can extend the scope of *trayī* even if it is explicitly given in the text.

### TRAYI IN DIVJAS

Take, for example, the three *divjas*. Though *Brāhmaṇa* comes first when enumerate the *varjyas* yet we shall place *vaiśya* first because they represent the gross of the possessions viz. the riches whereas the *Brāhmaṇas* shall be placed in the because they possess the subtlet of all viz. the wisdom. Thus '*Vaiśyas* shall be represented by *Rk*, *Kṣatriyas* by *Yajus* and *Brāhmaṇas* by *Sāma*'<sup>19</sup>.

### EXTENSION OF TRAYI

Having once understood the spirit of placing things in a particular order so they could match the order to *trayī*, we can safely and easily formulate some other tri to correlate them with *trayī* as under:

Subject.	Related to <i>Rk</i>	Related to <i>Yajus</i>	Related to <i>Sām</i>
<i>Brahma</i>	<i>Sat</i>	<i>Cit</i>	<i>Ananda</i>
Body	Gross	Subtle	Causal
<i>Puruṣa</i>	<i>Kṣara</i>	<i>Akṣara</i>	<i>Ayarya</i>
Individual	<i>Vaiśvānara</i>	<i>Tajjasa</i>	<i>Prājña</i>
The whole	<i>Virāṭ</i>	<i>Hiranyagarbha</i>	<i>Sarvajña</i>
universal			

Many more triads could be formulated on the same line.

### VEDA AND VEDVĀNTA

We could go on adding to these triads, showing their relation with *trayī*. list given above is a glowing example of how a correct understanding of the V phenomena may help in clarifying the concepts of the *Upaniṣads* i.e. *Vedānta*. (

19 ऋच्यो जातं वैश्वर्णमामहुर्वजुर्वेदं क्षत्रियस्याहुर्गोमिम् । सामवेदे ब्राह्मणाणां प्रसूतिः पूर्वं पूर्वोच्यो वच एतदुचुः ॥ - तैत्तिरीयब्राह्मण १.३.१.२. १.२



really a pity that those who study *Vedānta* to-day, neglect Vedic Studies and *vice-versa*, the students of *Vedas* hardly pay any attention to *Upanisads* which are considered to be the monopoly of the *Vedānta*, even though tradition terms both, the *Vedas* and the *Upanisads*, as *śruti*. The present day tendency of creating an artificial dichotomy between the *Vedas* and the *Upanisads* goes back to *Śaṅkarācārya* and other *Vedāntācāryas* who reserved the use of term *śruti* exclusively for the *Upanisads* and seldom quoted the *Śaṅhitas* and the *Bṛāhmaṇa-texts* as authority, thus giving an impression that they are not concerned with them, whereas, the fact remains that without a proper understanding of the *Śaṅhitas* and *Bṛāhmaṇas*, the spirit of the *Upanisads* also remains hidden from the seeker of truth.) This becomes clear from one example of how the concept of *brah̥m*, associated with *Vedas*, helps in understanding many triads of the *Vedānta* given in the foregoing chart.

Whatever has been said so far about the *Vedas* in their collective form shall be clearer when we deal with each *Veda* individually. Let us take the *R̥gveda* first.

## R̥GVEDA

*R̥k* is associated with *agni*<sup>20</sup>, which forms the body of an object<sup>21</sup>. This body has a limit to which it is confined. This limit covers, as it were, the object and is, therefore, technically known as the cover, for which the Vedic word is *chanda*<sup>22</sup>. The *R̥gveda* is, therefore, called *Chandoreva* also. It is also called '*Utkha*' because from it arises the halo represented by *Sāma* and it supports the activities of *Yajus* also<sup>23</sup>.

The *agni* that forms the body is known as *gārhapatya*<sup>24</sup>. The universe is full of the bodies of objects. Therefore, *R̥k* marks all the regions<sup>25</sup>. Bone, in our body is solid and, therefore, it is associated with *R̥k*<sup>26</sup>.

*R̥k* is born of *agni* and nourishes *agni*<sup>27</sup>. *Agni*, again, is associated with *Vāk*, which being the source of space, symbolizes the five elements – earth, water, fire, air and space – which constitute the body<sup>28</sup>. Such is the close relation of *R̥k* and *Vāk* that

20 अग्नेर्देवः - शतपथ १.१.५.८.३

21 अशेमति प्रजातिर्भूतानि शरीराणि सञ्जन्त्याप्यर्चता यदप्यर्चता एवार्चोऽभवत् - जैमिनीयब्राह्मण १.१५.६

22 छन्दसि छन्दयतीति वा - दैवत ब्राह्मण ३.१९ and छन्दसि अनर्वासांसि - मैत्रायणी संहिता ३.१.५

23 महदुपश्रुता ता ऋचः - शतपथ १.३.५.३

24 ऋवेदाद् गार्हपत्योऽजायत - षड्विंशब्राह्मण ४.४

25 ऋक्समिमा वा इमे लोकाः कौषीतकिब्राह्मण १.१.१

26 अग्निश्च वा ऋक् - शतपथ ७.५.२.२५

27 ऋचस्तमनिं वधयामसि - ऋवेद १.३६.११

28 वागेव ऋक् - छन्दोगोपनिषद् १.१९

## FOUR VEDAS

everything related with *R̥k* is associated with *Vāk* also. For example, *Vāk* is *hotā śastra*<sup>29</sup> and *yoni*<sup>31</sup>, all of which are related to *R̥gveda*. Thus *Vāk* and *R̥k* are identified together. The body being terrestrial, *R̥k* is said to be belonging to terrestrial region

Body has two tendencies—to expand and to contract; expansion is caused *agni* and contraction by *soma*. Oblation of *soma* into *agni* makes *agni* weak and the process of contraction starts taking place. When one takes food, his *agni* becomes weak and he starts feeling sleepy. This leads to contraction and one gains weight; the body starts being formed.

## YAJUS

We have said that the body has a limit and this limit is known as *chandas* *vayonādha*. If *R̥k* is the *vayonādha*, the cover, *Yajus* is *vyāḥ*, the object that covered<sup>33</sup>.

*Yajus* is the center, which forms the diameter and the circumference. In old words it is *hr̥daya*, the center which creates from within and is un-manifest (see fig no. 2). It moves and moves not<sup>34</sup>. It is responsible for all activities<sup>35</sup>. In fact *yajus* is the essence of the object, which means that there is no solid building block, which makes the object, but activities alone transform themselves into the object<sup>36</sup>.

The *yajus* is, therefore, known as *Rasaveda* i.e. the essence. The activity caused by *vāyu*, which pervades the static space; *vāyu* being *yāt* and space being (i.e. *yāt* + *jīu* = *yajus*) It is the activities of *yajus* which brings about modification in object leading ultimately to its decay<sup>37</sup>.

*Yajus* touches both—the *R̥k* and *Sāma*, the body and its halo<sup>38</sup>. *R̥k* and *Sāma* having limits, are metered verses (*chandās*) whereas *Yajus*, which has no bounds is prose. *R̥k* and *Sāma* give identity to the object, *Yajus* brings about change

29 वागेव होता - गोपथ ब्राह्मण १.२.१०

30 वाग्धि शस्त्रम् - ऐतरेय ब्राह्मण ३.४४

31 वागयोनिः Ibid २.३२

32 अयं लोक ऋवेदः - षड्विंश ब्राह्मण १.५

33 छन्दसि वै देवा वयोनयाः, छन्दसि ह्रीं सर्वं ययुर्न नद्धम् - शतपथ ८.२.२.८

34 एष हि यन्नेवेदं सर्वं जनयत्येतं यन्तिमिदमनुजानते तस्माद्वायुव ययुः अयमाकाशो जुः । यदिदमन्तीक्षं

ह्यकाशमनुजवते तदैतद्यजुर्वायुश्चान्तीक्ष्य यच्च जूयव तस्माद्यजुः - शतपथ ४.६.७.१३

35 सर्वं गतिवायुषी हैव शयवत-ताण्ड्य ब्राह्मण ३.२.९

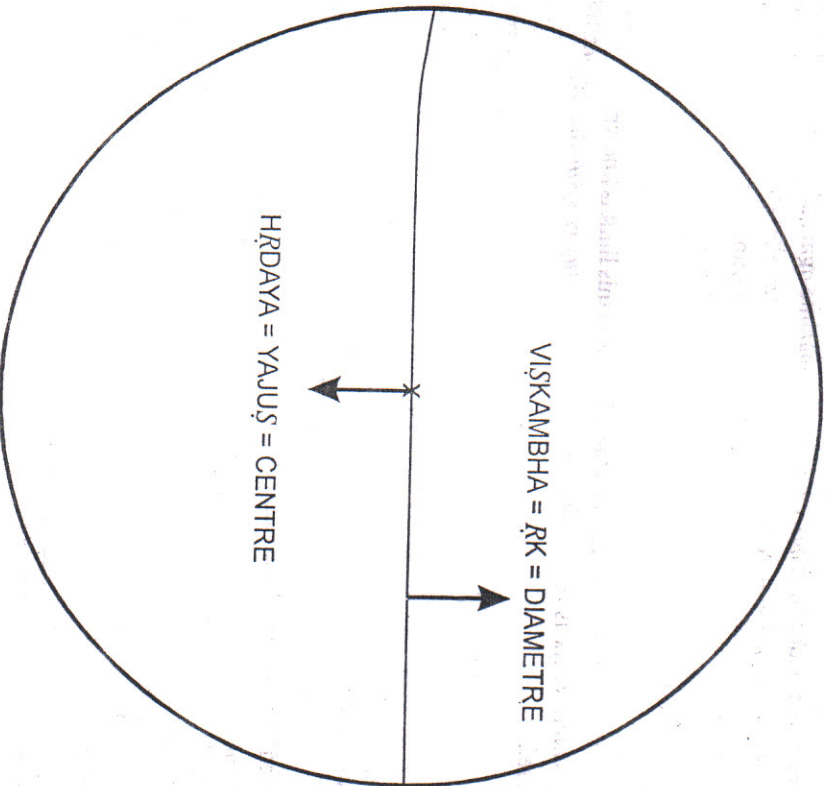
36 This is comparable to quantum theory

37 स एष एव ययुः एष ह्रीं सर्वं जरयति - जैमिनीयोपनिषद् ब्राह्मण १.८.१.९

38 तदेतद्यजुर्ऋक्सामयोः प्रतिष्ठितम् - शतपथ १०.३.५.१



## PARINĀHA=SĀMA=CIRCUMFERENCE



The centre, having no dimension is the *hṛdaya*, the *yajus*, (ii) the diameter is the *viškambha*, the *rk* and (iii) the circumference is the *parināha*, the *sāma*

*Yajus* includes movement (=yat) and rest (=jit). It remains in the centre by rest and makes the diameter and circumference by movement.

Figure No. 2

## FOUR VEDAS

Permanence and change go together. In the universe, sun brings about activity, and, it the body, the vital force brings about activity. The sun and the vital force are, therefore *Yajus*<sup>39</sup>.

## SĀMAVEDA

*Sāmaveda* makes the halo, which depends upon the body formed by *Rk*—*ऋच्यद्वाङ्* साम गीयते. In the body, the *agni* becomes weak due to the contracting power of *soma*, but, in the halo, it remains effective. We see the halo and not the body though we can touch it. The existence of an object ends where its *Sāma* ceases. *Sāma* is, therefore, the finale (*nidhana*)<sup>40</sup>.

Technically, the *mantras* of the *Rgveda* are called *śastras*, those of the *Yajurveda* *graha* and those of the *Sāmaveda*, *stotra*. *Śastras* formulate the body, *grahas* activate it and *stotras* give it its halo.

*Sāma* is just a little more than triple of *Rk*<sup>41</sup>. In ritualistic terminology the *sāma* of earth has three limits: (i) upto sun, known as *rahantāra sāma* (ii) up to directions, known as *śakvara sāma* and (iii) up to *āpah*, known as *vairūpa sāma* (See figure no. 3). Similarly the *sāma* of sun, as associated with *jyoti*, *gauh*, and *āyu* are known as *brhatsāma*, *vairāja sāma* and *raivatāsāma* (See figure no. 4). When these *sāmas* of earth and sun cross each other, it is called *atimāna* (inter-play) of *sāmas*. (See figure no. 5)

A controversy is prevalent among philosophers as to how we see the object; whether the object approaches the eyes or eyes approach the object. The Vedic answer to the problem is simple – when the halo of the eyes come in contact with the halo of the object, the object becomes visible; it is neither the object, which moves to eyes nor do the eyes move to the object.

Technically, *sāma* has seven stages – (i) the object (*hnikāra*) (ii) the introduction (*prastāva*) (iii) the beginning (*ādi*) (iv) the arrival (*udgāta*) (v) slowing down (*pratihāra*) (vi) dimming down (*Upadhava*) and (vii) the end (*nidhana*). This can be illustrated by the example of sound in its un-manifest form. (i) Sound at the navel is the object (ii) Sound coming in touch with throat etc. is the introduction (iii) Sound coming out of mouth is the beginning (iv) Sound reaching the ears of the audience

PTO on page 35

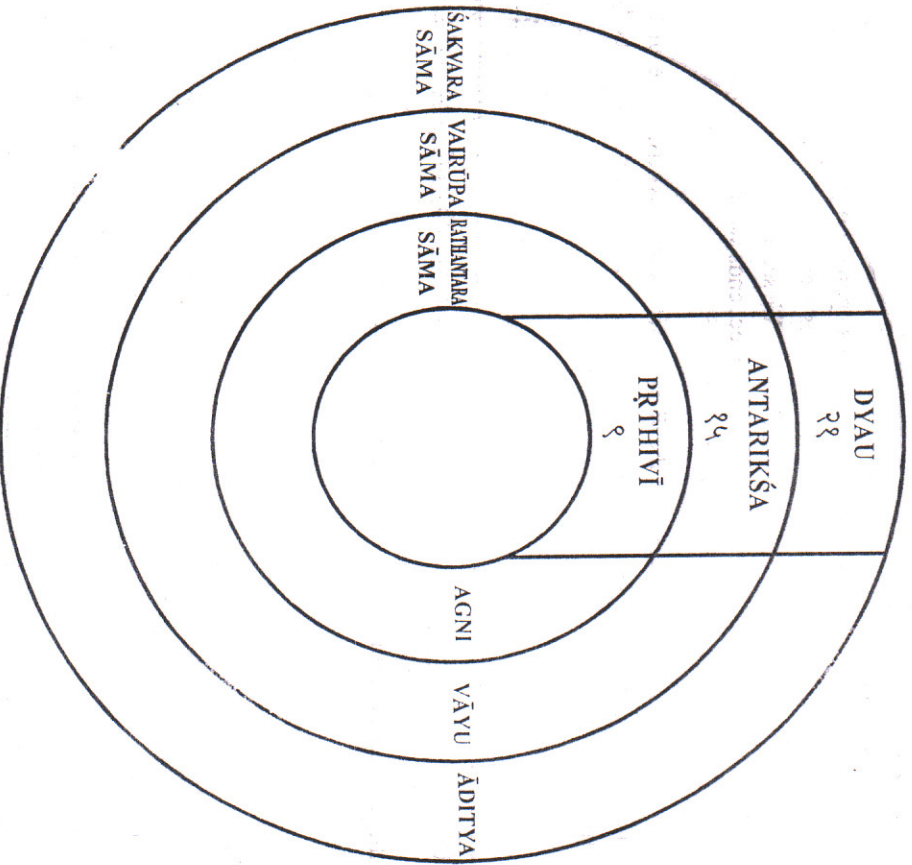
39 अदित्य एवं चरणं ह्येष उदेत्यथेदं सर्वञ्चरति तदेतद्वाचुः... प्राणं यन्तीमिदमनुग्रजयते तस्मात्प्राण एव यजुः – शतपथ १०.३.५.३-४

40 एष ह वै सामः प्रतिष्ठा यन्निधनम् – ऋषिनीय ब्राह्मण २.४२०

41 तृचं साम and ऋचिं साम गीयते – शतपथ ८.१.३.३ Also ऋच्यद्वाङ् साम – छान्दोग्योपनिषद् १.७.१



### The *sāma* of *bhūmī*

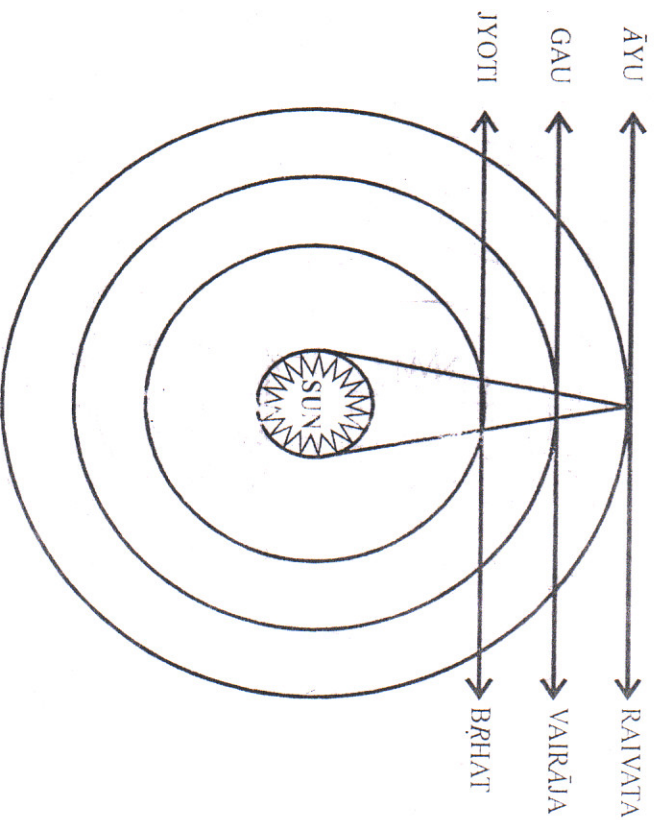


The *sāma* of *bhūmī* crosses the sun and is called *rathantara*. It has three stages - at the stage of *cienidheyāgni* it is called *rathantara*, at the stage of atmosphere it is called *vairūpa* and at the level of *dyau* it is called *śakvara*. All these three together are, in fact, *rathantara sāma*, the *sāma* of *bhūmī*.

Figure No. 3

### FOUR VEDAS

#### Three Stomas of Sun

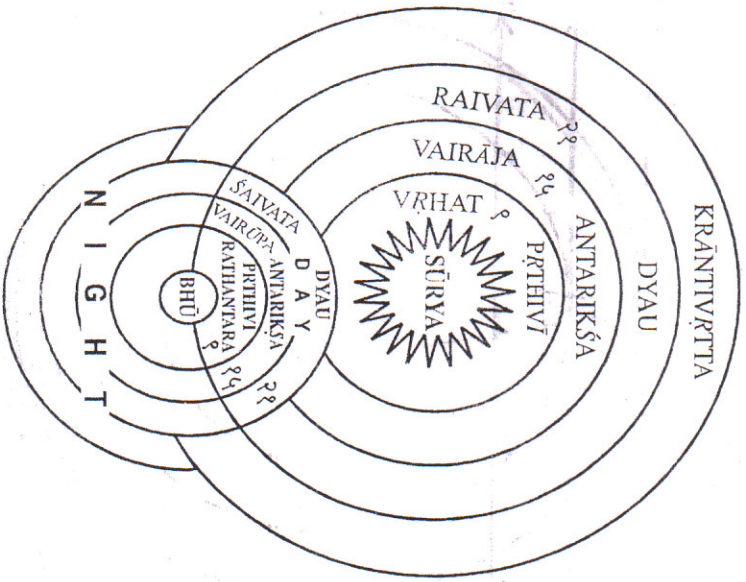


This figure shows the relationship of *jyotiṣṭoma*, *gauṣṭoma* and *dyuṣṭoma* with the three *sāmas* of sun.

Figure No. 4



## Parallelism of the SĀMAS of BHŪMI and SUN



There is a parallelism of the three *sāmas* of *bhūmi* with the three *sāmas* of sun as follows:

BHŪMI	SUN
RATHANTARA	VRHAT
VAIRUPA	VAIRĀJA
ŚAKVARA	RAIVATA

Figure No. 5

## FOUR VEDAS

is the arrival (v) Slowing down of the sound is slowing down (vi) The sound becomes semi-audible is dimming down (vii) Dying of sound is the end.

We can illustrate the seven stages of *Sāma* with reference to sun also (i) The d (ii) Rising of sun (iii) Morning (iv) Noon (v) After-noon (vi) The later part of the day The evening.

The *sāma* is the extension (*vitāna*) of the object to the point it has its effect, because of *sāma* that the object becomes visible<sup>43</sup>. The *Rk* is material, the *sāma* is v As such it supports all objects.

The *sāma* is known as *Mahāvṛata*<sup>44</sup>. *Vṛata* is the time of completion of a rule which one observes. Because the object completes its limits at *sāma*, the *sāma* is, therefore, called the *Mahāvṛata*. *Sāma* is in the form of luster and is associated with *āditya*<sup>45</sup>. There is nothing greater than this<sup>46</sup>. It is, as if, some verse is extended while put to music and is, therefore, musical<sup>47</sup>. Annotation is, therefore, very important in *Sāma*<sup>47</sup>.

After having reviewed the position of *Rk*, *Yajus* and *Sāma* of *trayī* individually, it would be relevant to have some more triads under *trayī* as follow:

Subject	<i>Rk</i>	<i>Yajus</i>	<i>Sāma</i>
<i>Devatā</i>	<i>Agni</i>	<i>Vāyu</i>	<i>Āditya</i>
Region	Earth ( <i>Bhūh</i> )	Middle region ( <i>Bhuvah</i> )	Upper region ( <i>Svā</i> )
Metre	<i>Gāyatrī</i>	<i>Trīṣṭup</i>	<i>Jagati</i>
<i>Ātmā</i>	<i>Vāk</i>	<i>Prāṇa</i>	<i>Mana</i>
<i>Agni</i>	<i>Gārhapatyāgni</i>	<i>Dakṣiṇāgni</i>	<i>Āhavanīyāgni</i>
Object	Body	Activity	Knowledge
Trinity	<i>Brahmā</i>	<i>Viṣṇu</i>	<i>Rudra</i>

Having dealt with *āgneya Vedas*, under *trayī*, now let us have a look at *saumya Veda*, the *Ātharvaveda*.

42 साना समनयन तत्सानः सामन्तम् - तैत्तिरीय ब्राह्मण २.२.८.७

43 यदेतद्विदीयते तन्महाव्रतम्। तानि सामानि - शतपथ १.३.५.३ Also सर्वाणि सामानि यन्महाव्रतम् - ऋग्वेदीय ब्राह्मण २.३०४

44 सूर्यासामवेदः - शतपथ १.१.५.८.३

45 साम बृहत् - ऋग्वेदीय ब्राह्मण १.१.२८

46 गायन्ति हि सामे - शतपथ ४.४.५.६

47 एतद्दे साम आयातं त्रिवं धाम यत्स्वः - ऋग्वेदीय ब्राह्मण १.१.१२



## ATHARVAVEDA

*Agni, Vāyu* and *āditya* belong to the *bhūli*, *bhuvah* and *svah* respectively. But there is a fourth region also, belonging to *soma*- अस्ति वै चतुर्थो लोकः अग्नौ लोकः । *Soma* being the presiding deity of moon, the *Atharvaveda* has moon as its deity and belongs to that fourth region of *soma*. As such it supplies food for *trayī* i.e. the *āgneya Vedas*.

*Atharvaveda* is known as 'sweat' a Vedic version of 'sveda' meaning sweat<sup>48</sup>. Sweat is the result of the labour and penance that the creator has to undergo for creation. The sweat is the *āpah* or water which is the essence of *soma*<sup>49</sup>. *Āpah* is so called because it is through it that the creator fulfills (*āpnoti*) his desires<sup>50</sup>. This is the *āpobala*, the strength of *āpah*, which has two streams—the *dhātābala*, the strength to sustain (*dhātvaṇa*) and *jāyābala*, the strength to create (*janana*)— भारी अमर्त्यस्तद्भाराणां भारत्वं यज्मासु पुरुषो जायते ।

*Āpah* has two constituents – *bhṛgu* and *angirā*<sup>51</sup>, presenting the gentle and the ferocious aspects respectively. *Bhṛgu* has again, three states *apah*, *vāyu* and *soma* and similarly *angirā* has also three states of *agni*, *yama*, and *āditya*. Of these *vāyu* gives birth to *gandharvas* and *soma* to *pitāras*. From three constituents of *angirā* come the three *Vedas* of *trayī* – *Rk*, *Yajus* and *Sāma*.

*Bhṛgu* and *angirā* together form the *Atharvaveda*, which, along with the *trayī*, pervades the whole universe. To understand it we have to understand the technical concept of *dhargana*. We have spoken of the halo of an object. *Bhūmi* (earth) is an object, whose halo spreads (*prahana*) up to a particular point up to which it is known as *prithvī*. Now the area covered by this halo is distributed into 48 parts, each part of which is known as *dhargana*. The whole area of halo is, again distributed into four parts – (i) up to 9 *dhargana* (ii) up to 15 *dhargana* (iii) up to 21 *dhargana* and (iv) up to 33 *dhargana*. These four parts are presided over by *agni*, *vāyu*, *āditya* and *soma* respectively. Naturally, the area of *agni* represents *Rk*, that of *vāyu*, *Yajus*; of *āditya*, *Sāma* and of *soma*, *Atharva*.

The area of *agni* and *Rk* is the area of *virāḍ*, that of *vāyu* and *Yajus* of *hiraṇyagarbha*, of *āditya* and *Sāma* of *sarvajña*. Up to this point it is the area of *trayī*. The area of *soma* and *Atharva* is the area of consciousness. That is why *Atharvaveda* is also known as *Brahmaveda*.

48 गोपधन्वाहण १.१.२

49 आपो वै सोमस्य रसः – मैत्रायणी ४.५.२ and शतपथ ४.४.५.२१

50 तदपामास्त्वामाप्नोति ह वा सर्वाः कानां यान् कामयते – गोपधन्वाहण १.१.२

51 आपोमयं भूतं सर्वं भुवःक्षिरोमयम् अन्तरेते त्रयो वेदा भुवःक्षिररसः श्रिताः – गोपधन्वाहण १.२१

## FOUR VEDAS

### VEDA IS BRAHMA

We have said in the beginning that *Veda* is the another name of *Brahma* having existence, knowledge and bliss as its attributes. Now we can go a step further and say that *Rk* being the cause of the visible (*mitra*) is *sai*, *Yajus* being the cause of activities (*gati*) is *ānanda* and *Sāma* giving the luster (*teja*) is *cit*

This classification is, however, subject to change simply because what we know as *Rk* is so because it is predominantly *Rk*, even though it contains in itself *Yajus* and *Sāma* also. Similarly *Yajus* also contains in it *Rk* and *Sāma*, and *Sāma* too contains in it *Rk* and *Yajus* though there they occupy a subordinate position only. This is understandable when we look at an object — the visible part, the activity and the luster of it are always found intermingled with each other and not independently.

The *Upanisads* say that all things originate from bliss. *Rk*, on the other hand, is the source (*uktha*) on which depends the *Yajus* and *Sāma* – the activity and the luster. We can therefore, say that *Rk* is the bliss. The existence of an object extends only upto the point of its halo. *Sāma* is, therefore, existence. *Yajus* that falls between the existence and bliss joining them together, is knowledge. This change of classification is due to the fact that all the *Vedas* contain all the *Vedas* in themselves. (See figure no. 6)

As regards existence, knowledge and bliss, they have three levels (1) At the level of supreme reality, they are eternal and beyond comprehension (2) At the level of self they belong to self (3) At the level of object, they belong to object.

When we relate *Rk* to existence we mean the existence of object, which is self-supporting (*āimadhriti*). *Yajus*, on the other hand, by activity, gives birth to something new (*asatodhriti*) and *sāma* depends on the existence of object (*satodhriti*) Thus all the three *Vedas* are in one way or the other, related to existence and can therefore, be included in the *Rgveda*.

Similarly *Sāmaveda* is the *Veda* of luster. It is known as the light of truth *Yajurveda* is the light of visible objects, which are five – sun, moon, stars, lightning and fire. *Rgveda* is the light of knowledge. It is through the light of knowledge that we can see the other two lights – the light of truth and the light of objects. Light of knowledge is dependent on the light of objects, of which sun is the most important. In the absence of sun, one takes the help of moon, in the absence of moon, one takes the help of fire and in the absence of fire, word (*śabda*) help is the help. The last shelter is, however, the self which guides in the absence of word. Thus all the *Vedas* can be included in the *Sāmaveda* (See figure no. 7)

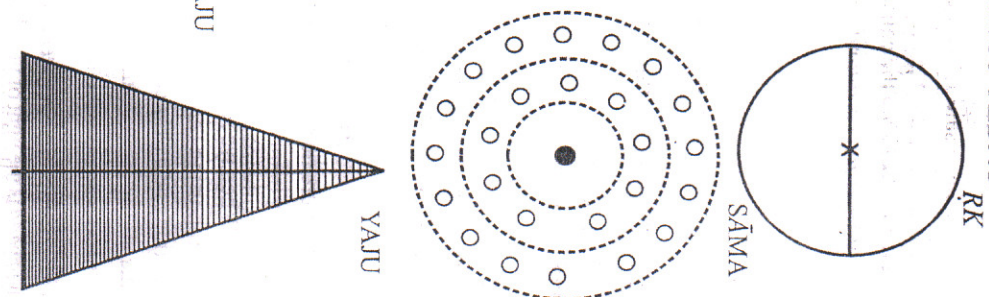


# All the three VEDAS in all the three VEDAS

1. DIAMETRE -RK - RK
  2. CIRCUMFERENCE - SAMA - RK
  3. CENTRE - YAJU - RK
- Therefore TRAYĪ included in RK

1. FIRST CIRCLE - RK - SĀMA
  2. MIDDLE CIRCLE - YAJU - SĀMA
  3. THIRD CIRCLE - SAMA - SĀMA
- Therefore TRAYĪ included in SĀMA

1. Gradually decreasing diametres - RK - YAJU
  2. Gradually increasing circumference - SAMA - YAJU
  3. The straight line - YAJU - YAJU
- Therefore TRAYĪ included in YAJU



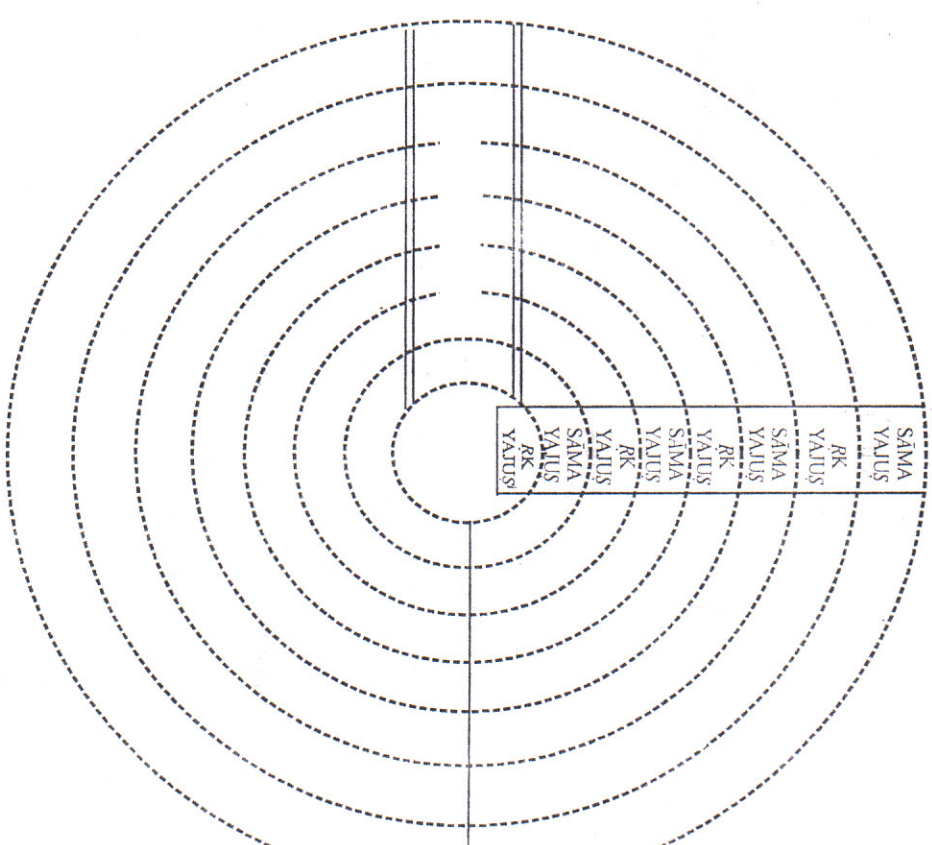
Here we have an illustration every Veda incorporates the other two Vedas in it.

RK is the line of diametre which crosses the centre which is yajus the circumference (sāma) is also a line, an extension of the rk.

As already explained, out of the three sāmās, the first is rk, the second is yajus and the third is sāma. Thus sāma also incorporates every other Veda.

Figure No. 6

## TRAYĪ in SĀMA



Even in sāma, out of every three sāmās the first sāma assumes the r of rk, the middle sāma becomes yajus and the third sāma is considered sāma. The terms are thus relative, the sāma of one becomes rk of another circle.

Figure No. 7



*Yajurveda* is *ātmaveda*. *Ātmā* is defined as the origin (*uktha*), support (*brahma*) and the last resort (*sāma*) *Rk* is the origin (*uktha*), *Yajus* is the support (*Brahma*) and *Sāma* is the last resort (*nidhna*). Thus all the three *Vedas* can be included in the *Yajurveda* also.

It would be seen that the texts of the *Vedas* also support what has been said above. The *Rgveda*, for example, begins with the glorification of *Agni* - अग्निमीळे पुष्टिर्दत्तम्, the *Yajurveda* invokes *vāyu* in the beginning - इषे त्वोर्जे त्वा वायवस्य, the *Sāmaveda* addresses *Āditya* - अन्न आ याहि वीतये and the *Ātharvaveda* starts with praise of *Soma* - ये त्रिषसाः परिरयन्ति विश्वा । What is more important, however is the fact that it is only with the help of the meaning of *Rk*, *Yajus*, *Sāma* and *Ātharva* that we can reach at the correct meaning of hundreds of portions of the Vedic literature. Thus we can realize the importance of *Bṛāhmaṇas* for understanding the *Saṁhitā* portion. For example, take the following *mantra* of the *Rgveda* which speaks of *Rcās* augmenting *agni*.

यमग्निं मेध्यातिथिः कण्व ईष ऋतादधि  
तस्य प्रेषो दीदियुस्त्वमिमा ऋचस्तमग्निं वर्धयामसि

Whereas *Sāvya* simply explains away the *mantra* by saying that when the priests pronounce *Rcās* it augments *agni*, ( तमग्निमिमा अस्माभिः प्रयुज्यमाना ऋचो वर्धयन्तीति शेषः ) The real spirit of the *mantra* is that the element *Rk* augments *agni*, a process by which *Rk* forms the body.

Similarly we have another famous *mantra*.

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जाज्ञिरे ।  
छन्त्सि जाज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

Here *Rk*, *Yajus* and *Sāma* are spoken of as being born of a *Yajña*. Naturally, it is not the texts but the elements, which are born of a *yajña*.

It is one of the most important contribution of *Pandit Madhusudan Ojha* that he draws our attention to the real meanings of the terms like *Rk*, *Yajus* and *Sāma* on the basis of the *Bṛāhmaṇa*-texts. This leads us to an understanding of the creative powers of the *Vedas*, which is repeatedly emphasised in the *śāstras*.

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः ।  
यस्तन्न वेद किमुचा करिष्यति य इत् तद् विदुस्त इमे समासते ॥

— ऋग्वेद १.१६४.३९

All the *devas* dwell in the imperishable supreme place of *ṛcās*. Of what use is the *ṛcā* for him who does not know that; only those who know that get perfection.

इन्द्रं मित्रं वरुणमग्निमाहुर्

अथो दिव्यः स सुपर्णो गरुत्मान्

एकं सद् विप्रा बहुधा वदन्ति

अग्निं यमं मातरिश्वानम् आहुः ॥

— ऋग्वेद १.१६४.४६

He is the divine bird *garuḍa*, with beautiful wings; that one being they call *indra*, *mitra*, *varuṇa* and *agni*. They speak of that one in various ways as *agni*, *yama* and *mātarīśvā*.