

Chapter –Five

PSYCHIC ENERGIES

TREATMENT OF VEDIC DEVAS, ṚṣIS, CHANDAS AND PITARAS

Of all the triads represented by *trayi*, the triad of *Devas* is the most important. A major portion of the *vedas* contains nothing but prayers to the *Devas*. *Bṛhaddevatā* speaks of the importance of the knowledge of *Devatā* for proper understanding of the meaning of a *mantra*, as also, for a proper performance of an action¹. We shall see why such an importance is attached to the knowledge of *Devatā*.

DIFFERENCE BETWEEN DEVA AND DEVATĀ

In fact, it is a *devatā* to whom the *Ṛṣi* addresses his prayer². All our actions are meant for *devatā*³. *Devatā* is a psychic energy (*prāṇa*) and so is a *deva*, but there is a difference between the two; *devatā* is a presiding deity of any nature, be it *pitarā* or *Ṛṣi* but *deva* is exclusively a solar energy. All *devas* are *devatā*s as well because they are also the presiding deity; therefore, the term *deva-dāvatya* (where a *deva* is a *devatā*). But every *devatā* is not a *Deva*, e.g., *Pitaras* are *devatā* but are they are not solar (belonging to sun), they are not *devas*.

NUMBER OF DEVAS

It is clear from this that the three deities, connected with *trayi*, are *deva*, because they belong to the solar system – *agni* belonging to earth, *vāyu* to middle region and *ātitya* to the upper region⁴. *Bṛāhmanas* speak of these three as the hear of the *devas*⁵.

This brings us to another question of the number of *devas*. The *Bṛāhmanas* speak of one *deva* – *prāṇā*⁶, of two *devas* – Earth and Heaven⁷, of three *devas* – *agni*, *indri*

1 देवतो हि मन्त्राणां तदर्थमभिधीयते and देवतायाः परिज्ञानात् तद्वि कर्म समुद्भूते- बृहदेवता १.२ and ५

2 यत्काम ऋषिर्यया देवतायामर्षयामिच्छन् स्तुतिं प्रयुङ्क्ते तदैवतः स मन्यो भवति - निरुक्त ७.१

3 यदुद्देशेन किञ्चिन्निष्करोते तत्र कर्मणि सा देवता- आधिदेविकाध्याय, देवताधिकाः P. १

4 अग्निः पृथ्वीस्थानः, वायुर्वज्रो वाताशिक्षस्थानः, सूर्यो ध्रुवस्थानः - निरुक्त ७.२

5 अग्निर्वायुर्वातस्य एतानि ह तानि देवानां हृदयानि - शातपथ १.१.१.२२

6 शातपथ १.१.६.३.१०

7 Ibid. १.३.२.१.१

and *sūrya*⁸ and of four *devas*--*agni*, *ru dra*, *varu na* and *indra*⁹ and so on and so forth. This only shows flexibility regarding the number of *devas*.

For our purpose two statements are important; (i) *prāṇa* is the only *deva* and (ii) the heart of the *devas* are the three *devas*--*agni*, *vāyu* and *āditya*. That all the *devas* are basically *prāṇa*, is important in order to understand the nature of *devas*. In fact, the question of polytheism and monotheism can only be resolved by understanding this basic nature of *devas*. Not only this, it also resolves the mystery of many other statements of the Vedic literature.

THE BASIS OF MONOTHEISM

Take, for example, the famous *mantra*, which says that *indra*, *mitra*, *varu na*, *yama* and *mātarīśvā* are but different names of the same reality¹⁰. On the face of it, this statement seems to be a fantasy. How could all *devas* with different names and functions be one? But this is what is repeatedly asserted not only in the so-called later portions of the Vedas (the above quoted *mantra* belongs to the first *maṇḍala* that the Western scholars believe to be a later addition), but also in portions which are not held to be of origin later. One *mantra* of eighth *maṇḍala* which is not later addition, for example, says that one *agni* is enkindled as many¹¹. Similarly, one of the *mantras* of fifth *maṇḍala*--again not later--says that *agni* becomes *varu na*, *mitra* and *indra*¹².

All such statements can be understood only if we remember that all *devas* are basically *prāṇa*¹³. As such *agni* is also *prāṇa*¹⁴ and so are *varu na*¹⁵ *mitra*¹⁶ and *indra*¹⁷. Reduced to equations, this would mean that *agni* can be identified with any other *deva*¹⁸, For example.

$$Agni = Prāṇa$$

8. Ibid. १.१.१.२३

9. तैत्तिरीयब्राह्मण १.७.१

10 इन्द्रं मित्रं वरुणमग्निमहुराधो दिव्यः सुपर्णो गरुत्मान् एकं सद्विना बहुधा वदत्यग्निं यमं मातरिश्वानमाहुः - ऋग्वेद १.१६४.४६

11 एक एवाग्निर्बहुधा समिद्धः - ऋग्वेद ८.५.८

12 त्वामाग्ने वरुणो जायसे यत्त्वं मित्रो भवसि समिद्धः त्वे विश्वे सहसस्यत्र देवास्त्वमिन्द्रो दास्यसे मर्याय - ऋग्वेद ५.३.१

13 तस्माद् देवा प्राणाः - शतपथ ७.५.१.२१ also प्राण वै देवाः - तैत्तिरीय संहिता ६.१.४.५

14 शतपथ ६.३.१.२१

15 गोपथ २.४.११

16 जैमिनीयोपनिषद् ब्राह्मण ३.१.३.६

17 शतपथ - ६.१.२.२८

18 अग्निः सर्वा देवताः - ऐतरेयब्राह्मण २.३

PHYCHIC ENERGIES

Prāṇa = *Varu na*
∴ *Agni* = *Varu na*

or

Agni = *Prāṇa*

Prāṇa = *Mitra*

∴ *Agni* = *Mitra*

and so forth.

Atireya Brāhmaṇa, therefore, declared that *agni* is all *devatā*¹⁹

THE BASIS OF POLYTHEISM

A question now arises, if such is the situation, why should we have many *devas* all with different names at all! The question has been answered by *Yāskācārya* who says that it is because of the grandeur of the *devas* that they assume different names as perform different functions and if they were not to assume different forms, different actions would not be performed²⁰.

Normally one action may appear to be inferior to the other, but it is not so actions are great and, therefore, no *deva* is small or great, all *devas* are great²¹.

This unity in diversity is to be understood in the light of fact that one single substance can be water as liquid, snow as solid and steam as vapour. *Agni* is *vāyu*²², because the *devas* are in the ultimate analysis *prāṇa*²³ though *vāyu* is the subtle and *āditya* subtler form of *agni*.

THE ROLE OF TRAYI

These three *devas* contribute towards the creation of any object, *Agni* or the body of the object, *vāyu* activating it and *āditya* imparting it consciousness, them are, thus, creator in one way or the other²⁴.

19 अग्निः सर्वा देवताः - ऐतरेयब्राह्मण २.३

20. तासं महाभयप्रादिककस्या अपि बहुनि नामधेयानि भवन्ति - निरुक्त ७.२ *Durgācārya's* commentary on above is as follows-महाभयप्रादिककस्यानादिकानामनेकधा विकृतीनामेकैकस्याः प्रतिविकारं जातयेव वैश्वारूद्रोऽग्निर्नो उपा बहुनि नामधेयानि भवन्ति.... न ह्येतेष ऋते कर्मफलसिद्धिः स्यात् ।

21 न हि वो अस्वयर्षको देवासे न कुमाकः । विश्वे सतो महान् इत् - ऋग्वेद ८.३०.१

22 वायुवर्गिनः - ऐतरेयब्राह्मण २.३४

23 प्राणा अग्निः - शतपथ ६.३.१.२१, वातः प्राणः ऐतरेयब्राह्मण २.३४ असावादिन्यः प्राणः - तैत्तिरीयसंहिता १.१.१.१७

24 विश्वकर्माऽयमग्निः - शतपथ १.२.२.२
अयं वै वायुर्विश्वकर्मा योऽयं पवते - Ibid ८.१.१.७
विश्वकर्मा त्वादित्यैरुत्तरतः पातु - Ibid ३.५.२.१७

This creation is a *yajña*. The trinity of above mentioned *devas* was milched for this *yajña* resulting in *trayi*²⁵. The essence of the discussion is that we have three main psychic energies – the terrestrial energy, the atmospheric energy and the celestial energy, all of which go into making of this universe. This process is *deva-vidyā* or *prāna-vidyā*, *systi-vidyā*, *veda-vidyā*, call it by any name you like.

THREE-FOLD DIVISION OF THIRTY THREE DEVAS

The three fold division of *devas* is based on the three-fold division of the regions. Either a *deva* is terrestrial or atmospheric or celestial. There cannot be any *deva* outside this three-fold region. The *deva* of each region has its own attributes. The terrestrial *deva*, *Agni*, makes an object visible—यत्किञ्च दृष्टा किमनिकमैव तत्। The atmospheric *deva*, *Indra* provides strength and the celestial *deva*, *āditya*, gives flexibility. As the works of *Indra* lightning, etc., are found occasionally and not always, therefore, he is sometimes replaced by *vāyu*, whose works are always available.

These three *devas* have many varieties – thirty-three in all²⁶, eight forms of *agnī* {known as *vasus*}, eleven forms of atmospheric *devas* {known as *rudras*}, twelve *ādityas*²⁷ and two *āśvins* or *Indra* and *prajāpati*. We shall give a brief description of each of them, but before we do that let us concentrate on some aspects of the *devas* in general.

ANTHROPOMORPHIC NATURE OF DEVAS

One important question is regarding the anthropomorphic nature of *devatās*. The *devatās* are spoken of as having face, hands and feet, etc. But then, there are *devatās* who cannot be anthropomorphic, e.g., the stones, rivers, axes, etc., which are also addressed as *devatās*.

The problem can be solved if we keep into mind the various objects for which the term '*devatā*' is applied.

1. Sometimes the scholarly Brāhmanas are spoken of as human *devas*²⁸.
2. The *devas* of eight types, predominated by *sātvīa*, known as *cāndīa devas*²⁹.
3. Solar *devas* of which we have spoken above.

- 25 अग्निवायुविष्णु त्रयं ब्रह्म समानम् । इदोह यज्ञोत्पत्त्यर्थमुपयुज्यमानलक्षणम् - मनुस्मृति १. २३
- 26 इति सृष्टासौ असथा रिशादसौ ये स्य त्रयश्च त्रिंशच्च - ऋग्वेद ८. ३०. २
- 27 कतमे ते त्रयस्त्रिंशदित्यष्टौ वसवः, एकादश रुद्राः द्वादशादित्याः त एकात्रिंशत् । इन्द्रश्च प्रजापतिश्च त्रयस्त्रिंश इति - शतपथ १४. ४. १, ३
- 28 अथ ये ब्राह्मण शुद्धांसाऽनूचानसो मनुष्यदेवाः - शतपथ २. २. ३. ६
- 29 Cf सांख्यकारिका ५. ३-५. ४

PHYSIC ENERGIES

4. *Devatās* as physical objects like earth etc.
5. Presiding deity of any object.
6. The *mantra* is a *devatā*.
7. The individual self (*ātmadevatā*)
8. Presiding deity of an action (*karmadevatā*)

I

CHIEF CHARACTERISTICS OF DEVAS

The term '*deva*' is applicable only to the third category of solar energy having no form, taste, sound, or touch. They do not occupy any space. Sun is their support and therefore, east is their direction.

Devas, being *prāṇas*, never grow old, nor do they die³⁰. Since they have no physical attributes, they remain hidden from men³¹. They do not bow before anybody³². They observe the vow of truth³³. It is through labour, penance and observance of vow that the *devas* could win the *asuras* and *raśāsas*³⁴. The *devas* overcome sins and do not sleep³⁵. They take their food through *prāṇa*³⁶. Being associated with sun³⁷, they are naturally associated with day³⁸ whereas the *asuras* are associated with night³⁹. This led to the belief that *devas* are white⁴⁰. White, thus, came to be associated with purity and black with impurity.

Devas do not like direct approach⁴¹. Themselves being invisible⁴², they like symbolic approach⁴³.

It is through *yajña* that *devas* attained immortality, though previously, they too were mortal⁴⁴. They perform every act through *yajña* only⁴⁵. *Yajña* is their food⁴⁶, it is

- 30 अथ ह वै स एव देवः सोऽमर्त्यः - जैमिनीय ब्राह्मण ३. ३५४
- 31 तिर इव वै देवा मनुष्येभ्यः - शतपथ ३. १. १. ८
- 32 न हि नमस्कारमस्ति देवाः - शाङ्ख्यनारायणक १. ५
- 33 एकं ह वै देवा व्रतञ्चरन्ति यत्ससत्सम् - शतपथ १४. १. १. ३३
- 34 जैमिनीय ब्राह्मण ३. ३५२
- 35 अपहतपाप्मानो वै देवाः ते न स्वर्गन्ति - जैमिनीय ब्राह्मण ३. ३५४
- 36 प्राणो वै देवा अन्मदन्ति - शतपथ १०. १. ४. १२
- 38 अहरेव देवाः - शतपथ २. १. ३. १
- 40 देवा एकरूपाः सर्वे शुक्लाः - जैमिनीय ब्राह्मण १. २७. ८
- 41 परोक्षप्रिया इव हि देवाः भवन्ति प्रत्यक्षप्रियाः - गोपथ ब्राह्मण १. २. २१
- 42 परोक्षं वै देवाः - शतपथ ३. १. ३. १५
- 43 परोक्षकामा हि देवाः - Ibid ६. १. १. २
- 45 यदु ह किञ्चिद् देवाः कुर्वन्ते स्तोमैर्नैव तत्कुर्वन्ते यज्ञो वै स्तोम वै - Ibid २. ४. ३. २
- 46 यज्ञ उ देवानामन्नम् ८. १. २. १०

their soul⁴⁷. In fact *yajña* is the soul not only of *devas*, but also, of all creatures⁴⁸. *Yajña* is the invincible abode of *devas*⁴⁹.

While discussing *yajus* in the foregoing chapter, we have spoken of *vyonādhā* as the cover, which is *chanda*. This *chanda* in the case of *devas* is *prāṇa*⁵⁰. The *chanda* of *devas* contain one to seven letters where as the *chanda* of *asuras* contain nine to fifteen⁵¹ letters. Since *chanda* is the cover, therefore the lesser the number of letters in a *chanda*, the better for one who is covered.

Devas are full of bliss⁵². There is gradation in bliss; *Pitrus* enjoy it hundred times more than ordinary people, *ājāna devas* enjoy bliss hundred times more than *pitrus*, *karmadevas* enjoy hundred times more than *ājāna devas* and *devas* enjoy hundred times more than *karmadevas*⁵³.

Agni is the first *deva* whereas *viṣṇu* is the last; in between fall all other *devas*⁵⁴. This is so because *agni* is the first terrestrial *deva* and *viṣṇu* is the last of 12 *ādityas*.

Devas are at war with *asuras*. There is, thus, a fight between light and darkness. Knowledge is the light of light. Now at the level of sun, there is always light; it has no rival in the form of darkness⁵⁵, whereas, a conflict goes on at the level of the moon and the earth, which is the conflict of light and darkness, popularly known as the war between *devas* and *asuras*⁵⁶. Besides, there were *devas* and *asuras* on this earth too and they also fought against each other. There are no *devas* or *asuras* on earth at the moment.

47 यज्ञ उ देवानामात्म - ८.६.१.१०

48 सर्वेषां वा एष भूतानां सर्वेषां देवानामात्म यज्ञः - Ibid १४.३.२.१

49 एतद् देवानामपराजितमायतनं यज्ञः - तैत्तिरीयसंहिता ३.३.७.७

50 प्राणा वै देवा व्योनाधाः प्राणेर्हीदं व्युनं नद्धमथो छन्दोसि वै देवा व्योनाधाश्छन्दोभिर्हीदं सर्वं व्युनं नद्धम् - शतपथ ८.३.२८

51 एकाक्षरं वै देवानामवमः छन्द आसीत्साक्षरं परमं नवक्षरमसुराणामवमं छन्दः पञ्चदशाक्षरम् - ताण्ड्य ब्राह्मण १.२.३.२७

52 आनन्दान्मानो ह्यैव सर्वे देवाः - शतपथ १०.३.५.१३

53 अग्निर्वा देवानामवामः, विष्णु परमः तदन्तरेण सर्वा अन्वा देवाः - ऐतरेय ब्राह्मण १.१

54 मायेत् सा ते यानि युद्धान्यहुर्नीद्य शत्रुं पुरा युयुसे - शतपथ ६.१.६.११

56 देवाश्च वासुराश्च उभये प्रजापत्याः पसृषिधे - Ibid १.२.५.१

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II

AGNI

Agni, being the terrestrial *deva*, is nearest to us, as if placed before our very eyes⁵⁷. Even otherwise *agni* is omnipresent (*ātavedā*). All visible forms are *agni*⁵⁸. *Agni* represents the macro cosmic (*virāt*) aspect of the lord of creation⁵⁹. He himself is the lord of creation⁶⁰ because he creates⁶¹. He is, in fact, the creative power⁶², the *savitā*⁶³.

Agni assimilates *soma*. He is the eater⁶⁴, *soma* is the food⁶⁵. It is through *agni* that the *devas* take their food⁶⁶. At microcosmic level, this assimilating power of *agni* is more clear. At this level *agni* is more commonly known as *vaishvānara*⁶⁷. Whatever we eat is offered into it and is changed into fluid, whatever remains is thrown out as stool. This fluid is again offered as an oblation into *vaishvānara*, resulting into formation of blood. This process goes resulting in the formation of fat, int bones, marrow and semen. This all is the evolution of the terrestrial part of our body - रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च अस्थौ मज्जा ततः शुक्रं शुक्राद् गर्भं प्रसादजाः ।

Semen is again offered as an oblation into *vaishvānara* and the halo is formed which is the atmospheric part of our body as it extends beyond our body. The halo gets sublimated into mind, which is celestial. Hence the saying - as the food, so the mind. This process of body-building depends upon *vaishvānara agni*'s the assimilating power of what we eat.

In this way *agni*, being the support of all organic and even inorganic existence,

57 अग्निमीळे पुरोहितम् - ऋग्वेद १.१.१

58 विश्वो हि रुपावयिनः - मैत्रायणी संहिता ३.२.१ also यत् किञ्चिद् दृष्टिर्विश्वमग्निं, अग्निर्कर्मैव तत् - निरुक्त - ७

59 अग्निर्वा विषाद् - काठकसंहिता १.८.११ विषाद् स्था प्रजापतेः - तैत्तिरीय संहिता १.२.२.२७

60 अग्निं प्रजनयिता - मैत्रायणी संहिता ६.७

61 अग्निः प्रजननम् - गोपथ ब्राह्मण १.२.१५

62 अग्निरेव सविता - Ibid १.१.३३

63 अन्नादोऽग्निः - शतपथ २.१.३.३८

64 सोमोऽन्नम् - काठकसंहिता १.३.१२

65 अग्निना वै देवा अन्नमदन्ति - काठकसंहिता ८.४ also अग्निं देवानामन्नादः and अन्नादो वा एषोऽन्नपतिर्दग्निः - ऐतरेय ब्राह्मण १.८

67 अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे येन देवमन्तं पच्यते यदिदमवतो - शतपथ १४.८.१०.१

came into existence at the beginning (*agre*) and therefore, came to be called *agni*⁶⁸. He has, therefore, to be offered the first oblation in a *yajña*⁶⁹.

Agni is said to be identical with all the *devas*⁷⁰. *Śatapatha-brāhmaṇa* of *Mādhvānīna śākhā* says that the first stage of *agni*, when it just starts burning, is *rudra*; when it becomes brighter it becomes *varuṇa*; the last stage is *indra*; when it shines forth at the highest, it is *indra*, when it cools down, it is *mitra* and when reduced to charcoal, it is *brahma*⁷¹. The *Kāṇva śākhā* has a little different version; the first stage of *agni* is *varuṇa*, the second and third stage is *rudra* and *indra*, the rays are *mitra* and the charcoal is *brahma*⁷².

Agni, being a terrestrial *deva*, is associated with earth⁷³, *Rgveda*⁷⁴, *vāk*⁷⁵, *gāyatrī*⁷⁶ and *śarīrā*⁷⁷. It belongs to *trivṛstoma*⁷⁸. It is associated with *vasus*⁷⁹ which are eight in number⁸⁰. The *puroḍāśa* for *agni* is cooked in eight *kupālas*⁸¹. *Anuṣṭup*, having eight letters, is associated with it⁸². *Chanda*, as they cover every thing, cover *agni* also⁸³. If *soma* is not provided to it, it becomes death⁸⁴. It is, therefore, called

68 स यदस्य सर्वस्याग्रमसृज्यत तस्मादग्निमिह वै तमनिरित्याचक्षते परोक्षम्- शातपथ ६.१.११
also सोऽग्निःमेवाग्रे असृजत् - काठकसंहिता ७५

70 अग्निर्नै सर्वा देवता - मैत्रोपणी संहिता १.४.१३ also शातपथ १४.३.२.५

71 अथ यत्रैतत्प्रथमं समिद्धो भवति, धूयत एव तर्हि हैष भवति रुद्र अथ यत्रैतत्प्रदीप्ततरो भवति, तर्हि हैष भवति वरुणः । अथ यत्रैतत्प्रदीप्तो भवति उच्चैर्धूमः परमया जूला बलवतीति तर्हि हैष भवतीन्द्रः । अथ यत्रैतत्प्रदीप्तमिव तिरस्चीर्वाचि संशाप्यतो भवति तर्हि हैष भवति मित्रः । अथ यत्रैतद्दङ्गराकाशयत इव । तर्हि हैष भवति ब्रह्म - शातपथ २.३.२.९-९.३

72 स यत्र ह वा एष प्रथमं संप्रभूय ऽ चरति तद्ध वरुणो भवत्यथ यत्र संप्रज्वलितो भवत्यवरोपेव वर्धिमानं तद्वा रुद्रो भवत्यथ यत्र वर्धिष्ठं ज्वं । तद्धेन्द्रो भवत्यथ यत्र नितरामर्च्यो भवन्ति तद्ध मित्रो भवतीत्यथ यत्राङ्गारा मरुमलायन्तीव तद्ध वाचो भवति - काण्वशातपथ ३.१.१.१

73 भूरिति वा अग्निः - तैत्तिरीयारण्य ३.५.२ Also शातपथ ६.६.३.१५ and १४.१.९.१४

74 अग्नेर्होमवेदः - शातपथ ११.५.८.२

75 अग्निर्वाग्भूत्वा मुखं प्राविशत् - ऐतरेयारण्यक २.४.२ Also अग्निर्नै वाक्-जैमिनीय ब्राह्मण २.५.४

76 अग्निर्वायवो ह्यन्द्रः - काठकसंहिता

77 अग्निः शरीरम् - तैत्तिरीयसंहिता २.२.१.०.४

79 अग्निर्नै वसुमान् - मैत्रोपणी संहिता ४.१.१.४

80 अग्निश्च, जातवेदश्च, सहो जा, अजिरा प्रभुः । वैश्वानरो नर्वाणश्च पंडुकिताधारश्च सप्तमः ॥
विमर्षेवाष्टमोऽअग्निनाम् । एतेऽष्टौ वसवः क्षिताइति - तैत्तिरीयारण्यक १.९.१.१

82 अनुष्टुप्श्रुतः प्रिया तनुः - काठकसंहिता ११.५

83 छन्दसि खलु वा अग्नेः प्रिया तनुः - तैत्तिरीय संहिता ५.१.५.३ Also छन्दसि वा अग्नेर्वास छन्दस्येष वस्ते - मैत्रोपणीसंहिताः ३.१.५

84 अग्निर्नै मृत्युः - शातपथ १४.६.२.१०

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rudra also⁸⁵. It receives the oblation of *soma*. It is *yajña* in a way⁸⁶. From terrestrial *agni*, begin the *devas* who continue upto the celestial *visṇu*⁸⁷.

The original name of India is *Bhārata*, which is derived from the fact that it *agni* carries (*harati*) or provides (*bharati*) food to *devas*⁸⁸ and other people⁸⁹ and is therefore, called *Bharata* and *Bhārata*. The *Puranas* do speak of *Bhārata*, the son of *Rṣabha* or son of *Duṣyanta*, as being the person after whose name this country called *Bhārata*. But presumably, it should be the *agni*, called *Bhārata* or *Bharat* after whose name *Rṣabha* or *Duṣyanta* should have named their sons.

On earth we have eight stages of development of matter from water to gold. Gold is semen of *agni*⁹⁰. It is through *agni* that we see in the night. He is the human eye, *visṇu* being the divine eye⁹¹.

All material things are bestowed upon us by *agni*⁹². *Agni*, even though primal *vāk*, is *prāṇā*⁹³ and *manā*⁹⁴ also. Not only that, he is a *ṛṣi*⁹⁵. This indicates the underlying concept of monotheism under the outward garb of polytheism.

III

VĀYU

Vāyu belongs to atmosphere⁹⁶ and consequently to *bhuvaḥ* and *Yajurveda*; *bhuvaḥ* being the essence of *Yajurveda* and *yajñ* being the essence of *bhuvaḥ*⁹⁷. Thus, *yajñ* has been identified with *vāyu*⁹⁸. *Vāyu* is the life-breath of

85 अग्निर्नै रुद्रः मैत्रोपणीसंहिता २.१.१०

86 अग्निर्नै यज्ञः - Ibid २.१.१०

88 अग्निर्नै भरतः । स वै देवेभ्यः हव्यं भरति - कौपीतिकथाहाण ३.२

89 एष उ वा इमाः प्रजाः प्राणो भूत्वा विभर्ति तस्मादेवाह भारतेति - शातपथ ४.२.२

90 अग्ने रेतो हिरण्यम् - शातपथ २.२.३.२८

91 अग्नेर्नै मनुष्याश्चक्षुषा पश्यन्ति विष्णोर्देवताः काठकसंहिता १.०.१

92 न आ वर्तस्यायुग वर्त्तसा मेधया प्रजया धनेन - तैत्तिरीयसंहिता ४.२.१.२

93 अग्निर्नै प्राणाः - जैमिनीयोपनिषद् ४.१.१.११

94 मन एव अग्निः - शातपथ १०.१.२.३

95 अग्निश्चक्षुषिः - मैत्रोपणीसंहिता १.६.१

96 वायुसि अन्तरीक्षे श्रितः - तैत्तिरीयसंहिता ३.१.१.१.९ Also वायुर्वाग्निरिक्षस्याधक्षः - मैत्रोपणीसंहिता ४.१.१

97 भुव इत्येव यजुर्वेदस्य रसमानत । तदिदमन्तरीक्षमभवत् । तस्य यो रसः स वायुरभवद्रसस्य रसः - जैमिनीयोपनिषद् १.१.१.४

98 वायुर्देव यजुः - शातपथ १०.३.५.२

creatures⁹⁹. He is a *deva* which moves with greatest speed¹⁰⁰. He is the creator of all¹⁰¹. All gods originate from *vāyu*¹⁰². As with *agni* so with *vāyu*, he has been identified with other *devas* like *āpa*, etc¹⁰³. He is half of the creator¹⁰⁴. He is all pervading¹⁰⁵. *Vāk* is his wife¹⁰⁶. In the body, he assumes five forms - *prāna*, *apāna*, *vyāna*, *udāna*, *samāna*¹⁰⁷.

The atmosphere is peaceful because of *vāyu*¹⁰⁸. The atmosphere is the fuel, as it were, which is enkindled by *vāyu*¹⁰⁹, *pramā* is the *chanda* of *vāyu*¹¹⁰. At other place *Irishi* is said to be his *chanda*¹¹¹. He protects the *yajña* from those who want to destroy it in the atmosphere¹¹². *Vāyu* is the *teja* of *agni* and, therefore, *vāyu* follows *agni*¹¹³. From *vāyu* is born *agni* and from *agni* is born *āpa*¹¹⁴. *Vāyu* and *indra* both being atmospheric *devas* are identical¹¹⁵. *Vāyu* is the thread (*sūtra*) by the help of which *āditya* inter-links these regions.¹¹⁶

99. वायुर्वा प्रजानां प्राणोऽथर्व - जैमिनीय ब्राह्मण १.३१४, प्राण उ वा वायुः - शतपथ ८.४.१.८ Also वायुदेवत्वो वै प्राणः - तैत्तिरीयसंहिता ६.३.७.४
100. वायुर्वै क्षेपिष्ठा देवता - तैत्तिरीय संहिता २.१.१.१
101. अयं वै वायुर्विश्वकर्मा योऽयं पवते - शतपथ ८.१.१.७
102. अयं वै समुद्रः योऽयं पवते एतस्माद् समुद्रात्सर्वे देवाः सर्वाणि भूतानि समुद्रवन्ति - शतपथ १४.२.२.२
103. त्वमापो अनु सर्वाश्चरन्ति त्वं भर्ता गातरिशा प्रजानाम्। त्वमेकोऽसि बहूनामुपविष्टः। नमस्ते असु सुहवो म एधि - तैत्तिरीयारण्यक ३.१४.३
104. अर्धं ह प्रजापतेर्वायुर्धर्मं प्रजापतिः - शतपथ ६.२.२.११
105. न खलु वै किञ्चन वायुनानीभूतमस्ति - मैत्रायणीसंहिता २.२.७
106. वावायोः पत्नी - मैत्रायणीसंहिता १.१.२ Also वागवै वायुः - तैत्तिरीयब्राह्मण १.८.८.१
107. स एष वायुः पञ्चविधः प्राणो. पानो व्यान उदानः समानः - ऐतरेयारण्यक २.३.३
108. अन्तरिक्षः शान्तिस्तद्वायुना शान्तिः - मैत्रायणी ४.७.२९
109. अन्तरिक्षः समित् तां वायुः समिन्धे - Ibid ४.१.२३
110. प्रमा छन्दस्तदन्तरिक्षं वायुर्देवता - Ibid २.१.३.१४
111. यजुषां वायुर्देवतं श्रेष्ठं छन्दोमुषोऽन्तरिक्षस्थानम् - गोपथ १.१.२९
112. ये देवो यज्ञहो यज्ञमुषोऽन्तरिक्षेऽध्यास्ते। वायुर्मा तेभ्यो रक्षतु - काठकसंहिता ५.६
113. वायुर्वै अग्नेस्तेजस्तस्मात् वायुर्माग्निरन्वति - मैत्रायणीसंहिता ३.१.१.०
114. वायोऽग्निः अग्रेणः - तैत्तिरीयारण्यक ८.१
115. यो वै वायुः स इन्द्रो य इन्द्रः स वायुः - शतपथ ४.१.३.१९
116. तदसावादित्य इमाल्लोकान्सूत्रे समावयते तद्वत्सूत्रं वायुः सः - Ibid ८.७.३.१०

IV

INDRA

Indra is the central *prāna* and as such the most important. He is enkindled (= *indha*) and, therefore, he is called *Indra*¹¹⁷. In *adhyātma*, he is *vyāna* in betw the *prāna* and *apāna*¹¹⁸, both of which are his horses¹¹⁹. Being in the center, I *hradya*¹²⁰ the sustainer of all *devatās*¹²¹ the most powerful¹²², the superior-mo and the strongest¹²⁴.

He established the senses¹²⁵. He is himself a sense¹²⁶. He is valour of sense *Indra* is the strength, the lord of strength¹²⁸. He uses his strength and, as such, is *ksatra*¹²⁹. He also killed the *asuras*, *vrtra* being most prominent of them¹³⁰. I *visvakarmā*¹³¹, the architect¹³².

Being the *deva* of atmosphere, he is associated with terrestrial *vāk* on one side and with celestial *āditya* on the other¹³⁴. The number of *rudras*, the atmospheric *de*

117. स योऽयं मध्ये प्राण एष एवेन्द्रस्तानेष प्राणाम्बहत इन्द्रियेणैन्द्र यदैन्द्र तस्मादित्य इन्धो ह वै तमिन्द्र इत्याचक्षते परोक्षम् - शतपथ ६.१.१.२
118. इन्द्रं मध्ये करोति वायुनीभूतः प्राणपानयोर्विधुत्वे इन्द्रियं वै व्यानः - काठिष्ठलकटसंहिता ४.२.३
119. प्राणपानौ वा अस्य इन्द्रस्य हरी तौ हीदं सर्वं हरतः - जैमिनीयब्राह्मण २.७.९
120. हृदयमेव इन्द्रः - शतपथ १२.१.१.१५
121. अतिष्ठता इन्द्रो देवतानाम् - काण्वशतपथ ७.२.३.६
122. इन्द्रमब्रुवन् (देवाः) त्वं वै नो वीर्यवत्तमो. सीति - तैत्तिरीयसंहिता २.४.२.१
123. इन्द्रश्चेष्टा देवा - माध्यान्दिन शतपथ १.६.३.२२
124. इन्द्रो वै देवानामीजिष्ठो बलिष्ठः - कौषीतकि ब्राह्मण ६.१४
125. इदमिन्द्रियं प्रत्यस्थादिति तदिन्द्रस्येन्द्रत्वम् - तैत्तिरीयसंहिता २.२.१.०.४
126. इन्द्रियमिन्द्रः - मैत्रायणीसंहिता ४.७.३
127. इन्द्रियं वीर्यमिन्द्रः - मैत्रायणी संहिता ३.४.१
128. इन्द्रो बलं बलपतिः - शतपथ ११.३.३.१२
129. इन्द्रः क्षत्रम् - Ibid १४.४.१.५
130. इन्द्रो वा असुरान् हत्वा - इन्द्रो वृत्रमहन् - जैमिनीयब्राह्मण १.१५
133. अथ य इन्द्रस्तस्मात् वाक् - जैमिनीयोपनिषद् १.१.१.२
134. अथ य स इन्द्रोऽसौ स आदित्य - शतपथ ८.५.३.२

being eleven, he is associated with *trishup-chanda*, which has eleven letters¹³⁵ and *purodāśa* for him is also prepared in eleven *kapālas*.¹³⁶ He belongs to south direction, summer season, *ksara varṇa*, wealth, *trishup-chanda*, *bṛhatsāma*, *pañcadāśa-stoma*, tenth *varṇāni* and *samānta ṛṣi*.¹³⁷ He is *indra*.¹³⁸

From such a description of *indra*, *Pandita Ojha* concluded that he has fourteen aspects:

- (1) सत्येन्द्र - He regulates the nature – the burning of fire, flow of water, speed of air etc.
- (2) खेन्द्र - The space having *śvā* energy – the energy of the vacuum.
- (3) विद्युदिन्द्र - Lightening
- (4) उत्साहेन्द्र - Valor
- (5) प्रवेन्द्र - The master of senses, the medium of knowledge.
- (6) प्रणेन्द्र - Motivator of the activities of the body.
- (7) वागिन्द्र - The lord of the spoken word, *vaikhari vāk*. The remaining three forms of word – *parā*, *paśyanti* and *mudhyamā* belong to *vāyu*
- (8) आत्मेन्द्र - Assuming many forms through *māyā*
- (9) आकाशेन्द्र - Space has three varieties – *bhūta*, *dyava* and *bhāva*. *Bhūtākāśa* gives birth to *prithvī*, *jala*, *agni*, *vāyu*, *śūnya* and *āpā*. *Bhāvākāśa* is the source of all, including *mana*.
- (10) रूमेन्द्र - The sun, giving color to objects.
- (11) यतीन्द्र - Source of movement
- (12) ह्यतीन्द्र - Light
- (13) बलेन्द्र - Source of strength
- (14) आयुषिन्द्र - Source of life.

135 रुद्रास्त्वा त्रैषुपेन छन्दसेन्द्रस्य प्रियं पाथ उषेहि - तैत्तिरीयसंहिता ३.३.३.१
Also इन्द्रा एकादशाक्षरया त्रिषुभमुदजयत् - मैत्रायणी संहिता १.११.१०

136 इन्द्राय मरुत्वते एकादशकपालं पुरोडाशं निर्वेत् - Ibid २.२.६

137 दक्षिण दिग् ग्रीष्म ऋतुरिन्द्रो देवता क्षत्रं द्रविणं त्रिष्टुप् छन्दो बृहत्साम पञ्चदशः स उ सदशवर्तनिः
सनताना ऋषिः - मैत्रायणीसंहिता १.७.२०

138 तस्माद्धेन्द्रो वेति - कौषीतकी ब्राह्मण ६.१४

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Indra is responsible for centrifugal movement whereas *visnu* called *upendri* responsible for centripetal movement. Movement is the effect of *vāyu*. Therefore, *inc* has been identified with *vāyu*.¹³⁹ There is a tussle between *indra* and *visnu*. In the earl stage, *visnu* the source of centripetal movement, is stronger, so the body grows with food which is brought in from outside the circumference towards the center. This is *prāṇ savana*, the stage of childhood. In youth, the *mādhyaṇḍina-savana*, the power of *inc* and *visnu* is of equal force, whereas in old age, the *trītya-savana*, *indra* becomes more powerful, leading to the decay of the body. Thus the tussle between the two, *indra* and *visnu* goes on endlessly.¹⁴⁰

In between *indra*, the source of decay and *visnu*, the feeder, lies *brahmā*, the upholder having no movement (or having movements on all sides—*sarvato digau Brahmā*, associated with *indra* is called *agni* and associated with *visnu*, is called *son*. Of these five, *brahmā*, *visnu* and *indra* belong to the center, whereas *agni* and *son* belong to the circumference (*prsthiv*).

Śūnya consists of both, *indra* and *agni*, *indra* being the source of light and *ag* being the source of heat. *Agni* gives light when it partakes of *soma*. It assumes different forms.

Candra has light and no heat. It has, thus, only *indra* and no *agni*. On the other hand, hot water, which has only heat and no light, has *agni* but no *indra*, because water has *varuna* enemy of *indra*, having *Laruna* drinks *surā*, which is dirt of *anna* and should not be taken- सुरा वै मलमन्नानां, पाप्मा वै मलमुच्यते

तस्माद् ब्राह्मणराजन्तौ वैश्यश्च न सुरां पिबेत्। Speech is the wife of *indra*.¹⁴¹

Prithvī had *agni* within it, *dyau* has *indra* - अग्निर्मा पृथिवी, द्यौर्दिन्द्रेण गर्भिणी। *Indra* rules in six ways :

- | | | |
|-------|---|--------------|
| (i) | by prompting one to do his job (<i>utiejana</i>), | (ākramaṇa) |
| (ii) | by attacking | (stambhana) |
| (iii) | by blocking | (nīvantrana) |
| (iv) | by controlling | (ulhsepāna) |
| (v) | by transferring | (ulkrmana) |
| (vi) | by uprooting | |

139. अयं वाय इन्द्रो योऽयं पवते - शतपथ १४.२.१.६

140. उभा जिग्यथुर्न पञ्चयेधे न पराजितये कतरक्षनैतोः। इन्द्रश्च विष्णोः यदपसुधेधां त्रेधा सहस्रं वि तद्वैरथेषाम्॥ - ऋग्वेद ६.६.१.८

141. वाचीना विश्वा भुवनान्यर्पिता, सा नो हव्यं जुषतामिन्द्रपत्नी - तैत्तिरीयब्राह्मण २.८.८.४

V

ĀDITYA

As stated earlier, sūrya consists of both indraz and agni, indra gives light and agni gives heat.

Sūrya is the son of aditi (light). It is called āditya because it takes (ādāna) from all.¹⁴² It is connected with svah¹⁴³. It gives birth to Sāmaveda¹⁴⁴, svah is the essence of Sāmaveda and āditya is the essence of svah¹⁴⁵. Jagat is its chanda¹⁴⁶ and it belongs to itṛya-savana.¹⁴⁷ It is placed in the eyes¹⁴⁸.

Āditya is pṛāṇa¹⁴⁹. It is twenty first¹⁵⁰. It has been explained that twelve months, five seasons and three regions make twenty, āditya being twenty-first¹⁵¹.

An important fact about āditya is this that though it appears to have arisen and to have set, in fact it neither rises nor sets. The yajñamāna also may appear to have arisen or to have set, but in fact, he too is immutable¹⁵².

If agni is ita, āditya is satva¹⁵³. It is the heart or the center¹⁵⁴. Being connected with jagat¹⁵⁵, which has twelve letters, it has also twelve forms¹⁵⁶ of which we shall speak later. It has the power to procreate¹⁵⁷. Thirty-six days are, as it were, its thirty-six rays¹⁵⁸. One who performs yajña, attains, svarga which means āditya¹⁵⁹. Āditya has

142. तद्वदेष्टा भूतानामादित तददित्यस्यादित्यत्वं - जैमिनीयब्राह्मण २.२६
143. सूवरित्यादित्यः - तैत्तिरीयब्राह्मण ७.५.२
144. सामवेद आदित्यात् - जैमिनीयब्राह्मण १.३५७
145. स्वरित्येव सामवेदस्य रसमादतः प्रजापतिः सो.सौ द्यौरभवत् तस्य यो रसः प्राणोदत् स आदित्योऽभवत् - जैमिनीयोनिषद् १.१.१.५
146. सामामादित्यो देवतं तदेव ज्योतिर्जातच्छन्दो द्यौः स्थानम् - गोपथब्राह्मण १.१.२९
147. वसवः प्रातः सवनं रत्रा माध्याह्नं सवनमादित्यास्तुतीयसवनम् - शतपथ १४.१.१.१५
148. आदित्यश्चक्षुषि प्रातिष्ठितः - शाङ्खायनारण्यक १०.९
149. असौ वा आदित्यः प्राणः-तैत्तिरीयसंहिता ५.२.५.४, जैमिनीयोनिषद् ४.२.१.१ and कोषीतिकब्राह्मण २.१.१.३
150. असावादित्य एकविंश - कपिष्ठलकठसंहिता ४१.२
151. एकविंशो वास्य भुवनस्य त्रिषुषु, द्वादशमासाः पञ्चवर्षस्य इमे लोका असावादित्य एकविंशः - जैमिनीयब्राह्मण २.३८१
152. स वा एषऽआदित्यः न कदाचनारसमेति नोदति ... स वा एष न कदाचन निमोचति - ऐतरेयब्राह्मण ३.४४
153. अयं वा अग्निर्धर्मसावादित्यः सत्यम् - शतपथ ६.४.४.१०
154. असौ वा आदित्यो ह्रदयम्-शतपथ १.१.२.४०
155. जागती असावादित्यः - जैमिनीय ब्राह्मण २.३६
156. द्वादश आदित्या द्वादशाक्षरा जागती - तैत्तिरीयसंहिता ३.४.९.७
157. प्रजननं जागती योऽसावादित्यः - जैमिनीय ब्राह्मण २.३६
158. षष्टिश्च ह वै त्रीणि च शतान्यादित्यस्य रसमयः - शतपथ १०.५.४.४
159. अग्निमयो ह वै पुनर्नवो भूत्वा स्वर्गात्कोमेति आदित्यस्य सायुज्यं योऽग्निं नचिकेतोज्ज्वलते - तैत्तिरीयब्राह्मण ३.१.१.१०.४

PSYCHIC ENERGIES

been identified with *agni*¹⁶⁰, *indra*¹⁶¹ and *brahman*¹⁶². In the various stages of sun can see all the seasons every day—when it rises it is spring, when it is up in the sky summer, in the afternoon it is winter, when it sets it is autumn¹⁶³.

It brings fame¹⁶⁴. It is *yajña*¹⁶⁵. If *agni* is night, *āditya* is day¹⁶⁶. It is come with *angirasa* *ṛṣi*¹⁶⁷.

Āditya has been described as the horse of *yajña*¹⁶⁸. *Āśvamedha* has, there been identified with *āditya*¹⁶⁹. Its *āyatana* is *āpa*¹⁷⁰.

It is well known that there are twelve *ādityas*. They are as follows.

- | | | | | | |
|------------------|-----------------|----------------------|-------------------|-------------------|--------------|
| 1- <i>Indra</i> | 2- <i>dhātā</i> | 3- <i>bhaga</i> | 4- <i>pūṣā</i> | 5- <i>mitra</i> | 6- <i>va</i> |
| 7- <i>aryamā</i> | 8- <i>amśu</i> | 9- <i>viśvasvāna</i> | 10- <i>tvastā</i> | 11- <i>savilā</i> | 12- <i>v</i> |

Let us consider them individually.

INDRA

He activates the senses — motor nerves and *jñānendriyas*. He is responsible for articulate speech. Tradition has it that the first *vyākaraṇa* belongs to *indra*. means that *indra* makes the speech articulate. He makes the mind fickle, gives power to the eyes to see. He gives light to lightening, the sun and the moon. All strength is of him— या च का च बलकृतिरिन्द्रकर्मैव तत् । He is identified with lightening,¹⁷¹ speech¹⁷² mind¹⁷³. We have already spoken about him in detail. While dealing with the *atmosp devas*.

160. असौ वा आदित्य एषोऽग्निः शतपथ ६.३.१.२९
161. असौ वा आदित्य इन्द्रः - तैत्तिरीयसंहिता १.७.६.३
162. असौ वा आदित्य ब्रह्म - मैत्रायणीसंहिता २.५.७.११
163. आदित्य सर्व ऋतवः । यदेवैतत्तस्य वसन्तो यदा सतामोऽथ ग्रीष्मो यदा मध्याह्न्यौऽथ वर्षा यदा पश्चादौऽथ शरद्वर्षाव हैमन्तः - शतपथ २.२.३.९
164. आदित्या एव यशः - गोपथ १.५.१५
165. स यः स यजोऽसौ स आदित्यः - शतपथ १४.१.१.६
166. अग्निर्वा सविः आदित्योऽहः - मैत्रायणीसंहिता १.५.९
167. जैमिनीयब्राह्मण २.११७
168. एष वा अश्वो मेय्यो य एष तपति - शतपथ ३.१.८.१
169. असौ आदित्योऽश्वमेधः-तैत्तिरीयसंहिता ५.७.५.३
170. आपो वा अमुष्य आवतनम् - तैत्तिरीयारण्यक १.२.२.३
171. स्तनयिषुरेव इन्द्रः - शतपथ ११.६.९
172. अथ ह इन्द्रः सा वाक् - जैमिनीय ब्राह्मण १.१३.२
173. यम्मनः स इन्द्रः - गोपथ ब्राह्मण ४.११

DHĀTĀ

He is called so because he sustains¹⁷⁴. He is *vasatākāra*¹⁷⁵, which is the divine pot¹⁷⁶, *vasatākāra* itself is a *prāṇa*¹⁷⁷. (See figure no. 1)

It is the glory having six aspects 1. Richness 2. Righteousness 3. Fame 4. Luster 5. Knowledge 6. Detachment - ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः/ ज्ञानवैराग्ययोरेवैव षण्णो भग इतीरिणः।

PŪṢĀ AND BHAGĀ

If *bhaga* is divine prosperity, *pūṣā* is material prosperity¹⁷⁸. It is, therefore, associated with animals¹⁷⁹.

MITRĀ-VARUṆĀ

Mitra pervades from 12 noon to 12 midnight, whereas *varuṇa* pervades from 12 midnight to 12 noon. The *khagola* is divided in two parts—east and west, the *yāmyottara*, being the dividing line, known as *urvaśī*, which creeps in atmosphere and is, therefore, called *apsarā*. She has the *prāṇa* of both—*mitra* and *vāruṇa*. The southern part produces *agastyā* and the northern part produces *vasiṣṭhā*.

The bright fortnight is *mitra* and the dark fortnight is *varuṇa*. Welcome is *mitra*, farewell is *varuṇa*, tears of happiness are *mitra* and tears of sorrow are *vāruṇa*.

In an important statement it is said that a branch of a tree cut by an axe is *vāruṇī*¹⁸⁰ but that which has fallen on its own is *maidrī*. It suggests the concern of Vedic seers for the protection of plantation.

ARYAMĀ

It is the path of galaxy. It is the cause of offspring. *Aryamā* is the one who gives. *Ainsu* – It is the eye and the mind

Iyvasvān – That portion of the earth which is in light, i.e., where there is day.

Tvasṭā – The divine carpenter who shapes the objects by providing them *chanda* – *Chanda* is the measurement of *vāk*- वाक्सिमाणं छन्दः. *Tvasṭā* is called *vāk* also.

Suviā – A satellite of *parameshī*. It inspires us to work. It is the deity of early

174. यद् दधत् - विदधत् अतिष्ठत् तस्मात् धाता - शतपथ १.५.१५४

175. धाता स उ वषट्कारः - ऐतरेय ब्राह्मण ३.४८

176. देवपानं वा एष वषट्कारः - शतपथ १.७.२.१३

177. प्राणो वै वषट्कारः ऐतरेय ब्राह्मण ३.४७

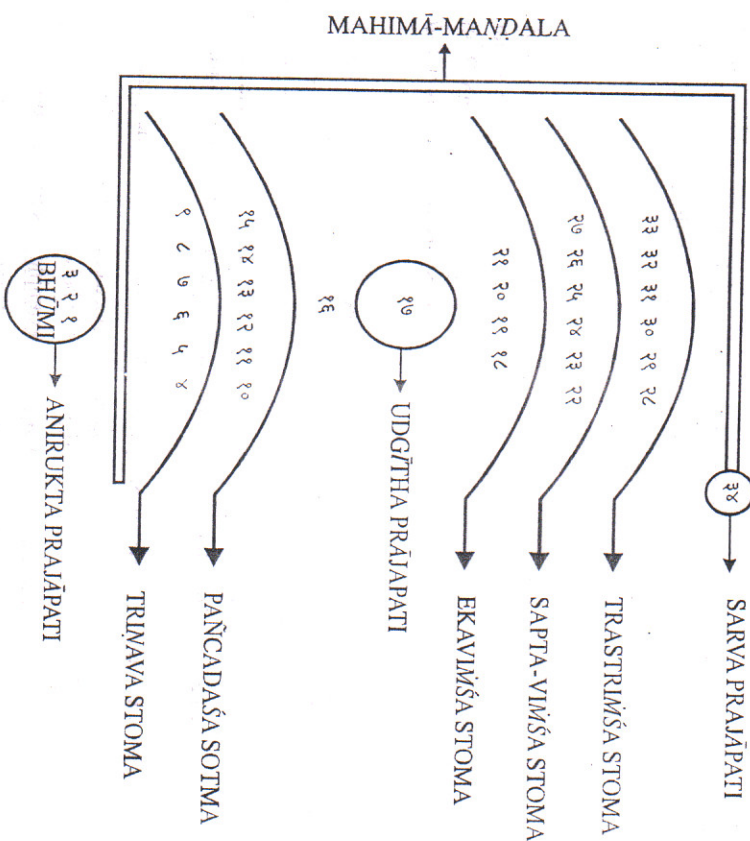
178. पुष्टिर्वै पूषा - तैत्तिरीय ब्राह्मण २.७.२.१

179. पशवो वै पूषा - शतपथ ५.२.५.८

180. वरुण्य वा एष वा परशुवृष्णा अथैषा मैत्री वा स्वयं प्रसीर्णा - शतपथ ५.३.२.५

PHYSIC ENERGIES

FORMATION OF VAŚATĀKĀRA



Agni has two forms-*ciyāgni* and *cietyāgni*. *Ciyāgni* pervades the body of an object. *Cietyāgni* goes as far as the halo or the aura of the object. As *cietyāgni* proceeds from the nearest point to the farthest point it becomes subtler and subtler. In this picture the numbers indicate the *dhargunas*. Up to 3rd *dharguna* lying within the lower circle we have *cietyāgni* of the body of the earth. From 4th to 9th *dharguna* we have *cietyāgni* in its grossest form known as *agni*, from 10th to 15th we have the subtler form of *cietyāgni* known as *vāyu* and from 16th to 21st we the subtlest form known as *āditya*. Thus each *agni*, *vāyu* and *āditya* has 6 *dhargunas*. Each *dharguna* is technically known as stoma. This trinity in nature gives birth to many other Vedic trinities. The 17th *dharguna* is shown separately because it is at the centre of the *mahimā mandal*.

Figure No. 1

morning. The rays emitting out of it are *sāvitrī*. When these rays come back after striking against an object they are called *gāyatrī*.

Viṣṇu - He is responsible for centripetal movement, i.e., brings food by which the object thrives. When there is *aśanā*, i.e., hunger, *viṣṇu* satisfies it with *aśīti*, i.e., the food.

VI

CHANDAS

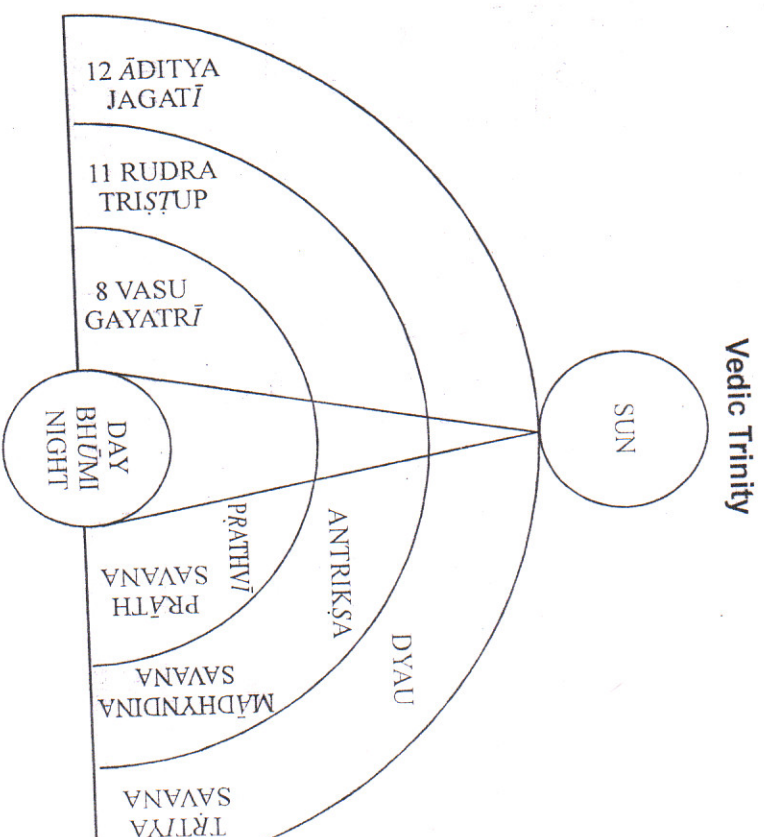
An object, consisting of a name, form and activity, is *vyayuna* whereas the shape of the object is *vyonāḍha*, which in fact is the *chandās* as it covers the *vyayuna*. Character of the object is either red, yellow, etc., in colour, or circular, triangular, etc., in shape. Both of these - the colour and the shape - are part of a *chandās*. Shape is formed by *trasiā* and colour by *indra* - त्रष्टा वै रूपाणि विकरोति.

When we say that sun has seven horses, it signifies seven Vedic metres. The equator is the longest line just in the middle of the earth and is therefore, called *bṛhatī*, i.e., the great. The sun shines on this line throughout the year - सूर्यो बृहतीमथयूतस्तपति. We have half of the globe on the South and half on the North. On the South we have *makara* and on the North we have *karaka*. On the side of *Makara* is *gāyatrī* and on the side of *karaka* is *jagatī*. *Gāyatrī* is smallest *chandās* and *jagatī* is the longest. *Gāyatrī* has 6 letters in each *pāda*, *usnik* 7, *anusup* 8, *bṛhatī* 9, *Pankti* 10, *tristup* 11 and *jagatī* 12. If *chandās* is *vyonāḍha* and the object is *vyayuh*, a combination of the two is *vyayuna*. The quantity of *chandās* decides the difference between one object and the other and between one *devatā* and the other. *Agni*, for example, assimilates food at one degree, cooks the food at another and burns it at a third degree.

Now, what is the object? It has a name, a form and a function to perform. Name is connected with *vāk*, form with *manas* and function with *prāṇa*. *Vāk* contains *prāṇa* and *prāṇa* contain *manas*. The quantity of *vāk* is *chandās* - वाक्प्रतिमापुं छन्दः. *Vāk* sustains the universe. It is produced by the wind which arises from the fire of the body.¹⁸¹ It goes upto heart, if the velocity is dim, upto throat, if a little strong and upto head, if it is stronger. The dim voice, strong voice and stronger voice are connected with *gāyatrī*, *tristup* and *jagatī* respectively. In the morning, the velocity of fire being dim, *gāyatrī* is to be used for worshipping *gāyatrī*, in the noon, we have strong voice and, therefore, *tristup* is to be used for worshipping *sāvitrī* and in the evening, the voice being still stronger, *jagatī* is to be used for worshipping *sarasvatī*¹⁸². (See figure no. 2)

181 वाचीमा विधा भुवनान्यर्तिता - तैत्तिरीयब्राह्मण ३.८.८.४

182 प्रातः पठेन्नित्यमुः स्थितेन स्वरेण शार्दूललोपमेन माध्याह्ने कण्ठगणेन चैव चक्राहसंभोजितसन्निभेन । तानं तु विद्यात् सवनं तृतीये स्थितेन तच्च प्रयोज्यम् मयूरेणान्यभुतस्वराणां तुल्येन नादेन शिरः स्थितेन ॥ - षाणिनीय शिक्षा



This figure shows the relationship of three regions with three devas, metres and three savanas.

Figure No. 2

These three basic *chandas* are connected with three *dhīātās*, *gāyatrī* is connected with *Brahmaṇa* who is like the rising sun—calm but progressive; *tristup* is associated with *Ḍṣarīya*—furious like the mid-day sun and *jagatī* is associated with *vaiśya*—humble but regressing¹⁸³.

All this can be put in a nutshell in the form of the following chart:

TIME	VOICE	CHANDA	QUALITY	VARṆA	Devatā
Morning	Low	Gāyatrī	Calm & Rising	brāhmaṇa	Gāyatrī
Noon	High	Tristup	Furious	Ḍṣarīya	Sāvitrī
Evening	Higher	Jagatī	Humble & regressing	Vaiśya	Sarasvatī

The number of letters in a *chandas* are not without their significance. *Gāyatrī* for example, has eight syllables and it is associated with earth. Now the number of eight has have eight stages of agni, the *devā* of *prthivī*—*āpah*, *phena*, *mṛi*, *sikarā*, *śarṅarā*, *aśmā*, *ayal*, and *hiranya*. On *adhidaivika* side we have eight *vasus*—sun, moon, five elements and *yajamana*. On *adhyatmika* side also we have eight portions of the body—(1-4) the middle part of the body from anus upto throat divided into 4 parts. (5) The left hand and foot (6) the right hand and foot (7) the end part of the back bone—the tail (8) The head.

That the number of letters of *chanda* represents objects is brought out clearly by the *Mahābhārata* which speaks of 24 objects represented by 24 letters of *gāyatrī*. The twenty four objects are (1-7) seven forest—dwellers—lion, tiger, boar, bason, elephant, bear and monkey (8-14) seven domestic animals—cow, goat, sheep, mew, horse, mule & donkey; (15-19) Five plants—trees, creepers, *gulma*, *vālī*, *tvṣṭāra*; (20-24) Five elements—earth, water, fire, air and space¹⁸⁴.

183 गायत्र्या ब्राह्मणं निरवर्तयत् त्रिष्टुभं राजन्यं जगत्या वैश्यम्-तैत्तिरीय ब्राह्मण २.८.८.४

It is to be compared with the following injunction of Manu :

हृद्गायत्रिः पूयते विप्रः कण्ठगायत्रिस्तु भूमिपः

वैश्योऽग्निः प्राशिताभिरसु शूद्रः सृष्टिभिरन्तः - मनुस्मृति २.६२

184 सिंह व्याघ्र वराहश्च महिषा वारणास्तथा । ऋक्षश्च वानरश्चैव सप्ताख्याः स्मृता नृप ॥

गौरजाविर्मुष्पाश्च अश्वश्चतारदंभाः । एते ग्राम्याः समाख्याताः फलवः सप्त साधुभिः ॥

एते वै पशवो राजान् ग्राम्यारण्यश्चतुर्दश । वेदेकाः पृथिवीपाल येन यज्ञाः प्रतिष्ठिताः ॥

दक्षिणः स्थावराः प्रोकास्तेषां पञ्चैव जातयः । वृक्षगुल्मतालवल्गयस्त्वक्सारस्तृणजातयः ॥

तेषां विशतिरेकोना महाभूतेषु पञ्चसु । चतुर्विंशतिरिष्टिः गायत्री लोकसम्पत्ता ॥

य एतां वेद गायत्रीं पुण्यां सर्वगुणिन्विताम् । तत्त्वेन भारतश्रेष्ठ स लोके न प्रणयति - महाभारत Qualified by पण्डित मोतीलाल शास्त्री

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The *chandas* are associated with regions and *devas* also. Any object requires for specifications (1) The matter of which the object is made (2) The quantity of the matter required for making the object (3) The model on which the matter is to be moulded (4) The substratum which sustains the object. These are called *mā*, *pramā*, *pratimā* and *asṛvī chandas*, respectively belonging to earth, atmosphere, heaven and the fourth region of *sona*¹⁸⁵. The complete picture would be like this.

CHANDA	REGION	DEVATĀ	FUNCTION
<i>mā</i>	Earth	Agni	The matter
<i>pramā</i>	Atmosphere	Vāyu	The quantity of matter
<i>pratimā</i>	Heaven	Āditya	Model
<i>asṛvī</i>	Āpōlōka	Soma	The sustenance

Let us take the example of a pitcher. It is made of clay, so clay is the *mā chanda*. It requires clay in a particular quantity, say, one kilo; this is *pramā chanda*. The clay is then to be moulded into the shape of a pitcher; this is *pratimā chanda*. The pitcher requires some space to be placed, this is *asṛvī chanda*. The matter comes from earth. The quantity is measured in a scale, for example, which is raised above the earth for weighing an object. The model is to be decided by intellect of the maker of the pitcher associated with *āditya* and the pitcher requires space to be kept. The description, given by the *śrāuta-sūtra* has, thus, a logic.

Chanda is formed by centrifugal and centripetal movement. Centrifugal movement is possible only upto a distance. This sets the boundary line of an object. This becomes its *Chandas*. A movement, without a boundary line, cannot create anything.

The diameter passes through the center upto a point, which becomes the pillar or *skambha* on which the object rests. This *skambha* forms the *viskambha* or the circumference. *Rk* or the shape of an object has a boundary, a *chanda*, the *sāma*, has also a boundary, a *chanda*. Here *yajus* is the element which moves within that boundary but which itself has no *chanda*. This *yajus* is the life-force which motivates the centre to and fro the circumference.

VII

R̥ṣi

The word *R̥ṣi* has been used in four senses : (1) Psychic energy (*prāṇa*); (2) Stars (3) Seers; and (4) Seers of the Vedic hymns.

185 माच्छदः तत्पृथिवी अनिर्देवता, प्रमाछदः तत्तत्पृथिवी वातो देवता

प्रतिमाछदः तद् द्यौः सूर्यो देवता अस्तीविछदः तद्दिशः सोमो देवता - आपस्तम्ब श्रौतसूत्र ६.२८.९

1. **Psychic energy is called non-existence as existence means that which contains psychic energy and as psychic energy itself does not contain psychic energy, it is called non-existent.** If psychic energy is non-existent, matter is existent and mind is non-existent-cum-existent. These three together – the psychic energy, matter and mind – are the creator as well as the material cause of creation.

A group of psychic energies of one variety is *ṛṣi*¹⁸⁶, whereas a group of psychic energies of different varieties is *deva*.

The *R̥gveda* speaks of seven *ṛṣis*, six of whom go in couple and the seventh remains all alone¹⁸⁷.

The upper part of our body has seven openings – 6 in pairs and one all alone – two eyes, two ears, two nostrils and one mouth. This is based on the famous saying – सप्तर्षिष्य ग्राणाः. That these openings in the upper part of the body are *Ṛṣis*, has been elaborated in clear terms in the *Śatapatha* in the following way: *Vasiṣṭha ṛṣi* is the breath, the foremost of all the psychic energies or *prāṇa*¹⁸⁸, *Bharadvāja ṛṣi* is mind¹⁸⁹, *Janadagni ṛṣi* is the eye¹⁹⁰, *Viśvāmitra ṛṣi* is the ear¹⁹¹, *Viśvakarmā ṛṣi* is the speech¹⁹².

All this leads to the conclusion that the *Ṛṣis* are *prāṇas*. No doubt, sometimes *devas* like *Indra* are also spoken of as *Ṛṣi* but it is because they also sometimes speak out the Vedic *mantras* and as such fall under the category of *ṛṣi* in the fourth sense of the term given above, i.e., seers of Vedic hymns.

The matter of the fact is that one term is used in many senses, for example, *Bṛhaspati* is a *deva*, a *pīlāra* and a *ṛṣi* also.

Ṛṣi prāṇa being the pure form of *prāṇa*, precedes every other form of *prāṇa*, which are an inter-mixture of different categories of *prāṇas*. Because of this Manu declared that *pīlāras* were born of *ṛṣis* and *devas* were born of *pīlāras* – ऋषिभ्यः पितरो जाताः भिृभ्यः देवदानवाः। From this it can be adduced that *ṛṣis* belong to the first level of the universe i.e., *svyambhū*, whereas, *pīlāras* belong to the second level, *parameṣṭhi* and *devas* to the third level, *sūrya*. At the fourth and fifth level i.e., moon and earth, we have *gandharva* and *asura prāṇas*. It fact, except in *svyambhū*, which has the light of knowledge and in *sūrya* which is self-illuminating, the other three, *parameṣṭhi*, *candamā*

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and *prithvī* have no light of their own and have only *asura prāṇa*. There is a constant conflict between the *deva-prāṇa* and *asura-prāṇa*.

These *Ṛṣis* control our different activities as shown below:

<i>Name of the ṛṣi</i>	<i>Activity which is controlled</i>
Angirā	Dexterity in action
Vasiṣṭha	Luster
Atri	Lack of envy
Pulastya	Violence
Kratu	Dynamism
Dakṣa	Business mentality
Kaśyapa	Love for the youngsters
Viśvāmitra	Longevity
Bhṛgu	Knowledge
Agastya	Doing good to others
Marici	Kindness and softness ¹⁹³

The *ṛṣi* stands for the stars as well. For example, take *septarīṣis*. In the east is the *Marici*, in west *Angirā*, *Vasiṣṭha*, along with *Arunadhari*, stands in between the two. The order is: *Marici* is followed by *Vasiṣṭha*, *Angirā*, *Atri*, *Pulastya* and *Kratu* in that order¹⁹⁴. This being mainly of Astronomer's interest, we leave it at that.

The third meaning of *ṛṣi* is the one who has a direct perception of reality. The *ṛṣis* 'saw' the reality and were called *mantradr̥ṣṭā*. They expressed the reality in language and were called *mantrakārā*. Others understood the meaning of *mantra* and were called *mantravid*. The *prāṇa* described in a particular *mantra* was called *mantrapati*. All of them are *Ṛṣis*¹⁹⁵.

The *mantrakārā* or those who expressed the reality in language, form a category in itself. That the *ṛṣis* are responsible for the composition of *mantra* is borne out by many passages of the Vedic literature¹⁹⁶.

193 उच्यते विज्ञानभाष्यभूमिका, द्वितीय खण्ड P. 62

194 पूर्व भगो भवान् मणीवरसे स्थितो वसिष्ठोऽस्मात्।

तस्याङ्गिरास्तोऽत्रिस्तस्यासनः पुलस्त्यश्च ॥

पुलहः क्रतुरिति भवानासनाङ्गुरमेण पूर्वधाः

अत्र वसिष्ठमुनिवरमुपाश्रितरश्मौ साध्वी - बृहत्संहिता, १३ अध्याय quoted in महर्षिबुलचैयम् P. २४

195 नमो ऋषिभ्यो मन्त्रकृदभ्यो मन्त्रवर्तिभ्यः।

मा मा ऋषयो मन्त्रकृतो मन्त्रविदः प्रादुर्द्वौ वाचम् - तैत्तिरीयाण्यक ४.१.१

196 तद्ध ऋषयः प्रतिबुधुषिरे, य उ तर्हि ऋषय आसुः - शतपथ २.२.१.१४

Also Ibid. ४.३.४.११ also अजान् ह वै पुरानी तपस्यमानान् ब्रह्म स्वयम्भू अभ्यानर्षत्। त ऋषयोऽभवन्। तदुषीणमुषितम् - तैत्तिरीयाण्यक २.१. Also यशेन वाचः पदवीयमायस्तमन्त्रविन्दन्पिषु प्रविष्टम् - ऋग्वेद १०.७१.३

186 असद्वा इदम् आसीत्। किं तदसत्सीदित। ऋषिर्नो चात्र तेऽोऽसत्सीत्। केने ऋषयः इति प्राणा वा ऋषयः - शतपथ ६.१.१.१
187 साकञ्जानो सप्तधमाङ्कुरं पण्डित् यमा ऋषयो देवजा इति - ऋग्वेद १.२६४.१५
188. प्राणो वै वसिष्ठ ऋषिः - शतपथ ८.१.१.६
189. मनो वै भद्राज ऋषिः - Ibid ८.१.१.६
190. चक्षुर्वै जमदग्निऋषिः - Ibid ८.१.२.३
191. श्रोत्रं वै विश्वामित्र ऋषिः - Ibid ८.१.२.६
192. गान् वै विश्वकर्म ऋषिः - Ibid ८.१.२.९

VIII

PITARAs

The devas represent *agni-prāṇa* whereas the *pitara*s represent *Soma Prāṇa*—*पितरः सोम्यासः*। All objects contain both *agni* and and, therefore, *pitara*s are as important as the *devas*.

Books on Vedic literature speak of the *devas* in detail but seldom deal with *pitara*s, because the Vedas contain mostly the hymns addressed to *devas*. But the Vedas occasionally speak of the *pitara*s also. For example, the *Rgveda* speaks of inferior, superior and mediocre *pitara*s :-

उदीरतामवर उत्तरास उन्मथ्यमाः पितरः सौम्यासः।¹⁹⁷

Yajurveda also speaks of अग्निरा, अथर्वा and भृगु *Pitara*s –

अग्निरसो नः पितरो नवत्वा अथर्वगो भृगवः सोम्यासः।¹⁹⁸

Initially *pitara*s are associated with *agni*, *yama* and *soma*¹⁹⁹. Of these, the *āgneyapitara*s reside in the Southern part of *ākāśa*. They are inferior and are born of *angirā* *ṛṣi*. *Yāmya pitara*s residing in the middle of *ākāśa* are neither superior nor inferior, and, are also born of *angirā*. *Somya pitara*s which reside in the northern part of *ākāśa* are superior and are born of *bhṛgu* *ṛṣi*²⁰⁰.

Another trinity of *pitara*s is *divya*, *ṛtu* and *preta* i.e. divine, seasons and ancestors who have departed. *Divya pitara*s are again of three types (i) *agnisvātā*-who take food offered in *agni* (ii) *barhiśadā*-who take food offered on dry vegetation (iii) *somasad*-who take food in the liquid objects. Similarly, *āgneya pitara*s are also of three types : (i) *haviṛbhujā*-who take solid food (ii) *ājyapā*-who take ghee and (iii) *sompā*-who drink *soma*] The neutral *pitara*s are called *sukālas*.

The details of these seven kinds of *divya pitara*s are given below :-

- | | | | |
|----|--------------|---|--|
| 1- | अग्निव्यास्त | - | Predominated by <i>bhṛguprāṇa</i>] called <i>vaibhṛjā</i> |
| 2- | वर्हिषद् | - | Predominated by <i>angirā prāṇa</i>] called
<i>somapātha</i> or <i>sompāda</i> . |

197 ऋग्वेद १०.१५.१

198 यजुर्वेद ११.५०

199 सोम Creates, अग्नि sustains and यम destroys – पितृसमीक्षा P. ३५

200. तेषामुत्पत्तिनाम्नानां पुत्राः पितृगणाः स्मृताः – मनुस्मृति ३.१९

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1

- | | | | |
|----|-----------|---|--|
| 3- | सोमसद् | - | Belonging to <i>atṛi</i> called <i>somaṭana</i> or <i>santaṇaka</i> |
| 4- | हविर्भुक् | - | Born of <i>marici</i> predominated by <i>indrāprāṇa</i> <i>pitara</i> s of <i>ksatriyas</i> , belonging to <i>angirā</i> . |
| 5- | आज्यपाः | - | Belonging to <i>pūtsatyā</i> or <i>kaddrama</i> , predominated by <i>viśvedeva</i> , <i>pitara</i> s of <i>vaiśya</i> . |
| 6- | सोमपाः | - | <i>Vairājā</i> predominated by <i>agni-prāṇa</i> , <i>pitara</i> s of <i>Brahmanas</i> . |
| 7- | सुकाली | - | Belonging to <i>vaiśiṣṭha</i> , <i>pitara</i> s of <i>śūdras</i> |

Having dealt with divine *pitara*s, now we come to seasons as *pitara*s. Seasons are formed by the movement of earth around the sun and also by that of moon around the earth. What is important from our point of view is the position of six seasons *pitara*s. According to one statement year is the *soma* *pitara*, months are *barhiśad* and fortnights are *agnisvātā* *pitara*s. According to another statement, *vasanta sompā*, *grīṣma* is *ājyapā*, *varṣā* is *haviṛbhujā*, *śarada* is *somasadā*, *hemanta barhiśadā* and *śiśira* is *agnisvātā*.

Year is the great grandfather, month is the grandfather and day is the father²⁰¹

What is common to all such classification is that all seasons are created by the combination and permutation of *agni* and *soma*. *Vasanta*, *grīṣma* and *varṣā* belong to *agni*, *śarada*, *hemanta* and *śiśira* belong to *soma*. Month-wise, from *phalguṇa āśādhā* we have *agni* covering *vasanta* and *grīṣma* and this is the inferior *pitara*; from *āśādhā* to *kārtika* we have *varṣā* and *śarada* in which *yama* rules, this is the average *pitara*; from *kārtika* to *phalguṇa* we have *soma* covering *hemanta* and *śiśira*, this superior *pitara*²⁰²

In one way *samvatsara* is the great great grandfather, *śiśira* is the great great grandfather, *hemanta* is the great great grandfather, *śarada* is the great grandfather, the *varṣā* is the grandfather, *grīṣma* is the father and *vasanta* is the son. In another way, *grīṣma sompā*, *varṣā* is *haviṛbhujā*, *śarada* is *somasad*, *hemanta* is *barhiśad* and *śiśira* is *agnisvātā*.

Coming to ancestors, a person has all five *prāṇas*-*ṛṣi*, *deva*, *pitara*, *asura* and *gandharva* – while he is alive, whereas, when he dies, he has only *gandharva-prāṇa*.

201 पितृसमीक्षा P. ४५

202 Ibid., p ४४

Along with these *gandharva-prāna* he goes to *candraloka*. They are called *preta-pitara* because they depart (प्र+इत्) from *prthvī* to *candra*. These are *agniśvāta* if they do not perform *yajña*, if they perform *yajña* they are *barhiśada* and if they have performed *soma-yāga* they are *somaśad*. Again, they are *āśrīmukha* if they partake of the *agnipīṇḍa* and they are *nāndmukha* if they partake only of the oily part (*lepa*) which remains in the hands. Upto great grand father they are *āśrīmukha* and upwards from great grand father they are *nāndmukha*²⁰³. *Nāndmukhas* belong to heaven and *āśrīmukha* to *prthvī*.

Pitara, in fact, stands for the power to procreate. This takes place with the help of two. Therefore, *svyambhu*, wherein there is only one pure *ṛṣi prāna*, cannot procreate. In *parames̥hi* we have the pair of *bhṛgu* and *angirā*. They can, therefore, procreate.

On the Southern side of the universe, is the residence of the *pitaras* and the *devas* reside on the northern side. The moon is the dividing line; on its north is *devaloka* upto *dhruva* and beyond that is *brahmaloka*. On the south of it is *pitavaloka*, upto *śani* called *pradyum* – षटौ यस्यां पितरे आसते। Beyond that is the hell. The *devaloka* represents light, hell represents darkness; *pitavaloka* stands in between the two. It has, therefore, been compared with a well, which is half light and half darkness²⁰⁴. *Indra* represents light, *varuna* represents darkness and *bhṛgu* represents *pitara*s.

Devas have both centrifugal and centripetal movement, whereas, the *pitara*s have only one – the centripetal movement, because they represent *soma* which contracts.

In the trinity of *mana*, *prāna*, and *vāk*, *devas* being *prāna* are nearer to *mana* and *pitara*s being *vāk* are at a distance from *mana*. So the *devas* are satisfied with inner intention but the *pitara*s expect vocal expression- पितरो वाक्यमिच्छन्ति भावमिच्छन्ति देवताः।

*Pitara*s are placed somewhat in an inferior position in comparison to *devas*. It is implied when it is stated that the *devas* fulfill desires whereas *Pitara*s cause decay. *Devas* are immortal and free from sin, whereas, *pitara* are mortal and full of sin²⁰⁵.

203. पितृ पितामहश्चैव तथैव प्रपितामहः

त्रयोऽप्यश्वमुखा हैते पितरः परिकीर्त्तिताः

तेभ्यः पूर्वतया ये च प्रजावन्तः सुजाचिताः

ते तु नान्दीमुखा नान्दी समृद्धिरिति कथ्यन्ते – ब्रह्मपुराण quoted in पितृसमीक्षा p 4

204. पितृदेवस्यो वै कूपः खालः – शतपथ ३.६.१.१३

205. य एवापूतेऽर्धमासः स देवो योऽपक्षीयते स पितरः

अमृता देवाः अपहतपाप्मानो देवाः। मर्याः पितरः अनपहतपाप्मानः – शतपथ २.३.१.२४

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।

स भूमिं विश्वतो वृत्ता उत्पृष्टिदशाङ्गुलम् ॥ – ऋग्वेद १०.९०.१

Puruṣa is thousand-headed, thousand-eyed, and thousand-footed. He, pervading, the earth on all sides, transcended it by ten fingers.

यस्य भूमिः प्रमात्तरिक्षमुतोदरम्।

दिवं यश्चक्रे मूर्धनि तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ – अथर्ववेद १०.७.३२

Obeisance to the eldest *brahman*, whose base is the earth, middle is the firmament and who made the heaven his head.

ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम्।

यो वेद परमेष्ठिनं यश्च वेद प्रजापतिम्

ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भमनुसंविदुः ॥ – अथर्ववेद १०.७.१७

Those who know *brahman* in *puruṣa*, know *parames̥hi*. The one who knows *parames̥hi* and the one who knows *prajāpati*, and the one who knows the eldest *brahman*, knows properly the support of the universe.

Chapter Six

DIVINE TRINITY

MANA, PRĀṆA AND VĀK

Three pertinent questions have been raised with regard to the creation: (1) What is the support of creation? (2) Who created the universe? (3) Out of what was this universe created? The answer to all of these three questions is *puruṣa*. The *puruṣa* has its own possible etymologies, which clarify the concept to some extent:

- (i) *Puru dhāyati* – The first who moved, before the unlimited *Brahman* assumed the limited form of *puruṣa*, there was no movement.
- (ii) *Purā nuyati* – The first to create agitation; the equivocal (*sāmya*) stage of *prakṛti* becomes perturbed because of the agitation created by *puruṣa*.
- (iii) *Puruṣu nuyate* – One, who is put to limitations.
- (iv) *Purā auṣatī* – Purifier
- (v) *Puri śete* – One residing in the body

THE CONCEPT OF PURUṢA

In short, *puruṣa* is the active form of pure consciousness. Pure consciousness becomes active because of arousal of desire to create. (i) The desire puts a limit on the unlimited. This desire arises in *mana*, which is the first constituent of *puruṣa*. (ii) The desire alone, however, cannot create; it requires activity, which is the characteristic of *prāṇa*, the second constituent of *puruṣa*. (iii) The activity alone is not able to create without the material required for creation. This material is *vāk*, the third constituent of *puruṣa*.

The same *puruṣa* assumes three forms because of its three constituents, mind-dominated form is *ajā*, the energy-dominated form is *akṣara*, and the matter-dominated form is *śāstra*.

1 किं हितासीदधिष्ठानमात्मणं कतमं स्थितासीत् – ऋग्वेद १०.८.११

2 वाक्, प्राण and मन of the शतपथ are अयुक्, अतु and आत्मा of the Vēdas Cf ऋग्वेद १.१६४.४

dominated form is *ksara*³. The *Gītā* calls *ajā* by the name of *avyaya*. *Īśvara* is predominated by *avyaya*, *jīva* by *akṣara* and *jagat* by *ksara* (See figure no. 1).

Coming to the three questions raised above, we can say that supported by *ajā* or *avyaya*, *akṣara* created the universe out of *ksara*. In other words, *ajā* or *avyaya* is the support, *akṣara* is the instrumental cause and *ksara* is the material cause of the universe.

The pure consciousness, par-excellence (*parātpara*), has a power, *svadhā*, which lies in a latent form in it, and it is awakened as soon as the desire to create arises. Awakening of this power carves the *puruṣa*, which is limited, out of that unlimited pure consciousness.

In the terminology of the *Gītā*, *ksara* is the matter, *akṣara* is the immutable and *avyaya* is the transcendental that is also known as *paramātmā*⁴. In other words, *avyaya* is *Īśvara*, *akṣara* is his *parā prakṛti* and *ksara* is his *aparā prakṛti*.

Though the *māyā* is limited and *parātpara* is unlimited, yet just as a small piece of cloud covers the vast orb of sun from our eyes, similarly, *māyā* conceals, as it were, the infinite.

In the terminology of *yajñā*, *ksara* is *citra*, the result of *citi* (consciousness's piling of one upon the other) whereas consciousness is *cit*⁵.

II

THE RELATION OF THREE PURUṢAS

The relationship of mana, prāna and vāk or *avyaya*, *akṣara* and *ksara* can be explained in two ways: (1) How the three are related to each other (*svatūpasamhāra*)

(2) How each of them is contained in the other (*vyūṭhasamhāra*)

(i) *Svatūpasamhāra* — It is of three kinds :-

(1) The first is the relationship where one relata remains independent whereas the other relata loses independence. For example, the clay in the brick is

3 ऋग्वेद १.१.६४.६

4 द्वारिमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

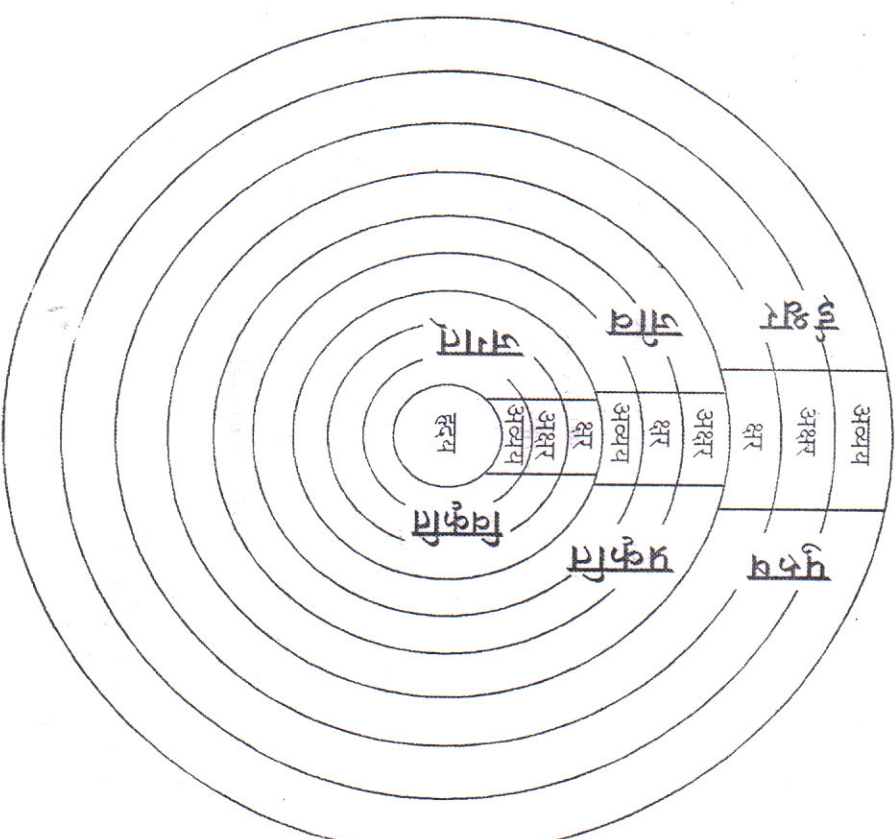
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

उल्लसः पुरुषस्त्वचः परमानेन्युदाहृतः ।

यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ गीता १५.१६-१७

5 This is how the terminology of *trīṇa* gave birth to the terminology of later philosophy. *चित्* is a term used by philosophers of later period, whereas *चित्ति* and *चित्स* are the old terms of Vedic times. The three are inseparably connected.

The Gradation



In *Īśvara*, the *avyaya* comes first followed by *akṣara* and *ksara*, in *jīva* *akṣara* comes first followed by *ksara* and *avyaya*, in *jagat*, *ksara* comes first followed by *akṣara* and *avyaya*.

Īśvara is *puruṣa*, *jīva* is *prakṛti* and *jagat* is *vikṛti*.

Figure No.1

joined by *vāyu*, the joiner (*sūtrāmā*), which itself remains independent, whereas the clay loses its independence. This is called *vibhūtiyoga*. The *rasa*-dominant *avyaya puruṣa* provides support to *bala*-dominant *akṣara* and *ksara*, but it, itself, is not bound.

- (2) The second is *yoga* where both the *relata* remain free. For example, when a bird flies, its movement is independent of the movement of its feathers; neither its movement is controlled by the movement of its feathers nor the movement of its feathers is controlled by its own movement, though both the movements help each other. In the case of *akṣara puruṣa*, *rasa* and *bala* help each other, but both of them remain independent of each other.

- (3) The third is *bandha* relationship, where both the *relata* are bound by each other. In case of a bubble of water, for example, the air and water are bound by each other. When *rasa* and *bala* are bound by each other, it is *ksara puruṣa*.

- (ii) *vytisamsarga* – We can understand it in another way also (1) The space supports air but is not affected by it. Similarly *avyaya* is not affected by *akṣara* and *ksara*. This is *udāra vritisamsarga* (2) The second relationship is that of inseparability. Quality is inseparable from qualified. Similarly, the world is inseparable from *akṣara puruṣa*. This is *samvāya-vrtti-samsarga* (3) The plaster overshadows the stone. Similarly *ksara puruṣa* overshadows the world. This is *āśakti-vrtti-samsarga*.

III

RASA AND BALA

The *demarcating* line between *avyaya*, *akṣara* and *ksara* is that of decreasing degree of *rasa* and increasing degree of *bala*. In *avyaya*, *rasa* dominates, in *akṣara*, there is a balance between *rasa* and *bala* and in *ksara*, *bala* dominates; *avyaya*, which is the support, is neither enjoyer nor agent; *akṣara*, which is instrumental, is the agent but not the enjoyer; *ksara*, which is the material cause, is both the agent and the enjoyer.

FIVE KALĀS OF AVYAYA

Avyaya has five *kalās*—*ānanda*, *viñāna*, *mana*, *prāna* and *vāk*. *Mana* lies in between *ānanda* and *viñāna* on one side and *prāna* and *vāk* on the other. If *mana* inclines towards *ānanda* through *viñāna*, it leads to liberation, if it inclines towards *vāk* through *prāna*, it leads to creation. The first is the case of *antāściti*, the second, that of *bahīściti*. *Mana* thus, leads to liberation as well as to bondage⁶. *Antāściti* that starts

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unfolding itself at *viñāna* level and is completely dissolved at *ānanda* level, is immortality; *bahīściti* is mortality⁷. In *antāściti*, the knot of *bala* starts unfolding itself *viñāna* level and is completely dissolved at *ānanda* level. Piling up of one *bala* upon another leads to knot of *bala* and ultimately to *hyd-granhi* or formulation of center. At *avya* level, *rasa* is conditioned by *bala* but there is no piling up of *balas*. Moderate piling up of *balas* leads to *akṣara* and intensive piling up of *balas* lead to *ksara*. Unconditioned *rasa* is *parātpara*; conditioning of *rasa* by *bala* at larger level is *īśvara*; at smaller level, *jīva*. In *bahīściti*, the process reverses; at *prāna* level, *bala* starts binding and at level, it is in bondage.

Avyaya puruṣa, in itself, whether in the embodied condition or otherwise, is touched by pain or pleasure⁸, because, whereas, *akṣara* is the cause and *ksara* is effect *avyaya* is beyond cause-and-effect relationship.

Out of the five *kalās* of *avyaya*, *mana* dominates *avyaya*, *prāna* dominates *akṣara* and *vāk* dominates *ksara*. *Mana* dominates in men and animals; *prāna* dominates in vegetable kingdom and *vāk* in matter like minerals. At *avyaya* level we have mental creation, at *akṣara* level subtle creation and at *ksara* level gross creation.

Mana desires, *prāna* performs internal activity called *tapas* and *vāk* performs labour (*śrama*), i.e., interaction of matter upon matter. In the absence of *tapas*, matter is not assimilated by the self and, therefore, does not get connected with it in intimate fashion (*antaryāma sambandha*). The intensity of desire, which comes from single-mindedness, leads to intensity of *tapas* and the greater the intensity *tapas*, the greater the chances of the success of *śrama* of *vāk*. This is the process creation.

PRĀJĀPATI

The primeval principle of this process of creation is *prajāpati*, the center. However small a dot may be, it has a circumference, a dimension. The center, on the other hand is the innermost part which is without any dimension, the heart (*hridaya* the naval (*nābhi*) the un-manifest (*anirukta*), the source (*ākṛti*) and, therefore, always a puzzle (=क)⁹. The center is one,¹⁰ without birth, giving birth to as many circumferences as possible¹¹. The center is un-manifest, the circumference is manifest

6 न देहो न च जीवात्मा नेत्रियाणि परन्तप । मन एव मनुष्याणां कारणं बन्धमोक्षयोः ॥ ब्रह्मसिद्धिपत्रम् १.२

7 तस्य ह प्रजापतेरधीनं मल्लमसीदधर्ममृतम् - शतपथ १०.१.३.२ and अमृतञ्चैव मृत्युञ्च सससञ्चाहमर्जुन- गीता १०.२

8 न वै सशरीरस्य सतः प्रियाप्रिययोरपवर्तितस्तु अशरीरं वा वसन्तं न प्रियाप्रिये मृशतः- छान्दोग्योपनिषद् ८.१२.१

9 प्रजापतिर्वै कः- ऐतरेय २.३८ and शतपथ ६.४.३.४

10 एक उ वै प्रजापतिः- कौषीतकी २९.७

11 प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते - यजुर्वेद ३१.१९

one is unlimited, and the other is limited¹². (See figure No. 2) The un-limited and the un-manifest cannot be expressed in language and are to be expressed only through silence¹³. *Prajāpati* himself is the center, the material world is his circumference. (*mahimā*)¹⁴.

Every creature is a creator¹⁵ who enters his own creation¹⁶. This process of creation is *yajñā*¹⁷. All *devas* follow *prajāpati*¹⁸, participate in his act of creation and as such are identified with him¹⁹.

Like *avyaya*, *ākṣara* and *kaśara* also have five *kalās* each. Thus along with *parāpara* or pure consciousness par-excellence, the 15 *kalās* of three *puruṣa* constitute the *sodāśakala puruṣa*. Let us have a look at these *kalās* in some detail, so as, to grasp the process of creation. First of all comes *mana*, the most important *kalā* of *avyaya*.

IV

MANA

Of all the five *kalās* of *avyaya puruṣa*, *mana* occupies the first and foremost position. It stands in between *ānanda* and *viñāna* on one side and *prāṇa* and *vāk* on the other. As it inclines towards creation, it has a desire of converting one into many – एकोऽहं बहु स्याम्. This is the desire of universal mind²⁰, which is free from attachment or passion. It, therefore, does not lead to bondage. We have a desire, which is motivated by some personal interest. This type of desire leads to bondage. Another type of desire is natural, as the desire to go to sleep when one is tired or the desire to get up when there is no necessity for rest. The desire for creation is a natural desire of the creator. It is, as it were, his waking state whereas his desire to dissolve the universe is like the desire to go to sleep.

As soon as there is the desire to create, the unlimited pure consciousness par-excellence gets limited. Limitation results into a disturbance (*ksobha*). This disturbance

12 अभयसौतः प्रजापतिर्निरुक्तश्च परमितश्चापरमितश्च – शतपथ ६.५.३.७

13 स यदुपायं तत्प्रजापत्यं रूपम् – Ibid १.६.३.२७

14 वाग्वै अस्य प्रजापतेः स्यो महिमा Ibid २.२.४

15 यद्वै किञ्च प्राणि स प्रजापतिः – शतपथ ११.१.६.१७

16 तत्सृष्टा तदेवायुर्भाविष्यत् – तैत्तिरीयोपनिषद् २.६.१

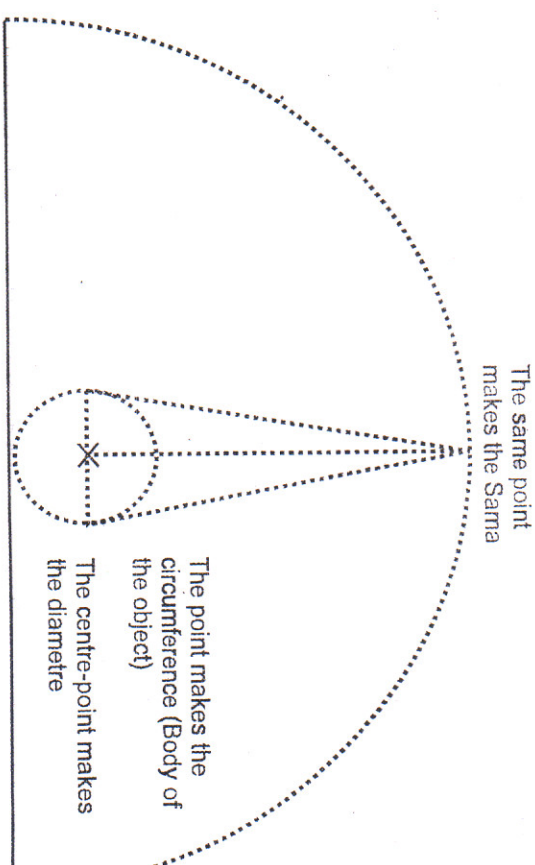
17 प्रजापतिर्यज्ञः – काठकसंहिता १.१.४

18 प्रजापतिं वा अनु सर्वे देवाः – शतपथ १३.५.३.३

19 अग्निः प्रजापतिः – तैत्तिरीयसंहिता १.२.२.२७ इन्द्र उ वै प्रजापतिः – शांडिल्यन आरण्यक १.१

20 Universal mind is called *svavasiyās* as it is not bound (*avasiyās*) by the concept of time (*śva*.)

एकं वा इदं विबभूव सर्वम्



This figure illustrates how the point of centre which is unmanifest and o becomes the diameter (= *ik*), the circumference (= *sāma*) and the infinite numl (called *sahsra*) of lines in between the diameter and the *mīdhuma sāma*. This elaborated in the eighth chapter of the present work.

Figure No. 2

यज्जाग्रतो दूरमुदैति दैवं तदु सुतस्य तथैवेति ।

दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥1१॥

येन कर्माप्यपसो मनीषिणो यशे कृण्वन्ति विदशेषु धीराः ।

यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥12॥

यत्प्रज्ञानमुत चेत्तो धृतिश्च यज्जोतिरन्तरमुतं प्रजासु ।

यस्माज् ऋते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥13॥

येनेदं भूतं भुवन् भविष्यत्परिगृहीतममुतेन सर्वम् ।

येन यज्ञस्तापते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥14॥

यस्मिन्नुचः साम यजुषि यस्मिन्प्रतिष्ठिता रथनाभाविवासाः ।

यस्मिन्निच्यतं सर्वमोत प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥15॥

सुषाराधिरश्वानिव यन्मनुष्याजोनीयतेऽभीशुभिर्वाजिनऽइव ।

ह्रस्वतिष्ठं यदजिरं जाविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥16॥

— यजुर्वेद ४०.१-६

May my mind that travels far away of one who is awakened as also of one who is asleep, the far travelling light of lights, be of auspicious determination.

May my mind, by which the wise who are steadfast in learned competitions, perform actions in the *yajñā*, the peerless mystery in creatures, be of auspicious determination.

May my mind, that is the excellent knowledge, conscious, steadfast and immortal light among creatures, without which no action is ever performed, be of auspicious determination.

May my mind, that is immortal, by whom the past, present and future are upheld, and by whom the *yajñā* with seven priests is performed, be of auspicious determination.

May my mind, in which the *ṛcās*, *sāma* and *yajūḥ* are interwoven like spokes in the navel of a chariot-wheel, in which the thoughts of all living beings are inter-woven, be of auspicious determination.

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activates the vital energy (*prāṇa*). The activity of the vital energy gives birth to mat (*vāk*).

The activity of vital energy is something internal. It is called *tapas*. It is a sort shivering of the energy. When energy shivers, it throws away some of its part and become ready to assimilate something new. Even if one gets something without *tapas*, that thing does not get intimately related to him and, therefore, he cannot enjoy it. The *Bṛahma* performs *tapas* through knowledge, *ksatirya* through protection of the weak and *virāḍ* through donation.

The desire, thus, leads to *tapas*. But *tapas* alone cannot create. *Tapas* is something internal. *Tapas* must lead to external activity (*śrama*). External activity means application of matter upon matter. If I lift a pencil, I apply my hand, which is matter, to pencil, which also matter. This is external activity or *śrama*.

A struggle goes on in the existence—mind strives for perfection; the vital force, are, however, weak. Mind cannot, therefore, become perfect. The struggle, which another name for life, goes on endlessly. One's desires go on multiplying. Neither *deva* nor *pitṛas*, nor human beings know the end of desires; one has only to bow before them²¹.

This desire is all pervading. The desire is indicative of all psychological traits like determination, curiosity, faith, doubt, steadfastness, fickleness, modesty, fear²² intelligence vision, memory²³, etc. The desire of mind is expressed in many forms – it is expressed in the form of respect towards elders, in the form of parental love towards children, in the form of love towards equals and in the form of attachment towards objects.

It appears that there is activity in the mind even though the activity really belongs to vital energy and not to mind. The mind, in fact, remains detached from any object or any activity, just like space. Mind has no shape of its own, it assumes the form of that object which becomes the subject of its contemplation.

As there is no object without consciousness, mind is all-pervasive. Mind has two dimensions – the knowledge and the action. The third dimension – the desire – associates mind with both – the knowledge, and the action. If it desires knowledge it proceeds towards immortality, if it desires action, it proceeds towards mortality.

21 कामो जज्ञे प्रथमो नैनं देवा आगुः पितरो न मर्त्याः

तत्तत्स्वमसि ज्ञायान् विप्रवहा महौस्तस्यै ते काम नम इह कृणोमि - अथर्ववेद १.२.१९

22 कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धाधृतिरधृतिः हीर्षाभीरिच्येत्सर्वं मन एव - शतपथ १४.४.३.९

23 ऐतरेयब्राह्मणक २.६

The piling up (*citi*) of knowledge creates impressions (*samskāra*), the piling up of actions creates passions (*vāsanā*). Though pure knowledge cannot have any piling up, yet every knowledge is associated with actions, however subtle they may be, and, therefore, there is piling up of knowledge also. In fact, knowledge and action go together, yet, there is prominence of one of them and, as such, they are so termed.

Mind has four forms. (1) The first is the cosmic mind, which creates the universe. Its desire is free from passions. (2) The second is the mind, which ponders over what to do and what not to do. It is a sense (*indriya*) in itself. (3) The third is the mind, which grasps the objects of all senses like eyes, ears etc. This is called the controller mind of all senses (*sarvendriya mana*). (4) The fourth is the sub-conscious mind (*sathva mana*), which controls the involuntary actions like breathing and circulation of blood.

The second form of mind (i.e. *indriya mana*) is made up of terrestrial *bhāsvara soma*. The third form (i.e. *sarvendriya amana*) is made up of *candra soma*. The fourth *mana* is formed by *parameśithi va soma*. The impressions get imprinted on the *sarvendriya mana*. The desire of the *sarvendriyamana* belongs to the individual (*jīva*), whereas, the desire of the sub-conscious mind belongs to *iśvara*.

Mind lying in between matter and vital force is associated with both of them. As it were, mind and matter are the two yokes²⁴. Mind has infinite scope, whereas the scope of matter is finite²⁵. Mind controls the matter²⁶. Mind precedes matter²⁷. Mind is faster than matter²⁸. Matter is the power of mind²⁹.

The relation of mind with vital energy is so intimate that mind is said to be half of vital energy³⁰. Mind is established in vital energy³¹ and vital energy is supported by mind³².

24 अथ द्वे एव धृतौ मनश्चैव वाक् च - जैमिनीयब्राह्मण १.३२०

25 अपरिमिततरं हि मनः परिमिततरं हि वाक् - शतपथ १.४.४.७

26 मनसा हि वाग् धृता - तैत्तिरीय संहिता ६.१.७.२

27 मनो वै पूर्वमथ वाक् - जैमिनीयब्राह्मण १.१२८

28 मनो हि वाचः क्षेपीयः - काठकसंहिता १.९.३.१०

29 मनसो रेतो वाक् - ऐतरेयारण्यक २.१.३

30 अर्धभागं वै मनः प्राणानाम् - षड्विंशब्राह्मण १.५

31 मनः प्राणे प्रतिष्ठितम् - जैमिनीयब्राह्मण ३.३७९

32 मनसा हि प्राणो धृता - काठकसंहिता २०.१

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The vital energies follow mind³³. It is their lord³⁴. Vital energy stands in between mind and matter; matter is inferior, mind is superior³⁵.

Mind is the lord of creation³⁶. The creator grasps the creation through mind³⁷ and he performs the cosmic process of creation also through mind³⁸.

If *Rk* is associated with matter³⁹, *Śāma* is associated with vital energy⁴⁰ and *Yajus* is associated with the mind⁴¹. The reason for this is that mind has a great velocity⁴² and all movement is the subject of *Yajus*⁴³. *Yajus* being the *Veda* of the atmosphere, mind is also associated with atmosphere⁴⁴. Mind is for the same reason, associated with moon⁴⁵. Mind controls all the senses and is, therefore, the lord of senses, i.e., *indriya*⁴⁶.

When the *Rgveda* says there was neither existence nor non-existence at the beginning of the creation⁴⁷, according to *Śatapatha*, it means that there was only mind, which is neither existence nor non-existence⁴⁸. The power of mind is such that it is only through mind that one can get anything and everything⁴⁹. Everything is under the control of mind⁵⁰.

33 मनो वा अनु प्राणः - जैमिनीयब्राह्मण १.१६

34 मनो वै प्राणानामधिपतिः - शतपथ १.४.३.२.३

35 वाक् पूर्वरूपं मन उत्तररूपं प्राणः संहिता - ऐतरेयारण्यक ३.१.१

36 मनो हि प्रजापतिः - सामवेदानब्राह्मण १.१.१ - कौपीनब्राह्मण १०.१.२६

37 मनसा वा इमां प्रजापतिः परगृह्णन् - मैत्रायणी संहिता १.८.७

38 मनसा वै प्रजापतिर्व्रजमततुल - Ibid १.४.१०

39 वागेवर्वेदः - शतपथ १.४.४.३.१२

40 प्राणः सामवेदः - Ibid १.४.४.३.२

41 अथ मनो यजुष्ट - जैमिनीयोपनिषद् १.८.१.११

42 मनो भुक्तेषु जाविष्टम् - जैमिनीयब्राह्मण १.२०

43 सर्वा गतिर्नाजुर्गो ह वै शशब्द - तैत्तिरीयब्राह्मण ३.१२.१.१

44 मनोऽन्तरिक्षलोकाः - शतपथ १.४.४.३.११

45 मनश्च चन्द्रमा - जैमिनीयोपनिषद् ३.१.२.६

46 यन्मनः स इन्द्र - गोपथब्राह्मण २.४.११

47 नासदासीनो सदसीलदानीम् - ऋग्वेद १०.१.२९

48 नैव वा इदमग्रेऽसदासीनैव सदसीत । आसीदिव वा इदमग्रे नैवसीतद्ध तन्मन एवास । तस्मादेतं ऋषिणा यूक्तम् । नासीदसीनो सदसीलदानीमिति नेव हि सन्मनो नेवसत् - शतपथ १०.५.३.१.२

49 मनसा ह्यनासमाप्यते - तैत्तिरीयसंहिता २.५.१.१.४

50 मनसो वशे सर्वमिदं बभूव - Ibid ३.१.२.३.३

प्राणः प्रजा अनुवसते पिता पुत्रमिव प्रियम्।

प्राणो ह सर्वस्येश्वरो यच्च प्राणिनि यच्च न॥ अथर्ववेद ११.४.१०

Prāṇa encompasses all the subject, as father (encompasses) his dear son. Prāṇa is the Master of all, of that who breathes and of that who breathes not.

PRĀṆA

*Prāṇa means the life force*⁵¹. It is derived from the root *an*, pre-fixed by *pra* *Śatapatha brāhmaṇa* derives it from *ni*, pre-fixed by *pra*, i.e., *prāṇa* sustains the *anna* in *ātmā*⁵². Both of these etymological meanings can be reconciled because we live as long as our *ātmā* can sustain the *anna*.

Prāṇa is another *kalā* of *avyaya puruṣa*. It is always active⁵³. It never deteriorates⁵⁴. It provides glory as everybody depends on it⁵⁵. It is not contaminated by sin⁵⁶. It is beneficial for all⁵⁷. It is great⁵⁸. It protects all⁵⁹. It is the light of the universe⁶⁰. It is the eldest and the best⁶¹, the supreme⁶², the honey⁶³.

There is nothing dearer than *prāṇa*⁶⁴. It is the truth⁶⁵. All creatures are engrossed in *pāṇa*⁶⁶. *Prāṇa* converted itself into this all⁶⁷. It alone protects all the limits of the body⁶⁸. *Prāṇa* and body give shelter to each other⁶⁹.

51 यष्टप्राणेन तस्मात्प्राणः - जैमिनीय ब्राह्मण २.५.७

52 यद्वा प्राणेनान्मत्तमप्ययते तत्प्राणस्य प्राणत्वम् - शतपथ ब्राह्मण १२.१.१.१४

53 अक्षुब्धं वै प्राण- Ibid ६.१.१.४, Also उद्यत इव प्राणः - षड्विंशब्राह्मण २.२

54 अक्षीयं वा अमृतमेते प्राणाः - काण्वश्रुतपथ ब्राह्मण ३.१.१.६

55 अथ यत्प्राणा अश्रयन्त तस्मादु प्राणाः प्रियः - शतपथ ब्राह्मण ६.१.१.४

56 तं पाप्मा नावसृज्यत । न ह्येतेन प्राणेन पापं वर्धति न पापं ध्यायति न पापं परयति न पापं भृणोति- जैमिनीयोपनिषद् २.१.१.११-२०

57 प्राणो हि सर्वेभ्यो भूतेभ्यो हितः- शतपथब्राह्मण १४.८.१.४.४

58 प्राण एव महान् Ibid १०-३-५-४

59 प्राणो वै गोपा स हीदं सर्वमनिपद्यमानो गोपायति - जैमिनीयोपनिषद् ३.६.१.२

60 प्राणो वै विरज्यतीतिः - शतपथब्राह्मण ७.४.२.२८

61 प्राणो वै ज्येष्ठश्च श्रेष्ठश्च - Ibid १४.१.२.१

62 प्राणोऽन्त्यम् - जैमिनीय ब्राह्मण १.३०२

63 प्राणो वै मधु - शतपथ ब्राह्मण १४.८.१.४.४

64 न वै प्राणात् प्रियः किञ्चनस्ति - जैमिनीयब्राह्मण १.२७२

65 यस्तस्मिन्निनि प्राणः सः - Ibid ३.३६०

66 प्राणो हीमानि सर्वाणि भूतानि रतानि - शतपथ ब्राह्मण १४.८.१.३

67 प्राणो वा इदं सर्वमभवत् - जैमिनीय ब्राह्मण २.७७

68 एकः प्राणः सर्वाप्यङ्गान्त्ववति - तैत्तिरीय संहिता ७.५.८.५

69 प्राणो शरीरं प्रतिष्ठतं शरीरं प्राणः प्रतिष्ठितः - तैत्तिरीयारण्यक ७.१.१

It is not only the men and animals, but *devas* also who subsist on *prāṇa*⁷⁰. In fact, *prāṇa* alone is the *devatā*⁷¹, because all *devas* are *prāṇa* only⁷², *agni* is also *prāṇa*⁷³ – all the *agnis*⁷⁴ – and *vāyu*⁷⁵. So is *āditya*⁷⁶.

In spite of all *devas* being *prāṇa*, *prāṇa* is specially connected with atmosphere⁷⁷ and its *deva*, *vāyu*⁷⁸. What is *vāyu* in *devas* is *prāṇa* in men⁷⁹. The other atmospheric *devas*, *rudra*⁸⁰ and *indra*⁸¹ are also *prāṇa*. There is flexibility regarding the number of *prāṇas*. *Jaṇinīya Upaniṣad* has enumerated *prāṇas* in the order of increasing numbers as follows:

- 1- *Prāṇa*
- 2- *Prāṇa* and *Apāna*
- 3- *Prāṇa*, *Apāna*, *Lyāna*
- 4- *Prāṇa*, *Apāna*, *Lyāna*, *Samāna*
- 5- *Prāṇa*, *Apāna*, *Lyāna*, *Samāna*, *Avana*
- 6- *Prāṇa*, *Apāna*, *Lyāna*, *Samāna*, *Avana*, *Udāna*
- 7- Mouth, two nostrils, two ears and two eyes⁸²

Āitreyāraṇyaka gives twelve *prāṇas* – seven in the head, two *breasts*, *penis*, *anus*, and *vīryachārā*⁸³. *Saṃpāhahāhmana* adds navel as the thirteenth⁸⁴. At another place it says that *prāṇas* are five—*mana*, *vāk*, *prāṇa*, eyes and ears. The matter of the fact is that it pervades the whole body⁸⁵; the different *prāṇas* enumerated above are the centers of *prāṇa*.

- 70 प्राणं वा देवा अनु प्राणन्ति मनुष्या देवाश्च - Ibid ८-३-१
 71 कर्मैका देवतीति प्राण इति - जैमिनीय ब्राह्मण २.७७
 72 प्राणाः देवाः - शतपथ ब्राह्मण ७.५.२.१
 73 अग्निर्नै प्राणाः - Ibid ६-३-१-२१
 74 ते वा एते प्राणा एव चदनयः - शतपथ ब्राह्मण २-२-२-१८
 75 वातः प्राणः - तैत्तिरीय संहिता ७-५-२५-१
 76 आदित्यः प्राणः - Ibid १५-२-५-४ Also अन्तरिक्षदेवत्वो हि प्राणः - तैत्तिरीय संहिता ६.४.५.५
 78 तैत्तिरीय संहिता २.१.१.२, मैत्रायणी संहिता २.५.१, काठक संहिता २.१.३७ कोपीतकि ब्राह्मण ५.८, गोपथ ब्राह्मण २.१.२६, जैमिनीयब्राह्मण २.१.३७, ताण्ड्यब्राह्मण ४.६.८ and शतपथ ब्राह्मण ४.१.१.१५
 79 प्राणो वै मनुष्यध्यायुर्दृक्धृक् - जैमिनीयब्राह्मण १.२७०
 80 कतमे ते रुद्रा इति, दश पुरुषे प्राणा इति होवाच । आत्मेकादशः । Ibid २.७७
 81 ऐन्द्रः खलु प्राणः - तैत्तिरीय संहिता ६.३.११.२
 82 जैमिनीयोपनिषद् २.२.३.२-११
 83 ऐतरेयारण्यक १.५.१
 84 नाभिर्यजोदेशी - शतपथ ब्राह्मण १.२.३.२.२
 85 सोऽयं सर्वाण्यङ्गान्यनुसञ्चरति - Ibid १.३.२.३

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VI

PRĀṆA AND VĀK

Vāk, *Prāṇa* and *Mana*, being three constituents of *ātmā*, are closely related. The relation of *prāṇa* with *vāk* is so intimate that *Maitrāyaṇī Samhitā* identifies two⁸⁶. *Vāk* and *Prāṇa* form a divine pair⁸⁷. *Prāṇa* is the essence of *Vāk*⁸⁸. *Vā*, joined together by *prāṇa*⁸⁹. *Prāṇa* is the master of *vāk*, which is an action⁹⁰. *Vā*, extended by *prāṇa*⁹¹.

Vāk is the mother, *prāṇa* is its son⁹². *Prāṇa* is the truth of *vāk*⁹³. All *prāṇas* are sustained by *vāk*⁹⁴.

Prāṇa, lying in between *vāk* and *mana*, serves as a link between them⁹⁵. *Mana* is, as it were, the half of the *prāṇa*⁹⁶. *Prāṇas* are born of *mana*, which they are always associated⁹⁷. The concentrated *mana*, is established in *prāṇa*. *Prāṇa* is upheld by *mana*⁹⁸ and by *mana* alone can one obtain *prāṇa*¹⁰⁰. *Prāṇas* follow *mana*¹⁰¹. *Mana* is the lord of *prāṇa*, in it are established all the *prāṇas*¹⁰².

It is clear from what has been said above that *prāṇas* are free from the taint

- 86 प्राणो वै वाक् - मैत्रायणी संहिता ३.२.८
 87 तद्वै देव्यं मिथुनं यद् वाक् च प्राणश्च - जैमिनीय ब्राह्मण १.३०६ and वाक् च प्राणश्च मिथुनम् - शतपथ ब्राह्मण १-४-१-२
 88 तस्याः प्राण एव रसः - जैमिनीयोपनिषद् १.१.७
 89 वाक् प्राणेन संहिता - ऐतरेयारण्यक ३.१.६
 90 वाक्वा इदं कर्म प्राणो वाचस्पति - शतपथ ब्राह्मण ६-३-१-१-१
 91 प्राणैर्वाक् सन्तता - जैमिनीय ब्राह्मण ३.१.११
 92 वाक् मै माता प्राणः पुत्रः - ऐतरेयारण्यक ३.१.६
 93 वाचः सत्त्वं यस्याणि - जैमिनीय ब्राह्मण २.४२५
 94 सर्वे प्राणा वाचि प्रतिष्ठिताः - शतपथ ब्राह्मण १.२.८.२.२५
 95 वाक् पूर्वर्तुषु मन उतरत्तुषु प्राणः संहिता - ऐतरेयारण्यक ३.१.१. and प्राणेनैव वाक् च मनश्चाभिहिते प्राणो रज्जुः - जैमिनीय ब्राह्मण १.११
 96 अधभागवै मनः प्राणानाम् - षड्विंश ब्राह्मण १.५
 97 इमे वै प्राणा मनोजाता मनोयुजाः - शतपथ ब्राह्मण ३.२.१.३
 98 मन इदं सर्वमेकं भूत्वा प्राणे प्रतिष्ठितम् - जैमिनीय ब्राह्मण ३.३७१
 99 मनसा हि प्राणो धृतः - काठकसंहिता २७.१
 100 मनसैव प्राणमानोति - मैत्रायणी संहिता ४.५.५
 101 मनो वा अमुप्राण - जैमिनीय ब्राह्मण १.१६
 102 मनो वै प्राणानामधिपनसि हि सर्वे प्राणाः प्रतिष्ठिताः - शतपथ ब्राह्मण १.४.३.२.१

of matter, free from form or smell, though they uphold the matter.

The main function of *prāṇa* is to activate both, the desire of mind and the movement of matter. It is comparable to the *rajoguna* of later philosophical systems like *Sāṅkhya*. It has five stages: (1) beyond *rajas*, which is the *ṛṣi prāṇa* connected with *śreyāmbhū* (2) Inspired by *rajas*, i.e., *pīṭapṛāṇa* of *perameśīn* (3) *rajas*, i.e., *devapṛāṇa* of *sūrya bhū-prāṇa* of *prithvī*. These five *prāṇas* form the five *kalās* of *akṣara puruṣa*. We shall deal with them while dealing with *akṣara puruṣa* in this chapter. They are also known as *prāṇa*, *āpān*, *vāk*, *ama* and *omnāda*.

The activities inspired by *prāṇa* are bifurcated into two – centrifugal and centripetal, known as *prāṇi* and *evī*. Even the smallest particle—the atom – has activity and, therefore, possesses *prāṇa*. *Prāṇa* never tires; it is only *mana*, which loses its interest in a particular activity and, therefore, we feel tired. If the *mana* is interested, even a person with a feeble *prāṇa* can do much work. *Prāṇa* acts according to the desire of *mana*.

If our activities are inspired by our desires, the universal activities like blowing of the wind etc. must also be inspired by some one's desire. It is the desire of *īśvara*, which activates wind, etc., at the universal level.

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अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरत विश्वदेवैः ।

अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ ऋग्वेद
१०.१२५.१

I (*Vāk*) roam about with *rudras*, *vasus*, *ādityas*, and
viśvedeva. I uphold *mitra* and *varuṇa*. I (support) *indra* and
agni and the two *aśvins*.

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्वः न्तः समुद्रे ।

ततो वि तिष्ठे भुवनानु विश्वोत्तमं द्वां वर्ष्मणोप स्पृशामि ॥ ऋग्वेद १०.१२५.७
I (*Vāk*) give birth to the father on the summit. My
residence is within *āpān* in the ocean, from there I extend
to all creation; I touch the heaven with my body.

VII

VĀK

Of the three constituents of ātmā – mana, prāṇa and vāk – vāk is associated with Rk¹⁰³ which is presided over by agni¹⁰⁴, and which forms the visible objects¹⁰⁵. As such vāk is symbolic of matter, which is visible. Vāk being the quality of ākāśa, is the origin of all the five gross elements, which originated from ākāśa—आकाशद्वयुः, वायोरग्निः, अग्नेरापः द्वाभ्यो पृथ्वी. The matter constantly undergoes change, which is brought about by agni, which is identified with vāk¹⁰⁶.

Thus vāk represents not only speech but (1) agni (2) matter (3) constituent of ātmā along with mana and prāṇa and (4) creator (prajāpati) of the universe as matter.

VIII

VĀK AS AGNI

Jaiminiya Brāhmaṇa lays down in un-mistakable terms that we not only speak but also take our food through vāk¹⁰⁷. As it is through vaiśvānara that we digest our food¹⁰⁸, vāk came to symbolize agni¹⁰⁹. When *Vedas* speak of agni as mṛtyu as well as digestive power, they have two functions of agni under reference—assimilation and elimination. Whatever portion of the food is assimilated by our body, it is done through the digestive system and whatever portion is eliminated is the mṛtyu. It is through both of these functions that the bodies of sentient and insentient objects grow (by assimilation) and decay (by elimination). This give-and-take process is the *agnihotra* carried on by vāk as agni¹¹⁰.

The digestive system as vaiśvānara agni invokes food, not only in gross form, but also in subtle form like *lejas*, which is spread all around. As such it is

103 ऋचं वाचं प्रपद्ये मनो यजुः प्रपद्ये साम प्राणं प्रपद्ये - यजुर्वेद ३६.१

104 अग्नेयेवर्चः - शाङ्खायन ब्राह्मण, ६.१०

105 ऋभ्यो जातं मवशो मूर्तिमाहुः - तैत्तिरीय ब्राह्मण ३.२.९

106 योजनिर्मुच्युः सोऽग्निर्वाग्वि च सा - जैमिनीय ब्राह्मण १.२४९ Here मृच्यु represents change as against अमृत which represent permanence.

107 द्वयं वाचा करोति अन्नञ्चैनयाति वदति च - जैमिनीयब्राह्मण १.२५४

108 येनेदमन्नं पच्यते - Also अहं वैश्वानरो भूत्वा पचाम्यन्नञ्चतुर्विधम् - गीता and also या वाक् सोऽग्निः - गोपथब्राह्मण २.४.११ and अग्निर्वाक् - जैमिनीय ब्राह्मण २.५८

109 वाग्विनिः - शतपथ ब्राह्मण ३.२.२.१३

110 वाचा अग्निहोत्रो - जैमिनीयब्राह्मण १.१९

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called invoker or *hotā*¹¹¹. When it feels hungry it starts weeping¹¹² and is called *rua* *Taitirīyāranyaka* says that *ama* is meant for vāk¹¹⁴.

IX

VĀK AS CONSTITUENT OF ĀTMĀ

Vāk forms a pair with prāṇa¹¹⁵ on one side and with mana¹¹⁶ on the other. vāk is a cow¹¹⁷, prāṇa is the bull and mana is the calf¹¹⁸. Mana is un-manifest, p is semi-manifest and vāk is fully manifest. Mana is infinite, vāk is finite¹¹⁹. A precedes vāk¹²⁰, vāk is born of mana¹²¹. Vāk is shorter than Mana¹²².

Vāk is still nearer to prāṇa, which holds it together¹²³. Prāṇa is the ess of vāk¹²⁴. We have already spoken of the relation of vāk with prāṇa, while de with prāṇa.

VĀK AS PRAJĀPATI

Vāk, as representing matter, is helpful in creating the universe. It is *prajāpati*¹²⁵ as also the mother, *prajāpati* being the father¹²⁶. In the trinity of *prāṇa*, *vāgvarbha* and *virāṇ*, vāk, being *vaiśvānara*, is *virāṇ*¹²⁷.

111 अग्निर्वै होता अधिदैवम् वाग्व्यासम् - शतपथ ब्राह्मण १२-१-१-४

112 सोऽपेदीतं तद्वा अस्य एतन्नाम रुद्र इति - मैत्रा

113 रुद्रो अग्निः - काठक संहिता ११-५

114 वाचे अन्नम् - तैत्तिरीयारण्यक ३-१०-३

115 वाक् च वै प्राणश्च मिथुनम् - शतपथ ब्राह्मण १-४-१-२

116 वाक् च वै मनश्च देवानां मिथुनम् - ऐतरेय ब्राह्मण ५-२३

117 गोवै वाक् - मैत्रायणी संहिता १-२-१

118 प्राण ऋषयो मनो वत्सः - शतपथ ब्राह्मण १४-८-६-१

119 अग्निरभितलमिव हि मनः परितलतेव हि वाक् - शतपथ ब्राह्मण १-४-४-७

120 मनो वै पूर्वम् अथ वाक् - जैमिनीय ब्राह्मण १-१-२८

121 मनसो हि वाक् प्रजायते Ibid १-३२०

122 वाग्वै मनसो हसीयसी - शतपथ ब्राह्मण १.४.४.७

123 वाक् प्राणेन संहिता - ऐतरेयारण्यक ३-१-६

124 तस्यैव प्राणे एव रसः - जैमिनीयोपनिषद् १-१-१-७

125 प्रजापतिर्वा - तैत्तिरीय ब्राह्मण १-३-४-५

126 प्रजापतिर्वा इदमग्र आसीत्। तस्य वाग द्वितीया आसीत्। सा गर्भमधत् - ताण्ड्य ब्राह्मण २०-१४-२

127 वाक् वै विराट् - शतपथ ब्राह्मण ३-५-१-३४

VĀK IN FIVE-FOLD UNIVERSE

In the five-tier system of the universe, *vāk* pervades all the five *parvas*. In *svayambhū*, it is without a beginning or end - अनदिनिधना तित्वा वागुत्सृष्टा स्वयम्भुवा, in *parameśhī*, it is called as *parameśhīnā vāk*¹²⁸, which, as a queen, is also named as *mahīśī*¹²⁹ and *rāśīrī*¹³⁰. Up to this stage, word and meaning exist in an inseparable form. It is at the stage of *sūrya* that *indṛa*, clearly separating the letters of the alphabet, is said to be the first grammarian. It now becomes the *daivīvāk*¹³¹. At *candmā* it is known as *subrahmya*. In fact, at *parameśhī* and *candmā*, it is predominated by *soma* and is *subrahma*, and at *svayambhū* and *sūrya*, it is predominated by *agni* and is *brahmā*¹³². At *prithvī*, *vāk* is called *amṣṭup*¹³³.

Vāk, in fact, is energy in its pure form called *āpāh*, which becomes *śarīra* or *śalla* when it is agitated for creation¹³⁴. Being all pervading, it is symbolically spoken of as *sāhsvī* (consisting of thousand)¹³⁵. It is one of the three *sāhsvīs* along with the universe and the *Ṛedas*¹³⁶. *Vāk* is spoken of as a bird, because just as a bird has two wings, *vāk* has also two wings of centrifugal and centripetal movements of *prāṇa*, without which, no *vāk* or matter can exist¹³⁷.

The later rhetoricians, associated *parā vāk* with *rasa*, *paśyanti* with meaning, *madhyamā* with metres and *vaikharī* with words. In *tantra*, *parā vāk* was associated with *mūlādhāra*, *paśyanti* with heart, *madhyamā* with intelligence and *vaikharī* with mouth. A third interpretation, associates *parā* with *buddhi*, *paśyanti* with *mana*, *madhyamā* with speech without sound and *vaikharī* with speech with sound.

128 अथर्ववेद १६-८-३

129 महिषी हि वाक् - शतपथ ब्राह्मण ६-५-३-४

130 वाग वै राश्री - ऐतरेय ब्राह्मण १-६

131 दैवी वाचमजनयन्त देवाः - ऋग्वेद ८.१००.११ Also वागवै देवानां मनोता

132 वागवै ब्रह्मा सुब्रह्मा चेति - ऐतरेय ब्राह्मण ६-३

133 वागा अमुष्य - मैत्रायणी संहिता २-३-७

134 वागवै सारिम् - शतपथ ब्राह्मण ७-५-२-३

135 वागा एषा निदानेन यत्साहस्री - Ibid ४-५-८-४

136 त्रेधा सहस्रमवितदेत्येषाम् - ऋग्वेद ६-६९-८ Explained as

तदुक्तुः किं तत्साहस्रीमतीने लोका इमे वेदा अथो वागिति - ऐतरेय ब्राह्मण ६-१५

137 प्राणो वै समञ्जनप्रसाणम् - शतपथ ब्राह्मण ८-१-४-१०

DIVINE TRINITY

X

AKṢARA PURUṢA

If *avyaya* is predominated by *mana*, *akṣara* is predominated by *p*. Therefore, naturally, *akṣara* is concerned with movement. It is the movement, serves as a bridge between *avyaya* (i.e., knowledge) and *kāśra* (i.e., matter) universal movement (*mūlādhāra*) is *para-akṣara* and movement of the individ *sāmānya-akṣara*. It is from movement that various objects arise¹³⁸. This move itself never decays and it is, therefore, called *akṣara* (i.e. not decaying)¹³⁹, as the matter arising out of this movement decays and is, therefore, called *ksara*. It is the consolidated form of movement¹⁴⁰. *Akṣara* acts but does not enjoy the of its actions. *Avyaya* is only the support (*ālamhana*) but not the cause; the ca *akṣara*.

PRINCIPLE OF MOVEMENT

The movement is bifurcated into two - centrifugal and centripetal, both of are upheld by the principle of rest. Centrifugal movement is *indṛa*, centripetal moven *viśnu* and principle of rest is *brahmā*.

These three are connected with centre known as *hṛdayam* - *hr* represent centripetal movement (*harati*), *da* representing centrifugal movement (*dadāti*, *yan* representing the principle of rest, which controls (*vacchari*) these two mover *Viśnu* brings to the centre (*āharana*), *indṛa* takes away from the centre (*avakhan*, *brahmā* holds both of them (*pratiśīha*). The element, which is brought in, is, which is thrown out, is *agni*. *Soma* contracts, *agni* expands. *Soma* is the food is the eater. Without *soma*, the object will go on expanding and dissolve into no without *agni*, it will go on contracting, ultimately to be reduced to zero. Both and *soma* hold the object together.

FIVE KALĀS OF AKṢARA

It is because of the five *kalās* of *akṣara brahmā*, *Viśnu*, *Indṛa*, *agni* and - that continuity in change becomes possible because these five maintain a be between assimilation and elimination. If this balance is disturbed, the object bec weak and if it is not restored, it withers away.

138 अक्षराविषयः सौम्यभावाः प्रजायन्ते - मुण्डकोपनिषद् २-१-१

139 कूटस्थोऽक्षर उच्यते। Alternatively कूट is the group of matter; अक्षर is stationed in that कूट therefore, it is called कूटस्थ.

140 This is comparable to quantum (i.e., packets of energy) forming the matter

The process of assimilation and elimination is universal. We take food and pass out bowels. Plants take water and yield oxygen. When intake is greater, it leads to growth; when elimination is greater it leads to decay.

It is because of the principle of rest i.e. *brahmā* that we can recognize an object inspite of change. Similarly, it is because of *soma* (i.e. the intake) that an object becomes thick and it is because of *agni* (i.e. the elimination) that it becomes thin.

These five *kalās* of *akṣara* have corresponding creation at *ādhibhauitika* and *ādhyātmanika* level also. At *ādhibhauitika* level the five *parvas* of universe are related to these five *kalās*, *brahmā* to *svayambhū*, *viṣṇu* to *parameśhī*, *indra* to *sūrya*, *agni* to *prithvī* and *soma* to *candīmā*. We shall speak of these five *parvas* in a separate chapter dealing with the structure of the universe.

Each one of us consists of the five attributes, each of which is connected with five *kalās* of *akṣara*. *Veda* is connected with *brahmā*, *yaज्ञīna* with *viṣṇu*, *prajā* with *indra*, *loka* with *agni* and *dharma* with *soma*.

THE FORMATION OF WOMB

Brahmā, through the *devas*, establishes every object—the visible part by *Rgyeda*, the movement by *Yajurveda* and the luster (*sāmanāṇḍala*) by *Sāmaveda*. The *Atharvaveda* provides food. In mother's womb, that stage of the womb when the child makes no movement is known as *śāntātmā*. The next stage is that of *viṣṇu*, the *deva* of *yaज्ञīna*. *Yaज्ञīna* means converting the food into life force and life force into food. There is hunger or *aśānāyā* at *brahmā* level, which is known as *uktha* (i.e. the origin). The desire for food spreads all round and is known as *arka*. This brings the food and offers it to *ātmā*. This food is known as *aśīti*, but when it is assimilated by *ātmā* and is converted into *prāṇa* or life force, it is known as *ūrka*. Thus the conversion of *anna* into *ūrka* and vice-versa is the *yaज्ञīna*¹⁴. Thus *viṣṇu* performs *yaज्ञīna* by which the object, established by *Brahmā*, is nourished through food.

At the womb level, we have *viṣṇu* and *indra*, which give movement to the child in the sixth month of pregnancy. *Viṣṇu* is responsible for *mahātātmā* (i.e. unconscious mind) and *indra* for *viñānātātmā* (i.e. intelligence).

Viṣṇu is connected with *parameśhī*, which is *āpomya*; *āpah* being the combination of *bhryu* and *angirā*, which represent *soma* and *agni* at this level and make *yaज्ञīna* possible.

DIVINE TRINITY

As intelligence develops at *indra* level, the manifest *vāk* (*vyākṛta vā*) characterizes this stage. *Indra* creates *prajā* i.e., the three bodies—causal, subtle and gross. The five *kleśas*—ignorance, ego, attachment, aversion and fear of death—form the causal body, connected with *svayambhū*. This is known as *bhūtiaciti*. The subtle body formed by five *devas*—*agni*, *vāyu*, *āditya*, *candīmā* and *varuṇa*—and is known as *devaciti*, connected with *viṣṇu*. The third is the gross body, which is formed by the five gross matter (*pañcābhūta*). This is known as *bhūtiaciti*. These fifteen, along with *indra* form *śoḍaśkāla akṣara puruṣa*. These fifteen are known as *prajā* of *indra*.

These *prajās* reside in the different regions of the universe, i.e., the *lokas* formed by *agni*. The *dharmas* are the result of *soma*. They are four in number; the *brahmavṛtya* which is calm and divine, the *kṣtravṛtya*, which is dynamic, the *viṣṇvṛtya*, which requires the help of others and the *mṛtvṛtya*, having no energy.

The details of *akṣarapuruṣa* can be summarized in the form of a chart as follows:

<i>kalā</i>	<i>vivarta</i>	<i>adhi-deva</i>	<i>adhyātma</i>	<i>adhibhūta</i>
<i>Prāṇa</i>	<i>veda</i>	<i>brahmā</i>	<i>bijaciti</i> (<i>kāraṇa śarīra</i>)	<i>svayambhū</i>
<i>āpā</i>	<i>yaज्ञīna</i>	<i>Viṣṇu</i>	<i>devaciti</i> (<i>śūkṣma śarīra</i>)	<i>Parameśhī</i>
<i>vāk</i>	<i>Prajā</i>	<i>indra</i>	<i>bhūtiaciti</i> (<i>śīḥala śarīra</i>)	<i>sūrya</i>
<i>annāda</i>	<i>loka</i>	<i>agni</i>	<i>prajā</i> (<i>śantati</i>)	<i>prithvī</i>
<i>anna</i>	<i>dharma</i>	<i>soma</i>	<i>vīṭa</i> (<i>śampati</i>)	<i>candīmā</i>

XI

KṢARA PURUṢA

When we talk of *adhibhūta*, we talk of *kṣara puruṣa*. The five *parvas* of the universe are made of *kṣara puruṣa*. Generally, we speak of five *bhūti*as when we speak of *kṣara*. The matter of the fact is that the five *bhūti*as are the grossest forms of *kṣara puruṣa*.

QUINTUPLICATION

The *Sāṅkhya* system speaks of *tanmātrās*, i.e., the subtle form of five gross elements. The *Vedānta* speaks of the process of *quintuplication* (*pañcīkaraṇa*) by which the subtle *tanmātrās* convert into five gross elements. The process of quintuplication in short, is that half of one *tanmātrā*, say *śabdatanmātrā*, is mixed with half of the

142 विश्वमनुज इदं विश्वमसृजा - तैत्तिरीय ब्राह्मण ३.१.२.९.८

Śvayambhu is free from desires, serene, immortal, satiated with the essence (*rasa*) lacking by no means. One, who knows *him*, is not afraid of death, *he* who is *ātman*, essence, beyond old age, young.