

## CHAPTER ONE

### SOME BASIC CONCEPTS

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As we base our interpretation of the Vedas on their oldest available commentary, the *Brāhmaṇa*-text; let us concentrate on the salient features of the *Brāhmaṇa*-Texts.

In order to understand the approach of the *Brāhmaṇa*-texts, we have to understand some basic concepts that underlie that approach. Pandit Madhusudan Ojha, as also the scholars, who followed him, base their writings on those basic concepts, which have, of course, been drawn from the authority of the Vedic literature. An understanding of those basic concepts lead us to the world-view of the Vedas, which paved the way for the *Upaniṣdic* philosophy. The philosophy of the *Brāhmaṇa*-texts, however, is worth probing in its own right, because it represents a holistic approach, neglecting neither worldly prosperity nor spiritual values.

#### THE MEANING OF THE TITLES OF THE VEDAS

The title of a work is always important. Let us, first of all, see what the titles *Veda*, *Ṛk*, *Yajus*, *Sāma* and *Atharva* mean according to the *Brāhmaṇa*-texts. The term *Veda* is explained as *brahma*,<sup>1</sup> which stands for the ultimate reality and which is the origin of the universe. As per the introduction of the commentary on the Vedas by *Sāyaṇācārya*, the word *Veda* is derived from the root  $\sqrt{vid}$  which means existence, knowledge, thinking and attainment i.e. *saccidānanda*,<sup>2</sup> which, again, stands for the ultimate reality. In short, *Veda* is a term for the ultimate reality from which the universe originates, call it by the name of *brahma* or *saccidānanda*.

#### ṚK, YAJUṢ AND SĀMA AS ELEMENTS (TATTVAS), CONSTITUTING THE UNIVERSE

That there are four Vedas *Viz*, *Ṛgveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*, is a fact of common knowledge.<sup>3</sup> These four Vedas are ordinarily known as four books containing

1. वेदो ब्रह्म - जैमिनीयब्राह्मणोपनिषद् 4.11.4.3
2. विद् ज्ञाने, विद् सत्तायाम्, विद् लु लाभे, विद् विचारणे एतेभ्यो हलश्चेति सूत्रेण करणाधिकरणयोर्घञ् प्रत्यये कृते वेदशब्दः साध्यते। विद्यन्ते=भवन्ति, विन्दन्ति=विचारयन्ति सर्वे मनुष्याः सर्वाः सत्या विद्या यैर्येषु वा तथा विद्वांसश्च भवन्ति ते वेदाः  
सत्तायां विद्यते, ज्ञाने वेत्ति, विन्दते विचारणे  
विन्दते विन्दति प्राप्तौ श्यन्लुक्-श्नम्शेष्वदः क्रमात्
3. ऋग्वेदो यजुर्वेदः सामवेदो ब्रह्मवेदः - गोपथब्राह्मण 1.2.16

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## Integral World-View of the Vedas

*mantra. Brahman*, on the other hand, is the origin of the universe.<sup>4</sup> Obviously the universe can not originate from the books. The *Brāhmaṇa*-texts, in fact, use the terms *Ṛk*, *Yajuṣ* and *Sāma* as indicating, not only the books, but also as elements (*tattvas*),<sup>5</sup> which go for making the world. The books, concerned with those elements, are also known by those names. It means that the texts of the *Ṛgveda*, *Yajurveda* and *Sāmaveda* deal with *ṛk*, *yajuṣ* and *sāma* elements respectively.

That *Ṛk*, *Yajuṣ* and *Sāma* are also something else than the texts is born out by the fact that the *Ṛgveda* itself speaks of *ṛk*, *yajuṣ* and *sāma* as coming out of a *yajña*.<sup>6</sup> Obviously that can not be applicable to any texts. Moreover, the *Brāhmaṇa*-texts repeatedly state that *ṛk* came out of *agni*, *yajuṣ* came out of *vāyu* and *sāma* came out of *sūrya*.<sup>7</sup> This statement of the *Brāhmaṇas* is corroborated by *Manu* also.<sup>8</sup> This is, thus, proved beyond doubt that right from the *Ṛgveda* upto *Manu*, there is a tradition of accepting that *ṛk*, *yajuṣ* and *sāma* as the names not only of the texts but\* of some elements also.

### THE MEANING OF ṚK, YAJUṢ AND SĀMA AS ELEMENTS

Having seen that *ṛk*, *yajuṣ* and *sāma* are not only the texts but\* elements also, we have to see what role do they play in the creation of an object. The *Taittirīya Brāhmaṇa* says that the *ṛk* gives birth to the visible solid form of the object, the *yajuṣ* is the source

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4. जन्माद्यस्य यतः - ब्रह्मसूत्र 1.2

5. Hereafter these terms shall be written with small r, y and s, if they indicate elements and with capital R, Y and S, if they indicate the texts.

6. तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे

छन्दांसि जज्ञिरे तस्माद्यजुस्तस्मादजायत - ऋग्वेद 10.90.9

We shall speak of the *Atharvaveda* seperately for the reason to be explained while dealing with it.

7. अग्नेऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः - शतपथब्राह्मण 11.5.8.3

Also सोऽग्नेरेवर्चोऽसृजत वायोर्यजूषि आदित्यात्सामानि - शाङ्ख्यानब्राह्मण 6.10

8. अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्

दुदोह यज्ञसिद्ध्यर्थमृक्यजुःसामलक्षणम् - मनुस्मृति 12.18

of all movement, the *sāma* is the lusture and all this is created by brahma i.e. *atharvaveda*.<sup>9</sup> Let us see what does it mean.

### ṚK FORMS THE SOLID FORMS

First of all, the *ṛk*, which is born of *agni*, gives birth to the visible solid form of the object. This means that piling of *agni* results into the solid form (*pinḍa*).<sup>10</sup> *Agni* is the terrestrial psychic energy.<sup>11</sup> When this terrestrial psychic energy piles (*citi*) one upon the other, it converts itself into the material form which is solid and visible. This is the role of *agni* or *ṛk* in the formation of an object.

### YAJUṢ AS SOURCE OF MOVEMENT

The second role is that of *yajuṣ*, which is born of *vāyu*, the atmospheric psychic energy. The term *yajuṣ* is to be splitted into two — *yat* and *ju*.<sup>12</sup> *Yat* means movement of *vāyu* and *jū* is the element of statis represented by space. So *yajuṣ* would mean movement-cum-stability.<sup>13</sup> All movements need a stable stratum. *Vāyu* is always moving in the stable space. It, therefore, is said to cause all movement.

### SĀMA AS SOURCE OF LUSTURE

Coming to *sāma*, it is of the form of light which forms the halo or the aura of an object.<sup>14</sup> What we touch is the body of the object and what we see is the halo or aura of it. The object is visible upto the distance upto which its halo or aura extends. After that the object has no entity. Therefore, *sāma* is said to be the end.<sup>15</sup> The *sāma* is in the

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9. ऋग्भ्यो जातां सर्वशो मूर्तिमाहुः

सर्वा गतिर्याजुषी हैव शश्वत्

सर्वं तेजः सामरूप्यं ह शश्वत्

सर्वं हेदं ब्रह्मणा हैव सृष्टम्॥ - तैत्तिरीयब्राह्मण, 3.2.9

10. अथेमानि प्रजापतिर्ऋक्पदानि शरीराणि सञ्चित्याभ्यर्चत्। यदभ्यर्चत ता एवर्चोऽभवत् - जैमिनीयब्राह्मण, 1.15.6

11. प्राणा अग्निः - शतपथब्राह्मण, 6.3.1.21 and सोऽग्निमेवास्माच्छ्रोकादसृजत यदिदमन्तरिक्षं ह्याकाशमनु जवते तदेतद्यजुर्वायुश्चान्तरिक्षञ्च - शतपथब्राह्मण, 10.3.5.3

12. यच्च जूश्च तस्माद्यजुः - शतपथब्राह्मण, 10.3.5.2

13. वातः प्राणः - ऐतरेयब्राह्मण, 2.34 and वायुरेव यजुः। अयमेवाकाशो जूः।

- शाङ्ख्यानब्राह्मण, 6.10

14. अर्चिः सामानि - जैमिनीयब्राह्मण, 10.5.1.5

15. एष ह वै साम्नः प्रतिष्ठा यन्निधनम् - Ibid., 2.420

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#### Integral World-View of the Vedas

form of energy and is not material.<sup>16</sup> It is the lusture.<sup>17</sup> It is something resembling the electro-magnetic field of an object.

*Sāma* encircles the object to the farthest extant<sup>18</sup> and is, therefore, called *mahāvratā*,<sup>19</sup> which is the end of the existence of the object.<sup>20</sup> As this halo or aura is dependent on the body of the object, it is said that *sāma* is sung on the basis of *ṛk*.<sup>21</sup> The term *sāma* is split into *sa* and *ama*, *sa* being *ṛk* and *ama* being *sāma*.<sup>22</sup>

#### ṚK AND SĀMA

*Ṛk* covers the object and is called *chanda*, *sāma* is the extension of the object (*vitāna*). *Ṛk* is the beginning (*prastāva*), whereas *sāma* is the end (*nidhāna*).

#### THE NATURE OF TRAYĪ

In this way every object consists of *ṛk*, *yajus* and *sāma*. Or in other words, the trinity of *ṛk*, *yajus* and *sāma* embraces every object.<sup>23</sup> The *ṛk* forms the body, which is material, indicated by *vāk* (*vāk* or word being the quality of space is suggestive of all the five gross elements viz. space, air, fire, water and earth), *yajus* inspires movement, which is *prāṇa* and *sāma* indicates the lusture, associated with *mana*. These three-*vāk*, *prāṇa* and *mana* - constitute the self.<sup>24</sup> So it is one and the same thing to say that the universe originated from the *vedas*, or from *brahma* or from self (*ātmā*). This trinity is elaborated and extended to cover the total realm of existence. We give a few examples of extension of *trayī* in the following chart :-

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16. प्राण एव साम - Ibid., 3.1.1.18
  17. प्राणा एव महः - गोपथब्राह्मण, 1.5.15
  18. साम बृहत् - जैमिनीयब्राह्मण, 1.128
  19. सर्वाणि सामानि यन्महाव्रतम् - Ibid., 2.304
  20. अन्तो महाव्रतम् - ताण्ड्यब्राह्मण, 5.6.12
  21. ऋचि साम गीयते - शतपथब्राह्मण, 8.1.3.3
  22. सैव नामर्गासीद् अमो नाम साम - गोपथब्राह्मण, 2.3.20
  23. त्रय्यां वाव विद्यायां सर्वाणि भूतानि - शतपथब्राह्मण, 10.4.2.2
  24. स वा एष आत्मा वाङ्मयः प्राणमयो मनोमयः - Ibid., 14.43.10

	ऋक्	यजुः	साम
देवता	– अग्नि	वायु	आदित्य
लोक	– पृथिवी	अन्तरिक्ष	द्यौ
आत्मा	– वाक्	प्राण	मन
वस्तु	– पिण्ड	गति	तेज
यज्ञ	– गार्हपत्य	दक्षिणाग्नि	आहवनीयाग्नि

We shall further see the extension of this trinity during the course of our discussion.

### ATHARVAVEDA OF SOMA

Having dealt with the trinity of *ṛk*, *yajus* and *sāma*, now we come to *Atharvaveda*, which belongs to lunar region, with *soma* as its deity.<sup>25</sup>

First of all we have to understand that the universe has five layers,<sup>26</sup> fourth of which is associated with *āpaḥ* or *soma*.<sup>27</sup> It is, therefore, not included in the trinity.

Why the region of *Atharvaveda* is called *āpoloka* is to be answered by taking recourse to the etymology of *āpa* which means the instrument of fulfillment of all desires.<sup>28</sup> The creator desired to become many. He performed penance and toiled to fulfill this desire. He sweat because of toiling. Sweat is called *sveda* in Sanskrit. This *sveda* became *suveda*, another name for *Atharvaveda*.

### THE MEANING OF VIJÑĀNA

Pandit Ojha and his disciples used the word *vijñāna* very frequently. It gave the impression that they were dealing with physical sciences. In fact, they were not. They were using the term *vijñāna* in the sense in which it has been used in the Vedic literature. *Taittirīyārṇyaka* says that *vijñāna* is that which deals with the interpretation of

25. ऋचामग्निर्देवतं पृथिवीस्थानम्, यजुषां वायुर्देवतमन्तरिक्षस्थानम्, साम्नामादित्यदैवतम् द्यौ स्थानम्, अथर्वणाञ्चन्द्रमा दैवतमापः स्थानम्

– गोपथब्राह्मण, 1.29

and सोममयो ह्ययं वेदः – गोपथब्राह्मण, पूर्वार्चिक, 2.9

26. पञ्चपर्यामधीमः – श्वेताश्वतरोपनिषद्

27. अस्ति वै चतुर्थो लोकः – कौषीतकिब्राह्मण, 18.2

28. तदपामापत्वमाप्नोति ह वा सर्वान्कामान्यान्कामयते – गोपथब्राह्मण, 1.1.2

*yajña* and actions.<sup>29</sup> Lord *kr̥ṣṇa* said in the *Gītā* that he will instruct Arjuna in *jñāna* along with *vijñāna*.<sup>30</sup> Here *jñāna* is the knowledge of *brahman*, who is the singular cause of the universe and *vijñāna* is the knowledge of *yajña*, which is the process of how the creation proceeds from *brahman*.

Thus *jñāna* and *vijñāna* represent cause-and-effect relationship. Cause is one, effects are many. *Brahman* is the cause, universe is the effect. That the cause is one which gives birth to the multiple universe, is stated in the *Ṛgveda*.<sup>31</sup>

### UNITY IN DIVERSITY

How one becomes many, can be understood if we look into the nature of Vedic *devas*. All *devas* are psychic energies.<sup>32</sup> Therefore, they are identical; but they function differently, therefore, they are different. Just as a person is father in his family, a traveller in the train and a teacher in the classroom, similarly the same psychic energy is *agni* on the earth, *vāyu* in the atmosphere and *āditya* in heaven.<sup>33</sup> On earth, the psychic energy creates the solid visible objects, in atmosphere it creates movement and in heaven it creates light or knowledge.<sup>34</sup> This is unity in diversity. All the *devas* contribute in the process of creation. All of them are, therefore, creator/creators.<sup>35</sup> None of them is inferior or superior.<sup>36</sup> This is why it is said that one is spoken in many ways,<sup>37</sup> or *agni* becomes

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29. विज्ञानं यज्ञं तनुते कर्मापि च - तैत्तिरीयारण्यक, 8.5.1

30. ज्ञानं विज्ञानसहितम् - गीता, 8.1

31. एकं वा इदं विबभूव सर्वम् - ऋग्वेद, 8.58.2

32. सर्वेऽपि देवाः प्राणाः - शतपथब्राह्मण, 7.5.1.21

33. ध्रुवमसि पृथिवी धरुणमस्यन्तरिक्षं धर्ममसि दिवम्-यजुर्वेद, 1.17-18

34. अप्येते उत्तरे ज्योतिषी अग्निरुच्येते - निरुक्त, 7.4

35. विश्वकर्मायमग्निः - शतपथब्राह्मण, 9.2.2.2 वायुर्विश्वकर्मा - शतपथब्राह्मण, 8.1.1.7

and विश्वकर्मा त्वादित्यैः - शतपथब्राह्मण, 3.5.2.7

36. न हि वो अस्त्यर्भको देवासो न कुमारकः। विश्वे सतो महान्त इत् - ऋग्वेद, 8.30.1

37. इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः सुपर्णो गरुत्मान्

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः - Ibid., 1.164.46

### Some Basic Concepts

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*varuṇa*, *mitra* and *indra*.<sup>38</sup> This unity can be mathematically represented in the form of the following equation :

$$\begin{aligned} Agni &= prāṇa^{39} \\ Varuṇa &= prāṇa^{40} \\ \therefore Agni &= varuṇa \end{aligned}$$

Similarly *mitra*<sup>41</sup> and *indra*<sup>42</sup> are also *prāṇa*. Infact all *devas* are *prāṇa*. Therefore, it can be said that *agni* is all *devas*.<sup>43</sup>

### YAJÑĀ : THE PROCESS OF CREATION

The process of *yajña* is responsible for one becoming many or for creation. *Yajña* is offering of oblation of *soma* into *agni*. *Agni* is the eater of food<sup>44</sup> and *soma* is the food.<sup>45</sup> The world consists of *agni* and *soma*.<sup>46</sup> The oblation of *soma* into *agni* brings about the six modifications — birth, existence, growth, change, decay and destruction.<sup>47</sup> These six modifications constitute the world. The *yajña* is, therefore, said to be the centre of the world.<sup>48</sup>

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38. त्वमग्नेवरुणो जायसे यत्त्वं मित्रो भवसि यत्समिद्धः

त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय - ऋग्वेद 5.3.1

39. प्राणा अग्निः - शतपथब्राह्मण, 6.3.1.21

40. प्राणः स वरुणः - गोपथब्राह्मण, 2.4.11

41. प्राणो मित्रम् - जैमिनीयोपनिषद्ब्राह्मण, 3.1.3.6

42. प्राण इन्द्रः - शतपथब्राह्मण, 7.5.1.21

43. अग्निः सर्वा देवताः - ऐतरेयब्राह्मण, 2.3

44. अग्निरन्नादः - तैत्तिरीयसंहिता, 5.4.9.2

45. अन्नं वै सोमः - मैत्रायणीसंहिता, 3.10.7

Also सोमोऽन्नमग्निरन्नादः - काठकसङ्कलन, 140

46. अग्निषोमात्मकं जगत् - बृहज्जाबालोपनिषद्, 2.4

47. जायतेऽस्ति वर्धते विपरिणमतेऽपक्षीयते नश्यति - निरुक्त, 1.1

48. यज्ञमाहुर्भुवनस्य नाभिम् - तैत्तिरीयसंहिता, 7.4.18.2

**ENJOYMENT WITHOUT BONDAGE**

When *soma* is offered as an oblation into *agni*, a part of *soma* is consumed by *agni* and another part of *soma* remains unconsumed. This unconsumed part of *soma* is known as remnant of *yajña*. The art of *yajña* consists in enjoying this remnant of *yajña*, which is known as *pravargya*.<sup>49</sup> This *pravargya* is the head of the *yajña*.<sup>50</sup> Everything is born of this *pravargya*.<sup>51</sup> The part of the offering which is consumed by *agni* is known as *brahmaudana*. One, who uses only *pravargya* and not the *brahmaudana*, is not bound. This is how we enjoy and still are not bound.<sup>52</sup>

When we speak of *agni* and *soma*, we do not mean two distinct entities; the two are relative terms. For example, when the deer eats grass, the grass is the *soma* and the deer is the *agni*. But when the lion eats the deer, the deer becomes *soma* and the lion becomes *agni*. In fact both of them are energies.<sup>53</sup> This becomes clear in the concept of *ardhanārīśvara*, where one half is the male (enjoyer *agni*) and the other is the object of enjoyment, the female or *soma*.<sup>54</sup> This duet is known as dry and wet.

When we enjoy the *pravargya*, we are not bound. A question arises that no action or enjoyment is possible without desire and shall not the desire bind? The fact is that all desires are not to be shunned. The desire to study the Vedas and to perform the actions prescribed therein are to be entertained.<sup>55</sup> The natural desires of taking food etc. are desires of God because they are part of the divine scheme. The artificial desires are desires of the individual. Artificial desires are to be avoided and not the natural desires.

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49. यत्प्रवृज्यत तस्मात्प्रवर्ग्यः - शतपथब्राह्मण, 14.1.1.10

50. शिरो ह वा एतद्यज्ञस्य यत्प्रवर्ग्यः - गोपथब्राह्मण, 14.1.1.10

51. उच्छिष्टाज्जिरे सर्वे - अथर्ववेद, 11.7.11

52. तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् - यजुर्वेद, 40.1

53. प्राणाः अग्निः - शतपथब्राह्मण, 6.3.1.21

and प्राणः सोमः - कौषीतकि ब्राह्मण, 9.6

54. द्विधा कृत्वात्मनो देहमर्धेन पुरुषोऽभवत्

अर्धेन नारी तस्यां स विराजमसृजत प्रभुः - मनुस्मृति, 1.32

55. कामात्मता न प्रशस्ता न चैवेहास्त्यकामता

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः - Ibid., 2.2



Vedas prescribe actions for the whole life.<sup>56</sup> The centre of the actions is the life of a householder. Householder is at the top of all, because he sustains the remaining three *āśramas* by not only providing food but knowledge also.<sup>57</sup>

This is how *Vedavijñāna* is the art of performing actions, without infringing upon the rightful possessions of others i.e. *brahmaudana*, and without entertaining artificial desires, which bind.

### THE NATURE OF SELF

If we know the true nature of the self, we can appreciate how and why the actions do not bind the self. The self is the conglomeration of the *devas*.<sup>58</sup> Man alone has this privilege.<sup>59</sup> The three *devas* — *agni*, *vāyu* and *āditya*<sup>60</sup> — jointly function together. They mix up with each other for this purpose. They predominate in their own sphere but become subordinate in other's spheres. *Agni*, for example, predominates on earth but becomes subordinate in atmosphere and heaven. Thus these *devas* assume different names in different spheres as shown below :

Earth	Atmosphere	Heaven
<i>Agni</i>	<i>pāvaka</i>	<i>śuci</i>
<i>Mātriśvā</i>	<i>vāyu</i>	<i>pavitra</i>
<i>Vāsava</i>	<i>marutvān</i>	<i>āditya</i>

It means that the *deva* in its own region is *agni* where as it becomes *soma* in other's region and is offered as an oblation. *Agni*, for example, is offered as an oblation in *vāyu* in the atmosphere and in *āditya* in heaven. Similiar is the case with other *devas*. This is the *yajña* of the *devas*.<sup>61</sup>

56. कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ - यजुर्वेद, 40.2

57. यस्मात्त्रयोऽप्याश्रमिणो ज्ञानेनात्रेन चान्वहम्।

गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥ - मनुस्मृति, 3.78

58. नरो वै देवानां ग्रामः - ताण्ड्यब्राह्मण, 6.9.2

59. विश्वे हीदं देवा स्मो यन्मनुष्यः - मैत्रायणीसंहिता, 3.2.2

60. अग्निर्वायुरादित्य एतानि ह तानि देवानां हृदयानि - शतपथब्राह्मण, 9.1.1.23

61. देवा यज्ञमतन्वत - ऋग्वेद, 10.90.6

### THE THREE STAGES OF SELF

Agni with *vāyu* and *āditya* is known as *vaiśvānara*, *vāyu* with *agni* and *āditya* is known as *taijasa* and *āditya* with *agni* and *vāyu* is known as *prājña*. These *vaiśvānara*, *taijasa* and *prājña* form our personality. When all of them are active, we are awake,<sup>62</sup> when *vaiśvānara* becomes inactive we are dreaming<sup>63</sup> and when *taijasa* also becomes inactive, we fall asleep.<sup>64</sup> The meaning is that in the waking state we enjoy the outside world with the help of five senses of knowledge along with speech and *prāṇa* through *mana*, *buddhi*, *citta*, *ahankāra*, five vital forces and five senses of action whereas we enjoy the internal world through the same process by our subtle body in the dreaming stage. In the deep sleep only the causal body functions, which controls our involuntary activities like flow of blood and throbbing of nerves.

### THE FOURTH STAGE

There is a fourth stage of trans. This stage is described as neither introvert nor extrovert nor both, neither waking nor sleeping. It is beyond sight, speech, grasp, sign, thought; only the consciousness of the pure self where all amplification is pacified; peaceful, benevolent, non-dual; that self should be known.<sup>65</sup>

### OUR BODY AND FOOD

As said above, the first stage is that of waking which is presided over by *vaiśvānara*, a form of *agni*, which digests the food which is eaten.<sup>66</sup> the food is first converted into *rasa*, then *rasa* into blood, blood into flesh, flesh into fat, fat into bone, bone into marrow and marrow into semen. These seven elements are terrestrial; they can be touched with hand. Then comes the halo or aura, which exists in the atmosphere. Halo or aura is followed by mind, which is divine. This process is a sort of *yajña* in which the earlier element is offered as an oblation in the later.

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62. जागरितस्थानो बहिःप्रज्ञः ससाङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः - माण्डूकोपनिषद्, 3

63. स्वप्नस्थानोऽन्तःप्रज्ञः ससाङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसः - Ibid., 4

64. सुषुप्तस्थान एकीभूतः प्रज्ञानधन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञः - Ibid., 5

65. नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः प्रज्ञानघनं प्रज्ञं नाप्रज्ञम्। अदृष्टमव्यवहार्यमनाग्राह्यमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा विज्ञेयः - माण्डूक्योपनिषद्, 7

66. अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते - शतपथब्राह्मण, 14.8.10.1

### Some Basic Concepts

(11)

The terrestrial part of the self is formed by the solid part of the food, known as curd (*dadhi*), the atmospheric part is formed by the liquid part of the food known as *ghee* (*ghṛta*) and the divine part is formed by the rare part of the food known as honey (*madhu*).<sup>67</sup> Thus a single grain contains in it the essence of the three regions which go to form the body as shown below :-

Region	Element in the food	Constituent of the body
Earth	Curd ( <i>dadhi</i> )	Solid elements like flesh, fat, bone and marrow.
Atmosphere	Ghee ( <i>ghṛta</i> )	Liquid part like <i>rasa</i> and blood.
Heaven	Honey ( <i>madhu</i> )	Semen

All of these elements of the body form the gross part of our personality.

There is another way of describing the process of formation of body by food. The gross part of the good becomes excreta, the middle part becomes flesh and the subtlest part becomes mind. Similarly the water is also divided into three parts; the gross part becomes the bones, the middle part becomes marrow and the subtlest part becomes speech. The food becomes mind, the waters become *prāṇa* and the lusture becomes *vāk*.<sup>68</sup>

### THREE BODIES

Out of these, *vāk* is the gross body, *prāṇa* is the subtle body and mind is the causal body. To express it in other words, gross body consists of *anna*, subtle body consists of *prāṇa*, *mana* and *vijñāna* and *ānanda* forms the causal body. Let us have some clearer idea of these concepts.

### FIRST SHEATH OF SELF

The first is the gross body which forms a sort of a sheath on the soul, the real self. This sheath is formed by the food that we take. This sheath is also created by the self. The self gives birth to space, space to air, air to fire, fire to water, water to earth, earth

67. एतदु परममन्नं यद्दधि मधु घृतम् - शतपथब्राह्मण, 7.2.1.12

68. अन्नमशितं त्रेधा विधीयते। तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः। आपः पीतास्त्रेधा विधीयन्ते। तासां यः स्थविष्ठो धातुस्तदस्थि भवति, यो मध्यमः सा मज्जा, योऽणिष्ठः सा वाक्। अन्नमयं सोम्य मन आपोमयः प्राणस्तेजोमयी वाक्

to vegetation, vegetation to food-grain, food-grain to semen and semen to man. Thus from gross point of view, the man is the product of food-grain.<sup>69</sup> The body is the soul from this point of view,<sup>70</sup> but in fact the body is only the sheath of the soul, and the first sheath at that.

### SECOND SHEATH

The second sheath is that of *prāṇa*, the psychic energy, which is subtler than the first sheath of food-grain and which consists of five *prāṇas* and five senses of action.<sup>71</sup> The five senses of action are speech, hands, feet, anus, penis and the five *prāṇas* are *prāṇa*, at the tip of the nose, *apāna* which is low-going, *vyāna* which pervades the body, *udāna* which is at the throat and *samāna* which is at the middle of the body. The body is physical and the *prāṇa* is divine.

### THIRD SHEATH

Subtler than the *prāṇa* is mind,<sup>72</sup> which forms the third sheath along with five senses of knowledge — ear, touch, eye, tongue and nose. The second sheath of *prāṇa* activates, the third sheath of mind desires.

The mind is of four types. The first is the universal mind of God, responsible for the movement of earth etc. The second is the sub-conscious mind, which regulates the involuntary actions like blood circulation etc. The third is the mind which controls the activities of senses of hearing etc. The fourth is the mind which indulges in the thought-process.

### THE FOURTH SHEATH

Subtler than mind is the intellect,<sup>73</sup> which along with five senses of knowledge, forms the fourth sheath. It knows. People do not differ in mind, they differ in intellect.

### THE FIFTH SHEATH

Subtler than intellect is blissfulness,<sup>74</sup> which forms the fifth sheath. The sheath of

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69. स वा एष पुरुषोऽन्नरसमयः - तैत्तिरीयोपनिषद्, 2.1.1

70. आत्मा वै तनूः - शतपथब्राह्मण, 6.7.2.6

71. अन्योऽन्तर आत्मा प्राणमयः - तैत्तिरीयोपनिषद्, 2.2.1

72. अन्योऽन्तर आत्मा मनोमयः - Ibid., 2.3.1

73. अन्योऽन्तर आत्मा विज्ञानमयः - Ibid., 2.4.1

74. अन्योऽन्तर आत्मा आनन्दमयः - Ibid., 2.5.1

food-grain forms the gross body, the sheaths of *prāṇa*, mind and intellect form the subtle body, having five senses of knowledge, five senses of action, five *prāṇas*, mind and intellect whereas the causal body is formed by the sheath of blissfulness, which contains the impressions of ignorance in the form of three *guṇas*.

This blissfulness is five-fold. First of all, it is two-fold — internal and external, both of which are again two-fold — primary and secondary. The primary internal blissfulness consist of senses, *prāṇa* and body, the secondary internal blissfulness consist of friends and relatives. The primary external blissfulness consist of house etc. which are used permanently, the secondary external blissfulness consist in food etc. which are occasionally used. The fifth blissfulness consist of peace, which does not depend on any external object. This is not expressed externally.

These five types of blissfulness are expressed in the form of the body of a person. The primary interval blissfulness, known as *priya*, is the head; the secondary interval blissfulness, known as *ānanda*, is the torso. The primary external blissfulness known as *pramoda*, is the northern part and the secondary external blissfulness, known as *moda*, is the southern part. The fifth blissfulness of peace is the support.<sup>75</sup>

## THE SOUL

The soul is covered by the above mentioned five sheaths. It is not overpowered by sin, is beyond old age, death, sorrow, and thirst. From it are born all creatures, are sustained by it and dissolve in to it; one should aspire to know it.<sup>76</sup> This soul is identical with *brahman*.

## PROCESS OF CREATION

*Brahman* is the substantial as well as instrumental cause of the universe.<sup>77</sup> He sustains it also and it dissolves in him. *Brahman* is possessed of a power which is known as *māyā*. It is through this power of *māyā* that he is able to create the universe. *Māyā* is

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75. स वा एष पुरुषविध एष तस्य प्रियमेव शिरः मोदो दक्षिणपक्षः

प्रमोद उत्तरः पक्ष आनन्द आत्मा ब्रह्म पुच्छं प्रतिष्ठा। - तैत्तिरीयोपनिषद् 2.5

76. सोऽपहतपाप्मा अजरः विमृत्युर्विशोकोऽपिपास .... यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति तद्विज्ज्ञासस्व तद् ब्रह्म। - Ibid., 3.3

77. ब्रह्म वनं ब्रह्म वृक्षः - तैत्तिरीयब्राह्मण, 2.8.9

neither existent nor non-existent and is, therefore, called *abhva*, which means though it exists and yet it does not exist. This power creates diversity in unity by name and form; the mind knows the form and speech grasps the name.<sup>78</sup>

How this diversity is executed is explained in the *Nāsadīya Sūkta* (*Ṛgveda* 10.129). At the beginning there was one, without name, along with latent power of *māyā*.<sup>79</sup> That power became active because of the desire, the first see of mind.<sup>80</sup> This desire delimits the infinite. All of us are bound by desire, so is *brahman*. *Brahman* when bound by desire, becomes finite, and is known as *puruṣa* because it lies (*śete*) within the limits (*pur*).<sup>81</sup> This is the act of binding of *puruṣa*.<sup>82</sup>

### DESIRE

As to the question why the desire arose in *brahman*, the answer is that when the actions of the individual selves become mature for fructification, it becomes necessary that the creation be there. Therefore, the lord of the activities, God, desires to create.<sup>83</sup>

This desire is a great force. The *yajña* which gave birth to creation is known as desire-yielding (*kāmapra*) *yajña*. The act of giving and taking is prompted by desire alone.<sup>84</sup> Such is the power of desire that it arises first, is beyond the approach of *devas* and *pitras*, is great, all-embracing; obeisance to the great desire.<sup>85</sup>

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78. द्वे हैते ब्रह्मणो महती अभ्वे ते हैते ब्रह्मणो महती यक्षे मनसा हि वेद इदं रूपमिति वाचा हि नाम गृह्णाति  
- शतपथब्राह्मण, 11.2.3-5

79. आनीदवातं स्वधया तदेकम् - ऋग्वेद 10.129.2

80. कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् - ऋग्वेद 10.129.4

81. लेखा (Read रेखा) हि पुरः - शतपथब्राह्मण, 6.3.3.25

82. अबधन् पुरुषं पशुम् - ऋग्वेद, 10.90

83. अतीते कल्पे प्राणिभिः कृतं पुण्यात्मकं कर्म भूष्णु वर्धिष्ण्वजायत परिपक्वं सत्फलोन्मुखमासीदित्यर्थः। ततो हेतोः कर्माध्यक्षस्य परमेश्वरस्य मनसि सिसृक्षा अजायत।

- सायणभाष्य On ऋग्वेद 10.129

84. कामो हि दाता कामः प्रतिगृहीता - तैत्तिरीयब्राह्मण, 2.2.5.6

85. कामो जज्ञे प्रथमो नैनं देवा आपुः पितरो न मर्त्याः

ततस्त्वमसि ज्यायान् विश्वहा महाँस्तस्मै ते काम नम इत् कृणोमि - अथर्ववेद, 9.2.19

Desire delimits the infinite and the inexplicable becomes explicable.<sup>86</sup> What is bound by time and space is finite; what is beyond time and space is infinite. Whatever is created, is bound by time and space.

### TAPA

Desire motivates the *prāṇa* to function. This functioning of the *prāṇa* is known as *tapa* which is followed by the activity of the matter (*vāk*) which is known as *śrama*.<sup>87</sup> It was through *tapa* that the one became creative.<sup>88</sup> This activity of *prāṇa* executes the *yajña*.<sup>89</sup> This activity creates disturbance in nature, which was so far peaceful because all its constituents were equal.<sup>90</sup> This peaceful state of nature is like a state of darkness, unknown, without any sign, beyond logic and speech, as if everything is in a state of deep sleep.<sup>91</sup> The disturbance aroused, as it were, the nature from the sleeping state. The state of creation is like the day when everything is expressed whereas the state of deluge is like the night when everything is hidden.<sup>92</sup> The movement of *prāṇa* is called *salila*.<sup>93</sup>

### MOVEMENT

This movement is three-fold — the horizontal, the downward and the upward.<sup>94</sup> The movement constituted the ecliptic bodies like earth. The downward movement is centripetal and the upward movement is centrifugal. The centripetal movement is *viṣṇu* which contracts and the upward movement is *indra* which expands. Contraction is *soma* and expansion is *agni*. Oblation of *soma* in *agni* is the *yajña* which pervades every object.

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86. उभयं वा एतत्प्रजापतिर्निरुक्तञ्चानिरुक्तञ्च परिमितञ्चापरिमितञ्च - शतपथब्राह्मण, 6.5.3.7

87. सोऽकामयत स तपोऽतप्यत सोऽश्राम्यत - Ibid., 14.4.3.10

88. तपसः महिम्ना तदजायत एकम् - ऋग्वेद, 10.129.3

89. प्राणेन यज्ञः सन्ततः - मैत्रायणीसंहिता, 4.6.2

90. सर्वे ह वै देवा अग्रे सदृशा आसुः - शतपथब्राह्मण, 4.5.4.1

91. आसीदिदं तमोभूतप्रज्ञातमलक्षणम्

अप्रतर्क्यमनिर्देश्यं प्रसुप्तमिव सर्वतः - मनुस्मृति, 1.5

92. अव्यक्ताद् व्यक्तयः सर्वे प्रभवन्त्यहरागमे

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसञ्ज्ञके - गीता, 8.18

93. सलिलं सर्वमा इदम् - ऋग्वेद, 10.129.3

94. तिरश्चीनो विततः रश्मिरेषाम् अधः स्विदासीत् उपरि स्विदासीत् - Ibid., 10.129.5

*Agni*, again, is the eater of the food and *soma* is the food. The eater is superior, the food is inferior.<sup>95</sup> The activity of *prāṇa* is *tapa*, whereas the activity of *vāk* is *śrama*. This *śrama* creates *chanda* which is of three types — the *mā chanda*, indicating the substantial cause and belonging to earth, the *pramā chanda*, indicating the quantity and belonging to atmosphere and *pratimā chanda*, indicating the model and belonging to heaven.<sup>96</sup>

### THERE PURUṢAS

The *puruṣa* assumes three forms in the action of creation. The *avyaya*, which does not deteriorate,<sup>97</sup> and is the substratum of the universe, the *akṣara*, which does not perish,<sup>98</sup> and is the instrumental cause and the *kṣara*, which deteriorates,<sup>99</sup> and is the substantial cause. *Avyaya* is the mind,<sup>100</sup> *prāṇa* is *akṣara*<sup>101</sup> and *vāk* is *kṣara*.

### THREE RELATIONS

In *avyaya*, the Being predominates and Becoming is subordinate, in *akṣara* Being and Becoming are balanced equally, in *kṣara* Being predominates and Becoming is subordinate. In *avyaya* the relationship is *vibhūti*, in *akṣara* the relationship is *yoga* and in *kṣara* the relationship is *bandha*.

### FIFTEEN KALĀS

All of these three *puruṣas* have five *kalās* each. The *avyaya* has blissfulness, intellect, mind, *prāṇa* and matter which form the five sheaths of the self. The mind, which lies in between, creates if inclined towards *prāṇa* and matter and liberates if inclined towards intellect and blissfulness. The inclination towards *prāṇa* and matter is extrovert, the inclination towards intellect and blissfulness is introvert. These two types of inclinations

95. स्वधा अवस्तात्प्रयतिः परस्तात् - Ibid., 10.1295

96. माच्छन्दः प्रमाच्छन्दः प्रतिमाच्छन्दः - यजुर्वेद 14.18

97. यन्न व्येति तदव्ययम् - गोपथब्राह्मण, 1.1.26

98. यद्वेवाक्षरं नाक्षीयत तस्मादक्षयम्। अक्षयं ह वै नामैतत्। तदक्षरमिति परोक्षमाचक्षते

- जैमिनीयोपनिषद्, 1.7.2.2

99. क्षरं सर्वाणि भूतानि - गीता, 15.16

100. अनन्तं वै मनः - शतपथब्राह्मण, 14.6.1.11

101. स यदेभ्यः सर्वेभ्यः भूतेभ्यः रक्षति न चैनमतिक्षरन्ति तस्मादक्षरम् - ऐतरेयारण्यक, 2.2.2



of mind cause bondage and liberation and not the body or *jīvātmā* or senses.<sup>102</sup> The *avyya puruṣa* desires through mind, the *akṣara* performs *tapa* through *prāṇa*, and *kṣara* toils through *vāk*. Thus mind,<sup>103</sup> *prāṇa*<sup>104</sup> and *vāk*<sup>105</sup> become the creator.

Just as *avyya* has five *kalās*, similarly the *akṣara* has also five *kalās* viz, *brahmā*, *viṣṇu*, *indra*, *agni* and *soma*. *Brahmā* is the principle of stasis, *viṣṇu* is centripetal movement, *indra* is centrifugal movement, *agni* is the principle of stasis plus centrifugal movement and *soma* is the principle of stasis plus centripetal movement.

The *kṣara* has also five *kalās*, viz. the causal body, the subtle body, the gross body, offspring and wealth.

The principle of stasis forms the child in the womb. It is the work of *brahmā*. In the fifth month, *indra* and *viṣṇu* inspire movement in the womb. Thus the gross body, which is *kṣara*, is formed by *akṣara*, the movement.

As *puruṣa* is the *brahma* bound by *māyā*, having three *guṇas*, it has also three forms; *sattva*-predominated is *avyya*, *rajas*-predominated is *akṣara* and *tamas*-predominated is *kṣara*.

Thus mind, *prāṇa* and matter form the creation. These three are associated with *Yajurveda*, *Sāmaveda* and *Ṛgveda* respectively.<sup>106</sup>

## MIND

Mind consists of desire, determination, doubt, faith, absence of faith, steadfastness, fickleness, shyness, understanding, fear and all such activities.<sup>107</sup> In short, mind consists of determination and doubt. Whatever mind desires, it tries to attain it through *prāṇa*.<sup>108</sup>

102. न देहो न च जीवात्मा नेन्द्रियाणि परन्तप।

मन एव मनुष्याणां कारणं बन्धमोक्षयोः॥ - ब्रह्मबिन्दूपनिषद्, 1.2

103. मनो हि प्रजापतिः - सामविधानब्राह्मण, 1.1.1

104. प्रजापतिः प्राणः - शतपथब्राह्मण, 7.5.1.21

105. प्रजापतिर्वाक् - तैत्तिरीयब्राह्मण, 1.3.4.5

106. वागेवर्ग्वेदो मनो यजुर्वेदः प्राणः सामवेदः - बृहदारण्यकोपनिषद्, 1.5.5

107. कामः संकल्पो विचिकित्सा श्रद्धाश्रद्धा ह्रीर्धीर्भीरित्येत्सर्वं मन एव।

- शतपथब्राह्मण, 14.4.3.9

108. मनः प्राणे प्रतिष्ठितम् - जैमिनीयब्राह्मण, 3.371

*Prāṇa* is held by mind.<sup>109</sup> *Prāṇa* follow the mind,<sup>110</sup> which is the master of *prāṇa*.<sup>111</sup> Mind is the creator,<sup>112</sup> the lord of creatures.<sup>113</sup>

Mind is superior, matter is inferior; *prāṇa* lies in between the two.<sup>114</sup> Mind controls the matter.<sup>115</sup> Mind is infinite, matter is finite.<sup>116</sup> Therefore, matter is inferior to mind.<sup>117</sup>

Mind, full of knowledge, leads to goodwill; mind, full of ignorance, leads to passion. Therefore, the mind of the ignorant is a shackle.<sup>118</sup> If one can control his mind, he can control everything.<sup>119</sup> Pure mind of God is free from passion, impure mind is full of passion.<sup>120</sup> Everything is under the control of mind.<sup>121</sup> One gets through mind, what he has not got.<sup>122</sup> Mind is neither existent nor non-existent.<sup>123</sup>

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109. मनसा हि प्राणो धृतः - काठकसंहिता 27.1

110. मनोऽनुसरन्ति मनो वाऽनुप्राणाः - जैमिनीब्राह्मण, 1.16

111. मनो वै प्राणानामधिपतिः - शतपथब्राह्मण, 14.3.2.3

112. मन एव ब्रह्मा - कौषीतकिब्राह्मण, 17.7

113. मनो हि प्रजापतिः - सामविधानब्राह्मण, 1.1.1

114. वाक् पूर्वरूपं मन उत्तररूपं प्राणः संहिता - ऐतरेयारण्यकम्, 3.1.1

115. मनसा हि वाग्धृता - तैत्तिरीयसंहिता, 6.1.7.2

116. अपरिमिततरं हि मनः परिमिततरेव हि वाक् - शतपथब्राह्मण, 1.4.4.7

117. वाग्वै मनसो ह्यसीयसी - Ibid., 1.4.4.7

118. मनोऽज्ञस्य हि शृङ्खला - महोपनिषद्, 5.98

119. मनो भित्त्वा भूतादिं भिनत्ति - सुबालोपनिषद्, 11.2

120. मनो हि द्विविधं प्रोक्तं शुद्धञ्चाशुद्धञ्चैव।

अशुद्धं कामसङ्कल्पं शुद्धं कामविवर्जितम् - ब्रह्मबिन्दूपनिषद्, 1.1

121. मनसो वशे सर्वमिदं बभूव - तैत्तिरीयसंहिता, 3.12.3.3

122. मनसा ह्यनासमाप्यते - Ibid., 2.5.11.4

123. नैव वाऽइदमग्रेऽसदासीन्नैव सदासीत्। आसीदिव वाऽ इदमग्रे नैवासीत्तद्ध तन्मन एवास। तस्मादेतदृषिणाभ्यूक्तम्-  
नासदासीन्नो सदासीत्तदानीमिति। नैव हि सन्मनो नैवासत्।

**PRĀṆA**

*Parana* is always unstable.<sup>124</sup> It activates everything. It protects everything, being free from deterioration.<sup>125</sup> *Prāṇa* is the only *devatā*.<sup>126</sup> *Yajña* is extended by *prāṇa*.<sup>127</sup> All creatures enjoy through *prāṇa*.<sup>128</sup> What is *vāyu* in the physical world is *prāṇa* in *adhyātma*.<sup>129</sup> Similarly, what is sun in physical world is eyes in *adhyātma*, what is direction in physical world is ears in *adhyātma* and what is earth in physical world is speech in *adhyātma*.<sup>130</sup> *Prāṇa* inspires *prāṇa*, *prāṇa* gives *prāṇa* to *prāṇa*, I am *prāṇa*, father is *prāṇa*, mother is *prāṇa*, brother is *prāṇa*, sister is *prāṇa*, teacher and *brāhmaṇa* is *prāṇa*.<sup>131</sup> All senses dissolve into *prāṇa* at the time of deep sleep.<sup>132</sup> As already said, *prāṇas* are controlled by mind.<sup>133</sup>

*Prāṇa* controls the matter.<sup>134</sup> *Prāṇa* is the lord of matter.<sup>135</sup> Matter is pervaded by *prāṇa*.<sup>136</sup> *Prāṇas* make all the difference; if predominated by *āpaḥ*, they become *asura*, if predominated by *vāyu*, they become *rākṣas*, if predominated by *soma*, they become *pitara*, if predominated by sun, they become *devas*, if predominated by moon, they become *gandharva*, if predominated by *agni*, they become terrestrial beings.

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124. अध्रुवं वै तद्यत्प्राणः - शतपथब्राह्मण, 10.2.6.19
125. प्राणो वै गोपाः स हीदं सर्वमपनिद्यमानो गोपायति - जैमिनीयोपनिषद्, 3.6.9.2
126. कतमैका देवतेति प्राणः - जैमिनीयब्राह्मण, 2.77
127. प्राणेन यज्ञः सन्ततः - मैत्रायणी संहिता, 4.6.2
128. प्राणे हीमानि सर्वाणि भूतानि रतानि - शतपथब्राह्मण, 14.8.1.3
129. प्राणो वै वायुः - तैत्तिरीयसंहिता 2.1.1.2
130. प्राणो वै मनुष्यधूर्वायुर्देवधूः चक्षुर्वै मनुष्यधूरादित्यो देवधूः क्षोत्रं वै मनुष्यधूर्दिशो देवधूः वाग्वै मनुष्यधूः पृथिवी देवधूः - जैमिनीयब्राह्मण, 1.270
131. प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणोऽहं पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः - छान्दोग्योपनिषद्, 7.15.1
132. प्राणो वाव संसर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणं श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्संवृङ्क्ते - Ibid., 4.3.3
133. इमे वै प्राणा मनोजाता मनोयुजः - शतपथब्राह्मण, 3.2.2.13
134. वाक् प्राणेन संहिता - ऐतरेयारण्यक, 3.1.6
135. प्राणो वाचस्पतिः - शतपथब्राह्मण, 6.3.1.19
136. प्राणैर्वाक् सन्तता - जैमिनीयब्राह्मण, 3.119

**VĀK**

Coming to *vāk*, we speak with it but we digest the food also by *vāk*.<sup>137</sup> *Vāk* is thus *agni*,<sup>138</sup> called *vaiśvānara*. It digests the food by which we survive. When the *vaiśvānara agni* is going to put off, the inner sound that we hear by closing the ears, stops. It indicates that the death is near.

The oblation of food in the *vaiśvānara* is a *yajña*.<sup>139</sup> The *agni* in the physical world, is *vāk* in *adhyātma*.<sup>140</sup> The *vāk*, being the attribute of space, precedes everything in creation.

**CREATION**

The creation includes everything.<sup>141</sup> The creation is three-fold — predominated by mind, *prāṇa* and matter. The mental creation is the first, consisting of seven *mahaṛṣis* and four *manus*.<sup>142</sup> The creation, predominated by *prāṇa*, is divine and the creation, predominated by matter is modifiable (*vikāra*).<sup>143</sup> In mental creation the relationship is *vibhūti*, in *prāṇa* - predominated creation, the relationship is *yoga* and in material creation the relationship is *bandha*.

The purest form of *prāṇa* is *ṛṣi*,<sup>144</sup> which is bifurcated into two — *bhṛgu* is cool and *aṅgīrasa* is hot. These two are *pitaras* which give birth to two *devas* — *agni* and *soma* — create the six modifications by expansion and contraction respectively. *Agni* in its extreme form reverts back and becomes *soma* and *soma* in its extreme form reverts back and becomes *agni*.

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137. इदं वाचा करोत्यन्नं चैनया अत्ति वदति च - जैमिनीयब्राह्मण, 1.254

138. वागेवाग्निः - शतपथब्राह्मण, 3.2.2.13

139. वाग्वाग्निहोत्री - जैमिनीयोपनिषद्, 1.19

140. अग्निर्वै होता अधिदैवं वाग्ध्यात्मम् - शतपथब्राह्मण, 12.1.1.4

141. यद्वै विश्वं सर्वं तत् - शतपथब्राह्मण, 3.1.2.11

142. महर्षयः सप्त सर्वे चत्वारो मनवस्तथा

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः - गीता, 10.6

143. प्रकृतिं पुरुषञ्चैव विद्धि प्रकृतिसम्भवान् - Ibid., 13.19

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् - Ibid., 13.19

144. के त ऋषय इति प्राणा वा ऋषयः - शतपथब्राह्मण, 6.1.1.1

**SEVEN LOKAS**

This inter-action between *agni* and *soma* gives birth to six modifications which pervades in the universe, which consists of three pairs of heaven-and-earth<sup>146</sup> — three heavens and three earths.<sup>147</sup> These six lokas are called *rajāṁsi*, because there is movement in them; the seventh being *āja*, where there is no movement.<sup>148</sup>

The *ṛṣi prāṇas* are pure, which means that they are in constant movement, with no stasis. When there is constant movement with no stasis, the movement converts itself into stasis.<sup>149</sup> This is the highest region, the region of *satya*, which is not born of anything else, and, therefore, *svayambhū*. The remaining six lokas are born of it. As already stated, three of them are heavens and three are earths.<sup>150</sup> They are the parents, the earth is the mother, the heaven is the father.<sup>151</sup>

**FIVE LAYERS**

This universe is, again, described as having five layers.<sup>152</sup> The *Kāthopaniṣad* mentions five layers of the self — body, mind, intelligence, *mahat* and unexpressed.<sup>153</sup> Corresponding to these five are five layers of the universe also — corresponding to body is the earth,<sup>154</sup> corresponding to mind is moon,<sup>155</sup> corresponding to intelligence is sun,<sup>156</sup>

145. अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः - यजुर्वेद, 19.50

146. त्रयो वा इमे त्रिवृतो लोकाः - शाङ्ख्यानब्राह्मण, 6.10

147. षडाहुर्द्यावापृथिवी - अथर्ववेद, 8.9.16

148. वि यस्तस्तम्भ षळिमा रजांस्यजस्य रूपे किमपि स्वदेकम् - ऋग्वेद, 164.6

149. के त ऋषय इति प्राणा वा ऋषयः - शतपथब्राह्मण, 6.1.1.1

150. त्रयो वा इमे त्रिवृतो लोकाः - शाङ्ख्यानब्राह्मण, 6.10

151. तिस्रो भूमिर्धारयन्त्रिरुत द्यून् - ऋग्वेद, 2.27.8, षडाहुर्द्यावापृथिवी - अथर्ववेद, 8.1.16,

And द्यावापृथिव्यौ मातापितरौ - ऋग्वेद, 1.64.10

152. पञ्चपर्वामधीमः - श्वेताश्वतरोपनिषद्, 1.5

153. इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः

महतः परमव्यक्तमव्यक्तात्पुरुषः परः

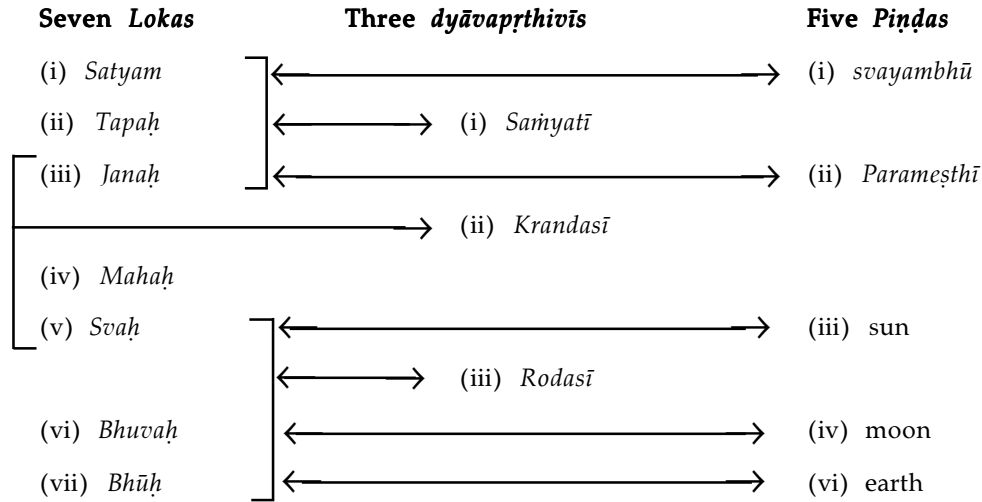
पुरुषात्र परं किञ्चित्सा काष्ठा सा परा गतिः - कठोपनिषद्, 1.3.10-11

154. यच्छरीरं सा पृथिवी - ऐतरेयारण्यक, 2.3.3

corresponding to *mahat* is *parmeṣṭhī*,<sup>157</sup> corresponding to unexpressed is *svayambhū*. Of these, earth is presided over by *agni*, moon by *soma*, sun by *indra*, *parmeṣṭhī* by *āpaḥ* and *svayambhū* by *prajāpati*.<sup>158</sup> These five *devatās* pervaded the whole universe by dint of a *yajña* known as *kāmapra*.<sup>159</sup>

### CLASSIFICATION OF UNIVERSE

Thus we have three types of classification of the universe — seven *lokas*, three *dyāvapṛthivīs* and five *piṇḍas* which are connected with each other, as shown in the following chart.



In the seven *lokas*, the *dyau* of the preceding *loka* becomes *pṛthivī* of the following *loka*, thus the seven *lokas* become three *dyāvapṛthivīs*. Of the five *piṇḍas*, first, third and fifth are presided by *agni* and the second and fourth are presided by *soma*. Thus there is a combination of *agni* and *soma* in such a way that they occur alternatively. These five *piṇḍas* are again triplicate each, as they have the *prāṇa* and mind aspect also, besides *vāk* aspect as shown below :

155. यत्तन्मनः एष स चन्द्रमा - शतपथब्राह्मण, 10.3.3.7

156. ब्रह्म वै देवः सविता - तैत्तिरीयसंहिता, 5.3.4.4

157. आपो वै प्रजापतिः परमेष्ठी - शतपथब्राह्मण, 8.2.3.13

158. स ऐक्षत प्रजापतिः इमं वा आत्मानः प्रतिमामसृक्षि ता वा एताः प्रजापतेरधिदेवता असृज्यन्त अग्निः, इन्द्रः, सोमः, परमेष्ठी प्राजापत्यः - Ibid., 11.1.6.13-14

159. Ibid., 11.1.6.13-19

<i>vāk</i>	<i>prāṇa</i>	<i>mind</i>
<i>Svayambhū</i>	<i>Paramākāṣa</i>	<i>Viṣvakarmā</i>
<i>Parameṣṭhī</i>	<i>Mahāsamudra</i>	<i>Prajāpati</i>
Sun	<i>Samvatsara</i>	<i>Hīnyagarbha</i>
Earth	<i>Ānda</i>	<i>Sarvabhūtāntarātmā</i>
Moon	<i>Nakṣatra</i>	<i>Bhūtātmā</i>

This is what the *Chāndyopaniṣd* means when it says 'five-fold having three each is the greatest, nothing is greater than that'.<sup>160</sup>

### VEDIC DEVAS

The most important subject of the *Vedas* is the *devas*. *Yajña* is their soul,<sup>161</sup> their food,<sup>162</sup> and their invincible abode.<sup>163</sup> They take their food through *agni*.<sup>164</sup> We shall speak about *yajña* a little later, but before that let us talk about the *devas*.

*Prāṇa* is the singular *deva*.<sup>165</sup> *Devas* belong to sun, whereas *pitras* belong to *parameṣṭhī* and *ṛiṣis* to *svayambhū*. *Devas* are solar *prāṇas* whereas *devatās* are *prāṇas* in general.

The *devas* are thirty-three in number.<sup>166</sup> They are eight *vasus*, eleven *rudras*, twelve *ādityas*, and *indra* and *prajāpati*.<sup>167</sup> These thirty-three *devas* belong to three regions — eight *vasus* belong to earth, eleven *rudras* belong to atmosphere and twelve *ādityas* belong to heaven. They are one *prāṇa*, but assume these multi-forms as solid on earth, liquid in

160. यानि पञ्चधा त्रीणि तेभ्यः न ज्यायः परमन्यदस्ति - छान्दोग्योपनिषद्, 2.213

161. यज्ञ उ देवानामात्मा - शतपथब्राह्मण, 8.6.1.10

Also सर्वेषां देवानामात्मा यद्यज्ञः - Ibid., 14.3.2.3

162. यज्ञ उ देवानामन्नम् - Ibid., 8.1.2.10

163. एतद्वै देवानामपराजितमायतनं यद्यज्ञः - तैत्तिरीयसंहिता, 3.3.7.7

164. प्राणेन वै देवा अन्नमदन्त्यग्निरु देवानां प्राणः - शतपथब्राह्मण, 10.1.4.12

165. कतम एको देवः प्राण इति - Ibid., 7.5.1.21

166. त्रयश्च त्रिंशच्च मनोर्देवा यज्ञीयासः - ऋग्वेद, 8.30.2

167. अष्टौ वसवः एकादश रुद्रा द्वादश आदित्याः त एकत्रिंशत् इन्द्रश्च वै प्रजापतिश्च त्रयस्त्रिंशः

- शतपथ ब्राह्मण, 14.6.9.3

atmosphere and rarified in heaven. They are primarily *agni*, *vāyu* and *āditya*.<sup>168</sup> *Agni* forms the solid object, *vāyu* activates and *āditya* imparts knowledge. Vegetables and man are predominated by the power of objects, atmospheric *gandharva*, *yakṣa*, *rākṣasa* and *piśāca* are predominated by the power of activity and celestial *pitara*, *prājāpatya* and *brahmā* are predominated by power of knowledge.

*Devas* are immortal,<sup>169</sup> without sin; they never sleep<sup>170</sup> and are imperceptible<sup>171</sup> and hidden from men.<sup>172</sup>

### AGNI

Let us, first of all, deal with *agni*. Obviously it is a form of *prāṇa*.<sup>173</sup> It is associated with earth.<sup>174</sup> Therefore, it is the first *deva*, whereas *viṣṇu*, the celestial *deva*, is the last *deva*.<sup>175</sup> Therefore, oblation is first offered to *agni*.<sup>176</sup> *Agni* is *vasu*<sup>177</sup> and *vasus* are eight in number — *agni*, *sahojā*, *ajira*, *prabhu*, *vaiśvānara*, *naryapā*, *pañktirādhā* and *visarpeva*.<sup>178</sup> Alternatively, the five elements, sun, moon and *yajamāna* are the eight *vasus*. Therefore, *purodāśa* for *agni* is prepared in eight *kapālas* and the metre associated with *agni* is *anuṣṭup*, which has eight letters.<sup>179</sup>

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168. अग्निर्वायुरादित्य एतानि ह तानि देवानां हृदयानि - Ibid., 1.3.4.12

169. देवः सोऽमर्त्यः - जैमिनीयब्राह्मण, 1.96

170. अपहतपाप्मानो वै देवास्ते न स्वपन्ति - Ibid., 3.354

171. परोक्षं वै देवाः - शतपथब्राह्मण 3.1.3.25

172. तिर इव देवा मनुष्येभ्यः - Ibid., 3.1.1.8

173. अग्निर्वै प्राणः - जैमिनीयोपनिषद्, 4.11.11

174. भूरिति वाग्निः - तैत्तिरीयारण्यके, 7.5.2

175. अग्निर्वै देवानामवमो विष्णुः परमः - काठकसंहिता, 22.13

176. अग्निः प्रथम इज्यते - मैत्रायणीसंहिता, 3.8.1

Also अग्निर्देवतानां प्रथमं यजेत - कपिष्ठल कठसंहिता, 48.16

177. अग्निर्वै वसुमान् - मैत्रायणीसंहिता, 4.1.14

178. अग्निश्च जातवेदाश्च सहोजा अजिरा प्रभुः। वैश्वानरो नर्यापाश्च पङ्क्तिराधाश्च सप्तमः। विसर्पेवाष्टमोऽग्नीनाम्। एतेऽष्टौ वसवः क्षिता इति। - तैत्तिरीयारण्यक, 1.9.1.1

179. अनुष्टुभ्वाग्नेः प्रिया तनूः - काठकसंहिता, 19.5



*Agni* includes all *devatās*.<sup>180</sup> This has been explained in the *Śatapathabrāhmaṇa* — *agni* is *rudra* when it is enkindled first, it becomes *varuṇa* when it becomes more burning, it becomes *indra* when it is most burning, it becomes *mitra* when it starts cooling down and it becomes *brahma* when reduced to charcoal.<sup>181</sup> According to *Kāṇva śākhā* of *Śatapatha brāhmaṇa*, the first form of *agni* is *varuṇa*, the burning form is *rudra*, the most burning form is *indra*, the rays are *mitra* and charcoals are *brahmā*.<sup>182</sup> Thus *agni* is *brahma*,<sup>183</sup> it is *ātmā*.<sup>184</sup>

What is *agni* in *adhidaiva*, is *vāk* in *adhyātma*.<sup>185</sup> It digests the food also.<sup>186</sup> This food forms the body.<sup>187</sup>

*Agni* is all pervading. It is *prāṇa*,<sup>188</sup> mind,<sup>189</sup> *ṛṣi*.<sup>190</sup> Gold is the essence of *agni*.<sup>191</sup> All lusture, like, wisdom, offspring and wealth are bestowed by *agni*.<sup>192</sup>

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180. अग्निर्वै सर्वा देवताः - मैत्रायणीसंहिता, 1.14.13

181. अत्र यत्रैतत् प्रथमं समिद्धो भवति, धूप्यत एव तर्हि हैष भवति रुद्रः। अथ यत्रैतत् प्रदीप्ततरो भवति तर्हि हैष भवति वरुणः। अथ यत्रैतत्प्रदीप्तो भवति उच्चैर्धूमः परमया जूत्या बल्बलीति तर्हि हैष भवतीन्द्रः। अथ यत्रैतत्प्रतितरामिव तिरश्चीवार्चि संशाम्यतो भवति तर्हि हैष भवति मित्रः। अथ यत्रैतदङ्गाराश्चाकाशयन्त इव। तर्हि हैष भवति ब्रह्म।

- शतपथब्राह्मण, 2.3.2.9.13

182. स यत्र ह वा एष प्रथमं संप्रधूप्य प्रज्वलति तद्ध वरुणो भवत्यथ यत्र संज्वलितो भवत्यवरेणेव वर्षिमाणं तद्ध रुद्रो भवत्यथ यत्र वर्षिष्ठं ज्वलति तद्धेन्द्रो भवत्यथ यत्र नितरामर्चयो भवन्ति तद्ध मित्रो भवत्यथ यत्राङ्गारा मल्मलापन्तीव तद्ध ब्रह्म भवन्ति - काण्वशतपथ, 3.1.1.1

183. अयमग्निर्ब्रह्म - शतपथब्राह्मण, 9.2.1.15

184. आत्मैवाग्निः - Ibid., 6.7.1.20

185. अग्निर्वाग्भूत्वा मुखं प्राविशत् - ऐतरेयारण्यक, 2.4.2

अग्निर्वै वाक् - जैमिनीयब्राह्मण, 2.54

186. अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते - शतपथब्राह्मण, 14.8.10.1

187. अग्निः शरीरम् - तैत्तिरीयसंहिता, 2.2.4

188. अग्निर्वै प्राणः - जैमिनीयोपनिषद्, 4.11.11

189. मन एवाग्निः - शतपथब्राह्मण, 10.1.2.3

190. अग्निः ऋषिः - मैत्रायणीसंहिता, 1.6.1

191. अग्ने रेता हिरण्यम् - शतपथब्राह्मण, 2.2.3.288

192. न आर्वतस्वायुषा वर्चसा मेधया प्रजया धनेन - तैत्तिरीयसंहिता, 4.2.1.2

## VĀYU

*Vāyu* follows *agni*. It is *prāṇa*.<sup>193</sup> It of three varieties,<sup>194</sup> or of five varieties.<sup>195</sup> It is an atmospheric *deva*.<sup>196</sup> It removes atmospheric obstacles.<sup>197</sup> Its metre is *pramā*.<sup>198</sup> It is *viśvakarmā*.<sup>199</sup> It is the fastest *devatā*.<sup>200</sup> Just as *agni* is identified with all *devas*, so is *vāyu*.<sup>201</sup>

## ĀDITYA

*Āditya* belongs to *dyu*.<sup>202</sup> It gives birth to *sāmaveda*.<sup>203</sup> It's metre is *jaḡātī*.<sup>204</sup> *Ādityas* are also twelve and the number of letters in *jaḡātī* metre is also twelve.<sup>205</sup> If *vasu* is the first *savana* of morning and *rudra* of mid-noon, *āditya* is the third *savana*.<sup>206</sup> The rising and setting of sun indicates the rise and downfall of *yajamāna*,<sup>207</sup> whereas the sun, in fact, neither rises nor sets and so is the soul of the *yajamāna*.<sup>208</sup>

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193. प्राण उ वा वायुः - शतपथब्राह्मण, 8.4.1.8

प्राणाद्वायुरजायत - तैत्तिरीयारण्यक, 3.12.6

194. सोऽयं पुरुषेऽन्ते प्रविष्टस्त्रेधा निहितः प्राण उदानो व्यान इति - शतपथब्राह्मण, 3.1.3.20

195. स एष वायुः पञ्चविधः प्राणोऽपानो व्यान उदानः समानः - ऐतरेयारण्यक, 2.3.3

196. वायुरसि अन्तरिक्षे श्रितः - तैत्तिरीयसंहिता, 3.11.1.9

197. ये देवो यज्ञानो यज्ञमुषोऽन्तरिक्षेऽध्यास्ते वायुर्मा तेभ्यो रक्षतु। अन्तरिक्षशान्तिस्तद्वायुना शान्तिः

- मैत्रायणीसंहिता, 4.7.29

198. प्रमाछन्दस्तदन्तरिक्षं वायुर्देवता - मैत्रायणीसंहिता, 2.13.14

199. अयं वै वायुर्विश्वकर्मा योऽयं पवते एष हीदं सर्वं करोति - शतपथब्राह्मण, 8.1.1.7

200. वायुर्वै क्षेपिष्ठा देवता - तैत्तिरीयसंहिता, 2.1.1.1

201. त्वमापो अनु सर्वाश्चरन्ति त्वं भर्ता मातरिश्वा प्रजानाम्। त्वमेकोऽसि बहूनुप्रविष्टः। नमस्ते अस्तु सुहवो म एधि - तैत्तिरीयारण्यक, 3.14.3

202. सुवरित्यादित्यः - तैत्तिरीयारण्यक, 7.5.2

203. सामवेद आदित्यात् - जैमिनीयब्राह्मण, 1.37

204. साम्नामादित्यो दैवतं तदेव ज्योतिर्जागतच्छन्दो द्यौः स्थानम् - गोपथब्राह्मण, 1.1.29

205. द्वादश आदित्या द्वादशाक्षरा जगती - तैत्तिरीयसंहिता, 3.4.9.7

206. वसवः प्रातःसवनं रुद्रा माध्यन्दिनसवनमादित्यास्तृतीयसवनम् - शतपथब्राह्मण 14.1.1.15

207. असौ वा आदित्य उद्ग्राभ एष निग्राभ उद्यन्वा एतद् यजमानमुद्गृह्णाति निम्नोचन्नस्य भ्रातृव्यं निगृह्णाति - मैत्रायणी, 3.3.8

208. स वा एष न कदाचनास्तमेति नोदेति ... स वा एष न कदाचन निम्नोचति

- ऐतरेयब्राह्मण, 3.44

*Āditya* is the centre.<sup>209</sup> It is the truth.<sup>210</sup> It is heaven.<sup>211</sup> It is *brahma*<sup>212</sup> and *indra*.<sup>213</sup> When it rises, it is spring, in the morning; it is summer: in the noon, it is rainy season; in the after noon it is winter and it is autumn while it is setting.<sup>214</sup> It is verily the fame.<sup>215</sup>

Horse is the symbol of sun.<sup>216</sup> Therefore, sun is said to be the *aśvamedha*.<sup>217</sup> It is verily the *yajña*.<sup>218</sup>

## ṚṢIS

Coming to *ṛṣis*, they are many.<sup>219</sup> *Ṛgveda* speaks of seven *ṛṣis*, six of whom are in the form of couple and the seventh is all alone.<sup>220</sup>

Taking two months together, the twelve months make six couples, representing six seasons, the *adhikamāsa* being the seventh. In the body, there are two eyes, two ears, two nostrils and one mouth.

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209. असौ वा आदित्यो हृदयम् - शतपथब्राह्मण, 9.1.2.40

210. असावादित्यः सत्यम् - तैत्तिरीयसंहिता, 2.1.11.1

211. स्वर्गं लोकमेति आदित्यस्य सायुज्यम् - तैत्तिरीयब्राह्मण, 3.11.10.4

212. असौ वादित्यो ब्रह्म - मैत्रायणीसंहिता, 2.5.7.11

213. असौ वादित्य इन्द्रः - तैत्तिरीयसंहिता, 1.7.6.3

214. यदैवोदेत्यथ वसन्तो यदा संगवोऽथ ग्रीष्मः यदा माध्यन्दिनोऽथ वर्षा यदपराह्नोऽथ शरद्यदैवास्तमेत्यथ हेमन्तः - शतपथब्राह्मण, 2.2.3.9

215. आदित्या एव यशः - गोपथब्राह्मण, 1.5.15

216. एष वा अश्वो मेध्यो य एष तपति - शतपथब्राह्मण, 3.1.8.1

217. असावादित्योऽश्वमेधः - तैत्तिरीयसंहिता, 5.7.5.3

218. यज्ञोऽसौ स आदित्यः - शतपथब्राह्मण, 14.1.1.6

219. विरूपास इदृषयः - ऋग्वेद, 10.62.5

220. साकञ्जानां सप्तथमाहुरेकजं षडित् यमा ऋषयो देवजा इति - Ibid., 1.264.15

The *ṛṣis* represent the different *prāṇas*. The *prāṇa* is *vaśiṣṭha*,<sup>221</sup> mind is *bhardvāja*, eyes are *jamadagni*,<sup>223</sup> ears are *viśvāmitra*,<sup>224</sup> speech is *viśvakarmā*.<sup>225</sup>

Different *prāṇas* attribute different skills. *Āṅgirā* contributes towards efficiency, *vaśiṣṭha* towards lusture, *atri* towards envy, *pulastya* towards violence, *kratu* towards effort, *dakṣa* towards business, *kaśyapa* towards affection, *viśvāmitra* towards life, *bhr̥gu* towards scholarship, *agastya* towards goodness, and *marīci* towards softness. By subtraction and addition of these *prāṇas*, the nature can be changed as per one's wish.

*Ṛṣis* are seers of *mantras*.<sup>226</sup> This means that they have extra-perceptual knowledge of truth. Their knowledge, therefore, has not to be contradicted by logic.<sup>227</sup> They realise the truth in a state of trans but express it in a discursive manner.<sup>228</sup> Whatever a *deva* is seen by a *ṛṣi*, that becomes his surname.

The *ṛṣis* contribute towards creation as energy or *prāṇa*.<sup>229</sup> The creation takes place by desire of mind, *tapa* of *prāṇa* and labour of *vāk*. Desire is predominated by knowledge, *tapa* by inner activity of *prāṇa* and labour by outer physical activity. Mind represents *avyya puruṣa*, *tapa* represents *akṣara puruṣa*, and *vāk* or physical labour represents *kṣara puruṣa*. Mind creates shape, *prāṇa* creates activity, *vāk* creates name. Mind and *vāk* cannot become active without *prāṇa*. Hence the importance of *prāṇa* or *ṛṣi*.

221. प्राणो वै वसिष्ठ ऋषिः। यद्वै नु श्रेष्ठस्तेन वसिष्ठः॥ अथो यद् वस्तुतमो वसति तेनो एव वसिष्ठः - शतपथब्राह्मण, 8.1.1.6

222. मनो वै भरद्वाज ऋषिः। अन्नं वाजः। यो वै मनो बिभर्ति सोऽन्नं वाजं भरति। तस्मान्मनो भरद्वाज ऋषिः - Ibid., 8.1.1.6

223. चक्षुर्वै जमदग्निर्ऋषि यदनेन जगत्पश्यति, अथो मनुते तस्माच्चक्षुर्जमदग्निर्ऋषिः - Ibid., 8.1.2.3

224. श्रोत्रं वै विश्वामित्र ऋषिः। योऽनेन सर्वतः शृणोति। अथो यदस्मै सर्वतो मित्रं भवति। तस्माच्छ्रोत्रं विश्वामित्र ऋषिः - Ibid., 8.1.2.6

225. वाग्वै विश्वकर्म ऋषिः - Ibid., 8.1.2.7

226. ऋषयो मन्त्रकृतः - तैत्तिरीयारण्यक, 4.1.1

227. अतीन्द्रियानसंवेद्यान्पश्यन्त्यार्षेण चक्षुषा।

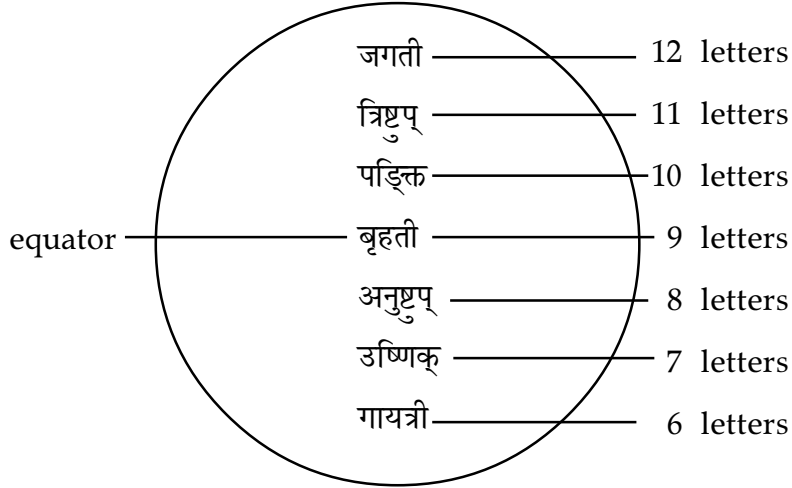
ये भावा वचनं तेषां नानुमानेन बाध्यते॥ - वाक्यपदीय, ब्रह्मकाण्ड?

228. बुद्धिपूर्वा वाक्यकृतिर्वेदे - वैशेषिकसूत्र Quoted on p. 40 of महर्षिकुलवैभवम्

229. ये यत्पुरास्मात्सर्वस्मादिदमिच्छन्तः श्रमेण तपसा अरिषन् तस्मादृषयः - शतपथब्राह्मण, 6.1.1.1

## CHANDA

Name, form and action constitute an object. This object is called *vayah*, which is covered by *chanda*, which is, therefore, called *vayonādha*. It is because of *chanda* that an object gets a colour and a shape. Seven metres are prominent and they are connected with the earth as follows :



Out of these seven metres, three — *gāyatrī*, *triṣṭup* and *jaḡātī* — are more famous. These are connected with three *varṇas* — *gāyatrī* with *brāhmaṇa*, *triṣṭup* with *kṣatriya* and *jaḡātī* with *vaiśya*.<sup>230</sup> In the morning the voice is low, belonging to *gāyatrī*, in the mid-noon it is higher, belonging to *triṣṭup* and in the evening it is highest, belonging to *jaḡātī*.<sup>231</sup> It is in accordance with the position of *agni* which goes on increasing from morning till evening. A *brāhmaṇa* is like the sun of the morning, calm and growing, a *kṣatriya* is like the mid sun, ferocious and a *vaiśya* is like the evening sun, humble and declining.

The number of letters in a metre indicate the number of objects which that particular metre represent. For example, *gāyatrī* is associated with *agni* which has eight stages in accordance with the number of letters of that metre. The eight stages of *agni* are — water, foam, clay, sand, pebbles, stone, iron and gold. In the *Mahābhārata* the number of objects have been enumerated as twenty-four because the number of letters in the *gāyatrī*

230. गायत्र्या ब्राह्मणं निर्वर्तयत् त्रिष्टुभा राजन्यं जगत्या वैश्यम् - तैत्तिरीयब्राह्मण, 2.8.8.4

231. प्रातः पठेन्नित्यमुरःस्थितेन स्वरेण शार्दूलरुतोपमेन।

माध्यन्दिने कण्ठगतेन चैव चक्राह्वसंकूजितसन्निभेन॥

तारं तु विद्यात्सवनं तृतीयं शिरोगतं तच्च सदा प्रयोज्यम्।

मयूरहंसान्यभूतस्वराणां तुल्येन नादेन शिरः स्थितेन॥ - पाणिनीयशिक्षा

metre is also twenty-four. The twenty-four objects are :- seven wild and seven domestic animals, five vegetable forms of life and five gross elements.<sup>232</sup>

There are four metres with four *devatās* — *gāyatrī*, also known as *mā* is the metre of earth presided over by *agni*, *triṣṭup* also known as *pramā*, is the metre of atmosphere, presided over by *vāta*, *jaḡātī*, also known as *pratimā*, is the metre of heaven, presided over by sun and *asrīvi* is the metre of direction presided over by *soma*.<sup>233</sup>

*Anuṣṭup* pervades the East, *triṣṭup* pervades the West, *gāyatrī* pervades the South and *jaḡātī* pervades the North. *Gāyatrī* gives lusture, *uṣṇika* gives life, *anuṣṭup* gives heaven, *br̥hati* gives glory, *paṅkti* bestows *yajña*, *triṣṭup* gives valour, *jaḡātī* gives animals and *virāj* gives food.

As directions have limits, they are also known as *chanda*.<sup>234</sup>

## YAJÑA

Physical world is dependent on *yajña* and *yajña* is dependent on *brahma*. The gross body is physical, the subtle body is dependent on *yajña* and the causal body is dependent on *brahma*. *Yajña* lies in between the physical and *brahma*. By *yajña* one achieves success in action, by knowledge of *brahma* one can discriminate. *Brahma* is

232. सिंहा व्याघ्रा वराहाश्च महिषा वारणास्तथा ।

ऋक्षाश्च वानराश्चैव सप्तरण्याः स्मृता नृप ॥

गौरजाविर्मनुष्याश्चाश्वाश्वतरगर्दभाः ।

एते ग्राम्याः समाख्याताः पशवः सप्त साधुभिः ॥

एते वै पशवो राजन्! ग्राम्यारण्याँश्चतुर्दश ।

वेदोक्ताः पृथिवीपाल! येषु यज्ञाः प्रतिष्ठिताः ॥

उद्भिजाः स्थावराः प्रोक्तास्तेषां पञ्चैव जातयः ।

वृक्षगुल्मलतावल्लयस्त्वक्सारास्तृणजातयः ॥

तेषां विंशतिरेकोना महाभूतेषु पञ्चसु ।

चतुर्विंशतिरुद्दिष्टा गायत्री लोकसम्मता ॥

य एतां वेद गायत्रीं पुण्यां सर्वगुणान्विताम् ।

तत्त्वेन भारतश्रेष्ठ स लोके न प्रणश्यति ॥ - महाभारत Quoted by Pt. Motilal Shastri

233. माच्छन्दः तत्पृथिवी अग्निदेवता, प्रमाच्छन्दः तदन्तरिक्षं वातो देवता, प्रतिमाच्छन्दः तद् द्यौः सूर्यो देवता, अस्त्रीविच्छन्दः तद् दिशः सोमो देवता - आपस्तम्बश्रौतसूत्र, 16.28.1

234. छन्दांसि वै दिशः - शतपथब्राह्मण, 8.3.1.12

knowledge, *yajña* is action. Knowledge is imperishable, action is perishable; creation proceeds from inter-mixture of both.

The Vedic ritual is the imitation of what goes on in the nature. In nature, nothing remains without action even for a single moment. All that we see is subject to six modifications. *Yajña* means dedicating every activity to God. As lord *Kṛṣṇa* said in the *Gītā* : whatever you do, or eat, or offer as oblation or give or perform penance, all that dedicate to me, O Arjuna.<sup>235</sup>

*Devas* are *prāṇa* and *prāṇa* is nourished by action. Therefore *yajña* is the food of *devas*. In nature, *bhṛgu* is offered in *aṅgīrasa* at *parameṣṭhī* level. This is *gosava yajña*.<sup>236</sup> It gives freedom.<sup>237</sup> The *Ṛgveda* describes this *yajña* as being performed in *viṣṇuloka*.<sup>238</sup> With five periods of time, five *yajñas* are associated as follows :

<b>Time-period</b>	<b>Yajña</b>
Day-and-night	<i>Agnihotra</i>
Bright-and-dark-fortnight	<i>Darśapaurṇamāsa</i>
Seasons	<i>Cāturmāsya</i>
<i>Ayana</i>	<i>Paśubandha</i>
Year	<i>Somayāga</i>

The fruit of *yajña* is attainment of heaven.<sup>239</sup> The sun has three constituents : *jyoti*, *gau* and *āyu*. We have three *stomas* with reference to each of them. By *jyotiṣṭoma* one attains *devas*, by *goṣṭoma*, one attains life and by *ayuṣṭoma*, one attains self-hood.

As the *agni* goes to heaven through *yajña*, the *agni* of the *yajmāna* also goes to heaven by imbibing the *agni* of day through *agnihotra*, the *agni* of fortnight through *darśapaurṇamāsa*, the *agni* of *ṛtu* through *caturmāsya*, the *agni* of *ayana* through *paśubandha* and the *agni* of year through *somayāga*.

235. यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।

यत्तपस्यसि कौन्तेय! तत्कुरुष्व मदर्पणम्॥ - गीता, 9.27

236. यज्ञो वै गौः - तैत्तिरीयब्राह्मण, 3.9.6

237. गोसवः स्वाराज्यो वा एष यज्ञः - ताण्ड्यब्राह्मण, 19.1.3.1

238. या ते धामान्युश्मसि गमध्वै यत्र गावो भूरिशृङ्गा अयासः।

अत्राह तदुरुगायस्य विष्णोः परमं पदमवभाति भूरि॥ - यजुर्वेद, 6.3

239. यजेत स्वर्गकामः - अर्थसङ्ग्रह, अधिकारविधि

*Jyotiṣṭoma* leads to heaven and *cayana yajña* leads to liberation through piling of *agni*.

The *yajña* fulfils all desires.<sup>240</sup> There is a scientific method of doing it. First of all, *yajña* is the process of inter-conversion of matter and mind.<sup>241</sup> The link between matter and mind is *prāṇa*. Therefore, it is said that the *prāṇas* perform *yajña*.<sup>242</sup> *Prāṇa* is like a rope which binds mind and matter. The mind inspires *prāṇa* by desire. the *prāṇas* create matter by their movement.

The *yajña* is performed by concentrated mind.<sup>243</sup> Mind is the creator.<sup>244</sup> Nothing can be done by a disturbed mind.<sup>245</sup> All desires arise only in mind.<sup>246</sup> Just as the cow follows the calf, similarly matter follows mind.<sup>247</sup>

The power of mind is contained in the *mantra*, which instigates the *prāṇa*. This is invocation of *devas* by *mantra*. Thus *prāṇas* are the *devas* inspired by mind.<sup>248</sup> *Prāṇa* follows mind.<sup>249</sup> Mind rules over *prāṇa*; all *prāṇas* are established in mind.<sup>250</sup> *Prāṇas* are approached by mind.<sup>251</sup>

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240. सर्वेभ्यो हि कामेभ्यो यज्ञः प्रयुज्यते - तैत्तिरीयसंहिता, 2.4.11.2

241. वाचश्चित्तस्योत्तरोत्तरिक्रमो यद्यज्ञः - ऐतरेयारण्यक, 2.3.3.15

242. प्राणैरु यज्ञस्तायते - जैमिनीयब्राह्मण, 2.4.31

243. युक्तेन हि मनसा यज्ञस्तायते - मैत्रायणीसंहिता, 3.1.1

244. मनो हि प्रजापतिः - सामविधानब्राह्मण, 1.1.4

245. न ह्ययुक्तेन मनसा शक्नोति कर्तुम् - शतपथब्राह्मण, 6.3.1.14

246. स एष हृदयः कामानां पूर्णो यन्मनः - जैमिनीयोपनिषद् ब्राह्मण, 1.18.3.3

247. तस्यै मन एव वत्सः। मनसा वै वाचं पृक्तां दुहे। वत्सेन वै मातरं पृक्तां दुहे।

तद्वा इदं मनः पूर्वम्। यत्पश्चा वागन्वेति तस्माद्दत्सं पूर्वं यन्तं पश्चा मातान्वेति

- जैमिनीयब्राह्मण 1.19

248. एते वै देवा मनोजाता मनोयुजो यदिमे प्राणाः - मैत्रायणीसंहिता, 3.6.9

249. मनो वा अनुप्राणाः - जैमिनीयब्राह्मण, 1.16

250. मनो वै प्राणानामधिपतिर्मनसि हि सर्वे प्राणाः प्रतिष्ठिताः - शतपथब्राह्मण, 14.3.2.3

251. मनसैव प्राणमाप्नोति - मैत्रायणीसंहिता, 4.5.5



*Prāṇa* is the master of matter.<sup>252</sup> The matter and *prāṇa* constitute the divine pair.<sup>253</sup> Matter is associated with *prāṇa*.<sup>254</sup> The *yajña* starts with the desire of mind. *Mantra* is presided over by the *deva*, whom the seer praises with a desire for attainment of the desired fruit.<sup>255</sup> Desire appears first in the creation.<sup>256</sup> Then follows the movement of *prāṇa*.<sup>257</sup> *Vāk* or matter is the substantial cause of the world.<sup>258</sup>

It should not be said that all desires are to be avoided, because *Manu* says that desire of studying the *Vedas* and following the path of action laid therein, should be entertained.<sup>259</sup>

## HOLISTIC APPROACH

From what has been said so far, it can be concluded that the *Vedas* pay equal attention to all aspects of life — physical, mental, intellectual and spiritual. It makes their approach holistic. The *Vedas* do not neglect this world, as some of the ascetic tradition are inclined to do, nor do they neglect life hereafter, as the materialists do. This *Vedic* attitude is best represented by *Kaṇāda* who says that *dharma* is that which brings about worldly prosperity as well as spiritual awakening.<sup>260</sup>

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252. प्राणो वाचस्पतिः - शतपथब्राह्मण, 6.3.7.19

253. तद्वै दैव्यं मिथुनं यद्वाक् च प्राणश्च - जैमिनीयब्राह्मण, 1.306

254. वाक्प्राणेन संहिता - ऐतरेयारण्यक, 3.1.6

255. यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तदैवतः स मन्त्रो भवति

- निरुक्त, 7.1

256. कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् - ऋग्वेद, 10.129.4

257. तिरश्चीनः विततः रश्मिरेषामधः स्वदासीदुपरि स्वदासीत् - Ibid., 10.129.5

Read with प्राणा रश्मयः - तैत्तिरीयब्राह्मण, 3.2.5.2

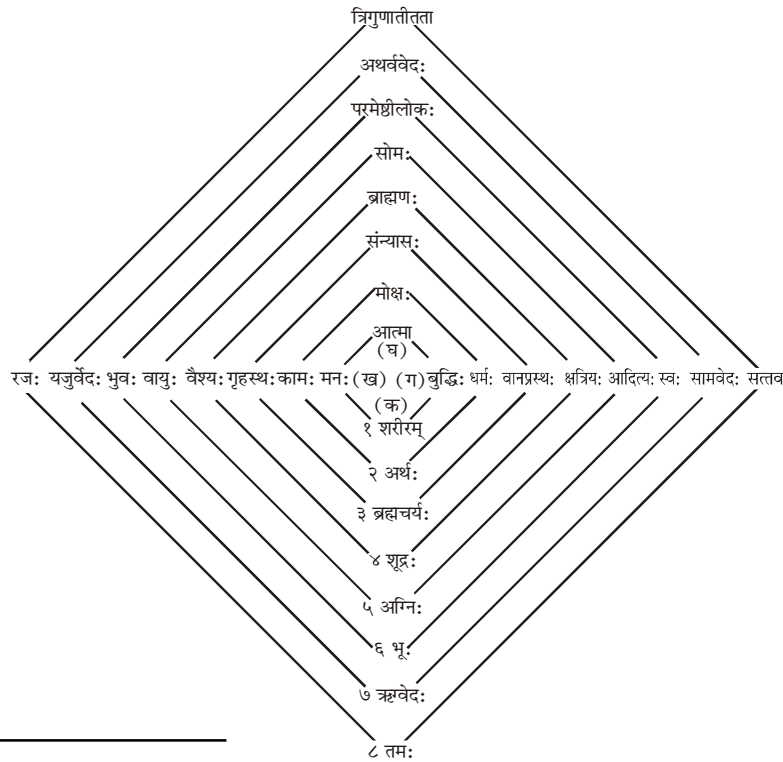
258. अहं सुवे पितरमस्य मूर्धन् - ऋग्वेद, 10

259. कामात्मता न प्रशस्ता न चैवेहास्त्यकामता।

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः॥ - मनुस्मृति, 2.2

260. यतोऽभ्युदयनिःश्रेयससिद्धिः स धर्मः - वैशेषिकसूत्र, 1.1.2

The underlying idea is that it is one that becomes many.<sup>261</sup> At *ādhidāivika* level, one *deva* becomes many; it becomes *agni* at terrestrial level, *vāyu* at atmospheric level and *āditya* at celestial level.<sup>262</sup> Similarly at *ādhyatmika* level, one *prakṛti* assumes three forms; it formulates body by *tamogūṇa*, mind by *rajogūṇa* and intellect by *satvagūṇa*. It means that the whole reality is inter-connected; if we neglect one aspect the whole feels its impact — none of them is inferior to the other, all of them are equally important.<sup>263</sup> Body, mind and intellect belong to *prakṛti* or *triguṇas*, the soul is beyond *triguṇas*. Thus we have four dimensions of our personality; one is that of *prakṛti*, working under the law of cause-and-effect and having three aspects as per *triguṇas*, the other is that of soul, which is beyond cause-and-effect relationship and, therefore, supra-logical.<sup>264</sup> The *Vedic* attitude towards life and world-view is based on reconciliation of all these aspects of human life and reality. This four-fold world view is shown in the following chart :



261. एकं वा इदं विबभूव सर्वम् - ऋग्वेद, 8.58.2

262. Cf अप्येते उत्तरे ज्योतिषी अग्निरुच्येते - निरुक्त, 7.4

263. Cf न हि वो अस्त्यर्भको देवासो न कुमारकः। विश्वे सतो महान्त इत् - ऋग्वेद, 8.30.1

264. अचिन्त्या खलु ये भावाः न ताँस्तर्केण योजयेत् प्रकृतिभ्यः परं यच्च तद चिन्त्यस्य लक्षणम्—Quoted by Pt. Motilal Shastri

To explain the four pillars of this chart, we shall take them in the order in which the four *Vedas* are generally enumerated i.e. *R̥gveda*, *Yajurveda*, *Sāmaveda* and *Atharvaveda*. Let us, first of all take the pillar representing the *R̥gveda*.

### **R̥GVEDA**

The visible aspect of a culture (or rather civilisation) is represented by the material and the physical, which is associated with *R̥gveda*<sup>265</sup>. *Rk* is born of *agni*, the source of energy, without which no material production is possible<sup>266</sup>. *Agni* is the protector of body<sup>267</sup> as also the bestower of wealth.<sup>268</sup> Physical labour alone can assure a wealthy society. The labour class is the son of the soil. Therefore, the labour class<sup>269</sup> as well as the earth<sup>270</sup>, is said to have been born of the foot of the personified God. Just as the food upholds the body, the labour class upholds the society. If the labourer were not to produce the consumers' articles, the society will remain uncivilised. People roaming naked without clothes and in the open without houses would form only a primitive society. Clothes and houses are the products of the labour class only. Labour class has to work hard for producing the articles of use<sup>271</sup>. A student is also required to lead a hard and austere life so that he can prove useful for the society after completing his education<sup>272</sup>.

### **YAJURVEDA**

The dynamism, associated with *yajus*<sup>273</sup>, requires mental acumen<sup>274</sup>. Amongst the

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265. ऋग्भ्यो जातां सर्वशो मूर्त्तिमाहुः - तैत्तिरीयब्राह्मण 3.12.9.1

266. सोऽग्नेरेवर्चः - शाङ्ख्यानब्राह्मण, 6.10

267. तनूपा अग्नेऽसि - यजुर्वेद, 3.17

268. अग्निना रमियश्नवत् - ऋग्वेद, 1.1.3

269. पद्भ्यां शूद्रः - ऋग्वेद, 10.90.14

270. पद्भ्यां भूमिः - ऋग्वेद, 10.90.12

271. तपसे शूद्रम् - 30.5

272. ब्रह्मचारी श्रमेण लोकाँस्तपसा पिपत्ति - अथर्ववेद, 30.5

273. सर्वा गतिर्याजुषी हैव शश्वत् - तैत्तिरीयब्राह्मण, 3.12.9.1

274. मनो यजुः प्रपद्ये - यजुर्वेद 36.1

*devas*, dynamism is best represented by *vāyu*<sup>275</sup>. *Vaiśya* community, by moving around, accumulates wealth through business<sup>276</sup>. Amongst the *āśramas*, the householder enjoys all the pleasures of life, using his mind as the axle of the chariot of his life<sup>277</sup>. Whereas the idleness of body is to be conquered by a life of hard work, the fickleness of mind is to be controlled through *upāsanā*. Success in worldly life depends upon hard work with a concentrated mind.

### SĀMAVEDA

Whereas, hard work and concentration are necessary at a personal level, maintenance of law and order is also necessary for the society. Maintenance of law and order is *dharma*. The *kṣatriya* class is responsible for this maintenance of law and order<sup>278</sup>. The luster, required for this is to be derived from *Sāmaveda*<sup>279</sup>, which is represented by *āditya* at the *ādhidāivika* level. *Sāma* is the vital energy, the *āditya*<sup>280</sup>. Associated with *āditya*, time is the supreme luster<sup>281</sup>. *Kṣatriya* has the luster of valour, whereas, *vānaprastha* has the luster of *tapas*<sup>282</sup>. *Kṣatriya* maintains the law through the use of administrative power, whereas, *vānaprasthī* does the same through his moral power. These two, together, control through *dharma*, the unbridled play of money-power and licentiousness in the society.

### APARĀ AND PARĀ

Here ends, the *Trayī* of *Ṛk*, *Yajus* and *Sāma* represented by *tamas*, *rajas* and *sattva*, the three constituents of *prakṛti*, i.e., the body, mind and intellect. This is covered by *aparā vidyā*. Physics, psychology and logic, associated with body, mind and intellect respectively, fall under this category.

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275. वायोर्यजूषि - शाङ्खुचायनब्राह्मण, 6.10

276. ये पन्थनो बहवो देवयाना अन्तरा द्यावापृथिवी सञ्चरन्ति।

ते मा जुषन्तां पयसा धृतेन यथा क्रीत्वा धनमाहराणि ॥ - अथर्ववेद, 3.15.2

277. मनोऽस्या अन आसीत् - ऋग्वेद, 10.58.10

278. धृतव्रताः क्षत्रियाः - Ibid., 10.66.83

279. सर्वं तेजः सामरूप्यम् - तैत्तिरीयब्राह्मण, 13.12.9.1

280. साम प्राणं प्रपद्ये - यजुर्वेद, 36.1

281. तस्माद्वै नान्यत्परमस्ति तेजः - अथर्ववेद, 19.53.4

282. तपसा येऽनाधृष्याः - ऋग्वेद, 14.146.1

Then comes the fourth the transcendental aspect of nature, associated with *Atharvaveda*, also known as the *brahmaveda*. Whereas, *aparā vidyā* is concerned with what is bound by time and space, *parā vidyā* deals with what is beyond time and space. *Aparā* can be conceived by mind and expressed in language, whereas, *parā* is beyond mind and speech. *Aparā* is science, *parā* is spiritualism. *Aparā* is presided over by *agni*, *vāyu* and *āditya*; that are the three forms of *agni*. Spiritualism is presided over by *soma*. *Agni* and *soma* together make the world—अग्निषोमात्मकं जगत्।

## ATHARVAVEDA

*Atharvaveda* is the *brahmaveda*. *Brahma* embraces all *devas*<sup>283</sup>. He is the superme creator<sup>284</sup>. *Brāhmaṇa* is one who knows *brahma*<sup>285</sup>. Soul, being above intelligence—यो बुद्धेः परतस्तु सः— is beyond its control. Consequently *brāhmaṇa* is not to be subjugated by *kṣatriya*—ब्राह्मणोऽराजन्यः स्यात्. He is ruled over only by *soma*<sup>286</sup>, which symbolises immortality<sup>287</sup>. This immortality alone is perfect<sup>288</sup>; the body, having nine doors (i.e. senses) and encircled by three *guṇas*<sup>289</sup>, is always imperfect and therefore mortal. The soul is all-pervading<sup>290</sup>; only, one who realises the self, is freed from the fear of death<sup>291</sup>. This is what is known as *sannyāsa*. We can, thus, trace the origin of the four *puruṣārthas*, four *āśramas* and four *varṇas* in the *Vedas*, that embody the seed of all Indian civilisation and culture, which is based on a holistic paradigm.



283. तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमा

तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः - यजुर्वेद, 31.1

284. सर्वं हेदं ब्रह्मणा हैव सृष्टम् - तैत्तिरीय ब्राह्मण, 3.12.9.1

285. ब्राह्मणा स ब्रह्म कर्णवन्तः - ऋग्वेद, 7.103.8

286. सोमोऽस्माकं ब्राह्मणानां राजा - यजुर्वेद, 36.1

287. अपां सोमममृता अभूम - ऋग्वेद, 8.48.3

288. रसेन तृप्तो न कुतश्चनोनः - अथर्ववेद, 10.8.84

289. पुण्डरीकं नवद्वार त्रिभिर्गुणेभिरावृतम् - Ibid., 10.8.43

290. त्वं हि विश्वतो मुखं विश्वतः परिभूरसि - यजुर्वेद, 32.4

291. तमेव विद्वान्न बिभाय मृत्योः - अथर्ववेद, 10.8.44