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Ṛgvedādibhāṣya Bhūmikā

(An Introduction to Commentary on the Vedas)

Sanskrit Text, Roman Transliteration and English Translation

Vol. 1

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Preface

I am glad that the first volume of Maharshi Dayanand Saraswati's *Ṛgvedādibhāṣya Bhūmikā*, with Original Sanskrit Text, Roman Transliteration and English Translation, is going to see the light of day on the eve of 200th birth centenary year of this great embodiment of Vedic life and thought and father of Indian Renaissance. As we all know, the Vedas are the most ancient books in the Library of Humanity. Since time immemorial, there have been several attempts to bring out the actual and factual translation of the Vedas. But all said and done, the ancient and mediaeval attempts of Veda Bhāṣya could not yield the desired results. As such, the exoteric significance of the Vedas remained hidden from the gaze of all. Lastly, Maharshi Dayanand Saraswati (1824-1883) tried to unravel the mystery of the Vedas. The present work '*Ṛgvedādibhāṣya Bhūmikā*' is a part of the endeavour of revealing the intended sense of the Vedas to the gaze of all. Before attempting the Commentary on the Vedas, the *Ṛgvedādibhāṣya Bhūmikā* was written by Maharshi Dayanand Saraswati as an Introduction to the Commentary on the Vedas. This text addresses different issues, misconceptions, and misgivings prevalent among the learned and the laity about the Vedas. It informs the reader about the subject matter of the Vedas, their diction and style, Vedic usages, Vedic accentuation system, rules of Vedic vyākaraṇa, and application of Alaṅkāras as a major tool for the interpretation of the Vedas. This book also solves many riddles that entrapped the Vedas into a mystery since hoary past.

This work covers around 57 subjects, of which 37

have been covered in the present volume.

The current translation is exceptional in many aspects. The original text, as is well known, is available in Sanskrit with a Hindi translation. However, we find no harmony and coherence between the Sanskrit text and its Hindi translation in several places. As such, in the present translation, due care has been taken that the English rendering should strictly conform with the original Sanskrit text so that the readers, researchers and scholars may be able to understand the real intention of Maharshi Dayanand Saraswati about the Vedas and his Vedic Commentary. Here, it may also be pointed out that the brief translation of Vedic mantras quoted by Maharshi Dayanand in this work preceded by the term 'Meaning' in square bracket is attempted by the author of present lines, and Maharshi Dayanand's detailed Commentary on the same Vedic mantras has been given with the heading 'Gloss.' As such, this translation is the first-ever attempt to bring out *Ṛgvedādibhāṣya Bhūmikā* in most modern, easily understandable terms to the domain of Vedic exegesis. I hope this translation will help the learned and the laity understand and comprehend Maharshi Dayanand's view of Vedas and his translation. Last but not least, my sincere thanks are due to Alois Heirich and Jessica Heirich from Germany, who were always ready to extend their helping hands to make the publication of the current volume possible at the earliest possible time. Their dedication and devotion to the Vedic cause is unparalleled.

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Introduction

ओ३म् सह नाववतु। सह नौ भुनक्तु। सह वीर्य्यं करवावहै। तेजस्विनावधीतमस्तु। मा विद्विषावहै॥ ओ३म् शान्तिः शान्तिः शान्तिः ॥1॥

तैत्तिरीय आरण्यक, 9.1

O३m saha nāvavatu, saha nau bhunaktu। saha vīryyaṁ kāravāvahai, tejasvināvadhītamastu, mā vidviṣāvahai. O३m śāntiḥ śāntiḥ śāntiḥ.

[Meaning] Om! O Parameśvara, with your kind grace, blessings and help, may we all be able to protect each other; may we all enjoy all beneficial comforts and prosperity in life; may we be able to boost/promote each other's capacity and efficiency by dint of hard work; may our learning and teachings come into limelight and our knowledge keeps proliferating and advancing. O source of love, due to Your grace, may we never oppose each other and live in harmony. Due to Your grace, may all our three kinds of sufferings—spiritual (related to body, mind and soul), physical (caused by other beings and external material objects) and astronomical (caused by natural calamities) are alleviated, so that we may render a proper commentary on Vedas comfortably and peacefully for the benefit of humanity at large. It is our prayer. Kindly grant the same.

ब्रह्मानन्तमनादि विश्वकृदजं सत्यं परं शाश्वतं,
विद्या यस्य सनातनी निगमभृद् वैधर्म्यविध्वंसिनी।
वेदाख्या विमला हिता हि जगते नृभ्यः सुभाग्यप्रदा,
तन्नत्वा निगमार्थभाष्यमतिना भाष्यं तु तन्तन्यते ॥1॥

brahmānantamanādi viśvakṛdajaṁ satyaṁ paraṁ śāśvataṁ;
vidyā yasya sanātanī nigamabhṛd vaidharmyavidhvaṁsinī.

vedākhyā vimalā hitā hi jagate nṛbhyaḥ subhāgyapradā;
tannatvā nigamārthabhāṣyamatinā bhāṣyaṁ tu tantanyate.

[Meaning] Having paid obeisance to the Supreme Being (Brahman), who has no beginning or end, the creator of the universe, unborn, eternal, the highest reality and who is the perpetual source of knowledge called the Vedas, upholder of the Law of creation, (*Nigama*) destroyer of ignorance, beneficial to the world, and bestower of good fortunes on humanity; I, now, commence this commentary on the Vedas

कालरामाङ्कचन्द्रेऽब्दे भाद्रमासे सिते दले।
प्रतिपद्यादित्यवारे भाष्यारम्भः कृतो मया ॥2 ॥

kālarāmāṅkachandre'bde bhādramāse site dale,
pratipadyādityavāre bhāṣyārambhaḥ kṛto mayā.

[Meaning] I commenced this commentary on Sunday, the first day of the bright half of the lunar month of *Bhādrapada* in the *Chaitrādi* Vikrama year 1933 (8.9.1876).

दयाया आनन्दो विलसति परः स्वात्मविदितः।
सरस्वत्यस्याग्रे निवसति हिता हीशशरणा।
इयं ख्यातिर्यस्य प्रततसुगुणा वेदमननाऽ-
स्त्यनेनदं भाष्यं रचितमिति बोद्धव्यमनघाः ॥3 ॥

dayāyā ānando vilasati paraḥ svātmaviditaḥe;
sarasvatyasyāgre nivasati hitā hīśaśaraṇā;
iyaṁ khyātiryasya pratatasuguṇā vedamananā'-;
styanenadaṁ bhāṣyaṁ rachitamiti- boddhavyamanaghāḥ.

[Meaning] Let the noble people know that this commentary has been composed by Swami Dayanand Saraswati.

मनुष्येभ्यो हितायैव सत्यार्थं सत्यमानतः।

ईश्वरानुग्रहेणेदं वेदभाष्यं विधीयते ॥4 ॥

manuṣyebhyo hitāyaiva satyārthaṁ satyamānataḥ,
īśvarānugraheṇedaṁ vedabhāṣyaṁ vidhīyate.

[Meaning] By the grace of Parameśvara, may I accomplish this Vedic commentary for the benefit of all men, giving the right and correct interpretation based on valid authorities.

संस्कृतप्राकृताभ्यां यद्भाषाभ्यामन्वितं शुभम् ।
मन्त्रार्थवप्रनं चात्र क्रियते कामघुङ्मया ॥5 ॥

saṁskṛtaprākṛtābhyāṁ yadbhāṣābhyāmanvitaṁ śubham,
mantrārthavaṇranaṁ chātra kriyate kāmaghuṅmayā.

[Meaning] I shall lucidly explain the meaning of the Vedic mantras in Sanskrit and Prakṛta (Hindi) to my highest satisfaction.

आर्य्याणां मुन्यृषीणां या व्याख्यारीतिः सनातनी ।
तां समाश्रित्य मन्त्रार्था विधास्यन्ते तु नान्यथा ॥6 ॥

āryyāṇāṁ munyṛṣīṇāṁ yā vyākhyārītiḥ sanātanī,
tāṁ samāśritya mantrārthā vidhāsyante tu nānyathā.

[Meaning] I shall explain the mantras by following the ancient method of interpretation of the Aryan sages and seers and not otherwise.

येनाधुनिकभाष्यैर्ये टीकाभिर्वेददूषकाः ।
दोषाः सर्वे विनश्येयुरन्यथार्थविवर्णनाः ॥7 ॥

yenādhunikabhāṣyairye ṭīkābhirvedadūṣakāḥ,
doṣāḥ sarve vinaśyeyuranyathārthavivarṇanāḥ.

[Meaning] The present (commentary) will set aside all such modern interpretations as distorting the intended sense of the Vedas and will reveal the true significance of the Vedic lore to the gaze of all.

सत्यार्थश्च प्रकाश्येत वेदानां यः सनातनः।
ईश्वरस्य सहायेन प्रयत्नोऽयं सुसिध्यताम् ॥8 ॥

satyārthaścha prakāśyeta vedānāṁ yaḥ sanātanaḥ,
īśvarasya sahāyena prayatno'yaṁ susidhyatām.

[Meaning] May this attempt (of mine) revealing the true meaning of the Vedas be successful by the grace of the Lord.

विश्वानि देव सवितर्दुरितानि परासुव।
यद् भद्रं तन्न आसुव ॥ यजुर्वेद, 30.3

viśvāni deva savitarduritāni parāsuva;
yad bhadraṁ tanna āsuva.

[Meaning] O Brahman! Ward off all ills and evils from us and bestow what is good for us.

भाष्यम्-हे सच्चिदानन्दानन्तस्वरूप! हे परमकारुणिक! हे अनन्तविद्य! हे विद्याविज्ञानप्रद! (देव) हे सूर्यादिसर्वजगद्विद्याप्रकाशक! हे सर्वानन्दप्रद! (सवितः) हे सकलजगदुत्पादक! (नः) अस्माकम् (विश्वानि) सर्वाणि (दुरितानि) दुःखानि सर्वान्दुष्टगुणांश्च (परा सुव) दूरे गमय, (यद्भद्रं) यत्कल्याणं सर्वदुःखरहितं सत्यविद्याप्राप्त्याऽभ्युदयनिःश्रेयससुखकरं भद्रमस्ति (तन्नः) अस्मभ्यं (आ सुव) आ समन्तादुत्पादय कृप्या प्रापय।

अस्मिन् वेदभाष्यकरणानुष्ठाने ये दुष्टा विघ्नास्तान् प्राप्तेः पूर्वमेव परासुव दूरं गमय, यच्च शरीरबुद्धिसहायकौशलसत्यविद्याप्रकाशादि भद्रमस्ति तत्स्वकृपाकटाक्षेण हे परब्रह्मन् नोऽस्मभ्यं प्रापय, भवत्कृपाकटाक्षसुसहायप्राप्त्या सत्यविद्योज्वलं प्रत्यक्षादिप्रमाणसिद्धं भवद्रचितानां वेदानां यथार्थं भाष्यं वयं विदधीमहि। तदिदं सर्वमनुष्योपकाराय भवत्कृपया भवेत्। अस्मिन् वेदभाष्ये सर्वेषां मनुष्याणां परमश्रद्धयाऽत्यन्ता प्रीतिर्यथा स्यात्। तथैत्र भवता कार्यमित्योऽम् ॥

Gloss—O Brahman! You are All-Existence, All-Intelligence and All-Bliss, most merciful, possessed of infinite knowledge, bestower of knowledge and science, illuminator of the whole universe— the Sun, etc., revealer of the knowledge, bestower of all joys, creator of the entire universe. Dispel all our miseries and evils;

produce and provide us with the well-being free from all sufferings and help us attain real science and knowledge leading to prosperity in this life and to final beatitude in the next stage.

Chase away all evil obstacles from this work of commentary on the Vedas, even before they could occur.

O Supreme Brahman! Be compassionate and bestow upon what is good, such as sound health, power of discrimination, cooperation (of others), efficiency and the light of the true knowledge, etc. May we (be able to) write, by your grace, this commentary revealing the true intended sense of the Vedas, of which you are the sole author, which may shine forth with the radiance of true knowledge and also have the support of all authorities and direct or indirect proofs. May this commentary prove beneficial for the whole of humanity due to your kind grace. Be kind to ordain, O Parameśvara, that people may hold this commentary in the highest esteem. Om!

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः॥ अथर्ववेद, 10.8.1

yo bhūtaṁ cha bhavyaṁ cha sarvaṁ yaśchādhitiṣṭhati,
svaryasya cha kevalaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ.

[Meaning] Obeisance to Brahman, the Supreme, Who governs the whole universe and all times— past, present and future; Who is All-bliss.

भाष्यम्-(योभूतं च०) यो भूतभविष्यद्वर्तमानान् कालान् (सर्वं यश्चाधि०) सर्वं जगच्चाधितिष्ठति, सर्वाधिष्ठाता सन् कालादूर्ध्वं विराजमानोऽस्ति। (स्वर्य०) यस्य केवलं निर्विकारं स्वः सुखस्वरूपमस्ति, यस्मिन दुःखं लैशमात्र मपि नास्ति, यदानन्दघनं ब्रह्मास्ति, (तस्मै ज्ये०) तस्मै ज्येष्ठाय सर्वोत्कृष्टाय ब्रह्मणे महतेऽत्यन्तं नमोऽस्तु नः॥

Bhāṣyam-(yobhūtaṁ cha..) yo bhūtabhaviṣyadvartamānān

kālān (sarvaṁr yaśchādhi...) sarvaṁ jagachchādhitiṣṭhati, sarvādhiṣṭhātā san kālādūrdhvaṁ virājamāno'sti। (svarya..) yasya kevalaṁ nirvikāraṁ svaḥ sukhasvarūpamasti, yasmina duḥkhaṁ laiśamātra mapi nāsti, yadānandaghanaṁ brahmāsti, (tasmai jye..) tasmai jayeṣṭhāya sarvotkṛṣṭāya brahmaṇe mahate'tyantaṁ namo'stu naḥ.

Gloss—Obeisance to Brahman, the Supreme, who is the basis of the whole universe and all times— past, present and future. Being the Governor of all, He transcends time (creation). He is unchangeable by nature and absolute bliss. He is free from the slightest trace of pain. He is all bliss Brahman. I pay obessaince to that seniormost, supreme, great, endless Brahman.

यस्य भूमिः प्रमान्तरिक्षमुतोदरम्।
दिवं यश्चक्रे मूर्द्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः॥ अथर्ववेद, 10.7.32

yasya bhūmiḥ pramāntarikṣamutodaram,
divaṁ yaśchakre mūrddhānaṁ tasmai jyeṣṭhāya brahmaṇe namaḥ. atharvaveda. AV. 10.7.32

[Meaning] We offer homage to the Supreme Brahman, whose feet are represented by the earth, His abdomen by intervening space and head by the solar sphere.

भाष्यम्-(यस्य भू०) यस्य भूमिः प्रमा यथार्थज्ञानसाधनं पादाविवास्ति, (अन्तरिक्षमु०) अन्तरिक्षं यस्योदरतुल्यमस्ति, यश्च सर्वस्मादूर्ध्वं सूर्यरश्मिप्रकाशमयमाकाशं दिवं मूर्धानं शिरोवच्चक्रे कृतवानस्ति, तस्मै०॥

Gloss—We offer homage to the Supreme Brahman, who is a personification of our universe. The earth represents, His feet, intervening space, His abdomen and the sun that is highest of all and full of light, His head.

यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः।
अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः॥ अथर्ववेद 10.7.33

yasya sūryaśchakṣuśchandramāścha punarṇavaḥ,
agniṁ yaśchakra āsyaṁtasmai jyeṣṭhāya brahmaṇe namaḥ.

[Meaning] Salutations to the Supreme Brahman whose eyes are represented by the sun and the moon, that are renewed in all creation cycles, whose mouth is represented by the fire.

भाष्यम्-(यस्य सू०) यस्य सूर्यश्चन्द्रमाश्च पुनः पुनः सर्गादौ नवीने चक्षुषी इव भवतः, योऽग्निमास्यं मुखवच्चक्रे कृतवानस्ति, तस्मै० ॥

Bhāṣyam-(yasya sū..) yasya sūryaśchandramāścha punaḥ punaḥ sargādau navīne chakṣuṣī iva bhavataḥ, yo'gnmiāsyaṁ mukhavachchakre kṛtavānasti, tasmai.. ॥

Gloss—Salutations to the Supreme Brahman whose eyes are represented by the Sun and the Moon, that are renewed in all creation cycles, whose mouth is represented by the fire.

यस्य वातः प्राणापानौ चक्षुरङ्गिरसोऽभवन्।
दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ अथर्ववेद 10.7.34

yasya vātaḥ prāṇāpānau chakṣuraṅgiraso'bhavan,
diśo yaśchakre prajñānīstasmai jyeṣṭhāya brahmaṇe namaḥ.

[Meaning] Salutations to the Supreme Brahman, Whose inhalation and exhalations are represented by the universal air; eyes by the sunrays and directions are Whose means of navigation.

भाष्यम्-(यस्य वातः०) वातः समष्टिर्वायुर्यस्य प्राणापानाविवास्ति, (अङ्गिरसः) 'अङ्गिरा अङ्गारा अङ्कना अंचना इति' निरुक्ते (अ० 3, खं० 17)॥ प्रकाशिकाः किरणाश्चक्षुषी इव भवतः, यो दिशः प्रज्ञानीः प्रज्ञापिनीर्व्यवहारसाधिकाश्चक्रे, तस्मै ह्यनन्तविद्याय ब्रह्मणे महते सततं नमोऽस्तु॥

Bhāṣyam-(yasya vātaḥ..) vātaḥ samaṣṭirvāyuryasya prāṇāpānāvivāsti, (aṅgirasaḥ) 'aṅgirā aṅgārā aṅkanā aṁchanā iti' nirukte (3.17). prakāśikāḥ kiraṇāśchakṣuṣī iva bhavataḥ, yo diśaḥ prajñānīḥ prajñāpinīrvyavahārasādhikāśchakre, tasmai

hyanantavidyāya brahmaṇe mahate satataṁ namo'stu ॥

Gloss—Continuous salutations to the Supreme Brahman, who is endowed with endless knowledge, whose inhalation and exhalations are represented by the universal air; eyes by the sunrays and directions are His means of navigation.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्यच्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ यजुः० 25.13

ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ, yasyachchhāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema.

[Meaning] Unto Him, who activates ātmans at the beginning of the creation to take birth according to their karmas; who activates prakṛti (the energy) for the creation of the material world; unto Him, whose commands, directions and justice are worshipped, adored and obeyed by all scholars; unto Him, whose refuge provides emancipation, and desertion causes mortality; unto Him, the Blissful One and All-knowing, do we offer our worship from the core of our heart and soul.

भाष्यम्-(य आत्मदाः) य आत्मदा विद्याविज्ञानप्रदः (बलदाः) यः शरीरेन्द्रियप्राणात्ममनसां पुष्ट्युत्साहपराक्रमदृढत्वप्रदः, (यस्य०) यं विश्वेदेवाः सर्वे विद्वांस उपासते यस्यानुशासनं च मन्यन्ते, (यस्यच्छाया०) यस्याश्रय एव मोक्षोऽस्ति, यस्याच्छायाऽकृपाऽनाश्रयो मृत्युर्जन्ममरणकारकोऽस्ति, (कस्मै०) तस्मै कस्मै प्रजापतये 'प्रजापतिर्वै कस्तस्मै हविषा विधेमेति'। (शतपथब्राह्मणे 7.3.1.20)॥ सुखस्वरूपाय ब्रह्मणे देवाय प्रेमभक्तिरूपेण हविषा वयं विधेम, सततं तस्यैवोपासनं कुर्वीमहि ॥

Bhāṣyam- (ya ātmadāḥ) ya ātmadā vidyāvijñānapradaḥ (baladāḥ) yaḥ śarīrendriyaprāṇātmamanasāṁ puṣṭyutsāhaparākramadṛḍhatvapradaḥ, (yasya..) yaṁ viśvedevāḥ sarve vidvāṁsa upāsate yasyānuśāsanaṁ cha manyante, (yasyachchhāyā..) yasyāśraya eva mokṣo'sti,

yasyāchchhāyā'kṛpā'nāśrayo mṛtyurjanmamaraṇakārako'sti, (kasmai..) tasmai kasmai prajāpataye 'prajāpatirvai kastasmai haviṣā vidhemeti' (Ś.Br. 7.3.1.20) ॥ sukhsvarūpāya brahmaṇe devāya premabhaktirūpeṇa haviṣā vayaṁ vidhema, satataṁ tasyaivopāsanaṁ kurvīmahi ॥

Gloss—May we offer constant oblations of prayers to the blissful Lord of creatures, the giver of spiritual and scientific knowledge; power, encouragement and sense of bravery to the body, sense organs, vital air, mind and soul; and Whose commandments are followed by all the learned people. Whose shelter is salvation and disregard of Whom leads to misery and death.

द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः। वनस्पतयः शान्ति र्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वꣳ शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ यजुः० 36.17

Dyauḥ śāntirantarikṣaꣳ śāntiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ। vanaspatayaḥ śānti rviśve devāḥ śāntirbrahma śāntiḥ sarvaꣳ śāntiḥ śāntireva śāntiḥ sā mā śāntiredhi.

[Meaning] May solar rays be peaceful to us; may the earth's magnetosphere be gentle to us; may the earth be friendly to us. May the waters flow peacefully. May the herbs and shrubs, with powers of healing, grow peacefully. May all natural forces bring us peace. Knowledge grants us peace. Everything should bring us peace and let peace be peace in the true sense. Let that peace come to us.

(द्यौः शान्तिः०) हे सर्वशक्तिमन् परमेश्वर! त्वद्भक्त्या त्वत्कृपया च द्यौरन्तरिक्षं, पृथिवी, जलमोषधयो, वनस्पतयो, विश्वेदेवाः सर्वे विद्वांसो, ब्रह्म वेदः, सर्वꣳ जगच्चास्मदर्थं शान्तं निरुपद्रवं सुखकारकं सर्वदाऽस्तु। अनुकूलं भवतु नः। येन वयं वेदभाष्यं सुखेन विदधीमहि। हे भगवन्! एतया सर्वशान्त्या विद्याबुद्धिविज्ञानारोग्यसर्वोत्तमसहायैर्भवान् मां सर्वथा वर्धयतु तथा सर्वं जगच्च ॥

(Dyauḥ śāntiḥ..) he sarvaśaktiman parameśvara! tvadbhaktyā tvatkṛpayā cha dyaurantarikṣaṁ, pṛthivī, jalamoṣadhayo, vanaspatayo, viśvedevāḥ sarve vidvāṁso, brahma vedaḥ, savarṁ jagachchāsmadarthaṁ śāntaṁ nirupadravaṁ sukhakārakaṁ sarvadā'stu। anukūlaṁ bhavatu naḥ। yena vayaṁ vedabhāṣyaṁ sukhena vidadhīmahi। he bhagavan! etayā sarvaśāntyā vidyābuddhivijñānārogyasarvottamasahāyairbhavān māṁ sarvathā vardhayatu tathā savaṁr jagachcha.

Gloss—O Almighty Brahman, may there be peace in the solar region, intermediate space, and stability on the earth. May the waters flow peacefully. May the herbs and shrubs grow peacefully with powers of healing. May all-natural forces bring us peace. Knowledge of Veda grants us peace. Everything should bring us peace and let peace be peace in the true sense. Let that peace come to us so we may attempt commentary on the Vedas without any obstacles. O Bhagavan! Please bestow upon me and the whole world the best spiritual knowledge, intelligence, realization of material and spiritual things, and sound health.

यतो यतः समीहसे ततो नो अभयं कुरु।
शन्नः कुरु प्रजाभ्योऽभयं न पशुभ्यः ॥ यजुः० 36.17.22

yato yataḥ samīhase tato no abhayaṁ kuru;
śannaḥ kuru prajābhyo'bhayaṁ na paśubhyaḥ.

[Meaning] O Brahman, whatever direction you want to look after and have your creation, make us fearless in that direction; population in that direction and animals be helpful to us in our mission of achieving the objectives of life.

(यतो य०) हे परमेश्वर! यतो यतो देशात्त्वं समीहसे, जगद्रचनपालनार्था चेष्टां करोषि, ततस्ततो देशान्नोऽस्मानभयं कुरु, यतः सर्वथा सर्वेभ्यो देशेभ्यो भयरहिता भवत्कृपया वयं

भवेम। (शन्नः कु०) तथा तत्रस्थाभ्यः प्रजाभ्यः पशुभ्यश्च नोऽस्मानभयं कुरु। एवं सर्वेभ्यो देशोभ्यस्तत्रस्थाभ्यः प्रजाभ्यः पशुभ्यश्च नोऽस्मान् शं कुरु, धर्मार्थकाममोक्षादिसुखयुक्तान् स्वानुग्रहेण सद्यः संपादय॥

(yato ya..) he parameśvara! yato yato deśāttvaṁ samīhase, jagadrachanapālanārthā cheṣṭāṁ karoṣi, tatastato deśānno'smānabhayaṁ kuru, yataḥ sarvathā sarvebhyo deśebhyo bhayarahitā bhavatkṛpayā vayaṁ bhavema। (śannaḥ ku..) tathā tatrasthābhyaḥ prajābhyaḥ paśubhyaścha no'smānabhayaṁ kuru। evaṁ sarvebhyo deśobhyastatrasthābhyaḥ prajābhyaḥ paśubhyaścha no'smān śaṁ kuru, dharmārthakāmamokṣādisukhayuktān svānugraheṇa sadyaḥ saṁpādaya.

Gloss— O Parameśvara! Make us fearless, whatever place you want to carry out your creation and sustenance activities, so that we may be fearless by all means in all directions by your kind grace. Also, make us fearless of the people and animal residing in those places. Thus bring peace in all places for the dwelling over there. Give us all the pleasure of dharma, artha, kāma and mokṣa at the earliest possible.

यस्मिन्नृचः साम यजूꣳषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः। यस्मिँश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिवसंकल्पमस्तु॥ यजुः० 34.5

yasminnṛchaḥ sāma yajūꣳṣi yasmin pratiṣṭhitā rathanābhāvivārāḥ, yasmiṁśchittaꣳ sarvamotaṁ prajānāṁ tanme manaḥ śivasaṁkalpamastu.

[Meaning] That, by which are secured the verses of the Ṛgveda, the Yajurveda, and the Sāmaveda like the spokes are secured in the hub of a wheel; that into which rests all types of knowledge; may that my mind be filled with beautiful and benevolent thoughts.

(यस्मिन्नृ0) हे भगवान् कृपानिधे! यस्मिन्मनसि ऋचः सामानि यजूंषि च प्रतितिष्ठतानि भवन्ति, यस्मिन् यथार्थमोक्षविद्या च प्रतिष्ठिता भवति, (यस्मिंश्चि0) यस्मिंश्च

प्रजानां चित्तं स्मरणात्मकं सर्वमोतमस्ति सूत्रे मणिगणवत्प्रोतमस्ति। कस्यां क इव? रथनाभौ अरा इव। तन्मे मम मनो भवत्कृपया शिवसंकल्पं कल्याणप्रियं सत्यार्थप्रकाशं चास्तु, येन वेदानां सत्यार्थः प्रकाश्येत। हे सर्वविद्यामय सर्वार्थविन्! मदुपरि कृपां विधेहि, यथा निर्विघ्नेन वेदार्थभाष्यं सत्यार्थं पूर्णं वयं कुर्वीमहि, भवद्यशो वेदानां सत्यार्थं विस्तारयेमहि। यं दृष्ट्वा वयं सर्वे सर्वोत्कृष्टगुणा भवेम। ईदृशीं करुणामस्माकमुपरि करोतु भवान्। एतदर्थं प्रार्थ्यते। अनया प्रार्थनयाऽस्मान् शीघ्रमेवानुगृह्णातु। यत इदं सर्वोपकारकं कृत्यं सिद्धं भवेत्॥

(yasminnṛ..) he bhagavān kṛpānidhe! yasminmanasi ṛchaḥ sāmāni yajūṁṣi cha pratitiṣṭhatāni bhavanti, yasmin yathārthamokṣavidyā cha pratiṣṭhitā bhavati, (yasmiṁśchi...) yasmiṁścha prajānāṁ chittaṁ smaraṇātmakaṁ sarvamotamasti sūtre maṇigaṇavatprotamasti। kasyāṁ ka iva? rathanābhau arā iva। tanme mama mano bhavatkṛpayā śivasaṁkalpaṁ kalyāṇapriyaṁ satyārthaprakāśaṁ chāstu, yena vedānāṁ satyārthaḥ prakāśyeta। he sarvavidyāmaya sarvārthavin! madupari kṛpāṁ vidhehi, yathā nirvighnena vedārthabhāṣyaṁ satyārthaṁ pūrṇaṁ vayaṁ kurvīmahi, bhavadyaśo vedānāṁ satyārthaṁ vistārayemahi। yaṁ dṛṣṭvā vayaṁ sarve sarvotkṛṣṭaguṇā bhavema। īdṛśīṁ karuṇāmasmākamupari karotu bhavān। etadarthaṁ prārthyate। anayā prārthanayā'smān śīghramevānugṛhṇātu। yata idaṁ sarvopakārakaṁ kṛtyaṁ siddhaṁ bhavet॥

Gloss—O Graceful Almighty! The mind that contains the knowledge of the *Ṛgveda*, the *Yajurveda*, and the *Sāmaveda*; that into which rests knowledge of Mokṣa; that into which the memory of people remains inlaid like the beads of the garland. All this is secured in mind like the spokes are connected in the hub of a wheel. May my mind be filled with excellent and benevolent thoughts and light of truth due to your grace so that this mind may reveal the true meaning of the Vedas. O Omniscient one! You know all and everything. Be gracious to us so that we may, without obstacles, be able to do complete Veda-bhāṣya with accurate interpretation and able to preach and propagate your

glory and true significance of the Vedas. Having gone through this, we may all acquire all the noblest qualities. May you be kind to us. With this purpose in mind, I offer prayer to you. Be gracious soon so that this beneficial attempt may be accomplished at the earliest.

Origin of the Vedas

The Vedas are the knowledge of creation. Creation is the handiwork of Parameśvara, so the authorship of the knowledge of creation may be assigned unilaterally to Parameśvara.

The *Yajurveda* mantra (31.7) substantiates this idea, thus:

तस्माद्यज्ञात्सर्वहुतः ऋचः सामानि जज्ञिरे।
छन्दाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत॥ यजुः० 31.7

tasmādyajñātsarvahutaḥ ṛchaḥ sāmāni jajñire,
chhandāꣳsi jajñire tasmādyajustasmādajāyat.

Spiritual meaning: This embodiment of souls gave them knowledge of Ṛcās (jñāna and vijñāna of creation, ātman and Brahman), Sāmans (upāsanā, i.e. method of closeness to Brahman), Yajus (knowledge of nitya, naimittika and kāmya karmas and echo-friendly technology) and Atharvaveda (rules of leading life conforming to nature in society).

Note: Here, the mantra says that the laws in society should be based upon natural laws.

Scientific meaning: [Tasmāt yajñāt] From the mental yajña of Brahman, i.e. saṅkalpa of Brahman [sarvahutaḥ], wherein oblation of inactive/dark energy was given, i.e. wherein inactive energy was converted into active energy, [ṛchaḥ] the ṛcās (geothermal energy of planets), [sāmāni] the sāmans (energy of photosphere of the stars) was produced. [tasmāt] From that yajña [yajuḥ] field energy or magnetosphere of the planets and stars and ora or living beings [ajāyat] were formed and [tasmāt] from

that yajña [chhandansi] the rest of Chhandas and other forms of energy were formed.

तस्मात्यज्ञात्सच्चिदानन्दादिलक्षणात्पूर्णात् पुरुषात् सर्वहुतात्सर्वपूज्यात्सर्वोपास्यात्सर्वशक्तिमतः परब्रह्मणः (ऋचः) ऋग्वेदः, (यजुः) यजुर्वेदः (सामानि) सामवेदः, (छन्दाँसि) अथर्ववेदश्च (जज्ञिरे) चत्वारो वेदास्तेनैव प्रकाशिता इति वेद्यम्। सर्वहुत इति वेदानामपि विशेषणां भवितुमर्हति, वेदाः सर्वहुतः। यतःसर्वमनुष्यैर्होतुमादातुं ग्रहीतुं योग्याः सन्त्यतः। जज्ञिरे अजायतेति क्रियाद्वयं वेदानामनेकविद्यावत्त्वद्योतनार्थम्। तथा तस्मादिति पददृयमीश्वरादेव वेदा जाता इत्यवधारणार्थम्। वेदानां गायत्र्यादिच्छन्दोन्वितत्वात्पुनश्छन्दांसीति पदं चतुर्थस्याथर्ववेदस्योत्पत्तिं ज्ञापयतीत्यवधेयम। 'यज्ञो वै विष्णुः' श० कां० 1. अ० 1 (ब्रा० 2. कं० 13)। 'इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम्।' यजुः० (अ० 5. मन्त्र 15) इति सर्वजगत्कर्त्तृत्वं विष्णौ परमेश्वर एव घटते, नान्यत्र। वेवेष्टि व्याप्नोति चराचरं जगत् स विष्णुः परमेश्वरः॥

tasmātyajñātsachchidānandādilakṣaṇātpūrṇāt puruṣāt sarvahutātsarvapūjyātsarvopāsyātsarvaśaktimataḥ parabrahmaṇaḥ (ṛchaḥ) ṛgvedaḥ, (yajuḥ) yajurvedaḥ (sāmāni) sāmavedaḥ, (chhandāṁsi) atharvavedaścha (jajñire) chatvāro vedāstenaiva prakāśitā iti vedyam। sarvahuta iti vedānāmapi viśeṣaṇāṁ bhavitumarhati, vedāḥ sarvahutaḥ। yataḥsarvamanuṣyairhotumādātuṁ grahītuṁ yogyāḥ santyataḥ। jajñire ajāyateti kriyādvayaṁ vedānāmanekavidyāvattvadyotanārtham। tathā tasmāditi padadvayamīśvarādeva vedā jātā ityavadhāraṇārtham। vedānāṁ gāyatrayādichchhandonvitatvātpunaśchhandāṁsīti padaṁ chaturthasyātharvavedasyotpattiṁ jñāpayatītyavadheyama। 'yajño vai viṣṇuḥ' (Ś.Br. 1.1.2.13)। 'idaṁ viṣṇurvichakrame tredhā nidadhe padam।' (Yaju. 5.15) iti sarvajagatkarttṛtvaṁ viṣṇau parameśvara eva ghaṭate, nānyatra। veveṣṭi vyāpnoti charācharaṁ jagat sa viṣṇuḥ parameśvaraḥ॥

Gloss- Supreme and Perfect Being (Para-Brahman), who is Self-existent, Conscious and Blissful (sat, cit, ananda), who is Omnipotent and universally adored, brought into light the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda* in the form of creation. That is to say that the four Vedas are the

expression of creation, and creation is the manifestation of the Vedas. This creation is the embodiment of the Vedas. It is the vāk (speech) of Brahman, and the Vedas represent this speech. The word '*Sarva-hutaḥ*' can also be taken as an adjective, a qualifier of the Vedas indirectly. Directly it qualifies the Yajña. 'Sarvahuta yajña' means the process of creation owing to which all things originated in this Universe. Indirectly 'Vedas' are also sarva-huta, as they, being the knowledge of creation, are also worthy of being known by all. The verbs '*jajñire*' and '*ajāyata*' denote that the Vedas contain numerous sciences.

Similarly, the twice repeated pronoun "tasmāt" (from him) emphasises (the fact) that Parameśvara alone is the author of the creation and so the Vedas. All the Vedas contain various metres-Gayatrī etc.; notwithstanding this-the word "chandānsi" (metres) denotes that the fourth Veda-the Atharvaveda, was also brought into light by Parameśvara. According to the *Śatapatha-Brāhamaṇa* (1.2.13), "Viṣṇu is truly yajña" means that the yajña (creation) is the handiwork of Parameśvara. Here Viṣṇu is Parameśvara, as the attribute of creating the Universe can apply to Parameśvara alone and none else. Viṣṇu created this (visible and invisible) world, and He supports the threefold world" (*Yajurveda*, 5.15). He is called Viṣṇu because He pervades the mobile and immobile world.

यस्मद्दचो अपातक्षन् यजुर्यस्मादपाकषन्।
सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम्
स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ अथर्व० 10.7.20
yasmadṛcho apātakṣan yajuryasmādapākaṣan,
sāmāni yasya lomānyatharvāṅgiraso mukham

skambhaṁ taṁ brūhi katamaḥ svideva saḥ.

[Meaning] Who is that Almighty and the Supreme Brahman, who brought the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda* into limelight? Similarly, (Who is He?) whose mouth, the foremost part, represents the *Atharvaveda*; hair the *Sāmaveda*; heart the *Yajurveda* and the life breath the *Ṛgveda*?

यस्मात्सर्वशक्तिमतः ऋचः ऋग्वेदः (अपातक्षन्) अपातक्षत् उत्पन्नोऽस्ति, यस्मात् परब्रह्मणः (यजुः) यजुर्वेदः (अपाकषन्) प्रादुर्भूतोऽस्ति, तथैव यस्मात्सामानि सामवेदः (आङ्गिरसः) अथर्ववेदश्चोत्पन्नौ स्तः, एवमेव यस्येश्वरस्याङ्गिरसोऽथर्ववेदो मुखं मुखवन्मुख्योऽस्ति, सामानि लोमानीव सन्ति, यजुर्यस्य हृदयमृचः प्राणश्चेति रूपकालङ्कारः। यस्माच्चत्वारो वेदा उत्पन्नाः स कतमः स्विद्देवोऽस्ति तं त्वं ब्रूहीति प्रश्नः? अस्योत्तरम्-(स्कम्भं तं०) तं स्कम्भं सर्वजगद्धारकं परमेश्वरं त्वं जानीहीति, तस्मात्स्कम्भात्सर्वाधारात्परमेश्वरात् पृथक् कश्चिदप्यप्यो देवो वेदकर्त्ता नैवास्तीति मन्तव्यम्।

yasmātsarvaśaktimataḥ ṛchaḥ ṛgvedaḥ (apātakṣan) apātakṣat utpanno'sti, yasmāt parabrahmaṇaḥ (yajuḥ) yajurvedaḥ (apākaṣan) prādurbhūto'sti, tathaiva yasmātsāmāni sāmavedaḥ (āṅgirasaḥ) atharvavedaśchotpannau staḥ, evameva yasyeśvarasyāṅgiraso'tharvavedo mukhaṁ mukhavanmukhyo'sti, sāmāni lomānīva santi, yajuryasya hṛdayamṛchaḥ prāṇaścheti rūpakālaṅkāraḥ। yasmāchchatvāro vedā utpannāḥ sa katamaḥ sviddevo'sti taṁ tvaṁ brūhīti praśnaḥ? asyottaram-(skambhaṁ taṁ...) taṁ skambhaṁ sarvajagaddhārakaṁ parameśvaraṁ tvaṁ jānīhīti, tasmātskambhātsarvādhārātparameśvarāt pṛthak kaśchidapyapyo devo vedakarttā naivāstīti mantavyam।

Gloss—The *Atharvaveda* (10.7.20) also supports this view as:

Who is that Almighty and the Supreme Brahman, who brought the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda* into the limelight? Similarly (who is He?) whose mouth the foremost part—is the *Atharvaveda*; hair the *Sāmaveda*; heart

the *Yajurveda*, and life breath the *Ṛgveda*? Here it is a metaphor or allegory. Tell me by Whom the four Vedas were authored? It is a question. The answer to this is, "Be it known to you, that He is Skamba —the all-sustaining Parameśvara," Now this must be accepted that no other Deva than the all-sustaining Parameśvara is the author of the Vedas.

एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः ॥ श० 15.5.4.11

[Meaning] The *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda* are like the breath of that Supreme Being.

evaṁ vā are'sya mahate, bhūtasya niḥśvasitametadyadṛgvedo yajurvedaḥ sāmavedo'tharvāṅgirasaḥ.

अस्यायमभिप्रायः। याज्ञवल्क्योऽभिवदति-हे मैत्रेयि! महत आकाशादपि बृहतः परमेश्वरस्यैव सकाशाद्ऋग्वेदादिवेदचतुष्टयं (निःश्वसितं) निःश्वासवत्सहजतया निःसृतमस्तीति वेद्यम्। यथा शरीराच्छ्वासो निःसृत्य पुनस्तदेव प्रविशति तथैवैश्वराद्वेदानां प्रादुर्भावतिरोभावौ भवत इति निश्चयः।

Gloss—The *Śatapatha* (15.5.4.11) clearly states that "the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda* and the *Atharvaveda* are like the breath of that Supreme Being." Here Yājñavalkya says, "O Maitreyi! Let it be known that the four Vedas—the *Ṛgveda*, etc. exhaled by Parameśvara, who transcends even space, like the breath easily and naturally." As breath goes out of the body and again goes into it; so the Vedas are published with the publication of creation and depublished again with the depublication of creation by Parameśvara.

अत्र केचिदाहुः-निरवयवात्परमेश्वराच्छब्दमयो वेदः कथमुत्पद्येतेति?

atra kechidāhuḥ-niravayavātparameśvarāchchhabdamayo vedaḥ kathamutpadyeteti?

Someone might object here, 'How could the Vedas, which consisted of words only be produced by Parameśvara, who possesses no speech organ or mouth?

अत्र ब्रूमः। न सर्वशक्तिमतीश्वरे शङ्क्यमुपपद्यते। कुतः? मुखप्राणादिसाधनमन्तरापि तस्य कार्यं कर्त्तु सामर्थ्यस्य सदैव विद्यमानत्वात्। अन्यच्च, यथा मनसि विचारणावसरे प्रश्नोत्तरादिशब्दोच्चारणं भवति तथेश्वरेऽपि मन्यताम्। योऽस्ति खलु सर्वशक्तिमान् स नैव कस्यापि सहायं कार्य्यं कर्तुं गृह्णाति। यथास्मदादीनां सहायेन विना कार्यं कर्त्तु सामर्थ्यं नास्ति; न चौवमीश्वरे। यदा निरवयवेनेश्वरेण सकलं जगद्रचितं तदा वेदरचने का शङ्कास्ति? कुतः, वेदस्य सूक्ष्मरचनवज्जगत्यपि महदाश्चर्यभूतं रचनमीश्वरेण कृतमस्त्यतः।

atra brūmaḥ। na sarvaśaktimatīśvare śaṅkeyamupapadyate। kutaḥ? mukhaprāṇādisādhanamantarāpi tasya kāryaṁ karttu sāmarthyasya sadaiva vidyamānatvāt। anyachcha, yathā manasi vichāraṇāvasare praśnottarādiśabdochchāraṇaṁ bhavati tatheśvare'pi manyatām। yo'sti khalu sarvaśaktimān sa naiva kasyāpi sahāyaṁ kāryyaṁ karttuṁ gṛhṇāti। yathāsmadādīnāṁ sahāyena vinā kāyaṁr karttu sāmarthyaṁ nāsti; na chauvamīśvare। yadā niravayaveneśvareṇa sakalaṁ jagadrachitaṁ tadā vedarachane kā śaṅkāsti? kutaḥ, vedasya sūkṣamarachanavajjagatyapi mahadāścharyabhūtaṁ rachanamīśvareṇa kṛtamastyataḥ।

Let us clarify it. "This objection is untenable in connection with the Almighty." He always has the power to act without (the help of) bodily organs like the mouth, vital breath, etc. Moreover, at the thought level, we, in our mind, pronounce words and ask answer questions (without using our external bodily organs), so is true of Parameśvara also. [As an engineer first conceives the idea and prepares a blueprint in his mind before producing a machine on the ground, the almighty has the blueprint of everything in his mind and activates mental waves to transform them into reality]. In his work, the Almighty never requires the help of anybody or anything from outside because He is equipped with all means. We do need aid and help in our undertakings,

but such is not the case with Brahman. When the incorporeal Parameśvara has created the entire Universe, how can He be doubted about his authorship of the knowledge underlying His creation? Parameśvara has made astonishing objects whose composition strictly conforms with their blueprint, the Vedas.

ननु जगद्रचने तु खल्वीश्वरमन्तरेण न कस्यापि सामर्थ्यमस्ति वेदरचने त्वन्यस्यान्यग्रन्थरचनवत् स्यादिति?

nanu jagadrachane tu khalvīśvaramantareṇa na kasyāpi sāmarthyamasti vedarachane tvanyasyānyagrantharachanavat syāditi?

Here, one may object that creation cannot be authored other than by Parameśvara, but its blueprint, the Veda, may be documented by any human being just like any other book.

अत्रोच्यते-ईश्वरेण रचितस्य वेदस्याध्ययनानन्तरमेव ग्रन्थरचने कस्यापि सामर्थ्यं स्यान्न चान्यथा। नैव कश्चिदपि पठनश्रवणमन्तरा विद्वान् भवति। यथेदानीं किंच्दिपि शास्त्रं पठित्वोपदेशं श्रुत्वा व्यवहारं च दृष्ट्वैव मनुष्याणां ज्ञानं भवति। तद्यथा-कस्यचित्सन्तानमेकान्ते रक्षयित्वाऽन्नपानादिकं युक्त्या दद्यात्तेन सह भाषणादिव्यवहारं लेशमात्रमपि न कुर्य्याद्यावत्तस्य मरणं न स्यात्। यथा तस्य किंचिदपि यथार्थं ज्ञानं न भवति। यथा च महारण्यस्थानां मनुष्याणामुपदेशमन्तरा पशुवत्प्रवृत्तिर्भवति। तथैवादिसृष्टिमारभ्याद्यपर्यन्तं वेदोपदेशमन्तरा सर्वमनुष्याणां प्रवृत्तिर्भवेत्। पुनर्ग्रन्थरचनस्य तु का कथा?

atrochyate-īśvareṇa rachitasya vedasyādhyayanānantarameva grantharachane kasyāpi sāmarthyaṁ syānna chānyathā। naiva kaśchidapi paṭhanaśravaṇamantarā vidvān bhavati। yathedānīṁ kiṁchdipi śāstraṁ paṭhitvopadeśaṁ śrutvā vyavahāraṁ cha dṛṣṭvaiva manuṣyāṇāṁ jñānaṁ bhavati। tadyathā-kasyachitsantānamekānte rakṣayitvā'nnapānādikaṁ yuktyā dadyāttena saha bhāṣaṇādivyavahāraṁ leśamātramapi na kuryyādyāvattasya maraṇaṁ na syāt। yathā tasya kiṁchidapi yathārthaṁ jñānaṁ na bhavati। yathā cha mahāraṇyasthānāṁ manuṣyāṇāmupadeśamantarā paśuvatpravṛttirbhavati।

tathaivādisṛṣṭimārabhyādyaparyantaṁ vedopadeśamantarā sarvamanuṣyāṇāṁ pravṛttirbhavet। punargrantharachanasya tu kā kathā?

Here, we contend that men can document them only after their study; he/she cannot do it on his/her own. The simple argument is that the author of creation is also the author of its knowledge. No human being can become learned automatically without self-study and receiving instructions from others. Nowadays, human beings acquire knowledge by reading books, receiving oral instructions and observing things on the ground. The following example can explain it. Suppose a human child is kept in a secluded place till his death, provided (of course) with food and drink, etc., but denied a chance of slightest talk to another human being. That child would not achieve any knowledge worth the name, and as the human beings dwelling in the forests behave like beasts until they are educated, [Jarwas people of the Andaman islands are an example of it]. So, all human beings would have behaved (like beasts) from the commencement of creation up to the present day had they not been educated. So their possessing the power to compose books without initiation and education is a far-fetched one.

मैवं वाच्यम्। ईश्वरेण मनुष्येभ्यः स्वाभाविकं ज्ञानं दत्तं, तच्च सर्वग्रन्थेभ्य उत्कृष्टमस्ति, नैव तेन वेदानां शब्दार्थसम्बन्धनामपि ज्ञानं भवितुमर्हति, तदुन्नत्या ग्रन्थरचनमपि करिष्यन्त्येव, पुनः किमर्थंर् मन्यते वेदोत्पादनमीश्वरेण कृतमिति?

maivaṁ vāchyam। īśvareṇa manuṣyebhyaḥ svābhāvikaṁ jñānaṁ dattaṁ, tachcha sarvagranthebhya utkṛṣṭamasti, naiva tena vedānāṁ śabdārthasambandhanāmapi jñānaṁ bhavitumarhati, tadunnatyā grantharachanamapi kariṣyantyeva, punaḥ kimatharṁ manyate vedotpādanamīśvareṇa kṛtamiti?

Gloss—Here, one may argue that this statement is

unacceptable. Parameśvara has granted men innate knowledge, which is superior to all bookish knowledge. Without this, knowing the relation between the Vedic words and their objects is impossible. By developing that (innate knowledge), men would be able to write books. Hence, it is useless to believe in the divine authorship of the Vedas.

एवं प्राप्ते वदामहे-नैव पूर्वोक्तायाशिक्षितायैकान्ते रक्षिताय बालकाय महारण्यस्थेभ्यो मनुष्येभ्यश्चेश्वरेण स्वाभाविकं ज्ञानं दत्तं किम्? कथं नास्मदादयोऽप्यन्येभ्यः शिक्षाग्रहणमन्तरेण वेदाध्ययनेन च विना पण्डिता भवन्ति? तस्मात् किमागतम्? न शिक्षया विनाध्ययनेन च स्वाभाविकज्ञानमात्रेण कस्यापि निर्वाहो भवितुमर्हति। यथास्मदादिभिरप्यन्येषां विदुषां विद्वत्कृतानां ग्रन्थानां च सकाशादनेकविधं ज्ञानं गृहीत्वैव ग्रन्थान्तरं रच्यते, तथेश्वरज्ञानस्य सर्वेषां मनुष्याणामपेक्षावश्यं भवति। किंच, न सृष्टेरारम्भसमये पठनपाठनक्रमो ग्रन्थश्च कश्चिदप्यासीत्तदानीमीश्वरोपदेशमन्तरा न च कस्यापि विद्यासम्भवो बभूव, पुनः कथं कश्चिज्जनो ग्रन्थं रचयेत्। मनुष्याणां नैमित्तिकज्ञाने स्वातन्त्र्याभावात्। स्वभाविकज्ञानमात्रेणैव विद्याप्राप्त्यनुपपत्तेश्च।

evaṁ prāpte vadāmahe-naiva pūrvoktāyāśikṣitāyaikānte rakṣitāya bālakāya mahāraṇyasthebhyo manuṣyebhyaścheśvareṇa svābhāvikaṁ jñānaṁ dattaṁ kim? kathaṁ nāsmadādayo'pyanyebhyaḥ śikṣāgrahaṇamantareṇa vedādhyayanena cha vinā paṇḍitā bhavanti? tasmāt kimāgatam? na śikṣayā vinādhyayanena cha svābhāvikajñānamātreṇa kasyāpi nirvāho bhavitumarhāti। yathāsmadādibhirapyanyeṣāṁ viduṣāṁ vidvatkṛtānāṁ granthānāṁ cha sakāśādanekavidhaṁ jñānaṁ gṛhītvaiva granthāntaraṁ rachyate, tatheśverajñānasya sarveṣāṁ manuṣyāṇāmapekṣāvaśyaṁ bhavati। kiṁcha, na sṛṣṭerārambhasamaye paṭhanapāṭhanakramo granthaścha kaśchidapyāsīttadānīmīśvaropadeśamantarā na cha kasyāpi vidyāsambhavo babhūva, punaḥ kathaṁ kaśchijjano granthaṁ rachayet। manuṣyāṇāṁ naimittikajñāne svātantrayābhāvāt। svabhāvikajñānamātreṇaiva vidyāprāptyanupapatteścha।

The reply is, do you think that Parameśvara has not granted this innate knowledge to the child, who was brought up in seclusion without providing any

instruction as mentioned above, or to the wild dweller of the dense forest? Why did they not become learned from that innate knowledge given by Parameśvara? It is, therefore, concluded that mere innate knowledge is of no avail to a man without instruction and self-study. Just as we, too, do not become learned without receiving (proper) education and without studying the Vedas, similarly in the beginning of creation, first-born seers could not have received the knowledge of padārthas had Vedas not been revealed to them. We can write books after studying the books composed by many learned authors, so Vedic knowledge is required for all human beings.

Moreover, at the beginning of the creation, there was no learning and teaching system, nor was there any book available; consequently, it was not possible to get knowledge. Under the circumstances, how was it possible for one to write a book? Men cannot gain divine/spiritual knowledge automatically or independently of a Guru, and mere innate knowledge is not sufficient for the acquisition of knowledge.

यच्चोक्तं स्वकीयं ज्ञानमुत्कृष्टमित्यादि, तदप्यसमंजसम्। तस्य साधनकोटौ प्रविष्टत्वात् चक्षुर्वत्। यथा चक्षुर्मनःसाहित्येन विना ह्यकिंचित्करमस्ति। तथान्येषां विदुषामीश्वरज्ञानस्य च साहित्येन विना स्वभाविकज्ञानमप्यकिंचित्करमेव भवतीति।

yachchoktaṁ svakīyaṁ jñānamutkṛṣṭamityādi, tadapyasamaṁjasam, tasya sādhanakoṭau praviṣṭatvāt chakṣurvat, yathā chakṣurmanaḥsāhityena vinā hyakiiṁchatkaramasti, tathānyeṣāṁ viduṣāmīśvarajñānasya cha sāhityena vinā svabhāvikajñānamapyakiṁchitkarameva bhavatīti.

The argument that innate knowledge is superior (to all and is self-sufficient) is absurd, as it is just instrumental in gaining knowledge like eyes. As the eye

is helpless to do anything without the aid of mind, so innate knowledge of a learned man is futile until and unless the same is aided by the Vedic knowledge.

वेदोत्पादन ईश्वरस्य किं प्रयोजनमस्तीत्यत्र वक्तव्यम्?

vedotpādana īśvarasya kiṁ prayojanamastītyatra vaktavyam?

Now the question arises as to what was Parameśvara's motive behind creating the Vedas?

उच्यते-वेदानामनुत्पादने खलु तस्य किं प्रयोजनमस्तीति? अस्योत्तरं तु वयं न जानीमः। सत्यमेवमेतत्। तावद्वेदोत्पादने यदस्ति प्रयोजनं तच्छृणुत। ईश्वरेऽनन्ता विद्यास्ति न वा?, अस्ति। सा किमर्थास्ति?, स्वार्था। ईश्वरः परोपकारं न करोति किम्? करोति तेन किम्?, तेनेदमस्ति, विद्या स्वार्था परार्था च भवति तस्यास्तद्विषयत्वात्।

uchyate-vedānāmanutpādane khalu tasya kiṁ prayojanamastīti? asyottaraṁ tu vayaṁ na jānīmaḥ। satyamevametat। tāvadvedotpādane yadasti prayojanaṁ tachchhṛṇuta। īśvare'nantā vidyāsti na vā?, asti। sā kimarthāsti?, svārthā। īśvaraḥ paropakāraṁ na karoti kim? karoti tena kim?, tenedamasti, vidyā svārthā parārthā cha bhavati tasyāstadviṣayatvāt।

To answer it, let me ask a counter-question. What could be Parameśvara's motive in not creating the Vedas? You may say that you do not know the answer to this counter-question. Indeed, we don't remember Parameśvara's motive in not making the Vedas. Now listen to Parameśvara's objective in creating the Vedas. Parameśvara has infinite knowledge for His benefit as well as others, as the knowledge serves both interests–self-interest as well as others' interests.

यद्यस्मदर्थमीश्वरो विद्योपदेशं न कुर्यात्तदान्यतरपक्षे सा निष्फला स्यात्। तस्मादीश्वरेण स्वविद्याभूतवेदस्योपदेशेन सप्रयोजनता संपादिता। परमकारुणिको हि परमेश्वरोऽस्ति, पितृवत्। यथा पिता स्वसन्ततिं प्रति सदैव करुणां दधाति, तथेश्वरोऽपि, परमकृपया सर्वमनुष्याथंर् वेदोपदेशमुपचक्रे। अन्यथान्धपरम्परया मनुष्याणां धर्मार्थकाममोक्षसिद्ध्या

विना परमानन्द एव न स्यात्। यथा कृपायमाणेनेश्वरेण प्रजासुखार्थं कन्दमूलफलतृणादिकं रचितं, स कथं न सर्वसुखप्रकाशिकां सर्वविद्यामयीं वेदविद्यामुपदिशेत्? किंच ब्रह्मण्डस्थोत्कृष्टसर्वपदार्थप्राप्त्या यावत्सुखं भवति न तावत् विद्याप्राप्तसुखस्य सहस्रतमेनांशेनापि तुल्यं भवत्यतो वेदोपदेश ईश्वरेण कृत एवास्तीति निश्चयः।

yadyasmadarthamīśvaro vidyopadeśaṁ na kuryāttadānyatarapakṣe sā niṣphalā syāt। tasmādīśvareṇa svavidyābhūtavedasyopadeśena saprayojanatā saṁpāditā। paramakāruṇiko hi parameśvaro'sti, pitṛvat। yathā pitā svasantatiṁ prati sadaiva karuṇāṁ dadhāti, tatheśvaro'pi, paramakṛpayā sarvamanuṣyāthaṁr vedopadeśamupachakre। anyathāndhaparamparayā manuṣyāṇāṁ dharmārthakāmamokṣasiddhyā vinā paramānanda eva na syāt। yathā kṛpāyamāṇeneśvareṇa prajāsukhāthaṁr kandamūlaphalatṛṇādikaṁ rachitaṁ, sa kathaṁ na sarvasukhaprakāśikāṁ sarvavidyāmayīṁ vedavidyāmupadiśet? kiṁcha brahmaṇḍasthotkṛṣṭasarvapadārthaprāptyā yāvatsukhaṁ bhavati na tāvat vidyāprāptasukhasya sahasratamenāṁśenāpi tulyaṁ bhavatyato vedopadeśa īśvareṇa kṛta evāstīti niśchayaḥ।

Had Parameśvara not employed His knowledge for us, it would have been futile in one respect. So, Parameśvara established the utility of His knowledge by imparting it to us in the form of the Vedas. Parameśvara, like a father, is the most merciful. As a father who always cherishes compassion for his off-springs, Parameśvara blessed humankind with the Vedas. Had he not done so, the ignorance would have ruled the roost depriving human beings of redeeming the ultimate objectives of human life like dharma (acquisition of knowledge and inculcation of moral and ethical values), artha (means of livelihood), kama (fulfilment of his worldly desires) and mokṣa (salvation). When Parameśvara, most compassionately created roots, fruits and herbs, etc. for the happiness of the created beings, why should He not have given the Vedic knowledge, which embodies all

sciences and gives rise to all kinds of pleasures? The happiness one feels in enjoying all the best things of the universe cannot be compared with the one-thousandth part of the pleasure, that a learned man experiences. That is why it can be maintained with certainty that Parameśvara revealed Vedic knowledge (knowledge of creation).

ईश्वरेण लेखनीमसीपात्रादिसाधनानि वेदपुस्तकलेखनाय कुतो लब्धानि?

īśvareṇa lekhanīmasīpātrādisādhanāni vedapustakalekhanāya kuto labdhāni?

Again you may have a question. Whence did Parameśvara procure the writing materials like pen and ink etc., to pen down the books of the Vedas?

अत्रोच्यते-अहहह! महतीयं शङ्का भवता कृता, विना हस्तपादाद्यवयवैः काष्ठलोष्ठादिसामग्रीसाधनैश्च यथेश्वरेण जगद्रचितं तथा वेदा अपि रचिताः, सर्वशक्तिमतीश्वरे वेदरचनं प्रत्येवं माशङ्किं। किन्तु पुस्तकस्था वेदा तेनादौ नोत्पादिताः। किं तर्हि? ज्ञानमध्ये प्रेरिताः। केषाम्? अग्निवाय्वादित्याङ्गिरसाम्। ते तु ज्ञानरहिता जडाः सन्ति? मैवं वाच्यं, सृष्ट्यादौ मनुष्यदेहधारिणस्ते ह्यासन्। कुतः जडे ज्ञानकार्यासम्भवात्। यत्रार्थासम्भवोऽस्ति तत्र लक्षणा भवति तद्यथा कश्चिदाप्तः कंचित्प्रति वदति मंचाः क्रोशन्तीति। अत्र मंचस्था मनुष्याः क्रोशन्तीति विज्ञायते। तथैवात्रापि विज्ञायताम्। विद्याप्रकाशसंभवो मनुष्येष्वेव भवितुमर्हतीति। अत्र प्रमाणम्-

atrochyate-ahahaha! mahatīyaṁ śaṅkā bhavatā kṛtā, vinā hastapādādyavayavaiḥ kāṣṭhaloṣṭhādisāmagrīsādhanaiścha yatheśvareṇa jagadrachitaṁ tathā vedā api rachitāḥ, sarvaśaktimatīśvare vedarachanaṁ pratyevaṁ māśaṅki। kintu pustakasthā vedā tenādau notpāditāḥ। kiṁ tarhi? jñānamadhye preritāḥ। keṣām? agnivāyvādityāṅgirasām। te tu jñānarahitā jaḍāḥ santi? maivaṁ vāchyaṁ, sṛṣṭyādau manuṣyadehadhāriṇaste hyāsan। kutaḥ jaḍe jñānakāryāsambhavāt। yatrārthāsambhavo'sti tatra lakṣaṇā bhavati tadyathā kaśchidāptaḥ kaṁchitprati vadati maṁchāḥ krośantīti। atra maṁchasthā manuṣyāḥ krośantīti vijñāyate। tathaivātrāpi vijñāyatām। vidyāprakāśasaṁbhavo manuṣyeṣveva bhavitumarhatīti। atra pramāṇam-

Fantastic, it is a great question. Parameśvara created this universe without the assistance of bodily organs like the hands, legs, etc. and bricks and wood, so the knowledge of this creation (Veda) was also revealed. It would help if you did not harbour any doubt regarding the revelation of the Vedas by Omnipotent Parameśvara. But remember, He did not create the Vedas in the shape of books in the beginning but inspired this knowledge in the mind of Agni, Yāyu, Āditya and Aṅgirasa while they were in Samādhi. Here one may have a question: Agni, Vāyu, Āditya, and Aṅgirasa belonged to an inanimate world devoid of consciousness. How can they get inspiration of this knowledge in their Samādhi? It is not like this. They were human beings (born) at the beginning of creation. The act of intelligence is impossible in inanimate things. Wherever apparent meaning appears incompatible, we can go there for the intended or suggested meaning. For instance, if the speaker says: the stage is crying. Here, this sentence does not convey the apparent meaning. The speaker does not want to convey that stage is speaking. But here, this sentence intends to say that some speaker on stage is speaking. The same case applies here also. The knowledge can reveal to human beings, not other beings or inanimate things. The following authority may substantiate this argument.

तेभ्यस्तप्तेभ्यस्त्रयो वेदा अयजायन्ताग्नेऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः ॥

श०14.5.4.11

tebhyastaptebhyastrayo vedā ayajāyantāgneṛrgvedo vāyoryajurvedaḥ sūryātsāmavedaḥ ॥

[Meaning] Three Vedas came into being Through those seers under samādhi. The *Ṛgveda* revealed to Agni,

the *Yajurveda* to Vāyu and the *Sāmaveda* to Sūrya while they were in Samādhi.

एषां ज्ञानमध्ये प्रेरयित्वा तद्वारा वेदाः प्रकाशिताः। सत्यमेवमेतत्। परमेश्वरेण तेभ्यो ज्ञानं दत्तं, ज्ञानेन तैर्वेदानां रचनं कृतमिति विज्ञायते?

eṣāṁ jñānamadhye prerayitvā tadvārā vedāḥ prakāśitāḥ। satyamevametat। parameśvareṇa tebhyo jñānaṁ dattaṁ, jñānena tairvedānāṁ rachanaṁ kṛtamiti vijñāyate?

Parameśvara revealed knowledge to them, and they published the Vedas. It is true. Parameśvara revealed knowledge to them, and they composed the Vedas based on that revealed knowledge. Is it so?

मैवं विज्ञायि। ज्ञानं किंप्रकारकं दत्तम्?

maivaṁ vijñāyi। jñānaṁ kiṁprakārakaṁ dattam?

Please do not take it in that sense. In what form did Parameśvara give them knowledge?

वेदप्रकारकम्।

vedaprakārakam।

In the form of the Vedas.

तदीश्वरस्य वा तेषाम्?

tadīśvarasya vā teṣām?

That knowledge belonged to Parameśvara or them?

ईश्वरस्यैव।

īśvarasyaiva।

Surely it belonged to Parameśvara.

पुनस्तेनैव प्राणीता वेदा आहोस्वित्तैश्च?

punastenaiva prāṇītā vedā āhosvittaiścha?

Then, He (Parameśvara) composed the Vedas or they ?

यस्य ज्ञानं तेनैव प्रणीताः।

yasya jñānaṁ tenaiva praṇītāḥ।

Authorship of the Vedas goes to Parameśvara, because it is his knowledge.

पुनः किमर्था शङ्का कृता तैरेव रचिता इति?

punaḥ kimarthā śaṅkā kṛtā taireva rachitā iti?

Then why you raised objection and say that they (seers) composed them?

निश्चयकरणार्था।

niśchayakaraṇārthā।

To come to a definite conclusion.

ईश्वरो न्यायकार्यस्ति वा पक्षपाती?

īśvaro nyāyakāryasti vā pakṣapātī?

Is Parameśvara just or partial ?

न्यायकारी।

nyāyakārī।

He is just.

तर्हि चतुर्णामेव हृदयेषु वेदा प्रकाशिताः कुतो न सर्वेषामिति?

tarhi chaturṇāmeva hṛdayeṣu vedā prakāśitāḥ kuto na sarveṣāmiti?

Why did He reveal the Vedas to the four persons only, and why not to the entire humankind? This shows that Parameśvara was partial.

अत्राह-अत ईश्वरे पक्षपातस्य लेशोऽपि नैवागच्छति, किन्त्वनेन तस्य न्यायकारिणः परमात्मनः सम्यङ्न्यायः प्रकाशितो भवति।

atrāha-ata īśvare pakṣapātasya leśo'pi naivāgachchhati, kintvanena tasya nyāyakāriṇaḥ paramātmanaḥ samyaṅnyāyaḥ prakāśito bhavati।

It does not indicate that Parameśvara has even the slightest partiality. On the contrary, it brings to light the justness of Parameśvara.

कुतः?

kutaḥ?

How?

न्यायेत्यस्यैव नामास्ति यो यादृशं कर्म कुर्यात्तस्मै तादृशमेव फलं दद्यात्। अत्रैवं वेदितव्यम्-तेषामेव पूर्वपूण्यमासीद्यतः खल्वेतेषां हृदये वेदानां प्रकाशः कर्त्तुं योग्योऽस्ति।

nyāyetyasyaiva nāmāsti yo yādṛśaṁ karma kuryāttasmai tādṛśameva phalaṁ dadyāt। atraivaṁ veditavyam-teṣāmeva pūrvapūṇyamāsīdyataḥ khalveteṣāṁ hṛdaye vedānāṁ prakāśaḥ karttuṁ yogyo'sti।

Justice means to award fruit strictly following one's karma. It may be known to you that only these (four sages) possessed merits from the karmas done by them in the past (that is, they had the sanskāra of this knowledge in the past life). So, they only qualified for the revelation of the Vedas.

किं च ते तु सृष्टेः प्रागुत्पन्नास्तेषां पूर्वपुण्यं कुत आगतम्?

kiṁ cha te tusṛṣṭeḥ prāgutpannāsteṣāṁ pūrvapuṇyaṁ kuta āgatam?

But they were born at the beginning of the creation. Whence did they acquire merits of karmas done in the past?

अत्र ब्रूमः-सर्वे जीवाः स्वरूपतोऽनादयस्तेषां कर्म्माणि सर्वं कार्य्यं जगच्च प्रवाहेणैवानादीनि सन्तीति। एतेषामनादित्वस्य प्रमाणपूर्वकं प्रतिपादनमग्रे करिष्यते।

atra brūmaḥ-sarve jīvāḥ svarūpato'nādayasteṣāṁ karmmāṇi savaṁr kāyaṁr jagachcha pravāheṇaivānādīni santīti। eteṣāmanāditvasya pramāṇapūrvakaṁpratipādanamagre kariṣyate।

It may be said here that all embodied souls (jīvas) are

without beginning in their basic nature. Their actions and this universe being a continuous process are also without beginning. We shall establish their eternity by providing authorities later on.

किं गायत्र्यादिच्छन्दोरचनमपीश्वरैणैव कृतम्?

kiṁ gāyatrayādichchhandorachanamapīśvaraiṇaiva kṛtam?

Has Parameśvara composed Gāyatrī and other meters also?

इयं कुतः शङ्काभूत्?

iyaṁ kutaḥ śaṅkābhūt?

Why is this doubt?

किमीश्वरस्य गायत्र्यादिच्छन्दोरचनज्ञानं नास्ति? अस्त्येव तस्य सर्वविद्यावत्वात्। अतो निर्मूला सा शङ्कास्ति।

kimīśvarasya gāyatrayādichchhandorachanajñānaṁ nāsti? astyeva tasya sarvavidyāvatvāt। ato nirmūlā sā śaṅkāsti।

Does Parameśvara lack the knowledge of composing metres? He is the source of all knowledge. Hence, this objection is baseless.

चतुर्मुखेण ब्रह्मणा वेदा निरमायिषतेत्यैतिह्यम?

chaturmukheṇa brahmaṇā vedā niramāyiṣatetyaitihyama?

Historical tradition (Aitihya) says that the four-faced Brahmā composed the Vedas.

मैवं वाच्यम्। ऐतिह्यस्य शब्दप्रमाणान्तर्भावात्। 'आप्तोपदेशः शब्दः' (न्याय० 1.7)। इति गोतममाचार्येणोक्तत्वात्। 'शब्द ऐतिह्यमित्यादि च' (न्याय 2.2.2)। अस्यैवोपरि 'आप्तः खलु साक्षात्कृतधर्मा, यथादृष्टस्यार्थस्य चिख्यापयिषया प्रयुक्त उपदेष्टा, साक्षात्करणमर्थस्याप्तिस्तया प्रवर्त्तत इत्याप्त' (न्याय 1.1.7)। इति न्यायभाष्ये वात्स्यायनोक्तेः।

maivaṁ vāchyam। aitihyasya śabdapramāṇāntarbhāvāt। 'āptopadeśaḥ śabdaḥ' (Nyāya.1.7)। iti gotamamāchāryeṇoktatvāt। 'śabda aitihyamityādi cha' (Nyāya

2.2.2) । asyaivopari 'āptaḥ khalu sākṣātkṛtadharmā, yathādṛṣṭasyārthasya chikhyāpayiṣayā prayukta upadeṣṭā, sākṣātkaraṇamarthasyāptistayā pravarttata ityāpta' (Nyāya 1.1.7) । iti nyāyabhāṣye vātsyāyanokteḥ ।

Do not say so. The Aitihya, i.e. the historical tradition, is included in "Śabda Pramāṇa". Achārya Gautama, in his Nyāya Śāstra (1.7), defines it as (1) "A statement of a Ṛṣi or self-realized person" and adds that (2) "Historical tradition is also a Śabda Pramāṇa." In his commentary on this aphorism (sūtra), Vātsyāyana, the commentator says, (3) "Āpta is he who has visualized the dharmas (knowledge of creation and Brahman) and who is desirous of instructing others, represents the facts to them as personally visualized by him. Āpta means someone who has realized everything from grass root to Brahman.

अतः सत्यस्यैवैतिह्यत्वेन ग्रहणं नानृतस्य। यत्सत्यप्रमाणमाप्तोपदिष्टमैतिह्यं तद् ग्राह्यं, नातो विपरीतमिति, अनृतस्य प्रमत्तगीतत्वात्। एवमेव व्यासेनर्षिभिश्च वेदा रचिता इत्याद्यपि मिथ्यैवास्तीति मन्यताम्। नवीनपुराणग्रन्थानां तन्त्रग्रन्थानां च वैयर्थापत्तेश्चेति।

ataḥ satyasyaivaitihyatvena grahaṇaṁ nānṛtasya । yatsatyapramāṇamāptopadiṣṭamaitihyaṁ tad grāhyaṁ, nāto viparītamiti, anṛtasya pramattagītatvāt । evameva vyāsenarṣibhiścha vedā rachitā ityādyapi mithyaivāstīti manyatām । navīnapurāṇagranthānāṁ tantragranthānāṁ cha vaiyarthāpatteścheti ।

Consequently, the true historical tradition is accepted as "Aitihya", and not a false statement. Hence, Aitihya (historical tradition) is acceptable, which stands the test of truth and is a statement of an Āpta person and not that which is contrary (to truth). A false statement, like the ravings of a madman, is (not acceptable). Similarly (the tradition) that Vyāsa or other Ṛṣis composed the Vedas is also false. The modern books of the Purāṇas or

the Tantras (which contain such false statements) are of no avail and worth.

यो मन्त्रसूक्तानामृषिर्लिखितस्तेनैव तद्रचितमिति कुतो न स्यात्?

yo mantrasūktānāmṛṣirlikhitastenaiva tadrachitamiti kuto na syāt?

Why should we not accept that the Mantras and Sūktas (the hymns) were composed by those Ṛṣis whose names are mentioned over them?

मैवं वादि। ब्रह्मादिभिरपि वेदानामध्ययनश्रवणयोः कृतत्वात्। 'यो वै ब्रह्माणं विदधाति पूर्वं यो वै वेदाश्च प्रहिणोति तस्मै०' इति श्वेताश्वतरोपनिषदादिवचनस्य (6.18) विद्यमानत्वात्।

maivaṁ vādi। brahmādibhirapi vedānāmadhyayanaśravaṇayoḥ kṛtatvāt। 'yo vai brahmāṇaṁ vidadhāti pūrvaṁ yo vai vedāścha prahiṇoti tasmai...' iti Śvetāśvataropaniṣadādivachanasya (6.18) vidyamānatvāt।

Do not say so. Even Brahmā and others have studied and learnt the Vedas from others. The Śvetāśvatara Upaniṣads (6.18) describes.

"He who creates Brahmā first and then verily reveals the Vedas to him."

एवं यदर्षीणामुत्पत्तिरपि नासीत्तदा ब्रह्मादीनां समीपे वेदानां वर्त्तमानत्वात्। तद्यथा-

evaṁ yadarṣīṇāmutpattirapi nāsīttadā brahmādīnāṁ samīpe vedānāṁ varttamānatvāt। tadyathā-

The Vedas were known to Brahmā and others when later Ṛṣis were not even born. Manu (1.23) says,

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम्।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम्॥ मनु०1.23

agnivāyuravibhyastu trayaṁ brahma sanātanam।
dudoha yajñasiddhyarthamṛgyajuḥ sāmalakṣaṇam॥

[Meaning] He milked three Vedas called the *Ṛgveda*,

the *Yajurveda* and the *Sāmaveda* from agni (geothermal energy), vāyu (field energy), and the solar energy for the sake of success of yajña (the process of creation). Further, he (2.151) says,

अध्यापयामास पितॄन्शिशुराङ्गिरसः कविः ॥मनु० *2.151*

adhyāpayāmāsa pitṝnśiśurāṅgirasaḥ kaviḥ ॥

[Meaning] Kavi, the son of Aṅgiras taught his elders.

इति मनुसाक्ष्यत्वात्। अग्न्यादीनां सकाशाद् ब्रह्मापि वेदानामध्ययनं चक्रेऽन्येषां व्यासादीनां तु का कथा!

iti manusākṣayatvāt। agnyādīnāṁ sakāśād brahmāpi vedānāmadhyayanaṁ chakre'nyeṣāṁ vyāsādīnāṁ tu kā kathā!

When Brahmā himself studied Vedas from the seers like Agni etc., what have we to say about Vyāsa?

कथं वेदः श्रुतिश्च द्वे नाम्नी ऋक्संहितादीनां जाते इति?

kathaṁ vedaḥ śrutiścha dve nāmnī ṛksaṁhitādīnāṁ jāte iti?

Why are the *Ṛgveda* and other Saṅhitās called Veda and Śruti ?

अर्थवशात्। (विदृ) ज्ञाने, (विदॢ) सत्तायाम्, (विद्लृ) लाभे, (विदृ) विचारणे, एतेभ्यो 'हलश्च' इति सूत्रेण करणाधिकरणकारकयोर्धञ्प्रत्यये कृते वेदशब्दः साध्यते। तथा (श्रु) श्रवणे, इत्यस्माद्धातोः करणकारके 'क्तिन्' प्रत्यये कृते श्रुतिशब्दो व्युत्पद्यते। विदन्ति जानन्ति, विद्यन्ते भवन्ति, विन्दन्ति विन्दन्ते लभन्ते, विन्दते विचारयन्ति सर्वे मनुष्याः सर्वाः सत्यविद्या यैर्येषु वा तथा विद्वांसश्च भवन्ति ते 'वेदाः'। तथाऽऽदिसृष्टिमारभ्याद्यपर्यन्तं ब्रह्मादिभिः सर्वाः सत्यविद्याः श्रूयन्तेऽनया सा 'श्रुतिः'। न कस्यचिद्देहधारिणः सकाशात्कदाचित्कोऽपि वेदानां रचनं दृष्टवान्। कुत? निरवयवेश्वरेण कृता इति विज्ञेयम्। तेषां ज्ञानेन वेदानामनुत्पत्तेः। वेदेषु शब्दार्थसम्बन्धाः परमेश्वरादेव प्रादुर्भूताः तस्य पूर्णविद्यावत्त्वात्। अतः किं सिद्धम्? अग्निवायुरव्यङ्गिरोमनुष्य-देहधारिजीवद्वारेण परमेश्वरेण श्रुतिर्वेदः प्रकाशीकृत इति बोध्यम्।

arthavaśāt। (vid) jñāne, (vid) sattāyām, (vidlṛ) lābhe, (vid) vichāraṇe, etebhyo 'halaścha' iti sūtreṇa karaṇādhikaraṇakārakayordhañpratyaye kṛte vedaśabdaḥ sādhyate। tathā (śru) śravaṇe, ityasmāddhātoḥ karaṇakārake

'ktin' pratyaye kṛte śrutiśabdo vyutpadyate। vidanti jānanti, vidyante bhavanti, vindanti vindante labhante, vindate vichārayanti sarve manuṣyāḥ sarvāḥ satyavidyā yairyeṣu vā tathā vidvāṁsaścha bhavanti te 'vedāḥ'। tathā''disṛṣṭimārabhyādyaparyantaṁ brahmādibhiḥ sarvāḥ satyavidyāḥ śrūyante'nayā sā 'śrutiḥ'। na kasyachiddehadhāriṇaḥ sakāśātkadāchitko'pi vedānāṁ rachanaṁ dṛṣṭavān। kuta? niravayaveśvareṇa kṛtā iti vijñeyam। teṣāṁ jñānena vedānāmanutpatteḥ। vedeṣu śabdārthasambandhāḥ parameśvarādeva prādurbhūtāḥ tasya pūrṇavidyāvattvāt। ataḥ kiṁ siddham? agnivāyuravyaṅgiromanuṣya-dehadhārijīvadvāreṇa parameśvareṇa śrutirvedaḥ prakāśīkṛta iti bodhyam।

Because of the meaning of the word 'Veda', the *Ṛgveda* and other Saṅhitās called Veda and Śruti. The word 'Veda' is derived from the roots, √vid 'to know', √vid 'to exist', √vidḷ'to obtain', and √vid 'to think', by adding a suffix -*ghañ* in the sense of instrumental and locative cases, following the Pāṇini rule - *halaścha* (Pāṇini, 3. 3. 121). Similarly, the word Śruti is derived from the root √śru (to hear) with the suffix -kt in the instrumental case. The Vedas are so-called as all men know all true sciences in or through them or as all true sciences exist in them or as men become learned by studying them. The Vedas are also called 'Śruti' as from the beginning of creation up to this day, Brahmā and others have learnt all true sciences through them (by oral transmission). No one (in this world) has seen the Vedas being composed by any human being because they were revealed by Parameśvara, who has no bodily organs. Agni, Vāyu, Āditya and Aṅgirā are His instruments for revealing the Vedas (knowledge) of his creation. It must be known to you. He also reveals the relation between the words and their objects. He is the source of all sciences. It has, therefore, been proved that Parameśvara revealed the Vedas or Śrutis through Agni, Vāyu, Ravi

and Aṅgirā, who were embodied human beings.

वेदानामुत्पत्तौ कियन्ति वर्षाणि व्यतीतानि?

vedānāmutpattau kiyanti varṣāṇi vyatītāni?

How many years have elapsed since the Vedas were revealed?

अत्रोच्यते-एकोवृन्दः षण्णवतिः कोटयो,ऽष्टौ लक्षाणि, द्विपंचाशत्सहस्राणि, नवशतानि, षट्सप्ततिश्चैतावन्ति 1960852976 वर्षाणि व्यतीतानि। सप्तसप्ततितमोऽयं संवत्सरो वर्त्तत वेदितव्यम्। एतावन्त्येव वर्षाणि वर्त्तमानकल्पसृष्टेश्चेति।

atrāochyate-ekovṛndaḥ ṣaṇṇavatiḥ koṭayo,'ṣṭau lakṣāṇi, dvipaṁchāśatsahasrāṇi, navaśatāni, ṣaṭsaptatiśchaitāvanti 1960852976 varṣāṇi vyatītāni। saptasaptatitamo'yaṁ saṁvatsaro varttata veditavyam। etāvantyeva varṣāṇi varttamānakalpasṛṣṭeścheti।

One vṛnda (arab) ninety-six crores, eight lakhs, fifty-two thousand, nine hundred and seventy-six years (i.e. 1,960,852,976 years) have passed and the current year is the seventy-seventh (1,960,852,977th year).' An equal number of years have passed of the origin of the Vedas in the current Kalpa since its creation.

कथं विज्ञायते ह्येतावन्त्येव वर्षाणि व्यतीतानीति?

kathaṁ vijñāyate hyetāvantyeva varṣāṇi vyatītānīti?

How do you ascertain the number of years that have elapsed since creation?

अत्राह-अस्यां वर्त्तमानायां सृष्टौ वैवस्वतस्य सप्तमस्यास्य मन्वन्तरस्येदानीं वर्त्तमानत्वादस्मात्पूर्वं षण्णां मन्वन्तराणां व्यतीतत्वाच्चेति। तद्यथा-स्वायम्भुवः, स्वारोचिष, औत्तमिस्तामसो, रैवत, चाक्षुषो, वैवस्वतश्चेति सप्तैते मन्वस्तानि सावणर्यादय आगामिनः सप्त चैते मिलित्वा 14 चतुर्दशैव भवन्ति। तत्रैकसप्ततिश्चतुर्युगानि ह्येकैकस्य मनोः परिमाणं भवति। ते चैस्मिन्ब्राह्मदिने 14 चतुर्दशभुक्तभोगा भवन्ति। एकसहस्रं 1000 चातुर्युगानि ब्राह्मदिनस्य परिमाणं भवति। ब्राह्म्या रात्रेरपि तावदेव परिमाणं विज्ञेयम्। सृष्टेर्वर्त्तमानस्य दिनसंज्ञास्ति, प्रलयस्य च रात्रिसंज्ञेति। अस्मिन्ब्राह्मदिने षट् मनवस्तु व्यतीत्ताः, सप्तमस्य वैवस्वतस्य वर्त्तमानस्य मनोरष्टाविंशतितमोऽयं कलिर्वर्त्तते। तत्रास्य वर्त्तमानस्य

कलियुगस्यैतावन्ति 4976 चत्वारिसहस्राणि, नवशतानि, षट्सप्ततिश्च वर्षाणि तु गतानि, सप्तसप्ततितमोऽयं संवत्सरो वर्त्तते। यमार्या विक्रमस्यैकोनविंशतिशतं त्रयस्त्रिंशत्तमोत्तरं संवत्सरं वदन्ति।

atrāha-asyāṁ varttamānāyāṁ sṛṣṭau vaivasvatasya saptamasyāsya manvantarasyedānīṁ varttamānatvādasmātpūrvaṁ ṣaṇṇāṁ manvantarāṇāṁ vyatītatvāchcheti। tadyathā-svāyambhuvaḥ, svārochiṣa, auttamistāmaso, raivata, chākṣuṣo, vaivasvataścheti saptaite manvastāni sāvaṇaryādaya āgāminaḥ sapta chaite militvā 14 chaturdaśaiva bhavanti। tatraikasaptatiśchaturyugāni hyekaikasya manoḥ parimāṇaṁ bhavati। te chaisminbrāhmadine 14 chaturdaśabhuktabhogā bhavanti। ekasahasraṁ 1000 chāturyugāni brāhmadinasya parimāṇaṁ bhavati। brāhmyā rātrerapi tāvadeva parimāṇaṁ vijñeyam। sṛṣṭervarttamānasya dinasaṁjñāsti, pralayasya cha rātrisaṁjñeti। asminbrāhmadine ṣaṭ manavastu vyatītāḥ, saptamasya vaivasvatasya varttamānasya manoraṣṭāviṁśatitamo'yaṁ kalirvarttate। tatrāsya varttamānasya kaliyugasyaitāvanti 4976 chatvārisahasrāṇi, navaśatāni, ṣaṭsaptatiścha varṣāṇi tu gatāni, saptasaptatitamo'yaṁ saṁvatsaro varttate। yamāryā vikramasyaikonaviṁśatiśataṁ trayastriṁśattamottaraṁ saṁvatsaraṁ vadanti।

In the current creation, the seventh Vaivasvata Manvantara is running. Six Manvantaras have already passed before this. These seven Manvantaras are called as Svāyambhūva, Svārochiṣa, Auttami, Tāmasa, Raivata, Chākṣua and Vaivasvata. The coming seventh Manvantaras are Sāvarṇi &c. All these, put together, make fourteen Manvantaras (plus one Satyayuga) in a Kalpa. One Manvanara has 71 Mahāyugas /Chaturyugas (plus one Satyayuga). In one Brāhmadina (Kalpa), these 71 Mahayugas (plus one Satyayuga) repeat 14 times [431,827,200+1,728,000=4,320,000,000]. There are 1000 Mahayugas in one day of Brahmā [4,320,000 x 1000 =

4,320,000,000]. The night of Brahmā has an equal number of Mahāyugas [4,320,000,000]. The creation period is called day, and the dissolution period is called night. There are an equal number of nights. In the current day of Brahmā, 6 Manvantaras have passed, and the 7th is in the currency of which the 28th Kaliyuga is passing on. Four thousand nine hundred seventy-six years of the present Kaliyuga have already rolled by. The current year is the 4977th, which the Aryas call the 1933rd year of Vikrama.

अत्र विषये प्रमाणम्-

atra viṣaye pramāṇam-

Here we cite below the authority of Manu (I. 68-73; 79; 80):

ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः ।
एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥ 1.68

brāhmasya tu kṣapāhasya yatpramāṇaṁ samāsataḥ ।
ekaikaśo yugānāṁ tu kramaśastannibodhata ॥

[Menaing] Now be informed briefly about the duration of a Brāhma night and a Brāhma day and the several yugas according to their order.

चत्वार्य्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
तस्य तावच्छती सन्ध्या सन्ध्यांशश्च तथाविधः ॥1.69 ॥

chatvāryyāhuḥ sahasrāṇi varṣāṇāṁ tu kṛtaṁ yugam ।
tasya tāvachchhatī sandhyā sandhyāṁśaścha tathāvidhaḥ ॥

[Meaning] Four thousand Deva years (or 4000 x 360=1440000 human years) make one Kṛta yuga; as many hundred years (i.e. 400 Deva years or 400 x 360= 14400 human years) constitute the sandhi and sandhyānśa period to be prefixed and suffixed to the

same, which means one Kṛta yuga consists of 400+4000+400=4800 Deva years or 1728000 human years.

इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु।
एकापायेन वर्त्तन्ते सहस्राणि शतानि च ॥1.70॥

itareṣu sasandhyeṣu sasandhyāṁśeṣu cha triṣu।
ekāpāyena varttante sahasrāṇi śatāni cha॥

[Meaning] The other three yugas, along with their sandhis and sandhyānśas prefixed and suffixed to them, are constituted of thousands and hundreds diminished successively by one each. For example:

Tretāyuga consists of 300+3000+300= 3600 Deva years or 1296000 human years.

Dvāparayuga consists of 200+2000+200=2400 Deva years or 864000 human years.

Kaliyuga consists of 100+1000+100=1200 Deva years or 432000 human years.

यदेतत् परिसंख्यातमादावेव चतुर्युगम्।
एतद् द्वादशसाहस्रं देवानां युगमुच्यते ॥1.71॥

yadetat parisaṁkhyātamādāveva chaturyugam।
etad dvādaśasāhasraṁ devānāṁ yugamuchyate॥

[Meaning] The Chaturyuga mentioned above consists of 12000 years. These Chaturyugas of twelve thousand years are also known as Deva yuga, which equals 43,20,000 human years. (If Deva years are multiplied by 360, they are converted into human years).

दैविकानां युगानां तु सहस्रं परिसंख्यया।
ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥1.72॥

daivikānāṁ yugānāṁ tu saharsraṁ parisaṁkhyayā।

brāhmamekamaharjñeyaṁ tāvatī rātrireva cha ॥

[Meaning] 1000 Devayugas or Chaturyugas (4,320,000,000 human years) make one day of Brahman, and his night has the same length (4320000000 years). Thus the day and night of Brahmā consist of 86,40,00,00,00 years.

तद्वै युगसहस्रान्तं ब्राह्यं पुण्यमहर्विदुः ।
रात्रिं च तावतीमेव तेऽहोरात्रविदो जनाः ॥ 1.73 ॥

tadvai yugasahasrāntaṁ brāhyaṁ puṇyamaharviduḥ ।
rātriṁ cha tāvatīmeva te'horātravido janāḥ ॥

[Meaning] Thus the astronomers know that a day of Brahman lasts for 1000 Devayugas (4,320,000,000 years) and that his night lasts as long as 1000 Devayugas (or 4,320,000,000 human years).

यत्प्रग्द्वादशसाहस्रमुदितं दैविकं युगम् ।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥1.79 ॥

yatpragdvādaśasāhasramuditaṁ daivikaṁ yugam ।
tadekasaptatiguṇaṁ manvantaramihochyate ॥

[Meaning] The before-mentioned Devayuga (Chaturyuga) of twelve thousand deva years (or 43,20,000 human years), being multiplied by seventy-one (plus one kṛtyuga), constitutes what is here named the period of a Manvantara.

One Manvantara = 4,320,000 x 71 = 306,720,000 + 1728000= 308448000.

मन्वन्तराणयसंख्यानि सृष्टिः संहार एव च ।
क्रीडन्निवैतत्कुरुते परमेष्ठी पुनः पुनः ॥1.80 ॥

manvantarāṇayasaṁkhyāni sṛṣṭiḥ saṁhāra eva cha ।
krīḍannivaitatkurute parameṣṭhī punaḥ punaḥ ॥

[Meaning] There are an infinite number of the Manvantaras, the creation and decreation cycles; sporting, as it were, Brahman repeats this again and again.

कालस्य परिमाणार्थं ब्राह्माहोरात्रादयः सुगमबोधार्थाः संज्ञा क्रियन्ते। यतः सहजतया जगदुत्पत्तिप्रलययोर्वर्षाणां वेदोत्पत्तेश्च परिगणनं भवेत्। मन्वन्तरपर्य्यावृत्तौ सृष्टेर्नैमित्तिकगुणानामपि पर्य्यावर्त्तनं किंचित् किंचिद्भवत्यतो मन्वन्तरसंज्ञा क्रियते। अत्रैवं संख्यातव्यम्-

kālasya parimāṇārthaṁ brāhmāhorātrādayaḥ sugamabodhārthāḥ saṁjñā kriyante। yataḥ sahajatayā jagadutpattipralayayorvarṣāṇāṁ vedotpatteścha parigaṇanaṁ bhavet। manvantaraparyyāvṛttau sṛṣṭernaimittikaguṇānāmapi paryyāvarttanaṁ kiṁchit kiṁchidbhavatyato manvantarasaṁjñā kriyate। atraivaṁ saṁkhyātavyam-

The terms like the day of Brahmā and the night of Brahmā have been coined for easy comprehension of time. In this way, calculation of the age of creation and dissolution of life in this world (on this earth) and the origin of the Vedas becomes very easy. Manvantara is so called because, with the change of Manvantara, the slight change in the basic order of the world also takes place (like the polarity of the earth changes and so the directions). Following is the system of calculation here:

एकं दश शतं चैव सहस्रमयुतं तथा।
लक्षं च नियुतं चैव कोटिर्बुदमेव च॥

ekaṁ daśa śataṁ chaiva sahasramayutaṁ tathā।
lakṣaṁ cha niyutaṁ chaiva koṭirarbudameva cha॥

[Meaning] Eka=1,

Daśa=10,

Śata=100,

Sahasra=1000,

Ayuta= 10000,

Lakh=100,000,

Niyuta=1,000,000,

Koṭi=10,000,000,

Arbuda= 100,000,000.

वृन्दः खर्वो निखर्वश्च शङ्खः पद्म च सागरः ।
अन्त्यं मध्यं पराद्धर्यं च दशवृद्ध्या यथाक्रमम् ॥

vṛndaḥ kharvo nikharvaścha śaṅkhaḥ padma cha sāgaraḥ ।
antyaṁ madhyaṁ parāddharyaṁ cha daśavṛddhyā
yathākramam ॥2 ॥
iti sūryasiddhāntādiṣu saṁkhyāyate । anayā rītyā
varṣādigaṇanā kāryeti ।

[Meaning] Vṛnda=1.000.000.000,

Kharva=10,000,000,000,

Nikharva= 100,000,000,000,

Saṅkha=1,000,000,000,000,

Padma=10,000,000,000,000,

Sāgara= 100,000,000,000,000,

Antya=1,000,000,000,000,000,

Madhya=10,000,000,000,000,000,

Parārdhya=100,000,000,000,000,000, and so on multiplying by 10 respectively.

This enumeration is according to the Sūryasiddhānta etc. Following this method, days and nights may also be counted.

इति सूर्यसिद्धान्तादिषु संख्यायते। अनया रीत्या वर्षादिगणना कार्येति।

iti sūryasiddhāntādiṣu saṁkhyāyate । anayā rītyā

varṣādigaṇanā kāryeti।

The texts like Sūryasiddhānta and others follow the same method of time calculation.

सहस्रस्य प्रमासि सहस्रस्य प्रतिमासि। (यजु॰ *15.65)*

sahasrasya pramāsi sahasrasya pratimāsi।

[Meaning] You are the creator of the entire universe to be measured by the 1000 Mahāyugas as a unit of one day as well as one night of Brahmāṇḍa.

सर्वं वै सहस्रं सर्वस्य दातासि। शब्रा॰ *7.5.2.*13

sarvaṁ vai sahasraṁ sarvasya dātāsi.

[Meaning] Sahasra verily denotes all, and you are the giver of all things.

सर्वस्य जगतः सर्वमिति नामास्ति। कालस्य चानेन सहस्रमहायुगसंख्यया परिमितस्य दिनस्य नक्तस्य च ब्रह्माण्डस्य प्रमा परिमाणस्य कर्त्ता परमेश्वरोऽस्ति। मन्त्रस्यास्य सामान्यार्थे वर्त्तमानत्वात्सर्वमभिवदतीति। एवमेवाग्रेऽपि योजनीयम्। ज्योतिषशास्त्रे प्रतिदिनचर्याऽभिहिताऽऽर्य्यैः क्षणमारभ्य कल्पकल्पान्तस्य गणितविद्यया स्पष्टं परिगणनं कृतमद्यपर्य्यन्तमपि क्रियते प्रतिदिनमुच्चार्य्यते ज्ञायते चातः कारणादियं व्यवस्थैव सर्वैर्मनुष्यैः स्वीकर्त्तुं योग्यास्ति, नान्यथेति निश्चयः। कुतोह्यार्यैर्नित्यम् 'ओं तत्सत् श्रीब्रह्मणो द्वितीये प्रहरार्द्धे वैवस्वते मन्वन्तरेऽष्टाविंशतितमे कलियुगे कलिप्रथमचरणेऽमुक-संवत्सरायनर्तुमासपक्षदिनक्षत्रलग्नमुहूर्तेऽत्रेदं कृतं क्रियते च' इत्याबालवृद्धैः प्रत्यहं विदितत्वादितिहासस्यास्य सर्वत्रार्य्यावर्त्तदेशे वर्त्तमानत्वातसर्वत्रैकरसत्वादशक्येयं व्यवस्था केनापि विचालयितुमिति विज्ञायताम्। अन्यद्युगव्याख्यानमग्रे करिष्यते तत्र द्रष्टव्यम्।

sarvasya jagataḥ sarvamiti nāmāsti। kālasya chānena sahasramahāyugasaṁkhyayā parimitasya dinasya naktasya cha brahmāṇḍasya pramā parimāṇasya karttā parameśvaro'sti। mantrasyāsya sāmānyārthe varttamānatvātsarvamabhivadatīti। evamevāgre'pi yojanīyam। jyotiṣaśāstre pratidinacharyā'bhihitā''ryyaiḥ kṣaṇamārabhya kalpakalpāntasya gaṇitavidyayā spaṣṭaṁ parigaṇanaṁ kṛtamadyarpyantamapi kriyate pratidinamuchchāryyate jñāyate chātaḥ kāraṇādiyaṁ vyavasthaiva sarvairmanuṣyaiḥ svīkarttuṁ yogyāsti, nānyatheti niśchayaḥ। kutohyāryairnityam 'oṁ tatsat

śrībrahmaṇo dvitīye praharārddhe vaivasvate manvantare'ṣṭāviṁśatitame kaliyuge kaliprathamacharaṇe'muka-saṁvatsarāyanartumāsapakṣadinakṣatralagnamuhūrte'tredaṁ kṛtaṁ kriyate cha' ityābālavṛddhaiḥ pratyahaṁ viditatvāditihāsasyāsya sarvatrāryyāvarttadeśe varttamānatvātasarvatraikarasatvādaśakyeyaṁ vyavasthā kenāpi vichālayitumiti vijñāyatām। anyadyugavyākhyānamagre kariṣyate tatra draṣṭavyam।

Here the word '*sarva*' denotes the entire time and space, as Parameśvara is the creator of the universe, which is measured by the parameters of the day and night consisting of one thousand Mahāyugas each. Hence, the above mantra, in a general sense, denotes the entire universe. Similarly, the other mantras may also be interpreted.

The treatises on Astronomical sciences have calculated the daily routine of Aryas in terms of various units of time, starting from micro units like 'kṣaṇa' (the 4/5th of a second) and ending with the macro units like Kalpa. This calculation is repeatedly pronounced daily in the form of Saṅkalpa pāṭhas and is known (to all). Therefore, all men must accept this well-recognised system of time reckoning and none else; because the Aryas repeat (the following) Saṅkalpa pāṭha daily "Oṁ tat-sat. I performed or (will) perform this (act) in the second quarter (Praharārdha) of the Brahmā, in the first quarter of the 28th Kaliyuga of the 7th Vaivasvata-Manvantara in such and such year, solstice, season, month and fortnight (pakṣa), on such and such day, under such and such constellation, and at the such and such moment of the Sun's entrance into a Zodiacal sign and at such an hour such and such work is conducted." This Saṅkalpa pāṭha is recited daily and known to all the

Aryas-young or old-and. This tradition of Saṅkalpa pāṭha is prevalent everywhere in India (Āryāvarta) without the slightest difference. Hence no one can set aside this firmly established system of time reckoning. Further explanation of this yuga system will be made in the next chapter.

एतावता कथनेनैवाध्यापकैर्विलसनमोक्षमूलराद्यभिर्यूरोपाख्यखण्ड-स्थैर्मनुष्यरचितो वेदोऽस्ति श्रुतिर्नास्तीति यदुक्तं, यच्चोक्तं चतुर्विंशतिरेकोनत्रिंशत्त्रिंशदेकत्रिंशच्च शतानि वर्षाणि वेदोत्पत्तौ व्यतीतानीति तत्सर्वं भ्रममूलमस्तीति वेद्यम्। तथैव प्राकृतभाषया व्याख्यानकारिभिरप्येवमुक्तं तदपि भ्रान्तमेवास्तीति च॥

etāvatā kathanenaivādhyāpakairvilasanamokṣamūlarādyabhiryūropākhyakhaṇḍa-sthairmanuṣyarachito vedo'sti śrutirnāstīti yaduktaṁ, yachchoktaṁ chaturviśaṁtirekonatriṁśattriṁśadekatriṁśachcha śatāni varṣāṇi vedotpattau vyatītānīti tatsarvaṁ bhramamūlamastīti vedyam। tathaiva prākṛtabhāṣayā vyākhyānakāribhirapyevamuktaṁ tadapi bhrāntamevāstīti cha॥

From these arguments, it is pretty evident that the contention of European Professors like Max Müller, Wilson and others that human beings wrote the Vedas and they don't deserve to be called as 'Śrutis' and also their view that the Vedas were composed of 2400 or 2900 or 3000 or 3100 years back, are based on errors. The vernacular commentators of the Vedas have committed similar mistakes.

अथवेदानां नित्यत्वविचारः

Eternality of the Vedas

The knowledge is attributed to Parameśvara. It is inherent in Parameśvara. Parameśvara publishes his knowledge in the form of creation. Just as Parameśvara is eternal in his quality, the knowledge called Veda is also eternal, as there is a principle that the attributes and actions of a permanent dravya are also permanent and attributes of a temporary dravya are also temporary. In this chapter, the eternal nature of the knowledge (Veda) is discussed based on evidence from the Vedas and other Śāstras.

ईश्वरस्य सकाशाद्वेदानामुत्पत्तौ सत्यांस्वतो नित्यत्वमेव भवति, तस्य सर्वसामर्थ्यस्य नित्यत्वात्।

īśvarasya sakāśādvedānāmutpattau satyāṁsvato nityatvameva bhavati, tasya sarvasāmarthyasya nityatvāt।

As the Vedas (knowledge) originates from Parameśvara, so its eternity is self-evident (*svataḥ pramāṇa*), because all His powers/attributes are eternal.

अत्र केचिदाहुः-नवेदानां शब्दमयत्वान्नित्यत्वं सम्भवति। शब्दोऽनित्यः कार्य्यत्वात्। घटवत्। यथा घटः कृतोऽस्ति तथा शब्दोऽपि। तस्माच्छब्दानित्यत्वे वेदानामप्यनित्यत्वं स्वीकार्य्यम्।

atra kechidāhuḥ-navedānāṁ śabdamayatvānnityatvaṁ sambhavati। śabdo'nityaḥ kāryyatvāt। ghaṭavat। yathā ghaṭaḥ kṛto'sti tathā śabdo'pi। tasmāchchhabdānityatve vedānāmapyanityatvaṁ svīkāryyam।

Some may object that the eternity of the Vedas cannot be established as they consist of words, and words are not eternal like a pot. As the action of hands creates a pot, so is a word by the act of mouth. Thus, the

non-eternal nature of words makes the Vedas also non-eternal.

मैवं मन्यताम्। शब्दो द्विविधो नित्यानित्यकार्यभेदात्। ये परमात्मज्ञानस्थाः शब्दार्थसम्बन्धाः सन्ति ते नित्या भवितुमर्हन्ति। येऽस्मदादीनां वर्त्तन्ते ते तु कार्य्याश्च। कुतः? यस्य ज्ञानक्रिये नित्ये स्वभावसिद्धे अनादिस्तस्तस्य सर्वं सामर्थ्यमपि नित्यमेव भवितुमर्हति। तद्विद्यामयत्वाद्वेदानामनित्यत्वं नैव घटते।

maivaṁ manyatām। śabdo dvividho nityānityakāryabhedāt। ye paramātmajñānasthāḥ śabdārthasambandhāḥ santi te nityā bhavitumarhanti। ye'smadādīnāṁ varttante te tu kāryyāścha। kutaḥ? yasya jñānakriye nitye svabhāvasiddhe anādistastasya sarvaṁ sāmarthyamapi nityameva bhavitumarhati। tadvidyāmayatvādvedānāmanityatvaṁ naiva ghaṭate।

But this cannot be accepted, as the words are two-fold (I) eternal and (2) non-eternal. The words and objects existing in the knowledge of the Supreme Self are naturally eternal, but those words and objects in our understanding are non-eternal. Why? Because whose knowledge and actions are eternal, His all powers are eternal and beginningless. As the Vedas are knowledge of such a Being, their non-eternity is not tenable.

किं च भोः! सर्वस्यास्य जगतो विभागं प्राप्तस्य कारणरूपस्थितौ सर्वस्थूल कार्य्याभावे पठनपाठनपुस्तकानामभावात्कथं वेदानां नित्यत्वं स्वीक्रियते?

kiṁ cha bhoḥ! sarvasyāsya jagato vibhāgaṁ prāptasya kāraṇarūpasthitau sarvasthūla kāryyābhāve paṭhanapāṭhanapustakānāmabhāvātkathaṁ vedānāṁ nityatvaṁ svīkriyate?

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

अचोच्यते-इदं तु पुस्तकपत्रमसीपदार्थादिषु घटते, तथास्मत्क्रियापक्षे च, नेतरस्मिन्। अतः कारणादीश्वरविद्यामयत्वेन वेदानां नित्यत्वं वयं मन्यामहे। किं च, न पठनपाठनपुस्तकानित्यत्वे वेदानित्यत्वं जायते। तेषामीश्वरज्ञानेन सह सदैव विद्यमानत्वात्। यथास्मिन्कल्पे वेदेषु शब्दाक्षरार्थसंबन्धाः सन्ति तथैव पूर्वमासन्नग्रे भविष्यन्ति च। कुतः, ईश्वरविद्याया नित्यत्वादव्यभिचारित्वाच्च। अत एवेदमुक्तमृग्वेदे-

achochyate-idaṁ tu pustakapatramasīpadārthādiṣu ghaṭate, tathāsmatkriyāpakṣe cha, netarasmin। ataḥ kāraṇādīśvaravidyāmayatvena vedānāṁ nityatvaṁ vayaṁ manyāmahe। kiṁ cha, na paṭhanapāṭhanapustakānityatve vedānityatvaṁ jāyate। teṣāmīśvarajñānena saha sadaiva vidyamānatvāt। yathāsminkalpe vedeṣu śabdākṣarārthasaṁbandhāḥ santi tathaiva pūrvamāsannagre bhaviṣyanti cha। kutaḥ, īśvaravidyāyā nityatvādavyabhichāritvāchcha। ata evedamuktamṛgvede-

This (objection) is possible with respect to things, e.g. books, paper, ink, etc. and also with respect to our (human) actions only but not in other respects (i.e. in the case of divine acts and powers). We observe the Vedas (knowledge of creation) to be eternal as Parameśvara, the creator is attributed with knowledge of creation.

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

'सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत्' इति (ऋ० 10.190.3)

'sūryāchandramasau dhātā yathāpūrvamakalpayat' iti

[Meaning] The Creator made the Sun and the Moon in the present creation cycle just in the same manner as He had created them in the previous creation cycles.

अस्यायमर्थः- सूर्यचन्द्रग्रहणमुपलक्षणार्थं, यथा पूर्वकल्पे सूर्यचन्द्रादिरचनं तस्य ज्ञानमध्ये ह्यासीत्तथैव तेनास्मिन्कल्पेऽपि रचनं कृतमस्तीति विज्ञायते। कुतः ईश्वरज्ञानस्य वृद्धिक्षयविपर्ययाभावात्। एवं वेदेष्वपि स्वीकार्य्यं, वेदानां तेनैव स्वविद्यातः सृष्टत्वात्।

asyāyamarthaḥ- sūryachandragrahaṇamupalakṣaṇārthaṁ, yathā pūrvakalpe sūryachandrādirachanaṁ tasya jñānamadhye hyāsīttathaiva tenāsminkalpe'pi rachanaṁ kṛtamastīti vijñāyate। kutaḥ īśvarajñānasya vṛddhikṣayaviparyayābhāvāt। evaṁ vedeṣvapi svīkāryyaṁ, vedānāṁ tenaiva svavidyātaḥ sṛṣṭatvāt।

This is to say, here the words 'the Sun and the Moon (in the verse) are symbolic of the whole creation. The meaning is that the blueprint of the creation of the Sun and the Moon is the same in the present Kalpa, as it was in Parameśvara's blueprint in the previous Kalpa. Because Parameśvara's knowledge is unchangeable and (hence) is not liable to increase or decrease. The same fact must be admitted in respect of the Vedas as they are consisted of His knowledge.

अत्र वेदानां नित्यत्वे व्याकरणशस्त्रादीनां साक्ष्यर्थं प्रमाणानि लिख्यन्ते तत्राह महाभाष्यकारः पतंजलिमुनिः-

atra vedānāṁ nityatve vyākaraṇaśastrādīnāṁ sākṣayarthaṁ pramāṇāni likhyante tatrāha mahābhāṣyakāraḥ pataṁjalimuniḥ-

Now we cite a few references from the Grammatical treatise etc., ascribing eternity to the Vedas. Sage Patañljali, the author of the Mahābhāṣya, says

'नित्याः शब्दा नित्येषु शब्देषु कूटस्थैराविचालिभिर्वर्णैर्भावितव्यमनपायोपजनविकारिभिरिति'।

'nityāḥ śabdā nityeṣu śabdeṣu kūṭasthairāvichālibhirvarṇai-rbhāvitavyamanapāyopajanavikāribhiriti ।'

Words are eternal. Eternal words must consist of perpetual (*kutastha*) and changelessly immoveable letters, which are not liable to elision (anapāya), augmentation and substitution (*upajano vikaraḥ*).

इदं वचनं प्रथमाह्निकमारभ्य बहुषु स्थलेषु व्याकरणमहाभाष्येऽस्ति। तथा-

idaṁ vachanaṁ prathamāhnikamārabhya bahuṣu sthaleṣu vyākaraṇamahābhāṣye'sti । tathā-

This statement frequently occurs in the Mahābhāṣya from the first Āhnika onwards, Moreover–

श्रोत्रोपलब्धिर्बुद्धिनिर्ग्राह्यः प्रयोगेणाभिज्वलित आकाशदेशः शब्दः।

śrotropalabdhirbuddhinirgrāhyaḥ prayogeṇābhijvalita ākāśadeśaḥ śabdaḥ ।

[Meaning] The word or sound (śabda) is that which is grasped through the ear, understood by the intellect, made manifest by being pronounced and which resides in waves/vibrations.

इदम् 'अइउण' सूत्रभाष्ये चोक्तमिति। अस्यायमर्थः-

वैदिका लौकिकाश्च सर्वे शब्दा नित्याः सन्ति। कुतः? शब्दानां मध्ये कूटस्था विनाशरहिता अचला अनपाया अनुपजना अविकारिणो वर्णाः सन्त्यतः। अपायो लोपो निवृत्तिरग्रहणम्, उपजन आगमः, विकार आदेशः, एते न विद्यन्ते येषु शब्देषु तस्मान्नित्याः शब्दाः।

idam 'aiuṇa' sūtrabhāṣye choktamiti । asyāyamarthaḥ- vaidikā laukikāścha sarve śabdā nityāḥ santi । kutaḥ? śabdānāṁ madhye kūṭasthā vināśarahitā achalā anapāyā anupajanā avikāriṇo varṇāḥ santyataḥ । apāyo lopo nivṛttiragrahaṇam, upajana āgamaḥ, vikāra ādeśaḥ, ete na vidyante yeṣu śabdeṣu tasmānnityāḥ śabdāḥ ।

The present observation occurs in the commentary

on the pratyāhāra aphorism 'अइउण्' 'aiuṇ'. It means that all words, whether Vedic (found in the Vedas) or Laukika (used in the world by human beings), are eternal because these words consist of letters that are unchangeable, irreplaceable and are not subject to variations of elisions, augmentation. Words are imperishable as there is no Apāya (elision) or Lopa (invisibility) or augmentation (Upajana), or Vikara (substitution).

ननु गणपाठाष्टाध्यायीमहाभाष्येष्वपायादयो विधीयन्ते पुनरेतत्कथं संगच्छते?

nanu gaṇapāṭhāṣṭādhyāyīmahābhāṣyeṣvapāyādayo vidhīyante punaretatkathaṁ saṁgachchhate?

How can it be justified when there are (definite) rules or injunctions for Apāya (elision) in the Gaṇapātha, Aṣtādhyāyī, and the Mahābhāṣya?

इत्येवं प्राप्ते ब्रूते महाभाष्यकारः -

ityevaṁ prāpte brūte mahābhāṣyakāraḥḥ-

This objection is answered by the author of the Mahābhāṣya as follows:

सर्वे सर्वपदादेशा दाक्षीपुत्रस्य पाणिनेः ।
एकदेशविकारे हि नित्यत्वं नोपपद्यते ॥1॥ महा० अ० 1.1.5

sarve sarvapadādeśā dākṣīputrasya pāṇineḥ ।
ekadeśavikāre hi nityatvaṁ nopapadyate ॥

[Meaning] Complete words are substituted by complete words, according to Pāṇini, the son of Dākṣi. The eternity of words can never be established if the change occurs in one portion (*ekadeśa*) alone.

'दाधा ध्वदाप्' (अ० 1.1.19) इत्यस्य सूत्रस्योपरि महाभाष्यवचनम् ।

'dādhā dhvadāp' (Aṣṭādhyāyī 1.1.19) ityasya sūtrasyopari mahābhāṣyavachanam ।

Commenting upon Pāṇini sūtra (1.1.19)- *dādhā ghvadāpa*, author of the Mahābhāṣya says thus:

अस्यायमर्थः-सर्वे संघाताः सर्वेषां पदानां स्थान आदेशा भवन्ति। अर्थाच्छब्दसंधातान्तराणां स्थानेष्वन्ये शब्दसंधाताः प्रयुज्यन्ते। तद्यथा-वेदपार। गम्। ड। सुँ। भू। शप्। तिप्। इत्येतस्य वाक्यसमुदायस्य स्थाने 'वेदपारगोऽभवत्' इतीदं समुदायान्तरं प्रयुज्यते। अस्मिन् प्रयुक्तसमुदाये 'गम् ड सुँ शप् तिप्' इत्येतेषाम् 'अम् ड् उँ श् प् इ प्' इत्येतेऽपयन्तीति केषांचिद् बुद्धिर्भवति सा भ्रममूलैवास्ति। कुतः? शब्दानामेकदेशविकारे चेत्युपलक्षणात्। नैव शब्दस्यैकदेशापाय एकदेशोपजन एकदेशविकारिणि सति दाक्षीपुत्रस्य पाणिनेराचार्य्यस्य मते शब्दानां नित्यत्वमुपपन्नं भवत्यतः। तथैवाडागमो, भू इत्यस्य स्थानो भो इति विकारे चैवं संगतिः कार्य्येति।

asyāyamarthaḥ-sarve saṁghātāḥ sarveṣāṁ padānāṁ sthāna ādeśā bhavanti। arthāchchhabdasaṁdhātāntarāṇāṁ sthāneṣvanye śabdasaṁdhātāḥ prayujyante। tadyathā-vedapāra। gam। ḍa। suṁ। bhū। śap। tip। ityetasya vākyasamudāyasya sthāne 'vedapārago'bhavat' itīdaṁ samudāyāntaraṁ prayujyate। asmin prayuktasamudāye 'gam ḍa suṁ śap tip' ityeteṣām 'am ḍ uṁ ś p i p' ityete'payantīti keṣāṁchid buddhirbhavati sā bhramamūlaivāsti। kutaḥ? śabdānāmekadeśavikāre chetyupalakṣaṇāt। naiva śabdasyaikadeśāpāya ekadeśopajana ekadeśavikāriṇi sati dākṣīputrasya pāṇinerāchāryyasya mate śabdānāṁ nityatvamupapannaṁ bhavatyataḥ। tathaivāḍāgamo, bhū ityasya sthāno bho iti vikāre chaivaṁ saṁgatiḥ kāryyeti।

Complete sets (of letters) are replaced by other complete sets, i.e. specific groups are substituted for specific groups. For instance 'वेदपारगोऽभवत्' this group (of letters) is used in place of another group वेदपार। गम् ड। सुँ। भू। शप्। तिप्।

It is erroneous to think that in this later group, 'अम् ड् उँ श् प् इ प्' are elided respectively from 'गम् ड सुँ शप् तिप्' in the (former) group; because it has been said (in the above quotation) that the change does not take place in a portion only. In the opinion of Āchārya Pāṇini, the son of Dākṣī, the perpetuity of words (or sounds) would not

be possible if elision, augmentation and variation were to be admitted to a portion only. Similar is the case when "*aṭ*" is augmented or '*bhū*' is converted into '*bho*'. The definition of a word (or sound) is subject to auditory perception, grasped by the intellect, made manifest by pronouncement and of which space is the substratum (*deśa* or *adhikaraṇa*). This definition of the word also proves that the word is positively eternal. The effort made in uttering (a letter) and the act of bearing (the same) ceases to exist after (the particular) moment. The author of the Mahabhāṣyas

(श्रोत्रोपलब्धिरिति) श्रोत्रेन्द्रियेण ज्ञानं यस्य, बुद्ध्या नितरां ग्रहीतुं योग्य, उच्चारणेनाभिप्रकाशितो यो, यस्याकाशो देशेऽधिकरणं वर्त्तते, स शब्दो भवतीति बोध्यम्। अनेन शब्दो नित्य एवास्तीत्यवगम्यते। कथम्? उच्चारणश्रवणादिप्रयत्नक्रियायाः क्षणप्रध्वंसित्वात्। 'एकैकवर्णवर्तिनी वाक्' इति महाभाष्यप्रमाण्यात्। प्रतिवर्णं परिणमते, अतस्तस्य एवानित्यत्वं गम्यते, न च शब्दस्येति।

(śrotropalabdhiriti) śrotrendriyeṇa jñānaṁ yasya, buddhyā nitarāṁ grahītuṁ yogya, uchchāraṇenābhiprakāśito yo, yasyākāśo deśe'dhikaraṇaṁ varttate, sa śabdo bhavatīti bodhyam। anena śabdo nitya evāstītyavagamyate। katham? uchchāraṇaśravaṇādiprayatnakriyāyāḥ kṣaṇapradhvaṁsitvāt। 'ekaikavarṇavartinī vāk' iti mahābhāṣyapramāṇyāt। prativarṇaṁ pariṇamate, atastasya evānityatvaṁ gamyate, na cha śabdasyeti।

The speech resides in one (particular) letter (which is being pronounced) at a time. (*Mahābhāśya*, 1)

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

ननु च भोः! शब्दोऽप्युपरतागतो भवति। उच्चारित उपागच्छति, अनुच्चारितोऽनागतोःभवति, वाक्क्रियावत्। पुनस्तस्य कथं नित्यत्वं भवेत्?

nanu cha bhoḥ! śabdo'pyuparatāgato bhavati। uchchārita upāgachchhati, anuchchārito'nāgatoḥbhavati, vākkriyāvat।

punastasya kathaṁ nityatvaṁ bhavet?

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

अत्रोच्यते-नाकाशवत् पूर्वस्थितस्य शब्दस्य साधनाभावादभिव्यक्तिर्भवति, किन्तु तस्य प्राणवाक्क्रियया‌भिव्यक्तिश्च। तद्यथा, गौरित्यत्र यावद्वाग्गकारेऽस्ति न तावदौकारे, यावदौकारे, न तावद्विसर्जनीये। एवं वाक्क्रियोच्चारणस्यापायोपजनौ भवतः, न च शब्दस्याखण्डैकरस्य, तस्य सर्वत्रोपलब्धत्वात्। यत्र खलु वायुवाक्क्रिये न भवतस्तत्रोच्चारणश्रवणे अपि न भवतः। अतः शब्दस्त्वाकाशवदेव सदा नित्योऽस्तीत्यादिव्याकरणमतेन सर्वेषां शब्दानां नित्यत्वमस्ति, किमुत वैदिकानामिति।

atrochyate-nākāśavat pūrvasthitasya śabdasya sādhanābhāvādabhivyaktirbhavati, kintu tasya prāṇavākkriyayābhivyaktiścha। tadyathā, gaurityatra yāvadvāggakāre'sti na tāvadaukāre, yāvadaukāre, na tāvadvisarjanīye। evaṁ vākkriyochchāraṇasyāpāyopajanau bhavataḥ, na cha śabdasyākhaṇḍaikarasya, tasya sarvatropalabdhatvāt। yatra khalu vāyuvākkriye na bhavatastatrochchāraṇaśravaṇe api na bhavataḥ। ataḥ śabdastvākāśavadeva sadā nityo'stītyādivyākaraṇamatena sarveṣāṁ śabdānāṁ nityatvamasti, kimuta vaidikānāmiti।

A word, like Ākāśa (waveform of energy), pre-exists, but it remains unmanifested for want of a proper means. Nevertheless, it becomes manifest through the action of speech and breath. For instance, in the word "gaur", when the action of speech is on 'g', it does not exist on 'au'; while it is on 'au', it has nothing to do with "*visarga*." Thus the action of speech and the act of pronunciation only have elision and augmentation and not the word itself, which is indivisible, uniform and available everywhere. Neither the pronunciation nor the hearing (of a word) is possible if there are no acts of speech and air. Consequently, the words are eternal, like

energy (Ākāśa). Thus according to Grammar, all words are eternal and what to speak of the Vedic words!

एवं जैमिनिमुनिनापि शब्दस्य नित्यत्वं प्रतिपादितम-

Similarly, the sage Jaimini (1.1.18) has also established the eternity of words. (He says):

नित्यस्तु स्याद्दर्शनस्य परार्थत्वात्' ॥ पूर्वमीमांसा, 1.1.18

evaṁ jaiminimuninApi śabdasya nityatvaṁ pratipāditama-
'nityastu syāddarśanasya parārthatvāt'

[Meaning] It (word) is verily eternal as it is manifested for the sake of others.

अस्यायमर्थः-'तु' शब्देनानित्यशङ्का निवार्य्यते। विनाशरहितत्वाच्छब्दो नित्योऽस्ति, कस्माद्दर्शनस्य परार्थत्वात्। दर्शनस्योच्चारणस्य परस्यार्थस्य ज्ञापनार्थत्वात्, शब्दस्यानित्यत्वं नैव भवति। अन्यथाऽयं गोशब्दार्थोऽस्तीत्यभिज्ञाऽनित्येन शब्देन भवितुमयोग्यास्ति। नित्यत्वे सति ज्ञाप्यज्ञापकयोर्विद्यमानत्वात् सर्वमेतत्। संगतं स्यात्। अतश्चैकमेव गोशब्दं युगपदनेकेषु स्थलेष्वनेक उच्चारका उपलभन्ते। पुनः पुनस्तमेव चेति। एवं जैमिनिना शब्दनित्यत्वेऽनेके हेतवः प्रदर्शिताः।

asyāyamarthaḥ-'tu' śabdenānityaśaṅkā nivāryyate। vināśarahitatvāchchhabdo nityo·sti, kasmāddarśanasya parārthatvāt। darśanasyochchāraṇasya parasyārthasya jñāpanārthatvāt, śabdasyānityatvaṁ naiva bhavati। anyathā'yaṁ gośabdārtho'stītyabhijñā'nityena śabdena bhavitumayogyāsti। nityatve sati jñāpyajñāpakayorvidyamānatvāt sarvametat। saṁgataṁ syāt। ataśchaikameva gośabdaṁ yugapadanekeṣu sthaleṣvaneka uchchārakā upalabhante। punaḥ punastameva cheti। evaṁ jaiminināśabdanityatve'neke hetavaḥ pradarśitāḥ।

The meaning of the above aphorism is as follows: Here, the word '*tu*' (verily) is used to remove all doubts regarding the non-eternity of words. The word, being imperishable, is eternal; because its manifestation is for the sake of others. The purpose of manifestation or pronunciation is to communicate information to another. Thus the word is not non-eternal. Otherwise,

the knowledge that "such and such was the import or connotation of the word" is impossible using a perishable word. It is tenable only if words are admitted to be eternal. (In that case) both the signifier (i.e. the word) and the thing signified exist. That is why many speakers can simultaneously pronounce the same word, "gau", at different places and can utter it at different times.

Thus, Jaiminī has advanced several arguments in support of (the theory of) the eternity of words.

अन्यश्च वैशेषिकसूत्रकारः कणादमुनिरप्यत्राह-

anyaścha vaiśeṣikasūtrakāraḥ kaṇādamunirapyatrāha-

Moreover, the sage Kaṇāda, the author of the "Vaiśeṣika Sūtras", also says:

तद्वचनादाम्नायस्य प्रामाण्यम् ॥ वैशेषिक *1.1.3*

tadvachanādāmnāyasya prāmāṇyam ॥

[Meaning] The Vedas are the authority because they are words of Parameśvara.

अस्यायमर्थः-तद्वचनात्तयोर्धर्मेश्वरयोर्वचनाद्धर्मस्यैवकर्तव्यतया
प्रतिपादनादीश्वरेणैवोक्तत्वाच्चम्नायस्य वेदचतुष्टयस्य प्रामाण्यं सर्वैर्नित्यत्वेन स्वीकार्यम् ।

asyāyamarthaḥ-advachanāttayordharmeśvarayorvachanād-dharmasyaivakartavyatayā pratipādanādīśvareṇaivoktat-vāchchamnāyasya vedachatuṣṭayasya prāmāṇyaṁ sarvairnityatvena svīkāryam ।

It is to say that all men should admit the authority of the four Vedas because they enjoin the properties of padārthas and also because Parameśvara and thus eternal express them.

तथा स्वकीयन्यायशास्त्रे गोतममुनिरप्यत्राह-

tathā svakīyanyāyaśāstre gotamamunirapyatrāha-

Similarly, the sage Gautama also says in his Nyāya Śāstra.

मन्त्रायुर्वेदप्रामाण्यवच्च तत्प्रामाण्यमाप्तप्रामाण्यात् ॥ न्याय० 2.1.67

mantrāyurvedaprāmāṇyavachcha
tatprāmāṇyamāptaprāmāṇyāt' //

[Meaning] Its authenticity is like that of the Mantras and Ayurveda because its authenticity has been accepted by the Āptas (Self-realized seers).

अस्यायमर्थः-तेषां वेदानां नित्यानामीश्वरोक्तानां प्रामाण्यं सर्वैः स्वीकार्य्यम्। कुतः? आप्तप्रामाण्यात्। धर्मात्मभिः कपटछलादिदोषरहितैर्दयालुभिः सत्योपदेष्टृभिर्विद्यापारगैर्महायोगिभिः सर्वैर्ब्रह्मादिभिराप्तैर्वेदानां प्रामाण्यं स्वीकृतमतः। किंवत्?, मन्त्रायुर्वेदप्रामाण्यवत्। यथा सत्यपदार्थविद्याप्रकाशकानां मन्त्राणां विचाराणां सत्यत्वेन प्रामाण्यं भवति, यथा चायुर्वेदोक्तस्यैकदोशोक्तौषधसेवनेन रोगनिवृत्त्या तद्भिन्नस्यापि भागस्य तादृशस्य प्रामाण्यं भवति, तथा वेदोक्तार्थस्यैकदेशप्रत्यक्षेणे तरस्यादृष्टार्थविषयस्य वेदेभागस्यापि प्रामाण्यमङ्गीकार्य्यम्।

asyāyamarthaḥ-teṣāṁ vedānāṁ nityānāmīśvaroktānāṁ prāmāṇyaṁ sarvaiḥ svīkāryyam। kutaḥ? āptaprāmāṇyāt। dharmātmabhiḥ kapaṭachhalādidoṣarahitairdayālubhiḥ satyopadeṣṭṛbhirvidyāpāragairmahāyogibhiḥ sarvairbrahmādibhirāptairvedānāṁ prāmāṇyaṁ svīkṛtamataḥ। kiṁvat?, mantrāyurvedaprāmāṇyavat। yathā satyapadārthavidyāprakāśakānāṁ mantrāṇāṁ vichārāṇāṁ satyatvena prāmāṇyaṁ bhavati, yathā chāyurvedoktasyaikadośoktauṣadhasevanena roganivṛttyā tadbhinnasyāpi bhāgasya tādṛśasya prāmāṇyaṁ bhavati, tathā vedoktārthasyaikadeśapratyakṣeṇe tarasyādṛṣṭārthaviṣayasya vedebhāgasyāpi prāmāṇyamaṅgīkāryyam।

Gloss—All men should admit the authenticity of the eternal Vedas, which are "the expression of Parameśvara." Why so? Because all the Āptas, (Self-realized yogīs, Brahmā and others who were righteous, free from all defects such as deception and treachery, merciful, preceptors of truth, and masters of knowledge

have admitted the authenticity of the Vedas in the same manner as that of the Mantras and the Āyurveda. Just as one considers Mantras revealing factual principles of material science to be authentic and authoritative when their truth is established in practical and realization, and just as one on finding that the use of medicines prescribed in one particular part of the Āyurveda removes disease, comes to have faith on the similar part of the same, similarly on ascertaining (the truth of) a proposition stated in one part of the Vedas by direct perception (Pratyakṣa) one ought to have faith in the contents of the remaining portions of the Vedas which describe the entities of the invisible world.

एतत्सूत्रस्योपरि भाष्यकारेण वात्स्यायनमुनिनाप्येवं प्रतिपादितम्-

etatsūtrasyopari bhāṣyakāreṇa vātsyāyanamuninā̃pyevaṁ pratipāditam-

The sage Vātsyāyana has also stated this effect in his commentary on this aphorism as follows:

द्रष्टृप्रवक्तृसामान्याच्चानुमानम्। य एवाप्ता वेदार्थानां द्रष्टारः प्रवक्तारश्चत एवायुर्वेदप्रभृतीनामित्यायुर्वेदप्रामाण्यवद्वेदप्रामाण्यम-नुमातव्यमिति। नित्यत्वाद्वेदवाक्यानां प्रमाणत्वे तत्प्रामाण्यमाप्त-प्रामाण्यादित्युक्तम्। न्याय दर्शन, 2.1.68

"draṣṭṛpravaktṛsāmānyāchchānumānam। ya evāptā vedārthānāṁ draṣṭāraḥ pravaktāraśchata evāyurvedaprabhṛtīnāmityāyurvedaprāmāṇyavadvedaprāmāṇya ma-numātavyamiti। nityatvādvedavākyānāṁ pramāṇatve tatprāmāṇyamāpta-prāmāṇyādityuktam."

Gloss—This inference (Anumāna) is (drawn) from the identical statement of Seers and Expositors. (That is to say that) the same trustworthy persons, who are Seers and expositors of the Vedas, are also the Seers and expositors of the Āyurveda and other Śāstras. Thus as Āyurveda is authentic, similarly, the Vedas are authentic.

Hence it has been argued that the words of the Vedas are eternal knowledge; because they are accepted to be such by the expert Ṛṣis.

अस्यायमभिप्रायः-यथाप्तोपदेशस्य शब्दस्य प्रामाण्यं भवति तथा सर्वथाप्तेनेश्वरेणोक्तानां वेदानां सर्वैराप्तैः प्रामाणयेनाङ्गीकृत्वाद्वेदाः प्रमाणमिति बोध्यम्। अत ईश्वरविद्यामयत्वाद्वेदानां नित्यत्वमेवोपपन्नं भवतीति दिक्।

asyāyamabhiprāyaḥ-yathāptopadeśasya śabdasya prāmāṇyaṁ bhavati tathā sarvathāpteneśvareṇoktānāṁ vedānāṁ sarvairāptaiḥ prāmāṇayenāṅgīkṛtvādvedāḥ pramāṇamiti bodhyam। ata īśvaravidyāmayatvādvedānāṁ nityatvamevopapannaṁ bhavatīti dik।

Gloss—The implied sense (of this passage) is that as the word of an enlightened person is authority, so the Vedas should also be accepted as authority; because they are also the expressions of Parameśvara Who is the best among Āptas (self-realized seers) and their authority has been admitted by all expert Ṛṣis. Hence briefly speaking, the eternity of the Vedas is (rightly) proved (by the fact that) they are the knowledge of Parameśvara expressed in the form of creation.

अत्र विषये योगशास्त्रे पतंजलिमुनिरप्याह-

atra viṣaye yogaśāstre pataṁjalimunirapyāha-

Here, the sage Patañjali also refers to this topic in his Yogaśāstra:

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात्॥ योगदर्शन, *1.1.26*

sa eṣa pūrveṣāmapi guruḥ kālenānavachchhedāt॥

[Meaning] He (Īśvara) is the ancients' Guru as He is beyond the confines of time.

यः पूर्वेषां सृष्ट्यादावुत्पन्नानामग्निवाय्वादित्याङ्गिरोब्रह्मादीनां प्राचीनानामस्मदादीनामिदानींतनानामग्रे भविष्यतां च सर्वेषामेव ईश्वर एव गुरुरस्ति।

गृणाति वेदद्वारोपदिशति सत्यानार्थान् स 'गुरुः'। स च सर्वदा नित्योऽस्ति, तत्र कालगतेरप्रचारत्वात्। न स ईश्वरो ह्यविद्यादिक्लेशैः पापकर्मभिस्तद्वासनया च कदाचिद्युक्तोभवति। यस्मिन् निरतिशयं नित्यं स्वाभाविकं ज्ञानमस्ति तदुक्तत्वाद्वेदानामपि सत्यार्थवत्त्वनित्यत्वे वेद्ये इति।

yaḥ pūrveṣāṁ sṛṣṭyādāvutpannānāmagnivāyvādityāṅgirobrahmādīnāṁ prāchīnānāmasmadādīnāmidānīṁtanānāmagre bhaviṣyatāṁ cha sarveṣāmeva īśvara eva gururasti। gṛṇāti vedadvāropadiśati satyānārthān sa 'guruḥ'। sa cha sarvadā nityo'sti, tatra kālagateraprachāratvāt। na sa īśvaro hyavidyādikleśaiḥ pāpakarmabhistadvāsanayā cha kadāchidyuktobhavati। yasmin niratiśayaṁ nityaṁ svābhāvikaṁ jñānamasti taduktatvādvedānāmapi satyārthavattvanityatve vedye iti।

Gloss—Iśvara is the Guru of all the ancients who were born at the beginning of creation, viz. Agni, Vāyu, Āditya, Aṅgirā, Brahmā, and others of the moderns, like ourselves and of the persons who are yet to be born in the future. Iśvara is called Guru because he proclaims (*gṛṇāti*) or instructs the truthful objects in the form of the Vedas. He is eternal for all times because He is beyond time and space. Parameśvara is never touched by the afflictions of the material world and pāpa karmas or their sanskāras. In Him, there is the most enormous eternal and innate knowledge. The Vedas, being His knowledge, are eternal and full of truth.

एवमेव स्वकीयसांख्यशास्त्रे पंचमाध्याये कपिलाचार्योऽप्यत्राह-

evameva svakīyasāṁkhyaśāstre paṁchamādhyāye kapilāchāryo'pyatrāha-

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

निजशक्त्याभिव्यक्तेः स्वतःप्रामाण्यम्॥ सांख्य० 5.51

nijaśaktyābhivyakteḥ svataḥprāmāṇyam॥

[Meaning] The Vedas being expression of His creation are homo-mensura (self-authorty).

अस्यायमर्थः- वेदानां निजशक्त्यभिव्यक्तेः पुरुषसहचारिप्रधानसामर्थ्यात् प्रकटत्वात्स्वतःप्रामाण्यनित्यत्वे स्वीकार्य्ये इति।

asyāyamarthaḥ- vedānāṁ nijaśaktyabhivyakteḥ puruṣasahachāripradhānasāmarthyāt prakaṭatvātsvataḥprāmāṇyanityatve svīkāryye iti।

It means that the self-authority and eternal character of the Vedas must be accepted as they have been published by the creation of the universe and the union of soul and matter materialized by Parameśvara.

अस्मिन् विषये स्वकीयवेदान्तशास्त्रे कृष्णद्वैपायनो व्यासमुनिरप्याह-

asmin viṣaye svakīyavedāntaśāstre kṛṣṇadvaipāyano vyāsamunirapyāha-

On this subject, the sage Kṛṣṇadvaipāyana Vyāsa also says in his Vedānta Śāstra:

शास्त्रयोनित्वात्॥ वेदान्त, 1.1.3

śāstrayonitvāt

[Meaning] He is the source of all Śāstras and the Vedas.

अस्यायमर्थः- 'ऋग्वेदादेः शास्त्रस्यानेकविद्यास्थानोपबृंहितस्य प्रदीपवत्सर्वार्थार्वद्योतिनः सर्वज्ञकल्पस्य योनिः कारणं ब्रह्म। न हीदृशस्य शास्त्रस्यग्वेदादिलक्षणस्य सर्वज्ञगुणन्वितस्य सर्वज्ञादन्यतः संभवोऽस्ति। यद्यद्विस्तरार्थं शास्त्रं यस्मात्पुरुषविशेषात्संभवति, यथा व्याकरणादि पाणिन्यादेर्ज्ञेयैकदेशार्थमपि स ततोऽप्यधिकतरविज्ञान इति प्रसिद्धं लोके किमु वक्तव्यमितीदं वचनं शंकराचार्येणास्य सूत्रस्योपरि स्वकीयव्याख्याने गदितम्। अतः किमागतं, सर्वज्ञस्येश्वरस्य शास्त्रमपि नित्यं सर्वार्थज्ञानयुक्तं च भवितुमर्हति।

asyāyamarthaḥ- 'ṛgvedādeḥ śāstrasyānekavidyāsthānopabṛṁhitasya pradīpavatsarvārthārvadyotinaḥ sarvajñakalpasya yoniḥ kāraṇaṁ brahma। na hīdṛśasya śāstrasyargvedādilakṣaṇasya

sarvajñaguṇanvitasya sarvajñādanyataḥ saṁbhavo'sti। yadyadvistarārthaṁ śāstraṁ yasmātpuruṣaviśeṣātsaṁbhavati, yathā vyākaraṇādi pāṇinyāderjñeyaikadeśārthamapi sa tato'pyadhikataravijñāna iti prasiddhaṁ loke kimu vaktavyamitīdaṁ vachanaṁ śaṁkarāchāryeṇāsya sūtrasyopari svakīyavyākhyāne gaditam। ataḥ kimāgataṁ, sarvajñasyeśvarasya śāstramapi nityaṁ sarvārthajñānayuktaṁ cha bhavitumarhati।

The meaning of this (aphorism) is that Brahman is the original cause of the Ṛgveda and the other Vedas, which are the magnified (*upabṛṁhita*) repository of numberless sciences, and illuminate all objects like a lamp and thus He possesses (the title of) Omniscient. It is impossible to attribute authorship of such Śastras as the Ṛg and the other Vedas, which are the home of universal knowledge to someone else than the Omniscient Parameśvara. It is very well known in the world that the person who expounds in detail a particular science knows much more than what he writes (in his treatise) as Pāṇini in (the realm of) grammatical science. Āchārya Śaṅkara while explaining this aphorism has (clearly) stated:

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

Thus it is concluded that the Śāstra (attributed) to Omniscient Parameśvara must be eternal and must contain knowledge of all and everything.

अन्यच्च तस्मिन्नेवाध्याये-

anyachcha tasminnevādhyāye.

Moreover, in the same chapter (of the Vedānta),

there is another aphorism :

अत एव च नित्यत्वम्॥ वेदान्त, 5.1.3.29

ata eva cha nityatvam.

[Meaning] For this very reason (the Vedas) are eternal.

अस्यायमर्थः-अत ईश्वरोक्तत्वान्नित्यधर्मकत्वाद्वेदानां स्वतःप्रमाण्यं सर्वविद्यावत्त्वं सर्वेषु कालेष्वव्यभिचारित्त्वान्नितयत्वं च सर्वैर्मनुष्यैर्मन्तव्यमिति सिद्धम। न वेदस्य प्रामाण्यसिद्ध्यर्थमन्यत्प्रमाणं स्वीक्रियते। किंत्वेतत्साक्षिवद्विज्ञेयम्। वेदानां स्वतःप्रमाणत्वात्, सूर्यवत्। यथा सूर्यः स्वप्रकाशः सन् संसारस्थान्महतोऽल्पाँश्च पर्वतादीन् त्रसरेण्वन्तान्पदार्थान्प्रकाशयति तथा वेदोऽपि स्वयं स्वप्रकाशः सन् सर्वा विद्याः प्रकाशयतीत्यवधेयम्।

asyāyamarthaḥ-ata īśvaroktatvānnityadharmakatvād-vedānāṁ svataḥpramāṇyaṁ sarvavidyāvattvaṁ sarveṣu kāleṣvavyabhichārittvānnitayatvaṁ cha sarvairmanuṣyairmantavyamiti siddhama। na vedasya prāmāṇyasiddhyarthamanyatpramāṇaṁ svīkriyate। kiṁtvetatsākṣivadvijñeyam। vedānāṁ svataḥpramāṇatvāt, sūryavat। yathā sūryaḥ svaprakāśaḥ san saṁsārasthānmahato'lpāṁścha parvatādīn trasareṇvantānpadārthānprakāśayati tathā vedo'pi svayaṁ svaprakāśaḥ san sarvā vidyāḥ prakāśayatītyavadheyam।

It is to say that all men must believe the established fact that the Vedas are self-authority and repositories of all sciences as they are the blueprint of creation in Parameśvara and also have an eternal character (nitya-dharma). They (the Vedas) are eternal as they remain changeless and true through all the ages. No other (external) evidence is admissible to prove the authority of the Vedas. Other proofs are corroborative evidence. Like the Sun, the Vedas carry their own authority (with them). As the Sun, being self-illuminated, illumines all objects in the world -both tremendous and small- the

mountains and the molecules (trasareṇu); similarly, the Vedas being self-published knowledge of Brahman, publish all sciences.

अत एव स्वयमीश्वरः स्वप्रकाशितस्य वेदस्य स्वस्य च सिद्धिकरं प्रमाणमाह-

ata eva svayamīśvaraḥ svaprakāśitasya vedasya svasya cha siddhikaraṁ pramāṇamāha-

Hence, Parameśvara declares His own existence, as it were, and also the existence of his knowledge, in the undermentioned mantra as:

स पर्य्यगाच्छुक्रमकायमव्रणमस्नाविरँ शुद्धमपापविद्धम्। कविर्मनीषी परिभूःस्वयंभूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः॥ यजु0 40.8

sa paryyagāchchhukramakāyamavraṇamasnāviraṁ-śuddhamapāpaviddham। kavirmanīṣī paribhūḥsvayaṁbhū-ryāthātathyato'rthān vyadadhāchchhāśvatībhyaḥsamābhyaḥ॥ (YV. 40.8)

[Meaning] The Self-Born, Omnipresent Parameśvara extends Himself to all places. He is entirely a Spiritual element with no corporeal form and (thus) Woundless, Tendenless and Muscleless, Pure and without pāpa. He is Omniscient, an Inward Controller, and the Ruler of all. Since time eternal, he has been publishing the true knowledge of things in the universe.

अस्यायमभिप्रायः-यः पूर्वोक्तः सर्वव्यापकत्वादि विशेषणयुक्त ईश्वरोऽस्ति, (सपर्य्यागात्) परितः सर्वतोऽगात् गतवान् प्राप्तवानस्ति, नैवेकः प्रमाणुरपि तद्व्याप्त्या विनास्ति, (शुक्रं) तदब्रह्म सर्वजगत्कर्त्तृवीर्य्यवदनन्तबलवदस्ति, (अकायं) तत्स्थूलसूक्ष्मकारणशरीरत्रयसम्बन्धरहितम्, (अव्रणं) नैवेतस्मिँश्छिद्रं कर्त्तुं परमाणुरपि शक्नोति, अत एव छेदरहितत्वादक्षतम्, (अस्नाविरं) तन्नाडीसम्बन्धरहितत्वाद्बन्धनावरणविमुक्तम्, (शुद्धं) तदविद्यादिदोषेभ्यः सर्वदा पृथग्वर्तमानम्, (अपापविद्धम्) नैव तत्पापयुक्तं पापकारि च कदाचिद्भवति, (कविः) सर्वज्ञः, (मनीषी) यः सर्वेषां मनसामीषी साक्षी ज्ञातास्ति, (परिभूः) सर्वेषामुपरि विराजमानः, (स्वयंभूः) यो निमित्तोपादानसाधारणकारणत्रयरहितः, स एव सर्वेषां पिता,

नह्यस्य कश्चित् जनकः स्वसामर्थ्येन सहैव सदा वर्तमानोऽस्ति, (शाश्वतीभ्यः) य एवंभूतः सच्चिदानन्दस्वरूपः परमात्मा (सः) सर्गादौ स्वकीयाभ्यः शाश्वतीभ्यो निरन्तराभ्यः (समाभ्यः) प्रजाभ्यो (याथातथ्यतः) यथार्थस्वरूपेण वेदोपदेशेन (अर्थान् व्यदधात्) विधत्तवानर्थाद्यदा यदा सृष्टिं करोति तदा तदा प्रजाभ्यो हितायादिसृष्टौ सर्वविद्यासमन्वितं वेदशास्त्रं स एव भगवानुपदिशति। अत एव नैव वेदानामनित्यत्वं केनापि मन्तव्यम्, तस्य विद्यायाः सर्वदैकरसवर्त्तमानत्वात्।

asyāyamabhiprāyaḥ-yaḥ pūrvoktaḥ sarvavyāpakatvādi viśeṣaṇayukta īśvaro'sti, (saparyyāgāt) paritaḥ sarvato'gāt gatavān prāptavānasti, naivekaḥ pramāṇurapi tadvyāptyā vināsti, (śukraṁ) tadabrahma sarvajagatkarttṛvīryyavadanantabalavadasti, (akāyaṁ) tatsthūlasūkṣamakāraṇaśarīratrayasambandharahitam, (avraṇaṁ) naivetasmiṁśchhidraṁ karttuṁ paramāṇurapi śaknoti, ata eva chhedarahitatvādakṣatam, (asnāviraṁ) tannāḍīsambandharahitatvādbandhanāvaraṇavimuktam, (śuddhaṁ) tadavidyādidoṣebhyaḥ sarvadā pṛthagvartamānam, (apāpaviddham) naiva tatpāpayuktaṁ pāpakāri cha kadāchidbhavati, (kaviḥ) sarvajñaḥ, (manīṣī) yaḥ sarveṣāṁ manasāmīṣī sākṣī jñātāsti, (paribhūḥ) sarveṣāmupari virājamānaḥ, (svayaṁbhūḥ) yo nimittopādānasādhāraṇakāraṇatrayarahitaḥ, sa eva sarveṣāṁ pitā, nahyasya kaśchit janakaḥ svasāmarthyena sahaiva sadā vartamāno'sti, (śāśvatībhyaḥ) ya evaṁbhūtaḥ sachchidānandasvarūpaḥ paramātmā (saḥ) sargādau svakīyābhyaḥ śāśvatībhyo nirantarābhyaḥ (samābhyaḥ) prajābhyo (yāthātathyataḥ) yathārthasvarūpeṇa vedopadeśena (arthān vyadadhāt) vidhattavānarthādyadā yadā sṛṣṭiṁ karoti tadā tadā prajābhyo hitāyādisṛṣṭau sarvavidyāsamanvitaṁ vedaśāstraṁ sa eva bhagavānupadiśati। ata eva naiva vedānāmanityatvaṁ kenāpi mantavyam, tasya vidyāyāḥ sarvadaikarasavarttamānatvāt।

Gloss—The purport of the stanza is, Parameśvara, as explained above, is Omnipresent and pervades all things on all sides. There is not a single atom wherein He does not exist. That Supreme Spirit (Brahman) possesses eternal mighty energy that creates this whole universe.

He is free from the ties of the threefold body– the gross, the subtle and the causal. Even an atom cannot penetrate Him. Thus being impregnable, He is woundless and free from all bounds of arteries or veins, hence boundless and unveiled. He is untouched by all defects,e.g. ignorance. Pāpa cannot touch Him, and His actions are never free from pāpa. He is Omniscient. He knows as a pure Observer (what transpires in the) minds of all (created beings). He is the Ruler of all. He is Self-Existent and is without the three causes, e.g. the efficient, the material and the simple. He is the Father of all, but of Him, the other Generator, there is none. By His own might, He is ever-present. Parameśvara, the Supreme Self as described above, is All Existence (Sat), All Consciousness (Cit) and All Bliss (Ānanda). In the beginning of creation, he teaches the true knowledge of things to all His sons through the Vedas. Whenever He creates the world, the knowledge of creation gets published in the universe as the Vedas. Thus nobody should think of the non-eternity of the knowledge of creation, when there is no creation, still, the knowledge of creation exists in Brahman.

यथा शास्त्रप्रमाणेन वेदा नित्याः सन्तीति निश्चयोऽस्ति, तथा युक्त्यापि।

yathā śāstrapramāṇena vedā nityāḥ santīti niśchayo'sti, tathā yuktyāpi।

Just as based on the authority of the Śāstras, Vedas are eternal and valid on reason also.

तद्यथा-नासत आत्मलाभो, न सत आत्महानम्, योऽस्ति स भविष्यति' इति न्यायेन वेदानां नित्यत्वं स्वीकार्य्यम्, कुतः? यस्य मूलं नास्ति नैव तस्य शाखादयः संभवितुमर्हन्ति, बन्ध्यापुत्रविवाहदर्शनवत्। पुत्रो भवेच्चेत्तदा वन्ध्यात्वं न सिध्येत्, स नास्ति चेत्पुनस्तस्य विवाहदर्शने कथं भवतः। एवमेवात्रापि विचारणीयम्। यदीश्वरे विद्यानन्ता न भवेत् कथमुपदिशेत्? स नोपदिशेच्चेन्नैव कस्यापि मनुष्यस्य विद्यासम्बन्धो दर्शनं च स्याताम्, निर्मूलस्य प्ररोहाभावात्। नह्यस्मिन जगति निर्मूलमुत्पन्नं किंचिद् दृश्यते।

tadyathā-nāsata ātmalābho, na sata ātmahānam, yo'sti sa bhaviṣyati' iti nyāyena vedānāṁ nityatvaṁ svīkāryyam, kutaḥ? yasya mūlaṁ nāsti naiva tasya śākhādayaḥ saṁbhavitumarhanti, bandhyāputravivāhadarśanavat। putro bhavechchettadā vandhyātvaṁ na sidhyet, sa nāsti chetpunastasya vivāhadarśane kathaṁ bhavataḥ। evamevātrāpi vichāraṇīyam। yadīśvare vidyānantā na bhavet kathamupadiśet? sa nopadiśechchennaiva kasyāpi manuṣyasya vidyāsambandho darśanaṁ cha syātām, nirmūlasya prarohābhāvāt। nahyasmina jagati nirmūlamutpannaṁ kiṁchid dṛśyate।

For instance, 'something' cannot come out of 'nothing' and 'nothing' cannot produce 'something'. That thing alone that exists (at present) will remain in the future. According to this syllogism, the eternity of the Vedas must be admitted because a thing (i.e. a tree) that has no root can never have branches, like thinking of the marriage of a sterile woman's son. If she has a son, she cannot be sterile. If she has no Son, none can see his marriage. A similar view is also applicable here. If Parameśvara does not possess eternal knowledge, how can He reveal it through creation? If Parameśvara does not reveal this knowledge, no one would be able to grasp it in Ṛtambharā prajñā during Samādhi. For nothing can sprout if it has no root. Nothing is seen in this world which has come into existence without a cause.

यस्य सर्वेषां मनुष्याणां साक्षादनुभवोऽस्ति सोऽत्र प्रकाश्यते-यस्य प्रत्यक्षोऽनुभवस्यैव संस्कारो, यस्य संस्कारस्तस्यैव स्मरणं ज्ञानं, तेनैव प्रवृत्तिनिवृत्ती भवतो, नान्यथेति। तद्यथा-येन संस्कृतभाषा पठ्यते तस्याऽस्या एव संस्कारो भवति, नऽन्यस्याः। येन देशभाषाऽधीयते (तस्य) तस्या एव संस्कारो भवति, नातोऽन्यथा। एवं सृष्ट्यादावीश्वरोपदेशाऽध्यापनाभ्यां विना नैव कस्यापि विद्याया अनुभवः स्यात्, पुनः कथं संस्कारस्तेन विना कुतः स्मरणम्? न च स्मरणेन विना विद्याया लेशोऽपि कस्यचिद्भवितुमर्हति।

yasya sarveṣāṁ manuṣyāṇāṁ sākṣādanubhavo'sti so'tra prakāśyate-yasya pratyakṣo'nubhavasyaiva saṁskāro, yasya saṁskārastasyaiva smaraṇaṁ jñānaṁ, tenaiva pravṛttinivṛttī bhavato, nānyatheti। tadyathā-yena saṁskṛtabhāṣā paṭhyate tasyā'syā eva saṁskāro bhavati, na'nyasyāḥ। yena deśabhāṣā'dhīyate (tasya) tasyā eva saṁskāro bhavati, nāto'nyathā। evaṁ sṛṣṭyādāvīśvaropadeśā'dhyāpanābhyāṁ vinā naiva kasyāpi vidyāyā anubhavaḥ syāt, punaḥ kathaṁ saṁskārastena vinā kutaḥ smaraṇam? na cha smaraṇena vinā vidyāyā leśo'pi kasyachidbhavitumarhati।

What we state here is (based upon) the actual and direct (Sākṣāt-anubhava) experience of all men. We retain sanskāras of that thing alone, which is related to our direct cognition (Pratyakṣa-anubhava), and our memory and knowledge are due to these sanskāras. This alone causes (in us) inclination and aversion (to a thing). It cannot be otherwise. For instance, one who studies Sanskrit, alone gets sanskāra of this language and not of others and one who reads the Modern Indian language retains sanskāra of that language only and of no other. In this way, none would have been able to acquire experience in any branch of knowledge, if Parameśvara had not revealed the knowledge in the beginning of creation. In the absence of such experience, there can be no sanskāra and without sanskāra, there can be no recall and without recall, there can be no knowledge or even the hint of it.

किं च भोः! मनुष्याणां स्वाभाविकी या प्रवृत्तिर्भवति, तत्र सुखदुःखानुभवश्च, तयोत्तरोत्तरकाले क्रमानुक्रमाद्विद्यावृद्धिर्भविष्यत्येव, पुनः किमर्थमीश्वराद्वेदोत्पत्तेः स्वीकार इति?

kiṁ cha bhoḥ! manuṣyāṇāṁ svābhāvikī yā pravṛttirbhavati, tatra sukhaduḥkhānubhavaścha, tayottarottarakāle kramānukramādvidyāvṛddhirbhaviṣyatyeva, punaḥ kimarthamīśvarādvedotpatteḥ svīkāra iti?

Objector– But how is it so? Men have a natural inclination towards actions. In their (natural) activities, they experience pleasure and pain. Over time gradually, they will add to the stock of their knowledge. Then why should we accept that Parameśvara revealed the Vedas?

एवं प्राप्ते ब्रूमः-एतद्वेदोत्पत्तिप्रकरणे परिहृतम्, तत्रैष निर्णयः-यथा नेदनीमन्येभ्यः पठनेन विना किञ्चदपि विद्वान् भवति, तस्य ज्ञानोन्नतिश्च, तथा नैवेश्वरोपदेशागमेन विना कस्यापि विद्याज्ञानोन्नतिर्भवेत्, अशिक्षितबालकवनस्थवत्। यथोपदेशमन्तरा न बालकानां वनस्थानां च विद्यामनुष्यभाषाविज्ञानेऽपि भवतः, पुनर्विद्योत्पत्तेस्तु का कथा? तस्मादीश्वरादेव या वेदविद्याऽऽगता, सा नित्यैवास्ति, तस्य सत्यगुणवत्त्वात्।

evaṁ prāpte brūmaḥ-etadvedotpattiprakaraṇe parihṛtam, tatraiṣa nirṇayaḥ-yathā nedanīmanyebhyaḥ paṭhanena vinā kiśchadapi vidvān bhavati, tasya jñānonnatiścha, tathā naiveśvaropadeśāgamena vinā kasyāpi vidyājñānonnatirbhavet, aśikṣitabālakavanasthavat। yathopadeśamantarā na bālakānāṁ vanasthānāṁ cha vidyāmanuṣyabhāṣāvijñāne'pi bhavataḥ, punarvidyotpattestu kā kathā? tasmādīśvarādeva yā vedavidyā''gatā, sā nityaivāsti, tasya satyaguṇavattvāt।

Answer–This has been refuted while discussing the origin of the Vedas. It has been decided there that even now, no one can achieve or develop knowledge without getting instructions from others. Similarly, there can be no progress in learning and knowledge if a man does not receive instructions from Parameśvara in the form of the Vedas, as already illustrated by (the example) of a child kept (in the forest) without instructions and (also by the example of) a forest-dweller. (It has been shown there) that such a child or the forester could neither achieve knowledge nor learn the use of human speech without instruction-then leave the question of acquiring knowledge (through experience). Hence, the knowledge that came through the creation of Parameśvara, called 'Veda', is eternal like His other attributes.

यन्नित्यं वस्तु वर्त्तते तस्य नामगुणकर्माण्यपि नित्यानि भवन्ति, तदाधारस्य नित्यत्वात्। नैवाधिष्ठानमन्तरा नामगुणकर्मादयो गुणाः स्थिति लभन्ते, तेषां पराश्रितत्वात्। यन्नित्यं नास्ति न तस्यैतान्यपि नित्यानि भवन्ति। नित्यं चोत्पत्तिविनाशभ्यामितरद्धवितुमर्हति। उत्पत्तिर्हि पृथग्भूतानां द्रव्याणां या संयोगविशेषाद् भवति। तेषामुत्पन्नानां कार्य्यद्रव्याणां सति वियोगे विनाशश्च संघाताभावात्। अदर्शनं च विनाशः। ईश्वरस्यैकरसत्वान्नैव तस्य संयोगवियोगाभ्यां संस्पर्शोऽपि भवति। अत्र कणादमुनिकृतं सूत्रं प्रमाणमस्ति-

yannityaṁ vastu varttate tasya nāmaguṇakarmāṇyapi nityāni bhavanti, tadādhārasya nityatvāt। naivādhiṣṭhānamantarā nāmaguṇakarmādayeā guṇāḥ sthiti labhante, teṣāṁ parāśritatvāt। yannityaṁ nāsti na tasyaitānyapi nityāni bhavanti। nityaṁ chotpattivināśabhyāmitaradbhavitumarhati। utpattirhi pṛthagbhūtānāṁ dravyāṇāṁ yā saṁyogaviśeṣād bhavati। teṣāmutpannānāṁ kāryyadravyāṇāṁ sati viyoge vināśaścha saṁghātābhāvāt। adarśanaṁ cha vināśaḥ। īśvarasyaikarasatvānnaiva tasya saṁyogaviyogābhyāṁ saṁsparśo'pi bhavati। atra kaṇādamunikṛtaṁ sūtraṁ pramāṇamasti-

The epithets, the attributes and the actions of an eternal substance must be eternal by themselves as their substratum itself is eternal. The name, the attributes and the actions have no independent existence; they need a seat or a substratum as they depend on something else (i.e. substratum). They are non-eternal if their substratum is non-eternal. The eternal substance has no birth or death. Production signifies a specific combination of separate elements. Dissolution means the separation of the caused products (into their parts). It is (only) an absence of fusion. Dissolution is (the state of) imperception. Parameśvara being changeless and uniform is beyond conjunction or disjunction.

Here we cite an aphorism from the sage Kaṇāda as an authority to support this proposition:

सदकारणवन्नित्यम् ॥ वैशेषिक 4.1.1

sadakāraṇavannityam ॥

[Meaning] The existing entity having no material cause for its creation is called nitya (eternal).

अस्यायमर्थः-यत्कार्य्यं कारणादुत्पद्य विद्यमानं भवति, तदनित्यमुच्यते, तस्य प्रागुत्पत्तेरभावात्। यत्तु कस्यापि कार्य्यं नैव भवति किन्तु सदैव कारणरूपमेव तिष्ठति, तन्नित्यं कथ्यते।

asyāyamarthaḥ-yatkāryyaṁ kāraṇādutpadya vidyamānaṁ bhavati, tadanityamuchyate, tasya prāgutpatterabhāvāt। yattu kasyāpi kāryyaṁ naiva bhavati kintu sadaiva kāraṇarūpameva tiṣṭhati, tannityaṁ kathyate।

It means that an effect that has a cause and exists is non-eternal as it did not exist before its production. The substance that is not an effect of (a cause) but always exists as a cause of others is called eternal.

यद्यत्संयोगजन्यं तत्तत्कर्त्रपेक्षं भवति। कर्त्तापि संयोगजन्यश्चेत्तर्हि तस्याप्यन्योऽन्यः कर्त्तास्तीत्यागच्छेत्। एवं पुनःप्रसङ्गादनवस्थापत्तिः। यच्च संयोगेन प्रादुर्भूत, नैव तस्य प्रकृतिपरमाण्वादीनां संयोगकरणे सामर्थ्यं भवितुमर्हति, तस्मात्तेषां सूक्ष्मत्वात्। यद्यस्मात्सूक्ष्म तत्तस्यात्मा भवति, स्थूले सूक्ष्मस्य प्रवेशार्हत्वात्, अयोऽग्निवत्। यथा सूक्ष्मत्वादग्निः कठिनं स्थूलमयः प्रविश्य तस्यावयवानां पृथग्भावं करोति, तथा जलमपि पृथिव्याः सूक्ष्मत्वात्तत्कणान् प्रविश्य संयुक्तमेकं पिण्डं करोति, छिनत्ति च। तथा परमेश्वरः संयोगवियोगाभ्यां पृथग्भूतो विभुरस्त्यतो नियमेन रचनं विनाशं च कर्त्तुमर्हति, न चान्यथा। यथा संयोगवियोगान्तर्गतत्वान्नास्मदादीनां प्रकृतिपरमाणवादीनां संयोगवियोगकरणे सामर्थ्यमस्ति तथेश्वरेऽपि भवेत्।

yadyatsaṁyogajanyaṁ tattatkartrapekṣaṁ bhavati। karttāpi saṁyogajanyaśchettarhi tasyāpyanyo'nyaḥ karttāstītyāgachchhet.। evaṁ punaḥprasaṅgādanavasthāpattiḥ। yachcha saṁyogena prādurbhūta, naiva tasya prakṛtiparamāṇvādīnāṁ saṁyogakaraṇe sāmarthyaṁ bhavitumarhati, tasmātteṣāṁ sūkṣamatvāt। yadyasmātsūkṣama tattasyātmā bhavati, sthūle sūkṣamasya praveśārhatvāt, ayo'gnivat। yathā sūkṣamatvādagniḥ kaṭhinaṁ sthūlamayaḥ praviśya tasyāvayavānāṁ pṛthagbhāvaṁ karoti, tathā jalamapi

pṛthivyāḥ sūkṣamatvāttatkaṇān praviśya saṁyuktamekaṁ piṇḍaṁ karoti, chhinatti cha। tathā parameśvaraḥ saṁyogaviyogābhyāṁ pṛthagbhūto vibhurastyato niyamena rachanaṁ vināśaṁ cha karttumarhati, na chānyathā। yathā saṁyogaviyogāntargatatvānnāsmadādīnāṁ prakṛtiparamāṇavādīnāṁ saṁyogaviyogakaraṇe sāmarthyamasti tatheśvare'pi bhavet।

Whatever is caused by conjunction requires a cause. If the cause is an effect of conjunction, it also has its cause and "ad infinitum." That, which is the result of conjunction, can possess no power of fusing atoms of Prakrti, as these atoms are subtler than it. The subtler thing (i.e. atoms) is the Ātmā (pervader) of, the grosser one because the subtler can penetrate the grosser thing as fire penetrates iron. As fire, because of its subtlety, penetrates hard and gross iron and separates its parts from one another, similarly, the water, on account of its subtler character having entered into (gross) earth and its particles, can fuse them into a ball or disjoin them from one another. However, Parameśvara is free from conjunctions and disjunctions. He is All-Pervading.

Consequently, according to the law, He has the power of creation and dissolution. It cannot be otherwise. As we, being within the range of this law of conjunction and disjunction, are powerless to fuse or defuse atoms of Prakrti, so would have been (the case) with Parameśvara if He also had been (within the sphere of conjunction and disjunction.

अन्यच्च-यतः संयोगवियोगारम्भो भवति स तस्मात् पृथग्भूतोऽस्ति, तस्य संयोगवियोगारब्धस्यादिकारणत्वात्।आदिकारणस्याभावात्संयोग-वियोगारम्भस्यानुत्पत्तेश्च। एवं भूतस्य सदा निर्विकारस्वरूपस्याजस्यानादेर्नित्यस्य सत्यसामर्थ्यस्येश्वरस्य सकाशाद्वेदानां प्रादुर्भावात्तस्य ज्ञाने सदैव वर्त्तमानत्वात्सत्यार्थवत्त्वं नित्यत्वं चैतेषामस्तीति सिद्धम्।

anyachcha-yataḥ saṁyogaviyogārambho bhavati sa tasmāt

pṛthagbhūto'sti, tasya saṁyogaviyogārabdhasyādikāraṇatvāt ।ādikāraṇasyābhāvātsaṁyoga-viyogārambhasyānutpatteścha । evaṁ bhūtasya sadā nirvikārasvarūpasyājasyānādernityasya satyasāmarthyasyeśvarasya sakāśādvedānāṁ prādurbhāvāttasya jñāne sadaiva varttamānatvātsatyārthavattvaṁ nityatvaṁ chaiteṣāmastīti siddham ।

He, from whom all fusion and fission proceed, is beyond fusion and fission because He is the efficient cause of all fusions and fissions. The commencement of fusion and fission is only possible with the efficient cause. As the Vedas have been expressed by Parameśvara (in the form of creation) and always exist in Him (as the blueprint/knowledge of creation), Who is the efficient cause of all fusions and fissions, changeless by character, unborn, without beginning and eternal and has perpetual power. So, the truthfulness and eternity of the Vedas are established.

अथ वेदविषयविचारः

Subject-matter of the Veda

अत्र चत्वारो वेदविषयाः सन्ति, विज्ञानकर्मोपासनाज्ञानकाण्डभेदात्। तत्रादिमो विज्ञानविषयो हि सर्वेभ्यो मुख्योऽस्ति। तस्य परमेश्वरादारभ्य तृण पर्यन्तपदार्थेषु साक्षाद्बोधान्वयत्वात्। तत्रापीश्वरानुभवो मुख्योऽस्ति। कुतः? अत्रैव सर्वेषां वेदानां तात्पर्यमस्तीश्वरस्य खलु सर्वेभ्यः पदार्थेभ्यः प्रधानत्वात्। अत्र प्रमाणानि-

atra chatvāro vedaviṣayāḥ santi, vijñānakarmopāsanājñānakāṇḍabhedāt। tatrādimo vijñānaviṣayo hi sarvebhyo mukhyo'sti। tasya parameśvarādārabhya tṛṇa paryantapadārtheṣu sākṣādbodhānvayatvāt। tatrāpīśvarānubhavo mukhyo'sti। kutaḥ? atraiva sarveṣāṁ vedānāṁ tātparyamastīśvarasya khalu sarvebhyaḥ padārthebhyaḥ pradhānatvāt। atra pramāṇāni-

The Vedas deal with the four (main) types of subject matter, e,g. (I) Vijñāna (realisation of information), (2) Karma (action/technology), (3) Upāsanā (communion with Parameśvara) and (4) Jñāna (correct information). Here, the first topic, viz. Vijñāna is the most important of all. It means the realisation of all things-from Parameśvara down to a (blade of) grass. Here, the realisation of Parameśvara occupies the foremost place as He is the primary subject of all the Vedas because Parameśvara is the highest of all the entities. We cite here the following authoroties:

सर्वे वेदा यत्पदमामनन्ति तपाँसि सर्वाणि च यद्वदन्ति।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रेहण ब्रवीम्योमित्येतत्॥

कठोपनिषद्, 2.15

'sarve vedā yatpadamāmananti tapāṁsi sarvāṇi cha yadvadanti।
yadichchhanto brahmacharyaṁ charanti tatte padaṁ saṁgrehaṇa bravīmyomityetat॥

[Meaning] I tell you briefly (O Nachiketā) that "Om" is the only word that all the Vedas repeatedly proclaim; which is chanted by all who do yogasādhanā; and desirous of what seekers lead a life of celibacy (Brahmacharya).

तस्य वाचकः प्रणवः ॥ योगदर्शन, 1.27

tasya vāchakaḥ praṇavaḥ ॥yogadarśana, 1.27

[Meaning] The sacred syllable 'Om' denotes Him.

ओ३म् खं ब्रह्म ॥ यजु० 40.17

O3m khaṁ brahma.

[Meaning] OM is (the name of) Omnipresent Brahman.

ओमिति ब्रह्म ॥ तैत्तिरीयारण्यक, 7.8

omiti brahma ॥

[Menaing] Om is (the designation of) Brahman.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते ॥1॥

tatrāparā ṛgvedo yajurvedaḥ sāmavado'tharvavedaḥ śikṣā kalpo vyākaraṇaṁ niruktaṁ chhando jyotiṣamiti। atha parā yayā tadakṣaramadhigamyate ॥1॥

There are two types of knowledge Aparā (material) and Parā (spiritual). The Ṛgveda, the Yajurveda, the Sāmadeva and the Atharvaveda, the Sikṣā (Phonetics), Kalpa (Śrauta yajñās symbolizing the process of creation at various levels), Grammar, Etymology, Metres and Astronomy, they all deal with Aparā (knowledge of the material world). The Parā is that by which the Imperishable (Brahman) is realized.

यत्तदद्दश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ मुण्डक उप. 1.1.5.6

yattadadṛśyamagrāhyamagotramavarṇamachakṣuḥśrotraṁ tadapāṇipādaṁ nityaṁ vibhuṁ sarvagataṁ susūkṣamaṁ tadavyayaṁ yadbhūtayoniṁ paripaśyanti dhīrāḥ ॥

[Meaning] The wise persons discern Him, who is invisible, incapable of being grasped or comprehended, having no family line or Varṇa, without eyes and ears, without hands and feet, eternal, all-pervading, omnipresent, the most subtle, immutable and the origin of all beings.

एषामर्थः-(सर्वे वेदाः) यत्परमं पदं मोक्षाख्यं परब्रह्मप्राप्तिलक्षणं सर्वानन्दमयं सर्वदुःखेतरदस्ति तदेवोंकारवाच्यमस्ति। (तस्य०) तस्येश्वरस्य प्रणव ओङ्कारो वाचकोऽस्ति, वाच्यश्चेश्वरः। (ओम०) ओमिति परमेश्वरस्य नामास्ति, तदेव परं ब्रह्म सर्वे वेदा आमनन्ति आसमन्तादभ्यस्यन्ति, मुख्यतया प्रतिपादयन्ति, (तपांसि०) सत्यधर्मानुष्ठानानि तपांस्यपि तदभ्यासपराण्येव सन्ति, (यदिच्छन्तो०) ब्रह्मचर्यग्रहणमुपलक्षणार्थं, ब्रह्मचर्य्यगृहस्थवानप्रस्थसंन्यासाश्रमाचरणनि सर्वाणि तदेवामनन्ति, ब्रह्मप्राप्त्यभ्यासपराणि सन्ति। यद् ब्रह्मेच्छन्तो विद्वांसस्तस्मिन्नध्यासमाना वदन्त्युपदिशन्ति च। हे नचिकेतः! अहं यमो यदीदृशं पदमस्ति तदेतत्ते तुभ्यं संग्रहेण संक्षेपेण ब्रवीमि।

eṣāmarthaḥ-(sarve vedāḥ) yatparamaṁ padaṁ mokṣākhyaṁ parabrahmaprāptilakṣaṇaṁ sarvānandamayaṁ sarvaduḥkhetaradasti tadevoṁkāravāchyamasti। (tasya..) tasyeśvarasya praṇava oṁkāro vāchako'sti, vāchyaścheśvaraḥ। (oma..) omiti parameśvarasya nāmāsti, tadeva paraṁ brahma sarve vedā āmananti āsamantādabhyasyanti, mukhyatayā pratipādayanti, (tapāṁsi..) satyadharmānuṣṭhānāni tapāṁsyapi tadabhyāsaparāṇyeva santi, (yadichchhanto0) brahmacharyagrahaṇamupalakṣaṇārthaṁ, brahmacharyyagṛhasthavānaprasthasaṁnyāsāśramācharaṇani sarvāṇi tadevāmananti, brahmaprāptyabhyāsaparāṇi santi। yad brahmechchhanto vidvāṁsastasminnadhyāsamānā vadantyupadiśanti cha। he nachiketaḥ! ahaṁ yamo yadīdṛśaṁ padamasti tadetatte tubhyaṁ saṁgraheṇa saṁkṣepeṇa bravīmi।

All these citations mean that the highest seat or stage, which is called the supreme place or emancipation to be obtained by the realisation of the Supreme Spirit called Om. It is all bliss and free from all pains. Praṇava, i.e. Om denotes Him, and Parameśvara is its expressed object. Om is the name of Parameśvara. All the Vedas deal with Om as their primary subject matter. All yogic sādhanā and moral and ethical activities pertain to His realisation. Here, the word "Brahmacharya" implies all four stages of human life. Brahmacharya, Gṛhastha, Vānaprastha and Sannyāsa. The object of all these practices is the realisation of Brahman. The learned desire to access Him by concentrating (their mind) upon Him and variously proclaiming (His glory). O Naciketas, let me tell you briefly that seat is this Brahman.

(तत्रापरा०) वेदेषु द्वे विद्ये वर्त्तेते, अपरा परा चेति। तत्र यया पृथिवीतृणमारभ्य प्रकृतिपर्यन्तानां पदार्थानां ज्ञानेन यथावदुपकारग्रहणं क्रियते सा अपरोच्यते। यया चादृश्यादिविशेषणयुक्तं सर्वशक्तिदब्रह्मविज्ञायते सा पराऽर्थादपरायाः सकाशादत्युत्कृष्टास्तीति वेद्यम्।

(tatrāparā...) vedeṣu dve vidye varttete, aparā parā cheti। tatra yayā pṛthivītṛṇamārabhya prakṛtiparyantānāṁ padārthānāṁ jñānena yathāvadupakāragrahaṇaṁ kriyate sā aparochyate। yayā chādṛśyādiviśeṣaṇayuktaṁ sarvaśaktidabrahmavijñāyate sā parā'rthādaparāyāḥ sakāśādatyutkṛṣṭāstīti vedyam।

There are two kinds of knowledge in the Vedas,"Aparā (knowledge of the material world) and Parā (knowledge of the immaterial world). That knowledge by which we know precisely all material things starting from gross objects like earth and a blade of grass to the atomic Prakṛti and their right application, is called Aparā, and that by which one realises Brahman,

Who is Omnipotent and Invisible, is styled as Parā. It is also inferred that Para is higher than Aparā. Moreover, (the following stanza supports this view) :

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥ ऋग्वेद, 1.22.20

tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ ।
divīva chakṣurātatam ॥ Ṛgveda, 1.22.20

[Meaning] The learned always turn their eyes to the supreme blissful place of Viṣṇu, i.e. Mokṣa, spread like an eye in the Dyau (i.e. luminous region)."

अस्यायमर्थः-यत् (विष्णोः) व्यापकस्य परमेश्वरस्य, (परमं) प्रकृष्टानन्दस्वरूपं, (पदं) पदनीयं सर्वोत्तमोपायैर्मनुष्यैः प्रापणीयं मोक्षाख्यमस्ति, तत् (सूरयः) विद्वांसः सदा सर्वेषु कालेषु पश्यन्ति, कीदृशं तत्? (आततम्) आसमन्तात्ततं विस्तृतं यद्देशकालवस्तुपरिच्छेदरहितमस्ति, अतः सर्वैः सर्वत्र तदुपलभ्यते, तस्य ब्रह्मस्वरूपस्य विभुत्वात्। कस्यां किमिव? (दिवीव चक्षुराततम्) दिवि मार्त्तण्डप्रकाशे नेत्रदृष्टेर्व्याप्तिर्यथा भवति तथैव तत्पदं ब्रह्मापि वर्त्तते, मोक्षस्य च सर्वस्मादधिकोत्कृष्टत्वात् तदेव द्रष्टुं प्राप्तुमिच्छन्ति। अतो वेदा विशेषेण तस्यैव प्रतिपादनं कुर्वन्ति।

asyāyamarthaḥ-yat (viṣṇoḥ) vyāpakasya parameśvarasya, (paramaṁ) prakṛṣṭānandasvarūpaṁ, (padaṁ) padanīyaṁ sarvottamopāyairmanuṣyaiḥ prāpaṇīyaṁ mokṣākhyamasti, tat (sūrayaḥ) vidvāṁsaḥ sadā sarveṣu kāleṣu paśyanti, kīdṛśaṁ tat? (ātatam) āsamantāttataṁ vistṛtaṁ yaddeśakālavastuparichchhedarahitamasti, ataḥ sarvaiḥ sarvatra tadupalabhyate, tasya brahmasvarūpasya vibhutvāt। kasyāṁ kimiva? (divīva chakṣurātatam) divi mārttaṇḍaprakāśe netradṛṣṭervyāptiryathā bhavati tathaiva tatpadaṁ brahmāpi varttate, mokṣasya cha sarvasmādadhikotkṛṣṭatvāt tadeva draṣṭuṁ prāptumichchhanti। ato vedā viśeṣeṇa tasyaiva pratipādanaṁ kurvanti।

It means that the learned person glowing with knowledge like the sun (sūrya) sees at all times that highest seat of All-pervading Parameśvara (Viṣṇu), which is called Mokṣa and which is obtainable by all men by

adopting all the best possible appropriate means. He extends to all places, i.e. He is not restricted by space, time and any other object as Parameśvara is all-pervading (Viṣṇu) by His character. His seat is obtainable by all at all places. Here the simile is given that as the sphere of the sky is approachable by the eyes due to sunlight, seekers can approach Him at all places. Mokṣa is the most cherished object for human beings. Hence, the Vedas deal with this subject primarily.

एतद्विषयकं वेदान्तसूत्रं व्यासोऽप्याह-

etadviṣayakaṁ vedāntasūtraṁ vyāso'pyāha-

Vyāsa also deals with this subject in his Vedānta Sūtras:

तत्तु समन्वयात् ॥ वेदान्त. 1.1.4

tattu samanvayāt //

[Meaning] He (Brahman) is the subject matter (of the Vedas) because the Vedas, being His knowledge, are connected with Him. (VD.1.1.4)

अस्यायमर्थः-तदेव ब्रह्म सर्वत्र वेदवाक्येषु समन्वितं प्रतिपादितमस्ति। क्वचित्साक्षात् क्वचित् परम्परया च। अतः परमोऽर्थो वेदानां ब्रह्मैवास्ति। तथा यजुर्वेदे प्रमाणम्-

asyāyamarthaḥ-tadeva brahma sarvatra vedavākyeṣu samanvitaṁ pratipāditamasti। kvachitsākṣāt kvachit paramparayā cha। ataḥ paramo'rtho vedānāṁ brahmaivāsti। tathā yajurvede pramāṇam-

Here the idea is that Parameśvara is built-in in all Veda Mantras, in some places directly and in others by tradition. Hence, Brahman is the primary subject of the Vedas. It can further be supported by (the following mantra from) the Yajurveda (8.36):

यस्मान्न जातः परो अन्यो अस्ति य आविवेश भुवनानि विश्वा। प्रजापतिः

प्रजया सँरराणः त्रीणि ज्योतिँषि सचते स षोडशी ॥ यजु० 8.36

yasmānna jātaḥ paro anyo asti ya āviveśa bhuvanāni viśvā ।
prajāpatiḥ prajayā saṁrarāṇaḥtrīṇi jyotiṁṣi sachate sa ṣoḍaśī ॥

[Meaning] That Supreme Being, no other is born greater than Whom, Who pervades the whole universe and Who, being the Lord of creatures, supports them, creates and (gives lustre to) the three luminaries (the Agni on the earth, Indra in the mid sphere and Sūrya in the celestial sphere). From Him originate the sixteen kalās.

एतस्यार्थः-{यस्मात्(न)} नैव परब्रह्मणः सकाशात् (परः) उत्तमः पदार्थः (जातः) प्रादुर्भूतः प्रकटः (अन्यः) भिन्नः कश्चिदप्यस्ति, (प्रजापतिः) प्रजापतिरिति ब्रह्मणो नामास्ति, प्रजापालकत्वात् (य आविवेश भु०) यः परमेश्वरः (विश्वा) विश्वानि सर्वाणि (भुवनानि) सर्वलोकान् (आविवेश) व्याप्तव्यानस्ति, (सँरराणः) सर्वप्राणिभ्योऽत्यन्तं सुखं दत्तवान् सन् (त्रीणि ज्योतीँषि) त्रीण्यग्निसूर्यविद्युदाख्यानि सर्वजगत्प्रकाशकानि (प्रजया) ज्योतिषोऽन्यया सृष्ट्या सह तानि (सचते) समवेतानि करोति, कृतवानस्ति, (सः) अतः स एवेश्वरः (षोडशी) येन षोडशकला जगति रचितास्ता विद्यन्ते यस्मिन्यस्य वा तस्मात्स षोडशीत्युच्यते। अतोऽयमेव परमोऽर्थो वेदितव्यः।

etasyārthaḥ-{yasmāt(na)} naiva parabrahmaṇaḥ sakāśāt (paraḥ) uttamaḥ padārthaḥ (jātaḥ) prādurbhūtaḥ prakaṭaḥ (anyaḥ) bhinnaḥ kaśchidapyasti, (prajāpatiḥ) prajāpatiriti brahmaṇo nāmāsti, prajāpālakatvāt (ya āviveśa bhu0) yaḥ parameśvaraḥ (viśvā) viśvāni sarvāṇi (bhuvanāni) sarvalokān (āviveśa) vyāptavyānasti, (saṁrarāṇaḥ) sarvaprāṇibhyo'tyantaṁ sukhaṁ dattavān san (trīṇi jayotīṁṣi) trīṇyagnisūryavidyudākhyāni sarvajagatprakāśakāni (prajayā) jayotiṣo'nyayā sṛṣṭyā saha tāni (sachate) samavetāni karoti, kṛtavānasti, (saḥ) ataḥ sa eveśvaraḥ (ṣoḍaśī) yena ṣoḍaśakalā jagati rachitāstā vidyante yasminyasya vā tasmātsa ṣoḍaśītyuchyate । ato'yameva paramo'rtho veditavyaḥ ।

It is to say that no other object superior to Para Brahman exists. Prajāpati is the name of Parameśvara, as He is the mainstay of all creatures. He (Prajāpati)

pervades all the regions. Being the bestower of Supreme Bliss on all beings, He has filled and illuminated all the worlds with three lights: the Sun (solar energy), the Agni (geothermal energy) and Indra [electricity & magnetism or magnetosphere of the planets]. He has generated the sixteen kalās. Hence He is called Soḍaṣī. Parameśvara is, therefore, the primary subject of the Vedas. The *Māṇḍukya Upaniṣad* (1.1) also states:

ओमित्येतदक्षरमिदँ सर्वं तस्योपव्याख्यानम् ॥

Omityetadakṣaramidaṁsarvaṁ tasyopavyākhyānam ॥

[Meaning] Om is an immortal syllable, and this entire (world) is its manifestation.

अस्यायमर्थः-ओमित्येतद्यस्य नामास्ति तदक्षरम्। यन्न क्षीयते कदाचिद्यच्चराचरं जगदश्नुते व्याप्नोति तद् ब्रह्मैवास्तीति विज्ञेयम्। अस्यैव सर्वैर्वेदादिभिः शास्त्रैः सकलेन जगता वोपगतं व्याख्यानं मुख्यतया क्रियतेऽतोऽयं प्रधानविषयोऽस्तीत्यवधार्यम्। किं च नैव प्रधानस्याग्रेऽप्रधानस्य ग्रहणं भवितुमर्हति। 'प्रधानाप्रधानयोः प्रधाने कार्य्यसम्प्रत्यय' इति व्याकरणमहाभाष्यवचनप्रामाण्यात्। एवमेव सर्वेषां वेदनामीश्वरे मुख्येऽर्थे मुख्यतात्पर्यमस्ति। तत्प्राप्तिप्रयोजना एव सर्वं उपदेशाः सन्ति। अतस्तदुपदेशपुरःसरेणैव त्रयाणां कर्मोपासनाज्ञानकाएडानां पारमर्थिकव्यावहारिकफलसिद्धये यथायोग्योपकाराय चानुष्ठानं सर्वैर्मनुष्यैर्यथावत्कर्त्तव्यमिति।

asyāyamarthaḥ-omityetadyasya nāmāsti tadakṣaram। yanna kṣīyate kadāchidyachcharācharaṁ jagadaśnute vyāpnoti tad brahmaivāstīti vijñeyam। asyaiva sarvairvedādibhiḥ śāstraiḥ sakalena jagatā vopagataṁ vyākhyānaṁ mukhyatayā kriyate'to'yaṁ pradhānaviṣayo'stītyavadhāryam। kiṁ cha naiva pradhānasyāgre'pradhānasya grahaṇaṁ bhavitumarhati। 'pradhānāpradhānayoḥ pradhāne kāryyasampratyaya' iti vyākaraṇamahābhāṣyavachanaprāmāṇyāt। evameva sarveṣāṁ vedanāmīśvare mukhye'rthe mukhyatātparyamasti। tatprāptiprayojanā eva sarvaṁ upadeśāḥ santi। atastadupadeśapuraḥsareṇaiva trayāṇāṁ karmopāsanājñānakāeḍānāṁ pāramarthikavyāvahārikaphalasiddhaye yathāyogyopakārāya

chānuṣṭhānaṁ sarvairmanuṣyairyathāvatkarttavyamiti।

It means: He is Akṣara, whose name is Om. That Brahman is called Akṣara because He never perishes and pervades the movable and immovable world. All the Vedas, the Scriptures, and the entire creation chiefly explain Him. Hence, He must be accepted as the primary subject (of the Vedas). Moreover, it is not logical to prefer the secondary sense to the primary one; because it follows the principle of the Mahābhāṣya, the commentary on Pāṇini's Aṣṭādhyāyī "the action will take place with the primary object where both primary, as well as secondary objects, are available". Following the above principle, "primary sense will be preferred where both primary and secondary sense are available. Accordingly, we should prefer the primary meaning, i.e. Parameśvara, while interpreting the Vedas because Parameśvara is dealt with as the chief subject in the Vedas. All men, therefore, should follow the Vedic instructions and pursue their activities concerning jñāna (knowledge), karma (action) and upāsanā (meditation) so that they may attain success and accomplishment in material and spiritual matters concerning this life or life hereafter by doing good to others according to their capacity.

तत्र द्वितीयो विषयः कर्मकाण्डाख्यः, स सर्वः क्रियामयोऽस्ति। नैतेन विना विद्याभ्यासज्ञाने अपि पूर्णे भवतः। कुतः? बाह्यमानसव्यवहारयोर्बाह्याभ्यन्तरे युक्त्वात्। स चानेकविधोऽस्ति। परं तु तस्यापि खलु द्वौ भेदौ मुख्यो स्तः-एकः परमपुरुषार्थसिद्ध्यर्थोऽर्थाद्य ईश्वरस्तुतिप्रार्थनोपासनाज्ञापालनधर्मानुष्ठानज्ञानेन मोक्षमेव साधयितुं प्रवर्त्तते। अपरो लोकव्यवहारसिद्धये यो धर्मेणार्थकामौ निर्वर्त्तयितुं संयोज्यते।

tatra dvitīyo viṣayaḥ karmakāṇḍākhyaḥ, sa sarvaḥ kriyāmayo'sti। naitena vinā vidyābhyāsajñāne api pūrṇe bhavataḥ। kutaḥ? bāhyamānasavyavahārayorbāhyābhyantare yuktvāt। sa chānekavidho'sti। paraṁ tu tasyāpi khalu dvau

bhedau mukhyo staḥ-ekaḥ paramapuruṣārthasiddhyartho'rthādya īśvarastutiprārthanopāsanājñāpālanadharmānuṣṭhānajñānena mokṣameva sādhayituṁ pravarttate। aparo lokavyavahārasiddhaye yo dharmeṇārthakāmau nirvarttayituṁ saṁyojyate।

The second subject matter (of the Vedas) is called Karma- Kāṇḍa (i.e., action taken in the form of developing technology to survive in this world to get emancipation). It is activities. Without action, knowledge or information would remain incomplete; because the external (bodily) and internal (mental) activities are closely related to the external (material) visible world and internal (spiritual) world, respectively. This Karmakāṇḍa (action part of life) is manifold. Nevertheless, there are two main varieties. One aims to accomplish the supreme object of human existence, i.e. the attainment of Mokṣa through extolling Parameśvara's attributes, performing His prayer, meditation, obedience and resignation to His will, righteous deeds and knowledge. The other type of action is undertaken to carry out activities in social life based upon righteous deeds.

स यदा परमेश्वरस्य प्राप्तिमेव फलमुद्दिश्य क्रियते तदाऽयं श्रेष्ठफलापन्नो निष्कामसंज्ञां लभते। अस्य खल्वनन्तसुखेन योगात्। यदा चार्थकामफलसिद्ध्यवसानो लौकिकसुखाय योज्यते तदा सोऽपरः सकाम एव भवति। अस्य जन्ममरणफलभोगेन युक्तवात्।

स चाग्निहोत्रमारभ्याश्वमेधपर्यन्तेषु यज्ञेषु सुगन्धिमिष्टपुष्टरोगनाशकगुणैर्युक्तस्य सम्यक् संस्कारेण शोधितस्य द्रव्यस्य वायुवृष्टिजलशुद्धिकरणार्थमग्नौ होमः क्रियते, स तद्द्वारा सर्वजगत् सुखकार्येव भवति। यं च भोजनाच्छादनयानकलाकौशलयन्त्रसामाजिक नियमप्रयोजनसिद्ध्यर्थं विधत्ते सोऽधिकतया स्वसुखायैव भवति।

sa yadā parameśvarasya prāptimeva phalamuddiśya kriyate tadā'yaṁ śreṣṭhaphalāpanno niṣkāmasaṁjñāṁ labhate। asya khalvanantasukhena yogāt। yadā

chārthakāmaphalasiddhyavasāno laukikasukhāya yojyate tadā so'paraḥ sakāma eva bhavati। asya janmamaraṇaphalabhogena yuktavāt।

sa chāgnihotramārabhyāśvamedhaparyanteṣu yajñeṣu sugandhimiṣṭapuṣṭaroganāśakaguṇairyuktasya samyak saṁskāreṇa śodhitasya dravyasya vāyuvṛṣṭijalaśuddhikaraṇārthamagnau homaḥ kriyate, sa taddvārā sarvajagat sukhakāryeva bhavati। yaṁ cha bhojanāchchhādanayānakalākauśalayantrasāmājika niyamaprayojanasiddhyarthaṁ vidhatte so'dhikatayā svasukhāyaiva bhavati।

When action is performed with the absolute objective of attaining Parameśvara, it is called Niṣkāma (without any selfish desire), and it is rewarded in the best manner, as it is endowed with eternal bliss. When it is performed with the sole object of comfort in one's own mundane life, it is styled as Sakāma (an action carried out with a selfish motive); because it is rewarded with the cycle of birth and death.

In the first category are included the activities of (various) yajñas - from the Agnihotra to the Aśvamedha- where one has to offer oblations of aromatic, sweet flavoured, energetic and consisting of curative properties, into the fire, for the purification of air and the rainwater. Such yajñas bring happiness to the whole world. In the second category are included such actions as are done to produce food-stuffs, cloth and manufacturing of vehicles for conveyances, machines, tools and implements and so on. They are performed for the regulation of social order. Primarily these actions are intended for personal and individual benefit.

अत्र पूर्वमीमांसायाः प्रमाणम्-

atra pūrvamīmāṁsāyāḥ pramāṇam-

Here we have authority from the *Pūrva Mimānsā*:

द्रव्यसंस्कारकर्मसु परार्थत्वात्फलश्रुतिरर्थवादः स्यात् ॥ पू. मीमांसा, 4.3.1

dravyasaṁskārakarmasu parārthatvātphalaśrutirarthavādaḥ syāt ॥

[Meaning 1] By offering oblations of various dravyas into the fire of yajña for the benefit of humanity, one may fulfil his/her desires (like making it rain if required and warding off the same if not required, purification of air, etc.)

[Meaning 2] By Sanskāra (processing) of the matter (made of five gross elements) into various technologies for the benefit of humanity, one may achieve desired ends in mundane life.

द्रव्याणां तु क्रियार्थानां संस्कारः क्रतुधर्मः स्यात् ॥ पू. मीमांसा, 4.3.8

dravyāṇāṁ tu kriyārthānāṁ saṁskāraḥ kratudharmaḥ syāt ॥

[Meaning 1] The main objective of the क्रतुधर्मः (*Śrauta yajñas*) is to explain various aspects of creation and (*Devayajña* or *Agnihotra*) to achieve various goals like purification of the environment, rainmaking, warding off rains, etc., by offering oblations of suitable dravyas in the fire of yajña.

[Meaning 2] The main objective of the क्रतुधर्मः (engineering) is the sanskāra (processing) of the material things for developing various technologies.

अनयोरर्थः-द्रव्यं संस्कार कश्चैतत्त्रयं यज्ञकर्त्रा कर्त्तव्यम्। द्रव्याणि पूर्वोक्तानि चतुःसंख्याकानि सुगन्धादिगुणयुक्तान्येव गृहीत्वा तेषां परस्परमुत्तमोत्तमगुणसंपादनार्थं संस्कारः कर्त्तव्यः। यथा सूपादीनां संस्कारार्थं सुगन्धयुक्तं घृतं चमसे संस्थाप्याग्नौ प्रतप्य सधूमे जाते सति तं सूपपात्रे प्रवेश्य यतन्मुखं बद्धा प्रचालयेच्च तदा यः पूर्वं धूमवद्वाष्प उत्थितः स सर्वः सुगन्धो हि जलं भूत्वा प्रविष्टः सन् सर्वं सूपं सुगन्धमेव करोति, तेन पुष्टिरुचिकरश्च भवति, तथैव यज्ञाद्यो वाष्पो जायते स वायुं वृष्टिजलं च निर्दोषं कृत्वा

सर्वजगते सुखायैव भवति। अतश्चोक्तम्-

anayorarthaḥ-dravyaṁ saṁskāra kaśchaitattrayaṁ yajñakartrā karttavyam। dravyāṇi pūrvoktāni chatuḥsaṁkhyākāni sugandhādiguṇayuktānyeva gṛhītvā teṣāṁ parasparamuttamottamaguṇasaṁpādanārthaṁ saṁskāraḥ karttavyaḥ। yathā sūpādīnāṁ saṁskārārthaṁ sugandhayuktaṁ ghṛtaṁ chamase saṁsthāpyāgnau pratapya sadhūme jāte sati taṁ sūpapātre praveśya yatanmukhaṁ baddhvā prachālayechcha tadā yaḥ pūrvaṁ dhūmavadvāṣpa utthitaḥ sa sarvaḥ sugandho hi jalaṁ bhūtvā praviṣṭaḥ san sarvaṁ sūpaṁ sugandhameva karoti, tena puṣṭiruchikaraścha bhavati, tathaiva yajñādyo vāṣpo jāyate sa vāyuṁ vṛṣṭijalaṁ cha nirdoṣaṁ kṛtvā sarvajagate sukhāyaiva bhavati। ataśchoktam-

The import of these aphorisms is that the duty of the performer of a Yajña is three-fold, e.g. the procurement of the offering material or material for technology, their sanskāra (processing) and their proper application. The material mentioned above ingredients are of four kinds (i) aromatic, (ii) sweet, (iii) energetic and (iv) curative. The purificatory process relating to them must be adopted to accomplish the best and meritorious results. For instance, to prepare a good soup or sauce, fragrant ghee is poured into a ladle and fried upon the fire till it emits smoke; the ladle is thrust into the kettle containing the soup or curry, and the opening of the vessel is closed, and the soup is stirred with it. Then the smoke-like vapour arises, which, mixed with the entire soup, makes it nutritious, delicious and sweet-smelling.

Similarly, vapours arising from a Yajña purify the atmosphere and the rainwater. Thus it is for the good of the whole world. Hence it has been stated in the *Aitareya Brāhmaṇa* (1.2.1):

यज्ञोऽपि तस्यै जनतायै कल्पते यत्रैवं विद्वान् होता भवति॥ ऐ० ब्रा० 1.2.1

yajño'pi tasyai janatāyai kalpate yatraivaṁ vidvān hotā bhavati ॥

[Meaning] A yajña (śilpa yajña or development of technology), which is performed by a learned man in the prescribed manner, brings happiness to all human-beings (janatā).

जनानां समूहो जनता, तत्सुखायैव यज्ञो भवति, यस्मिन्यज्ञेऽमुना प्रकारेण विद्वान् संस्कृतद्रव्याणामग्नौ होमं करोति। कुतः? तस्य परार्थत्वात्। यज्ञः परोपकारायैव भवति। अत एव फलस्य श्रुतिः श्रवणमर्थवादोऽनर्थवारणाय भवति। तथैव होमक्रियार्थानां द्रव्याणां पुरुषाणां च यः संस्कारो भवति स एव क्रतुधर्मो बोध्यः। एवं क्रतुना यज्ञेन धर्मो जायते नान्यथेति।

janānāṁ samūho janatā, tatsukhāyaiva yajño bhavati, yasminyajñe'munā prakāreṇa vidvān saṁskṛtadravyāṇāmagnau homaṁ karoti। kutaḥ? tasya parārthatvāt। yajñaḥ paropakārāyaiva bhavati। ata eva phalasya śrutiḥ śravaṇamarthavādo'narthavāraṇāya bhavati। tathaiva homakriyārthānāṁ dravyāṇāṁ puruṣāṇāṁ cha yaḥ saṁskāro bhavati sa eva kratudharmo bodhyaḥ। evaṁ kratunā yajñena dharmo jāyate nānyatheti।

Here "janatā" means a group of people. The yajña brings happiness to all men alike if a learned performer offers duly purified suitable dravyas in a fire in the aforesaid manner. As it aims only at others' benefit, yajña is the highest act of altruistic welfare. Hence, the real object of yajñas is to ward off the harmful effects of the environment. The purity of oblation material and the sanskāra of a human being is the objective of yajñas. Thus dharma (beneficial results) are brought forth by the yajña and not otherwise.

अत्र प्रमाणम्-

atra pramāṇam-

It is supported by the following evidence:

अग्नेर्वै धूमो जायते धूमादभ्रमभ्राद् वृष्टिरग्नेर्वा एता जायन्ते तस्मादाह तपोजा इति ॥ शतपथ ब्राह्मण, 5.3.5.17

agnervai dhūmo jāyate dhūmādabhramabhrād vṛṣṭiragnervā etā jāyante tasmādāha tapojā iti ॥

[Meaning] Water vapours are generated by the radiation heating from the earth, from vapours clouds are formed; from clouds, the rain. Shortly, fire or heat is behind the origin of all these things. Hence, they are called as Tapoja' (born of heat or fire).

अस्यायमभिप्रायः- अग्नेः सकाशादधूमवाष्पौ जायेते। यदाऽयमग्निर्वृक्षौषधिवनस्पतिजलादिपदार्थान्प्रविश्य तान्संहतान् विभिद्य तेभ्यो रसं च पृथक् करोति, पुनस्ते लघुत्वमापन्ना वाय्वाधारेणोपर्य्याकाशं गच्छन्ति। तत्र यावान् जलरसांशस्तावतो वाष्पसंज्ञास्ति। यश्च निःस्नेहोभागः स पृथिव्यंशोस्ति। अत एवो भयभागयुक्तो धूम इत्युपचर्य्यते। पुनर्धूमगमनानन्तरमाकाशे जलसंचयो भवति। तस्मादभ्रं घना जायन्ते। तेभ्यो वायुदलेभ्यो वृष्टिर्जायते। अतोऽग्नेरेवैतो यवादय औषधयो जायन्ते। ताभ्योऽन्नमन्नद्वीर्यं वीर्य्याच्छरीराणि भवन्तीति।

asyāyamabhiprāyaḥ- agneḥ sakāśādadhūmavāṣpau jāyete। yadā'yamagnirvṛkṣauṣadhivanaspatijalādipadārthānpraviśya tānsaṁhatān vibhidya tebhyo rasaṁ cha pṛthak karoti, punaste laghutvamāpannā vāyvādhāreṇoparyyākāśaṁ gachchhanti। tatra yāvān jalarasāṁśastāvato vāṣpasaṁjñāsti। yaścha niḥsnehobhāgaḥ sa pṛthivyaṁśosti। ata evo bhayabhāgayukto dhūma ityupacharyyate। punardhūmagamanānantaramākāśe jalasaṁchayo bhavati। tasmādabhraṁ ghanā jāyante। tebhyo vāyudalebhyo vṛṣṭirjāyate। ato'gnerevaito yavādaya auṣadhayo jāyante। tābhyo'nnamannadvīryaṁ vīryyāchchharīrāṇi bhavantīti।

That is, carbon and vapour are generated due to the treatment with fire. When trees, herbs, plants and water, etc., are treated with fire, it decomposes them and separates their juicy substance from them, which on account of its lightness, is accelerated upward towards the sky in conjunction with air. In this process, the juicy

substance, an aqueous form, is known as vapour, and the leftover is known as carbon, which is part of the earth. So both forms, earthen and aqueous in a combined state, are known as smoke. After the smoke reaches the sky, water vapours accumulate there. These vapours give birth to clouds, and clouds yield rain. Hence from fire alone are generated all herbs and plants like barley. From them is produced food, from food, semen and from semen the bodies (of all living beings).

अत्र विषये तैत्तिरीयोपनिषद्यप्युक्तम्-

atra viṣaye taittirīyopaniṣadyapyuktam-

The same subject has been dealt with in the Taittirīya Upaniṣad:

तस्माद्वा एतस्मादात्मन आकाशः संभूतः, आकाशद्वायुः, वायोरग्निः अग्नेरापः, अद्भ्यः पृथिवी, पृथिव्या ओषधयः, ओषधिभ्योऽन्नं, अन्नाद्रेतः, रेतसः, पुरुषः, स वा एष पुरुषोऽन्नरसमयः ॥ तैत्तिरीय उप. 1.2

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ, ākāśadvāyuḥ, vāyoragni-, agnerāpaḥ, adbhyaḥ pṛthivī, pṛthivyā oṣadhayaḥ, oṣadhibhyo'nnaṁ, annādretaḥ, retasaḥ, puruṣaḥ, sa vā eṣa puruṣo'nnarasamayaḥ ॥

[Meaning] From the Spiritual sphere (Brahmākāśa) arose the bhūtākāśa or ākāśa (space known to modern physics). The waveform of light is called śabda in Vedic technical terms.

The material light (waveform of energy) gave rise to the origin of air (gases where intermolecular distance was significant and molecules were floating with high frequency). Frequently flowing molecules can impinge strongly and with high frequency against the surface. This intense and high-frequency impingement is noticeable, whereas slow impingement is not noticeable,

which is known as sparśa in Vedic technical terms.

The air gives rise to Agni (ionising of gases by intermolecular collisions at high temperatures). Agni is endowed with the property of sight.

When the temperature further reduces, the molecules come closer with little space between them. Thus, the intermolecular distance also reduces drastically. At this stage, the matter occupies the liquid state. The liquid state of matter is called Jala in Vedic technical terms. The matter can be tasted at this stage, so it is said to have the property of taste.

When the temperature exceeds the average level, molecules fuse, and intermolecular distance becomes zero. Solid matter is formed at this stage, called Pṛthivī in Vedic technical terms. Solid matter is endowed with the sensory property of olfaction.

The Pṛthivī caused the growth of vegetations; from vegetations, food; from food, sperm and ovum; from sperm and ovum, the embodied soul (Puruṣa). This embodied soul consists of food and water."

स तपोऽतप्यत (स) तपस्तप्त्वा अन्नं ब्रह्मेति व्यजानात् अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते, अन्नेन जातानि जीवन्ति, अन्नं प्रयन्त्यभि संविशन्तीति ॥

तैत्तिरीय उप. 2.3

sa tapo'tapyata(sa)tapastaptvā annaṁ brahmeti vyajānāt annāddhyeva khalvimāni bhūtāni jāyante, annena jātāni jīvanti, annaṁ prayantyabhisaṁviśantīti ॥

[Meaning] He observed samādhi. In samādhi, he understood that the body of the embodied soul is made of food. From food are born creatures; when born, they live by food, and on being deceased, they convert into food.

अन्नं ब्रह्मेत्युच्यते, जीवनस्य बृहद्धेतुत्वात्। शुद्धान्नजलवाय्वादिद्वारैव प्राणिनां सुखं भवति, नातोऽन्यथेति।

annaṁ brahmetyuchyate, jīvanasya bṛhaddhetutvāt। śuddhānnajalavāyvādidvāraiva prāṇināṁ sukhaṁ bhavati, nāto'nyatheti।

[Meaning] Here, food is called 'Brahman' because it is the chief cause of the growth of life. All living beings draw happiness from pure food, water and air and not otherwise.

तत्र द्विविधः प्रयत्नोऽस्तीश्वरकृतो जीवकृतश्च। ईश्वरेण खल्वग्निमयः सूर्य्यो निर्मितः सुगन्धपुष्पादिश्च। स निरन्तरं सर्वस्माज्जगतो रसानाकर्षति। तस्य सुगन्धदुर्गन्धाणुसंयोगत्वेन तज्जलवायू अपीष्टानिष्टगुणयोगान्मध्यगुणो भवतस्तयोः सुगन्धदुर्गन्धमिश्रितत्वात्। तज्जलवृष्टावोषध्यन्नरेतः शरीराण्यपि मध्यमान्येव भवन्ति। तन्मध्यमत्वाद्बलबुद्धिवीर्य्यपराक्रमधैर्य्यशौर्य्यादयोऽपि गुणा मध्यमा एव जायन्ते। कुतः? यस्य यादृशं कारणमस्ति तस्य तादृशमेव कार्य्यं भवतीति दर्शनात्। अयं खल्वीश्वरसृष्टेर्दोषो नास्ति। कुतः? दुर्गन्धादिविकारस्य मनुष्यसृष्ट्यन्तर्भावात्। यतो दुर्गन्धदिविकारस्योत्पत्तिर्मनुष्यादिभ्य एव भवति, तस्मादस्य निवारणमपि मनुष्यैरेव करणीयमिति। यथेश्वरेणाज्ञा दत्ता सत्यभाषणमेव कर्त्तव्यं नानृतमिति यस्तामुल्लङ्घ्य प्रवर्त्तते स पापीयान्भूत्वा क्लेशं चेश्वरव्यवस्थया प्राप्नोति, तथा यज्ञः कर्त्तव्य इतीयमप्याज्ञा तेनैव दत्तास्ति, तामपि य उल्लङ्घयति सोऽपि पापीयान्सन् क्लेशवांश्च भवति। कुतः? सर्वोपकाराकरणात्।

tatra dvividhaḥ prayatno'stīśvarakṛto jīvakṛtaścha। īśvareṇa khalvagnimayaḥ sūryyo nirmitaḥ sugandhapuṣpādiścha। sa nirantaraṁ sarvasmājjagato rasānākarṣati। tasya sugandhadurgandhāṇusaṁyogatvena tajjalavāyū apīṣṭāniṣṭaguṇayogānmadhyaguṇo bhavatastayoḥ sugandhadurgandhamiśritatvāt। tajjalavṛṣṭāvoṣadhyannaretaḥ śarīrāṇyapi madhyamānyeva bhavanti। tanmadhyamatvādbalabuddhivīryyaparākramadhairyyaśoryyāda yo'pi guṇā madhyamā eva jāyante। kutaḥ? yasya yādṛśaṁ kāraṇamasti tasya tādṛśameva kāryyaṁ bhavatīti darśanāt। ayaṁ khalvīśvarasṛṣṭerdoṣo nāsti। kutaḥ? durgandhādivikārasya manuṣyasṛṣṭyantarbhāvāt। yato durgandhadivikārasyotpattirmanuṣyādibhya eva bhavati,

tasmādasya nivāraṇamapi manuṣyaireva karaṇīyamiti। yatheśvareṇājñā dattā satyabhāṣaṇameva karttavyaṁ nānṛtamiti yastāmullaṅghya pravarttate sa pāpīyānbhūtvā kleśaṁ cheśvaravyavasthayā prāpnoti, tathā yajñaḥ karttavya itīyamapyājñā tenaiva dattāsti, tāmapi ya ullaṅghayati so'pi pāpīyānsan kleśavāṁścha bhavati। kutaḥ? sarvopakārākaraṇāt।

There are two kinds of efforts. One is by the Supreme soul, and the other by embodied soul. Parameśvara has created this Sun and flowers with a sweet fragrance. The Sun ceaselessly draws up juices from (all things) in the world, and the fragrance of flowers removes foul smells from the atmosphere. When sunrays draw up good and bad smells, they pollute the water and air in their surroundings.

Consequently, the quality of rain waters, plants, food, seed and physical bodies also becomes comparatively inferior. Because of the Inferior quality of water, food, air, and physical bodies of human beings, the quality of strength, intellect, valour, prowess, perseverance, and bravery also becomes inferior. Because it is a law of nature that the effect follows its cause, we cannot blame the creation of Parameśvara because pollution is man-made as human activities cause pollution. It is, therefore, obligatory for him to remove pollution. It is a divine ordinance that one should speak the truth and not tell lies. He, who transgresses it, commits pāpa and suffers afflictions following the law of Parameśvara. Similarly, Parameśvara has ordained that man ought to perform a Yajña. Whoever violates this commits pāpa, because he avoids performing the yajña, which is beneficial for all.

यत्र खलु यावान्मनुष्यदिप्राणिसमुदायो भवति तत्र तावानेव दुर्गन्धसमुदायो जायते न चैवायमीश्वरसृष्टिनिमित्तो भवितुमर्हति। कुतः? तस्य मनुष्यादि प्राणिसमुदायनिमित्तोत्पन्नत्वात्। यत्तु खलु मनुष्याः स्वसुखार्थं हस्त्यादिप्राणिनामेकत्र

बाहुल्यं कुर्वन्ति, अतस्तज्जन्योऽप्यधिको दुर्गन्धो मनुष्यसुखेच्छानिमित्त एव जायते। एवं वायुवृष्टिजलदूषकः सर्वो दुर्गन्धो मनुष्यनिमित्तादेवोत्पद्यतेऽतस्तस्य निवारणमपि मनुष्या एव कर्त्तुमर्हन्ति।

yatra khalu yāvānmanuṣyadiprāṇisamudāyo bhavati tatra tāvāneva durgandhasamudāyo jāyate na chaivāyamīśvarasṛṣṭinimitto bhavitumarhati। kutaḥ? tasya manuṣyādi prāṇisamudāyanimittotpannatvāt। yattu khalu manuṣyāḥ svasukhārtham hastyādiprāṇināmekatra bāhulyam kurvanti, atastajjanyo'pyadhiko durgandho manuṣyasukhechchhānimitta eva jāyate। evam vāyuvṛṣṭijaladūṣakaḥ sarvo durgandho manuṣyanimittādevotpadyate'tastasya nivāraṇamapi manuṣyā eva karttumarhanti।

The greater the number of men and other animals gathered together in one place, the greater the pollution. Parameśvara's creation is not its cause. Because it is a result of human activities, sometimes men, for their own pleasure, accumulate elephants and other animals at one particular place, which also shows that the pollution is caused by human activities carried out to seek comfort in their lives. Pleasure-seeking activities of human beings cause entire water and air pollution. Hence it becomes obligatory on the part of human beings that they should remove this pollution.

तेषां मध्यान्मनुष्या एवोपकारानुपकारौ वेदितुमर्हाः सन्ति। मननं विचारस्तद्योगादेव मनुष्यत्वं जायते। परमेश्वरेण हि सर्वदेहधारिप्राणिनां मध्ये मनस्विनो विज्ञानं कर्त्तुं योग्या मनुष्या एव सृष्टास्तद्देहेषु परमाणुसंयोगविशेषेण विज्ञानभवनानुकूलानामवयवनामुत्पादित्वात्। अतस्त एव धर्माधर्मयोर्ज्ञानमनुष्ठाननुष्ठाने च कर्त्तुमर्हन्ति न चान्ये। अस्मात्कारणात्सर्वोपकाराय सर्वैर्मनुष्यैर्यज्ञः कर्त्तव्य एव।

teṣām madhyānmanuṣyā evopakārānupakārau veditumarhāḥ santi। mananam vichārastadyogādeva manuṣyatvam jāyate। parameśvareṇa hi sarvadehadhāriprāṇinām madhye manasvino vijñānam karttum yogyā manuṣyā eva sṛṣṭāstaddeheṣu paramāṇusaṁyogaviśeṣeṇa

vijñānabhavanānukūlānāmavayavanāmutpāditvāt। atasta eva dharmādharmayorjñānamanuṣṭhānānanuṣṭhāne cha karttumarhanti na chānye। asmātkāraṇātsarvopakārāya sarvairmanuṣyairyajñaḥ karttavya eva।

Of all living beings, men alone can discriminate between the beneficial and harmful. Thinking or realisation is the characteristic of a human being. Of all embodied living beings, Parameśvara has created men alone who possess the power of discrimination. Parameśvara has created human organs with a specific combination of atoms that they are capable of performing according to dharma (righteousness, truthfulness and morality) and shun adharma. That is why all men should perform yaj¤as for universal benefit.

किंच भोः कस्तूर्य्यादीनांसुरभियुक्तानां द्रव्याणामग्नौ प्रक्षेपणेन विनाशात् कथमुपकाराय यज्ञो भवितुमर्हतीति। किं त्वीदृशैरुत्तमैः पदार्थैर्मनुष्यादिभ्यो भोजनादिदानेनोपकारे कृते होमादप्युत्तमं फलं जायते, पुनः किमर्थं यज्ञकरणमिति?

kiṁcha bhoḥ kastūryyādīnāṁsurabhiyuktānāṁ dravyāṇāmagnau prakṣepaṇena vināśāt kathamupakārāya yajño bhavitumarhatīti। kiṁ tvīdṛśairuttamaiḥ padārthairmanuṣyādibhyo bhojanādidānenopakāre kṛte homādapyuttamaṁ phalaṁ jāyate, punaḥ kimarthaṁ yajñakaraṇamiti?

How can it rightly be said that a yajña is performed for others' benefit; when the fragrant substances, e.g. musk, etc., are reduced to ashes by being burnt into the fire? These good things can serve a more beneficial purpose if given to men in food and be utilized otherwise than burnt in the fire of yajña. Then what is the advantage of performing a yajña?

अत्रोच्यते-नात्यन्तो विनाशः कस्यापि संभवति। विनाशे हि यद् दृश्यं भूत्वा पुनर्न दृश्येतेति विज्ञायते।

atrochyate-nātyanto vināśaḥ kasyāpi saṁbhavati। vināśe hi

yad dṛśyaṁ bhūtvā punarna dṛśyeteti vijñāyate ।

Here it may be answered that nothing is permanently destroyed. Annihilation means merely passing an object from a perceptible state to an imperceptible one.

परन्तु दर्शनं त्वया कतिविधं स्वीक्रियते?अष्टविधं चेति। किंच तत्? अत्राहुर्गोतमचार्य्या न्यायशास्त्रे-

parantu darśanaṁ tvayā katividhaṁ svīkriyate?aṣṭavidhaṁ cheti । kiṁcha tat? atrāhurgotamachāryyā nyāyaśāstre-

How many kinds of cognition do you accept? I admit eight types of cognition. What are they? In this regard, Āchārya Gautama observes as:

इन्द्रियार्थसन्निकर्षोत्पन्नंज्ञानमव्यपदेश्यमव्यभिचारिव्यवसायात्मकं प्रत्यक्षम् ॥

न्याय दर्शन, 1.1.4

'indriyārthasannikarṣotpannaṁjñānamavyapadeśyamavyabhichārivyavasāyātmakaṁ pratyakṣam ॥

[Meaning] Sensory perception (*pratyakṣa*) is the true and precise knowledge derived from the contact of a sense organ with its object.

अथ तत्पूर्वकं त्रिविधमनुमानं पूर्वच्छेषवत्सामान्यतोदृष्टं च ॥

न्याय दर्शन 1.1.5

athatatpūrvakaṁ trividhamanumānaṁ pūrvachchheṣavatsāmānyatodṛṣṭaṁ cha.

[Meaning] The Inference (anumāna) is based on sensory perception. It is of three-fold: (1) Pūrvavat (inference of the effect deduced from the cause), (2) Seṣavat (inference of cause deduced from the effect), (3) Sāmānyato-dṛṣṭa (an inference other than deduced from cause and the effect).

प्रसिद्धसाधर्म्यात्साध्यसाधनमुपमानम् ॥ न्याय दर्शन 1.1.6

prasiddhasādharmyātsādhyasādhanamupamānam ॥3 ॥

[Meaning] Knowledge of a knowable object (sādhya) through a mean (sādhana) based on their popular analogy is called upamāna.

आप्तोपदेशः शब्दः ॥ न्याय दर्शन 1.1.7
āptopadeśaḥ śabdaḥ ॥

[Meaning] The statement or texts authored by an enlightened person or a Ṛṣi is called Śabda.

प्रत्यक्षानुमानोपमानशब्दैतिह्यार्थापत्तिसम्भवाभावसाधन- भेदादष्टधा प्रमाणं मया मन्यत इति। तत्र यदिन्द्रियार्थ-सम्बन्धात्सत्यमव्यभिचारिज्ञानमुत्पद्यते तत्प्रत्यक्षम्। सन्निकटे दर्शनान्मनुष्योऽयं नान्य इत्याद्युदाहरणम्॥

pratyakṣānumānopamānaśabdaitihyārthāpattisambhavābhāv asādhana- bhedādaṣṭadhā pramāṇaṁ mayā manyata iti। tatra yadindriyārtha-sambandhātsatyamavyabhichārijñānamutpadyate tatpratyakṣam। sannikaṭe darśanānmanuṣyo'yaṁ nānya ityādyudāharaṇam ॥

Accordingly, I accept the eight types of cognition. Here the Pratyakṣa is that accurate and invariably precise knowledge derived from the contact of sense-organs with their objects. For example, by looking at from close quarter (we get the correct cognition) that he is a human being and nothing else.

यत्र लिङ्गज्ञानेन लिङ्गिनो ज्ञानं जायते तदनुमानम्। पुत्रं दृष्ट्वाऽऽसीदस्य पितेत्याद्युदाहरणम्॥

yatra liṅgajñānena liṅgino jñānaṁ jāyate tadanumānam, putraṁ dṛṣṭvā''sīdasya pitetyādyudāharaṇam.

he inference derived based on cause and effect is called Anumāna. For example, on seeing the son, it is concluded that he had a father.

उपमानं सादृश्यज्ञानं। यथा देवदत्तोऽस्ति तथैव यज्ञदत्तोऽप्यस्तीति

साधर्म्यादुपदिशतीत्याद्युदाहरणम् ॥

upamānaṁ sādṛśyajñānaṁ, yathā devadatto'sti tathaiva yajñadatto'pyastīti sādharmyādupadiśatītyādyudāharaṇam.

Knowledge based on analogy or similarity is called Upamāna. For example, Yajñadatta resembles Devadatta. This instruction is based on analogy.

शब्द्यते प्रत्याय्यते दृष्टोऽदृष्टश्चार्थो येन स शब्दः। ज्ञानेन मोक्षो भवतीत्याद्युदाहरणम् ॥

śabdyate pratyāyyate dṛṣṭo'dṛṣṭaśchārtho yena sa śabdaḥ, jñānena mokṣo bhavatītyādyudāharaṇam.

Śabda is that which gives knowledge regarding the seen or unseen objects. For example, the statement of Śāstras that 'salvation is obtained by knowledge' comes in the category of Śabda.

न चतुष्ट्वमैतिह्यार्थापत्तिसम्भवाभावप्रामाण्यात् ॥ न्याय दर्शन 2.2.1

na chatuṣṭvamaitihyārthāpattisambhavābhāva-prāmāṇyāt.

[Meaning] Not only four. The Aitihya (cosmic history), Arthāpatti (inverse knowledge), Saṁbhava (probability), and Abhāva (absence) are also (means of) cognition."

शब्द ऐतिह्यानर्थान्तरभावादनुमानेऽर्थापत्तिसम्भवाभावानर्थान्तर-भावाच्चाप्रतिषेधः ॥ न्याय दर्शन 2.2.2

śabda aitihyānarthāntarabhāvādanumāne'rth-āpattisambhavābhāvānarthāntara-bhāvāchchāpratiṣedhaḥ ॥

[Meaning] Śabda includes Aitihya and Anumāna, which includes Arthāpatti, Sambhava and Abhāva.

न चतुष्ट्वमिति सूत्रद्वयस्य संक्षिप्तोऽर्थः क्रियते-

na chatuṣṭvamiti sūtradvayasya saṁkṣipto'rthaḥ kriyate-

These two aphorisms are briefly explained here.

(एतिह्यम्) शब्दोपगतमाप्तोपदिष्टं ग्राह्यम्। देवासुराः संयत्ता आसन्नित्यादि॥

(etihyam) śabdopagatamāptopadiṣṭaṁ grāhyam। devāsurāḥ saṁyattā āsannityādi॥

The Aitihya (cosmic history) is accepted only when it is supported by a statement of Śāstra or by an enlightened person. For instance, "there was a war (annihilation reaction) between devas (particles in physics and good thought in spirituality) and asuras (antiparticles in physics and bad thought in spirituality).

(अर्थापत्तिः) अर्थादापद्यते सार्थापत्तिः। केनचिदुक्तं सत्सु घनेषु वृष्टिर्भवतीति। किमत्र प्रसज्यते?, असत्सु घनेषु न भवतीत्याद्युदाहरणम्॥

(arthāpattiḥ) arthādāpadyate sārthāpattiḥ। kenachiduktaṁ satsu ghaneṣu vṛṣṭirbhavatīti। kimatra prasajyate?, asatsu ghaneṣu na bhavatītyādyudāharaṇam॥

Arthāpatti is the inverse deduction of knowledge. For instance, the statement "the rain falls when there are clouds" indirectly conveys that "it does not rain when there are no clouds."

(सम्भवः) सम्भवति येन यस्मिन्वा स सम्भवः। केनचिदुक्तं मातापितृभ्यां सन्तानं जायते, सम्भवोऽस्तीति वाच्यम्। परन्तु कश्चिद् ब्रूयात्कुम्भकरणस्य कोशचतुष्टयपर्य्यन्तं श्मश्रुणाः केशा ऊर्ध्वं स्थिता आसन्, षोडशक्रोशमूर्ध्वं नासिका चासम्भवत्वान्मिथ्यैवास्तीति विज्ञायते, इत्याद्युदाहरणम्॥7॥

(sambhavaḥ) sambhavati yena yasminvā sa sambhavaḥ। kenachiduktaṁ mātāpitṛbhyāṁ santānaṁ jāyate, sambhavo'stīti vāchyam। parantu kaśchid brūyātkumbhakaraṇasya kośachatuṣṭayarpyantaṁ śmaśruṇāḥ keśā ūrdhvaṁ sthitā āsan, ṣoḍaśakrośamūrdhvaṁ nāsikā chāsambhavatvānmithyaivāstīti vijñāyate, ityādyudāharaṇam॥

Sambhava means the possibility of a thing by some means or at a particular place. For example, the statement that "parents beget off-springs" is possible. However, if someone says that the hair of the moustache

of Kumbhakaraṇa (brother of Rāvaṇa) stood erect for four miles and the length of his nose was 16 miles, this statement is false because it is impossible.

(अभावः) कोपि ब्रूयाद घटमानयेति, स तत्र घटमपश्यन्नत्र घटो नास्तीत्यभावलक्षणेन यत्र घटो वर्त्तमानस्तस्मादानीयते ॥

(abhāvaḥ) kopi brūyāda ghaṭamānayeti, sa tatra ghaṭamapaśyannatra ghaṭo nāstītyabhāvalakṣaṇena yatra ghaṭo varttamānastasmādānīyate ॥

Abhāva is the absence of an object at a particular place and time. Someone asks a person to bring a pitcher. When he does not perceive the pitcher there, he gets the cognition that the pitcher is not there due to its absence (Abhāva). He fetches it from the place where it exists.

इति प्रत्यक्षादीनां संक्षेपतोऽर्थः। एवमष्टविधं दर्शनमर्थाज्ज्ञानं मया मन्यते। सत्यमेवमेतत्। नैवमङ्गीकारेण विना समग्रौ व्यवहारपरमार्थौ कस्यापि सिध्येताम्।

iti pratyakṣādīnāṁ saṁkṣepato'rthaḥ। evamaṣṭavidhaṁ darśanamarthājjñānaṁ mayā manyate। satyamevametat। naivamaṅgīkāreṇa vinā samagrau vyavahāraparamārthau kasyāpi sidhyetām।

It is a brief explanation of Pratyakṣa, etc. In this manner, I accept eight sources of cognition. Without accepting them, none can succeed in the affairs of this world and the next world.

यथा कश्चिदेकं मृत्पिण्डं विशेषतश्चूर्णीकृत्य वेगयुक्ते वायौ बाहूवेगेनाकाशे प्रतिक्षिपेत्तस्य नाशो भवतीत्युपचर्य्यते। चक्षुषा दर्शनाभावात् '(णश) अदर्शने' अस्माद् घञ् प्रत्यये कृते नाश इति शब्दः सिध्यति। अतो नाशो बाह्येन्द्रियाऽदर्शनमेवभवितुमर्हति। किंच यदा परमाणवः पृथक् पृथक् भवन्ति तदा ते चक्षुषा नैव दृश्यन्ते, तेषामतीन्द्रियत्वात्। यदा चैते मिलित्वा स्थूलभावमापद्यन्ते तदैव तदद्रव्यं दृष्टिपथमागच्छति, स्थूलस्यैन्द्रियकत्वात्। यद्द्रव्यं विभक्तं विभागानर्हं भवति तस्य परमाणुसंज्ञा चेति व्यवहारः। ते हि विभक्ता अतीन्द्रियाः सन्त आकाशे वर्त्तन्त एव।

yathā kaścidekaṁ mṛtpiṇḍaṁ viśeṣataścūrṇīkṛtya

vegayukte vāyau bāhūvegenākāśe pratikṣipettasya nāśo bhavatītyupacharyyate। chakṣuṣā darśanābhāvāt '(ṇaśa) adarśane' asmād ghañ pratyaye kṛte nāśa iti śabdaḥ sidhyati। ato nāśo bāhyendriyā'darśanamevabhavitumarhati। kiṁcha yadā paramāṇavaḥ pṛthak pṛthak bhavanti tadā te chakṣuṣā naiva dṛśyante, teṣāmatīndriyatvāt। yadā chaite militvā sthūlabhāvamāpadyante tadaiva tadadravyaṁ dṛṣṭipathamāgachchhati, sthūlasyaindriyakatvāt। yaddravyaṁ vibhaktaṁ vibhāgānarhaṁ bhavati tasya paramāṇusaṁjñā cheti vyavahāraḥ। te hi vibhaktā atīndriyāḥ santa ākāśe varttanta eva।

Just as someone thoroughly reduces a lump of clay to powder and throws it up high into the sky with the might of his arm in a violent wind. Here destruction (*nāśa*) of the lump is not (actual but) a figurative one (upacharyate) because the lump has become only imperceptible to the eyes (and has not actually ceased to exist). The word "nāśa" is derived from the root √ṇaś 'to become invisible' with the suffix -ghañ. Consequently, the word "nāśa" denotes disappearance, i.e. a stage when a thing becomes imperceptible to the sense-organs. Moreover, when atoms (of a substance) are disjoined and separated, they are not seen by eyes as they are beyond Sense-Perception. They become visible when they join each other again and assume a gross state because a gross substance alone is perceptible to sense organs. When a substance is so continuously divided and subdivided that it becomes impossible to divide it further, those (last and final) divisions are termed Paramāṇus (atoms). They thus subdivided become imperceptible but continue to exist in space.

तथैवाग्नौ यद् द्रव्यं प्रक्षिप्यते तद्विभागं प्राप्य देशान्तरे वर्त्तत एव। न हि तस्याभावः कदाचिद्भवति। एवं यद् दुर्गन्धादिदोषनिवारकं सुगन्धादि द्रव्यमस्ति तच्चाग्नौ हुतं सद्वायोर्वृष्टिजलस्य शुद्धिकरं भवति। तस्मिन्निर्दोषे सति सृष्टये महान्ह्युपकारो भवति सुखं

चातः कारणाद्यज्ञः कर्त्तव्य एवेति।

tathaivāgnau yad dravyaṁ prakṣipyate tadvibhāgaṁ prāpya deśāntare varttata eva। na hi tasyābhāvaḥ kadāchidbhavati। evaṁ yad durgandhādidoṣanivārakaṁ sugandhādi dravyamasti tachchāgnau hutaṁ sadvāyorvṛṣṭijalasya śuddhikaraṁ bhavati। tasminnirdoṣe sati sṛṣṭaye mahānhyupakāro bhavati sukhaṁ chātaḥ kāraṇādyajñaḥ karttavya eveti।

Similarly, when a thing is put into a fire, it disintegrates and continues to exist in another region. It never ceases to exist. In this manner, the purifying agents, when subjected to the fire of yajña, purify the air and the rainwater. When air and water are purified, they bring happiness and benefit to the entire creation. For this reason, the performance of Yajña is obligatory

किंच भोः! वायुवृष्टिजलशुद्धिकरणमेव यज्ञस्य प्रयोजनमस्ति चेत्तर्हि गृहाणां मध्ये सुगन्धद्रव्यरक्षणेनैतत्सेत्स्यति, पुनः किमर्थमेतावानडम्बरः?

kiṁcha bhoḥ! vāyuvṛṣṭijalaśuddhikaraṇameva yajñasya prayojanamasti chettarhi gṛhāṇāṁ madhye sugandhadravyarakṣaṇenaitatsetsyati, punaḥ kimarthametāvānaḍambaraḥ?

If the sole aim of a yajña is to purify the air and the rainwater (it is useless to perform a yajña), this objective can be achieved by keeping purifying articles at dwelling places. What is the use of this whole fuss

नैवं शक्यम्। नैव तेनाशुद्धो वायुः सूक्ष्मो भूत्वाऽऽकाशं गच्छति, तस्य पृथक्त्वलघुत्वाभावात्। तत्र तस्य स्थितौ सत्यां नैव बाह्यो वायुरागन्तुं शक्नोत्यवकाशाभावात्। तत्र पुनः सुगन्धदुर्गन्धयुक्तस्य वायोर्वर्त्तमानत्वादारोग्यादिकं फलमपि भवितुमशक्यमेवास्ति।

naivaṁ śakyam। naiva tenāśuddho vāyuḥ sūkṣamo bhūtvā"kāśaṁ gachchhati, tasya pṛthaktvalaghutvābhāvāt। tatra tasya sthitau satyāṁ naiva bāhyo vāyurāgantuṁ śaknotyavakāśābhāvāt। tatra punaḥ sugandhadurgandhayuktasya vāyorvarttamānatvādārogyādikaṁ

phalamapi bhavitumaśakyamevāsti।

No, this will not do. In this manner, the impure air (inside the house) can not become lighter and thus would not go up into the sky, but would continue to remain where it exists and thus would not create a vacuum for the external pure air to come in. Moreover, the disease-averting purpose can also not be achieved because of the simultaneous existence of pure and foul air (in the house simultaneously).

यदा त खलु तस्मिन् गृहेऽग्निमध्ये सुगन्ध्यादिद्रव्यस्य होमः क्रियते, तदाऽग्नि पूर्वो वायुर्भेदं प्राप्य लघुत्वमपन्न उपर्य्याकाशं गच्छति। तस्मिन् गते सति तत्रावकाशत्वाच्चतसृभ्यो दिग्भ्यः शुद्धो वायुराद्रवति। तेन गृहाकाशस्य पूर्णत्वादारोग्यादिकं फलमपि जायते।

yadā ta khalu tasmin gṛhe'gnimadhye sugandhyādidravyasya homaḥ kriyate, tadā'gniā pūrvo vāyurbhedaṁ prāpya laghutvamapanna uparyyākāśaṁ gachchhati। tasmin gate sati tatrāvakāśatvāchchhatasṛbhyo digbhyaḥ śuddho vāyurādravati। tena gṛhākāśasya pūrṇatvādārogyādikaṁ phalamapi jāyate।

When in the house, yajña is conducted with fragrant and similar other purifying agents, and the air, due to the heat, expands, grows lighter and goes up higher into the sky. At this, the pure air would rush from all sides to fill up the vacuum. In this process, the space inside the house is surcharged with pure air; it has a healthy effect.

यो होमेन सुगन्धयुक्तद्रव्यपरमाणुयुक्त उपरिगतो वायुर्भवति स वृष्टिजलं शुद्धं कृत्वा, वृष्ट्याधिक्यमपि करोति। तद्द्वारौषध्यादीनां शुद्धेरुत्तरोत्तरं जगति महत्सुखं वर्धत इति निश्चीयते। एतत्खल्वग्निसंयोगरहितसुगन्धेन वायुना भवितुमशक्यमस्ति। तस्माद्धोमकरणमुत्तममेव भवतीति निश्चेतव्यम्।

yo homena sugandhayuktadravyaparamāṇuyukta uparigato vāyurbhavati sa vṛṣṭijalaṁ śuddhaṁ kṛtvā, vṛṣṭyādhikyamapi karoti। taddvārauṣadhyādīnāṁ śuddheruttarottaraṁ jagati mahatsukhaṁ vardhata iti niśchīyate।

etatkhalvagnisaṁyogarahitasugandhena vāyunā bhavitumaśakyamasti। tasmāddhomakaraṇamuttamameva bhavatīti niśchetavyam।

Moreover, the air, carrying the particles of fragrant and purifying ingredients by the yajña, would ascend into the higher regions and purify the rainwater and increase the amount of rain. The pure rain helps grow herbs and vegetation resulting in a healthy and happy atmosphere. This objective cannot be achieved without purifying the environment by performing yajña with the help of purifying herbs. Hence, the Yajña is decidedly beneficial.

अन्यच्च। दूरस्थले केनचित्पुरुषेणाग्नौ सुगन्धद्रव्यस्य होमः क्रियते तद्युक्तौ वायुर्दूरस्थमनुष्यस्य घ्राणेन्द्रियेण संयुक्तो भवति। सोऽत्र सुगन्धो वायुरस्तीति जानात्येव। अनने विज्ञायते वायुना सह सुगन्धं दुर्गन्धं च द्रव्यं गच्छतीति। तद्यदा स दूरं गच्छति तदा तस्य घ्राणेन्द्रियसंयोगो न भवति, पुनर्बालबुद्धीनां भ्रमो भवति स सुगन्धो नास्तीति। परन्तु तस्य हुतस्य पृथग्भूतस्य वायुस्थस्य सुगन्धयुक्तस्य द्रव्यस्य देशान्तरे वर्त्तमानत्वात्तैर्न विज्ञायते। अन्यदपि खलु होमकरणस्य बहुविधमुत्तमं फलमस्ति, तद्विचारेण बुधैर्विज्ञेयमिति।

anyachcha। dūrasthale kenachitpuruṣeṇāgnau sugandhadravyasya homaḥ kriyate tadyuktau vāyurdūrasthamanuṣyasya ghrāṇendriyeṇa saṁyukto bhavati। so'tra sugandho vāyurastīti jānātyeva। anane vijñāyate vāyunā saha sugandhaṁ durgandhaṁ cha dravyaṁ gachchhatīti। tadyadā sa dūraṁ gachchhati tadā tasya ghrāṇendriyasaṁyogo na bhavati, punarbālabuddhīnāṁ bhramo bhavati sa sugandheā nāstīti। parantu tasya hutasya pṛthagbhūtasya vāyusthasya sugandhayuktasya dravyasya deśāntare varttamānatvāttairna vijñāyate। anyadapi khalu homakaraṇasya bahuvidhamuttamaṁ phalamasti, tadvichāreṇa budhairvijñeyamiti।

The wind carries the smell of a fragrant substance offered as oblation into the fire of yajña; when it comes in contact with the nose of a person sitting at an

exceptionally far-off place, it makes him/her feel the same fragrance. From this, it is inferred that the blowing breeze drifts away good or bad odour. When the air-carrying smell of a fragrant substance has reached the remote region, it ceases contact with the nose; a man of immature wisdom wrongly concludes that the fragrance does not exist. Nevertheless, he does not understand that the fragrant substances burnt in the fire exist in the air in other places. Thus there are other multi-formed purposes of performing yajña that wise people can easily understand.

यदि होमकरणस्यैतत्फलमस्ति, तद्धोमकरणमात्रेणैव सिध्यति, पुनस्तत्र वेदमन्त्राणां पाठः किमर्थः क्रियते?

yadi homakaraṇasyaitatphalamasti, taddhomakaraṇamātreṇaiva sidhyati, punastatra vedamantrāṇāṁ pāṭhaḥ kimarthaḥ kriyate?

If the purpose of performing a yajña is only this much, it can be achieved by burning ingredients in the fire. Then what is the use of chanting of the Veda-mantras in the yajña?

अत्र ब्रूमः-एतस्यान्यदेव फलमस्ति।

atra brūmaḥ-etasyānyadeva phalamasti।

However, it has its specific purpose.

किम्?

kim?

What is that?

यथा हस्तेन होमो, नेत्रेण दर्शनं, त्वचा स्पर्शनं च क्रियते, तथा वाचा वेदमन्त्रा अपि पठ्यन्ते। तत्पाठेनेश्वरस्तुतिप्रार्थनोपासनाः क्रियन्ते। होमेन किं फलं भवतीत्यस्य ज्ञानं, तत्पाठानुवृत्त्या वेदमन्त्राणां रक्षणमीश्वरस्यास्तित्वसिद्धिश्च। अन्यच्च, सर्वकर्मादावीश्वरस्य प्रार्थना कार्य्येत्युपदेशः। यज्ञे तु वेदमन्त्रोच्चारणात्सर्वत्रैव तत्प्रार्थना भवतीति वेदितव्यम्।

yathā hastena homo, netreṇa darśanaṁ, tvachā sparśanaṁ cha kriyate, tathā vāchā vedamantrā api paṭhyante। tatpāṭheneśvarastutiprārthanopāsanāḥ kriyante। homena kiṁ phalaṁ bhavatītyasya jñānaṁ, tatpāṭhānuvṛttyā vedamantrāṇāṁ rakṣaṇamīśvarasyāstitvasiddhiścha। anyachcha, sarvakarmādāvīśvarasya prārthanā kāryyetyupadeśaḥ। yajñe tu vedamantrochchāraṇātsarvatraiva tatprārthanā bhavatīti veditavyam।

As we perform a yajña with our hands, perceive it with our eyes and feel it with our skin, we recite the Vedic hymns with our tongue to glorify, invoke and offer our prayers unto Parameśvara. (Through them) we comprehend the purpose of the Homa (also). Their repeated recitation preserves the Vedic Text and makes us realize Parameśvara's existence. We are (indirectly) taught that prayers of Parameśvara should be given preference to all other acts. The chanting of the Vedic hymns in the yajña serves the purpose of prayer to Parameśvara.

कश्चिदत्राह-वेदमन्त्रोच्चारणं विहायान्यस्य कस्यचित्पाठस्तत्र क्रियेत तदा किं दूषणमस्तीति?

kaśchidatrāha-vedamantrochchāraṇaṁ vihāyānyasya kasyachitpāṭhastatra kriyeta tadā kiṁ dūṣaṇamastīti?

What objection is there if passages from some other books than the Vedas are recited?

अत्रोच्यते-नान्यस्य पाठे कृते सत्येतत्प्रयोजनं सिध्यति। कुतः? ईश्वरोक्ताभावान्निरतिशयसत्यविरहाच्च। यद्यद्धि यत्र क्वचित्सत्यं प्रसिद्धमस्ति तत्तत्सर्वं वेदादेव प्रसृतमिति विज्ञेयम्। यद्यत्खल्वनृतं तत्तनीश्वरोक्तं वेदाद्बहिरिति च। अत्रार्थे मनुराह-

atrochyate-nānyasya pāṭhe kṛte satyetatprayojanaṁ sidhyati। kutaḥ? īśvaroktābhāvānniratiśayasatyavirahāchchcha। yadyaddhi yatra kvachitsatyaṁ prasiddhamasti tattatsarvaṁ vedādeva prasṛtamiti vijñeyam। yadyatkhalvanṛtaṁ tattanīśvaroktaṁ vedādbahiriti cha। atrārthe manurāha-

The above-stated purpose cannot be achieved by reciting other texts because they are not the knowledge of Parameśvara, so they are not valid. It must be admitted that whatever and wherever truth is found, it originated from the Vedas. Whatever false is there, it is outside the Vedas, and Parameśvara is not its source. On this topic, Manu says:

त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयंभुवः।
अचिन्त्यस्याप्रमेयस्य कार्य्यतत्त्वार्थवित्प्रभो॥ मनुस्मृति, 1.3

tvameko hyasya sarvasya vidhānasya svayaṁbhuvaḥ।
achintyasyāprameyasya kāryyatattvārthavitprabho॥

[Meaning] For you alone are the knower of truth and associated with this entire ordinance which is unknowable and unfathomable to us.

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक्।
भूतं भव्यं भविष्यच्च सर्वं वेदात्प्रसिध्यति॥ मनुस्मृति, 12.97

chāturvarṇyaṁ trayo lokāśchatvāraśchāśramāḥ pṛthak।
bhūtaṁ bhavyaṁ bhaviṣyachcha sarvaṁ vedātprasidhyati॥

[Meaning] The four Varṇas, the three worlds, the four Aśramas (stages of human life), and the Past, the Future and the Present are all made known by the Vedas.

बिभर्त्ति सर्वभूतानि वेदशास्त्रं सनातनम्।
तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम्॥ मनुस्मृति, 12.99

bibhartti sarvabhūtāni vedaśāstraṁ sanātanam।
tasmādetatparaṁ manye yajjantorasya sādhanam॥

[Meaning] The eternal science of the Vedas describes the whole creation and is a medium of securing bliss for living beings; hence I admit its highest place.

किं यज्ञानुष्ठानार्थं भूमिं खनित्वा वेदिः, प्रणीतादीनि पात्राणि, कुशतृणं, यज्ञशाला,

ऋत्विजश्चैतत्सर्वं करणीयमस्ति?

kiṁ yajñānuṣṭhānārthaṁ bhūmiṁ khanitvā vediḥ, praṇītādīni pātrāṇi, kuśatṛṇaṁ, yajñaśālā, ṛtvijaśchaitatsarvaṁ karaṇīyamasti?

Is it essential for the performance of a yajña to prepare an altar (vedi) by digging the earth, (construct a yajñaśālā), (procure) the vessels for yajña (like Praṇitā), etc., and Kuśa grass and (to appoint) priests?

अत्र ब्रूमः-यद्यदावश्यकं युक्तिसिद्धं तत्तत्कर्त्तव्यं, नेतरत्। तद्यथा-भूमिं खनित्वा वेदी रचनीया, तस्यां होमे कृतेऽग्नेस्तीव्रत्वादधुतं द्रव्यं सद्यो विभेदं प्राप्याकाशं गच्छति। तथा वेदिदृष्टान्तेन त्रिकोणचतुष्कोणगोलश्येनाद्यकारवत्करणाद्रेखागणितमपि साध्यते। तत्र चेष्टकानां परिगणितत्वादनया गणितविद्यापि गृह्यते। एवमेवोत्तरेऽपि पदार्थाः सप्रयोजनाः सन्त्येव। परन्त्वेवं प्रणीतायां रक्षितायां पुण्यं स्यादेवं पापमिति यदुच्यते, तत्र पापनिमित्ताभावात्सा कल्पना मिथ्यैवास्ति। किन्तु खलु यज्ञसिद्ध्यर्थं यद्यदावश्यकं युक्तिसिद्धमस्ति, तत्तदेव ग्राह्यम्। कुतः? तैर्विना तदसिद्धेः।

atra brūmaḥ-yadyadāvaśyakaṁ yuktisiddhaṁ tattatkarttavyaṁ, netarat। tadyathā-bhūmiṁ khanitvā vedī rachanīyā, tasyāṁ home kṛte'gnestīvratvādadhutaṁ dravyaṁ sadyo vibhedaṁ prāpyākāśaṁ gachchhati। tathā vedidṛṣṭāntena trikoṇachatuṣkoṇagolaśyenādyakāravatkaraṇādrekhāgaṇitamapi sādhyate। tatra cheṣṭakānāṁ parigaṇitatvādanayā gaṇitavidyāpi gṛhyate। evamevottare'pi padārthāḥ saprayojanāḥ santyeva। parantvevaṁ praṇītāyāṁ rakṣitāyāṁ puṇyaṁ syādevaṁ pāpamiti yaduchyate, tatra pāpanimittābhāvātsā kalpanā mithyaivāsti। kintu khalu yajñasiddhyarthaṁ yadyadāvaśyakaṁ yuktisiddhamasti, tattadeva grāhyam। kutaḥ? tairvinā tadasiddheḥ।

Our contention is that whatever is essential and reasonable must be done and nothing else. For instance, by digging the ground, a vedi must be prepared. Fire kindled there becomes powerful. Things offered to it are disintegrated and drafted upward into the sky. Moreover, the knowledge of geometry is attained and maintained by preparing these various types of vedis, such as

triangular, quadrangular, circular and falcon-shaped. As a particular number of bricks is required for the particular type of the vedi, the science of Mathematics is also learnt by this.

Similarly, other things serve their purposes, But some say that "the placing of a Prarṇitā in a particular way produces puṇya (merit) and to place it in any other way brings pāpa. This statement is imaginary and false. Whatever is essential for the successful completion of yajña must be done; if these things or acts are left aside, there can be no success.

Significance of Devatās

यज्ञे देवताशब्देन किं गृह्यते?

yajñe devatāśabdena kiṁ gṛhyate?

What is meant by the word "Devatā" in a yajña?

याश्च वेदोक्ताः। अत्र प्रमाणानि-

yāścha vedoktāḥ। atra pramāṇāni-

Devatās have been described in the Vedas. The shreds of evidence are as give below:

अग्निर्देवता वातो देवता सूर्य्यो देवता चन्द्रमा देवता सववो देवता रुद्र देवताऽऽदित्या देवता मरुतो देवता विश्वेदेवा देवता बृहस्पतिर्देवतेन्द्रो देवता वरुणो देवता॥ यजु0 14.20

agnirdevatā vāto devatā sūryyo devatā chandramā devatā savavo devatā rudra devatā''dityā devatā maruto devatā viśvedevā devatā bṛhaspatirdevatendro devatā varuṇo devatā॥

[Meaning] Agni is devatā, Vāyu is devatā, Sūrya is devatā, Chandramas is devatā, Vasus are devatās, Rudras are devatās, Adityas are devatās, Maruts are devatās, Viśvedevas are devatās, Bṛhaspati is devatā, Indra is devatā and Varuṇa is devatā."

अत्र कर्मकाण्डे देवताशब्देन वेदमन्त्राणां ग्रहणम्। गायत्र्यादीनि छन्दांसि ह्मग्न्यादिदेवताख्यान्येव गृह्यन्ते। तेषां कर्मकाण्डादिविधेर्द्योतकत्वात्। यस्मिन्मन्त्रे चाग्निशब्दार्थप्रतिपादनं वर्त्तते, स एव मन्त्रोऽग्निदेवतो गृह्यते। एवमेव वातः, सूर्य्य, श्चन्द्रमा, वसवो, रुद्रा, आदित्या, मरुतो, विश्वेदेवा, बृहस्पतिरिन्द्रो, वरुणश्चेत्येतच्छब्दयुक्ता मन्त्रा देवताशब्देन गृह्यन्ते। तेषामपि तत्तदर्थस्य द्योतकत्वात्परमात्मेश्वरेण कृतसंकेतत्वाच्च।

atra karmakāṇḍe devatāśabdena vedamantrāṇāṁ grahaṇam। gāyatrayādīni chhandāṁsi hmagnyādidevatākhyānyeva gṛhyante। teṣāṁ karmakāṇḍādividherdyotakatvāt। yasminmantre chāgniśabdārthapratipādanaṁ varttate, sa eva

mantro'gnidevato gṛhyate। evameva vātaḥ, sūryya, śchandramā, vasavo, rudrā, ādityā, maruto, viśvedevā, bṛhaspati, rindro, varuṇaśchetyetachchhabdayuktā mantrā devatāśabdena gṛhyante। teṣāmapi tattadarthasya dyotakatvātparamāpteśvareṇa kṛtasaṁketatvāchcha।

Here, in the karma-kāṇḍathe word 'devatā' denotes the subject matter of "Vedic Mantras". Vedic metres like Gāyatrī, etc., are given the names of Agni devatā and others. They are the expounder of the methods of karma-kāṇḍa. The mantra deals with Agni as its subject and is styled to have Agni as its devatā. Similarly, the mantras dealing with Vāta, Sūrya, Chandramas, Vasus, Rudras, Ādityas, Maruts, Viśvedevā, Bṛhaspati and Indra are called to have these as their devatās (subject matter); because these mantras elucidate those subjects pointed out by Parameśvara in them.

अत्राह यास्काचार्य्यो निरुक्ते-

atrāha yāskāchāryyo nirukte-

In this regard, Ācharya Yāska's observation in the *Nirukta* is as under:

कर्मसंपत्तिर्मन्त्रो वेदे॥ निरुक्त, 1.2

karmasaṁpattirmantro vede॥

[Meaning] The Vedas contain Mantras dealing with Karmas (spiritual and material technologies) for the progress in the society and attaining Mokṣa.

अस्यार्थः-(कर्मसं०) कर्मणामग्निहोत्राद्यश्वमेधान्तानां शिल्पविद्यासाधनानां च संपत्तिः संपन्नता संयोगो भवति येन स मन्त्रो वेदे देवताशब्देन गृह्यते। तथा च कर्मणां संपत्तिर्मोक्षो भवति येन परमेश्वरप्राप्तिश्च सोऽपि मन्त्रो मन्त्रार्थश्चाङ्गीकार्य्यः।

asyārthaḥ-(karmasaṁ)
karmaṇāmagnihotrādyaśvamedhāntānāṁ
śilpavidyāsādhanānāṁ cha saṁpattiḥ saṁpannatā saṁyogo

bhavati yena sa mantro vede devatāśabdena gṛhyate / tathā cha karmaṇāṁ saṁpattirmokṣo bhavati yena parameśvaraprāptiścha so'pi mantro mantrārthaśchāṅgīkāryyaḥ /

That is to say, when a Vedic mantra deals with the allegorical Śrautayāgas starting from Agnihotra to Aśvamedha; and technologies, that subject is technically styled as "Devatā" of the concerned mantra. Similarly, when a Mantra describes the method to get rid of activities of the mundane world (realization of Supreme self), that meaning is also accepted as the subject matter of the mantra.

अथातो दैवतम्। तद्यानि नामानि प्राधान्यस्तुतीनां देवतानां तद्दैवतमित्याचक्षते। सैषा देवतोपपरीक्षा। यत्काम ऋषिर्यस्यां देवतायामार्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तद्दैवतः स मन्त्रो भवति। तास्त्रिविध ऋचः। परोक्षकृताः प्रत्यक्षकृता आध्यात्मिक्यश्च॥ निरुक्त, 7.1

athāto daivatam / tadyāni nāmāni prādhānyastutīnāṁ devatānāṁ taddaivatamityāchakṣate / saiṣā devatopaparīkṣā / yatkāma ṛṣiryasyāṁ devatāyāmārthapatyamichchhan stutiṁ prayuṅkte taddaivataḥ sa mantro bhavati / tāstrividha ṛchaḥ / parokṣakṛtāḥ pratyakṣakṛtā ādhyātmikyaścha //

[Meaning] Now we shall deal with the Daivata chapter (chapter dealing with devatās). The Daivata chapter is so-called as it contains appellations of devatās that are primarily mentioned. Here is a detailed examination of the devatās. When a seer visualising a particular subject matter to have been dealt with in the mantra assigns the name of devatā to it, that mantra is said to have that (particular) devatā (subject matter). Such Ṛcās (Ṛgveda mantras) are of three kinds (1) those which pertain to the objects of the visible world, (2) those which pertain to the invisible world and (3) those

about the Ātmā and Brahman.

(अथातो०) अथेत्यनन्तरं दैवतं किमुच्यते, यत्प्राधान्येन स्तुतिर्यासां देवतानां क्रियते तद्दैवतमिति विज्ञायते। यानि नामानि मन्त्रोक्तानि येषामर्थानां मन्त्रेषु विद्यन्ते तानि सर्वाणि देवतालिङ्गानि भवन्ति तद्यथा-

(athāt...) athetyanantaraṁ daivataṁ kimuchyate, yatprādhānyena stutiryāsāṁ devatānāṁ kriyate taddaivatamiti vijñāyate। yāni nāmāni mantroktāni yeṣāmarthānāṁ mantreṣu vidyante tāni sarvāṇi devatāliṅgāni bhavanti tadyathā-

Now we will tell what a devatā is. The devatā of a mantra or hymn is that which is primarily is dealt with in the concerned mantra. The names occurring in a mantra pointing out a particular subject matter are called devatā of that mantra. For instance, in the following Mantra of the *Yajurveda* (22.17), the word Agni occurs :

'अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे। देवाँ आ सादयादिह॥

'agniṁ dūtaṁ puro dadhe havyavāhamupa bruve।

devāṁ̐ ā sādayādiha॥

[Meaning] I set Agni (geothermal energy of the earth), the envoy, in first place. I would say that the earth's geothermal energy is the bearer of the oblations of the yajña of creation on the earth. It causes other creation-promoting forces like the formation of the magnetosphere of the earth, etc. (For want of the geothermal energy, the earth would have been a desert planet. Nothing would have grown on it).

अत्राग्निशब्दो लिङ्गमस्ति। अतः किं विज्ञेयं, यत्र यत्र देवतोच्यते तत्र तत्र तल्लिङ्गो मन्त्रो ग्राह्य इति। यस्य द्रव्यस्य नामान्वितं यच्छन्दोऽस्ति तदेव दैवतमिति बोध्यम्। सा एषा देवतोपपरीक्षाऽतीता आगामिनी चास्ति। अत्रोच्यते-

atrāgniśabdo liṅgamasti। ataḥ kiṁ vijñeyaṁ, yatra yatra devatochyate tatra tatra talliṅgo mantro grāhya iti। yasya dravyasya nāmānvitaṁ yachchhando'sti tadeva daivatamiti

bodhyam। sā eṣā devatopaparīkṣā'tītā āgāminī chāsti। atrochyate-

Here the word Agni is the sign of knowing the devatā. What do you understand? Wherever a devatā is mentioned, the subject matter of the mantras can be recognized. The subject matter of a mantra is devatā. A part of the test (of finding out) Devatā (in a Mantra) has already been explained; the rest will be elucidated now:

ऋषिरीश्वरः सर्वदृग्, यत्कामो यं कामयमान इममर्थमुपदिशेयमिति स यत्कामः, यस्यां देवतायामार्थपत्यमर्थस्य स्वामित्वमुपदेष्टुमिच्छन् सन् स्तुतिं प्रयुङ्क्ते, तदर्थगुणकीर्त्तनं प्रयुक्तवानस्ति, स एव मन्त्रस्तद्देवतो भवति। किंच यदेवार्थप्रतीतिकरणं दैवतं प्रकाश्यं येन भवति, स मन्त्रो देवताशब्दवाच्योऽस्तीति विज्ञायते। देवताभिधा ऋचो, याभिर्विद्वांसः सर्वाः सत्यविद्याः स्तुवन्ति, प्रकाशयन्ति, ऋचस्तुताविति धात्वर्थयोगात्। ताः श्रुतयस्त्रिप्रकारकाः सन्ति-परोक्षकृताः प्रत्यक्षकृता आध्यात्मिक्यश्चेति। यासां देवतानामृचां परीक्षकृतोऽर्थोऽस्ति ताः परोक्षकृताः। यासां प्रत्यक्षमर्थो दृश्यते ताः प्रत्यक्षकृता ऋचो देवताः। आध्यात्मिक्यश्चाध्यात्मं जीवात्मानं तदन्तर्यामिणं परमेश्वरं च प्रतिपादितुमर्हा या ऋचो मन्त्रास्ता आध्यात्मिक्यश्चेति। एता एव कर्मकाण्डे देवताशब्दार्थाः सन्तीति विज्ञेयम्।

ṛṣirīśvaraḥ sarvadṛg, yatkāmo yaṁ kāmayamāna imamarthamupadiśeyamiti sa yatkāmaḥ, yasyāṁ devatāyāmārthapatyamarthasya svāmitvamupadeṣṭumichchhan san stutiṁ prayuṅkte, tadarthaguṇakīrttanaṁ prayuktavānasti, sa eva mantrastaddevato bhavati। kiṁcha yadevārthapratītikaraṇaṁ daivataṁ prakāśyaṁ yena bhavati, sa mantro devatāśabdavāchyo'stīti vijñāyate। devatābhidhā ṛcho, yābhirvidvāṁsaḥ sarvāḥ satyavidyāḥ stuvanti, prakāśayanti, ṛchastutāviti dhātvarthayogāt। tāḥ śrutayastriprakārakāḥ santi-parokṣakṛtāḥ pratyakṣakṛtā ādhyātmikyaścheti। yāsāṁ devatānāmṛchāṁ parīkṣakṛto'rtho'sti tāḥ parokṣakṛtāḥ। yāsāṁ pratyakṣamartho dṛśyate tāḥ pratyakṣakṛtā ṛcho devatāḥ। ādhyātmikyaśchādhyātmaṁ jīvātmānaṁ tadantaryāmiṇaṁ parameśvaraṁ cha pratipāditumarhā yā ṛcho mantrāstā ādhyātmikyaścheti। etā eva karmakāṇḍe devatāśabdārthāḥ santīti vijñeyam।

Parameśvara is here Seer, the All Observer, When He,

desirous of imparting some knowledge by assigning that knowledge to a particular devatā (*ārthapatyaṁ arthasya svāmitvam*), describes its (devatā's) properties, that mantra is said to have that subject (knowledge) as its devatā. Moreover, the mantra itself lucidly explains or reveals a particular subject matter (meaning); that subject matter is also given the name of devatā. The word Ṛcās is derived from the root √Ṛk'to praise'; Ṛcās has been assigned devatās through them learned persons bring out true sciences. These mantras are of three kinds (I) Parokṣa-kṛtas (those mantras dealing with the invisible material world), (2) the Pratyakṣa-kṛtas (dealing with the visible material world), and (3) Ādhyātmikī (dealing with soul and the all-pervading Parameśvara). These Ṛcās in Karma-kāṇḍaare denoted by the word devatā. Yāska further says in his *Nirukta* (7.4):

तद्येऽनादिष्टदेवतामन्त्रास्तेषु देवतोपपरीक्षा। यद्देवतः स यज्ञो वा यज्ञाङ्गं वा तद्देवता भवन्त्यथान्यत्र यज्ञात्प्राजापत्या इति याज्ञिका, नाराशंसा इति नैरुक्ता, अपि वा, सा कामदेवता स्यात्, प्रायोदेवता वा, अस्ति ह्याचारो बहुलं लोके, देवदेवत्यमतिथिदेवत्यं, पितृदेवत्यं, याज्ञदैवतो मन्त्र इति॥

tadye'nādiṣṭadevatāmantrāsteṣu devatopaparīkṣā। yaddevataḥ sa yajño vā yajñāṅgaṁ vā taddevatā bhavantyathānyatra yajñātprājāpatyā iti yājñikā, nārāśaṁsā iti nairuktā, api vā, sā kāmadevatā syāt, prāyodevatā vā, asti hyāchāro bahulaṁ loke, devadevatyamatithidevatyaṁ, pitṛdevatyaṁ, yājñadaivato mantra iti॥

[Meaning] Now we give a test of finding out devatā in the mantras where they are not expressly mentioned. These mantras belong to the Devatā of the yajña (where they are recited) or that of its part. According to the Yājñikas, Mantras not used in yajñas have "Prajāpati" as their devatā, but the Nairuktas say that "Nārāśansā" is

their devatā, or else (in such cases) devatā, maybe "one's own option" or there might be many devatās. There is common practice to consider alternate devatās, e.g. some say, 'deva' is devatā' (spiritual or natural powers are the subject matter of the Vedas), others say, 'Atithi-devatā' (peripatetic monks are also devatā, subject matter of the Vedas), yet others say, 'pitṛ-devatā' (mother, father and elderly persons in the family are devatās, i.e. subject matter of Vedic mantras). However, mantas intend to explain the process of yajña (creation), so yajña is the main devatā (subject matter) of the mantras, where devatā is not particularly specified.

(तद्येऽनादि०) तत्तस्माद्ये खल्वनादिष्टदेवता मन्त्रा, अर्थान्न विशेषतो देवतादर्शनं नामार्थो वा येषु दृश्यते, तेषु देवतोपपरीक्षा कास्तीत्यत्रोच्यते-यत्र विशेषो न दृश्यते तत्रैवं यज्ञो देवता, यज्ञाङ्गं वेत्येतद्देवताख्यमिति विज्ञायते। ये खलु यज्ञादन्यत्र प्रयुज्यन्त ते वै प्राजापत्याः परमेश्वरदेवताका मन्त्रा भवन्तीत्येददं याज्ञिका मन्यन्ते। अत्रैव विकल्पोऽस्ति--नाराशंसा मनुष्यविषया इति नैरुक्ता ब्रुवन्ति। तथा या कामना सा कामदेवता भवतीति सकामा लौकिका जना जानन्ति। एवं देवताविकल्पस्य प्रायेण लोके बहुलमाचारोऽस्ति। क्वचिद्देवदेवत्यं कर्म, मातृदेवत्यं, विद्वद्देवत्यमतिथिदेवत्यं, पितृदेवत्यं चैतेऽपि पूज्याः सत्कर्त्तव्याः सन्त्यतस्तेषामुपकारकर्तृत्वमात्रमेव देवतात्वमस्तीति विज्ञायते। मन्त्रास्तु खलु यज्ञसिद्धये मुख्यहेतुत्वाद्याज्ञदैवता एव सन्तीति निश्चीयते।

(tadye'nādi...) tattasmādye khalvanādiṣṭadevatā mantrā, arthānna viśeṣato devatādarśanaṁ nāmārtho vā yeṣu dṛśyate, teṣu devatopaparīkṣā kāstītyatrochyate-yatra viśeṣo na dṛśyate tatraivaṁ yajño devatā, yajñāṅgaṁ vetyetaddevatākhyamiti vijñāyate। ye khalu yajñādanyatra prayujyanta te vai prājāpatyāḥ parameśvaradevatākā mantrā bhavantītyedadaṁ yājñikā manyante। atraiva vikalpo'sti--nārāśaṁsā manuṣyaviṣayā iti nairuktā bruvanti। tathā yā kāmanā sā kāmadevatā bhavatīti sakāmā laukikā janā jānanti। evaṁ devatāvikalpasya prāyeṇa loke bahulamāchāro'sti। kvachiddevadevatyaṁ karma, mātṛdevatyaṁ, vidvaddevatyamatithidevatyaṁ, pitṛdevatyaṁ chaite'pi pūjyāḥ satkarttavyāḥ santyatasteṣāmupakārakartṛtvamātrameva devatātvamastīti vijñāyate। mantrāstu khalu yajñasiddhaye

mukhyahetutvādyājñadaivatā eva santīti niśchīyate।

Now, what is the test for finding out the "devatā" of a mantra where the name of the particular devatāor its meaning is not stated? In cases where no specific (mention of a devatā) is traceable, there the "yajña" (the process of creation) or "the part of the process of creation (yajña)" is the devatā. Those mantras, used elsewhere than the yajñas, have Prajāpati (Parameśvara) as their Devatā. This is the view of the Yājñikas. However, there is another alternative to this (theory). The Nairuktas (Etymologists) maintain that these mantras are "Nārāśansās," i.e. deal with humankind or there may be "one's own desired goal is a devatā". Human beings generally have some desire. There is a widespread practice in the world of adhering to various options/alternatives of devatās.

In some cases, Parameśvara; in others, Karma, Mother, or unexpectedly arrived Peripatetic monk, the Enlightened scholar and Father or elderly persons in the family to be accepted as devatās. They are to be revered and respected. To consider them devatā means to respect and revere them. The main objective of Vedic mantras is to explain the yajña (the process of creation of living beings and non-living things), so one should know that yajña is the main devatā (subject matter) of the mantras.

अत्र परिगणनम्। गायत्र्यादिच्छन्दोन्विता, ईश्वराज्ञा, यज्ञः, यज्ञाङ्गं, प्रजापतिः परमेश्वरः, नराः, कामः, विद्वान्, अतिथिः, माता, पिता, आचार्य्यश्चेति कर्मकाण्डादीन्प्रत्येता देवताः सन्ति। परन्तु मन्त्रेश्वरावेव याज्ञदैवते भवत इति निश्चयः।

atra parigaṇanam। gāyatrayādichchhandonvitā, īśvarājñā, yajñaḥ, yajñāṅgaṁ, prajāpatiḥ parameśvaraḥ, narāḥ, kāmaḥ, vidvān, atithiḥ, mātā, pitā, āchāryyaścheti karmakāṇḍādīnpratyetā devatāḥ santi। parantu mantreśvarāveva yājñadaivate bhavata iti niśchayaḥ।

To sum up, the mantras composed in metres like Gāyatrīetc. where the instructions of Parameśvara are revealed, yajña (creation of the universe), or yajñāṅga (part of creation), Prajāpati Parameśvara, humans, desires, enlightened persons, visiting Sannyāsī (unexpectedly arrived Peripatetic monk), mother, father and the Āchārya (preceptor) are devatās so far as the karma kāṇḍa (action part) is concerned. But in the mantras, Parameśvara and yajnā (the process of creation) are considered as devatā (as the primary objective or subject matter of the mantras to explain Parameśvara, or Parameśvara's realization and His creation).

अन्यच्च-

anyachcha-

Moreover, (in the Nirukta, the word "deva" is explained in the following manner:

देवो दानाद्वा, दीपनाद्वा, द्योतनाद्वा, द्युस्थानो भवतीति वा ॥ निरुक्त, 7.15

devo dānādvā, dīpanādvā, dyotanādvā, dyusthāno bhavatīti vā ॥

[Meaning] Deva is so called because he is a donor or effulgent one or illuminator or is located in dyuloka (celestial sphere).

मन्त्रा मननाच्छन्दांसि वै छादनात् ॥ निरुक्त, 7.12

mantrā mananāchchhandāṁsi vai chhādanāt ॥

[Meaning] The (word) "mantra" is so called as it is (derived) from the root √man 'to think'. Similarly, the word "Chhanda" is so called because it is (derived from the root) √chad 'to cover'.

अस्यार्थः-(देवो दानात्) यत्स्वस्वत्वनिवृत्तिपूर्वकं परस्वत्योत्पादनं तद्दानं भवति, (दीपनात्) दीपनं प्रकाशनम्, (द्योतनात्) द्योतनमुपदेशादिकं च। अत्र दानशब्देनेश्वरो

विद्वांसो मनुष्याश्च देवतासंज्ञाः सन्ति। दीपनात्सूर्य्यादयो, द्योतनान्मातृपित्राचार्य्यातिथयश्च। (द्युस्थानो) तथा द्यौः किरणा आदित्यरश्मयः प्राणसूर्य्यादयो वा स्थानं स्थित्यर्थं यस्य स द्युस्थानः। प्रकाशकानामपि प्रकाशकत्वात्परमेश्वर एवात्र देवोऽस्तीति विज्ञेयम्। अत्र प्रमाणम्--

asyārthaḥ-(devo dānāt) yatsvasvatvanivṛttipūrvakaṁ parasvatyotpādanaṁ taddānaṁ bhavati, (dīpanāt) dīpanaṁ prakāśanam, (dyotanāt) dyotanamupadeśādikaṁ cha। atra dānaśabdeneśvaro vidvāṁso manuṣyāścha devatāsaṁjñāḥ santi। dīpanātsūryyādayo, dyotanānmātṛpitrāchāryyātithayaścha। (dyusthāno) tathā dyauḥ kiraṇā ādityaraśmayaḥ prāṇasūryyādayo vā sthānaṁ sthityarthaṁ yasya sa dyusthānaḥ। prakāśakānāmapi prakāśakatvātparameśvara evātra devo'stīti vijñeyam। atra pramāṇam--

In these citations, "dāna" (donation) means to relinquish one's own proprietary rights and to create proprietary rights of another over a thing; "dīpanam" means illumination, while "dyotanam" indicates teaching etc. Here, Parameśvara, enlightened persons are called devatās. The stars, etc. (luminaries), are called devatās as they illumine. "Dyotana" indicates teaching/guidance (also). Hence mother, father, preceptor, and visiting Sannyāsīs are also called devatās, as they teach and guide us at different stages of our life. Parameśvara is deva as He is the illuminator of all illuminator stars in the celestial sphere. This (view) is supported by the following evidence from the Katha Upaniṣad (5.15):

न तत्र सूर्य्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति॥ कठोपनिषद्, 5.15

na tatra sūryyo bhāti na chandratārakaṁ

nemā vidyuto bhānti kuto'yamagniḥ।
tameva bhāntamanubhāti sarvaṁ

tasya bhāsā sarvamidaṁ vibhāti ॥

[Meaning] The Sun shines not there, nor the Moon and the stars, these lightnings shine not, much less this (earthly) fire! After Him, as He shines, everything shines; this whole world is illumined with His light.

Note: Here, the Upaniṣadic Ṛṣi is talking about the Chidākāśa or Brahmākāśa.

तत्र नैव परमेश्वरे सूर्य्यादयो भान्ति प्रकाशं कुर्वन्ति। किन्तु तमेव भान्तं प्रकाशयन्तमनु पश्चात्ते हि प्रकाशयन्ति। नैव खल्वेतेषु कश्चित्स्वातन्त्र्येण प्रकाशोऽस्तीति। अतो मुख्यो देव एकः परमेश्वर एवोपास्योऽस्तीति मन्यध्वम्।

tatra naiva parameśvare sūryyādayo bhānti prakāśaṁ kurvanti। kintu tameva bhāntaṁ prakāśayantamanu paścātte hi prakāśayanti। naiva khalveteṣu kaścitsvātantrayeṇa prakāśo'stīti। ato mukhyo deva ekaḥ parameśvara evopāsyo'stīti manyadhvam।

The Sun and others cannot illumine Parameśvara. They shine and illumine following the illumination of Parameśvara, Who is Self-luminous. These things have no independent light. Hence, Parameśvara alone is one foremost Deva to Whom all adorations are due. Yajurveda (40.4) also supports the above view.

नैनद्देवा आप्नुवन्पूर्वमर्शत्॥ यजु० 40.4

nainaddevā āpnuvanpūrvamarśat ॥

[Meaning] The mind and senses cannot surpass it, as it has already pervaded all the places.

अत्र देवशब्देन मनःषष्ठानि श्रोत्रादीनीन्द्रियाणि गृह्यन्ते। तेषां शब्दस्पर्शरूपरसगन्धानां सत्यासत्ययोश्चार्थानां द्योतकत्वात्तान्यपि देवाः। यो देवः सा देवता, 'देवात्तल्' (अष्टा० 5.4.27) इत्यनेन सूत्रेण स्वार्थे 'तल्' विधानात्। स्तुतिर्हि गुणदोषकीर्तनं भवति। यस्य पदार्थस्य मध्ये यादृशा गुणा वा दोषाः सन्ति तादृशानामेवोपदेशः स्तुतिर्विज्ञायते। तद्यथा, अयमसिः प्रहृतः सन्नतीवच्छेदनं करोति, तीक्ष्णधारः स्वच्छो धनुर्वन्नाम्यमानोऽपि न त्रुट्यतीत्यादि गुणकथनमतो विपरीतोऽसिर्नैव तत् कर्त्तुं समर्थो भवतीत्यसेः स्तुतिर्विज्ञेर्या।

atra devaśabdena manaḥṣaṣṭhāni śrotrādīnīndriyāṇi gṛhyante। teṣāṁ śabdasparśarūparasagandhānāṁ satyāsatyayoścharthānāṁ dyotakatvāttānyapi devāḥ। yo devaḥ sā devatā, 'devāttal' (aṣṭā 5.4.27) ityanena sūtreṇa svārthe 'tal' vidhānāt। stutirhi guṇadoṣakīrtanaṁ bhavati। yasya padārthasya madhye yādṛśā guṇā vā doṣāḥ santi tādṛśānāmevopadeśaḥ stutirvijñāyate। tadyathā, ayamasiḥ prahṛtaḥ sannatīvachchhedanaṁ karoti, tīkṣaṇadhāraḥ svachchho dhanurvannāmyamāno'pi na truṭyatītyādi guṇakathanamato viparīto'sirnaiva tat karttuṁ samartho bhavatītyaseḥ stutirvijñeryā।

Here the word "deva" signifies five sense-organs and the mind. They are so called because they are "dyotakas" as they convey to us sensations of sound, touch, form/colour, taste and smell, and also because they are illuminators of all objects, truth and falsehood, taste and smell. The words "deva" and "devatā" have identical meanings. The word "devatā" is formed by adding the suffix '-tal' to 'deva' per the aphorism 'देवात्तल्' (Pāṇ. 5.4.27), (i.e. suffix "- tal" be added to the word 'deva') without any change in the meaning. "Stuti" (appreciation of good qualities) means a (faithful) description of one's merits or defects, i.e. to offer a precise and correct statement of things regarding their merits or demerits. For instance, this sword, when struck: cuts exceedingly well. It is sharp-edged and shining. It does not break even if it is bent down like a bow. This is a statement of good qualities. The sword does not possess other merits. It is a "Stuti" of the sword.

तद्वदन्यत्रापि विज्ञेयम्। परन्त्वयं नियमः कर्मकाण्डं प्रत्यस्ति। उपासनाज्ञानकाण्डयोः कर्मकाण्डस्य निष्कामभागेऽपि च परमेश्वर एवेष्टदेवोऽस्ति। कस्मात्? तत्र तस्यैव प्राप्तिः प्रार्थ्यते। यश्च तस्य सकामो भागोऽस्ति तत्रेष्टविषयभोगप्राप्तये परमेश्वरः प्रार्थ्यते। अतः कारणद्भेदो भवति। परन्तु नैवेश्वरार्थत्यागः क्वापि भवतीति वेदाभिप्रायोऽस्ति।

tadvadanyatrāpi vijñeyam। parantvayaṁ niyamaḥ

karmakāṇḍaṁ pratyasti। upāsanājñānakāṇḍayoḥ karmakāṇḍasya niṣkāmabhāge'pi cha parameśvara eveṣṭadevo'sti। kasmāt? tatra tasyaiva prāptiḥ prārthyate। yaścha tasya sakāmo bhāgo'sti tatreṣṭaviṣayabhogaprāptaye parameśvaraḥ prārthyate। ataḥ kāraṇadbhedo bhavati। parantu naiveśvarārthatyāgaḥ kvāpi bhavatīti vedābhiprāyo'sti।

The preceding observation (regarding the significance of the devatā) is applicable in all cases where it occurs. Nevertheless, this rule is restricted to the Karmakāṇḍa (Action-portion) only. As regards the Upāsanā (prayer) and Jñāna kāṇḍa (knowledge portions), and the niṣkāma (altruistic welfare activities) section of Karmākāṇḍa (Action part) is concerned, the word "iṣṭa-deva" (wanted deva) denotes Parameśvara; because the attainment of Parameśvara is prayed there. In the "Sakāma section" (where actions are done in self-interest) of (Karmākāṇḍa), deva also means Parameśvara as we pray to Parameśvara for the attaining the desired objects of enjoyment. This establishes the difference between (sakāma and niṣkama sections of the Karmākāṇḍa). The (underlying) purport of the Vedas is that reference to Parameśvara should not be omitted anywhere in them.

अत्र प्रमाणम्-

atra pramāṇam-

The evidence (in support of this view) is furnished from the *Nirukta* (7.4).

महाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते। एकस्यात्मनोऽन्येदेवाः प्रत्यङ्गानि भवन्ति। कर्मजन्मान आत्मजन्मान आत्मैवैषां रथो भवत्यात्माश्वा आत्मायुधमात्मेषव सर्वं देवस्य देवस्य॥ निरुक्त, 7.4

mahābhāgyāddevatāyā eka ātmā bahudhā stūyate। ekasyātmano'nyedevāḥ pratyaṅgāni bhavanti। karmajanmāna ātmajanmāna ātmaivaiṣāṁ ratho bhavatyātmāśvā

ātmāyudhamātmeṣava sarvaṁ devasya devasya ॥

[Meaning] the same devatā is known by various names because of various qualities. The other devas subordinate to a particular devatā are but his parts. That is, they cannot be separated from or are not different from their source, devatā. They owe their birth to their specific functions. The Vedic devas are self-born. The devas are themselves their chariot, horse, and weapons. Deva itself is everything associated with it.

(महाभाग्याद्देव०) सर्वासां व्यवहारोपयोगिदेवतानां मध्य आत्मन एव मुख्यं देवतात्वमस्ति। कुतः? आत्मनो महाभाग्यादर्थात्सर्वशक्तिमत्त्वादि-विशेषणवत्त्वात्। न तस्याग्रेऽन्यस्य कस्यापि देवतात्वं गण्यं भवितुमर्हति। कुतः? सर्वेषु वेदेष्वेकस्याद्वितीयस्यासहायस्य सर्वत्रव्याप्तस्यात्मन एव बहुधा बहुप्रकारैरुपासना विहितास्ति। अस्मादन्ये ये देहा उक्ता वक्ष्यन्ते च। ते सर्व एकस्यात्मनः परमेश्वरस्य प्रत्यङ्गान्येव भवन्ति। अङ्गमङ्ग प्रत्यंचतीति निरुक्त्या तस्यैव सामर्थ्यस्यैके कस्मिन्देशे प्रकाशिताः सन्ति। ते च (कर्मज०) यतः कर्मणा जायन्ते तस्मात्कर्म जन्मानो यत आत्मन ईश्वरस्य सामर्थ्याज्जातास्तस्मादात्मजन्मानश्च सन्ति। अथैतेषां देवानामात्मा परमेश्वर एव रथो रमणाधिकरणम्। स एवाश्वागमनहेतवः। स आयुधं विजयावहमिषवो बाणा दुःखनाशकाः स एवास्ति। तथा चात्मैव देवस्य देवस्य सर्वस्वमस्ति। अर्थात्सर्वेषां देवानां स एवोत्पादको धाताधिष्ठाता मङ्गलकारी वर्त्तते। नातः परं किंचिदुत्तमं वस्तु विद्यत इति बोध्यम्।

(mahābhāgyāddeva..) sarvāsāṁ vyavahāropayogidevatānāṁ madhya ātmana eva mukhyaṁ devatātvamasti। kutaḥ? ātmano mahābhāgyādarthātsarvaśaktimattvādi-viśeṣaṇavattvāt। na tasyāgre'nyasya kasyāpi devatātvaṁ gaṇyaṁ bhavitumarhati। kutaḥ? sarveṣu vedeṣvekasyādvitīyasyāsahāyasya sarvatravyāptasyātmana eva bahudhā bahuprakārairupāsanā vihitāsti। asmādanye ye dehā uktā vakṣayante cha। te sarva ekasyātmanaḥ parameśvarasya pratyaṅgānyeva bhavanti। aṅgamaṅga pratyaṁchatīti niruktyā tasyaiva sāmarthyasyaike kasmindeśe prakāśitāḥ santi। te cha (karmaja...) yataḥ karmaṇā jāyante tasmātkarma janmāno yata ātmana īśvarasya sāmarthyājjātāstasmādātmajanmānaścha santi। athaiteṣāṁ devānāmātmā parameśvara eva ratho ramaṇādhikaraṇam। sa evāśvāgamanahetavaḥ। sa āyudhaṁ vijayāvahamiṣavo bāṇā duḥkhanāśakāḥ sa evāsti। tathā chātmaiva devasya devasya

sarvasvamasti। arthātsarveṣāṁ devānāṁ sa evotpādako dhātādhiṣṭhātā maṅgalakārī varttate। nātaḥ paraṁ kiṁchiduttamaṁ vastu vidyata iti bodhyam।

That is to say, of all the devatās which are helpful in our daily life, the Supreme Soul (Parameśvara) is the topmost Devatā because that Supreme Soul possesses all qualities. No other Devatā can claim Devatāhood before Him because all the Vedas repeatedly enjoin in various ways, the adoration of only One AII-pervading Soul (Parameśvara) who is matchless and self-sufficient. The other devatā we already have enumerated, or whom we shall enumerate later on, are the parts of that One Universal Soul. They are manifestations of a small portion of His great power. Here the word "Pratyaṅga" is formed from the root √añcha with the prefix prati, i.e. having contact with all parts. These devatā are born to play some role in creation, so-called action-born (karma-janmānaḥ). They are also called "ātma-janmānaḥ" as they are born of themselves under the law of Parameśvara to accomplish some task in this process of creation. Parameśvara is the "ratha", i.e. the resting place of all these devatās. He is their "aśva", i.e. the cause of their arrival or birth. He is their weapon by which they triumph. He is their arrow by which they destroy calamity. He is all in all of the devas. In short, He is the originator, sustainer, over-lord and benefactor. It must be borne in mind that nothing is nobler and higher than Parameśvara.

अत्रान्यदपि प्रमाणम्-

atrānyadapi pramāṇam-

The following citations (from the Vedic text) are a few pieces ofevidence to support this view:

ये त्रिंशति त्रयस्परो देवासो बर्हिरासदन्।
विदन्नह द्वितासनन्॥ ऋग्वेद, 8.28.1

ye triṁśati trayasparo devāso barhirāsadan।
vidannaha dvitāsanan॥

[Meaning] The thirty three devas who assemble in our yajña receive their shares and return (them to us) two-fold.

त्रयस्त्रिँशतास्तुवत भूतान्यशाम्यन्प्रजापतिः परमेष्ठ्यधिपति-रासीत्॥
यजुर्वेद. 14.31

'trayastriṁśatāstuvata bhūtānyaśāmyanprajāpatiḥ
parameṣṭhyadhipati-rāsīt॥

[Meaning] Eulogised (by) thirty-three (devas) and peace be established (among all created beings). Prajāpati is their overlord and controller.

यस्य त्रयस्त्रिंशद् देवा निधिं रक्षन्ति सर्वदा।
निधि तमद्य को वेद यं देवा अभिरक्षथ॥ अथर्ववेद, 10.7.23

'yasya traystriṁśad devā nidhiṁ rakṣanti sarvadā।
nidhi tamadya ko veda yaṁ devā abhirakṣatha॥

[Meaning] Whose riches are watched and protected by the thirty-three devas constantly; who can now locate his treasures (secretly) guarded by the thirty-three devas?

यस्य त्रयस्त्रिशद् देवा अङ्गे गात्रा विभेजिरे।
तान्वै त्रयस्त्रिशद् देवानेके ब्रह्मविदो विदुः॥ अथर्ववेद, 10.7.27

yasya trayastriśad devā aṅge gātrā vibhejire।
tānvai trayastriśad devāneke brahmavido viduḥ॥

[Meaning] The thirty-three devas accomplish their functions (duties) in the physical body. Only a few learned in the Vedas comprehend these thirty-three devas."

'सहो च महिमान एवैषामेते त्रयास्त्रिँशत्त्वेव देवा इति। कतमे ते त्रयस्त्रिँशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एक त्रिँशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिँशदिति॥ शतपथ ब्रह्मण, 14.6.9.3

'saho cha mahimāna evaiṣāmete trayāstriṁśattveva devā iti। katame te trayastriṁśadityaṣṭau vasava ekādaśa rudrā dvādaśādityāsta eka triṁśadindraśchaiva prajāpatiścha trayastraṁśaditi॥

[Meaning] He verily said, 'These are their majestic powers that are thirty-three devas'. Who are these thirty-three devas? (They are) eight Vasus, eleven Rudras and twelve Adityās (12 months of year). Thus (numbering) thirty-one. (By adding to them) Indra and Prajāpati, they become thirty-three."

अथैषामर्थः-वेदमन्त्राणमेवार्थो ब्राह्मणग्रन्थेषु प्रकाशित इति द्रष्टव्यम्। शाकल्यं प्रति याज्ञवल्क्योक्तिः। त्रयस्त्रिंशदेव देवाः सन्ति। अष्टौ वसवः, एकादश रुद्राः, द्वादशादित्याः, इन्द्रः, प्रजापतिश्चेति।

athaiṣāmarthaḥ-vedamantrāṇamevārtho brāhmaṇagrantheṣu prakāśita iti draṣṭavyam। śākalyaṁ prati yājñavalkyoktiḥ। trayastriṁśadeva devāḥ santi। aṣṭau vasavaḥ, ekādaśa rudrāḥ, dvādaśāidatyāḥ, indraḥ, prajāpatiścheti।

The following is the intended meaning of these quotes:

The Brāhmaṇas explain the meaning of the Vedic verses. The above quotation from the *Śatapatha Brāhamaṇa* is a statement from Yājñavalkya to Śakalya. There are only thirty-three Devas — eight Vasus, eleven Rudras, twelve Ādityas, Indra and Prajāpali.

कतमे वसव इति? अग्निश्च, पृथिवी च, वायुश्चान्तरिक्षं, चादित्यश्च, द्यौश्च, चन्द्रमाश्च, नक्षत्राणि चैते वसवः। एतेषु हीदँ सर्वं वसु हितमेते हीदँ सर्वं वासयन्ते, तद्यदिदँ सर्वं वासयन्ते तस्माद्वसव इति॥ शतपथ ब्रह्मण, 14.6.9.4

katame vasava iti? agniścha, pṛthivī cha,

vāyuścāntarikṣaṁ, chādityaścha, dyauścha, chandramāścha, nakṣatrāṇi chaite vasavaḥ। eteṣu hīdaṁsarvaṁ vasu hitamete hīdaṁsarvaṁ vāsayante, tadyadidaṁ sarvaṁ vāsayante tasmādvasava iti॥

[Meaning] What are the Vasus? Agni (fire), Earth, Wind, Antarikṣa (the space between the Earth and Sun), Āditya (the Sun), Dyau (i.e. celestial region), Chandramas (the Moon) and Nakṣatras (stars). These are Vasus, as the entire creation is well placed in them. They help all beings to survive/live. They are called Vasus because they make all creatures survive

तत्र (वसवः)-अग्निः, पृथिवी, वायुः अन्तरिक्षम्, आदित्यः, द्यौः, चन्द्रमाः, नक्षत्राणि च। एतेषामष्टानां वसुसंज्ञा कृतास्ति। आदित्यः सूर्य्यलोकस्तस्य प्रकाशोऽस्ति द्यौः सूर्य्यसन्निधौ पृथिव्यादिषु वा। अग्निलोकोऽस्त्यग्निरेव। (कुत एते वसव इति) यद्यस्मादेतेष्वष्टस्वेवेदं सर्वं सम्पूर्णं वसु वस्तुजातं हितं धृतमस्ति। किंच सर्वेषां वासाधिकरणानीम एव लोकाः सन्ति। हि यतश्चेदं वासयन्ते सर्वस्यास्य जगतो वासहेतवस्तस्मात्कारणादग्न्यादयो वसुसंज्ञकाः सन्तीति बोद्धव्यम्।

tatra (vasavaḥ)-agniḥ, pṛthivī, vāyuḥ antarikṣam, ādityaḥ, dyauḥ, chandramāḥ, nakṣatrāṇi cha। eteṣāmaṣṭānāṁ vasusaṁjñā kṛtāsti। ādityaḥ sūryyalokastasya prakāśo'sti dyauḥ sūryyasannidhau pṛthivyādiṣu vā। agniloko'styagnireva। (kuta ete vasava iti) yadyasmādeteṣvaṣṭasvevedaṁ sarvaṁ sampūrṇaṁ vasu vastujātaṁ hitaṁ dhṛtamasti। kiṁcha sarveṣāṁ vāsādhikaraṇānīma eva lokāḥ santi। hi yataścchedaṁ vāsayante sarvasyāsya jagato vāsahetavastasmātkāraṇādagnyādayo vasusaṁjñakāḥ santīti boddhavyam।

The eight Vasus are the Agni, the Earth, the Air, the Midsphere, the Sun, the Celestial sphere, the Moon, and the Constellations. These eight are called "Vasus." Āditya means the Sun. Its photosphere is Dyau. Its photosphere illumines the regions round about the Sun or the Earth. Agni is geothermal energy. They are called Vasus because the entire creation is established in them. Moreover, they

are the basis of the existence of all beings. Since they help sustain the life of all living beings or cause them to live, these Agni, etc., are called Vasus (derived from the root √Vas 'to live').

कतमे रुद्रा इति? दशेमे पुरुषे प्राणा, आत्मैकादशस्ते यदास्मान्मर्त्याच्छरीरादुत्क्रामन्त्यथ रोदयन्ति, तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥

शतपथ ब्रह्मण, 14.6.9.5

katame rudrā iti? daśeme puruṣe prāṇā, ātmaikādaśaste yadāsmānmartyāchchharīrādutkrāmantyatha rodayanti, tadyadrodayanti tasmādrudrā iti ॥

[Meaning] What are Rudras? The ten prāṇās (vital airs) in the human body, and Atman (soul) is the eleventh. They make people weep when they leave this body. They are so-called as they cause us to cry (√rud 'to weep').

(एकादश रुद्राः)-ये पुरुषेऽस्मिन्देहे प्राणः, अपानः, व्यानः, समानः, उदानः, नागः, कूर्मः, कृकलः, देवदत्तः, धनंजयश्च। इमे दश प्राणा, एकादशम आत्मा, सर्वे मिलित्वैकादश रुद्रा भवन्ति। कुत एते रुद्रा?, इत्यत्राह-यदा यस्मिन्कालेऽस्मान्मरणधर्मकाच्छरीरादुत्क्रामन्तो निःसरन्तः सन्तोऽथेत्यनन्तरं मृतकसम्बन्धिनो जनांस्ते रोदयन्ति। यतो जना रुदन्ति, तस्मात्कारणादेते रुद्राः सन्तीति विज्ञेयम्।

(ekādaśa rudrāḥ)-ye puruṣe'smindehe prāṇaḥ, apānaḥ, vyānaḥ, samānaḥ, udānaḥ, nāgaḥ, kūrmaḥ, kṛkalaḥ, devadattaḥ, dhanaṁjayaścha। ime daśa prāṇā, ekādaśama ātmā, sarve militvaikādaśa rudrā bhavanti। kuta ete rudrā?, ityatrāha-yadā yasminkāle'smānmaraṇadharmakāchchharīrādutkrāmanto niḥsarantaḥ santo'thetyanantaraṁ mṛtakasambandhino janāṁste rodayanti। yato janā rudanti, tasmātkāraṇādete rudrāḥ santīti vijñeyam।

The following are the eleven Rudras viz; ten Prāṇas in the human body and one Alman (soul). Thus collectively taken Rudrasare eleven. The ten Prāṇas (vital airs) are: (I) Prāṇa (inhalation), (2) Apāna (exhalation), (3) Vyāna

(spreads throughout the body and holds all the parts together), (4) Samāna (governs the internal balance and controls the process of digestion and assimilation. It has its seat in the cavity of the naval), (5) Udāna (located in the throat region and this is the channel for supra-physical planes), (6) Nāga (responsible for belching and hiccups), (7) Kūrma (opens the eyes and stimulates blinking), (8) Kṛkala (causes yawning), (9) Devadatta (which produces hunger and thirst), (10) Dhanañjaya (opens and closes heart valves and prompts decomposition of the body). When (at the time of death) they leave the mortal body, the deceased person's relatives weep. Because they make people cry, they are called "Rudras" (derived from the root √Rud to weep).

कतम आदित्या इति?, द्वादश मासाः संवत्सरस्यैत आदित्याः। एते हीदँ सर्वमाददाना यन्ति, तद्यदिदँ सर्वमाददाना यन्ति तस्मादादित्या इति॥

शतपथ ब्रह्मण, 14.6.9.6

katama ādityā iti?, dvādaśa māsāḥ saṁvatsarasyaita ādityāḥ। ete hīdaṁ sarvamādadānā yanti, tadyadidaṁ sarvamādadānā yanti tasmādādityā iti॥

[Meaning] What are the (twelve) Ādityas? They are twelve months in a year because they take away everything; the word Ādilya is from the root √dā with the prefix 'ā' to take away.

(द्वादशादित्याः) चैत्राद्याः फाल्गुनान्ता द्वादश मासा आदित्या विज्ञेयाः। कुतः? हि यत एते सर्वं जगदादाना अर्थादासमन्ताद् गृह्णन्तः प्रतिक्षणमुत्पन्नस्य वस्तुन आयुषः प्रलयं निकटमानयन्तो यन्ति गच्छन्ति, चक्रवद् भ्रमणेनोत्तरोत्तरं जातस्य वस्तुनोऽवयवशिथिलतां परिणामेन प्राप्यन्ति। तस्मात्कारणान्मासानामादित्यसंज्ञा कृतास्ति।

(dvādaśādityāḥ) chaitrādyāḥ phālgunāntā dvādaśa māsā ādityā vijñeyāḥ। kutaḥ? hi yata ete sarvaṁ jagadādānā arthādāsamantād gṛhṇantaḥ pratikṣaṇamutpannasya vastuna āyuṣaḥ pralayaṁ nikaṭamānayanto yanti gachchhanti,

chakravad bhramaṇenottarottaraṁ jātasya vastuno'vayavaśithilatāṁ pariṇāmena prāpyanti। tasmātkāraṇānmāsānāmādityasaṁjñā kṛtāsti।

Here are the twelve Ādityas (the Suns). The twelve months beginning with Caitra (March) and ending with Phālguna (February) should be taken as twelve Ādityas. These twelve months are so called because (1) they revolve and swallow up the whole creation from all directions or (2) they bring on all created beings nearer and nearer at every moment to life's end, or (3) they move like a wheel and thus gradually bring about the decay of all parts of the successively created things and finally the inevitable death.

कतम इन्द्रः कतमः प्रजापतिरिति?, स्तनयित्नुरेवेन्द्रो, यज्ञः प्रजापतिरिति। कतम स्तनयित्नुरित्यशनिरिति। कतमो यज्ञ इति?, पशव इति॥

शतपथ ब्रह्मण, 14.6.9.7

katama indraḥ katamaḥ prajāpatiriti?, stanayitnurevendro, yajñaḥ prajāpatiriti। katama stanayitnurityaśaniriti। katamo yajña iti?, paśava iti॥

[Meaning] What is Indra, and what is Prajāpati? Stanayitnu (lightning and thunder) is Indra, and Yajna (process of biological life) is Prajāpati. What is Stanayitnu? It is Aśani (lightning/thunderbolt). What is Yajña? It is paśu (creation of embodied beings).

इन्द्रः परमैश्वर्य्ययोगात्स्तनयित्नुरशनिर्विद्युदिति। प्रजापतिर्यज्ञः पशव इति। प्रजायाः पालनहेतुत्वात्पशूनां यज्ञस्य च प्रजापतिरिति गौणिकी संज्ञा कृतास्ति। एते सर्वे मिलित्वा त्रयस्त्रिंशद्देवा भवन्ति। देवो दानादित्यादिनिरुक्त्या ह्येतेषु व्यावहारिकमेव देवत्वं योजनीयम्।

indraḥ paramaiśvaryyayogātstanayitnuraśanirvidyuditi। prajāpatiryajñaḥ paśava iti। prajāyāḥ pālanahetutvātpaśūnāṁ yajñasya cha prajāpatiriti gauṇikī saṁjñā kṛtāsti। ete sarve militvā trayastriṁśaddevā bhavanti। devo dānādityādiniruktyā

hyeteṣu vyāvahārikameva devatvaṁ yojanīyam ।

Because of causing great prosperity, thunder and lightning are called Indra. Yajña means Prajāpati (creation of embodied beings) or paśus. The word yajña and embodied being are both called Prajapati in a secondary sense because both are the cause of life. All these collectively are called thirty-three Devas. This epithet is given to them in a practical sense because they shine or give light or happiness to the world.

कतमे ते त्रयो देवा इतीम एव त्रयो लोका, एषु हीमे सर्वे देवा। इति। कतमौ द्वौ देवावित्यन्नं चैव प्राणश्चेति। कतमोऽध्यर्ध इति?, योऽयं पवत इति ॥

शतपथ ब्रह्मण, 14.6.9.3-7,9

katame te trayo devā itīma eva trayo lokā, eṣu hīme sarve devā । iti । katamau dvau devāvityannaṁ chaiva prāṇaścheti । katamo'dhyardha iti?, yo'yaṁ pavata iti ॥

"What are the three devas? They are these three lokas. All the Devas are included in them. What are the two Devas? They are Anna (foodstuff) and Prāṇas (life). What is Adhyardha? It is that purifies."

तदाहुः। यदयमेक एव पवतेऽथ कथमध्यर्ध इति?, यदस्मिन्निदँ सर्वमध्यार्ध्नोत्तेनाध्यर्ध इति। कतम एको देव इति?, स ब्रह्म त्यदित्याचक्षते ॥

शतपथ ब्रह्मण, 14.6.9.10

tadāhuḥ । yadayameka eva pavate'tha kathamadhyardha iti?, yadasminni daṁ sarvamadhyārdhnottenādhyardha iti । katama eko deva iti?, sa brahma tyadityācakṣate ॥

[Meaning] It is said that this alone is a purifier. Why is it called Adhyardha? Because it spreads throughout the world. Who is 'one deva'? It is Brahman. They say."

त्रयोलोकास्त्रयो देवाः, के त? इत्यत्राह निरुक्तकारः-

trayolokāstrayo devāḥ, ke ta? ityatrāha niruktakāraḥ-

The three lokas are three Devas. What are they? The author of the Nirukta says here:

धामानि त्रयाणि भवन्ति, स्थानानि नामानि जन्मानीति। निरुक्त, 9.28
dhāmāni trayāṇi bhavanti, sthānāni nāmāni janmānīti।

[Meaning] The three dhāmans (lokas) are divided into 'Sthānas'(space), 'Nāmans' (names) and Janmas (species).

The three lokas are explained in the Śatapatha as follows:

त्रयो लोका। एत एव। वागेवायं लोको, मनोऽन्तरिक्षलोकः, प्राणोऽसौ लोकः॥ शतपथ ब्राह्मण, 14.4.3.11

trayo lokā। eta eva। vāgevāyaṁ loko, mano'ntarikṣalokaḥ, prāṇo'sau lokaḥ॥

[Meaning] These are the three lokas. The Vāk (information in the form of sanskāras) is this loka (Pṛthivī loka), as the same information acts as the seed of birth or embodiment of soul in this (created) world; Manas (the mind) is Antarikṣaloka (mid sphere) as it contains the information and connects the soul with information so that it may occupy a body and the Prāṇa(life) is Dyau loka."

(भाष्यम्) एतेऽपि त्रयो देवा ज्ञातव्याः। द्वौ देवावन्नं प्राणश्चेति। अध्यर्धो ब्रह्माण्डस्थः सूत्रात्माख्यः सर्वजगतो वृद्धिकरत्वाद्वायुर्देवः। किमेते सर्व एवोपास्याः सन्तीत्यत्राह-

(bhāṣyam) ete'pi trayo devā jñātavyāḥ। dvau devāvannaṁ prāṇaścheti। adhyardho brahmāṇḍasthaḥ sūtrātmākhyaḥ sarvajagato vṛddhikaratvādvāyurdevaḥ। kimete sarva evopāsyāḥ santītyatrāha-

These three lokas are the three Devas. The Anna (foodstuff) and the Prāṇa(life) are the two Devas. "Adhyardha", which is also called "Sūtrātmā" (life-thread)

of the whole cosmos, is Indra (mind) and Vāyu (Air/Oxygen), as it causes the entire world to grow. This is also called Deva. But are all of them to be invoked or worshipped? The answer is given here.

नैव, किन्तु (स ब्रह्म०) यत्सर्वजगत्कर्त्तृ सर्वशक्तिमत्सर्वस्येष्टं सर्वोपास्यं सर्वाधारं सर्वव्यापकं सर्वकारणमनादि सच्चिदानन्दस्वरूपमजं न्यायकारीत्यादिविशेषणयुक्तं ब्रह्मास्ति। स एवैको देवश्चतुस्त्रिंशो वेदोक्तसिद्धान्तप्रकाशितः परमेश्वरो देवः सर्वमनुष्यैरुपास्योऽस्तीति मन्यध्वम्। ये वेदोक्तमार्गपरायणा आर्य्यास्ते सर्वदैतस्यैवोपासनं चक्रुः, कुर्वन्ति, करिष्यन्ति च। अस्माद्भिन्नस्येष्टकरणेनोपासनेन चानार्य्यत्वमेव मनुष्येषु सिध्यतीति निश्चयः।

naiva, kintu (sa brahma..) yatsarvajagatkarttṛ sarvaśaktimatsarvasyeṣṭaṁ sarvopāsyaṁ sarvādhāraṁ sarvavyāpakaṁ sarvakāraṇamanādi sachchidānandasvarūpamajaṁ nyāyakārītyādiviśeṣaṇayuktaṁ brahmāsti। sa evaiko devaśchatustriṁśo vedoktasiddhāntaprakāśitaḥ parameśvaro devaḥ sarvamanuṣyairupāsyo'stīti manyadhvam। ye vedoktamārgaparāyaṇā āryyāste sarvadaitasyaivopāsanaṁ chakruḥ, kurvanti, kariṣyanti cha। asmādbhinnasyeṣṭakaraṇenopāsanena chānāryyatvameva manuṣyeṣu sidhyatīti niśchayaḥ।

No. It is only Brahman who alone is to be worshipped. He is the Creator of the universe, Almighty, the Object of all worships and adorations, All-sustainer, Omni-present, the Origin of all, Eternal, All-consciousness, All-bliss, Unborn, Just and has other such (qualities and) attributes. He alone, the One, the thirty-fourth Deva, the Supreme Lord, is to be worshipped by all men. He is the author of the Vedas (the knowledge of creation). The Āryas, who adhered to the path, prescribed in the Vedas, always worshipped Him alone (in the past), do worship Him (in the present) and will continue to worship Him alone (in the future). The worship of a deity other than Him results in the non-Aryan character of human beings. It is an established

fact.

अत्र प्रमाणम्-

atra pramāṇam-

The (undermentioned) reference supports this view:

आत्मेत्येवोपासीत। स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियँ रोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत, स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति। योऽन्यां देवतामुपास्ते न स वेद यथा पशुरेवँ स देवानाम्॥

शतपथ ब्राह्मण, 14.2.18.19; 22

ātmetyevopāsīta। sa yo'nyamātmanaḥ priyaṁ bruvāṇaṁ brūyāt priyaṁ rotsyatītīśvaro ha tathaiva syādātmānameva priyamupāsīta, sa ya ātmānameva priyamupāste na hāsya priyaṁ pramāyukaṁ bhavati। yo'nyāṁ devatāmupāste na sa veda yathā paśurevaṁ sa devānām॥

[Meaning] One should meditate upon Brahman alone. If someone happens to say to someone who proclaims another than Parameśvara as favourable, he will lament for what is favourable to him, and most probably, it would be so. He should meditate upon Parameśvara alone as favourable. He meditates upon Brahman alone as favourable; his favourable one, does not lead him to ruin. He who meditates upon another material deity knows nothing. He is like an animal among the enlightened men (Devas).

अनेनार्य्येतिहासेन विज्ञायते न परमेश्वरं विहायन्यस्योपासका आर्य्या ह्यासन्निति।

anenāryyetihāsena vijñāyate na parameśvaraṁ vihāyanyasyopāsakā āryyā hyāsanniti।

From this historical document, it is pretty evident that the Aryans never attended any material thing as deity except soul and Parameśvara.

अतः फलितार्थोऽयं जातः, देवशब्दे दिवुधातोर्ये दशार्थास्ते संगता भवन्तीति। तद्यथा-

क्रीडा, विजिगीषा, व्यवहारः, द्युतिः, स्तुतिः, मोदः, मदः, स्वप्नः, कान्तिः, गतिश्चेति। एषामुभयत्र समानार्थत्वात्। परत्वन्याः सर्वा देवताः परमेश्वरप्रकाश्याः सन्ति। स च स्वयंप्रकाशोऽस्ति। तत्र क्रीडनं क्रीडा, दुष्टान् विजेतुमिच्छा विजिगीषा, व्यवह्रियन्ते यस्मिन् व्यवहरणं व्यवहारः, स्वप्नो निद्रा, मदो ग्लेपनं दीनता, एते मुख्यतया लौकिकव्यवहारवृत्तयो भवन्ति। तत्सिद्धि हेतवोऽग्न्यादयो देवताः सन्ति। अत्रापि नैव सर्वथा परमेश्वरस्य त्यागो भवति, तस्य सर्वत्रानुषङ्गितया सर्वोत्पादकाधारकत्वात्।

ataḥ phalitārtho'yaṁ jātaḥ, devaśabde divudhātorye daśārthāste saṁgatā bhavantīti। tadyathā-krīḍā, vijigīṣā, vyavahāraḥ, dyutiḥ, stutiḥ, modaḥ, madaḥ, svapnaḥ, kāntiḥ, gatiścheti। eṣāmubhayatra samānārthatvāt। paratvanyāḥ sarvā devatāḥ parameśvaraprakāśyāḥ santi। sa cha svayaṁprakāśo'sti। tatra krīḍanaṁ krīḍā, duṣṭān vijetumichchhā vijigīṣā, vyavahriyante yasmin vyavaharaṇaṁ vyavahāraḥ, svapno nidrā, mado glepanaṁ dīnatā, ete mukhyatayā laukikavyavahāravṛttayo bhavanti। tatsiddhi hetavo'gnyādayo devatāḥ santi। atrāpi naiva sarvathā parameśvarasya tyāgo bhavati, tasya sarvatrānuṣaṅgitayā sarvotpādakādhārakatvāt।

तथा द्युतिर्द्योतनं प्रकाशनं, स्तुतिर्गुणेषु गुणकथनं स्थापनं च, मोदो हर्षः प्रसन्नता, कान्तिः शोभा, गतिर्ज्ञानं, गमनं, प्राप्तिश्चेति। एते परमेश्वरे मुख्यवृत्त्या यथावत्संगच्छन्ते। अतोऽन्यत्र तत्सत्तया गौण्या वृत्त्या वर्त्तन्ते। एवं गौणमुख्याभ्यां हेतुभ्यामुभयत्र देवतात्वं सम्यक् प्रतीयते।

tathā dyutirdyotanaṁ prakāśanaṁ, stutirguṇeṣu guṇakathanaṁ sthāpanaṁ cha, modo harṣaḥ prasannatā, kāntiḥ śobhā, gatirjñānaṁ, gamanaṁ, prāptiścheti। ete parameśvare mukhyavṛttyā yathāvatsaṁgachchhante। ato'nyatra tatsattayā gauṇyā vṛttyā varttante। evaṁ gauṇamukhyābhyāṁ hetubhyāmubhayatra devatātvaṁ samyak pratīyate।

The conclusion, therefore, is as follows:

The word Deva contains all the ten meanings of the root √divu. (1) Sport, (2) desire to conquer, (3) general activity, (4) glory, (5) praise, (6) delight, (7) despair, (8) sleep, (9) grace and (10) movement. These meanings are applicable equally in both cases. But (the difference

between Parameśvara and other Devas is that) all other Devatās receive light from Parameśvara, while He (Parameśvara) alone is self-effulgent. Of these (10 meanings), Krīḍa (sport), Vijigīṣā (desire to subdue the wicked), Vyavahāra (daily routine), Svapna (sleep), Mada (despair) are mainly the worldly activities. The Devatās, like Agni (energy) etc., are the means of daily activities. We cannot discard the sense of Parameśvara here because He is a (universal) All-pervading (force) and the Creator and Supporter of all.

But Dyuti (lustre), Stuti (appreciation of one's merit), Moda (delight), Kānti (grace), and Gati (knowledge, movement and acquisition) are directly and precisely the qualities of Parameśvara. As other Devatās derive their powers from Parameśvara, i.e. these qualities exist in them as secondary; so Parameśvara's Devatā hood is primary, and others' is secondary only.

अत्र केचिदाहुः-वेदेषु जड़चेतनयोः पूजाभिधानाद्वेदाः संशयास्पदं प्राप्ताः सन्तीति गम्यते?

atra kechidāhuḥ-vedeṣu jṛachetanayoḥ pūjābhidhānādvedāḥ saṁśayāspadaṁ prāptāḥ santīti gamyate?

Some people object here. As the Vedas ordain the worship of both sentient and non-sentient beings, their statements become dubious.

अत्रोच्यते-मैवं भ्रमि। ईश्वरेण सर्वेषु पदार्थेषु स्वातन्त्र्यस्य रक्षितत्वात्। यथा चक्षुषि रूपग्रहणशक्तिस्तेन रक्षितास्ति, अतश्चक्षुष्मान् पश्यति नैवान्धश्चेति व्यवहारोऽस्ति। अत्र कश्चिद् ब्रूयान्नेत्रेण सूर्य्यादिभिश्च विनेश्वरो रूपं कथं न दर्शयतीति, यथा तस्य व्यर्थेयं शङ्कास्ति तथा पूजनं, पूजा, सत्कारः, प्रियाचरणमनुकूलाचरणं चेत्यादयः पर्य्याया भवन्ति। इयं पूजा चक्षुषोऽपि सर्वैजनैः क्रियत एवमग्न्यादिषु यावदर्थद्योतकत्वं विद्याक्रियोपयोगित्वं चास्ति, तावद्देवतात्वमप्यस्तु, नात्र काचित्क्षतिरस्ति। कुतः? वेदेषु यत्र यत्रोपासना विधीयते तत्र तत्र देवतात्वेनेश्वरस्यैव ग्रहणात्।

atrochyate-maivaṁ bhrami। īśvareṇa sarveṣu padārtheṣu

svātantrayasya rakṣitatvāt। yathā chakṣuṣi rūpagrahaṇaśaktistena rakṣitāsti, ataśchakṣuṣmān paśyati naivāndhaścheti vyavahāro'sti। atra kaśchid brūyānnetreṇa sūryyādibhiścha vineśvaro rūpaṁ kathaṁ na darśayatīti, yathā tasya vyartheyaṁ śaṅkāsti tathā pūjanaṁ, pūjā, satkāraḥ, priyācharaṇamanukūlācharaṇaṁ chetyādayaḥ paryyāyā bhavanti। iyaṁ pūjā chakṣuṣo'pi sarvaijanaiḥ kriyata evamagnyādiṣu yāvadarthadyotakatvaṁ vidyākriyopayogitvaṁ chāsti, tāvaddevatātvamapyastu, nātra kāchitkṣatirasti। kutaḥ? vedeṣu yatra yatropāsanā vidhīyate tatra tatra devatātveneśvarasyaiva grahaṇāt।

The above objection is answered as under:

Be clear. Parameśvara has imparted independent qualities in all the objects. For instance, He planted the eyes with a specific power of seeing. Hence, only he, who has eyes, can perceive, not the blind here, if someone asks why Parameśvara has not given us the power to see without the help of the eye and the Sun. His objection is as futile as the word"Pūjā", which does not mean only worship. In reality, it means proper treatment. The term "Pūjā" has the (following) synonyms, viz. Satkāra (proper treatment), Priyācharaṇa (pleasing behaviour), and Anukula Acharaṇa (suitable treatment). In this way, all men do Pūjā through the eyes also. Regarding the Agni (energy) etc., there is no problem with accepting its devatāhood to the extent it serves our purpose in our day-to-day life. However, wherever, in the Vedas, the worship (of Devatā) is enjoined, it refers to Parameśvara and Parameśvara alone.

तत्रापि मतद्वयं विग्रहवत्यविग्रहवद्देवताभेदात्। तच्चोभयं पूर्वं प्रतिपादितम्। अन्यच्च-

tatrāpi matadvayaṁ vigrahavatyavigrahavaddevatābhedāt। tachchobhayaṁ pūrvaṁ pratipāditam। anyachcha-

मातृदेवो भव, पितृदेवो भव, आचार्य्यदेवो भव, अतिथिदेवो भव॥

तैत्तिरीयोपनिषद्, 7.1

mātṛdevo bhava, pitṛdevo bhava, āchāryyadevo bhava, atithidevo bhava ॥ Taittirīyopaniṣad, 7.1

[Meaning] The Devatās are classified into Embodied Devatā and Disembodied Devatā. Both of them have already been discussed above. In addition to the Devatās mentioned above, the following five Devas, who are to be worshipped by all men, are stated in the *Taittirīya Upaniṣad* (7.11):

मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव, अतिथिदेवो भव ॥

mātṛdevo bhava, pitṛdevo bhava, āchāryadevo bhava, atithidevo bhava ॥

[Meaning] Have mother as a Deva; have a father as a Deva; Have Āchārya as a Deva; and have a Peripatetic monk as a Deva.

त्वमेव प्रत्यक्षं ब्रह्मासि, त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥

तैत्तिरीय उपनिषद, 7.1

tvameva pratyakṣaṁ brahmāsi, tvāmeva pratyakṣaṁ brahma vadiṣyāmi ॥

[Meaning] You, indeed, are the perceptible Brahman. I will call you, indeed, the visible Brahman.

इति सर्वमनुष्योपास्याः पंचदेवतास्तैत्तिरीयोपनिषद्युक्ताः। यथात्र माता पितरावाचार्य्योऽतिथिश्चेति सशरीरा देवताः सन्ति। एवं सर्वथा निःशरीरं ब्रह्मास्ति।

iti sarvamanuṣyopāsyāḥ paṁchadevatāstaittirīyopaniṣadyuktāḥ। yathātra mātā pitarāvāchāryyo'tithiścheti saśarīrā devatāḥ santi। evaṁ sarvathā niḥśarīraṁ brahmāsti।

Here, mother, father, preceptor and Peripatetic monk are stated to be embodied Deva similarly, while Brahman is disembodied Deva.

तथैव पूर्वोक्तासु देवतास्वग्निपृथिव्यदित्यचन्द्रमानक्षत्राणि चेति पंच वसवो विग्रहवत्यः सन्ति। एवमेकादश रुद्रा द्वादशादित्या मनःषष्ठानि ज्ञानेन्द्रियाणि वायुरन्तरिक्षं द्यौर्मन्त्राश्चेति शरीररहिताः। तथा स्तनयित्नुविधियज्ञौ च सशरीराशरीरे देवते स्त इति। एवं सशरीरनिश्शरीरभेदेन देवताद्वयं भवति। तत्रैतासां व्यवहारोपयोगित्वमात्रमेव देवतात्वं गृह्यते। इत्थमेव मातृपित्राचार्य्यतिथीनां व्यवहारोपयोगित्वं परमार्थप्रकाशकत्वं चैतावन्मात्रं च। परमेश्वरस्तु खल्विष्टोपयोगित्वेनैवोपास्योऽस्ति। नातो वेदेषु ह्यपरा कचिद्देवता पूज्योपास्यत्वेन विहितास्तीति निश्चीयताम्।

tathaiva pūrvoktāsu devatāsvagnipṛthivyadityachandramānakṣatrāṇi cheti paṁcha vasavo vigrahavatyaḥ santi। evamekādaśa rudrā dvādaśādityā manaḥṣaṣṭhāni jñānendriyāṇi vāyurantarikṣaṁ dyaurmantrāścheti śarīrarahitāḥ। tathā stanayitnuvidhiyajñau cha saśarīrāśarīre devate sta iti। evaṁ saśarīraniśśarīrabhedena devatādvayaṁ bhavati। tatraitāsāṁ vyavahāropayogitvamātrameva devatātvaṁ gṛhyate। itthameva mātṛpitrāchāryyatithīnāṁ vyavahāropayogitvaṁ paramārthaprakāśakatvaṁ chaitāvanmātraṁ cha। parameśvarastu khalviṣṭopayogitvenaivopāsyo'sti। nāto vedeṣu hyaparā kachiddevatā pūjyopāsyatvena vihitāstīti niśchīyatām।

Of these Devatās described above, the five Vasu— the Agni, the Earth, the Sun, the Moon and the Stars have a body. But eleven Rudras, twelve Ādityas, the organs of sense with the mind as the sixth, the Air, Antarikṣa, Dyau and the Mantras are Devatās having no human form. Thunderbolt, the lightning (electricity), and the Vidhi-Yajñas (rituals) are both embodied and bodiless. Thus there are two categories of Devatās - those with a body and those without a body. Their Devatā-hood is based upon their utility in our daily life.

Similarly, Devatā-hood of mother, father, preceptor and Saṁnyāsī consists of their being useful in the affairs of this world and also in matters relating to the spiritual sphere. But the object of our worship is only Parameśvara because He is our supreme goal and the

most excellent helper. It is, therefore, decided that the Vedasordain the worship of Parameśvara alone and of none else.

अत इदानींतनाः केचिदार्य्या यूरोपखण्डवासिनश्च भौतिकदेवतानामेव पूजनं वेदेष्वस्तीत्यूचुर्वदन्ति च, तदलीकतरमस्ति। तथा यूरोपखण्डवासिनो बहव एवं वदन्ति-पुरा ह्यार्य्या भौतिकदेवतानां पूजका आसन्, पुनस्ताः संपूज्य संपूज्य च बहुकालान्तरे परमात्मानं पूज्यं विदुरिति। तदप्यसत्। तेषां सृष्ट्यारम्भमारभ्यानेकैरिन्द्रवरुणाग्न्यादिभिर्नामभिर्वेदोक्तरीत्येश्वरस्यै-वोपासनानुष्ठानाचारागमात्।

ata idānīṁtanāḥ kechidāryyā yūropakhaṇḍavāsinaścha bhautikadevatānāmeva pūjanaṁ vedeṣvastītyūchurvadanti cha, tadalīkataramasti। tathā yūropakhaṇḍavāsino bahava evaṁ vadanti-purā hyāryyā bhautikadevatānāṁ pūjakā āsan, punastāḥ saṁpūjya saṁpūjya cha bahukālāntare paramātmānaṁ pūjyaṁ viduriti। tadapyasat। teṣāṁ sṛṣṭyārambhamārabhyānekairindravaruṇāgnyādibhirnāmabhirvedoktarītyeśvarasyai-vopāsanānuṣṭhānāchārāgamāt।

Some modern Aryans (Indians) and Europeans maintained and still maintain the view that the Vedas ordain the worship of material Devas alone. This view, therefore, is absolutely false. Many Europeans hold that the Aryans, in the beginning, were the worshippers of material Devas and, with time, could know that Parameśvara alone is to be worshipped. It is also false. The indisputable fact is that since the commencement of the creation, Āryas have been worshipping "One Parameśvara" alone, under various names, viz. Indra, Varuṇa, Agni, etc., following the manner prescribed in the Vedas'. We give a few quotations from the Vedas in support of this view:

(अग्निमी०) अस्य मन्त्रस्य व्याख्याने हि 'इन्द्रं मित्रम्०' ऋग्मन्त्रोऽयम्। अस्योपरि 'इममेवाग्निं महान्तमात्मानम्' इत्यादि निरुक्तं च लिखितं तत्र (निरु० 7.18) द्रष्टव्यम्। तथा 'तदेवाग्निस्तदादित्य०' इति यजुर्मन्त्रश्च (यजु० 32.1)

(agnimī...) asya mantrasya vyākhyāne hi 'indraṁ mitram..' ṛgmantro'yam। asyopari 'imamevāgniṁ mahāntamātmānam' ityādi niruktaṁ cha likhitaṁ tatra (Nir. 7.18) draṣṭavyam। tathā 'tadevāgnistadāditya' iti yajurmantraścha (yaju0 32.1)

The sages describe in many ways this very Agni - the great One Universal Soul, Who is one (without a second).

The Yajurveda voices the same idea:-

Verily, He is Agni (the All-Knowing); Āditya (the Imperishable); Vāyu, etc.

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम्।
पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये॥ यजु. 25.18

tamīśānaṁ jagatastasthuṣaspatiṁ dhiyaṁjinvamavase hūmahe vayam।
pūṣā no yathā vedasāmasadvṛdhe rakṣitā pāyuradabdhaḥ svastaye॥

[Meaning] We invoke Brahman for our safety and security. He is the Custodian of the stationary and the moving universe. He is the sharpener of wisdom and Omnipotent. He is responsible for increasing, nourishing, and protecting our riches. May Parameśvara bless us all with happiness and comfort and not curse us with miseries.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम॥
यजु०13.4; ऋ. 10.121.1

hiraṇyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka āsīt।
sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema॥

[Meaning]—[Hiraṇyagarbha] Parameśvara with the potential energy of the universe in His womb [samavartata] existed [agre] in the beginning [bhūtasya] of this material creation. He [āsīt] was the [eka] only [pati] Governor or efficient cause of it. [Saḥ] He [dadhāra] sustains [pṛthivīṁ] this Bhūtākāśa (space with active energy and matter) [uta] and [dyām] Chidākāśa or Avakāśa or vacuous space with inactive or dark energy and matter; do we offer oblations unto Him.

इत्यादयो नव मन्त्रा एतद्विषयाः सन्ति॥

ityādayo nava mantrā etadviṣayāḥ santi॥

These are nine mantras dealing with the same subject.

प्र तद्वोचेदमृतं नु विद्वान् गन्धर्वो धाम बिभृतं गुहा सत्।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पितासत्॥

यजु. 32.9

'pra tadvocheḍamṛtaṁ nu vidvān gandharvo dhāma
bibhṛtaṁ guhā sat।
trīṇi padāni nihitā guhāsya yastāni veda sa pituḥ pitāsat॥

[Meaning]—[Vidvān] That self-realized person, [gandharvaḥ] the knower of the Vedas, can [pra vochet] describe [dhāma] the place of [amṛtam] Mokṣa, [tat] that is [sat] Brahman. [yaḥ] He who (the self-realized person) [veda] knows [tāni] the phenomenon of [trīṇi padāni] creation (past), preservation (present) and dissolution of the universe (future) [nihitā] hidden in the [guhā] mind [asya] of Brahman. [saḥ] He deserves [asat] to be revered [pitā] as elder [pituḥ] of elders.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त॥ यजु. 32.10

sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni

viśvā ।
yatra devā amṛtamānaśānāstṛtīye dhāmannadhyairayanta ॥

[Meaning] He is a benefactor like our brother, the One Creator, the One Who makes the constitution of this creation. He knows all the 14 worlds and three spaces, of which the third one, the space of Brahman, holds energy in its immortal (dark) form.

परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्यात्मनात्मानमभि सं विवेश ॥ यजु. 32.11

parītya bhūtāni parītya lokān parītya sarvāḥ pradiśo diśaścha ।
upasthāya prathamajāmṛtasyātmanātmānamabhi saṁ viveśa ॥

[Meaning] Only an enlightened man [upasthāya] having imbibed the Vedas (knowledge of creation) (prathamajām) came into being at the beginning of creation to unite himself with the Parameśvara, the source of the laws of creation, Who pervades all the material and immaterial evolutes, all the worlds, all the quarters mid-quarters.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ यजु. 31.18

vedāhametaṁ puruṣaṁ mahāntamādityavarṇaṁ tamasaḥ parastāt ।
tameva viditvāti mṛtyumeti nānyaḥ panthā vidyate'yanāya ॥

[Meaning]—[Aham] I [veda] realize this Creator Puruṣa or Brahman [mahāntam] who is exalted above all, [ādityavarṇam] glorious like the Sun and [tamasaḥ parastāt] beyond the darkness of ignorance. [viditvā] By realizing [tameva] Him alone, [mṛtyum eti] is death conquered. Except this [vidyate], there is [na anyaḥ] no

other [panthā] road [ayanāya] leading to Salvation.

This verse answers, "By knowing what can you become enlightened?" The answer is: 'I am certainly enlightened because I have realized the Puruṣa (the Supreme Lord) whose attributes have been described above, Who is the greatest of all, the oldest, Self-effulgent, above and beyond the darkness of ignorance and material world.'

No one can become enlightened without realizing Him because, by realizing the Puruṣa (the Supreme Lord) alone, a man can cross death and attain that state of the highest bliss (Mokṣa) beyond death. There is no other means of reaching that state.

तदेजति तन्नैजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥ यजु० 40.5

tadejati tannaijati taddūre tadvantike।
tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ॥

[Meaning] It moves everything, but he remains unmoved. It is far, and It is near. It is within all this, and It is outside of all this.

स पर्य्यगाच्छुक्रमकायमव्रणमित्यादि च॥ यजु० 40.8

sa paryyagāchchhukramakāyamavraṇamityādi cha॥

[Meaning] Parameśvara is all-pervading, lustrous, the bodiless, the flawless, sinewless, (śuddha) the pure, (apāpa viddham) devoid of immorality, (kavi) farsighted, (manīṣī) intelligent, (Paribhū) encompassing (svayambhū) self-existent. He creates all things appropriately for the enjoyment of embodied souls staying here for an eternal period.

य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत्पिता नः।
स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ २ आविवेश ॥8॥ यजु. 17.17

'ya imā viśvā bhuvanāni juhvadṛṣirhotā nyasīdatpitā naḥ।
sa āśiṣā draviṇamichchhamānaḥ prathamachchhadavarāṁ 2
āviveśa॥

[Meaning]— [yaḥ] He, [naḥ pitā] who is our creator, [juhvad] dissolves [imā viśvā] all these [bhuvanāni] worlds during the period of dissolution. He [nyasīdat] remains everpresent [ṛṣi] as the witness [hotā] invoking all powers when needed. [saḥ] The Brahman [āśiṣā], by his force of saṅkalpa [ichhmānaḥ], willing [draviṇam] to create the universe [prathamachchhat] first of all takes everything in his control and [avarān] later [āviveśa] manifest himself in the form of creation.

किँस्विदासीदधिष्ठानमारम्भणं कतमत्स्वित् कथासीत्।
यतो भूमिं जनयन्विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः॥ यजु. 17.18

kiṁsvidāsīdadhiṣṭhānamārambhaṇaṁ katamatsvit kathāsīt।
yato bhūmiṁ janayanviśvakarmā vi dyāmaurṇonmahinā
viśvachakṣāḥ॥

[Meaning] —[kiṁsvit] What is [adhiṣṭhānam] efficient cause of this universe? [katam svit] What is the [ārambhaṇam] material cause of the universe initially? [kathāāsīt] What was its nature? [yataḥ] Whence [viśvakarmā] Brahman, the creator of all, [viśvachakṣā] witness of all [janyan] producing [bhūmim] planets and [dyām] stars [vi aurṇot] manifests in this universe [mahinā] with His power?

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात्।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमीं जनयन्देव एकः॥ यजु॰ 17.19

viśvataścakṣuruta viśvatomukho viśvato bāhuruta

viśvataspāt ।
saṁ bāhubhyāṁ dhamati saṁ patatrairdhāvābhūmīṁ
janayandeva ekaḥ ॥

[Meaning] He manifests himself as [viśvatḥ chakṣuḥ] the eye of the universe, [viśvatḥ mukha] mouth of the universe, [viśvataḥ] arms of the universe, and feet of the universe. [saḥ] He is [ekaḥ] one [devaḥ] Parameśvara [bāhubhyām] who [janyan] creates [dyāvā] stars [bhumīm] and planets [patatraiḥ] by dynamic particles of prakṛti [saṁ dhamati] establishes the worlds appropriately.

इत्यादयो मन्त्रा यजुषि वहवः सन्ति ॥ तथा सामदेवस्योत्तरार्चिके त्रिकम् ।

ityādayo mantrā yajuṣi vahavaḥ santi ॥ tathā sāmadevasyottarārchike trikam ।

These and other such verses are registered in the *Yajurveda* in abundance. Similarly, in the Uttarārchika (second half) of the *Sāmaveda*, there are three Ṛchās.

अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः ।
ईशानमस्य जगतः स्वर्दृशमीशनमिन्द्र तस्थुषः ॥

सामवेद, 680 (उत्तरार्चिक, 1.4.1)

abhi tvā śūra nonumo'dugdhā iva dhenavaḥ ।
īśānamasya jagataḥ svardṛśamīśanamindra tasthuṣaḥ ॥

[Meaning] We [adugdhāḥ iva dhenavaḥ] like the unmilked kine [abhinonumaḥ] clamour aloud, [śūra indra] O Gracious Indra(Parameśvara), [īśānam] the Governor [asya] of this [jagataḥ] moving world, and [iśānam] Governor of [tasthuṣaḥ] what does not move[abhinonumaḥ] we offer prayers [tvā] to you [svar dṛśam] who watches all.

न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।

अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यंतस्त्वा हवामहे ॥

सामवेद, 680 (उत्तरार्चिक, 1.4.2)

na tvāvāṁ anyo divyo na pārthivo na jāto na janiṣyate /
aśvāyanto maghavannindra vājino gavyaṁtastvā
havāmahe //

[Meaning]—[Maghvan] O Glorious Parameśvara, [na] there is no one [tvāvān] like you [divyaḥ] in Mokṣa and [pārthivaḥ] on the earth in embodied form. [na jātaḥ] none has been born [na janiṣyate] or ever will be born. [tvā havāmahe] We pray you [indra] O Lord, [aśvāyantaḥ] desiring physical health [vājinaḥ] prosperity [gavyantaḥ] and intelligence.

इत्यादयश्च ।

ityādayaścha /

These and similar other verses are found in the *Ṛgveda* beginning with the following stanza:

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुहकस्य शर्म्मन्नम्भः किमसीद्गहनं गभीरम् ॥

ऋग्वेद, 10.129.1

nāsadāsīnno sadāsīttadānīṁ nāsīdrajo no vyomā paro yat /
kimāvarīvaḥ kuhakasya śarmmannambhaḥ
kimasīdgahanaṁ gabhīram //

[Meaning] [Tadānīm] Before creation [na āsīt] there was neither [asat] absence [na sat] nor presence of matter [rajaḥ] the motion [na āsīt] was not there; there was [na] no [vyoma[1]] Bhūtākāśa (space), no mid-space between the earth and the sun or any and [paraḥ[2]] beyond [yat] that, i.e. interstellar space, as they were not present then.

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[1]. व्योम अन्तरिक्षं (सायण)

[2].परः व्योम्नः परस्तादुपरिदेशे द्युलोकप्रभृतिसत्यलोकान्तं यत् अस्ति तदपि नासीद् । (सायण)

[kim] How could there be [āvarīvaḥ] any layers/substratum of this universe? [kuhaḥ] And where [kasya] and who [śarman] enjoyed pain and pleasure? (Means like bhogya prakṛti, there was no bhoktā jīva during dissolution). [ambhaḥ] Active energy/vikṛti heterogeneous state of sattva, rajas and tamas did not exist [gahanam] under these complex and [gabhiram] unfathomable conditions?

Note: According to Vedic science, vyoma is antarikṣa (midspace between the earth and the sun) or say magnetosphere of the earth). It is also Bhūtākāśa where mass energy is in active form. This universe has 14 layers, so-called *Chaturdaśabhuvana Garbha Brahmāṇḍam*.

इयं विसृष्टिर्यत आबभूव यदि वा दूधे यदि वा न।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद॥

ऋग्वेद, 10.129.7

iyaṁ visṛṣṭiryata ābabhūva yadi vā dūdhe yadi vā na /yo asyādhyakṣaḥ parame vyomantso aṅga veda yadi vā na veda //

[Meaning] [Yataḥ] From which efficient cause [iyam] this [visṛṣṭi] creation [ābabhūva] came into being, that efficient cause, i.e. Brahman [yadi vā dadhe] governs it, [yadi vā na] if He does not govern it, who else does it. [yaḥ] He, Who is [asya] its [adhyakṣaḥ] Governor, resides [parame vyoman] in the supreme space (Chidākāśa or space of Brahman); [saḥ] He [aṅga] assuredly knows it, [yadi vā] if he [na] doesn't [veda] know it, who else does?

Note: Brahman is described as the (nimmitta-kāraṇa) efficient cause of creation in this mantra. An efficient cause can only know the design of its creation. He is also

described as living in His own space called Parama Vyoma or Space of Brahman or Chidākāśa. Chidākāśa has the nature of 'Avakāśa', i.e., vacuum and not the Ākāśa (space). Ākāśa (space) has active energy, but Avakāśa (vacuum) has inactive or dark energy.

इत्यन्ताः सप्त मन्त्रा ऋग्वेदे ॥

ityantāḥ sapta mantrā ṛgvede ॥

Ending with the following, there are seven mantras in the Ṛgveda to support this view.

यत्परममवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम्।
कियता स्कम्भः प्रविवेश तन्न यन्न प्राविशत् कियत्तद्बभूव ॥ अथर्व० 10.7.8

yatparamamavamaṁ yachcha madhyamaṁ prajāpatiḥ sasṛje viśvarūpam lkiyatā skambhaḥ praviveśa tanna yanna prāviśat kiyattadbabhūva ॥

[Meaning]—[Yat] That [paramam] invisible world (chidākāśa), [yat] that [avamam] visible world (bhūtākāśa) [cha] and [madhyamam] the world intervening between visible and invisible (intervening space/antarikṣa loka) [prajāpatiḥ] which Prajāpati [sasṛje] created [viśvarūpam] in diverse forms. [kiyatā] What part of this world is [praviveśa] pervaded by [skambha] Parameśvara? [tat kiyat babhūva] What part was [tat] that [yat] which [na] was not [prāviśat] pervaded by Him?

यस्मिन्भूमिरन्तरिक्ष द्यौर्यस्मिन्नध्याहिता। यत्राग्निश्चन्द्रमाः सूर्य्यो वातस्तिष्ठन्त्यार्पिताः स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ अथर्व०10.7.12

yasminbhūmirantarikṣa dyauryasminnadhyāhitā। yatrāgniśchandramāḥ sūryyo vātastiṣṭhantyārpitāḥ skambhaṁ taṁ brūhi katamaḥ svideva saḥ ॥

[Meaning]—[Yasmin] In Whom [bhūmi] bhūtākāśa (the observer space) [antarikṣam] intervening space

[yasmin] in Whom [dyauḥ] Brahmākāśa (light space) [adhyāhitā] is located; [yatra] where [agniḥ] the energy, [chandramāḥ] the moon, [sūryyaḥ] the sun [vātaḥ] and the air [tiṣṭhanti] take their shelter. [brūhi] Call [tam] him [skambham] basis of all. [saḥ] He is [katamaḥ svit eva] the same you are asking for.

इत्यादयोऽथर्ववेदेऽपि बहवो मन्त्राः सन्ति। एतेषां मन्त्राणां मध्यात्केषांचिदधः पूर्वं प्रकाशतः केषांचिदग्रे विधास्यतेऽत्राप्रसङ्गान्नोच्यते।

ityādayo'tharvavede'pi bahavo mantrāḥ santi। eteṣāṁ mantrāṇāṁ madhyātkeṣāṁchidadhaḥ pūrvaṁ prakāśataḥ keṣāṁchidagre vidhāsyate'trāprasaṅgānnochyate।

These and similar other many verses are traceable in the Atharvaveda also. Of these verses, some have already been explained, and the others will be described hereafter. This is not the proper place. We do not explain them here. The following citations are from the Upaniṣads:

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम्।
तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः॥ कठ.उप. 2.20

aṇoraṇīyānmahato mahīyānātmāsya jantornihito
guhāyām।tamakratuḥ paśyati vītaśoko dhātuḥ
prasādānmahimānamātmanaḥ॥

[Meaning] Minute than the minuest one, more greater than the greatest, is the Soul (ātman) set in a creature's heart here. One who is without the active will (a-kratu) beholds Him and becomes freed from sorrow-When by the grace (prasāda) of the Creator (dhātṛ), he beholds the greatness of the Soul.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्। अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्यु मुखात्प्रमुच्यते॥ कठ. उप. 3.15

aśabdamasparśamarūpamavyayaṁ tathā'rasaṁ nitpamagandhavachcha yat।anādyanantaṁ mahataḥ paraṁ dhruvaṁ nichāyya taṁ mṛtyu mukhātpramuchyate ॥

[Meaning] What is soundless, touchless, formless, imperishable, likewise, tasteless, constant, odourless, without beginning, without end, higher than the highest and stable—by beholding that, one is liberated from the mouth of death.

यदेवेह तदमुत्र यदमुत्र तदन्विह।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति॥ कठ. उप. 6.10

yadeveha tadamutra yadamutra tadanviha।
mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati ॥

[Meaning] Whatever is here in your sanskāras is obtained hereafter; what is gained as sanskāras in yonder life is rewarded in the next life. The enjoyer of this diverse visible world gets death after death.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्॥
कठ. उप. 5.12

eko vaśī sarvabhūtāntarātmā ekaṁ rūpaṁ bahudhā yaḥ karoti।tamātmasthaṁ ye'nupaśyanti dhīrāsteṣāṁ sukhaṁ śāśvataṁ netareṣām ॥

[Meaning] The Inner Soul (Antar-ātmā) of all, the One Controller, Who makes his one form many fold-The wise who perceive Him as standing in oneself, They, and no others, have eternal happiness.

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम्॥
कठ. उप. 5.13

nityo nityānāṁ chetanaśvetanānāmeko bahūnāṁ yo

vidadhāti kāmān ।
tamātmastham ye'nupaśyanti dhīrāsteṣāṁ śāntiḥ śāśvatī netareṣām ॥

[Meaning] Him, who is eternal among the eternals, the intelligent among intelligents, the one who fulfils the desires of many. The wise who perceives Him in his own self; he, and no other, has eternal peace.

दिव्यो ह्यमूर्त्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रोह्यक्षरात्परतः परः ॥ मुण्डक. उप. 2.1.2

divyo hyamūrttaḥ puruṣaḥ sa bāhyābhyantaro hyajaḥ ।
aprāṇo hyamanāḥ śubhrohyakṣarātparataḥ paraḥ ॥

[Meaning] Puruṣa is formless and divine. He is without and within, unborn, lifeless, mindless, pure (śubhra), higher than the high, and imperishable.

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥ मुण्डक. उप. 2.2.7

yaḥ sarvajñaḥ sarvavidyasyaiṣa mahimā bhuvi ।
divye brahmapure hyeṣa vyomanyātmā pratiṣṭhitaḥ ॥

[Meaning] He is all-knowing, a source of all knowledge. His greatness is reflected in the creation of the universe. He is found in the divine city of Brahman, located in the Brahmākāśa, spiritual sphere.

नान्ताप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।अदृष्टमव्यवहार्य्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेका-त्म्यप्रत्ययसारं प्रपंचोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ माण्डूक्य उप. 7

nāntāprajñaṁ na bahiḥprajñaṁ nobhayataḥprajñaṁ na prajñānaghanaṁ na prajñaṁ nāprajñam ।adṛṣṭamavyavahāryyamagrāhyamalakṣaṇamachintya mavyapadeśyamekā-tmyapratyayasāraṁ prapaṁchopaśamaṁ śāntaṁ śivamadvaitaṁ chaturthaṁ manyante sa ātmā sa

vijñeyaḥ ॥

[Meaning] Not inwardly cognitive (antaḥ-prajña), not outwardly cognitive (bahiḥ-prajña), not both-wise cognitive (ubhayataḥ prajña), nota cognition-mass (prajñanaghana), not cognitive (prajña), not non-cognitive (a-prajña), unseen (a-dṛṣṭa), with which there can be no dealing (a-vyavahārya), ungraspable (a-grāhya), having no distinctive mark (a-lakṣaṇa), non-thinkable (a-chintya), that cannot be designated (a-vyapadeśya), the essence of the assurance of which is the state of being one with the Self (ekātmya-pratyaya-sāra), the cessation of development (prapañca-upaśama), tranquil (śānta), benign (śiva), without a second (a-dvaita)-such they think is the fourth. He should be known as Ātman.

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायाम्।
परमे व्योमन्त्सोऽश्नुते सर्वान्कामान् ब्रह्मणा सह विपश्चितेति ॥

तैत्तिरीय उप.2.2.1

satyaṁ jñānamanantaṁ brahma yo veda nihitaṁ guhāyām ।
parame vyomantso'śnute sarvānkāmān brahmaṇā saha vipaścheti ॥

[Meaning] He, who knows Brahman as the real (satya), as knowledge (jñāna), as the infinite (ananta); set down in the secret place (of the heart) and in the spiritual sphere (parame-vyoman); He redeems all desires, together with the intelligent (vipaścit) Brahman.

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखम्।
भूमा त्वेव विजिज्ञासितव्य इति। छान्दोग्य उप. 7.23

yo vai bhūmā tatsukhaṁ nālpe sukhamasti bhūmaiva sukham ।
bhūmā tveva vijijñāsitavya iti ।

[Meaning] Verily one gets pleasure in absolute. There

is no pleasure in partial realization. The realization of absolute Brahman is blissful. So one seeks the absolute (Bhūman).

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा। अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पम्। यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि ॥ छान्दोग्य उप. 7.24

yatra nānyatpaśyati nānyachchhṛṇoti nānyadvijānāti sa bhūmā / atha yatrānyatpaśyatyanyachchhṛṇot-yanyadvijānāti tadalpam / yo vai bhūmā tadamṛtamatha yadalpaṁ tanmartyaṁ sa bhagavaḥ kasminpratiṣṭhita iti sve mahimni ॥

[Meaning] Where one sees nothing else, hears nothing else, understands nothing else- that is an absolute (bhūmā). But where one sees something else, hears something else, and understands something else- that is partial realization. Verily absolute is the same as immortality, but partial is the same as mortality. That absolute, Bhagavan, 'In what is established?' "On its greatness."

वेदोक्तेशानादिविशेषणप्रतिपादितोऽणोरणीयानित्याद्युपनिषदुक्तविशेषणप्रतिपादितश्च यः परमेश्वरोऽस्ति, स एवाऽऽर्य्यैः सृष्टिमारभ्याद्यपर्यन्तं यथावद्विदित्वोपासितोऽस्तीति मन्यध्वम्। एवं परब्रह्मविषयप्रकाशकेषु प्रमाणेषु सत्सु यद्भ्रष्टमोक्षमूलरैरुक्तमार्य्याणां पूर्वमीश्वरज्ञानं नासीत्पुनः क्रमाज्जातमिति, न तच्छिष्टग्रहणार्हमस्तीति विजानीमः।

vedokteśānādiviśeṣaṇapratipādito'ṇoraṇīyānityādyupaniṣad uktaviśeṣaṇapratipāditaścha yaḥ parameśvaro'sti, sa evā''ryyaiḥ sṛṣṭimārabhyādyaparyantaṁ yathāvadviditvopāsito'stīti manyadhvam / evaṁ parabrahmaviṣayaprakāśakeṣu pramāṇeṣu satsu yadbhaṭṭamokṣamūlarairuktamāryyāṇāṁ pūrvamīśvarajñānaṁ nāsītpunaḥ kramājjātamiti, na tachchhiṣṭagrahaṇārhamastīti vijānīmaḥ /

From all these quotations, we must admit that since the commencement of the creation up to this day, Aryas worshipped that One Parameśvara Whois described in

the Vedas as Īśāna (One Controller), and Whom the. Upaniṣads eulogize as 'More minute than the minute.' Therefore, the statement of Professor Max Müller that "in the beginning, Aryans had no conception of One Parameśvara" and that "it is the result of gradual evolution" is not acceptable to the learned scholars.

भाष्यम्-किंच 'हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पति० 'एतन्मन्त्र० व्याख्यानावसरेऽयं मन्त्रोऽर्वाचीनोऽस्ति छन्दस, इति शारमण्यदेशोत्पन्नैर्भट्टमोक्षमूलरैः स्वकीयसंस्कृतसाहित्याख्ये ग्रन्थ एतद्विषये यदुक्तं, तन्न संगच्छते। यच्च वेदानां द्वौ भागावेकश्छन्दो, द्वितीयो मन्त्रश्च। तत्र यत्सामान्यार्थाभिधानं परबुद्धिप्रेरणाजन्यं स्वकल्पनया रचनाभावं, यथाह्यज्ञानिनो मुखादकस्मान्निस्सरेदीदृशं यद्रचनं तच्छन्द इति विज्ञेयम्। तस्योत्पत्तिसमय एकत्रिंशच्छतानि वर्षाण्यधिकादधिकानि व्यतीतानि। तथैकोनत्रिंशच्छतानि वर्षाणि मन्त्रोत्पत्तौ चेत्यनुमानं तेषामस्ति। तत्र तैरुक्तानि प्रमाणानि-'अग्निः पूर्वेभिरृषिभिरीड्यो नूतनैरुत' इत्यादीनि ज्ञातव्यानि।

Bhāṣyam-kiṁcha 'hiraṇyagarbhaḥ samavarttatāgre bhūtasya jātaḥ pati...' etanmantra.... vyākhyānāvasare'yaṁ mantro'rvāchīno'sti chhandasa, iti śāramaṇyadeśotpannairbhaṭṭamokṣamūlaraiḥ svakīyasaṁskṛtasāhityākhye grantha etadviṣaye yaduktaṁ, tanna saṁgachchhate। yachcha vedānāṁ dvau bhāgāvekaśchhando, dvitīyo mantraścha। tatra yatsāmānyārthābhidhānaṁ parabuddhipreraṇājanyaṁ svakalpanayā rachanābhāvaṁ, yathāhyajñānino mukhādakasmānnissaredīdṛśaṁ yadrachanaṁ tachchhanda iti vijñeyam। tasyotpattisamaya ekatriṁśachchhatāni varṣāṇyadhikādadhikāni vyatītāni। tathaikonatriṁśachchhatāni varṣāṇi mantrotpattau chetyanumānaṁ teṣāmasti। tatra tairuktāni pramāṇāni-'agniḥ pūrvebhiṛṛṣibhirīḍyo nūtanairuta' ityādīni jñātavyāni।

The German Professor Max Müller, while commenting upon the mantra, "Hirṇayagarbhaḥ, etc." (RV. 8.7.3)(translated above) in his book entitled 'The History of Ancient Sanskrit Literature' says that this verse is comparatively more recent than other chhandas. But

this is not tenable. Again he divides the Vedas into two parts (1) chhandas and (2) mantra. He then defines the chhandas as the type of composition that contains a commonplace theme, bereft of originality and only prosody flowing spontaneously from the mouth of an idiot. According to him, the upper limit of the date of such composition cannot be earlier than 3100 years, and the upper limit in the case of the mantra composition cannot be before 2900 years. In support of his view, he advances the authority of the following and similar other verses: "Agni (Parameśvara) is to be worshipped by the both- earlier as well as the later-sages ." (RV. 1. 1 .2)

तदिदमप्यन्यथास्ति। कुतः? हिरण्यगर्भशब्दस्यार्थज्ञानाभावात् अत्र प्रमाणानि-

tadidamapyanyathāsti। kutaḥ? hiraṇyagarbhaśabdasyārthajñānābhāvāt atra pramāṇāni-

But this is also erroneous. Because he does not know the correct meaning of the word "Hiraṇyagarbha", According to the following statement from the Śatapatha Brāhmaṇa:

ज्योतिर्वै हिरण्यं ज्योतिरेषोऽमृतँ हिरण्यम्॥ शतपथ ब्रा० 6.7.1.2

jyotirvai hiraṇyaṁ jyotireṣo'mṛtaṁhiraṇyam॥

[Meaning] Hiraṇya means Jyoti, and Jyoti means immortality (i.e. final emancipation).

The following quotations explain these terms.

केशी केशारश्मयस्तैस्तद्वान्भवति। काशनाद्वा प्रकाशनाद्वा। केशीदं जयोतिरुच्यते॥ निरुक्त, 12 25; 26

keśī keśāraśmayastaistadvānbhavati। kāśanādvā prakāśanādvā। keśīdaṁ jayotiruchyate॥

[Meaning] This Keśin is called Jyoti. Keśas means rays. The possessor of those rays is (called) Keśin

(Keśa+in). Jyoti (light) is called Keśin, because it shines and illumines.

यशो वै हिरण्यम् ॥ ऐतरेय ब्रा० 7.3.

yaśo vai hiraṇyam ॥

[Meaning] Yaśa (fame) is verily Hiraṇya.

ज्योतिरेवायं पुरुष इत्यात्मज्योतिः ॥ शतपथ ब्रा० 14 7.1.6

'jyotirevāyaṁ puruṣa ityātmajyotiḥ ॥

[Meaning] This very soul is Jyoti; thus Jyoti (light) is self.

ज्योतिरिन्द्राग्नी ॥ शतपथ ब्रा० 10.4.1.6

jyotirindrāgnī

[Meaning] Indra (lightning) and Agni (energy) are (called) Jyoti (light).

एषामर्थः-ज्योतिर्विज्ञानं गर्भः स्वरूपं यस्य स हिरण्यगर्भः। एवं च ज्योतिर्हिरण्यं प्रकाशो, ज्योतिरमृतं मोक्षो, ज्योतिरादित्यादयः केशाः प्रकाशका लोकाश्च, यशः सत्कीर्तिर्धन्यवादश्च, ज्योतिरात्मा जीवश्च, ज्योतिरिन्द्रः सूर्य्योऽग्निश्चैतत्सर्वं हिरण्याख्यं गर्भे सामर्थ्ये यस्य स हिरण्यगर्भः परमेश्वरः।

eṣāmarthaḥ-jyotirvijñānaṁ garbhaḥ svarūpaṁ yasya sa hiraṇyagarbhaḥ। evaṁ cha jyotirhiraṇyaṁ prakāśo, jyotiramṛtaṁ mokṣo, jyotirādityādayaḥ keśāḥ prakāśakā lokāścha, yaśaḥ satkīrtirdhanyavādaścha, jyotirātmā jīvaścha, jyotirindraḥ sūryyo'gniśchaitatsarvaṁ hiraṇyākhyaṁ garbhe sāmarthye yasya sa hiraṇyagarbhaḥ parameśvaraḥ।

According to these authorities, Hiraṇyagarbha means Omniscient by His nature (i.e. Parameśvara) or who has energy in his womb (i.e. energy). Thus Jyoti is energy, light, and immortality; stars are jyoti that illuminates the world. Similarly, Parameśvara is Hiraṇyagarbha because he contains fame, all souls, the luminous 'bodies of the sun, lightning and fire, etc., in His hiraṇya (womb).

अतो हिरण्यगर्भशब्दप्रयोगाद्वेदानामुत्तमत्वं सनात(न)त्वं तु निश्चीयते न नवीनत्वं च।

Ato hiraṇyagarbhaśabdaprayogādvedānāmuttamatvaṁ sanāta(na)tvaṁ tu niśchīyate na navīnatvaṁ cha।

As such, the word Hiraṇyagarbha indicates the noble and eternal nature of the Vedas and not their modernity.

अस्मात्कारणाद्यत्तैरुक्तं हिरण्यगर्भशब्दप्रयोगान्मन्त्रभागस्य नवीनत्वं तु द्योतितं भवति, किन्त्वस्य प्राचीनवत्वे किमपि प्रमाणं नोपलभामह ति, तद भ्रममूलमेव विज्ञेयम्। यच्चोक्तं मन्त्रभागनवीनत्वे 'अग्निः पूर्वेभि' रित्यादिकारणम्, तदपि तादृशमेव। कुतः? ईश्वरस्य त्रिकालदर्शित्वात्। ईश्वरो हि त्रीन्कालान् जानाति। भूतभविष्यद्वर्त्तमानकालस्थैर्मन्त्रद्रष्टृभिर्मनुष्यैर्मन्त्रैः प्राणैस्कैश्चर्षिभिरहमेवेड्यो बभूव भवामि भविष्यामि चेति विदित्वेदमुक्तमित्यदोषः। अन्यच्च, ये वेदादि शास्त्राण्यधीत्य विद्वांसो भूत्वाऽध्यापयन्ति ते प्राचीनाः ये चाधीयते ते नवीनाः। तैत्रृर्षिभिरग्निः परमेश्वर एवेड्योऽस्त्यतश्च।

asmātkāraṇādyattairuktaṁ hiraṇyagarbhaśabdaprayogānmantrabhāgasya navīnatvaṁ tu dyotitaṁ bhavati, kintvasya prāchīnavatve kimapi pramāṇaṁ nopalabhāmaha ti, tada bhramamūlameva vijñeyam। yachchoktaṁ mantrabhāganavīnatve 'agniḥ pūrvebhi' rityādikāraṇam, tadapi tādṛśameva। kutaḥ? īśvarasya trikāladarśitvāt। īśvaro hi trīnkālān jānāti। bhūtabhaviṣyadvarttamānakālasthairmantradraṣṭṛbhirmanuṣyairmantraiḥ prāṇairskaiścharṣibhirahameveḍyo babhūva bhavāmi bhaviṣyāmi cheti viditvedamuktamityadoṣaḥ। anyachcha, ye vedādi śāstrāṇyadhītya vidvāṁso bhūtvā'dhyāpayanti te prāchīnāḥ ye chādhīyate te navīnāḥ। taiṛṛṣibhiragniḥ parameśvara eveḍyo'styataścha।

Thus the statements referred to above that "the use of the word 'Hiraṇyagarbha' demonstrates the modernity of the mantra portion and that we have no evidence to establish their antiquity" is based on illusion. He also says that verses like (RV. 1. 1 .2), quoted above, prove the mantra portion. This (statement) is equally false. Because Parameśvara (being Omniscient) knows all three times. Parameśvara knows, "I have been, I am, and I shall be

invoked and worshipped by all the sages of (all times, i.e. the past, the present and the future." Hence He has made this statement. Thus there can be no objection.

भाष्यम्-अत्र निरुक्तेऽपि प्रमाणम्-

Bhāṣyam-atra nirukte'pi pramāṇam-

In this connection, we produce evidence from the *Nirukta*:

अस्यार्थः-(तत्प्रकृति०) तस्य मन्त्रसमूहस्य पदशब्दाक्षरसमुदायाना- मितरत् परस्परं विशेष्यविशेषणतया सामान्यवृत्तौ वर्त्तमाननां मन्त्राणामर्थज्ञानचिन्ता भवति। कोऽयं खल्वस्य मन्त्रस्यार्थो भविष्यतीत्यभ्यूहो बुद्धावाभिमुख्येनोहो विशेषज्ञानार्थस्तर्को मनुष्येण कर्त्तव्यः। नैते श्रुतितः श्रवणमात्रेणैव तर्कमात्रेण च पृथक् पृथक् मन्त्रार्था निर्वक्तव्याः। किन्तु प्रकरणानुकूलतया पूर्वापरसम्बन्धेनैव नितरां वक्तव्याः। किंचनैवैतेषु मन्त्रेष्वनृषेरतपसोऽशुद्धान्तःकरणस्याविदुषः प्रत्यक्षं ज्ञानं भ्'तत्प्रकृतीतरद्वर्त्तनसामान्यादित्ययं मन्त्रार्थचिन्ताभ्यूहोऽभ्यूढोऽपि श्रुतितोऽपि तर्कतो न तु पृथक्त्वेन मन्त्रा निर्वक्तव्याः, प्रकरणश एव तु निर्वक्तव्या नह्येषु प्रत्यक्षमस्त्यनृषेरतपसो वा। पारोवर्य्यावित्सु तु खलु वेदितृषु भूयोविद्यः प्रशस्यो भवतीत्युक्तं पुरस्तान्मनुष्या वा ऋषिषूत्क्रामत्सु देवानब्रुवन्को न ऋषिर्भविष्यतीति? तेभ्य एतं तर्कमृषिं प्रायच्छन् मन्त्रार्थचिन्ताभ्यूहमभ्यूढं तस्माद्यदेव किं चानूचानोऽभ्यूहत्यार्षं तद्भवति॥ निरुक्त, 13.12

asyārthaḥ-(tatprakṛti...) tasya mantrasamūhasya padaśabdākṣarasamudāyānā- mitarat parasparaṁ viśeṣyaviśeṣaṇatayā sāmānyavṛttau varttamānanāṁ mantrāṇāmarthajñānachintā bhavati। ko'yaṁ khalvasya mantrasyārtho bhaviṣyatītyabhyūho buddhāvābhimukhyenoho viśeṣajñānārthastarko manuṣyeṇa karttavyaḥ। naite śrutitaḥ śravaṇamātreṇaiva tarkamātreṇa cha pṛthak pṛthak mantrārthā nirvaktavyāḥ। kintu prakaraṇānukūlatayā pūrvāparasambandhenaiva nitarāṁ vaktvyāḥ। kiṁchanaivaiteṣu mantreṣvanṛṣeratapaso'śuddhāntaḥkaraṇasyāviduṣaḥ pratyakṣaṁ jñānaṁ bh'tatprakṛtītaradvarttanasāmānyādityayaṁ mantrārthachintābhyūho'bhyūḍho'pi śrutito'pi tarkato na tu pṛthaktvena mantrā nirvaktavyāḥ, prakaraṇaśa eva tu nirvaktavyā nahyeṣu pratyakṣamastyanṛṣeratapaso vā। pārovaryyāvitsu tu khalu veditṛṣu bhūyovidyaḥ praśasyo bhavatītyuktaṁ purastānmanuṣyā vā ṛṣiṣūtkrāmatsu

devānabruvanko na ṛṣirbhaviṣyatīti? tebhya etaṁ tarkamṛṣiṁ prāyachchhan mantrārthachintābhyūhamabhyūḍhaṁ tasmādyadeva kiṁ chānūchāno'bhyūhatyārṣaṁ tadbhavati ॥ nirukta, 13.12

This deductive reasoning (Abhyūhā) is applied (in case there is) curiosity (to know the real) meaning of a Vedic verse. (This reasoning should be based on) the Vedas themselves, as well as on (purely) logic. Isolated verses should not be explained. They are to be described regarding the context only. None other than a seer or a yogī has direct cognition in them. It has been stated above that the more learned man is preferred among the scholars who have merely traditional knowledge. When the seers were leaving (this world), people asked the Devas, "Who will be a seer amongst us ?" They gave them Tarka (logic) as the seer. By reasoning, the curiosity regarding the interpretation of the mantras is pacified. Therefore, whatever (meaning) is guessed out by a versatile Vedic scholar (Anūcāna) should be taken as Ārṣa (a direct cognition of a seer).

अस्यार्थः-(तत्प्रकृति०) तस्य मन्त्रसमूहस्य पदशब्दाक्षरसमुदायाना- मितरत् परस्परं विशेष्यविशेषणतया सामान्यवृत्तौ वर्त्तमाननां मन्त्राणामर्थज्ञानचिन्ता भवति। कोऽयं खल्वस्य मन्त्रस्यार्थो भविष्यतीत्यभ्यूहो बुद्धावाभिमुख्येनोहो विशेषज्ञानार्थस्तर्को मनुष्येण कर्त्तव्यः। नैते श्रुतितः श्रवणमात्रेणैव तर्कमात्रेण च पृथक् पृथक् मन्त्रार्था निर्वक्तव्याः। किन्तु प्रकरणानुकूलतया पूर्वापरसम्बन्धेनैव नितरां वक्तव्याः। किंचनैवैतेषु मन्त्रेष्वनृषेरतपसोऽशुद्धान्तःकरणस्याविदुषः प्रत्यक्षं ज्ञानं भवति। न यावद्वा पारोवर्य्यवित्सु कृतप्रत्यक्षमन्त्रार्थेषु मनुष्येषु भूयोविद्यो बहुविद्यान्वितः प्रशस्योऽत्युत्तमो विद्वान् भवति, न तावदभ्यूढः सुतर्केण वेदार्थमपि वक्तुमर्हतीत्युक्तं सिद्धमस्ति।

asyārthaḥ-(tatprakṛti...) tasya mantrasamūhasya padaśabdākṣarasamudāyānā- mitarat parasparaṁ viśeṣyaviśeṣaṇatayā sāmānyavṛttau varttamānanāṁ mantrāṇāmarthajñānachintā bhavati। ko'yaṁ khalvasya mantrasyārtho bhaviṣyatītyabhyūho buddhāvābhimukhyenoho viśeṣajñānārthastarko manuṣyeṇa karttavyaḥ। naite śrutitaḥ

śravaṇamātreṇaiva tarkamātreṇa cha pṛthak pṛthak mantrārthā nirvaktavyāḥ। kintu prakaraṇānukūlatayā pūrvāparasambandhenaiva nitarāṁ vaktvyāḥ। kiṁchanaivaiteṣu mantreṣvanṛṣeratapaso'śuddhāntaḥkaraṇasyāviduṣaḥ pratyakṣaṁ jñānaṁ bhavati। na yāvadvā pārovaryyavitsu kṛtapratyakṣamantrārtheṣu manuṣyeṣu bhūyovidyo bahuvidyānvitaḥ praśasyo'tyuttamo vidvān bhavati, na tāvadabhyūḍhaḥ sutarkeṇa vedārthamapi vaktumarhatītyuktaṁ siddhamasti।

It is to say that one has a curiosity to understand the real meaning of the Vedic verses, which are collections of Padas (i.e. inflected and conjugated forms of words), i.e. words and letters which are interrelated as adjectives and substantives and which are used in a general sense. There is curiosity in one's mind, "What can be the real theme of this mantra?" A man must exercise reasoning to determine the exact meaning of a mantra. This full-fledged logic or reasoning is called "abhyūha". The Vedic verses should not be explained away by in-off-handwavy merely hearing them or merely by reasoning. In explaining them, due consideration should be given to the context, and they must be interpreted with reference to the context. A person, who is not a seer (Ṛṣi), who has not led a life of austerity, whose mind is not pure and who has not (sufficiently) high learning (to his credit), cannot claim insight into the real meaning of the mantras. Unless a person attains a supremely high and exceedingly best and versatile erudition by which he surpasses the tradition-knowing interpreters of the Vedas, he cannot explain the Vedic verses rightly; however, his reasoning may be sound.

अत्रेतिहासमाह-पुरस्तात्कदाचिन्मनुष्या ऋषिषु मन्त्रार्थद्रष्टषूत्क्रामत्स्वतीतेषु सत्सु देवान् विदुषोऽब्रुवन्नपृच्छन् कोऽस्माकं मध्ये ऋषिर्भविष्यतीति। तेभ्यः सत्यासत्यविज्ञानेन वेदार्थबोधार्थं चैतं तर्कमृषिं ते प्रायच्छन् दत्तवन्तोऽयमेव युस्मासु

ऋषिर्भविष्यतीत्युत्तरमुक्तवन्तः। कथभूतं तं तर्कं?, मन्त्रार्थचिन्ताभ्यूहमभ्यूढम्, मन्त्रार्थविज्ञानकारकम्। अतः किं सिद्धं? यः कश्चिदनूचानो, विद्यापारगः पुरुषोऽभ्यूहति, वेदार्थमभ्यूहते प्रकाशयते, तदेवार्षमृषिप्रोक्तं वेदव्याख्यानं भवतीति मन्तव्यम्। किंच यदल्पविद्येनाल्पबुद्धिना, पक्षपातिना मनुष्येण चाभ्यूह्यते तदनार्षमनृतं भवति। नैतत्केनाप्यादर्त्तव्यमिति। कुतः?, तस्यानर्थयुक्तत्वात्। तदादरेण मनुष्याणामप्यनर्थापत्तेश्चेति।

atretihāsamāha-purastātkadāchinmanuṣyā ṛṣiṣu mantrārthadraṣṭaṣūtkrāmatsvatīteṣu satsu devān viduṣo'bruvannapṛchchhan ko'smākaṁ madhye ṛṣirbhaviṣyatīti। tebhyaḥ satyāsatyavijñānena vedārthabodhārthaṁ chaitaṁ tarkamṛṣiṁ te prāyachchhan dattavanto'yameva yusmāsu ṛṣirbhaviṣyatītyuttaramuktavantaḥ। kathabhūtaṁ taṁ tarkaṁ?, mantrārthachintābhyūhamabhyūḍham, mantrārthavijñānakārakam। ataḥ kiṁ siddhaṁ? yaḥ kaśchidanūchāno, vidyāpāragaḥ puruṣo'bhyūhati, vedārthamabhyūhate prakāśayate, tadevārṣamṛṣiproktaṁ vedavyākhyānaṁ bhavatīti mantavyam। kiṁcha yadalpavidyenālpabuddhinā, pakṣapātinā manuṣyeṇa chābhyūhyate tadanārṣamanṛtaṁ bhavati। naitatkenāpyādarttavyamiti। kutaḥ?, tasyānarthayuktatvāt। tadādareṇa manuṣyāṇāmapyanarthāpatteścheti।

Here the author (of the Nirukta) quotes an Itihiāsa (i.e. historical tradition to illustrate) this point. Once upon a time, when the seers (Ṛṣis)were (by and by) leaving this world, men approached the Devas (the self-realized yogīs) and asked them who should be the seer among them. They (the Devas) gave them 'Tarka' (logic) as their seer (Ṛṣi) so that by discriminating between truth and falsehood, they might be able to understand the precise sense of the Vedas. In reply, they-(Devas) said to them, "Tarka (logic) will be the "seer" amongst you". What type of reasoning is accepted here? That 'Tarka' helps us determine the real sense of the Vedic verses. Therefore, it is an established fact that whatever

exposition of the Vedas is offered by a versatile scholar who has come across (the ocean of) all sciences, it should be accepted as Arṣa (i.e. coming from a seer). The explanation given by a half-read man who is not very intelligent, prejudiced, and biased should be taken as Anārṣa (i.e., coming from a non-seer) and false. None should respect such interpretations; because they may contain wrong meanings. If such interpretations are recognized, then people may develop false notions.

अतः पूर्वेभिः प्राक्तनैः प्रथमोत्पन्नैस्तर्कैऋषिभिस्तथा नूतनैर्वर्त्तमानस्थैश्चोतापि भविष्यद्भिश्च त्रिकालस्थैरग्निः परमेश्वर एवेड्योऽस्ति। नैवास्माद्भिन्नः कश्चित्पदार्थः कस्यापि मनुष्यस्येड्यः स्तोतव्य, उपास्योऽस्तीति निश्चयः। एव'मग्निः पूर्वेभिऋषिभिरीड्यो नूतनैरुत'त्यस्य मन्त्रस्यार्थसंगतेर्नैव वेदेष्ववाचीनाख्यः कश्चिद् दोषो भवितुमर्हतीति।

ataḥ pūrvebhiḥ prāktanaiḥ prathamotpannaistarkairṛṣibhistathā nūtanairvarttamānasthaiścotāpi bhaviṣyadbhiścha trikālasthairagniḥ parameśvara eveḍyo'sti। naivāsmādbhinnaḥ kaścitpadārthaḥ kasyāpi manuṣyasyeḍyaḥ stotavya, upāsyo'stīti niścayaḥ। eva'magniḥ pūrvebhiṛṛṣibhirīḍyo nūtanairuta'tyasya mantrasyārthasaṁgaternaiva vedeṣvarvāchīnākhyaḥ kaścid doṣo bhavitumarhatīti।

Therefore, the meaning (of the above-quoted mantra) would be like this:

The Agni (the Self-effulgent Parameśvara) is to be adored and glorified by the ancient Ṛṣis (logics) or by the modern Ṛṣis (logics) or by those of future generations.

No object other than Parameśvara is ever to be glorified and worshipped by any man. It is a decided fact. If this mantra(i.e. *Agni Pūrvebhiḥ etc. RV.*1.1.2) is explained in this manner, no objection regarding modernity can be raised against the Vedas. Moreover, the Aitareya Brāhmaṇa (2. 4.3) says:

अन्यच्च-'प्राणा वा ऋषयो दैव्यासः ॥

anyachcha-'prāṇā vā ṛṣayo daivyāsaḥ ॥

The Prāṇas (life-giving forces) are the Devas:

पूर्वेभिः पूर्वकालावस्थास्थैः कारणस्थैः प्राणैः कार्य्यद्रव्यस्थैर्नूतनैश्चर्षिभिः सहैव समाधियोगेन सर्वैर्विद्वद्भिरग्निः परमेश्वर एवेड्योऽस्त्यनेन श्रेयो भवतीति मन्तव्यम्।

pūrvebhiḥ pūrvakālāvasthāsthaiḥ kāraṇasthaiḥ prāṇaiḥ kāryyadravyasthairnūtanaiścharṣibhiḥ sahaiva samādhiyogena sarvairvidvadbhiragniḥ parameśvara eveḍyo'styanena śreyo bhavatīti mantavyam।

According to it, the phrase "Ancient and modern Seers" means the Prāṇas as they exist in the causal state (in the precreation period) and the Prāṇas as they exist in the form of effect (in the creation period)." The Mantra, therefore, indicates that Parameśvara is to be worshipped and eulogised by all the learned people with the help of such Ṛṣis (prāṇās) in Samādhi. This alone leads to happiness.

भाष्यम्-यच्चोक्तं छन्दोमन्त्रयोर्भेदोऽस्तीति, तदप्यसंगतम्। कुतः? छन्दोवेदनिगममन्त्रश्रुतीनां पर्य्यायवाचकत्वात्। तत्र छन्दोऽनेकार्थवाचकमस्ति। वैदिकानां गायत्र्यादिवृत्तानां लौकिकानामर्य्यादीनां च वाचकम्। क्वचितस्वातन्त्र्यस्यापि। अत्राहुर्यास्काचार्य्याः-

Bhāṣyam-yachchoktaṁ chhandomantrayorbhedo'stīti, tadapyasaṁgatam। kutaḥ? chhandovedanigamamantraśrutīnāṁ paryyāyavāchakatvāt। tatra chhando'nekārthavāchakamasti। vaidikānāṁ gāyatrayādivṛttānāṁ laukikānāmaryyādīnāṁ cha vāchakam। kvachitasvātantrayasyāpi। atrāhuryāskāchāryyāḥ-

The statement (of Professor Max Müller, cited above) that the terms 'chhandas' and 'mantra' have distinct and different applications is also not tenable. The words Chhandas, Veda, Nigama, Mantra and Śruti are

synonyms. Here the word Chhandas expresses various other meanings. It denotes metres or the Vedic metres, viz. Gāyatrī etc. and the Laukika metres, viz. Āryā, etc. It also means "freedom". Here Ācārya Yāska says:

मन्त्रा मननाच्छन्दांसि छादनात्स्तोमः स्तवनाद्यजुर्यजतेः सामसंमितमृचा ॥

निरुक्त, 7.12

mantrā mananāchchhandāṁsi chhādanāt stomaḥ
stavanādyajuryajateḥsāmasaṁmitamṛchā ॥

[Meaning] Mantras are so called because they are received in meditation (derived from the root √man 'to think'); chhandas are so called because they cover (derived from the root √chhad 'to cover'); stoma is so called because we praise with them (derived from the root √stu 'to praise'); Yaju is derived from the root √Yaj ('to perform havan', 'worship of Parameśvara' and 'to combine'); Sāman is so called because it is mixed with Ṛks.

अविद्यादिदुःखानां निवारणात्सुखैराच्छादनाच्छन्दो वेदः। तथा 'चन्देरादेश्चछः' इत्यौणादिकं सूत्रम् (4.219)। 'चदि आहलादने दीप्तौ च' इत्यस्माद्धातोरसुन् प्रत्यये परे चकारस्य छकारादेशे च कृते 'छन्दस्' इति शब्दो भवति। वेदाध्ययनेन सर्वविद्याप्राप्तेर्मनुष्य आह्लादी भवति, सर्वार्थज्ञाता चातश्छन्दो वेदः।

avidyādiduḥkhānāṁ
nivāraṇatsukhairāchchhādanāchchhando vedaḥ। tathā
'chanderādeśchachhaḥ' ityauṇādikaṁ sūtram (4.219)। 'chadi
āhalādane dīptau cha' ityasmāddhātorasun pratyaye pare
chakārasya chhakārādeśe cha kṛte 'chhandas' iti śabdo bhavati।
vedādhyayanena sarvavidyāprāptermanuṣya āhlādī bhavati,
sarvārthajñātā chātaśchhando vedaḥ।

The Veda is called Chhandas because it wards off afflictions caused by ignorance (Avidyā) and provides a cover of bliss. It is also derived from the root √chhadi, 'to delight' and 'to shine' by adding the suffix'-asun' and

substituting its first letter 'cha' into 'chha'. According to the Ūṇādi aphorism, 'cha' of 'chadi' is changed into chha. By studying the Vedas, a man learns all types of sciences and thus acquires happiness. Therefore the Veda is called Chhandas.

The *Śatapatha Brāhmaṇa* (8.2.2.8) says:

छन्दाँसि वै देवा वयोनाधश्छन्दोभिर्हीदँ सर्वं वयुनं नद्धम् ॥

शतपथ ब्रा० 8.2.2.8

chhandāṁsi vai devā vayonādhaśchhandobhihīṁdaṁ sarvaṁ vayunaṁ naddham ॥

[Meaning] Chhandas are verily Devas. They contain knowledge and actions. This entire universe is covered by chhandas.

एता वै देवताश्छन्दाँसि ॥ शतपथ ब्रा० 8.3.3.6

etā vai devatāśchhandāṁsi ॥

[Meaning] These Devatās are verily chandas.

अस्यायमभिप्रायः-'मत्रि गुप्तभाषणे' अस्माद् 'हलश्च' इति सूत्रेण 'घञ्' प्रत्यये कृते मन्त्रशब्दस्य सिद्धिर्जायते। गुप्तानां पदार्थानां भाषणं यस्मिन्वर्त्तते स 'मन्त्रो' वेदः। तदवयवानामनेकार्थानामपि मंत्रसंज्ञा भवति, तेषां तदर्थवत्त्वात्। तथा 'मन ज्ञाने' अस्माद्धातोः 'सर्वधातुभ्यः ष्ट्रन्' इत्युणादिसूत्रेण 'ष्ट्रन्' प्रत्यये कृते मन्त्रशब्दो व्युत्पद्यते। मन्यन्ते ज्ञायन्ते सर्वैर्मनुष्यैः सत्याः पदार्था येन यस्मिन्वा स 'मन्त्रो' वेदः। तदवयवा 'अग्निमीळेपुरोहित'मितयादयो मन्त्राः गृह्यन्ते। यानि गायत्र्यादीनिच्छन्दांसि तदन्विता मन्त्राः सर्वार्थद्योतकत्वादेवताशब्देन गृह्यन्ते। अतश्च छन्दास्येव देवाः वयोनाधाः सर्वक्रियाविद्यानिबन्धनास्तैश्छन्दोभिरेव वेदैर्वेदमन्त्रैश्चेदं सर्वं विश्वं वयुनं कर्मादि चेश्वरेण नद्धं बद्धं कृतमिति विज्ञेयम्। येन छन्दसा छन्दोभिर्वा सर्वा विद्याः संवृतः आवृताः सम्यक् स्वीकृता भवन्ति, तस्माच्छन्दांसि वेदा, मननान्मन्त्राश्चेति पर्यायौ।

asyāyamabhiprāyaḥ-'matri guptabhāṣaṇe' asmād 'halaścha' iti sūtreṇa 'ghañ' pratyaye kṛte mantraśabdasya siddhirjāyate। guptānāṁ padārthānāṁ bhāṣaṇaṁ yasminvarttate sa 'mantro' vedaḥ। tadavayavānāmanekārthānāmapi maṁtrasaṁjñā bhavati, teṣāṁ tadarthavattvāt। tathā 'mana jñāne'

asmāddhātoḥ 'sarvadhātubhyaḥ ṣṭran' ityuṇādisūtreṇa 'ṣṭran' pratyaye kṛte mantraśabdo vyutpadyate। manyante jñāyante sarvairmanuṣyaiḥ satyāḥ padārthā yena yasminvā sa 'mantro' vedaḥ। tadavayavā 'agnimīḷepurohita'mitayādayo mantrāḥ gṛhyante। yāni gāyatrayādīnichchhandāṁsi tadanvitā mantrāḥ sarvārthadyotakatvāddevatāśabdena gṛhyante। ataścha chhandāsyeva devāḥ vayonādhāḥ sarvakriyāvidyānibandhanāstaiśchhandobhireva vedairvedamantraiśchedaṁ sarvaṁ viśvaṁ vayunaṁ karmādi cheśvareṇa naddhaṁ baddhaṁ kṛtamiti vijñeyam। yena chhandasā chhandobhirvā sarvā vidyāḥ saṁvṛtaḥ āvṛtāḥ samyak svīkṛtā bhavanti, tasmāchchhandāṁsi vedā, mananānmantrāścheti paryāyau।

The word "mantra" is formed from the root "√matri 'to hold confidential consultation'. According to the aphorism of (Pāṇini) "*hala-ca*", the suffix "-ghañ" is added to it. The Veda is called mantra because it contains the exposition of unknown and mysterious subjects. The individual verses (mantras) which form the entire Veda are also called mantras as they(also) contain such topics. The word mantra can also be derived from the root √man 'to know' added with the suffix '-ṣṭran'according to the Uṇādi aphorism"sarva dhātubhyaṣṭran," i.e. "The suffix -ṣtran is added to all dhatus". Thus it means "where or by which men obtain knowledge of realities. "Thus mantra means the Veda. Here, the phrase "individual versus" mean the mantras, for example*, " agnim īle purohitam "* etc; All the metres Gāyatrī, etc. and the verses composed in them are also called Devatās because they explain all matters. Hence chhandas are doubtlessly Devatās. They are 'vayo-nādhā', i.e. the home of all sciences and actions. This entire knowledge is hidden in the Vedas and the individual mantras. Because all sciences are contained in the Vedas

and the Vedas cover all branches of learning, Vedas are called chhandas, and also because the Vedas are studied with a concentration of mind, they are called mantras. The words Chandas and the Mantra are synonyms.

एवं 'श्रुतिस्तु वेदो विज्ञेय'इति मनुस्मृतौ, 'इत्यपि निगमो भवती' ति निरुक्ते। श्रुतिर्वेदो मन्त्राश्च, निगमो वेदो मन्त्राश्चेति पर्य्यायौ स्तः। श्रूयन्ते वा सकला विद्या यया सा श्रूतिर्वेदो मन्त्राश्च श्रुतयः। तथा निगच्छन्ति नितरां जानन्ति प्राप्नुवन्ति वा सर्वा विद्या यस्मिन् स निगमो वेदो मन्त्राश्चेति।

evaṁ'śrutistu vedo vijñeya'iti manusmṛtau, 'ityapi nigamo bhavatī'ti nirukte। śrutirvedo mantraścha, nigamo vedo mantraścheti paryyāyau staḥ। śrūyante vā sakalā vidyā yayā sā śrūtirvedo mantrāścha śrutayaḥ। tathā nigachchhanti nitarāṁ jānanti prāpnuvanti vā sarvā vidyā yasmin sa nigamo vedo mantraścheti।

The Manusmṛti says: "The word śruli means the Veda". All mantras from the Vedas are styled as nigamas in the Nirukta. The words, Śruti, Veda, Mantra, Nigama, are all synonyms. The Veda is called Śruti because we hear all sciences out of it, and (therefore) the mantras are also called śruti. Men know and acquire all sciences through the Vedas. Hence the Veda is called Nigama (i.e. ni+√gam 'to know' or 'to attain'). The Mantra is also called Nigama (because of the same sense).

भाष्यम्-तथा व्याकरणेऽपि-

Bhāṣyam-tathā vyākaraṇe'pi-

In the following quotations from the Aṣṭādhyāyī, the treatise on grammar, the terms Mantra, Chandas and Nigamas are used as synonyms:

मन्त्रे घसह्वरणशवृदहाद्वृच्कृगभिजनिभ्योलेः ॥ अष्टाध्यायी, 2.4.80

mantre ghasahvaraṇaśavṛdahādvṛchkṛgabhi-janibhyoleḥ ॥

[Meaning] In the Mantra portion of the Vedas, there

is a (luk) elision of the sign of the Aorist (perfect), after the verbs √ghas 'to eat', √hūr 'to be crooked', √ṇaś ' to destroy', √vṛ 'to choose', 'to cover', √dah 'to burn'; verbs ending in long '-ā', √vṛch 'to avoid', √kṛ 'to make', √gami 'to go', √ jani 'to be produced'.

छन्दसि लुङ्लङ्लिटः ॥ अष्टाध्यायी, 3.4.6

chhandasi luṅlaṅliṭaḥ ॥

[Meaning] In the Chhanda (Veda), the Aorist, Imperfect and Perfect are optionally employed in all tenses, in relation to verbs.

वा षपूर्वस्य निगमे ॥ अष्टाध्यायी, 6.4.9

vā ṣapūrvasya nigame ॥aṣṭādhyāyī, 6.4.9

[Meaning] The lengthening of the penultimate vowel of a stem ending in '-n' before the affixes of the strong case is optional in Nigama (Veda) when 'ṣ' precedes such a vowel.

अत्रापि च्छन्दोमन्त्रनिगमाः पर्य्यायवाचिनः सन्ति। एवं छन्दआदीनां पर्यायसिद्धेर्यो भेदं ब्रूते तद्वचनमप्रमाणमेवास्तीति विज्ञायते।

atrāpi chchhandomantranigamāḥ paryyāyavāchinaḥ santi। evaṁ chhandaādīnāṁ paryāyasiddheryo bhedaṁ brūte tadvachanamapramāṇamevāstīti vijñāyate।

Here also, Chanda, Mantra and Nigama are used as synonyms. As such, whoever talks about the difference between Chanda, Mantra and Nigama, is not worthy to be believed.

इति वेदविषयविचार।

(iti vedaviṣayavichāra)

Here ends the discourse on the Veda as a subject.

अथ वेदसंज्ञाविचारः

Vedic Technical Terms

अथ कोऽयं वेदो नाम?,

atha ko'yaṁ vedo nāma?,

What do you mean by the Veda?

मन्त्रभागसंहितेत्याह।

mantrabhāgasaṁhitetyāha।

Veda means the Sanhitās, containing Mantra-portion only.

किंच 'मन्त्रब्राह्मणयोर्वेदनामधेयम्' इति कात्यायनोक्तेर्ब्राह्मणभागस्यापि वेदसंज्ञा कुतो न स्वीक्रियत इति?

kiṁcha 'mantrabrāhmaṇayorvedanāmadheyam' iti kātyāyanokterbrāhmaṇabhāgasyāpi vedasaṁjñā kuto na svīkriyata iti?

Why do you not accept that the term Veda also applies to the Brāhmaṇas? Because Kātyāyana says that the Veda is the name of both- The mantra portion as well as the Brāhmaṇa portion.

मैवं वाच्यम्। न ब्राह्मणानां वेदसंज्ञा भवितुमर्हति। कुतः? पुराणेतिहाससंज्ञकत्वाद्वेदव्याख्यानादृषिभिरुक्तत्वादनीश्वरोक्तत्वात्कात्यायन-भिन्नैरृर्षिभिर्वेदसंज्ञायामस्वीकृतत्वान्मनुष्यबुद्धिरचितत्त्वाच्चेति।

maivaṁ vāchyam। na brāhmaṇānāṁ vedasaṁjñā bhavitumarhati। kutaḥ? purāṇetihāsasaṁjñakatvādvedavyākhyānādṛṣibhiruktatvādanīśvaroktatvātkātyāyana-bhinnairṛṣibhirvedasaṁjñāyāmasvīkṛtatvānmanuṣyabuddhirachitattvāchcheti।

This view is not acceptable. The Brāhmaṇas do not deserve the designation of the Veda; because they have

been given the title of Purāṇa and ltihāsa. They are Vedic glosses and are not authored by Parameśvara in the form of creation but merely the works of Seers and thus the creation of human intellect because the Seers other than Kātyāyana refuse to call them the Veda.

भाष्यम्-यथा ब्राह्मणग्रन्थेषु मनुष्याणां नामलेखपूर्वका लौकिका इतिहासाः सन्ति न चैवं मन्त्रभागे।

Bhāṣyam-yathā brāhmaṇagrantheṣu manuṣyāṇāṁ nāmalekhapūrvakā laukikā itihāsāḥ santi na chaivaṁ mantrabhāge।

The Brāhmaṇas mention the history of human beings by referring to their names, but the Mantra portion does not do so.

किंच भोः!

kiṁcha bhoḥ!

There are statements in all the Vedas containing the names of seers. For instance, (the following) verse from the *Yajurveda* mentions such names:

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम्।
यद्देवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम्॥ यजुः० 3.62

trayāyuṣaṁ jamadagneḥ kaśyapasya trayāyuṣam।
yaddeveṣu trayāyuṣaṁ tanno astu trayāyuṣam॥

[Meaning] May our jamadagni (eyes), kaśyapa (prāṇa) and other devaḥ (sense organs) attain three times the average age of a human-beings (300 years of age), as is attained by enlightened persons/yogīs.

इत्यादीनि वचनान्यृषीणां नामाङ्कितानि यजुर्वेदादिष्वपि दृश्यन्ते। अनेनेतिहासादिविषये मन्त्रब्राह्मणयोस्तुल्यता दृश्यते, पुनर्ब्राह्मणानामपि वेदसंज्ञा कुतो न मन्यते?

ityādīni vachanānyṛṣīṇāṁ nāmāṅkitāni yajurvedādiṣvapi dṛśyante। anenetihāsādiviṣaye mantrabrāhmaṇayostulyatā

dṛśyate, punarbrāhmaṇānāmapi vedasaṁjñā kuto na manyate?

From the above statement of the *Yajurveda*, it is evident that names of human beings have also been referred to in the Vedas, so both the Mantras and the Brāhmaṇas are at par with each other. Why, then, do you not admit that the Brāhmaṇas are also included in the Veda?

मैवं भ्रमि। नैवात्र जमदग्निकश्यपौ देहधारिणो मनुष्यस्य नाम्नी स्तः। अत्र प्रमाणम्-

maivaṁ bhrami। naivātra jamadagnikaśyapau dehadhāriṇo manuṣyasya nāmnī staḥ। atra pramāṇam-

Stay clear on this matter. Here the words Jamadagni and Kaśyapa are not proper nouns, referring to some particular, i.e. embodied human beings. The evidence from the Śatapatha (clearly supports it):

चक्षुर्वै जमदग्निऋषिर्यदेनेन जगत्पश्यत्यथो मनुते तस्माच्चक्षुर्जमदग्निऋषिः॥

शतपथ ब्रा० 8.1.2.3

chakṣurvai jamadagniṛṛṣiryadenena jagatpaśyatyatho manute tasmāchchakṣurjamadagniṛṛṣiḥ॥

[Meaning] Eye is verily the seer Jamadagni because people see and recognise with eyes. Therefore, the eye is Jamadagni seer.

कश्यपो वै कूर्मः प्राणो वै कूर्मः। शतपथ ब्रा० 7.5.1.5,7

kaśyapo vai kūrmaḥ prāṇo vai kūrmaḥ।

[Meaning] Kaśyapa is Kūrma and Kūrma is Prāṇa.

अनेन प्राणस्य कूर्मः कश्यपश्च संज्ञास्ति। शरीरस्य नाभौ तस्य कूर्माकारावस्थितेः।

anena prāṇasya kūrmaḥ kaśyapaścha saṁjñāsti। śarīrasya nābhau tasya kūrmākārāvasthiteḥ।

[Meaning] It shows that Kūrma and Kaśyapa are the names of Prāṇa. Because the kūrma Prāṇas, which opens

the eyes and stimulates blinking, is located in the navel of the (human) body.

अनेन मन्त्रेणेश्वर एव प्रार्थ्यते।

anena mantreṇeśvara eva prārthyate।

Hence, the above-quoted verse contains the prayer to Parameśvara, For instance:

तद्यथा-हे जगदीश्वर! भवत्कृप्या नोऽस्माकं जमदग्निसंज्ञकस्य चक्षुषः कश्यपाख्यस्य प्राणस्य च (त्र्यायुषम्) त्रिगुणमर्थात् त्रीणि शतानि वर्षाणि यावत्तावदायुरस्तु।

tadyathā-he jagadīśvara! bhavatkṛpyā no'smākaṁ jamadagnisaṁjñakasya chakṣuṣaḥ kaśyapākhyasya prāṇasya cha (trayāyuṣam) triguṇamarthāt trīṇi śatāni varṣāṇi yāvattāvadāyurastu।

"O Lord of the universe, by your grace may our eyes, styled as Jamadagni and our Prāṇas styled as Kūrma, last for three (ordinary) terms of human life, i.e. three hundred years (i.e. 100x 3=300)."

चक्षुरित्युपलक्षणमिन्द्रियाणां, प्राणो मनआदीनां च। (यद्देवेषु त्र्यायुषम्), अत्र प्रमाणम्-

chakṣurityupalakṣaṇamindriyāṇāṁ, prāṇo manaādīnāṁ cha। (yaddeveṣu trayāyuṣam), atra pramāṇam-

Here "the word eye" represents all sense organs, and "Prāṇa" indicates the mind. In the phrase "yed-deveṣu etc." the word 'Deva' according to the Śatapatha (3. 7), means the "learned men":

विद्वाꣳसो हि देवाः॥ शतपथ ब्रा० 3.7.10

vidvānso hi devāḥ॥

[Meaning] Devas are verily enlightened persons.

अनेन विदुषां देवसंज्ञास्ति, देवेषु यावद्विद्याप्रभावयुक्तं त्रिगुणमायुर्भवति, (तन्नो अस्तु त्र्यायुषम्) तत्सेन्द्रियाणां समनस्कानां नोऽस्माकं पूर्वोक्तं सुखयुक्तं त्रिगुणमायुरस्तु भवेत्। येन सुखयुक्ता वयं तावदायुर्भुंजीमहि। अनेनान्यदप्युपदिश्यते।

ब्रह्मचर्यादिसुनियमैर्मनुष्यैरेतत्त्रिगुणमायुः कर्तुं शक्यमस्तीति गम्यते।

anena viduṣāṁ devasaṁjñāsti, deveṣu yāvadvidyāprabhāvayuktaṁ triguṇamāyurbhavati, (tanno astu trayāyuṣam) tatsendriyāṇāṁ samanaskānāṁ no'smākaṁ pūrvoktaṁ sukhayuktaṁ triguṇamāyurastu bhavet। yena sukhayuktā vayaṁ tāvadāyurbhuṁjīmahi। anenānyadapyupadiśyate। brahmacharyādisuniyamairmanuṣyairetattriguṇamāyuḥ kartuṁ śakyamastīti gamyate।

Here enlightened persons are called Devas. Enlightened persons enjoy three times the age of ordinary human beings due to the power of enlightenment. May our life be similar to theirs and last for three terms, i.e., three hundred years- with all our senses, including our mind, full of bliss. This Mantra otherwise also teaches that men can extend their lives three times if they adhere to the sound principles of Brahmacarya, etc.

अतोऽर्थाभिधायकैर्जमदग्न्यादिभिः शब्दैरर्थमात्रं वेदेषु प्रकाश्यते। अतो नात्र मन्त्रभागे हीतिहासलेशोऽप्यस्तीत्यवगन्तव्यम्। अतो यच्च सायणाचार्यादिभिर्वेदप्रकाशादिषु यत्र कुत्रेतिहासवर्णनं कृतं तद् भ्रममूलमस्तीति मन्तव्यम्।

ato'rthābhidhāyakairjamadagnyādibhiḥ śabdairarthamātraṁ vedeṣu prakāśyate। ato nātra mantrabhāge hītihāsaleśo'pyastītyavagantavyam। ato yachcha sāyaṇāchāryādibhirvedaprakāśādiṣu yatra kutretihāsavarṇanaṁ kṛtaṁ tad bhramamūlamastīti mantavyam।

It is, therefore, clear that the words Jamadagni, etc. in the Vedas are suggestive and indicate (general) sense only. Hence it must be clearly understood that the Mantra portion has not the slightest trace of history. Therefore, all the descriptions of historical events given by Sāyaṇāchāry and others in their Vedic commentaries, like Veda Prakāśa, are based on ignorance (and are

erroneous).

तथा ब्राह्मणग्रन्थानामेव पुराणेतिहासादिनामास्ति, न ब्रह्मवैवर्तश्रीमद्भागवतादीनां चेति निश्चीयते।

tathā brāhmaṇagranthānāmeva purāṇetihāsādināmāsti, na brahmavaivartaśrīmadbhāgavatādīnāṁ cheti niśchīyate।

Here it should also be known that Itlhāsa and the Purāṇa, etc. are the terms applied to the Brāhmaṇas only and not to those books (which are called Purāṇās) like the Śrimad Bhāgavata and the Brahmavaivarta and others.

किंच भोः! ब्रह्मयज्ञविधाने यत्र क्वचिद्ब्राह्मणसूत्रग्रन्थेषु 'यद् ब्राह्मणानीतिहासान्पुराणानि कल्पान्गाथा नाराशंसो' रित्यादीनि वचनानि दृश्यन्ते, एषां मूलमथर्ववेदेऽप्यस्ति-

kiṁcha bhoḥ! brahmayajñavidhāne yatra kvachidbrāhmaṇasūtragrantheṣu 'yad brāhmaṇānītihāsānpurāṇāni kalpāngāthā nārāśaṁso' rityādīni vachanāni dṛśyante, eṣāṁ mūlamatharvavede'pyasti-

In connection with the injunctions laid down for performing the Brāhma-yajña, in the Brāhmaṇas and the Aphoristic works (Sūtras), we come across the statements like "The Brāhmaṇas, the Purāṇas, the Kalpas, the Gāthās and the Nārāśnsīs (are to be studied).

The origin (of such statements) is also traceable in the *Atharvaveda* (15.6.12):

स बृहतीं दिशमनु व्यचलत्। तमितिहासश्च पुराण च गाथाश्च नाराशंसीश्चानुव्यचलन्। इतिहासस्य च वै स पुराणस्य च गाथानां च नाराशंसीनां न प्रियं धाम भवति य एवं वेद॥ अथर्व० 15.6.12

sa bṛhatīṁ diśamanu vyachalat। tamitihāsaścha purāṇa cha gāthāścha nārāśaṁsīśchānuvyachalan। itihāsasya cha vai sa purāṇasya cha gāthānāṁ cha nārāśaṁsīnāṁ na priyaṁ dhāma bhavati ya evaṁ veda॥

[Meaning] He proceeded in the direction of Bṛhatī chhanda. The Itihāsa, the Purāṇa, the Gāthās and the Nārāśansīs followed him; He, who knows it thus, indeed becomes the coveted abode of the Itihāsa, the Purāṇa, the Gāthās and the Nārāśansīs.

अतो ब्राह्मणग्रन्थेभ्यो भिन्ना भागवतादयो ग्रन्था इतिहासादिसंज्ञया कुतो न गृह्यन्ते?

ato brāhmaṇagranthebhyo bhinnā bhāgavatādayo granthā itihāsādisaṁjñayā kuto na gṛhyante?

Consequently, why do not you admit that the word Itihāsa means books other than the Brāhmaṇas, viz. the Śrīmad Bhāgavata, etc.?

मैवं वावचि। एतैः प्रमाणैर्ब्राह्मणग्रन्थानामेव ग्रहणं जायते, न श्रीमदगवतादीनामिति। कुतः? ब्राह्मणग्रन्थेष्वितिहासादीनामन्तर्भावात्। तत्र-

maivaṁ vāvachi। etaiḥ pramāṇairbrāhmaṇagranthānāmeva grahaṇaṁ jāyate, na śrīmadagavatādīnāmiti। kutaḥ? brāhmaṇagrantheṣvitihāsādīnāmantarbhāvāt। tatra-

Do not say this. These quotations refer to the Brāhmaṇas only and not to the books like the Śrīmad Bhāgavata, etc., because the Itihāsa (history of creation), etc. are part of the works called 'Brāhmaṇas'. For instance:

देवासुराः संयत्ता आसन्। तैत्तिरीय सं॰ 1.5.1.1

devāsurāḥ saṁyattā āsan।

[Meaning] The Devas (particles) and the Asuras (anti-particles) annihilated each other.

इत्यादयः इतिहासा ग्राह्याः।

ityādayaḥ itihāsā grāhyāḥ।

Such statements are to be taken as Itihāsas (history of creation). Similarly,

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ छान्दोग्योपनिषद्, 6.2.1

sadeva somyedamagra āsīdekamevādvitīyam ॥ chhāndogyopaniṣad, 6.2.1

[Meaning] At the beginning of creation, the (sat) prakṛti was alone in the state of (sāmyāvasthā) equilibrium (there was the uniformity of sattva, rajas and tamas) and without the second (puruṣa).

आत्मा वा इदमेकमेवाग्र आसीन्नान्यत् किंचन मिषत् ॥

ऐतरेयारण्यक उपनिषद्, 1.1

ātmā vā idamekamevāgra āsīnnānyat kiṁchana miṣat ॥

[Meaning] In the beginning, Ātman (Brahman) alone was there; no other survived.

आपो ह वा इदमग्रे सलिलमेवास ॥ शतपथ ब्रा० 11.1.6.1

āpo ha vā idamagre salilamevāsa ॥

[Meaning] In the beginning, indeed, this (universe) was in the form of uniformity of sattva, rajas and tamas; doubtlessly, this state was called 'Salila' only.

इदं वा अग्रे नैव किंचिदासीत् ॥ इत्यादीनि जगतः पूर्वावस्था कथनपूर्वकाणि वचनानि ब्राह्मणन्तर्गतान्येव पुराणानि ग्राह्याणि।

idaṁ vā agre naiva kiṁchidāsīt ॥ityādīni jagataḥ pūrvāvasthā kathanapūrvakāṇi vachanāni brāhmaṇantargatānyeva purāṇāni grāhyāṇi ।

'In the beginning, there was nothing'. Such statements, occurring in the Brāhmaṇas, which depict the state existing before the creation of the world, are to be recognised as Purāṇas.

कल्पा मन्त्रार्थसामर्थ्यप्रकाशकाः, तद्यथा-'इषे त्वोर्जे त्वेति वृष्ट्यै तदाह, यदाहेषे त्वेत्यूर्जे त्वेति यो वृष्टादूर्ग्रसो जायते तस्मै तदाह। सविता वै देवानां प्रसविता सवितृप्रसूताः ॥ शतपथ ब्रा० 1.7.1.2,4 इत्यादयो ग्राह्यः।

kalpā mantrārthasāmarthyaprakāśakāḥ, tadyathā-'iṣe tvorje tveti vṛṣṭyai tadāha, yadāheṣe tvetyūrje tveti yo vṛṣṭādūrgraseā jāyate tasmai tadāha। savitā vai devānāṁ prasavitā savitṛprasūtāḥ ॥ Ś.Br. 1.7.1.2.4 ityādayo grāhyaḥ।

The Kalpa refers (to the portions of) the Brāhmaṇas, which describe the intent of the Mantras. For instance:

The verse '*iṣe tvāūrje tvā*' (The Yajurveda, 1.1) is pronounced for rain. The phrase '*iṣe tvāūrje tvā*' refers to the food or essence which springs up from the rain.

Similarly, "savitā doubtlessly is the prasavitā (stimulator of life and motion in the world) which means 'born of Savitā'.

Such statements are the Kalpas.

गाथा याज्ञवल्क्यजनकसंवादो। यथा शतपथब्राह्मणे गार्गीमैत्रेय्यादीनां परस्परं प्रश्नोत्तरकथनयुक्ताः सन्तीति।

gāthā yājñavalkyajanakasaṁvādo। yathā śatapathabrāhmaṇe gārgīmaitreyyādīnāṁ parasparaṁ praśnottarakathanayuktāḥ santīti।

The Gāthās mean the dialogues, for instance, the dialogues between Yājñavalkya and Janaka or the dialogues in the form of questions and answers, like between Gārgī and Maitreyī in the Śatapatha Brāhmaṇa.

नाराशंस्यश्च, अत्राहुर्यास्काचार्याः-

nārāśaṁsyaścha, atrāhuryāskāchāryāḥ-

What is Nārāśansī?" Here Āchārya Yāska (Nirukta, 8.6) explains:

नराशंसो यज्ञ इति काथक्य, नरा अस्मिन्नासीनाः शंसन्त्यग्निरिति शाकपूणिर्नरैः प्रशस्यो भवति॥ निरुक्त, 8.6

narāśaṁso yajña iti kāthakya, narā asminnāsīnāḥ śaṁsantyagniriti śākapūṇirnaraiḥ praśasyo bhavati ॥nirukta, 8.6

[Meaning] According to Kāthakya, Nārāśansī is Yajña. People assemble there to praise (Parameśvara). (Nara+śansī). According to Śākapūṇī, it is Agni (Parameśvara), as persons eulogise it.

नृणां यत्र प्रशंसा नृभिर्यत्र प्रशस्यते ता ब्राह्मणानिरुक्ताद्यन्तर्गताः कथा नाराशंसो ग्राह्या, नातोऽन्या इति।

nṝṇāṁ yatra praśaṁsā nṛbhiryatra praśasyate tā brāhmaṇāniruktādyantargatāḥ kathā nārāśaṁso grāhyā, nāto'nyā iti।

Thus stories occurring in the Brāhmaṇas and the Nirukta etc., containing eulogies of men or women are called Gāthās and nothing else.

किंच तेषु वचनेष्वपीदमेव विज्ञायते यत् यस्माद् ब्राह्मणानीति संज्ञीपदमितिहासादिस्तेषां संज्ञेति। तद्यथा-ब्राह्मणान्येवेतिहासान् जानीयात् पुराणानि कल्पान् गाथा नाराशंसीश्चेति।

kiṁcha teṣu vachaneṣvapīdameva vijñāyate yat yasmād brāhmaṇānīti saṁjñīpadamitihāsādisteṣāṁ saṁjñeti। tadyathā-brāhmaṇānyevetihāsān jānīyāt purāṇāni kalpān gāthā nārāśaṁsīścheti।

In all the quotations, the Brāhmaṇas are named by the phrase Itihāsa, wherever these words occur. For instance, it is said:

"One should understand that the words Itihāsa, Purāṇa, Kalpa, Gāthā and Nārāśansī are (the names of) the Brāhmaṇas only."

अन्यदप्यत्र प्रमाणमस्ति न्यायदर्शनभाष्ये-

anyadapyatra pramāṇamasti nyāyadarśanabhāṣye-

In this regard, we have another authority from the commentary of the Nyāya Darśana:

वाक्यविभागस्य चार्थग्रहणात्॥ न्याय० 2.1.60

vākyavibhāgasya chārthagrahaṇāt ॥

[Meaning] There are three types of statements in the Brāhmaṇas signifying three distinct meanings.

अस्योपरि वात्स्यायनभाष्यम्-'प्रमाणं शब्दो यथा लोके, विभागश्च ब्राह्मणवाक्यानां त्रिविधः।'

asyopari vātsyāyanaBhāṣyam-'pramāṇaṁ śabdo yathā loke, vibhāgaścha brāhmaṇavākyānāṁ trividhaḥ।'

Vātsyāyana comments upon this as follows:

"Just as three types of statements are used by people in the world. Similarly, statements of the Brāhmaṇical texts are divided into three categories."

अयमभिप्रायः-ब्राह्मणग्रन्थशब्दा लौकिका एव, न वैदिका इति। तेषां त्रिविधो विभागो लक्ष्यते-

ayamabhiprāyaḥ-brāhmaṇagranthaśabdā laukikā eva, na vaidikā iti। teṣāṁ trividho vibhāgo lakṣayate-

This shows that the statements occurring in the Brāhmaṇas deal with worldly issues, not Vedic ones. The three-fold divisions of Brāhmaṇical statements have been explained as follows:

विध्यर्थवादानुवादवचनविनियोगात् ॥ न्याय० 2.1.61

vidhyarthavādānuvādavachanaviniyogāt ॥

[Meaning] 1. The Vidhi Vakya (statements suggesting a particular process/procedure or way out to achieve a specific end)

2. The Arthavāda (statements explaining the properties of objects or things); and

3. The Anuvāda vākya (repeating the past events or procedures).

अस्योपरि वात्स्यायनभाष्यम्-'त्रिधा खलु ब्राह्मणवाक्यानि विनियुक्तानि,

विधिवचनान्यर्थवादवचनान्यनुवादवचनानीति ।'

asyopari vātsyāyanaBhāṣyam-'tridhā khalu brāhmaṇavākyāni viniyuktāni, vidhivachanānyarthavādavachanānyanuvādavachanānīti ।

Commenting upon this aphorism Vātsyāyana (2.1.61) also says, "There are three types of statements in the Brāhmaṇas– Vidhivachana, Arthavāda and Anuvāda.

तत्र सूत्र-विधिर्विधायकः (न्याय0 2.1.62)

Tatra Sūtra-vidhirvidhāyakaḥ (nyāya0 2.1.62)

The Vidhi here means suggesting a particular process or way out to achieve a particular end.

अस्योपरि वात्स्यायनभाष्यम्-'यद्वाक्यं विधायकं चोदकं विधिः। विधिस्तु नियोगोऽनुज्ञा वा, यथाऽग्निहोत्रं जुहुयात्स्वर्गकाम' इत्यादि'। ब्राह्मणवाक्यानामिति शेषः।

asyopari vātsyāyanaBhāṣyam-'yadvākyaṁ vidhāyakaṁ chodakaṁ vidhiḥ । vidhistu niyogo'nujñā vā, yathā'gnihotraṁ juhuyātsvargakāma' ityādi ।' brāhmaṇavākyānāmiti śeṣaḥ ।

Vātsyāyana (2.1.62) comments upon it, "The statement which suggests or tells a process is called Vidhi. Vidhi also means suggesting a Niyoga (implication) or Anujña (entitlement). For instance, 'One, desirous of divinity (bliss), should perform the spiritual Agnihotra (self-realization)."

स्तुतिर्निन्दा परकृतिः पुराकल्प इत्यर्थवादः ॥ न्याय० 2.1.63

stutirnindā parakṛtiḥ purākalpa ityarthavādaḥ ॥

[Meaning] The Arthavāda (statements explaining the properties of objects or things) is of four types, (1). Stuti (narrating good qualities), (2) Nindā (relating bad qualities), (3) Parakṛti (quoting an opposite or contrary example), (4) Purākalpa (quoting or narrating a past event).

अस्योपरि वात्स्यायनभाष्यम्-विधेः फलवादलक्षणा या प्रशंसा सा स्तुतिः संप्रत्यायार्थं, स्तूयमानं श्रद्दधीतेति प्रवर्त्तिका च, फलश्रवणात्प्रवर्त्तते। सर्वजिता वै देवाः सर्वमजयन् सर्वस्याप्त्यै सर्वस्य जित्यै सर्वमेवैतेनाप्नोति सर्वं जयतीत्येवमादि।

asyopari vātsyāyanabhāṣyama-vidheḥ phalavādalakṣaṇā yā praśaṁsā sā stutiḥ saṁpratyāyārthaṁ, stūyamānaṁ śraddadhīteti pravarttikā cha, phalaśravaṇātpravarttate। sarvajitā vai devāḥ sarvamajayan sarvasyāptyai sarvasya jityai sarvamevaitenāpnoti sarvaṁ jayatītyevamādi।

Vātsyāyana remarks upon this as under:

"Stuti is a statement of appreciation indicating a desirable reward or result. Its object is to create confidence (in the doer's mind)-so one may have faith in what is being praised. On hearing its result, one is urged to do a thing accordingly. The Devas (the enlightened ones) conquered all by (performing) Sarva-jityajña. It is performed to obtain everything and to conquer all. Hence, he who performs it attains everything and subdues all, etc.

अनिष्टफलवादो निन्दा, वर्जनार्थं, निन्दितं न समाचेरेदिति। स एष वा प्रथमो यज्ञो यज्ञानां यज्ज्योतिष्टोमो, य एतेनानिष्ट्वाऽन्येन यजते गर्त्ते पतत्ययमे (व) तज्जीर्यते वा इत्येमवादि।

aniṣṭaphalavādo nindā, varjanārthaṁ, ninditaṁ na samāchareditiः। sa eṣa vā prathamo yajño yajñānāṁ yajjyotiṣṭomo, ya etenāniṣṭvā'nyena yajate gartte patatyayame (va) tajjīryate vā ityemavādi।

Nindā (a statement of disapproval or narration of bad qualities) indicates undesirable results. It is prohibitive. One should desist from doing what is condemned. The Jyotiṣṭoma is the foremost of all yajñas. He, who, without performing it, performs another one, falls and gets ruined.

अन्यकर्तृकस्य व्याहतस्य विधेर्वादः परकृतिः। हुत्वा वपामेवाग्रेऽभिघारयन्ति, अथ

पृषदाज्यम्। तदु ह चरकाध्वर्य्यवः पृषदाज्यमेवाग्रेऽभिघारयन्ति। अग्नेः प्राणाः पृषदाज्यं स्तोममित्येवमभिदधतीत्येवमादि।

anyakartṛkasya vyāhatasya vidhervādaḥ parakṛtiḥ। hutvā vapāmevāgre'bhighārayanti, atha pṛṣadājyam। tadu ha charakādhvaryyavaḥ pṛṣadājyamevāgre'bhighārayanti। agneḥ prāṇāḥ pṛṣadājyaṁ stomamityevamabhidadhatītyevamādi।

"Parakṛti" is to quote a contradictory example or process followed by another; for instance, after performing Homa with (vapā) anthill first, they offer (pṛṣad-ājyam) ghee mixed with coagulated milk drop by drop. But the Charaka-adhvaryus offer ghee mixed with coagulated milk first and say the ghee mixed with coagulated milk is the life breath of fire.

ऐतिह्यसमाचरितो विधिः पुराकल्प इति। तस्माद्वा एतेन ब्राह्मणा हविः पवमानं साम स्तोममस्तौषन् योनेर्यज्ञं प्रतनवामह इत्येवमादि। कथं परकृतिपुराकल्पौ अर्थवादा इति। स्तुतिनिन्दावाक्येनाभिसंबन्धाद्विध्याश्रयस्य कस्य कस्यचिदर्थस्य द्योतनादर्थवाद इति।

aitihyasamācharito vidhiḥ purākalpa iti। tasmādvā etena brāhmaṇā haviḥ pavamānaṁ sāma stomamastauṣan yoneryajñaṁ pratanavāmaha ityevamādi। kathaṁ parakṛtipurākalpau arthavādā iti। stutinindāvākyenābhisaṁbandhādvidhyāśrayasya kasya kasyachidarthasya dyotanādarthavāda iti।

"Purākalpa" means narration of a historical procedure or example. For instance, the scholars, therefore, glorified the Sāmastoma (Sāmahymn) called Vahiś-Pavamāna with the Mantra "*yone yajñam pratanavāmahe*", etc. Why do you include Parakṛti and Purākalpa in the Arthavāda? (They are Arthavādas) because they pertain to praise and condemnation and also because they throw light on procedures.

विधिविहितस्यानुवचनमनुवादः॥ न्याय० 2.1.64

vidhivihitasyānuvachanamanuvādaḥ॥

[Meaning] Anuvāda is the repetition of the past procedure.

अस्योपरि वात्स्यायनभाष्यम्-'विध्यनुवचनं चानुवादो, विहितानुवचनं च। पूर्वः शब्दानुवादोऽपरोऽर्थानुवादः।

asyopari vātsyāyanaBhāṣyam-'vidhyanuvachanaṁ chānuvādo, vihitānuvachanaṁ cha। pūrvaḥ śabdānuvādo'paro'rthānuvādaḥ।

Vātsyāyana explains it as:

(It is of two kinds, i.e.) repetition of past procedures and the repetition of past statements. The first is the repetition of the statement, and the other is the repetition of the procedure.

न चतुष्टवमैतिह्यर्थापत्तिसंभवाभावप्रमाण्यात्॥ न्याय० 2.2.1

na chatuṣṭavamaitihyarthāpattisaṁbhavābhāva-pramāṇyāt॥

[Meaning] The Pramāṇas (means of cognition) are not only four because Aitihya (Historical evidence or tradition), Arthāpatti (inference from circumstances), Saṁbhava (probability) and Abhāva (absence) are also means of cognition.

अस्योपरि वात्स्यायनभाष्यम्- न चत्वार्य्येव प्रमाणानि, किं तर्हि, ऐतिह्यमर्थापत्तिः संभवोऽभाव इतयेतान्यपि प्रमाणानि। इति होचुरित्यनिर्दिष्टप्रवक्तृकं प्रवादपारंपर्य्यमैतिह्यम्।

asyopari vātsyāyanaBhāṣyam-'na chatvāryyeva pramāṇāni, kiṁ tarhi, aitihyamarthāpattiḥ saṁbhavo'bhāva itayetānyapi pramāṇāni। iti hochurityanirdiṣṭapravaktṛkaṁ pravādapāraṁparyyamaitihyam।

Vātsyāyana comments upon it:

"These four alone are not the means of cognition. What are others, then? The others are (1) Historical evidence, (2) Inference from circumstances, (3) Probability and (4) Absence. "They said like this", such a

traditional (and credible) statement, the author of which is not known, is called Historical Evidence (Aitihya)."

अनेन प्रमाणेनापीतिहासादिनामभिर्ब्राह्मणान्येव गृह्यन्ते, नान्यदिति।

anena pramāṇenāpītihāsādināmabhirbrāhmaṇānyeva gṛhyante, nānyaditi।

As mentioned above, it is evident that only the Brāhmaṇa portion is known as Itihāsa, etc. and not the Mantra portion.

भाष्यम्-अन्यच्च-ब्राह्मणानि तु वेदव्याख्यानान्येव सन्ति, नैव वेदाख्यानीति। कुतः? 'इषे त्वोर्जे त्वेति' (शतपथ ब्रा० 1.7.1.2) इत्यादीनि मन्त्रप्रतीकानि धृत्वा ब्राह्मणेषु वेदानां व्याख्यानकरणात्।

Bhāṣyam-anyachcha-brāhmaṇāni tu vedavyākhyānānyeva santi, naiva vedākhyānīti। kutaḥ? 'iṣe tvorje tveti' (Satapatha Br. 1.7.1.2) ityādīni mantrapratīkāni dhṛtvā brāhmaṇeṣu vedānāṁ vyākhyānakaraṇāt।

Moreover, the Brāhmaṇas are merely commentaries upon the Vedas and not the Vedas themselves. How? It is shown by the fact that the Brāhmaṇas first quote the Vedic mantras like "iṣe tvāūrje tvā" (Śatapatha Br. 1.7.1.2) and then proceed to explain them. The following passage from the Mahābhāṣya also supports this view.

केषां शब्दानाम्?, लौकिकानां वैदिकानां च। तत्र लौकिकास्तावत्-गौरश्वः पुरूषो हस्ती शकुनिर्मृगो ब्राह्मण इति। वैदिकाः खल्वपि-शन्नो देवीरभिष्टये। इषे त्वोर्जे त्वा। अग्निमीळे पुरोहितम्। अग्न आ याहि वीतय इति॥ महाभाष्य 1.1.1

keṣāṁ śabdānām?, laukikānāṁ vaidikānāṁ cha। tatra laukikāstāvat-gauraśvaḥ purūṣo hastī śakunirmṛgo brāhmaṇa iti। vaidikāḥ khalvapi-śanno devīrabhiṣṭaye। iṣe tvorje tvā। agnimīḷe purohitam। agna ā yāhi vītaya iti॥

"Of which words? Of the laukika words (used in the wordly speech)and Vedic words. Among them, the laukika words are cow, horse, man, elephant, bird, deer

and Brāhmaṇa. (The instances of) the Vedic words are:

śan-no devīr-abhiṣṭaya (Atharvaveda)

iṣe tvorje tvā' (Yajurveda)

agnimiḷe Purohitam (Ṛgveda)

agna āyāhi vītaye (Sāmaveda)

यदि ब्राह्मणग्रन्थानामपि वेदसंज्ञाभीष्टाभूत्तर्हि तेषामप्युदाहरणमदात्। अत एव महाभाष्यकारेण मन्त्रभागस्यैव वेदसंज्ञा मत्वा प्रथममन्त्रप्रतीकानि वैदिकेषु शब्देषूदाहृतानि। किन्तु यानि 'गौरश्व' इत्यादीनि लौकिकोदाहरणानि दत्तानि तानि ब्राह्मणादिग्रन्थेष्वेव घटन्ते। कुतः? तेष्वीदृशशब्दपाठव्यवहारदर्शनात्।

yadi brāhmaṇagranthānāmapi vedasaṁjñābhīṣṭābhūttarhi teṣāmapyudāharaṇamadāt। ata eva mahābhāṣyakāreṇa mantrabhāgasyaiva vedasaṁjñā matvā prathamamantrapratīkāni vaidikeṣu śabdeṣūdāhṛtāni। kintu yāni 'gauraśva' ityādīni laukikodāharaṇāni dattāni tāni brāhmaṇādigrantheṣveva ghaṭante। kutaḥ? teṣvīdṛśaśabdapāṭhavyavahāradarśanāt।

Had the author accepted the Brāhmaṇas as the Vedas here, he would have given examples from them also. As the author of the Mahābhāṣya recognised the Mantra portion only for Veda, he cited the mantras of the four Vedas while illustrating the Vedic words. On the contrary, his examples of terms used in laukika (worldly) language can be assigned to the Brāhmaṇas as they are found in them.

Āchārya Pāṇini, in the following aphorisms, has clearly shown that the Vedas and the Brāhmaṇas are distinct from one another:

द्वितीया ब्राह्मणे॥ अष्टाध्यायी, 2.3.60

dvitīyā brāhmaṇe

[Meaning] The object of the root √div in its original sense (gambling, etc.) takes the accusative case-ending in the Brāhmaṇas.

चतुर्थ्यर्थे बहुलं छन्दसि ॥ अष्टाध्यायी, 2.3.62

chaturthyarthe bahulaṁ chhandasi ॥

[Meaning] The sixth case (possessive case) is used diversely in the sense of the fourth (dative) case in the Chhandas (the Vedas).

पुराणप्रोक्तेषु ब्राह्मणकल्पेषु ॥ अष्टाध्यायी, 4.3.105

purāṇaprokteṣu brāhmaṇakalpeṣu ॥

[Meaning] In the Brāhmaṇas and the Kalpa works proclaimed by ancient sages, the suffix '-ṇini' is added to a word that is preceded by a word in the third case (instrumental case) in the sense of 'enunciated by him'.

अत्रापि पाणिन्याचार्य्यैर्वेदब्राह्मणयोर्भेदेनैव प्रतिपादनं कृतम्। तद्यथा-पुराणैः प्राचीनैर्ब्रह्माद्यृषिभिः प्रोक्ता ब्राह्मणकल्पग्रन्था वेदव्याख्यानाः सन्ति। अत एवैतेषां पुराणेतिहाससंज्ञा कृतास्ति। यद्यत्र छन्दोब्राह्मणयोर्वेदसंज्ञाभीष्टा भवेत्तर्हि 'चतुर्थ्यर्थे बहुलं छन्दसीत्यत्र छन्दोग्रहणं व्यर्थं स्यात्। कुतः,? 'द्वितीया ब्राह्मण' इति ब्राह्मणशब्दस्य प्रकृतत्वात्। अतो विज्ञायते न ब्राह्मणग्रन्थानां वेदसंज्ञास्तीति। अतः किं सिद्धम्?, ब्रह्मेति ब्रह्मणानां नामास्ति। अत्र प्रमाणम्-

atrāpi pāṇinyāchāryyairvedabrāhmaṇayorbhedenaiva pratipādanaṁ kṛtam। tadyathā-purāṇaiḥ prāchīnairbrahmādyṛṣibhiḥ proktā brāhmaṇakalpagranthā vedavyākhyānāḥ santi। ata evaiteṣāṁ purāṇetihāsasaṁjñā kṛtāsti। yadyatra chhandobrāhmaṇayorvedasaṁjñābhīṣṭā bhavettarhi 'chaturthyarthe bahulaṁ chhandasītyatra chhandograhaṇaṁ vyarthaṁ syāt। kutaḥ,? 'dvitīyā brāhmaṇa' iti brāhmaṇaśabdasya prakṛtatvāt। ato vijñāyate na brāhmaṇagranthānāṁ vedasaṁjñāstīti। ataḥ kiṁ siddham?, brahmeti brahmaṇānāṁ nāmāsti। atra pramāṇam-

From the aforementioned succinct aphorisms, the

clear-cut distinction between Veda and Brāhmaṇa is made by Āchārya Pāṇini. Since the Brāhmaṇas and Kalpa texts were composed by the (purāṇa) ancient seers like Brahmā and others, so, these works (Brāhmaṇas and Kalpa Sūtras are designated as Purāṇas and Ītihāsas. Had it been intended to call both Chhanda and Brāhmaṇa as 'Veda', then in the aphorism mentioned above of "caturthyarthebahulam Chhandasi (Pāṇini, 2.3.62), the use of the word "Chhandasi" would have been meaningless; because the word Brāhmaṇa will have continuity (Anuvṛtti) here from the preceding aphorism "dvitīyābrāhmaṇe"(2.3.60) and in that case, this term would include the term Chhandas.

It is, therefore, evidently established that the name Veda cannot be given to the Brāhmaṇas. So what is proved? It is proved that 'Brahma' is the designation of 'Brāhmaṇa'. Both are synonymous. (The following evidence) supports this view:

ब्रह्म वै ब्राह्मणः, क्षत्रꣳराजन्यः ॥ शतपथ ब्रा॰ 13.1.5.3

brahma vai brāhmaṇaḥ, kṣatraꣳrājanyaḥ ॥

[Meaning] Brahma is synonymous with Brāhmaṇa and Kṣatra to Rājanya.

समानार्थावेतौ (वृषशब्दो वृषन्शब्दश्च) ब्रह्मन्शब्दो ब्राह्मणशब्दश्च ॥ इति व्याकरणमहाभाष्ये (5.1.1)

samānārthāvetau (vṛṣaśabdo vṛṣanśabdaścha) brahmanśabdo brāhmaṇaśabdaścha ॥ iti Vyākaraṇamahābhāṣye (5.1.1)

The words Brahman and Brāhmaṇa are synonymous with vṛṣa and vṛṣan.

चतुर्वेदविद्भिर्ब्राह्मणैर्महर्षिभिःप्रोक्तानि यानि वेदव्याख्यानानि तानि ब्राह्मणानि।

chaturvedavidbhirbrāhmaṇairmaharṣibhiḥproktāni yāni vedavyākhyānāni tāni brāhmaṇāni।

The Vedic glosses, composed by the Brahma realized Maharṣis excelling in the four Vedas, are called the Brāhmaṇas.

अन्यच्च- कात्यायनेनापि ब्रह्मणा वेदेन सहचरितत्वात्सहचारोपाधि मत्वा ब्राह्मणानां वेदसंज्ञा संमतेति विज्ञायते। एवमपि न सम्यगस्ति। कुतः? एवं तेनानुक्तत्वादतोऽन्यैरृषिभिरगृहीतत्वात्। अनेनापि न ब्राह्मणानां वेदसंज्ञा भवितुमर्हतीति। इत्यादिबहुभिः प्रमाणैर्मन्त्राणामेव वेदसंज्ञा, न ब्राह्मणग्रन्थानामिति सिद्धम्।

anyachcha- kātyāyanenāpi brahmaṇā vedena sahacharitatvātsahachāropādhi matvā brāhmaṇānāṁ vedasaṁjñā saṁmateti vijñāyate। evamapi na samyagasti। kutaḥ? evaṁ tenānuktatvādato'nyairṛṣibhiragṛhītatvāt। anenāpi na brāhmaṇānāṁ vedasaṁjñā bhavitumarhatīti। ityādibahubhiḥ pramāṇairmantrāṇāmeva vedasaṁjñā, na brāhmaṇagranthānāmiti siddham।

Moreover, it assumed that Kātyāyana agreed to assign the name of Veda to the Brāhmaṇas in a secondary sense due to their invariable association (intimate connection) with the Vedas. It is also unjustified because he has not stated so, and the other seers do not hold this view. Thus, the Brāhmaṇas cannot be called Vedas. In this manner, we have proved by quoting evidence that Veda is only the name of the Mantra portion.

किंच भोः! ब्राह्मणग्रन्थानामपि वेदवत्प्रामाण्यं कर्त्तव्यमाहोस्विन्नेति?

kiṁcha bhoḥ! brāhmaṇagranthānāmapi vedavatprāmāṇyaṁ karttavyamāhosvinneti?

Should we recognise the authority of the Brāhmaṇas at par with the Vedas?

अत्र ब्रूमः। नैतेषां वेदवत्प्रमाण्यं कर्त्तुं योग्यमस्ति। कुतः? ईश्वरोक्ताभावात्तदनुकूलतयैव प्रमाणार्हत्वाच्चेति। परन्तु सन्ति तानि परतःप्रमाणयोग्यान्येवेति।

atra brūmaḥ। naiteṣāṁ vedavatpramāṇyaṁ karttuṁ yogyamasti। kutaḥ? īśvaroktābhāvāttadanukūlatayaiva pramāṇārhatvāchcheti। parantu santi tāni parataḥpramāṇayogyānyeveti।

In this regard, it can be maintained that their authority cannot be accepted as equal to the Vedas. Because Parameśvara does not author them. Their authority depends upon their consistency with the Vedas. They are not qualified to be an independent authority.

इति वेदसंज्ञाविचार।

iti vedasaṁjñāvichāra

Thus here ends the review of Vedic technical terms.

अथ ब्रह्मविद्याविषयः

Brahmavidyā (Science of Brahman)

वेदेषु सर्वा विद्याः सन्त्याहोस्विन्नेति?

vedeṣu sarvā vidyāḥ santyāhosvinneti?

Do the Vedas contain all the sciences or not?

अत्रोच्यते-सर्वाः सन्ति मूलोद्देशतः। तत्रादिमा ब्रह्मविद्या संक्षेपतः प्रकाश्यते-

atrochyate-sarvāḥ santi mūloddeśataḥ। tatrādimā brahmavidyā saṁkṣepataḥ prakāśyate-

Our answer is that the Vedas briefly contain the basic principles of all sciences. The foremost of them is the Brahma-Vidyā (knowledge of Brahman, soul, birth and liberation) which we explain here concisely:

तमीशानं जगतस्तस्थुषस्पतिं धियंजिन्वमवसे हूमहे वयम्।
पूषा नो यथा वेदसामसद्वृधे रक्षिता पायुरदब्धः स्वस्तये॥

ऋ० 1.89.5; यजु. 25.18

tamīśānaṁ jagatastasthuṣaspatiṁ dhiyaṁjinvamavase hūmahe vayam।
pūṣā no yathā vedasāmasadvṛdhe rakṣitā pāyuradabdhaḥ svastaye॥

[Meaning] We invoke Parameśvara for our safety and security. He is the Custodian of the stationary and the moving universe. He is the sharpener of wisdom and Omnipotent. He is responsible for increasing, nourishing, and protecting our riches. May Parameśvara bless us all with happiness and comfort and not curse us with miseries

अनयोरर्थः-(तमीशानम्) ईष्टेऽसावीशानः सर्वजगत्कर्त्ता, (जगतस्तस्थुषस्पतिं) जगतो जङ्गस्य तस्थुषः स्थावरस्य च पतिः स्वामी, (धियंजिन्वम्) यो बुद्धेस्तृप्तिकर्त्ता, (अवसे हूमहे वयम्) तमवसे रक्षणाय वयं हूमहे आह्वयामः। (पूषा) पुष्टिकर्त्ता (नः) स एवास्माकं पुष्टिकारकोऽस्ति। (यथा वेदसामसद्वृधे) हे परमेश्वर! यथा येन प्रकारेण वेदसां विद्यासुवर्णादीनां धनानां वृधे वर्धनाय भवानस्ति, तथैव कृपया (रक्षिताऽसत्) रक्षकोऽप्यस्तु। एवं (पायुरदब्धः स्वस्तये) अस्माकं रक्षणे स्वस्तये सर्वसुखाय (अदब्धः) अनलसः सन् पालनकर्त्ता सदैवास्तु ॥1॥

anayorarthaḥ-(tamīśānam) īṣṭe'sāvīśānaḥ sarvajagatkarttā, (jagatastasthuṣaspatiṁ) jagato jaṅgasya tasthuṣaḥ sthāvarasya cha patiḥ svāmī, (dhiyaṁjinvam) yo buddhestṛptikarttā, (avase hūmahe vayam) tamavase rakṣaṇāya vayaṁ hūmahe āhvayāmaḥ। (pūṣā) puṣṭikarttā (naḥ) sa evāsmākaṁ puṣṭikārako'sti। (yathā vedasāmasadvṛdhe) he parameśvara! yathā yena prakāreṇa vedasāṁ vidyāsuvarṇādīnāṁ dhanānāṁ vṛdhe vardhanāya bhavānasti, tathaiva kṛpayā (rakṣitā'sat) rakṣako'pyastu। evaṁ (pāyuradabdhaḥ svastaye) asmākaṁ rakṣaṇe svastaye sarvasukhāya (adabdhaḥ) analasaḥ san pālanakarttā sadaivāstu ॥1॥

The meaning of the mantra is:

The word Īśāna is from the root √iś to rule or command or master (with the suffix -ānas). We invoke Him, who is the Governor of the whole universe and of all that moves or does not move. In Him, (the human) intellect finds solace (buddheḥ-tripti-karttā). He is Pūśā (giver of life force to this creation). O Supreme Power, protect our wisdom and riches, which may prosper by your grace. Guard and sustain us always without fail so that we may enjoy all sorts of pleasures.

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः।
दिवीव चक्षुराततम्॥ ऋ० 1.22.20

tadviṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ।
divīva chakṣurātatam॥

[Meaning] The enlightened always perceive the

supreme place of Viśṇu (the all-pervading Parameśvara), spread like an eye in the celestial sphere.

तद्विष्णोरिति मन्त्रस्यार्थो वेदविषयप्रकरणे विज्ञानकाण्डे गदितस्तत्र द्रष्टव्यः ॥

tadviṣṇoriti mantrasyārtho vedaviṣayaprakaraṇe vijñānakāṇḍe gaditastatra draṣṭavyaḥ ॥

The stanza "tad-viśṇoḥ etc." (RV. 1. 22. 20) has already been explained in the Chapter describing various themes of the Vedas under Vijñāna kāṇḍa.

परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्यात्मनात्मानमभि सं विवेश ॥ यजु० 32.11

parītya bhūtāni parītya lokān parītya sarvāḥ pradiśo diśaścha ।
upasthāya prathamajāmṛtasyātmanātmānamabhi saṁ viveśa ॥

[Meaning] Parameśvara manifests Himself pervading the five bhūtas (evolutes), the worlds and all the directions and sub-directions. He first creates the non-visible matter and energy particles, which are the material cause of the universe. After studying the four Vedas created at the beginning of the origin of human beings on the earth, the learned person realizes Parameśvara and attains emancipation.

भाष्यम्-(परीत्य भू..) यः परमेश्वरो भूतान्याकाशादीनि परीत्य सर्वतोऽभिव्याप्य, सूर्य्यादींल्लोकान् परीत्य, पूर्वादिदिशः परीत्य, आग्नेयादिप्रदिशश्च परीत्य, परितः सर्वतः, इत्वा प्राप्य, विदित्वा च, (उपस्थाय प्र..) यः स्वसामर्थ्यस्याप्यात्मास्ति, यश्च प्रथमानि सूक्ष्मभूतानि जनयति, तं परमानन्दस्वरूपं मोक्षाख्यं परमेश्वरं यो जीव आत्मना स्वसामर्थ्येनान्तःकरणेनोपस्थाय तमेवोपगतो भूत्वा, विदित्वा, चाभिसंविवेश आभिमुख्येन सम्यक् प्राप्य स एव मोक्षाख्यं सुखमनुभवतीति ॥3 ॥

Bhāṣyam-(parītya bhū..) yaḥ parameśvaro bhūtānyākāśādīni parītya sarvato'bhivyāpya, sūryyādīṁllokān parītya, pūrvādidiśaḥ parītya, āgneyādipradiśaścha parītya, paritaḥ

sarvataḥ, itvā prāpya, viditvā cha, (upasthāya pra..) yaḥ svasāmarthyasyāpyātmāsti, yaścha prathamāni sūkṣamabhūtāni janayati, taṁ paramānandasvarūpaṁ mokṣākhyaṁ parameśvaraṁ yo jīva ātmanā svasāmarthyenāntaḥkaraṇenopasthāya tamevopagato bhūtvā, viditvā, chābhisaṁviveśa ābhimukhyena samyak prāpya sa eva mokṣākhyaṁ sukhamanubhavatīti ॥3 ॥

Gloss–The Supreme Being encompasses and permeates all the Bhūtas (evolutes), e.g. Ākāśa, etc. He also pervades all directions (East etc.) and sub-directions (South-East etc.). He has also pervaded all heavenly bodies, the Sun, etc. and knows them thoroughly. He generates the atomic and sub-atomic particles (sukṣma bhūtas). The enlightened soul withdraws its mind (antaḥ-karaṇa) from the outside world, realises its true nature and attains communion with Parameśvara, Who is the other name of Mokṣa and enjoys final beatitude.

महद्यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे।
तस्मिंछ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव शाखाः ॥

अथर्व० 10.7.38

mahadyakṣaṁ bhuvanasya madhye tapasi krāntaṁ salilasya pṛṣṭhe।
tasmiṁchhrayante ya u ke cha devā vṛkṣasya skandhaḥ parita iva śākhāḥ ॥

[Meaning] He is the highest object of adoration in the world, attainable through yoga; He pervades the universe in the background of (salila) disequilibrium state of prakṛti. All the Devas (natural forces) take refuge in Him, as a tree trunk upholds all the branches around it.

भाष्यम्-(महद्यक्षं) यन्महत्सर्वेभ्यो महत्तरं यक्षं सर्वमनुष्यैः पूज्यम्, (भुवनस्य) सर्वसंसारस्य (मध्ये) परिपूर्णम्, (तपसि क्रान्तं) विज्ञाने वृद्धम्, (सलिलस्य) अन्तरिक्षस्य

कारणरूपेण कार्यस्य प्रलयानन्तरं (पृष्ठे) पश्चात् स्थितमस्ति, तदेव ब्रह्म विज्ञेयम्। (तस्मिच्छ्रय०) तस्मिन्ब्रह्मणि ये के चापि देवास्त्रयस्त्रिंशद्वस्वादयस्ते सर्वे तदाधारेणैव तिष्ठन्ति। कस्य का इव? (वृक्षस्य स्कन्ध०) वृक्षस्य स्कन्धे परितः सर्वतो लग्नाः शाखा इव ॥4॥

Bhāṣyam-(mahadyakṣaṁ) yanmahatsarvebhyo mahattaraṁ yakṣaṁ sarvamanuṣyaiḥ pūjyam, (bhuvanasya) sarvasaṁsārasya (madhye) paripūrṇam, (tapasi krāntaṁ) vijñāne vṛddham, (salilasya) antarikṣasya kāraṇarūpeṇa kāryasya pralayānantaraṁ (pṛṣṭhe) paśchāt sthitamasti, tadeva brahma vijñeyam। (tasmichchhraya...) tasminbrahmaṇi ye ke chāpi devāstrayastriśadvasvādayaste sarve tadādhāreṇaiva tiṣṭhanti। kasya kā iva? (vṛkṣasya skandha...) vṛkṣasya skandhe paritaḥ sarvato lagnāḥ śākhā iva ॥4॥

He alone is (mahattara) the highest one (yakṣam), adorable by all men. He pervades the entire universe and can be known through realization. He survives as the efficient cause of the material universe after its dissolution. All the thirty-three Devas, viz.8 Vasus, 11 Rudras, 12 Ādityas and others, find support in Him, and He is their main stay as all branches of a tree are upheld by its trunk.

नद्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ॥ अथर्ववेद, 13.4.16

nadvitīyo na tṛtīyaśchaturtho nāpyuchyate ॥

[Meaning] This One Immutable Parameśvara is called neither the second, third nor the fourth.

न पंचमो न षष्ठः सप्तमो नाप्युच्यते ॥ अथर्ववेद, 13.4.17

na paṁchamo na ṣaṣṭhaḥ saptamo nāpyuchyate ॥

[Meaning] He is called neither the fifth, sixth, or seventh.

नाष्टमो न नवमो दशमो नाप्युच्यते ॥ अथर्ववेद, 13.4.18

nāṣṭamo na navamo daśamo nāpyuchyate ॥

Meaning] He is called neither the eighth nor the ninth nor yet the tenth.

तमिदं निगतं सहः स एष एक एकवृदेक एव ॥ अथर्ववेद, 13.4.19

tamidaṁ nigataṁ sahaḥ sa eṣa eka ekavṛdeka eva ॥

[Meaning] All this power (of supporting the universe) is undoubtedly centred in Him. He is the one, alone and only one.

सर्वे अस्मिन् देवा एकवृतो भवन्ति ॥ अथर्व० 13.4.20

sarve asmin devā ekavṛto bhavanti ॥9 ॥

[Meaning] All the Devas (natural forces) exist in Him alone.

भाष्यम्-(नद्वितीय०) एतैर्मन्त्रैरिदं विज्ञायते परमेश्वर एक एवास्तीति। नैवातो भिन्नः कश्चिदपि द्वितीयः तृतीयः चतुर्थः ॥5॥ पंचमः षष्ठः सप्तमः ॥6॥ अष्टमो नवमो दशमश्चेश्वरो विद्यते ॥

Bhāṣyam-(nadvitīya...) etairmantrairidaṁ vijñāyate parameśvara eka evāstīti। naivāto bhinnaḥ kaśchidapi dvitīyaḥ tṛtīyaḥ chaturthaḥ ॥5॥ paṁchamaḥ ṣaṣṭhaḥ saptamaḥ ॥6॥ aṣṭamo navamo daśamaścheśvaro vidyate ॥7॥

Gloss– These verses clearly show that Parameśvara is One and One only. There is no second, third, fourth, fifth, sixth, seventh, eighth, ninth or tenth Parameśvara.

यतो नवभिर्नकारैर्द्वित्वसंख्यामारभ्य शून्यपर्य्यन्तेनैकमीश्वरं विधायास्माद्भिन्नेश्वरभावस्यातिशयतया। निषेधो वेदेषु कृतोऽस्त्यतो द्वितीयस्योपासनमत्यन्तं निषिध्यते। सर्वानन्तर्यामितया प्राप्तः सन्, जडं चेतनं च द्विविधं सर्वं जगत् स एव पश्यति, नास्य कश्चिद् द्रष्टास्ति। न चायं कस्यापि दृश्यो भवितुमर्हति।

yato navabhirnakārairdvitvasaṁkhyāmārabhya śūnyaparyyantenaikamīśvaraṁ vidhāyāsmādbhinneśvarabhāvasyātiśayatayā। niṣedho vedeṣu kṛto'styato dvitīyasyopāsanamatyantaṁ niṣidhyate। sarvānantaryāmitayā prāptaḥ san, jaḍaṁ chetanaṁ cha dvividhaṁ sarvaṁ jagat sa eva paśyati, nāsya kaśchid draṣṭāsti।

na chāyaṁ kasyāpi dṛśyo bhavitumarhati।

The negative particle 'na' is used nine times (in the above mantras), beginning with the second and ending with zero (10th), clearly establishing (the fact) that Parameśvara is One and One only. The existence of a second Parameśvara is emphatically denied in the Vedas. Hence the worship of the other Parameśvaras is positively prohibited. Being the Inner-ruler of the two-fold created beings, animate or inanimate, He alone beholds them all, and none can see Him. He is invisible to all.

येनेदं जगद् व्याप्तं तमेव परमेश्वरमिदं सकलं जगदपि (निगत) निश्चितं प्राप्तमस्ति, व्यापकाद् व्याप्यस्य संयोगसंबन्धत्वात्। (सहः) यतः सर्वं सहते तस्मात्स एवैष सहोऽस्ति। स खल्वेक एव वर्त्तते। न कश्चिद् द्वितीयस्तदधिकस्तत्तुल्यो वास्ति। एकशब्दस्य त्रिर्ग्रहणात्। अतः सजायीयविजातीयस्वगतभेदराहित्यमीश्वरे वर्त्तत एव, द्वितायेश्वरस्यात्यन्तनिषेधात्। कस्मात्, एकवृदेक एवेत्युक्तत्वात् स एष एक एकवृत। एकेन चेतनमात्रेण वस्तुनैव वर्त्तते। पुनरेक एवासहायः सन् य यइदं सकलं जगद्रचयित्वा धारयतीत्यादिविशेषणयुक्तोऽस्ति, तस्य सर्वशक्तिमत्त्वात् ॥8॥

yenedaṁ jagad vyāptaṁ tameva parameśvaramidaṁ sakalaṁ jagadapi (nigata) niśchitaṁ prāptamasti, vyāpakād vyāpyasya saṁyogasaṁbandhatvāt। (sahaḥ) yataḥ sarvaṁ sahate tasmātsa evaiṣa saho'sti। sa khalveka eva varttate। na kaśchid dvitīyastadadhikastattulyo vāsti। ekaśabdasya trirgrahaṇāt। ataḥ sajāyīyavijātīyasvagatabhedarāhityamīśvare varttata eva, dvitāyeśvarasyātyantaniṣedhāt। kasmāt, ekavṛdeka evetyuktatvāt sa eṣa eka ekavṛta। ekena chetanamātreṇa vastunaiva varttate। punareka evāsahāyaḥ san ya yaidaṁ sakalaṁ jagadrachayitvā dhārayatītyādiviśeṣaṇayukto'sti, tasya sarvaśaktimattvāt ॥8॥

This entire universe is pervaded by Him and is certainly centered (nigatam) in Him-there being a close connection between the pervader and the pervaded. He is called (here) sahaḥ (the All-Sustaining power). He is definitely One and One only. Here the word 'One' is

thrice repeated. This (repetition) indicates that no second Parameśvara is equal to or greater than Him. It is also implied here that there is no Parameśvara of His own or of a different variety, nor can there be division in His absolute essence. The existence of the second Parameśvara is absolutely denied. He is One and one only. He is a Unitary and Intelligent power, the like of Whom does not exist. He is the Sole controller of this universe and has no assistant (or agent) to help him create or support this world because He is Omnipotent.

अस्मिन्सर्वशक्तिमति परमात्मनि सर्वे देवाः पूर्वोक्ता वस्वादय एकवृत एकाधिकरणा एव भवन्ति, अर्थात्प्रलयानन्तरमपि तत्सामर्थ्यं प्राप्यैककारणवृत्तयो भवन्ति ॥9 ॥

asminsarvaśaktimati paramātmani sarve devāḥ pūrvoktā vasvādaya ekavṛta ekādhikaraṇā eva bhavanti, arthātpralayānantaramapi tatsāmarthyaṁ prāpyaikakāraṇavṛttayo bhavanti ॥9 ॥

All these Devas (Vasus and others) described above exist in this One Supreme Being, Who is Almighty and survives even after the dissolution of the universe.

एवंविधाश्चान्येऽपि ब्रह्मविद्याप्रतिपादकाः 'स पर्य्यगाच्छुक्रमकायमि' त्यादयो मन्त्रा वेदेषु बहवः सन्ति। ग्रन्थाधिक्यभिया नात्र लिख्यन्ते। किन्तु यत्र यत्र देवेषु ते मन्त्राः सन्ति, तत्तद्भाष्यकरणावसरे तत्र तत्रार्थानुदाहरिष्याम इति।

evaṁvidhāśchānye'pi brahmavidyāpratipādakāḥ 'sa paryyagāchchhukramakāyami' tyādayo mantrā vedeṣu bahavaḥ santi। granthādhikyabhiyā nātra likhyante। kintu yatra yatra deveṣu te mantrāḥ santi, tattadbhāṣyakaraṇāvasare tatra tatrārthānudāhariṣyāma iti।

There are many other mantras in the Vedas, for instance, "*sa paryagāt"* (He encompasses), etc. (*Yaju.*30. 8), which deal with Brahmavidyā (Science of Brahman). The fear of increasing the volume of the book does not (permit us) to cite all of them here. We shall explain

them in our commentary at places of their occurrences.

इति ब्रह्मविद्याविषयः ।

iti brahmavidyāviṣayaḥ

Here ends the chapter on the subject of Brahmavidyā (Science of Brahman).

अथ वेदोक्तधर्मविषयः संक्षेपतः प्रकाश्यते

Dharma Ordained in the Veda

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे संजानाना उपासते॥ ऋग्वेद, 10.191.2

saṁ gachchhadhvaṁ saṁ vadadhvaṁ saṁ vo manāṁsi jānatām।
devā bhāgaṁ yathā pūrve saṁjānānā upāsate॥

[Meaning] May all of you attain true dharma, always hold friendly discussions and let your minds realize your true natures, as in the past, the enlightened people achieved the objective of their life (Mokṣa) through the realization of Brahman.

भाष्यम्-(संगच्छध्वं०) ईश्वरोऽभिवदति- हे मनुष्या! मयोक्तं न्याय्यं पक्षपातरहितं सत्यलक्षणोज्ज्वलं धर्मं यूयं संगच्छध्वं, सम्यक् प्राप्नुत। अर्थात् तत्प्राप्तर्थं सर्वं विरोधं विहाय परस्परं संगता भवत, येन युष्माकमुत्तमं सुखं सर्वदा वर्धेत, सर्वदुःखनाशश्च भवेत्। (सं वद०) संगता भूत्वा परस्परं जल्पवितण्डादिविरुद्धवादं विहाय संप्रीत्या प्रश्नोत्तरविधानेन संवादं कुरुत, यतो युष्मासु सम्यक् सत्यविद्याद्युत्तमगुणाः सदा वर्धेरन्। (सं वो मनांसि जानताम्) यूयं जानन्तो विज्ञानवन्तो भवत, जानतां वो युष्माकं मनांसि सदानन्दयुक्तानि स्युस्तथा प्रयतध्वम्। युष्माभिर्धर्म एव सेवनीयो नाधर्मश्चेत्यत्र दृष्टान्त उच्यते-(देवाभागं यथा०) यथा पूर्वं संजानाना ये सम्यग् ज्ञानवन्तो देवा विद्वांस आप्ताः पक्षपातरहिता ईश्वरधर्मोपदेश प्रियाश्चासन्, युष्मत्पूर्वं विद्यामधीत्य वर्त्तन्ते, किंवा ये मृतास्ते यथा भागं भजनीयं सर्वशक्तिमदादिलक्षणमीश्वरं मदुक्तं धर्मं चोपासते तथैव युष्माभिरपि स एव धर्म उपासनीयो, यतो वेदप्रतिपाद्यो धर्मो निश्शङ्कतया विदितश्च भवेत्॥1॥

Bhāṣyam-(saṁgachchhadhvaṁ..) īśvaro'bhivadati- he manuṣyā! mayoktaṁ nyāyyaṁ pakṣapātarahitaṁ satyalakṣaṇojjvalaṁ dharmaṁ yūyaṁ saṁgachchhadhvaṁ, samyak prāpnuta। arthāt tatprāptarthaṁ sarvaṁ virodhaṁ vihāya parasparaṁ saṁgatā bhavata, yena yuṣmākamuttamaṁ sukhaṁ sarvadā vardheta, sarvaduḥkhanāśaścha bhavet। (saṁ vada..) saṁgatā bhūtvā parasparaṁ jalpavitaṇḍādiviruddhavādaṁ vihāya saṁprītyā

praśnottaravidhānena saṁvādaṁ kuruta, yato yuṣmāsu samyak satyavidyādyuttamaguṇāḥ sadā vardheran। (saṁ vo manāṁsi jānatām) yūyaṁ jānanto vijñānavanto bhavata, jānatāṁ vo yuṣmākaṁ manāṁsi sadānandayuktāni syustathā prayatadhvam। yuṣmābhirdharma eva sevanīyo nādharmaśchetyatra dṛṣṭānta uchyate-(devābhāgaṁ yathā..) yathā pūrvaṁ saṁjānānā ye samyag jñānavanto devā vidvāṁsa āptāḥ pakṣapātarahitā īśvaradharmopadeśa priyāśchāsan, yuṣmatpūrvaṁ vidyāmadhītya varttante, kiṁvā ye mṛtāste yathā bhāgaṁ bhajanīyaṁ sarvaśaktimadādilakṣaṇamīśvaraṁ maduktaṁ dharmaṁ chopāsate tathaiva yuṣmābhirapi sa eva dharma upāsanīyo, yato vedapratipādyo dharmo niśśaṅkatayā viditaścha bhavet ॥1॥

Gloss– Parameśvara ordains: "O men, acquire Dharma revealed by Me. It is based on justice- free from partiality, and is bright because of its truthful character. Be united and give up all dissensions for its achievement so that the happiness (in your life) may accumulate and afflictions may be eradicated. Assemble and hold friendly discussions. Discard wrangling controversies and fallacious sophistry. Put questions lovingly and answer them. This way, you would acquire true knowledge and other noble qualities forever. (Let your minds be all alike). Make up your mind's abodes of wisdom and knowledge. Be vigilant and earn knowledge. Endeavour rightly to fill your minds with eternal joy. You should always follow Dharma and never practice Adharma (unrighteousness). There is a simile here (in the verse). You must practise the Dharma, followed by the enlightened of the previous creation and the present age (i.e. dead or living) who possessed an urge to preach the Divine Dharma. They worshipped Me as the Omnipotent Adorable Lord and followed the righteous path (Dharma) ordained by Me. The same righteous path

(Dharma) must be adhered to by you. In this way, the Dharma laid down in the Vedas would be known to you, and you will have no doubts about it."

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम्।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि॥

ऋ० 10.191.3

samāno mantraḥ samitiḥ samānī samānaṁ manaḥ saha chittameṣām।
samānaṁ mantramabhi mantraye vaḥ samānena vo haviṣā juhomi॥

[Meaning] May your discriminating power be equal; may your social justice system be identical; may your minds (tendencies of desires and aversions) be equivalent and so be the sanskāras of your minds be similar. I order you all to follow an equal dharma. Your behaviour pattern of receiving and giving should be based upon true dharma."

भाष्यम्-(समानो मन्त्रः) हे मानवा वो युष्माकं मन्त्रोऽर्थान्मामीश्वरमारभ्य पृथिवीपर्यन्तानां गुप्तप्रसिद्धसामर्थ्यगुणानां पदार्थानां भाषणमुपदेशनं ज्ञानं वा भवति यस्मिन् येन वा स मन्त्रो विचारो भवितुमर्हति, तद्यथा राज्ञो मन्त्री सत्यासत्यविवेककर्त्तेत्यर्थः, सोऽपि सत्यज्ञानफलः, सर्वोपकारकः, समानस्तुल्योऽर्थाद्विरोधरहित एव भवतु। यदा बहुभिमनुष्यैर्मिलित्वा संदिग्धपदार्थानां विचारः कर्त्तव्यो भवेत्तदा प्रथमतः पृथक् पृथगपि सभासदां मतानि भवेयुः, तत्रापि सर्वेभ्यः सारं गृहीत्वा यद्यत्सवमनुष्यहितकारकं सदगुणलक्षणा न्वतं मतं स्यात्तत्तत्सर्वं ज्ञात्वैकत्र कृत्वा नित्यं समाचरत। यतः प्रतिदिनं सर्वेषां मनुष्याणामुत्तरोत्तरमुत्तमं सुखं वर्धेत। तथा (समितिः समानी) समितिः सामाजिकिनियमव्यवस्था, अर्थाद्या न्यायप्रचाराढ्या, सर्वमनुष्याणां मान्यज्ञानप्रदा, ब्रह्मचर्यविद्याभ्यासशुभगुणसाधिका, शिष्टसभया राजयप्रबन्धाद्याहलादिता परमार्थव्यवहारशोधिका, बुद्धिशरीरबलारोग्यवर्द्धिनी शुभमर्य्यादापि समानी सर्वमनुष्यखतन्त्रदानसुखवधनायैकरसैव कार्य्येति। (समानं मनः०) मनः संकल्पविकल्पात्मकं, संकल्पोऽभिलाषेच्छेत्यादि विकल्पोऽप्रीतिर्द्वेष इत्यादि, शुभगुणान्प्रति संकल्पः, अशुभगुणान्पति विकल्पश्च रक्षणीयः। एतद्धर्मकं युष्माकं मनः समानमन्योन्यमविरुद्धखभावमेवास्तु। यच्चित्तं पूर्वपरानुभूतं स्मरणात्कं धर्मेश्वरचिन्तनं तदपि समानमर्थात्सर्वप्राणिनां दुःखनाशाय सुखवर्धनाय च स्वात्मवत्सम्यक् पुरुषार्थेनैव कार्य्यम्।

(सह) युष्माभिः परस्परस्य सुखोपकारायैव सर्वं सामर्थ्यं योजनीयम् (एषां ये ह्येषां सर्वजीवानां (अभिमन्त्रये वः) युष्मान्पूर्वपरोक्तं धर्ममाज्ञापयामि। इत्यमेव सर्वैः कर्त्तव्यमिति, येन युष्माकं मध्ये नैव कदाचितसत्यनाशोऽसत्यवृद्धिश्च भवेत्। (समानेन वो०) हविर्दानं ग्रहणं च, तदपि सत्येन धम्रेण युक्तमेव कार्य्यम्। तेन समाननैव हविषा वो युष्मान् जुहोमि, सत्यधर्मेण सहैवाहं सदा नियोजयामि। अतो मदुक्त एव धर्मो मन्तव्यो नान्य इति ॥2॥

Bhāṣyam-(samāno mantraḥ) he mānavā vo yuṣmākaṁ mantro'rthānmāmīśvaramārabhya pṛthivīparyantānāṁ guptaprasiddhasāmarthyaguṇānāṁ padārthānāṁ bhāṣaṇamupadeśanaṁ jñānaṁ vā bhavati yasmin yena vā sa mantro vichāro bhavitumarhati, tadyathā rājño mantrī satyāsatyavivekakarttetyarthaḥ, so'pi satyajñānaphalaḥ, sarvopakārakaḥ, samānastulyo'rthādvirodharahita eva bhavatu। yadā bahubhimanuṣyairmilitvā saṁdigdhapadārthānāṁ vichāraḥ karttavyo bhavettadā prathamataḥ pṛthak pṛthagapi sabhāsadāṁ matāni bhaveyuḥ, tatrāpi sarvebhyaḥ sāraṁ gṛhītvā yadyatsavamanuṣyahitakārakaṁ sadaguṇalakṣaṇānvataṁ mataṁ syāttattatsarvaṁ jñātvaikatra kṛtvā nityaṁ samācharata। yataḥ pratidinaṁ sarveṣāṁ manuṣyāṇāmuttarottaramuttamaṁ sukhaṁ vardheta। tathā (samitiḥ samānī) samitiḥ sāmājikiniyamavyavasthā, arthādyānyāyaprachārāḍhyā, sarvamanuṣyāṇāṁ mānyajñānapradā, brahmacharyavidyābhyāsaśubhaguṇasādhikā, śiṣṭasabhayā rājayaprabandhādyāhalāditā paramārthavyavahāraśodhikā, buddhiśarīrabalārogyavarddhinī śubhamaryyādāpi samānī sarvamanuṣyakhatantradānasukhavadhanāyaikarasaiva kāryyeti। (samānaṁ manaḥ..) manaḥ saṁkalpavikalpātmakaṁ, saṁkalpo'bhilāṣechchhetyādi vikalpo'prītirdveṣa ityādi, śubhaguṇānprati saṁkalpaḥ, aśubhaguṇānpati vikalpaścha rakṣaṇīyaḥ। etaddharmakaṁ yuṣmākaṁ manaḥ samānamanyonyamaviruddhakhabhāvamevāstu। yachchittaṁ pūrvaparānubhūtaṁ smaraṇātkaṁ dharmeśvarachintanaṁ tadapi samānamarthātsarvaprāṇināṁ duḥkhanāśāya sukhavardhanāya cha svātmavatsamyak puruṣārthenaiva kāryyam। (saha) yuṣmābhiḥ parasparasya sukhopakārāyaiva sarvaṁ sāmarthyaṁ yojanīyam (eṣāṁ ye hyeṣāṁ sarvajīvānāṁ (abhimantraye vaḥ) yuṣmānpūrvaparoktaṁ

dharmamājñāpayāmi । ityameva sarvaiḥ karttavyamiti, yena yuṣmākaṁ madhye naiva kadāchitasatyanāśo'satyavṛddhiścha bhavet । (samānena vo..) havirdānaṁ grahaṇaṁ cha, tadapi satyena dhamreṇa yuktameva kāryyam । tena samānenaiva haviṣā vo yuṣmān juhomi, satyadharmeṇa sahaivāhaṁ sadā niyojayāmi । ato madukta eva dharmo mantavyo nānya iti ॥2 ॥

Gloss–O men, your mantras (deliberations) aim to publish or reveal the famous and hidden meanings and properties of objects like the earth, etc. Just as the minister of a king discriminates between truth and falsehood, your deliberations should bring the truth to light and benefit all beings. Let there be no contradictions in your considerations.

All people should get together to investigate the doubtful objects. Initially, the members may have divergent views, but we should gather the essence of all opinions, beneficial for humankind and endowed with merit. This decision should be adhered to and practised. In this way, happiness would sway the entire humanity day by day.

To promote freedom and to enhance happiness for all persons alike, a beneficial, impartial and uniform legislation, as well as a harmonious social organisation, should be framed by which justice and enlightenment of all men may be achieved. For this purpose, a committee of the learned should be constituted to help the people acquire righteous qualities, e.g. celibacy and learning. This must be maintained under state control (and should strive for) the purity of people's conduct, devotion to duty, performance of deeds leading to the highest end of human existence and the development of intellect, health and mental vigour.

(समानं मनः) Here the word Manas (mind) has (two aspects saṅkalpa (desire or sanskāras of the material world) and vikalpa (devoid of desire or sanskāras of the visible world). Let there be saṅkalpa for beneficial qualities and vikalpa for non-beneficial qualities. O men, let your minds (having these qualities) be harmonious and should not be hostile to one another. Your citta (a part of the mind which retains sanskāras or information of the visible world in the past or present life) should also be harmonious with one another. (सह) The word saha (together) indicates that all united efforts should be towards mutual benefit and happiness. I bestow my blessings upon those who regard all other living beings as their own selves and are benevolent and extend others' happiness (at the cost of their own). (अभिमन्त्रये) I ordain to you to practise the dharma laid down above. All must abide by this so that truth may prevail and not falsehood.

समानेन वो The act of giving and taking should also follow the true dharma. I prescribe for you this everyday dharma endowed with truth. Hence, accept the dharma ordained by Me (in the Vedas) and no other.

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥ ऋ० 10.191.4

samānī va ākūtiḥ samānā hṛdayāni vaḥ ।
samānamastu vo mano yathā vaḥ susahāsati ॥

[Meaning] May your decisions be unanimous, your minds of one accord. May the thoughts of all be united so that there may be a happy agreement and union amongst you all."

भाष्यम्-अस्यायमभिप्रायः-हे मानवा वो युष्माकं सामर्थ्यमस्ति तद्धर्मसंबन्धे

परस्परमविरुद्धं कृत्वा सर्वैः सुखं सदा संवर्धनीयमिति।

Bhāṣyam-asyāyamabhiprāyaḥ-he mānavā vo yuṣmākaṁ sāmarthyamasti taddharmasaṁbandhe parasparamaviruddhaṁ kṛtvā sarvaiḥ sukhaṁ sadā saṁvardhanīyamiti।

(समानी व०) आकूतिरध्यवसाय उत्साह आप्तरीतिर्वा सापि वो युष्माकं परस्परोपकारकरणेन सर्वेषां जनानां सुखायैव भवतु। यथा मदुपदिष्टस्यास्य धर्मस्य विलोपो न स्यात्तथैव कार्य्यम्। (समाना हृदयानि वः) वो युष्माकं हृदयान्यर्थान्मानसानि प्रेमप्रचुराणि कर्माणि निर्वैराय सामानान्यविरुद्धान्येव सन्तु।

(samānī va..) ākūtiradhyavasāya utsāha āptarītirvā sāpi vo yuṣmākaṁ parasparopakārakaraṇena sarveṣāṁ janānāṁ sukhāyaiva bhavatu। yathā madupadiṣṭasyāsya dharmasya vilopo na syāttathaiva kāryyam। (samānā hṛdayāni vaḥ) vo yuṣmākaṁ hṛdayānyarthānmānasāni premaprachurāṇi karmāṇi nirvairāya sāmānānyaviruddhānyeva santu।

Gloss–O men, you should combine all your powers concerning dharma and add to the happiness of all.(समानी व०) Here the word ākūti means "efforts or courage or a noble way of doing things." Even these things are to be employed for the mutual good of each other and the happiness of all. Try to protect the dharma ordained by Me (Parameśvara). (समाना हृदयानि वः)May your minds be of one accord. May your hearts be full of affection and love, and may your actions be harmonious and free from ill will to others.

(समानमस्तु वो मनः), अत्र प्रमाणम्-

कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति॥ श० 14.4.3.9

(samānamastu vo manaḥ), atra pramāṇam- kāmaḥ saṁkalpo vichikitsā śraddhā'śraddhā dhṛtiradhṛtihrīrdhīrbhīretyetatsarvaṁ mana eva tasmādapi pṛṣṭhata upaspṛṣṭo manasā vijānāti॥

[Meaning] (समानमस्तु वो मनः) In this regard, Śatpatha

Brāhmaṇa ((14. 4.3. 9) says, "Desire, sanskāra of the visible world, doubt, positive attitude, negative attitude, endurance, non-perseverance, shamefulness, intelligence and fear; all these are functions of the mind."

मनसो विविच्य पुनरनुष्ठातव्यम्। शुभगुणानामिच्छा 'कामः' तत्प्राप्त्यनुष्ठानेच्छा 'संकल्पः'। पूर्वं संशयं कृत्वा पुनर्निश्चयकरणेच्छा संशयो 'विचिकित्सा'। ईश्वरसत्यधर्मादिगुणानामुपर्यत्यन्तं विश्वासः 'श्रद्धा'। अनीश्वरवादाधर्माद्युपरि सर्वथा ह्यनिश्चयो 'ऽश्रद्धा'। सुखदुःखप्राप्त्यापीश्वरधर्माद्युपरि सदैवनिश्चयरक्षणं 'धृतिः'। अशुभगुणानामाचरणं नैव कार्य्यमित्यधैर्य्य'मधृतिः'। सत्यधर्मानाचरणेऽसत्याचरणे मनसः संकोचो घृणा 'ह्रीः'। शुभगुणान् शीघ्रं धारयेदिति धारणावेती वृत्ति 'धीः'- असत्याचरणादीश्वराज्ञाभंगादपापाचरणादीश्वरो नः सर्वत्र पश्यतीत्यादिवृत्ति 'भीः'। एतद्धर्मकं मनो वो युष्माकं समानं तुल्यमस्तु। (यथा वः सुसहासति) हे मनुष्या वो युस्माकं यथा परस्परं सुसहायेन स्वसति सम्यक् सुखोन्नतिः स्यात्तथा सर्वैः प्रयत्नो विधेयः। सर्वान् सुखिनो दृष्ट्वा चित्त आह्लादः कार्य्यः। नैव कंचिदपि दुःखितं दृष्ट्वा सुखं केनापि कर्त्तव्यम्, किन्तु यथा सर्वे स्वतन्त्राः सुखिनः स्युस्तथैव सर्वैः कार्य्यमिति ॥3॥

manaso vivichya punaranuṣṭhātavyam। śubhaguṇānāmichchhā 'kāmaḥ' tatprāptyanuṣṭhānechchhā 'saṁkalpaḥ'। pūrvaṁ saṁśayaṁ kṛtvā punarniśchayakaraṇechchhā saṁśayo 'vichikitsā'। īśvarasatyadharmādiguṇānāmuparyatyantaṁ viśvāsaḥ 'śraddhā'। anīśvaravādādharmādyupari sarvathā hyaniśchayo "śraddhā'। sukhaduḥkhaprāptyāpīśvaradharmādyupari sadaivaniśchayarakṣaṇaṁ 'dhṛtiḥ'। aśubhaguṇānāmācharaṇaṁ naiva kāryyamityadhairyya'madhṛtiḥ'। satyadharmānācharaṇe'satyācharaṇe manasaḥ saṁkocho ghṛṇā 'hrīḥ'। śubhaguṇān śīghraṁ dhārayediti dhāraṇāvetī vṛtti 'rghīḥ'- asatyācharaṇādīśvarājñābhaṁgādapāpācharaṇādīśvaro naḥ sarvatra paśyatītyādivṛtti 'rbhīḥ'। etaddharmakaṁ mano vo yuṣmākaṁ samānaṁ tulyamastu। (yathā vaḥ susahāsati) he manuṣyā vo yusmākaṁ yathā parasparaṁ susahāyena svasati samyak sukhonnatiḥ syāttathā sarvaiḥ prayatno vidheyaḥ। sarvān sukhino dṛṣṭvā chitta āhlādaḥ kāryyaḥ। naiva kaṁchidapi duḥkhitaṁ dṛṣṭvā sukhaṁ kenāpi karttavyam, kintu yathā sarve svatantrāḥ sukhinaḥ syustathaiva sarvaiḥ kāryyamiti ॥3॥

Discriminate in mind (first), and then you should act. Kāma is a desire for noble qualities. Saṅkalpa is an action for its achievements. Vichikitsā is a doubt which is created to ascertain a doubtful object. Śraddhā is a positive belief in Parameśvara and true dharma. Aśraddhā is disbelief in Parameśvara and the commission of adharma. Dhṛti is the positive belief in Parameśvara and dharma (moral and ethical values) under adversity or prosperity. Adhṛti is non-adherence to evil manners. Hrī is shyness for not following good conduct and committing bad conduct. Dhī is a grasping faculty that promptly and firmly grasps noble qualities. Bhī (or fear) is the conviction that Parameśvara watches us everywhere and, therefore, to desist from doing unrighteous actions. Such a mind of yours, O men, be harmonious. (यथा वः सुसहासति) May you mutually support each other so everybody may be happy and prosperous. Rejoice in your hearts at the sight of the happiness of all men. None of you should delight in the sufferings of others. All men should behave and act in the manner; so that all may be prosperous and free.

दृष्ट्वा रूपे व्याकरोत्सत्यानृते प्रजापतिः।
अश्रद्धामनृतेऽदधाच्छ्रद्धाꣳसत्ये प्रजापतिः॥ यजु० 19.77

dṛṣṭvā rūpe vyākarotsatyānṛte prajāpatiḥ।
aśraddhāmanṛte'dadhāchchhraddhāꣳsatye prajāpatiḥ॥

[Meaning] Prajāpati (the creator), on seeing various forms, defined truth and falsehood. According to him, one should have a positive attitude toward truth and a negative attitude toward falsehood.

भाष्यम्-(दृष्टवा०) अस्यायमभिप्रायः-प्रजापतिः परमेश्वरो धर्ममुपदिशति-सर्वैर्मनुष्यैः सर्वथा सर्वदा सत्य एव सम्यक् श्रद्धा रक्षणीयाऽसत्ये चाश्रद्धेति।

(प्रजापतिः) परमेश्वरः (सत्यानृते) धर्माधर्मौ (रूपे) प्रसिद्धाप्रसिद्धलक्षणौ दृष्ट्वा (व्याकरोत्) सर्वज्ञया स्वया विद्यया विभक्तौ कृतवानस्ति। कथमित्यत्राह-(अश्रद्धाम०) सर्वेषां मनुष्याणामनृतेऽसत्येऽधर्मेऽन्यायेऽश्रद्धामदधात्। अर्थादधर्मेऽश्रद्धां कर्तुमाज्ञापयति, तथैव वेदशास्त्रप्रतिपादिते सत्ये, प्रत्यक्षादिभिः प्रमाणैः परीक्षिते, पक्षपातरहिते, न्याय्ये धर्मे प्रजापतिः सर्वज्ञ ईश्वरः श्रद्धां चादधात्। एवं सर्वैर्मनुष्यैः परमप्रयत्नेन स्वकीयं चित्तं धर्मे प्रवृत्तमधर्मान्निवृत्तं च सदैव कार्य्यमिति॥

Bhāṣyam-(dṛṣṭavā..) asyāyamabhiprāyaḥ-prajāpatiḥ parameśvaro dharmamupadiśati-sarvairmanuṣyaiḥ sarvathā sarvadā satya eva samyak śraddhā rakṣaṇīyā'satye chāśraddheti।

(prajāpatiḥ) parameśvaraḥ (satyānṛte) dharmādharmau (rūpe) prasiddhāprasiddhalakṣaṇau dṛṣṭvā (vyākarot) sarvajñayā svayā vidyayā vibhaktau kṛtavānasti। kathamityatrāha-(aśraddhāma..) sarveṣāṁ manuṣyāṇāmanṛte'satye'dharme'nyāye'śraddhāmadadhāt। arthādadharme'śraddhāṁ kartumājñāpayati, tathaiva vedaśāstrapratipādite satye, pratyakṣādibhiḥ pramāṇaiḥ parīkṣite, pakṣapātarahite, nyāyye dharme prajāpatiḥ sarvajña īśvaraḥ śraddhāṁ chādadhāt। evaṁ sarvairmanuṣyaiḥ paramaprayatnena svakīyaṁ chittaṁ dharme pravṛttamadharmānnivṛttaṁ cha sadaiva kāryyamiti॥

Gloss– Parameśvara, the Creator, ordains dharma–all men, under all circumstances and at all times, should have a positive attitude toward truth and a negative for falsehood.

Having observed the known and unknown aspects of dharma and adharma, Parameśvara has drawn a line of demarcation between dharma (satya) and adharma (asatya) with His Omniscient knowledge. What type of line? It is explained, "all persons should entertain negative attitude towards falsehood, adharma and injustice".

That is, He asks us to develop a negative attitude toward adharma. On the other, He asks to develop a

positive attitude for just, impartial dharma, which is enjoined in the Vedas and other Śāstras and tested by various tools". Thus all persons should strive and do their best to practice dharma and abandon adharma.

दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समक्षिन्ताम्।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे। मित्रस्य चक्षुषा समीक्षामहे॥

यजु० 36.18

dṛte dṛꣳha mā mitrasya mā chakṣuṣā sarvāṇi bhūtāni samakṣintām। mitrasyāhaṁ chakṣuṣā sarvāṇi bhūtāni samīkṣe। mitrasya chakṣuṣā samīkṣāmahe॥

[Meaning] O Parameśvara, Destroyer (of afflictions), make me firm (in dharma). May all living beings look at me with friendly eyes. May I look at all created beings with warm eyes? Let us look at each other with the eyes of a friend.

भाष्यम्-(दृते दृꣳह०) अस्यायमभिप्रायः-सर्वे मनुष्याः सर्वथा सर्वदा सर्वैः सह सौहार्द्येनैव वर्त्तेरन्निति। सर्वैरीश्वरोक्तोऽयं धर्मः स्वीकार्य्य, ईश्वरः प्रार्थनीयश्च, यतो धर्मनिष्ठा स्यात्॥ तद्यथा-

हे (दृते) सर्वदुःखविनाशकेश्वर! मदुपरि कृपां विधेहि, यतोऽहं सत्यधर्मं यथावद्विजानीयाम्। पक्षपातरहितस्य सुहृदश्चक्षुषा प्रेमभावेन सर्वाणि भूतानि (मा) मां सदा समीक्षन्तामर्थान्मम मित्राणि भवन्तु। इतीच्छाविशिष्टं मां (दृꣳह) दृंह, सत्यसुखै शुभगुणैश्च सह सदा वर्धय। (मित्रस्याहं०) एवमहमपि मित्रस्य चक्षुषा स्वात्मवत्प्रेमबुद्ध्या (सर्वाणि भूतानि समीक्षे) सम्यक् पश्यामि। (मित्रस्य च०) इत्थमेव मित्रस्य चक्षुषा निर्वैरा भूत्वा वयमन्योऽन्यं समीक्षामहे, सुखसंपादनार्थं सदा वर्त्तामहे। इतीश्वरोपदिष्टो धर्मो हि सर्वैर्मनुष्यैरेक एव मन्तव्यः॥

Bhāṣyam-(dṛte dṛꣳha..) asyāyamabhiprāyaḥ-sarve manuṣyāḥ sarvathā sarvadā sarvaiḥ saha sauhārdyenaiva vartteranniti। sarvairīśvarokto'yaṁ dharmaḥ svīkāryya, īśvaraḥ prārthanīyaścha, yato dharmaniṣṭhā syāt॥ tadyathā-

he (dṛte) sarvaduḥkhavināśakeśvara! madupari kṛpāṁ vidhehi, yato'haṁ satyadharmaṁ yathāvadvijānīyām। pakṣapātarahitasya suhṛdaśchakṣuṣā premabhāvena sarvāṇi

bhūtāni (mā) māṁ sadā samīkṣantāmarthānmama mitrāṇi bhavantu। itīchchhāviśiṣṭaṁ māṁ (dṛꣳha) dṛṁha, satyasukhai śubhaguṇaiścha saha sadā vardhaya। (mitrasyāhaṁ0) evamahamapi mitrasya chakṣuṣā svātmavatpremabuddhyā (sarvāṇi bhūtāni samīkṣe) samyak paśyāmi। (mitrasya cha..) itthameva mitrasya chakṣuṣā nirvairā bhūtvā vayamanyo'nyaṁ samīkṣāmahe, sukhasaṁpādanārthaṁ sadā varttāmahe। itīśvaropadiṣṭo dharmo hi sarvairmanuṣyaireka eva mantavyaḥ॥

Gloss: All persons should regard others as friends and have cordial relations under all conditions and at all times. All should accept the dharma (value system) ordained by Parameśvara. They should pray to Parameśvara to make them firm in dharma. O Parameśvara, the destroyer of misfortunes (द्दति), be gracious unto me that I May comprehend this true dharma as it is. May all beings always look upon me lovingly with a friendly eye. Make me who possess this desire-prosperous in all true pleasures and auspicious qualities. I also may look upon all beings with warm eyes and loving thoughts and regard them as my self. In this manner, all of us, leaving aside all feelings of hostility, look upon each other with friendly eyes and should act to promote mutual happiness. This is the only divinely revealed dharma (value based system) which should be accepted by all . (YV. 36. 1 8)

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्।
इदमहमनृतात्सत्यमुपैमि॥ यजु० 1.5

agne vratapate vrataṁ chariṣyāmi tachchhakeyaṁ tanme rādhyatām।
idamahamanṛtātsatyamupaimi॥

[Meaning] O Agni (Self-effulgent, Omniscient Parameśvara), the Lord of vows, I will observe the vow

of truth. May I be able to watch it? Grant me success in that way. Warding off falsehood, I approach (the path of) truth."

भाष्यम्-(अग्ने व्र०) अस्याभिप्रायः- सर्वैमनुष्यैरीश्वरस्य सहायेच्छा सदा कार्येति। नैव तस्य सहायेन विना सत्यधर्मज्ञानं तस्यानुष्ठानपूर्त्तिश्च भवतः। हे अग्ने व्रतपते! सत्यपते! (व्रतं) सत्यधर्मं चरिष्याम्यनुष्ठास्यामि।

अत्र प्रमाणम्-

सत्यमेव देवा अनृतं मनुष्याः।
एतद्ध वै देवा व्रतं चरन्ति यत्सत्यम्। शब्रा० 1.1.1.4.5

Bhāṣyam-(agne vra..) asyābhiprāyaḥ- sarvaimanuṣyairīśvarasya sahāyechchhā sadā kāryeti। naiva tasya sahāyena vinā satyadharmajñānaṁ tasyānuṣṭhānapūrttiścha bhavataḥ।

atra pramāṇam-

satyameva devā anṛtaṁ manuṣyāḥ।
etaddha vai devā vrataṁ charanti yatsatyam।

All men should always ardently desire divine help. With His aid, the knowledge of true dharma (knowledge, value system and duties) and its practice are possible. O Agni, O Vrata-pati (master of Saṅkalpa), I shall practise the true dharma (knowledge, value system and duties). Here the Śatapatha (1.1.1.4-5) says:

"All enlightened persons inclined to spirituality (realize truth) and all ordinary human beings tend to the material world. Thus the enlightened beings observe saṅkalpa to learn the truth of Brahman."

सत्याचरणाद्देवा असत्याचरणान्मनुष्याश्च भवन्ति, अतः सत्याचरणमेव धर्ममाहुरिति। (तच्छकेयम्) यथा तत्सत्याचरणं धर्मं कर्तुमहं शकेयं समर्थो भवेयम् (तन्मे राध्यताम्) तत्सत्यधर्मानुष्ठानं मे मम भवता राध्यतां कृपया सम्यक् सिद्धं क्रियताम्। किंच तद् व्रतमित्यत्राह-(इदमहमनृतात्सत्यमुपैमि)
यत्सत्यधर्मस्यैवाचरणमनृतादसत्याचरणादधर्मात्पृथग्भूतं तदेवोपैमि प्राप्नोमीति। अस्यैव

धर्मस्यानुष्ठानमीश्वरप्रार्थनया स्वपुरुषार्थेन च कर्त्तव्यम्। नापुरुषार्थिनं मनुष्यमीश्वरोऽनुगृह्णाति। यथा चक्षुष्मन्त दशयति नान्धं च, एवमेव धर्मं कर्तुमिच्छन्तं पुरुषार्थकारिणमीश्वरानुग्रहाभिलाषिणं प्रत्येवेश्वरः कृपालुभवति नान्यं प्रति चेति। कुतः? जीवे तत्सिद्धिं कर्त्तुं साधनानामीश्वरेण पूर्वमेव रक्षितत्वात्, तदुपयोगाकरणाच्च। येन पदार्थेन यावनुपकारो ग्रहीतुं शक्यस्तावान्स्वेनेव ग्रहीतव्यस्तदुपरीश्वरानुग्रहेच्छा कार्य्येति ॥6 ॥

satyācharaṇāddevā asatyācharaṇānmanuṣyāścha bhavanti, ataḥ satyācharaṇameva dharmamāhuriti। (tachchhakeyam) yathā tatsatyācharaṇaṁ dharmaṁ kartumahaṁ śakeyaṁ samartho bhaveyam (tanme rādhyatām) tatsatyadharmānuṣṭhānaṁ me mama bhavatā rādhyatāṁ kṛpayā samyak siddhaṁ kriyatām। kiṁcha tad vratamityatrāha- (idamahamanṛtātsatyamupaimi) yatsatyadharmasyaivācharaṇamanṛtādasatyācharaṇādadharmātp ṛthagbhūtaṁ tadevopaimi prāpnomīti। asyaiva dharmasyānuṣṭhānamīśvaraprārthanayā svapuruṣārthena cha karttavyam। nāpuruṣārthinaṁ manuṣyamīśvaro'nugṛhṇāti। yathā chakṣuṣmanta daśayati nāndhaṁ cha, evameva dharmaṁ karttumichchhantaṁ puruṣārthakāriṇamīśvarānugrahābhilāṣiṇaṁ pratyeveśvaraḥ kṛpālubhavati nānyaṁ prati cheti। kutaḥ? jīve tatsiddhiṁ karttuṁ sādhanānāmīśvareṇa pūrvameva rakṣitatvāt, tadupayogākaraṇāchcha। yena padārthena yāvanupakāro grahītuṁ śakyastāvānsveneva grahītavyastaduparīśvarānugrahechchhā kāryyeti ॥6 ॥

The tendency towards truth (spiritual world) makes one deva (enlightened), and a tendency towards the material world makes one mortal. The tendency towards truth (spiritual world) is called an act of dharma. (तच्छकेयम्)Grant me power and perfection to practice the truth (self-realization), which is the act of dharma. What is that vow? Here the mantra says, (इदमहमनृतात्सत्यमुपैमि) "I take a saṅkalpa to adhere to the truth (self-realization) alone which is different from the practice of asatya/adharma (material world). In pursuing this truth

(self-realization), prayers to Parameśvara and self-efforts are the mainstay. Parameśvara shows no favour to a man who is inactive and lazy, just as He makes an eyed man see and not the blind one.

Similarly, Parameśvara bestows His favours upon a man who himself resorts to actions, has a keen desire to practise dharma (self-realization) and deep yearning after Parameśvara's Grace. He favours none else; because Parameśvara has provided a man with all means of doing a thing successfully even before he has to use them. One must benefit himself with an object as far as it holds good, but beyond that, one must desire (and pray for) the divine grace.

व्रतेन दीक्षामाप्नोति दीक्षयाप्नोति दक्षिणाम्।
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमप्यते॥ यजु० 19.30

vratena dīkṣāmāpnoti dīkṣayāpnoti dakṣiṇām।
dakṣiṇā śraddhāmāpnoti śraddhayā satyamapyate॥

[Meaning] A person, by taking saṅkalpa of self-realization, becomes initiated; by (this) initiation (dīkṣā), he attains dakṣiṇā (reward) and thereupon advances to a positive mindset (Śraddhā). Through a positive mindset, he realizes the truth (self).

भाष्यम्-(व्रतेन दी०) अस्याभिप्रायः-यदा मनुष्यो धर्मं जिज्ञासते, सत्यं चिकीर्षति, तदेव सत्यं विजानाति, तत्रैव मनुष्यैः श्रद्धेयम्, नासत्ये चेति।

Bhāṣyam-(vratena dī) asyābhiprāyaḥ-yadā manuṣyo dharmaṁ jijñāsate, satyaṁ chikīrṣati, tadeva satyaṁ vijānāti, tatraiva manuṣyaiḥ śraddheyam, nāsatye cheti।

यो मनुष्यः सत्यं व्रतमाचरति, तदा दीक्षामुत्तमाधिकारं प्राप्नोति। (दीक्षयाप्नोति द०) यदा दीक्षितः सन्नुत्तमगुणैरुत्तमाधिकारी भवति तदा सर्वतः सत्कृतः फलवान् भवति, सास्य दक्षिणा भवति, तां दीक्षया शुभगुणाचरणेनैवाप्नोति। (दक्षिणा श्र०) सा दक्षिणा यदा ब्रह्मचर्य्यादिसत्यव्रतैः सत्काराढ्या स्वस्यान्येषां च भवति, तदाचरणे श्रद्धां दृढं

विश्वासमुत्पादयति। कुतः? सत्याचरणमेव सत्कारकारकमस्त्यतः। (श्रद्धया०) यदोत्तरोत्तरं श्रद्धा वर्धेत, तदा तया श्रद्धया मनुष्यैः परमेश्वरो मोक्षधर्मादिकं चाप्यते प्राप्यते, नान्यथेति। अतः किमागतं, सत्यप्राप्त्यर्थं सर्वदा श्रद्धोत्साहादिपुरुषार्थो वर्धयितव्यः ॥7॥

yo manuṣyaḥ satyaṁ vratamācharati, tadā dīkṣāmuttamādhikāraṁ prāpnoti। (dīkṣayāpnoti da..) yadā dīkṣitaḥ sannuttamaguṇairuttamādhikārī bhavati tadā sarvataḥ satkṛtaḥ phalavān bhavati, sāsya dakṣiṇā bhavati, tāṁ dīkṣayā śubhaguṇācharaṇenaivāpnoti। (dakṣiṇā śra..) sā dakṣiṇā yadā brahmacharyyādisatyavrataiḥ satkārāḍhyā svasyānyeṣāṁ cha bhavati, tadācharaṇe śraddhāṁ dṛḍhaṁ viśvāsamutpādayati। kutaḥ? satyācharaṇameva satkārakārakamastyataḥ। (śraddhayā..) yadottarottaraṁ śraddhā vardheta, tadā tayā śraddhayā manuṣyaiḥ parameśvaro mokṣadharmādikaṁ chāpyate prāpyate, nānyatheti। ataḥ kimāgataṁ, satyaprāptyarthaṁ sarvadā śraddhotsāhādipuruṣārtho vardhayitavyaḥ ॥7॥

Gloss- A man knows the truth when he has an ardent desire to know dharma and to act following the truth. All men should have a positive mindset for truth and never for falsehood. A man who takes a vrata (vow) to realize the truth becomes initiated and attains a high rank. Having initiated into the vow of realizing the truth, he is endowed with high qualities and becomes well deserved. At this, he receives universal reverence and success. This is his award (dakṣiṇā) or fruit for him. The dakṣiṇā (award) is achieved only through good qualities and conduct. The truthful vows of Brahmacharya (realization of Brahman) benefit one's self and others too. This creates firm faith in the following truth. Because the tendency to realize truth invites respect from the public. When this positive attitude gets boosted, a man obtains Supreme Power and final emancipation through this positive attitude. It is not possible through another process. To sum up, we can say that a positive

attitude and enthusiasm are essential to realizing the truth.

श्रमेण तपसा सृष्ट्वा ब्रह्मणा वित्तऋते श्रिता ॥ अथर्व० 12.5.1

śrameṇa tapasā sṛṣṭvā brahmaṇā vittaṛte śritā ॥

[Meaning] Brahman created the whole universe through saṅkalpa, called tapas, and placed it under the governance of Ṛta (laws of creation).

भाष्यम (श्रमेण तपसा०) अभिप्रायः-श्रमेणेत्यादिमन्त्रेषु धर्मस्य लक्षणानि प्रकाश्यन्त इति।

श्रमः प्रयत्नः पुरुषार्थ उद्यम इत्यादि, तपो धर्मानुष्ठानम्, तेन श्रमेणैव तपसा च सहेश्वरेण सर्वे मनुष्याः सृष्टा रचिताः। अतः (ब्रह्मणा०) वेदेन परमेश्वरज्ञानेन च युक्ताः सन्तो ज्ञानिनः स्युः। (ऋते श्रिता०) ऋते ब्रह्मणि पुरुषार्थे चाश्रिता, ऋतं सेवमानाश्च सदैव भवन्तु ॥ अथर्व० 12.5.1

bhāṣyama (śrameṇa tapasā..) abhiprāyaḥ-śrameṇetyādimantreṣu dharmasya lakṣaṇāni prakāśyanta iti।

śramaḥ prayatnaḥ puruṣārtha udyama ityādi, tapo dharmānuṣṭhānam, tena śrameṇaiva tapasā cha saheśvareṇa sarve manuṣyāḥ sṛṣṭā rachitāḥ। ataḥ (brahmaṇā...) vedena parameśvarajñānena cha yuktāḥ santo jñāninaḥ syuḥ। (ṛte śritā...) ṛte brahmaṇi puruṣārthe chāśritā, ṛtaṁ sevamānāścha sadaiva bhavantu ॥

Gloss- The above verse explains the characteristics (or definition) of Dharma.

Śrama means effort and energy. Tapas means inculcation of dharma (human values and knowledge). With the help of energy and abiding by His duty, Parameśvara created all human beings. Therefore, all humans should acquire knowledge by studying the Vedas and realising Brahman. (ऋते श्रिता०) They must abide by Ṛta (rules ordained by Brahman in nature).

सत्येनावृता श्रिया प्रावृता यशसा परीवृता ॥ अथर्व० 12.5.2

satyenāvṛtā śriyā prāvṛtā yaśasā parīvṛtā ॥

[Meaning] Invested with truth (self-realization), entrapped with spiritual prosperity), compassed about with glory.

(सत्येनावृ०) वेदशास्त्रेण प्रत्यक्षादिभिः प्रमाणैश्च परीक्षितेनाव्यभिचारिणा सत्येनावृता युक्ताः सर्वे मनुष्याः सन्तु। (श्रिया प्रावृ०) श्रिया शुभगुणाचरणोज्ज्वलया चक्रवर्त्तिराज्यसेवमानया प्रकृष्टया लक्ष्म्याऽऽवृता युक्ताः परमप्रयत्नेन भवन्तु। (यशसा०) उत्कृष्टगुणग्रहणं सत्याचरणं यशस्तेन परितः सर्वतो वृता युक्ताः सन्तः प्रकाशयितारश्च स्युः।

(satyenāvṛ...) vedaśāstreṇa pratyakṣādibhiḥ pramāṇaiścha parīkṣitenāvyabhichāriṇā satyenāvṛtā yuktāḥ sarve manuṣyāḥ santu। (śriyā prāvṛ...) śriyā śubhaguṇācharaṇojjvalayā chakravarttirājyasevamānayā prakṛṣṭayā lakṣamyā''vṛtā yuktāḥ paramaprayatnena bhavantu। (yaśasā...) utkṛṣṭaguṇagrahaṇaṁ satyācharaṇaṁ yaśastena paritaḥ sarvato vṛtā yuktāḥ santaḥ prakāśayitāraścha syuḥ।

May all men attain truth (realize their true self) with the help of Vedas and other Śāstras; through all means of cognitions, such as direct cognition, etc. This truth stands all tests and is invariably changeless. (श्रिया प्रावृ०) May all persons be equipped with good qualities and achieve the highest glory? May all attain the prosperity of a universal empire by dint of their hard work? All persons should be famous by acquiring supreme merits and truthful conduct.

स्वधया परिहिता श्रद्धया पर्य्यूढा दीक्षया गुप्ता यज्ञे प्रतिष्ठिता लोको निधनम्॥
अथर्व० 12.5.3

svadhayā parihitā śraddhayā paryyūḍhā dīkṣayā guptā yajñe pratiṣṭhitā loko nidhanam ॥

[Meaning] Stable by self-sustaining power (*svadhā*), fortified with a positive attitude, protected by consecration, suitably established in yajña (the process of

creation), having the world as the workplace (nidhanam).

भाष्यम् (स्वधया परि)-परितः सर्वतः स्वकीयपदार्थशुभगुणधारणेनैव सन्तु य सर्वे मनुष्याः सर्वेभ्यो हितकारिणः (श्रद्धया) सत्यमेव विश्वासमूलमस्ति नासदिति, तया सत्योपरि दृढविश्वासरूपया श्रद्धया परितः सर्वत ऊढाः प्राप्तवन्तः सन्तु। (दीक्षया गुप्ता) सद्भिराप्तैर्विद्वद्भिः कृतसत्योपदेशया दीक्षया गुप्ता रक्षिताः, सर्वमनुष्याणां रक्षितारश्च स्युः। (यज्ञे प्रतिष्ठिताः) 'यज्ञो वै विष्णुः' व्यापके परमेश्वरे सर्वोपकारकेऽश्वमेधादौ शिल्पविद्याक्रियाकुशलत्वे च प्रतिष्ठिताः प्राप्तप्रतिष्ठाश्च भवन्तु। (लोको निघनम्) अयं लोकः सर्वेषां मनुष्याणां निधनं यावन्मृत्युर्न भवेत्तावत्सर्वोपकारकं सत्कर्मानुष्ठानं कर्त्तुं योग्यमस्तीति सर्वैर्मन्तव्यमितीश्वरोपदेशः॥ अथर्ववेद 12.5.3

Bhāṣyam-(svadhayā pari...) paritaḥ sarvataḥ svakīyapadārthaśubhaguṇadhāraṇenaiva santu ya sarve manuṣyāḥ sarvebhyo hitakāriṇaḥ syu(śraddhayā pa...) satyameva viśvāsamūlamasti nāsaditi, tayā satyopari dṛḍhaviśvāsarūpayā śraddhayā paritaḥ sarvata ūḍhāḥ prāptavantaḥ santu। (dīkṣayā guptā) sadbhirāptairvidvadbhiḥ kṛtasatyopadeśayā dīkṣayā guptā rakṣitāḥ, sarvamanuṣyāṇāṁ rakṣitāraścha syuḥ। (yajñe pratiṣṭhitāḥ) 'yajño vai viṣṇuḥ'vyāpake parameśvare sarvopakārake'śvamedhādau śilpavidyākriyākuśalatve cha pratiṣṭhitāḥ prāptapratiṣṭhāścha bhavantu।(loko nighanam) ayaṁ lokaḥ sarveṣāṁ manuṣyāṇāṁ nidhanaṁ yāvanmṛtyurna bhavettāvatsarvopakārakaṁ satkarmānuṣṭhānaṁ karttuṁ yogyamastīti sarvairmantavyamitīśvaropadeśaḥ॥

Gloss-Let all men be self-sustained by all means and be beneficial to others. Let them have faith in their true self, not material body and mind. This faith in the true self will help them attain their final goal of self-realization. (दीक्षया गुप्ता) May they protect others and be protected by enlightened persons' teachings of the true self. (यज्ञे प्रतिष्ठिताः) Let all be able to establish ourselves in Brahman, follow welfare activities like Aśva-Medha and be well versed in śilpa vidya (technological know-how) and other arts. (लोको निघनम्) All a place should consider

this world for carrying out all good acts beneficial to the entire creation till the time of their death.

ओजश्च तेजश्च सहश्च बलं च वाक् वेन्द्रियं च श्रीश्च धर्मश्च ॥

अथर्ववेद 12.5.7

ojaścha tejaścha sahaścha balaṁ cha vāk vendriyaṁ cha śrīścha dharmaścha ॥

[Meaning] The physical power and brilliance; the forbearance and strength; the speech, sense organ, motor organs; (śrī) prosperity and human values and knowledge.

अन्यश्च-(ओजश्च) न्यायपालनान्वितः पराक्रमः, (तेजश्च) प्रगल्भता, धृष्टता, निर्भयता, निर्दीनता, सत्ये व्यवहारे कर्त्तव्या। (सहश्च) सुखदुःखहानिलाभादिक्लेशप्रदवर्त्तमानप्राप्तावपि हर्षशोकाकरणं, तन्निवारणार्थं, परमप्रयत्नानुष्ठानं च सहनं सर्वैः सदा कर्त्तव्यम्। (बलं च) ब्रह्मचर्य्यादिसुनियमाचरणेन शरीरबुद्ध्यादिरोगनिराकरणं, दृढाङ्गतानिश्चलबुद्धित्वसम्पादनं, भीषणादिशुभगुणयुक्ता वाणी कार्य्येति। (इन्द्रियं च) मन आदीनि वागभिन्नानि षड्ज्ञानेन्द्रियाणि, वाक् चेति कर्मेन्द्रियाणामुपलक्षणेन कर्मेन्द्रियाणि च, सत्यधर्माचरणयुक्तानि पापाद् व्यतिरिक्तानि च सदैव रक्षणायानि। (श्रीश्च) सम्राड्राज्यश्रीः परमपुरुषार्थेन कार्य्येति। (धर्मश्च) अयमेव वेदोक्तो न्याय्यः, पक्षपातरहितः सत्याचरणयुक्तः, सर्वोपकारकश्च धर्मः सदैव सर्वैः सेवनीयः। अस्यैवेयं पूर्वा परा सर्वा व्याख्यास्तीति बोध्यम्॥ अथर्व 12.5.7

anyaścha-(ojaścha) nyāyapālanānvitaḥ parākramaḥ, (tejaścha) pragalbhatā, dhṛṣṭatā, nirbhayatā, nirdīnatā, satye vyavahāre karttavyā। (sahaścha) sukhaduḥkhahānilābhādikleśapradavarttamānaprāptāvapi harṣaśokākaraṇaṁ, tannivāraṇārthaṁ, paramaprayatnānuṣṭhānaṁ cha sahanaṁ sarvaiḥ sadā karttavyam। (balaṁ cha) brahmacharyyādisuniyamācharaṇena śarīrabuddhyādiro-ganirākaraṇaṁ, dṛḍhāṅgatāniśchalabuddhitvasampādanaṁ, bhīṣaṇādiśubhaguṇayuktā vāṇī kāryyeti। (indriyaṁ cha) mana ādīni vāgabhinnāni ṣaḍjñānendriyāṇi, vāk cheti karmendriyāṇāmupalakṣaṇena karmendriyāṇi cha, satyadharmācharaṇayuktāni pāpād vyatiriktāni cha sadaiva rakṣaṇāyāni। (śrīścha) samrāḍrājyaśrīḥ paramapuruṣārthena

kāryyeti। (dharmaścha) ayameva vedokto nyāyyaḥ, pakṣapātarahitaḥ satyācharaṇayuktaḥ, sarvopakārakaścha dharmaḥ sadaiva sarvaiḥ sevanīyaḥ। asyaiveyaṁ pūrvā parā sarvā vyākhyāstīti bodhyam ॥

Moreover, (People must possess the undermentioned qualities):

(ओजश्च) physical prowess to promote justice (in the world). (तेजश्च) alertness, insistence, fearlessness and uprighteous zeal in truthful conduct. (सहश्च) All must practise forbearance and should not feel pleasure and pain when facing prosperity or adversity, loss or gain. They should rather undertake supreme efforts to alleviate their sufferings. (बलं च) Physical strength is also to be acquired to drive away all bodily and intellectual diseases by following the good rules of Brahmacharya. They should make their intellect firm by which the dreadful deeds may not be feared. Vāk (i.e. speech)-through learning and education, their speech should possess all good qualities, e.g. truthfulness and sweetness. (इन्द्रियं च) Let all men keep their minds, the five sense organs and the five organs of actions, tongue & c. always busy searching for truth or Dharma. They must keep them aloof from sinful activities. Here the word Vāk, i.e. speech, stands for all organs of actions. (श्रीश्च) Let extreme efforts be made (to acquire) the glories of the imperial ruler. (धर्मश्च) This is the Dharma ordained by the Vedas, which is based on justice, free from partiality, endowed with truthful conduct, and beneficial to all. All should practise this.

What has already been stated and what is going on to be stated is all exposition of the same Dharma.

ब्रह्म च क्षत्रं च राष्ट्रं च विशश्च त्विषिश्च यशश्च वर्चश्च द्रविणं च ॥

अथर्ववेद 12.5.8

brahma cha kṣatraṁ cha rāṣṭraṁ cha viśaścha tviṣiścha yaśaścha varchaścha draviṇaṁ cha ॥

[Meaning] Spiritual power, and physical power; national economy and trade; brilliance and fame; intellectual power and prosperity."

भाष्यम्-इत्याद्यनेकमन्त्रप्रमाणैर्धर्मो वेदेष्वीश्वरेणैव सर्वमनुष्यार्थमुपदिष्टोऽस्ति।

Bhāṣyam-ityādyanekamantrapramāṇairdharmo vedeṣvīśvareṇaiva sarvamanuṣyārthamupadiṣṭo'sti।

(ब्रह्म च) ब्राह्मणोपलक्षणं सर्वोत्तमविद्यागुणकर्मवत्त्वं सदगुणप्रचारकरणत्वं च ब्राह्मणलक्षणं, तच्च सदैव वर्धयितव्यम्, (क्षत्रं च) क्षत्रियापलक्षणं विद्याचातुर्य्यशौर्यधैर्यवीरपुरुषान्वितं च सदैवोन्नेयम्, (राष्ट्रं च) सत्पुरुषसभया सुनियमैः सर्वसुखाढ्यं शुभगुणान्वितं च राज्यं सदैव कार्य्यम्, (विशश्च) वैश्यादिप्रजानां व्यापारादिकारिणां भूगोलो ह्यव्याहतगतिसंपादनेन व्यपाराद्धनवृद्ध्यर्थं संरक्षणं च कार्य्यम्, (त्विषिश्च) दीप्तिः शुभगुणानां प्रकाशः, सत्यगुणकामना च शुद्धा प्रचारणीयेति, (यशश्च) धर्मान्वितानुत्तमा कीर्त्तिः संस्थानपीया, (वर्चश्च) सद्विद्याप्रचारं सम्यगध्ययनाध्यापनप्रबन्धं कर्म सदा कार्य्यम्, (द्रविणं च) अप्राप्तस्य पदार्थस्य न्यायेन प्राप्तीच्छा कार्य्या, प्राप्तस्य संरक्षणं, रक्षितस्य वृद्धिर्वृद्धस्य सत्कर्मसु व्ययश्च योजनायः। एतच्चतुर्विधपुरुषार्थेन धनधान्योन्नतिसुखे सदैव कार्य्ये।

(Brahma cha) brāhmaṇopalakṣaṇaṁ sarvottamavidyāguṇakarmavattvaṁ sadaguṇaprachārakaraṇatvaṁ cha brāhmaṇalakṣaṇaṁ, tachcha sadaiva vardhayitavyam, (kṣatraṁ cha) kṣatriyāpalakṣaṇaṁ vidyāchāturyyaśauryadhairyavīrapuruṣānvitaṁ cha sadaivonneyam, (rāṣṭraṁ cha) satpuruṣasabhayā suniyamaiḥ sarvasukhāḍhyaṁ śubhaguṇānvitaṁ cha rājyaṁ sadaiva kāryyam, (viśaścha) vaiśyādiprajānāṁ vyāpārādikāriṇāṁ bhūgolo hyavyāhatagatisaṁpādanena vyapārāddhanavṛddhyarthaṁ saṁrakṣaṇaṁ cha kāryyam, (tviṣiścha) dīptiḥ śubhaguṇānāṁ prakāśaḥ, satyaguṇakāmanā cha śuddhā prachāraṇīyeti, (yaśaścha) dharmānvitānuttamā kīrttiḥ saṁsthānapīyā, (varchaścha) sadvidyāprachāraṁ samyagadhyayanādhyāpanaprabandhaṁ karma sadā kāryyam, (draviṇaṁ cha) aprāptasya padārthasya nyāyena prāptīchchhā

kāryyā, prāptasya saṁrakṣaṇaṁ, rakṣitasya vṛddhirvṛddhasya satkarmasu vyayaścha yojanāyaḥ । etachchaturvidhapuruṣārthena dhanadhānyonnatisukhe sadaiva kāryye ।

Gloss- Parameśvara has ordained Dharma in these and other verses for the good of humankind:

(ब्रह्म च (The characteristics of an enlightened person who has realized Brahman, the highest type of learning, good qualities, actions and propagation of good qualities and merits should be promoted. (क्षत्रं च (Similarly, the merits of a Kṣatriya, like learning, efficiency, valour, fortitude and the association with heroic people, should be encouraged. (राष्ट्रं च (Government should strive to provide clean and virtuous administration for the well-being of the people through good rules and laws approved by the legislature consisting of noble and holy men. (विशश्च (The mercantile community should also be protected so that they may have free access to all regions of the globe and strive to increase the nation's wealth through trade and commerce. (त्विषिश्च (Good qualities, merit and purity, should be highlighted and promoted in the nation.(यशश्च (Let the highest fame be established based on Dharma (moral and ethical values, knowledge and righteous actions). (वर्चश्च (Steps should be taken to provide facilities and make proper arrangements for imparting good education and true knowledge. (द्रविणं च (Men must desire to acquire by lawful and just means what they do not possess. They should preserve what has been acquired. The preserved wealth should be increased and utilized in noble deeds. Through these four-fold efforts, prosperity, development, and happiness should be added to the lot of humanity at large.

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आयुश्च रूपं च नाम च कीर्तिश्च
प्राणश्चापानश्च चक्षुश्च श्रोत्रं च ॥ अथर्ववेद 12.5.9

āyuścha rūpaṁ cha nāma cha kīrtiścha
prāṇaśchāpānaścha chakṣuścha śrotraṁ cha ॥

[Meaning] Life-span and physical health and beauty; name and glory; inhalation and exhalation; vision and hearing.

(आयुश्च) वीर्य्यादिरक्षणेन भोजनाच्छादनादिसुनियमेन ब्रह्मचर्य्यसुसेवने नायुर्बलं कार्य्यम, (रूपं च) निरन्तरविषयासेवनेन सदैव सौन्दर्य्यादिगुणयुक्तं स्वरूपं रक्षणीयम् (नाम च) सत्कर्मानुष्ठानेन नामप्रसिद्धिः कार्य्या। यतोऽन्यस्यापि सत्कर्मसूत्साहवृद्धिः स्यात्, (कीर्तिश्च) सदगुणग्रहणार्थमीश्वरगुणानामुपदेशार्थं कीर्त्तनं, स्वसत्कीर्त्तिमत्त्वं च सदैव कार्य्यम्, (प्राणश्चापानश्च) प्राणायामरीत्या प्राणापानयोः शुद्धबले कार्य्ये। शरीराद्बाह्यदेशं यो वायुर्गच्छति स 'प्राणः', बाह्यादेशाच्छरीरं प्रविशति स वायु 'रपानः', शुद्धदेशनिवासादिनैनयोः प्रच्छर्दनविधारणाभ्यां बुद्धिशरीरबलं च संपादनीयम्, (चक्षुश्च श्रोत्रं च) चाक्षुषं प्रत्यक्षं, श्रोत्रं शब्दजन्यं, चादिनुमानादीन्यपि प्रमाणानि यथावद्वेदितव्यानि, तैः सत्यं विज्ञानं च सर्वथा कार्य्यम् ॥

(āyuścha) vīryyādirakṣaṇena bhojanāchchhādanādisuniyamena brahmacharyyasusevane nāyurbalaṁ kāryyama, (rūpaṁ cha) nirantaraviṣayāsevanena sadaiva saundaryyādiguṇayuktaṁ svarūpaṁ rakṣaṇīyam (nāma cha) satkarmānuṣṭhānena nāmaprasiddhiḥ kāryyā। yato'nyasyāpi satkarmasūtsāhavṛddhiḥ syāt, (kīrtiścha) sadaguṇagrahaṇārthamīśvaraguṇānāmupadeśārthaṁ kīrttanaṁ, svasatkīrttimattvaṁ cha sadaiva kāryyam, (prāṇaśchāpānaścha) prāṇāyāmarītyā prāṇāpānayoḥ śuddhabale kāryye। śarīrādbāhyadeśaṁ yo vāyurgachchhati sa 'prāṇaḥ', bāhyāddeśāchchharīraṁ praviśati sa vāyu 'rapānaḥ', śuddhadeśanivāsādinainayoḥ prachchhardanavidhāraṇābhyāṁ buddhiśarīrabalaṁ cha saṁpādanīyam, (chakṣuścha śrotraṁ cha) chākṣuṣaṁ pratyakṣaṁ, śrotraṁ śabdajanyaṁ, chādinumānādīnyapi pramāṇāni yathāvadveditavyāni, taiḥ satyaṁ vijñānaṁ cha sarvathā kāryyam ॥

(आयुश्च) Life span should be prolonged by leading a self-controlled life, adhering to a wholesome diet and

dress code and thoroughly observing good rules of celibate life. (रूपं च)Physical health and beauty must be preserved by subduing carnal desires. (नाम च) Earn name and fame by performing righteous deeds so others may be tempted to do good actions. (कीर्तिश्च) Try to teach good qualities and meditate upon the qualities of Parameśvara to attain name and fame. (प्राणश्चापानश्च) Strengthen and purify the Prāṇa (exhalation) and Apāna (inhalation) through the practice of Prāṇāyāma. The exhalation is Prāṇa, and the inhalation is Apāna. Live in a neat and clean place and enhance physical and intellectual power through prāṇāyāma. (चक्षुश्च श्रोत्रं च) Men should achieve precise and complete knowledge through direct perception, verbal proof and Inference.

पयश्च रसश्चान्नं चान्नाद्यं च ऋतं च सत्यं
चेष्टं च पूर्तं च प्रजा च पशवश्च ॥14 ॥ अथर्ववेद 12.5.10

payaścha rasaśchānnaṁ chānnādyaṁ cha ṛtaṁ cha satyaṁ cheṣṭaṁ cha pūrtaṁ cha prajā cha paśavaścha ॥

[Meaning] Liquids, milk and ghee; food-stuff and cooked meals; Ṛta (laws of nature) and Satya (eternal objects); Iṣṭa (yajñas) and (Pūrta)their success); progeny and cattle.

(पयश्च रसश्च) पयो जलादिकं, रसो दुग्धघृतादिश्चैतौ वैद्यकरीत्या सम्यक् शोधयित्वा भोक्तव्यौ, (अन्नं चान्नाद्यं च) अन्नमोदनादिकमन्नाद्यं भोक्तुमर्हं शुद्धं संस्कृतमन्नं संपाद्यैव भोक्तव्यम्, (ऋतं च सत्यं च) ऋतं ब्रह्म सर्वदैवोपासनीयम्, सत्यं प्रत्यक्षादिभिः प्रमाणैः परीक्षितं यादृशं स्वात्मन्यस्ति तादृशं सदा सत्यमेव वक्तव्यं मन्तव्यं च, (इष्टं च पूर्तं च) इष्टं ब्रह्मोपासनं सर्वोपकारकं यज्ञानुष्ठानं च, पूर्तं तु यत्पूर्त्यर्थं मनसा वाचा कर्मणा सम्यक् पुरुषार्थेनैव सर्ववस्तुसंभारैश्चोभयानुष्ठानपूर्त्तिः कार्येति, (प्रजा च पशवश्च) प्रजा सन्तानादिका राज्यं च सुशिक्षाविद्यासुखान्विता, हस्त्यश्वादयः पशवश्च सम्यक् शिक्षान्विताः कार्य्याः। बहुभिश्चकारैरन्येऽपि शुभगुणा अत्र ग्राह्याः ॥

(payaścha rasaścha) payo jalādikaṁ, raso dugdhaghṛtādiśchaitau vaidyakarītyā samyak śodhayitvā

bhoktavyau, (annaṁ chānnādyaṁ cha) annamodanādikamannādyaṁ bhoktumarhaṁ śuddhaṁ saṁskṛtamannaṁ saṁpādyaiva bhoktavyam, (ṛtaṁ cha satyaṁ cha) ṛtaṁ brahma sarvadaivopāsanīyam, satyaṁ pratyakṣādibhiḥ pramāṇaiḥ parīkṣitaṁ yādṛśaṁ svātmanyasti tādṛśaṁ sadā satyameva vaktavyaṁ mantavyaṁ cha, (iṣṭaṁ cha pūrtaṁ cha) iṣṭaṁ brahmopāsanaṁ sarvopakārakaṁ yajñānuṣṭhānaṁ cha, pūrtaṁ tu yatpūrttyarthaṁ manasā vāchā karmaṇā samyak puruṣārthenaiva sarvavastusaṁbhāraiśchobhayānuṣṭhānapūrttiḥ kāryeti, (prajā cha paśavaścha) prajā santānādikā rājyaṁ cha suśikṣāvidyāsukhānvitā, hastyaśvādayaḥ paśavaścha samyak śikṣānvitāḥ kāryyāḥ। bahubhiśchakārairanye'pi śubhaguṇā atra grāhyaḥ॥

(पयश्च रसश्च) Liquids, milk and ghee, etc., should be purified properly according to medical science, and then they are to be taken. (अन्नं चान्नाद्यं च) The grains and cooked foods should be taken, subjecting them to proper purification. (ऋतं च सत्यं च) Always follow the laws of Parameśvara and speak the truth tested by proofs and realized by you. (इष्टं च पूर्तं च) Meditation of Parameśvara and performance of yajña for altruistic welfare; for their success, one should make genuine efforts from the mind, speech and action and collect the necessary material for this purpose. (प्रजा च पशवश्च) Children should be educated properly and provided with all facilities. Domestic animals, such as elephants, horses, etc., should also be trained and tamed.

The repeated use of (the particle) 'ca' (and) (in these verses) indicates that other good qualities (not specifically enumerated here) are also to be included (and adhered to).

अत्र धर्मविषये तैत्तिरीयशाखाया अन्यदपि प्रमाणम्-

atra dharmaviṣaye taittirīyaśākhāyā anyadapi pramāṇam-

We shall cite below some extracts from the Taittirīya Upaniṣad, describing (some aspects of) Dharma:

ऋतं च स्वाध्यायप्रवचने च। सत्यं च स्वाध्यायप्रवचने च। तपश्च स्वाध्यायप्रवचने च। दमश्चस्वाध्यायप्रवचने च। शमश्च स्वाध्यायप्रवचने च। अग्नयश्च स्वाध्यायप्रवचने च। अग्निहोत्रं स्वाध्यायप्रवचने च। अतिथयश्च स्वाध्यायप्रवचने च। मानुषं च स्वाध्यायप्रवचने च। प्रजा च स्वाध्यायप्रवचने च। प्रजनश्च स्वाध्यायप्रवचने च। प्रजातिश्च स्वाध्यायप्रवचने च। सत्यमिति सत्यवचा राथीतरः। तप इति तपोनित्यः पौरुशिष्टिः। स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः। तद्धि तपस्तद्धि तपः॥ तैत्तिरीय उप. 1.9

ṛtaṁ cha svādhyāyapravachane cha। satyaṁ cha svādhyāyapravachane cha। tapaścha svādhyāyapravachane cha। damaśchasvādhyāyapravachane cha। śamaścha svādhyāyapravachane cha। agnayaścha svādhyāyapravachane cha। agnihotraṁ svādhyāyapravachane cha। atithayaścha svādhyāyapravachane cha। mānuṣaṁ cha svādhyāyapravachane cha। prajā cha svādhyāyapravachane cha। prajanaścha svādhyāyapravachane cha। prajātiścha svādhyāyapravachane cha। satyamiti satyavachā rāthītaraḥ। tapa iti taponityaḥ pauruśiṣṭiḥ। svādhyāyapravachane eveti nāko maudgalyaḥ। taddhi tapastaddhi tapaḥ॥

[Meaning] The true Vedic knowledge and its study and teaching. The truth (eternality) and its study and teaching. Yoga and its study and teaching. Self-control and its study and teaching. Tranquillity and its study and teaching. The various forms of energy and their knowledge. The Process of creation and its knowledge. The company of enlightened yogīs (peripatetic monks) and attaining knowledge from them. Knowledge is necessary for a human being and its study and teaching. Off-springs and proper education to acquire them. Begetting off-springs and adequate education. Procreation and its formal education. According to

Rāthītara Āchārya, a human being should always adhere to the truth. According to Pauruśṣṭi, a human being always do yoga, whereas Nāka Maudgalya emphasizes study and teaching. Studying and teaching work is real yoga (tapaḥ).

भाष्यम्-(एतेषामभिप्रायः)-सर्वैर्मनुष्यैरेतानि वक्ष्यमाणानि धर्मलक्षणानि सदैव सेव्यानीति।

Bhāṣyam-(eteṣāmabhiprāyaḥ)-sarvairmanuṣyairetāni vakṣayamāṇāni dharmalakṣaṇāni sadaiva sevyānīti।

(ऋतं च..) यथार्थस्वरूपं वा ज्ञानम्, (सत्यं च...) सत्यस्याचरणं च, (तपश्च) ज्ञानधर्मयोऋर्तादिधर्म्मलक्षणानां यथावदनुष्ठानम्, (दमश्च..) अधर्माचरणादिन्द्रियाणि सर्वथा निवर्त्य तेषां सत्यधर्मचरणे सदैव प्रवृत्तिः कार्य्या, (शमश्च..) नैव मनसापि कदाचिदधर्मकरणेच्छा कार्य्येति, (अग्नयश्च..) वेदादि शास्त्रेभ्योऽग्न्यादिपदार्थेभ्यश्च पारमार्थिकव्यावहारिकविद्योपकारकरणम्, (अग्निहोत्रं च..) नित्यहोममारभ्याश्वमेधपर्य्यन्तेन यज्ञेन वायुवृष्टिजलशुद्धिद्वारा सर्वप्राणिनां सुखसंपादनं कार्य्यम्, (अतिथय..) पूर्णविद्यावतां धर्मात्मनां संगसेवाभ्यां सत्यशोधनं छिन्नसंशयत्वं च कार्य्यम्, (मानुषं च०) मनुष्यसम्बन्धिराज्यविद्यादिवित्तं सम्यक् सिद्धं कर्त्तव्यम् (प्रजा च..)धर्मेणैव प्रजामुत्पाद्य सा सदैव सत्यधर्मविद्यासुशिक्षयान्विता कार्य्या, (प्रजनश्च..) वीर्य्यवृद्धिः पुत्रेष्टिरीत्या ऋतुप्रदानं च कर्त्तव्यम्। (प्रजातिश्च) गर्भरक्षा जन्मसमये संरक्षणं सन्तानशरीरवुद्धिवर्धनं च कर्त्तव्यम् (सत्यमिति०) मनुष्यः सदा सत्यवक्तैव भवेदिति राथीतराचार्य्यस्य मतमस्ति। (तप इति..) यद्दतादिसेवनेनैव सत्यविद्याधर्मानुष्ठानमस्ति तन्नित्यमेव कर्त्तव्यमिति पौरुशिष्टेराचार्य्यस्य मतमस्ति। परन्तु नाकोमौद्गल्यस्येदं मतमस्ति-स्वाध्यायो वेदविद्याध्ययनं, प्रवचनं तदध्यापनं चेत्युभयं सर्वेभ्यः श्रेष्ठतमं कर्मास्ति, इदमेव मनुष्येषु परमं तपोऽस्ति, नातः परमुत्तमं धर्मलक्षणं किंचिद्विद्यत इति॥

(ṛtaṁ cha...) yathārthasvarūpaṁ vā jñānam, (satyaṁ cha...) satyasyācharaṇaṁ cha, (tapaścha) jñānadharmayoṛrtādidharmmalakṣaṇānāṁ yathāvadanuṣṭhānam, (damaścha..) adharmācharaṇādindriyāṇi sarvathā nivarttya teṣāṁ satyadharmacharaṇe sadaiva pravṛttiḥ kāryyā, (śamaścha..) naiva manasāpi kadāchidadharmakaraṇechchhā kāryyeti, (agnayaścha..) vedādi śāstrebhyo'gnyādipadārthebhyaścha pāramārthikavyāvahārikavidyopakārakaraṇam, (agnihotraṁ cha..) nityahomamārabhyāśvamedhaparyyantena yajñena

vāyuvṛṣṭijalaśuddhidvārā sarvaprāṇināṁ sukhasaṁpādanaṁ kāryyam, (atithaya..) pūrṇavidyāvatāṁ dharmātmanāṁ saṁgasevābhyāṁ satyaśodhanaṁ chhinnasaṁśayatvaṁ cha kāryyam, (mānuṣaṁ cha..) manuṣyasambandhirājyavidyādivittaṁ samyak siddhaṁ karttavyam (prajā cha..)dharmeṇaiva prajāmutpādya sā sadaiva satyadharmavidyāsuśikṣayānvitā kāryyā, (prajanaścha..) vīryyavṛddhiḥ putreṣṭirītyā ṛtupradānaṁ cha karttavyam। (prajātiścha) garbharakṣā janmasamaye saṁrakṣaṇaṁ santānaśarīravuddhivardhanaṁ cha karttavyam (satyamiti..) manuṣyaḥ sadā satyavaktaiva bhavediti rāthītarāchāryyasya matamasti। (tapa iti..) yadṛtādisevanenaiva satyavidyādharmānuṣṭhānamasti tannityameva karttavyamiti pauruśiṣṭerāchāryyasya matamasti। parantu nākomaudgalyasyedaṁ matamasti-svādhyāyo vedavidyādhyayanaṁ, pravachanaṁ tadadhyāpanaṁ chetyubhayaṁ sarvebhyaḥ śreṣṭhatamaṁ karmāsti, idameva manuṣyeṣu paramaṁ tapo'sti, nātaḥ paramuttamaṁ dharmalakṣaṇaṁ kiṁchidvidyata iti॥

Gloss–The following is the intent of the above-cited reference.

All persons should follow the undermentioned essentials of dharma.

(ऋतं च..)One should realise the truth. (सत्यं च..) Always act truthfully. (तपश्च) The adherence to ṛta (essentials of dharma). (दमश्च..) Restrain all senses from adharma and focus them on true dharma. (शमश्च..) Never think of doing adharma. (अग्नयश्च..) Spiritual elevation and social upliftment through the Vedas and material substances like Agni (fire, electricity), etc. (अग्निहोत्रं च..) Ensuring hale and hearty life through air purification, rainwaters and environment through yajñas like daily Agnihotra (purification of local environment) and Aśvamedha (purification of the atmosphere by sun rays). (अतिथय...)

Exploring truth and removing doubts with the help of high-profile scholars and yogīs. (मानुषं च...) Sciences concerning humanity and the act of government must be properly accomplished. (प्रजा च..) Beget children in accordance with dharma, and equip them with good education and dharma. (प्रजनश्च...) Virility must be improved to create progeny at the proper time according to the rules of Putreṣṭi (yajña performed for begetting progeny). (प्रजातिश्च) Care of child and mother during pregnancy, at the time of delivery and proper nourishment of baby for her spiritual, mental and physical development. (सत्यमिति...)Āchārya Rāthītara holds the view that a human being must always speak the truth. (तप इति...) Āchārya Paurusiṣṭi emphasises that a human being must follow ṛta (natural laws) and act following the dharma and true knowledge. But Āchārya Nāka Maudgalya says that the noblest things are Svādhyāya (study of the Vedas and other allied Śāstras) and Pravacana (teaching of the Vedas). This is the supreme tapaḥ (austerity). There is no other characteristic of dharma superior to it.

वेदमनूच्याचार्य्योऽन्तेवासिनमनुशास्ति।

vedamanūchyāchāryyo'ntevāsinamanuśāsti।

On conclusion of Vedic studies, a teacher instructs the pupil:

सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः। आचार्य्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः। सत्यान्न प्रमदितव्यम्। धर्मान्न प्रमदितव्यम्। कुशलान्न प्रमदितव्यम्। भूत्यै न प्रमदितव्यम्। स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥1॥

satyaṁ vada। dharmaṁ chara। svādhyāyānmā pramadaḥ। āchāryyāya priyaṁ dhanamāhṛtya prajātantuṁ mā vyavachchhetsīḥ। satyānna pramaditavyam। dharmānna

pramaditavyam। kuśalānna pramaditavyam। bhūtyai na pramaditavyam। svādhyāyapravachanābhyāṁ na pramaditavyam ॥1॥

[Meaning] Speak the truth. Practise Dharma (knowledge and values). Neglect not study (of the Vedas) (Svādhyāya). Having brought an acceptable gift to the teacher, do not cut off the line of progeny. One should not be negligent of satya (truth). One should not be neglectful of Dharma. One should not be careless of one's efficiency. One should not be negligent of spiritual and material prosperity. One should not be negligent in study and teaching.

देवपितृकार्य्याभ्यां न प्रमदितव्यम्। मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव। अतिथिदेवो भव। यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि। यान्यस्माकꣳसुचरितानि तानि त्वयोपास्यानि नो इतराणि ॥2॥

devapitṛkāryyābhyāṁ na pramaditavyam। mātṛdevo bhava। pitṛdevo bhava। āchāryadevo bhava। atithidevo bhava। yānyanavadyāni karmāṇi tāni sevitavyāni no itarāṇi। yānyasmākaꣳsucharitāni tāni tvayopāsyāni ॥2॥

[Meaning] One should not be negligent of duties towards enlightened persons and donors/contributors in society and parents. Be grateful to your Mother, your father and your teacher. Be thankful to a wandering peripatetic monk who visits your house. Those acts of ours which are irreproachable should be practised and not others. Our good qualities and actions should be followed by you and not otherwise.

ये के चास्मच्छ्रेयाꣳसो ब्राह्मणाः। तेषां त्वयासनेन प्रश्वसितव्यम्। श्रद्धया देयम्। अश्रद्धया देयम्। श्रिया देयम्। ह्रिया देयम्। भिया देयम्। संविदा देयम्। अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ॥3॥

no itarāṇi। ye ke chāsmachchhreyāꣳso brāhmaṇāḥ। teṣāṁ

tvayāsanena praśvasitavyam। śraddhayā deyam। aśraddhayā deyam। śriyā deyam। hriyā deyam। bhiyā deyam। saṁvidā deyam। atha yadi te karmavichikitsā vā vṛttavichikitsā vā syāt ॥3॥

[Meaning] Whatever enlightened persons are superior (to us), they should be accorded a respectful welcome by you. One should donate or give to charities with a positive attitude. Donations to deserving persons should be delivered even when the donors have a negative attitude. One should provide for the well-being of the donee. One should give with modesty. One should give with fear. One should provide sympathy (Saṁvid). If you should doubt an act or conduct; follow, in that case, enlightened persons who are competent to judge, apt, devoted, not harsh, lovers of dharma.

ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ता आयुक्ताः, अलूक्षा धर्मकामाः स्युः, यथा ते तत्र वर्त्तेरन्, तथा तत्र वर्त्तेथाः। अथाभ्याख्यातेषु ये तत्र ब्राह्मणाः सम्मर्शिनः, युक्ता आयुक्ताः, आलूक्षा धर्मकामाः स्युः, यथा ते तेषु वर्त्तेरन्, तथा तेषु वर्त्तेथाः। एष आदेशः। एष उपदेशः। एषा वेदोपनिषत्। एतदनुशासनम्। एवमुपासितव्यम्। एवमु चैतदुपास्यम्॥ तै.अ. 7.9.11

ye tatra brāhmaṇāḥ sammarśinaḥ yuktā āyuktāḥ, alūkṣā dharmakāmāḥ syuḥ, yathā te tatra vartteran, tathā tatra varttethāḥ। athābhyākhyāteṣu ye tatra brāhmaṇāḥ sammarśinaḥ, yuktā āyuktāḥ, ālūkṣā dharmakāmāḥ syuḥ, yathā te teṣu vartteran, tathā teṣu varttethāḥ। eṣa ādeśaḥ। eṣa upadeśaḥ। eṣā vedopaniṣat। etadanuśāsanam। evamupāsitavyam। evamu chaitadupāsyam ॥4॥

Now concerning (people) not respected in society, follow only the enlightened persons who are competent to judge, apt, devoted, not harsh, lovers of dharma. It is the teaching. It is preaching. It is the secret of Veda and Upaniṣad. It is the instruction. It is to be followed, and

this is only worth following.

(वेदमनूच्या...) आचार्य्यः शिष्याय वेदानध्याप्य धर्ममुपदिशति-हे शिष्य! त्वया सदैव सत्यमेव वक्तव्यं, सत्यभाषणादिलक्षणो धर्मश्च सेवनीयः। शास्त्रध्ययनाध्यापने कदापि नैव त्याज्ये। आचार्य्यसेवा प्रजोत्पत्तिश्च, सत्यधर्मकुशलतैश्वर्य्यसंवर्धनसेवने सदैव कर्त्तव्ये॥

(vedamanūchyā...) āchāryyaḥ śiṣyāya vedānadhyāpya dharmamupadiśati-he śiṣya! tvayā sadaiva satyameva vaktavyaṁ, satyabhāṣaṇādilakṣaṇo dharmaścha sevanīyaḥ। śāstradhyayanādhyāpane kadāpi naiva tyājye। āchāryyasevā prajotpattiścha,satyadharmakuśalataiśvaryyasaṁvardhanaseva ne sadaiva karttavye ॥1॥

Āchārya, having taught the Vedas, instructs dharma to the pupil.

O disciple, always speak the truth. Follow the dharma characterized by true speech etc., moral and ethical values. Never neglect the study and teaching of the Śāstras. Give respect to your Āchārya and give birth to progeny. Follow and enhance true dharma, efficiency, and prosperity.

देवा विद्वांसः, पितरो ज्ञानिनश्च, तेभ्यां ज्ञानग्रहणं तेषां सेवनं च सदैव कार्य्यमेवं मातृपित्राचार्य्यातिथीनां सेवनं चैतत्सर्वं संप्रीत्या कर्त्तव्यम्। नैतत्कदापि प्रमादात्त्याज्यमिति। वक्ष्यमाणरीत्या मात्रादय उपदिशेयुः-भोः पुत्रा यान्युत्तमानि कर्म्माणि वयं कुर्मस्तान्येव युष्माभिराचरितव्यानि। यानि तु पापात्मकानि कानिचिदस्माभिः क्रियन्ते तानि कदापि नैवाचरणीयानि॥

devā vidvāṁsaḥ, pitaro jñāninaścha, tebhyāṁ jñānagrahaṇaṁ teṣāṁ sevanaṁ cha sadaiva kāryyamevaṁ mātṛpitrāchāryyātithīnāṁ sevanaṁ chaitatsarvaṁ saṁprītyā karttavyam। naitatkadāpi pramādāttyājyamiti। vakṣayamāṇarītyā mātrādaya upadiśeyuḥ-bhoḥ putrā yānyuttamāni karmmāṇi vayaṁ kurmastānyeva yuṣmābhirācharitavyāni। yāni tu pāpātmakāni kānichidasmābhiḥ kriyante tāni kadāpi naivācharaṇīyāni ॥2॥

Always have the company of enlightened yogīs,

learned scholars and learn from them. Take care of mother, father, Āchārya and visiting monks with affection.

The mothers, etc., should teach the child in the following manner:

'O sons! And daughters! Do good deeds performed by us. But never do or repeat our immoral and unethical acts committed by us'

येऽस्माकं मध्ये विद्वांसो ब्रह्मविदः स्युस्तत्संगस्तदुक्तविश्वासश्च सदैव कर्त्तव्यो नेतरेषाम्। मनुष्यैर्विद्यादिपदार्थदानं प्रीत्याऽप्रीत्या, श्रिया, लज्जया, भयेन, प्रतिज्ञया च सदैव कर्त्तव्यम्। अर्थात् प्रतिग्रहाद्दानमतीव श्रेयस्करमिति। भोः शिष्य! तव कस्मिंश्चित्कर्मण्याचरणे च संशयो भवेत्॥

ye'smākaṁ madhye vidvāṁso brahmavidaḥ syustatsaṁgastaduktaviśvāsaścha sadaiva karttavyo netareṣām। manuṣyairvidyādipadārthadānaṁ prītyā'prītyā, śriyā, lajjayā, bhayena, pratijñayā cha sadaiva karttavyam। arthāt pratigrahāddānamatīva śreyaskaramiti। bhoḥ śiṣya! tava kasmiṁśchitkarmaṇyācharaṇe cha saṁśayo bhavet॥(3)॥

Always have company and trust those who have realized Brahman and are enlightened persons amongst us and not those of others. Persons should always do charity work of knowledge, etc., with love or (sometimes) without love, grace, modesty, or through fear and promises. That is to say, that offering gift is always better than accepting a gift from others. O, pupils! Should you have some doubt concerning a particular act or conduct:

तदा ब्रह्मविदां, पक्षपातरहितानां योगिनामधर्मात् पृथग्भूतानां, विद्यादिगुणैः स्निग्धानां, धर्मकामानां विदुषां सकाशादुत्तरं ग्राह्यं, तेषामेवाचरणं च। यादृशेन मार्गेण ते विचरेयुस्तेनैव मार्गेण त्वयापि गन्तव्यम्। अयमेव युष्माकं हृदय आदेश उपदेशो हि स्थाप्यत इयमेव वेदानामुपनिषदस्ति। ईदृशमेवानुशासनं सर्वैर्मनुष्यैः कर्त्तव्यम्। ईदृगाचरणपुरःसरमेव परमश्रद्धया सच्चिदानन्दादिलक्षणं ब्रह्मोपास्यं नान्यथेति॥4॥

tadā brahmavidāṁ, pakṣapātarahitānāṁ yogināmadharmāt pṛthagbhūtānāṁ, vidyādiguṇaiḥ snigdhānāṁ, dharmakāmānāṁ viduṣāṁ sakāśāduttaraṁ grāhyaṁ, teṣāmevācharaṇaṁ cha। yādṛśena mārgeṇa te vichareyustenaiva mārgeṇa tvayāpi gantavyam। ayameva yuṣmākaṁ hṛdaya ādeśa upadeśo hi sthāpyata iyameva vedānāmupaniṣadasti। īdṛśamevānuśāsanaṁ sarvairmanuṣyaiḥ karttavyam। īdṛgācharaṇapuraḥsarameva paramaśraddhayā sachchidānandādilakṣaṇaṁ brahmopāsyaṁ nānyatheti॥

You should approach the Brahma-realized yogīs, who are impartial and abstain from adharma, endowed with high learning and other qualities and are a lover of dharma. Clear your doubts from them and follow them. Follow the path trodden by them. Let your hearts have this teaching or the instruction. This is the secret of the Vedas. Everybody should be instructed and taught on these lines. Thus one should meditate upon Parameśvara, Who is Sat (All Existing), Cit (All Consciousness) and Ānanda (All Bliss) with a positive attitude. There is no other way (to worship Him).

ऋतं तपः, सत्यं तपः, श्रुतं तपः, शान्तं तपो, दमस्तपः, शमस्तपो, दानं तपो, यज्ञस्तपो, भूर्भुवः सुवर्ब्रह्मैतदुपास्वैतत्तपः ॥ तैत्तिरीय आरण्यक, 10.8

ṛtaṁ tapaḥ, satyaṁ tapaḥ, śrutaṁ tapaḥ, śāntaṁ tapo, damastapaḥ, śamastapo, dānaṁ tapo, yajñastapo, bhūrbhuvaḥ suvarbrahmaitadupāsvaitattapaḥ॥

[Meaning] To abide by ṛta (law of Brahman or nature) is tapa (penance); Adhering to truth is tapa; The Study (of the Vedas) is tapa; Sāntam (tranquillity of mind) is tapa; Dama (self-restrain) is tapa; Śama (undisturbed state of mind) is tapa; Dāna (helping the needy and deserving) is tapa and Yajña is tapa. Brahman,

Who is Bhūḥ (All Existent), Bhuvaḥ. (All Intelligence) and Svaḥ (All Bliss) should be meditated upon; this is the (highest) tapa.

भाष्यम्-इदानीं तपसो लक्षणमुच्यते-(ऋतं..) यत्तत्त्वं ब्रह्मण एवोपासनं यथार्थज्ञानं च, (सत्यं...) सत्यकथनं सत्यमाचरणं च, (श्रुतं...) सर्वविद्याश्रवणं श्रावणं च, (शान्तं...) अधर्मात्पृथक्कृत्य मनसो धर्मे संस्थापनं मनःशान्तिः, (दमस्त...) इन्द्रियाणां धर्म एव प्रवर्त्तनमधर्मान्निवर्त्तनं च, (शमस्त...) मनसोऽपि निग्रहश्चाधर्माद्धर्मे प्रवर्त्तनं च, (दानं त...) तथा सत्यविद्यादिदानं सदा कर्त्तव्यम्, (यज्ञस्त...) पूर्वोक्तं यज्ञानुष्ठानं चैतत्सर्वं तपश्शब्देन गृह्यते नान्यदिति। अन्यच्च(भूर्भु...) हे मनुष्य! सर्वलोकव्यापकं यद् ब्रह्मास्ति तदेव तवमुपास्वेदमेव तपो मन्यध्वं नातो विपरीतमिति॥

Bhāṣyam-idānīṁ tapaso lakṣaṇamuchyate-(ṛtaṁ0) yattattvaṁ brahmaṇa evopāsanaṁ yathārthajñānaṁ cha, (satyaṁ0) satyakathanaṁ satyamācharaṇaṁ cha, (śrutaṁ0) sarvavidyāśravaṇaṁ śrāvaṇaṁ cha, (śāntaṁ0) adharmātpṛthakkṛtya manaso dharme saṁsthāpanaṁ manaḥśāntiḥ, (damasta0) indriyāṇāṁ dharma eva pravarttanamadharmānnivarttanaṁ cha, (śamasta0) manaso'pi nigrahaśchādharmāddharme pravarttanaṁ cha, (dānaṁ ta0) tathā satyavidyādidānaṁ sadā karttavyam, (yajñasta0) pūrvoktaṁ yajñānuṣṭhānaṁ chaitatsarvaṁ tapaśśabdena gṛhyate nānyaditi। anyachcha(bhūrbhu0) he manuṣya! sarvalokavyāpakaṁ yad brahmāsti tadeva tavamupāsvedameva tapo manyadhvaṁ nāto viparītamiti॥

Gloss-Now we define the tapas. Tapa is the meditation of ṛta (reality) or Parameśvara and precise knowledge of a thing. Satya is truthful speech and conduct; śruta is the study and teaching of all sciences; śāntam is the tranquillity of mind by fixing it upon dharma and withdrawing from adharma; dama is employing senses only upon dharma and withdrawal from adharma; śama is withdrawing the mind from adharma and concentrating it dharma); dāna (gift of true knowledge etc. to others); yajña as mentioned above.

(भूर्भु...) O man, worship only that Brahman, Who is

all-pervading. It is the tapa. Other than this, there is no tapa.

सत्यं परं परꣳसत्यꣳसत्येन न सुवर्गाल्लोकाच्च्यवन्ते कदाचन, सताꣳ हि सत्यं, तस्मात्सत्ये रमन्ते।

satyaṁ paraṁ paraꣳsatyaꣳsatyena na suvargāllokāchchyavante kadāchana, satāꣳ hi satyaṁ, tasmātsatye ramante।

Truth is the supreme, and the supreme is truth; by (virtue of) truth (people) never fall from divinity (mokṣa); as the truth is (the mainstay of) the good (people), they rejoice in truth.

तप इति तपो नानशनात्परं, यद्धि परं तपस्तद्दुर्धर्षं, तदुरार्धर्षं तस्मात्तपसि रमन्ते।

tapa iti tapo nānaśanātparaṁ, yaddhi paraṁ tapastaddurdharṣaṁ, taddurārdharṣaṁ tasmāttapasi ramante।

Regarding austerity: No austerity is greater than fast, which being a supreme tapa, is hard to practise; it is difficult (to achieve). Hence (seekers rejoice in it.

दम इति नियतं ब्रह्मचारिणस्तस्माद्दमे रमन्ते। शम इत्यरण्ये मुनयस्तस्माच्छमे रमन्ते। दानमिति सर्वाणि भूतानि प्रशꣳसन्ति, दानान्नातिदुष्करं, तस्माद्दाने रमन्ते। धर्म इति धर्मेण सर्वमिदं परिगृहीतं, धर्मान्नतिदुश्चरं तस्माद्धर्मे रमन्ते। प्रजन इति भूयाꣳसस्तस्माद्भूयिष्ठाः प्रजायन्ते, तस्माद्भूयिष्ठाः प्रजनने रमन्ते। अग्नय इत्याह, तस्मादग्नय आधातव्याः अग्निहोत्रमित्याह, तस्मादग्निहोत्रे रमन्ते।

dama iti niyataṁ brahmachāriṇastasmāddame ramante। śama ityaraṇye munayastasmāchchhame ramante। dānamiti sarvāṇi bhūtāni praśaꣳsanti, dānānnātiduṣkaraṁ, tasmāddāne ramante। dharma iti dharmeṇa sarvamidaṁ parigṛhītaṁ, dharmānnatiduścharaṁ tasmāddharme ramante। prajana iti bhūyāꣳsastasmādbhūyiṣṭhāḥ prajāyante, tasmādbhūyiṣṭhāḥ prajanane ramante। agnaya ityāha, tasmādagnaya ādhātavyā

agnihotramityāha, tasmādagnihotre ramante।

Regarding self-control: It is essential for a Brahmacārī. Hence (seekers) take delight in Sel-control.

Regarding tranquillity (śama): Sages (observe) tranquillity in the forest. Therefore, they rejoice in it.

Regarding charity (dāna): All living beings praise charity. Nothing is more difficult to practise than charity. Therefore, the seekers take pleasure in it.

Regarding dharma (law of sustenance): This (the whole universe) is upheld by dharma. Nothing is harder to be practised than dharma. Hence the seekers rejoice in it.

Regarding procreation: By this (people) grow in number. Therefore (people) find pleasure in it.

Fires have been ordained. Therefore fires for yajṇa are to be established. As the Agnihotra has be enjoined; therefore, they rejoice in it.

यज्ञ इति यज्ञेन हि देवा दिवंगतास्तस्माद्यज्ञे रमन्ते। मानसमिति विद्वाꣳसस्तस्माद्विद्वाꣳस एव मानसे रमन्ते। न्यास इति ब्रह्मा, ब्रह्मा हि परः, परो हि ब्रह्मा, तानि वा एतान्यवराणि तपाꣳसि, न्यास एवात्यरेचयत्। य एवं वेदेत्युपनिषत्।

yajña iti yajñena hi devā divaṁgatāstasmādyajñe ramante। mānasamiti vidvāꣳsastasmādvidvāꣳsa eva mānase ramante। nyāsa iti brahmā, brahmā hi paraḥ, paro hi brahmā, tāni vā etānyavarāṇi tapāꣳsi, nyāsa evātyarechayat। ya evaṁ vedetyupaniṣat।

Regarding Yajña (the process of creation): By yajña, the enlightened persons attained Mokṣa. Therefore, they rejoice in it.

Regarding mind: Enlightened persons use their minds to identify their true nature. Hence the derive pleasure from their mind.

Renunciation (Nyāsa) is the realization of Brahman; Brahman is the Supreme, and the Supreme is Brahman. All other tapas are inferior to renunciation; renunciation only excells (all). It should be known as the secret doctrine of the Veda.

प्राजापतयो हाऽऽरुणिः सुपर्णेयः प्रजापति पितरमुपससार, किं भगवन्तः परमं वदन्तीति, तस्मै प्रोवाच-सत्येन वायुरावाति, सत्येनाऽऽदित्यो रोचते दिवि, सत्यं वाचः प्रतिष्ठा, सत्ये सर्वं प्रतिष्ठितं, तस्मात्सत्यं परमं वदन्ति। तपसा देवा देवतामग्र आयन् तपसर्षयः सुवरन्वविन्दन्, तपसा सपत्नान्प्रणुदामारातीस्तपसि सर्व प्रतिष्ठितं, तस्मात्तपः परमं वदन्ति। दमेन दान्ताः किल्विषमवधून्वन्ति, दमेन ब्रह्मचारिणः सुवरगच्छन्, दमो भूतानां दुराधर्षं, दमे सर्वं प्रतिष्ठितं, तस्माद्दमं परमं वदन्ति। शमेन शान्ताः शिवमाचरन्ति शमेन नाकं मुनयोऽन्वविन्दंछमो भूतानां दुराधर्षं, शमे सर्वं प्रतिष्ठितं तस्माच्छमं परमं वदन्ति। दानं यज्ञानां वरूथं दक्षिणा, लोके दातारꣳ सर्वभूतान्युपजीवन्ति, दानेनारातीरपानुदन्त, दानेन द्विषन्तो मित्रा भवन्ति, दाने सर्वं प्रतिष्ठितं, तस्माद्दानं परमं वदन्ति। धर्मो विश्वस्य जगतः प्रतिष्ठा, लोके धर्मिष्ठं प्रजा उपसर्पन्ति, धर्मेण पापमपनुदन्ति, धर्मे सर्वं प्रतिष्ठितं, तस्माद्धर्मं परमं वदन्ति। प्रजननं वै प्रतिष्ठा, लोके, साधु प्रजायास्तन्तुं तन्वानः पितृणामनृणो भवति, तदेव तस्य अनृणं, तस्मात्प्रजननं परमं वदन्ति।

prājāpatayo hā''ruṇiḥ suparṇeyaḥ prajāpati pitaramupasasāra, kiṁ bhagavantaḥ paramaṁ vadantīti, tasmai provācha-satyena vāyurāvāti, satyenā''dityo rochate divi, satyaṁ vāchaḥ pratiṣṭhā, satye sarvaṁ pratiṣṭhitaṁ, tasmātsatyaṁ paramaṁ vadanti। tapasā devā devatāmagra āyan tapasarṣayaḥ suvaranvavindan, tapasā sapatnānpraṇudāmārātīstapasi sarva pratiṣṭhitaṁ, tasmāttapaḥ paramaṁ vadanti। damena dāntāḥ kilviṣamavadhūnvanti, damena brahmachāriṇaḥ suvaragachchhan, damo bhūtānāṁ durādharṣaṁ, dame sarvaṁ pratiṣṭhitaṁ, tasmāddamaṁ

paramaṁ vadanti। śamena śāntāḥ śivamācharanti śamena nākaṁ munayo'nvavindaṁchhamo bhūtānāṁ durādharṣaṁ, śame sarvaṁ pratiṣṭhitaṁ tasmāchchhamaṁ paramaṁ vadanti। dānaṁ yajñānāṁ varūthaṁ dakṣiṇā, loke dātāra ꣳ sarvabhūtānyupajīvanti, dānenārātīrapānudanta, dānena dviṣanto mitrā bhavanti, dāne sarvaṁ pratiṣṭhitaṁ, tasmāddānaṁ paramaṁ vadanti। dharmo viśvasya jagataḥ pratiṣṭhā, loke dharmiṣṭhaṁ prajā upasarpanti, dharmeṇa pāpamapanudanti, dharme sarvaṁ pratiṣṭhitaṁ, tasmāddharmaṁ paramaṁ vadanti। prajananaṁ vai pratiṣṭhā, loke, sādhu prajāyāstantuṁ tanvānaḥ pitṝṇāmanṛṇo bhavati, tadeva tasya anṛṇaṁ, tasmātprajananaṁ paramaṁ vadanti।

[Meaning] Āruṇi, the son of Prajāpati by Suparṇā (mother), approached his father Prajāpati (and said to him), "What is known as the Superior Most, Bhagavan." He (Prajāpati) proclaimed to him, "The wind blows by its existence; the Sun shines in the heaven by its existence; the mainstay of speech of Brahman (Veda) is existence; everything is upheld by its existence alone. Hence existence is called the superior-most.

Through tapa (saṅkalpa of Brahman), non-visible forces of nature came into being first in the beginning (of creation). Through tapa (realization of Brahman), seers attained Mokṣa; they eliminated all (bad) sanskāras through tapa (meditating on Brahman). Hence everything exists in tapa.

Through self-control, a seeker wards off sin. Brhmachārīs achieve Mokṣa through self-control, and this self-control is difficult (to exercise) for living beings, and everything depends upon self-control. Therefore, self-control is regarded as supreme.

Peace-loving persons attain well-being through

tranquillity; the sages obtained Mokṣa by tranquillity; tranquillity is hard to be observed by people, and everything is set in tranquillity. Hence tranquillity has been declared supreme.

Dāna (charity) is the crown of all yajñas. In this world, all living beings live upon the charities of persons; charities subdue rivals; by gifts, foes turn friends, and all things are upheld in charity. Hence charity is declared supreme.

The entire world is sustained by dharma; people approach dharma abiding person; through dharma, the pāpa (immorality) is averted, and everything is maintained in dharma. Hence dharma is declared as supreme.

Procreation is the basis of the continuity of human existence in the world; a good person extending the chain of procreation relieves oneself from the debt of forefathers. It makes him debt-free. Therefore, procreation is said to be the supreme.

अग्नयो वै त्रयीविद्या देवयानः पन्था, गार्हपत्यऋक् पृथिवीरथन्तरमन्वाहार्य्यपचनो यजुरन्तरिक्षं वामदेव्यमाहवनीयः सामसुवर्गो लोको बृहत्तस्मादग्नीन्परमं वदन्ति। अग्निहोत्रꣳ सायंप्रातर्गृहाणां निष्कृतिः, स्विष्टꣳ सुहुतं, यज्ञक्रतूनां प्रापणꣳ सुवर्गस्य लोकस्य ज्योतिस्तस्मादग्निहोत्रं परमं वदन्ति। यज्ञ इति यज्ञेन हि देवा दिवंगता, यज्ञेनासुरानपानुदन्त, यज्ञेन द्विषन्तो मित्रा भवन्ति, यज्ञे सर्वं प्रतिष्ठितं, तस्माद्यज्ञं परमं वदन्ति। मानसं वै प्राजापत्यं पवित्रं, मानसेन मनसा साधु पश्यति, मानसा ऋषयः प्रजा असृजन्त, मानसे सर्वं प्रतिष्ठितं, तस्मान्मानसं परमं वदन्ति। तैत्तिरीय आरण्यक, 10.62.63

agnayo vai trayīvidyā devayānaḥ panthā, gārhapatyaṛk pṛthivīrathantaramanvāhāryyapachano yajurantarikṣaṁ vāmadevyamāhavanīyaḥ sāmasuvargo loko bṛhattasmādagnīnparamaṁ vadanti। agnihotra ꣳ

sāyaṁprātargṛhāṇāṁ niṣkṛtiḥ, sviṣṭa ऽsuhutaṁ, yajñakratūnāṁ prāpaṇa ऽsuvargasya lokasya jyotistasmādagnihotraṁ paramaṁ vadanti। yajña iti yajñena hi devā divaṁgatā, yajñenāsurānapānudanta, yajñena dviṣanto mitrā bhavanti, yajñe sarvaṁ pratiṣṭhitaṁ, tasmādyajñaṁ paramaṁ vadanti। mānasaṁ vai prājāpatyaṁ pavitraṁ, mānasena manasā sādhu paśyati, mānasā ṛṣayaḥ prajā asṛjanta, mānase sarvaṁ pratiṣṭhitaṁ, tasmānmānasaṁ paramaṁ vadanti।

[Meaning] The three vidyās (Ṛk, Yaju and Sāma) are three agnis (energies) that together make the devayāna path. Ṛk is the Gārhapatya Agni (geothermal energy) located on the earth; Yaju is *Anvāhāryapachana* (field energy) located in *rathantara* (magnetosphere of the earth), and Sāma is *Āhavanīya* (solar radiation) called Vāmadevya (solar energy) located in the sun. Hence agnis (energies) have been stated (to be) supreme.

Agni-hotra (solar radiation falling on the earth) purifies the atmosphere in the evening and in the morning. Agni-hotra (deva-yajṇa), if well-performed and rightly done, brings happiness (svarga). This Agnihotra (solar radiation) lights the world. Therefore it is regarded as the supreme.

Regarding Yajña (Brahma yajña or realization of Brahman): Enlightened persons of yogīs attained Mokṣa through Brahma- yajña and expelled bad sanskāras from their minds. Brahma-yajña turns terrible habits into good ones. So everything depends upon Brahma-yajña. Therefore, Brahma-yajña is regarded as the supreme.

Mānasa (idea or a blueprint conceived in mind) is verily prājāpatya (creative) and pure; a sage conceives an idea of things and perceives them through mind; Ṛṣis or researchers envision an idea (blue print) to create things;

this everything is established in in the idea or blueprint. Therefore, the Mānasa (idea or blueprint) is regarded as the supreme."

भाष्यम्-(अयमभिप्रायः)-(सत्यं प...) सत्यभाषणात्सत्याचरणाच्च परं धर्मलक्षणं किंचिन्नास्त्येव। कुतः? सत्येनैव नित्यं मोक्षमुखं संसारसुखं च प्राप्य पुनस्तस्मान्नैव कदापि च्युतिर्भवति। सत्पुरुषाणामपि सत्याचरणमेव लक्षणमस्ति। तस्मात्कारणात्सर्वैर्मनुष्यैः सत्ये खलु रमणीयमिति।

Bhāṣyam-(ayamabhiprāyaḥ)-(satyaṁ pa...) satyabhāṣaṇātsatyācharaṇāchcha paraṁ dharmalakṣaṇaṁ kiṁchinnāstyeva। kutaḥ? satyenaiva nityaṁ mokṣamukhaṁ saṁsārasukhaṁ cha prāpya punastasmānnaiva kadāpi chyutirbhavati। satpuruṣāṇāmapi satyācharaṇameva lakṣaṇamasti। tasmātkāraṇātsarvairmanuṣyaiḥ satye khalu ramaṇīyamiti।

There is no other characteristic of dharma than truthful speech and conduct; the eternal bliss of Emancipation and happiness in this world are obtained by men only through the realization of truth, and they are never deprived of them. The distinguishing characteristic of good people is truthful conduct. Therefore let all persons rejoice in truth.

तपस्तु ऋतादिधर्मलक्षणनुष्ठानमेव ग्राह्यम्। एवं सम्यग्ब्रह्मचर्य्यसेवनेन विद्याग्रहणं ब्रह्म इत्युच्यते। एवमेव दानादिष्वर्थगतिः कार्य्या। विदुषो लक्षणं मानसो व्यापारः। एवमेव सत्येन ब्रह्मणा वायुरागच्छति। सत्येनादित्यः प्रकाशितो भवति। सत्येनैव मनुष्याणां प्रतिष्ठा जायते नान्यथेति। मानसा ऋषयः प्राणाः विज्ञानादयश्चेति॥

tapastu ṛtādidharmalakṣaṇanuṣṭhānameva grāhyam। evaṁ samyagbrahmacharyyasevanena vidyāgrahaṇaṁ brahma ityuchyate। evameva dānādiṣvarthagatiḥ kāryyā। viduṣo lakṣaṇaṁ mānaso vyāpāraḥ। evameva satyena brahmaṇā vāyurāgachchhati। satyenādityaḥ prakāśito bhavati। satyenaiva manuṣyāṇāṁ pratiṣṭhā jāyate nānyatheti। mānasā ṛṣayaḥ

prāṇāḥ vijñānādayaścheti ॥

[Meaning] Tapa is to act according to the dharma characterized by ṛta, etc. Similarly, Brahma means to acquire knowledge through the proper observance of Brahmacharya.

Dāna (charity) and other issues should be interpreted similarly. The characteristics of the learned persons are creative ideas. Thus, the Ever-existing Brahman is the efficient cause of vāyu and the sunshine. Likewise, Brahman alone is the cause of the existence of human beings. The word 'Mānasās' means prāṇas, and 'Ṛṣis' mean vijṇāna (who realizes the things).

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग् ज्ञानेन ब्रह्मचर्य्येण नित्यम्। अन्तः शरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषः ॥ मुण्डक उ. 3.1.5

satyena labhyastapasā hyeṣa ātmā samyag jñānena brahmacharyyeṇa nityam। antaḥ śarīre jyotirmayo hi śubhro yaṁ paśyanti yatayaḥ kṣīṇadoṣaḥ ॥

Muṇḍaka Up. 3.1.5

[Meaning] This soul is realized by truth (proper identification, i.e. this soul is not body or mind but pure spirit), by the practice of yoga (called tapa or austerity), by appropriate knowledge (jñāna), by observing rules of Brahmacarya). It is located within the body as pure light. Only the ascetics (yatis), devoid of all blemishes, can behold it.

भाष्यम्-अनयोरर्थः-(सत्येन लभ्य) सत्येन सत्यधर्माचरणेनैवात्मा परमेश्वरो लभ्यो नान्यथेत्ययं मन्त्रः सुगमार्थः ॥

Bhāṣyam-anayorarthaḥ-(satyena labhya) satyena satyadharmācharaṇenaivātmā parameśvaro labhyo nānyathetyayaṁ mantraḥ sugamārthaḥ ॥

Gloss–The Ātman (The Supreme Soul) is attained by truthful and dharma-abiding conduct alone and not through other means. The meaning of this verse is relatively easy (so it needs no explanation).

सत्यमेव जयते नानृतं सत्येन पन्या विततो देवयानः।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम्॥

मुण्डक उपनिषद, 3.1.6

satyameva jayate nānṛtaṁ satyena panthā vitato
devayānaḥ।
yenākramantyṛṣayo hyāptakāmā yatra tatsatyasya paramaṁ
nidhānam॥

[Meaning] One can be victorious through truthful conduct alone and not through the behaviour of falsehood. Honest behaviour leads to the path of emancipation. This path of liberation is trodden by the seers whose desires are fulfilled. This path leads to the Brahman, the highest repository of satya and dharma.

भाष्यम्-(सत्यमेव...) सत्यमाचरितमेव जयते, तेनैव मनुष्यः सदा विजयं प्राप्नोति। अनृतेनाधर्माचरणेन पराजयं च। तथा सत्यधर्मेणैव देवयानो, विदुषां यः सदानन्दप्रदो मोक्षमार्गोऽस्ति, सोऽपि सत्येनैव विस्तृतः प्रकाशितो भवति। येन च सत्यधर्मानुष्ठानप्रकाशितेन मार्गेणाप्तकामा ऋषयस्तत्राक्रमन्ति गच्छन्ति यत्र सत्यस्य धर्मस्य परमं निधानमधिकरणं ब्रह्म वर्त्तते। तत्प्राप्य नित्यानन्दमोक्षप्राप्ता भवन्ति, नान्यथेति। अत एव सत्यधर्मानुष्ठानमधर्मत्यागश्च सर्वैः इति॥

Bhāṣyam-(satyameva...) satyamācharitameva jayate, tenaiva manuṣyaḥ sadā vijayaṁ prāpnoti। anṛtenādharmācharaṇena parājayaṁ cha। tathā satyadharmeṇaiva devayāno, viduṣāṁ yaḥ sadānandaprado mokṣamārgo'sti, so'pi satyenaiva vistṛtaḥ prakāśito bhavati। yena cha satyadharmānuṣṭhānaprakāśitena mārgeṇāptakāmā ṛṣayastatrākramanti gachchhanti yatra satyasya dharmasya paramaṁ nidhānamadhikaraṇaṁ brahma varttate। tatprāpya nityānandamokṣaprāptā bhavanti, nānyatheti। ata eva satyadharmānuṣṭhānamadharmatyāgaścha sarvaiḥ iti॥

Truthful conduct alone leads one to victory. Human beings can achieve success only through it. Falsehood and conducts involving falsehood lead to defeat. Deva-yāna path (path of the Mokṣa) attained by enlightened persons is blissful and built by truth and dharma. The sages, who have fulfilled their desires, tread this path lighted by truthful and dharma-abiding conduct. This path leads to the Brahman, the highest repository of satya and dharma. Having reached there, a sage attains permanent bliss and Mokṣa, which cannot be gained otherwise. Therefore, all should exercise truthful conduct and abandon adharma. Dharma is defined as under:

चोदनालक्षणोऽर्थो धर्मः ॥ पूर्वमीमांसा 1.1.2

chodanālakṣaṇo'rtho dharmaḥ ॥

[Meaning] What is stated figuratively or allegorically in the Veda is called Dharma.

अनयोरर्थः-(चोदना...) वेदद्वारा या सत्यधर्माचरणस्य प्रेरणास्ति तयैव सत्यधर्मो लक्ष्यते। योऽनर्थादधर्माचरणाद्बहिरस्त्यतो धर्माख्यां लब्ध्वाऽर्थो भवति। यस्येश्वरेण निषेधः क्रियते सोऽनर्थरूपत्वादधर्म्मोऽयमिति ज्ञात्वा सर्वैर्मनुष्यैस्त्याज्य इति ॥

anayorarthaḥ-(chodanā...) vedadvārā yā satyadharmācharaṇasya preraṇāsti tayaiva satyadharmo lakṣayate। yo'narthādadharmācharaṇādbahirastyato dharmākhyāṁ labdhvā'rtho bhavati। yasyeśvareṇa niṣedhaḥ kriyate so'nartharūpatvādadharmmo'yamiti jñātvā sarvairmanuṣyaistyājya iti ॥

Dharma is truthful conduct enjoined by the Vedas. Dharma excludes non-sensical conduct or adharma. What has been prohibited by Parameśvara is adharma, since it is non-sensical. So, all should shun it.

यतोऽभ्युदयनिःश्रेयसमिद्धिः स धर्मः ॥ वैशेषिकदर्शन 1.1.2

yato'bhyudayaniḥśreyasamiddhiḥ sa dharmaḥ ॥

[Meaning] According to Vaiśeṣika Darśana: "The knowledge and practice of which causes prosperity (in this world) and salvation (hereafter) is called Dharma."

(यतोऽभ्यु...) यस्याचरणादभ्युदयः सांसारिकमिष्टसुखं सम्यक् प्राप्तं भवति, येन च निःश्रेयसं पारमार्थिकं मोक्षसुखं च, स एव धर्मो विज्ञेयः। अतो विपरीतो ह्यधर्मश्च। इदमपि वेदानामेव व्याख्यानमस्ति॥

(yato'bhyu..) yasyācharaṇādabhyudayaḥ sāṁsārikamiṣṭasukhaṁ samyak prāptaṁ bhavati, yena cha niḥśreyasaṁ pāramārthikaṁ mokṣasukhaṁ cha, sa eva dharmo vijñeyaḥ। ato viparīto hyadharmaścha। idamapi vedānāmeva vyākhyānamasti॥

Gloss—The practice, which leads to the much-coveted pleasure or prosperity in this world and salvation, the highest bliss of emancipation hereafter, is called dharma. The thing contrary to it is adharma. All these extracts are expositions of the Vedas.

इत्यनेकमन्त्रप्रमाणसाक्ष्यादिधर्मोपदेशो वेदेष्वीश्वरेण सर्वमनुष्यार्थमुपदिष्टोऽस्ति, एक एवायं सर्वेषां धर्मोऽस्ति, नैव चास्माद् द्वितीयोऽस्तीति वेदितव्यम्।

ityanekamantrapramāṇasākṣayādidharmopadeśo vedeṣvīśvareṇa sarvamanuṣyārthamupadiṣṭo'sti, eka evāyaṁ sarveṣāṁ dharmo'sti, naiva chāsmād dvitīyo'stīti veditavyam।

This dharma has been revealed by Parameśvara for the benefit of humankind in various mantras of the Vedas. It may be known that this is the only (universal) dharma. There is no second or other dharma.

इति वेदोक्तधर्मविषयः संक्षेपतः समाप्तः।

iti vedoktadharmaviṣayaḥ saṁkṣepataḥ samāptaḥ।

Here ends the chapter of Dharma ordained in the Vedas.

अथ सृष्टिविद्याविषयः संक्षेपतः

Atha sṛṣṭividyāviṣayaḥ saṁkṣepataḥ

Cosmology

All this universe that we see was duly created by Parameśvara. (The following verses from the Ṛgveda clearly describe this fact):

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमाऽपरो यत्।
किमावरीवः कुहकस्य शर्म्मन्नम्भः किमासीद्गहनं गभीरम्॥

ऋग्वेद 10.129.1

nāsadāsīnno sadāsīttadānīṁ nāsīdrajo no vyomā'paro yat।
kimāvarīvaḥ kuhakasya śarmmannambhaḥ
kimāsīdgahanaṁ gabhīram॥

[Meaning]- [Tadānīm] Before creation [na āsīt], there was neither [asat] absence [na sat] nor the presence of matter [rajaḥ] the motion [na āsīt] was not there; there was [na] no [vyoma] Bhūtākāśa (space), no mid-space between the earth and the sun or any and [paraḥ] beyond [yat] that, i.e. interstellar space, as they were not present then. [kim] How could there be [āvarīvaḥ] any layers/substratum of this universe? [kuhaḥ] And where [kasya] and who [śarman] enjoyed pain and pleasure? (Means like bhogya prakṛti, there was no bhoktā jīva during dissolution). [ambhaḥ] Active energy/vikṛti heterogeneous state of sattva, rajas and tamas did not exist [gahanam] under these complex and [gabhiram] unfathomable conditions?

Note: According to Vedic science, vyoma is antarikṣa (mid-space between the earth and the sun) or, say magnetosphere of the earth). It is also Bhūtākāśa where

mass-energy is in active form. This universe has 14 layers, so-called *Chaturdaśabhuvana Garbha Brahmāṇḍam.*

भाष्यम्-एतेषामभिप्रायार्थः-यदिदं सकलं जगद् दृश्यते, तत् परमेश्वरेणैव सम्यग्रचयित्वा, संरक्ष्य, प्रलयावसरे वियोज्य च विनाश्यते। पुनः पुनरेवमेव सदा क्रियत इति।

(नासदासी..) यदा कार्यं जगन्नोत्पन्नमासीत्तदाऽसत् सृष्टेः प्राक् शून्यमाकाशमपि नासीत्। कुतः? तद्व्यवहारस्य वर्त्तमानाभावात्। (नो सदासीत्तदानीं) तस्मिन्काले सत् प्रकृत्यात्मकमव्यक्तं, सत्संज्ञकं यज्जगत्कारणं, तदपि नो आसीन्नावर्त्तत। (नासीद्र..) परमाणवोऽपि नासन्। (नो व्योमापरो यत्) व्योमाकाशमपरं यस्मिन् विराडाख्ये सोऽपि नो आसीत्। किन्तु परब्रह्मणः साम्थ्र्याख्यमतीव सूक्ष्मं सर्वस्यास्य परमकारणसंज्ञकमेव तदानीं समवर्तत। (किमावरीवः..) यत्प्रातः कुह कस्यावर्षाकाले 'धूमाकारेण वृष्टं किंचिज्जलं वर्त्तमानं भवति, यथा नतज्जलेन पृथिव्याचरणं भवति, नदीप्रवाहादिकं च चलति, अत एवोक्तं तज्जलं गहनं गभीरं किं भवति? नेत्याह। किंत्वावरीवः, आवरकमाच्छादकं भवति? नैव कदाचित, तस्यातीवाल्पत्वात, तथैव सर्वं जगत् तत्सामर्थ्यादुत्पन्नास्ति तच्छर्मणि शुद्धे ब्रह्मणे। किं गहनं गभीरमधिकं भवति? नेत्याह। अतस्तदब्रह्मणः कदाचिन्नैवावरकं भवति। कुतः? जगतः किंचिन्मात्रत्वात्ब्रह्मणोऽनन्तत्वाच्च ॥1॥

Bhāṣyam-eteṣāmabhiprāyārthaḥ-yadidaṁ sakalaṁ jagad dṛśyate, tat parameśvareṇaiva samyagrachayitvā, saṁrakṣaya, pralayāvasare viyojya cha vināśyate। punaḥ punarevameva sadā kriyata iti।

(nāsadāsī..) yadā kāryaṁ jagannotpannamāsīttadā'sat sṛṣṭeḥ prāk śūnyamākāśamapi nāsīt। kutaḥ? tadvyavahārasya varttamānābhāvāt। (no sadāsīttadānīṁ) tasminkāle sat prakṛtyātmakamavyaktaṁ, satsaṁjñakaṁ yajjagatkāraṇaṁ, tadapi no āsīnnāvarttata। (nāsīdra...) paramāṇavo'pi nāsan। (no vyomāparo yat) vyomākāśamaparaṁ yasmin virāḍākhye so'pi no āsīt। kintu parabrahmaṇaḥ sārmthyākhyamatīva sūkṣamaṁ sarvasyāsya paramakāraṇasaṁjñakameva tadānīṁ samavartata। (kimāvarīvaḥ...) yatprātaḥ kuha kasyāvarṣākāle 'dhūmākāreṇa vṛṣṭaṁ kiṁchijjalaṁ varttamānaṁ bhavati, yathā natajjalena pṛthivyācharaṇaṁ bhavati, nadīpravāhādikaṁ cha chalati, ata evoktaṁ tajjalaṁ gahanaṁ gabhīraṁ kiṁ bhavati? netyāha। kiṁtvāvarīvaḥ, āvarakamāchchhādakaṁ bhavati? naiva kadāchita, tasyātīvālpatvāta, tathaiva sarvaṁ jagat tatsāmarthyādutpannāsti tachchharmaṇi śuddhe brahmaṇe।

kiṁ gahanaṁ gabhīramadhikaṁ bhavati? netyāha। atastadabrahmaṇaḥ kadāchinnaivāvarakaṁ bhavati। kṛtaḥ? jagataḥ kiṁchinmātratvātbrahmaṇo'nantatvāchcha ॥1॥

Gloss—The meaning of these verses is as follows:

The entire world that we behold is created by Parameśvara. He preserves it, and at the time of the dissolution, He disintegrates it and makes it (vināśa) disappear. This is repeated again and again.

(नासदासी) When this world (effect) did not exist, even the Ākāśa (visible space) did not exist. (नो सदासीत्तदानीं) The invisible material cause of matter, called Prakṛti, was not in operation. Paramāṇus (atomic particles) did not come into existence, nor the vyom (second space called bhūtākāśa) located in as svarāṭ space (called chidākāśa or ākāśa of Brahman) was there. At that time, Supreme power alone existed, which was the efficient cause of the creation. In the rainless morning, the slight moisture appears as mist or fog and can neither encompass the earth nor make the rivers flow. It is insignificant as it is not in abundance. Similarly, this entire universe which has been created by Parameśvara with His sāmarthya (power) cannot be greater than the Supreme Being-the ultra-pure and All-Bliss. Nothing can cover Him because the world is finite, and Brahman is infinite.

न मृत्युरासीदित्यादिकं सर्वं सुगमार्थमेषामर्थं भाष्ये वक्ष्यामि ॥

na mṛtyurāsīdityādikaṁ sarvaṁ sugamārthameṣāmarthaṁ bhāṣye vakṣayāmi ॥

The other (five) verses starting from न मृत्युरासीदिति to को अद्धा are too easy to be explained here. They will be presented in our (regular) commentary.

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत्प्रकेतः ।

आनीदवातं स्वधया तदेकं तस्माद्धान्यन्न परः किं चनास ॥

ऋग्वेद, 10.129.2

na mṛtyurāsīdamṛtaṁ na tarhi na rātrayā ahna
āsītpraketaḥ ।
ānīdavātaṁ svadhayā tadekaṁ tasmāddhānyanna paraḥ kiṁ
chanāsa ॥

[Meaning]- [Na] There was neither [mṛtyuḥ] death [na] nor [amṛtam] immortality [tarhi] at that period; [na āsīt] there was neither [apraketaḥ] differentiation of [ahnaḥ] day (creation) and [rātryā] night or dissolution; [tadekam] That One, Brahman, was there [svadhayā] sustained by his own power [anādivātam] without breathing air; [kiṁ ca na āsa] there was nothing [paraḥ] beyond [tasmāt] Him.

Before creation, only Brahman (Parameśvara) was present. At that time, only Brahmākāśa (Space of Brahman) existed. Bhūtākāśa (space of modern physics) was merged with Brahmākāśa.

तम आसीत्तमसा गूढमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।
तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम् ॥

ऋग्वेद, 10.129.3

tama āsīttamasā gūḍhamagre'praketaṁ salilaṁ sarvamā
idam ।
tuchchhyenābhvapihitaṁ yadāsīttapasastanmahinā
jāyataikam ॥

[Meaning]-[Agre] Before the creation [āsīt], there was [tama] inactive energy or dark energy and absence of calculable time; everything was [gudham] wrapped [tamasā] in dark energy and in timeless time; [idam sarvam] this entire [salilam] rarefied prakṛti or dark energy was [apraketam] undifferentiated, i.e. there was

no difference of sattva, rajas and tamas; [ābhu] all sides of chidākāśa or space of Brahman [apihitam] were filled [tucchyena] with rarefied inactive, i.e. dark energy. [yad] Whatever existed before creation in the inactive form [tat] that [āsīt] was [ajāyat] activated [ekam] solely [mahinā] by the power of [tapas] saṅkalpa of Brahman.

Note: The above mantra indicates:

1. There are two forms of time, kāla (calculable time) and akāla (incalculable time or timeless time). Kāla has been identified with light and akāla with darkness.

2. Similarly, there are two forms of energy. 1). Prakṛti (inactive or dark energy) do not participate in creation 2). Vikṛti (active energy) participates in creation. Prakṛti state is known as a natural state or state with zero entropy. The energy is inactive/rarefied and evenly distributed in its natural state. In the prakṛti state, the force of attraction, distraction, is always absent. Space with inactive energy is called in Vedic philosophical terms is called 'Avakāśa', 'Chidākāśa', or Space of Brahman. Elementary particles are formed from the active energy. In Vaiṣeśika, the inactive energy particle is called 'Paramāṇu'. In Sāṅkhya, it is called Prakṛti. According to Vedic Science, in the Vikṛti state, inactive energy transforms into active energy particles or quanta form. The active energy particles are governed by the force of attraction, distraction, etc. In the Vikṛti state, entropy starts increasing.

3. Before creation, energy was inactive and in rarefied form, evenly distributing in the Ākāśa (space). Ākāśa (space) with inactive energy or dark energy is called 'Avakāśa' or 'Chidākāśa' (space of Brahman). We can also say that before creation, Avakāśa or Chidākāśa

had uniform density everywhere.

The saṅkalpa of Brahman was at work behind the manifestation of universe.

कामस्तदग्रे समवर्त्तताधि मनसो रेतः प्रथमं यदासीत्।
सतो बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा॥

ऋग्वेद, 10.129.4

kāmastadagre samavarttatādhi manaso retaḥ prathamaṁ yadāsīt /
sato bandhumasati niravindanhṛdi pratīṣyā kavayo manīṣā //

[Meaning]-[Agre] Before creation, [kamaḥ adhi] the saṅkalpa of creation [yad] that [samvartat] arose in Brahman, [tad] [āsīt] was [prathamam] the first [manasaḥ retaḥ] mental seed or sanskāra of creation; [kavayaḥ] yogīs who know the past and future [hṛdi] in their samādhi [buddhyā pratīṣya] through ṛtambharā prajñā [niravindat] found [sataḥ] inactive energy [bandhum] converting [asati] into active energy.

Note: In Vedic science, inactive energy or prakṛti is called sat, and vikṛti or active energy is called asat. The saṅkalpa of Brahman, in terms of the sanskāra of Brahman, causes energy activation.

Here the phrase '*sato bandhum asati*' also explains the creation of living beings. Accordingly, the meaning will be as under:

[sataḥ] Present life of living souls is [bandhu] bound with [asati] past unmanifest karmic sanskāras.

Two things are evident from the above mantra:

1. Creation is caused by the saṅkalpa or the sanskāra of Brahman. When Brahman takes saṅkalpa of creation, the inactive energy is activated. Space with active energy

is called Ākāśa or bhūtākāśa, and space where energy is inactive, is called Avakāśa, Chidākāśa.

2. Present life of embodied souls is based upon their past life unmanifest kārmika sanskāras (karmas that have not been fructified so far). According to Vedic philosophy, sanskāras of past life act as seeds (information) for the creation of the present life of souls.

तिरश्चीनो विततो रश्मिरेषामधःस्विदासी३दुपरि स्विदासी३त्।
रेतोधा आसन्महिमान आसन्स्वधा अवस्तात्प्रयतिः परस्तात्॥

ऋग्वेद, 10.129.5

tiraścīno vitato raśmireṣāmadhaḥsvidāsī3dupari svidāsī3t।

retodhā āsanmahimāna āsansvadhā avastātprayatiḥ parastāt॥

[Meaning]- [Raśmi] Just as the rays of the sun pervade the entire universe quickly when it rises, similarly when energy is activated [eṣām], its particles quickly [vitataḥ] pervade the Bhūtākāśa as a whole and stretch out everywhere [tiraścinaḥ] in middle, [adhaḥ svidāsīt] below, or [upari svidāsīt] above. In this creation, on the one hand, there [āsan] are Jīvas [retodhā] who are doers of karmas that act as the seed for their subsequent lives and who are also bhoktas, i.e. enjoyers of this material creation. On the other hand, there is [mahimānaḥ] expanse of matter which is bhogya-prapañcha (means of enjoyment for the Jīvas). Between the two [prayatiḥ] bhoktas, i.e. Jīvas and [svadhā] bhogya-prapañcha (expanse of matter), bhokta, i.e. Jīvas are [parastāt] superior and [svadhā] bhogya-prapañcha is [avastāt] inferior.

Note: In the above mantra, it has been informed that

the whole creation is divided into bhoktas/Jīvas (living beings) and bhogya-prapañcha (material expanse). Living beings are superior to the material expanse.

In Vedic Science, the matter is called anna or soma (food), and Jīva is called annāda or agni (eater of food).

को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग्देवा अस्य विसर्जनेनाथा को वेद यत आबभूव ॥

ऋग्वेद 10.129.6

ko addhā veda ka iha pra vochatkuta ājātā kuta iyaṁ visṛṣṭiḥ ।
arvāgdevā asya visarjanenāthā ko veda yata ābabhūva ॥

[Meaning]-[Kaḥ] Who [addhā] really [veda] knows? [Kaḥ] Who [pravochat] will tell [iha] here [kutaḥ] from what material cause [ājātā] this creation came into being; [kutaḥ] from what efficient cause [iyam] it [visṛṣṭi] was created? [Devāḥ] The divine seers were born [arvāg] after [asya] this [visarjanena] material creation; [atha] so [kaḥ] only Prajāpati Brahman [veda] knows [yat] whence [ābabhūva] it arose?

Note: In the above mantra, it is clarified that every effect has its material (upādāna or samvāyi-kāraṇa) as well as efficient (nimitta-kāraṇa or asamvāyī-kāraṇa) cause.

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥

ऋग्वेद 10.129.7

iyaṁ visṛṣṭiryata ābabhūva yadi vā dadhe yadi vā na ।
yo asyādhyakṣaḥ parame vyomantso aṅga veda yadi vā na veda ॥

[Meaning]-[Yataḥ] From which efficient cause [iyam]

this [visṛṣṭi] creation [ābabhūva] came into being, that efficient cause, i.e. Brahman [yadi vā dadhe] governs it, [yadi vā na] if He does not govern it, who else does it. [yaḥ] He, Who is [asya] its [adhyakṣaḥ] Governor, resides [parame vyoman] in the supreme space (Chidākāśa or space of Brahman); [saḥ] He [aṅga] assuredly knows it, [yadi vā] if he [na] doesn't [veda] know it, who else does?

Note: Brahman is described as the (nimmitta-kāraṇa) efficient cause of creation in this mantra. An efficient cause can only know its creation. He is also described as living in His own space called Parama Vyoma or Space of Brahman or Chidākāśa (Virāṭ). Virāṭ or chidākāśa has the nature of 'Avakāśa', i.e., vacuum and not the Ākāśa (space). Ākāśa (space) has active energy, but Avakāśa (vaccum) has inactive or dark energy.

भाष्यम्—(इयं विसृष्टिः) यतः परमेश्वरादियं प्रत्यक्षा विसृष्टिर्विविधा सृष्टिराबभूवोत्पन्नासीदस्ति। तां स एव दधे धारयति रचयति, यदि वा विनाशयति, यदि वा न रचयति। योऽस्य सर्वस्याध्यक्षः स्वामी, (परमे व्योमन्) तस्मिन्परमाकाशात्मनि परमे प्रकृष्टे व्योमवदव्यापके परमेश्वर एवेदानीमपि सर्वा सृष्टिवर्त्तते। प्रलयावसरे सर्वस्यादिकारणे परब्रह्मसामर्थ्ये प्रलीना च भवति। (सोऽध्यक्षः) स सर्वाध्यक्षः परमेश्वरोऽस्ति। (अङ्ग वेद) हे अङ्ग मित्र जीव! तं यो वेद स विद्वान् परमानन्दमाप्नोति। यदि तं सर्वेषां मनुष्याणां परमिष्टं सच्चिदानन्दादिलक्षणं नित्यं कश्चिन्नैव वेद, वा निश्चयार्थे, स परमं सुखमपि नाप्नोति॥

Bhāṣyam—(iyaṁ visṛṣṭiḥ) yataḥ parameśvarādiyaṁ pratyakṣā visṛṣṭirvividhā sṛṣṭirābabhūvotpannāsīdasti। tāṁ sa eva dadhe dhārayati rachayati, yadi vā vināśayati, yadi vā na rachayati। yo'sya sarvasyādhyakṣaḥ svāmī, (parame vyoman) tasminparamākāśātmani parame prakṛṣṭe vyomavadavyāpake parameśvara evedānīmapi sarvā sṛṣṭivarttate। pralayāvasare sarvasyādikāraṇe parabrahmasāmarthye pralīnā cha bhavati। (so'dhyakṣaḥ) sa sarvādhyakṣaḥ parameśvaro'sti। (aṅga veda) he aṅga mitra jīva! taṁ yo veda sa vidvān paramānandamāpnoti। yadi taṁ sarveṣāṁ manuṣyāṇāṁ

paramiṣṭaṁ sachchidānandādilakṣaṇaṁ nityaṁ kaśchinnaiva veda, vā niśchayārthe, sa paramaṁ sukhamapi nāpnoti ॥

Gloss—(इयं विसृष्टिः) The Parameśvara from whom this creation came into existence, He alone creates, maintains and dissolves it or does not dissolve it or create it again. He is the Supreme Supervisor and Lord of all this. (परमे व्योमन्) The entire creation resides in Him, known as Parama Ākāśa (Supreme space). He, like space, pervades everywhere. The entire creation was absorbed in Him at the time of dissolution. (अङ्ग वेद) O Friend Jīva, he who realizes Him, attains supreme bliss. But he who fails to realize Him, Who is Sat (All Existence), Cit (All Intelligence), Ānanda (All Bliss) and Eternal, does not certainly attain the supreme bliss.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत्।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम॥

यजुर्वेद 13.4

hiraṇyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka āsīt ।
sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema ॥

[Meaning]-[Hiraṇyagarbha] Parameśvara with the potential energy of the universe in His womb [samavartata] existed [agre] in the beginning [bhūtasya] of this material creation. He [āsīt] was the [eka] only [pati] Governor or efficient cause of it. [Saḥ] He [dadhāra] sustains [pṛthivīṁ] this Bhūtākāśa (space with active energy and matter) [uta] and [dyām] Chidākāśa or Avakāśa or vacuous space with inactive or dark energy and matter; do we offer oblations unto Him.

भाष्यम्-(हिरण्यगर्भः) अग्रे सृष्टेः प्राग्धिरण्यगर्भः परमेश्वरो जातस्योत्पन्नस्य जगत एकोऽद्वितीयः पतिरेव समवर्त्तत। स पृथिवीमारभ्य द्युपर्य्यन्तं सकलं जगद्रचयित्वा (दधार)

धारितवानस्ति। तस्मै सुखस्वरूपाय देवाय हविषा वयं विधेमेति ॥1॥

Bhāṣyam-(hiraṇyagarbhaḥ) agre sṛṣṭeḥ prāgdhiraṇyagarbhaḥ parameśvaro jātasyotpannasya jagata eko'dvitīyaḥ patireva samavarttata। sa pṛthivīmārabhya dyuparyyantaṁ sakalaṁ jagadrachayitvā (dadhāra) dhāritavānasti। tasmai sukhasvarūpāya devāya haviṣā vayaṁ vidhemeti ॥1॥

Gloss - (हिरण्यगर्भः) Before the creation of this universe, there existed Parameśvara alone who sustained (hiraṇya) prakṛti, i.e. energy in His womb. He was the lone Governor of this creation that came into being. (दधार) He creates and sustains the entire world, from the earth (planets) to the sun (stars). We offer oblations unto Him - Who is All Bliss.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात्।
स भूमिꣳसर्वत स्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम्॥ यजुर्वेद, 31.1

sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt।
sa bhūmiꣳsarvata spṛtvā'tyatiṣṭhaddaśāṅgulam ॥

[Meaning]—**Spiritual Meaning**: Puruṣa (embodied soul) has taken an infinite of births since the beginning of creation, thereby manifesting in an infinite number of heads, an infinite number of eyes, and an infinite number of feet; it has taken over in its possession this material body of 10 organs (five sense and five motor organs) through his birth.

Scientific Meaning: [Puruṣaḥ] Brahman or Chidākāśa is [atyatiṣṭhat] situated beyond [daśāṅgulam bhūmiṁ] the bhūtākāśa made up of five sukṣma bhūtās (tanmātrās) and five mahābhūtas (gross evolutes of prakṛti) or 10-dimensional bhūtākāśa [spṛtvā] by covering it [sarvataḥ] from all sides. [Saḥ] He has pervaded this bhūtākāśa

containing [sahasra-śīrṣā] an infinite number of heads of living beings and an infinite number of galaxies in the material world; [sahasrākṣaḥ] infinite eyes so far as living beings are concerned, and infinite number of stars so far as this material world is concerned; [sahasra-pāt] infinite number of feet so far as living beings are concerned and infinite numbers of planets so far as this material world is concerned.

Note: In Vedic Science, as pointed out above, there are two types of spaces: chidākāśa (space of Brahman containing dark energy or inactive energy) and bhūtākāśa (containing active energy). Bhūtākāśa, often called Brahmāṇḍa, is covered from all sides by chidākāśa. Bhūtākāśa is ten-dimensional and made up of five sukṣma bhūtas (tanmātras, i.e. śabda, sparṣa, rūpa, rasa, and gandha) and five mahābhūtas (gross evolutes, i.e. visible ākāśa, vāyu, agni, jala and pṛthivī.

भाष्यम्-(सहस्रशीर्षा..) अत्र मन्त्रे पुरुष इति पदं विशेष्यमस्ति, सहस्रशीर्षेत्यादीनि विशेषणानि च। अत्र पुरुषशब्दार्थे प्रमाणानि-

Bhāṣyam-(sahasraśīrṣā...) atra mantre puruṣa iti padaṁ viśeṣyamasti, sahasraśīrṣetyādīni viśeṣaṇāni cha। atra puruṣaśabdārthe pramāṇāni-

Gloss—In this mantra, the word 'Puruṣa' is substantive, while the words 'thousand-headed, etc.' are its adjectives. The following are the authorities for the interpretation of the word 'Puruṣa':

पुरुषं पुरिशय इत्याचक्षीरन्॥ निरु० 1.13

puruṣaṁ puriśaya ityāchakṣīran॥ niru0 1.13

(पुरि...) संसारे शेते सर्वमभिव्याप्य वर्त्तते, स पुरुषः परमेश्वरः।

(puri...) saṁsāre śete sarvamabhivyāpya varttate, sa puruṣaḥ parameśvaraḥ।

Puruṣa is one who sleeps or dwells in the puri (body of universe) or who pervades everything.

पुरुषः पुरिषादः पुरिशयः, पूरयतेर्वा पूरयत्यन्तरित्यन्तरपुरुषमभिप्रेत्य-यस्मात्परं नापरमस्ति किंचिद्यस्मान्नाणीयो न ज्यायोऽस्ति किंचित'। वृक्ष इव स्तब्धो दिवि तिष्ठत्यकेस्तेनेदं पूर्णं पुरिषेण सर्वमित्यपि निगमो भवति॥ निरुक्त, 2.3

puruṣaḥ puriṣādaḥ puriśayaḥ, pūrayatervā pūrayatyantarityantarapuruṣamabhipretya-yasmātparaṁ nāparamasti kiṁchidyasmānnāṇīyo na jyāyo'sti kiṁchita'। vṛkṣa iva stabdho divi tiṣṭhatyakestenedaṁ pūrṇaṁ puriṣeṇa sarvamityapi nigamo bhavati॥

[Meaning] Purṣa (Brahman) is so-called as it sleeps in the puri (city) of the universe; it dwells in the puri (universe); it pervades the universe; it pervades the souls. Nothing is before and after Him; nothing is atomic or bigger than Him. He supports and moves the whole universe standing unmoved in the spiritual space like a tree supporting the leaves, fruits and flowers, etc. He pervades everything. The above etymology is supported by this mantra.

(पुरुषः) पुरि सर्वस्मिन्संसारेऽभिव्याप्य सीदति वर्त्तत इति, (पूरयतेर्वा) यः स्वयं परमेश्वर इदं सर्वं जगत् स्वस्वरूपेण पूरयति व्याप्नोति तस्मात्स पुरुषः। (अन्तरिति...) यो जीवस्याप्यन्तर्मध्येऽभिव्याप्य पूरयति तिष्ठति स पुरुषः। तमन्तरपुरुषमन्तर्यामिनं परमेश्वरमभिप्रेत्येयमृक् प्रवृत्तास्ति-

(puruṣaḥ) puri sarvasminsaṁsāre'bhivyāpya sīdati varttata iti, (pūrayatervā) yaḥ svayaṁ parameśvara idaṁ sarvaṁ jagat svasvarūpeṇa pūrayati vyāpnoti tasmātsa puruṣaḥ। (antariti...) yo jīvasyāpyantarmadhye'bhivyāpya pūrayati tiṣṭhati sa puruṣaḥ। tamantarapuruṣamantaryāminaṁ parameśvaramabhipretyeyamṛk pravṛttāsti-

(यस्मात्परं..) यस्मात् पूर्णात्परमेश्वरात्पुरुषाख्यात्परं प्रकृष्टमुत्तमं किंचिदपि वस्तु नास्त्येव, पूर्वं वा, (नापरमस्ति) यस्मादपरमर्वाचीनं, तत्तुल्यमुत्तमं वा किंचिदपि वस्तु नास्त्येव। तथा यस्मादणीयः सूक्ष्मं, ज्यायः स्थूलं महद्वा किंचिदपि द्रव्यं न भूतं, न भवति,

नैव च भविष्यतीत्यवधेयम्। य स्तब्धो निष्कम्पः सर्वस्यास्थिरतां कुर्वन्सन् स्थिरोऽस्ति। क इव? (वृक्ष इव) यथा वृक्षः शाखापत्रपुष्पफलादिकं धारयन् तिष्ठति, तथैव पृथिवीसूर्यादिकं सर्वं जगद्धारयन्परमेश्वरोऽभिव्याप्यस्थितोऽस्तीति। यश्चैकोऽद्वितीयोऽस्ति, नास्य कश्चित्सजातीयो विजातीयो वा द्वितीय ईश्वरोऽस्तीति। तेन पुरिषेण पुरुषेण परमात्मना यत इदं सर्वं जगत् पूर्णं कृतमस्ति, तस्मात्पुरुषः परमेश्वर एवोच्यते। इत्ययं मन्त्रो निगमो निगमनं, परं प्रमाण भवतीति वेदितव्यम्।

(yasmātparaṁ...) yasmāt pūrṇātparameśvarātpuruṣākhyātparaṁ prakṛṣṭamuttamaṁ kiṁchidapi vastu nāstyeva, pūrvaṁ vā, (nāparamasti) yasmādaparamarvāchīnaṁ, tattulyamuttamaṁ vā kiṁchidapi vastu nāstyeva। tathā yasmādaṇīyaḥ sūkṣamaṁ, jyāyaḥ sthūlaṁ mahadvā kiṁchidapi dravyaṁ na bhūtaṁ, na bhavati, naiva cha bhaviṣyatītyavadheyam। ya stabdho niṣkampaḥ sarvasyāsthiratāṁ kurvansan sthiro'sti। ka iva? (vṛkṣa iva) yathā vṛkṣaḥ śākhāpatrapuṣpaphalādikaṁ dhārayan tiṣṭhati, tathaiva pṛthivīsūryādikaṁ sarvaṁ jagaddhārayanparameśvaro'bhivyāpyasthito'stīti।
yaśchaiko'dvitīyo'sti, nāsya kaśchitsajātīyo vijātīyo vā dvitīya īśvaro'stīti। tena puriṣeṇa puruṣeṇa paramātmanā yata idaṁ sarvaṁ jagat pūrṇaṁ kṛtamasti, tasmātpuruṣaḥ parameśvara evochyate। ityayaṁ mantro nigamo nigamanaṁ, paraṁ pramāṇa bhavatīti veditavyam।

Gloss—(पुरुषः) Parameśvara is called puruṣa because he indwells the whole universe and pervades the whole universe with His spiritual essence. (अन्तरिति...) He indwells in the souls also. Given his indwelling and pervading qualities, this Ṛk is in currency.

(यस्मात्परं....) Nothing is superior to or higher than the Ultimate Supreme power called Puruṣa. There existed nothing before or will exist after Him. There can never be anything equal or superior to Him. It should be remembered that there was not, is not, and shall never be anything more atomic or bigger than Him. He moves all things, but Himself remains unmoved, stable, and

without tremor. Parameśvara upholds this entire universe from the Earth to the Sun, as a tree supports its branches, leaves, flowers and fruits. He is One without a second. There is no second Parameśvara of the same or different class. As the Supreme power fills all this (the cosmos), He is called the Puruṣa. This mantra is the main proof of the above qualities of Parameśvara.

सर्व वै सहस्रꣳ सर्वस्य दातासी'त्यादि ॥ शब्रा० 7.5.2.13

sarva vai sahasra ꣳsarvasya dātāsī'tyādi ॥

[Meaning] Sahasra (thousand) means "all". He is the giver of all.

(सर्वं) सर्वमिदं जगत्सहस्रनामकमस्तीति विज्ञेयम्।

(sarvaṁ) sarvamidaṁ jagatsahasranāmakamastīti vijñeyam।

Gloss- According to the above statement from the Śatapatha, the word 'sahasra' is the name of this entire universe.

(सहस्रशी...) सहस्राण्यसंख्यातान्यस्मदादीनां शिरांसि यस्मिन्पूर्णे पुरुषे परमात्मनि, स सहस्रशीर्षा पुरुषः (सहस्राक्षः स...) अस्मदादीनां सहस्राण्यक्षीणि यस्मिन्, एवमेव सहस्राण्यसंख्याताः पादाश्च यस्मिन्वर्त्तन्ते, स सहस्राक्षः सहस्रपाच्च। (स भूमिꣳ सर्वत स्पृत्वा) स पुरुषः परमेश्वरः सर्वतः सर्वेभ्यो बाह्यान्तर्देशेभ्यो, भूमिरिति भूतानामुपलक्षणं, भूमिमारभ्य प्रकृतिपर्यन्तं सर्वं जगत्स्पृत्वाभिव्याप्य वर्त्तते। (अत्य...) दशाङ्गुलमिति ब्रह्माण्डहृदयोरुपलक्षणम्। अङ्गुलमित्यवयवोपलक्षणेन मितस्य जगतोऽत्र ग्रहणं भवति। पंच स्थूलभूतानि, पंच सूक्ष्माणि चैतदुभयं मिलित्वा दशावयवाख्यं सकलं जगदस्ति। अन्यच्च, पंच प्राणाः, सेन्द्रियं चतुष्टयमन्तःकरणं, दशमो जीवश्च। एवमेवान्यदपि जीवस्य हृदयं दशङ्गुलपरिमितं च तृतीयं गृह्यते। एतत्त्रयं स्पृत्वा व्याप्यात्यतिष्ठत्। एतस्मात्त्रयाद्बहिरपि व्याप्तः सन्नवस्थितः। अर्थाद्बहिरन्तश्च पूर्णो भूत्वा परमेश्वरोऽवतिष्ठत इति वेद्यम्॥

(sahasraśī..) sahasrāṇyasaṁkhyātānyasmadādīnāṁ śirāṁsi yasminpūrṇe puruṣe paramātmani, sa sahasraśīrṣā puruṣaḥ (sahasrākṣaḥ sa...) asmadādīnāṁ sahasrāṇyakṣīṇi yasmin, evameva sahasrāṇyasaṁkhyātāḥ pādāścha yasminvarttante, sa sahasrākṣaḥ sahasrapāchcha। (sa bhūmi ꣳsarvata spṛtvā) sa

puruṣaḥ parameśvaraḥ sarvataḥ sarvebhyo bāhyāntardeśebhyo, bhūmiriti bhūtānāmupalakṣaṇaṁ, bhūmimārabhya prakṛtiparyantaṁ sarvaṁ jagatspṛtvābhivyāpya varttate। (atya...) daśāṅgulamiti brahmāṇḍahṛdayorupalakṣaṇam। aṅgulamityavayavopalakṣaṇena mitasya jagato'tra grahaṇaṁ bhavati। paṁcha sthūlabhūtāni, paṁcha sūkṣamāṇi chaitadubhayaṁ militvā daśāvayavākhyaṁ sakalaṁ jagadasti। anyachcha, paṁcha prāṇāḥ, sendriyaṁ chatuṣṭayamantaḥkaraṇaṁ, daśamo jīvaścha। evamevānyadapi jīvasya hṛdayaṁ daśaṅgulaparimitaṁ cha tṛtīyaṁ gṛhyate। etattrayaṁ spṛtvā vyāpyātyatiṣṭhat। etasmāttrayādbahirapi vyāptaḥ sannavasthitaḥ। arthādbahirantaścha pūrṇo bhūtvā parameśvaro'vatiṣṭhata iti vedyam॥

Gloss—(सहस्रशी...) Paramātmā is called 'Puruṣa with thousands of heads' because, in the Absolute Paramātmā, there exist thousands (innumerable) of heads of human beings like us. (सहस्राक्षः स...) Similarly, He is said to 'possess thousands of eyes' as the innumerable eyes of human beings like us exist in Him. In the same manner, He, in whom thousands of feet of persons like us exist, is styled to 'have thousands of feet'. (स भूमिꣳ सर्वत स्पृत्वा) The Supreme Being pervades the entire universe from within and outside, starting from the five bhūtas represented by the earth and ending with the prakṛti. (अत्य...) Here the phrase 'ten fingers' symbolises this universe and the heart. The word 'finger' is the symbol of the part and thus denotes the 'finite world'. The entire universe comprises ten parts, viz., the five gross bhūtas and five subtle bhūtas. Secondly, this expression may mean the five main Prāṇas (prāṇa, apāna, etc.) and five sub-prāṇās (devdatta, kṛkala, dhanañjay, etc.); five sense organs, together with the mind (manas), buddhi (intelligence), Chitta (mind full of information) and ahaṅkāra (the notion of individuality) and soul as the tenth; or again

finally it may mean "the heart" of body, which also measures ten fingers breadth. Parameśvara pervades these three sets and transcends them. It is to be understood that Parameśvara exists, pervading the universe from the inside as well as outside.

पुरुष एवेदꣳ सर्वं यद्भूतं यच्च भाव्यम्।
उतामृतत्वस्येशानो यदन्नेनातिरोहति॥ यजु० 32.2

puruṣa eveda ꣳsarvaṁ yadbhūtaṁ yachcha bhāvyam।
utāmṛtatvasyeśāno yadannenātirohati॥

[Meaning]—**Spiritual Meaning**: Puruṣa (soul) is the source of present living bodies born and yet to be born. It attains immortality by transcending the material body.

Scientific Meaning: [Puruṣa] Mass-energy of the universe is the source of [yat idam] this present visible world [yat bḥūtam] whatever has been created and [yat bhāvyam] whatever yet to be created; it is also [īśānaḥ] owner [amṛtatvasya] of inactive energy which [atirohati] leaves its actual inactive form and assumes the active form [annena] for the sake of creating the visible world, which is the means of bhoga [enjoyment] for the living beings.

भाष्यम्-(पुरुष एवे...) एतद्विशेषणयुक्तः पुरुषः परमेश्वरः (यद्भूतं) यज्जगदुत्पन्नमभूत्, यद्भाव्यमुत्पत्स्यमानं चकाराद्वर्त्तमानं च, तत्त्रिकालस्थं सर्वं विश्वं पुरुष एव कृतवानस्ति, नान्यः। नैवातो हि परः कश्चिज्जगद्रचयितास्तीति निश्चेतव्यम्। उतापि स एवेशान ईषणशीलः, सर्वस्येश्वरोऽमृतत्वस्य मोक्षभावस्य स्वामी दातास्ति। नैवेतद्दान कस्याप्यन्यस्य सामर्थ्यस्तीति। पुरुषो यद्यस्मादनेन पृथिव्यादिना जगता सहातिरोहति व्यतिरिक्तः सन् जन्मादिरहितोऽस्ति, तस्मात्स्वयमजः सन् सर्वं जनयति, स्वसामर्थ्यादिकारणात्कार्य्यं जगदुत्पादयति। नास्यादिकारणं किंचदस्ति। किंच, सर्वस्यादिनिमित्तकारणं पुरुष एवास्तीति वेद्यम्॥*2*॥

Bhāṣyam-(puruṣa eve...) etadviśeṣaṇayuktaḥ puruṣaḥ parameśvaraḥ (yadbhūtaṁ) yajjagadutpannamabhūt, yadbhāvyamutpatsyamānaṁ chakārādvarttamānaṁ cha,

tattrikālastham sarvaṁ viśvaṁ puruṣa eva kṛtavānasti, nānyaḥ । naivāto hi paraḥ kaśchijjagadrachayitāstīti niśchetavyam । utāpi sa eveśāna īṣaṇaśīlaḥ, sarvasyeśvaro'mṛtatvasya mokṣabhāvasya svāmī dātāsti । naivetaddāna kasyāpyanyasya sāmarthyastīti । puruṣo yadyasmādanena pṛthivyādinā jagatā sahātirohati vyatiriktaḥ san janmādirahito'sti, tasmātsvayamajaḥ san sarvaṁ janayati, svasāmarthyādikāraṇātkāryyaṁ jagadutpādayati । nāsyādikāraṇaṁ kiṁchadasti । kiṁcha, sarvasyādinimittakāraṇaṁ puruṣa evāstīti vedyam ॥2 ॥

Gloss—(पुरुष एवे....) Puruśa (Parameśvara), endowed with these qualities, is the maker of the whole world-which was in the past, which is in the present and which will be in the future. Indeed, there is no other maker of the universe than Him. He is the Controller, Supreme Lord of all, and the Bestower of Mokṣa. None else has the power to bestow this immortality upon others. He is independent of and distinct from this world, i.e. earth, etc., and free from birth and death. He, Himself unborn, creates the whole world as effect with His Supreme Power as primary, i.e. efficient cause. Thus, Puruṣa (Parameśvara) Himself is the primary or efficient cause (Nimitta Kāraṇa) of all, and He has no efficient cause.

एतावानस्य महिमातो ज्यायांश्च पुरुषः ।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ यजु० 31.3

etāvānasya mahimāto jyāyāṁścha puruṣaḥ ।
pādo'sya viśvā bhūtāni tripādasyāmṛtaṁ divi ॥

[Meaning]—**Spiritual Meaning:** [Asya] This body has a [etāvān] great [mahimā] significance for the Purūṣa, as the mokṣa can only be attained with this body; and Puruṣa is [cha] even [jyāyān] superior [ataḥ] than this body; only the fourth part of its life-span, i.e. Gṛhastha Āśrama is meant for enjoying this [viśvā] whole [bhūtāni] material world and [tripāda] three parts [Brahmacharya,

Vānaprastha and Sannyāsa] [asya] of its life are meant for [amṛtam] attaining immortality.

Scientific meaning: [etāvān] This Bhūtākāśa, the vast expanse of active energy, tells [mahimā] the vastness of [asya] this Chidākāśa, abode of inactive or dark energy. In fact, [puruṣaḥ] Chidākāśa is [api] even [jyāyān] greater [ataḥ mahimnaḥ] than the Bhutākāśa, the vast expanse of baryonic energy. [pādaḥ] One-fourth [asya] of this energy [viśvā bhūtāni] takes part in the creation of the universe; [tripāt] three-fourth [asya] of it remains inactive or in dark form [divi] in dyauloka or chidākāśa.

Note: The mantra says that 25% of the energy participates in creation, and 75% of energy is inactive or in dark form. During dissolution, energy becomes inactive, converting into dark energy. When energy is agitated by the saṅkalpa of Brahman, one-fourth of it becomes active or baryonic energy. According to Vedic scientists, space with inactive energy is called chidākāśā/Avakāśa/Virāṭ or vacuous space and space with active energy is called Ākāśa/Bhūtākāśa or space.

भाष्यम्-(एतावानस्य...) अस्य पुरुषस्य भूतभविष्यद्वर्त्तमानस्थो यावान् संसारोऽस्ति, तावान्महिमा वेदितव्यः। एतावानस्य महिमास्ति चेत्तर्हि तस्य महिम्नः परिच्छेद इयत्ता जातेति गम्यते? अत्र ब्रूते-(अतो ज्यायांश्च पूरुषः) नैतावन्मात्र एव महिमेति। किं तर्हि? अतोऽप्यऽधिकतमो महिमानन्तस्तस्यास्तीति गम्यते। अत्राह-(पादोऽस्य) अस्यानन्तसामर्थ्यस्येश्वरस्य (विश्वा) विश्वानि प्रकृत्यादिपृथिवीपर्य्यन्तानि सर्वाणि भूतान्येकः पादोऽस्ति, एकस्मिन्देशांशे सर्वं विश्वं वर्तते, (त्रिपादस्या...) अस्य दिवि द्योतनात्मके स्वस्वरूपेऽमृतं मोक्षसुखमस्ति, तथाऽस्य दिवि द्योतके संसारे त्रिपादज्जगदस्ति। प्रकाश्यमानं जगदेकगुणमस्ति, प्रकाशकं च तस्मात्त्रिगुणमिति। स्वयं च मोक्षस्वरूपः, सर्वाधिष्ठाता, सर्वोत्तमस्यः, सर्वानन्दः, सर्वप्रकाशकोऽस्ति॥

Bhāṣyam-(etāvānasya...) asya puruṣasya bhūtabhaviṣyadvarttamānastho yāvān saṁsāro'sti, tāvānmahimā veditavyaḥ। etāvānasya mahimāsti chettarhi tasya mahimnaḥ parichchheda iyattā jāteti gamyate? atra brūte-(ato jyāyāṁścha

pūruṣaḥ) naitāvanmātra eva mahimeti। kiṁ tarhi? ato'pya'dhikatamo mahimānantastasyāstīti gamyate। atrāha-(pādo'sya) asyānantasāmarthyasyeśvarasya (viśvā) viśvāni prakṛtyādipṛthivīparyyantāni sarvāṇi bhūtānyekaḥ pādo'sti, ekasmindeśāṁśe sarvaṁ viśvaṁ vartate, (tripādasyā...) asya divi dyotanātmake svasvarūpe'mṛtaṁ mokṣasukhamasti, tathā'sya divi dyotake saṁsāre tripādajjagadasti। prakāśyamānaṁ jagadekaguṇamasti, prakāśakaṁ cha tasmāttriguṇamiti। svayaṁ cha mokṣasvarūpaḥ, sarvādhiṣṭhātā, sarvottamasyaḥ, sarvānandaḥ, sarvaprakāśako'sti॥

Gloss— (एतावानस्य...) The past, the present and the future universes show His greatness. Should you say that past, present and future universes show his greatness, then His greatness will become finite or something that can be measured. Hence, it is said- (अतो ज्यायांश्च पूरुषः) His greatness is not confined to the universes of past, present and future alone, but His greatness far exceeds all that, and it is infinite. (पादोऽस्य) The entire cosmos, from Prakṛti (the primary material cause) to the earth, etc. and all the creatures are confined to a pāda (quarter part) of the Almighty Power. (त्रिपादस्या०) The bliss of mokṣa is in His self-effulgent nature, and the three-fourths of the world (inactive energy) exists in the His own self (called chidākāśa or Virāṭ). (Prakāśyamāna) The manifest world or vikṛti [active energy] is one-fourth (25%), and (prakāśaka) unmanifest world or prakṛti [inactive energy] is three fourth (75%). He is of the nature of mokṣa, Governor of all, supermost, All bliss and the Illuminator of the whole world.

Note: Here, prakāśaka means the part of prakṛti [inactive energy] which has not been utilized for creation, and prakāśyamāna implies that part of prakṛti (activated energy) that has been used for creation.

त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत्पुनः।
ततो विष्वङ् व्यक्रामत् साशनानशने अभि॥ यजु० 31.4

tripādūrdhva udaitpuruṣaḥ pādo'syehābhavatpunaḥ।
tato viṣvaṅ vyakrāmat sāśanānaśane abhi॥

[Meaning]—**Spiritual Meaning:** With the help of these three Āśramas of Brahmacharya, Vānaprastha and Saṁnyāsa, it (the soul) rises to the highest place (of immortality), but it's excessive involvement in the other fourth part [Gṛhastha Āśrama] makes it cycle in the animate and inanimate world (the mundane world) repeatedly.

Scientific Meaning: [Tripāt] Three-fourths of the [puruṣaḥ] energy [udait] is located [ūrdhvam] above the space or bhūtākāśa in an inactive form in the chidākāśa. [pādaḥ] One-fourth [asya] of this energy [abhavat] participate in creation [iha] in this universe [punaḥ] again and again, [tataḥ] and so [abhivyakrāmat] transforms [viṣvaṅ] in diverse forms of [sāśane] animate and [anaśane] inanimate things in bhūtākāśa.

Note: The mantra says that only one-fourth of the energy participates in creation. Three-fourth of it remains inactive in the chidākāśa.

भाष्यम्-(त्रिपादू...) अयं पुरुषः परमेश्वरः पूर्वोक्तस्य त्रिपादुपलक्षितस्य सकाशादूर्ध्वमुपरिभागेऽर्थात्पृथग्भूतोऽस्त्येवेत्यर्थः। एकपादुपलक्षितं यत्पूर्वोक्तं जगदस्ति, तस्मादपीहास्मिन्संसारे स पुरुषः पृथगभवत्, व्यतिरिक्त एवास्ति। स च त्रिपात्संसार एकपाच्च मिलित्वा सर्वश्चतुष्पाद्भवति। अयं सर्वः संसार इहास्मिन्परमात्मन्येव वर्त्तते। पुनर्लयसमये तत्सामर्थ्यकारणे प्रलीनश्च भवति। तत्रापि स पुरुषोऽविद्यान्धकाराज्ञानजन्मरणज्वरादिदुःखादूर्ध्वः परः (उदैत्) उदितः प्रकाशितो वर्त्तते। (ततो वि...) ततस्तत्सामर्थ्यात् सर्वमिदं विश्वमुत्पद्यते। किंच तत्? (साशनानशने...) यदेकमशनेन भोजनकरणेन सह वर्त्तमानं जङ्गमं जीवचेतनादि सहितं जगत्, द्वितीयमनशनमविद्यमानमशनं भोजनं यस्मिंस्तत्पृथिव्यादिकं च यज्जडं जीवसम्बन्धरहितं जगद्वर्त्तते, तदुभयं तस्मात्पुरुषस्य सामर्थ्यकारणादेव जायते। यतः स पुरुष एतद् द्विविधं

जगत् विविधतया सुष्ठुरीत्या सर्वात्मतयाञ्चति, तस्मात् सर्वं द्विविधं जगदुत्पाद्य (अभिव्यक्रामत्) सर्वतो व्याप्तवानस्ति ॥

Bhāṣyam-(triāpadū...) ayaṁ puruṣaḥ parameśvaraḥ pūrvoktasya tripādupalakṣitasya sakāśādūrdhvamuparibhāge'rthātpṛthagbhūto'styevetyarthaḥ / ekapādupalakṣitaṁ yatpūrvoktaṁ jagadasti, tasmādapīhāsminsaṁsāre sa puruṣaḥ pṛthagabhavat, vyatirikta evāsti / sa cha tripātsaṁsāra ekapāchcha militvā sarvaśchatuṣpādbhavati / ayaṁ sarvaḥ saṁsāra ihāsminparamātmanyeva varttate / punarlayasamaye tatsāmarthyakāraṇe pralīnaścha bhavati / tatrāpi sa puruṣo'vidyāndhakārājñānajanmaraṇajvarādiduḥkhādūrdhvaḥ paraḥ (udait) uditaḥ prakāśito varttate / (tat... vi...) tatastatsāmarthyāt sarvamidaṁ viśvamutpadyate / kiṁcha tat? (sāśanānaśane...) yadekamaśanena bhojanakaraṇena saha varttamānaṁ jaṅgamaṁ jīvachetanādi sahitaṁ jagat, dvitīyamanaśanamavidyamānamaśanaṁ bhojanaṁ yasmiṁstatpṛthivyādikaṁ cha yajjaḍaṁ jīvasambandharahitaṁ jagadvarttate, tadubhayaṁ tasmātpuruṣasya sāmarthyakāraṇādeva jāyate / yataḥ sa puruṣa etad dvividhaṁ jagat vividhatayā suṣṭhurītyā sarvātmatayāñchati, tasmāt sarvaṁ dvividhaṁ jagadutpādya (abhivyakrāmat) sarvato vyāptavānasti //

Gloss— This Parameśvara is distinct from three-fourths unmanifest prakṛti (inactive energy). He is also different from the one-fourth manifest prakṛti (visible world). The three-fourth unmanifest prakṛti (inactive energy) and one-fourth manifest prakṛti (active energy) make up four-quarters or portions. This universe exists in the Supreme Being and is absorbed in its cause (the Super Power of Brahman) at the time of the dissolution. Even then, the Puruṣa (Supreme Being), free from the darkness of avidyā (knowledge of matter), ignorance, birth, death, and disease like fever, exists. The animate world, i.e. the living beings endowed with life and the

inanimate world, the earth &c., devoid of life, are created by His Supreme Power. Since He indwells this two-fold world in many beautiful ways, so He makes this (two-fold world) and pervades it from all sides.

ततो विराडजायत विराजो अधि पुरुषः।
स जातो अत्यरिच्यत पश्चादभूमिमथो पुरः॥ यजु० 31.5

tato virāḍajāyata virājo adhi puruṣaḥ।
sa jāto atyarichyata paśchādabhūmimatho puraḥ॥

[Meaning]—**Spiritual Meaning**: This soul [Puruṣa], due to its sanskāras of the visible world [ajāyata], occupies [virāṭa] the corporeal frame which is governed by it; the soul before its birth was separate from the visible world, but soon after it's occupying the corporeal frame it considers it the part of the visible world.

Note: The material body is called virāṭ.

Scientific Meaning: [Tasmāt] From this Puruṣa [ajāyat] was born [virāṭ] universe. [Puruṣaḥ] The Puruṣa [adhi] transcends [virājaḥ] this universe. [Saḥ] The universe [jātaḥ] after its creation [atyarichyat] assumed its distinct form. [Paśchād] After the origin of bhūtākāśa [bhūmim], the stars and planets were formed [atha], followed by jīvas [puraḥ] attaining their corporeal frames in the universe.

Note: The Mantra says that Bhūtākāśa is part of Chidākāśa; active energy provides it with a distinct form from Chidākāśa.

भाष्यम् - (ततो विराडजायत) ततस्तस्माद् ब्रह्मण्डशरीरः सूर्य्यचन्द्रनेत्रो, वायुप्राणः पृथिवीपाद इत्याद्यलङ्कारलक्षणलक्षितो हि सर्वशरीराणां समष्टिदेहो, विविधैः पदार्थैः राजमानः सन्, विराट् अजायतोत्पन्नोऽस्ति (विराजो अधिपूरुषः) तस्माद्विराजोऽधि उपरि पश्चाद् ब्रह्माण्डतत्त्वावयवैः पुरुषः, सर्वप्राणिनां जीवाधिकरणो देहः, पृथक् पृथक् अजायतोत्पन्नोऽभूत् (स जातो अ....) स देहो ब्रह्माण्डावयवैरेव वर्धते, नष्टः संस्तस्मिन्नेव

प्रलीयत इति। परमेश्वरस्तु सर्वेभ्यो भूतेभ्योऽत्यरिच्यतातिरिक्तः पृथग्भूतोऽस्ति (पश्चाद् भूमिमथो पुरः) पुरः पूर्वं भूमिमुत्पाद्य धारितवांस्ततः पुरुषस्य सामर्थ्यात्स जीवोऽपि देहं धारितवानस्ति। स च पुरुषः परमात्मा ततस्तस्माज्जीवादप्यत्यरिच्यत पृथग्भूतोऽस्ति॥

bhāṣyam - (tato virāḍajāyata) tatastasmād brahmaṇḍaśarīraḥ sūryyachandranetro, vāyuprāṇaḥ pṛthivīpāda ityādyalaṅkāralakṣaṇalakṣito hi sarvaśarīrāṇāṁ samaṣṭideho, vividhaiḥ padārthai rājamānaḥ san, virāṭ ajāyatotpanno'sti (virājo adhipūruṣaḥ) tasmādvirājo'dhi upari paścād brahmāṇḍatattvāvayavaiḥ puruṣaḥ, sarvaprāṇināṁ jīvādhikaraṇo dehaḥ, pṛthak pṛthak ajāyatotpanno'bhūt (sa jāto a....) sa deho brahmāṇḍāvayavaireva vardhate, naṣṭaḥ saṁstasminneva pralīyata iti। parameśvarastu sarvebhyo bhūtebhyo'tyarichyatātiriktaḥ pṛthagbhūto'sti (paścād bhūmimatho puraḥ) puraḥ pūrvaṁ bhūmimutpādya dhāritavāṁstataḥ puruṣasya sāmarthyātsa jīvo'pi dehaṁ dhāritavānasti। sa cha puruṣaḥ paramātmā tatastasmājjīvādapyatyarichyata pṛthagbhūto'sti॥

Gloss—(ततो विराडजायत) From Him was produced Virāṭ (Brahmāṇḍa Puruṣa or say cosmic body) whose eyes are figuratively described by the Sun and the Moon; breath by the air and feet by the earth, etc. It contains material for all cosmic bodies and biological bodies of all jivas (embodied souls). It shines with a variety of objects. (विराजो अधिपूरुषः) After this, Brahmāṇḍa Puruṣa (cosmic body) was formed the individual bodies of all jīvas (embodied beings) from the various elements of the universe. (स जातो अ...) The various elements of the Brahmāṇḍa nourish these bodies and, after death, merge with the same. Parameśvara, however, remains distinct from all bhūtas (created beings and things). (पश्चाद् भूमिमथो पुरः) He first created and supported this visible world, and then all souls attained their corporeal frames due to His power. The Puruṣa, the Supreme Being, is distinct from the souls, also.

तस्माद्यज्ञात्सर्वहुतः संभृतं पृषदाज्यम्।
पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये॥ यजु० 31.6

tasmādyajñātsarvahutaḥ saṁbhṛtaṁ pṛṣadājyam।
paśūṁstāṁśchakre vāyavyānāraṇyā grāmyāścha ye॥

[Meaning]—**Spiritual sense:** The yajña of the bondage with the visible world, in which all souls were sacrificed, produced means of their enjoyment. It also made them to various types of creatures like birds flying in the air, wild animals, plants and trees, and those that are grāmya (humans and tame animals).

Scientific Meaning: [Tasmāt yajñāt] From the mental yajña of Brahman, i.e., saṅkalpa of Brahman [sarvahutaḥ], wherein inactive energy/dark energy was sacrificed into active energy/baryonic energy, [pṛṣat] curd, i.e. matter particles and [ājya] butter, i.e. anti-particles [saṁbhṛtam] were formed. Three types of [paśun] particles [chakre] were formed [tān], which were [vāyavyān] field particles, [āraṇyāḥ] elementary particles, and [gramyāḥ] composite particles.

Note: According to the above mantra, there are three types of paśus or particles.

1. Vāvya paśus or field particles that live in the field or intervening space. They are the transition state between converting dark energy/inactive energy into active or baryonic energy.

2. Āraṇya paśus, or elementary particles, are those particles that live alone.

3. Grāmya paśus or composite particles living in the company of others.

भाष्यम-(तस्माद्य...) अस्यार्थो वेदोत्पत्तिप्रकरणे कश्चिदुक्तः। तस्मात् परमेश्वरात्

(संभृतं पृषदाज्यम्) 'पृषु सेचने' धातुः, पर्षन्ति सिंचन्ति क्षुन्निवृत्त्यादिकारकमन्नादि वस्तु यस्मिंस्तत्पृषत्, आज्यं घृतं मधु दुग्धादिकं च। पृषदिति भक्ष्यान्नोपलक्षणम्, आज्यमिति व्यंजनोपलक्षणम्। यावद्वस्तु जगति वर्त्तते तावत्सर्वं पुरुषात्परमेश्वरसामर्थ्यादेव जातमिति बोध्यम्। तत्सर्वमीश्वरेण स्वल्पं स्वल्पं जीवैश्च सम्यग्धारितमस्ति। अतः सर्वैरनन्यचित्तेनायं परमेश्वर एवोपास्यो, नान्यश्चेति। (पशूंस्ताश्चक्रे०) य आरण्या वनस्थाः पशवो, ये च ग्राम्या ग्रामस्था स्तान्सर्वान् स एव चक्रे कृतवानस्ति। स च परमेश्वरो वायव्यान् वायुसहचरितान् पक्षिणश्चक्रे। चकारादन्यान्सूक्ष्मदेहधारिणः कीटपतङ्गदीनपि कृतवानस्ति॥

Bhāṣyama-(tasmādya...) asyārtho vedotpattiprakaraṇe kaśchiduktaḥ। tasmāt parameśvarāt (saṁbhṛtaṁ pṛṣadājyam) 'pṛṣu sechane' dhātuḥ, parṣanti siṁchanti kṣunnivṛttyādikārakamannādi vastu yasmiṁstatpṛṣat, ājyaṁ ghṛtaṁ madhu dugdhādikaṁ cha। pṛṣaditi bhakṣayānnopalakṣaṇam, ājyamiti vyaṁjanopalakṣaṇam। yāvadvastu jagati varttate tāvatsarvaṁ puruṣātparameśvarasāmarthyādeva jātamiti bodhyam। tatsarvamīśvareṇa svalpaṁ svalpaṁ jīvaiścha samyagdhāritamasti। ataḥ sarvairananyachittenāyaṁ parameśvara evopāsyo, nānyaścheti। (paśūṁstāśchakre0) ya āraṇyā vanasthāḥ paśavo, ye cha grāmyā grāmasthā stānsarvān sa eva chakre kṛtavānasti। sa cha parameśvaro vāyavyān vāyusahacharitān pakṣiṇaśchakre। chakārādanyānsūkṣamadehadhāriṇaḥ kīṭapataṅgadīnapi kṛtavānasti॥

Gloss— (तस्माद्य...) The meaning of the above hemistich has been partially explained in the chapter dealing with 'The Origin of the Vedas'. (संभृतं पृषदाज्यम्)

The word pṛṣat is derived from the root '√pṛṣu' 'to irrigate or to sprinkle', and hence it means that by which the foodgrains are irrigated. 'Ājyam' means ghee, honey, milk, etc. 'Pṛṣat' here symbolizes edible foodgrains, and 'ājyam' stands for liquids. It may be known that all the objects found in the universe were created due to the power of Parameśvara. All these things are upheld and maintained by Parameśvara for the jīvas (embodied

souls). Therefore, all should worship Parameśvara alone and no one else with an unwavering mind. (पशूंस्ताꣳश्चक्रे...) He alone created wild and domestic animals. He created the birds that fly in the air and the small living creatures such as insects, etc. The conjunction 'ca' (and) in the mantra indicates microorganisms, insects, moths, etc.

तस्माद्यज्ञात्सर्वहुत ऋचः सामानि जज्ञिरे।
छन्दाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत॥ यजु० 31.7

tasmādyajñātsarvahuta ṛchaḥ sāmāni jajñire।
chhandāꣳsi jajñire tasmādyajustasmādajāyata॥

[Meaning]—**Spiritual Meaning:** This bondage with the visible world gave the souls knowledge of Ṛcās (geothermal the energy of the planets), Sāmans (energy of the photosphere of the stars), Yajus (field energy or magnetosphere of the planets) and Atharvaveda (rules for living beings).

Note: Here, the mantra says that the laws in society should be based upon natural laws.

Scientific Meaning: [Tasmāt yajñāt] From the mental yajña of Brahman, i.e. saṅkalpa of Brahman [sarvahutaḥ], wherein oblation of inactive/dark energy was given, i.e. wherein inactive energy converted into active energy, [ṛchaḥ] the ṛcās (geothermal energy of planets), [sāmāni] the sāmans (energy of photosphere of the stars) was produced. [tasmāt] From that yajña [yajuḥ] field energy or magnetosphere of the planets and stars and ora or living beings [ajāyat] were formed, and [tasmāt] from that yajña [chhandansi], the rest of Chhandas and other forms of energy were formed.

भाष्यम्-(तस्माद्यक्षात्सर्वहुत ऋचः....) अस्यार्थ उक्तो वेदोत्पत्तिप्रकरणे॥

Bhāṣyam-(tasmādyakṣātsarvahuta ṛchaḥ...) asyārtha ukto

vedotpattiprakaraṇe ॥

This verse has been explained in the chapter dealing with the 'Origin of the Vedas'.

तस्मादश्वा अजायन्त ये के चोभयादतः।
गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥ यजु॰ 31.8

tasmādaśvā ajāyanta ye ke chobhayādataḥ।
gāvo ha jajñire tasmāttasmājjātā ajāvayaḥ ॥

[Meaning]—**Spiritual Meaning**: This bondage made the souls born as endowed with [āśva] kṣatriya temperament, qualities and karmas, [gāvaḥ] Brāhamaṇa temperament, qualities and karmas, Vaiśya temperament, qualities, and karmas and Śudra temperament, qualities, and karmas; all of them are known as [ubhayādataḥ] dvijas.

Scientific Meaning: [Tasmāt] It is from that yajña, i.e. from the Saṅkalps of Brahman [aśvāḥ] solar energy [ajāyanta] was formed [ye ke cha] which [ubhayādataḥ] has wave-particle duality; [tasmāt] from that yajña, [gāvaḥ] geothermal energy particles were [jañjīre] created; [tasmāt] from the same yajña, [ajā] the dark energy in Bhūtākāśa and [avi] field energy particles [jātāḥ] were formed.

Note: The mantra tells that owing to the Saṅkalpa of Brahman, the inactive/dark energy of Chidākāśa was converted into active/baryonic energy of Bhūtākāśa forming various forms of it like solar, geothermal, dark, and field energies.

भाष्यम-(तस्मादश्व....) तस्मात्परमेश्वरसामर्थ्यादेवाश्वास्तुरङ्गा अजायन्त। ग्राम्यारण्यपशूनां मध्येऽश्वादीनामन्तर्भावादेषामुत्तमगुणवत्त्वप्रकाशनार्थोऽयमारम्भः। (ये के चोभयादतः) उभयतो दन्ता येषां त उभयादतो, ये केचिदुभयादत उष्ट्रगर्दभादयस्तेऽप्यजायन्त। (गावो ह ज....) तथा तस्मात्पुरुषसामर्थ्यादेव गावो धेनवः

किरणश्चेन्द्रियाणि च जज्ञिरे जातानि। (तस्माज्जाता अजा...) एवमेव चाजाश्छागा अवयश्च जाता उत्पन्ना इति विज्ञेयम्॥

bhāṣyama-(tasmādaśva...)
tasmātparameśvarasāmarthyādevāśvāsturaṅgā ajāyanta। grāmyāraṇyapaśūnāṁ madhye'śvādīnāmantarbhāvādeṣāmuttamaguṇavattvaprakāśanārtho'yamārambhaḥ। (ye ke chobhayādataḥ) ubhayateā dantā yeṣāṁ ta ubhayādato, ye kechidubhayādata uṣṭragarddabhādayaste'pyajāyanta। (gāvo ha ja...) tathā tasmātpuruṣasāmarthyādeva gāvo dhenavaḥ kiraṇaśchendriyāṇi cha jajñire jātāni। (tasmājjātā ajā...) evameva chājāśchhāgā avayaścha jātā utpannā iti vijñeyam॥

Gloss— (तस्मादश्व...) Horses were produced through the creating power of Parameśvara. Horses are included in the wild and domestic animals, yet they are again mentioned here to emphasize their good qualities. (ये के चोभयादतः) From Him also were produced animals having two rows of teeth, such as camels, asses, etc. (गावो ह ज...). From the power of creation of the Puruṣa were produced rays of light and the sense-organs. It should be known that in the like manner were produced (ajā) goats and (avi) sheep.

तं यज्ञं बर्हिषि प्रोक्षन् पुरुषं जातमग्रतः।
तेन देवा अयजन्त साध्या ऋषयश्च ये॥ यजु० 31.9
taṁ yajñaṁ barhiṣi prokṣan puruṣaṁ jātamagrataḥ।
tena devā ayajanta sādhyā ṛṣayaścha ye॥

[Meaning]—**Spiritual Meaning:** That soul, which existed before occupying its corporeal frame, was sprinkled with barhis (sanskāras of the visible world); with the help of this material frame (physical body), enlightened scholars, yogīs and seers performed samādhi yajñā.

Scientific Meaning: [Tam] Prakṛti or inactive energy

of chidākāśa which was [yajñam] the ultimate source of creation yajña and [agrataḥ jātam] existed before this creation [praukṣan] and was agitated [barhiṣi] under the power of the saṅkalpa of Brahman and consequently converted into active energy. [Tena] Due to this reason, [devaḥ] enlightened persons and [sādhyāḥ] siddhas (experts) and [ṛṣis] seers [ayajanta] worshipped [puruṣam] Brahman.

Note: The Mantra wants to say that energy was inactive/dark during the period of dissolution. Saṅkalpa of Brahman agitated it. Due to agitation by the saṅkalpa of Brahman, it was converted into an active or baryonic form.

भाष्यम्-(तं यज्ञं व...) यमग्रतो जातं प्रादुर्भूतं जगत्कर्तारं, पुरुषं पूर्णं, यज्ञं सर्वपूज्यं, परमेश्वरं बर्हिषि हृदयान्तरिक्षे, प्रौक्षन्प्रकृष्टतया यस्यैवाभिषेकं कृतवन्तः, कुर्वन्ति, करिष्यन्ति चेत्युपदिश्यत ईश्वरेण, (तेन देवा...) तेन परमेश्वरेण पुरुषेण वेदद्वारोपदिष्टास्ते सर्वे देवा विद्वांसः, साध्या ज्ञानिन, ऋषयो मन्त्रद्रष्टारश्च, ये चान्ये मनुष्यास्तं परमेश्वरमयजन्तापूजयन्त। अनेन किं सिद्धं, सर्वे मनुष्याः परमेश्वरस्य स्तुतिप्रार्थनोपासनापुरःसरमेव सर्वकर्मानुष्ठानं कुर्य्युरित्यर्थः ॥9॥

Bhāṣyam-(taṁ yajñaṁ va...) yamagrato jātaṁ prādurbhūtaṁ jagatkartāraṁ, puruṣaṁ pūrṇaṁ, yajñaṁ sarvapūjyaṁ, parameśvaraṁ barhiṣi hṛdayāntarikṣe, praukṣanprakṛṣṭatayā yasyaivābhiṣekaṁ kṛtavantaḥ, kurvanti, kariṣyanti chetyupadiśyata īśvareṇa, (tena devā...) tena parameśvareṇa puruṣeṇa vedadvāropadiṣṭāste sarve devā vidvāṁsaḥ, sādhyā jñānina, ṛṣayo mantradraṣṭāraścha, ye chānye manuṣyāstaṁ parameśvaramayajantāpūjayanta। anena kiṁ siddhaṁ, sarve manuṣyāḥ parameśvarasya stutiprārthanopāsanāpuraḥsarameva sarvakarmānuṣṭhānaṁ kuryyurityarthaḥ ॥9॥

Gloss— (तेन देवा...) The enlightened ones, the wise and the seers and all other human beings respect instructions of the Parameśvara given by Him through the Vedas.

They worshipped Him in the past, do worship Him now and shall worship Him in the future and adore Him in their hearts. (तं यज्ञं व....) He existed before all; He is the Creator, Perfect Being, respected by all. What is proved by this? It is proved that all persons should commence all works and undertakings with praise, prayer and meditation of Parameśvara.

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन्।
मुखं किमस्यासीत्किं बाहू किमूरू पादा उच्येते॥ यजु० 31.10
yatpuruṣaṁ vyadadhuḥ katidhā vyakalpayan।
mukhaṁ kimasyāsītkiṁ bāhū kimūrū pādā uchyete॥

[Meaning]—**Spiritual Meaning:** When the soul came under the bondage of the visible world and manifested in a material frame, into how many portions it was divided? What was the mouth of embodied soul called, what were arms, what were his thighs, and what were his feet called?

Scientific Meaning: [yat] When [puruṣam] Chidākāśa [vyadadhuḥ] was transformed into Bhūtākāśa by the saṅkalpa of Brahman, [katidhā], into how many portions the Bhūtākāśa [vyakalpayan] was divided? [Kim] What was [asya] its [mukham] mouth called, [kau] what were its [bāhū] arms, [ūrū] thighs, and [pādā] feet [uchyate] called?

भाष्यम्-(यत्पुरुषं व्य...) यद्यस्मादेतं पूर्वोक्तलक्षणं पुरुषं परमेश्वरं, कतिधा कियत्प्रकारैः (व्यकल्पयन्) तस्य सामर्थ्यगुणकल्पनं कुर्वन्तीत्यर्थः, (व्यदधुः) तं सर्वशक्तिमन्तमीश्वरं विविधसामर्थ्यकथनेनादधुरर्थादनेकविधं तस्य व्याख्यानं कृतवन्तः, कुर्वन्ति, करिष्यन्ति च। (मुखं कि...) अस्य पुरुषस्य मुखं मुख्यगुणेभ्यः किमुत्पन्नमासीत्? (किं बाहू) बलवीर्य्यादिगुणेभ्यः किमुत्पन्नमासीत्? (किमूरू) व्यापारादिमध्यमैर्गुणैः किमुत्पन्नमासीत्? (पादा उच्येते)

पादावर्थान्मूर्खत्वादिनीचगुणैः किमुत्पन्नं वर्त्तते? अस्योत्तरमाह ॥

Bhāṣyam-(yatpuruṣaṁ vya...) yadyasmādetaṁ pūrvoktalakṣaṇaṁ puruṣaṁ parameśvaraṁ, katidhā kiyatprakāraiḥ (vyakalpayan) tasya sāmarthyaguṇakalpanaṁ kurvantītyarthaḥ, (vyadadhuḥ) taṁ sarvaśaktimantamīśvaraṁ vividhasāmarthyakathanenādadhurarthādanekavidhaṁ tasya vyākhyānaṁ kṛtavantaḥ, kurvanti, kariṣyanti cha। (mukhaṁ ki...) asya puruṣasya mukhaṁ mukhyaguṇebhyaḥ kimutpannamāsīt? (kiṁ bāhū) balavīryyādiguṇebhyaḥ kimutpannamāsīt? (kimūrū) vyāpārādimadhyamairguṇaiḥ kimutpannamāsīt? (pādā uchyete) pādāvarthānmūrkhatvādinīchaguṇaiḥ kimutpannaṁ varttate? asyottaramāha ॥

Gloss—(यत्पुरुषं व्य...) How many ways the power and qualities of Almighty Brahman, that have already been defined above, have been described. (व्यदधुः) The Almighty Parameśvara is described and will be described according to His powers and qualities. (मुखं कि....) What is that produced by Him with His main qualities? (किं बाहू) What is that produced by Parameśvara with His qualities of power, valour, etc.? (किमूरू) What is that produced by Him as possessing middling qualities like business tendency, etc? (पादा उच्येते) What is that created by Him with such low qualities as lack of intelligence, etc.?

ब्रह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः।
उरू तदस्य यद्वैश्यः पद्भ्याꣳ शूद्रो अजायत॥ यजु० 31.11
brahmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ।
urū tadasya yadvaiśyaḥ padbhyā ꣳśūdro ajāyata ॥

[Meaning]—**Spiritual Meaning:** The mouth of the embodied soul was called Brāhmaṇa, its arms were made the Rājanya; its thighs became its Vaiśya part; it became the Śūdra from its feet or its feet formed its Śudra part.

Note: The body of embodied soul was divided into

four parts. From the mouth, it was called Brāhamaṇa; from arms, it became Kṣatriya; from the thighs Vaiśya and from the feet, Śudra. So, all four varṇas are in one body of an embodied soul. Afterwards, the social stratification was done into four varṇas based on nature (temperament), quality and karmas of the people. Varṇa system was not based upon birth but upon a person's character, quality, and karma. The caste system was based on birth. Vedas and Vedic literature mentions the Brāhmaṇa Varṇa and not the Brāhamaṇa caste.

Scientific Meaning: [Mukham] Fire (Light and heat of stars) [āsīt] was [brahmaṇaḥ] Brāhmaṇa part [asya] of Bhūtākāśa, [bāhū] directions [kṛtaḥ] were made [rājanyaḥ] its kṣatriya part, [ūrū] the mid spaces acted as [tat asya] its [vaiśya] Vaiśya part; and [padbhyām] from the point of planets it [ajāyat] became śūdra or say planets were its Śudra part.

Note: Constellations are the Brāhmaṇa part of Bhūtākāśa, directions are the Kṣatrīya part, Midspaces are the Vaiśya part, and planets are Śudra part of the Bhūtākāśa.

भाष्यम्-(ब्राह्मणोऽस्य...) अस्य पुरुषस्य मुखं, ये विद्यादयो मुख्यगुणाः सत्यभाषणोपदेशादीनि कर्माणि च सन्ति, तेभ्यो ब्राह्मण आसीदुत्पन्नो भवतीति। (बाहू राजन्यः कृतः) बलवीर्य्यादिलक्षणान्वितो राजन्यः क्षत्रियस्तेन कृत आज्ञप्त आसीदुत्पन्नो भवति। (ऊरू तदस्य...) कृषिव्यापारादयो गुणा मध्यमास्तेभ्यो वैश्यो वणिग्नोऽस्य पुरुषस्योपदेशादुत्पन्नो भवतीति वेद्यम्। (पद्भ्याꣳ शूद्रो...) पद्भ्यां पादेन्द्रियनीचत्त्वमर्थाज्जडबुद्धित्वादिगुणेभ्यः शूद्रः सेवागुणविशिष्टः पराधीनतया प्रवर्त्तमानोऽजायत जायत इति वेद्यम्। अस्योपरि प्रमाणानि वर्णाश्रमप्रकरणे वक्ष्यन्ते। 'छन्दसि लुङ्लङ्लिटः॥ अष्टाध्यायी 3.4.6॥ इति सूत्रेण सामान्यकाले त्रयो लकारा विधीयन्ते॥

Bhāṣyam-(brāhmaṇo'sya...) asya puruṣasya mukhaṁ, ye vidyādayo mukhyaguṇāḥ satyabhāṣaṇopadeśādīni karmāṇi cha santi, tebhyo brāhmaṇa āsīdutpanno bhavatīti। (bāhū rājanyaḥ

kṛtaḥ) balavīryyādilakṣaṇānvito rājanyaḥ kṣatriyastena kṛta ājñapta āsīdutpanno bhavati। (ūrū tadasya...) kṛṣivyāpārādayo guṇā madhyamāstebhyo vaiśyo vaṇigjano'sya puruṣasyopadeśādutpanno bhavatīti vedyam। (padbhyā ऽ śūdro...) padbhyāṁ pādendriyanīchattvamarthājjaḍabuddhitvādiguṇebhyaḥ śūdraḥ sevāguṇaviśiṣṭaḥ parādhīnatayā pravarttamāno'jāyata jāyata iti vedyam। asyopari pramāṇāni varṇāśramaprakaraṇe vakṣayante। 'chhandasi luṅlaṅliṭaḥ॥ aṣṭādhyāyī 3.4.6॥ iti sūtreṇa sāmānyakāle trayo lakārā vidhīyante॥

Gloss— (ब्राह्मणोऽस्य...) The sanskāras of knowledge etc., and truthful speech in Puruṣa (soul) gave birth to the people of Bṛāhamaṇa nature, quality and actions. (बाहू राजन्यः कृतः (The sanskāras of valour and strength give birth to human beings of Kṣatriya nature, quality and actions. (ऊरू तदस्य....) The sanskāras of agriculture, trade and commerce are of a medium nature. The human beings of Vaiśya's nature, quality and actions were produced with the help of the sanskāras of medium qualities by the law of Parameśvara. From the sanskāras of low qualities, the persons of Śūdra nature, quality and action are born, who are slow-witted and distinguished by the attribute of service and dependence on others. All evidence regarding this classification will be given in the chapter on 'Varṇāśrama'.

In this verse, the past tense denotes all tenses because according to the grammatical rule, *chhandasi-luṅga-laṅga-liṭaḥ* (Pāṇini, 3.4.6), in the Vedas, all the tenses-present, past and future-are used in general (universal) sense.

चन्द्रमा मनसो जातश्चक्षोः सूर्य्यो अजायत।
श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत॥ यजु॰ 31.12
chandramā manaso jātaśchakṣoḥ sūryyo ajāyata।

śrotrādvāyuścha prāṇaścha mukhādagnirajāyata ॥

[Meaning]—**Spiritual Meaning:** The mind of embodied soul was represented by the moon (satellite); its eyes were represented by the sun; its mouth bears the representation of Indra and Agni, and its breath was represented by vāyu (air) of the visible world.

Scientific Meaning: [Chandramā] The moon [jātaḥ] acted [manasaḥ] the mind of Bhūtākāśa; [sūryaḥ] the sun [ajāyat] acted [chakṣo] its eyes; [agnir] agni (light and heat) acted its [mukhāt] mouth; [vāyuḥ] the air [cha] and [prāṇaḥ] breath acted its [śrotrāt] ears.

भाष्यम्-(चन्द्रमा मनसो...) तस्यास्य पुरुषस्य मनसो मननशीलात्सामर्थ्याच्चन्द्रमा जात उत्पन्नोऽस्ति, तथा चक्षोर्ज्योतिर्मयात्सूर्य्यो अजायत उत्पन्नोऽस्ति, (श्रोत्राद्वा...) श्रोत्राकाशमयादाकाशो नभ उत्पन्नमस्ति, वायुमयाद्वायुरुत्पन्नोऽस्ति प्राणश्च, सर्वेन्द्रियाणि चोत्पन्नानि सन्ति। मुखान्मुख्य ज्योतिर्मयादग्निरजायतोत्पन्नोऽस्ति॥

Bhāṣyam-(chandramā manaso....) tasyāsya puruṣasya manaso mananaśīlātsāmarthyāchchandramā jāta utpanno'sti, tathā chakṣorjyotirmayātsūryyo ajāyata utpanno'sti, (śrotrādvā...) śrotrākāśamayādākāśo nabha utpannamasti, vāyumayādvāyurutpanno'sti prāṇaścha, sarvendriyāṇi chotpannāni santi। mukhānmukhya jyotirmayādagnirajāyatotpanno'sti ॥

Gloss—The Moon was produced from the mind of a cosmic being. The Sun was created from the eyes of the refulgent portion (of this Virāṭ-Puruṣa). The sky was created from the ears, that is, the Ākāśīya portion; the atmosphere was created from the atmospheric portion and also produced the vital air and all the sense organs. Agni (energy of the universe) originated from the mouth, which is the chief refulgent portion.

नाभ्या आसीदन्तरिक्षꣳ शीर्ष्णो द्यौः समवर्त्तत।
पदभ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ२ अकल्पयन्॥ यजु॰ 31.13

nābhyā āsīdantarikṣa ऱ्śīrṣṇo dyauḥ samavarttata ।
padabhyāṁ bhūmirdiśaḥ śrotrāttathā lokāṁ2 akalpayan ॥

[Meaning]—**Spiritual Meaning:** Its navel is represented by the mid-sphere (intervening space), its head by the celestial sphere (Sun), feet by the earth, and ear by the quarters of space, so its body (microcosm) is the representation of the universe (macrocosm). It is often said in Indian philosophical tradition: yad anṇḍe tad brahmāṇḍe. The body of the soul is a representation of the cosmos.

Scientific Meaning: [antarikṣam] The mid-sphere or intervening space between planets and stars [āsīt] formed [nābhyāḥ] its naval part; [dyauḥ] the solar sphere [samvartat] became [śīrṣṇaḥ] its head; [bhūmiḥ] the earth (planetary sphere) became [padbhyām] its feet; [diśaḥ] directions (dimension of space) formed its [śrotrāt] ears; [tathā] In this way it [akalpayan] formed [lokān] other worlds.

भाष्यम्-(नाभ्या...) अस्य पुरुषस्य नाभ्या अवकाशमयात्सामर्थ्यादन्तरिक्षमुत्पन्नमासीत्। एवं शीर्ष्णः शिरोवदुत्तमसामर्थ्यात्प्रकाशमयात् (द्यौः) सूर्य्यादिलोकः प्रकाशात्मकः समवर्त्तत सम्यगुत्पन्नः सन् वर्त्तते, (पद्भ्यां भूमिः) पृथिवीकारणमयात्सामर्थ्यात्परमेश्वरेण भूमिर्धरणिरुत्पादितास्ति, जलं च, (दिशः श्रो...) शब्दाकाशकारणमयात्तेन दिश उत्पादिताः सन्ति, (तथा लोकाँ अकल्पयन) तथा तेनैव प्रकारेण सर्वलोककारणमयात्सामर्थ्यादन्यान्सर्वान् लोकांस्तत्रस्थान् स्थावरजङ्गमान्पदार्थानकल्पयत्परमेश्वर उत्पादितवानस्ति॥

Bhāṣyam-(nābhyā...) asya puruṣasya nābhyā avakāśamayātsāmarthyādantarikṣamutpannamāsīt । evaṁ śīrṣṇaḥ śirovaduttamasāmarthyātprakāśamayāt (dyauḥ) sūryyādilokaḥ prakāśātmakaḥ samavarttata samyagutpannaḥ san varttate, (padbhayāṁ bhūmiḥ) pṛthivīkāraṇamayātsāmarthyātparameśvareṇa bhūmir-dharaṇirutpāditāsti, jalaṁ cha, (diśaḥ śro...) śabdākāśakāraṇamayāttena diśa utpāditāḥ santi, (tathā lokāṁ

akalpayana) tathā tenaiva prakāreṇa sarvalokakāraṇamayātsāmarthyādanyānsarvān lokāṁstatrasthān sthāvarajaṅgamānpadārthānakalpayatparameśvara utpāditavānasti ॥

Gloss—The inter-stellar space or intermediate region was produced from the Navel of this Brahmāṇḍa Puruṣa. The sun was produced from the refulgent portion of the cosmic being. Parameśvara made the earth and waters from their causes. He produced the directions from space, that is, the cause of vibrations. In like manner, Parameśvara created all the spheres and the animate beings and inanimate objects from their causes which are known as His Sāmarthya (Power).

यत्पुरुषेण हविषा देवा यज्ञमतन्वत।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः॥ यजु० 31.14
yatpuruṣeṇa haviṣā devā yajñamatanvata।
vasanto'syāsīdājyaṁ grīṣma idhmaḥ śaradhaviḥ ॥

[Meaning]—**Spiritual Meaning:** The mind and senses offered the oblation for this soul to expand its bondage with the mundane world. The Spring season (the childhood of the embodied soul) acted as the offering of ghī, the Summer season (young age) acted as samidhā, and the Autumn (old age) acted as the oblation of the yajña of its bondage with the visible world.

Scientific Meaning: [yat] When [haviṣā] the oblations of [puruṣeṇa] dark/inactive energy were offered [devāḥ] baryonic energy particles are formed and [atanvata] the expansion of [yajñam] creation takes place. [ājyam] Inactive energy is [vasantaḥ] the Spring season [asya] of this yajña of creation; [idhmaḥ] samidhās are [grīṣma] the Summer season; and the [śarad] Autumn season is [haviḥ] the oblations of this yajña of creation.

भाष्यम्-(यत्पुरुषेण...) देवा विद्वांसः पूर्वोक्तेन पुरुषेण हविषा गृहीतेन दत्तेन चाग्निहोत्राद्यश्वमेधान्तं शिल्पविद्यामयं च यद् यं यज्ञं प्रकाशितमतन्वत विस्तृतं कृतवन्तः, कुर्वन्ति, करिष्यन्ति च। इदानीं जगदुत्पत्तौ कालस्यावयवाख्या सामग्र्युच्यते-(वसन्तो....) अस्य यज्ञस्य पुरुषादुत्पन्नस्य वा ब्रह्माण्डमयस्य वसन्त आज्यं घृतवदस्ति। (ग्रीष्म इध्मः) ग्रीष्मर्त्तुरिध्म इन्धनानयग्निर्वास्ति। (शरद्धविः) शरद्दतुः पुरोडाशादिवद्धविर्हवनीयमस्ति॥

Bhāṣyam-(yatpuruṣeṇa....) devā vidvāṁsaḥ pūrvoktena puruṣeṇa haviṣā gṛhītena dattena chāgnihotrādyaśvamedhāntaṁ śilpavidyāmayaṁ cha yad yaṁ yajñaṁ prakāśitamatanvata vistṛtaṁ kṛtavantaḥ, kurvanti, kariṣyanti cha। idānīṁ jagadutpattau kālasyāvayavākhyā sāmagryuchyate-(vasanto....) asya yajñasya puruṣādutpannasya vā brahmāṇḍamayasya vasanta ājyaṁ ghṛtavadasti। (grīṣma idhmaḥ) grīṣmartturidhma indhanānayagnirvāsti। (śaraddhaviḥ) śaradṛtuḥ puroḍāśādivaddhavirhavanīyamasti॥

Gloss—The enlightened persons extended, do extend and will extend the yajña from the Agnihotra to Aśvamedha, representing the various technologies and sciences with the help of the materials given by the above-mentioned cosmic being.

Now the divisions of time are described, which are necessary elements in the world's production. Vasanta (Spring) is like the ghee in this yajña or in this universe produced by the Puruṣa. Grīṣma (the summer season) is like fuel or fire. Śarat (the winter) is like the Puroḍāśa (offering cake) or other oblations offered to the fire of yajña.

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः।
देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम्॥ यजु॰ 31.15
saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ।
devā yadyajñaṁ tanvānā abadhnan puruṣaṁ paśum॥

[Meaning]—**Spiritual Meaning**: Its body was made of seven dhatus, its paridhis (enclosures). Seven dhatus and three doṣas make 3×7= 21 samidhās for the yajña

(function of its body). While carrying out the yajña of interaction with the visible world, the mind and senses sacrificed the soul on the altar of this yajña..

Scientific meaning 1: [sapta] The seven lokas (Bhūḥ[3], Bhuvḥ[4], Svaḥ[5], Mahaḥ[6], Janaḥ[7], Tapaḥ[8], Satyam[9]) are the [paridhayaḥ] seven enclosers [asya] of this yajña of creation. [triḥ sapta] Mind, 5 sense organs, 5 motor organs, 5 tanmātras and 5 gross bhūtas = these 21 were [kṛtāḥ] made [samidhaḥ] samidhās (fire-wood) in this yajña. [puruṣam], energy [paśum] particles [abadhnan] were sacrificed in [yajñam] yajña of creation [yad] which was [tanvānā] extended by the [devāḥ] matter particles.

Scientific meaning 2: The yajña of creation on the earth is carried by solar radiation. The sun encloses the earth at seven places[10] which are its seven enclosures or chhandas; thrice seven samidhās (21 samidhas are made

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[3] Bhūḥ is the Pṛthivī loka (the earth).

[4] Bhuvaḥ is the space between the earth and the sun.

[5] Svaḥ is the Sūrya loka or Solar sphere (the sun).

[6] Mahaḥ is the Space between the Sun and our Galaxy.

[7] Janaḥ is the Prajāpati loka (Our Galaxy).

[8] Tapaḥ is the space between Prajāpati loka (Galaxy) and Svaṁbhūva loka (Super galactic centre).

[9] Satyam loka is Svaṁbhūva loka (Super galactic centre)

[8] a). 23.5^0 South of Equator on 22 Dec.,
b). 20^0 South of Equator on 21 January,
c). 12^0 South of Equator on 18 Feb.
d). 0^0 or on Equator on 21 March,
e). 12^0 North of Equator on 20 April,
f). 20^0 North of Equator on 21 May,
g). 23.5^0 North of Equator on 21 June.

by three spaces-earth (pṛthivī), mid-space [antarikṣa] and dyau (solar region) multiplied by seven enclosures. For the smooth conduct of yajña of creation on the earth, Puruṣa (solar energy) is [badhnan] captured by the magnetosphere of the earth.

भाष्यम्-(सप्तास्या...) अस्य ब्रह्माण्डस्य सप्त परिधयः सन्ति। परिधिर्हि गोलस्योपरिभागस्य यावता सूत्रेण परिवेष्टनं भवति स परिधिर्ज्ञेयः। अस्य ब्रह्माण्डस्य ब्रह्माण्डान्तर्गतलोकानां वा सप्त सप्त परिधयो भवन्ति-समुद्र एकस्तदुपरि त्रसरेणुसहितो वायुर्द्वितीयः; मेघमण्डलं तत्रस्थो वायुस्तृतीयः; वृष्टिजलं चतुर्थस्तदुपरिवायुः पंचमः, अत्यन्तसूक्ष्मो धनंजयषष्ठः, सूत्रात्मा सर्वत्र व्याप्तः सप्तमश्च। एवमेकैकस्योपरि सप्त सप्तावरणानि स्थितानि सन्ति, तस्मात्ते परिधयो विज्ञेयाः। (त्रिः सप्त समिधः कृताः) एकविंशतिः पदार्थाः सामग्र्यस्य चास्ति। प्रकृतिर्महत्, बुद्ध्याद्यन्तःकरणं, जीवश्चैषैका सामग्री परमसूक्ष्मत्वात्। दशेन्द्रियाणि-श्रोत्रं, त्वक्, चक्षुः, जिह्वा, नासिका, वाक्; पादौ, हस्तौ, पायुः, उपस्थं चेति। शब्दस्पर्शरूपरसगन्धाः पंचतन्मात्राः। पृथिव्यापस्तेजोवायुराकाशमिति पंचभूतानि च मिलित्वा दश भवन्ति। एवं सर्वा मिलित्वैकविंशतिर्भवन्त्यस्य ब्रह्माण्डरचनस्य समिधः कारणानि विज्ञेयानि। एतेषामवयवारूपाणि तु तत्त्वानि बहूनि सन्तीति बोध्यम्। (देवा य....) तदिदं येन पुरुषेण रचितं तं यज्ञपुरुषं पशुं सर्वद्रष्टारं सर्वैः पूजनीयं देवा विद्वांसः (अबध्नन्) ध्यानेन बध्नन्ति। तं विहायेश्वरत्वेन कस्यापि ध्यानं नैव बध्नन्ति, नैव कुर्वन्तीत्यर्थः॥

Bhāṣyam-(saptāsyā...) asya brahmāṇḍasya sapta paridhayaḥ santi। paridhirhi golasyoparibhāgasya yāvatā sūtreṇa pariveṣṭanaṁ bhavati sa paridhirjñeyaḥ। asya brahmāṇḍasya brahmāṇḍāntargatalokānāṁ vā sapta sapta paridhayo bhavanti-samudra ekastadupari trasareṇusahito vāyurdvitīyaḥ; meghamaṇḍalaṁ tatrastho vāyustṛtīyaḥ; vṛṣṭijalaṁ chaturthastaduparivāyuḥ paṁchamaḥ, atyantasūkṣamo dhanaṁjayaṣṣaṣṭhaḥ, sūtrātmā sarvatra vyāptaḥ saptamaścha। evamekaikasyopari sapta saptāvaraṇāni sthitāni santi, tasmātte paridhayo vijñeyāḥ। (triḥ sapta samidhaḥ kṛtāḥ) ekaviṁśatiḥ padārthāḥ sāmagryasya chāsti। prakṛtirmahat, buddhyādyantaḥkaraṇaṁ, jīvaśchaiṣaikā sāmagrī paramasūkṣamatvāt। daśendriyāṇi-śrotraṁ, tvak, chakṣuḥ, jihvā, nāsikā, vāk; pādau, hastau, pāyuḥ, upasthaṁ cheti। śabdasparśarūparasagandhāḥ paṁchatanmātrāḥ। pṛthivyāpastejovāyurākāśamiti paṁchabhūtāni cha militvā daśa

bhavanti। evaṁ sarvā militvaikaviṁśatirbhavantyasya brahmāṇḍarachanasya samidhaḥ kāraṇāni vijñeyāni। eteṣāmavayavārūpāṇi tu tattvāni bahūni santīti bodhyam। (devā ya....) tadidaṁ yena puruṣeṇa rachitaṁ taṁ yajñapuruṣaṁ paśuṁ sarvadraṣṭāraṁ sarvaiḥ pūjanīyaṁ devā vidvāṁsaḥ (abadhnan) dhyānena badhnanti। taṁ vihāyeśvaratvena kasyāpi dhyānaṁ naiva badhnanti, naiva kurvantītyarthaḥ ॥

Gloss—The universe has seven circumferences. The (imaginary) line which passes around the outer surface of a sphere of the earth is called its circumference (Paridhi). There are seven concentric circles around the universe or the spheres conspired therein, namely (1) the hydrosphere, (2) the atmosphere (envelope of gases that surround the earth, (3) the troposphere that contains the air we breathe and clouds that yield rain, (4) The stratosphere which is known for its large concentration of ozone, (5) the mesosphere (thin air sphere) above the stratosphere, (6) Ionosphere or ionized sphere called Dhanañjaya, and (7) the magnetosphere (the key for habitable life). There are thus seven covers or circumferences, one over the other.

The constituent elements of this world are twenty-one in number. (I) The atomic elements comprise of Prakṛti, Mahat (intelligence, etc.) and Jīvas (souls); (2-11) the ten sense organs (ear, nose, skin, eyes, tongue) and 10 motor organs (organ of speech, the feet, the hands, the organ of excretion and the reproductive organ; (12-16) the five tanmātrās (sound, touch, sight, taste and smell), and (17-21) the five Bhūtas (gross evolutes, viz., earth, water, fire, air (gases) and space. These twenty-one are considered the chief ingredients in the world's construction, although many more sub-ingredients are

derived from them.

The enlightened persons (Devas) meditate upon the Supreme being, All-Seeing, the Adorable and the Maker of this universe. They do not concentrate their minds upon any other object than Parameśvara.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन्।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः॥

य० 31.16

yajñena yajñamayajanta devāstāni dharmāṇi
prathamānyāsan।
te ha nākaṁ mahimānaḥ sachanta yatra pūrve sādhyāḥ
santi devāḥ॥

[Meaning]—**Spiritual Meaning:** With this corporeal frame, the divine souls born first at the beginning of creation performed the yajña of attaining the knowledge of the creation of the visible world; this knowledge was called the first dharma (rules or principles underlying the process of creation, and duties of created beings) or Veda. Those first-born great divine souls became partakers of the immortality where the ancient Yogīs and divine souls abide.

Scientific Meaning: [Yajñena] The yajña of transformation of inactive energy into active energy [ayajanta] resulted [yajñam] in the creation of [devāḥ] baryonic energy particles. [tāni dharmāṇi prathamānyāsan] Those baryonic/active energy particles were the first material sustaining this creation. [te] Those [ha] active energy particles have their source [nākam] in the space of Brahman (chidākāśa) [yatra] where they [santi] are located [pūrve] in their prototype form (inactive/dark form) [sādhyāḥ] as source [devāḥ] of the

active particles.

भाष्यम्-(यज्ञेन यज्ञम...) ये विद्वांसो, यज्ञं यजनींय पूजनीयं परमेश्वरं, यज्ञेन तत्स्तुतिप्रार्थनोपासनरीत्या पूजनेन, तमेवायजन्त, यजन्ते, यक्ष्यन्ति च। तान्येव धर्माणि प्रथमानि सर्वकर्मभ्य आदौ सर्वैर्मनुष्यैः कर्त्तव्यान्यासन्। न च तैः पूर्वं कृतैर्विना केनापि किंचित्कर्मं कर्त्तव्यमिति। (ते ह ना....) त ईश्वरोपासका, हेति प्रसिद्धं नाकं सर्वदुःखरहितम् परमेश्वरं मोक्षं च, महिमानः पूज्याः सन्तः सचन्त समवेता भवन्ति। कीदृशं तत्? (यत्र पूर्वे साध्याः....) साध्याः साधनवन्तः कृतसाधनाश्च देवा विद्वांसः पूर्वे अतीता यत्र मोक्षाख्ये परमे पदे सुखिनः सन्ति। न तस्माद् ब्रह्मणश्शतवर्षसंख्यातात् कालात् कदाचित्पुनरावर्तन्त इति, किन्तु तमेव समसेवन्त।

Bhāṣyam-(yajñena yajñama...) ye vidvāṁso, yajñaṁ yajanīṁya pūjanīyaṁ parameśvaraṁ, yajñena tatstutiprārthanopāsanarītyā pūjanena, tamevāyajanta, yajante, yakṣayanti cha। tānyeva dharmāṇi prathamāni sarvakarmabhya ādau sarvairmanuṣyaiḥ karttavyānyāsan। na cha taiḥ pūrvaṁ kṛtairvinā kenāpi kiṁchitkarmaṁ karttavyamiti। (te ha nā...) ta īśvaropāsakā, heti prasiddhaṁ nākaṁ sarvaduḥkharahitam parameśvaraṁ mokṣaṁ cha, mahimānaḥ pūjyāḥ santaḥ sachanta samavetā bhavanti। kīdṛśaṁ tat? (yatra pūrve sādhyāḥ...) sādhyāḥ sādhanavantaḥ kṛtasādhanāścha devā vidvāṁsaḥ pūrve atītā yatra mokṣākhye parame pade sukhinaḥ santi। na tasmād brahmaṇaśśatavarṣasaṁkhyātāt kālāt kadāchitpunarāvartanta iti, kintu tameva samasevanta।

Gloss—The enlightened persons (Devas) have meditated, do meditate and will always meditate upon Parameśvara, Who is worthy of meditation, prayer and worship.

All men should begin all actions with prayers, meditation and worship of Brahman and not do anything without it. Verily do the worshippers of Parameśvara, exalted in glory, attain to Him or say attain emancipation in which there is no pain or suffering. The enlightened (Devas) who qualified themselves in the past and those who are qualifying themselves now, and those who will qualify themselves in the future obtained and will obtain

this highest state of mokṣa to be enjoyed for a hundred years of Brahmā (311 Trillion years) during which period there is no return to the cycle of births and deaths.

अत्राहुर्निरुक्तकारा यास्काचार्य्याः

atrāhurniruktakārā yāskāchāryyāḥ

Here the author of the Nirukta, Yāska, says:

यज्ञेन यज्ञमयजन्त देवाः, अग्निनाग्निमयजन्त देवाः, अग्निः पशुरासीत्तमालभन्त तेनायजन्तेति च ब्राह्मणम्। तानि धर्माणि प्रथमान्यासन्, ते ह नाकं महिमानः समसेवन्त, यत्र पूर्वे साध्याः सन्ति देवाः, साधनाः, द्युस्थानो देवगण इति नैरुक्ताः॥ निरु. 12.41

yajñena yajñamayajanta devāḥ, agnināgnimayajanta devāḥ, agniḥ paśurāsīttamālabhanta tenāyajanteti cha brāhmaṇam। tāni dharmāṇi prathamānyāsan, te ha nākaṁ mahimānaḥ samasevanta, yatra pūrve sādhyāḥ santi devāḥ, sādhanāḥ, dyusthāno devagaṇa iti nairuktāḥ॥ niru. 12.41

[Meaning]—[Devāḥ] Baryonic/Active energy particles [yajñena] converting into matter particles [ayajanta] carried out [yajñam] the process of creation. In this process of yajña (creation) [devāḥ], the particles of 'Agni' (baryonic energy) are converted into matter particles. The energy was in the form of Paśus (particles). 'Those energy particles were sacrificed to be converted into matter particles; this is stated in the Brāhmaṇa texts. Those particles were the first [dharma] material sustaining this creation. They were located in the nāka (space of Brahman/chidākāśa), where they resided in their prototype form/dark or inactive energy form as the source. According to the school of Etymologists, Devas (both energy and enlightened ones) are 'dwellers of [dyusthāna] the space of Brahman.

Here the author of the Nirukta, Yāska, says.

अग्निना जीवेनान्तःकरणेन वागिनं परमेश्वरमयजन्त। अग्निः पशुरासीत्तमेव देवा आलभन्त। सर्वोपकारकमग्निहोत्राद्यश्वमेधान्तं भौतिकाग्निनापि यज्ञं देवा समसेवन्तेति वा। साध्याः साधनवन्तो, यत्र पूर्वे पूर्वं भूता मोक्षाख्यानन्दे पदे सन्ति। तमभिप्रेत्यात एव द्युस्थानो देवगण इति निरुक्तकारा वदन्ति। द्युस्थानः प्रकाशमयः परमेश्वरः स्थानं स्थित्यर्थं यस्य सः। यद्वा सूर्य्यप्राणस्थानाः विज्ञानकिरणास्तत्रैव देवगणो देवसमूहो वर्त्तत इति॥

agninā jīvenāntaḥkaraṇena vāginaṁ parameśvaramayajanta। agniḥ paśurāsīttameva devā ālabhanta। sarvopakārakamagnihotrādyaśvamedhāntaṁ bhautikāgnināpi yajñaṁ devā samasevanteti vā। sādhyāḥ sādhanavanto, yatra pūrve pūrvaṁ bhūtā mokṣākhyānande pade santi। tamabhipretyāta eva dyusthāno devagaṇa iti niruktakārā vadanti। dyusthānaḥ prakāśamayaḥ parameśvaraḥ sthānaṁ sthityarthaṁ yasya saḥ। yadvā sūryyaprāṇasthānāḥ vijñānakiraṇāstatraiva devagaṇo devasamūho varttata iti॥

In a spiritual sense, it can be said that the enlightened person meditates upon Parameśvara (Agni) through their mind (Agni). Agni (All Seeing Parameśvara) was worthy of realisation, so Him only the enlightened yogīs realised. Wise persons also performed the universally beneficial Yajñas from Agnihotra to Aśvamedha with the help of terrestrial fire. Those who adopted the prescribed means and qualified themselves in former times are enjoying the bliss of emancipation. The followers of the etymological school (Nairuktās) call these enlightened persons the dwellers of the region of the spiritual light sphere. The spiritual light sphere is Parameśvara Himself, who is Self-Effulgent, or in an astrophysical sense, the Devas are energy particles that have sun rays as their abode.

अद्भ्यः संभृतः पृथिव्यै रसाच्च विश्वकर्णः समवर्त्तताग्रे।
तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्त्यस्यदेवत्वमाजनमग्रे॥ यजु॰ 31.17
adbhyaḥ saṁbhṛtaḥ pṛthivyai rasāchcha viśvarkaṇaḥ samavarttatāgre।

tasya tvaṣṭā vidadhadrūpameti
tanmarttyasyadevatvamājanamagre ॥

[Meaning]—[Agre] In the beginning, [pṛthivyaiḥ] for the formation of matter, [rasāt] due to the will-power [Viśvakarmaṇaḥ] of Creator, [adbhyaḥ] from active energy particles [samvarttat] matter particles were formed. [sambhṛtaḥ] This whole universe is sustained by those matter particles. After the formation of matter, [tvaṣṭā] The Almighty designer [eti] keeps on [vidadh] designing [viśva-rūpam] various forms [tasya] of this universe. [tat] His [ājānam] realization [devatvam] is called the divine hood [martasya] of a human being. That is, by realizing Brahman, a human being attains divinity or mokṣa.

भाष्यम्-(अद्भ्यः संभृतः...) तेन पुरुषेण पृथिव्यै पृथिव्युत्पत्त्यर्थमद्भ्यो रसः संभृतः संगृह्य तेन पृथिवी रचिता। एवमग्निरसेनाग्नेः सकाशादाप उत्पादिताः। अग्निश्च वायोःसकाशाद्वायुराकाशादुत्पादितः। आकाशः प्रकृतेः, प्रकृतिः स्वसामर्थ्याच्च। विश्वं सर्वं कर्म क्रियमाणमस्य स विश्वकर्मा, तस्य परमेश्वरस्य सामर्थ्यमध्ये कारणाख्येऽग्रे सृष्टेः प्राग्गत्समवर्त्तत वर्त्तमानमासीत्। तदानीं सर्वमिदं जगत्कारणभूतमेव नेदृशमिति। तस्य सामर्थ्यस्यांशान् गृहीत्वा त्वष्टा रचनकर्त्तेदं जगत्कारणभूतमेव नेदृशमिति। तस्य सामर्थ्यस्यांशान् गृहीत्वा त्वष्टा रचनकर्त्तेदं सकलं जगद्विदधत्। पुनश्चेदं विश्वं रूपवत्त्वमेत। तदेव मर्त्यस्य मरणधर्मकस्य विश्वस्य मनुष्यस्यापि च रूपवत्त्वं भवति। (आजानमग्रे) वेदाज्ञापनसमये परमात्माज्ञप्तवान्, वेदरूपामाज्ञां दत्तवान् मनुष्याय-धर्मयुक्तेनैव, सकामेन कर्मणा, कर्मदेवत्वयुक्तं शरीरं धृत्वा, विषयेन्द्रियसंयोगजन्यमिष्टं सुखं भवतु, तथा निष्कामेन विज्ञानपरमं मोक्षाख्यं चेति॥

Bhāṣyam-(adbhyaḥ saṁbhṛtaḥ...) tena puruṣeṇa pṛthivyai pṛthivyutpattyarthamadbhyo rasaḥ saṁbhṛtaḥ saṁgṛhya tena pṛthivī rachitā। evamagnirasenāgneḥ sakāśādāpa utpāditāḥ। agniścha vāyoḥsakāśādvāyurākāśādutpāditaḥ। ākāśaḥ prakṛteḥ, prakṛtiḥ svasāmarthyāchcha। viśvaṁ sarvaṁ karma kriyamāṇamasya sa viśvakarmā, tasya parameśvarasya sāmarthyamadhye kāraṇākhye'gre sṛṣṭeḥ prāgjagatsamavarttata varttamānamāsīt। tadānīṁ sarvamidaṁ jagatkāraṇabhūtameva nedṛśamiti। tasya sāmarthyasyāṁśān gṛhītvā tvaṣṭā

rachanakarttedaṁ jagatkāraṇabhūtameva nedṛśamiti। tasya sāmarthyasyāṁśān gṛhītvā tvaṣṭā rachanakarttedaṁ sakalaṁ jagadvidadhat। punaśchedaṁ viśvaṁ rūpavattvameta। tadeva martyasya maraṇadharmakasya viśvasya manuṣyasyāpi cha rūpavattvaṁ bhavati। (ājānamagre) vedājñāpanasamaye paramātmājñaptavān, vedarūpāmājñāṁ dattavān manuṣyāya-dharmayuktenaiva, sakāmena karmaṇā, karmadevatvayuktaṁ śarīraṁ dhṛtvā, viṣayendriyasaṁyogajanyamiṣṭaṁ sukhaṁ bhavatu, tathā niṣkāmena vijñānaparamaṁ mokṣākhyaṁ cheti ॥

Gloss—The Cosmic Being (Puruṣa) solidified the liquid matter and thus made the earth. Similarly, He produced the liquid matter from the igneous matter, the igneous from the gaseous, and the gaseous from space (Ākāśa), and the space from the Primordial (Prakṛti), which He caused to evolve from His Power.

Before creation, the universe existed (potentially) in its cause, called the Power of Parameśvara. Parameśvara is called 'Viśva Karmā'-the Universal Architect because He is the Doer (par excellence) of all actions. At that time, the whole of this universe was in a causal state and not such (as it appears to us now). The Tvaṣṭā (the designer) designed this universe in parts of His Sāmarthya (power). Then the whole universe (viśva) assumed (eti) a perceptible form (rūpavattvam). Then also, mortal (martya) universe or living beings like humans assumed a visible form (i.e. created). At the time of revealing the Vedas, Parameśvara promulgated this commandment for human beings through the Vedas themselves, "You will find the desired happiness arising from the contact of the objects with the senses by performing with you "action-body" (karma-śarīra) righteous deeds with attachment, and you shall attain emancipation by performing works without self-interest.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय॥ य० 31.18
vedāhametaṁ puruṣaṁ mahāntamādityavarṇaṁ tamasaḥ parastāt।
tameva viditvāti mṛtyumeti nānyaḥ panthā vidyate'yanāya॥

[Meaning]—[Aham] I [veda] realize this Creator Puruṣa or Brahman [mahāntam] who is exalted above all, [ādityavarṇam] glorious like the Sun and [tamasaḥ parastāt] beyond the darkness of ignorance. [viditvā] By realizing [tameva] Him alone, [mṛtyum eti] is death conquered. Except this [vidyate] there is [na anyaḥ] no other [panthā] road [ayanāya] leading to Salvation.

This verse answers, "By knowing what can you become enlightened?" The answer is- 'I am certainly enlightened because I have realized the Puruṣa (the Supreme Lord) whose attributes have been described above, Who is the greatest of all, the oldest, Self-effulgent, above and beyond the darkness of ignorance and material world.'

No one can become enlightened without realizing Him because, by realizing the Puruṣa (the Supreme Lord) alone, a man can cross death and attain the state of the highest bliss (Mokṣa) beyond death. There is no other means of reaching that state..

भाष्यम्-(वेदाहमेतं पु०) किं विदित्वा त्वं ज्ञानी भवसीति पृच्छ्यते? तदुत्तरमाह-यतः पूर्वोक्तलक्षणविशिष्टं, सर्वेभ्यो महान्तं, वृद्धतममादित्यवर्णं स्वप्रकाशविज्ञानस्वरूपं, तमसोऽज्ञानाविद्यान्धकारात्परस्तात्पृथग् वर्त्तमानं परमेश्वरं पुरुषमहं वेद जानाम्यतोऽहं ज्ञान्यस्मीति निश्चयः। नैव तमविदित्वा कश्चिज्ज्ञानी भवितुमर्हतीति। कुतः? (तमेव विदित्वा०) मनुष्यस्तमेव पुरुषं परमात्मानं विदित्वाऽन्यथेति। एवकारात्तमीश्वरं विहाय नैव कस्यचिदन्यस्य लेशमात्राप्युपासना केनचित्कदाचित्कार्य्येति गम्यते। कथमिदं विज्ञायतेऽन्यस्योपासना नैव कार्य्येति? (नान्यः पन्था विद्यतेऽयनाय) इति वचनात्। अयनाय व्यावहारिकपारमार्थिकसुखायाऽन्यो द्वितीयाः पन्था मार्गो न विद्यते। किन्तु

तस्यैवोपासनमेव सुखस्य मार्गोऽतो भिन्नस्येश्वरगणनोपासनाभ्यां मनुष्यस्य दुःखमेव भवतीति निश्चयः। अतः कारणदेष एव पुरुषः सर्वैरुपासनीय इति सिद्धान्तः॥

Bhāṣyam-(vedāhametaṁ pu...) kiṁ viditvā tvaṁ jñānī bhavasīti pṛchchhyate? taduttaramāha-yataḥ pūrvoktalakṣaṇaviśiṣṭaṁ, sarvebhyo mahāntaṁ, vṛddhatamamādityavarṇaṁ svaprakāśavijñānasvarūpaṁ, tamaso'jñānāvidyāndhakārātparastātpṛthag varttamānaṁ parameśvaraṁ puruṣamahaṁ veda jānāmyato'haṁ jñānyasmīti niśchayaḥ। naiva tamaviditvā kaśchijjñānī bhavitumarhatīti। kutaḥ? (tameva viditvā0) manuṣyastameva puruṣaṁ paramātmānaṁ viditvā'nyatheti। evakārāttamīśvaraṁ vihāya naiva kasyachidanyasya leśamātrāpyupāsanā kenachitkadāchitkāryyeti gamyate। kathamidaṁ vijñāyate'nyasyopāsanā naiva kāryyeti? (nānyaḥ panthā vidyate'yanāya) iti vachanāt। ayanāya vyāvahārikapāramārthikasukhāyā'nyo dvitīyāḥ panthā mārgo na vidyate। kintu tasyaivopāsanameva sukhasya mārgo'to bhinnasyeśvaragaṇanopāsanābhyāṁ manuṣyasya duḥkhameva bhavatīti niśchayaḥ। ataḥ kāraṇadeṣa eva puruṣaḥ sarvairupāsanīya iti siddhāntaḥ॥

Gloss—This verse answers, "By knowing what can you become enlightened?" The answer is- 'I am certainly enlightened because I have realized the Puruṣa (the Supreme Lord) Whose attributes have been described above, Who is the greatest of all, the oldest, Self-effulgent, above and beyond the darkness of ignorance and material world.'

No one can become enlightened without realizing Him because by realizing the Puruṣa (the Supreme Lord) alone, a man can cross death and attain that state of the highest bliss (Mokṣa) beyond death. There are no other means of reaching that state.

The text's word 'only' (eva) shows that no one should ever be worshipped except Parameśvara. This meaning is

also apparent from the words- "There is no other way for reaching the goal." There is no other way of achieving happiness in this world or hereafter (mokṣa). The only road to happiness is the worship of Parameśvara alone. Undoubtedly, by believing and worshipping another as Parameśvara, human beings come to grief. The settled conclusion, therefore, is that the Puruṣa (Supreme being) alone is the legitimate object of worship for all human beings.

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा वि जायते।
तस्य योनिं परि पश्यन्ति धीरास्तस्मिन्ह तस्थुर्भुवनानि विश्वा॥

यजु० 31.19

prajāpatiścharati garbhe antarajāyamāno bahudhā vi jāyate।
tasya yoniṁ pari paśyanti dhīrāstasminha tasthurbhuvanāni viśvā॥

[Meaning]—[Prajāpati] The Lord of creatures [charati] pervades [antar garbhe] inside of all animate beings and inanimate things. [Ajāyamānaḥ] Being Himself unborn, He makes this universe [vijāyate] manifest [bahudhā] in motley forms. [Dhirāḥ] The wise [pari-paśyanti] visualize [tasya] His [yonim] true Nature. [Tasmin] In Him do [viśvā] all [bhuvanāni] worlds [tasthuḥ] find their stay.

भाष्यम्-(प्रजापति...) स एव प्रजापतिः सर्वस्य स्वामी, जीवस्यान्यस्य च जडस्य जगतोऽन्तर्गर्भे मध्येऽन्तर्य्यामिरूपेणाजायमानोऽनुत्पन्नोऽजः सन्नित्यं चरति। तत्सामर्थ्यादेवेदं सकलं जगद् बहुधा बहुप्रकारं विजायते विशिष्टतयोत्पद्यते। (तस्य योनि०) तस्य परब्रह्मणो योनिं सत्यधर्मानुष्ठानं वेदविज्ञानमेवप्राप्तिकारणं, धीरा ध्यानवन्तः (परिपश्यन्ति) परितः सर्वतः प्रेक्षन्ते। (तस्मिन्ह तस्थुर्भु...) यस्मिन्भुवनानि विश्वानि सर्वाणि सर्वे लोकास्तस्थुः स्थितिं चक्रिरे। हेति निश्चयार्थे, तस्मिन्नेव परमे पुरुषे धीरा ज्ञानिनो मनुष्या मोक्षानन्दं प्राप्य तस्थुः स्थिरा भवन्तीत्यर्थः॥

Bhāṣyam-(prajāpati...) sa eva prajāpatiḥ sarvasya svāmī, jīvasyānyasya cha jaḍasya jagato'ntargarbhe

madhye'ntaryyāmirūpeṇājāyamāno'nutpanno'jaḥ sannityaṁ charati। tatsāmarthyādevedaṁ sakalaṁ jagad bahudhā bahuprakāraṁ vijāyate viśiṣṭatayotpadyate। (tasya yoni0) tasya parabrahmaṇo yoniṁ satyadharmānuṣṭhānaṁ vedavijñānamevaprāptikāraṇaṁ, dhīrā dhyānavantaḥ (paripaśyanti) paritaḥ sarvataḥ prekṣante। (tasminha tasthurbhu...) yasminbhuvanāni viśvāni sarvāṇi sarve lokāstasthuḥ sthitiṁ chakrire। heti niśchayārthe, tasminneva parame puruṣe dhīrā jñānino manuṣyā mokṣānandaṁ prāpya tasthuḥ sthirā bhavantītyarthaḥ॥

Gloss-Prajāpati (the Lord of creatures), the Ruler of all the animate and inanimate world, resides within it as its indwelling Ruler. He is unborn and increate. The whole world is decked out with variegated objects by His might alone.

Those who can concentrate their mind upon Him obtain a perfect vision of His nature (yonim), i.e. they know that the way to realize Him is through the performance of righteous acts and the acquisition of Vedic knowledge.

In Him, all the worlds find their support. The particle 'ha' is used here in the sense of certainty. Verily in Him (the Supreme being)- do the constant and the enlightened persons rest satisfied and secure by attaining the bliss of emancipation.

यो देवेभ्य आतपति यो देवानां पुरोहितः।
पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये॥ यजु० 31.20
yo devebhya ātapati yo devānāṁ purohitaḥ।
pūrvo yo devebhyo jāto namo ruchāya brāhmaye॥

[Meaning]— [Namaḥ] Obeisance to the [ruchāya] illumination [Brāhmaye] of Brahman, [yaḥ] Who [ātapati] shines forth [devebhyaḥ] for the enlightened

persons; [yaḥ] Who [purohitaḥ] is the Chief Benefactor [devānām] of the enlightened persons and [yaḥ] Who [pūrvaḥ jātaḥ] pre-existed [devebhyaḥ] of all enlightened persons.

भाष्यम्-(यो देवेभ्य...) यः पूर्णः पुरुषो देवेभ्यो विद्वद्भ्यस्तत्प्रकाशार्थमातपति आसमन्तात्तदन्तःकरणे प्रकाशयति, नान्येभ्यश्च। यश्च देवानां विदुषां पुरोहितः सर्वैः सुखैः सह मोक्षे विदुषो दधाति। (पूर्वो यो देवेभ्यो जातो) देवेभ्यो विद्वद्भ्यो यः पूर्वः पूर्वमेव सनातनत्वेन वर्त्तमानः सन् जातः प्रसिद्धोऽस्ति, (नमो रुचाय...) तस्मै रुचाय रुचिकराय ब्रह्मणे नमोऽस्तु। यश्च देवेभ्यो विद्वद्भ्यो ब्रह्मोपदेशं प्राप्य ब्रह्मरुचिर्ब्राह्मिर्ब्रह्मणोऽपत्यमिव वर्तमानोऽस्ति, तस्मा अपि ब्राह्मये ब्रह्मसेवकाय नमोऽस्तु॥

Bhāṣyam-(yo devebhya...) yaḥ pūrṇaḥ puruṣo devebhyo vidvadbhyastatprakāśārthamātapati āsamantāttadantaḥkaraṇe prakāśayati, nānyebhyaścha। yaścha devānāṁ viduṣāṁ purohitaḥ sarvaiḥ sukhaiḥ saha mokṣe viduṣo dadhāti। (pūrvo yo devebhyo jāto) devebhyo vidvadbhyo yaḥ pūrvaḥ pūrvameva sanātanatvena varttamānaḥ san jātaḥ prasiddho'sti, (namo ruchāya...) tasmai ruchāya ruchikarāya brahmaṇe namo'stu। yaścha devebhyo vidvadbhyo brahmopadeśaṁ prāpya brahmaruchirbrāhmirbrahmaṇo'patyamiva vartamāno'sti, tasmā api brāhmaye brahmasevakāya namo'stu॥

Gloss— The All-pervading, the Perfect 'Puruṣa', sheds His lustre into the mind of the enlightened, but not into that of anyone else, to illuminate them. He is the Chief Priest and the Benefactor of the enlightened because He bestows upon them the bliss of emancipation, which contains all happiness. He has existed from before the enlightened persons' birth because He is eternal.

Our salutations are due to the Lovable Brahman and His servants who, having acquired His knowledge from the enlightened beings, love Him with the love of a child for its parents.

रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन्।
यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा असन्वशे॥ यजु॰ 31.21

rucham̐ brāhmam̐ janayanto devā agre tadabruvan।
yastvaivam̐ brāhmaṇo vidyāttasya devā asanvaśe॥

[Meaning]—[Devaḥ] Enlightened persons [janyantaḥ] having acquired this [rucham] lovable [brāhman] divine knowledge [abruvan] explained [tat] it [agre] further (to others). [Devāḥ] The enlightened person, [yaḥ tu] who [vidyāt] knows [evam̐] it as it is, [asan] has [devāh] all his senses [vaśe] under his control.

भाष्यम्-(रुचं ब्राह्मं...) रुचं प्रीतिकरं ब्राह्मं ब्रह्मणोऽपत्यमिव ब्रह्मणः सकाशाज्जातं ज्ञानं जनयन्त उत्पादयन्तो देवा विद्वांसोऽन्येषामग्रे तज्ज्ञानं तज्ज्ञानसाधनं वाऽब्रुवन् ब्रुवन्तूपदिशन्तु च। (यस्त्वैवं...) यस्त्वैवममुनाप्रकारेण तद्ब्रह्मब्राह्मणो विद्यात्, (तु) पश्चात्तस्यैव ब्रह्मविदो ब्राह्मणस्य देवा इन्द्रियाणि वशे असन् भवन्ति नान्यस्येति॥

Bhāṣyam-(rucham̐ brāhmam̐...) rucham̐ prītikaram̐ brāhmam̐ brahmaṇo'patyamiva brahmaṇaḥ sakāśājjātam̐ jñānam̐ janayanta utpādayanto devā vidvām̐so'nyeṣāmagre tajjñānam̐ tajjñānasādhanam̐ vā'bruvan bruvantūpadiśantu cha। (yastvaivam̐...) yastvaivamamunāprakāreṇa tadbrahmabrāhmaṇo vidyāt, (tu) paścāttasyaiva brahmavido brāhmaṇasya devā indriyāṇi vaśe asan bhavanti nānyasyeti॥

Gloss—May the enlightened persons (Devas) who acquire this most lovable knowledge, which is born of Parameśvara and hence is called His child, teach the means of acquiring it to others. He, who receives this knowledge of Brahman in this way, is called a Brāhmaṇa (enlightened person). The senses (devas) are under the control of the Brāhmaṇa (enlightened person) who knows Brahman but never under the supervision of one who does not know Him.

श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम्।
इष्णन्निषाणामुं म इवाण सर्वलोकं म इषाण॥ यजु॰ 31.22
śrīścha te lakṣamīścha patnyāvahorātre pārśve nakṣatrāṇi rūpamaśvinau vyāttam।

iṣṇannniṣāṇāmuṁ ma ivāṇa sarvalokaṁ ma iṣāṇa ॥

[Meaning] O Parameśvara, [śrī] grace and [lakṣmī] lordship or sovereignty are like [te] your [patnyau] two wives; [ahorātre] the day [creation] and night [dissolution] are your [pārśve] two sides or parts; [nakṣatrāṇi] the constellations are your [rūpam] beauty; and [aśvinau] the two Aśvins are your [vyāttam] open mouth (the visible faces); that is why the constellations are counted from Aśvins. [Iṣāṇa] May your will bless [me] me with [amum] that final beatitude and [sarvalokam iṣāṇa], bless with all true happiness here and [iṣāṇa] bless [me] me with [iṣṇan] whatever desired by me.

भाष्यम्-(श्रीश्च ते....) हे परमेश्वर! ते तव (श्रीः) सर्वा शोभा (लक्ष्मीः) शुभलक्षणवती धनादिश्च द्वे प्रिये पत्न्यौ पत्नीवत्सेवमाने स्तः। तथाहोरात्रे द्वे ते तव पार्श्वे पार्श्ववत्स्तः। ये कालचक्रस्य कारणभूतस्यापि कक्षावयववद्वर्त्तेते सूर्य्याचन्द्रमसौ नेत्रे वा, तथैव नक्षत्राणि तथैव सामर्थ्यस्यादिकारणस्यावयवाः सन्ति, तत्त्वयि रूपवदस्ति। अश्विनौ द्यावापृथिव्यौ तवैव व्यात्तं विकाशितं मुखमिव वर्त्तेते। तथैव यत्किंचित्सौन्दर्यगुणयुक्तं वस्तु जगति वर्त्तते तदपि रूपं तवैव सामर्थ्याज्जातमिति जानीमः। हे विराडधिकरणेश्वर! मे ममामुं परलोकं मोक्षाख्यं पदं कृपाकटाक्षेण (इष्णन्) इच्छन्सन् (इषाण) स्वेच्छया निष्पादय। तथा सर्वलोकं सर्वलोकमुखं सर्वलोकराज्यं वा मदर्थं कृपया त्वमिषाणेच्छ, स्वराज्यं सिद्धं कुरु। एवमेव सर्वाः शोभा लक्ष्मीश्च शुभलक्षणवतीः सर्वाः क्रिया मे मदर्थमिषाण। हे भगवन्! पुरुष! पूर्णपरमेश्वर! सर्वशक्तिमन! कृपया सर्वान् शुभान् गुणान् मह्यं देहि। दुष्टानशुभदोषांश्च विनाशय। सद्यः स्वानुग्रहेण सर्वोत्तमगुणभाजनं मां भवान्करोत्विति।

Bhāṣyam-(śrīścha te...) he parameśvara! te tava (śrīḥ) sarvā śobhā (lakṣamīḥ) śubhalakṣaṇavatī dhanādiścha dve priye patnyau patnīvatsevamāne staḥ। tathāhorātre dve te tava pārśve pārśvavatstaḥ। ye kālachakrasya kāraṇabhūtasyāpi kakṣāvayavavadvarttete sūryyāchandramasau netre vā, tathaiva nakṣatrāṇi tathaiva sāmarthyasyādikāraṇasyāvayavāḥ santi, tattvayi rūpavadasti। aśvinau dyāvāpṛthivyau tavaiva vyāttaṁ vikāśitaṁ mukhamiva varttete। tathaiva yatiṁkachitsaundaryaguṇayuktaṁ vastu jagati varttate tadapi

rūpaṁ tavaiva sāmarthyājjātamiti jānīmaḥ। he virāḍadhikaraṇeśvara! me mamāmuṁ paralokaṁ mokṣākhyaṁ padaṁ kṛpākaṭākṣeṇa (iṣṇan) ichchhansan (iṣāṇa) svechchhayā niṣpādaya। tathā sarvalokaṁ sarvalokamukhaṁ sarvalokarājyaṁ vā madarthaṁ kṛpayā tvamiṣāṇechchha, svarājyaṁ siddhaṁ kuru। evameva sarvāḥ śobhā lakṣamīścha śubhalakṣaṇavatīḥ sarvāḥ kriyā me madarthamiṣāṇa। he bhagavan! puruṣa! pūrṇaparameśvara! sarvaśaktimana! kṛpayā sarvān śubhān guṇān mahyaṁ dehi। duṣṭānaśubhadoṣāṁścha vināśaya। sadyaḥ svānugraheṇa sarvottamaguṇabhājanaṁ māṁ bhavānkarotviti।

Gloss—O Supreme lord, all Śrī (the whole splendour) and Lakṣmī (all the riches and power) serve you as the wives serve their husbands; Day and night are, as it were, you two sides; the Sun and the Moon which are the axles of the wheel of time are the cause of all things and are, as it were, the eyes. The constellations, which originated from the parts of your power-the first material cause (Sāmarthya), display your (astounding beauty. The two Aśvini constellations are, as it were, your open mouth (constellations are counted with Aśvinīs as the first constellation). May we understand that whatever things of beauty and glory we find in this world proclaim the grace of your Person (Super Power).

O Virāt! The Lord and mainstay of all, be gracious unto me and bestow upon me, out of your grace, the bliss of emancipation after death. Bless me with your favour that blessings of all the worlds or of universal empire or of Self-Government be for me. May it be your will to grant me, O Perfect Almighty Lord! all splendours, powers, riches and excellent and auspicious deeds and endow me with all good qualities. Destroy my defects and evil failings and make me home of all virtuous qualities through your grace without delay.

अत्र प्रमाणानि-

atra pramāṇāni-

There are authorities to support the above interpretation of Śrī and Lakṣmī:

श्रीर्हि पशवः ॥ शब्रा० 1.8.1.36
śrīrhi paśavaḥ ॥

Śrī verily is Paśus.

श्रीर्वै सोमः ॥ शब्रा० 4.1.2.9.7
śrīrvai somaḥ ॥

Śrī verily is Soma.

श्रीर्वै राष्ट्रं ॥ श्रीर्वै राष्ट्रस्य भारः ॥ शब्रा० 13.2.9.2,3
śrīrvai rāṣṭraṁ ॥ śrīrvai rāṣṭrasya bhāraḥ ॥

Śrī is verily Rāṣtra (nation). Śrī is verily liabilities or responsibilities of the nation.

लक्ष्मीर्लाभाद्वा, लक्षणाद्वा, लप्स्यनाद्वा, लांछनाद्वा, लषतेर्वा स्यात्प्रेप्साकर्मणो, 'लज्जतेर्वा स्यादश्लाघाकर्मणः, शिप्रे इत्युपरिष्टाद्व्याख्यास्यामः ॥ निरु० 4.10

lakṣamīrlābhādvā, lakṣaṇādvā, lapsyanādvā, lāṁchhanādvā, laṣatervā syātprepsākarmaṇo, 'lajjatervā spādaślāghākarmaṇaḥ, śipre ityupariṣṭādvyākhyāsyāmaḥ ॥

[Meaning] The word lakṣmī is from the root √labh (to obtain) or √lakṣa (to indicate or desire to obtain) or √lañchi (to be marked) or √laṣ (to desire) or √lajj (be disliked). We shall explain 'śipre' later on.

अत्र श्रीलक्ष्मयोः पूर्वोक्तयोरर्थसंगतिरस्तीति बोध्यम् ॥
इति पुरुषसूक्तव्याख्या समाप्ता

atra śrīlakṣamayoḥ pūrvoktayorarthasaṁgatirastīti bodhyam ॥
iti puruṣasūktavyākhyā samāptā

(Thus ends the Puruṣa Sūkta)

यत्परममवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम्।
कियता स्कम्भः प्र विवेश तत्र यन्न प्राविशत् कियत्तद्बभूव॥

अथर्व० 10.7.8

yatparamamavamaṁ yachcha madhyamaṁ prajāpatiḥ sasṛje viśvarūpam।
kiyatā skambhaḥ pra viveśa tatra yanna prāviśat
kiyattadbabhūva॥

[Meaning]—Lord of creatures (Prajāpati) created the highest, the lowest and the middle-most universe of motley forms. Skambha (Supreme Being) with (a small) fraction pervades it. How much (insignificant) is the world which cannot permeate Him.

भाष्यम्-(यत्परमं) यत्परमं सर्वोत्कष्टं प्रकृत्यादिकं जगत् यच्च (अवमं) निकृष्टं तृणमृत्तिका क्षुद्रकृमिकीटादिकं चास्ति, (यच्च म...) यन्मनुष्यदेहाद्यकाशपर्य्यन्तं मध्यमं च, तत्त्रिविधं सर्वं जगत् प्रजापतिरेव, (ससृजे वि...) स्वसामर्थ्यरूपकारणादुत्पादितवानस्ति। योऽस्य जगतो विविधं रूपं सृष्टवानस्ति, (कियता...) 'एतस्मिन्त्रिविधे जगति स्कम्भः प्रजापतिः स परमेश्वरः कियता सम्बन्धेन प्रविवेश, न चैतत् परमेश्वरे, (यन्न...) यत्त्रिविधं जगन्न प्राविशत्, तत्कियद्बभूव। तदिदं जगत् परमेश्वरापेक्षयाल्पमेवास्तीति॥

Bhāṣyam-(yatparamaṁ) yatparamaṁ sarvotkaṣṭaṁ prakṛtyādikaṁ jagat yachcha (avamaṁ) nikṛṣṭaṁ tṛṇamṛttikā kṣudrakṛmikīṭādikaṁ chāsti, (yachcha ma...) yanmanuṣyadehādyakāśaparyyantaṁ madhyamaṁ cha, tatttrividhaṁ sarvaṁ jagat prajāpatireva, (sasṛje vi...) svasāmarthyarūpakāraṇādutpāditavānasti। yo'sya jagato vividhaṁ rūpaṁ sṛṣṭavānasti, (kiyatā...) 'etasmistrividhe jagati skambhaḥ prajāpatiḥ sa parameśvaraḥ kiyatā sambandhena praviveśa, na chaitat parameśvare, (yanna...) yatttrividhaṁ jaganna prāviśat, tatkiyadbabhūva। tadidaṁ jagat parameśvarāpekṣayālpamevāstīti॥

Gloss—Prajāpati, the Lord of creatures, created the entire threefold universe from His Power of causation,

the lowest ones, e.g. straw, dust, the tiny creatures like ants, insects, etc. and the middle ones, the human bodies, etc., upon space (Ākāśa). The Supreme Being (Skambha), the Prajāpati, pervades this threefold world containing variegated objects. But the universe does not permeate Him. This threefold world that cannot permeate Him is petty and insignificant as compared to Him, the Supreme Being.

देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवा दिविश्रितः ॥ अथर्व 11.7.27
devāḥ pitaro manuṣyā gandharvāpsarasaścha ye।
uchchhiṣṭājjajñire sarve divi devā diviśritaḥ ॥

[Meaning]—Devas, Pitaras, human beings, Gandharvas and all the Apsaras, including Devas in the firmament and the heavenly bodies (i.e. the moon and the stars) originated from the Ucchiṣṭa (Parameśvara).

*(*देवाः...) देवा विद्वांसः सूर्य्यादयो लोकाश्च, पितरो ज्ञानिनः, मनुष्या मननशीलाः, गन्धर्वा गानविद्याविदः सूर्य्यादयो वा, अप्सरस एतेषां स्त्रियश्च, ये चापि जगति मनुष्यादिजातिगणा वर्त्तन्ते, *(*उच्छिष्टा...) ते सर्व उच्छिष्टात्सर्वस्मादूर्ध्वं शिष्टात्परमेश्वरात्तत्सामर्थ्याच्च जज्ञिरे जाताः सन्ति। ये (दिवि देवा दिविश्रितः) दिवि देवाः सूर्य्यादयो लोका च दिविश्रिताश्चन्द्रपृथिव्यादयो लोकास्तेऽपि सर्वे तस्मादेवोत्पन्ना इति ॥

(devāḥ...) devā vidvāṁsaḥ sūryyādayo lokāścha, pitaro jñāninaḥ, manuṣyā mananaśīlāḥ, gandharvā gānavidyāvidaḥ sūryyādayo vā, apsarasa eteṣāṁ striyaścha, ye chāpi jagati manuṣyādijātigaṇā varttante, (uchchhiṣṭā...) te sarva uchchhiṣṭātsarvasmādūrdhvaṁ śiṣṭātparameśvarāttatsāmarthyāchcha jajñire jātāḥ santi। ye (divi devā diviśritaḥ) divi devāḥ sūryyādayo lokā cha diviśritāśchandrapṛthivyādayo lokāste'pi sarve tasmādevotpannā iti ॥

The enlightened persons and the regions like the Sun, etc., are called Devas, Pitṛs (the wise), Manuṣyas (human beings), Gandharvas (the musicians), the Apsaras (their

wives), and all other types of human beings found on the earth or the heavenly bodies, i.e. the Sun, etc. were all created by the Supreme Being through His Mighty Power. He is called Ucchiṣṭa, i.e. who rules supreme over all. The heavenly shining regions like the Sun, the planets, the earth, etc., all were also created by Him.

इत्यादयो मन्त्रा एतद्विषया वेदेषु बहवः सन्ति।

ityādayo mantrā etadviṣayā vedeṣu bahavaḥ santi।

Many other verses in the Vedas deal with this topic of creation.

इति संक्षेपतः सृष्टिविद्याविषयः समाप्तः

iti saṁkṣepataḥ sṛṣṭividyāviṣayaḥ samāptaḥ

Here ends the Chapter on Cosmology.

अथ पृथिव्यादिलोकभ्रमणविषयः

Atha pṛthivyādilokabhramaṇaviṣayaḥ

The Revolution and Rotation of the Earth and other Heavenly Bodies

अथेदं विचार्य्यते पृथिव्यादयो लोका भ्रमन्त्याहोस्विन्नेति? अत्रोच्यते- वेदादिशास्त्रोक्तरीत्या पृथिव्यादयो लोकाः सर्वे भ्रमन्त्येव। तत्र पृथिव्यादिभ्रमणविषये प्रमाणम्-

athedaṁ vichāryyate pṛthivyādayo lokā bhramantyāhosvinneti? atrochyate- vedādiśāstroktarītyā pṛthivyādayo lokāḥ sarve bhramantyeva। tatra pṛthivyādibhramaṇaviṣaye pramāṇam-

Now we shall discuss (the topic) whether the earth and the other heavenly bodies revolve or not. Here our contention is that according to the Vedas and the other Śāstras, all the heavenly bodies, including the earth, are in motion. The following evidence supports "the motion of the earth, etc."

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः। पितरं च प्रयन्त्स्वः॥

यजु॰ *3.6*

āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ। pitaraṁ cha prayantsvaḥ॥

[Meaning]—(Ayama) This (gauḥ) moon (asdat) revolves around its (mātaraṁ) mother planet Earth (pṛśni) in space and it (prayan) follows earth revolving (ā+akramat) around the (pitaraṁ) father (svaḥ) sun.

भाष्यम्-अस्याभिप्रायः-'आयं गौ' रित्यादिमन्त्रेषु पृथिव्यादयो हि सर्वे लोका

भ्रमन्त्येवेति विज्ञेयम्।

(आयं गौः) अयं गौ पृथिवीगोलः, सूर्यश्चन्द्रोऽन्यो लोको वा, पृश्निमन्तरिक्षमाक्रमीदाक्रमणं कुर्वन् सन् गच्छतीति, तथान्येऽपि। तत्र पृथिवी मातरं समुद्रजलमसदत् समुद्रजलं प्राप्ता सती, तथा (स्वः) सूर्यं पितरमग्निमयं च पुरः पूर्वं पूर्वं प्रयन्सन् सूर्य्यस्य परितो याति। एवमेव सूर्य्यो वायुं पितरामाकाशं मातरं च, तथा चन्द्रोऽग्निं पितरमपो मातरं प्रति चेति योजनायम्।

Bhāṣyam-asyābhiprāyaḥ-'āyaṁ gau'rityādimantreṣu pṛthivyādayo hi sarve lokā bhramantyeveti vijñeyam।

(āyaṁ gauḥ) ayaṁ gau pṛthivīgolaḥ, sūryaśchandro'nyo loko vā, pṛśnimantarikṣamākramīdākramaṇaṁ kurvan san gachchhatīti, tathānye'pi। tatra pṛthivī mātaraṁ samudrajalamasadat samudrajalaṁ prāptā satī, tathā (svaḥ) sūryaṁ pitaramagnimayaṁ cha puraḥ pūrvaṁ pūrvaṁ prayansan sūryyasya parito yāti। evameva sūryyo vāyuṁ pitarāmākāśaṁ mātaraṁ cha, tathā chandro'gniṁ pitaramapo mātaraṁ prati cheti yojanāyam।

Gloss—The import of this verse is that this earth, the sun, the moon and the other heavenly bodies are revolving in pṛśni (space) around their sources of origin. Among them, the earth has received its mother waters on it (as pṛthivi is born of waters). It moves around its father, the sun, a mass of fire. Similarly, the sun, the mass of fire, has Vāyu (air) as its mother, being born of vāyu and ākāśa as its father. In the same manner, the moon revolves around its mother earth and follows earth in its revolution around its father sun.

अत्र प्रमाणानि-

atra pramāṇāni-

Here are some authorities.

गौः, ग्मा, ज्मेत्याद्येकविंशतिषु पृथिवीनामसु गौरिति पठितं, यास्ककृते निघण्टौ॥

निघण्टु, 1.1

gauḥ, gmā, jmetyādyekaviṁśatiṣu pṛthivīnāmasu gauriti

paṭhitaṁ, yāskakṛte nighaṇṭau ॥ Nighaṇṭu, 1.1

According to Yāska, the word 'gau' means the earth. In the Nighaṇṭu of Yāska, the term 'gau' is read in the list of synonyms (numbering 21) of the planet, such as 'gau', 'jmā', etc.

तथा च-

स्वः, पृश्निः, नाक इति षड्वु साधारणनामसु ॥ निघण्टु, 1.4

tathā cha-
svaḥ, pṛśniḥ, nāka iti ṣaṭsu sādhāraṇanāmasu ॥

Nighaṇṭu, 1.4

[Meaning] The word svaḥ, nāka, pṛśni is among the six general names for the mid sphere (antarikṣa).

(Nir. 1. 1 and 1. 4)

पृश्निरित्यन्तरिक्षस्य नामोक्तं निरुक्ते ॥ निरुक्त, 2.14

pṛśnirityantarikṣasya nāmoktaṁ nirukte ॥

Nirukta, 2.14

In Nirukta, *pṛṣniḥ* is called antarikṣa (mid sphere).

गौरिति पृथिव्या नामधेयं, यद् दूरं गता भवति, यच्चास्यां भूतानि गच्छन्ति ॥

निरु० 2.5

gauriti pṛthivyā nāmadheyaṁ, yad dūraṁ gatā bhavati, yachchāsyāṁ bhūtāni gachchhanti ॥

[Meaning]—As per the Nirukta (2.5), the (word) gau is a synonym for the earth because it appears to have gone far off or because the creatures move upon it.

गौरादित्यो भवति, गमयति रसान्, गच्छत्यन्तरिक्षे, अथ द्यौर्यत् पृथिव्या अधि दूरं गता भवति, यच्चास्यां ज्योतींषि गच्छन्ति ॥ निरु 2.14

gaurādityo bhavati, gamayati rasān, gachchhatyantarikṣe, atha dyauryat pṛthivyā adhi dūraṁ gatā bhavati, yachchāsyāṁ

jyotīṁṣi gachchhanti ॥ Nir. 2.14

[Meaning]—The Sunrays or radiation heating from the sun is called 'gau' (because) they cause the vapours to move or because they move in space. 'Dyau" is so called because it extends far and away beyond the earth or because the stars move in it.

सूर्य्यरश्मिश्चन्द्रमा गन्धर्व इत्यपि निगमो भवति, सोऽपि गौरुच्यते ॥

निरु 2.6

sūryyaraśmiśchandramā gandharva ityapi nigamo bhavati, so'pi gauruchyate ॥ Nirukta, 2.6

[Meaning]—There is a verse in the Veda, "The Moon takes light from the sun, so called Gandharva (that which receives solar light)." (RV. 18. 40). Thus, the solar ray is also called 'gau'.

Note: Chandramā is called Gandharva because it holds/receives 'gau' (sunlight).

स्वरादित्यो भवति ॥ निरु 2.14

svarādityo bhavati ॥ Nir. 2.14

[Meaning]—Svaḥ is called Āditya (the Sun).

गच्छति प्रतिक्षणं भ्रमति या सा गौः पृथिवी। 'अद्भ्यः पृथिवीति' तैत्तिरीयोपनिषदि (ब्रह्मवल्ली अनु० 1)। यस्माद्यज्जायते सोऽर्थस्तस्य मातापितृवद् भवति, तथा स्वःशब्देनादित्यस्य ग्रहणात् पितुर्विशेषणत्वादित्योऽस्याः पितृवदिति निश्चीयते। यद् दूरं गता, दूरं दूरं सूर्य्याद् गच्छतीति विज्ञेयम्। एवमेव सर्वे लोकाः स्वस्य स्वस्य कक्षायां वाय्वात्मनेश्वरसत्तया च धारिताः सन्तो भ्रमन्तीति सिद्धान्तो बोध्यः ॥

gachchhati pratikṣaṇaṁ bhramati yā sā gauḥ pṛthivī। 'adbhyaḥ pṛthivī'ti taittirīyopaniṣadi (Brahmavalli Anuvāk 1). yasmādyajjāyate so'rthastasya mātāpitṛvad bhavati, tathā svaḥśabdenādityasya grahaṇāt piturviśeṣaṇatvādityo'syāḥ pitṛvaditi niśchīyate। yad dūraṁ gatā, dūraṁdūraṁ sūryyād gachchhatīti vijñeyam। evameva sarve lokāḥ svasya svasya kakṣāyāṁ vāyvātmaneśvarasattayā cha dhāritāḥ santo

bhramantīti siddhānto bodhyaḥ ॥

Gloss—The earth is called 'gau' because it moves on every minute (from √gam to go). In the *Taittirīya Upaniṣad* (it is stated) that the solid matter was produced from the liquids. The source of an object is like the parents. The sun is said here to be the father of the earth because here, the word *svaḥ* is used in the sense of the sun. It also qualifies the word pitar (father). Hence the sun is her father, as it were. The phrase 'dūraṅgatā' (gone far off) means here that the earth continues to move far away from the sun (means the distance between the earth and the sun is continuously increasing). Similarly, all other lokas (planets and stars) move in their respective orbits and are supported and sustained by their own vāyu (magnetosphere) and the power of Parameśvara.

या गौर्वर्त्तनिं पर्य्येति निष्कृतं पयो दुहाना व्रतनीरवारतः ।
सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्धविषा विवस्वते ॥

ऋग्वेद, 10.66.6

yā gaurvarttaniṁ paryyeti niṣkṛtaṁ payo duhānā vratanīravārataḥ ।
sā prabruvāṇā varuṇāya dāśuṣe devebhyo dāśaddhaviṣā vivasvate ॥ Ṛgveda, 10.66.6

[Meaning]— (गौ) The earth (पर्य्येति) revolves round the (विवस्वते) vivasvān (the sun) in her (निष्कृतं) prescribed (वर्त्तनिं) orbit (अवारतः) ceaselessly (व्रतनीः) without violating this law or vrata and (पयो दुहाना) yielding life to living beings. (सा) She, (प्रब्रुवाणा) emitting a particular sound in the cosmos while orbiting round the sun, gives to (Varuṇa) the men of noble deeds and the learned (all comforts) by her (haviḥ) bounty.

भाष्यम्-(या गौर्वर्त्तनिं०) या पूर्वोक्ता गौर्वर्त्तनि स्वकीयमार्गं (अवारतः) निरन्तरं

भ्रमती सती, पर्य्येति विवस्वतेऽर्थात्सूर्यस्य परितः सर्वतः स्वस्वमार्गं गच्छति। (निष्कृतं) कथंभूतं मार्गं? तत्तद्गमनार्थमीश्वरेण निष्कृतं निष्पादितम्। (पयो दुहाना) अवारतो निरन्तरं पयो दुहानाऽनेकरसफलादिभिः प्राणिनः प्रपूरयती, तथा (व्रतनीः) व्रतं स्वकीयभ्रमणादिसत्यनियमं प्रापयन्ती। (सा प्र०) दाशुषे दानकर्त्रे, वरुणाय श्रेष्ठकर्मकारिणे, देवेभ्यो विद्वद्भ्यश्च, हविषा हविर्दानेन सर्वाणि सुखानि दाशत् ददाति। किं कुर्वती? प्रब्रुवाणा सर्वप्राणिनां व्यक्तवाण्या हेतुभूता सतीयं वर्त्तत इति॥

Bhāṣyam-(yā gaurvarttaniṁ....) yā pūrvoktā gaurvarttani svakīyamārgaṁ (avārataḥ) nirantaraṁ bhramatī satī, paryyeti vivasvate'rthātsūryasya paritaḥ sarvataḥ svasvamārgaṁ gachchhati। (niṣkṛtaṁ) kathaṁbhūtaṁ mārgaṁ? tattadgamanārthamīśvareṇa niṣkṛtaṁ niṣpāditam। (payo duhānā) avārato nirantaraṁ payo duhānā'nekarasaphalādibhiḥ prāṇinaḥ prapūrayatī, tathā (vratanīḥ) vrataṁ svakīyabhramaṇādisatyaniyamaṁ prāpayantī। (sā pra...) dāśuṣe dānakartre, varuṇāya śreṣṭhakarmakāriṇe, devebhyo vidvadbhyaścha, haviṣā havirdānena sarvāṇi sukhāni dāśat dadāti। kiṁ kurvatī? prabruvāṇā sarvaprāṇināṁ vyaktavāṇyā hetubhūtā satīyaṁ varttata iti॥

Gloss—The earth, referred to above, moves round (pari+eti) the sun ceaselessly (a+vārataḥ) in her orbit. What type of her orbit is it? That (orbit) is predetermined by Parameśvara. The earth yields (duhānā) to the living beings various juices and fruits. She never leaves her vrata (law of rotation and revolution). She supplies all comforts by her bounty (havi) and generosity to the men of noble deeds and the learned. She is the cause of the audible speech of all living beings.

त्वं सोम पितृभिः संविदानोऽनु द्यावापृथिवी आ ततन्थ।
तस्मै त इन्दो हविषा विधेम वयं स्याम पतयो रयीणाम्॥ ऋग्वेद, 6.4.13.3

tvaṁ soma pitṛbhiḥ saṁvidāno'nu dyāvāpṛthivī ā tatantha।
tasmai ta indo haviṣā vidhema vayaṁ syāma patayo
rayīṇām॥ Ṛgveda, 6.4.13.3

[Meaning]—O (Soma) moon! You (sam+vidānaḥ) are well known for your (pitṛbhiḥ) nourishing qualities. You move around the earth and along with her around the (dyāvā) sun. Due to your this characteristic, we offer you oblations. Let us be rich in spiritual and material means.

भाष्यम्-(त्वं सोम०)। अस्याभिप्रायः-अस्मिन्मन्त्रे चन्द्रलोकः पृथिवीमनुभ्रमतीत्ययं विशेषोऽस्ति।

अयंसोमश्चन्द्रलोकः पितृभिः पितृवत्पालकैर्गुणैः सह संविदानः सम्यक् ज्ञातः सन् भूमिमनुभ्रमति। कदाचित्सूर्य्यपथिव्योर्मध्येऽपि भ्रमन्सन्नागच्छतीत्यर्थः। अस्यार्थं भाष्यकरणसमये स्पष्टतया वक्ष्यामि।

तथा "द्यावापृथिवी एजते" इतिमन्त्रवर्णार्था द्यौः सूर्य्यः, पृथिवी च भ्रमतश्चलत इत्यर्थः। अर्थात् स्वस्यां स्वस्यां कक्षायां सर्वे लोका भ्रमन्तीति सिद्धम्॥

Bhāṣyam-(tvaṁ soma....) asyābhiprāyaḥ-asminmantre chandralokaḥ pṛthivīmanubhramatītyayaṁ viśeṣo'sti।

ayaṁsomaśchandralokaḥ pitṛbhiḥ pitṛvatpālakairguṇaiḥ saha saṁvidānaḥ samyak jñātaḥ san bhūmimanubhramati। kadāchitsūryyapathivyormadhye'pi bhramansannāgachchhatītyarthaḥ। asyārthaṁ bhāṣyakaraṇa-samaye spaṣṭatayā vakṣayāmi।

tathā 'dyāvāpṛthivī ejate' itimantravarṇārthā dyauḥ sūryyaḥ, pṛthivī cha bhramataśchalata ityarthaḥ। arthāt svasyāṁ svasyāṁ kakṣāyāṁ sarve lokā bhramantīti siddham॥

Gloss—This verse states explicitly that the Moon revolves around the earth. This Moon is well-known for its nourishing properties. She moves around the earth. During her motions, she sometimes comes between the sun and the earth.

The meaning of this entire verse will clearly be explained in our Vedic commentary. (We also come across the phrase in the Vedic literature that) "*dyāvā pṛthivī ejete*" which means that the sun (dyāvā) and the earth (pṛthivī) move (respectively around the galaxy and

the sun).

It is, therefore, established that all heavenly bodies revolve in their own orbits (according to the Vedas).

इति पृथिव्यादिलोकभ्रमणविषयः संक्षेपतः

iti pṛthivyādilokabhramaṇaviṣayaḥ saṁkṣepataḥ

The summary of the rotation and revolution of heavenly bodies ends here.

अथाकर्षणानुकर्षणविषयः

Athākarṣaṇānukarṣaṇaviṣayaḥ

Gravitation and Mutual Attraction

यदा ते हर्य्यता हरी वावृधाते दिवेदिवे।
आदित्ते विश्वा भुवनानि येमिरे॥ ऋग्वेद, 8.12.28
yadā te haryyatā harī vāvṛdhāte divedive।
āditte viśvā bhuvanāni yemire॥ Ṛgveda, 8.12.28

[Meaning] O (Hari) sun! When your luminous rays send radiation daily, they control and gravitate all planets in your ambit.

भाष्यम्-(यदा ते....) अस्याभिप्रायः-सूर्य्येणसह सर्वेषां लोकानामाकर्षणमस्ति, ईश्वरेण सह सूर्य्यादिलोकानां चेति।

हे इन्द्रेश्वर वा सूर्य्य! यदा यस्मिन्काले ते हरी आकर्षणप्रकाशनहरणशीलौ बलपराक्रमगुणावश्वौ किरणौ वा हर्य्यतौ प्रकाशवन्तावत्यन्तं वर्धमानौ भवतस्ताभ्यां (आदित्) तदनन्तरं (दिवेदिवे) प्रतिदिनं प्रतिक्षणं च (ते) तव गुणाः प्रकाशकर्षणादयो (विश्वा) विश्वानि सर्वाणि भुवनानि सर्वान् लोकानाकर्षणेन (येमिरे) नियमेन धारयन्ति। अतः कारणात्सर्वे लोकाः स्वां स्वां कक्षां विहायेतस्ततो नैव विचलन्तीति॥

Bhāṣyam-(yadā te...) asyābhiprāyaḥ-sūryyeṇasaha sarveṣāṁ lokānāmākarṣaṇamasti, īśvareṇa saha sūryyādilokānāṁ cheti।

he indreśvara vā sūryya! yadā yasminkāle te harī ākarṣaṇaprakāśanaharaṇaśīlau balaparākramaguṇāvaśvau kiraṇau vā haryyatau prakāśavantāvatyantaṁ vardhamānau bhavatastābhyāṁ (ādit) tadanantaraṁ (divedive) pratidinaṁ pratikṣaṇaṁ cha (te) tava guṇāḥ prakāśakarṣaṇādayo (viśvā) viśvāni sarvāṇi bhuvanāni sarvān lokānākarṣaṇena (yemire) niyamena dhārayanti। ataḥ kāraṇātsarve lokāḥ svāṁ svāṁ kakṣāṁ vihāyetastato naiva vichalantīti॥1॥

Gloss—The above-noted stanza means that all planets in our solar system are controlled and gravitated by the sun. The law of Parameśvara governs solar systems and

galaxies.

Indra is the name of Parameśvara as well as the sun. The sun's luminous rays illuminate the whole world day by day, and the sun controls and gravitates all planets under its ambit; that is why all planets don't swerve out of their orbits..

यदा ते मारुतीर्विशस्तुभ्यमिन्द्र नियेमिरे।
आदित्ते विश्वा भुवनानि येमिरे॥ ऋग्वेद, 8.12.29
yadā te mārutīrviśastubhyamindra niyemire।
āditte viśvā bhuvanāni yemire॥ Ṛgveda, 8.12.29

[Meaning] O Indra (sun)! when all the planets are upheld (or kept firm) under your gravitation, then all planets are (येमिरे) restricted to their respective orbits.

भाष्यम्-(यदा ते मारुती...) अस्याभिप्रायः-अत्रापि पूर्वमन्त्रवदाकर्षणविद्यास्तीति।

Bhāṣyam-(yadā te mārutī...) asyābhiprāyaḥ-atrāpi pūrvamantravadākarṣaṇavidyāstīti।

हे पूर्वोक्तेन्द्र! यदा ते तव मारुतीर्मारुत्यो मरणधर्माणो मरुत्प्रधाना वा विशः प्रजास्तुभ्यं येमिरे त्वाकर्षणधारणनियमं प्राप्नुवन्ति तदैव सर्वाणि विश्वानि भुवनानि स्थितिं लभन्ते। तथा तवैव गुणैर्नियेमिरे आकर्षणनियमं प्राप्तवन्ति सन्ति। अत एव सर्वाणि भुवनानि यथाकक्ष भ्रमन्ति वसन्ति च॥

he pūrvoktendra! yadā te tava mārutīrmārutyo maraṇadharmāṇo marutpradhānā vā viśaḥ prajāstubhyaṁ yemire tvākarṣaṇadhāraṇaniyamaṁ prāpnuvanti tadaiva sarvāṇi viśvāni bhuvanāni sthitiṁ labhante। tathā tavaiva guṇairniyemire ākarṣaṇaniyamaṁ prāptavanti santi। ata eva sarvāṇi bhuvanāni yathākakṣa bhramanti vasanti cha॥2॥

Gloss—Here also, like the previous verse, the science of gravitation is (explained).

O Indra (Sun), when your law of gravitation governs your mārutīḥ viśaḥ (planets), then alone all the planets are kept firm. All these planets are gravitated by you (the

sun). This is why all planet move about their fixed orbits.

यदा सूर्य्यममुं दिवि शुक्रं ज्योतिरधारयः।
आदित्ते विश्वा भुवनानि येमिरे॥ ऋ० 8.12.30
yadā sūryyamamuṁ divi śukraṁ jyotiradhārayaḥ।
āditte viśvā bhuvanāni yemire॥ Ṛgveda, 8.12.30

[Meaning] O sun! When you uphold the planets in the sky through the power of your gravitation, all the planets are rendered firm.

भाष्यम्-(यदा सूर्य...) अभिप्रायः-अत्रापि पूर्ववदभिप्रायः। हे परमेश्वरामुं सूर्य्यं भवान् रचितवानस्ति। यद्दिवि द्योतनात्मके त्वयि शुक्रमनन्तं सामर्थ्यं ज्योतिः प्रकाशमयं वर्त्तते, तेन त्वं सूर्य्यादिलोकानधारयो धारितवानसि। (आदित्ते) तदनन्तरं (विश्वा) विश्वानि सर्वाणि भुवनानि सूर्य्यादयो लोका अपि (यमिरे) तदाकर्षणनियमेनैव स्थिराणि सन्ति। अर्थाद्यथा सूर्यस्याकर्षणेन पृथिव्यादयो लोकास्तिष्ठन्ति, तथा परमेश्वरस्याकर्षणेनैव सूर्यादयः सर्वे लोका नियमेन सह वर्त्तन्त इति॥3॥

Bhāṣyam-(yadā sūrya...) abhiprāyaḥ-atrāpi pūrvavadabhiprāyaḥ। he parameśvarāmuṁ sūryyaṁṁ bhavān rachitavānasti। yaddivi dyotanātmake tvayi śukramanantaṁ sāmarthyaṁ jyotiḥ prakāśamayaṁ varttate, tena tvaṁ sūryyādilokānadhārayo dhāritavānasi। (āditte) tadanantaraṁ (viśvā) viśvāni sarvāṇi bhuvanāni sūryyādayo lokā api (yamire) tadākarṣaṇaniyamenaiva sthirāṇi santi। arthādyathā sūryasyākarṣaṇena pṛthivyādayo lokāstiṣṭhanti, tathā parameśvarasyākarṣaṇenaiva sūryādayaḥ sarve lokā niyamena saha varttanta iti॥3॥

Gloss—This verse also describes the science of gravitation.

O Parameśvara, You have created the stars and this sun. You possess infinite power and uphold the luminous stars like the sun. All the planets are rendered steadfast by the gravitation power of their concerning stars. The earth and all other planets in our solar system are kept firm by the sun's gravitation. The sun and all other

planets are governed by the divine law (law of Parameśvara).

The next verse also describes that Parameśvara and the stars illuminate all planets and uphold them through gravitation.

व्यस्तभनाद्रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः।
वि चर्मणीव धिषणे अवर्त्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम्॥

ऋग्वेद, 6.8.3

vyastabhanādrodasī mitro adbhuto'ntarvāvadakṛṇojjyotiṣā tamaḥ।
vi charmaṇīva dhiṣaṇe avarttayadvaiśvānaro viśvamadhatta vṛṣṇyam॥ Ṛgveda, 6.8.3

[Meaning] The wonderful Vaiśvānara Agni, who is friendly to all, upholds the Dyāvā-Pṛithivī (stars and planets) and dispels the darkness through its illumination. It (Vaiśvānara Agni) keeps the (dhiṣaṇe) stars and planets steadfast (like the hair fixed) in the skin and thus supports the mighty world.

भाष्यम्-(व्यस्तभ्नाद्रोदसी...) अभिप्रायः-परमेश्वरसूर्यलोकौ सर्वांल्लोकानाकर्षणप्रकाशाभ्यां धारयत इति।

Bhāṣyam-(vyastabhnādrodasī...) abhiprāyaḥ-parameśvarasūryalokau sarvāṁllokānākarṣaṇaprakāśābhyāṁ dhārayata iti।

हे परमेश्वर! तव सामर्थ्येनैव वैश्वानरः पूर्वोक्तः सूर्य्यादिलोको रोदसी द्यावापृथिव्यौ भूमिप्रकाशौ व्यस्तभ्नातस्तम्भितवानस्ति। अतो भवान् मित्र इव सर्वेषां लोकानां व्यवस्थापकोऽस्ति। अद्भुत आश्चर्य्यस्वरूपः स सवितादिलोको ज्योतिषा तमोऽन्तरकृणोत्तिरोहितं निवारितं तमः करोति। वावत्तथैव धिषणे धारणकर्त्र्यौ द्यावापृथिव्यौ धारणाकर्षणेन व्यवर्त्तयत्। विविधतयैतयोर्वर्त्तमानं कारयति। कस्मिन्निव? चर्मण्याकर्षितानि लोमानीव। यथा त्वचि लोमानि स्थितान्याकर्षितानि भवन्ति, तथैव सूर्य्यदिबलाकर्षणेन सर्वे लोकाः स्थापिताः सन्तीति विज्ञेयम्। अतः किमागतं? वृष्ण्यं वीर्यवद्विश्वं सर्वं जगच्च सूर्य्यादिलोको धारयति। सूर्य्यादिर्धारणमीश्वरः करोतीति॥4॥

he parameśvara! tava sāmarthyenaiva vaiśvānaraḥ pūrvoktaḥ sūryyādiloko rodasī dyāvāpṛthivyau bhūmiprakāśau vyastabhnātastambhitavānasti। ato bhavān mitra iva sarveṣāṁ lokānāṁ vyavasthāpako'sti। adbhuta āścharyyasvarūpaḥ sa savitādiloko jyotiṣā tamo'ntarakṛṇottirohitaṁ nivāritaṁ tamaḥ karoti। vāvattathaiva dhiṣaṇe dhāraṇakartrayau dyāvāpṛthivyau dhāraṇākarṣaṇena vyavarttayat। vividhatayaitayorvarttamānaṁ kārayati। kasminniva? charmaṇyākarṣitāni lomānīva। yathā tvachi lomāni sthitānyākarṣitāni bhavanti, tathaiva sūryyadibalākarṣaṇena sarve lokāḥ sthāpitāḥ santīti vijñeyam। ataḥ kimāgataṁ? vṛṣṇyaṁ vīryavadviśvaṁ sarvaṁ jagachcha sūryyādiloko dhārayati। sūryyāderdhāraṇamīśvaraḥ karotīti ॥4॥

Gloss—O Parameśvara ! Due to your power alone, the above-mentioned Vaiśvānara Agni upholds the Dyāvā-Pṛithivī (the luminous stars and the dark planets). Hence, you are like a friend, a regulator of all the world. The fabulous sun drives away the darkness using its luminous rays. With its power of gravitation and support, the sun keeps all the planets firm. Similarly, the other stars and planets, with their power of gravitation, support others as the hair is fixed in the skin, so the planets are located in their respective orbits by the sun's gravitational pull. Consequently, it is established that the stars support this mighty (vṛṣṇyam) universe, and Parameśvara sustains all the planets, including stars.

आकृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन्॥

यजुर्वेद, 33.43

ākṛṣṇena rajasā varttamāno niveśayannamṛtaṁ martyaṁ cha।
hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan॥

Yajurveda, 33.43

[Meaning] The Savitā (the bright sun) keeps the other planets together through its gravitational pull and

governs all living and non-living worlds. It traverses through space through its golden chariot of rays surveying all planets.

भाष्यम्-(आकृष्णेन....)। अभिप्रायः-अत्राप्याकर्षणविद्यास्तीति। सविता परमात्मा सूर्य्यलोको वा रजसा सर्वैर्लोकैः सहाकृष्णेनाकर्षणगुणेन सह वर्त्तमानोऽस्ति। कथंभूतेन गुणेन? हिरण्ययेन ज्योतिर्मयेन। पुनः कथंभूतेन? रमणानन्दादिव्यवहारसाधकज्ञानतेजोरूपेण रथेन। किं कुर्वन् सन्? मर्त्यं मनुष्यलोकममृतं सत्यविज्ञानं किरणसमूहं वा स्वस्वकक्षायां निवेशयन्व्यवस्थापयन्सन्। तथा च मर्त्यं पृथिव्यात्मकं लोकं प्रत्यमृतं मोक्षमोषध्यात्मकं वृष्ट्यादिकं रसं च प्रवेशयन्सन्सूर्य्योवर्त्तमानोऽस्ति। स च सूर्य्यो देवो द्योतनात्मको भुवनानि सर्वान् लोकान्धारयति। तथा पश्यन्दर्शयन्सन् रूपादिकं विभक्तं याति प्रापयतीत्यर्थः।

अस्मान्पूर्वमन्त्राद् द्युभिरक्तुभिरिति पदानुवर्त्तनात्सूर्य्यो द्युभिः सर्वैर्दिवसैरक्तुभिः सर्वाभि रात्रिभिश्चार्थात्सर्वांल्लोकान्प्रतिक्षणमाकर्षतीति गम्यते। एवं सर्वेषु लोकेष्वात्मिका स्वा स्वाप्याकर्षणशक्तिरस्त्येव। तथानन्ताकर्षणशक्तिस्तु खलु परमेश्वरेऽस्तीति मन्तव्यम्। रजो लोकानां नामास्ति। अत्राहुर्निरुक्तकारा यास्काचार्य्याः-

Bhāṣyam-(ākṛṣṇena...)। abhiprāyaḥ-atrāpyākarṣaṇavidyāstīti। savitā paramātmā sūryyaloko vā rajasā sarvairlokaiḥ sahākṛṣṇenākarṣaṇaguṇena saha varttamāno'sti। kathaṁbhūtena guṇena? hiraṇyayena jyotirmayena। punaḥ kathaṁbhūtena? ramaṇānandādivyavahārasādhakajñānatejorūpeṇa rathena। kiṁ kurvan san? martyaṁ manuṣyalokamamṛtaṁ satyavijñānaṁ kiraṇasamūhaṁ vā svasvakakṣāyāṁ niveśayanvyavasthāpayansan। tathā cha martyaṁ pṛthivyātmakaṁ lokaṁ pratyamṛtaṁ mokṣamoṣadhyātmakaṁ vṛṣṭyādikaṁ rasaṁ cha praveśayansansūryyovarttamāno'sti। sa cha sūryyo devo dyotanātmako bhuvanāni sarvān lokāndhārayati। tathā paśyandarśayansan rūpādikaṁ vibhaktaṁ yāti prāpayatītyarthaḥ।

asmānpūrvamantrād dyubhiraktubhiriti padānuvarttanātsūryyo dyubhiḥ sarvairdivasairaktubhiḥ sarvābhi rātribhiśchārthātsarvāṁllokānpratikṣaṇamākarṣatīti gamyate। evaṁ sarveṣu lokeṣvātmikā svā svāpyākarṣaṇaśaktirastyeva। tathānantākarṣaṇaśaktistu khalu parameśvare'stīti mantavyam। rajo lokānāṁ nāmāsti।

atrāhurniruktakārā yāskāchāryyāḥ-

Gloss—Here also, the science of gravitation is referred. Savitā (Supreme Being or the Sun) exists, gravitating all the heavenly bodies within its ambit with the power of gravitation. What is the quality of both the sun and Parameśvara? Both are glorious and luminous. How do they support the world? Parameśvara supports the chariot of blissful knowledge, and the sun helps with the chariot of brilliant rays. What do they do to support the world? Parameśvara enlightens the hearts of all jīvas (embodied souls) with the amṛta (true knowledge), and the sun causes all things to be visible and the colour of all things clear and distinct through its light. It makes all the planets firm in their orbits by its gravitational pull. It also supplies rasas (juices) in the vegetation on the earth through the rain. The luminous sun upholds all planets, etc.

By borrowing the words 'dyubhir-aktubhiḥ' from the preceding verse here, the interpretation would be that the sun gravitates all the planets (dyubhir) day and (aktubhiḥ) night, i.e. at every moment. In addition, all planets have their power of gravitation, but Parameśvara is the source of the infinite power of gravitation and attraction.

The word 'raja' (in this verse) is the name of the "planets". It is stated by Yāska, the author of the Nirukta (4.19) as:

लोका रजांस्युच्यन्ते ॥ निरुक्त, 4.19
lokā rajāṁsyuchyante. Nirukta, 4.19

[Meaning] The planets are called rajānsi.

रथो रंहतेर्गतिकर्मणः स्थिरतेर्वा स्याद्विपरीतस्य, रममाणोऽस्मिंस्तिष्ठतीति

वा, रपतेर्वा, रसतेर्वा। निरुक्त, 9.11

ratho raṁhatergatikarmaṇaḥ sthiratervā syādviparītasya, ramamāṇo'siṁmīstaṣṭhatīti vā, rapatervā, rasatervā.

Nirukta, 9.11

[Meaning] 'Ratha' indicates knowledge or light, the source of pleasure. The Nirukta supports this view:

The word 'ratha' is from √raṁh 'to go' or from √sthā 'to stand' with letters reversed (sthā +ra=ra+thā) or one sits upon it rejoicing. It may be from √rai 'to go' or √ras 'to taste'.

विश्वानरस्यादित्यस्य ॥ निरु. 12.21

Viśvānarasyādityasya. Nirukta, 12.21

[Meaning] Of Viśvanara, i.e. of the Sun.

According to the following quotation from the Nirukta, the word Vaiśvānara means the Sun!

अतो रथशब्देन रमणानन्दकरं ज्ञानं तेजो गृह्यते। इत्यादयो मन्त्रा वेदेषु धारणाकर्षणविधायका बहवः सन्तीति बोध्यम् ॥5 ॥

ato rathaśabdena ramaṇānandakaraṁ jñānaṁ tejo gṛhyate। ityādayo mantrā vedeṣu dhāraṇākarṣaṇavidhāyakā bahavaḥ santīti bodhyam ॥5 ॥

There are many verses in the Vedas like this which deal with the topic of attraction and support.

इति धारणकर्षणविद्याविषयः संक्षेपतः

iti dhāraṇakarṣaṇavidyāviṣayaḥ saṁkṣepataḥ

Many verses in the Vedas like this deal with the topic of gravitation and support.

अथ प्रकाश्यप्रकाशकविषयः संक्षेपतः

Atha prakāśyaprakāśakaviṣayaḥ saṁkṣepataḥ

The Illuminator and the Illuminated

सूर्य्येण चन्द्रादयः प्रकाशिता भवन्तीत्यत्र विषये विचारः-

sūryyeṇa chandrādayaḥ prakāśitā bhavantītyatra viṣaye vichāraḥ-

Now we discuss the topic that the moon, etc., is lighted by the sun.

The following verses describe that the sun illuminates the earth and the moon:

सत्येनोत्तभिता भूमिः सूर्य्येणोत्तभिता द्यौः।
ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधिश्रितः॥ अथर्व० 14.1

satyenottabhitā bhūmiḥ sūryyeṇottabhitā dyauḥ।
ṛtenādityāstiṣṭhanti divi somo adhiśritaḥ॥ AV. 14.1

[Meaning] The earth is upheld by satya (gravitational pull of the sun). The entire light in space is upheld/maintained by the sun. The ādityas (12 months) are made by 'ṛta' (earth's revolution around the sun), and the moon depends upon the sun for its polarized light.

Note: The polarized light of the moon provides taste and nutritional value to all the herbs, shrubs, and plants. The polarized light of the moon has a positive effect on plants and their products, viz., fruits and vegetables, etc.

भाष्यम्-(सत्येनो...)। एषामभिप्रायः-अत्र चन्द्रपृथिव्यादिलोकानां सूर्य्यः प्रकाशकोऽस्तीति।

इयं भूमिः सत्येन नित्यस्वरूपेण ब्रह्मणोत्तभितोर्ध्वमाकाशमध्ये धारितास्ति वायुना सूर्येण च। (सूर्य्येण०) तथा द्यौः सर्वः प्रकाशः सूर्य्येणोत्तभितो धारितः। (ऋतेन...) कालेन सूर्य्येण वायुना वाऽऽदित्या द्वादश मासाः किरणास्रसरेणवो बलवन्तः सन्तो वा तिष्ठन्ति। (दिवि सोमो अधिश्रितः) एवं दिवि द्योतनात्मके सूर्य्यप्रकाशे सोमश्चन्द्रमा अधिश्रित आश्रितः सन्प्रकाशितो भवति। अर्थाच्चन्द्रलोकादिषु स्वकीयः प्रकाशो नास्ति, सर्वे चन्द्रादयो लोकाः सूर्य्यप्रकाशेनैव प्रकाशित भवन्तीति वेद्यम् ॥1॥

Bhāṣyam-(satyeno....)। eṣāmabhiprāyaḥ-atra chandrapṛthivyādilokānāṁ sūryyaḥ prakāśako'stīti।

iyaṁ bhūmiḥ satyena nityasvarūpeṇa brahmaṇottabhitordhvamākāśamadhye dhāritāsti vāyunā sūryeṇa cha। (sūryyeṇa....) tathā dyauḥ sarvaḥ prakāśaḥ sūryyeṇottabhito dhāritaḥ। (ṛtena...) kālena sūryyeṇa vāyunā vā''dityā dvādaśa māsāḥ kiraṇāstrasareṇavo balavantaḥ santo vā tiṣṭhanti। (divi somo adhiśritaḥ) evaṁ divi dyotanātmake sūryyaprakāśe somaśchandramā adhiśrita āśritaḥ sanprakāśito bhavati। arthāchchandralokādiṣu svakīyaḥ prakāśo nāsti, sarve chandrādayo lokāḥ sūryyaprakāśenaiva prakāśita bhavantiīti vedyam ॥1॥

Gloss—The earth is kept in space by the eternal Supreme Being through the sun and the air. The entire light is upheld by the sun. Ādityas (12 months) owe their existence to ṛta (revolution of the earth around the sun. Solar rays are generated from the sun. The motes and particles are contained in the air.

Similarly, the moon depends upon the sun for light. The moon, etc., does not have light of its own. It should be known that the moon and other such heavenly bodies are lighted with sunlight.

सोमेनादित्या बलिनः सोमेन पृथिवी मही।
अथो नक्षत्राणमेषामुपस्थे सोम अहितः ॥ अथर्व० 14.2
somenādityā balinaḥ somena pṛthivī mahī।
atho nakṣatrāṇameṣāmupasthe soma ahitaḥ. AV. 14.2

[Meaning] Ādityas (12 months of a year) become

invigorating through the polarized light of the moon. The earth flourishes with nutritious herbs, shrubs and plants due to the polarized light of the moon. And this moon is placed in the lap of the constellations or stars.

भाष्यम्-(सोमेनादित्या...) सोमेन चन्द्रलोकेन सहादित्याः किरणाः संयुज्य ततो निवृत्य च भूमिं प्राप्य बलिनो बलं कर्त्तुं शीला भवन्ति, तेषां बलप्रापकशीलत्वात्। तद्यथा, यावति ऽन्तरिक्षदेशे सूर्य्यप्रकाशस्यावरणं पृथिवी करोति तावति देशेऽधिकं शीतलत्वं भवति। तत्र सूर्य्यकिरणपतनाभावात्तदभावे चोष्णत्वाभावात्ते बलकारिणो बलवन्तो भवन्ति। सामेन चन्द्रमसः प्रकाशेन सोमाद्यौषध्यादिना च पृथिवी मही बलवती पुष्टा भवति। अथो इत्यनन्तरमेषां नक्षत्राणामुपस्थे समीपे चन्द्रमा आहितः स्थापितः सन्वर्त्तत इति विज्ञेयम्॥

Bhāṣyam-(somenādityā...) somena chandralokena sahādityāḥ kiraṇāḥ saṁyujya tato nivṛtya cha bhūmiṁ prāpya balino balaṁ karttuṁ śīlā bhavanti, teṣāṁ balaprāpakaśīlatvāt। tadyathā, yāvati 'ntarikṣadeśe sūryyaprakāśasyāvaraṇaṁ pṛthivī karoti tāvati deśe'dhikaṁ śītalatvaṁ bhavati। tatra sūryyakiraṇapatanābhāvāttadabhāve choṣṇatvābhāvātte balakāriṇo balavanto bhavanti। sāmena chandramasaḥ prakāśena somādyauṣadhyādinā cha pṛthivī mahī balavatī puṣṭā bhavati। atho ityanantarameṣāṁ nakṣatrāṇāmupasthe samīpe chandramā āhitaḥ sthāpitaḥ sanvarttata iti vijñeyam॥

Gloss—The solar rays through the moon are reflected on the earth in the form of polarized light and become invigorated. The region of space, unapproached by solar rays on account of the interception by the earth, grows rather cold. This region, devoid of the Sun's rays, becomes devoid of heat also. Because of the absence of solar heat and light, the polarized light of the moon attains vigour and strength-inspiring qualities. The earth also flourishes with nutritious herbs, shrubs and plants because of the (such) polarized light of the moon. In addition, the moon is located very close to the constellations and stars, which causes the origin of sidereal units of time.

कः स्विदेकाकी चरति क उ स्विज्जायते पुनः।
किꣳस्विद्धिमस्य भेषजं किं वा वपनं महत्॥ यजु० 23.9
kaḥ svidekākī charati ka u svijjāyate punaḥ।
kiꣳsviddhimasya bheṣajaṁ kiṁ vā vapanaṁ mahat॥
YV. 23.9

[Meaning] Who wanders lonely on his way? Who is constantly born new? What is the remedy for cold? What is the mighty field?

भाष्यम-(कः स्वि...)। को ह्येकाकी ब्रह्माण्डे चरति कोऽत्र स्वेनैव प्रकाशितः सन् भवतीति? कः पुनः प्रकाशितो जायते? हिमस्य शीतस्य भेषजमौषधं किमस्ति? तथा बीजारोपणार्थं महक्षेत्त्रमिव किमत्र भवतीति प्रश्नाश्चत्वारः॥3॥

Bhāṣyama-(kaḥ svi...)। ko hyekākī brahmāṇḍe charati ko'tra svenaiva prakāśitaḥ san bhavatīti? kaḥ punaḥ prakāśito jāyate? himasya śītasya bheṣajamauṣadhaṁ kimasti? tathā bījāropaṇārthaṁ mahakṣettramiva kimatra bhavatīti praśnāśchatvāraḥ॥3॥

Gloss - (1) Who does wander alone in this universe? (2) Who does shine with his own light, and who is illuminated again and again (born again and again)? (3) What is the remedy for cold? (4) What is the mighty field for sowing seeds?

सूर्य्य एकाकी चरति चन्द्रमा जायते पुनः।
अग्निर्हिमस्य भेषजं भूमिरावपनं महत्॥ यजु० 23.10
sūryya ekākī charati chandramā jāyate punaḥ।
agnirhimasya bheṣajaṁ bhūmirāvapanaṁ mahat॥
YV. 23.10

[Meaning] The Sun wanders lonely on its way, The Moon is constantly born a new, Fire is the remedy for cold, The earth is the great field for sowing seeds.

भाष्यम्-एषां क्रमेणोत्तराणि-(सूर्य्य एकाकी...)। अस्मिन्संसारे सूर्य्य एकाकी चरति, स्वयं प्रकाशमानः सन्नन्यान्सर्वान् लोकान् प्रकाशयति। तस्यैव प्रकाशेन चन्द्रमाः पुनः प्रकाशितो जायते, नहि चन्द्रमसि स्वतः प्रकाशः कश्चिदस्तीति। अग्निर्हिमस्य शीतस्य

भेषजमौषधमस्तीति। भूमिर्महदावपनं बीजारोपणादेरधिकरणं क्षेत्रं चेति॥

Bhāṣyam-eṣāṁ krameṇottarāṇi-(sūryya ekākī...)। asminsaṁsāre sūryya ekākī charati, svayaṁ prakāśamānaḥ sannanyānsarvān lokān prakāśayati। tasyaiva prakāśena chandramāḥ punaḥ prakāśito jāyate, nahi chandramasi svataḥ prakāśaḥ kaśchidastīti। agnirhimasya śītasya bheṣajamauṣadhamastīti। bhūmirmahadāvapanaṁ bījāropaṇāderadhikaraṇaṁ kṣetraṁ cheti॥

Gloss—Their respective answers are:

(I) The Sun wanders alone in this universe, radiant with its own light and lights up others.

(II) The moon is reborn due to the sun's light, as she does not retain her own light.

(Ill) Fire is the remedy for cold.

(IV) The earth is the great field for sowing seeds.

वेदेष्वेतद्विषयप्रतिपादका एवंभूता मन्त्रा बहवः सन्ति।

vedeṣvetadviṣayapratipādakā evaṁbhūtā mantrā bahavaḥ santi.

There are many verses in the Vedas, similar to the above, dealing with this topic.

इति प्रकाश्यप्रकाशकविषयः

iti prakāśyaprakāśakaviṣayaḥ

Here ends the chapter on the Illuminator and Illuminated.

अथ गणितविद्याविषयः

Atha gaṇitavidyāviṣayaḥ

The Science of Mathematics

एका च मे तिस्रश्च मे तिस्रश्च मे पंच च मे पंच च मे सप्त च मे सप्त च मे नव च मे नव च म एकादश च म एकादश च मे त्रयोदश च मे त्रयोदश च मे पंचदश च मे पंचदश च मे सप्तदश च मे सप्तदश च मे नवदश च मे नवदश च म एकविꣳशतिश्च मे एकविꣳशतिश्च मे त्रयोविꣳशतिश्च मे त्रयोविꣳशतिश्च मे पंचविꣳशतिश्च मे पंचविꣳशतिश्च मे सप्तविꣳशतिश्च मे सप्तविꣳशतिश्च मे नवविꣳशतिश्च मे नवविꣳशतिश्च म एकत्रिꣳशच्च म एकत्रिꣳशच्च मे त्रयस्त्रिꣳशच्च मे यज्ञेन कल्पन्ताम्॥ यजु. 18.24

ekā cha me tisraścha me tisraścha me paṁcha cha me paṁcha cha me sapta cha me sapta cha me nava cha me nava cha ma ekādaśa cha ma ekādaśa cha me trayodaśa cha me trayodaśa cha me paṁchadaśa cha me paṁchadaśa cha me saptadaśa cha me saptadaśa cha me navadaśa cha me navadaśa cha ma ekaviꣳśatiścha me ekaviꣳśatiścha me trayoviꣳśatiścha me trayoviꣳśatiścha me paṁchaviꣳśatiścha me paṁchaviꣳśatiścha me saptaviꣳśatiścha me saptaviꣳśatiścha me navaviꣳśatiścha me navaviꣳśatiścha ma ekatriꣳśachcha ma ekatriꣳśachcha me trayastriꣳśachcha me yajñena kalpantām॥ YV. 18.24

[Meaning] The above mantra teaches viṣama saṅkhyā (odd numbers) and quotes from 1 to 33 digits.

May one and three, and three and five, and five and seven (and so on up to thirty-three) add up as odd numbers upto infinity.

1+1=2

1+2=3

3+2=5

5+2=7

7+2=9

9+2=11

11+2=13

13+2=15

15+2=17

17+2=19

19+2=21

21+2=23

23+2=25

25+2=27

27+2=29

29+2=31

31+2=33

भाष्यम्-अभिप्रायः- अनयोर्मन्त्रयोर्मध्ये खल्वीश्वरेणाङ्कबीजरेखागणितं प्रकाशितमिति। (एका...) एकार्थस्य या वाचिका संख्यास्ति (१), सैकेन युक्ता द्वौ भवतः (२), यत्र द्वावेकेन युक्तौ सा त्रित्वाचिका (३) ॥

Bhāṣyam-abhiprāyaḥ- anayormantrayormadhye khalvīśvareṇāṅkabījarekhāgaṇitaṁ prakāśitamiti। (ekā....) ekārthasya yā vāchikā saṁkhyāsti (1), saikena yuktā dvau bhavataḥ (2), yatra dvāvekena yuktau sā tritvāchikā (3) ॥

Gloss— The above-noted mantra reveals the Science of mathematics, arithmetic, algebra and geometry.

When the numeral denoting one is added to another such digit, it makes two, one and two make three.

चतस्रश्च मेऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश

च मे विꣳशतिश्च मे विꣳशतिश्च मे चतुर्विꣳशतिश्च मे चतुर्विꣳशतिश्च मे अष्टाविꣳशतिश्च मे अष्टाविꣳशतिश्च मे द्वात्रिꣳशच्च मे द्वात्रिꣳशच्च मे षड्विꣳशतिश्च मे षड्विꣳशच्च मे चत्वारिꣳशच्च मे चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मेऽष्टाचत्वारिꣳशच्च मे यज्ञेन कल्पन्ताम् ॥ यजु॰ 18.25

chatasraścha me'ṣṭau cha me'ṣṭau cha me dvādaśa cha me dvādaśa cha me ṣoḍaśa cha me ṣoḍaśa cha me viꣳśatiścha me viꣳśatiścha me chaturviꣳśatiścha me chaturviꣳśatiścha me aṣṭāviꣳśatiścha me aṣṭāviꣳśatiścha me dvātriꣳśachcha me dvātriꣳśachcha me ṣaṭtriꣳśatiścha me ṣaṭtriꣳśachcha me chatvāriꣳśachcha me chatvāriꣳśachcha me chatuścchatvāriꣳśachcha me chatuścchatvāriꣳśachcha me'ṣṭāchatvāriꣳśachcha me yajñena kalpantām ॥

YV. 18.25

[Meaning] The above mantra teaches the multiplication table of 4 up to 12.

May my four and my eight and my twelve (and so on upto forty-eight) add up to infinity.

भाष्यम्-द्वाभ्यां द्वौ युक्तौ चत्वारः (४), एवं तिसृभिस्त्रित्व संख्यायुक्ता षट् (६), एवमेव चतस्रश्च मे पंच च मे इत्यादिषु परस्परं संयोगादिक्रियायाऽनेकविधाङ्कैर्गणितविद्या सिध्यति। अन्यत्खल्वत्रानेकचकाराणां पाठान्मनुष्यैरनेकविधा गणितविद्या सन्तीति वेद्यम्।

सेयं गणितविद्या वेदाङ्गे ज्योतिषशास्त्रे प्रसिद्धास्त्यतो नात्र लिख्यते। परन्त्वीदृशा मन्त्रा ज्योतिषशास्त्रस्थगणितविद्याया मूलमिति विज्ञायते। इयमङ्कसंख्या निश्चितेषु संख्यातपदार्थेषु प्रवर्त्तते।

Bhāṣyam-dvābhyāṁ dvau yuktau chatvāraḥ (4), evaṁ tisṛbhistritva saṁkhyāyuktā ṣaṭ (6), evameva chatasraścha me paṁcha cha me ityādiṣu parasparaṁ saṁyogādikriyāyā'nekavidhāṅkairgaṇitavidyā sidhyati। anyatkhalvatrānekachakārāṇāṁ pāṭhānmanuṣyairanekavidhā gaṇitavidyā santīti vedyam।

seyaṁ gaṇitavidyā vedāṅge jyotiṣaśāstre prasiddhāstyato nātra likhyate। parantvīdṛśā mantrā jyotiṣaśāstrasthagaṇitavidyāyā mūlamiti vijñāyate।

iyamaṅkasaṁkhyā niśchiteṣu saṁkhyātapadārtheṣu pravarttate।

ये चाज्ञातसंख्याः पदार्थास्तेषां विज्ञानार्थं बीजगणितं प्रवर्त्तते। तदपि विधानम् 'एका चेति। अ-क इत्यादिसंकेतैनैतन्मन्त्रादिभ्यो बीजगणितं निःसरतीत्यवधेयम् ॥2॥

ye chājñātasaṁkhyāḥ padārthāsteṣāṁ vijñānārthaṁ bījagaṇitaṁ pravarttate। tadapi vidhānam 'ekā cheti। a-ka ityādisaṁketenaitanmantrādibhyo bījagaṇitaṁ niḥsaratītyavadheyam ॥2॥

Gloss—Two and two make four, three and three make six; similarly, the numeral four, five, &c., occurring in these verses, indicate that the Science of Mathematics evolved by treating the figures in different ways such as addition, &c. Moreover, the frequent use of the conjunction 'ca' (and) suggests various other sciences of calculations. We shall not dilate upon this topic here because it is pretty evident to all that this science has been dealt with in detail in the texts dealing with Jyotiṣa (astronomy), which is an (Aṅga) part of the Vedas. But it must be known (to all) that such mantras contain the original seeds of the science of mathematics, which is the subject of books on astronomy. The science of calculation (arithmetic) deals with the known, and the science of algebra (Bīja) with the unknown and uncertain quantities. The following mantra indicates that the science of algebra is found in the Vedas, as it is hinted upon by the symbols 'a2'-k3', etc.

अ[2]ग्न[3] आ[1] याहि[2] वी[3]त[1]ये[2] गृणा[3]नो[2] ह[3]व्य[1]दात[2]ये।
नि[1]र होता[2]र सत्सि ब[2]र्हि[1]षि[2] ॥ साम० 1.1.1

a2gna3 ā1 yāhi2 vī3ta1ye2 gṛṇā3no2 ha3vya1dāta2ye।
ni1ra hotā2ra satsi ba2rhi1ṣi2 ॥ S.V.1.1.1

यथैका क्रिया द्व्यर्थकरी प्रसिद्धेति न्यायेन स्वरसङ्केतांकैर्बीजगणितमपि साध्यत इति बोध्यम्। एवं गणितविद्याया रेखागणितं तृतीयो भागः सोऽप्यत्रोच्यते।

yathaikā kriyā dvyarthakarī prasiddheti nyāyena svarasaṅketāṁkairbījagaṇitamapi sādhyata iti bodhyam। evaṁ gaṇitavidyāyā rekhāgaṇitaṁ tṛtīyo bhāgaḥ so'pyatrochyate।

[Meaning] According to the maxim that one act serves a twofold purpose, the numerals marked on the letters of the above-cited verse, for indicating the accent, also contain the science of algebra.

In the under-mentioned two mantras, geometry is cited:

इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः।
अयꣳसोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम॥

यजु॰ 23.62

iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ yajño bhuvanasya nābhiḥ।
ayaꣳsomo vṛṣṇo aśvasya reto brahmāyaṁ vāchaḥ paramaṁ vyoma॥ YV. 23.62

[Meaning] This altar is the extreme limit of the earth. This yajña (the process of creation) is the centre of the universe. This Soma is the stallion's genial humour, (and) this Brahmā is the highest region where the Speech resides.

भाष्यम्-(इयं वेदिः....)। अभिप्रायः-अत्र मन्त्रयो रेखागणितं प्रकाश्यत इति।

इयं या वेदिस्त्रिकोणा, चतुरस्रा, श्येनाकारा, वर्तुलाकारादियुक्ता क्रियतेऽस्यावेदेराकृत्या रेखागणितोपदेशलक्षणं विज्ञायते। एवं पृथिव्याः परोऽन्तो यो भागोऽर्थात्सर्वतः सूत्रवेष्टनवदस्ति स परिधिरित्युच्यते। यश्चायं यज्ञो हि संगमनीयो रेखागणिते मध्यो व्यासाख्यो मध्यरेखाख्यश्च सोऽयं भुवनस्य भूगोलस्य ब्रह्माण्डस्य वा नाभिरस्ति। (अयꣳ सो..) सोमलोकोप्येवमेव परिध्यादियुक्तोऽस्ति। (वृष्णो अश्व...) वृष्टिकर्त्तुः सूर्यस्याग्नेर्वायोर्वा वेगहेतोरपि परिध्यादिकं तथैवास्ति। (रेतः) तेषां वीर्यमोषधिरूपेण सामर्थ्यार्थं विस्तृतमप्यस्तीति वेद्यम्। (ब्रह्मायं वा...) यद् ब्रह्मास्ति तद्वाण्याः (परमं व्योम) अर्थात्परिधिरूपेणान्तर्बहिः स्थितमस्ति॥3॥

Bhāṣyam-(iyaṁ vediḥ..)। abhiprāyaḥ-atra mantrayo

rekhāgaṇitaṁ prakāśyata iti।

iyaṁ yā vedistrikoṇā, chaturasrā, śyenākārā, vartulākārādiyuktā kriyate'syāvederākṛtyā rekhāgaṇitopadeśalakṣaṇaṁ vijñāyate। evaṁ pṛthivyāḥ paro'nto yo bhāgo'rthātsarvataḥ sūtraveṣṭanavadasti sa paridhirityuchyate। yaśchāyaṁ yajño hi saṁgamanīyo rekhāgaṇite madhyo vyāsākhyo madhyarekhākhyaścha so'yaṁ bhuvanasya bhūgolasya brahmāṇḍasya vā nābhirasti। (aya ꣳ so...) somalokopyevameva paridhyādiyukto'sti। (vṛṣṇo aśva..) vṛṣṭikarttuḥ sūryasyāgnervāyorvā vegahetorapi paridhyādikaṁ tathaivāsti। (retaḥ) teṣāṁ vīryamoṣadhirūpeṇa sāmarthyārthaṁ vistṛtamapyastīti vedyam। (brahmāyaṁ vā...) yad brahmāsti tadvāṇyāḥ (paramaṁ vyoma) arthātparidhirūpeṇāntarbahiḥ sthitamasti ॥3॥

Gloss—The yajña-altars (vedis) are made in various shapes, i.e. triangular, quadrilateral, circular shape, or the shape of a śyena (a hawk). Through creating multiple forms of altars, geometrical science is expounded.

Paridhi, or circumference, is a line drawn around the earth, farthest from its centre. A line drawn from any point on the circumference and passing through the centre is called vyāsa (diameter or) the middle line in geometry. This is the centre or Nābhi (navel) of the world (the earth or universe). These lines are so-called because all such lines converge to meet in the centre. Yajña also means a centre where all activities or all men meet together. Thus the soma loka (the moon) also has Paridhi (circumference, etc.). The rain-producing sun, which radiates light and heat (the cause of motion) and the intervening space all possess their own circumferences. Their (sun, air, etc.) energy is widespread in the form of herbs, etc.

Here Brahmā denotes the space for vāk (mass-energy

of the universe), which is situated as the circumference of the mass-energy of the universe, pervading it internally and externally.

कासीत् प्रमा प्रतिमा किं निदानमाज्यं किमासीत् परिधिः क आसीत्। छन्दः किमासीत् प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वं ॥ ऋ० 10.130.3

kāsīt pramā pratimā kiṁ nidānamājyaṁ kimāsīt paridhiḥ ka āsīt। chhandaḥ kimāsīt praugaṁ kimukthaṁ yaddevā devamayajanta viśvaṁ ॥ RV. 10.130.3

[Meaning] What was the knower of all things? What were the measurer and the cause? What was the essence of the universe like clarified butter? What circumscribed the universe? What is independent in this universe? What is the pra-uga (praiseworthy)? What is worshipped by all enlightened persons?

भाष्यम्-(कासीत् प्रमा) यथार्थज्ञानं यथार्थज्ञानवान् तत्साधिका बुद्धिः कासीत्? सर्वस्येति शेषः। एवम् (प्रतिमा) प्रतिमीयतेऽनया सा प्रतिमा, यया परिमाणं क्रियते, सा कासीत्? एवमेवास्य (किं निदानम्) कारणं किमस्ति? (आज्यम्..) ज्ञातव्यं घृतवत्सारभूतं चास्मिन् जगति किमासीत्? सर्वदुःखनिवारकमानन्देन स्निग्धं सारभूतं च? (परिधिः क...) तथास्य सर्वस्य विश्वस्य पृष्ठावरणं क आसीत्? गोलस्य पदार्थस्योपरि सर्वतः सूत्रवेष्टनं कृत्वा यावती रेखा लभ्यते स परिधिरित्युच्यते। (छन्दः) स्वच्छन्दं स्वतन्त्रं वस्तु किमासीत्? (प्रउगं...) ग्रहोक्थं स्तोतव्यं किमासीत्? इति प्रश्नाः। एषामुत्तराणि-(यद्देवा दे...) यत् यं देवं परमेश्वरं विश्वेदेवाः सर्वे विद्वांसः (अयजन्त) समपूजयन्त, पूजयन्ति, पूजयिष्यन्ति च, स एव सर्वस्य (प्रमा) यथार्थतया ज्ञातास्ति, (प्रतिमा) परिमाणकर्त्ता एवमेवाग्रेऽपि पूर्वोक्तोऽर्थो योजनीयः।

Bhāṣyam-(kāsīt pramā) yathārthajñānaṁ yathārthajñānavān tatsādhikā buddhiḥ kāsīt? sarvasyeti śeṣaḥ। evam (pratimā) pratimīyate'nayā sā pratimā, yayā parimāṇaṁ kriyate, sā kāsīt? evamevāsya (kiṁ nidānam) kāraṇaṁ kimasti? (ājyam....) jñātavyaṁ ghṛtavatsārabhūtaṁ chāsmin jagati kimāsīt? sarvaduḥkhanivārakamānandena snigdhaṁ sārabhūtaṁ cha? (paridhiḥ ka...) tathāsya sarvasya viśvasya pṛṣṭhāvaraṇaṁ ka āsīt? golasya padārthasyopari sarvataḥ sūtraveṣṭanaṁ kṛtvā yāvatī rekhā labhyate sa paridhirityuchyate। (chhandaḥ)

svachchhandaṁ svatantraṁ vastu kimāsīt? (praugaṁ...) grahokthaṁ stotavyaṁ kimāsīt? iti praśnāḥ। eṣāmuttarāṇi- (yaddevā de...) yat yaṁ devaṁ parameśvaraṁ viśvedevāḥ sarve vidvāṁsaḥ (ayajanta) samapūjayanta, pūjayanti, pūjayiṣyanti cha, sa eva sarvasya (pramā) yathārthatayā jñātāsti, (pratimā) parimāṇakarttā evamevāgre'pi pūrvokto'rtho yojanīyaḥ।

अत्रापि 'परिधि' शब्देन रेखागणितोपदेशलक्षणं विज्ञायते। सेयं विद्या ज्योतिषशास्त्रे विस्तरश उक्तास्ति। एवमेतद्विषयप्रतिपादका अपि वेदेषु बहवो मन्त्राः सन्ति॥

atrāpi 'paridhi' śabdena rekhāgaṇitopadeśalakṣaṇaṁ vijñāyate। seyaṁ vidyā jyotiṣaśāstre vistaraśa uktāsti। evametadviṣayapratipādakā api vedeṣu bahavo mantrāḥ santi॥

Gloss- Who is pramā, knower of everything as they are or whose buddhi (intellect) is the means to correct knowledge?

Who is pratimā (the measurer)?

Who is the nidāna (the cause)? What is ājya (knowable essence like ghee) in this world that alleviates all sufferings and gives bliss and affection?

What is the Paridhi (circumference) of the universe? Paridhi is a line running around a spherical object.

What is chhandas (independent object) in this world?

What is Pra-uga (praiseworthy)?

The answers to these questions are:

The Supreme Being, who learned scholars worshipped, do worship and shall worship, is Pramā (knower of all things as they are). He is the measurer (pratimā) of all. This way, the answer should apply to all remaining questions by properly construing the words.

The word Paridhi (circumference) also clearly refers

to geometrical science. This science has been expounded in detail in texts dealing with astronomy.

The Vedas contain several mantras dealing with mathematics.

इति संक्षेपतो गणितविद्याविषयः ।

iti saṁkṣepato gaṇitavidyāviṣayaḥ ।

Here ends the brief description of the mathematics.

अथेश्वरस्तुतिप्रार्थनायाचनासमर्पणविषयः

Atheśvarastutiprārthanāyāchanāsamarpaṇav iṣayaḥ

Stuti, Prayer, Worship and Surrender

स्तुतिविषयस्तु 'यो भूतं च' इत्यारभ्योक्तो, वक्ष्यते च। अथेदानीं प्रार्थनाविषय उच्यते-

stutiviṣayastu 'yo bhūtaṁ cha' ityārabhyokto, vakṣayate cha। athedānīṁ prārthanāviṣaya uchyate-

The topic of eulogy has already been dealt with in the mantras commencing with "*yo bhūraṁ ca*", etc., and it will be taken later on. Now, we explain the subject of prayer:

The following mantras deal with the eulogy and prayer of Parameśvara:

तेजोऽसि तेजो मयि धेहि वीर्य्यमसि वीर्यं मयि धेहि बलमसि बलं मयि धेहि। ओजोऽस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि॥

यजु॰ 19.9

tejo'si tejo mayi dhehi vīryyamasi vīryaṁ mayi dhehi balamasi balaṁ mayi dhehi। ojo'syojo mayi dhehi manyurasi manyuṁ mayi dhehi saho'si saho mayi dhehi॥

YV. 19.9

[Meaning] You are the source of glory, grant me glory; you are the source of virility, grant me virility; you are the source of power, give me power; you are the source of energy, give me energy; you are the source of high spirit, grant me high spirit; you are forbearance, give me forbearance.

भाष्यम्-अभिप्रायः-'तेजोऽसी'त्यादिमन्त्रेषु परमेश्वरस्य स्तुतिप्रार्थनादिविषयाः प्रकाश्यन्त इति बोध्यम्।

(तेजोऽसि...) हे परमेश्वर! त्वं तेजोऽस्यनन्तविद्यादिगुणौः प्रकाशमयोऽसि, मय्यप्यसंख्यातं तेजो विज्ञानं धेहि। (वीर्य्यमसि...) हे परमेश्वर! त्वं वीर्यमस्यनन्तपराक्रमवानसि, कृपया मय्यपि शरीरबुद्धिशौर्य्यस्फूर्त्त्यादिवीर्य्यं पराक्रमं स्थिरं निधेहि। (बलम्...) हे महाबलेश्वर! त्वमनन्तबलमसि, मय्यप्यनुग्रहत उत्तमं बलं धेहि स्थापय। (ओजो...) हे परमेश्वर्! त्वमोजोऽसि, मय्यप्योजः सत्यं विद्याबलं धेहि। (मन्युरसि...) हे परमेश्वर! त्वं मन्युर्दुष्टान्प्रति क्रोधकृदसि, मय्यपि स्वसत्तया दुष्टान्प्रति मन्युं धेहि। (सहोऽसि..) हे सहनशीलेश्वर! त्वं सहोऽसि, मय्यपि सुखदुःखयुद्धादिसहनं धेहि। एवं कृपयैतदादिशुभान्गुणान्मह्यं देहीत्यर्थः॥

Bhāṣyam-abhiprāyaḥ-'tejo'sī'tyādimantreṣu parameśvarasya stutiprārthanādiviṣayāḥ prakāśyanta iti bodhyam।

(tejo'si...) he parameśvara! tvaṁ tejo'syanantavidyādiguṇauḥ prakāśamayo'si, mayyapyasaṁkhyātaṁ tejo vijñānaṁ dhehi। (vīryyamasi...) he parameśvara! tvaṁ vīryamasyanantaparākramavānasi, kṛpayā mayyapi śarīrabuddhiśauryyasphūrttyādivīryyaṁ parākramaṁ sthiraṁ nidhehi। (balam...) he mahābaleśvara! tvamanantabalamasi, mayyapyanugrahata uttamaṁ balaṁ dhehi sthāpaya। (ojo...) he parameśvar! tvamojo'si, mayyapyojaḥ satyaṁ vidyābalaṁ dhehi। (manyurasi...) he parameśvara! tvaṁ manyurduṣṭānprati krodhakṛdasi, mayyapi svasattayā duṣṭānprati manyuṁ dhehi। (saho'si...) he sahanaśīleśvara! tvaṁ saho'si, mayyapi sukhaduḥkhayuddhādisahanaṁ dhehi। evaṁ kṛpayaitadādiśubhānguṇānmahyaṁ dehītyarthaḥ॥

Gloss—O Supreme Lord! You are glorious due to the qualities of infinite knowledge, etc., grant me endless glory and wisdom. O Parameśvara! You are virility, i.e. your prowess is unlimited; kindly bestow upon me good physique, mental power, vigour, good vibes, etc. O Lord of the highest might! Your strength is infinite; kindly grant me the best possible strength. O Parameśvara! You are the source of energy; endow me with energy, truth,

spiritual knowledge and power. O Parameśvara! Your wrath is intended for the crooked persons; grant me wrath only for crooks. O Lord of forbearance! Please grant me the strength to endure pain, pleasure and adversities. Please give me all these good qualities.

मयीदमिन्द्र इन्द्रियं दधात्वस्मान् रायो मघवा नः सचन्ताम्।
अस्माकꣳ सन्त्वाशिषः सत्या नः सन्त्वाशिषः॥ यजु० 2.10
mayīdamindra indriyaṁ dadhātvasmān rāyo maghavā naḥ sachantām।
asmāka ꣳsantvāśiṣaḥ satyā naḥ santvāśiṣaḥ॥ YV. 2.10

[Meaning] May Indra (glorious Lord) bestow me with solid senses. May Maghavan (the Lord of riches) extend our fortunes. May our desires be truthful. May our wishes be accomplished.

भाष्यम्-(मयीदमिन्द्र...) हे इन्द्र परमैश्वर्यवन् परमात्मन्! मयि मदात्मनि श्रोत्रादिकं मनश्च सर्वोत्तमं भवान् दधातु तथाऽस्मांश्च पोषयतु। अर्थात् सर्वोत्तमैः पदार्थैः सह वर्त्तमानानस्मान्सदा कृपया करोतु पालयतु च। (अस्मान् रायो०) तथा नोऽस्मभ्यं, मघं परमं विज्ञानादिधनं विद्यते यस्मिन् स मघवा भवान् स परमोत्तमं राज्यादिधनमस्मदर्थं दधातु। (सचन्ताम्) सचतां तत्र चास्मान् समवेतान्करोतु। तथा भवन्त उत्तमेषु गणेषु सचन्तां समवेता भवन्त्वितीश्वराऽऽज्ञास्ति। (अस्माकꣳ स...) तथा हे भगवन्! त्वत्कृपयाऽस्माकं सर्वा अशिष इच्छाः सर्वदा सत्या भवन्तु। मा कश्चिदस्माकं चक्रवर्त्तिराज्यानुशासनादय आशिष इच्छा मोघा भवेयुः॥

Bhāṣyam-(mayīdamindra...) he indra paramaiśvaryavan paramātman! mayi madātmani śrotrādikaṁ manaścha sarvottamaṁ bhavān dadhātu tathā'smāṁścha poṣayatu। arthāt sarvottamaiḥ padārthaiḥ saha varttamānānasmānsadā kṛpayā karotu pālayatu cha। (asmān rāyo...) tathā no'smabhyaṁ, maghaṁ paramaṁ vijñānādidhanaṁ vidyate yasmin sa maghavā bhavān sa paramottamaṁ rājyādidhanamasmadarthaṁ dadhātu। (sachantām) sachatāṁ tatra chāsmān samavetānkarotu। tathā bhavanta uttameṣu gaṇeṣu sachantāṁ samavetā bhavantvitīśvarā''jñāsti। (asmāka ꣳ sa...) tathā he bhagavan! tvatkṛpayā'smākaṁ sarvā aśiṣa ichchhāḥ sarvadā satyā bhavantu। mā kaśchidasmākaṁ

chakravarttirājyānuśāsanādaya āśiṣa ichchhā moghā bhaveyuḥ ॥

Gloss—O Indra! (Supreme Lord) grant me powerful senses, ears, etc., the most superior mind and nourish us, i.e. protect and bless us with all good things of the world. You are the Home of all Treasures of knowledge, etc.; may you grant us riches of empire. etc., and may we be able to attain them.

Parameśvara ordains that human beings should strive to achieve these good qualities. O Parameśvara! May our wishes, by your grace, come true. May our aspirations to participate in the administration of a universal empire never be frustrated.

यां मेधां देवगणाः पितरश्चोपासते।
तया मामद्य मेधयाग्ने मेधाविनं कुरु स्वाहा॥ यजु० 32.14
yāṁ medhāṁ devagaṇāḥ pitaraśchopāsate।
tayā māmadya medhayāgne medhāvinaṁ kuru svāhā ॥
YV. 32.14

[Meaning] O, Agni (Parameśvara)! Bless me with the same intelligence and wisdom aspired and prayed for by wise and senior persons. This offering is intended for the same.

(यां मेधां) हे अग्ने परमेश्वर! परमोत्तमया मेधया धारणावत्या बुद्ध्या सह (मा) मां मेधाविनं सर्वदा कुरु। का मेधेत्युच्यते-(देवगणाः..) विद्वत्समूहाः, पितरो विज्ञानिनश्च यामुपासते। (तया...) तया मेधया (अद्य) वर्त्तमानदिने मां सर्वदा युक्तं कुरु संपादय। (स्वाहा)-

अत्र स्वाहाशब्दार्थे प्रमाणं निरुक्तकारा आहुः-

(yāṁ medhāṁ) he agne parameśvara! paramottamayā medhayā dhāraṇāvatyā buddhyā saha (mā) māṁ medhāvinaṁ sarvadā kuru। kā medhetyuchyate-(devagaṇāḥ...) vidvatsamūhāḥ, pitaro vijñāninaścha yāmupāsate। (tayā...) tayā medhayā (adya) varttamānadine māṁ sarvadā yuktaṁ kuru saṁpādaya। (svāhā)-

atra svāhāśabdārthe pramāṇaṁ niruktakārā āhuḥ-

Gloss—O Parameśvara! Bless me with a meditative mind and intelligence aspired by the (devas) learned scholars and the (pitaras) wise persons. Endow me with the same brightness. The meaning of the word 'svāhā' (occurring in this mantra) is explained by the author of the Nirukta (8.20) as:

स्वाहाकृतयः, स्वाहेत्येतत्सु आहेति वा, स्वा वागाहेति वा, स्वं प्राहेति वा, स्वाहुतं हविर्जहोतीति वा। तासामेषा भवति॥ निरु० 8.20

svāhākṛtayaḥ, svāhetyetatsu āheti vā, svā vāgāheti vā, svaṁ prāheti vā, svāhutaṁ havirjahotīti vā। tāsāmeṣā bhavati॥

Nir. 8.20

[Meaning] Oblations are offered with the statement of 'svāhā'. Here svāhā is uttered, or the Vedic mantra itself contains the utterance of 'svāhā'; or one addresses himself by the utterance of svāhā; or one offers oblation by uttering 'svāhā'. The following stanza is addressed to them.

भाष्य-स्वाहाशब्दस्यायमर्थः-(सु आहेति वा) सु सुष्ठु कोमलं मधुरं कल्याण करं प्रियं वचनं सर्वैर्मनुष्यैः सदा वक्तव्यम्। (स्वा वागाहेति वा) ज्ञानमध्ये स्वकीया वाग्वर्त्तते, सा यदाह तदेव वागिन्द्रियेण सर्वदा वाच्यम् (स्वं प्राहेति वा) स्वं स्वकीयपदार्थं प्रत्येव स्वत्वं वाच्यं, न परपदार्थं प्रति चेति (स्वाहुतं हविर्जुहोतीति वा) सुष्ठु रीत्या संस्कृत्य संस्कृत्य हविः सदा होतव्यमिति स्वाहाशब्दपर्य्यायार्थाः॥

Bhāṣya-svāhāśabdasyāyamarthaḥ-(su āheti vā) su suṣṭhu komalaṁ madhuraṁ kalyāṇa karaṁ priyaṁ vachanaṁ sarvairmanuṣyaiḥ sadā vaktavyam। (svā vāgāheti vā) jñānamadhye svakīyā vāgvarttate, sā yadāha tadeva vāgindriyeṇa sarvadā vāchyam (svaṁ prāheti vā) svaṁ svakīyapadārthaṁ pratyeva svatvaṁ vāchyaṁ, na parapadārthaṁ prati cheti (svāhutaṁ havirjuhotīti vā) suṣṭhu rītyā saṁskṛtya saṁskṛtya haviḥ sadā hotavyamiti svāhāśabdaparyyāyārthāḥ॥

Gloss—The meaning of the word 'svāhā' is like this. All should always utter sweet and eloquent words that may be pleasant and beneficial, or one should express in words what he intelligently feels or what his inner voice says. (sva+vāk+āha) or they claim possession of what belongs to them (svaṁ+prati+āha) and not what belongs to others. After purifying (refining) them rightly and carefully, they should offer oblations into the fire.

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥ ऋ० 1.39.2
sthirā vaḥ santvāyudhā parāṇude vīḷū uta pratiṣkabhe।
yuṣmākamastu taviṣī panīyasī mā martyasya māyinaḥ ॥
RV. 1.39.2

[Meaning] Strong be your weapons for driving away (your) foes; firm for resistance, let them be. Yours be the strength that merits praise, not (the power) of a treacherous mortal.

भाष्यम्-(स्थिरा वः...) अभिप्रायः-ईश्वरो जीवेभ्य आशीर्ददातीति विज्ञेयम्-

हे मनुष्या वो युष्माकं (आयुधा) आयुधान्याग्नेयास्त्रादीनि, शतघ्नीभुशुण्डीधनुर्वाणास्यादीनि शस्त्राणि च (स्थिरा) मदनुग्रहेण स्थिराणि सन्तु। (पराणुदे) दुष्टानां शत्रूणां पराजयाय युष्माकं विजयाय च सन्तु। तथा (वीळू) अत्यन्तदृढानि प्रशंसितानि च (उत) एवं शत्रुसेनाया अपि (प्रतिष्कभे) प्रतिष्टम्भनाय पराङ्मुखतया पराजयकरणाय च सन्तु। तथा (युष्माकमस्तु तविषी...) युष्माकं तविषि सेनाऽत्यन्तप्रशंसनीया बलं चास्तु। येन युष्माकं चक्रवर्तिराज्यं स्थिरं स्यादुष्टकर्मकारिणां युष्मद्विरोधिनां शत्रूणां पराजयश्च सदा भेवत्। (मा मर्त्यस्य मा...) परन्त्वयमवाशीर्वादः सत्यकर्मानुष्ठानिभ्यो हि ददामि, किन्तु मायिनोऽन्यायकारिणो मर्त्यस्य मनुष्यस्य च कदाचिन् मास्तु। अर्थान्नैव दुष्टकर्मकारिभ्यो मनुष्येभ्योऽहमाशीर्वादं कदाचिद्ददामीत्यभिप्रायः ॥

Bhāṣyam-(sthirā vaḥ...) abhiprāyaḥ-īśvaro jīvebhya āśīrdadātīti vijñeyam-

he manuṣyā vo yuṣmākaṁ (āyudhā) āyudhānyāgneyāstrādīni, śataghnībhuśuṇḍīdhanurvāṇāsyādīni

śastrāṇi cha (sthirā) madanugraheṇa sthirāṇi santu। (parāṇude) duṣṭānāṁ śatrūṇāṁ parājayāya yuṣmākaṁ vijayāya cha santu। tathā (vīḷū) atyantadṛḍhāni praśaṁsitāni cha (uta) evaṁ śatrusenāyā api (pratiṣkabhe) pratiṣṭambhanāya parāṅmukhatayā parājayakaraṇāya cha santu। tathā (yuṣmākamastu taviṣī...) yuṣmākaṁ taviṣi senā'tyantapraśaṁsanīyā balaṁ chāstu। yena yuṣmākaṁ chakravartirājyaṁ sthiraṁ syādduṣṭakarmakāriṇāṁ yuṣmadvirodhināṁ śatrūṇāṁ parājayaścha sadā bhevat। (mā martyasya mā...) parantvayamavāśīrvādaḥ satyakarmānuṣṭhānibhyo hi dadāmi, kintu māyino'nyāyakāriṇo martyasya manuṣyasya cha kadāchin māstu। arthānnaiva duṣṭakarmakāribhyo manuṣyebhyo'hamāśīrvādaṁ kadāchiddadāmītyabhiprāyaḥ ॥

Gloss—It may be known that in this mantra, Parameśvara gives blessings to humankind.

O human beings, may your arms and weapons, e.g. fire-arms (āgneya astra), guns (bhuśuṇḍī), cannons (śataghnī), bows, arrows and swords, etc., through My Grace, be fast and firm. These arms are solid and laudable and may bring about the defeat of your enemies (parāṇude). May they be potent enough to resist and paralyse the foes. Let your armies be exceedingly efficient and well equipped, and strong. Let your universal empire flourish safely. Your evil-doer foes who resist you be routed (in the battle). But this blessing of Mine is only for persons who adhere to truthful conduct and not for those who are addicted to injustice and betrayal. The idea is that I (Parameśvara) never bless those persons who commit evil acts and are unjust.

इषे पिन्वस्वोर्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व द्यावापृथिवीभ्यां पिन्वस्व। धर्मासि सुधर्मामेन्यस्मे नृम्णानि धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ॥ यजु० 38.14

iṣe pinvasvorje pinvasva brahmaṇe pinvasva kṣatrāya pinvasva dyāvāpṛthivībhyāṁ pinvasva। dharmāsi sudharmāmenyasme nṛmṇāni dhāraya brahma dhāraya kṣatraṁ dhāraya viśaṁ dhāraya ॥ YV. 38.14

[Meaning] O Parameśvara, you bestow in abundance on us the food, strength; divine knowledge; warrior-valour; sunlight and geothermal energy for our survival. You are the source of dharma; endow us with dharma. You are foeless also make it foeless. Endow me with spiritual knowledge, physical strength, and good progeny.

भाष्यम्-(इषे पिन्वस्व..) हे भगवन्! इषे उत्तमेच्छायै, परमोत्कृष्टायान्नाय चास्मान् त्वं पिन्वस्व, स्वतन्त्रतया सदैव पुष्टिमतः प्रसन्नान् कुरु (ऊर्जे) वेदविद्याविज्ञानग्रहणाय परमप्रयत्नकारिणां ब्राह्मणवर्णयोग्यान् कृत्वा सदा पिन्वस्व, दृढोत्साहयुक्तानस्मान् कुरु। (क्षत्रा...) क्षत्राय सामाज्याय पिन्वस्व, परमवीर (व) तः क्षत्रियस्वभावयुक्तान् चक्रवर्त्तिराजयसहितानस्मान् कुरु। (द्यावापृ...) एवं यथाद्यावापृथिवीभ्यां सूर्य्याग्निभूम्यादिभ्यः पदार्थेभ्यः सर्वजगते प्रकाशोपकारौ भवतः, तथैव कलाकौशलयानचालनादिविद्यां गृहीत्वा सर्वमनुष्योपकारं वयं कुर्मः, एतदर्थमस्मान् पिन्वस्वोत्तमप्रयत्नवतः कुरु। (धर्मासि...) हे सुधर्म परमेश्वर! त्वं धर्मासि न्यायकार्यसि, अस्मानपि न्यायधर्मयुक्तान् कुरु। (अमेनि...) हे सर्वहितकारकेश्वर! यथा त्वममेनिर्निर्वैरोऽसि, तथाऽस्मानपि सर्वमित्रान्निर्वैरान् कुरु। तथा (अस्मे) अस्मदर्थं (नृम्णानि) कृपया सुराज्यसुनियमसुरत्नादीनि धारय, एवमेवास्माकं (ब्रह्म...) वैश्यवर्णं प्रजां च धारय। अर्थात्सर्वोत्तमान् गुणानस्मन्निष्ठान् कुर्विति प्रार्थ्यते याच्यते च भवान्। तस्मात् सर्वामस्मदिच्छां सम्पूर्णां संपादयेति॥

Bhāṣyam-(iṣe pinvasva...) he bhagavan! iṣe uttamechchhāyai, paramotkṛṣṭāyānnāya chāsmān tvaṁ pinvasva, svatantratayā sadaiva puṣṭimataḥ prasannān kuru (ūrje) vedavidyāvijñānagrahaṇāya paramaprayatnakāriṇāṁ brāhmaṇavarṇayogyān kṛtvā sadā pinvasva, dṛḍhotsāhayuktānasmān kuru। (kṣatrā...) kṣatrāya sāmājyāya pinvasva, paramavīra (va) taḥ kṣatriyasvabhāvayuktān chakravarttirājayasahitānasmān kuru। (dyāvāpṛ...) evaṁ yathādyāvāpṛthivībhyāṁ sūryyāgnibhūmyādibhyaḥ padārthebhyaḥ sarvajagate prakāśopakārau bhavataḥ, tathaiva kalākauśalayānachālanādividyāṁ gṛhītvā sarvamanuṣyopakāraṁ

vayaṁ kurmaḥ, etadarthamasmān pinvasvottamaprayatnavataḥ kuru। (dharmāsi...) he sudharma parameśvara! tvaṁ dharmāsi nyāyakāryasi, asmānapi nyāyadharmayuktān kuru। (ameni...) he sarvahitakārakeśvara! yathā tvamamenirnirvairo'si, tathā'smānapi sarvamitrānnirvairān kuru। tathā (asme) asmadarthaṁ (nṛmṇāni) kṛpayā surājyasuniyamasuratnādīni dhāraya, evamevāsmākaṁ (brahma...) vaiśyavarṇaṁ prajāṁ cha dhāraya। arthātsarvottamān guṇānasmanniṣṭhān kurviti prārthyate yāchyate cha bhavān। tasmāt sarvāmasmadichchhāṁ sampūrṇāṁ saṁpādayeti॥

Gloss—O Parameśvara ! Make us independent, strong and happy so that we may entertain noble and high aspirations and acquire the most nourishing food. Endow us permanently with untiring and unflinching zeal and courage so that we may be able to exert ourselves to the best of our efforts for the attainment of the quality, temperament and acts of a Brāhmaṇa, so that we may attain the knowledge of the Vedas. Make us bravest of the brave and imbibe us with the spirit of a Kṣatriya to achieve the universal empire accompanied by the sovereign power. May we be able to obtain efficiency in scientific and mechanical fields? May we do good to all humankind, like the sun, the fire, etc., serving the universe by supplying it with light and contributing to its welfare? O Lord of justice and righteousness, you are just; make us lovers of justice and Dharma. O Universal Benefactor! Lord! You are ameni (without ill will and foes). Make us also friends of all and devoid of the feeling of hostility. Bestow upon us, O Lord! highly lawful good government and precious things (nṛmṇāni). Similarly, endow us with the best qualities and give us enough strength to realize all our desires and aspirations.

यज्जाग्रतो दुरमुदैति दैवं तदु सुप्तस्य तथैवेति।

दूरंगमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसंकल्पमस्तु ॥ यजु॰ 34.1
yajjāgrato duramudaiti daivaṁ tadu suptasya tathaiveti ।
dūraṁgamaṁ jyotiṣāṁ jyotirekaṁ tanme manaḥ
śivasaṁkalpamastu ॥ YV. 34.1

[Meaning] That far-going light of all lights, that flies to distances in one's wakeful state, and even so in one's sleep, may my mind be filled with benevolent thoughts.

NB: In this regard, Maharṣi Vātsyāyana holds that sense organs are the external receptors. They receive information from the outside world and pass it on to the mind. The mind passes it on to the intellect, and knowledge takes place when the intelligence comes into contact with the soul.

भाष्यम्-(यज्जाग्रतो दू..) यन् मनो जाग्रतो मनुष्यस्य दूरमुदैति, सर्वेषामिन्द्रियाणामुपरि वर्त्तमानत्वादधिष्ठातृत्वेन व्याप्नोति, (दैवम्) ज्ञानादिदिव्यगुणयुक्तं (तदु...) तत्, उ इति वितर्के, सुप्तस्य पुरुषस्य (तथैव) तेनैव प्रकारेण स्वप्ने दिव्य पदार्थद्रष्टृ (एति) प्राप्नोति, एवं सुषुप्तौ च दिव्यानन्दयुक्ततां चैति, तथा (दूरंगमम्) अर्थाद्दूरगमनशीलमस्ति, (ज्योतिषां ज्योति...) ज्योतिषामिन्द्रियाणां सूर्यादीनां च ज्योतिः सर्वपदार्थप्रकाशकम्, (एकम्) असहायं यन्मनोऽस्ति हे ईश्वर! भवत्कृपया (तन्मे...) तन् मे मम मनो मननशीलं सत्, शिवसंकल्पं कल्याणेष्टधर्मशुभगुणप्रियमस्तु ॥6 ॥

Bhāṣyam-(yajjāgrato dū...) yan mano jāgrato manuṣyasya dūramudaiti, sarveṣāmindriyāṇāmupari varttamānatvādadhiṣṭhātṛtvena vyāpnoti, (daivam) jñānādidivyaguṇayuktaṁ (tadu...) tat, u iti vitarke, suptasya puruṣasya (tathaiva) tenaiva prakāreṇa svapne divya padārthadraṣṭṛ (eti) prāpnoti, evaṁ suṣuptau cha divyānandayuktatāṁ chaiti, tathā (dūraṁgamam) arthārddūragamanaśīlamasti, (jyotiṣāṁ jyoti...) jyotiṣāmindriyāṇāṁ sūryādīnāṁ cha jyotiḥ sarvapadārthaprakāśakam, (ekam) asahāyaṁ yanmano'sti he īśvara! bhavatkṛpayā (tanme...) tan me mama mano mananaśīlaṁ sat, śivasaṁkalpaṁ kalyāṇeṣṭadharmaśubhaguṇapriyamastu ॥6 ॥

Gloss— The mind of a man flees far (to distant places and different Objects) in his wakeful state, presides over all his senses, and retains divine qualities of knowledge etc. (In the same manner) in its dreaming state also it takes cognizance of many divine objects. In the state of suṣupti (deep sleep), it experiences absolute and divine (divya) bliss. By nature, it has a far-reaching hold (dūram-gama). It is the illuminator of all the sense organs etc. This mind is a uniting (force). O Parameśvara! May this mind of mine is endowed with excellent and beneficial thoughts.

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे।

यजु० 18.1

vājaścha me prasavaścha me prayatiścha me prasitiścha me dhītiścha me kratuścha me / YV. 18.1

[Meaning] May my strength, my progeny, my intentions, my influence, my thought (mental power) prosper by yajña.

भाष्यम्-एवमेव 'वाजश्च म' इत्यष्टादशाध्यायस्थैर्मन्त्रैः सर्वस्वसमर्पणं परमेश्वराय कर्त्तव्यमिति वेदे विहितम्। परमोत्तमपदार्थं मोक्षमारभ्यान्नपानादिपर्य्यन्तमीश्वराद्याचितव्यमिति सिद्धम्।

Bhāṣyam-evameva 'vājaścha ma' ityaṣṭādaśādhyāyasthairmantraiḥ sarvasvasamarpaṇaṁ parameśvarāya karttavyamiti vede vihitam / paramottamapadārthaṁ mokṣamārabhyānnapānādiparyyantamīśvarādyāchitavyamiti siddham /

[Meaning] Similarly, the verse in the 18th Chapter of the Yajurveda, "*vājaśca me*", etc., ordains that the Vedas enjoin that all possessions should be surrendered to Parameśvara. It is. therefore, established that for all desired objects, including the highest attainments, e.g.,

emancipation and ordinary things like food and drinks etc., Parameśvara is to be invoked.

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पताꣳ स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम्। स्तोमश्च यजुश्च ऋक् च साम च बृहच्च रथन्तरं च। स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट् स्वाहा॥ यजु. 18.29

āyuryajñena kalpatāṁ prāṇo yajñena kalpatāṁ chakṣuryajñena kalpatā ꣳśrotraṁ yajñena kalpatāṁ vāgyajñena kalpatāṁ mano yajñena kalpatāmātmā yajñena kalpatāṁ brahmā yajñena kalpatāṁ jyotiryajñena kalpatā ꣳsvaryajñena kalpatāṁ pṛṣṭhaṁ yajñena kalpatāṁ yajño yajñena kalpatām। stomaścha yajuścha ṛk cha sāma cha bṛhachcha rathantaraṁ cha। svardevā aganmāmṛtā abhūma prajāpateḥ prajā abhūma veṭ svāhā॥ YV. 18.29

[Meaning] May life succeed through yajña. May vital air thrive by yajña. May the eye thrive by yajña. May the ear thrive by yajña. May the voice thrive by yajña. May the mind thrive by yajña. May the self thrive by yajña. May the power of realization (Brahmā) thrive by yajña. May light succeed by sacrifice. May (svar) happiness increase by yajña. May the backbone thrive by yajña. May all good deeds fructify by yajña. Solar rays, intervening space, earth and cosmic vibrations, the celestial space and elliptic paths of stars, planets, etc., are created through yajña (the process of creation). Through the ātma-yajña (self-realization and realization of Brahman), we attain mokṣa (amṛta). May we become the progeny of Parameśvara Prajāpati, i.e. merge with him finally.

भाष्यम्-(आयुर्यज्ञेन०) 'यज्ञो वै विष्णुः' (शब्रा. 1.1.2.13)॥, वेवेष्टि व्याप्नोति सर्वं जगत् स विष्णुरीश्वरः। हे मनुष्यास्तेन यज्ञेनेश्वरप्राप्त्यर्थं सर्वं स्वकीयमायुः कल्पतामिति।

यदस्मदीयमायुरस्ति तदीश्वरेण कल्पतां, परमेश्वराय समर्पितं भवतु। एवमेव (प्राणः), (चक्षुः) (श्रोत्रं), (वाक्) वाणी, (मनः), मननं ज्ञानम्, (आत्मा) जीवः, (ब्रह्मा) चतुर्वेदज्ञाता यज्ञानुष्ठानकर्त्ता, (ज्योतिः) सूर्यादिप्रकाशः, (धर्मः) न्यायः, (स्वः) सुखं, (पृष्ठं) भूम्याद्यधिकरणं, (यज्ञो..) अश्वमेधादिः शिल्पक्रियामयो वा, (स्तोमः) स्तुतिसमूहः, (यजुः) यजुर्वेदाध्ययनम्, (ऋक्) ऋग्वेदाध्ययनम्, (साम) सामवेदाध्ययनम्, चकारादथर्ववेदाध्ययनं च, (बृहच्च रथन्तरं च) महत्क्रियासिद्धिफलभोगः शिल्पविद्याजन्यं वस्तु चास्मदीयमेतत्सर्वं परमेश्वराय समर्पितमस्तु। येन वयं कृतज्ञाः स्याम। एवं कृते परमकारुणिकः परमेश्वरः सर्वोत्तमं सुखमस्मभ्यं दद्यात्। येन वयं (स्वर्देवा) सुखे प्रकाशिताः (अमृता) परमानन्दम्मोक्षं (अगन्म) सर्वदा प्राप्ताः भवेम। तथा (प्रजापतेः प्र..) वयं परमेश्वरस्यैव प्रजा (अभूम), अर्थात्परमेश्वरं विहायान्यमनुष्यं राजानं नैव कदाचिन्मन्यामह इति। एवं जाते (वेट् स्वाहा) सदा वयं सत्यं वदामो, भवदाज्ञाकरणे परमप्रयत्नत उत्साहवन्तोऽभूम भवेम। मा कदाचिद्भवदाज्ञाविरोधिनो वयमभूम, किन्तु भवत्सेवायां सदैव पुत्रवद्वर्त्तेमहि ॥7॥

Bhāṣyam-(āyuryajñena..) 'yajño vai viṣṇuḥ' (śa.. 1.1.2.13) ॥, veveṣṭi vyāpnoti sarvaṁ jagat sa viṣṇurīśvaraḥ। he manuṣyāstena yajñeneśvaraprāptyarthaṁ sarvaṁ svakīyamāyuḥ kalpatāmiti। yadasmadīyamāyurasti tadīśvareṇa kalpatāṁ, parameśvarāya samarpitaṁ bhavatu। evameva (prāṇaḥ), (chakṣuḥ) (śrotraṁ), (vāk) vāṇī, (manaḥ), mananaṁ jñānam, (ātmā) jīvaḥ, (brahmā) chaturvedajñātā yajñānuṣṭhānakarttā, (jyotiḥ) sūryādiprakāśaḥ, (dharmaḥ) nyāyaḥ, (svaḥ) sukhaṁ, (pṛṣṭhaṁ) bhūmyādyadhikaraṇaṁ, (yajño...) aśvamedhādiḥ śilpakriyāmayo vā, (stomaḥ) stutisamūhaḥ, (yajuḥ) yajurvedādhyayanam, (ṛk) ṛgvedādhyayanam, (sāma) sāmavedādhyayanam, chakārādatharvavedādhyayanaṁ cha, (bṛhachcha rathantaraṁ cha) mahatkriyāsiddhiphalabhogaḥ śilpavidyājanyaṁ vastu chāsmadīyametatsarvaṁ parameśvarāya samarpitamastu। yena vayaṁ kṛtajñāḥ syāma। evaṁ kṛte paramakāruṇikaḥ parameśvaraḥ sarvottamaṁ sukhamasmabhyaṁ dadyāt। yena vayaṁ (svardevā) sukhe prakāśitāḥ (amṛtā) paramānandammokṣaṁ (aganma) sarvadā prāptāḥ bhavema। tathā (prajāpateḥ pra...) vayaṁ parameśvarasyaiva prajā (abhūma), arthātparameśvaraṁ vihāyānyamanuṣyaṁ rājānaṁ naiva kadāchinmanyāmaha iti। evaṁ jāte (veṭ svāhā) sadā vayaṁ satyaṁ vadāmo, bhavadājñākaraṇe paramaprayatnata utsāhavanto'bhūma bhavema। mā kadāchidbhavadājñāvirodhino vayamabhūma,

kintu bhavatsevāyāṁ sadaiva putravadvarttemahi ॥

Gloss—Here, the word 'yajña' according to the Śatapatha Brāhmaṇa (1.1.2.13) means 'viṣṇu':

"Yajña is verily Viṣṇu"

Viṣṇu is a synonym of Parameśvara as He pervades (veveṣṭi-vyāpnoti) the entire universe. O human beings! Dedicate your whole life to achieving communion with Parameśvara through ātma-yajña (self-realization and realization of Brahman). May we, to express our gratitude to Him, surrender to Him all that we have, e.g., prāṇa (breath), eyes, ear, speech (vāk), mind, soul, Brahmatva (knowledge of Brahman or Vedas), the light of the sun, etc., dharma (law of sustenance and justice). svaḥ (happiness), the earth, etc. planets that are the basis of life, Aśvamedha, etc. yajñas (the process of purification of the atmosphere), arts and sciences, stoma (collection of praises), the study of the Yajurveda, Ṛgveda, the Sāmaveda and (the study of the Atharvaveda) which is indicated by the particle 'ca' (and), the enjoyment of the fruits of great enterprises and the results of technological know-how all are dedicated to Parameśvara.

By doing so, the most merciful Parameśvara will bestow upon us the highest bliss. Thus we shall shine with (the glow of) pleasures and attain the highest bliss of emancipation. May we be the progeny of the Prajāpati (Parameśvara), and may we never recognize any human being as our king except Parameśvara? May we always speak the truth and gather courage and zeal to abide by the will of Parameśvara with utmost effort. May we never transgress your will but remain in your service like a son in his father's service?

(इतीश्वरस्तुतिप्रार्थनायाचनासमर्पणविषयः)

(itīśvarastutiprārthanāyāchanāsamarpaṇaviṣayaḥ)

Here ends the subject of eulogy, prayer, worship and surrender to Parameśvara.

अथोपासनाविषयः संक्षेपतः

Athopāsanāviṣayaḥ saṁkṣepataḥ

Meditation

The following mantras ordain that Parameśvara alone is to be meditated upon by humankind:

युंजते मन उत युंजते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्महī देवस्य सवितुः परिष्टुतिः ॥ ऋ० 5.81.1

yuṁjate mana uta yuṁjate dhiyo viprā viprasya bṛhato vipaścitaḥ ।
vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ ॥ RV. 5.81.1

[Meaning] The wise meditate their minds upon Parameśvara; they fixed their intellectual power in Him. He sustains the whole world; he alone knows the good or bad karmas performed by all. He is alone, all-pervading, and nothing is parallel to him. All human beings should pray for him so that they may attain Mokṣa.

भाष्यम्-(युंजते...) अस्याभिप्रायः०-अत्र जीवेन सदा परमेश्वरस्यैवोपासना कर्त्तव्येति विधीयते।

(विप्राः) ईश्वरोपासका मेधाविनः, (होत्रः) योगिनो मनुष्याः, (विप्रस्य..) सर्वज्ञस्य परमेश्वरस्य मध्ये (मनः) युंजते युक्तं कुर्वन्ति, (उत) अपि (धियो) बुद्धिवृत्तोस्तस्यैव मध्ये युंजते। कथंभूतः स परमेश्वरः? सर्वमिदं जगत् यः, (विदधे) विदधे, तथा (वयुनावि०) सर्वेषां जीवानां शुभाशुभानि यानि प्रज्ञानानि प्रजाश्च तानि यो वेद स वयुनावित्, (एकः) स एकोऽद्वितीयोऽस्ति, (इत्) सर्वत्र व्याप्तो ज्ञानस्वरूपश्च, नास्मात्पर उत्तमः कश्चित् पदार्थो वर्त्तत इति। तस्य (देवस्य) सर्वजगत्प्रकाशकस्य, (सवितुः) सर्वजगदुत्पादकस्येश्वरस्य सर्वैर्मनुष्यः, (परिष्टुतिः) परितः सर्वतः स्तुतिः कार्य्या। कथंभूता स्तुतिः? (मही) महतीत्यर्थः। एवं कृते सति जीवाः परमेश्वरमुपगच्छन्तीति॥

Bhāṣyam-(yuṁjate...) asyābhiprāyaḥ..-atra jīvena sadā

parameśvarasyaivopāsanā karttavyeti vidhīyate।

(viprāḥ) īśvaropāsakā medhāvinaḥ, (hotraḥ) yogino manuṣyāḥ, (viprasya..) sarvajñasya parameśvarasya madhye (manaḥ) yuṁjate yuktaṁ kurvanti, (uta) api (dhiyo) buddhivṛttostasyaiva madhye yuṁjate। kathaṁbhūtaḥ sa parameśvaraḥ? sarvamidaṁ jagat yaḥ, (vidadhe) vidadhe, tathā (vayunāvi...) sarveṣāṁ jīvānāṁ śubhāśubhāni yāni prajñānāni prajāścha tāni yo veda sa vayunāvit, (ekaḥ) sa eko'dvitīyo'sti, (it) sarvatra vyāpto jñānasvarūpaścha, nāsmātpara uttamaḥ kaśchit padārtho varttata iti। tasya (devasya) sarvajagatprakāśakasya, (savituḥ) sarvajagadutpādakasyeśvarasya sarvairmanuṣyaḥ, (pariṣṭutiḥ) paritaḥ sarvataḥ stutiḥ kāryyā। kathaṁbhūtā stutiḥ? (mahī) mahatītyarthaḥ। evaṁ kṛte sati jīvāḥ parameśvaramupagachchhantīti ॥1॥

Gloss—The idea here is that the wise yogīs, the worshipper of Parameśvara, fix their minds and attain communion with the Omniscient who created this whole universe and is *vayunā-vit*, i.e., who knows the good and evil actions or thoughts of all beings and also knows the minds of all created beings. He is one without a second-Omnipresent and All-Knowing. Nothing is superior to Him. He is the light of the whole universe and created it. All men, under all circumstances, should offer prayers to Him. In this way, the individual souls become able to approach Him.

युंजानः प्रथमं मनस्तत्त्वाय सविता धियम्।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत्॥ यजु॰ 81.1
yuṁjānaḥ prathamaṁ manastattvāya savitā dhiyam।
agnerjyotirnichāyya pṛthivyā adhyābharat॥ YV. 81.1

[Meaning] Savitā (the creator), first of all, making (the wise) concentrate their minds and thoughts for (the realisation of) reality and showing (them) the light of Agni, bore them up from the earth.

भाष्यम्-(युंजानः) योगं कुर्वाणः सन्, (तत्त्वाय) ब्रह्मादितत्त्वज्ञानाय, प्रथमं मनो युंजानः सन् योऽस्ति, तस्य धियं (सविता) कृपया परमेश्वरः स्वस्मिन्नुपयुङ्क्ते। (अग्नेर्ज्योतिः) यतोऽग्नेरीश्वरस्य ज्योतिः प्रकाशस्वरूपं (निचाय्य) यथावत् निश्चित्य (अध्याभरत्) स योगी स्वात्मनि परमात्मानं धारितवान् भवेत्। इदमेव पृथिव्या मध्ये योगिन उपासकस्य लक्षणमिति वेदितव्यम् ॥*2*॥

Bhāṣyam-(yuṁjānaḥ) yogaṁ kurvāṇaḥ san, (tattvāya) brahmāditattvajñānāya, prathamaṁ mano yuṁjānaḥ san yo'sti, tasya dhiyaṁ (savitā) kṛpayā parameśvaraḥ svasminnupayuṅkte। (agnerjyotiḥ) yato'gnerīśvarasya jyotiḥ prakāśasvarūpaṁ (nichāyya) yathāvat niśchitya (adhyābharat) sa yogī svātmani paramātmānaṁ dhāritavān bhavet। idameva pṛthivyā madhye yogina upāsakasya lakṣaṇamiti veditavyam ॥2॥

Gloss—Savitā (Creator Parameśvara) very graciously is pleased to (upayuṅkte) to merge a yogī in him who is doing yoga to realize him. The yogī having confirmed the self-effulgent (agni) and all-illuminating (jyoti) nature of Parameśvara, mediate (adhyābharat) upon Him. It should be known as the distinguishing characteristic of a (real) yogī in this world.

युक्तेन मनसा वयं देवस्य सवितुः सवे। स्वर्ग्याय शक्त्या ॥ यजु॰ 11.2
yuktena manasā vayaṁ devasya savituḥ save। svargyāya śaktyā ॥ YV. 11.2

[Meaning] May we, with our concentrated mind, meditate upon the glory of Parameśvara to win the bliss (of emancipation).

भाष्यम्-सर्वे मनुष्या एवमिच्छेयुः-(स्वर्ग्याय) मोक्षसुखाय (शक्त्या) योगबलोन्नत्या (देवस्य) स्वप्रकाशस्यानन्दप्रदस्य (सवितुः) सर्वान्तर्यामिनः परमेश्वरस्य (सवे) अनन्तैश्वर्ये (युक्तेन मनसा...) योगयुक्तेन शुद्धान्तःकरणेन वयं सदोपयुंजीमहीति ॥*3*॥

Bhāṣyam-sarve manuṣyā evamichchheyuḥ-(svargyāya) mokṣasukhāya (śaktyā) yogabalonnatyā (devasya) svaprakāśasyānandapradasya (savituḥ) sarvāntaryāminaḥ parameśvarasya (save) anantaiśvaryye (yuktena manasā...)

yogayuktena śuddhāntaḥkaraṇena vayaṁ sadopayuṁjīmahīti ॥3 ॥

Gloss- May all human beings aspire to the following:-

May we always meditate upon the infinite power of Parameśvara for attaining liberation, enhancing yogic and physical powers.

युक्त्वाय सविता देवान्त्स्वर्यतो धिया दिवम्।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान्॥ यजु॰ 11.3

yuktvāya savitā devāntsvaryato dhiyā divam।
bṛhajjyotiḥ kariṣyataḥ savitā prasuvāti tān ॥ YV. 11.3

[Meaning] Having performed yoga, Savitā, having impelled enlightened ones to the light of Mokṣa and to win, the highest bliss with brilliant thought who create the lofty light (of knowledge in the world), urge them on their way.

भाष्यम्-एवं योगाभ्यासेन कृतेन (स्वर्यतः) शुद्धभावप्रेम्णा (देवान्) उपासकान् योगिनः, (सविता) अन्तर्यामीश्वरः कृपया (युक्त्वाय) तदात्मसु प्रकाशकरणेन सम्यग् युक्त्वा, (धिया) स्वकृपाधारवृत्त्या (बृहज्ज्योतिः) अनन्तप्रकाशं (दिवं) दिव्यं स्वस्वरूपम् (प्रसुवाति) प्रकाशयति। तथा (करिष्यतः) सत्यभक्तिं करिष्यमाणानुपासकान् योगिनः (सविता) परमकारुणिकान्तर्यामीश्वरो मोक्षदानेन सदानन्दयतीति॥

Bhāṣyam-evaṁ yogābhyāsena kṛtena (svaryataḥ) śuddhabhāvapremṇā (devān) upāsakān yoginaḥ, (savitā) antaryāmīśvaraḥ kṛpayā (yuktvāya) tadātmasu prakāśakaraṇena samyag yuktvā, (dhiyā) svakṛpādhāravṛttyā (bṛhajjyotiḥ) anantaprakāśaṁ (divaṁ) divyaṁ svasvarūpam (prasuvāti) prakāśayati। tathā (kariṣyataḥ) satyabhaktiṁ kariṣyamāṇānupāsakān yoginaḥ (savitā) paramakāruṇikāntaryāmīśvaro mokṣadānena sadānandayatīti ॥

Gloss—When a seeker performs yoga, the Supreme being residing in him affectionately enlightens the soul of yogī and, due to His grace, unfolds His true nature before him. The Brahman, endowed with supreme

kindness, blesses the seekers who worship Him in the true sense with the bliss of Mokṣa.

युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सूरेः।
श्रृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः॥ यजु॰ 11.5

yuje vāṁ brahma pūrvyaṁ namobhirviśloka etu pathyeva sūreḥ।
śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ॥ YV. 11.5

[Meaning] I yoke with your prayer ancient inspirations: May glory come to you as (to a man) on the way of the wise. Let all Sons of the Immortal One hear it, who have resorted to the bright regions.

भाष्यम्-उपासनाप्रदोपासनाग्रहीतारौ प्रति परमेश्वरः प्रतिजानीते-(ब्रह्म पूर्व्यम्) यदा तौ पुरातनं सनातनं ब्रह्म (नमोभिः) स्थिरेणात्मना सत्यभावेन नमस्कारैरुपासाते, तदा तद् ब्रह्म ताभ्यामाशीर्ददाति-(श्लोकः) सत्यकीर्त्तिः (वां) (वि) (एतु) व्येतु व्याप्नोतु। कस्य केव? (सूरेः) परमविदुषः (पथ्येव) धर्ममार्ग इव (ये) एवं य उपासकाः (अमृतस्य) मोक्षस्वरूपस्य नित्यस्य परमेश्वरस्य (पुत्राः) तदाज्ञानुष्ठातारस्तत्सेवकाः सन्ति, त एव (दिव्यानि) प्रकाशस्वरूपाणि विद्योपासनायुक्तानि कर्माणि तथा दिव्यानि (धामानि) सुखस्वरूपाणि जन्मानि सुखयुक्तानि स्थानानि वा (आतस्थुः) आ समन्तात् तेषु स्थिरा भवन्ति। ते (विश्वे॰) सर्वे (वां) उपासनोपदेष्ट्रपदेश्यौ द्वौ (श्रृणवन्तु) प्रख्यातौ जानन्तु। इत्यनेन प्रकारेणोपासनां कुर्वाणो वां युवां द्वौ प्रतीश्वरोऽहं (युजे) कृपया समवेतो भवामीति॥5॥

Bhāṣyam-upāsanāpradopāsanāgrahītārau prati parameśvaraḥ pratijānīte-(brahma pūrvyam) yadā tau purātanaṁ sanātanaṁ brahma (namobhiḥ) sthireṇātmanā satyabhāvena namaskārairupāsāte, tadā tad brahma tābhyāmāśīrdadāti-(ślokaḥ) satyakīrttiḥ (vāṁ) (vi) (etu) vyetu vyāpnotu। kasya keva? (sūreḥ) paramaviduṣaḥ (pathyeva) dharmamārga iva (ye) evaṁ ya upāsakāḥ (amṛtasya) mokṣasvarūpasya nityasya parameśvarasya (putrāḥ) tadājñānuṣṭhātārastatsevakāḥ santi, ta eva (divyāni) prakāśasvarūpāṇi vidyopāsanāyuktāni karmāṇi tathā divyāni (dhāmāni) sukhasvarūpāṇi janmāni sukhayuktāni sthānāni vā (ātasthuḥ) ā samantāt teṣu sthirā bhavanti। te

(viśve0) sarve (vāṁ) upāsanopadeṣṭrapadeśyau dvau (śṛṇavantu) prakhyātau jānantu। ityanena prakāreṇopāsanāṁ kurvāṇo vāṁ yuvāṁ dvau pratīśvaro'haṁ (yuje) kṛpayā samaveto bhavāmīti ॥5॥

Gloss—The Parameśvara promises to those who worship Him and receive the teachings to worship Him: When they pray before the eternal Brahman with firm faith and true dedication, the Brahman gives them blessings. You receive true fame. Like whom? Like a towering scholar finds the path of dharma, in the same manner, the worshippers of Parameśvara who abide by the instructions of Parameśvara attain divinity and are blessed to perform the acts involving knowledge and meditation. They enjoy a life full of bliss and live in places showering happiness. The teachers and the learners of worship listen to this carefully. I (Parameśvara) will bless those who will worship or meditate upon me in this manner.

सीरा युंजन्ति कवयो युगा वि तन्वते पृथक्।
धीरा देवेषु सुम्नया॥ यजु० 12.67
sīrā yuṁjanti kavayo yugā vi tanvate pṛthak।
dhīrā deveṣu sumnayā॥ YV. 12.67

[Meaning] The wise, with minds devoted to Devas, the skilful (Sīrāḥ) bind the traces fast (with Parameśvara) and lay (the mental) yokes on (distinctly) separate (aspects) (i.e. keep their minds away from worldly objects).

भाष्यम्-(कवयः) विद्वांसः क्रान्तदर्शनाः क्रान्तप्रज्ञा वा, (धीराः) ध्यानवन्तो योगिनः (पृथक्) विभागेन (सीराः) योगाभ्यासोपासनार्थं नाडीर्युंजन्ति, अर्थात् तासु परमात्मानं ज्ञातुमभ्यस्यन्ति। तथा (युगा) युगानि योगयुक्तानि कर्माणि (वितन्वते) विस्तारयन्ति। य एवं कुर्वन्ति, ते (देवेषु) विद्वत्सु योगिषु (सुम्नया) सुखेनैव स्थित्वा परमानन्दं (युंजन्ति) प्राप्नुवन्तीत्यर्थः॥

Bhāṣyam-(kavayaḥ) vidvāṁsaḥ krāntadarśanāḥ krāntaprajñā vā, (dhīrāḥ) dhyānavanto yoginaḥ (pṛthak) vibhāgena (sīrāḥ) yogābhyāsopāsanārthaṁ nāḍīryuṁjanti, arthāt tāsu paramātmānaṁ jñātumabhyasyanti। tathā (yugā) yugāni yogayuktāni karmāṇi (vitanvate) vistārayanti। ya evaṁ kurvanti, te (deveṣu) vidvatsu yogiṣu (sumnayā) sukhenaiva sthitvā paramānandaṁ (yuṁjanti) prāpnuvantītyarthaḥ ॥

Gloss—The learned yogīs observing dhyāna, who have acquired farsight and sharp intellect, seek to subdue their breath through yoga, i.e. through control of breath, they want to do the practice of seeking Parameśvara. They also extend their activities following the science of yoga. Such persons easily (sumnayā) achieve the Supreme Bliss among yogīs.

युनक्त सीरा वि युगा तनुध्वं कृते योनौ वपतेह बीजम्।
गिरा च श्रुष्टि सभरा असन्नो नेदीय इत्सृण्यः पक्वमेयात्॥ यजु० 12.68

yunakta sīrā vi yugā tanudhvaṁ kṛte yonau vapateha bījam।
girā cha śruṣṭi sabharā asanno nedīya itsṛṇyaḥ pakvameyāt ॥ YV. 12.68

[Meaning] Lay on the yokes and fasten well the traces: formed in the furrow, sow the seed within it. Through song, may we find hearing fraught with plenty; near to the ripened grain approach the sickle.

भाष्यम्-हे योगिनो! यूयं योगाभ्यासोपासनेन परमात्मयोगेनानन्दं (युनक्त) तद्युक्ता भवत। एवं मोक्षसुखं सदा (वितनुध्वं) विस्तारयत। तथा (युगा०) उपासना युक्तानि कर्माणि, (सीराः) प्राणादित्युक्ता नाडीश्च युनक्तोपासनाकर्माणि योजयत। एवं (कृते योनौ) अन्तःकरणे शुद्धे कृते परमानन्दयोनौ कारण आत्मनि (वपतेह बीजम्) उपासनाविधानेन योगोपासनाया विज्ञानाख्यं बीजं वपत। तथा (गिरा च) वेदवाण्या विद्यया (युनक्त) युङ्क, युक्ता भवत। किं च (श्रुष्टिः) क्षिप्रं शीघ्रं योगफलं (नो नेदीयः) नोऽस्मान्नेदीयोऽतिशयेन निकटं परमेश्वरानुग्रहेण (असत्) अस्तु। कथं भूतं फलं? (पक्वं) शुद्धानन्दसिद्धम्, (एयात्) आ समन्तादियात् प्राप्नुयात्। (इत्सृण्यः) उपासनायुक्तास्ता योगवृत्तयः सृण्यः सर्वक्लेशहन्त्र्य एव भवन्ति। इदिति निश्चयार्थे। पुनः कथंभूतास्ताः? (सभराः)

शान्त्यादिगुणपुष्टाः। एताभिर्वृत्तिभिः परमात्मयोगं वितनुध्वम्। अत्र प्रमाणम्-

Bhāṣyam-he yogino! yūyaṁ yogābhyāsopāsanena paramātmayogenānandaṁ (yunakta) tadyuktā bhavata। evaṁ mokṣasukhaṁ sadā (vitanudhvaṁ) vistārayata। tathā (yugā...) upāsanā yuktāni karmāṇi, (sīrāḥ) prāṇādityuktā nāḍīścha yunaktopāsanākarmāṇi yojayata। evaṁ (kṛte yonau) antaḥkaraṇe śuddhe kṛte paramānandayonau kāraṇa ātmani (vapateha bījam) upāsanāvidhānena yogopāsanāyā vijñānākhyaṁ bījaṁ vapata। tathā (girā cha) vedavāṇyā vidyayā (yunakta) yuṅkta, yuktā bhavata। kiṁ cha (śruṣṭiḥ) kṣipraṁ śīghraṁ yogaphalaṁ (no nedīyaḥ) no'smānnedīyo'tiśayena nikaṭaṁ parameśvarānugraheṇa (asat) astu। kathaṁ bhūtaṁ phalaṁ? (pakvaṁ) śuddhānandasiddham, (eyāt) ā samantādiyāt prāpnuyāt। (itsṛṇyaḥ) upāsanāyuktāstā yogavṛttayaḥ sṛṇyaḥ sarvakleśahantraya eva bhavanti। iditi niśchayārthe। punaḥ kathaṁbhūtāstāḥ? (sabharāḥ) śāntyādiguṇapuṣṭāḥ। etābhirvṛttibhiḥ paramātmayogaṁ vitanudhvam। atra pramāṇam-

Gloss—O Yogīs! Enjoy fully the supreme bliss by communion with Parameśvara through yoga and enhance the bliss of mokṣa. You connect your breathing with meditation. Thus having purified the mind, sow the seed of self-realization and make yourself at home in the Vedic lore. May the fruit of yoga be soon achieved by us through the grace of O Parameśvara. i.e. may the communion with Parameśvara, through yoga, be directed to us entirely. These yogic activities are undoubtedly destructive of all pains. Here the word 'it' is used in the sense of 'verily'. These activities are also endowed with peace and tranquillity, etc.

The meanings of the words 'Śruṣṭi' (soon) and Sṛṇi (destroyer) are supported by the following evidence from the *Nirukta*:

श्रुष्टीति क्षिप्रनामाशु अष्टीति ॥ निरु० 6.12

śruṣṭīti kṣipranāmāśu aṣṭīti ॥ Nir. 6.12

Śruṣṭi is a synonym of 'soon'.

द्विविधा सृणिर्भवति भर्त्ता च हन्ता च ॥ निरु० 13.5

dvividhā sṛṇirbhavati bharttā cha hantā cha ॥ Nir.13.5

Sṛṇi is twofold-destructive as well as constructive.

अष्टाविंशानि शिवानि शग्मानि सह योगं भजन्तु मे ।
योगं प्र पद्ये क्षेमं प्र पद्ये योगं च नमोऽहोरात्राभ्यामस्तु ॥ अथर्व० 19.8.2

aṣṭāviṁśāni śivāni śagmāni saha yogaṁ bhajantu me ।
yogaṁ pra padye kṣemaṁ pra padye yogaṁ cha
namo'horātrābhyāmastu ॥ AV. 19.8.2

Let the propitious and mighty Twenty-eight together bring me out my (share of) profit.

May I attain profit and riches? Riches and profit may I attain. Adoration, be it to Day and Night.

भाष्यम्-(अष्टाविंशानि) हे परमेश्वर भगवत् कृपयाऽष्टाविंशानि (शिवानि) कल्याणानि कल्याणकारकाणि सन्त्वर्थाद्दशेन्द्रियाणि, दश प्राणा, मनोबुद्धिचित्ताहङ्कारविद्यास्वभावशरीरबलं चेति। (शग्मानि) सुखकारकाणि भूत्वा (अहोरात्राभ्यां) दिवसे रात्रौ चोपासनाव्यवहारं योगं (मे) मम (भजन्तु) सेवन्ताम्। तथा भवत्कृपयाऽहं (योगं प्र पद्ये) प्राप्य (क्षेमं च) (प्रपद्ये) क्षेमं प्राप्य योगं च प्रपद्ये। यतोऽस्माकं सहायकारी भवान् भवेदेतदर्थं सततं नमोऽस्तु ते ॥8 ॥

Bhāṣyam-(aṣṭāviṁśāni) he parameśvara bhagavat kṛpayā'ṣṭāviṁśāni (śivāni) kalyāṇāni kalyāṇakārakāṇi santvarthāddaśendriyāṇi, daśa prāṇā, manobuddhichittāhaṅkāravidyāsvabhāvaśarīrabalaṁ cheti । (śagmāni) sukhakārakāṇi bhūtvā (ahorātrābhyāṁ) divase rātrau chopāsanāvyavahāraṁ yogaṁ (me) mama (bhajantu) sevantām । tathā bhavatkṛpayā'haṁ (yogaṁ pra padye) prāpya (kṣemaṁ cha) (prapadye) kṣemaṁ prāpya yogaṁ cha prapadye । yato'smākaṁ sahāyakārī bhavān bhavedetadarthaṁ satataṁ namo'stu te ॥8 ॥

Gloss—O Supreme Lord! May the Twenty-eight substantives, viz. ten organs of sensation and action, ten Prāṇas (vital airs), the mind, the intellect, consciousness, Ahaṅkāra, knowledge, instinct and bodily strength, be beneficial and bliss-inspiring (Śagmāni) through Thy grace. My days and nights (Aho-rātra) be elapsed in the (noble) act of Thy glorification. Graciously enable 'me to acquire Yoga (i.e. security of possession) from Kṣyema (i.e. the prosperity already achieved) and from Kṣema to Yoga. May O Lord! You help and assist me. I constantly offer you the homage of reverence.

The (preceding) and the following verses are from the Atharvaveda:

भूयानरात्याः शच्याः पतिस्त्वमिन्द्रासि विभूः प्रभूरित त्वोपास्महे वयम् ॥

अथर्व० 13.4.7

bhūyānarātyāḥ śachyāḥ patistvamindrāsi vibhūḥ prabhūrita tvopāsmahe vayam ॥ AV. 13.4.7

[Meaning] Stronger than Malignity (Arāti) art thou. O Indra. Lord of Might (Śacī), calling Thee Master, Supreme Ruler, we pay 'our homage to Thee.

इमे वक्ष्यमाणाश्च मन्त्रा अथर्ववेदस्य सन्तीति बोध्यम्-(इन्द्रा..) हे इन्द्र परमेश्वर! त्वं (शच्याः) प्रजाया वाण्याः कर्मणो वा पतिरसि तथा (भूयान्) सर्वशक्तिमत्त्वात् सर्वोत्कृष्टत्वादतिशयेन बहुरसि तथा (अरात्याः...) शत्रुभूताया वाण्यास्तादृशस्य कर्मणो वा शत्रुरर्थाद् भूयान्निवारकोऽसि। (विभूः) व्यापकः (प्रभूः) समर्थश्चासि। (इति) अनेन प्रकारेणैवंभूतं (त्वा) त्वां वयं सदैव (उपास्महे) अर्थात्तवैवोपासनं कुर्महे इति। अत्र प्रमाणम्-

ime vakṣayamāṇāścha mantrā atharvavedasya santīti bodhyam-(indrā...) he indra parameśvara! tvaṁ (śachyāḥ) prajāyā vāṇyāḥ karmaṇo vā patirasi tathā (bhūyān) sarvaśaktimattvāt sarvotkṛṣṭatvādatiśayena bahurasi tathā (arātyāḥ...) śatrubhūtāyā vāṇyāstādṛśasya karmaṇo vā śatrurarthād bhūyānnivārako'si। (vibhūḥ) vyāpakaḥ (prabhūḥ)

samarthaśchāsi। (iti) anena prakāreṇaivaṁbhūtaṁ (tvā) tvāṁ vayaṁ sadaiva (upāsmahe) arthāttavaivopāsanaṁ kurmaha iti। atra pramāṇam-

Gloss—O Indra (i.e. Lord of prosperity)! Thou art the Lord of Śacī (i.e., creatures or speech or activity) and because of Thy Omnipotence and Excellence, Thou surpassest (Bhūyān) all exceedingly. Thou art the destroyer (Śatru, i.e., Śātayitā) of the harmful speech (Arātyāḥ) and action. Thouart omnipresent (Vibhū) and Almighty (Prabhū, i.e., Samartha). May we worship (Upāsmahe) Thee, alone, in an aforesaid way?

वाचो नामसु शचीति पठितम्॥ निघं० 1.11
तथा कर्मणां नामसु शचीति पठितम्॥ निघं० 2.3
तथा प्रज्ञानामसु शचीति पठितम्॥ निघं० 3.9
vācho nāmasu śachīti paṭhitam॥ Nig. 1.11
tathā karmaṇāṁ nāmasu śachīti paṭhitam॥ Nig. 2.3 tathā prajñānāmasu śachīti paṭhitam॥ Nig. 3.9

[Meaning] The word 'Śacī' is read in the list of speech synonyms vide Nighnṭu (1.11). This word also is enumerated in synonyms of Karma (action) vide Nighaṇṭu (2.1). This word 'Śacī' is again read in the list of synonyms of creatures vide Nighaṇṭu (3. 9).

नमस्ते अस्तु पश्यत पश्य मा पश्यत॥ अथर्व० 13.4.48
namaste astu paśyata paśya mā paśyata॥ AV. 13.4.48

[Meaning] Adoration to Thee whom all (should) behold. Regard me, Thou, Whom all regard.

ईश्वरोऽभिवदति- हे मनुष्या यूयमुपासनारीत्या सदैव (मा) मां (पश्यत) सम्यग् ज्ञात्वा चरत। उपासक एवं जानीयाद्वदेच्च-हे परमेश्वरानन्तविद्यायुक्त (नमस्ते अस्तु) ते तुभ्यमस्माकं सततं नमोऽस्तु भवतु॥

īśvaro'bhivadati- he manuṣyā yūyamupāsanārītyā sadaiva (mā) māṁ (paśyata) samyag jñātvā charata। upāsaka evaṁ

jānīyādvadechcha-he parameśvarānantavidyāyukta (namaste astu) te tubhyamasmākaṁ satataṁ namo'stu bhavatu ॥

Gloss—Parameśvara ordains, "O men! Behold (i.e. understand) Me, through worship and behave (like a man who) knows Me. Let a devotee understand (this) and say, 'O Lord of infinite knowledge! May I always make obeisance to Thee?"

अन्नाद्येन यशसा तेजसा ब्राह्मणवर्चसेन ॥ अथर्व० 13.4.49
annādyena yaśasā tejasā brāhmaṇavarchasena ॥

AV. 13.4.49

[Meaning] With food, fame, and vigour with the glory of spiritual splendour (Brāhmaṇa-varchasena).

(अन्नाद्येन) कस्मै प्रयोजनाय? अन्नादिराज्यैश्वर्य्येण, (यशसा) सर्वोत्तमसत्कर्मानुष्ठानोद्भूतसत्यकीर्त्या, (तेजसा) निर्दीनतया प्रागलभ्येण च, (ब्रह्मणवर्चसेन) पूर्णविद्यया सह वर्त्तमानानस्मान् हे परमेश्वर् त्वं कृपया सदैव (पश्य) संप्रेक्षस्वैतदर्थं वयं त्वां सर्वदोपास्महे ॥*11*॥

(annādyena) kasmai prayojanāya? annādirājyaiśvaryyeṇa, (yaśasā) sarvottamasatkarmānuṣṭhānodbhūtasatyakīrttyā, (tejasā) nirdīnatayā prāgalabhyeṇa cha, (brahmaṇavarchasena) pūrṇavidyayā saha varttamānānasmān he parameśvar tvaṁ kṛpayā sadaiva (paśya) saṁprekṣasvaitadarthaṁ vayaṁ tvāṁ sarvadopāsmahe ॥11 ॥

Gloss—O Supreme Lord! Graciously watch over us; for this purpose, we always adore Thee. May we always be rich in food (Anna-ādyena) and the glories of empire. May the real fame (Yaśa) born of the performance of good and excellent deeds be ours. May we attain recognition (Tejas) and never be oppressed and dependent but always (intellectually or physically) powerful, and may we acquire complete knowledge (Brāhmaṇa-Varcasena).

अम्भो अमो महः सह इति त्वोपास्महे वयम्। अथर्व० 13.4.50

ambho amo mahaḥ saha iti tvopāsmahe vayam ।

AV. 13.4.50

[Meaning] We worship you, regarding Thee as strength, power, might and all-conquering," or "We adore Thee, knowing Thee all pervading, all glory and all force."

भाष्यम्-हे ब्रह्मन्! (अम्भः) व्यापकं, शान्तस्वरूपं, जलवत् प्राणस्यापि प्राणम्, 'आप्लृ' धातो 'रसुन्' प्रत्ययान्तस्यायं प्रयोगः, (अमः) ज्ञानस्वरूपम्, (महः) पूज्यं, सर्वेभ्यो महत्तरं, (सहः) सहनस्वभावं ब्रह्म (त्वा) त्वां ज्ञात्वा (इति) अनेन प्रकारेण वयं सततं उपास्महे ॥

bhāṣyama-he brahman! (ambhaḥ) vyāpakaṁ, śāntasvarūpaṁ, jalavat prāṇasyāpi prāṇam, 'āplṛ' dhāto 'rasun' pratyayāntasyāyaṁ prayogaḥ, (amaḥ) jñānasvarūpam, (mahaḥ) pūjyaṁ, sarvebhyo mahattaraṁ, (sahaḥ) sahanasvabhāvaṁ brahma (tvā) tvāṁ jñātvā (iti) anena prakāreṇa vayaṁ satataṁ upāsmahe ॥

Gloss—O Supreme Being! Thou art all-pervading tranquil as (deep) waters (Ambhaḥ); the life of life. Knowledge itself (Amaḥ, the adorable (Mahaḥ), greatest of all, the tolerant. Knowing that Thou art such. We offer adoration to Thee. Here the word 'Ambhaḥ' is derived from the root Āplrwith suffix Asun.

अम्भो अरुणं रजतं रजः सह इति त्वोपास्महे वयम् ॥ अथर्व० 13.4.51

ambho aruṇaṁ rajataṁ rajaḥ saha iti tvopāsmahe vayam ॥

[Meaning] We worship Thee, regarding Thee as Omnipresent, self-effulgent (Aruṇa), lovable (Rajata) and Lord of riches (Rajas)." OR "We pay homage to Thee calling Thee red-power, the silvery expanse.

भाष्यम्-(अम्भः) आदरार्थो द्विरारम्भः, अस्यार्थ उक्तः। (अरुणम्) प्रकाशस्वरूपम्, (रजतम्) रागविषयमानन्दस्वरूपम्, (रजः) सर्वलोकैश्वर्य्यसहितम्, (सहः) सहनशक्तिप्रदम् (इति त्वोपास्महे वयम्) त्वां विहाय नैव कश्चिदन्योऽर्थः कस्यचिदुपास्योऽस्तीति ॥

Bhāṣyam-(ambhaḥ) ādarārtho dvirārambhaḥ, asyārtha

uktaḥ। (aruṇam) prakāśasvarūpam, (rajatam) rāgaviṣayamānandasvarūpam, (rajaḥ) sarvalokaiśvaryyasahitam, (sahaḥ) sahanaśaktipradam (iti tvopāsmahe vayam) tvāṁ vihāya naiva kaśchidanyo'rthaḥ kasyachidupāsyo'stīti ॥

Gloss—The word 'Ambhaḥ' has been explained in (the previous verse) already. Here its repetition is to show respect. Thou art O Lord! Ambhaḥ (i.e. all pervading etc.). Aruṇa (i.e. the self-effulgent), Rajala (i.e. lovable and all blissful), Rajas (i.e. Lord of all worldly riches) and Sahaḥ (i.e. bestower of the power of toleration). We offer adorations to Thee, i.e., may we never be separated from you and never worship anyone else.

उरुः पृथुः सुभूर्भुव इति त्वोपास्महे वयम्॥ अथर्व० 13.4.52
uruḥ pṛthuḥ subhūrbhuva iti tvopāsmahe vayam ॥
AV. 13.4.52

[Meaning] We adore you, Who is vast, expansive, beautiful earth, mid and celestial spheres.

भाष्यम्- (उरुः) सर्वशक्तिमान्, (पृथुः) अतीव विस्तृतो व्यापकः, (सुभूर्भुवः) सुष्ठुतया सर्वेषु पदार्थेषु भवतीति सुभूः, अन्तरिक्षवदवकाशरूपत्वाद्भुवः (इति) एवं ज्ञात्वा (त्वा) त्वां (उपास्महे वयम्)। 'बहुनामसु उरु'रिति प्रत्यक्षमस्ति॥ निघण्टु 3.1

Bhāṣyam- (uruḥ) sarvaśaktimān, (pṛthuḥ) atīva vistṛto vyāpakaḥ, (subhūrbhuvaḥ) suṣṭhutayā sarveṣu padārtheṣu bhavatīti subhūḥ, antarikṣavadavakāśarūpatvādbhuvaḥ (iti) evaṁ jñātvā (tvā) tvāṁ (upāsmahe vayam)। 'bahunāmasu uru'riti pratyakṣamasti ॥ (Nighaṇṭu 3.1)

Gloss— You are O Lord ! (uru) almighty, (pṛthu) omnipresent, (subhū) penetrating all objects through and through and (bhuvaḥ) being vast as space, the abode of all. Knowing that you are such, we glorify you. The Word 'uru' here means 'immense' and 'many'.

प्रथो वरो व्यचो लोक इति त्वोपास्महे वयम्॥ अथर्व 13.4.53

pratho varo vyacho loka iti tvopāsmahe vayam ॥

AV. 13.4.53

[Meaning] We worship you, Who is excellent, expansive, and a witness of the actions of all.

(प्रथः) सर्वजगत्प्रसारकः, (वरः) श्रेष्ठः, (व्यचः) विविधतया सर्वं जगज्जानातीति, (लोकः) लोक्यते सर्वैर्जनैर्लोकयति सर्वान् वा (इति त्वो०) वयमीदृक्स्वरूपं सर्वज्ञं त्वामुपास्महे ॥

(prathaḥ) sarvajagatprasārakaḥ, (varaḥ) śreṣṭhaḥ, (vyachaḥ) vividhatayā sarvaṁ jagajjānātīti, (lokaḥ) lokyate sarvairjanairlokayati sarvān vā (iti tvo.) vayamīdṛksvarūpaṁ sarvajñaṁ tvāmupāsmahe ॥

Gloss—You, O Lord! Expand the whole world; know the world full of varieties. All seek you, and you see all. We worship Parameśvara, Who is All-knowing.

युंजन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥ ऋ० 1.6.1

yuṁjanti bradhnamaruṣaṁ charantaṁ pari tasthuṣaḥ ।
rochante rochanā divi ॥ RV. 1.6.1

[Meaning] — (Pari-tasthuṣaḥ) Revolving around the galactic centre, (bradhna) mighty and (aruṣam) always moving sun gravitates all planets towards it. These planets are lighted by the sunrays in the sky.

भाष्यम्-(युंजन्ति..) ये योगिनो विद्वांसः (परितस्थुषः) परितः सर्वतः सर्वान् जगत्पदार्थान् मनुष्यान्वा (चरन्तं) ज्ञातारं सर्वज्ञम्, (अरुषं) अहिंसकं करुणामयम् 'रुष हिंसायाम्', (ब्रध्नं) विद्यायोगाभ्यासप्रेमभरेण सर्वानन्दवर्धकं, महान्तं परमेश्वरमात्मना सह युंजन्ति, (रोचना) त आनन्दे प्रकाशिता रुचिमया भूत्वा (दिवि) द्योतनात्मके सर्वप्रकाशके परमेश्वरे (रोचन्ते) परमानन्दयोगेन प्रकाशन्ते इति प्रथमोऽर्थः ।

Bhāṣyam-(yuṁjanti..) ye yogino vidvāṁsaḥ (paritasthuṣaḥ) paritaḥ sarvataḥ sarvān jagatpadārthān manuṣyānvā (charantaṁ) jñātāraṁ sarvajñam, (aruṣaṁ) ahiṁsakaṁ karuṇāmayam 'ruṣa hiṁsāyām', (bradhnaṁ) vidyāyogābhyāsapremabhareṇa sarvānandavardhakaṁ, mahāntaṁ parameśvaramātmanā saha yuṁjanti, (rochanā) ta

ānande prakāśitā ruchimayā bhūtvā (divi) dyotanātmake sarvaprakāśake parameśvare (rochante) paramānandayogena prakāśante iti prathamo'rthaḥ।

This verse can be interpreted in the following many ways:

Gloss-(First meaning): The learned Yogīs attain spiritual communion with the Omnipresent Lord who perfectly knows all things (Sarvajña) or men (Tasthuṣaḥ), who is A-ruṣa (i.e. one who injures none and hence merciful) and Bradhna (i.e., giver of immense bliss through devotional knowledge and meditation). They shine (Rocante) with the acquisition of the highest joy and becoming illuminated themselves reside in Him who is self-effulgent and the light of the entire creation.

अथ द्वितीयः-परितस्थुषः चरन्तरमरुषमग्निमयं ब्रध्नमादित्यं सर्वे लोकाः सर्वे पदार्थाश्च (युंजन्ति) तदाकर्षणेन युक्ताः सन्ति। एते सर्वे तस्यैव (दिवि) प्रकाशे (रोचनाः) रुचिकराः सन्तः (रोचन्ते) प्रकाशन्ते। इति द्वितीयोऽर्थः।

atha dvitīyaḥ-paritasthuṣaḥ charantaramaruṣamagnimayaṁ bradhnamādityaṁ sarve lokāḥ sarve padārthāścha (yuṁjanti) tadākarṣaṇena yuktāḥ santi। ete sarve tasyaiva (divi) prakāśe (rochanāḥ) ruchikarāḥ santaḥ (rochante) prakāśante। iti dvitīyo'rthaḥ।

Gloss—(Second meaning): All planets (tasthuṣaḥ) are gravitated to (and made firm) by the Sun (bradhna), who is a mass of fire (aruṣam charantam) and moves around the galactic centre. All these planets are (rocanāḥ) illuminated by his light in the sky.

अथ तृतीयः-य उपासकाः परितस्थुषः सर्वान् पदार्थान् चरन्तमरुषं सर्वमर्मस्थं (ब्रध्नं) सर्वावयववृद्धिकरं प्राणमादित्यं प्राणायामरीत्या (दिवि) द्योतनात्मके परमेश्वरे वर्त्तमानं (रोचनाः) रुचिमन्तः सन्तो (युंजन्ति) युक्तं कुर्वन्ति, अतस्ते तस्मिन् मोक्षानन्दे परमेश्वरे (रोचन्ते) सदैव प्रकाशन्ते।

atha tṛtīyaḥ-ya upāsakāḥ paritasthuṣaḥ sarvān padārthān

charantamaruṣaṁ sarvamarmasthaṁ (bradhnaṁ) sarvāvayavavṛddhikaraṁ prāṇamādityaṁ prāṇāyāmarītyā (divi) dyotanātmake parameśvare varttamānaṁ (rochanāḥ) ruchimantaḥ santo (yuṁjanti) yuktaṁ kurvanti, ataste tasmin mokṣānande parameśvare (rochante) sadaiva prakāśante।

Gloss—(Third meaning): The devotees unite with the Self-effulgent (divi) Supreme Lord taking delight (Rocanāḥ, i.e. Ruci-mantaḥ) in Him and their vital breath (Priāṇa) through the process of Prāṇāyāma (i.e. control over the breath) shines in Parameśvara (divi) with the brilliance of the bliss of Mokṣa. This breath penetrates all vital parts of the body (carantam) and causes the growth and development of all limbs.

अत्र प्रमाणानि-

atra pramāṇāni-

The following pieces of evidence are cited here to support these interpretations:

मनुष्यनामसु तस्थुषः, पंचजनाः इति पठितम्॥ निघं0 2.3

'manuṣyanāmasu tasthuṣaḥ, paṁchajanāḥ iti paṭhitam॥

Nigh. 2.3

[Meaning] The word '*tasthuṣaḥ*' and '*pañchajanāḥ*' are read as the names of "human beings".

महत् ब्रध्न, महन्नामसु पठितम्॥ निघं0 3.3

mahat bradhna, mahannāmasu paṭhitam॥ Nigh. 3.3

[Meaning] The word 'bradhna' is enumerated in the (list of) synonyms of 'great'.

तथा युंजन्ति ब्रध्नमरुषं चरन्तमिति। असौ वा आदित्यो ब्रध्नोऽरुषोऽमुमेवास्मा आदित्यं युनक्ति स्वर्गस्य लोकस्य समृष्ट्यै॥ शब्रा० 13.2

tathā yuṁjanti bradhnamaruṣaṁ charantamiti। asau vā

ādityo bradhno'ruṣo'mumevāsmā āditayaṁ yunakti svargasya lokasya samṛṣṭyai ॥ Ś. Br. 13.2

[Meaning] Thus, they (planets) are gravitated by the bradhna named aruṣa, revolving around the galactic centre and rotating around its axis. The sun truly is bradhna. It is also an Aruṣa, etc.

आदित्यो ह वै प्राणो, रयिरेव चन्द्रमा, रयिर्वा एतत्सर्वं यन्मूर्त्तं चामूर्त्तं च, तस्मान्मूर्त्तिरेव रयिः ॥ प्रश्नोपनि० 1.5

ādityo ha vai prāṇo, rayireva chandramā, rayirvā etatsarvaṁ yanmūrttaṁ chāmūrttaṁ cha, tasmānmūrttireva rayiḥ ॥

Praśna Up. 1.5

The Praśṇa Upaniṣad says:

The āditya (soul), indeed, is prāṇa (life-giver); prakṛti or matter, indeed, is the soma (body). Every material thing, visible or non-visible, is made up of matter (rayi). Therefore, (mūrti) visible form, indeed, is rayi (matter).

परमेश्वरात् महान् कश्चिदपि पदार्थो नास्त्येवातः प्रथमेऽर्थे योजनीयम्। तथा शतपथप्रमाणं द्वितीयमर्थं प्रति। एवमेव प्रश्नोपनिषत्प्रमाणं तृतीयमर्थं प्रति च। क्वचिन्निघण्टावश्वस्यापि ब्रध्नारुषौ नाम्नी पठिते। परन्त्वस्मिन् मन्त्रे तद्घटना नैव सम्भवति, शतपथादिव्याख्यानविरोधात्, मूलार्थविरोधादेकशब्देनाप्यनेकार्थग्रहणाच्च।

parameśvarāt mahān kaśchidapi padārtho nāstyevātaḥ prathame'rthe yojanīyam। tathā śatapathapramāṇaṁ dvitīyamarthaṁ prati। evameva praśnopaniṣatpramāṇaṁ tṛtīyamarthaṁ prati cha। kvachinnighaṇṭāvaśvasyāpi bradhnāruṣau nāmnī paṭhite। parantvasmin mantre tadghaṭanā naiva sambhavati, śatapathādivyākhyānavirodhāt, mūlārthavirodhādekaśabdenāpyanekārthagrahaṇāchcha।

Gloss—There is none greater than Parameśvara. Hence, the word 'bradhna' meaning 'great' is taken to mean Parameśvara, in the first interpretation.

The evidence of Ś.Br. indicates that bradhna denotes the sun.

Similarly, the evidence of Praśna Upaniṣad shows that bradhna means Prāṇa (breath). Sometimes, the term 'bradhna' and 'aruṣa' are used to denote horse in the Nighaṇṭu, but this meaning cannot be accepted in the context of this mantra as it would run contrary to the meaning assigned to it in the *Śatapatha*. It is also opposed to the words' basic meaning (mūlārtha). Moreover, one word can have various meanings.

एवं सति भट्टमोक्षमूलरैत्रृग्वेदस्येङ्गलेण्डभाषया व्याख्याने यदश्वस्य पशोरेव ग्रहणं कृतं तद् भ्रान्तिमूलमेवास्ति। सायणाचार्य्येणास्य मन्त्रस्य व्याख्यायामादित्यग्रहणादेकस्मिन्नंशे तस्य व्याख्यानं सम्यगस्ति। परन्तु न जाने भट्ट मोक्षमूलरेणायमर्थ आकाशाद्वा पातालाद् गृहीतः। विज्ञायते स्वकल्पनया लेखनं कृतमिति ज्ञात्वा प्रमाणार्हं नास्तीति॥

evaṁ sati bhaṭṭamokṣamūlaraiṛrgvedasyeṅgaleṇḍabhāṣayā vyākhyāne yadaśvasya paśoreva grahaṇaṁ kṛtaṁ tad bhrāntimūlamevāsti। sāyaṇāchāryyeṇāsya mantrasya vyākhyāyāmādityagrahaṇādekasminnaṁśe tasya vyākhyānaṁ samyagasti। parantu na jāne bhaṭṭa mokṣa mūlareṇāyamartha ākāśādvā pātālād gṛhītaḥ। vijñāyate svakalpanayā lekhanaṁ kṛtamiti jñātvā pramāṇārhaṁ nāstīti॥

Gloss—Professor Max Müller takes the word 'bradhna' only in the sense of 'horse' in the English translation of the *Ṛgveda*. It is based on a misconception. Ācārya Sāyaṇa's interpretation of this Mantra is partially correct, where he takes this word to mean the sun. But the source of Professor Max Müller's rendering is untraceable; who knows where he did get this meaning from —from sky or earth. Hence it may be inferred that it is speculated by him. Consequently, it is of no value.

इदानीमुपासना कथमरीत्या कर्त्तव्येति लिख्यते-तत्र शुद्ध एकान्तेऽभीष्टे देशे शुद्धमानसः समाहितो भूत्वा, सर्वाणीन्द्रियाणि मनश्चैकाग्रीकृत्य, सच्चिदानन्दस्वरूपमन्तर्यामिनं न्यायकारिणं परमात्मानं संचिन्त्य, तन्नात्मानं नियोज्य च,

तस्यैव स्तुतिप्रार्थनानुष्ठाने सम्यक्कृत्वोपासनयेश्वरे पुनः पुनः स्वात्मानं संलगयेत् अत्र पतंजलिमहामुनिना स्वकृतसूत्रेषु वेदव्यासकृतभाष्ये चायमनुक्रमो योगशास्त्रे प्रदर्शितः। तद्यथा-

idānīmupāsanā kathamarītyā karttavyeti likhyate-tatra śuddha ekānte'bhīṣṭe deśe śuddhamānasaḥ samāhito bhūtvā, sarvāṇīndriyāṇi manaśchaikāgrīkṛtya, sachchidānandasvarūpamantaryāminaṁ nyāyakāriṇaṁ paramātmānaṁ saṁchintya, tannātmānaṁ niyojya cha, tasyaiva stutiprārthanānuṣṭhāne samyakkṛtvopāsanayeśvare punaḥ punaḥ svātmānaṁ saṁlagayet atra pataṁjalimahāmuninā svakṛtasūtreṣu vedavyāsakṛtabhāṣye chāyamanukramo yogaśāstre pradarśitaḥ। tadyathā-

Gloss—Now we shall explain the method of performing upāsanā meditation:

One should find out a place, clean, neat, pleasant and solitary, and then purge the mind (of all impurities), becoming self-composed and quiet, concentrating all the senses and the mind in one place, and contemplating upon the Supreme Being, Who is All-Existence, All-Consciousness, All-Bliss, Omniscient, and Just, should meditate upon him. He should connect himself with Him through eulogy, prayer and meditation dedicated to Him alone.

The great sage Patañjali in his Yogadarśana and Vyāsa in his gloss thereon has prescribed the following process of worship:

योगश्चित्तवृत्तिनिरोधः ॥ योग०1.2

yogaśchittavṛttinirodhaḥ ॥ Yoga, 1.2

[Meaning] Yoga is a withdrawal of mind from the external world.

(भाष्यम्)- उपासनासमये व्यवहारसमये वा परमेश्वरादतिरिक्तविषयादधर्मव्यवहाराच्च मनसो वृत्तिः सदैव निरुद्धा रक्षणीयेति॥

(bhāṣyam)- upāsanāsamaye vyavahārasamaye vā parameśvarādatiriktaviṣayādadharmavyavahārāchcha manaso vṛttiḥ sadaiva niruddhā rakṣaṇīyeti ॥

Gloss—At the time of meditation, and also at the time of routine life activities, the vṛttis of mind should always be withdrawn from objects other than Parameśvara and affairs devoid of dharma (moral and ethical values).

निरुद्धा सती सा क्वावतिष्ठत इत्यत्रोच्यते-

niruddhā satī sā kvāvatiṣṭhata ityatrochyate-

Q. Where will the mind stay when withdrawn from objects other than Parameśvara?

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ योग०1.3

tadā draṣṭuḥ svarūpe'vasthānam ॥ Yoga 1.3

[Meaning] The answer is:

The mind identifies one's own true nature, so established with the soul and finally with Brahman.

(भाष्यम्-) यदा सर्वस्माद् व्यवहारान्मनोऽवरुध्यते, तदास्योपासकस्य मनो द्रष्टुः सर्वज्ञस्य परमेश्वरस्य स्वरूपे स्थितिं लभते ॥

(Bhāṣyam-) yadā sarvasmād vyavahārānmano'varudhyate, tadāsyopāsakasya mano draṣṭuḥ sarvajñasya parameśvarasya svarūpe sthitiṁ labhate ॥

Gloss—The mind of a seeker, when withdrawn from all worldly affairs (and objects), finds rest in the true nature of the Omniscient Supreme Being.

यदोपासको योग्युपासनां विहाय सांसारिकव्यवहारे प्रवर्त्तते, तदा सांसारिजनवत्तस्यापि प्रवृत्तिर्भवत्याहोस्विद्विलक्षणेत्यत्राह-

yadopāsako yogyupāsanāṁ vihāya sāṁsārikavyavahāre pravarttate, tadā sāṁsārijanavattasyāpi pravṛttirbhavatyāhosvidvilakṣaṇetyatrāha-

Q. Is a yogī behaving abnormally like an ordinary man when he abandons yoga and is engaged in worldly affairs? In this respect, Patañjali says:

वृत्तिसारूप्यमितरत्र ॥ योग० 1.4

vṛttisārūpyamitaratra ॥ Yoga 1.4

[Meaning] When the mind is not withdrawn from worldly affairs, the mind identifies itself with its vṛttis.

भाष्यम्-इतरत्र सांसारिकव्यवहारे प्रवृत्तेऽप्युपासकस्य योगिनः शान्ता धर्मारूढा विद्याविज्ञानप्रकाशा सत्यतत्त्वनिष्ठाऽतीवतीव्रा साधारणमनुष्यविलक्षणाऽपूर्वैव वृत्तिर्भवतीति। नैवेदृश्यनुपासकानामयोगिनां कदाचिद् वृत्तिर्जायत इति ॥

Bhāṣyam-itaratra sāṁsārikavyavahāre pravṛtte'pyupāsakasya yoginaḥ śāntā dharmārūḍhā vidyāvijñānaprakāśā satyatattvaniṣṭhā'tīvatīvrā sādhāraṇamanuṣyavilakṣaṇā'pūrvaiva vṛttirbhavatīti। naivedṛśyanupāsakānāmayogināṁ kadāchid vṛttirjāyata iti ॥

Gloss—The mind of a meditating yogī, even when he is engaged in worldly affairs, remains tranquil (firmly adhered to dharma, shining with the light of knowledge and wisdom, based on truthful reality, extremely sharp, quick, extra-ordinary, and quite distinct from that of an ordinary man. Such a mind is impossible in the case of a non-meditating yogī.

कति वृत्तयः सन्ति, कथं निरोद्धव्या इत्यत्राह-

kati vṛttayaḥ santi, kathaṁ niroddhavyā ityatrāha-

Q. How many vṛttis (tendencies) are there, and how will they be withdrawn?

A. To this, the author says:

वृत्तयः पंचतय्यः क्लिष्टाक्लिष्टाः ॥ योग० 1.5

vṛttayaḥ paṁchatayyaḥ kliṣṭākilaṣṭāḥ ॥ Yoga, 1.5

[Meaning] When the mind is exposed to objects of the external world, five vṛttis (tendencies) develop. They may be painful or pleasurable.

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ योग० 1.6

pramāṇaviparyayavikalpanidrāsmṛtayaḥ ॥ Yoga, 1.6

[Meaning] They are:

1. Cognition (प्रमाण)

2. False knowledge (विपर्यय)

3. Fiction (विकल्प)

4. Sleep ((निद्रा

5. Memory(स्मृति)

1. Cognition(प्रमाण)

Note: Cognition consists in knowing or knowledge of something. Yoga psychology calls it pramāṇa. Though Nyāya Darśana calls it pramā and the means through which the process of pramā (cognition) is accomplished is known in Nyāya as prāmaṇa. Pramākaraṇam pramāṇam. 'Means of pramā is known as pramāṇa.'

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ योग० 1.7

pratyakṣānumānāgamāḥ pramāṇāni

[Meaning] Pramāṇa vṛtti (tendency to accept information of external object as authentic) of mind develops when a thing of the external world is perceived through sense organs or inferred based on information already available to mind or stated by seniors or written in Śāstras.

1. Perceiving through sense organs

2. Inference based on information in store

3. statement of a senior/expert/ seer

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठितम् ॥ योग० 1.8
viparyayomithyājñānamatadrūpapratiṣṭhitam ॥

*Yoga, 1.*8

[Meaning] Viparyaya vṛtti of mind develops due to false information, or information not corresponding to the thing as it is, or information unable to explain the true nature of a concept, thing, or object of an external object.

After defining the nature of 'false cognition', the third vṛtti of mind, known as Vikalpa (fiction), is defined as under:

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥1.9
śabdajñānānupātī vastuśūnyo vikalpaḥ ॥ 1.9

[Meaning]—[Vikalpaḥ] Vikalpa vṛtti of mind develops [śabdajñānānupātī] based on verbal information when its actual content is not known or say when there is no material information from the outside world associated with verbal communication.

Note: When a word is heard, the mind tends to associate it with some object or thing of the external world known to him, even when it is devoid of material information from outside the sound or word is concerned with.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ 1.10
abhāvapratyayālambanā vṛttirnidrā ॥ 1.10

[Meaning] Absence of awareness in the mind is known as *nidrā vṛtti* (sleeping state of mind).

Note: During sleep, the mind is governed by *tamas*, so it remains in darkness. The awareness is absent; as

such, the mind is unaware of anything during sleep. Although the involuntary part of it is in operation, it records whatever impressions it receives, including the experience of sleep itself; hence one recalls on waking up that he or she slept well or did not sleep well or remained restless during sleep, etc.

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ .111

anubhūtaviṣayāsaṁpramoṣaḥ smṛtiḥ ॥ 1.11

[Meaning] Non-forgetfulness of the perceived, experienced, or realized fact or thing is called as Smṛti vṛtti (memory state of mind).

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ 1.12

abhyāsavairāgyābhyāṁ tannirodhaḥ ॥ 1.12

[Meaning] Through Abhyāsa (constant efforts) and vairāgya (detachment to the objects of the mundane world (external world), the mind can be withdrawn from the visible world.

उपासनायाः सिद्धेः सहायकारि परमं साधनं किमस्तीत्यत्रोच्यते-

upāsanāyāḥ siddheḥ sahāyakāri paramaṁ sādhanaṁ kimastītyatrochyate-

Q. What is the most helpful means of achieving success in meditation or yoga?

ईश्वरप्रणिधानाद्वा ॥ 1.23

īśvarapraṇidhānādvā ॥ 1.23

[Meaning] Samādhi is fast achieved by meditating upon Īśvara. According to Vyāśa, when we meditate upon Īśvara, he blesses us with his grace soon. Īśvara is defined in the following sūtra Samādhi is fast achieved by (through) self-surrender to Iśvara. Iśvara is defined in the following sūtra.

भाष्यम्-"प्रणिधानाद्भक्तिविशेषादावर्त्तित ईश्वरस्तमनुगृह्णात्यभिध्यानमात्रेण। तदभिध्यानादपि योगिनः, आसन्नतमः समाधिलाभः फलं च भवतीति" ॥

Bhāṣyam-"praṇidhānādbhaktiviśeṣādāvarttita īśvarastam-anugṛhṇātyabhidhyānamātreṇa। adabhidhyānādapi yoginaḥ, āsannatamaḥ samādhilābhaḥ phalaṁ cha bhavatīti" ॥

Gloss—Pleased with the self-surrender and specific meditation, Parameśvara bestows His gracious favour upon the devotee. By mere contemplation and meditation, a yogī soon attains the state and the fruit of Samādhi.

अथ प्रधानपुरुषव्यतिरिक्तः कोऽयमीश्वरो नामेति-

atha pradhānapuruṣavyatiriktaḥ ko'yamīśvaro nāmeti-

Q. Who is this Īśvara, who is distinct from Pradhāna (primordial matter) and Puruṣa (individual soul)?

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ योग० 1.24

kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ ॥

Yoga, 1.24

[Meaning] Iśvara is the specific Puruṣa and not subject to afflictions, karmas (action), (karma-phala) their fruits, and the sanskāras of the visible world.

भाष्यम्-अविद्यादयः क्लेशाः, कुशलाकुशलानि कर्माणि, तत्फलं विपाकस्तदनुगुणा वासना आशयाः, ते च मनसि वर्त्तमानाः पुरुषे व्यपदिश्यन्ते, स हि तत्फलस्य भोक्तेपि। यथा जयः पराजयो वा योद्धृषु वर्त्तमानः स्वामिनि व्यपदिश्यते। यो ह्यनेन भोगेनापरामृष्टः स पुरुषविशेष ईश्वरः।

कैवल्यं प्राप्तास्तर्हि सन्ति च बहवः केवलिनः। ते हि त्रीणि बन्धनानि छित्त्वा कैवल्यं प्राप्तः। ईश्वरस्य च तत्सम्बन्धो न भूतो न भावी। यथा मुक्तस्य पूर्वा बन्धकोटिः प्रज्ञायते, नैवमीश्वरस्य। यथा वा प्रकृतिलीनस्योत्तरा बन्धकोटिः सम्भाव्यते, नैवमीश्वरस्य। स तु सदैव मुक्तः सदैवेश्वर इति।

Bhāṣyam-avidyādayaḥ kleśāḥ, kuśalākuśalāni karmāṇi, tatphalaṁ vipākastadanuguṇā vāsanā āśayāḥ, te cha manasi varttamānāḥ puruṣe vyapadiśyante, sa hi tatphalasya bhoktepi।

yathā jayaḥ parājayo vā yoddhṛṣu varttamānaḥ svāmini vyapadiśyate। yo hyanena bhogenāparāmṛṣṭaḥ sa puruṣaviśeṣa īśvaraḥ।

kaivalyaṁ prāptāstarhi santi cha bahavaḥ kevalinaḥ। te hi trīṇi bandhanāni chhittvā kaivalyaṁ prāptaḥ। īśvarasya cha tatsambandho na bhūto na bhāvī। yathā muktasya pūrvā bandhakoṭiḥ prajñāyate, naivamīśvarasya। yathā vā prakṛtilīnasyottarā bandhakoṭiḥ sambhāvyate, naivamīśvarasya। sa tu sadaiva muktaḥ sadaiveśvara iti।

Gloss—The afflictions such as Avidyā (illusion or ignorance), efficient (i.e. good) and inefficient actions, their fruits, and Āsayas (i.e. subconscious impressions of germ-desires) reside in the mind and are attributed to Puruṣa (i.e. individual soul or Jīva) as he is said to be the enjoyer of their fruits (indirectly) as a victory or defeat is attributed to the king although it exists in the warriors. That special (all-pervading) soul is Parameśvara, Who is (always) untouched by these experiences or enjoyments.

Some emancipated souls have reached the state of absolute unity (Kaivalya). But they, having broken as under the three bonds, have attained (this goal of) perfect isolation. But Parameśvara never had nor will ever have this relation (i.e. bondage and liberation from these afflictions mentioned above). No previous state of bondage can be inferred in the case of Parameśvara as it is presumed in the case of a liberated soul. Similarly, the subsequent stage of bondage is possible only for a soul which is bound by Prakṛti, but not for Parameśvara. He is always boundless and absolute. He is eternally Parameśvara.

योऽसौ प्रकृष्टसत्त्वोपादानादीश्वरस्य शाश्वतिक उत्कर्षः स किं सनिमित्त आहोस्विन्निर्निमित्त इति?

yo'sau prakṛṣṭasattvopādānādīśvarasya śāśvatika utkarṣaḥ sa

kiṁ sanimitta āhosvinnirnimitta iti?

Q. Is this superiority of the transcendental power of Parameśvara with eternal manifestation caused, or is it uncaused?

तस्य शास्त्रं निमित्तम्। शास्त्रं पुनः किं निमित्तम्? प्रकृष्टसत्त्वनिमित्तम्। एतयोःशास्त्रोत्कर्षयोरीश्वरसत्त्वे वर्त्तमानयोरनादिः सम्बन्धः।

tasya śāstraṁ nimittam। śāstraṁ punaḥ kiṁ nimittam? prakṛṣṭasattvanimittam। etayoḥśāstrotkarṣayorīśvarasattve varttamānayoranādiḥ sambandhaḥ।

A. The (sacred) scriptures (i.e. the Veda) are the cause, and the cause of the Vedas is His transcendental power. The Vedas and the transcendental excellence are inseparably co-related with each other as both of them dwell in the temperament of Parameśvara.

एतस्मादेतद्भवति सदैवेश्वरः सदैव मुक्त इति। तच्च तस्यैश्वर्य्यं साम्यातिशयविनिर्मुक्तं, न तावदैश्वर्य्यान्तरेण तदतिशय्यते। यदेवातिशयि स्यात्तदेव तत्स्यात्तस्माद्यत्र काष्ठाप्राप्तिरैश्वरर्य्यस्य स ईश्वरः। न च तत्समानमैश्वर्यमस्ति। कस्मात्, द्वयोस्तुल्ययोरेकस्मिन् युगपत् कामितेऽर्थे, नवमिदमस्तु पुराणमिदमस्त्विति, एकस्य सिद्धावितरस्य प्रकाम्यविधातादूनत्वं प्रसक्तम्। द्वयोश्च तुल्ययोर्युगपत् कामितार्थ प्राप्तिर्नास्ति, अर्थस्य विरुद्धत्वात्। तस्माद्यस्य साम्यातिशयविनिर्मुक्तमैश्वर्य्यं स एवेश्वरः, स च पुरुषविशेष इति॥

etasmādetadbhavati sadaiveśvaraḥ sadaiva mukta iti। tachcha tasyaiśvaryyaṁ sāmyātiśayavinirmuktaṁ, na tāvadaiśvaryyāntareṇa tadatiśayyate। yadevātiśayi syāttadeva tatsyāttasmādyatra kāṣṭhāprāptiraiśvararyyasya sa īśvaraḥ। na cha tatsamānamaiśvaryamasti। kasmāt, dvayostulyayorekasmin yugapat kāmite'rthe, navamidamastu purāṇamidamastviti, ekasya siddhāvitarasya prakāmyavidhātādūnatvaṁ prasaktam। dvayoścha tulyayoryugapat kāmitārtha prāptirnāsti, arthasya viruddhatvāt। tasmādyasya sāmyātiśayavinirmuktamaiśvaryyaṁ sa eveśvaraḥ, sa cha puruṣaviśeṣa iti॥

Gloss—He is, therefore, eternally absolute and eternally Lord (i.e. Parameśvara). This supremacy and lordship can neither be equalled nor surpassed. His

supreme glory excels over all other glories. For whatever glory exceeds all is the glory of Parameśvara. Parameśvara is, therefore, He, in whom supremacy attains its highest limit. There can be no other glory that can equal His. If we suppose two equalities are similar in all respects as existing at one and simultaneously, we shall have to confess about one as new and the other as old. Besides, the existence of one will indicate the destruction of the desired glory of the other. This means the inferiority of either. Complete identity between the two cannot be established as possessing equal qualities because some distinction or the other must exist between them.

किं च-

kiṁ cha-

Hence, Parameśvara is that particular Soul (Puruṣa-Viśeṣa) whose glory is allsurpassingand all-excelling.

तत्र निरतिशयं सर्वज्ञबीजम् ॥ योग० 1.25

tatra niratiśayaṁ sarvajñabījam ॥ Yoga, 1.25

In Him, the seed of the Omniscient is not surpassed (by anything else).

भाष्यम्-यदिदमतीतानागतप्रत्युत्पन्नप्रत्येकसमुच्चयातीन्द्रियाग्रहणमल्पंबह्वितिसर्वज्ञबीजमेतद्विवर्धमानं यत्र निरतिशयं स सर्वज्ञः अस्ति काष्ठाप्राप्तिः सर्वज्ञबीजस्य, सातिशयत्वात्परिमाणवदिति। यत्र काष्ठाप्राप्तिर्ज्ञानस्य स सर्वज्ञः, स च पुरुषविशेष इति। सामान्यमात्रोपसंहारे कृतोपक्षयमनुमानं न विशेषप्रतिपत्तौ समर्थमिति। तस्य संज्ञादिविशेषप्रतिपत्तिरागमतः पर्य्यन्वेष्या। तस्यात्मानुग्रहाभावेऽपि भूतानुग्रहः प्रयोजनम्-ज्ञानधर्मोपदेशेन कल्पप्रलयमहाप्रलयेषु संसारिणः पुरुषानुद्धरिष्यामीति। तथा चोक्तम्-आदिविद्वान्निर्माणचित्तमधिष्ठाय कारुण्याद्भगवान् परमर्षिरासुरये जिज्ञासमानाय तन्त्रं प्रोवाचेति ॥14 ॥

Bhāṣyam-yadidamatītānāgatapratyutpannapratyekasa-muchchayātīndriyāgrahaṇamalpaṁbahviti sarvajñabījametadvivardhamānaṁ yatra niratiśayaṁ sa

sarvajñaḥ asti kāṣṭhāprāptiḥ sarvajñabījasya, sātiśayatvātparimāṇavaditi । yatra kāṣṭhāprāptirjñānasya sa sarvajñaḥ, sa cha puruṣaviśeṣa iti । sāmānyamātropasaṁhāre kṛtopakṣayamanumānaṁ na viśeṣapratipattau samarthamiti । tasya saṁjñādiviśeṣapratipattirāgamataḥ paryyanveṣyā । tasyātmānugrahābhāve'pi bhūtānugrahaḥ prayojanam-jñānadharmopadeśena kalpapralayamahāpralayeṣu saṁsāriṇaḥ puruṣānuddhariṣyāmīti । tathā choktam-ādividvānnirmāṇachittamadhiṣṭhāya kāruṇyādbhagavān paramarṣirāsuraye jijñāsamānāya tantraṁ provācheti ॥14 ॥

Gloss—Though knowledge of the past, present, and future in its totality is beyond the grasp of the senses, it can be described in quantitative terms as smaller or larger. It is the seed of Omniscient as we augment it in thought and must have its highest limit. He is the Omniscient, in whom knowledge reaches its highest limit. Now there is a limit to the seed of the Omniscient, for it can be increased like a measure of weight. That special Puruṣa is such an Omniscient Being.

The inference (Anumāna) thus gives a very general and rudimentary conception of Parameśvara. It has no access beyond this. This can provide no specific and complete picture of Parameśvara. The particular concept of His names or qualities can be drawn from the study of the Vedas. The purpose of His knowledge is not his own benefit but the good of all creatures. It is His will that He should do good to the individual souls during creation (Kalpa), disjunction (of the soul and body) and the great dissolution by imparting knowledge and righteousness (to them). It is stated: -

The first among the learned, the glorious great sage (the Lord), having decided upon the creation (or revelation of the Vedas), mercifully revealed it to Āsuri

(i.e. a Jīva) who was yearning for it..

स एष पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ योग० 1.26

sa eṣa pūrveṣāmapi guruḥ kālenānavachchhedāt ॥

Yoga, 1.26

[Meaning] He is older than those that were born first at the beginning of creation because he is not delimited by time.

भाष्यम्-पूर्वे हि गुरवः कालेनावच्छेद्यन्ते। यत्रावच्छेदार्थेन कालो नोपावर्त्तते, स एष पूर्वेषामपि गुरुः। यथाऽस्य सर्गस्यादौ प्रकर्षगत्या सिद्धः तथातिक्रान्तसर्गादिष्वपि प्रतयेतव्यः ॥

Bhāṣyam-pūrve hi guravaḥ kālenāvachchhedyante। yatrāvachchhedārthena kālo nopāvarttate, sa eṣa pūrveṣāmapi guruḥ। yathā'sya sargasyādau prakarṣagatyā siddhaḥ tathātikrāntasargādiṣvapi pratayetavyaḥ ॥

Gloss—The ancient teachers were subject to the delimitation of time. He in whom this limiting action of time has no bearing is the Teacher of most ancients. As He was unrestrained in His action at the beginning of this creation, even so will He remain in all (preceding or succeeding) creations.

तस्य वाचकः प्रणवः ॥ योग० 1.27

tasya vāchakaḥ praṇavaḥ ॥ Yoga, 1.27

His nomenclature is OM (AUM).

भाष्यम्-वाच्य ईश्वरः प्रणवस्य। किमस्य संकेतकृतं वाच्यवाचकत्वमथ प्रदीपप्रकाशवदवस्थितमिति? स्थितोऽस्य वाच्यस्य वाचकेन सह सम्बन्धः। संकेतस्त्वीश्वरस्य स्थितमेवार्थमभिनयति। यथावस्थितः पितापुत्रयोः सम्बन्धः संकेतेनावद्योत्यते-अयमस्य पिता, अयमस्य पुत्र इति, सर्गान्तरेष्वपि वाच्यवाचकशक्त्यपेक्षस्तथैव संकेतः क्रियते। संप्रतिपत्ति नित्यतया 'नित्यः शब्दार्थसम्बन्ध' इत्यागमिनः प्रतिजानते ॥

विज्ञातवाच्यवाचकत्वस्य योगिनः

Bhāṣyam-vāchya īśvaraḥ praṇavasya। kimasya saṁketakṛtaṁ vāchyavāchakatvamatha pradīpaprakāśavadavasthitamiti? sthito'sya vāchyasya vāchakena saha sambandhaḥ। saṁketastvīśvarasya sthitamevārthamabhinayati। yathāvasthitaḥ pitāputrayoḥ sambandhaḥ saṁketenāvadyotyate-ayamasya pitā, ayamasya putra iti, sargāntareṣvapi vāchyavāchakaśaktyapekṣastathaiva saṁketaḥ kriyate। saṁpratipatti nityatayā 'nityaḥ śabdārthasambandha' ityāgaminaḥ pratijānate ॥

vijñātavāchyavāchakatvasya yoginaḥ

Gloss—Praṇava (Om) expresses Parameśvara. Is this relation between the expressed (Parameśvara) and the expression (i.e. the word Praṇava) based upon Saṅketa (i.e. convention), or is it fixed like the relation between the lamp and its light? It is fixed and eternal. The tradition brings to light the constant connection of Parameśvara with the word Om in the same way as the convention, 'This is his father, and this is his son brings to light the fixed relation of father and son. Even in all other creations, the connection between the expressed and the expression is co-related and is based on (eternal) convention (Saṅketa). The Āgamins (i.e. the philologists) declare that the relation between a word and the thought (i.e. the expressed and the expression) is eternal because they are always existent. As the Yogīs believe in lasting ties between the signified and the signifier, the connection between Parameśvara and Om is everlasting.

तज्जपस्तदर्थभावनम् ॥ योग० 1.28

tajjapastadarthabhāvanam ॥ Yoga, 1.28

[Meaning] The (japa) repetition of Aum means contemplation of its object, i.e., Iśvara.

भाष्यम्-प्रणवस्य जपः प्रणवाभिधेयस्य चेश्वरस्य भावना'। तदस्य योगिनः प्रणवं

जपतः प्रणवार्थं च भावयतश्चित्तमेकाग्रं सम्पद्यते। तथा चोक्तम्-

Bhāṣyam-praṇavasya japaḥ praṇavābhidheyasya cheśvarasya bhāvanā'। tadasya yoginaḥ praṇavaṁ japataḥ praṇavārthaṁ cha bhāvayataśchittamekāgraṁ sampadyate। tathā choktam-

Gloss—The repetition of the word Om and meditation on Parameśvara, expressed by the word Om, lead a yogī to mental concentration. It has been said (elsewhere) also:

स्वाध्यायाद्योगमासीत योगात्स्वाध्यायमामनेत्।
स्वाध्याययोगसम्पत्त्या परमात्मा प्रकाशत इति॥

svādhyāyādyogamāsīta yogātsvādhyāyamāmanet।
svādhyāyayogasampattyā paramātmā prakāśata iti॥

[Meaning] One should practise yoga with the (help) of Svādhyāya (repetition of Om) and should repeat Om in the state of yoga. Through the accomplishment of yoga and Svādhyāya, one realizes Supreme Self.

किं चास्य भवति-

kiṁ chāsya bhavati-

What does a seeker yogī gain by this ?

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च॥ योग॰ 1.29

tataḥ pratyakchetanādhigamo'pyantarāyābhāvaścha॥
Yoga, 1.29

[Meaning] Because of the japa of AUM (*pratyak chetana adhigamaḥ*), self-realization (api) and realization of Īśvara takes place (*antarāyābhāvaśca*), and all obstacles are removed.

भाष्यम्-ये तावदन्तरायाः, व्याधिप्रभृतयस्ते तावदीश्वरप्रणिधानान्न भवन्ति। स्वरूपदर्शनमप्यस्य भवति। यथैवेश्वरः पुरुषः शुद्धः प्रसन्नः केवल अनुपसर्गः, तथायमपि बुद्धेः प्रतिसंवेदी यः पुरुष इत्येवमधिगच्छति॥

Bhāṣyam-ye tāvadantarāyāḥ, vyādhiprabhṛtayaste tāvadīśvaraprañidhānānna bhavanti। svarūpadarśanamapyasya bhavati। yathaiveśvaraḥ puruṣaḥ śuddhaḥ prasannaḥ kevala anupasargaḥ, tathāyamapi buddheḥ pratisaṁvedī yaḥ puruṣa ityevamadhigachchhati॥

Gloss—All the obstacles, e.g. disease, etc., are warded off by meditation on Parameśvara (and by the repetition of the word Om) and self-realization (realization of one's own true nature) and realization of a true nature of Brahman takes place. That is, he realizes that the Supreme Ruler (Parameśvara) is pure, all-pervading, holy, calm and blissful, one without a second, absolute, unborn and uncreated Puruṣa.

अथ केऽन्तरायाः ये चित्तस्य विक्षेपकाः। के पुनस्ते कियन्तो वेति-

atha ke'ntarāyāḥ ye chittasya vikṣepakāḥ। ke punaste kiyanto veti-

Q. What are the obstacles to a Yogī which distract the mind?

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवा स्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः॥ योग० 1.30

vyādhistyānasaṁśayapramādālasyāviratibhrāntidarśanālabdh abhūmikatvānavā sthitatvāni chittavikṣepāste'ntarāyāḥ॥ Yoga, 1.30

[Meaning]—(Vyādhi) imbalance of dhātus[11] rasas[12] and

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[11] Rasa (juice of food), rakta (blood), mānsa (flesh/muscle), meda (fat), asthi (bone), majjā (marrow), śukra (semen)

[12] Madhura (Sweet), (amla) sour, (lavaṇa) salty, (kaṭu) bitter, (tikta) pungent, and (kaṣāya) astringent

1. Kapha- Madhura, Amla, Lavaṇa will aggaravate kapha. Kaṭu Tikta, Kaṣāya will pacify kapha. Śodhana treatment- Vamana (vomiting) with madhura

karaṇas sense organs) in the body, (styāna) dullness of mind, (sañśaya) doubt regarding an issue, like it may be or may not be, (pramāda) unwillingness for samādhi, (ālasya) feeling of heaviness in the body and mind debarring one from samādhi, (avirati) mind's indulgence into sensory objects, (bhrānti darśana) false knowledge, (alabdha-bhūmikatva) deprivation of conducive atmosphere for samādhi, (anavasthiti) instability of mind even if the conducive atmosphere is available, these are distractors of the mind and obstacles to Samādhi.

भाष्यम्-नवान्तरायाश्चित्तस्य विक्षेपाः। सहैते चित्तवृत्तिभिर्भवन्त्येतेषामभावे न भवन्ति। पूर्वोक्ताश्चित्तवृत्तयः। व्याधिर्धातुरसकरणवैषम्यम्। स्त्यानमकर्मण्यता चित्तस्य। संशय उभयकोटिस्पृक् विज्ञानं, स्यादिदमेवं नैवं स्यादिति। प्रमादः समाधिसाधनानामभावनम्। आलस्यं कायस्य चित्तस्य च गुरुत्वादप्रवृत्तिः। अविरतिश्चित्तस्य विषयसंप्रयोगात्मा गर्द्धः। भ्रान्तिदर्शनं विपर्य्ययज्ञानम्। अलब्धभूमिकत्वं समाधिभूमेरलाभः। अनवस्थितत्त्वं यल्लब्धायां भूमौ चित्तस्याप्रतिष्ठा, समाधिप्रतिलम्भे हि सति तदवस्थितं स्यादिति। एते चित्तविक्षेपा नव योगमलाः, योगप्रतिपक्षा योगान्तराया इत्यभिधीयन्ते॥

Bhāṣyam-navāntarāyāśchittasya vikṣepāḥ। sahaite chittavṛttibhirbhavantyeteṣāmabhāve na bhavanti। pūrvoktāśchittavṛttayaḥ। vyādhirdhāturasakaraṇavaiṣamyam। styānamakarmaṇyatā chittasya। saṁśaya ubhayakoṭispṛk vijñānaṁ, syādidamevaṁ naivaṁ syāditi। pramādaḥ samādhisādhanānāmabhāvanam। ālasyaṁ kāyasya chittasya cha gurutvādapravṛttiḥ। aviratiśchittasya viṣayasaṁprayogātmā garddhaḥ। bhrāntidarśanaṁ viparyyayajñānam। alabdhabhūmikatvaṁ samādhibhūmeralābhaḥ।

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2. Pitta- Amala, Lavaṇa and Kaṭu aggravate pitta. Kaṣāya, Tikta and Madhura will pacify it. Śodhana treatment: Virechana with ghee.

3. Vāta- Kaṭu Tikta and Kaṣāya will aggravate vāta. Madhura, Amla and Lavaṇa will pacify vāta. Śodhana Treatment: Basti with oil

anavasthitattvaṁ yallabdhāyāṁ bhūmau chittasyāpratiṣṭhā, samādhipratilambhe hi sati tadavasthitaṁ syāditi। ete chittavikṣepā nava yogamalāḥ, yogapratipakṣā yogāntarāyā ityabhidhīyante ॥

Gloss—There are nine obstacles that distract the mind. They appear with the (various) mental activities and disappear when the latter ceases to exist. The mental activities have already been explained above. (1) Vyādhi (disease) is the lack of equilibrium of the body's juices and organs. (2) Styāna (i.e., mental laziness) is the stage when the mind desires to eliminate all actions. (3) Sañśaya (i.e. doubt) is a state when knowledge touches both (the opposite) extremes, e.g., it may be so, it may not be so. (4) Pramāda (lack of enthusiasm) is to neglect the means of Samādhi (i.e. meditation). (5) Ālasya (i.e. lethargy) is an aversion to all actions due to physical and mental heaviness. (6) Avirati (i.e.want, of non-attachment) means the mind's craving after carnal gratifications. (7) Bhrānti-Darśana (i.e. false perception) is false knowledge. (8) Alabdha-bhūmikatva (i.e. non-attainment of concentration) is a failure to attain the state of meditation. (9) Anavasthitava (i.e. instability) is the helplessness to keep the mind fixed on the absorption region. The mind is steady when the state of absorption is attained.

These are nine mental distractions, called Yogamalas (taints of Yoga), and the enemies of Yoga. They are obstacles in the way to trance.

दुःखदौर्मनस्याङ्गमेजयंत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ योग०1.31

duḥkhadaurmanasyāṅgamejayaṁtvaśvāsapraśvāsā vikṣepasahabhuvaḥ ॥ Yoga, 1.31

[Meaning] (Duḥkha) Ādhyātmika, ādhidaivika and

ādhibhautika pains, (daurmanasya) frustration when desires are not fulfilled, (aṅgameyajatva) shakiness dis-equilibrium of body parts, (śvāsa) breathlessness in inhalation and (praśvāsa) exhalation, these are companions of the distractions.

भाष्यम्-दुःखमाध्यात्मिकम्, आधिभौतिकम्, आधिदैविकं च। येनाभिहताः प्राणिनस्तदुपघाताय प्रयतन्ते, तद्दुःखम्। दौर्मनस्यम्-इच्छाभिघाताच्चेतसः क्षोभः। यदङ्गान्येजयति कम्पयति तदङ्गमेजयत्वम्। प्राणो यद्बाह्यं वायुमाचामति स श्वासः। यत्कौष्ठ्यं वायुं निस्सारयति स प्रश्वासः। एते विक्षेपसहभुवो विक्षिप्तचित्तस्यैते भवन्ति। समाहितचित्तस्यैते न भवन्ति॥

Bhāṣyam-duḥkhamādhyātmikam, ādhibhautikam, ādhidaivikaṁ cha। yenābhihatāḥ prāṇinastadupaghātāya prayatante, tadduḥkham। daurmanasyam-ichchhābhighātāchchetasaḥ kṣobhaḥ। yadaṅgānyejayati kampayati tadaṅgamejayatvam। prāṇo yadbāhyaṁ vāyumāchāmati sa śvāsaḥ। yatkauṣṭhyaṁ vāyuṁ nissārayati sa praśvāsaḥ। ete vikṣepasahabhuvo vikṣiptachittasyaite bhavanti। samāhitachittasyaite na bhavanti॥

Gloss—Afflictions are (threefold), e.g., Ādhyātmika (i.e. relating to one's own self or mind), Ādhibhautika (caused by animate beings) and Ādhidaivika (caused by divine agencies, or proceeding from the elements). The living beings, when afflicted by these, strive to destroy them. Mental distress (daurmanasya) is caused by the frustration of desires and results in mental upset. Bodily tremor is so-called as it makes the limbs (of the body) quiver. Śvāsa (i.e. in-breathing) is that in which external air is inhaled. Praśvāsa (i.e. out-breathing) is where the air within the body is exhaled. These co-existents of distractions befall a person whose mind is distracted. A balanced mind is not affected by these.

अथैते विक्षेपाः समाधिप्रतिपक्षाः, ताभ्यामेवाभ्यासवैराग्याभ्यां निरोद्धव्याः। तत्राभ्यासस्य विषयमुपसंहरन्निदमाह-

athaite vikṣepāḥ samādhipratipakṣāḥ, tābhyāmevābhyāsavairāgyābhyāṁ niroddhavyāḥ। tatrābhyāsasya viṣayamupasaṁharannidamāha-

These distractions are the enemies of absorption. They can be warded off by constant practice and non-attachment.

Now the author (of the Yoga Sūtras) sums up the topic of Abhyāsa in the following aphorism:

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ योग० 1.32

tatpratiṣedhārthamekatattvābhyāsaḥ ॥ *Yoga, 1.32*

[Meaning] To counteract (these distractions), practice meditation on the one Principle or Reality, i.e. Īśvara.

भाष्यम्-विक्षेपप्रतिषेधार्थमेकतत्त्वावलम्बनं चित्तमभ्यस्येत्। यस्य तु प्रत्यर्थनियतं प्रत्ययमात्रं क्षणिकं च चित्तं, तस्य सर्वमेव चित्तमेकाग्रं, नास्त्येव विक्षिप्तम्। यदि पुनरिदं सर्वत प्रत्याहृत्यैकस्मिन्नर्थे समाधीयते तदा भवत्येकाग्रमित्यतो न प्रत्यर्थनियतम्।

योऽपि सदृशप्रत्ययप्रवाहेण चित्तमेकाग्रं मन्यते, तस्यैकाग्रता यदि प्रवाहचितस्य धर्मः, तदैकं नास्ति प्रवाहचित्तं, क्षणिकत्वात्। अथ प्रवाहंशस्यैव प्रत्यययस्य धर्मः, स सर्वः सदृशप्रत्ययप्रवाही वा विसदृशप्रत्ययप्रवाही वा, प्रत्यर्थनियतत्वादेकाग्र एवेति विक्षिप्तचित्तानुपपत्तिः। तस्मादेकमनेकार्थमवस्थितं चित्तमिति।

यदि च चित्तेनैकेनानन्विताः स्वभावभिन्नाः प्रत्यया जायेरन्, अथ कथमन्यप्रत्ययदृष्टस्यान्यः स्मर्त्ता भवेत्। अन्यप्रत्ययोपचितस्य च कर्माशयस्यान्यः प्रत्यय उपभोक्ता भवेत्। कथंचित्समाधीयमानमप्येतद् गोमयपायसीयं न्यायमाक्षिपति।

किंच स्वात्मानुभवापह्नवः चित्तस्यान्यत्वे प्राप्नोति। कथम्, यदहमद्राक्षं तत् स्पृशामि, यच्चास्पार्क्षं तत्पश्यामीति। अहमिति प्रत्ययः (सर्वस्य प्रत्ययस्य भेदे सति प्रत्ययिन्यभेदेनोपस्थितः। एकप्रत्ययविषयोऽयमभेदात्माहमिति प्रत्ययः) कथमत्यन्तभिन्नेषु चित्तेषु वर्त्तमानः सामान्यमेकं प्रत्ययिनमाश्रयेत्? स्वानुभवग्राह्यश्चायमभेदात्मा अहमिति प्रत्ययः। न च प्रत्यक्षस्य माहात्म्यं प्रमाणान्तरेणाभिभूयते। प्रमाणान्तरंच प्रत्यक्षबलेनैव व्यवहारं लभते। तस्मादेकमनेकार्थमवस्थितं च चित्तम्॥

Bhāṣyam-vikṣepapratiṣedhārthamekatattvāvalambanaṁ chittamabhyasyet। yasya tu pratyarthaniyataṁ pratyayamātraṁ kṣaṇikaṁ cha chittaṁ, tasya sarvameva chittamekāgraṁ,

nāstyeva vikṣiptam। yadi punaridaṁ sarvata pratyāhṛtyaikasminnarthe samādhīyate tadā bhavatyekāgramityato na pratyarthaniyatam।

yo'pi sadṛśapratyayapravāheṇa chittamekāgraṁ manyate, tasyaikāgratā yadi pravāhachitasya dharmaḥ, tadaikaṁ nāsti pravāhachittaṁ, kṣaṇikatvāt। atha pravāhaṁśasyaiva pratyayayasya dharmaḥ, sa sarvaḥ sadṛśapratyayapravāhī vā visadṛśapratyayapravāhī vā, pratyarthaniyatatvādekāgra eveti vikṣiptachittānupapattiḥ। tasmādekamanekārthamavasthitaṁ chittamiti।

yadi cha chittenaikenānanvitāḥ svabhāvabhinnāḥ pratyayā jāyeran, atha kathamanyapratyayadṛṣṭasyānyaḥ smarttā bhavet। anyapratyayopachitasya cha karmāśayasyānyaḥ pratyaya upabhoktā bhavet। kathaṁchitsamādhīyamānamapyetad gomayapāyasīyaṁ nyāyamākṣipati।

kiṁcha svātmānubhavāpahnavaḥ chittasyānyatve prāpnoti। katham, yadahamadrākṣaṁ tat spṛśāmi, yachchāspārkṣaṁ tatpaśyāmīti। ahamiti pratyayaḥ (sarvasya pratyayasya bhede sati pratyayinyabhedenopasthitaḥ। ekapratyayaviṣayo'yamabhedātmāhamiti pratyayaḥ) kathamatyantabhinneṣu chitteṣu varttamānaḥ sāmānyamekaṁ pratyayinamāśrayet? svānubhavagrāhyaśchāyamabhedātmā ahamiti pratyayaḥ। na cha pratyakṣasya māhātmyaṁ pramāṇāntareṇābhibhūyate। pramāṇāntaraṁcha pratyakṣabalenaiva vyavahāraṁ labhate। tasmādekamanekārthamavasthitaṁ cha chittam ॥21॥

Gloss—In order to ward off these mental distractions, a man must practise concentrating his mind on one subject only. The man, whose mind receives momentary perceptions and wavers off from object to object, cannot be regarded as having concentrated the mind. His mind is absolutely distracted and unbalanced. It can become focused if it is withdrawn from all other objects and is fixed only on one subject. Hence it cannot be fixed on all things.

He, who holds that the mind remains concentrated (even though it wavers from one object to another) because of a current of similar perceptions, can be refuted. (we ask here) Is this concentration the attribute of the flowing (i.e. wavering) mind? If so, the mind cannot be regarded as one, as the flowing mind only lasts for a moment. Suppose that concentration is considered to be the attribute of the perceptions (and not of the flowing mind), which are parts of the current. In that case, we shall ask if this flow is the flow of similar perceptions or that of dissimilar perceptions. If it is accepted that such a mind is concentrated because it is fixed on one object at that particular time, then there can be no distracted mind. Hence it is concluded that the mind can be focused on various things. Suppose it is said that perceptions are inherently distinct and produced without any relation to the mind, which is one. In that case, the things seen by one perception will be remembered by another perception, and the fruits of actions gathered by one perception will be enjoyed by another. Even if such a mind can become concentrated, the objection denoted by the "cow-dung and milk rice" maxim will apply. The position that there are different minds involves falsifying one's own experience. In that case, how can one say: 'I am touching that which I saw, and I am seeing that which I touched.' How will the perception of the "I" (I am) existing in different minds be referable to one perceiver? One's experience teaches one that the perception 'I am' denotes oneself. Now the strength of direct perception cannot be overcome by any other proof; other proofs depend on the strength of direct perception. Therefore the mind is one, although it is applied to many objects, and this treatise (Yoga

Darsana) sets forth the means of purifying that mind."

यस्येदं शास्त्रेण परिकर्म निर्दिश्यते तत्कथम्-

yasyedaṁ śāstreṇa parikarma nirdiśyate tatkatham-

मैत्रीकरुणामुदितोपेक्षाणांसुखदुःखपुण्यापुण्यविषयाणां
भावनातश्चित्तप्रसादनम् ॥ योग० 1.33

maitrīkaruṇāmuditopekṣāṇāṁsukhaduḥkhapuṇyāpuṇyaviṣa yāṇāṁ bhāvanātaścchittaprasādanam ॥ Yoga, 1.33

[Meaning] (*chitta-prasādanam*) Mind is soothed with the (*bhāvanā*) attitude of (*maitrī*) friendliness toward the (*sukha*) happy; (*karūṇā*) compassion toward the (*duḥkha*) unhappy; (*muditā*) gladness toward the (*puṇya*) virtuous; and (*upekṣā*) indifference toward the (*apuṇya*) wicked.

भाष्यम्-तत्र सर्वप्राणिषु सुखसंभोगापन्नेषु मैत्रीं भावयेत्, दुःखितेषु करुणां, पुण्यात्मकेषु मुदिताम्, अपुण्यशीलेषूपेक्षाम्। एवमस्य भावयतः शुक्लो धर्म उपजायते। ततश्च चित्तं प्रसीदति, प्रसन्नमेकाग्रं स्थितिपदं लभते ॥22 ॥

Bhāṣyam-tatra sarvaprāṇiṣu sukhasaṁbhogāpanneṣu maitrīṁ bhāvayet, duḥkhiteṣu karuṇāṁ, puṇyātmakeṣu muditām, apuṇyaśīleṣūpekṣām। evamasya bhāvayataḥ śuklo dharma upajāyate। tataścha chittaṁ prasīdati, prasannamekāgraṁ sthitipadaṁ labhate ॥22 ॥

Gloss—We must have friendship for all who are happy and prosperous. We must be merciful towards those who are in misery. We should be delighted over the righteous persons, and to the wicked, we must be indifferent. Such an attitude of mind (towards different objects; generates white (pure) Dharma, and the mind becomes peaceful, happy and concentrated on the object.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ योग० 1.34

prachchhardanavidhāraṇābhyāṁ vā prāṇasya ॥

Yoga, 1.34

[Meaning] Or, by the rechaka (release) and puraka (retention) prāṇāyāma is the steadiness of mind attained.

भाष्यम्-कोष्ठ्यस्य वायोर्नासिकापुटाभ्यां प्रयत्नविशेषाद्वमनं प्रच्छर्दनं विधारणं प्राणायामः। ताभ्यां वा मनसः स्थितिं सम्पादयेत् छर्दनं भक्षितान्नवमनवत् प्रयत्नेन शरीरस्थं प्राणं बाह्यदेशं निस्सार्य्य यथाशक्ति बहिरेव स्तम्भनेन चित्तस्य स्थिरता सम्पादनीया॥

Bhāṣyam-koṣṭhyasya vāyornāsikāpuṭābhyāṁ prayatnaviśeṣādvamanaṁ prachchhardanaṁ vidhāraṇaṁ prāṇāyāmaḥ। tābhyāṁ vā manasaḥ sthitiṁ sampādayet chhardanaṁ bhakṣitānnavamanavat prayatnena śarīrasthaṁ prāṇaṁ bāhyadeśaṁ nissāryya yathāśakti bahireva stambhanena chittasya sthiratā sampādanīyā॥

Gloss—Pracchardana means the ejectment of internal air through the nostrils with particular efforts. Vidhāraṇa is stopping outside. It is called Prāṇyāma. Through these two processes, the steadiness of the mind is secured. This ejectment of internal air is like vomiting the food one has eaten. The steadfastness of mind should be achieved by throwing out the air within the body with great force and keeping it restrained outside as long as possible.

योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः॥ योग०2.28

yogāṅgānuṣṭhānādaśuddhikṣaye
jñānadīptirāvivekakhyāteḥ॥ Yoga, 2.28

[Meaning] (anuṣṭhānāt) By the practice of (yogāṅga) 8 parts of yoga, (aśuddhi) impurities of afflictions (kleśas) are (kṣaya) eliminated, and so the (jñāna-diptiḥ) light of right knowledge starts shining, and it culminates (vivekakhyāteḥ) at Vivekakhyāti.

भाष्यम्-एषामुपासनायोगाङ्गानामनुष्ठानाचरणादशुद्धिरज्ञानं प्रतिदिनं क्षीणं भवति, ज्ञानस्य च वृद्धिर्यावन्मोक्षप्राप्तिर्भवति॥

Bhāṣyam-eṣāmupāsanāyogāṅgānāmanuṣṭhānācharaṇā-

daśuddhirajñānaṁ pratidinaṁ kṣīṇaṁ bhavati, jñānasya cha vṛddhiryāvanmokṣaprāptirbhavati ॥

Gloss—The impurity (of mind and body) and ignorance go on dwindling day by day by practising various parts of Yogic devotion and knowledge goes or accumulating till the attainment of (final) emancipation.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥

योग० 2.29

yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhayo'ṣṭāvaṅgāni ॥ Yoga, 1.29

[Meaning] Yama (social discipline), niyama (personal discipline), Āsana (posture), prāṇyāma (control of breath), pratyāhāra (withdrawal of the senses), dhāraṇā (concentration of mind), dhyāna (meditation) and samādhi, these eight parts of yoga.

भाष्यम्-एषामुपासनायोगाङ्गानामनुष्ठानाचरणादशुद्धिरज्ञानं प्रतिदिनं क्षीणं भवति, ज्ञानस्य च वृद्धिर्यावन्मोक्षप्राप्तिर्भवति ॥

Bhāṣyam-eṣāmupāsanāyogāṅgānāmanuṣṭhānācharaṇād-aśuddhirajñānaṁ pratidinaṁ kṣīṇaṁ bhavati, jñānasya cha vṛddhiryāvanmokṣaprāptirbhavati ॥

तत्राहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ योग० 2.30

tatrāhiṁsāsatyāsteyabrahmacharyāparigrahā yamāḥ ॥

Yoga, 2.30

[Meaning] Ahinsā (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (countenance) and Aparigraha (non-hoarding) are the yamas or social discipline.

भाष्यम्-तत्राहिंसासर्वथा सर्वदा सर्वभूतानामनभिद्रोहः। उत्तरे च यमनियमास्तन्मूलास्तत्सिद्धिपरतया तत्प्रतिपादनाय प्रतिपाद्यन्ते। तदवदातरूपकारणायैवोपादीयन्ते। तथा चोक्तम्-स खल्वयं ब्राह्मणो यथा यथा व्रतानि बहूनि समादित्सते तथा तथा प्रमादकृताभ्यो हिंसानिदानेभ्यो

निवर्त्तमानस्तामेवावदातरूपामहिंसा करोति।

Bhāṣyam-tatrāhiṁsāsarvathā sarvadā sarvabhūtānāmanabhidrohaḥ। uttare cha yamaniyamāstanmūlāstatsiddhiparatayā tatpratipādanāya pratipādyante। tadavadātarūpakāraṇāyaivopādīyante। tathā choktam-sa khalvayaṁ brāhmaṇo yathā yathā vratāni bahūni samāditsate tathā tathā pramādakṛtābhyo hiṁsānidānebhyo nivarttamānastāmevāvadātarūpāmahiṁsā karoti।

Gloss—Here, non-killing (Ahinsā) means the total absence of harmfulness towards all beings by all means and at all times. The other restraints (Yamas) and observances (Niyamas) have their origin in non-killing (Ahinsā). Their success lies in its success, and they are practised to acquire it. They are adopted simply for the accomplishment of its bright success. It is said: "As a Brāhmaṇa (i.e. seeker of Brahma) goes on practising as many vows as he likes. he goes on purifying himself from the sins of Hinsā (killing others) and Nindi (censure of others) committed by him through negligence or ignorance and in this way, he goes practising the pure and bright type of non-killing or harmlessness to others.

सत्यं यथार्थे वाङ्मनसे। यथा दृष्टं यथाऽनुमितं यथा श्रुतं तथा वाङ्मनश्चेति। परत्र स्वबोध सङ्क्रान्तये वागुक्ता, सा यदि न वंचिता भ्रान्ता वा प्रतिपत्तिबन्ध्या वा भवेत्, इत्येषा सर्वभूतोपकारार्थं प्रवृत्ता, न भूतोपघाताय। यदि चैवमप्यभिधीयमाना भूतोपघातपरैव स्यान्न सत्यं भवेत्, पापमेव भवेत्। तेन पुण्याभासेन पुण्यप्रकृतिरूपकेण कष्टं तमः प्राप्नुयात्। तस्मात्परीक्ष्य सर्वभूतहितं सत्यं ब्रूयात्।

satyaṁ yathārthe vāṅmanase। yathā dṛṣṭaṁ yathā'numitaṁ yathā śrutaṁ tathā vāṅmanaścheti। paratra svabodha saṅkrāntaye vāguktā, sā yadi na vaṁchitā bhrāntā vā pratipattibandhyā vā bhavet, ityeṣā sarvabhūteāpakārārthaṁ pravṛttā, na bhūtopaghātāya। yadi chaivamapyabhidhīyamānā bhūtopaghātaparaiva syānna satyaṁ bhavet, pāpameva bhavet। tena puṇyābhāsena puṇyaprakṛtirūpakeṇa kaṣṭaṁ tamaḥ prāpnuyāt। tasmātparīkṣaya sarvabhūtahitaṁ satyaṁ brūyāt।

Gloss—Truthfulness (Satya) is the absolute concordance between speech and mind. The speech and mind should be in accordance with what has been perceived, inferred and heard. The purpose of speech is to express (precisely) to others what one feels or knows. The truthfulness of speech lies in (the fact) that it must be free from deception, does not create misapprehension or delusion and is not too weak to convey (the desired) meaning. The purpose of its use is the universe. I benefit all living beings and not their injury. If the speech is employed results in damage to living beings, it is not truthful but sinful. Though apparently virtuous, such a speech has no truth as it possesses only the external form of virtue. It will undoubtedly lead to the direst calamity. Therefore one must carefully examine, and only then should he utter what is beneficial for all living beings..

स्तेयमशास्त्रपूर्वकं द्रव्याणां परतः स्वीकरणं, तत्प्रतिषेधः पुनरस्पृहारूपमस्तेयमिति।

steyamaśāstrapūrvakaṁ dravyāṇāṁ parataḥ svīkaraṇaṁ, tatpratiṣedhaḥ punaraspṛhārūpamasteyamiti।

Gloss—Steya (i.e. theft) is the acceptance of objects belonging to others by illegal means. Non-stealing is abstinence from theft. The real non-stealing is to give up even the desire (for another's belongings).

ब्रह्मचर्य्यं गुप्तेन्द्रियस्योपस्थस्य संयमः।

brahmacharyyaṁ guptendriyasyopasthasya saṁyamaḥ।

Gloss—Continence (Brahmacarya) is the (perfect) control over the reproductive organ.

विषयाणामर्जनरक्षणक्षयसङ्गहिंसादोषदर्शनादस्वीकरणमपरिग्रहः। इत्येते यमाः। एषां विवरणं प्राकृतभाषायां वक्ष्यते।

viṣayāṇāmarjanarakṣaṇakṣayasaṅgahiṁsādoṣadarśanādasvīkaraṇamaparigrahaḥ। ityete yamāḥ। eṣāṁ vivaraṇaṁ

prākṛtabhāṣāyāṁ vakṣayate।

Gloss—Aparigraha (non-hoarding of the objects that are not required, whereas their hoarding involve problems for others).

There are (five) Niyamas.

ते तु-

te tu-

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ योग०2.32

śauchasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ ॥
Yoga, 2.32

[Meaning] Niyamas (self-discipline) are also of five kinds.

1. Śaucha - Cleanliness

2. Santoṣa - Contentment

3. Tapas - Austerity

4. Svādhyāya- Study

5. Iśvarapraṇidhāna- Surrendering everything to God.

भाष्यम्-शौचं, बाह्यमाभ्यन्तरं च। बाह्यं जलादिनाऽऽभ्यन्तरं रागद्वेषाऽसत्यादित्यागेन च कार्यम्। संतोषो, धर्मानुष्ठानेन सम्यक् प्रसन्नता सम्पादनीया। तपः, सदैव धर्मानुष्ठानमेव कर्त्तव्यम्। (स्वाध्यायः) वेदादिसत्यशास्त्राणामध्ययनाध्यायने प्राणवजपो वा। ईश्वरप्रणिधानम्, परमगुरवे परमेश्वराय सर्वात्मादिद्रव्यसमर्पणम्। इत्युपासनायाः पंच नियमा द्वितीयमङ्गम्॥ अथाहिंसाधर्मस्य फलम्-

Bhāṣyam-śauchaṁ, bāhyamābhyantaraṁ cha। bāhyaṁ jalādinā''bhyantaraṁ rāgadveṣā'satyādityāgena cha kāryam। saṁtoṣo, dharmānuṣṭhānena samyak prasannatā sampādanīyā। tapaḥ, sadaiva dharmānuṣṭhānameva karttavyam। (svādhyāyaḥ) vedādisatyaśāstrāṇāmadhyayanādhyāyane prāṇavajapo vā। īśvarapraṇidhānam, paramagurave parameśvarāya sarvātmādidravyasamarpaṇam। ityupāsanāyāḥ paṁcha niyamā dvitīyamaṅgam॥ athāhiṁsādharmasya phalam-

Gloss—Purification (Śauca) is both internal as well as external. External purification is secured by (means of) water, &c. Inner sanctification is obtained by renouncing attachment, hostility and falsehood, &c. Santoṣa (i.e. contentment) is accomplished by rightly practising righteousness (Dharma). Austerity is to adhere to Duty (Dharma) perfectly. Svādhyāya means the repeated reading and teaching of the Vedas and other true scriptures or repetition of Om. Īśvara-praṇidhāna is the worship of Parameśvara, indicates the complete surrender of all belongings, including the Self, to the Great Teacher and Supreme Lord.

These five Niyamas (i.e. observances) are the secondary limbs of worship.

Now (the author writes) the advantages of Non-injury:

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ योग० 2.35

ahinsāpratiṣṭhāyāṁ tatsannidhau vairatyāgaḥ ॥

Yoga, 2.35

[Meaning] Should a yogī attain perfection in Ahinsā (Non-violence), all living beings around him/her leave enmity.

अथ सत्याचरणस्य फलम्-

atha satyācharaṇasya phalam-

The fruit of truthfulness is:

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ योग० 2.36

satyapratiṣṭhāyāṁ kriyāphalāśrayatvam ॥

Yoga, 2.36

[Meaning] When perfection in truth is attained, whatever a yogī thinks or speaks is instantly materialized

on the ground.

अथ चौरीत्यागफलम्-

atha chaurītyāgaphalam-

The fruit of non-stealing is:

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ योग० 2.37

asteyapratiṣṭhāyāṁ sarvaratnopasthānam ॥ Yoga, 2.37

[Meaning] On achieving perfection in non-stealing, a yogī never has the shortage of things desired by him at any place or time.

अथ ब्रह्मचर्य्याश्रमानुष्ठानेन यल्लभ्यते तदुच्यते-

atha brahmacharyyāśramānuṣṭhānena yallabhyate taduchyate-

What is gained by the practice of Brahmacharya is explained:

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ योग० 2.38

brahmacharyapratiṣṭhāyāṁ vīryalābhaḥ ॥ Yoga, 2.38

[Meaning] On perfection in Brahmacharya, a yogī attains unrestricted energy and is able to transmit energy and knowledge to a humble seeker of it.

अथापरिग्रहफलमुच्यते-

athāparigrahaphalamuchyate-

The following is the benefit of Non-receiving:

अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥ योग० 2.39

aparigrahasthairye janmakathaṁtāsaṁbodhaḥ ॥

Yoga, 2.39

[Meaning] On attaining perfection in non-hoarding, the secrets of past, present, and future lives reveal to a

yogī. For instance, a yogī can know about himself 'who he is'. How did he attain this body? What is this life? How is this life coming into existence? What will be his future life? etc. etc.

अथ शौचानुष्ठानफलम्-

atha śauchānuṣṭhānaphalam-

Now the purpose of purity (Śauca):

शौचात्स्वाङ्गजुगुप्सा परैरसंसगः ॥ योग० 2.40

śauchātsvāṅgajugupsā parairasaṁsagaḥ ॥ Yoga, 2.40

[Meaning] On attaining perfection in Śaucha (cleanliness), a yogī develops aversion from his own body and avoids contact with others.

किंच

kiṁcha

सत्त्वशुद्धिसौमनस्यैकाग्रेन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥

योग० 2.41

sattvaśuddhisaumanasyaikāgrendriyajayātma-darśanayogyatvāni cha ॥ Yoga, 2.41

[Meaning] One also becomes (yogyatvāni) qualified for (sattva-śuddhi) purity of the mind, (saumanasya) cheerfulness of the heart, (ekāgrayya) concentration, (indriya-jaya) control of the senses, and (ātmadarśana) fitness for self-realization.

संतोषादनुत्तमसुखलाभः ॥ योग० 2.42

saṁtoṣādanuttamasukhalābhaḥ ॥ Yoga, 2.42

[Meaning] From perfection in contentment, a superior type of happiness is achieved, which cannot be achieved through sensory enjoyment.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥ योग० 2.43

kāyendriyasiddhiraśuddhikṣayāttapasaḥ ॥ Yoga, 2.43

[Meaning] From perfection in tapas (austerity), (aśuddhi) all impurities of the body, mind and sensory organs (kṣaya) are eliminated. A yogī attains (siddhi) divine powers of (kāya) the body like reducing the body to the size of an atom and inflating it to gigantic size; as well as the divine power of (indriyaa) senses like microscopic and telescopic vision, smelling of distant objects, hearing sounds of inaudible frequency and distance sounds, etc.

स्वाध्यायादिष्टदेवता संप्रयोगः ॥ योग० *2.44*

svādhyāyādiṣṭadevatā saṁprayogaḥ ॥ Yoga, 2.44

[Meaning] On attaining perfection in the (svādhyāya) study of Śāstras and Vedas, a yogī can know the (iṣṭa devatā) intended meaning of the Śāstra and Vedas.

On attaining siddhi in chanting a particular mantra, a yogī can achieve intended purpose of chanting the mantra.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ योग० 2.45

samādhisiddhirīśvarapraṇidhānāt ॥ Yoga, 2.45

[Meaning] When a yogī completely surrenders himself/herself to God, he attains perfection in Samādhi.

तत्र स्थिरसुखमासनम् ॥ योग० 2.46

tatra sthirasukhamāsanam ॥ Yoga, 2.46

[Meaning] Steady and comfortable posture is called Āsana.

भाष्यम्-तद्यथा पद्मासनं वीरासनं, भद्रासनं, स्वस्तिकं, दण्डासनं, सोपाश्रयं, पर्य्यङ्क, क्रौंचनिषदनं, हस्तिनिषदनम्, उष्ट्रनिषदनं, समसंस्थानं, स्थिरसुखं, यथासुखं

चेत्येवमादीनि। पद्यासनादिकमासनं विदध्यात्, यद्वा यादृशीच्छा तादृशमासनं कुर्य्यात्॥

Bhāṣyam-tadyathā padyāsanaṁ vīrāsanaṁ, bhadrāsanaṁ, svastikaṁ, daṇḍāsanaṁ, sopāśrayaṁ, paryyaṅka, krauṁchaniṣadanaṁ, hastiniṣadanam, uṣṭraniṣadanaṁ, samasaṁsthānaṁ, sthirasukhaṁ, yathāsukhaṁ chetyevamādīni। padyāsanādikamāsanaṁ vidadhyāt, yadvā yādṛśīchchhā tādṛśamāsanaṁ kuryyāt॥

Gloss—For instance, the postures are Padma-āsana, Vira-āsana, Bhadrā āsana, Svastika, Daṇḍa-āsana, Sopāśraya, Paryaṅka, Krouñca-posture, Hasti-posture, Camel-posture, Sama-Sansthāna, Sthira-sukha, Yathāsukha, &c. One may adopt any posture like Padma-āsana or any other according to one's desire or taste.

ततो द्वन्द्वानभिघातः॥ योग० 2.48

tato dvandvānabhighātaḥ॥ Yoga, 2.48

[Meaning] On the perfection of Āsana, immunity against (dvandvas) dualities is attained, i.e. a yogī is not disturbed by heat and cold, etc.

भाष्यम्-शीतोष्णादिभिर्द्वन्द्वैरासनजयान्नाभिभूयते॥

Bhāṣyam-śītoṣṇādibhirdvandvairāsanajayānnābhibh-ūyate॥

Gloss—By controlling the posture, one is not overpowered by the dualities, e.g., heat and cold and all other pairs of opposites.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः॥ योग० 2.49

tasminsati śvāsapraśvāsayorgativichchhedaḥ prāṇāyāmaḥ॥ Yoga, 2.49

[Meaning] Having attained the perfection of Āsana, the reduction or absence in the speed of inhalation and exhalation, is Prāṇāyāma.

भाष्यम्-सत्यासनजये बाह्यस्य वायोराचमनं श्वासः, कोष्ठ्यस्य वायो र्निस्सारणं

प्रश्वासस्तयोर्गतिविच्छेद उभयाभावः प्राणायामः ।

आसने सम्यक् सिद्धे कृते बाह्याभ्यन्तरगमनशीलस्य वायोर्युक्त्या शनैः शनैरभ्यासेन जयकरणमर्थात् स्थिरीकृत्य गत्यभावकरणं प्राणायामः ॥

Bhāṣyam-satyāsanajaye bāhyasya vāyorāchamanaṁ śvāsaḥ, koṣṭhyasya vāyornissāraṇaṁ praśvāsastayorgativichchheda ubhayābhāvaḥ prāṇāyāmaḥ ।

āsane samyak siddhe kṛte bāhyābhyantaragamanaśīlasya vāyoryuktyā śanaiḥ śanairabhyāsena jayakaraṇamarthāt sthirīkṛtya gatyabhāvakaraṇaṁ prāṇāyāmaḥ ॥

Gloss—When posture has been conquered, then the motion of the Prāṇa is to be broken (and controlled); Inhalation of the external air into the body is called śvāsa, i.e., in-breathing. Exhalation of the air from within the body is called Pra-śvāsa, i,e., out-breathing. Control of the breath is the absence of motion of both of them; This is called Prāṇāyāma; this succeeds the control posture. When posture has been wholly controlled, one is strong enough to regulate the Prāṇa; this is the conquest over the air that goes into and comes out of the corporeal structure by will and graded exercise; this cessation of the movements of air by making it motionless and calm is Prāṇāyāma.

स तु बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥

योग० 2.50

sa tu bāhyabhyantarastambhavṛttirdeśakālasaṁ-khyābhiḥ paridṛṣṭo dīrghasūkṣamaḥ ॥ Yoga, 2.50

[Meaning] Prāṇyāma is of three types external (rechaka), internal (puraka), and (stambhavṛtti) stilled. They may be classified as (dirgha) long and (sukṣma) short when measuring on the scale of (deśa) distance, (kāla) timespan, and (saṅkhyā) number. For example, long-distance breathing will be called long, and short-

distance breathing will be called short. Similarly, breathing involving a longer timespan is called long; if involving a short time span, it will be called short breathing. If breathing involves long counting, it will be called long; if it involves short counting, it will be called short breathing.

भाष्यम्-यत्र प्रश्वासपूर्वको गत्यभावः स बाह्यः। यत्र श्वासपूर्वको गत्यभावः स आभ्यन्तरः। तृतीयः स्तम्भवृत्तिर्यत्रोभयाभावः सकृत्प्रयत्नाद्भवति। यथा तप्ते न्यस्तमुपले जलं सर्वतः संकोचमापद्यते तथा द्वयोर्युगपद्गत्यभाव इति॥

बालबुद्धिभिरङ्गुष्ठाभ्यां नासिकाछिद्रमवरुध्य यः प्राणायामः क्रियते स खलु शिष्टैस्त्याज्य एवास्ति। किन्त्वत्र बाह्याभ्यन्तराङ्गेषु शान्तिशैथिल्ये सम्पाद्य सर्वाङ्गेषु यथावत् स्थितेषु सत्सु, बाह्यदेशं गतं प्राणं तत्रैव यथाशक्ति संरुध्य प्रथमो बाह्याख्यः प्राणायामः कर्त्तव्यः। तथोपासकैर्यो बाह्यादेशादन्तः प्रविशति तस्याभ्यन्तर एव यथाशक्ति निरोधः क्रियते, स आभ्यन्तरो द्वितीयः सेवनीयः। एवं बाह्याभ्यन्तराभ्यामनुष्ठिताभ्यां द्वाभ्यां कदाचिदुभयोर्युगपत्संरोधो यः क्रियते स स्तम्भवृत्तिस्तृतीयः प्राणायामोऽभ्यसनीयः॥

Bhāṣyam-yatra praśvāsapūrvako gatyabhāvaḥ sa bāhyaḥ। yatra śvāsapūrvako gatyabhāvaḥ sa ābhyantaraḥ। tṛtīyaḥ stambhavṛttiryatrobhayābhāvaḥ sakṛtprayatnādbhavati। yathā tapte nyastamupale jalaṁ sarvataḥ saṁkochamāpadyate tathā dvayoryugapadgatyabhāva iti॥

bālabuddhibhiraṅguṣṭhābhyāṁ nāsikāchhidramavarudhya yaḥ prāṇāyāmaḥ kriyate sa khalu śiṣṭaistyājya evāsti। kintvatra bāhyabhyantarāṅgeṣu śāntiśaithilye sampādya sarvāṅgeṣu yathāvat sthiteṣu satsu, bāhyadeśaṁ gataṁ prāṇaṁ tatraiva yathāśakti saṁrudhya prathamo bāhyākhyaḥ prāṇāyāmaḥ karttavyaḥ। tathopāsakairyo bāhyāddeśādantaḥ praviśati tasyābhyantara eva yathāśakti nirodhaḥ kriyate, sa ābhyantaro dvitīyaḥ sevanīyaḥ। evaṁ bāhyābhyantarābhyāmanuṣṭhitābhyāṁ dvābhyāṁ kadāchidubhayoryugapatsaṁrodho yaḥ kriyate sa stambhavṛttistṛtīyaḥ prāṇāyāmo'bhyasanīyaḥ॥

Gloss—The cessation of movement proceeded by exhalation is called external Prāṇāyāma, and the third one is total restraint, where both movements are

stopped. It is acquired by regular exercise. As a (drop of) water thrown on (extremely) hot stone shrinks from all sides simultaneously so, there is a cessation of both motions (in this Prāṇāyāma)at the same time. The wise people should discard that type ofPrāṇāyāma in which men of immature wisdom (lit. men of childish intellect)cause (the cessation of movements of breath) by stopping their nostrils with the finger and thumb. But in both of these Prāṇāyāmas, all limbs externally, as well as internally, should be kept tranquil, unagitated and relaxed. When all limbs are in their natural state (as they ought to be), one should perform the first Prāṇāyāma, i.e., the External one, by stopping the ejected air outside the body as long as is (easily) possible; the second is internal which is performed by restraining the inhaled air within the body as long as one can and the third, i.e., the 'total cessation', by stopping both the movements simultaneously, when both the Prāṇāyāmas have rightly been practised.

बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥ योग० 2.51

bāhyābhyantaraviṣayākṣepī chaturthaḥ ॥ *Yoga, 2.51*

[Meaning] The fourth one, named Kumbhaka, transcends the external/exhalation (Rechaka) and internal/inhalation (Pūraka). Suspension of breathing after inhalation and exhalation is called kumbhaka.

भाष्यम्-देशकालसंख्याभिर्बाह्यविषयः परिदृष्ट आक्षिप्तः तथाऽऽभ्यन्तरविषयः परिदृष्ट आक्षिप्तः, उभयथा दीर्घसूक्ष्मः। तत्पूर्वको भूमिजयात् क्रमेणोभयोर्गत्यभावश्चतुर्थः प्राणायामः। तृतीयस्तु विषयानालोचितो गत्यभावः सकृदारब्ध एव देशकालसङ्ख्याभिः परिदृष्टो दीर्घसूक्ष्मः। चतुर्थस्तु श्वासप्रश्वासयोर्विषयावधारणात् क्रमेण भूमिजयादुभयाक्षेपपूर्वको गत्यभावश्चतुर्थः प्राणायामः, इत्ययं विशेष इति।"

यः प्राणायाम उभयाक्षेपी स चतुर्थो गद्यते। तद्यथा यदोदराद् बाह्यदेशं प्रतिगन्तुं प्रथमक्षणे प्रवर्त्तते तं संलक्ष्य पुनः बाह्यदेशं प्रत्येव प्राणाः प्रक्षेप्तव्याः। पुनश्च यदा

बाह्यदेशादाभ्यन्तरं प्रथमागच्छेत्तमाभ्यन्तर एव पुनः पुनः यथाशक्ति गृहीत्वा तत्रैव स्तम्भयेत्स द्वितीयः। एवं द्वयोरेतयोः क्रमेणाभ्यासेन गत्यभावः क्रियते, स चतुर्थः प्राणायामः। यस्तु खलु तृतीयोऽस्ति स नैव बाह्याभ्यन्तराभ्यासस्यापेक्षां करोति, किन्तु यत्र यत्र देशे प्राणो वर्त्तते तत्र तत्रैव सकृत्स्तम्भनीयः। यथा किमप्यद्भुतं दृष्ट्वा मनुष्यश्चकितो भवति तथैव कार्य्यमित्यर्थः॥

Bhāṣyam-deśakālasaṁkhyābhirbāhyaviṣayaḥ paridṛṣṭa ākṣiptaḥ tathā''bhyantaraviṣayaḥ paridṛṣṭa ākṣiptaḥ, ubhayathā dīrghasūkṣamaḥ। tatpūrvako bhūmijayāt krameṇobhayorgatyabhāvaśchaturthaḥ prāṇāyāmaḥ। tṛtīyastu viṣayānālochito gatyabhāvaḥ sakṛdārabdha eva deśakālasaṅkhyābhiḥ paridṛṣṭo dīrghasūkṣamaḥ। chaturthastu śvāsapraśvāsayorviṣayāvadhāraṇāt krameṇa bhūmijayādubhayākṣepapūrvako gatyabhāvaśchaturthaḥ prāṇāyāmaḥ, ityayaṁ viśeṣa iti।

yaḥ prāṇāyāma ubhayākṣepī sa chaturtho gadyate। tadyathā yadodarād bāhyadeśaṁ pratigantuṁ prathamakṣaṇe pravarttate taṁ saṁlakṣaya punaḥ bāhyadeśaṁ pratyeva prāṇāḥ prakṣeptavyāḥ। punaścha yadā bāhyaddeśādābhyantaraṁ prathamāgachchhettamābhyantara eva punaḥ punaḥ yathāśakti gṛhītvā tatraiva stambhayetsa dvitīyaḥ। evaṁ dvayoretayoḥ krameṇābhyāsena gatyabhāvaḥ kriyate, sa chaturthaḥ prāṇāyāmaḥ। yastu khalu tṛtīyo'sti sa naiva bāhyābhyantarābhyāsasyāpekṣāṁ karoti, kintu yatra yatra deśe prāṇo varttate tatra tatraiva sakṛtstambhanīyaḥ। yathā kimapyadbhutaṁ dṛṣṭvā manuṣyaśchakito bhavati tathaiva kāryyamityarthaḥ॥

Gloss—That Prāṇāyāma, which depends upon the (success) in both (the internal and the external) is called the fourth. It is as follows :

(The first is) when the air within the body moves out into the outer region at first, one should concentrate (one's efforts) to eject and keep it out in outer space. After that, when the air comes from the outer region into the body at the first moment, one should inhale it (slowly and slowly) and restrain it within the body as far

as possible. This is the second Prāṇāyāma. The cessation of both the movements (internal and external) by gradual and constant practice is called the fourth Prāṇāyāma. The third Prāṇāyāma does not depend upon the internal and external ones. Here the breath is stopped in whatever region it happens to be. In it, the action is similar to a person who feels startled at seeing a wonderful object.

ततः क्षीयते प्रकाशावरणम् ॥ योग० 2.52

tataḥ kṣīyate prakāśāvaraṇam ॥ Yoga, 2.52

[Meaning] From these four Prāṇāyāmas, the veil of rajoguṇā and tamoguṇa over the sattva guṇa is removed. Sattva guṇa becomes dominant. Sattvaguṇa is of the nature of Prakāśa. It means that by these four prāṇāyāmas, the dominance of tamas and rajas guṇas comes to an end and sattva guṇā becomes dominant.

भाष्यम्-एवं प्राणायामाभ्यासाद्यत्परमेश्वरस्यान्तर्यामिनः प्रकाशे सत्यविवेकस्यावरणाख्यमज्ञानमस्ति, तत्क्षीयते क्षयं प्राप्नोतीति ॥

Bhāṣyam-evaṁ prāṇāyāmābhyāsādyatparameśvarasyān-taryāminaḥ prakāśe satyavivekasyāvaraṇākhyamajñānamasti, tatkṣīyate kṣayaṁ prāpnotīti ॥

Gloss—By the practice of prāṇāyāma, the veil of ignorance which eclipses the true knowledge is removed due to the realization of the Supreme Ruler.

Moreover :

किंच धारणासु च योग्यता मनसः ॥ योग० 2.53

kiṁcha dhāraṇāsu cha yogyatā manasaḥ ॥ Yoga, 2.53

[Meaning] And the mind becomes fit or qualified for (Dhāraṇā) concentration.

भाष्यम्-प्राणायामाभ्यासादेव "प्रच्छर्दनविधारणाभ्यां वा प्राणस्येति वचनात्।"

प्राणायामानुष्ठानेनोपासकानां मनसो ब्रह्मध्याने सम्यग्योग्यता भवति ॥

Bhāṣyam-prāṇāyāmābhyāsādeva "prachchhardana-vidhāraṇābhyāṁ vā prāṇasyeti vachanāt।" prāṇāyāmānuṣṭhānenopāsakānāṁ manaso brahmadhyāne samyagyogyatā bhavati ॥

Gloss—By the practice of Prāṇāyāma in the form of (Pracchardana and, Vidhāraṇa, i.e. ejectment and retention), the ability of concentration is acquired. A particular efficiency is accomplished by a devotee for the contemplation of Parameśvara in his mind.

अथ कः प्रत्याहारः?

atha kaḥ pratyāhāraḥ?

Q. What is Pratyāhāra?

स्वविषयासम्प्रयोगे चित्तस्य स्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥

योग० 2.54

svaviṣayāsamprayoge chittasya svarūpānukāra ivendriyāṇāṁ pratyāhāraḥ ॥ Yoga, 2.54

[Meaning] When (indriyāṇāṁ) sense organs (asaṁprayoge) get disconnected from (sva-viṣaya) their objects, they appear (anukāra iva) as if merged with (chitta-svarūpa) the mind, that is called Pratyāhāra.

भाष्यम्-यदा चित्तं जितं भवति, परमेश्वरस्मरणालम्बनाद्विषयान्तरे नैव गच्छति, तदेन्द्रियाणां प्रत्याहारोऽर्थान्निरोधो भवति। कस्य केषामिव? यथा चित्तं परमेश्वरस्वरूपं भवति तथैवेन्द्रियाण्यपि, अर्थाच्चित्ते सर्वमिन्द्रियादिकं जितं भवतीति विज्ञेयम् ॥

Bhāṣyam-yadā chittaṁ jitaṁ bhavati, parameśvarasmaraṇālambanādviṣayāntare naiva gachchhati, tadendriyāṇāṁ pratyāhāro'rthānnirodho bhavati। kasya keṣāmiva? yathā chittaṁ parameśvarasvarūpasyaṁ bhavati tathaivendriyāṇyapi, arthāchchitte sarvamindriyādikaṁ jitaṁ bhavatīti vijñeyam ॥

Gloss— When the citta (mind full of information) is

controlled, it does not move or distract from the shelter of contemplation of Parameśvara. Thus the sense organs are also restrained. As the Chitta is concentrated in the Brahman, so the senses, i.e., with the conquest of mind is attained the conquest of senses.

ततः परमावश्यतेन्द्रियाणाम् ॥ योग० 2.55

tataḥ paramāvaśyatendriyāṇām // Yoga, 2.55

[Meaning] On the perfection of Pratyāhāra, senses come under the complete control of a yogī.

भाष्यम्-ततस्तदनन्तरं स्वस्वविषयासंप्रयोगेऽर्थात्स्वस्वविषयान्निवृत्तौ सत्यामिन्द्रियाणां परमावश्यता यथावद्विजयो जायते। स उपासको यदा यदेश्वरोपासनं कर्त्तुं प्रवर्त्तते, तदा तदैव चित्तस्येन्द्रियाणां च वश्यत्वं कर्त्तुं शक्नोतीति ॥

Bhāṣyam-tatastadanantaraṁ svasvaviṣayāsaṁprayoge'rthātsvasvaviṣayānnivṛttau satyāmindriyāṇāṁ paramāvaśyatā yathāvadvijayo jāyate। sa upāsako yadā yadeśvaropāsanaṁ karttuṁ pravarttate, tadā tadaiva chittasyendriyāṇāṁ cha vaśyatvaṁ karttuṁ śaknotīti //

Gloss—When the senses become detached from their (respective) objects and cease to be attracted to them, there is complete and supreme control over the organs. Whenever such a devotee proceeds to the contemplation of Parameśvara, his mind and senses are instantly restrained.

देशबन्धश्चित्तस्य धारणा ॥ योग० 3.1

deśabandhaśchittasya dhāraṇā // Yoga, 3.1

[Meaning] Focusing the mind at one point is called Dhāraṇā or concentration.

भाष्यम्-नाभिचक्रे हृदयपुण्डरीके, मूर्ध्नि, ज्योतिषी, नासिकाग्रे, जिह्वाग्रे इत्येवमादिषु देशेषु बाह्ये वा विषये चित्तस्य वृत्तिमात्रेण बन्ध इति बन्धो धारणा। बाह्यविषये अर्थादोंकारे विन्दौ वा ॥

Bhāṣyam-nābhichakre hṛdayapuṇḍarīke, mūdhirna, jyotiṣī, nāsikāgre, jihvāgre ityevamādiṣu deśeṣu bāhye vā viṣaye chittasya vṛttimātreṇa bandha iti bandho dhāraṇā। bāhyaviṣaye arthādoṁkāre vindau vā ॥

Gloss— Dhāraṇā (i.e., concentration) is the persistence of mental operations on some external or internal objects, e.g., the navel, the plexus, the heart-lotus, the aperture in the crown of the head, the tip of the nose, the tip of the tongue, &c. [External objects, e.g. Om or a Bindu (zero).]

तत्र प्रत्ययैकतानता ध्यानम् ॥ योग० 3.2

tatra pratyayaikatānatā dhyānam ॥ Yoga, 3.2

[Meaning]—(Tatra) In the process of focus of mind at one point (pratyaya) if the subject of focus (ekatānatā) continues to be the same (without any change), it is called Dhyāna or meditation.

There are three factors in Dhyāna. They are Dhyātā (meditator or soul), Dhyeya (object of meditation), and dhyāna (meditation). In Dhyāna, all three factors are distinguishable.

भाष्यम्-तस्मिन्देशे ध्येयालम्बनस्य प्रत्ययस्यैकतानता सदृशः प्रवाहः प्रत्ययान्तरेणापरामृष्टो ध्यानम् ॥

Bhāṣyam-tasmindeśe dhyeyālambanasya pratyayasyaikatānatā sadṛśaḥ pravāhaḥ pratyayāntareṇāparāmṛṣṭo dhyānam ॥

Gloss—Dhyāna (i.e. meditation) is where there is a uniform and unbroken flow of the knowledge of what has been accepted as the support of the object of meditation and which is untouched by other knowledge.

तदेवार्थमात्रनिर्भासं स्वरूपशन्यमिव समाधिः ॥ योग० 1.3.3

tadevārthamātranirbhāsaṁ svarūpaśanyamiva samādhiḥ ॥

Yoga 1.3.3

[Meaning]—(tadeva) In Dhyāna, when (svarūpaśūnyamiva) meditator forgets about his/her own nature and (arthamātra-nirbhāsaṃ) is aware of the object of meditation only, (samādhiḥ) it is called Samādhi.

In Samādhi, Dhyātā (meditator), Dhyeya (object of meditation), and dhyāna (meditation) are not distinguishable. Or Dhyātā (meditator) and dhyāna (meditation) merge into Dhyeya (object of meditation).

भाष्यम्-ध्यानसमाध्योरयं भेदः, ध्याने मनसो ध्यातृध्यानध्येयाकारेण विद्यमाना वृत्तिर्भवति। समाधौ तु परमेश्वरस्वरूपे तदानन्दे च मग्नः स्वरूपशून्य इव भवतीति॥

Bhāṣyam-dhyānasamādhyorayaṁ bhedaḥ, dhyāne manaso dhyātṛdhyānadhyeyākāreṇa vidyamānā vṛttirbhavati। samādhau tu parameśvarasvarūpe tadānande cha magnaḥ svarūpaśūnya iva bhavatīti॥

Gloss— The distinction between the Dhyāna and the Samādhi is that in meditation (Dhyāna), modifications of the mind (Vṛttis) exist in the form of meditator, the act of meditation, and the object of meditation, but in Samādhi (i.e., absorption) the mind ceases to experience its own existence of form, as it were and becomes absorbed in the essence of Parameśvara and His bliss.

त्रयमेकत्र संयमः॥ योग० 1.3.4

trayamekatra saṁyamaḥ॥ Yoga, 1.3.4

[Meaning]—If Dhāraṇā, Dhyāna, and Samādhi are aligned or focused on one single object, it is called Sañyama.

Dhāraṇā, Dhyāna and Samādhi, the three together constitute Sañyama or co-conciliation.

भाष्यम्-तदेतद् धारणाध्यानसमाधित्रयमेकत्र संयमः। एकविषयाणि त्रीणि साधनानि

संयम इत्युच्यते। तदस्य त्रयस्य तान्त्रिकी परिभाषा संयम इति। संयमश्चोपासनाया नवमाङ्गम् ॥51॥

Bhāṣyam-tadetad dhāraṇādhyānasamādhitrayamekatra saṁyamaḥ। ekaviṣayāṇi trīṇi sādhanāni saṁyama ityuchyate। tadasya trayasya tāntrikī paribhāṣā saṁyama iti। saṁyamaśchopāsanāyā navamāṅgam ॥51॥

Gloss—Dhāraṇā, Dhyāna and Samādhi (concentration, meditation and samādhi) exercised together are called Sañyama. These three are the means towards the same end and are collectively styled as Sañyamas. This is the technical term for all three. This Sañyama is the ninth part of worship.

अथोपासनाविषये उपनिषदां प्रमाणानि-

athopāsanāviṣaye upaniṣadāṁ pramāṇāni-

Now We shall furnish evidence of upaniṣads on the topic of worship.

नाविरतो दुश्चरितान्नाशान्तो नासमहितः।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात्॥ कठ० उप० 11.24

nāvirato duścharitānnāśānto nāsamahitaḥ।
nāśāntamānaso vāpi prajñānenainamāpnuyāt॥

Kaṭha Up. 11.24

[Meaning] Not he who has not desisted from bad conduct, not he who is not tranquil, not he who is not composed, Not he who is not of a peaceful mind can obtain Him by intelligence (Prajñā).

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्य्यां चरन्तः। सूर्य्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा॥ मुण्ड० *1.2.11*

tapaḥśraddhe ye hyupavasantyaraṇye śāntā vidvāṁso bhaikṣayacharyyāṁ charantaḥ। sūryyadvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa puruṣo hyavyayātmā॥

Muṇḍaka Up. 1.2.11

[Meaning] They, who practise yoga (tapas) and faith (śraddhā) in the forest, the peaceful (śānta) knowers who live on alms, depart (prayānti) passionless (virāga) through the door of the sun, (i.e. prāṇa to where is that immortal Person (Puruṣa), the changeless supreme spirit (Ātman).

अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ छान्दोग्योपनिषद, 8.1

atha yadidamasmin brahmapure daharaṁ puṇḍarīkaṁ veśma daharo'sminnantarākāśastasmin yadantastadanveṣṭavyaṁ tadvāva vijijñāsitavyamiti ॥

Chhāndogyopaniṣada, 8.1

[Meaning] The teacher should say:

Now what is here in this city of Brahma is an abode, a small lotus flower. Within that is a (small) space (ākāśa). What is within that should be searched out is what one should desire to understand.

तं चेद्ब्रूयुर्यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति ॥ छान्दोग्योपनिषद, 8.2

taṁ chedbrūyuryadidamasmin brahmapure daharaṁ puṇḍarīkaṁ veśma daharo'sminnantarākāśaḥ kiṁ tadatra vidyate yadanveṣṭavyaṁ yadvāva vijijñāsitavyamiti ॥

Chhāndogyopaniṣada, 8.2

[Meaning] If they (i.e. the pupils) should say to him:

This abode, the small lotus flower in Brahma (i.e., body) and the small space within that-what should be searched out, which assuredly one should desire to understand?

स ब्रूयाद्यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन्द्यावापृथिवी अन्तरेव समाहिते, उभावग्निश्च वायुश्च सूर्य्याचन्द्रमसावुभौ

विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितमिति ॥

छान्दोग्योपनिषद, 8.3

sa brūyādyāvānvā ayamākāśastāvāneṣo'ntarhṛdaya ākāśa ubhe asmindyāvāpṛthivī antareva samāhite, ubhāvagniścha vāyuścha sūryyāchandramasāvubhau vidyunnakṣatrāṇi yachchāsyehāsti yachcha nāsti sarvaṁ tadasmin samāhitamiti ॥
Chhāndogyopaniṣada, 8.3

[Meaning] He should say: 'As far, indeed, as this world-space (ayam ākāśa) extends, so far extends the space within the heart. Within it, indeed, are contained both heaven and earth, fire and wind, sun and moon, lightning and stars, both what one possesses here and what one does not possess; everything here is contained within it.

तं चेद् ब्रूयुरस्मिꣳश्चेदिदं ब्रह्मपुरे सर्वꣳसमाहितꣳ सर्वाणि च भूतानि सर्वे च कामा यदैनज्जरावाप्नोति प्रध्वꣳसते वा किं ततोऽतिशिष्यत इति ॥

छान्दोग्योपनिषद, 8.4

taṁ ched brūyurasmiꣳśchedidaṁ brahmapure sarvaꣳsamāhita ꣳsarvāṇi cha bhūtāni sarve cha kāmā yadainajjarāvāpnoti pradhvaꣳsate vā kiṁ tato'tiśiṣyata iti ॥
Chhāndogyopaniṣada, 8.4

[Meaning] If they should say to him: 'If within this city of Brahma is contained everything here, all beings as well as all desires when old age overtakes it, or it perishes, what is left over there from?

स ब्रूयान्नास्य जरयैतज्जीर्यति, न बधेनास्य हन्यते एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥

छान्दोग्योपनिषद, 8.5

sa brūyānnāsya jarayaitajjīryati, na badhenāsya hanyate

etatsatyaṁ brahmapuramasminkāmāḥ samāhitā eṣa ātmā'pahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṅkalpo yathā hyeveha prajā anvāviśanti yathānuśāsanaṁ yaṁ yamantamabhikāmā bhavanti yaṁ janapadaṁ yaṁ kṣetrabhāgaṁ taṁ tamevopajīvanti ॥

Chhāndogyopaniṣada, 8.5

[Meaning] He should say: 'That does not grow old with one's age: it is not slain with one's murder. That (i.e. not the body) is the real city of Brahma. In it, desires are contained. That is the Soul (Ātman), free from evil, ageless, deathless, sorrowless, hungerless, thirstless, whose desire is the Real, whose conception is the Real. For, just as here on earth, human beings follow along in Subjection to command; of whatever object they are desirous, whether a realm or a part of a field, upon that they live dependent."

अस्य सर्वस्य भाषायामभिप्रायः प्रकाशयिष्यते।

asya sarvasya bhāṣāyāmabhiprāyaḥ prakāśayiṣyate।

The import of all these (verses) will be explained in Hindi.

सेयं तस्य परमेश्वरस्योपासना द्विविधास्ति-एका सगुणा, द्वितीया निर्गुणा चेति। तद्यथा-'स पर्य्यगाच्छुक्र०' इत्यस्मिन् मन्त्रे शुक्रं शुद्धमिति सगुणोपासनम्। अकायमव्रणमस्नाविरमित्यादि निर्गुणोपासनं च। तथा-

seyaṁ tasya parameśvarasyopāsanā dvividhāsti-ekā saguṇā, dvitīyā nirguṇā cheti। tadyathā-'sa paryyagāchchhukra..' ityasmin mantre śukraṁ śuddhamiti saguṇopāsanam। akāyamavraṇamasnāviramityādi nirguṇopāsanaṁ cha। tathā-

Thus the worship of Parameśvara is twofold, viz., Saguṇa (i.e. qualified) and Nirguṇa (i.e. qualityless). For instance, in the verse 'Sa Paryagāt', etc. (i.e. He encompasses, etc.) (explained already-YV. 40.8), the epithets 'Śukra' (i.e. Bright) and 'Śuddha' (i.e. Pure) refer

to the worship of Parameśvara as possessor of qualities and the epithets Akāyam (i.e. Bodiless), Abraṇam (i.e. Scatheless), Asnāviram (i.e. Sinewless) &c. denote a worship of Parameśvara as qualityless. Similarly (in the following verse):

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।
सर्वाध्यक्षः सर्वभूताविधवासः साक्षी चेता केवलो निर्गुणश्च ॥ श्वे० 6.11

eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī
sarvabhūtāntarātmā।
sarvādhyakṣaḥ sarvabhūtāvidhavāsaḥ sākṣī chetā kevalo
nirguṇaścha ॥ Śvetāśvatara Up. 6.11

[Meaning] Parameśvara is one, hidden in (the hearts of) all creatures. He is All-pervading and is the Inmost-self of beings. He is the Master of all, the (ultimate) resort and abode of all. He is the (pure) witness (of all). He is absolute and devoid of qualities.

एको देव इत्यादि सगुणोपासनम्, निर्गुणश्चेति वचनान्निर्गुणोपासनम्। तथा सर्वज्ञादिगुणौः सह वर्त्तमानः सगुणः अविद्यादिक्लेशपरिमाणद्वित्वादिसंख्याशब्दस्पर्शरूपरसगन्धादिगुणेभ्यो निर्गतत्वान्निर्गुणः। तद्यथा-परमेश्वरः सर्वज्ञः, सर्वव्यापी, सर्वाध्यक्षः सर्वस्वामी चेत्यादिगुणैः सह वर्त्तमानत्वात्परमेश्वरस्य सगुणोपासनं विज्ञेयम्, तथा सोऽजोऽर्थाज्जन्मरहितः, अवर्णः छेदरहितः निराकारः आकाररहितः, अकायः शरीरसम्बन्धरहितः, तथैव रूपरसगन्धस्पर्शसंख्यापरिमाणादयो गुणस्तस्मिन्न सन्तीदमेव तस्य निर्गुणोपासनं ज्ञातव्यम्।

अतो देहधारणेनेश्वरः सगुणो भवति देहत्यागेन निर्गुणश्चेति या मूढानां कल्पनास्ति, सा वेदादिशास्त्रप्रमाणविरुद्धा विद्वदनुभवविरुद्धा चास्ति। तस्मात्सज्जनैर्व्यर्थेयं रीतिः सदा त्याज्येति शिवम्।

eko deva ityādi saguṇopāsanam, nirguṇaścheti vachanānnirguṇopāsanam। tathā sarvajñādiguṇauḥ saha varttamānaḥ saguṇaḥ avidyādikleśaparimāṇadvitvādisaṁkhyāśabdasparśarūparasagandhādiguṇebhyo nirgatatvānnirguṇaḥ। tadyathā-parameśvaraḥ sarvajñaḥ, sarvavyāpī, sarvādhyakṣaḥ sarvasvāmī

chetyādiguṇaiḥ saha varttamānatvātparameśvarasya saguṇopāsanaṁ vijñeyam, tathā so'jo'rthājjanmarahitaḥ, avarṇaḥ chhedarahitaḥ nirākāraḥ ākārarahitaḥ, akāyaḥ śarīrasambandharahitaḥ, tathaiva rūparasagandhasparśasaṁkhyāparimāṇādayo guṇastasminna santīdameva tasya nirguṇopāsanaṁ jñātavyam।

ato dehadhāraṇeneśvaraḥ saguṇo bhavati dehatyāgena nirguṇaścheti yā mūḍhānāṁ kalpanāsti, sā vedādiśāstrapramāṇaviruddhā vidvadanubhavaviruddhā chāsti। tasmātsajjanairvyartheyaṁ rītiḥ sadā tyājyeti śivam।

Gloss—The words 'eko devaḥ' (i.e. Parameśvara is one) &c. refer to the worship of Saguṇa (i.e. qualified one) and the words 'Nirguṇa' (i.e. qualityless) &c.denote worship without qualities.

Parameśvara is Saguṇa (i.e. possessor of qualities) when he is (described as) possessing attributes of Sarvajña (i.e. All-knowingness) &c. He is Nirguṇa (i.e. qualityless) also when He is stated to be devoid of qualities as free from afflictions such as Avidyā (i.e. ignorance) &c., free from quantity such as Parimāṇa (i.e. measurements), numberless, two, &c., and from such qualities as sound, touch; form, taste and smell. When Parameśvara is eulogised as all-pervading, the ruler of all, the lord of all, this (type of) worship is called Saguṇa (i.e. qualified). When Parameśvara is (described as) unborn, the scatheless (Abraṇa), formless and without body, and when He does not possess the attributes of form, taste, smell, touch, number and measure, this (kind of) worship is styled as Nirguṇa (qualityless). The assumption that Parameśvara becomes Saguṇa when He assumes the body and He becomes Nirguṇa when he leaves the body is false and is based on ignorance. This (interpretation of the words Saguṇa and Nirguṇa) runs

counter to the scriptures, the Vedas, and other authorities. It is also opposed to the (practical) experience of the learned. The wise should discard it as preposterous.

इति संक्षेपतः ब्रह्मोपासनाविषयः

iti saṁkṣepataḥ brahmopāsanāviṣayaḥ

Here ends the subject of Meditation.

अथ मुक्तिविषयः संक्षेपतः

Atha muktiviṣayaḥ saṁkṣepataḥ

Liberation

एवं परमेश्वरोपासनेनाविद्याऽधर्माचरणनिवारणाच्छुद्धविज्ञानधर्मानुष्ठानोन्नतिभ्यां जीवो मुक्तिं प्राप्नोतीति। अथवा योगशास्त्रस्य प्रमाणानि। तद्यथा-

evaṁ parameśvaropāsanenāvidyā'dharmācharaṇanivāraṇāchchhuddhavijñānadharmānuṣṭhānonnatibhyāṁ jīvo muktiṁ prāpnotīti। athavā yogaśāstrasya pramāṇāni। tadyathā-

The Jīva (the embodied soul) attains final liberation by worshipping Parameśvara (in the manner described above), purging himself of delusion and conduct causing his downfall and by the (spiritual) development through righteous deeds. Now the aphorisms from Yogaśāstra on Emancipation (are cited below):

अविद्यास्मितारागद्वेषाभिनिवेशाः पंच क्लेशाः॥ योग० *2.3*

avidyāsmitārāgadveṣābhiniveśāḥ paṁcha kleśāḥ॥

Yoga, 2.3

[Meaning] The afflictions are: avidyā, asmitā, rāga, dveṣa, and abhiniveśa. Patañjali explains them in the following sūtras.

अविद्या क्षेत्रामुत्तरेषां प्रसुप्तनुविच्छिन्नोदाराणाम्॥ योग० 2.4

avidyā kṣetrāmuttareṣāṁ prasuptanuvichchhinnodārāṇām॥ Yoga, 2.4

[Meaning] Avidyā is the breeding ground of the succeeding ones, i.e., asmitā, rāga, dveṣa, and abhiniveśa, whether they are dormant (sleeping), attenuated (weak), fitful or active and robust.

Dormant (प्रसुप्तावस्था):- This is the stage in which they

(Kleśas) are hidden like the tree in the seed. They are manifested when they find a conducive atmosphere.

Weak (तनु):- In this stage, they are (kleśas) are in an attenuated condition. They can be weakened. For example, one evil vāsanā (sanskāra) can be weakened by developing a good vāsanā to counter it. Anger can be weakened by developing mercy, love, forgiveness, etc.

Active or fitful (विच्छिन्न): In this stage, kleśas are active or occurring spasmodically or intermittently; but not regularly or steadily. For example, anger or hatred doesn't happen when a person is in love.

Strong (उदार):- In this stage, the kleśas are very powerful. Their operation will be in force.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ योग० 2.5

anityāśuchiduḥkhānātmasu nityaśuchisukhātmakhyā-tiravidyā ॥ Yoga, 2.5

[Meaning] Avidyā is the sense of permanence in the transient, purity in the impure, pleasure in the painful, and soul in the material body.

For example, if you think of temporary things as permanent and permanent as temporary, it is avidyā. If you believe rope is a serpent, it is avidyā. If you believe you body as the soul, it is avidyā.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ योग० 2.6

dṛgdarśanaśaktyorekātmatevāsmitā ॥ Yoga, 2.6

[Meaning] Asmitā is the identification of the seer with the power of the seeing.

The soul is the seer, and the eyes are the power of Seeing, so considering the eyes as a seer is asmitā.

सुखानुशयी रागः ॥ योग० 2.7

sukhānuśayī rāgaḥ ॥ Yoga, 2.7

[Meaning] Once having gone through a pleasurable experience, the desire to seek the pleasure again is called Rāga or attachment.

दुःखानुशयीद्वेषः ॥ योग० 2.8

duḥkhānuśayīdveṣaḥ ॥ Yoga, 2.8

[Meaning] Once having gone through a painful experience, the arousal of aversion from pain is known as dveṣa.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ योग० 2.9

svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ ॥ Yoga, 2.9

[Meaning] The natural fear of death which prevails upon learned and laity alike is called abhiniveśa.

Note: Fear of death is natural to all because everybody has experienced it in past lives.

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ योग० 2.25

tadabhāvātsaṁyogābhāvo hānaṁ taddṛśeḥ kaivalyam ॥
Yoga, 2.25

[Meaning] The absence of avidyā leads to the lack of the union of Puruṣa with Prakṛti, which is called as (hāna) abandonment of Prakṛti buddhi by Puruṣa (not identifying itself with prakṛti). That is called as the emancipation of draṣṭā (soul).

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ योग० 3.50

tadvairāgyādapi doṣabījakṣaye kaivalyam ॥ Yoga, 3.50

[Meaning]—[*Tadvairāgyādapi*] From aversion of

realization of the distinction between Sattva (mind) and Puruṣa (soul), [*doṣabījakṣaye*] sanskāras of afflictions and other karmas having been eliminated, [*kaivalyam*] a yogī attains liberation.

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति ॥ योग० 3.55

sattvapuruṣayoḥ śuddhisāmye kaivalyamiti ॥ Yoga, 3.55

[Meaning] When (sattva) mind and (puruṣa) soul are (sāmye) equally (Śuddhi) purified, (kaivalyamiti) liberation is attained.

Purity of mind means freedom of the mind from rajas and tamas, discrimination of mind from the soul, and elimination of the sanskāras of kleśas.

Purity of the soul means the absence of desire for enjoyment in the soul.

तदा विवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ योग० 4.26

tadā vivekanimnaṁ kaivalyaprāgbhāraṁ chittam ॥
Yoga, 4.26

[Meaning—[Tadā] After realization of the distinction between mind and soul [*chittam*], the mind [*viveka-nimnam*] becomes able to move on the path of Mokṣa and [*kaivalya-prāgbhāram*] and is poised toward Mokṣa.

पुरुषार्थशून्यानां गुणानां, प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति ॥ योग० 4.34

puruṣārthaśūnyānāṁ guṇānāṁ, pratiprasavaḥ kaivalyaṁ svarūpapratiṣṭhā vā chitiśaktiriti ॥ Yoga, 4.34

[Meaning]—[*Pratiprasavaḥ*] The resolution of [*guṇānām*] the guṇas (*puruṣārtha-śunyānāṁ*) that have become purposeless (null and void) for the embodiment of soul [*vā*] and [*svarūpa-pratiṣṭhā chiti śaktiḥ*] the repose

of soul into its true form, is called Kaivalya.

अथ न्यायशास्त्रप्रमाणानि-

atha nyāyaśāstrapramāṇāni-

Now the authority from the Nyāya Śāstra:-

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः ॥

न्याय० 1.1.1

duḥkhajanmapravṛttidoṣamithyājñānānāmuttarottarāpāye tadanantarāpāyādapavargaḥ ॥ Nyāya. 1.1.1

[Meaning] When mithyā jñāna (understanding matter as soul) is eliminated, all (doṣas) defects in a proper understanding of the material world are eliminated, which results in (pravṛtti) tendency into the self-realization leading to the elimination of birth cycle (due to the absence of sanskāras of the material world). This causes the cessation of (duḥkha) suffering caused by the contact of the soul with the material world (through the mind and sensory organs). Elimination of all these is followed by (apavarga) mokṣa.

बाधानालक्षणं दुःखमिति ॥ न्याय० 1.1.2.21

bādhānālakṣaṇaṁ duḥkhamiti ॥ Nyāya. 1.1.2.21

[Meaning] The obstructions are the characteristic of suffering or affliction (duḥkha).

तदत्यन्तविमोक्षोऽपवर्गः ॥ न्याय० 1.1.2.22

tadatyantavimokṣo'pavargaḥ ॥ Nyāya, 1.1.2.22

[Meaning] Absolute freedom from obstructions (sufferings) is called apavarga (liberation).

अथवेदान्तशास्त्रस्य प्रमाणानि-

athavedāntaśāstrasya pramāṇāni-

Now the evidence from Vedānta Texts:

अभावं बादरिराह ह्येवम् ॥ वेदान्त० 4.4.10

abhāvaṁ vādarirāha hyevam ॥ Vedānta,4.4.10

[Meaning] Bādari, the father of Bādarāyaṇa Vyāsa, says: There is absence (of body and sense organs) in the state of liberation, but not that of mind and soul.

भावं जैमिनिर्विकल्पामननात् ॥ वेदान्त, 4.4.11

bhāvaṁ jaiminirvikalpāmananāt ॥ Vedānta, 4.4.11

[Meaning] According to Jaimini, body and sense organs also exist in their subtle form (sukṣma śarīra) along with the mind and soul in the state of liberation.

द्वादशाहवदुभयविधं वादरायणोऽतः ॥ वेदान्त, 4.4.12

dvādaśāhavadubhayavidhaṁ vādarāyaṇo'taḥ ॥
Vedānta, 4.4.12

[Meaning] According to Bādarāyaṇa Vyāsa, there is both absence and presence of the body, sense organs and mind in the state of emancipation, like the hunger in the Dvādaśāha (12-day fast performed in the Vānaprastha Āśrama. In the 12-day fast, little amount of food taken gives the feeling of both absence and presence of hunger.

यदापंचावतिष्ठन्ते ज्ञानानि मनसा सह।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ कठ० 6.10

yadāpaṁchāvatiṣṭhante jñānāni manasā saha।
buddhiścha na viceṣṭate tāmāhuḥ paramāṁ gatim ॥
Kaṭh. Up. 6.10

[Meaning] When sense organs together with the mind enjoy the bliss of Parameśvara, and intellectual faculties do not behave contrary to the true knowledge,

that state is described as Paramā gati (final destination).

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम्।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ॥ कठ. 6.11

tāṁ yogamiti manyante sthirāmindriyadhāraṇām।
apramattastadā bhavati yogo hi prabhavāpyayau॥
Kaṭh. Up. 6.11

[Meaning] The stability of sense organs is considered yoga. In this stage, a yogī becomes not distracted (apramatta) from the self-realization. This is where the origin of eternal truth takes place, and suffering is eliminated permanently.

यदा सर्वे प्रमुच्यन्ते कामा योऽस्य हृदि श्रिताः॥
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते॥ कठ० 6.14

yadā sarve pramuchyante kāmā yo'sya hṛdi śritāḥ॥
atha martyo'mṛto bhavatyatra brahma samaśnute॥
Kaṭh. Up.6.14

[Meaning] When the heart is devoid of all mundane desires and evils, then a mortal becomes immortal and attains Brahman.

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः।
अथ मर्त्योऽमृतो भवत्येतावदनुशामनम्॥ कठ० 6.15

yadā sarve prabhidyante hṛdayasyeha granthayaḥ।
atha martyo'mṛto bhavatyetāvadanuśāmanam॥
Kaṭh. Up. 6.15

[Meaning] When all doubts of the mind are cleared, a mortal becomes immortal, which is the condition of permanent peace.

दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते॥ छान्दो० 8.12.5

0daivena chakṣuṣā manasaitān kāmān paśyan ramate॥

Ch. Up. 8.12.5

[Meaning] The emancipated soul experiences joy with the help of divine sense organs and the mind.

य एते ब्रह्मलोके, तं वा एतं देवा आत्मानमुपासते, तस्मात्तेषाꣳ सर्वे च लोका आत्ताः सर्वे च कामाः, स सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामान्, यत्समात्मानमनुविद्य (वि) जानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥

छान्दो० 8.12.6

ya ete brahmaloke, taṁ vā etaṁ devā ātmānamupāsate, tasmātteṣā ꣳsarve cha lokā āttāḥ sarve cha kāmāḥ, sa sarvāꣳścha lokānāpnoti sarvāꣳścha kāmān, yatsamātmānamanuvidya (vi) jānātīti ha prajāpatiruvācha prajāpatiruvācha ॥ Ch. Up. 8.12.6

[Meaning] The liberated souls live in Brahmaloka (spiritual sphere or space of Brahman) or communion with Brahman and meditate upon Him. Therefore, they appropriate all worlds and all desires. He can go to all worlds and accomplish all desires. So, a yogī who considers Brahman as the soul of all and meditates upon Him fulfils all his desires. Prajāpati has stated this in the Veda.

यदन्तरापस्तद् ब्रह्म तदमृतꣳ स आत्मा, प्रजापतेः सभां वेश्म प्रपद्ये, यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां, यशोऽहमनुप्रापत्सि, स हाहं यशसां यशः० ॥ छान्दो० 8.14

yadantarāpastad brahma tadamṛta ꣳsa ātmā, prajāpateḥ sabhāṁ veśma prapadye, yaśo'haṁ bhavāmi brāhmaṇānāṁ yaśo rājñāṁ yaśo viśāṁ, yaśo'hamanuprāpatsi, sa hāhaṁ yaśasāṁ yaśaḥ.. ॥

Ch. Up. 8.14

[Meaning] That which pervades ātman is called Brahman; that is of the nature of mokṣa and self-pervading and not pervaded by anyone else. I go to Prajāpati's abode and assembly hall. Let me attain glory

among the Brahma-realized yogīs. Let me gain glory among kings and the masses; let me be glorious among glorified.

Hereunder the nature of the path leading to liberation is described:

अणुः पन्था वितरः पुराणो माꣳ स्पृष्टो (अनु) वित्तो मयैव। तेन धीरा अपियन्ति ब्रह्मविद उत्क्रम्य स्वर्गं लोकमितो विमुक्ताः॥ शब्रा0 14.7.2.11

aṇuḥ panthā vitaraḥ purāṇo mā ꣳspṛṣṭo (anu) vitto mayaiva। tena dhīrā apiyanti brahmavida utkramya svargaṁ lokamito vimuktāḥ॥ ŚBr. 14.7.2.11

[Meaning] The path leading to mokṣa is extremely minuscule. Through that path, the seekers cross over all sufferings. That path is not the new one. I have attained that path due to the grace of Parameśvara. Traversing through that path, enlightened persons realized Brahman and attained mokṣa, having crossed over the hurdles of the mundane world.

तस्मिंछुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च। एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्तैजसः पुण्यकृच्च॥ शब्रा0 14.7.2.12

tasmiṁchhuklamuta nīlamāhuḥ piṅgalaṁ haritaṁ lohitaṁ cha। eṣa panthā brahmaṇā hānuvittastenaiti brahmavittaijasaḥ puṇyakṛchcha॥ ŚBr. 14.7.2.12

[Meaning] This path of liberation is full of white, blue, yellow, green and red colours of prakṛti. One follows this path when Brahman is realized. Through this path, the knower of Brahman and the doer of righteous acts (puṇyakṛt) attain mokṣa.

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुः। ते निचिक्युर्ब्रह्म पुराणमग्र्यं मनसैवाप्तव्यं नेह नानास्ति किं चन॥

शब्रा0 14.7.2.21

prāṇasya prāṇamuta chakṣuṣaśchakṣuruta śrotrasya śrotramannasyānnaṁ manaso ye mano viduḥ। te nichikyurbrahma purāṇamagryaṁ manasaivāptavyaṁ neha nānāsti kiṁ chana॥ ŚBr. 14.7.2.21

[Meaning] The Brahman is the breathing of the breath; the eye of the eyes; the ear of ears; the food of foods, and the mind of minds. Those seekers who know Him attain the ancient most and the Supreme Brahman to enjoy the bliss of mokṣa through their minds. In the bliss of mokṣa, there is no tinge of suffering.

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति।
मनसैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम्॥ शब्रा0 14.7.2.22

mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati।
manasaivānudraṣṭavyametadaprameyaṁ dhruvam॥
ŚBr. 14.7.2.22

[Meaning] He gets death after death, who perceives the diversity in Parameśvara. He is known by the mind in samādhi because it is pure spirit and more subtle than the space.

विरजः पर आकाशात् अज आत्मा महाध्रुवः।
तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः॥ शब्रा0 14.7.2.23

virajaḥ para ākāśāt aja ātmā mahādhruvaḥ।
tameva dhīro vijñāya prajñāṁ kurvīta brāhmaṇaḥ॥
Ś.Br.7.2.23

[Meaning] The sphere of Brahman is devoid of particles (of active energy) and more subtle than the sphere (space known to modern physics). Brahman is unborn and unmoved. By knowing Him only, a wise should expand his intellect.

स होवाच। एतद्वै तदक्षरं गार्गि ब्राह्मणा

अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्ने हमच्छायमतमोऽवाय्व-नाकाशमसङ्गमस्पर्शमगन्धमरसमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखमना मागोत्रमजरममरमभयममृतमरजोऽशब्दमविवृतमसंवृतमपूर्वमनपरमनन्तरमबाह्यं न तदश्नोति कं चन न तदश्नोति कश्चन ॥ शब्रा॰ 14.6.8.8

sa hovācha। etadvai tadakṣaraṁ gārgi brāhmaṇā abhivadantyasthūlamanaṇvahrasvamadīrghamalohitamasne hamachchhāyamatamo'vāyva-nākāśamasaṅgamasparśamagandhamarasamachakṣuṣkamaśrotra mavāgamano'tejaskamaprāṇamamukhamanāmāgotramajarama maramabhayamamṛtamarajo'śabdamavivṛtamasaṁvṛtamapūrva manaparamanantaramabāhyaṁ na tadaśnoti kaṁ chana na tadaśnoti kaśchana ॥ Ś.Br. 14.6.8.8

[Meaning] He (Yājñavalkya) said: O Gārgī, Brahman calls him perishable (Akṣara). It is neither coarse (gross) nor fine (subtle), nor short, nor long, nor red, nor glowing (like fire), nor adhesive (like water). He is without shadow and darkness, without air and space (known to modern physics), without stickiness (intangible), odourless, tasteless, an eye, an ear, voice, wind, energy, breath, mouth, without personal or family name, unaging, undying, without fear, immortal, stainless, not uncovered, not covered, without measure, without inside, and without outside. It cannot be obtained like the things endowed with form, nor can He receive anything with form.

इति मुक्तैः प्राप्तव्यस्य मोक्षस्वरूपस्य सच्चिदानन्दादिलक्षणस्य परब्रह्मणः प्राप्त्या जीवस्सदा सुखी भवतीति बोध्यम्।

iti muktaiḥ prāptavyasya mokṣasvarūpasya sachchidānandādilakṣaṇasya parabrahmaṇaḥ prāptyā jīvassadā sukhī bhavatīti bodhyam।

Thus the Jīva (the embodied individual soul) becomes

happy forever by attaining the Supreme Being who is reached by liberated souls, who is of the nature of liberation itself and described as "All-existence, All-consciousness and All-bliss.

अथ वैदिकप्रमाणम्-

ये यज्ञेन दक्षिणया समक्ता इन्द्रस्य सख्यममृतत्वमनाश।
तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः॥ ऋ० 10.62.1

atha vaidikapramāṇam-

ye yajñena dakṣiṇayā samaktā indrasya
sakhyamamṛtatvamanāśa।
tebhyo bhadramaṅgiraso vo astu prati gṛbhṇīta mānavaṁ
sumedhasaḥ॥ ṚV. 10.62.1

[Meaning] The liberated beings enjoy the bliss of liberation by giving Brahman in dakṣiṇā (donation) their souls and knowledge. Those who have attained mokṣa due to their friendship with Parameśvara achieve all good and beneficial things. Their intellectual powers are enhanced by their breathing (breathing exercises). The people already in liberation give him company, and they meet each other through the power of their minds.

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त॥ यजु० 32.10

sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni
viśvā।
yatra devā amṛtamānaśānāstṛtīye dhāmannadhyairayanta॥
YV. 32.10

[Meaning] The Brahman is our kin and destroyer of sufferings; He is the generator of all pleasures and upbrings us; He is the maker of the constitution of this creation; He knows all the 14 worlds, where enlightened

persons enjoy the bliss of mokṣa living under the dominance of sattva (called third dhāma/world).

भाष्यम्-अविद्यास्मितेत्यारभ्याध्यैरयन्तेत्यन्तेन मोक्षस्वरूपनिरूपणमस्तीति वेदितव्यम्। एषामर्थः प्राकृतभाषायां प्रकाश्यते।

Bhāṣyam-avidyāsmitetyārabhyādhyairayantetyantena mokṣasvarūpanirūpaṇamastīti veditavyam। eṣāmarthaḥ prākṛtabhāṣāyāṁ prakāśyate।

Gloss—The (text) beginning with 'avidyā' etc. (Yogadarśana. 1.2.3) and ending with the words 'adhyairayant' describes the state of liberation. It is to be (clearly) understood. Their meaning has been given in the Prākṛta (Hindi/English) language above.

(इति मुक्तिविषयः संक्षेपतः)

(iti muktiviṣayaḥ saṁkṣepataḥ)

Here ends the subject on the Emancipation.

अथ नौविमानादिविद्याविषयस्संक्षेपतः

Atha nauvimānādividyāviṣayassaṁkṣepataḥ

The Aeronatics and Marine Engineering

तुग्रो ह भुज्युमश्विनोदमेघे रथिं न कश्चिन्ममृवाँ अवाहाः।
तमूहथुर्नौभिरात्मन्वतीभिरन्तरिक्षप्रुद्भिरपोदकाभिः॥ ऋ० 1.116.3

tugro ha bhujyumaśvinodameghe rathiṁ na kaśchinmamṛvāṁ avāhāḥ।
tamūhathurnaubhirātmanvatībhirantarikṣaprudbhirapodakābhiḥ॥ RV. 1.116.3

[Meaning]—(Tugra) A Vaiśya (merchant) desirous of riches (rayim) and prosperity (bhujyum) should go to far-off places for business (asvinā) employing surface, water, and air transport. He should (avāhāḥ) follow (udmeghe) sea routes (ātmavantibhiḥ naubhiḥ) by his own ships (apodkābhiḥ) which should be a waterproof and rustproof and aerial route by (antrikṣa prudbhi) aerial vehicle. (kaśchit) Anybody who does business in distant places, (tam) he (ūhathuḥ) gets the pleasure of visiting new and new sites and (na) never (mamṛvān) fails in his enterprise.

The above mantra is talking about private ships and aerial vehicles for merchants to visit far-off places in connection with the business.

भाष्यम्-एषामभिप्रायः-तुग्रो हेत्यादिषु मन्त्रेषु शिल्पविद्या विधीयत इति।

(तुग्रो ह) 'तुजि हिंसावलादाननिकेतनेषु' अस्माद्धातोरौणादिके 'रक्' प्रत्यये कृते तुग्र इति पदं जायते। यः कश्चिद् धनाभिलाषी भवेत्, स (रयिं) धनं कामयमानो, (भुज्युं) पालनभोगमयं धनादिपदार्थभोगमिच्छन् विजयं च, पदार्थविद्यया स्वाभिलाषं प्राप्नुयात्। स

च (अश्विना०) पृथिवीमयैः काष्ठलोष्टादिभिः पदार्थैर्नावं रचयित्वाऽग्निजलादिप्रयोगेण (उदमेधे) समुद्रे गमयेदागमयेच्च, तेन द्रव्यादिसिद्धिं साधयेत्। एवं कुर्वन् (न कश्चिन् ममृवान्) योगक्षेमविरहः सन् न मरणं कदाचित् प्राप्नोति, कुतः? तस्य कृतपुरुषार्थत्वात्। अतो नावं (अवाहाः) अर्थात् समुद्र द्वीपान्तरगमनं प्रति नावो वाहनावहने परमप्रयत्नेन नित्यं कुर्य्यात्। कौ साधयित्वा? (अश्विना) द्यौरिति द्योतनात्मकाग्निप्रयोगेण पृथिव्या पृथिवीमयेनायस्ताम्ररजतधातुकाष्ठादिमयेन चेयं क्रिया साधनीया। अश्विनो युवां तौ साधितौ द्वौ नावादिकं यानं (ऊहथुः) देशान्तरगमनं सम्यक्सुखेन प्रापयतः। पुरुषव्यत्ययेनात्र? प्रथमपुरुषस्थाने मध्यमपुरुषप्रयोगः। कथंभूतैर्यानैः-(नौभिः) समुद्रे गमनागमनहेतुरूपाभिः, (आत्मन्वतीभिः) स्वयं स्थिताभिः, स्वात्मीयस्थिताभिर्वा। राजपुरुषैर्व्यापारिभिश्च मनुष्यैर्व्यवहारार्थं समुद्रमार्गेण तासां गमनागमने नित्यं कार्य्ये इति शेषः। तथा ताभ्यामुक्तप्रयत्नाभ्यां भूयांस्यन्यान्यपि विमानादीनि साधनीयानि। एवमेव (अन्तरिक्षप्रुद्भिः) अन्तरिक्षं प्रति गन्तृभिर्विमानाख्ययानैः साधितैः सर्वैर्मनुष्यैः परमैश्वर्य्यं सम्यक् प्रापणीयम्। पुनः कथम्भूताभिर्नौभिः- (अपोदकाभिः) अपगतं दूरीकृतं जललेपो यासां ता अपोदका नावः, अर्थात् सच्चिक्कनास्ताभिः, उदरे जलागमनरहिताभिश्च समुद्रे गमनं कुर्य्यात्। तथैव भूयानैर्भूमौ, जलयानैर्जले, अन्तरिक्षयानैश्चान्तरिक्षे चेति त्रिविधं यानं रचयित्वा जलभूम्याकाशगमनं यथावत् कुर्य्यादिति। अत्र प्रमाणम्-

Bhāṣyam-eṣāmabhiprāyaḥ-tugro hetyādiṣu mantreṣu śilpavidyā vidhīyata iti।

(tugro ha) 'tuji hiṁsāvalādānaniketaneṣu' asmāddhātorauṇādike 'rak' pratyaye kṛte tugra iti padaṁ jāyate। yaḥ kaśchid dhanābhilāṣī bhavet, sa (rayiṁ) dhanaṁ kāmayamāno, (bhujyuṁ) pālanabhogamayaṁ dhanādipadārthabhogamichchhan vijayaṁ cha, padārthavidyayā svābhilāṣaṁ prāpnuyāt। sa cha (aśvinā0) pṛthivīmayaiḥ kāṣṭhaloṣṭhādibhiḥ padārthairnāvaṁ rachayitvā'gnijalādiprayogeṇa (udamedhe) samudre gamayedāgamayechcha, tena dravyādisiddhiṁ sādhayet। evaṁ kurvan (na kaśchin mamṛvān) yogakṣemavirahaḥ san na maraṇaṁ kadāchit prāpnoti, kutaḥ? tasya kṛtapuruṣārthatvāt। ato nāvaṁ (avāhāḥ) arthāt samudra dvīpāntaragamanaṁ prati nāvo vāhanāvahane paramaprayatnena nityaṁ kuryyāt। kau sādhayitvā? (aśvinā) dyauriti dyotanātmakāgniprayogeṇa pṛthivyā pṛthivīmayenāyastāmrarajatadhātukāṣṭhādimayena cheyaṁ kriyā sādhanīyā। aśvino yuvāṁ tau sādhitau dvau nāvādikaṁ yānaṁ (ūhathuḥ) deśāntaragamanaṁ samyaksukhena prāpayataḥ। puruṣavyatyayenātra?

prathamapuruṣasthāne madhyamapuruṣaprayogaḥ। kathaṁbhūtairyānaiḥ-(naubhiḥ) samudre gamanāgamanaheturūpābhiḥ, (ātmanvatībhiḥ) svayaṁ sthitābhiḥ, svātmīyasthitābhirvā। rājapuruṣairvyāpāribhiścha manuṣyairvyavahārārthaṁ samudramārgeṇa tāsāṁ gamanāgamane nityaṁ kāryye iti śeṣaḥ। tathā tābhyāmuktaprayatnābhyāṁ bhūyāṁsyanyānyapi vimānādīni sādhanīyāni। evameva (antarikṣaprudbhiḥ) antarikṣaṁ prati gantṛbhirvimānākhyayānaiḥ sādhitaiḥ sarvairmanuṣyaiḥ paramaiśvaryyaṁ samyak prāpaṇīyam। punaḥ kathambhūtābhirnaubhiḥ- (apodakābhiḥ) apagataṁ dūrīkṛtaṁ jalalepo yāsāṁ tā apodakā nāvaḥ, arthāt sachchikkanāstābhiḥ, udare jalāgamanarahitābhiścha samudre gamanaṁ kuryyāt। tathaiva bhūyānairbhūmau, jalayānairjale, antarikṣayānaiśchāntarikṣe cheti trividhaṁ yānaṁ rachayitvā jalabhūmyākāśagamanaṁ yathāvat kuryyāditi। atra pramāṇam-

Gloss-The purport (of these stanzas) is as follows:-

Tugro ha etc." describe the (various) arts of building (ships etc.). The word 'tugra' is derived from the root √*tuj* 'to kill', 'to strengthen', 'to accept', and 'to live in a house' with the uṇādi suffix 'rak'. Thus tugra means a person desirous of wealth. He, being desirous of riches (rayim), things of necessities of life (bhujyu) and success in life, should accomplish his desires with the aid of physical and material sciences. By constructing ships made of wood, iron, etc. and using energy and water-operated engines (aśvinā), he may make voyages in the ocean for export and import, thus enhancing prosperity. By adopting this practice, none can die of starvation without assets, for he has laboured so much. Hence ships must be operated (avāhāḥ) in the ocean for going and coming from one country to another. How can ships be constructed? Vessels are to be built with metals, like iron, copper, silver, or wood, &c., and by using heat and

light-producing energy. When rightly used, these vehicles (aśvins) enable men to go from one country to another with all comforts. Here the verb 'ūhathuḥ is the example of *puruṣa vyatyaya* (exchange of person) used in the second person instead of the first person. The ships which take men on their forward and homeward voyages on the sea must be strong (ātmanvatībhiḥ) and able to remain steady. The officials and the traders should take voyages for trade and commerce.

Similarly, they should arrange many other means of transport, like aeroplanes, etc., in the same manner. All men should attain supreme prosperity with the help of aeroplanes traversing the upper regions (antarikṣaprudbhiḥ). Ships should be so smooth and polished that they become water-proof (apodaka), and water does not enter them. In this way, men should travel in three regions, e.g. land, water and air, using land vehicles, ships and airplanes.

The following evidence (from the Nirukta supports our interpretation of the word Aśvinau (two-aśvins):

अथातो द्युस्थाना देवतास्तासामश्विनौ प्रथमागामिनौ भवतोऽश्विनौ यद् व्यश्नुवाते सर्वं, रसेनान्यो ज्योतिषाऽन्योऽश्वैरश्विनावित्यौर्णवाभः। तत्कावश्विनौ द्यावापृथिव्याविति्येकेऽहोरात्राविति्येके सूर्य्याचन्द्रमसाविति्येके ॥ निरु० 12.1

athāto dyusthānā devatāstāsāmaśvinau prathamāgāminau bhavato'śvinau yad vyaśnuvāte sarvaṁ, rasenānyo jyotiṣā'nyo'śvairaśvināvityaurṇavābhaḥ। tatkāvaśvinau dyāvāpṛthivyāvityeke'horātrāvityeke sūryyāchandramasāvityeke ॥ Nir. 12.1

[Meaning] Now enumerating the devatās of the space, it can be said that two aśvins among them are the first to come. The (two) aśvins are so-called as they are present everywhere in space. One is soma (positive

charge or positive particle), and another is agni (negative charge or negative particle). According to Aurṇavābha, they are called aśvins because they possess aśvas (charge). Now, what are aśvins? According to some (they are represented) by the sun and earth. According to others, (they are represented) by day and night. According to (still) others, the agni is the negative charge, and soma is the positive charge.

तथाश्विनो चापि भर्त्तारौ जर्भरीभर्त्तारावित्यर्थस्तुर्फरी तू हन्तारौ ॥ उदन्यजेवेत्युदकजे इव, रत्ने सामुद्रे ॥ निरु० 13.5

tathāśvino chāpi bharttārau jarbharībharttārāvityarthasturpharī tū hantārau ॥ udanyajevetyudakaje iva, ratne sāmudre ॥ Nir. 13.5

[Meaning] Similarly, aśvins are *jarbharī* (protectors) and *turpharī* (killers). They are *udanyajevetyudakaje-iva* (particle-born), as it were, like the two space-born gems.

एतैः प्रमाणैरेतत्सिध्यति वायुजलाग्निपृथिवीविकारकलाकौशलसाधनेन त्रिविधं यानं रचनीयमिति ॥

etaiḥ pramāṇairetatsidhyati vāyujalāgnipṛthivīvikārakal-ākauśalasādhanena trividhaṁ yānaṁ rachanīyamiti ॥

From the above citations, it is proved that three types of vehicles can be manufactured by technology devised with the help of evolutes (substances) of gases (vāyu), jala (water), agni (electricity or energy) and earth.

तिस्रःक्षपस्त्रिरहातिबजद्भिर्नासत्या भुज्युमूहथुः पतङ्गैः ।
समुद्रस्य धन्वन्नार्द्रस्य पारे त्रिभी रथैः शतपद्भिः षळश्वैः ॥ ऋ० 1.116.4

tisraḥkṣapastrirahātibajadbhirnāsatyā bhujyumūhathuḥ pataṅgaiḥ ।
samudrasya dhanvannārdrasya pāre tribhī rathaiḥ

śatapadbhiḥ ṣaḷaśvaiḥ ॥ RV. 1.116.4

[Meaning] (tribhir-rathaiḥ) Three kinds of transport-surface, marine, and air are required (pāre) for moving/travelling on earth (ārdrasya samudrasya) sea, full of water and (dhanvanaḥ) space. These three means of transport should be (ati-vrajadbhiḥ) fast-moving as if (śatapadbhiḥ) propelled by 100 wheels (in case of surface transport), 100 paddles (in case of a ship) and 100 propellers (in case of an airplane) (pataṅgaiḥ) fitted with one or more engines and (ṣaḍaśvaiḥ) and six powers of acceleration (gears). These vehicles may help you reach your destination within (tisraḥ) three (kṣapaḥ) nights or (triḥ) three (aha) days.

(तिस्रः क्षपस्त्रिरहा०) कथंभूतैर्नावादिभिः-तिसृभी रात्रिभिस्त्रभिर्दिनैः, (आर्द्रस्य) जलेन पूर्णस्य समुद्रस्य तथा (धन्वनः) स्थलस्यान्तरिक्षस्य पारे, (अतिव्रजद्भिः) अत्यन्तवेगवद्भिः)। पुनः कथम्भूतैः-(पतङ्गैः) प्रतिपातं वेगेन गन्तृभिः, तथा (त्रिभी रथैः) त्रिभी रमणीयसाधनैः, (शतपद्भि) शतेनासंख्यातेन वेगेन पद्भ्यां यथा गच्छेत्तादृशैरत्यन्तवेगवद्भिः, (षडश्वैः) षडश्वा आशुगमनहेतवो यन्त्राण्यग्निस्थानानि वा येषु तानि षडश्वानि, तैः षडश्वैर्यानैस्त्रिषु मार्गेषु सुखेन गन्तव्यमिति शेषः। तेषां यानानां सिद्धिः केन द्रव्येण भवतीत्यत्राह- (नासत्या) पूर्वोक्ताभ्यामश्विभ्याम्। अत एवोक्तं 'नासत्यौ द्यावापृथिव्यौ' तानि यानानि (ऊहथुः) इत्यत्र पुरुषव्यत्ययेन प्रथमस्य स्थाने मध्यमः, प्रत्यक्षविषयवाचकत्वात्। अत्र प्रमाणम्-

(tisraḥ kṣapastrirahā..) kathaṁbhūtairnāvādibhiḥ-tisṛbhī rātribhistrabhirdinaiḥ, (ārdrasya) jalena pūrṇasya samudrasya tathā (dhanvanaḥ) sthalasyāntarikṣasya pāre, (ativrajadbhiḥ) atyantavegavadbhi)ḥ। punaḥ kathambhūtaiḥ-(pataṅgai) pratipātaṁ vegena gantṛbhiḥ, tathā (tribhī rathaiḥ) tribhī ramaṇīyasādhanaiḥ, (śatapadbhi) śatenāsaṁkhyātena vegena padbhyāṁ yathā gachchhettādṛśairatyantavegavadbhiḥ, (ṣaḍaśvaiḥ) ṣaḍaśvā āśugamanahetavo yantrāṇyagnisthānāni vā yeṣu tāni ṣaḍaśvāni, taiḥ ṣaḍaśvairyānaistriṣu mārgeṣu sukhena gantavyamiti śeṣaḥ। teṣāṁ yānānāṁ siddhiḥ kena dravyeṇa bhavatītyatrāha- (nāsatyā) pūrvoktābhyāmaśvibhyām। ata evoktaṁ 'nāsatyau dyāvāpṛthivyau' tāni yānāni (ūhathuḥ)

ityatra puruṣavyatyayena prathamasya sthāne madhyamaḥ, pratyakṣaviṣayavāchakatvāt / atra pramāṇam-

Three kinds of means of transports-land, surface, marine and air (tribhir-tathaiḥ) should contain all sorts of comforts (*ramaṇīya sādhana*), and they should have fast speed as if walking on 100 feet. These means of transport should have ṣaḍ-aśvas (six engines) for the swiftest pace. What material is used for the successful operation of these vehicles? These vehicles will be operated with the help of the nāsatyās (the aśvins mentioned above). Hence, the statement: "nāsatyau dyāvāpṛthavyau, i.e.electricity having positive and negative charge sets the vehicles to move.

In the stanza, the verb '*ūhathuḥ*' is used in the second person in the sense of the third person, as is evident. The (following aphorism from) the *Aṣṭādhyāyi* is a piece of evidence in support of this interchange of personal endings:

व्यत्ययो बहुलम् ॥ अष्टा० 3.1.85

vyatyayo bahulam // Pāṇ. 3.1.85

[Meaning] In the Vedas, personal endings are used interchangeably.

अत्राह-महाभाष्यकारः-

atrāha-mahābhāṣyakāraḥ-

On this, the author of the Mahābhāṣya says:

सुप्तिङुपग्रहलिङ्गनराणां कालहलच्स्वरकर्तृयडां च ।
व्यत्ययमिच्छति शास्त्रकृदेषां सोऽपि च सिध्यति बाहुलकेन ॥

महाभाष्य 3.1.4.85

suptiṅupagrahaliṅganarāṇāṁ kālahalachsvarakartṛyaḍāṁ cha /

vyatyayamichchhati śāstrakṛdeṣāṁ so'pi cha sidhyati bāhulakena ॥ Mahābhāṣya, 3.1.4.85

[Meaning] The author of the Śāstra means to approve the interchange insofar as case-endings, verbal-endings, padas, gender, person, tense, consonants, vowels, accent, active and passive voices, and yaṅ suffixes are concerned; this phenomenon is widespread in the Vedas.

इति महाभाष्यप्रमाण्यात्। तावेव नासत्यावश्विनौ सम्यग् यानानि वहत, इत्यत्र सामान्यकाले लिङ्विधानात्, ऊहथुरित्युक्तम्। तावेव तेषां यानानां मुख्ये साधने स्तः। एवं कुर्वतो भुज्युमुत्तमसुखभोगं प्राप्नुयुर्नान्यथेति॥

iti mahābhāṣyapramāṇyāt। tāveva nāsatyāvaśvinau samyag yānāni vahata, ityatra sāmānyakāle liṅvidhānāt, ūhathurityuktam। tāveva teṣāṁ yānānāṁ mukhye sādhane staḥ। evaṁ kurvato bhujyumuttamasukhabhogaṁ prāpnuyurnānyatheti॥

Thus the meaning is: "Those very nāstyās/ two aśvins (electric charges) can move the vehicles properly. The past perfect tense is here in the sense of present indefinite. Both of them are the principal means of operation of these vehicles". By following this, we can enjoy the highest pleasure and not otherwise.

अनारम्भणे तदवीरयेथामनास्थाने अग्रभणे समुद्रे।
यदश्विना ऊहथुर्भुज्युमस्तं शतरित्रा नावमातस्थिवांसम्॥ ऋ० 1.116.5

anārambhaṇe tadavīrayethāmanāsthāne agrabhaṇe samudre।
yadaśvinā ūhathurbhujyumastaṁ śataritrā nāvamātasthivāṁsam ॥ RV. 1.116.5

[Meaning]—(Aśvinau) O electricity (endowed with -ve and +ve charges) you (avīrayethā) make the vehicle venture (samudre) into the ocean of water and in the air (tad) where there is (anārambhaṇe) no support,

(anāsthāne) nothing to rest upon, (agrabhaṇe) nothing to cling to (ātasthivānsam) by boarding the (nāvaṁ) the ship (śatāritrā) (astam) steered by hundreds of propellers (ūhathuḥ) for carrying the (bhujyum) products or items of use from one country to another.

भाष्यम्-हे मनुष्याः! पूर्वोक्ताभ्यां प्रयत्नाभ्यां कृतसिद्धयानैः, (अनारम्भणे) आलम्बरहिते, (अनास्थाने) स्थातुमशक्ये, (अग्रभणे) हस्तालम्बनाविद्यमाने, (समुद्रे) समुद्रवन्त्यापो यस्मिन् तस्मिन् जलेन पूर्णे, अन्तरिक्षे वा, कार्य्यसिद्ध्यर्थं युष्माभिर्गन्तव्यमिति। 'अश्विना ऊहथुर्भुज्यु'मिति पूर्ववद् विज्ञेयम्। तद्यानं सम्यक् प्रयुक्ताभ्यां ताभ्यामश्विभ्यां (अस्तं) क्षिप्तं चालितं सम्यक् कार्य्यं साधयतीति। कथम्भूतां नावं समुद्रे चालयेत्? (शतारित्राम्) शतानि अरित्राणि लोहमयानि समुद्रस्थलान्तरिक्षमध्ये स्तम्भनार्थानि गाधग्रहणार्थानि च भवन्ति यस्यां तां शतारित्राम्। एवमेव शतारित्रं भूम्याकाशविमानं प्रति योजनीयम्। तथा तदेतत् त्रिविधं यानं शतकलं शतबन्धनं शतस्तम्भनसाधनं च रचनीयमिति। तद्यानैः कथम्भूतं (भुज्युं) भोगं प्राप्नुवन्ति? (तस्थिवासं) स्थितिमन्तमित्यर्थः॥

Bhāṣyam-he manuṣyāḥ! pūrvoktābhyāṁ prayatnābhyāṁ kṛtasiddhayānaiḥ, (anārambhaṇe) ālambarahite, (anāsthāne) sthātumaśakye, (agrabhaṇe) hastālambanāvidyamāne, (samudre) samudravantyāpo yasmin tasmin jalena pūrṇe, antarikṣe vā, kāryyasiddhyarthaṁ yuṣmābhirgantavyamiti। 'aśvinā ūhathurbhujyu'miti pūrvavad vijñeyam। tadyānaṁ samyak prayuktābhyāṁ tābhyāmaśvibhyāṁ (astaṁ) kṣiptaṁ chālitaṁ samyak kāryyaṁ sādhayatīti। kathambhūtāṁ nāvaṁ samudre chālayet? (śatāritrām) śatāni aritrāṇi lohamayāni samudrasthalāntarikṣamadhye stambhanārthāni gādhagrahaṇārthāni cha bhavanti yasyāṁ tāṁ śatāritrām। evameva śatāritraṁ bhūmyākāśavimānaṁ prati yojanīyam। tathā tadetat trividhaṁ yānaṁ śatakalaṁ śatabandhanaṁ śatastambhanasādhanaṁ cha rachanīyamiti। tadyānaiḥ kathambhūtaṁ (bhujyuṁ) bhogaṁ prāpnuvanti? (tasthivāsaṁ) sthitimantamityarthaḥ॥

Gloss—O men, you should travel in the ocean full of water or in the space where there is nothing to (anārambhaṇe) support, nothing to rest upon (*anāsthāne*) and nothing to catch at my hands

(agrabhaṇe) for the success in your undertakings by manufacturing ships and airplanes through the methods described above. The phrase '*aśvinā ūhathuḥrbhujyum*' (aśvins carry bhujyu) is to be interpreted in the above-mentioned manner. When driven by the electricity appropriately applied, such vehicles bring success to the efforts. What type of ship (or airplane) should be launched in the ocean or the air? Here it is stated that it should be śata-aritram, that is, it should have a hundred propellers made of steel for supporting, steering and taking the bearings. Such vehicles will be used on land, in water and the air. These three types of vehicles should be constructed with hundred mechanical fittings, fastenings and regulating apparatus (to keep them steady). Such vehicles procure (tathivāṁsam) lasting and abiding happiness and prosperity.

यमश्विना ददथुः श्वेतमश्वमघाश्वाय शश्वदित्स्वस्ति।
तद्वां दात्रं महि कीर्तेन्यं भूत्पैद्वा वाजी सदमिद्धव्यो अर्यः॥ ऋ० 1.116.6

yamaśvinā dadathuḥ śvetamaśvamaghāśvāya śaśvaditsvasti।
tadvāṁ dātraṁ mahi kīrtenyaṁ bhūtpaidvā vājī
sadamiddhavyo aryaḥ॥ RV. 1.116.6

[Meaning] The aśvins (electricity) (dadathuḥ) generate (*śveta-aśva*) power in the engine (aghāśvāya) for swift locomotion bringing (śaśvat) always (svasti) all comforts. This (datraṁ) gift of aśvins is (mahi) tremendous and (kirtenyaṁ) worth celebration. This electric engine (paidva) runs the vehicle fast on land, ocean and air. (sadmit) Such a swift reaching (vājī) vehicle (havya) should be procured (aryaḥ) by the merchants.

भाष्यम्-यद्यस्मादेवं भोगो जायते, तस्मादेव सर्वमनुष्यैः प्रयत्नः कर्त्तव्यः (यमश्विना) यं सम्यक् प्रयुक्ताभ्यामग्निजलाभ्यामश्विभ्यां शुक्लवर्णं वाष्पाख्यमश्वम् (अघाश्वाय)

शीघ्रगमनाय, शिल्पविद्याविदो मनुष्याः प्राप्नुवन्ति, तमेवाश्वं गृहीत्वा पूर्वोक्तानि यानानि साधयन्ति। (शश्वत्०) तानि शश्वन्निरन्तरमेव (स्वस्ति) सुखकारकाणि भवन्ति। तद्यानसिद्धिं (अश्विना ददथुः) दत्तस्ताभ्यामेवायं गुणो मनुष्यैर्ग्राह्य इति। (वाम्) अत्रापि पुरुषव्यत्ययः। तयोरश्विनोर्मध्ये यत्सामर्थ्यं वर्त्तते, तत् कीदृशं? (दात्रं) दानयोग्यं, सुखकारकत्वात् पोषकं च (महि) महागुणयुक्तम, (कीर्त्तेन्यम्) कीर्त्तनीयमत्यन्तप्रशंसनीयम्। कृत्यार्थे तवैकेन केन्यत्वन (अ० 3.4.14) इति 'केन्य' प्रत्ययः। अन्येभ्यस्तच्छ्रेष्ठोपकारकं (भृत्) अभूत् भवतीति। अत्र लडर्थे लुङ् विहित इति वेद्यम्। स चाश्याख्यो (वाजी) वेगवान्, (पैद्वः०) यो यानं मार्गे शीघ्रवेगेन गमयितास्ति। पैद्वपतङ्गावश्वनाम्नी॥ (निघं० 1.14) (सदमित्) यः सदं वेगं इत् एति प्राप्नोतीतीदृशोऽश्वोऽग्निरस्माभिः (हव्यः) ग्राह्योऽस्ति। (अर्यः) तमश्वमर्यो वैश्यो वणिग्जनोऽवश्यं गृह्णीयात्। अर्य्यः स्वामिवैश्ययोः (अ० 3.1.103) इति पाणिनि सूत्रात्, अर्य्यो वैश्यस्वामिवाचीति॥

Bhāṣyam-yadyasmādevaṁ bhogo jāyate, tasmādeva sarvamanuṣyaiḥ prayatnaḥ karttavyaḥ (yamaśvinā) yaṁ samyak prayuktābhyāmagnijalābhyāmaśvibhyāṁ śuklavarṇaṁ vāṣpākhyamaśvam (aghāśvāya) śīghragamanāya, śilpavidyāvido manuṣyāḥ prāpnuvanti, tamevāśvaṁ gṛhītvā pūrvoktāni yānāni sādhayanti। (śaśvat..) tāni śaśvannirantarameva (svasti) sukhakārakāṇi bhavanti। tadyānasiddhiṁ (aśvinā dadathuḥ) dattastābhyāmevāyaṁ guṇo manuṣyairgrāhya iti। (vām) atrāpi puruṣavyatyayaḥ। tayoraśvinormadhye yatsāmarthyaṁ varttate, tat kīdṛśaṁ? (dātraṁ) dānayogyaṁ, sukhakārakatvāt poṣakaṁ cha (mahi) mahāguṇayuktama, (kīrttenyam) kīrttanīyamatyantapraśaṁsanīyam। kṛtyārthe tavaikena kenyatvana (A.. 3.4.14) iti 'kenya' pratyayaḥ। anyebhyastachchhreṣṭhopakārakaṁ (bhṛt) abhūt bhavatīti। atra laḍarthe luṁ vihita iti vedyam। sa chāgnyākhyo (vājī) vegavān, (paidvaḥ..) yo yānaṁ mārge śīghravegena gamayitāsti। paidvapataṅgāvaśvanāmnī॥ (Nighaṁ.. 1.14) (sadamit) yaḥ sadaṁ vegaṁ it eti prāpnotītīdṛśo'śvo'gnirasmābhiḥ (havyaḥ) grāhyo'sti। (aryaḥ) tamaśvamaryo vaiśyo vaṇigjano'vaśyaṁ gṛhṇīyāt। aryyaḥ svāmivaiśyayoḥ (A.. 3.1.103) iti pāṇini sūtrāt, aryyo vaiśyasvāmivāchīti॥

Gloss—As this practice yields all enjoyment, all men should try this way. The expert scientists produce (śvetam aśvam) locomotive power by adequately employing the above-mentioned (aśvinau) electric force,

which makes the surface, ocean and air vehicles run at the swiftest speed. Such vehicles always (śaśvat) are a source of comfort (svasti). These perfect vehicles are provided by aśvins and men should take (best) advantage (guṇa) of them. Here the word 'vām' (second person plural meaning yours) is also a case of puruṣa vyataya (interchange of personal ending). It should mean here, third person plural meaning theirs. The power of aśvins is described here as a gracious present conducive to happiness. It is highly beneficial and worth to be celebrated (kīrtenyam). The word 'kīrtenyam' is formed by adding the suffix 'kenya' according to the aphorism of कृत्यार्थे तवैकेन केन्यत्वन (*kṛtyārthe tavaikena-kenya-tvanaḥ*) (Pāṇini, 3.4.14). This means it is more beneficial compared to others. Here the word 'bhūt', giving the sense of abhūt (past), is in the sense of 'bhavati' (present). Here past tense is used in the sense of present tense. This engine named 'Agni' (paidva) runs the vehicle very fast on its way. According to the *Nighaṇṭu* (1. 14)-

Paidva and pataṅga are synonyms of the engine.

Thus we should employ this electricity, the cause of swift locomotion (sadamit). Arya (a merchant) should use this engine type in their vehicles. According to the following aphorism of Pāṇini (Pāṇ. 3.1.103) the word 'arya' means a merchant or a vaiśya-

Arya in the sense of Svāmī (master) and Vaiśya (a merchant).

त्रयः पवयो मधुवाहने रथे सोमस्य वेनामनु विश्व इद्विदुः ।
त्रयः स्कम्भासः स्कभितास आरभे त्रिर्नक्तं याथस्त्रिर्वश्विना दिवा ॥

ऋ० 1.34.2

trayaḥ pavayo madhuvāhane rathe somasya venāmanu viśva

idviduḥ ।
trayaḥ skambhāsaḥ skabhitāsa ārabhe trirnaktaṁ
yāthastrirvaśvinā divā ॥ RV. 1.34.2

[Meaning] There are three sets of (pavis) wheels (madhu-vāhane) in the electricity-operated vehicles for smooth and graceful motion. Let there be Three columns placed (above it) for support. All (artisans) know that this (car) leads to peace (Soma) and comfort. With the help of Aśvins alone, it covers (the greatest distance) only in three days and three nights.

भाष्यम्-(मधुवाहने०) मधुरगतिमति रथे (त्रयः पवयः) वज्रतुल्याश्चक्रसमूहाः कलायन्त्रयुक्ता दृढाः शीघ्रं गमनार्थं त्रयः कार्य्याः। तथैव शिल्पिभिः (त्रयः स्कम्भासः) स्तम्भनार्थाः स्तम्भास्त्रयः कार्य्याः (स्कभितासः) किमर्थाः, सर्वकलानां स्थापनार्थाः (विश्वे) सर्वे शिल्पिनो विद्वांसः (सोमस्य) सोमगुणविशिष्टस्य सुखस्य (वेनां) कमनीयां कामनासिद्धि (विदुः) जानन्त्येव। अर्थात् (अश्विना) अश्विभ्यामेवैतद्यानामारब्धुमिच्छेयुः। कुतः? तावेवाश्विनौ तद्यानसिद्धिं (याथः) प्रापयत इति। तत्कीदृशमित्यत्राह (त्रिर्नवतं, त्रिर्दिवा) तिसृभीरात्रिभिस्त्रिभिर्दिनैश्चातिदूरमपि मार्गं गमयतीति बोध्यम्॥

Bhāṣyam-(madhuvāhane..) madhuragatimati rathe (trayaḥ pavayaḥ) vajratulyāśchakrasamūhāḥ kalāyantrayuktā dṛḍhāḥ śīghraṁ gamanārthaṁ trayaḥ kāryyāḥ। tathaiva śilpibhiḥ (trayaḥ skambhāsaḥ) stambhanārthāḥ stambhāstrayaḥ kāryyāḥ (skabhitāsaḥ) kimarthāḥ, sarvakalānāṁ sthāpanārthāḥ (viśve) sarve śilpino vidvāṁsaḥ (somasya) somaguṇaviśiṣṭasya sukhasya (venāṁ) kamanīyāṁ kāmanāsiddhi (viduḥ) jānantyeva। arthāt (aśvinā) aśvibhyāmevaitadyānāmārabdhumichchheyuḥ। kutaḥ? tāvevāśvinau tadyānasiddhiṁ (yāthaḥ) prāpayata iti। tatkīdṛśamityatrāha (trirnavataṁ, trirdivā) tisṛbhīrātribhistribhirdineśchātidūramapi mārgaṁ gamayatīti bodhyam॥

Gloss—(Madhu-vāhane) For pleasing and fast speed, the vehicle should have three solid wheels with a gear system. Similarly, the engineers should install three breaks in each stage of the wheels to support and keep the car firm and steady. The vehicle should be supplied

with all required mechanical and electrical devices in their respective places. (Viśve) All engineers should design the vehicles with all facilities to provide all comforts and (venām) desired amenities. Such vehicles can be manufactured with the help of electric power because the proper use of electric power can give the desired results of reaching the greatest distances maximum in three days and three nights.

What type of vehicles for travelling in the air, sea and surface should be manufactured? Here it is said:

त्रिर्नो अश्विना यजता दिवेदिवे परि त्रिधातु पृथिवीमशायतम्।
तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम्॥ ऋ० 1.34.7

trirno aśvinā yajatā divedive pari tridhātu
pṛthivīmaśāyatam।
tisro nāsatyā rathyā parāvata ātmeva vātaḥ svasarāṇi
gachchhatam॥ RV. 1.34.7

[Meaning] O (yajatā) glorious (aśvinau) electric engine (aśāyatam) you make the airplane made of (tridhātu) the alloy of three metals, viz. iron, copper and silver (pṛthiviṁ pari) go around (naḥ) our earth (tri) three times (dive-dive) a day. O (rathayā), the masters of vehicle, you (gacchatam) move these (svasarāṇi) vehicles (tisraḥ) in all three spheres: surface, sea and air (parāvataḥ) as fast (ātmeva vātaḥ) as the soul and mind.

भाष्यम्-यत्पूर्वोक्तं भूमिसमुद्रान्तरिक्षेषु गमनार्थं यानमुक्तं, तत् पुनः कीदृशं कर्त्तव्यमित्यत्राह-(परि त्रिधातु) अयस्ताम्ररजतादिधातुत्रयेण रचनीयम्। इदं कीदृग्वेगं भवतीत्यत्राह-(आत्मेव वातः०) आगमनागमने यथात्मा मनश्च शीघ्रं गच्छत्यागच्छति, तथैव कलाप्रेरितौ वाय्वग्नी अश्विनौ तद्यानं त्वरितं गमयत आगमयतश्चेति विज्ञेयमिति संक्षेपतः॥

Bhāṣyam-yatpūrvoktaṁ bhūmisamudrāntarikṣeṣu gamanārthaṁ yānamuktaṁ, tat punaḥ kīdṛśaṁ karttavyamityatrāha-(pari tridhātu) ayastāmrarajatādidhātutrayeṇa rachanīyam। idaṁ kīdṛgvegaṁ

bhavatītyatrāha-(ātmeva vātaḥ..) āgamanāgamane yathātmā manaścha śīghraṁ gachchhatyāgachchhati, tathaiva kalāpreritau vāyvagnī aśvinau tadyānaṁ tvaritaṁ gamayata āgamayataścheti vijñeyamiti saṁkṣepataḥ ॥

Gloss—It should be manufactured with the alloy of (tri-dhātu) three metals, viz. iron, copper and silver. How much speed should it have? The aśvins (air and electricity) may be used in the engines to move vehicles forward and backwards as (ātmeva vātaḥ) as fast as the mind and the soul do.

अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः । धिया युयुज्र इन्दवः ॥ ऋ० 1.48.8

aritraṁ vāṁ divaspṛthu tīrthe sindhūnāṁ rathaḥ । dhiyā yuyujra indavaḥ ॥ RV. 1.48.8

[Meaning]—(Aritram) The Vimāna should be provided with apparatus for keeping it steady and retaining its balance. It should be (pṛthu) spacious enough. The Vimāna fitted with the electric engine will be able to cross over the great oceans at the fastest speed. The tripur Vimāna should be equipped with (indavaḥ) electricity to run at the swiftest pace.

Note: A Tripura vimāna is a vehicle that is capable of running on the surface, swim on water and fly in the sky as per requirements.

तच्च कीदृशं यानमित्यत्राह-(अरित्रं) स्तम्भनार्थं साधनयुक्तं, (पृथु) अतिविस्तीर्णम्। ईदृशः स रथः अग्न्यश्वयुक्तः (सिन्धुनाम्) महासमुद्राणां (तीर्थे) तरणे कर्त्तव्येऽलं वेगवान् भवतीति बोध्यम्। (धिया यु०) तत्र त्रिविधे रथे (इन्दवः) जलानि वाष्पवेगार्थं (युयुज्रे) यथावद्युक्तानि कार्य्याणि, येनातीव शीघ्रगामी स रथः स्यादिति। इन्दवः इति जलनामसु॥ निघण्टौ (अध्याये प्रथमे) खण्डे 12 पठितम्॥ उन्देरिच्चादेः॥ उणादौ प्रथमे पादे (12) सूत्रम्॥

tachcha kīdṛśaṁ yānamityatrāha-(aritraṁ) stambhanārthaṁ sādhanayuktaṁ, (pṛthu) ativistīrṇam । īdṛśaḥ sa rathaḥ agnyaśvayuktaḥ (sindhunām) mahāsamudrāṇāṁ (tīrthe) taraṇe

karttavye'laṁ vegavān bhavatīti bodhyam। (dhiyā yu..) tatra trividhe rathe (indavaḥ) jalāni vāṣpavegārthaṁ (yuyujre) yathāvadyuktāni kāryyāṇi, yenātīva śīghragāmī sa rathaḥ syāditi। indavaḥ iti jalanāmasu॥ nighaṇṭau (adhyāye prathame) khaṇḍe 12 paṭhitam॥ underichchādeḥ॥ uṇādau prathame pāde (12) sūtram॥

What type of vehicle should it be? To explain it, it is said that (aritram) should be provided with apparatus for keeping it steady and retaining its balance. It should be (pṛthu) spacious enough. The vehicle fitted with the electric engine will be able to cross over the great oceans at the fastest speed. The tripur Vimāna should be equipped with (indavaḥ) electricity to run at the swiftest pace. Indu has been read in the names of waters in Nighaṇṭu (1.12). The word indu is formed of √undi with the suffix 'it'.

Note here waters represent the electricity or lightening.

वि ये भ्राजन्ते सुमखास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा। मनोजुवो यन्मरुतो रथेष्वा वृषव्रातासः पृषतीरयुग्ध्वम्॥ ऋ० 1.85.4

vi ye bhrājante sumakhāsa ṛṣṭibhiḥ prachyāvayanto achyutā chidojasā। manojuvo yanmaruto ratheṣvā vṛṣavrātāsaḥ pṛṣatīrayugdhvam॥ RV. 1.85.4

[Meaning]—(Sumakhāsaḥ) The well-manufactured (marutaḥ) vimānas (ṛṣṭibhiḥ) fitted with proper devices (bhrājante) give a dazzling appearance and (achyutāḥ) remain stable and balanced. (Ojasā) With the help of powerful engines, they (prachyāvayantaḥ) move fast (manojuvaḥ) with the speed of mind. (Pṛṣatiḥ) The Marutvāhanas (engines) (ratheṣu) operating in Vimānas use (vṛṣavrātāsaḥ) water and electric current as fuel.

(Note electric current will break water into hydrogen

and oxygen. Hydrogen will act as fuel, and oxygen will help it in burning).

हे मनुष्याः! (मनोजुवः) मनोवद्गतयो वायवो यन्त्रकलाचालनेस्तेषु रथेषु पूर्वोक्तेषु त्रिविधयानेषु यूयम् (अयुग्ध्वम्) तान् यथावद्योजयत। कथम्भूता अग्निवाय्वादयः? (आ वृषव्रातासः) जलसेचनयुक्ताः। येषां संयोगे वाष्पजन्यवेगोत्पत्त्या वेगवन्ति तानि यानानि सिद्ध्यन्तीत्युपदिश्यते॥

he manuṣyāḥ! (manojuvaḥ) manovadgatayo vāyavo yantrakalāchālanesteṣu ratheṣu pūrvokteṣu trividhayāneṣu yūyam (ayugdhvam) tān yathāvadyojayata। kathambhūtā agnivāyvādayaḥ? (ā vṛṣavrātāsaḥ) jalasechanayuktāḥ। yeṣāṁ saṁyoge vāṣpajanyavegotpattyā vegavanti tāni yānāni siddhyantītyupadiśyate॥

O men employ mind-like speed in the engines fitted in the Tripura vimānas mentioned above. How do they operate? They will perform with water and electric current. The connection of water with electric current will help the production of hydrogen, which on burning will provide locomotion to the vehicle.

आ नो नावा मतीनां यातं पाराय गन्तवे।
युंजाथामश्विना रथम्॥ ऋ०.1.49.7

ā no nāvā matīnāṁ yātaṁ pārāya gantave।
yuṁjāthāmaśvinā ratham॥ RV. 1.49.7

[Meaning]—(Pārāya gantave) traversing the entire distance or (āyātam) for arrival and departure to distant lands (ratham) vehicles and (nāvā) ships of (matinām) the intelligent people should be (yunjāthām) fitted with engines using (aśvanau) electricity or electricity and water.

भाष्यम्-समुद्रे भूमौ अन्तरिक्षे गमनयोग्यमार्गस्य (पाराय) (गन्तवे) गन्तुं यानानि रचनीयानि। (नावा मतीनाम्) यथा समुद्रगमनवृत्तीनां मेधाविनां नावा नौकया पारं गच्छन्ति, तथैव (नः) अस्माकमपि नौरुत्तमा भवेत्। (आयुंजाथाम०) यथा मेधाविभिरग्निजले आसमन्ताद्यानेषु युज्येते, तथास्माभिरपि योजनीये भवतः। एवं

सर्वैर्मनुष्यैः समुद्रादीनां पारावारगमनाय पूर्वोक्तयानरचने प्रयत्नः कर्त्तव्य इत्यर्थः। मेधाविनामसु, निघण्टौ (अध्याये तृतीये) 15 खण्डे, मतय इति पठितम् ॥9 ॥

Bhāṣyam-samudre bhūmau antarikṣe gamanayogyamārgasya (pārāya) (gantave) gantuṁ yānāni rachanīyāni। (nāvā matīnām) yathā samudragamanavṛttīnāṁ medhāvināṁ nāvā naukayā pāraṁ gachchhanti, tathaiva (naḥ) asmākamapi nauruttamā bhavet। (āyuṁjāthāma0) yathā medhāvibhiragnijale āsamantādyāneṣu yujyete, tathāsmābhirapi yojanīye bhavataḥ। evaṁ sarvairmanuṣyaiḥ samudrādīnāṁ pārāvāragamanāya pūrvoktayānarachane prayatnaḥ karttavya ityarthaḥ। medhāvināmasu, nighaṇṭau (adhyāye tṛtīye) 15 khaṇḍe, mataya iti paṭhitam ॥9 ॥

Gloss—For

(pārāya gantave) traversing the entire distance in air, sea and surface vehicles should be manufactured. Like seafaring intelligent people cross seas by ships, we should make the best quality ships. As these wise people employ (ā-yuñjāthām) electricity and water for the operation of the engines of their vehicles, so we use them in ours. Similarly, let all people make efforts to manufacture such ships for traversing all routes in oceans and elsewhere.

The word 'matayaḥ' has been included in the list of names of medhāvī' (the wise) in the fifteenth khaṇḍa (in the third chapter) of the Nighaṇṭu.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति।
त आ ववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवी व्युद्यते ॥ ऋ० 1.164.47

kṛṣṇaṁ niyānaṁ harayaḥ suparṇā apo vasānā
divamutpatanti।
ta ā vavṛtrantsadanādṛtasyādid ghṛtena pṛthivī vyudyate ॥
RV. 1.164.47

[Meaning]—(Suparṇāḥ) The fast-moving (kṛṣṇam) black hued (harayaḥ) vehicles are moved by (ghṛtena)

the electricity (vasānāḥ) splitting (apaḥ) waters, and when thus the vehicles are set working with mechanical devices, then the particular (ni-yānam) vehicles (pṛthvī) made of earthly products (ut-patanti) glide up high into the bright sky and (ādit) afterwards (āvavṛtran) come back (ṛtasya sadnāt) from the space.

हे मनुष्याः (सुपर्णाः) शोभनपतनशीलाः (हरयः) अग्न्यादयोऽश्वाः (अपो वसानाः) जलपात्राच्छादिता अधस्ताज्ज्वालारूपाः काष्ठेन्धनैः प्रज्वालिताः कलाकौशलभ्रमणयुक्ताः कृताश्चेत्तदा (कृष्णं) पृथिवीविकारमयं (नियानं) निश्चितं यानं (दिवमुत्प०) द्योतनात्मकाशमुत्पतन्ति, ऊर्ध्वं गमयन्तीत्यर्थः ॥

he manuṣyāḥ (suparṇāḥ) śobhanapatanaśīlāḥ (harayaḥ) agnyādayo'śvāḥ (apo vasānāḥ) jalapātrāchchhāditā adhastājjvālārūpāḥ kāṣṭhendhanaiḥ prajvālitāḥ kalākauśalabhramaṇayuktāḥ kṛtāśchettadā (kṛṣṇaṁ) pṛthivīvikāramayaṁ (niyānaṁ) niśchitaṁ yānaṁ (divamutpa..) dyotanātmakāśamutpatanti, ūrdhvaṁ gamayantītyarthaḥ ॥

O men, when the fast-moving (harayaḥ) vehicles are moved by kindling fire under a container full of water with wood and other burning material, and when thus the vehicles are set working with mechanical devices, then the particular (ni-yānam) vehicles (pṛthvī-vikāras) made of earthly products (ut-patanti) glide up high into the bright sky.

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत।
तस्मिन्त्साकं त्रिशता न शङ्कवोऽर्पिताः षष्टिर्न चलाचलासः ॥ ऋ० 1.164.48

dvādaśa pradhayaśchakramekaṁ trīṇi nabhyāni ka u tachchiketa।
tasmintsākaṁ triśatā na śaṅkavo'rpitāḥ ṣaṣṭirna chalāchalāsaḥ ॥ RV. 1.164.48

[Meaning]—These airplanes should have twelve pradhis (supports) for mechanical devices and one (chakram) flywheel for putting all the machines and

engines on and off as per requirement. There must be three nabhyas (modes) in the centre to keep the plane in parking mode, forward moving mode and backward moving mode. Three hundred mechanical devices should be installed which could be operated and stopped as needed and let there be sixty other parts. These arrangements should be made in that vehicle. This process is not known to all, but only a few experts know it.

(द्वादश प्रधयः) तेषु यानेषु प्रधयः सर्वकलायुक्तानामराणां धारणार्था द्वादश कर्त्तव्याः। (चक्रमेकम्) तन्मध्ये सर्वकलाभ्रामणार्थमेकं चक्रं रचनीयम्। (त्रीणि नाभ्यानि) मध्यस्थानि मध्यावयवधारणार्थानि त्रीणि यन्त्राणि रचनीयानि। तैः (साकं त्रिशता) त्रीणि शतानि (शङ्कवोऽर्पिताः) यन्त्रकला रचयित्वा स्थापनीयाः। (चलाचलासः) ताः कलाः चलाः चलानार्हा अचलाः स्थित्यर्हाः, (षष्टिः) षष्टिसंख्याकानि कलायन्त्राणि स्थापनीयानि। तस्मिन्याने, एतदादिविधानं सर्वं कर्त्तव्यम्। (क उ तच्चिकेत) इत्येतत्कृत्यं को विजानाति? (न) नहि सर्वे॥

(dvādaśa pradhayaḥ) teṣu yāneṣu pradhayaḥ sarvakalāyuktānāmarāṇāṁ dhāraṇārthā dvādaśa karttavyāḥ। (chakramekam) tanmadhye sarvakalābhrāmaṇārthamekaṁ chakraṁ rachanīyam। (trīṇi nābhyāni) madhyasthāni madhyāvayavadhāraṇārthāni trīṇi yantrāṇi rachanīyāni। taiḥ (sākaṁ triśatā) trīṇi śatāni (śaṅkavo'rpitāḥ) yantrakalā rachayitvā sthāpanīyāḥ। (chalāchalāsaḥ) tāḥ kalāḥ chalāḥ chalānārhā achalāḥ sthityarhāḥ, (ṣaṣṭiḥ) ṣaṣṭisaṁkhyākāni kalāyantrāṇi sthāpanīyāni। tasminyāne, etadādividhānaṁ sarvaṁ karttavyam। (ka u tachchiketa) ityetatkṛtyaṁ ko vijānāti? (na) nahi sarve॥

These airplanes should have twelve pradhis (supports) for mechanical devices and one (chakram) flywheel for putting all the machines and engines on. There must be three nabhyas (modes) in the centre to keep the vehicle in parking mode, in forward-moving mode and backwards-moving mode. Three hundred mechanical devices should be installed, which could be operated and

stopped as required. And let there be sixty other parts. These arrangements should be made in that vehicle. This process is unknown to all, but only a few experts know it.

इत्यादय एतद्विषया वेदेषु बहवो मन्त्रास्सन्त्यप्रसङ्गादत्र सर्वे नोल्लिख्यन्ते।

ityādaya etadviṣayā vedeṣu bahavo mantrāssantyaprasaṅgādatra sarve nollikhyante।

These and similar other mantras are found in the Vedas on this topic, but we need to cite all of them here, for this is not the proper place.

(इति नौविमानादिविद्याविषयः संक्षेपतः)

(iti nauvimānādividyāviṣayaḥ saṁkṣepataḥ)

Here ends the topic of aeronautics and marine engineering.

अथ तारविद्यामूलं संक्षेपतः

Atha tāravidyāmūlaṁ saṁkṣepataḥ

Science of Telegraphy

The following stanza refers to (the origin) of the telegraphic science.

युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
शयैरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥ ऋ० 1.119.1

yuvaṁ pedave puruvāramaśvinā spṛdhāṁ śvetaṁ tarutāraṁ duvasyathaḥ ।
śayairabhidyuṁ pṛtanāsu duṣṭaraṁ charkṛtyamindramiva charṣaṇīsaham ॥ RV. 1.119.1

[Meaning]—With the help of aśvins (electricity), (O men), you should (duvasyathaḥ) devise (tarutāram) a transmission system (śveta) made of pure metal, charged with electricity (abhi-dyu), acceptable by all (puruvāram) for (attaining) success (pedave) (against) (spṛdhā) your malicious foes. It is unavoidable (duṣṭaraṁ) and most frequently (car-kṛtyam) used in military operations (pṛtanāsu), i.e. armies. It works for distant places like Indra (the sun).

भाष्यम्-अस्याभिप्रायः-अस्मिन् मन्त्रे तारविद्याबीजं प्रकाश्यत इति। हे मनुष्याः! (अश्विना०) अश्विनोर्गुणयुक्तं, (पुरुवारं) बहुभिर्विद्वद्भिः स्वीकर्त्तव्यं बहूत्तमगुणयुक्तम्, (श्वेतं) अग्निगुणविद्युन्मयं शुद्धधातुनिर्मितम्, (अभिद्युं) प्राप्तविद्युत्प्रकाशम्, (पृतनासु दुष्टरं) राजसेनाकार्य्येषु दुस्तरं प्लवितुमशक्यम्, (चर्कृत्यं) वारंवारं सर्वक्रियासु योजनीयम्, (तरुतारं) ताराख्यं यन्त्रं यूयं कुरुत। कथम्भूतैर्गुणैर्युक्तम्? (शर्य्यैः) पुनः पुनर्हननप्रेरणगुणैर्युक्तम्। कस्मै प्रयोजनाय? (पेदवे) परमोत्तमव्यवहारसिद्धिप्रापणाय। पुनः कथम्भूतं? (स्पृधां) स्पर्द्धमानानां शत्रूणां पराजयाय स्वकीयानां वीराणां विजयाय च परमोत्तमम्। पुनः कथम्भूतं? (चर्षणीसहम्) मनुष्यसेनायाः कार्यसहनशीलम्। पुनः कथम्भूतं? (इन्द्रमिव०) सूर्यवत् दूरस्थमपि व्यवहारप्रकाशनसमर्थम्। (युवं) युवामश्विनौ (दुवस्यथः) पुरुषव्यत्ययेन पृथिवीविद्युदाख्यावश्विनौ सम्यक् साधयित्वा तत्ताराख्यं यन्त्रं

नित्यं सेवध्वमिति बोध्यम् ॥1॥

Bhāṣyam-asyābhiprāyaḥ-asmin mantre tāravidyābījaṁ prakāśyata iti। he manuṣyāḥ! (aśvinā..) aśvinorguṇayuktaṁ, (puruvāraṁ) bahubhirvidvadbhiḥ svīkarttavyaṁ bahūttamaguṇayuktam, (śvetaṁ) agniguṇavidyunmayaṁ śuddhadhātunirmitam, (abhidyuṁ) prāptavidyutprakāśam, (pṛtanāsu duṣṭaraṁ) rājasenākāryyeṣu dustaraṁ plavitumaśakyam, (charkṛtyaṁ) vāraṁvāraṁ sarvakriyāsu yojanīyam, (tarutāraṁ) tārākhyaṁ yantraṁ yūyaṁ kuruta। kathambhūtairguṇairyuktam? (śaryyaiḥ) punaḥ punarhananapreraṇaguṇairyuktam। kasmai prayojanāya? (pedave) paramottamavyavahārasiddhiprāpaṇāya। punaḥ kathambhūtaṁ? (spṛdhāṁ) sparddhamānānāṁ śatrūṇāṁ parājayāya svakīyānāṁ vīrāṇāṁ vijayāya cha paramottamam। punaḥ kathambhūtaṁ? (charṣaṇīsaham) manuṣyasenāyāḥ kāryasahanaśīlam। punaḥ kathambhūtaṁ? (indramiva0) sūryavat dūrasthamapi vyavahāraprakāśanasamartham। (yuvaṁ) yuvāmaśvinau (duvasyathaḥ) puruṣavyatyayena pṛthivīvidyudākhyāvaśvinau samyak sādhayitvā tattārākhyaṁ yantraṁ nityaṁ sevadhvamiti bodhyam ॥1॥

Gloss—O men, you should develop a (taru-tāram) transmission system of (śveta śuddha) pure metal, which is a good conductor of fiery electricity (agni-guṇa-vidyut-maya), and it should be (abhi-dyu) work by electricity or sun rays. This transmission system has several advantages, and most learned use it. During (pṛtanāsu) military operations, it (duṣṭaram) cannot be intercepted or transgressed. It should be (charkṛtyam, i.e. vāram vāram sarva-kṛiyāsu) used frequently in all matters. What qualities are there in it? Being repeatedly struck (punaḥ-punaḥ hanana), it transmits what it is for? It brings (pedave) success in all great and good matters. It is most advantageous in vanquishing (spardhān) jealous enemies and ensuring victory for the home forces. It helps in the performance of duties by men (charṣaṇī-saham) in the

army. It works for distant places like (indram-iva) the sun. Make the best use of the aśvins, i.e. the electricity and the telegraph-apparatus (yuvām duvasyathaḥ).

In '*yuvam duvasyathaḥ*', there is an interchange of the personal ending (i.e. second person-ending used in the sense of third person).

(इति तारविद्यामूलं संक्षेपतः)

(iti tāravidyāmūlaṁ saṁkṣepataḥ)

Here ends the topic of the science of Telegraphy.

अथ वैद्यकशास्त्रमूलोद्देशः संक्षेपतः

Atha vaidyakaśāstramūloddeśaḥ saṁkṣepataḥ

The Origin of Science of Medicines

The under-mentioned verse refers to the origin of the medical science:

सुमित्रिया न आप ओषधयः सन्तु।
दुर्मित्रियास्तस्मै सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः॥ यजु० 6.22

sumitriyā na āpa oṣadhayaḥ santu।
durmitriyāstasmai santu yo'smān dveṣṭi yaṁ cha vayaṁ dviṣmaḥ॥ YV. 6.22

[Meaning] To us let āpas (waters) and herbs be friendly; let them be unfriendly to him who hates us and whom we hate.

भाष्यम्-अस्याभिप्रायार्थः-इदं वैद्यकशास्त्रस्यायुर्वेदस्य मूलमस्ति।

हे परमवैद्येश्वर! भवत्कृपया (नः) अस्मभ्यं (ओषधयः) सोमादयः, (सुमित्रिया) अत्र इयाडियाजीकारणामुपसङ्ख्यानम् (7.1.39) इति वार्त्तिकेन 'जसः' स्थाने 'डियाच' इत्यादेशः। सुमित्राः सुखप्रदा रोगनाशकाः सन्तु, यथावद्विज्ञाताश्च। तथैव (आपः) प्राणाः सुमित्राः सन्तु। तथा (योऽस्मान्द्वेष्टि) योऽधर्मात्मा कामक्रोधादिर्वा रोगश्च विरोधी भवति, (यं च वयं द्विष्मः) यमधर्मात्मानं रोगं च वयं द्विष्मः (तस्मै दुमित्रियाः) दुःखप्रदा विरोधिन्यः सन्तु। अर्थात् ये सुपथ्यकारिणस्तेभ्य ओषधयो मित्रवद् दुःखनाशिका भवन्ति। तथैव कुपथ्यकारिभ्यो मनुष्येभ्यश्च शत्रुवद् दुःखाय भवन्तीति॥

एवं वैद्यकशास्त्रस्य मूलार्थविधायका वेदेषु बहवो मन्त्राः सन्ति, प्रसङ्गाभावान्नात्र लिख्यन्ते। यत्र यत्र ते मन्त्राः सन्ति तत्र तत्रैव तेषामर्थान् यथावदुदाहरिष्यामः।

Bhāṣyam-asyābhiprāyārthaḥ-idaṁ vaidyakaśāstrasy-āyurvedasya mūlamasti।

he paramavaidyeśvara! bhavatkṛpayā (naḥ) asmabhyaṁ (oṣadhayaḥ) somādayaḥ, (sumitriyā) atra iyāḍiyājīkāraṇāmupasaṅkhyānam (7.1.39) iti vārttikena 'jasaḥ' sthāne 'ḍiyācha' ityādeśaḥ। sumitrāḥ sukhapradā roganāśakāḥ santu, yathāvadvijñātāścha। tathaiva (āpaḥ) prāṇāḥ sumitrāḥ santu। tathā (yo'smāndveṣṭi) yo'dharmātmā kāmakrodhādirvā rogaścha virodhī bhavati, (yaṁ cha vayaṁ dviṣmaḥ) yamadharmātmānaṁ rogaṁ cha vayaṁ dviṣmaḥ (tasmai dumitriyāḥ) duḥkhapradā virodhinyaḥ santu। arthāt ye supathyakāriṇastebhya oṣadhayo mitravad duḥkhanāśikā bhavanti। tathaiva kupathyakāribhyo manuṣyebhyaścha śatruvad duḥkhāya bhavantīti॥

evaṁ vaidyakaśāstrasya mūlārthavidhāyakā vedeṣu bahavo mantrāḥ santi, prasaṅgābhāvānnātra likhyante। yatra yatra te mantrāḥ santi tatra tatraiva teṣāmarthān yathāvadudāhariṣyāmaḥ।

Gloss—The purport (of this verse) is as follows:-

Here the origin of medical science is referred to. O Supreme Healer Lord! May the medicines, i.e. Soma, etc. herbs be friendly to us. Here the word sumitriyā (friendly) is formed by replacing the suffix '-jas' with 'ḍiyāch' (-iyā) according to the vārtika (a supplementary aphorism).

May these medicinal herbs be friendly, promote our pleasures and destroy our diseases through their precise knowledge. May the 'āpas' (prāṇas or vital airs), be our good friends. May they be unfriendly, i.e. the source of pains, diseases, lust, or anger and inimical to the unrighteous persons who oppose us or whom we oppose. That is to say that medicines are benevolent like friends to those who follow a precise regimen, and are malevolent, like enemies too and inflict afflictions on those who transgress the regimen.

Thus we come across many verses in the Vedas that contain original medical science principles. It is needless to cite all of them here. We will explain them in their respective places (in our regular commentary).

(इति वैद्यक विद्याविषयः संक्षेपतः)

(iti vaidyaka vidyāviṣayaḥ saṁkṣepataḥ)

Here ends the topic of the Science of Medicines.

अथ पुनर्जन्मविषयः संक्षेपतः

Atha punarjanmaviṣayaḥ saṁkṣepataḥ

On Reincarnation

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम्।
ज्योक् पश्येम सूर्य्यमुच्चरन्तमनुमते मृळया नः स्वस्ति॥ ऋ० 10.59.6

asunīte punarasmāsu chakṣuḥ punaḥ prāṇamiha no dhehi bhogam।
jyok paśyema sūryyamuchcharantamanumate mṛḷayā naḥ svasti॥ RV. 10.59.6

[Meaning] Grant us O Asu-Nīti (Prolonger of life) our sight again; grant us again our breath and our enjoyment in this world; long may we behold the rising sun; O Anumati, favour us with prosperity.

भाष्यम्-एतेषामभिप्रायः-एतदादिमन्त्रेष्वत्र पूर्वजन्मानि पुनर्जन्मानि च प्रकाश्यन्त इति।

(असुनीते०) असवः प्राणा नीयन्ते येन सोऽसुनीतिस्तत्सम्बुद्धौ हे असुनीते ईश्वर! मरणानन्तरं द्वितीयशरीरधारणे वयं सदा सुखिनो भवेम (पुनरस्मा०) अर्थाद्यदा वयं पूर्वं शरीरं त्यक्त्वा द्वितीयशरीरधारणं कुर्मस्तदा (चक्षुः) चक्षुरित्युपलक्षणमिन्द्रियाणाम्, पुनर्जन्मनि सर्वाणीन्द्रियाण्यस्मासु धेहि (पुनः प्राणमि०) प्राणमिति वायोरन्तःकरणस्योपलक्षणम्। पुनर्द्वितीयजन्मनि प्राणमन्तःकरणं च धेहि। एवं हे भगवन्! पुनर्जन्मसु (नः) अस्माकं (भोगं) भोगपदार्थान् (ज्योक्) निरन्तरमस्मासु धेहि। यतो वयं सर्वेषु जन्मसु (उच्चरन्तं सूर्य्यं) श्वासप्रश्वासात्मकं प्राणं प्रकाशमयं सूर्य्यलोकं च निरन्तरं पश्येम (अनुमते) हे अनुमन्तः परमेश्वर! (नः) अस्मान् सर्वेषु जन्मसु (मृडय) सुखय। भवत्कृपया पुनर्जन्मसु (स्वस्ति) सुखमेव भवेदिति प्रार्थ्यते॥

Bhāṣyam-eteṣāmabhiprāyaḥ-etadādimantreṣvatra pūrvajanmāni punarjanmāni cha prakāśyanta iti।

(asunīte..) asavaḥ prāṇā nīyante yena so'sunītistatsambuddhau he asunīte īśvara! maraṇānantaraṁ dvitīyaśarīradhāraṇe vayaṁ sadā sukhino bhavema (punarasmā..) arthādyadā vayaṁ pūrvaṁ śarīraṁ tyaktvā

dvitīyaśarīradhāraṇaṁ kurmastadā (chakṣuḥ) chakṣurityupalakṣaṇamindriyāṇām, punarjanmani sarvāṇīndriyāṇyasmāsu dhehi (punaḥ prāṇami..) prāṇamiti vāyorantaḥkaraṇasyopalakṣaṇam। punardvitīyajanmani prāṇamantaḥkaraṇaṁ cha dhehi। evaṁ he bhagavan! punarjanmasu (naḥ) asmākaṁ (bhogaṁ) bhogapadārthān (jyok) nirantaramasmāsu dhehi। yato vayaṁ sarveṣu janmasu (uchcharantaṁ sūryyaṁ) śvāsapraśvāsātmakaṁ prāṇaṁ prakāśamayaṁ sūryyalokaṁ cha nirantaraṁ paśyema (anumate) he anumantaḥ parameśvara! (naḥ) asmān sarveṣu janmasu (mṛḍaya) sukhaya। bhavatkṛpayā punarjanmasu (svasti) sukhameva bhavediti prārthyate ॥

Gloss—Here, the word 'asu-nīti' is in the vocative case and is formed from asu (vital spirit) by adding the root Önī 'to take away', i.e., one who takes away life, i.e. Parameśvara. O Parameśvara, may we be happy whenever we assume another body after death.

Here the 'chakṣu' (i.e., eye) indicates the self and all other senses. Thus it means, "Give us, O Lord, the eyes and all other senses when we may assume another body after leaving the present one." Restore to us all senses in our rebirths. The word 'prāṇa' indicates vital airs as well as inner organs. Give us again, i.e. in our next birth, the vital airs and all internal organs. O Parameśvara, grant us all enjoyments (bhogas) in our rebirth forever to behold the rising sun and (have) in-coming and out-going vital airs.

O anumati (giver of honour, i.e. Parameśvara), make us happy (mṛḍaya) through Thy grace and comfortable in all our rebirths. This prayer is offered here.

पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम्।
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां या स्वस्तिः ॥ ऋ० 10.59.7

punarno asuṁ pṛthivī dadātu punardyaurdevī

punarantarikṣam ।
punarnaḥ somastanvaṁ dadātu punaḥ pūṣā pathyāṁ yā svastiḥ ॥ RV. 10.59.7

[Meaning] May Earth restore to us our vital spirit; may the bright (Devī) firmament and mid-air restore it. May Soma restore the body to us; may Pūṣan show us again the path of peace and comfort.

भाष्यम्-(पुनर्नो०)। हे भगवन्! भवदनुग्रहेण (नः) अस्मभ्यम् (असुं) प्राणमन्नमयं बलं च (पृथिवी पुनर्ददातु)। तथा (पुनर्द्यौः०) पुनर्जन्मनि द्यौर्देवी द्योतमाना सूर्य्यज्योतिरसुं ददातु (पुनरन्तरिक्षतम्) तथान्तरिक्षं पुनर्जन्मन्यसुं जीवनं ददातु (पुनर्नः सोमस्त०) तथा सोम ओषधिसमूहजन्यो रसः पुनर्जन्मनि तन्वं शरीरं ददातु (पुनः पूषा०) हे परमेश्वर! पुष्टिकर्त्ता भवान् (पथ्यां) पुनर्जन्मानि धर्ममार्गं ददातु, तथा सर्वेषु जन्मसु (या स्वस्तिः) सा भवत्कृपया नोऽस्मभ्यं सदैव भवत्विति प्रार्थ्यते भवान्॥

Bhāṣyam-(punarno..)। he bhagavan! bhavadanugraheṇa (naḥ) asmabhyam (asuṁ) prāṇamannamayaṁ balaṁ cha (pṛthivī punardadātu)। tathā (punardyauḥ..) punarjanmani dyaurdevī dyotamānā sūryyajyotirasuṁ dadātu (punarantarikṣatam) tathāntarikṣaṁ punarjanmanyasuṁ jīvanaṁ dadātu (punarnaḥ somasta..) tathā soma oṣadhisamūhajanyo rasaḥ punarjanmani tanvaṁ śarīraṁ dadātu (punaḥ pūṣā..) he parameśvara! puṣṭikarttā bhavān (pathyāṁ) punarjanmāni dharmamārgaṁ dadātu, tathā sarveṣu janmasu (yā svastiḥ) sā bhavatkṛpayā no'smabhyaṁ sadaiva bhavatviti prārthyate bhavān॥

Gloss—O Lord, be gracious to grant that in our re-births, the earth may give us Prāṇa, i.e. food and strength. May the bright (devī) dyau (the sun's light) give us a life breath. May the middle region provide us with life again in our next birth. May the Soma, the juices of herbs, grant us body (corporeal health and strength). O Pūṣan, the vigour giver, shows us the path of righteousness in our re-births. We pray that we may attain happiness through Thy grace in our re-birth forever.

पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा म आगन् पुनश्चक्षुः पुनः श्रोत्रं म आगन्। वैश्वानरो अदब्धस्तनूपा अग्निर्नः पातु दुरितादवद्यात्॥ यजु० 4.15

punarmanaḥ punarāyurma āgan punaḥ prāṇaḥ punarātmā ma āgan punaścakṣuḥ punaḥ śrotraṁ ma āgan / vaiśvānaro adabdhastanūpā agnirnaḥ pātu duritādavadyāt // YV. 4.15

[Meaning] The mind (i.e. thought) and life have returned to me; my breath and soul have come again; and the eye and the ear I have gained again. May vaiśvānara agni (i.e. the self-effulgent leader of humankind) who is our bodies' guard and unscathed, preserve us from calamities and dishonour.

भाष्यम्-(पुनर्मनः पु०) हे जगदीश्वर! भवदनुग्रहेण विद्यादिश्रेष्ठगुणयुक्तं मन आयु (प्राण) श्च (मे) मह्यमागन्पुनः पुनर्जन्मसु प्राप्नुयात् (पुनरात्मा०) पुनर्जन्मनि मदात्मा विचारः शुद्धः सन् प्राप्नुयात् (पुनश्चक्षुः०) चक्षुः श्रोत्रं च मह्यं प्राप्नुयात् (वैश्वानरः) य सकलस्य जगतो नयनकर्त्ता (अदब्धः) दम्भादिदोषरहितः (तनूपाः) शरीरादिरक्षकः (अग्निः) विज्ञानानन्दस्वरूपः परमेश्वरः (पातु दुरि०) जन्मजन्मान्तरे दुष्टकर्मभ्योऽस्मान् पृथक्कृत्य पातु रक्षतु, येन वयं निष्पापा भूत्वा सर्वेषु जन्मसु सुखिनो भवेम॥

Bhāṣyam-(punarmanaḥ pu..) he jagadīśvara! bhavadanugraheṇa vidyādiśreṣṭhaguṇayuktaṁ mana āyu (prāṇa)ścha (me) mahyamāganpunaḥ punarjanmasu prāpnuyāt (punarātmā..) punarjanmani madātmā vichāraḥ śuddhaḥ san prāpnuyāt (punaśkṣuḥ..) chakṣuḥ śrotraṁ cha mahyaṁ prāpnuyāt (vaiśvānaraḥ) ya sakalasya jagato nayanakarttā (adabdhaḥ) dambhādidoṣarahitaḥ (tanūpāḥ) śarīrādirakṣakaḥ (agniḥ) vijñānānandasvarūpaḥ parameśvaraḥ (pātu duri..) janmajanmāntare duṣṭakarmabhyo'smān pṛthakkṛtya pātu rakṣatu, yena vayaṁ niṣpāpā bhūtvā sarveṣu janmasu sukhino bhavema //

Gloss—O Lord of Universe, may the mind be endowed with knowledge and other good merits and may the (full term of) life come again to us in our rebirth through Thy grace. May the pure thought (or soul) come to us in our rebirths. May the sight and

hearing be restored to us. Parameśvara, who is the director and leader of the universe (Vaiśvānara), has no defect such as deception (Adabdha), and He is the preserver of our bodies (Tanupā). Parameśvarais Agni, i.e. all wisdom and all bliss. May He keep us aloof from Durita, i.e. evil deeds. He may shelter us in all our rebirths so that we may be free from all sins and be happy in our rebirths.

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव॥ अथर्व 7.67.1

punarmaitvindriyaṁ punarātmā draviṇaṁ brāhmaṇaṁ cha।
punaragnayo dhiṣṇyā yathāsthāma kalpayantāmihaiva॥
AV. 7.67.1

[Meaning] May sense return to me again and may soul, spiritual power and riches (come to me again). Let the sacred Fires again a flame on altars, each wisely stationed, here succeed and prosper.

भाष्यम्- (पुनर्मै०) हे भगवन्! पुनर्जन्मनीन्द्रियमर्थात्सर्वाणीन्द्रियाणि, आत्मा प्राणधारको बलाख्यः, (द्रविणं) विद्यादिश्रेष्ठधनम्, (ब्राह्मणं च) ब्रह्मनिष्ठात्वम्, (पुनरग्नयः) मनुष्यशरीरं धारयित्वाऽऽहवनीयाद्यग्न्याधानकरणम्, (मैतु) पुनः पुनर्जन्मस्वेतानि मामाप्नुवन्तु। (धिष्ण्या यथास्थाम०) हे जगदीश्वर! वयं यथा येन प्रकारेण पूर्वेषु जन्मसु धिष्ण्या धारणावत्या धिया सोत्तमशरीरेन्द्रिया आस्थाम, तथैवैहास्मिन्संसारे पुनर्जन्मनि बुद्ध्या सह स्वस्वकार्य्यकरणे समर्था भवेम। येन वयं केनापि कारणेन न कदाचिद्विकला भवेम॥4॥

Bhāṣyam- (punarmai..) he bhagavan! punarjanmanīndriyamarthātsarvāṇīndriyāṇi, ātmā prāṇadhārako balākhyaḥ, (draviṇaṁ) vidyādiśreṣṭhadhanam, (brāhmaṇaṁ cha) brahmaniṣṭhātvam, (punaragnayaḥ) manuṣyaśarīraṁ dhārayitvā"havanīyādyagnyādhānakaraṇam, (maitu) punaḥ punarjanmasvetāni māmāpnuvantu। (dhiṣṇyā yathāsthāma..) he jagadīśvara! vayaṁ yathā yena prakāreṇa pūrveṣu janmasu dhiṣṇyā dhāraṇāvatyā dhiyā

sottamaśarīrendriyā āsthāma, tathaivaihāsminsaṁsāre punarjanmani buddhyā saha svasvakāryyakaraṇe samarthā bhavema। yena vayaṁ kenāpi kāraṇena na kadāchidvikalā bhavema ॥4 ॥

Gloss—O Parameśvara, may we get again in our re-births all senses and the power of the spirit which sustains the prāṇas (i.e. vital energy). The noble wealth (draviṇam) of knowledge and firm devotion to Supreme Power (Brāhmaṇam, i.e. Brahma-niṣṭha) may be restored to us. May we assume human form to kindle the fires (agnayaḥ), i.e. āhavanīya, &c? All these come to us again and again in all our re-births. O Lord of the universe! May we be endowed with retentive intellect (dhiṣṇyā), good bodies and sound senses in our re-births again as we had them in our previous birth in this world so that we may be able to discharge all our duties (rightly) and may not feel deficient on any account?

आ यो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि।
धास्युर्योर्निं प्रथम आ विवेशा यो वाचमनुदितां चिकेत॥ अथर्व 5.1.2

ā yo dharmāṇi prathamaḥ sasāda tato vapūṁṣi kṛṇuṣe purūṇi।
dhāsyuryorniṁ prathama ā viveśā yo vāchamanuditāṁ chiketa ॥ AV. 5.1.2

[Meaning] He, who practised righteous course (dharma) first (in his previous birth), assumes multifarious human forms (according to his last acts). This dhāsu (i.e. a person having prior acts to his credit) who understands the unspoken (revealed divine) speech (i.e. the Vedas) enters his birthplace first.

भाष्यम्-(आ यो ध०) यो जीवः (प्रथमः) पूर्वजन्मनि, धर्म्माणि यादृशानि धर्मकार्य्याणि, (आससाद) कृतवानस्ति, स (ततो वपूंषि०) तस्माद्धर्मकरणाद्बहून्युत्तमानि शरीराणि पुनर्जन्मनि कृणषे धारयति। एवं यश्चाधर्मकृत्यानि चकार स नैव पुनः

पुनर्मनुष्यशरीराणि प्राप्नोति, किन्तु पश्वादीनि हि शरीराणि धारयित्वा दुःखानि भुङ्क्ते। इदमेव मन्त्रार्धेनेश्वरो ज्ञापयति। (धास्युर्योनि०) धास्यतीति धास्युरर्थात् पूर्वजन्मकृतपापपुण्यफलभोगशीलो जीवात्मा, (प्रथमः) पूर्वं देहं त्यक्त्वा, वायुजलौषध्यादिपदार्थान् (अविवेश) प्रविश्य, पुनः कृतपापपुण्यानुसारिणीं योनिमाविवेश प्रविशतीत्यर्थः (यो वाचम०) यो जीवोऽनुदितामीश्वरोक्तां वेदवाणीं आ समन्ताद् विदित्वा धर्ममाचरति, स पूर्ववद्विद्वच्छरीरं धृत्वा सुखमेव भुङ्क्ते। तद्वपरीताचरणस्तिर्य्यग्देहं धृत्वा दुःखभागी भवतीति विज्ञेयम्॥

Bhāṣyam-(ā yo dha..) yo jīvaḥ (prathamaḥ) pūrvajanmani, dharmmāṇi yādṛśāni dharmakāryyāṇi, (āsasāda) kṛtavānasti, sa (tato vapūṁṣi..) tasmāddharmakaraṇādbahūnyuttamāni śarīrāṇi punarjanmani kṛṇaṣe dhārayati। evaṁ yaśchādharmakṛtyāni chakāra sa naiva punaḥ punarmanuṣyaśarīrāṇi prāpnoti, kintu paśvādīni hi śarīrāṇi dhārayitvā duḥkhāni bhuṅkte। idameva mantrārdheneśvaro jñāpayati। (dhāsyuryoni..) dhāsyatīti dhāsyurarthāt pūrvajanmakṛtapāpapuṇyaphalabhogaśīlo jīvātmā, (prathamaḥ) pūrvaṁ dehaṁ tyaktvā, vāyujalauṣadhyādipadārthān (aviveśa) praviśya, punaḥ kṛtapāpapuṇyānusāraṇiīṁ yonimāviveśa praviśatītyarthaḥ (yo vāchama..) yo jīvo'nuditāmīśvaroktāṁ vedavāṇīṁ ā samantād viditvā dharmamācharati, sa pūrvavadvidvachchharīraṁ dhṛtvā sukhameva bhuṅkte। tadvaparītācharaṇastiryyagdehaṁ dhṛtvā duḥkhabhāgī bhavatīti vijñeyam॥

Gloss—A man, who has performed righteous (dharmāṇi) deeds in his previous (prathamaḥ) birth, assumes good bodies (vapus) in his successive birth on the strength of those virtuous deeds. But if a man has done evil actions, he would never get a human body. He suffers afflictions and is (condemned to be) born into an animal's body, &c. Parameśvara suggests this in the (first) half of this verse. The word dhāsyu)means one who bears. Thus the individual soul, whose nature is to bear the consequences of righteous or evil actions done by him in his previous birth, is dhāsyu, i.e.the bearer. Having left the old body, such a soul enters (ā-viveśa)

such substances as the air, water, medicinal herbs, &c. Then through them, it enters into a new body in accordance with the fruits of its former good on evil deeds. A man who has accomplished the complete knowledge of the Vedic Lore-a speech, which Parameśvara has revealed and thus is unspoken(by man, i.e. an-uditām) is awarded a body of a learned man like his former body and enjoys happiness. But a man, who acts contrary to (the Vedic teaching), obtains the body of the lower beings and suffers pain.

द्वे सृती अश्रृणवं पितॄणामहं देवानामुत मर्त्यानाम्।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च॥ यजु० 19.47

dve sṛtī aśṛṇavaṁ pitṝṇāmahaṁ devānāmuta marttyānām।
tābhyāmidaṁ viśvamejatsameti yadantarā pitaraṁ mātaraṁ cha॥ YV. 19.47

[Meaning] I have heard of two pathways-way of the Fathers and Parameśvara and that of the mortals. On these two roads, each moving creature travels; each (creature) between the Father and the Mother.

मृतश्चाहं पुनर्जातो जातश्चाहं पुनर्मृतः।
नानायोनिसहस्राणि मयोषितानि यानि वै॥

mṛtaśchāhaṁ punarjāto jātaśchāhaṁ punarmṛtaḥ।
nānāyonisahasrāṇi mayoṣitāni yāni vai॥

[Meaning] I died and was born again; having been born, I died again. I dwelt in thousands of various bodies.

आहारा विविधा भुक्ताःपीता नानाविधाःस्तनाः।
मातरो विविधा दृष्टाः पितरः सुहृदस्तथा॥ निरु० 13.19

āhārā vividhā bhuktāḥpītā nānāvidhāḥstanāḥ।
mātaro vividhā dṛṣṭāḥ pitaraḥ suhṛdastathā॥

Nir. 13.19

[Meaning] I relished many kinds of food and had many different types of breastfeeding. I witnessed various mothers, fathers and friends.

अवाङ्मुखः पीड्यमानो जन्तुश्चैव समन्वितः ॥ निरु० 13.19

avāṅmukhaḥ pīḍyamāno jantuśvaiva samanvitaḥ ॥

Nir. 13.19

[Meaning] A jīva is born with its head downward and (significantly) suffering afflictions.

भाष्यम्-(द्वे सृती०) अस्मिन्संसारे पापपुण्यफलभोगाय द्वौ मार्गौ स्तः। एकः पितॄणां ज्ञानिनां देवानां विदुषां च, द्वितीयः (मर्त्यानां) विद्याविज्ञानरहितानां मनुष्याणाम्। तयोरकः पितृयानो, द्वितीयो देवयानश्चेति। यत्र जीवो मातापितृभ्यां देहं धृत्वा पापपुण्यफले सुखदुःखे पुनः पुनर्भुङ्क्ते, अर्थात् पूर्वापरजन्मानि च धारयति, सा पितृयानाख्या सृतिरस्ति। तथा यत्र मोक्षाख्यं पदं लब्ध्वा जन्ममरणाख्यात् संसाराद्विमुच्यते, सा द्वितीया सृतिर्भवति। तत्र प्रथमायां सृतौ पुण्यसंचयफलं भुक्त्वा पुनर्जायते म्रियते च। द्वितीयायां च सृतौ पुनर्नजायते न म्रियते चेति। अहमेवम्भूते द्वेसृती (अशृणवं) श्रुतवानस्मि। (ताभ्यामिदं विश्वं) पूर्वोक्तभ्यां द्वाभ्यां मार्गाभ्यां सर्वं जगत् (एजत्समेति) कम्पमानं गमनागमने समेति सम्यक् प्राप्नोति। (यदन्तरा पितरं मातरं च) यदा जीवः पूर्वं शरीरं त्यक्त्वा वायुजलौषध्यादिषु भ्रमित्वा पितृशरीरं मातृशरीरं वा प्रविश्य पुनर्जन्म प्राप्नोति, तदा स सशरीरो जीवो भवतीति विज्ञेयम्॥

अत्र 'मृतश्चाहं पुनर्जात' इत्यादि निरुक्तकारैरपि पुनर्जन्मधारणमुक्तमिति बोध्यम्॥

निरु० 13.19

Bhāṣyam-(dve sṛtī..) asminsaṁsāre pāpapuṇyaphalabhogāya dvau mārgau staḥ। ekaḥ pitṝṇāṁ jñānināṁ devānāṁ viduṣāṁ cha, dvitīyaḥ (marttyānāṁ) vidyāvijñānarahitānāṁ manuṣyāṇām। tayorakaḥ pitṛyāno, dvitīyo devayānaścheti। yatra jīvo mātāpitṛbhyāṁ dehaṁ dhṛtvā pāpapuṇyaphale sukhaduḥkhe punaḥ punarbhuṅkte, arthāt pūrvāparajanmāni cha dhārayati, sā pitṛyānākhyā sṛtirasti। tathā yatra mokṣākhyaṁ padaṁ labdhvā janmamaraṇākhyāt saṁsārādvimuchyate, sā dvitīyā sṛtirbhavati। tatra prathamāyāṁ sṛtau puṇyasaṁchayaphalaṁ bhuktvā punarjāyate mriyate cha। dvitīyāyāṁ cha sṛtau punarnajāyate

na mriyate cheti। ahamevambhūte dvesṛtī (aśṛṇavaṁ) śrutavānasmi। (tābhyāmidaṁ viśvaṁ) pūrvoktabhyāṁ dvābhyāṁ mārgābhyāṁ sarvaṁ jagat (ejatsameti) kampamānaṁ gamanāgamane sameti samyak prāpnoti। (yadantarā pitaraṁ mātaraṁ cha) yadā jīvaḥ pūrvaṁ śarīraṁ tyaktvā vāyujalauṣadhyādiṣu bhramitvā pitṛśarīraṁ mātṛśarīraṁ vā praviśya punarjanma prāpnoti, tadā sa saśarīro jīvo bhavatīti vijñeyam ॥

atra 'mṛtaśchāhaṁ punarjāta' ityādi niruktakārairapi punarjanmadhāraṇamuktamiti bodhyam ॥ Nir. 13.19

Gloss—There are two (separate) paths in this world for experiencing the fruits of righteous and evil deeds. One is the path of pitaras, and the other is that of the devas, i.e. the learned and the wise. The former includes those persons who are devoid of knowledge and wisdom. One is called pitṛyāna, and the other devayāna. That where a soul assumes human form through (the agency of) the father and mother and experiences pleasure and pain (as the case may be) as the fruits of his good and evil deeds again and again, i.e. where the soul is subject to past and future births, is called the pitṛyāna. The other path, following which the soul obtains the stage (pada) of Mokṣa (emancipation) and is liberated from the world, i.e.the cycle of birth and death, is called the devayāna. In the former (the jīva), having enjoyed the fruits of his accumulated righteous deeds, he is born and dies again. Later he is not born again, nor does he die again. I have heard these two paths. Through these two paths, the moving (*ejati* means 'transmigration') all (viśva) souls pass and repass. When the jīva, leaving his previous body and wandering about in the air, water, or vegetable kingdom, enters the body of the father and mother, he becomes an embodied soul.

The author of the Nirukta also (shares this view and clearly,) supports (the doctrine) of transmigration in the verses (noted above).

The great sage Patañjali in his "Yogaśāstra" and his commentator Vyāsa have also established the fact of transmigration of souls:

स्वरसवाही विदुषोऽपि तथाऽभिरूढोऽभिनिवेशः ॥ योग० 2.9

svarasavāhī viduṣo'pi tathā'bhirūḍho'bhiniveśaḥ ॥

Yoga, 2.9

[Meaning] The natural fear of death which prevails upon learned and laity alike is called abhiniveśa.

Note: Fear of death is natural to all because everybody has experienced it in past lives.

भाष्यम्-(स्वग्स०) योगशास्त्रे पतंजलिमहामुनिना तदुपरि भाष्यकर्त्रा वेदव्यासेन च पुनर्जन्मसद्भावः प्रतिपादितः। या सर्वेषु प्राणिषु जन्मारभ्य मरणत्रासाख्या प्रवृत्तिर्दृश्यते तया पूर्वापरजन्मानि भवन्तीति विज्ञायते। कुतः? जातमात्रकृमिरपि मरणत्रासमनुभवति। तथा विदुषोऽप्यनुभवो भवतीत्यतः। जीवे नानेकानि शरीराणि धार्य्यन्ते। यदि पूर्वजन्मनि मरणानुभवो न भवेच्चेत्तर्हि तत्संस्कारोऽपि न स्यान्नैव संस्कारेण विना स्मृतिर्भवति, स्मृत्या विना मरणत्रासः कथं जायेत? कुतः? प्राणिमात्रस्य मरणभयदर्शनात्पूर्वापरजन्मानि भवन्तीति वेदितव्यम्॥

Bhāṣyam-(svagsa..) yogaśāstre patañjalimahāmuninā tadupari bhāṣyakartrā vedavyāsena cha punarjanmasadbhāvaḥ pratipāditaḥ। yā sarveṣu prāṇiṣu janmārabhya maraṇatrāsākhyā pravṛttirdṛśyate tayā pūrvāparajanmāni bhavantīti vijñāyate। kutaḥ? jātamātrakṛmirapi maraṇatrāsamanubhavati। tathā viduṣo'pyanubhavo bhavatītyataḥ। jīve nānekāni śarīrāṇi dhāryyante। yadi pūrvajanmani maraṇānubhavo na bhavechchettarhi tatsaṁskāro'pi na syānnaiva saṁskāreṇa vinā smṛtirbhavati, smṛtyā vinā maraṇatrāsaḥ kathaṁ jāyeta? kutaḥ? prāṇimātrasya maraṇabhayadarśanātpūrvāparajanmāni bhavantīti veditavyam ॥

Gloss—The great sage Patañjali in his "Yoga-śāstra"

and his commentator Vedavyāsa have also established the fact of transmigration of souls:-

Flowing through its own nature, and established even in the learned, is 'abhiniveśa' (Gloss–The fear of death, prevailing upon all living beings since the very birth, clearly establishes (the fact that) there are births and re-births. Even a very recently born insect fears death. A learned also has a similar feeling. This shows that the soul assumes many forms. Without the death experience in a previous birth, there can be no impression of the same in the (next birth). Without an impression, there can be no memory. In the absence of memory, how can there be fear of death? As we witness the fear of death (exhibited) by all living beings, we conclude that past and future births occur.

Similarly, the highly learned Seer Gautama, in his Nyāya Śāstra, and its commentator Vātsyāyana share this view of re-birth:

पुनरुत्पत्तिः प्रेत्यभावः ॥ न्याय० 1.1.19

punarutpattiḥ pretyabhāvaḥ ॥ Nyāya, 1.1.19

[Meaning] Pretyābhāva (existence after death) is re-birth.

भाष्यम्-(पुनरु०) तथा महाविदुषा गोतमेनर्षिणा न्यायदर्शने तद्भाष्यकर्त्रा वात्स्यायनेनापि पुनर्जन्मभावो मतः। यत्पूर्वशरीरं त्यक्त्वा पुनर्द्वितीयशरीरधारणं भवति तत्प्रेत्यभावाख्यः पदार्थो भवतीति विज्ञेयम्। प्रेत्यार्थान्मरणं प्राप्य भावोऽर्थात् पुनर्जन्म धत्वा जीवो देहवान् भवतीत्यर्थः ॥

Bhāṣyam-(punaru..) tathā mahāviduṣā gotamenarṣiṇā nyāyadarśane tadbhāṣyakartrā vātsyāyanenāpi punarjanmabhāvo mataḥ। yatpūrvaśarīraṁ tyaktvā punardvitīyaśarīradhāraṇaṁ bhavati tatpretyabhāvākhyaḥ padārtho bhavatīti vijñeyam। pretyārthānmaraṇaṁ prāpya bhāvo'rthāt punarjanma dhatvā jīvo dehavān

bhavatītyarthaḥ ॥9॥

Gloss—Pretya bhāva is a technical term that means leaving an old body and assuming a new one. 'Pretya' means 'having died', and 'bhāva' means 'coming into existence' (again). Thus a jīva, having left this world (birth), is born again and assumes a (new) body.

अत्र केचिदेकजन्मवादिनो वदन्ति- यदि पूर्वजन्मासीत्तर्हि तत्स्मरणं कुतो न भवतीति?

atra kechidekajanmavādino vadanti- yadi pūrvajanmāsīttarhi tatsmaraṇaṁ kuto na bhavatīti?

Here the protagonists of the one-birth theory say, "Why do we not remember it if there was any former birth?"

अत्र ब्रूमः-भोः! ज्ञानेनत्रमुद्घाट्य द्रष्टव्यमस्मिन्नेव शरीरे जन्मतः पंचवर्षपर्य्यन्तं यद्यत्सुखं दुःखं च भवति, यच्च जागरितावस्थास्थानां सर्वव्यवहाराणां सुषुप्त्यवस्थायां च, तदनुभूतस्मरणं न भवति, पूर्वजन्मवृत्तस्मरणस्य तु का कथा!

atra brūmaḥ-bhoḥ! jñānenatramudghāṭya draṣṭavyamasminneva śarīre janmataḥ paṁchavarṣaparyyantaṁ yadyatsukhaṁ duḥkhaṁ cha bhavati, yachcha jāgaritāvasthāsthānāṁ sarvavyavahārāṇāṁ suṣuptyavasthāyāṁ cha, tadanubhūtasmaraṇaṁ na bhavati, pūrvajanmavṛttasmaraṇasya tu kā kathā!

To meet this objection, we reply, "O (my friend), open your intellectual eyes and behold. There is no memory of the pleasures and pains experienced even in this life for five years since our birth, now; nor (we) remember all those events which transpired in our waking and sleeping moods. What to speak of the remembrance of events of the past life..

(प्रश्नः) यदि पूर्वजन्मकृतयोः पापपुण्ययोः सुखदुःखफले हीश्वरोऽस्मिन् जन्मनि ददाति, तयोश्चास्माकं साक्षात्काराभावात्सोऽन्यायकारी भवति, नातोऽस्माकं शुद्धिश्चेति?

(praśnaḥ) yadi pūrvajanmakṛtayoḥ pāpapuṇyayoḥ sukhaduḥkhaphale hīśvaro'smin janmani dadāti,

tayoścāsmākaṁ sākṣātkārābhāvātso'nyāyakārī bhavati, nāto'smākaṁ śuddhiścheti?

Q. If Parameśvara destines for our prosperity or adversity as the fruits of our righteous or unrighteous deeds performed by us in our former existence, Parameśvara becomes unjust because their perception is unavailable and also because (this blind award) does not reform us.

अत्र ब्रूमः-द्विविधं ज्ञानं भवत्येकं प्रत्यक्षं, द्वितीयमानुमानिकं च। यथा कस्यचिद्वैद्यस्यावैद्यस्य च शरीरे ज्वरावेशो भवेत्तत्र खलु वैद्यस्तु विद्यया कार्य्यकारणसङ्गत्यनुमानतो ज्वरनिदानं जानाति नापरश्च, परन्तु वैद्यकविद्यारहितोऽपि ज्वरस्य प्रत्यक्षत्वात् किमपि मया कुपथ्यं पूर्वं कृतमिति जानाति, विना कारणेन कार्य्यं नैव भवतीति दर्शनात्। तथैव न्यायकारीश्वरोऽपि विना पापपुण्याभ्यां न कस्मैचित् सुखं दुःख च दातुं शक्नोति। संसारे नीचोच्चसुखिदुःखिदर्शनाद् विज्ञायते पूर्वजन्मकृते पापपुण्ये बभूवतुरिति।

atra brūmaḥ-dvividhaṁ jñānaṁ bhavatyekaṁ pratyakṣaṁ, dvitīyamānumānikaṁ cha। yathā kasyachidvaidyasyāvaidyasya cha śarīre jvarāveśo bhavettatra khalu vaidyastu vidyayā kāryyakāraṇasaṅgatyanumānato jvaranidānaṁ jānāti nāparaścha, parantu vaidyakavidyārahito'pi jvarasya pratyakṣatvāt kimapi mayā kupathyaṁ pūrvaṁ kṛtamiti jānāti, vinā kāraṇena kāryyaṁ naiva bhavatīti darśanāt। tathaiva nyāyakārīśvaro'pi vinā pāpapuṇyābhyāṁ na kasmaichit sukhaṁ duḥkha cha dātuṁ śaknoti। saṁsāre nīchochchasukhiduḥkhidarśanād vijñāyate pūrvajanmakṛte pāpapuṇye babhūvaturiti।

A. Here, our contention is that knowledge is of two kinds. One is perceptional, and the other is inferential. Suppose a medical man and a layperson fall ill. Here the medical man, on account of his (technical) knowledge, taking into consideration (the cause and effect), infers the cause of his disease. But not so in the case of the layman; but he also, though being devoid of technical knowledge of the medical science, understands quite

well that there can be no effect without a cause and as there is an effect (in the form of his disease) which he experiences, he concludes that he must have committed formerly some causative irregularity in his diet, etc. Similarly, Parameśvara, whose (characteristic) is to administer justice, cannot give pleasure or pain to anyone without his having done previous good or evil acts. As we find in this world the higher and lower grades of prosperous and miserable people, we infer that (the same is the result of) good or evil deeds committed to their former births.

अत्रैकजन्मवादिनामन्येऽपीदृशाः प्रश्नाः सन्ति, तेषां विचारेणोत्तराणि देयानि। किंच, न बुद्धिमतः प्रत्यखिललेखनं योग्यं भवति, ते ह्युद्देश्यमात्रेणाधिकं जानन्ति। ग्रन्थोऽपि भूयान्न भवेदिति मत्वाऽत्राधिकं नोल्लिख्यते।

atraikajanmavādināmanye'pīdṛśāḥ praśnāḥ santi, teṣāṁ vichāreṇottarāṇi deyāni। kiṁcha, na buddhimataḥ pratyakhilalekhanaṁ yogyaṁ bhavati, te hyuddeśyamātreṇādhikaṁ jānanti। grantho'pi bhūyānna bhavediti matvā'trādhikaṁ nollikhyate।

There are many other similar objections advanced by the holders of the one-birth theory. They can be met with duly considerate replies. The intellectual people need not have a detailed account of everything in black and white. They understand much more with only a few suggestions. Hence we refrain from writing more so that the book may not become too bulky.

(इति पुनर्जन्मविषयः संक्षेपतः)

(iti punarjanmaviṣayaḥ saṁkṣepataḥ)

Here ends the topic of Rebirth.

अथ विवाहविषयः संक्षेपतः

Atha vivāhaviṣayaḥ saṁkṣepataḥ

On the Issue of Marriage

The following (two verses) ordain the sacrament of marriage (institution):

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः।
भगो अर्य्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः॥ ऋ० 10.85.36

gṛbhṇāmi te saubhagatvāya hastaṁ mayā patyā
jaradaṣṭiryathāsaḥ।
bhago aryyamā savitā purandhirmahyaṁ
tvādurgārhapatyāya devāḥ॥ RV. 10.85.36

[Meaning] I take hold of your hand for good fortune and prosperity, that you may attain old age with me, as your husband. Bhaga Aryaman, Savitā, Purandhi (and) the elderly persons of your house have given you to me to be my household mistress.

भाष्यम्-अनयोरभिप्रायः-अत्र विवाहविधानं क्रियत इति।

हे कुमारि युवते कन्ये! (सौभगत्वाय) सन्तानोत्पत्त्यादिप्रयोजनसिद्धये (ते हस्तं) तव हस्तं (गृभ्णामि) गृह्णामि, त्वया सहाहं विवाहं करोमि, त्वं च मया सह। हे स्त्रि! (यथा) येन प्रकारेण (मया पत्या) सह (जरदष्टिः आसः) जरावस्थां प्राप्नुयास्तथैव त्वया स्त्रिया सह जरदष्टिरहं भवेयं, वृद्धावस्थां प्राप्नुयाम्। एवमावां सम्प्रीत्या परस्परं धर्ममानन्दं कुर्य्यावहि (भगः) सकलैश्वर्य्यसम्पन्नः, (अर्य्यमा) न्यायव्यवस्थाकर्त्ता (सविता) सर्वजगदुत्पादकः (पुरन्धिः) सर्वजगद्धारकः परमेश्वरः (मह्यं {त्वादुः} गार्हपत्याय) गृहकार्य्याय त्वां मदर्थं दत्तवान्। तथा (देवाः) अत्र सर्वे विद्वांसः साक्षिणः सन्ति। यद्यावां प्रतिज्ञोल्लंघनं कुर्य्यावहि तर्हि परमेश्वरदण्ड्यौ विद्वद्दण्ड्यौ च भवेवेति॥1॥

Bhāṣyam-anayorabhiprāyaḥ-atra vivāhavidhānaṁ kriyata iti।

he kumāri yuvate kanye! (saubhagatvāya) santānotpattyādiprayojanasiddhaye (te hastaṁ) tava hastaṁ

(gṛbhṇāmi) gṛhṇāmi, tvayā sahāhaṁ vivāhaṁ karomi, tvaṁ cha mayā saha । he stri! (yathā) yena prakāreṇa (mayā patyā) saha (jaradaṣṭiḥ āsaḥ) jarāvasthāṁ prāpnuyāstathaiva tvayā striyā saha jaradaṣṭirahaṁ bhaveyaṁ, vṛddhāvasthāṁ prāpnuyām । evamāvāṁ samprītyā parasparaṁ dharmamānandaṁ kuryyāvahi (bhagaḥ) sakalaiśvaryyasampannaḥ, (aryyamā) nyāyavyavasthākarttā (savitā) sarvajagadutpādakaḥ (purandhiḥ) sarvajagaddhārakaḥ parameśvaraḥ (mahyaṁ {tvāduḥ} gārhapatyāya) gṛhakāryyāya tvāṁ madarthaṁ dattavān । tathā (devāḥ) atra sarve vidvāṁsaḥ sākṣiṇaḥ santi । yadyāvāṁ pratijñollaṁghanaṁ kuryyāvahi tarhi parameśvaradaṇḍyau vidvaddaṇḍyau cha bhaveveti ॥1 ॥

Gloss—The meaning of these two verses is as follows:

O Virgin! O, Maiden! I take your hand, i.e., I marry you, and you marry me to accomplish the purpose of begetting progeny. May you, O Lady ! live up to old age with me as your husband, and may I live up to old age (likewise) with you as my wife. In this way, may we perform our duties harmoniously and rejoice with each other. Parameśvara, who is All glory (Bhaga), the Ordainer of justice (Aryaman), the Creator (Savitā) and the Mainstay of the universe (Purandhi), has given you to me (*gṛha-kārya*) for household duties and all the (devas) elderly persons of the house and other and learned persons assembled here are our witnesses. If any of us ever transgresses and does not abide by this pledge, he or she would be punishable by Parameśvara and the elderly/learned ones.

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यश्नुतम् ।
क्रीडन्तौ पुत्रैर्नप्तृभिर्मोदमानौ स्वे गृहे ॥ ऋ० 10.85.42

ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvyaśnutam ।
krīḍantau putrairnaptṛbhirmodamānau sve gṛhe ॥
RV. 10.85.42

[Meaning] Abide here together; may you never be separated; enjoy the entire span of (human) life, sporting with sons and grandsons, rejoicing in your own home.

भाष्यम्-विवाहं कृत्वा परस्परं स्त्रीपुरुषो कीदृशवर्त्तमानौ भवेतामेतदर्थमीश्वर आज्ञां ददाति। (इहैव स्तं) हे पुरुषौ! युवां द्वाविहास्मिंल्लोके गृहाश्रमे सुखेनैव सदा (वस्तम्) निवासं कुर्याताम् (मा वियौष्टं) तथा कदाचिद्विरोधेन देशान्तरगमनेन वा वियुक्तौ वियोगं प्राप्तौ मा भवेताम्। एवं मदाशीर्वादेन धर्मं कुर्वाणौ सर्वोपकारिणौ मद्भक्तिमाचरन्तौ (विश्वमायुर्व्यश्नुतम्) विविधसुखरूपमायुः प्राप्नुतम्। पुनः (स्वे गृहे०) स्वकीये गृहे पुत्रैर्नप्तृभिश्च सह मोदमानौ सर्वानन्दं प्राप्नुवन्तौ (क्रीडन्तौ) सद्धर्मक्रियांकुर्वन्तौ सदैव भवतम्॥

Bhāṣyam-vivāhaṁ kṛtvā parasparaṁ strīpuruṣo kīdṛśavarttamānau bhavetāmetadarthamīśvara ājñāṁ dadāti। (ihaiva staṁ) he puruṣau! yuvāṁ dvāvihāsminlloke gṛhāśrame sukhenaiva sadā (vastam) nivāsaṁ kuryātām (mā viyauṣṭaṁ) tathā kadāchidvirodhena deśāntaragamanena vā viyuktau viyogaṁ prāptau mā bhavetām। evaṁ madāśīrvādena dharmaṁ kurvāṇau sarvopakāriṇau madbhaktimācharantau (viśvamāyurvyaśnutam) vividhasukharūpamāyuḥ prāpnutam। punaḥ (sve gṛhe..) svakīye gṛhe putrairnaptṛbhiścha saha modamānau sarvānandaṁ prāpnuvantau (krīḍantau) saddharmakriyāṁkurvantau sadaiva bhavatam॥

Gloss—Parameśvara ordains the mutual conduct of the husband and the wife after their marriage:

O, wife and husband! Abide here happily together forever as householders, and may you never be separated because of enmity or migration to a foreign land. May you both, by my blessing, always perform righteous deeds, do good to all, be devoted to Me and enjoy the entire span of human life, full of all joys. May you live happily in your own home, sporting and playing with sons and grandsons and enjoying all pleasures. May you remain engaged in the performance of righteous deeds.

इत्यनेनाप्येकस्याः स्त्रियाः एक एव पतिर्भवत्येकस्य पुरुषस्येकैव स्त्री चेति।

अर्थादनेकस्त्रीभिः सह विवाहनिषेधो नरस्य, तथाऽनेकैः पुरुषैः सहैकस्याः स्त्रियाश्चेति। सर्वेषु वेदमन्त्रेष्वेकवचनस्यैव निर्देशत्। एवं विवाहविधायका वेदेष्वनेके मन्त्राः सन्तीति विज्ञेयम्।

ityanenāpyekasyāḥ striyāḥ eka eva patirbhavatvekasya puruṣasyekaiva strī cheti। arthādanekastrībhiḥ saha vivāhaniṣedho narasya, tathā'nekaiḥ puruṣeḥ sahaikasyāḥ striyāśveti। sarveṣu vedamantreṣvekavachanasyaiva nirdeśat। evaṁ vivāhavidhāyakā vedeṣvaneke mantrāḥ santīti vijñeyam।

It is also ordained here that one woman should have only one husband and one man should have only one wife. Consequently, this verse prohibits the marriage of one man with more than one woman and likewise the wedding of one woman with more than one man because in the entire text of the Vedas, only the singular number is used.

There are many such verses in the Vedas dealing with the topic of marriage.

(इति संक्षेपतो विवाहविषयः)

(iti saṁkṣepato vivāhaviṣayaḥ)

Here ends the Topic of Marriage.

अथ नियोगविषयः संक्षेपतः

Atha niyogaviṣayaḥ saṁkṣepataḥ

On the Issue of Niyoga

Here it may be clarified that the practice of Niyoga was sanctioned in Vedas and other Śāstras. Niyoga was exercised by 1. Artificial stimulation of female ovum or male sperm for reproduction. 2. Artificial or natural insemination by a sperm or ovum donor. Artificial or natural insemination is the deliberate introduction of sperm into a female for sexual reproduction if a man or woman wishes to bear or beget a child in the absence of his or her married partner or if his or her partner is infertile. Natural insemination was performed by a sperm donor ejaculating within a fertile female's reproductive tract during sexual intercourse. Natural insemination is always a type of in vivo fertilisation. Artificial insemination, on the other hand, was performed by introducing the sperm of a sperm donor into the reproductive tract of a fertile female by means other than sexual intercourse. This process is also a type of in vivo fertilisation. But if the female was infertile or suffered from a genetic disorder, her mature eggs were collected and fertilised by the sperm of a sperm donor outside the uterus, a technique called in vitro fertilisation. The embryos were also developed in vitro, and the baby used to be born out of an urn (tube) and not from the womb of the mother[13]. Here it may also be pointed out that only the diseased or infertile partner's younger or elder

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[13] For detail, see Science and Technology in Mahābhāratā by the present author

brother, often called as devara or one of his cousins from his six pedigrees, was allowed to donate sperm for artificial or natural insemination.

कुह स्विद्दोषा कुह वस्तोरश्विना कुहाभिपित्वं करतः कुहोषतुः ।
को वां शयुत्रा विधवेव देवरं मर्य्यं न योषा कृणते सधस्था आ ॥

ऋ० 10.40.2"

kuha sviddoṣā kuha vastoraśvinā kuhābhipitvaṁ karataḥ kuhoṣatuḥ ।
ko vāṁ śayutrā vidhaveva devaraṁ maryyaṁ na yoṣā kṛṇate sadhasthā ā ॥ RV. 10.40.2

[Meaning] Where are you, O Aśvins, by night? Where are you, by the day? Where is your halting place? Where do you rest for the night? Who does bring you homeward, as the widow draws bedward her devara (appointed widower or husband's brother to bear a child), as the bride attracts the groom?"

भाष्यम्-एषामभिप्रायः-अत्र विधवाविस्त्रीकनियोगव्यवस्था विधीयत इति।

(कुहस्विद्दोषा०) हे विवाहितौ स्त्रीपुरुषो! युवां (कुह) कस्मिन्स्थाने (दोषा) रात्रौ (वस्तोः) वसथः (कुह अश्विना) दिवसे च क्व वासं कुरुथः (कुहाभि०) क्वाभिपित्वं प्राप्तिं (करतः) कुरुतः। (कुहोषतुः) क्व युवयोर्निजस्थानवासोऽस्ति। (को वां शयुत्रा) शयनस्थानं युवयोः क्वास्ति। इति स्त्रीपुरुषौ प्रति प्रश्नेन द्विवचनोच्चारणेन चैकस्य पुरुषस्यैकैव स्त्री कर्तुं योग्यास्ति, तथैकस्याः स्त्रिया एक एव पुरुषश्च। द्वयोः परस्परं सदैव प्रीतिर्भवेन्न कदाचिद्वियोगव्यभिचारौ भवेतामिति द्योत्यते। (विधवेव देवरं) कं केव? यथा देवरं द्वितीयं वरं नियोगेन प्राप्तं विधवा इव। अत्र प्रमाणम्-

Bhāṣyam-eṣāmabhiprāyaḥ-atra
vidhavāvistrīkaniyogavyavasthā vidhīyata iti ।

(kuhasviddoṣā..) he vivāhitau strīpuruṣo! yuvāṁ (kuha) kasminsthāne (doṣā) rātrau (vastoḥ) vasathaḥ (kuha aśvinā) divase cha kva vāsaṁ kuruthaḥ (kuhābhi0) kvābhipitvaṁ prāptiṁ (karataḥ) kurutaḥ। (kuhoṣatuḥ) kva yuvayornijasthānavāso'sti। (ko vāṁ śayutrā) śayanasthānaṁ yuvayoḥ kvāsti। iti strīpuruṣau prati praśnena

dvivachanochchāraṇena chaikasya puruṣasyaikaiva strī kartuṁ yogyāsti, tathaikasyāḥ striyā eka eva puruṣaścha। dvayoḥ parasparaṁ sadaiva prītirbhavenna kadāchidviyogavyabhichārau bhavetāmiti dyotyate। (vidhaveva devaraṁ) kaṁ keva? yathā devaraṁ dvitīyaṁ varaṁ niyogena prāptaṁ vidhavā iva। atra pramāṇam-

Gloss—The above mentioned verses enjoin Niyoga[14] between a widow and a widower.

O married pair! Where do you abide by the night, where do you live in the day, where do you make your earnings? Where is your living place, and where is your bedroom?

These questions are put to the husband and the wife. The singular number here denotes that one man should marry one wife only since one woman should have one husband only. Their mutual love should be lasting, with the result that they should not forsake each other and that there should be no adultery. A bride should approach the groom as the widow accedes her devara (appointed husband for begetting a child). For the interpretation of the word 'devara' the following is the evidence for this.:

देवरः कस्माद् द्वितीयो वर उच्यते॥ निरु० 3.15

devaraḥ kasmād dvitīyo vara uchyate॥ Nir. 3.15

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[14] Niyoga is an ancient Vedic practice. In this practice, a woman (whose husband is either incapable of siring or has died without siring a child) would request and appoint her husband's brother or any other revered widower man from the family of her husband for helping her bear a child. Here it should be born in mind that Niyoga is allowed only to bear a child and not for satisfying the sexual urge.

[Meaning] A *devara* is so-called because he is the second husband.

विधवाया द्वितीयपुरुषेण सह नियोगकरणे आज्ञास्ति, तथा पुरुषस्य च विधवया सह। विधवा स्त्री मृतकस्त्रीकपुरुषेण सहैव सन्तानार्थं नियोगं कुर्यान्न कुमारेण सह, तथा कुमारस्य विधवया सह च। अर्थात् कुमारयोः स्त्रीपुरुषयोरेकवारमेव विवाहः स्यात्। पुनरेवं नियोगश्च। नैव द्विजेषु द्वितीयवारं विवाहो विधीयते। पुनर्विवाहस्तु खलु शूद्रवर्ण एव विधीयते, तस्य विद्याव्यवहाररहितत्वात्। नियोजितौ स्त्रीपुरुषौ कथं परस्परं वर्त्तेतामित्यत्राह-

(मर्यं न योषा) यथा विवाहितं मनुष्यं (सधस्थे) समानस्थाने सन्तानार्थं योषा विवाहिता स्त्री (कृणुते) आकृणुते, तथैव विधवा विगतस्त्रीकश्च सन्तानोत्पत्तिकरणार्थं परस्परं नियोगं कृत्वा विवाहितस्त्रीपुरुषवद्वर्त्तेयाताम्॥

vidhavāyā dvitīyapuruṣeṇa saha niyogakaraṇe ājñāsti, tathā puruṣasya cha vidhavayā saha। vidhavā strī mṛtakastrīkapuruṣeṇa sahaiva santānārthaṁ niyogaṁ kuryānna kumāreṇa saha, tathā kumārasya vidhavayā saha cha। arthāt kumārayoḥ strīpuruṣayorekavārameva vivāhaḥ syāt। punarevaṁ niyogaścha। naiva dvijeṣu dvitīyavāraṁ vivāho vidhīyate। punarvivāhastu khalu śūdravarṇa eva vidhīyate, tasya vidyāvyavahārarahitatvāt। niyojitau strīpuruṣau kathaṁ parasparaṁ varttetāmityatrāha-

(maryaṁ na yoṣā) yathā vivāhitaṁ manuṣyaṁ (sadhasthe) samānasthāne santānārthaṁ yoṣā vivāhitā strī (kṛṇute) ākṛṇute, tathaiva vidhavā vigatastrīkaścha santānotpattikaraṇārthaṁ parasparaṁ niyogaṁ kṛtvā vivāhitastrīpuruṣavadvartteyātām॥

Gloss—A widow is permitted to make an appointment (Niyoga) with a widower and a widower with a widow. A widow should contact her Niyoga with a widower only for begetting children and not with a bachelor. Similarly, a bachelor should not enter into Niyoga with a widow. The purport is that a bachelor and a virgin should marry only once. Afterwards, niyoga is ordained. A second marriage is never allowed among the learned or educated people. Second marriage is

permissible only in the illiterates as they lack education and culture.

How should a man and a woman duly contracted by Niyoga behave towards each other? Here the Mantra says:

Like a married woman meets her husband to begetting offspring, even so, should a widow and widower act after entering into Niyoga, like wife and husband for procreation.

इयं नारी पतिलोकं वृणाना नि पद्यत उप त्वा मर्त्य प्रेतम्।
धर्मं पुराणमनुपालयन्ती तस्यै प्रजां द्रविणं चेह धेहि॥ अथर्व० 18.3.1

iyaṁ nārī patilokaṁ vṛṇānā ni padyata upa tvā marttya pretam।
dharmaṁ purāṇamanupālayantī tasyai prajāṁ draviṇaṁ cheha dhehi॥ AV. 18.3.1

[Meaning] Choosing her husband's (*loka*) family, O man, this woman has approached you beside her husband's lifeless body. Faithfully she adheres to the ancient law. Bestow upon her riches and offspring..

(इयं नारी) इयं विधवा नारी (प्रेतं) मृतं पतिं विहाय (पतिलोकं) पतिसुखं (वृणानां) स्वीकर्तुमिच्छन्ती सती (मर्त्य) हे मनुष्य! (त्वा०) त्वामुपनिपद्यते, त्वां पति प्राप्नोति, तत्र समीपं नियोगविधानेनागच्छति, तां त्वं गृहाणाऽस्यां सन्तानान्युत्पादय। कथम्भूता सा? (धर्म पुराणं०) वेदप्रतिपाद्यं सनातनं धर्म्ममनुपालयन्ती सती त्वां नियोगेन पतिं वृणुते, त्वमपीमां वृणु (तस्यै) विधवायै (इह) अस्मिन् समये लोके वा (प्रजां धेहि) त्वमस्यां प्रजोत्पत्तिं कुरु, (द्रविणं) द्रव्यं वीर्यं (च) अस्यां धेहि अर्थाद् गर्भाधानं कुरु॥

(iyaṁ nārī) iyaṁ vidhavā nārī (pretaṁ) mṛtaṁ patiṁ vihāya (patilokaṁ) patisukhaṁ (vṛṇānāṁ) svīkartumichchhantī satī (martya) he manuṣya! (tvā..) tvāmupanipadyate, tvāṁ pati prāpnoti, tatra samīpaṁ niyogavidhānenāgachchhati, tāṁ tvaṁ gṛhāṇā'syāṁ santānānyutpādaya। kathambhūtā sā? (dharma purāṇaṁ..) vedapratipādyaṁ sanātanaṁ dharmmamanupālayantī satī tvāṁ niyogena patiṁ vṛṇute,

tvamapīmāṁ vṛṇu (tasyai) vidhavāyai (iha) asmin samaye loke vā (prajāṁ dhehi) tvamasyāṁ prajotpattiṁ kuru, (draviṇaṁ) dravyaṁ vīryaṁ (cha) asyāṁ dhehi arthād garbhādhānaṁ kuru ॥

Gloss—(*Iyam nāri..*) This widow, renouncing her (preta) dead husband and desirous of children (santāna-sukha) approaches you, O man! according to the ordinance of Niyoga, as a (devara) second husband. Accept her and produce offspring by her. The widow is qualified further as 'following the ancient law' ordained by the Vedas to accept you as her second husband under Niyoga. You also get her and make her produce offspring at this time in this world.

उदीर्ष्व नार्य्यभि जीवलोकं गतासुमेतमुपशेष एहि।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ॥

अथर्व० 18.3.1; ऋ० 10.18.8

udīrṣva nāryyabhi jīvalokaṁ gatāsumetamupaśeṣa ehi।
hastagrābhasya didhiṣostavedaṁ patyurjanitvamabhi saṁ babhūtha ॥ AV. 18.3.1; RV. 10.18.8

[Meaning] (नारि) O woman, (एतं गतासुम्) give up hope of the deceased one (शेषे अभि जीव लोकम् उपैहि) choose from the living ones for surrogacy. (उदीर्ष्व) But remember that if you sign Niyoga in favour of the surrogate father (widower) who grasped your hand for Niyoga, then the child born to you (जनित्वं) will relate to the widower (हस्तग्राभस्य दिधिषोः). Should you contract this Niyoga in favour of you, (तव इदं) the child will belong to you. (अभि संबभूथ). Let this be made clear.

भाष्यम्-(उदीर्ष्वा ना०) हे विधवे नारि! (एतं गतासुं) गतप्राणं मृतं विवाहितं पतिं त्यक्त्वा (अभिजीवलोकं) जीवन्तं देवरं द्वितीयवरं पतिं (एहि) प्राप्नुहि (उपशेषे) तस्यैवोपशेषे सन्तानोत्पादनाय वर्त्तस्व। तत्सन्तानं (हस्तग्राभस्य) विवाहे संगृहीतहस्तस्य पत्युः स्यात्। यदि नियुक्तपत्यर्थो नियोगः कृतस्तर्हि (दिधिषोः) तस्यैव सन्तानं भवेत्।

(तवेदं) इदमेव विधवायास्तव (जनित्वं) सन्तानं भवति। हे विधवे! (तवेदं) इदमेव विधवायास्तव (जनित्वं) सन्तानं भवति। हे विधवे! विगतविवाहितस्त्रीकस्य पत्युश्चैतन्नियोगकरणार्थं त्वं (उदीर्ष्व) विवाहितपतिमरणानन्तरमिमं नियोगभिच्छ। तथा (अभिसंवभूय सन्तानोत्पत्तिं कृत्वा सुखसंयुक्ता भव॥

Bhāṣyam-(udīrṣvā nā..) he vidhave nāri! (etaṁ gatāsuṁ) gataprāṇaṁ mṛtaṁ vivāhitaṁ patiṁ tyaktvā (abhijīvalokaṁ) jīvantaṁ devaraṁ dvitīyavaraṁ patiṁ (ehi) prāpnuddi (upaśeṣe) tasyaivopaśeṣe santānotpādanāya varttasva। tatsantānaṁ (hastagrābhasya) vivāhe saṁgṛhītahastasya patyuḥ syāt। yadi niyuktapatyartho niyogaḥ kṛtastarhi (didhiṣoḥ) tasyaiva santānaṁ bhavet। (tavedaṁ) idameva vidhavāyāstava (janitvaṁ) santānaṁ bhavati। he vidhave! (tavedaṁ) idameva vidhavāyāstava (janitvaṁ) santānaṁ bhavati। he vidhave! vigatavivāhitastrīkasya patyuścaitanniyogakaraṇārthaṁ tvaṁ (udīrṣva) vivāhitapatimaraṇānantaramimaṁ niyogabhichchha। tathā (abhisaṁvabhūya santānotpattiṁ kṛtvā sukhasaṁyuktā bhava॥

Gloss—(Rise up. etc.) O, widowed woman! Do not attach yourself to your (*gata+asum*) deceased husband and (ehi) appoint (devara) the second husband for begetting children. Your offspring (obtained through Niyoga) shall belong to your (dead) husband (*hasta grābha*), who took your hand (in marriage). If the Niyoga has been undertaken for the (benefit of) the appointed (second) husband, these children shall go to him. The widow can have such offspring. O, childless widow! Rise up if you desire to enter into a Niyoga contract after the death of your married husband; approach a widower for begetting children and enjoy happiness.

इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि॥ ऋ० 10.85.45

imāṁ tvamindra mīḍhvaḥ suputrāṁ subhagāṁ kṛṇu।

daśāsyāṁ putrānā dhehi patimekādaśaṁ kṛdhi ॥

RV. 10.85.45

[Meaning] O Indra [husband], the giver of sperm! Make her (your wife) endowed with good sons and fortune. Vouchsafe in her ten sons and make (her) husband in the family, the eleventh one, besides ten sons.

भाष्यम्-इदानीं सन्तानोत्पत्तेश्च परिगणनं क्रियते- कियन्ति सन्तानानि चोत्पाद्यानीति, तद्यथा-(इमां त्वमिन्द्र०) हे इन्द्र विवाहितपते! (मीढ्व) हे वीर्य्यदानकर्त्तस्त्वमिमां विवाहितस्त्रियं वीर्य्यसेकेन गर्भयुक्तां कुरु। तां (सुपुत्रां) श्रेष्ठपुत्रवतीं (सुभगां) अनुत्तमसुखयुक्तां (कृणु) कुरु। (दशास्यां०) अस्यां विवाहितस्त्रियां दश पुत्रानाधेहि उत्पादय, नातोऽधिकमिति। ईश्वरेण दशसन्तानोत्पादनस्यैवाज्ञा पुरुषाय दत्तेति विज्ञेयम्। तथा (पतिमेकादशं कृधि) हे स्त्रि! त्वं विवाहितपतिं गृहीत्वा दशपुत्रपर्य्यन्तं कुरु।

Bhāṣyam-idānīṁ santānotpatteścha parigaṇanaṁ kriyate- kiyanti santānāni chotpādyānīti, tadyathā-(imāṁ tvamindra..) he indra vivāhitapate! (mīḍhva) he vīryyadānakarttastvamimāṁ vivāhitastriyaṁ vīryyasekena garbhayuktāṁ kuru। tāṁ (suputrāṁ) śreṣṭhaputravatīṁ (subhagāṁ) anuttamasukhayuktāṁ (kṛṇu) kuru। (daśāsyāṁ..) asyāṁ vivāhitastriyāṁ daśa putrānādhehi utpādaya, nāto'dhikamiti। īśvareṇa daśasantānotpādanasyaivājñā puruṣāya datteti vijñeyam। tathā (patimekādaśaṁ kṛdhi) he stri! tvaṁ vivāhitapatiṁ gṛhītvak daśapaq=paryyantaṁ kuru।

Gloss—Now (by these verses) the number of the offspring is restricted, i.e., how many children can be begotten?

O, Indra! i.e., O married husband! You are the giver of semen. Make this bride conceive. Make her the mother of good sons and extremely happy—Vouchsafe in this, your married woman, ten offsprings only but not more than this. Parameśvara has ordained that a man should beget ten children only. O woman, have your husband as the eleventh family member (including ten

children).

सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः।
तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः॥ ऋ० 10.85.40

somaḥ prathamo vivide gandharvo vivida uttaraḥ।
tṛtīyo agniṣṭe patisturīyaste manuṣyajāḥ॥ RV. 10.85.40

First Meaning: The first child born of a lady from her husband is called Soma, the second Gandharva, third Agni and the fourth onward as human beings.

Second meaning: [Meaning] O woman! Your first married husband is named Soma because he was a chaste bachelor (before marriage). Your second-time sperm donor appointed for Niyoga (surrogacy through natural insemination) is Gandharva because of his previous consummation with a woman. Your third-time appointed sperm donor for Niyoga is named Agni because of his excessive passion. All other sperm donors appointed for Niyoga (surrogacy through natural insemination) from the third time onward are called Manuṣyajas.

According to the above mantra, a woman may contract Niyoga with eleven sperm donors (one after another). Similarly, a man may enter into Niyoga with eleven surrogate mothers (egg donors) (one after another).

भाष्यम्- अथोत्तरोत्तरं सन्तानानां संज्ञा विधीयते-(सोमः प्रथमः०) विवाहितास्त्रि प्रथमं सन्तानं सोमसंज्ञकं (विवदे) प्राप्नोति स सौकुमार्य्यादिगुणयुक्तत्वात् सोमसंज्ञो भवति। (गन्धर्वो वि०) यस्तु उत्तरः स गन्धर्वसंज्ञा लभते। कुतः? तस्य भोगाभिज्ञत्त्वाम्। (तृतीयो अ०) तृतीयः सोऽग्निसंज्ञो जायते। कुतः? द्वाभ्यां तस्याः शरीरस्थधातवो दह्यन्त इत्यतः। (तुरीयस्ते मनुष्यजाः) चतुर्थमारभ्य दशमपर्य्यन्तस्य साधारणबलवीर्यत्वान्मनुष्यसंज्ञा भवन्तीति बोध्यम्। तथैव स्त्रीणामपि सोम्या, गन्धर्व्याग्नायी, मनुष्यजाः संज्ञास्तत्तदगणयुक्तत्वाद्भवन्तीति॥

Bhāṣyam- athottarottaraṁ santānānāṁ saṁjñā vidhīyate- (somaḥ prathamaḥ..) vivāhitāstri prathamaṁ santānaṁ somasaṁjñakaṁ (vivade) prāpnoti sa saukumāryyādiguṇayuktatvāt somasaṁjño bhavati। (gandharvo vi..) yastu uttaraḥ sa gandharvasaṁjñā labhate। kutaḥ? tasya bhogābhijñattvām। (tṛtīyo a..) tṛtīyaḥ so'gnisaṁjño jāyate। kutaḥ? dvābhyāṁ tasyāḥ śarīrasthadhātavo dahyanta ityataḥ। (turīyaste manuṣyajāḥ) chaturthamārabhya daśamaparyyantasya sādhāraṇabalavīryatvānmanuṣyasaṁjñā bhavantīti bodhyam। tathaiva strīṇāmapi somyā, gandharvyāgnāyī, manuṣyajāḥ saṁjñāstattadagaṇayuktatvādbhavantīti ॥

Gloss—The following verse enumerates the names of the children:

O, woman! Your first-born child is called Soma because he is endowed with qualities of gentleness, &c. The second child is called Gandharva because he was procreated out of sexual lust. The third child is styled as Agni because, by the time of his birth, all your corporeal substances burn as if they were on fire, as you have already given birth to children. From the fourth up to the tenth are termed Manuṣyaja (born of human beings) because they have ordinary strength and potency by the time of their birth. Similarly, the female child also gets the designation Somyā, Gandharvī, Āgneyī and Manuṣyajā because of their respective qualities.

अदेवृघ्न्यपतिघ्नीहैधि शिवा पशुभ्यः सुयमा सुवर्चाः।
प्रजावती वीरसूर्देवृकामा स्योनेममग्निं गार्हपत्यं सपर्य ॥ अथर्व० 14.2.18

adevṛghnyapatighnīhaidhi śivā paśubhyaḥ suyamā suvarchāḥ।
prajāvatī vīrasūrdevṛkāmā syonemamagniṁ gārhapatyaṁ saparya ॥ AV. 14.2.18

[Meaning] O woman be non-violent to your husband or the devara (secondary husband by Niyoga), in this

Gṛhasthāśrama be benevolent to the cattle, be an abider of yama and niyama, be rich in knowledge and beauty, have children and grandchildren, give birth to brave sons, desire for devara (by Niyoga) in case of the sudden demise of your husband, be soft and pleasant to your husband or devara and conduct your family rites in accordance with your family sanskāras.

(अदेवृघ्न्यपतिघ्नि) हे अदेवृघ्नि देवरसेविके! हे अपतिघ्नि! विवाहितपतिसेविके स्त्रि? त्वं (शिवा) कल्याणगुणयुक्ता, (पशुभ्यः सुयमा सुवर्चाः) गृहकृत्येषु शोभन नियमयुक्ता, गृहसम्बन्धि पशुभ्यो हिता, श्रेष्ठकान्तिविद्यासहिता, तथा (प्रजावती वीरसूः) प्रजापालनतत्परा, वीरसन्तानोत्पादिका, (देवृकामा) नियोगेन द्वितीयवरस्य कामनावती, (स्योना) सम्यक् सुखयुक्ता सुखकारिणी सती (इममग्निं गार्हपत्यं) गृहसम्बन्धिनमाहवनीयादिमग्निं, सर्वं गृहसम्बन्धिव्यवहारं च (सपर्य्य) प्रीत्या सम्यक् सेवय। अत्र स्त्रियः पुरुषस्य चापत्काले नियोगव्यवस्था प्रतिपादितास्तीति वेदितव्यमिति॥

(adevṛghnyapatighni) he adevṛghni devarasevike! he apatighni! vivāhitapatisevike stri? tvaṁ (śivā) kalyāṇaguṇayuktā, (paśubhyaḥ suyamā suvarchāḥ) gṛhakṛtyeṣu śobhana niyamayuktā, gṛhasambandhi paśubhyo hitā, śreṣṭhakāntividyāsahitā, tathā (prajāvatī vīrasūḥ) prajāpālanatatparā, vīrasantānotpādikā, (devṛkāmā) niyogena dvitīyavarasya kāmanāvatī, (syonā) samyak sukhayuktā sukhakāriṇī satī (imamagniṁ gārhapatyaṁ) gṛhasambandhinamāhavanīyādimagniṁ, sarvaṁ gṛhasambandhivyavahāraṁ cha (saparyya) prītyā samyak sevaya। atra striyaḥ puruṣasya chāpatkāle niyogavyavasthā pratipāditāstīti veditavyamiti॥

Gloss—O woman! You serve your husband by marriage and a second husband appointed by Niyoga. Be tender to (domestic) animals. Acquire auspicious virtues. Regulate all household affairs rightly. Attain the best knowledge and noble grace. Be devoted to the bringing up of children. Produce heroic sons. Be desirous of having a second husband by Niyoga only if your first natural husband cannot procreate a child or dies. Enjoy

the bliss and being pleasant to others, perform your domestic duties devotedly, and keep your family fire burning (i.e. family line growth).

Here the provision of Niyoga is made for men and women both in emergent circumstances..

(इति नियोगविषय संक्षेपतः)

(iti niyogaviṣaya saṁkṣepataḥ)

Here ends the subject of Niyoga.

अथ राजप्रजाधर्मविषयः संक्षेपतः

Atha rājaprajādharmaviṣayaḥ saṁkṣepataḥ

Governance and duty of the Public

The following stanzas deal with the regal duties:

त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि।
अपश्यमत्र मनसा जगन्वान् व्रते गन्धर्वो अपि वायुकेशान्॥ ऋ. 3.38.6

trīṇi rājānā vidathe purūṇi pari viśvāni bhūṣathaḥ sadāṁsi।
apaśyamatra manasā jaganvān vrate gandharvo api vāyukeśān॥ RV. 3.38.6

[Meaning] King and people both (*rājānau*) together add (*bhūṣathaḥ*) to (*trīṇi*) the national prosperity, moral and ethical values and education without discrimination. It has been seen (*apaśyam*) that wherever states have been managed by an assembly, there occurs a lot of progress. Highly intellectual persons (*manasā-Jaganvān*) of right conduct (*vrate*) are worthy of being members of state and national assemblies. In addition, people with high administrative efficiency (*gandharvaḥ*) and who can gather intelligence from all corners should be allowed to be members of the assemblies.

भाष्यम्-एषामभिप्रायः- अत्र मन्त्रेषु राजधर्मो विधीयत इति।

यथा सूर्य्यचन्द्रौ (राजानौ) सर्वमूर्त्तद्रव्यप्रकाशकौ भवतस्तथा सूर्य्यचन्द्रगुणशीलौ प्रकाशन्याययुक्तौ व्यवहारौ (त्रीणि सदांसि भूषथः) भूष्यतोऽलङ्करुतः। (विदथे) ताभिः सभाभिरेव युद्धे (पुरूणि) बहूनि विजयादीनि सुखानि मनुष्याः प्राप्नुवन्ति। तथा (परि विश्वानि) राजधर्म्मादियुक्ताभिस्सभाभिर्विश्वस्थानि सर्वाणि वस्तूनि प्राणिजातानि च भूषयन्ति सुखयन्ति।

इदमत्र बोध्यम्-एका राजार्य्यसभा, तत्र विशेषतो राजकार्य्याण्येव भवेयुः।

द्वितीयाऽऽर्य्यविद्यासभा, तत्र विशेषतो विद्याप्रचारोन्नती एव कार्य्ये भवतः। तृतीयाऽऽर्य्यधर्मसभा, तत्र विशेषतो धर्मोन्नतिरधर्महानिश्चोपदेशेन कर्त्तव्या। परन्त्वेतास्तिस्रस्सभाः सामान्ये कार्य्ये मिलित्वैव सर्वानुत्तमान् व्यवहारान् प्रजासु प्रचारयेयुरिति। यत्रैतासु सभासु धर्मात्मभिर्विद्वद्भिः सारासारविचारेण कर्त्तव्याकर्त्तव्यस्य प्रचारो निरोधश्च क्रियते, तत्र सर्वाः प्रजाः सदैव सुखयुक्ता भवन्ति। यत्रैको मनुष्यो राजा भवति तत्र पीडिताश्चेति निश्चयः। (अपश्यमत्र) इदमत्राहमपश्यम्। ईश्वरोऽभिवदति-यत्र सभया राजप्रबन्धो भवति, तत्रैव सर्वाभ्यः प्रजाभ्यो हितं जायत इति। (व्रते) यो मनुष्यः सत्याचरणे (मनसा) विज्ञानेन सत्यं न्यायं (जगन्वान्) विज्ञातवान्, स राजसभामर्हति नेतरश्च। (गन्धर्वान्) पूर्वोक्तासु सभासु गन्धर्वान् पृथिवीराजपालनादिव्यवहारेषु कुशलान् (अपि वायुकेशान्) वायुवद्दूत प्रचारेण विदितसर्वव्यवहारान् सभासदः कुर्य्यात्। केशास्सूर्य्यरश्मयस्तद्वत्सत्यन्यायप्रकाशकान्, सर्वहितं चिकीर्षून्, धर्मात्मनः सभासदस्स्थापयितुमद्दमाज्ञापयामि, नेतरांश्चेतीश्वरोपदेशः सर्वैर्मन्तव्य इति॥

Bhāṣyam-eṣāmabhiprāyaḥ- atra mantreṣu rājadharmo vidhīyata iti।

yathā sūryyachandrau (rājānau) sarvamūrttadravyaprakāśakau bhavatastathā sūryyachandraguṇaśīlau prakāśanyāyayuktau vyavahārau (trīṇi sadāṁsi bhūṣathaḥ) bhūṣyato'laṅkurutaḥ। (vidathe) tābhiḥ sabhābhireva yuddhe (purūṇi) bahūni vijayādīni sukhāni manuṣyāḥ prāpnuvanti। tathā (pari viśvāni) rājadharmmādiyuktābhissabhābhirviśvasthāni sarvāṇi vastūni prāṇijātāni cha bhūṣayanti sukhayanti।

idamatra bodhyam-ekā rājāryyasabhā, tatra viśeṣato rājakāryyāṇyeva bhaveyuḥ। dvitīyā''ryyavidyāsabhā, tatra viśeṣato vidyāprachāronnatī eva kāryye bhavataḥ। tṛtīyā''ryyadharmasabhā, tatra viśeṣato dharmonnatiradharmahāniśchopadeśena karttavyā। parantvetāstisrassabhāḥ sāmānye kāryye militvaiva sarvānuttamān vyavahārān prajāsu prachārayeyuriti। yatraitāsu sabhāsu dharmātmabhirvidvadbhiḥ sārāsāravichāreṇa karttavyākarttavyasya prachāro nirodhaścha kriyate, tatra sarvāḥ prajāḥ sadaiva sukhayuktā bhavanti। yatraiko manuṣyo rājā bhavati tatra pīḍitāścheti niścayaḥ। (apaśyamatra) idamatrāhamapaśyam। īśvaro'bhivadati-yatra sabhayā rājaprabandho bhavati, tatraiva sarvābhyaḥ prajābhyo hitaṁ jāyata iti। (vrate) yo manuṣyaḥ satyācharaṇe (manasā)

vijñānena satyaṁ nyāyaṁ (jaganvān) vijñātavān, sa rājasabhāmarhati netaraścha । (garndhavān) pūrvoktāsu sabhāsu gandharvān pṛthivīrājapālanādivyavahāreṣu kuśalān (api vāyukeśān) vāyuvaddūta prachāreṇa viditasarvavyavahārān sabhāsadaḥ kuryyāt । keśāssūryyaraśmayastadvatsatyanyāyaprakāśakān, sarvahitaṁ chikīrṣūn, dharmātmanaḥ sabhāsadassthāpayitumaddamājñāpayāmi, netarāṁśchetīśvaropadeśaḥ sarvairmantavya iti ॥

Gloss—In these verses, duties Rājadharma is explained. As the bright (*rājānā*) sun and the moon illuminate all material and embodied objects, so the king of the nature of the sun and people of the nature of moon adorn (*bhūṣathaḥ*) the three assemblies (Rājārya Sabhā, Vidyārya Sabhā and Dharmārya Sabhā) (*triṇi sadāhnsi*). Let the people derive, from these assemblies, knowledge, prosperity, moral and ethical values and victory in the war (*vidathe*). Through these assemblies, all men and animate beings live happily. That is to say, one of them is the Rājārya Sabhā, where only the administrative, justice and executive (business) is transacted. The second is the Vidyārya Sabhā, working for the proliferation of knowledge. The third is the Dharmārya Sabhā, whose function is to strengthen moral and ethical values and prevent immorality and corruption. But all these three Assemblies, in general matters, should work unitedly and should (strive to) promote good conduct among the masses. Wherever the righteous and the learned (members) in these assemblies can distinguish between the good and bad and encourage people to perform just and moral acts restraining them from doing what they ought not to do, everybody lives a hale and hearty life. It is certain that in a country with a (absolute) monarchy, people are

oppressed. It has been seen that where the Government is run by Assemblies, people enjoy all happiness. Only a person is eligible for (the membership of) these assemblies who has the right understanding of justice, truth, various sciences and just conduct.

Moreover, only such persons, and none others, should be made members of these assemblies, as are gandharvas (experts in administration and Government) and 'vāyukeśa' (well versed in gathering intelligence from all places like the invisible air). These members, like the rays of the sun shed light on truth and justice and are inspired by an urge to do good to all. These members must be righteous in their inner hearts.

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि।
मा त्वा हिꣳसीन्मा मा हिꣳसीः॥ यजुर्वेद 20.1

kṣatrasya yonirasi kṣatrasya nābhirasi।
mā tvā hiꣳsīnmā mā hiꣳsīḥ॥ YV. 20.1

[Meaning] (O Parameśvara!) You are the source of physical power and the centre of physical power. May none of us show disrespect to you. Do me no harm..

(क्षत्रस्य योनिरसि) हे परमेश्वर! त्वं यथा क्षत्रस्य राजव्यवहारस्य योनि निमित्तमसि, तथा (क्षत्रस्य नाभिरसि) एवं राजधर्मस्य त्वं प्रबन्धकर्त्तासि। तथैव नोऽस्मानपि कृपया राज्यपालननिमित्तान् क्षत्रधर्मप्रबन्धकर्तॄश्च कुरु। (मा त्वा हिꣳसीन्मा मा हिꣳसीः) तथाऽस्माकं मध्यात् कोपि जनस्त्वां मा हिंसीदर्थाद्भवन्त तिरस्कृत्य नास्तिको मा भवतु। तथा त्वं मां मा हिंसीरर्थान्मम तिरस्कारं कदाचिन्मा कुर्य्याः। यतो वयं भवत्सृष्टौ राज्याधिकारिणस्सदा भवेम॥

(kṣatrasya yonirasi) he parameśvara! tvaṁ yathā kṣatrasya rājavyavahārasya yoni nimittamasi, tathā (kṣatrasya nābhirasi) evaṁ rājadharmasya tvaṁ prabandhakarttāsi। tathaiva no'smānapi kṛpayā rājyapālananimittān kṣatradharmaprabandhakartṝścha kuru। (mā tvā hiꣳsīnmā mā hiꣳsīḥ) tathā'smākaṁ madhyāt kopi janastvāṁ mā

hiṁsīdarthādbhavanta tiraskṛtya nāstiko mā bhavatu। tathā tvaṁ māṁ mā hiṁsīrarthānmama tiraskāraṁ kadāchinmā kuryyaḥ। yato vayaṁ bhavatsṛṣṭau rājyādhikāriṇassadā bhavema॥

Gloss—O Supreme Brahman! You are the source of the power of governance. You provide the laws of government. Graciously grant us the capability of running the government so that we may be good administrators and (experts in) state-crafts. None of us may disregard You and be a non-believer. May we not be the victim of your wrath so that we may be efficient in running the administration rightly in your creation.

यत्र ब्रह्म च क्षत्रं सम्यंचौ चरतः सह।
तं लोकं पुण्यं यज्ञेषं यत्र देवाः सहाग्निना॥ यजुर्वेद 20.25

yatra brahma cha kṣatraṁ samyaṁchau charataḥ saha।
taṁ lokaṁ puṇyaṁ yajñeṣaṁ yatra devāḥ sahāgninā॥
YV. 20.25

[Meaning] The nation where physical power and intellectual power are fine-tuned and in coordination, is the sacred place where people live happily and performing all good works.

भाष्यम्-(यत्र ब्रह्म च क्षत्रं च) यत्र देशे ब्रह्म परमेश्वरो वेदो वा, ब्रह्मणो, ब्रह्मविच्चैतत्सर्वं ब्रह्म तथा क्षत्रं शौर्य्यधैर्य्यादिगुणवन्तो मनुष्याश्चैतो द्वौ (सम्यंचौ) यथावद्विज्ञानयुक्तावरिद्धौ (चरतः सह), (तं लोक) तं देशं (पुण्यं) पुण्ययुक्तं (यज्ञेषं) यज्ञकरणेच्छाविशिष्टं विजानीमः। (यत्र देवाः सहाग्निना) यस्मिन्देशे विद्वांसः परमेश्वरेणाग्निहोत्रादयज्ञानुष्ठानेन च सह वर्त्तन्त, तत्रैव प्रजाः सुखिन्यो भवन्तीति विज्ञेयम्॥

Bhāṣyam-(yatra brahma cha kṣatraṁ cha) yatra deśe brahma parameśvaro vedo vā, brahmaṇo, brahmavichchaitatsarvaṁ brahma tathā kṣatraṁ śauryyadhairyyādiguṇavanto manuṣyāśchaito dvau (samyaṁchau) yathāvadvijñānayuktāvariuddhau (charataḥ saha), (taṁ loka) taṁ deśaṁ (puṇyaṁ) puṇyayuktaṁ (yajñeṣaṁ) yajñakaraṇechchhāviśi ṣṭaṁ vijānīmaḥ। (yatra

devāḥ sahāgninā) yasmindeśe vidvāṁsaḥ parameśvareṇāgnihotrādayajñānuṣṭhānena cha saha varttanta, tatraiva prajāḥ sukhinyo bhavantīti vijñeyam ॥

Gloss—That country where the experts of the Vedas and people endowed with physical prowess and valour live in coordination possessing adequate scientific knowledge is to be regarded as sacred, and it inspires her citizens to perform the Yajñas. People are happy in that country alone, where the learned scholar worship Parameśvara and perform the yajñas.

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
अश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभिषिंचामि ॥
इन्द्रस्येन्द्रियेण बलाय श्रियै यशसेऽभिषिंचामि ॥ यजु॰ 20.3

devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām।
aśvinorbhaiṣajyena tejase brahmavarchasāyābhiṣi-ṁchāmi ॥
indrasyendriyeṇa balāya śriyai yaśase'bhiṣiṁchāmi ॥

YV. 20.3

Gloss—O president of the assembly! Look after properly the masses who are the children of the self-effulgent Parameśvara, providing them with the power of the sun and vitality of the moon, prosperity of Pūṣan, with all medical facilities of the Aśvins and with all life supports. Inculcate in them good and just qualities, physical and intellectual power. You have been appointed ruler to promote science and technology, good health, prosperity and follow the rules of good governance.

भाष्यम्-(देव्य त्वा सवितुः) हे सभाध्यक्ष! स्वप्रकाशमानस्य सर्वस्य जगत उत्पादकस्य परमेश्वरस्य (प्रसवे) अस्यां प्रजायां (अश्विनोर्बाहुभ्यां) सूर्य्याचन्द्रमसोर्बाहुभ्यां, बलवीर्याभ्यां, (पूष्णो हस्ताभ्यां) पुष्टिकर्तुः प्राणस्य ग्रहणदानाभ्यां, (अश्विनोर्भैषज्येन) पृथिव्यन्तरिक्षौषधिसमूहेन सर्वरोगनिवारकेण सह वर्त्तमानं त्वां (तेजसे)

न्यायादिसद्गुणप्रकाशाय, (ब्रह्मवर्चसाय) पूर्णविद्याप्रचाराय, (अभिषिंचामि) सुगन्धजलैर्मूर्द्धनि मार्जयामि। तथा (इन्द्रस्येन्द्रियेण) परमेश्वरस्य परमेश्वर्य्येण विज्ञानेन च (बलाय) उत्तमबलार्थं, (श्रियै) चक्रवर्त्तिराज्यलक्ष्मीप्राप्त्यर्थं त्वां, (यशसे) अतिश्रेष्ठकीर्त्यर्थं च (अभि षिंचामि) राजधर्मपालनार्थं स्थपयामीतीश्वरोपदेशः॥

Bhāṣyam-(devya tvā savituḥ) he sabhādhyakṣa! svaprakāśamānasya sarvasya jagata utpādakasya parameśvarasya (prasave) asyāṁ prajāyāṁ (aśvinorbāhubhyāṁ) sūryyāchandramasorbāhubhyāṁ, balavīryābhyāṁ, (pūṣṇo hastābhyāṁ) puṣṭikartuḥ prāṇasya grahaṇadānābhyāṁ, (aśvinorbhaiṣajyena) pṛthivyantarikṣauṣadhisamūhena sarvaroganivārakeṇa saha varttamānaṁ tvāṁ (tejase) nyāyādisadguṇaprakāśāya, (brahmavarchasāya) pūrṇavidyāprachārāya, (abhiṣiṁchāmi) sugandhajalairmūrdvani mārjayāmi। tathā (indrasyendriyeṇa) parameśvarasya parameśvaryyeṇa vijñānena cha (balāya) uttamabalārthaṁ, (śriyai) chakravarttirājyalakṣamīpraptyarthaṁ tvāṁ, (yaśase) atiśreṣṭhakīrtyarthaṁ cha (abhi ṣiṁchāmi) rājadharmapālanārthaṁ sthapayāmītīśvaropadeśaḥ॥

Gloss—O president of the assembly! Look after properly the masses who are the children of the self-effulgent Parameśvara, providing them with the power of the sun and vitality of the moon, prosperity of Pūṣan, with all medical facilities of the Aśvins and with all life supports. Inculcate in them good and just qualities, physical and intellectual power. You have been appointed ruler to promote science and technology, good health, prosperity, and follow the rules of good governance.

कोऽसि कतमोऽसि कस्मै त्वा काय त्वा।
सुश्लोक सुमङ्गल सत्यराजन्॥ यजु॰ 20.4

ko'si katamo'si kasmai tvā kāya tvā।
suśloka sumaṅgala satyarājan॥ YV. 20.4

[Meaning] O far-famed! O auspicious!! O, real king !!! You are (ka) All bliss; (katama) Absolute bliss are You. You are for (eternal) bliss; you are for happiness.

भाष्यम्- (कोऽसि) हे परमात्मन् त्वं सुखस्वरूपोऽसि, भवानस्मानपि सुराज्येन सुखयुक्तान् करोतु। (कतमोऽसि) त्वमत्यन्तानन्दयुक्तोऽसि, अस्मानपि राजसभाप्रबन्धेनात्यन्तानन्दयुक्तान्सम्पादय। (कस्मै त्वा) अतो नित्यसुखाय त्वामाश्रयामः। तथा (काय त्वा) सुखरूपराज्यप्रदाय त्वामुपास्महे। (सुश्लोक) हे सत्यकीर्त्ते! (सुमङ्गल) हे सुष्ठुमङ्गलमय सुमङ्गलकारक! (सत्यराजन्) हे सत्यप्रकाशक सत्यराज्यप्रदेश्वर! अस्मद्राजसभाया भवानेव महाराजाधिराजोऽस्तीति वयं मन्यामहे॥

Bhāṣyam- (ko'si) he paramātman tvaṁ sukhasvarūpo'si, bhavānasmānapi surājyena sukhayuktān karotu। (katamo'si) tvamatyantānandayukto'si, asmānapi rājasabhāprabandhenātyantānandayuktānsampādaya। (kasmai tvā) ato nityasukhāya tvāmāśrayāmaḥ। tathā (kāya tvā) sukharūparājyapradāya tvāmupāsmahe। (suśloka) he satyakīrtte! (sumaṅgala) he suṣṭhumaṅgalamaya sumaṅgalakāraka! (satyarājan) he satyaprakāśaka satyarājyapradeśvara! asmadrājasabhāyā bhavāneva mahārājādhirājo'stīti vayaṁ manyāmahe॥

Gloss—O Supreme Soul! You are all bliss; make us also blissful, granting us good government. You are absolute bliss (katama); render us also in the blissful condition through the parliamentary form of government. We approach you for eternal happiness. We invoke You to bestow upon us benign administration.

O fair-famed! O embodiment of bliss, bestow happiness upon us!! O real king, the revealer of truth!!! You are the bestower of real government. O Brahman! We recognise You alone, the paramount King of our state and assemblies.

शिरो मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि।
राजा मे प्राणो अमृतꣳसम्राट् चक्षुर्विराट् श्रोत्रम्॥ यजुर्वेद 20.5

śiro me śrīryaśo mukhaṁ tviṣiḥ keśāścha śmaśrūṇi।
rājā me prāṇo amṛtaꣳsamrāṭ chakṣurvirāṭ śrotram॥

YV. 20.5

[Menaing] My glory be my head; my fame by my face; my brilliant lustre be my hair and beard; my rulership be my breath, and Brahman be my universal emperor; and the promotion of true sciences and good qualities by my eyes and ears.

भाष्यम्-समाध्यक्ष एवं मन्येत-(शिरो मे श्रीः) राज्यश्रीर्मे मम शिरोवत्। (यशो मुखं) उत्तमकीर्त्तिर्मुखवत्। (त्विषिः केशाश्च श्मश्रूणि) सत्यन्यायदीप्तिः मम केशश्मश्रुवत्। (राजा मे प्राणः) परमेश्वरः शरीरस्थो जीवनहेतुर्वायुश्च मम राजवत्। (अमृतꣳसम्राट्) मोक्षाख्यं सुखं, ब्रह्म, वेदश्च सम्राट् चक्रवर्तिराजवत्। (चक्षुर्विराट् श्रोत्रम्) सत्यविद्यादिगुणानां विविधप्रकाशकरणं श्रोत्रं चक्षुर्वत्। एवं सभासदोऽपि मन्येरन्। एतानि सभाध्यक्षस्य सभासदां चाङ्गानि सन्तीति सर्वे विजानीयुः॥

Bhāṣyam-samādhyakṣa evaṁ manyeta-(śiro me śrīḥ) rājyaśrīrme mama śirovat। (yaśo mukhaṁ) uttamakīrttirmukhavat। (tviṣiḥ keśāścha śmaśrūṇi) satyanyāyadīptiḥ mama keśaśmaśruvat। (rājā me prāṇaḥ) parameśvaraḥ śarīrastho jīvanaheturvāyuścha mama rājavat। (amṛtaꣳsamrāṭ) mokṣākhyaṁ sukhaṁ, brahma, vedaścha samrāṭ chakravartirājavat। (chakṣurvirāṭ śrotram) satyavidyādiguṇānāṁ vividhaprakāśakaraṇaṁ śrotraṁ chakṣurvat। evaṁ sabhāsado'pi manyeran। etāni sabhādhyakṣasya sabhāsadāṁ chāṅgāni santīti sarve vijānīyuḥ॥

Gloss—The President of the state assemblies (or Parliaments) should know that the royal glory is like his head; the name and fame like his mouth; the glory of truth and justice is like his hair and beard; rulership is his life; the salvation bliss; Brahman or the Veda like his universal emperor, and the promotion of true sciences and good qualities, like his eyes and ears.

The same applies to the members of parliaments or assemblies. Let all understand that they are the body

parts of the president and members of the assemblies or parliaments.

बाहू में बलमिन्द्रियꣳ हस्तौ मे कर्म वीर्य्यम्।
आत्मा क्षत्रमुरो मम॥ यजु॰ 20.7

bāhū meṁ balamindriyaꣳ hastau me karma vīryyam।
ātmā kṣatramuro mama॥ YV. 20.7

[Meaning] Let physical power be my (two) arms, knowledge gained through the mind, and sense organs are my hands. Valour is my deed. Kingly power is my heart and soul.

भाष्यम्-(बाहू मे बलं) यदुत्तमं बलं तन्मम बाहुवदस्ति (इन्द्रियꣳ हस्तौ मे) शुद्धं विद्यायुक्तं मनः श्रोत्रादिकं च मम ग्रहणसाधनवत् (कर्म वीर्य्यं) यदुत्तमपराक्रमधारणं तन्मम कर्मवत् (आत्मा क्षत्रमुरो मम) यन्मम हृदयं तत् क्षत्रवत्॥

Bhāṣyam-(bāhū me balaṁ) yaduttamaṁ balaṁ tanmama bāhuvadasti (indriyaꣳ hastau me) śuddhaṁ vidyāyuktaṁ manaḥ śrotrādikaṁ cha mama grahaṇasādhanavat (karma vīryyaṁ) yaduttamaparākramadhāraṇaṁ tanmama karmavat (ātmā kṣatramuro mama) yanmama hṛdayaṁ tat kṣatravat॥

Gloss—The strength is like my two arms. A pure and learned mind and other sense organs are like (means of acquisition) my hands. The remarkable exploits of heroism are my deeds, and the kingly power is like my heart and soul.

पृष्ठीर्मे राष्ट्रमुदरमꣳसौ ग्रीवाश्च श्रोणी।
ऊरू अरत्नी जानुनी विशो मेऽङ्गानि सर्वतः॥ यजु॰ 20.8

pṛṣṭhīrme rāṣṭramudaramaꣳsau grīvāścha śroṇī।
ūrū aratnī jānunī viśo me'ṅgāni sarvataḥ॥ YV. 20.8

[Meaning] My backbone is the nation; The armed forces and the treasuries are my belly and shoulders; The people's happiness and their self-reliance are my neck

and hips; people's training into trade and commerce and mathematical sciences are my thighs; the coordination between people and assembly is like the function of my knees; all these acts form my body parts.

भाष्यम्-(पृष्ठी मे राष्ट्रम्) यद्राष्ट्रं तन्मम पृष्ठभागवत् (उदरमथसौ) यौ सेनाकोशौ स्तस्तत्कर्म मम हस्तमूलोदरवत् (ग्रीवाश्च श्रोणी) यत्प्रजायाः सुखेन भूषणं पुरुषार्थीकरणं च तत्कर्म मम नितम्बाङ्गवत्। (ऊरू अरत्नी) यत्प्रजाया व्यापारे गणितविद्यायां च निपुणीकरणं तन्ममोर्वरत्व्यङ्गवदस्ति। (जानुनी विशो मेऽङ्गानि सर्वतः) यत्प्रजाराजसभयोः सर्वथा मेलरक्षणं तन्मम कर्म जानुवत्। एवं पूर्वोक्तानि सर्वाणि कर्माणि ममावयववत् सन्ति। यथा स्वाङ्गेषु प्रीतिस्तत्पालने पुरुषस्य श्रद्धा भवति तथा प्रजापालने च स्वकीया बुद्धिस्सर्वैः कार्य्येति॥

Bhāṣyam-(pṛṣṭhī rme rāṣṭram) yadrāṣṭraṁ tanmama pṛṣṭhabhāgavat (udaramaथsau) yau senākośau stastatkarma mama hastamūlodaravat (grīvāścha śroṇī) yatprajāyāḥ sukhena bhūṣaṇaṁ puruṣārthīkaraṇaṁ cha tatkarma mama nitambāṅgavat। (ūrū aratnī) yatprajāyā vyāpāre gaṇitavidyāyāṁ cha nipuṇīkaraṇaṁ tanmamorvaratnyaṅgavadasti। (jānunī viśo me'ṅgāni sarvataḥ) yatprajārājasabhayoḥ sarvathā melarakṣaṇaṁ tanmama karma jānuvat। evaṁ pūrvoktāni sarvāṇi karmāṇi mamāvayavavat santi। yathā svāṅgeṣu prītistatpālane puruṣasya śraddhā bhavati tathā prajāpālane cha svakīyā buddhissarvaiḥ kāryyeti॥

Gloss—The nation is like my backbone. The armed forces and the treasury are like my belly and shoulders. The people's happiness and their self-reliance are like my hips. Making people efficient in trade, commerce, and the mathematical sciences is like my thighs. The cooperation between the people and the legislative assemblies is like the function of my knees. In this manner, all the above-stated acts are like my body parts. As a man has a love for his organs and a deep interest in protecting them, so should all kings guard the interest of the people.

प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रति तिष्ठामि गोषु। प्रत्यङ्गेषु प्रति तिष्ठाम्यात्मन् प्रति प्राणेषु प्रति तिष्ठामि पुष्टे प्रति द्यावापृथिव्योः प्रति तिष्ठामि यज्ञे॥ यजु० 20.10

prati kṣatre prati tiṣṭhāmi rāṣṭre pratyaśveṣu prati tiṣṭhāmi goṣu। pratyaṅgeṣu prati tiṣṭhāmyātman prati prāṇeṣu prati tiṣṭhāmi puṣṭe prati dyāvāpṛthivyoḥ prati tiṣṭhāmi yajñe॥

YV. 20.10

[Meaning] I live in a country administered righteously and promoting knowledge and dharma (morality). I reside in every royal power and intellectual power and also in all parts of the universe, in every soul, in every living being. Every energetic object is my dwelling place. I reside in every part of the earth and space; every yajña is my abode.

भाष्यम्-(प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे) अहं परमेश्वरो धर्मेण प्रतीते क्षत्रे प्रतिष्ठितो भवामि, विद्याधर्मप्रचारिते देशे च। (प्रत्यश्वेषु०) प्रत्यश्वं प्रतिगां च तिष्ठामि। (प्रत्यङ्गेषु०) सर्वस्य जगतोऽङ्गमङ्गं प्रति तिष्ठामि, तथा चात्मानमात्मानं प्रति तिष्ठामि। (प्रति प्राणे०) प्राणं प्राणं प्रत्येवं पुष्टं पुष्टं पदार्थं प्रति तिष्ठामि। (प्रति द्यावापृथिव्योः) दिवं दिवं प्रति, पृथिवीं पृथिवीं प्रति च तिष्ठामि। (यज्ञे) तथा यज्ञं यज्ञं प्रति तिष्ठाम्यहमेव सर्वत्र व्यापकोऽस्मीति। मामिष्टदेवं समाश्रित्य ये राजधर्ममनुसरन्ति तेषां सदैव विजयाभ्युदयौ भवतः। एवं राजपुरुषैश्चापि प्रजापालने सर्वत्र न्यायविज्ञानप्रकाशो रक्षणीयो, यतोऽन्यायविद्याविनाशः स्यादिति॥

Bhāṣyam-(prati kṣatre prati tiṣṭhāmi rāṣṭre) ahaṁ parameśvaro dharmeṇa pratīte kṣatre pratiṣṭhito bhavāmi, vidyādharmaprachārite deśe cha। (pratyaśveṣu..) pratyaśvaṁ pratigāṁ cha tiṣṭhāmi। (pratyaṅgeṣu..) sarvasya jagato'ṅgamaṅgaṁ prati tiṣṭhāmi, tathā chātmānamātmānaṁ prati tiṣṭhāmi। (prati prāṇe..) prāṇaṁ prāṇaṁ pratyevaṁ puṣṭaṁ puṣṭaṁ padārthaṁ prati tiṣṭhāmi। (prati dyāvāpṛthivyoḥ) divaṁ divaṁ prati, pṛthivīṁ pṛthivīṁ prati cha tiṣṭhāmi। (yajñe) tathā yajñaṁ yajñaṁ prati tiṣṭhāmyahameva sarvatra vyāpako'smīti। māmiṣṭadevaṁ samāśritya ye rājadharmamanusaranti teṣāṁ sadaiva vijayābhyudayau bhavataḥ। evaṁ rājapuruṣaiśchāpi prajāpālane

sarvatra nyāyavijñānaprakāśo rakṣaṇīyo, yato'nyāyavidyāvināśaḥ syāditi ॥

Gloss—(Parameśvara declares): I live in the kingdom which is administered righteously and in the country which promotes knowledge and dharma (morality). I reside in royal power and intellectual power and also in all parts of (pratyaṅgeṣu) of the universe. Every soul, every breath, and every energetic object is my dwelling place. Every (part of) earth, every corner of the bright space and every yajña are my living place. I am Omnipresent. Those who carry on duties of government surrendering to me, always attain success in all acts and prosperity. All Government officials, therefore, should promote justice and knowledge so that injustice and ignorance may be dispelled.

त्रातारमिन्द्रमवितारमिन्द्रꣳ हवे हवे सुहवꣳ शूरमिन्द्रम्।
ह्वयामि शक्रं पुरुहूतमिन्द्रꣳ स्वस्ति नो मघवा धात्विन्द्रः ॥ यजु० 20.50

trātāramindramavitāramindra ꣳhave have suhava ꣳ śūramindram।
hvayāmi śakraṁ puruhūtamindra ꣳsvasti no maghavā dhātvindraḥ ॥ YV. 20.50

[Meaning] Indra, the rescuer; Indra, the helper; the Brave who is rightly invoked in every battle (or who listens to every invocation). I call lndra the Almighty, who is invoked by all. May the bounteous Indra bless us with prosperity.

भाष्यम्-(त्रातारमिन्द्र०) यं विश्वस्य त्रातारं रक्षकं, परमैश्वर्य्यवन्तं, (सुहवꣳ शूरमिन्द्रं) सुहवं शोभनयुद्धकारिणमत्यन्तशूरं, जगतो राजानमनन्तबलवन्तं, (शक्रं) शक्तिमन्तं शक्तिप्रदं च, (पुरुहूतं) बहुभिः शूरैः सुसेवितं, (इन्द्रं) न्यायेन राज्यपालकं, (इन्द्रꣳ हवेहवे) युद्धे युद्धे स्वविजयार्थं इन्द्रं परमात्मानं (ह्वयामि) आह्वयामि आश्रयामि। (स्वस्ति नो मघवा धात्विन्द्रः) स परमधनप्रदातेन्द्रः सर्वशक्तिमानीश्वरः सर्वेषु राज्यकार्य्येषु नोऽस्मभ्यं स्वस्ति धातु = निरन्तरं विजयसुखं दधातु॥

Bhāṣyam-(trātāramindra..) yaṁ viśvasya trātāraṁ rakṣakaṁ, paramaiśvaryyavantaṁ, (suhava ऽśūramindraṁ) suhavaṁ śobhanayuddhakāriṇamatyantaśūraṁ, jagato rājānamanantabalavantaṁ, (śakraṁ) śaktimantaṁ śaktipradaṁ cha, (puruhūtaṁ) bahubhiḥ śūraiḥ susevitaṁ, (indraṁ) nyāyena rājyapālakaṁ, (indra ऽhavehave) yuddhe yuddhe svavijayārthaṁ indraṁ paramātmānaṁ (hvyāmi) āhvayāmi āśrayāmi। (svasti no maghavā dhātvindraḥ) sa paramadhanapradātendraḥ sarvaśaktimānīśvaraḥ sarveṣu rājyakāryyeṣu no'smabhyaṁ svasti dhātu = nirantaraṁ vijayasukhaṁ dadhātu ॥

Gloss—I pray or take shelter of Brahman for the victory of every battle in life. He is (trātāram) the custodian of the entire universe, (indram) the most glorious, (suhavam) the noble fighter, (śūram) the bravest king of the universe. He is (śakram) the mightiest and the bestower of power, invoked by all heroes, governing this universe with justice. May the Bounteous and Almighty Brahman grant victory and happiness in all our endeavours concerning the state and society.

इमं देवा असपन्तꣳ सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय। इममुष्य पुत्रममुष्यै पुत्रमस्यै विश एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाꣳ राजा॥ यजु0 9.40

imaṁ devā asapanta ऽsuvadhvaṁ mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya। imamamuṣya putramamuṣyai putramasyai viśa eṣa vo'mī rājā somo'smākaṁ brāhmaṇānā ऽrājā॥ YV. 9.40

[Meaning] O enlightened persons! For mighty domination, for lordship, for democratic sovereignty and divine glory, appoint him your ruler, who is without a rival, the son of a famous man and woman. O, people! A person endowed with good qualities and merit deserves to be a king of learned people.

भाष्यम्-(देवाः) हे देवा विद्वांसः सभासदः! (महते क्षत्राय) अतुलराजधर्माय (महते ज्यैष्ठ्याय) अत्यन्तज्ञानवृद्धव्यवहारस्थापनाय (महते जानराज्याय) जनानां विदुषां मध्ये परमराज्यकरणाय (इन्द्रस्येन्द्रियाय) सूर्य्यस्य प्रकाशवन्न्यायव्यवहारप्रकाशनायान्यायान्धकारविनाशाय (अस्यै विशे) वर्त्तमानायै प्रजायै यथावत्सुखप्रदानाय (इमम्) (असपत्नꣳ सुवध्वम्) इमं प्रत्यक्षं शत्रूद्भवरहितं निष्कण्टकमुत्तमराजधर्मं सुवध्वमीशिध्वमैश्वर्य्यसहितं कुरुत। यूयमप्येवं जानीत-(सोमोऽस्माकं ब्राह्मणानाꣳ राजा) वेदविदां सभासदां मध्ये यो मनुष्यः सोम्यगुणसम्पन्नः सकलविद्यायुक्तोऽस्ति स एव सभाध्यक्षत्वेन स्वीकृतः सन् राजास्तु। हे सभासदः! (अमी) ये प्रजास्था मनुष्याः सन्ति तान्प्रत्यप्येवमाज्ञा श्राव्या-(एष वो राजा) अस्माकं वो युष्माकं च ससभासत्कोऽयं राजसभाव्यवहार एव राजास्तीति। एतदर्थं वयं (इममुष्य पुत्रममुष्यै पुत्रं) प्रख्यातनाम्नः पुरुषस्य प्रख्यातनाम्न्याः स्त्रियाश्च सन्तानमभिषिच्याध्यक्षत्वे स्वीकुर्म्म इति॥

Bhāṣyam-(devāḥ) he devā vidvāṁsaḥ sabhāsadaḥ! (mahate kṣatrāya) atularājadharmāya (mahate jyaiṣṭhyāya) atyantajñānavṛddhavyavahārasthāpanāya (mahate jānarājyāya) janānāṁ viduṣāṁ madhye paramarājyakaraṇāya (indrasyendriyāya) sūryyasya prakāśavannyāyavyavahāraprakāśanāyānyāyāndhakāravināśāya (asyai viśe) varttamānāyai prajāyai yathāvatsukhapradānāya (imam) (asapatna ṣsuvadhvam) imaṁ pratyakṣaṁ śatrūdbhavarahitaṁ niṣkaṇṭakamuttamarājadharmaṁ suvadhvamīśidhvamaiśvaryyasahitaṁ kuruta। yūyamapyevaṁ jānīta-(somo'smākaṁ brāhmaṇānā ṣrājā) vedavidāṁ sabhāsadāṁ madhye yo manuṣyaḥ somyaguṇasampannaḥ sakalavidyāyukto'sti sa eva sabhādhyakṣatvena svīkṛtaḥ san rājāstu। he sabhāsadaḥ! (amī) ye prajāsthā manuṣyāḥ santi tānpratyapyevamājñā śrāvyā-(eṣa vo rājā) asmākaṁ vo yuṣmākaṁ cha sasabhāsatko'yaṁ rājasabhāvyavahāra eva rājāstīti। etadarthaṁ vayaṁ (imamuṣya putramamuṣyai putraṁ) prakhyātanāmnaḥ puruṣasya prakhyātanāmnyāḥ striyāścha santānamabhiṣichyādhyakṣatve svīkurmma iti॥

Gloss—O learned members of the assemblies! Perform the duty of governance beautifully in your sovereign state, which is (asapatna) free from enemies and (niśkaṇṭaka) without internal black-sheeps with the object of giving superior governance, giving knowledge

the highest place, establishing sovereign authority among the learned, providing the light of justice and dispelling the darkness of injustice like the sun and rendering the people as happy as possible. You all should know that a person qualifies as the head of state who is most learned, meritorious and highly qualified. O members! Promulgate this divine ordinance among the common people that we all should be governed by such a ruler and the rule of law. Therefore, we elect such a person president of the state and that of the assembly, who is the son of learned and eminent parents.

इन्द्रो जयाति न परा जयाता अधिराजो राजसु राजयातै।
चर्कृत्य ईड्यो वन्द्यश्चोपसद्यो नमस्यो भवेह॥ अथर्व० 6.98.1

indro jayāti na parā jayātā adhirājo rājasu rājayātai।
charkṛtya īḍyo vandyaśchopasadyo namasyo bhaveha॥
AV. 6.98.1

[Meaning] The powerful king be victor, never to be defeated and reign among the rulers as sovereign ruler. Be here repeatedly praised by us, to be revered and sought after and respected by all of us.

भाष्यम्- (इन्द्रो जयाति) स एवेन्द्रः परमेश्वरः सभाप्रबन्धो वा जयाति विजयोत्कर्षं सदा प्राप्नोतु। (नपराजयातै) स मा कदाचित्पराजयं प्राप्नोतु (अधिराजो राजसु राजयातै) स राजाधिराजो विश्वस्येश्वरः सर्वेषु चक्रवर्त्तिराजसु माण्डलिकेषु वा स्वकीयसत्यप्रकाशन्यायेन सहास्माकं मध्ये सदा प्रसिध्यताम्। (चर्कृत्यः) यो जगदीश्वरः सर्वैर्मनुष्यै पुनः पुनरुपासनायोग्योऽस्ति, (ईड्यः) अस्माभिः स एवैकः स्तोतुं योग्यः (वन्द्यश्च) पूजनीयः (उपसद्यः) समाश्रयितुं योग्यः (नमस्यः) नमस्कर्तुं योग्योऽस्ति। (भवेह) हे महाराजेश्वर! त्वमुत्तमप्रकारेणास्मिन् राज्ये सत्कृतो भव। भवत्सत्कारेण सह वर्त्तमाना वयमप्यस्मिन् चक्रवर्त्तिराज्ये सदा सत्कृता भवेम॥

Bhāṣyam- (indro jayāti) sa evendraḥ parameśvaraḥ sabhāprabandho vā jayāti vijayotkarṣaṁ sadā prāpnotu। (naparājayātai) sa mā kadāchitparājayaṁ prāpnotu (adhirājo rājasu rājayātai) sa rājādhirājo viśvasyeśvaraḥ sarveṣu

chakravarttirājasu māṇḍalikeṣu vā svakīyasatyaprakāśanyāyena sahāsmākaṁ madhye sadā prasidhyatām। (charkṛtyaḥ) yo jagadīśvaraḥ sarvairmanuṣyai punaḥ punarupāsanāyogyo'sti, (īḍyaḥ) asmābhiḥ sa evaikaḥ stotuṁ yogyaḥ (vandyaścha) pūjanīyaḥ (upasadyaḥ) samāśrayituṁ yogyaḥ (namasyaḥ) namaskartuṁ yogyo'sti। (bhaveha) he mahārājeśvara! tvamuttamaprakāreṇāsmin rājye satkṛto bhava। bhavatsatkāreṇa saha varttamānā vayamapyasmin chakravarttirājye sadā satkṛtā bhavema॥

Gloss—May Parameśvara or the parliamentary process (of running the government) make us victorious? May the head of parliament never be defeated. May the king of kings, the ruler of the whole globe, be known for his truth and justice in his sovereign empire and smaller dominions under him. May we repeatedly meditate upon Brahman alone, who is always fit to be adored, saluted, invoked (pūjanīya) and relied upon and adhered to by us. May we, O Lord of the Emperors! be able to honour you in the best possible manner in our kingdom so that, by honouring you, we shall always be honoured in our sovereign empire.

त्वमिन्द्राधिराजः श्रवस्युस्त्वं भूराभिभूतिर्जनानाम्।
त्वं दैवीर्विश इमा वि राजायुष्मत्क्षत्रमजरं ते अस्तु॥ अथर्व० 6.98.2

tvamindrādhirājaḥ śravasyustvaṁ bhūrābhibhūtirjanānām।
tvaṁ daivīrviśa imā vi rājāyuṣmatkṣatramajaraṁ te astu॥
AV. 6.98.2

[Meaning] You desire name and fame, an overlord ruler, have won dominion over man, O king! you are the supreme ruler of these enlightened (daivī) people, undecaying and long-lasting be your sway.

भाष्यम्-(त्वमिन्द्राधिराजः श्रवस्युः) हे इन्द्र परमेश्वर! त्वं सर्वस्य जगतोऽधिराजोऽसि, 'श्रव इवाचरतीति, सर्वस्य श्रोता च' स्वकृपया मामपि तादृशं कुरु। (त्वं भूरभिभूतिर्जनानाम्) हे भगवन्! त्वं भूः सदा भवसि। यथा

जनानामभिभूतिरभीष्टस्यैश्वर्य्यस्य दातासि तथा मामप्यनुग्रहेण करोतु। (त्वं दैवीर्विश इमा वि राजाः) हे जगदीश्वर! यथा त्वं दिव्यगुणसम्पन्ना विविधोत्तमराजपालिताः, प्रत्यक्षविषयाः प्रजाः सत्यन्यायेन पालयसि तथा मामपि कुरु। (युष्मत्क्षत्रमजरं ते अस्तु) हे महाराजाधिराजेश्वर! तव यदिदं सनातनं राजधर्मयुक्तं नाशरहितं विश्वरूपं राष्ट्रमस्ति तदिदं भवद्दत्तमस्माकमस्तु, इति याचितः सन्नाशीर्ददातीदं मद्रचित्तं भूगोलाख्यं राष्ट्रं युष्मदधीनमस्तु॥

Bhāṣyam-(tvamindrādhirājaḥ śravasyuḥ) he indra parameśvara! tvaṁ sarvasya jagato'dhirājo'si, 'śrava ivācharatīti, sarvasya śrotā cha' svakṛpayā māmapi tādṛśaṁ kuru। (tvaṁ bhūrabhibhūtirjanānām) he bhagavan! tvaṁ bhūḥ sadā bhavasi। yathā janānāmabhibhūtirabhīṣṭasyaiśvaryyasya dātāsi tathā māmapyanugraheṇa karotu। (tvaṁ daivīrviśa imā vi rājāḥ) he jagadīśvara! yathā tvaṁ divyaguṇasampannā vividhottamarājapālitāḥ, pratyakṣaviṣayāḥ prajāḥ satyanyāyena pālayasi tathā māmapi kuru। (yuṣmatkṣatramajaraṁ te astu) he mahārājādhirājeśvara! tava yadidaṁ sanātanaṁ rājadharmayuktaṁ nāśarahitaṁ viśvarūpaṁ rāṣṭramasti tadidaṁ bhavaddattamasmākamastu, iti yāchitaḥ sannāśīrdadātīdaṁ madrachittaṁ bhūgolākhyaṁ rāṣṭraṁ yuṣmadadhīnamastu॥

Gloss—O (Indra) Supreme Lord! You are the supreme ruler of this entire universe. You are like the ears (of the world), i.e. hear the prayer of every living being, and also make me graciously listen to the voice of all. O, Parameśvara! You are eternally existent and bestow the desired prosperity upon the people. Be gracious to me. O Lord of the universe! You govern enlightened beings (who have attained mokṣa) by truth and justice like a king; protect me similarly. O King of the Kings! This universal kingdom of yours is eternal, well-administered and perpetual. May it be ours as a gift from you. Parameśvara, prayed in this manner, gives His blessings, "Let this kingdom of the universe created by Me, be yours".

स्थिरा वः सत्वायुधा पराणुदे वोळू उत प्रतिष्कभे।
युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः॥ ऋ० 1.39.2

sthirā vaḥ satnvāyudhā parāṇude voḷū uta pratiṣkabhe।
yuṣmākamastu taviṣī panīyasī mā martyasya māyinaḥ॥
RV. 1.39.2

[Meaning] Strong be your weapons for driving away (your) foes, firm in resisting them; yours be the strength that merits praise, may not (the power) of a treacherous mortal (survive).

भाष्यम्-(स्थिरा वः०) अस्यार्थः प्रार्थनाविषय उक्तः।

Bhāṣyam-(sthirā vaḥ..) asyārthaḥ prārthanāviṣaya uktaḥ।

Gloss—The purport or the verse (RV.1.39.2) has been given above under the topic of 'Worship and Prayer'.

तं सभा च समितिश्च सेना च॥ अथर्व० 15.9.2

taṁ sabhā cha samitiścha senā cha॥ AV. 15.9.2

[Meaning] Assembly, council and army are the representative of Parameśvara.

भाष्यम्- (तं सभा च) राजसभा प्रजा च तं पूर्वोक्तं सर्वराजाधिराजं परमेश्वरं तथा सभाध्यक्षमभिषिच्य राजानं मन्येत। (समितिश्च) तमनुश्रित्यैव समितिर्युद्धमाचरणीयम् (सेना च) तथा वीरपुरुषाणां या सेना सापि परमेश्वरं, ससभाध्यक्षां सभां, स्वसेनानीं चानुश्रित्य युद्धं कुर्य्यात्॥

Bhāṣyam- (taṁ sabhā cha) rājasabhā prajā cha taṁ pūrvoktaṁ sarvarājādhirājaṁ parameśvaraṁ tathā sabhādhyakṣamabhiṣichya rājānaṁ manyeta। (samitiścha) tamanuśrityaiva samitiryuddhamācharaṇīyam (senā cha) tathā vīrapuruṣāṇāṁ yā senā sāpi parameśvaraṁ, sasabhādhyakṣāṁ sabhāṁ, svasenānīṁ chānuśritya yuddhaṁ kuryyāt॥

Gloss—Let the parliament and the people recognise Parameśvara as the ruler of the rulers and the president of the parliament as their king after anointing him, and

let the parliament decide the subjects of war and peace as Parameśvara's directions. The army of great warriors should acknowledge Parameśvara and the parliament with its president as their supreme commander and let them fight under their orders.

इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम्।
ग्रामजितं गोजितं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा॥ अथर्व० 6.97.3

imaṁ vīramanu harṣadhvamugramindraṁ sakhāyo anu saṁ rabhadhvam।

grāmajitaṁ gojitaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā॥ AV. 6.97.3

[Meaning] Under the custody of this strong hero, be you glad, joyful; cling to him even as you adhere to Indra, the conqueror, kine-winner, thunder wielder, who quells a host and with his might destroys it.

भाष्यम्- ईश्वरः सर्वान्मनुष्यान्प्रत्युपदिशति-(सखायः) हे सखायः! (इमं वीरमुग्रमिन्द्रं) शत्रूणां हन्तारं, युद्धकुशलं, निर्भयं, तेजस्विनं प्रति राजपुरुषं तथेन्द्रं परमैश्वर्य्यवन्तं परमेश्वरं (अनु हर्षध्वं) सर्वे यूयमनुमोदयध्वम्, एवं कृत्वैव दुष्टशत्रूणां पराजयार्थ (अनु संरभध्वं) युद्धारम्भं कुरुत। कथम्भूतं तं? (ग्रामजितं) येन पूर्वं शत्रूणां समूहा जिताः (गोजितं) येनेन्द्रियाणि पृथिव्यादिकं च जितं (वज्रबाहुं) वज्रः प्राणो बलं बाहुर्यस्य (जयन्तं) जयं प्राप्नुवन्तं (प्रमृणन्तमोजसा) ओजसा बलेन शत्रून् प्रकृष्टतया हिंसन्तम् (अज्म) वयं तमाश्रित्य सदा विजयं प्राप्नुमः॥

Bhāṣyam- īśvaraḥ sarvānmanuṣyānpratyupadiśati-(sakhāyaḥ) he sakhāyaḥ! (imaṁ vīramugramindraṁ) śatrūṇāṁ hantāraṁ, yuddhakuśalaṁ, nirbhayaṁ, tejasvinaṁ prati rājapuruṣaṁ tathendraṁ paramaiśvaryyavantaṁ parameśvaraṁ (anu harṣadhvaṁ) sarve yūyamanumodayadhvam, evaṁ kṛtvaiva duṣṭaśatrūṇāṁ parājayārtha (anu saṁrabhadhvaṁ) yuddhārambhaṁ kuruta। kathambhūtaṁ taṁ? (grāmajitaṁ) yena pūrvaṁ śatrūṇāṁ samūhā jitāḥ (gojitaṁ) yenendriyāṇi pṛthivyādikaṁ cha jitaṁ (vajrabāhuṁ) vajraḥ prāṇo balaṁ bāhuryasya (jayantaṁ) jayaṁ prāpnuvantaṁ (pramṛṇantamojasā) ojasā balena śatrūn prakṛṣṭatayā

hiṁsantam (ajma) vayaṁ tamāśritya sadā vijayaṁ prāpnumaḥ ॥

Gloss—Parameśvara ordains to all men :

(Sakhāyaḥ) O, Friends! Propitiate the most glorious Lord and support the king who is (vīra) a great hero, the killer of foes, skilled in war, dauntless and splendid like Indra (Parameśvara). (Anu saṁrabhadhvam) Declare war to quell the wicked enemies at the instance of the king who (grāma-jitam) subdued the host of foes already, (go-jitam) the winner of lands and restrainer of sense organs, who is armed with (vajra-bāhu) vajra like deadly weapons, who emerges victorious (jayantam) and who is the destroyer of his foes with his mighty prowess. Depending upon him, may we attain victory.

सभ्य सभां मे पाहि ये च सभ्याः सभासदः ।
त्वयेद्गाः पुरुहूत विश्वमायुर्व्यऽश्नवम् ॥ अथर्व० 19.55.6

sabhya sabhāṁ me pāhi ye cha sabhyāḥ sabhāsadaḥ ।
tvayedgāḥ puruhūta viśvamāyurvya'śnavam ॥ AV.19.55.6

[Meaning] King worthy of presiding over the cabinet, protect this parliament only as ordained by much invoked Parameśvara. Governed by this type of king let all people in the state live a complete life of 100 years.

भाष्यम्-(सभ्य सभां मे पाहि) हे सभायां साधो परमेश्वर! मे मम सभां यथावत् पालय। म इत्यस्मच्छब्दनिर्देशात्सर्वान्मनुष्यानिदं वाक्यं गृह्णातीति (ये च सभ्याः सभासदः) सभाकर्मसु साधवश्चतुराः सभायां सीदन्ति, तेऽस्माकं पूर्वोक्तां त्रिविधां सभां पान्तु यथावद्रक्षन्तु (त्वयेद्गाः पुरुहूत) हे बहुभिः पूजित परमात्मन्! त्वया सह ये सभाध्यक्षाः सभासद इद्गाइतं राजधर्मज्ञानं गच्छन्ति, त एव सुखं प्राप्नुवन्ति (विश्वमायुर्व्यश्नवम्) एवं सभापालितोऽहं सर्वो जनः शतवार्षिकं सुखयुक्तमायुः प्राप्नुयाम् ॥

Bhāṣyam-(sabhya sabhāṁ me pāhi) he sabhāyāṁ sādho parameśvara! me mama sabhāṁ yathāvat pālaya। ma ityasmachchhabdanirdeśātsarvānmanuṣyānidaṁ vākyaṁ gṛhṇātīti (ye cha sabhyāḥ sabhāsadaḥ) sabhākarmasu sādhavaśchaturāḥ sabhāyāṁ sīdanti, te'smākaṁ pūrvoktāṁ

trividhāṁ sabhāṁ pāntu yathāvadrakṣantu (tvayedgāḥ puruhūta) he bahubhiḥ pūjita paramātman! tvayā saha ye sabhādhyakṣāḥ sabhāsada idgāitaṁ rājadharmajñānaṁ gachchhanti, ta eva sukhaṁ prāpnuvanti (viśvamāyurvyaśvanam) evaṁ sabhāpālito'haṁ sarvo janaḥ śatavārṣikaṁ sukhayuktamāyuḥ prāpnuyām ॥

Gloss—O Parameśvara! The best ideal member of an assembly protects our assemblies adequately. By using the word '*me*' (mine), all men are referred to here. May the worthy members of assemblies who sit in the assemblies and who are experts in parliamentary affairs protect our above-mentioned threefold assemblies (rājārya sabhā, vidyārya sabhā and dharmārya sabhā). O Universally invoked Parameśvara! Only those presidents and members of the assemblies who learn the art of governance from you (having meditated upon you) enjoy happiness. May we duly guarded and protected by such State Assemblies live a happy life of (at least) a hundred years.

इयं राजधर्मव्याख्या वेदरीत्या संक्षेपेण लिखिताऽतोग्र ऐतरेयशतपथब्राह्मणादिग्रन्थरीत्या संक्षेपतो लिख्यते। तद्यथा-

iyaṁ rājadharmavyākhyā vedarītyā saṁkṣepeṇa likhitā'togra aitareyaśatapathabrāhmaṇādigrantharītyā saṁkṣepato likhyate। tadyathā-

So far we have briefly documented the system of the governance as laid down in the Vedas; now we shall give deal with the same according to the Brāhmaṇa texts like the Aitareya and the Śatapatha Brāhmaṇas, which is as follows:

जनिष्ठा उग्रः सहसे तुरायेति सूक्तमुग्रवत्सहस्वत्तत्क्षत्रस्य रूपं, मन्द्र ओजिष्ठ इत्योजस्वत्तत्क्षत्रस्य रूपम् ॥ ऐतरेय ब्रा॰ 8.2.3.1

janiṣṭhā ugraḥ sahase turāyeti

sūktamugravatsahasvattatkṣatrasya rūpaṁ, mandra ojiṣṭha ityojasvattatkṣatrasya rūpam ॥ A.Br. 8.2.3.1

[Meaning] The administration members should be both harsh and gentle. Harshness and gentleness are the nature of a kṣatriya (person in rule and administration). Harshness should be meted out to the criminals, and good and noble persons should be treated gently.

भाष्यम्-(जनिष्ठा उग्रः०) राजसभायां, जनिष्ठा अतिशयेन जना विद्वांसो धर्मात्मानः श्रेष्ठप्रकृतीन्मनुष्यान्प्रति, सदा सुखदास्सोम्या भवेयुः। तथा दुष्टान् प्रत्युग्रो व्यवहारो धार्य्य इति। कुतो यद्राजकर्म्मास्ति तद् द्विविधं भवत्येकं सहस्वद, द्वितीयमुग्रवदर्थात्क्वचिद्देशकालवस्त्वनुसारेण सहनं कर्त्तव्यम्, क्वचित्तद्विपर्य्यये राजपुरुषैर्दुष्टेषूग्रो दण्डो निपातनीयश्चैतत्क्षत्रस्य धर्मस्य स्वरूपं भवति। तथा (मन्द्र ओजिष्ठाः०) उत्तमकर्मकारिभ्य आनन्दकरो, दुष्टेभ्यो दुःखप्रदश्चात्युत्तमवीरपुरुषसेनादिपदार्थसामग्र्या सहितो यो राजधर्मोऽस्ति स च क्षत्रस्य स्वरूपमस्ति॥

Bhāṣyam-(janiṣṭhā ugraḥ..) rājasabhāyāṁ, janiṣṭhā atiśayena janā vidvāṁso dharmātmānaḥ śreṣṭhaprakṛtīnmanuṣyānprati, sadā sukhadāssomyā bhaveyuḥ। tathā duṣṭān pratyugro vyavahāro dhāryya iti। kuto yadrājakarmmāsti tad dvividhaṁ bhavatyekaṁ sahasvada, dvitīyamugravadarthātkvachiddeśakālavastvanusāreṇa sahanaṁ karttavyam, kvachittadviparyyaye rājapuruṣairduṣṭeṣūgro daṇḍo nipātanīyaśchaitatkṣatrasya dharmasya svarūpaṁ bhavati। tathā (mandra ojiṣṭhāḥ..) uttamakarmakāribhya ānandakaro, duṣṭebhyo duḥkhapradaśchātyuttamavīrapuruṣasenādipadārthasāmagryā sahito yo rājadharmo'sti sa cha kṣatrasya svarūpamasti ॥

Gloss—The learned and the dhārmika (endowed with knowledge, moral and ethical values) members of the State Assemblies should be gentle and strive to provide all comforts to the good people, and they should adopt a stern attitude to the wicked. The duty of the administrative head is, thus, twofold: (sahasvat) tolerant and mild) and the other (ugravat) is harsh and horrible.

That is to say, sometimes, due to exigencies of place, time and (the particular) purpose or object, toleration becomes unavoidable, and in others, under different circumstances, a severe punishment has to be inflicted upon the wicked people. These are the essentials of good governance. They are (mandra) mild as well as ojiṣṭha (harsh). It must provide happiness to the doers of noble deeds and inflict (stern) punishment on the evildoers. It must have an army also of noble and valiant warriors well-equipped with necessary arms.

बृहत्पृष्ठं भवति, क्षत्रं वै बृहत्क्षत्रेणैव तत्क्षत्रं समर्द्धयत्यथो क्षत्रं वै बृहदात्मा यजमानस्य निष्केवल्यं तद्यद् बृहत्पृष्ठं भवति ॥ ऐतरेय ब्रा० 8.2.3.2

bṛhatpṛṣṭhaṁ bhavati, kṣatraṁ vai bṛhatkṣatreṇaiva tatkṣatraṁ samarddhayatyatho kṣatraṁ vai bṛhadātmā yajamānasya niṣkevalyaṁ tadyad bṛhatpṛṣṭhaṁ bhavati ॥

A.Br. 8.2.3.2

[Meaning] The backbone is superior in the body. Similarly, the act of administration or governance is superior to all other acts. It is the backbone of the state. Good governance is the cause of the prosperity of the state. Governance is, in fact, the soul of the nation which enhance the happiness of the people of a state or a nation.

भाष्यम्- (बृहत्पृष्ठं०) यत्क्षत्रं कर्म तत्सर्वेभ्यः कृत्येभ्यो बृहन्महदस्ति। तथा पृष्ठमर्थान्निबलानां रक्षकं सत् पुनरुत्तमसुखकारकं भवति। एतेनोक्तेन च क्षत्रराजकर्म्मणा मनुष्यो राजकर्म्म वर्द्धयति। नातोऽन्यथा क्षत्रधर्मस्य वृद्धिर्भवितुमर्हति। तस्मात्क्षत्रं सर्वस्मात्कर्मणो बृहद्यजमानस्य प्रजास्थस्य जनस्य राजपुरुषस्य वात्मात्मवदानन्दप्रदं भवति। तथा सर्वस्य संसारस्य निष्केवल्यं निरन्तरं केवलं सुखं सम्पादयितुं यतः समर्थं भवति, तस्मात्तत्क्षत्रकर्म सर्वेभ्यो महत्तरं भवतीति ॥

Bhāṣyam- (bṛhatpṛṣṭhaṁ..) yatkṣatraṁ karma tatsarvebhyaḥ kṛtyebhyo bṛhanmahadasti। tathā pṛṣṭhamarthānnibalānāṁ rakṣakaṁ sat punaruttamasukhakārakaṁ bhavati। etenoktena

cha kṣatrarājakarmmaṇā manuṣyo rājakarmma varddhayati। nāto'nyathā kṣatradharmasya vṛddhirbhavitumarhati। tasmātkṣatraṁ sarvasmātkarmaṇo bṛhadyajamānasya prajāsthasya janasya rājapuruṣasya vātmātmavadānandapradaṁ bhavati। tathā sarvasya saṁsārasya niṣkevalyaṁ nirantaraṁ kevalaṁ sukhaṁ sampādayituṁ yataḥ samarthaṁ bhavati, tasmāttatkṣatrakarma sarvebhyo mahattaraṁ bhavatīti॥

Gloss—The act of administration or governance is superior to all other actions. It is pṛṣṭha (backbone) or a mainstay of the weak; it procures their best livelihood. By adhering to these duties described above, people can improve the system of governance and not otherwise. Therefore, governance (kṣatra) is the most important of all. Governance is the nation's soul, and it provides comfort and good facilities to the people in general, like themselves (ātmavat). A good government is a source of absolute happiness and peace to the whole world. Therefore the art of governance is more significant than other arts.

ब्रह्म वै रथन्तरं क्षत्रं बृहद् ब्रह्मणि खलु वै क्षत्रं प्रतिष्ठितं क्षत्रे ब्रह्म॥

ऐतरेय ब्रा० 8.2.3.3

brahma vai rathantaraṁ kṣatraṁ bṛhad brahmaṇi khalu vai kṣatraṁ pratiṣṭhitaṁ kṣatre brahma॥

A.Br. 8.2.3.3

[Meaning] Visionary persons make the wheel of the chariot of a ruler (kṣatriya) move in the right direction. Under the right vision, governance progresses. And the right vision and knowledge prosper under good governance.

भाष्यम्- (ब्रह्म वै रथन्तरं०) ब्रह्मशब्देन सर्वविद्यायुक्तो ब्राह्मणवर्णो गृह्यते, तस्मिन् खलु क्षत्रधर्मः प्रतिष्ठितो भवति। नैव कदाचित्सत्यविद्यया विना क्षत्रधर्मस्य वृद्धिरक्षणे भवतः। तथा (क्षत्रे ब्रह्म) राजन्य ब्रह्माऽर्थात् प्रतिष्ठिता भवति। नैवास्माद्विना कदाचिद्विद्याया वृद्धिरक्षणे सम्भवतः। तस्माद्विद्याराजव्यवहारौ मिलित्वैव राष्ट्रसुखोन्नतिं कर्तुं

शक्नुत इति ॥

Bhāṣyam- (brahma vai rathantaraṁ..) brahmaśabdena sarvavidyāyukto brāhmaṇavarṇo gṛhyate, tasmin khalu kṣatradharmaḥ pratiṣṭhito bhavati। naiva kadāchitsatyavidyayā vinā kṣatradharmasya vṛddhirakṣaṇe bhavataḥ। tathā (kṣatre brahma) rājanya brahmā'rthāt pratiṣṭhitā bhavati। naivāsmādvinā kadāchidvidyāyā vṛddhirakṣaṇe sambhavataḥ। tasmādvidyārājavyavahārau militvaiva rāṣṭrasukhonnatiṁ kartuṁ śaknuta iti ॥

Gloss—Brahma refers to the Brāhmaṇa Varṇa (Visionary scholars), endowed with all learning. The system of governance is based on the right vision. Promoting good governance (kṣatra dharma) is impossible without true vision. Similarly, Brahma (true vision) is established in kṣatra (good governance). Knowledge and vision can never prosper and be preserved without good governance. Therefore, knowledge and good governance (political power) together bring prosperity and progress to the country.

ओजो वा इन्द्रियं वीर्य्यं पंचदश, ओजः क्षत्रं वीर्य्यं राजन्यस्तदेनमोजसा क्षत्रेण वीर्य्येण समर्द्धयति। तद्भारद्वाजं भवति भारद्वाजं वै बृहत्॥ ऐतरेय ब्रा० 8.1.2-3

ojo vā indriyaṁ vīryyaṁ paṁchadaśa, ojaḥ kṣatraṁ vīryyaṁ rājanyastadenamojasā kṣatreṇa vīryyeṇa samarddhayati। tadbhāradvājaṁ bhavati bhāradvājaṁ vai bṛhat ॥ A.Br. 8.1.2-3

[Meaning] Oja is restraining the sense organs, and vīrya is military and economic power. Ojas is the characteristics of a good administrator or government official, and military and economic strength is essential for the ruler. So, through control of sense organs, government officials add to good governance and through military and economic power, a ruler brings

prosperity to the nation. These both acts cause bhārdvāja (sustainability in the state). This sustainability is the greatest act or achievement.

भाष्यम्-(ओजो वा इन्द्रियं०) राजपुरुषैर्बलपराक्रमवन्तीन्द्रियाणि सदैव रक्षणीयानि अर्थाज्जितेन्द्रियतयैव सदैव वर्त्तितव्यम्। कुत "ओज एव क्षत्रं, वीर्य्यमेव राजन्य" इत्युक्तत्वात्। तत्तस्मादोजसा क्षत्रेण वीर्य्येण राजन्येनैनं राजधर्मं मनुष्यः समर्द्धयति, सर्वसुखैरेधमानं करोति। इदमेव भारद्वाजं भरणीयं, बृहदर्थान्महत्कर्मास्तीति॥

Bhāṣyam-(ojo vā indriyaṁ..) rājapuruṣairbalaparākramavantīndriyāṇi sadaiva rakṣaṇīyāni arthājjitendriyatayaiva sadaiva varttitavyam। kuta "oja eva kṣatraṁ, vīryyameva rājanya" ityuktatvāt। tattasmādojasā kṣatreṇa vīryyeṇa rājanyenainaṁ rājadharmaṁ manuṣyaḥ samarddhayati, sarvasukhairedhamānaṁ karoti। idameva bhāradvājaṁ bharaṇīyaṁ, bṛhadarthānmahatkarmāstīti॥

Gloss—The Government officials should always keep their sensory organs under restraint; that is, they also always conduct themselves in a restraint manner; because it has been stated that morality (ojas) is the strength of kṣatra (administrator) and vīrya (military, i.e. physical and economic power) is the strength of rājanya (ruler). Therefore, administrators or government officials promote good governance on account of their ojas (moral strength) and (vīrya) military power, i.e. physical and economic strength adds to the power of rājanya (Head of the State). In this way, the prosperity and happiness of the State are promoted. It is called bhāradvāja, i.e., sustained activities in a state which is known as (vṛhat or mahat karma) the best governance.

तानहमनु राज्याय साम्राज्याय भौज्याय स्वराज्याय वैराज्याय पारमेष्ठ्याय राज्याय महाराज्यायाधिपत्याय स्वावश्यायातिष्ठायां रोहामीति॥ ऐतरेय ब्रा० 8.2.6

tānahamanu rājyāya sāmrājyāya bhaujyāya svarājyāya vairājyāya pārameṣṭhyāya rājyāya mahārājyāyādhipatyāya

svāvaśyāyātiṣṭhāyāṁ rohāmīti ॥ A.Br.8.2.6

I should ascend the throne for (anu-rājya) attaining the presidentship of the assembly/parliament, for obtaining sovereign power over dominions, for exercising the power of the ruler of the worldwide empire (sāmrājya), (bhaujyāya) for getting the noblest enjoyments, (svarājyāya) for achieving the self-rule, (vairājya) for outshining other rulers, (pārameṣṭhya) for establishing the paramount power, (mahārājya) for enjoying the pleasures of a great empire, (ādhipatya) for wielding supreme overlordship and (svā-vaśyāya) for bringing the people under control.

भाष्यम्-(तानहमनुराज्याय०) सर्वे मनुष्या एवमिच्छां कृत्वा पुरुषार्थं कुर्युः- परमेश्वरानुग्रहेणाहमनुराज्याय सभाध्यक्षत्वप्राप्तये तथा माण्डलिकानां राज्ञामुपरि राजसत्ताप्राप्तये, (साम्राज्याय) सार्वभौमराज्यकरणाय, (भौज्याय) धर्मन्यायेन राज्यपालनायोत्तमभोगाय च, (स्वराज्याय) स्वस्मै राज्यप्राप्तये, (वैराज्याय) विविधानां राज्ञां मध्ये महत्त्वेन प्रकाशाय, (पारमेष्ठ्याय) परमराज्यस्थितये, (माहाराज्याय) महाराज्यसुखभोगाय, तथा (आधिपत्याय) अधिपतित्वकरणाय, (स्वावश्याय) स्वार्थप्रजावशत्वकरणाय च, (अतिष्ठायां०) अत्युत्तमा विद्वांसस्तिष्ठन्ति यस्यां सा अतिष्ठा सभा, तस्यां सर्वैर्गुणैः सुखैश्च (रोहामि) वर्द्धमानो भवामीति ॥

Bhāṣyam-(tānahamanurājyāya..) sarve manuṣyā evamichchhāṁ kṛtvā puruṣārthaṁ kuryuḥ- parameśvarānugraheṇāhamanurājyāya sabhādhyakṣatvaprāptaye tathā māṇḍalikānāṁ rājñāmupari rājasattāprāptaye, (sāmrājyāya) sārvabhaumarājyakaraṇāya, (bhaujyāya) dharmanyāyena rājyapālanāyottamabhogāya cha, (svarājyāya) svasmai rājyaprāptaye, (vairājyāya) vividhānāṁ rājñāṁ madhye mahattvena prakāśāya, (pārameṣṭhyāya) paramarājyasthitaye, (māhārājyāya) mahārājyasukhabhogāya, tathā (ādhipatyāya) adhipatitvakaraṇāya, (svāvaśyāya) svārthaprajāvaśatvakaraṇāya cha, (atiṣṭhāyāṁ..) atyuttamā vidvāṁsastiṣṭhanti yasyāṁ sā atiṣṭhā sabhā, tasyāṁ sarvairguṇaiḥ sukhaiścha (rohāmi) varddhamāno bhavāmīti ॥

Gloss—Let all men aspire for good governance and

prosper nation and put in all possible human efforts. May with all my accomplishments and merits and by Parameśvara's grace I rise (to the occasion) as to enjoy all prosperities and to become the member of the assembly (atiṣṭha) attended by the highly learned members; for the attainment of the position of (anu-rājya) the presidentship and for obtaining sovereign power over dominions; for exercising the power of the ruler of the world-wide empire (sāmrājya); for ruling over and protecting the kingdom in accordance with law and justice; (bhaujyāya) for getting the noblest enjoyments; (svarājyāya) for achieving the self-rule; (vairājya) for outshining other rulers; (pārameṣṭhya) for establishing the paramount power; (mahārājya) for enjoying the pleasures of a great empire; (ādhipatya) for wielding supreme overlordship and (svā-vaśyāya) for bringing the people under control.

नमो ब्रह्मणे नमो ब्रह्मणे नमो ब्रह्मण इति त्रिष्कृत्वो ब्रह्मणे नमस्करोति। ब्रह्मणा एव तत्क्षत्रं वशमेति, तद्यत्र वै ब्रह्मणः क्षत्रं वशमेति तद्राष्ट्रं समृद्धं तद्वारवदाहास्मिन् वीरो जायते॥ ऐतरेय ब्रा० 8.2.9

namo brahmaṇe namo brahmaṇe namo brahmaṇa iti triṣkṛtvo brahmaṇe namaskaroti। brahmaṇā eva tatkṣatraṁ vaśameti, tadyatra vai brahmaṇaḥ kṣatraṁ vaśameti tadrāṣṭraṁ samṛddhaṁ tadvāravadāhāsmin vīro jāyate॥ A.Br. 8.2.9

[Meaning] Having made thrice or four times obeisance to Supreme Lord, the government work should he commenced. The kṣatra (political power), which functions under the control of visionary persons, prospers, grows rich and abounds with heroes.

भाष्यम्-(नमो ब्रह्मणे०) परमेश्वराय त्रिवारं चतुर्वारं वा नमस्कृत्य राजकर्मारम्भं कुर्य्यात्। यत् क्षत्रं ब्रह्मणः परमेश्वरस्य वशमेति, तद्राष्ट्रं समृद्धं सम्यक् ऋद्धियुक्तं वीरवद् भवति। तस्मिन्नेव राष्ट्रे वीरपुरुषो जायते, नान्यत्रेत्याह परमेश्वरः॥

Bhāṣyam-(namo brahmaṇe..) parameśvarāya trivāraṁ chaturvāraṁ vā namaskṛtya rājakarmārambhaṁ kuryyāt। yat kṣatraṁ brahmaṇaḥ parameśvarasya vaśameti, tadrāṣṭraṁ samṛddhaṁ samyak ṛddhiyuktaṁ vīravad bhavati। tasminneva rāṣṭre vīrapuruṣo jāyate, nānyatretyāha parameśvaraḥ ॥

Gloss—Having made thrice or four times obeisance to Supreme Lord, the government work should he commence. The kṣatra (political power), which functions bowing down before the ultimate power of Brahman prospers, grows rich and abounds with heroes. Parameśvara ordains that brave men are born in such a state and nowhere else.

सप्रजापतिका, अयं वै देवानामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पारयिष्णुतम, इममेवाभिषिंचामहा इति तथेति तद्वैतदिन्द्रमेव ॥ ऐतरेय ब्रा० 8.3.12

saprajāpatikā, ayaṁ vai devānāmojiṣṭho baliṣṭhaḥ sahiṣṭhaḥ sattamaḥ pārayiṣṇutama, imamevābhiṣiṁchāmahā iti tatheti tadvaitadindrameva ॥

A.Br. 8.3.12

[Meaning] All members of the assembly and people in the state appoint such a person as their king who is most intelligent, spiritual, powerful, tolerant, meritorious, able to take people to safety in the time of adversity and bring prosperity like Indra.

भाष्यम्- (सप्रजापतिका०) सर्वे सभासदः प्रजास्थमनुष्याः स्वामिनेष्टेन पूज्यतमेन परमेश्वरेणैव सह वर्त्तमाना भवेयुः। सर्वे मिलित्वैवं विचारं कुर्युर्यतो न कदचित्सुखहानिपराजयौ स्याताम्। यो देवानां विदुषां मध्ये (ओजिष्ठः) पराक्रमवत्तमः, (बलिष्ठः) सर्वोत्कृष्टबलसहितः, (सहिष्ठः) अतिशयेन सहनशीलः, (सत्तमः) सर्वैर्गुणैरत्यन्तश्रेष्ठः, (पारयिष्णुतमः) सर्वेभ्यो युद्धादिदुःखेभ्योऽतिशयेन सर्वास्तारयितृतमो विजयकारकतमोऽस्माकं मध्ये श्रेष्ठतमोऽस्तीति। वयं निश्चित्य तमेव पुरुषमभिषिंचाम इतीच्छेयुः। तथैव खल्वस्तिति सर्वे प्रतिजानीयुरेवंभूतस्योत्तमपुरुषस्याभिषेककरणं, सर्वैश्वर्य्यप्रापकत्वादिन्द्रमित्याहुः ॥

Bhāṣyam- (saprajāpatikā..) sarve sabhāsadaḥ

prajāsthamanuṣyāḥ svāmineṣṭena pūjyatamena parameśvareṇaiva saha varttamānā bhaveyuḥ। sarve militvaivaṁ vichāraṁ kuryuryato na kadachitsukhahāniparājayau syātām। yo devānāṁ viduṣāṁ madhye (ojiṣṭhaḥ) parākramavattamaḥ, (baliṣṭhaḥ) sarvotkṛṣṭabalasahitaḥ, (sahiṣṭhaḥ) atiśayena sahanaśīlaḥ, (sattamaḥ) sarvairguṇairatyantaśreṣṭhaḥ, (pārayiṣṇutamaḥ) sarvebhyo yuddhādiduḥkhebhyo'tiśayena sarvāstārayitṛtamo vijayakārakatamo'smākaṁ madhye śreṣṭhatamo'stīti। vayaṁ niśchitya tameva puruṣamabhiṣiṁchāma itīchchheyuḥ। tathaiva khalvastviti sarve pratijānīyurevaṁbhūtasyottamapuruṣasyābhiṣekakaraṇaṁ, sarvaiśvaryyaprāpakatvādindramityāhuḥ॥

Gloss—All members of the assemblies and the people should never forget Parameśvara, the most desired Lord and adorable Master. Let all of them sit together and deliberate to avert loss of happiness and defeat forever. Let all of them want to anoint such a person from among the enlightened beings as is ojiṣṭha (full of intellectual and spiritual power) and baliṣṭha (full of physical strength). He should possess extreme forbearance (sāhiṣṭha); he should be the noblest because of all virtues, the ablest for taking all safely through all sufferings, e.g. war, etc., the best among the victorious, and the noblest of all. Let all the people also declare. "let it be so." The consecration of such a person (as Head of the State) brings prosperity to all. Hence they have named him Indra because he can bring prosperity like Indra.

सम्राजं साम्राज्यं भोजं भोजपितरं स्वराजं स्वराज्यं विराजं वैराज्यं राजानं राजपितरं परमेष्ठिनं परमेष्ठ्यं क्षत्रमजनि क्षत्रियोऽजनि विश्वस्य भूत्याधिपतिरजनि विशामत्ताजनि पुरां भेत्ताजन्यसुराणां हन्ताजनि ब्रह्मणो गोप्ताजनि धर्मस्य गोप्ताजनीति॥ स परमेष्ठी प्राजापत्योऽभवत्॥ ऐब्रा० 8.3.14

samrājaṁ sāmrājyaṁ bhojaṁ bhojapitaraṁ svarājaṁ

svarājyaṁ virājaṁ vairājyaṁ rājānaṁ rājapitaraṁ parameṣṭhinaṁ parameṣṭhyaṁ kṣatramajani kṣatriyo'jani viśvasya bhūtyādhipatirajani viśāmattājani purāṁ bhettājanyasurāṇāṁ hantājani brahmaṇo goptājani dharmasya goptājanīti ॥ sa parameṣṭhī prājāpatyo'bhavat ॥ A.Br. 8.3.14

[Meaning] Who can rule (sāmarājya) the worldwide empire; (bhojam bhojapitaram cha) who can protect and procure the best enjoyments; (sva-rājam) the one who is shining with good knowledge and other merits; the one who is (sva-rājyam) able to protect sovereign self-ruled state; who can guide various kings; who is the winner of multiple kingdoms; (rājanam) who is radiant with glory, (rāja-pitaram) who is the guardian of the kings; (parameṣṭhinaṁ) worthy of being appointed as the ruler of a highly developed state; who deserves to be the king of all living beings in the universe; which is (viśām-attā) the destroyer of the wicked people; (purām bhettā) who brings ruin to the cities of enemies; who is the killer of the asuras (the evil people); (brahmaṇo goptā) the saviour of the Vedas and the defender of the faith; he deserves to be the king and none else.

भाष्यम्-(सम्राज०) एवम्भूतं सार्वभौमराजानं, (साम्राज्यं) सार्वभौमराज्यं, (भोजं) उत्तमभोगसाधकं, (भोजपितरं) उत्तमभोगानां रक्षकं, (स्वराजं) राजकर्मसु प्रकाशमानं, सद्विद्यादिगुणैस्स्वहृदये देदीप्यमानं, (स्वराज्यं) स्वकीयराज्यपालनं (विराजं) विविधानां राज्ञां प्रकाशकं, (वैराज्यं) विविधराज्यप्राप्तिकरं, (राजानं) श्रेष्ठैश्वर्य्येण प्रकाशमानं, (राजपितरं) राज्ञां रक्षकं, (परमेष्ठिनं) परमोत्कृष्टे राज्ये स्थापयितुं योग्यं, (पारमेष्ठयं) परमेष्ठिसम्पादितं सर्वोत्कृष्टं पुरुषं वयमभिषिंचामहे। एवमभिषिक्तस्य पुरुषस्य सुखयुक्तं (क्षत्रमजनि) प्रादुभवतीति। अजनीति छन्दसि लुङ्लङ्लिट (अष्टा० 3.4.6) इति वर्त्तमानकाले लुङ्। (क्षत्रियोऽजनि) तथा क्षत्रियो वीरपुरुषः (विश्व०) सर्वस्य प्राणिमात्रस्याधिपतिः समाध्यक्षः (असुराणां हन्ता) दुष्टानां हन्ता हननकर्त्ता, (ब्रह्मणो०) वेदस्य रक्षकः, (धर्मस्य गो०) धर्मस्य च रक्षकोऽजनि प्रादुर्भवतीति॥ (स परमेष्ठी) स राजधर्मः सभाध्यक्षादिमनुष्यैः (प्राजापत्यः०) अर्थात् परमेश्वर इष्टः करणीयः। न तद्भिन्नोऽर्थः केनचित्मनुष्येणेष्टः कर्तुं योग्योऽस्यतः सर्वे मनुष्याः परमेश्वरपूजका भवेयुः॥

Bhāṣyam-(samrājaṁ..) evambhṛtaṁ sārvabhaumarājānaṁ,

(sāmrājyaṁ) sārvabhaumarājyaṁ, (bhojaṁ) uttamabhogasādhakaṁ, (bhojapitaraṁ) uttamabhogānāṁ rakṣakaṁ, (svarājaṁ) rājakarmasu prakāśamānaṁ, sadvidyādiguṇaissvahṛdaye dedīpyamānaṁ, (svarājyaṁ) svakīyarājyapālanaṁ (virājaṁ) vividhānāṁ rājñāṁ prakāśakaṁ, (vairājyaṁ) vividharājyaprāptikaraṁ, (rājānaṁ) śreṣṭhaiśvaryyeṇa prakāśamānaṁ, (rājapitaraṁ) rājñāṁ rakṣakaṁ, (parameṣṭhinaṁ) paramotkṛṣṭe rājye sthāpayituṁ yogyaṁ, (pārameṣṭhayaṁ) parameṣṭhisampāditaṁ sarvotkṛṣṭaṁ puruṣaṁ vayamabhiṣiṁchāmahe । evamabhiṣiktasya puruṣasya sukhayuktaṁ (kṣatramajani) prādubhavatīti । ajanīti chhandasi luṁlaṭliṭa (Aṣṭā. 3.4.6) iti varttamānakāle luṁ । (kṣatriyo'jani) tathā kṣatriyo vīrapuruṣaḥ (viśva..) sarvasya prāṇimātrasyādhipatiḥ samādhyakṣaḥ (asurāṇāṁ hantā) duṣṭānāṁ hantā hananakarttā, (brahmaṇo..) vedasya rakṣakaḥ, (dharmasya go..) dharmasya cha rakṣako'jani prādurbhavatīti ॥ (sa parameṣṭhī) sa rājadharmaḥ sabhādhyakṣādimanuṣyaiḥ (prājāpatyaḥ..) arthāt parameśvara iṣṭaḥ karaṇīyaḥ । na tadbhinno'rthaḥ kenachitmanuṣyeṇeṣṭaḥ kartuṁ yogyo'styataḥ sarve manuṣyāḥ parameśvarapūjakā bhaveyuḥ ॥

Gloss—We consecrate as our ruler and ruler of the world the noblest man who deserves to be the ruler of (sāmarājya) a worldwide empire; (bhojam bhojapitaram cha) worthy of protecting and procuring the best enjoyments; (sva-rājam) shining with good knowledge and other merits, in statesmanship; (sva-rājyam) able to save sovereign self-ruled state; able to guide various kings; the winner of multiple kingdoms; (rājanam) radiant with glory, (rāja-pitaram) the guardian of the kings; (parameṣṭhinaṁ) worthy of being appointed as the ruler of a highly developed state. The person who has thus been consecrated brings happiness to all. Here in the verb, 'ajani' the luṅ, (past tense) is used in the sense of (laṭ) present tense according to the following

(aphorism of Pāṇini, 3.4.6)- In the Veda luṅ (simple past tense) and liṭ (unknown past tense), lakāras are used in the sense of laṭ (present tense) lakāra. The kṣatriyas (heroic persons) are born (in such a kingdom). He (a brave person) deserves to be the king of all living beings in the universe. He is (viśām-attā) the destroyer of the wicked people, (purām bhettā) brings ruin to the cities of enemies, the killer of the asuras (the evil people), (brahmaṇo goptā), the saviour of the Vedas and the defender of the faith. This type of person should be given the responsibility of carrying out the duty of a king and none else so that everybody may have faith in Parameśvara.

स एतेनैन्द्रेण महाभिषकेणाभिषिक्तः क्षत्रियः सर्वा जितीर्जयति सर्वान् लोकान् विन्दति सर्वेषां राज्ञां श्रेष्ठ्यप्रतिष्ठां परमतां गच्छति साम्राज्यं भौज्यं स्वराज्यं वैराज्यं पारमेष्ठ्यं राज्यं महाराज्यमाधिपत्यं जित्वास्मिंल्लोके स्वयंभूः स्वराडमृतोऽमुष्मिन्त्स्वर्ग्गे लोके सर्वान् कामनाप्त्वामृतः सम्भवति यमेतेनैन्द्रेण महाभिषेकेण क्षत्रियं शापयित्वाऽभिषिंचति ॥ ऐब्रा० 8.4.9

sa etenaindreṇa mahābhiṣakeṇābhiṣiktaḥ kṣatriyaḥ sarvā jitīrjayati sarvān lokān vindati sarveṣāṁ rājñāṁ śreṣṭhyapratiṣṭhāṁ paramatāṁ gachchhati sāmrājyaṁ bhaujyaṁ svarājyaṁ vairājyaṁ pārameṣṭhyaṁ rājyaṁ mahārājyamādhipatyaṁ jitvāsmiṁlloke svayaṁbhūḥ svarāḍamṛto'muṣmintsvargge loke sarvān kāmanāptvāmṛtaḥ sambhavati yametenaindreṇa mahābhiṣekeṇa kṣatriyaṁ śāpayitvā'bhiṣiṁchati ॥ A.Br. 8.4.9

[Meaning] When a man is consecrated and elected as Head of the State in the manner mentioned above, he wins all battles and attains all good things. He achieves the noblest rank and receives the highest respect from all quarters among the rulers. He gains sāmrājya (worldwide empire), bhaujya (all enjoyments), svārājya (self-rule), vairājya (sovereignty over various kings), pārameṣthya

(the supreme rank), māhārājya (possession of great empire) and ādhipatya (sovereignty and overlordship). He becomes free and independent, self-illuminated (svarāṭ), enjoys the bliss of salvation, realises all his desires, and is free from old age and death when he is consecrated by giving him the oath of the Head of the State.

भाष्यम्- यो मनुष्यो राज्यं कर्तुमिच्छेत्स (एतेनैन्द्रेण) पूर्वोक्तेन सर्वैश्वर्य्यप्राप्ति निमित्तेन (महाभिषेकेण०) अभिषिक्तः स्वीकृतः, (क्षत्रियः) क्षत्रधर्मवान्, (सर्वा०) सर्वेषु युद्धेषु जयति, सर्वत्र विजयं तथा सर्वानुत्तमाँल्लोकाँश्च विन्दति प्राप्नोति। (सर्वेषां राज्ञां०) मध्ये श्रेष्ठ्यं सर्वोत्तमत्वं, पूर्वोक्तामतिष्ठा, या परेषु शत्रुषु विजयेन हर्षनिमित्ता तथा परेषां शत्रूणां दीनत्वनिमित्ता सा परमत्ता सभा, तां वा गच्छति प्राप्नोति। तया सभया पूर्वोक्तं साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं परमेष्ठ्यं महाराज्यमाधिपत्यं राज्यं च जित्वाऽस्मिन् लोके चक्रवर्तिसार्वभौमो महाराजधिराजो भवति। तथा शरीरं त्यक्त्वाऽमुष्मिन्स्वर्गे सुखस्वरूपे लोके परब्रह्मणि (स्वयम्भूः) स्वाधीनः, (स्वराट्) स्वप्रकाशः, (अमृतः) प्राप्तमोक्षसुखः सन्सर्वान्कामानाप्नोति। (आप्त्वामृतः०) पूर्णकामोऽजरामरः सम्भवति। (यमेतेनैन्द्रेण०) एतेनोक्तेन सर्वैष्वर्येण (शापयित्वा) प्रतिज्ञां कारयित्वा यं सकलगुणोत्कृष्टं क्षत्रियं महाभिषेकेणाभिषिंचन्ति सभासदः सभायां स्वीकुर्वन्ति। तस्य राष्ट्रे कदाचिदनिष्टं न प्रसज्यत इति विज्ञेयम्॥

Bhāṣyam- yo manuṣyo rājyaṁ kartumichchhetsa (etenaindreṇa) pūrvoktena sarvaiśvaryyaprāpti nimittena (mahābhiṣekeṇa..) abhiṣiktaḥ svīkṛtaḥ, (kṣatriyaḥ) kṣatradharmavān, (sarvā..) sarveṣu yuddheṣu jayati, sarvatra vijayaṁ tathā sarvānuttamāṁllokāṁścha vindati prāpnoti। (sarveṣāṁ rājñāṁ..) madhye śreṣṭhyaṁ sarvottamatvaṁ, pūrvoktāmatiṣṭhā, yā pareṣu śatruṣu vijayena harṣanimittā tathā pareṣāṁ śatrūṇāṁ dīnatvanimittā sā paramattā sabhā, tāṁ vā gachchhati prāpnoti। tayā sabhayā pūrvoktaṁ sāmrājyaṁ bhaujyaṁ svārājyaṁ vairājyaṁ parameṣṭhyaṁ mahārājyamādhipatyaṁ rājyaṁ cha jitvā'smin loke chakravartisārvabhaumo mahārājadhirājo bhavati। tathā śarīraṁ tyaktvā'muṣminsvarge sukhasvarūpe loke parabrahmaṇi (svayambhūḥ) svādhīnaḥ, (svarāṭ) svaprakāśaḥ, (amṛtaḥ) prāptamokṣasukhaḥ sansarvānkāmānāpnoti।

(āptvāmṛtaḥ..) pūrṇakāmo'jarāmaraḥ sambhavati। (yametenaindreṇa..) etenoktena sarvaiśvaryeṇa (śāpayitvā) pratijñāṁ kārayitvā yaṁ sakalaguṇotkṛṣṭaṁ kṣatriyaṁ mahābhiṣekeṇābhiṣiṁchanti sabhāsadaḥ sabhāyāṁ svīkurvanti। tasya rāṣṭre kadāchidaniṣṭaṁ na prasajyata iti vijñeyam ॥

Gloss—When a man, desirous of ruling (over a state), is consecrated and elected as Head of the State in the manner mentioned above, which leads him to all glory, he attains the status of a king and wins all battles. He is victorious everywhere and gains all good things. As mentioned above, he achieves the noblest rank and receives the highest respect from all quarters among the rulers. He gains the highest state, resulting from the delight of victory over his foes and running down his enemies. With the support of the state Assemblies, he attains (sāmrājya) worldwide empire, (bhaujya) all enjoyments, svārājya (self-rule), vairājya (sovereignty over various kings), pārameṣṭhya (the supreme rank), māhārājya (possession of great empire) and ādhipatya (sovereignty and overlordship). Such a man, having won the worldwide sovereign power and becoming the king of all kings in this world, attains mokṣa after leaving this body, where he becomes free and independent, self-illuminated (sva-rāṭ), enjoys the bliss of salvation, (āpta-āmṛta) realises all his desires, is free from old age and death and becomes (the meeting place) of (parama-indratva) all supreme glories and prosperities. It should be borne in mind that no calamity can devastate a country where the members of the state assemblies consecrate a kṣatriya, who is endowed with all the noblest virtues and who has first taken the vow of all the above-stated glories, and elect him (as the Head of the State).

क्षत्रं वै स्विष्टकृत् ॥ क्षत्रं वै साम । साम्राज्यं वै साम ॥ शब्रा० 12.8.3.19

kṣatraṁ vai sviṣṭakṛt ॥ kṣatraṁ vai sāma । sāmrājyaṁ vai sāma ॥ Ś.Br. 12.8.3.19

[Meaning] Kṣatra, i.e. the proper care of people results in (sviṣṭa- kṛta) desired happiness. Putting an end to the evil-doers is the cause of peace and prosperity in the state. This sāma (peace and prosperity) is the symbol of sāmrājya (good governance).

भाष्यम्- (क्षत्रं वै०) क्षत्रमर्थाद्राजसभाप्रबन्धेन यद्यथावत्प्रजापालनं क्रियते, तदेव स्विष्टकृदर्थादिष्टसुखकारि, (क्षत्रं वै साम) यद्वै दुष्टकर्मणामन्तकारि तथा सर्वस्याः प्रजायाः सान्त्वप्रयोगकर्तृ च भवति। (साम्राज्यं वै०) तदेव श्रेष्ठं राज्यं वर्णयन्ति ॥

Bhāṣyam- (kṣatraṁ vai..) kṣatramarthādrājasabhāprabandhena yadyathāvatprajāpālanaṁ kriyate, tadeva sviṣṭakṛdarthādiṣṭasukhakāri, (kṣatraṁ vai sāma) yadvai duṣṭakarmaṇāmantakāri tathā sarvasyāḥ prajāyāḥ sāntvaprayogakarttṛ cha bhavati । (sāmrājyaṁ vai..) tadeva śreṣṭhaṁ rājyaṁ varṇayanti ॥

Gloss—Kṣatra, i.e. the proper care of people through the various assemblies of government, results in (sviṣṭa-kṛta) desired happiness. Putting an end to the evil-doers is the cause of peace and prosperity in the state. This sāma (peace and prosperity) is the symbol of sāmrājya (good governance).

ब्रह्म वै ब्राह्मणः क्षत्रꣳ राजन्यस्तदस्य ब्राह्मण च क्षत्रेण चोभयतः श्रीः परिगृहीत भवति ॥ युद्धं वै राजन्यस्य वीर्य्यम् ॥ शब्रा० 13.1.5.3

brahma vai brāhmaṇaḥ kṣatra ꣳrājanyastadasya brāhmaṇa cha kṣatreṇa chobhayataḥ śrīḥ parigṛhīta bhavati ॥ yuddhaṁ vai rājanyasya vīryyam ॥ Ś.Br. 13.1.5.3

[Meaning] The knower of Brahma or Veda is called Brāhmaṇa. The controller of sense organs and the brave person is called Kṣatriya. Where both Brāhmaṇa and Kṣatriya make co-ordinated efforts, there is prosperity.

The power of Kṣatriya is revealed by fighting wars.

भाष्यम्- (ब्रह्म वै०) ब्रह्मार्थाद्विदं परमेश्वरं च वेत्ति स एव ब्राह्मणो भवितुमर्हति। (क्षत्र२०) यो जितेन्द्रियो विद्वान् शोर्य्यादिगुणयुक्तो महावीरपुरुषः क्षत्रधर्म स्वीकरोति, स राजन्यो भवितुमर्हति। (तदस्य ब्रह्मणा०) तादृशैर्ब्राह्मणैः राजन्यैश्च सहास्य राष्ट्रस्य सकाशादुभयतः श्री राज्यलक्ष्मीः परितः सर्वतो गृहीता भवति। नैवं राजधर्मानुष्ठानेनास्याः श्रियः कदाचिद्ध्रासान्यथात्वे भवतः। (युद्धं वै०) अत्रेदं बोध्यम् युद्धकरणमेव राजन्यस्य वीर्य्यं बलं भवति। नानेन विना महाधनसुखयोः कदाचित्प्राप्तिर्भवति। कुतः? निघं० 2.17- संग्रामस्येव महाधनसंज्ञत्वात्। महान्ति धनानि प्राप्तानि भवन्ति यस्मिन्स महाधनः संग्रामो, नास्माद्विना कदाचित् महती प्रतिष्ठा महाधनं च प्राप्नुतः॥

Bhāṣyam- (brahma vai0) brahmārthādvedaṁ parameśvaraṁ cha vetti sa eva brāhmaṇo bhavitumarhati। (kṣatra२..) yo jitendriyo vidvān śoryyādiguṇayukto mahāvīrapuruṣaḥ kṣatradharma svīkaroti, sa rājanyo bhavitumarhati। (tadasya brahmaṇā..) tādṛśairbrāhmaṇaiḥ rājanyaiścha sahāsya rāṣṭrasya sakāśādubhayataḥ śrī rājyalakṣamīḥ paritaḥ sarvato gṛhītā bhavati। naivaṁ rājadharmānuṣṭhānenāsyāḥ śriyaḥ kadāchiddhrāsānyathātve bhavataḥ। (yuddhaṁ vai..) atredaṁ bodhyam yuddhakaraṇameva rājanyasya vīryyaṁ balaṁ bhavati। nānena vinā mahādhanasukhayoḥ kadāchitprāptirbhavati। kutaḥ? Nigh.2.17- saṁgrāmasyeva mahādhanasaṁjñatvāt। mahānti dhanāni prāptāni bhavanti yasminsa mahādhanaḥ saṁgrāmo, nāsmādvinā kadāchit mahatī pratiṣṭhā mahādhanaṁ cha prāpnutaḥ॥

Gloss—Who knows Brahma, i.e. the Veda and Parameśvara? He alone deserves to be called Brāhmaṇa. He alone deserves to be called Rājanya (Kṣatriya), who has subdued his senses, is learned, is endowed with all virtues, e.g. bravery, possesses high heroism and undertakes the responsibilities of the governance. The country where Brāhmaṇas and Kṣatriyas co-operate and co-ordinate in governance attains in every respect śri (glory and prosperity). This śri never decays or runs short. The power of a ruler lies in war. The highest prosperity and happiness cannot be secured without this

because, according to the Nighaṇṭu (2.17), Saṅgrāma (war) is a synonym for 'great wealth'. Saṅgrāma (war) is called mahā-dhana, i.e. great wealth because it is a source of the highest riches. High dignity and great wealth are never procured without war.

राष्ट्रं वा अश्वमेधः ॥ शत्रा० 13.1.6.3

rāṣṭraṁ vā aśvamedhaḥ ॥ Ś.Br. 13.1.6.3

[Meaning] The protection of a nation is Aśvamedha Yajña.

भाष्यम्- (राष्ट्रं वा अश्वमेधः) राष्ट्रपालनमेव क्षत्रियाणामश्वमेधाख्यो यज्ञो भवति। नाश्वं हत्वा तदङ्गानां होमकरणं चेति ॥

Bhāṣyam- (rāṣṭraṁ vā aśvamedhaḥ) rāṣṭrapālanameva kṣatriyāṇāmaśvamedhākhyo yajño bhavati। nāśvaṁ hatvā tadaṅgānāṁ homakaraṇaṁ cheti ॥

Gloss—Rāṣṭra, i.e. the protection of a nation or a country, is called Aśvamedha Yajña. It is not the sacrificing of a horse and offering the oblations of its limbs into the fire.

राजन्य एव शौर्य्यं महिमानं दधाति तस्मात्पुरा राजन्यः शूर इषव्यो ऽतिव्याधी महारथा जज्ञे ॥ शत्रा० 13.1.9.2

rājanya eva śauryya mahimānaṁ dadhāti tasmātpurā rājanyaḥ śūra iṣavyo 'tivyādhī mahārathā jajñe ॥

Ś.Br. 13.1.9.2

[Meaning] Kṣatriya is endowed with bravery and fame. That is why in the times of yore, kṣatriyas excelled in the operation of weapons and missiles, exterminated cruel enemies and equipped with vast vessels, vehicles and aeroplanes.

भाष्यम्- (राजन्य एव०) पुरा पूर्वोक्तैर्गुणैर्युक्तो राजन्यो यदा शौर्य्यं महिमानं दधाति, तदा सार्वभौमं राज्यं कर्तुं समर्थो भवति। तस्मात्कारणाद्राजन्यः शूरो युद्धोत्सुको निर्भयः

(इषव्यः) शस्त्रास्त्रप्रक्षेपणे कुशलः (अतिव्याधी) अत्यन्ता व्याधाः शत्रूणां हिंसका योद्धारो यस्य, (महारथः) महान्तो भूजलान्तरिक्षागमनाय रथा यस्येति। यस्मिन् राष्ट्रे ईदृशो राजन्यो (जज्ञे) जातोऽस्ति, नैव कदाचित्तस्मिन्भयदुःखे सम्भवतः॥

Bhāṣyam- (rājanya eva..) purā pūrvoktairguṇairyukto rājanyo yadā śauryyaṁ mahimānaṁ dadhāti, tadā sārvabhaumaṁ rājyaṁ kartuṁ samartho bhavati। tasmātkāraṇādrājanyaḥ śūro yuddhotsuko nirbhayaḥ (iṣavyaḥ) śastrāstraprakṣepaṇe kuśalaḥ (ativyādhī) atyantā vyādhāḥ śatrūṇāṁ hiṁsakā yoddhāro yasya, (mahārathaḥ) mahānto bhūjalāntarikṣāgamanāya rathā yasyeti। yasmin rāṣṭre īdṛśo rājanyo (jajñe) jāto'sti, naiva kadāchittasminbhayaduḥkhe sambhavataḥ॥

Gloss—When a Rājanya, endowed with the abovementioned merits, attains dignity and valour, he becomes fit to govern the worldwide empire. Therefore a Rājanya or Kṣatriya should be brave, ready to fight, dauntless and skilled in using weapons and missiles. His warriors must be able to destroy the enemies with their vast vessels swimming on the water, land roving vehicles and airplanes. A country with that type of ruler never faces fear or panic.

श्रीर्वै राष्ट्रम्॥ श्रीर्वै राष्ट्रस्य भारः। श्रीर्वै राष्ट्रस्य मध्यम्॥ क्षेमो वै राष्ट्रस्य शीतम्॥ विड्वै गभो राष्ट्रं पसो राष्ट्रमेव विश्याहन्ति तस्माद्राष्ट्रो विशं घातुकः॥ विशमेव राष्ट्रायाद्यां करोति तस्माद्राष्ट्री विशमत्ति न पुष्टं पशु मन्यत इति॥

शत्रा॰ 13.2.9.2-6; 8

śrīrvai rāṣṭram॥ śrīrvai rāṣṭrasya bhāraḥ। śrīrvai rāṣṭrasya madhyam॥ kṣemo vai rāṣṭrasya śītam॥ viḍvai gabho rāṣṭraṁ paso rāṣṭrameva viśyāhanti tasmādrāṣṭro viśaṁ ghātukaḥ॥ viśameva rāṣṭrāyādyāṁ karoti tasmādrāṣṭrī viśamatti na puṣṭaṁ paśu manyata iti॥

Ś.Br. 13.2.9.2-6; 8

[Meaning] Good policies are the foundation stone of a nation. Good policies are the asset of a nation. They are the central theme of a nation. Prosperity and safety in

a nation bring peace and stability. The public is like sun rays, and the rāṣṭra is like the sun. Nation pools up resources from the public by collecting taxes. The public is the food for a nation; a nation survives on public. So, a nation levies taxes on the public. The nation is like a parasite surviving on the public. Like a meat eater who wants to kill a healthy animal for food, similarly, a nation extracts money from the rich and opulent..

भाष्यम्- (श्रीर्वै राष्ट्रम्) या विद्याद्युत्तमगुणरूपा नीतिः सैव राष्ट्रं भवति। (श्रीर्वै राष्ट्रस्य भारः) सैव राज्यश्री राष्ट्रस्य सम्भारो भवति। (श्रीर्वै राष्ट्रस्य मध्यम्) राष्ट्रस्य मध्यभागोऽपश्रेवास्ति। (क्षेमो वै रा०) क्षेमो यद्रक्षणं तदेव राष्ट्रस्य शयनवन्निरुपद्रवं सुख भवति। (विड्वै गभो) विड् या प्रजा सा गभाख्यास्ति (राष्ट्रं प्सो०) यद्राष्ट्रं तत्पसाख्यं भवति, तस्माद्यद्राष्ट्रसम्बन्धिकम तद्विशि प्रजायामाविश्य तामाहन्त्यासमन्तात्करग्रहणेन प्रजाया उत्तमपदार्थानां हरणं करोति, (तस्माद्राष्ट्री वि०) यस्मात्सभया विनैकाकी पुरुषो भवति तत्र प्रजा सदा पीडिता भवति, तस्मादेकः पुरुषो राजा नैव कर्त्तव्यो, नैकस्य पुरुषस्य राजधर्मानुष्ठाने यथावत् सामर्थ्यं भवति, तस्मात्सभयैव राज्यप्रबन्धः कर्तुं शक्योऽस्ति। (विशमेव राष्ट्राया०) यत्रैको राजास्ति तत्र राष्ट्राय विशं प्रजामाद्यां भक्षणीयां भोज्यवत्ता डितां करोति तस्मात्स्वसुखार्थं प्रजाया उत्तमान्पदार्थान् गृह्णन्सन् प्रजायै पीडां ददाति तस्मादेको राष्ट्री विशमत्ति, (न पुष्टं पशु म०) यथा मांसाहारी पुष्टं पशुं दृष्ट्वा हन्तुमिच्छति, तथैका राजा न मत्तः कश्चिदधिको भवेदितार्ष्यया नैव प्रजास्थस्य कस्यचिन्मनुष्यस्योत्कर्षं सहते। तस्मात्सभाप्रबन्धयुक्तेन राज्यव्यवहारेणेव भद्रमित्येवं राजधर्मव्यवहारप्रतिपादका मन्त्रा बहवः सन्तीति॥

Bhāṣyam- (śrīrvai rāṣṭram) yā vidyādyuttamaguṇarūpā nītiḥ saiva rāṣṭraṁ bhavati।(śrīrvai rāṣṭrasya bhāraḥ) saiva rājyaśrī rāṣṭrasya sambhāro bhavati। (śrīrvai rāṣṭrasya madhyam) rāṣṭrasya madhyabhāgo'paśrarevāsti। (kṣemo vai rā..) kṣemo yadrakṣaṇaṁ tadeva rāṣṭrasya śayanavannirupadravaṁ sukha bhavati। (viḍvai gabho) viḍ yā prajā sā gabhākhyāsti (rāṣṭraṁ pso..) yadrāṣṭraṁ tatpasākhyaṁ bhavati, tasmādyadrāṣṭrasambandhikama tadviśi prajāyāmāviśya tāmāhantyāsamantātkaragrahaṇena prajāyā uttamapadārthānāṁ haraṇaṁ karoti, (tasmādrāṣṭrī vi..) yasmātsabhayā vinaikākī puruṣo bhavati tatra prajā sadā pīḍitā bhavati, tasmādekaḥ puruṣo rājā naiva karttavyo, naikasya puruṣasya rājadharmānuṣṭhāne yathāvat sāmarthyaṁ bhavati,

tasmātsabhayaiva rājyaprabandhaḥ kartuṁ śakyo'sti। (viśameva rāṣṭrāyā..) yatraiko rājāsti tatra rāṣṭrāya viśaṁ prajāmādyāṁ bhakṣaṇīyāṁ bhojyavattā ḍitāṁ karoti tasmātsvasukhārthaṁ prajāyā uttamānpadārthān gṛhṇansan prajāyai pīḍāṁ dadāti tasmādeko rāṣṭrī viśamatti, (na puṣṭaṁ paśu ma..) yathā māṁsāhārī puṣṭaṁ paśuṁ dṛṣṭvā hantumichchhati, tathaikā rājā na mattaḥ kaśchidadhiko bhaveditārṣyayā naiva prajāsthasya kasyachinmanuṣyasyotkarṣaṁ sahate। tasmātsabhāprabandhayuktena rājyavyavahāreṇeva bhadramityevaṁ rājadharmavyavahārapratipādakā mantrā bahavaḥ santīti॥

Gloss—(Śri) Public friendly policy based on high knowledge and merits is verily a Rāṣṭra (nation). Such policies make the nation prosperous. Śri is also the centre of activity in the country. (Kṣema) Prosperity and security bring peace and stability like sleep. (Viḍ) people are like (gabha) sun rays, and Rāṣṭra (nation) is like (pasa) collector. This is because the hard-earned money is collected from the public as taxes. A country governed by a monarch with no parliamentary system (of government) remains always oppressed. Therefore one man's rule should not be adopted. A monarch is too weak to perform the duties of government properly. Thus the administration of government should be vested in Parliament. Where there is an absolute monarchy, the people there become the food, as it were, of the ruler, and he wants to devour them, and they remain oppressed. The absolute monarch (in a way) exploits the public for his selfish motive and pleasure. He captures their precious possessions and oppresses them. As a meat eater has seen a healthy animal and desires to kill it, so does a monarch become jealous and cannot tolerate the prosperity of an outshining individual among his subjects. Hence the benefit of the people lies in a

parliamentary system of government. There are many mantras in the Vedas dealing with the duties of government.

(इति संक्षेपतो राजप्रजाधर्मविषयः)
(iti saṁkṣepato rājaprajādharmaviṣayaḥ)

Here ends the chapter on Governance and Duties of Public.

अथ वर्णश्रमविषयः संक्षेपतः

Atha varṇaśramaviṣayaḥ saṁkṣepataḥ

The Varṇas and the Āśramas

ब्रह्मचर्याश्रम

Brahmacharyāśrama

The Brahmacharya Āśrama

तत्र वर्णविषयो मन्त्रो 'ब्रह्मणोऽस्य मुखमासीत्' इत्युक्तस्तदर्थश्च। तस्यायं शेषः –

tatra varṇaviṣayo mantro 'brahmaṇo'sya mukhamāsīt' ityuktastadarthaścha। tasyāyaṁ śeṣaḥ –

The stanza "*brāhmaṇo asya mukham āsit*" (He was Brāhmaṇa from his mouth) etc. (YV. 31.11) dealing with the (four) Varṇas has been explained already (in the Chapter on Cosmogony). The following is an additional (explanation).

According to (the following citation) from the Nirukta,

वर्णो वृणोतेः ॥ निरु० 2.3

varṇo vṛṇoteḥ ॥ Nir. 2.3

[Meaning] Varṇa is (derived) from the √vṛ 'to choose'.

भाष्यम् - वर्णो वृणोतेरिति निरुक्तप्रामाण्याद्वरणीया वरीतुमर्हा, गुणकर्माणि च दृष्ट्वा यथायोग्यं व्रियन्ते ये ते वर्णाः ॥

Bhāṣyam - varṇo vṛṇoteriti niruktaprāmāṇyādvaraṇīyā varītumarhā, guṇakarmāṇi cha dṛṣṭvā yathāyogyaṁ vriyante ye te varṇāḥ ॥

Gloss—The word 'varṇa' means 'to be chosen' or "worthy of selection" or "that which is selected and accepted with due regard to ones' qualities and actions.

ब्रह्म हि ब्राह्मणः । क्षत्रꣳ हीन्द्रः क्षत्रꣳ राजन्यः ॥ शब्रा० 5.1.1.11

brahma hi brāhmaṇaḥ । kṣatra ꣳhīndraḥ kṣatra ꣳrājanyaḥ ॥ Ś.Br. 5.1.1.11

[Meaning] Brāhmaṇa is (so called because he knows) Brahma (Veda). Kṣatra is Indra. Kṣatra is king.

(ब्रह्म हि ब्राह्मणः) ब्रह्मण वेदेन परमेश्वरस्योपासनेन च सह वर्त्तमानो विद्याद्युत्तमगुणयुक्तः पुरुषो ब्राह्मणो भवितुमर्हति। तथैव (क्षत्रꣳ हीन्द्रः) क्षत्रं क्षत्रिय कुलम्, यः पुरुष इन्द्रः परमैश्वर्य्यवान् शत्रूणां क्षयकरणाद्युद्धोत्सुकत्वाच्च प्रजापालनतत्परः, (क्षत्रꣳ) राजन्यः क्षत्रियो भवितुमर्हति ॥

(brahma hi brāhmaṇaḥ) brahmaṇa vedena parameśvarasyopāsanena cha saha varttamāno vidyādyuttamaguṇayuktaḥ puruṣo brāhmaṇo bhavitumarhati । tathaiva (kṣatra ꣳhīndraḥ) kṣatraṁ kṣatriya kulam, yaḥ puruṣa indraḥ paramaiśvaryyavān śatrūṇāṁ kṣayakaraṇādyuddhotsukatvāchcha prajāpālanatatparaḥ, (kṣatra (ꣳrājanyaḥ kṣatriyo bhavitumarhati ॥

Gloss—That is to say that a Brāhmaṇa is a person who is devoted to Brahma (the Veda or Brahman) and possesses noble qualities and (high) learning. Similarly, the words kṣatra and kṣatriya kula are (applicable to) one who is highly glorious (Indra), ready to fight and destroy enemies and devoted to the protection of the subjects.

बाहू वै मित्रावरुणौ पुरुषो गर्तः ॥ वीर्य्यं वा एतद्राजन्यस्य यद्बाहू वीर्य्यं वा एतदपाꣳरसः ॥ शब्रा० 5.4.1.15; 17

bāhū vai mitrāvaruṇau puruṣo gartaḥ ॥ vīryyaṁ vā etadrājanyasya yadbāhū vīryyaṁ vā etadapāꣳrasaḥ ॥

Ś.Br. 5.4.1.15; 17

[Meaning] Two arms are Mitra and Varuṇa. Puruṣa is

Garta. The strength of Rājanya is his two arms; the liquidity of waters is their strength.

(मित्रः) सर्वेभ्यः सुखदाता, (वरुणः) उत्तमगुणकर्मधारणेन श्रेष्ठः इमावेव क्षत्रियस्य द्वौ बाहुवद् भवेताम्, (वा) अथवा (वीर्यं) पराक्रमो बलं चैतदुभयं (राजन्यस्य) क्षत्रियस्य बाहू भवतः, (अपां) प्राणानां, यो (रसः) आनन्दस्तं प्रजाभ्यः प्रयच्छतः क्षत्रियस्य वीर्य्यं वर्धते।

(mitraḥ) sarvebhyaḥ sukhadātā, (varuṇaḥ) uttamaguṇakarmadhāraṇena śreṣṭhaḥ imāveva kṣatriyasya dvau bāhuvad bhavetām, (vā) athavā (vīryaṁ) parākramo balaṁ chaitadubhayaṁ (rājanyasya) kṣatriyasya bāhū bhavataḥ, (apāṁ) prāṇānāṁ, yo (rasaḥ) ānandastaṁ prajābhyaḥ prayachchhataḥ kṣatriyasya vīryyaṁ vardhate।

Gloss—(Kṣatriya is) Mitra and Varuṇa because he gives happiness to all and possesses excellent qualities. These two (qualities) are like the arms of a Kṣatriya. In other words, vīrya (prowess) and bala (physical valour) are the arms of a Kṣatriya. The strength of a king (kṣatriya) grows by conferring the pleasure and delight of prāṇas on the people.

इषवो वै दिद्यवः॥ शत्रा॰ 5.4.2.2

iṣavo vai didyavaḥ॥ Ś.Br. 5.4.2.2

[Meaning] Arrows are illuminators.

तस्य (इषवः) बाणाः, शास्त्रास्त्राणामुपलक्षणमेतत् (दिद्यवः) प्रकाशकाः सदा भवेयुः।

tasya (iṣavaḥ) bāṇāḥ, śāstrāstrāṇāmupalakṣaṇametat (didyavaḥ) prakāśakāḥ sadā bhaveyuḥ।

The arrows (*iṣavaḥ*) are the rays that make one feels his presence. The word *iṣu* (arrow) is symbolic of all weapons and missiles.

आश्रमा अपि चत्वारः सन्ति-ब्रह्मचर्य्यगृहस्थवानप्रस्थसंन्यासभेदात्। ब्रह्मचर्य्येण सद्विद्या शिक्षा च ग्राह्या। गृहाश्रमेणोत्तमाचरणानां श्रेष्ठानां पदार्थानां चोन्नतिः कार्य्या।

वानप्रस्थेनैकान्तसेवनं ब्रह्मोपासनं विद्याफलविचारणादि च कार्य्यम्। संन्यासेन परब्रह्मोक्षपरमानन्दप्रापणं क्रियते, सदुपदेशेन सर्वस्मा आनन्ददानं चेत्यादि, चतुर्भिराश्रमैर्धर्मार्थकाममोक्षाणां सम्यक् सिद्धिः सम्पादनीया। एतेषां मुख्यतया ब्रह्मचर्य्येण सद्विद्यासुशिक्षादयः शुभगुणाः सम्यग्ग्राह्याः।

āśramā api chatvāraḥ santi-brahmacharyyagṛhasthavānaprasthasaṁnyāsabhedāt। brahmacharyyeṇa sadvidyā śikṣā cha grāhyā। gṛhāśrameṇottamācharaṇānāṁ śreṣṭhānāṁ padārthānāṁ chonnatiḥ kāryyā। vānaprasthenaikāntasevanaṁ brahmopāsanaṁ vidyāphalavichāraṇādi cha kāryyam। saṁnyāsena parabrahmokṣaparamānandaprāpaṇaṁ kriyate, sadupadeśena sarvasmā ānandadānaṁ chetyādi, chaturbhirāśramairdharmārthakāmamokṣāṇāṁ samyak siddhiḥ sampādanīyā। eteṣāṁ mukhyatayā brahmacharyyeṇa sadvidyāsuśikṣādayaḥ śubhaguṇāḥ samyaggrāhyāḥ।

Gloss—Āśramas are fourfold, viz.: (1) Brahmacharya,(2) Gṛhastha, (3) Vānaprastha and (4) Saṁnyāsa. During the stage of Brahmacharya, one should acquire true knowledge and training. During (the period of) a householder (gṛhastha), one should develop all the best (possible) conduct and noble qualities. A forest-dweller (vānaprastha) leads a life of solitude (for the attainment of) communion with Parameśvara and realisation of the purpose of knowledge. A Saṁnyāsin, having renounced the world, strives to attain the highest bliss of Mokṣa and communion with the Supreme Soul. In this way (described above), through these four Āśramas, a man achieves the four ends of human existence, Dharma (knowledge of Parameśvara and creation, values and duties), Artha (means to lead the life), Kāma (fulfilment of desires) and Mokṣa (emancipation). Out of these four Āśramas, during Brahmacharya, all noble virtues, including real knowledge and good training, should be acquired.

अत्र ब्रह्मचर्य्याश्रमे प्रमाणम्-

atra brahmacharyyāśrame pramāṇam-

The following evidence refers to (the life of a) Brahmachārī :

आचार्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।
तं रात्रीस्तिस्र उदरे बिभर्त्ति तं जातं द्रष्टुमभिसंयन्ति देवाः ॥ अथर्व 9.5.3

āchārya upanayamāno brahmachāriṇaṁ kṛṇute
garbhamantaḥ ।
taṁ rātrīstisra udare bibhartti taṁ jātaṁ
draṣṭumabhisaṁyanti devāḥ ॥ AV. 9.5.3

[Meaning] Initiation of the Brahmachārī by Āchārya (the preceptor) is like taking him into his womb. He holds him for three nights in his womb. When he is born of knowledge, the learned scholars recognise him as a scholar.

भाष्यम्- (आचार्य्य उ०) आचार्य्यो विद्याध्यापको ब्रह्मचारिणमुपनयमानो विद्यापठनार्थमुपवीतं दृढव्रतमुपदिशन्नन्तर्गभमिव कृणुते करोति। तं तिस्रो रात्रीस्त्रिदिनपर्य्यन्तमुदरे विभर्त्ति, अर्थात् सर्वां शिक्षां करोति, पठनस्य च रीतिमुपदिशति। यदा विद्यायुक्तो विद्वान् जायते, तदा तं विद्यासु जातं प्रादुर्भूतं देवा विद्वांसो द्रष्टुमभिसंयन्ति प्रसन्नतया मान्यं कुर्वन्ति। अस्माकं मध्ये महाभाग्योदयेनेश्वरानुग्रहेण च सर्वमनुष्योपकारार्थं त्वं विद्वान् जात इति प्रशंसन्ति।

Bhāṣyam- (āchāryya u..) āchāryyo vidyādhyāpako brahmachāriṇamupanayamāno vidyāpaṭhanārthamupavītaṁ dṛḍhavratamupadiśannantargabhamiva kṛṇute karoti । taṁ tisro rātrīstridinaparyyantamudare vibhartti, arthāt sarvāṁ śikṣāṁ karoti, paṭhanasya cha rītimupadiśati । yadā vidyāyukto vidvān jāyate, tadā taṁ vidyāsu jātaṁ prādurbhūtaṁ devā vidvāṁso draṣṭumabhisaṁyanti prasannatayā mānyaṁ kurvanti । asmākaṁ madhye mahābhāgyodayeneśvarānugraheṇa cha sarvamanuṣyopakārārthaṁ tvaṁ vidvān jāta iti praśaṁsanti ।

Gloss—The Āchārya, the imparter of knowledge and learning, having initiated a Brahmachārī and invests him

with a sacred thread (yajñopavīta). He instructs him (the necessity of) firmness in his saṅkalpa of Brahmacharya and bears him, as if it were, in his womb (like a mother) for three days and three nights. This is to say that he gives all (essential) instructions and explains to him the (proper) study procedure. When he attains all learnings and becomes a scholar, he is regarded as born of knowledge. The enlightened one recognizes him as a scholar. They joyfully honour and recognize him as a scholar by saying, "Due to our good fortune and the favour of the Supreme Lord, you have become learned amongst us for the benefit of entire humanity".

इयं समित्पृथिवी द्यौर्द्वितीयोतान्तरिक्षं समिधा पृणाति।
ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्त्ति॥ अथर्व० 9.5.4

iyaṁ samitpṛthivī dyaurdvitīyotāntarikṣaṁ samidhā pṛṇāti।
brahmachārī samidhā mekhalayā śrameṇa lokāṁstapasā
pipartti॥ AV. 9.5.4

[Meaning] The Brahmachārī/ Brahmachāriṇī at the time of Vedārambha offer three sticks in the fire of yajña, observing the saṅkalpa of Brahmacharya. These three sticks represent pṛthivī [Bhūtākāśa in the creation or earth in our solar system], antarikṣa [intervening space in creation or magnetosphere of the earth in our solar system] and dyau [Chidākāśa of creation or the sun of our solar system]. Brahmachārī/ Brahmachāriṇī, through the symbol of his/her girdle and sticks and his outstanding efforts and yoga, gains the knowledge of all the three worlds [pṛthivī, antarikṣa and dyau].

भाष्यम्- (इयं समित्०) इयं पृथिवी द्यौः प्रकाशोऽन्तरिक्षं चानया समिधा स ब्रह्मचारी पृणाति, तत्रस्थान्ससर्वान्प्राणिनो विद्यया होमेन च प्रसन्नान् करोति। (समिधा) अग्निहोत्रादिना, (मेखलया) ब्रह्मचर्य्यचिह्नधारणेन च (श्रमेण) परिश्रमेण, (तपसा) धर्मानुष्ठानेनाध्यापनेनोपदेशेन च (लोकां०) सर्वान् प्राणिनः पिपर्त्ति पुष्टान्प्रसन्नान्करोति।

Bhāṣyam- (iyaṁ samit..) iyaṁ pṛthivī dyauḥ prakāśo'ntarikṣaṁ chānayā samidhā sa brahmachārī pṛṇāti, tatrasthānsasarvānprāṇino vidyayā homena cha prasannān karoti। (samidhā) agnihotrādinā, (mekhalayā) brahmacharyyachihnadhāraṇena cha (śrameṇa) pariśrameṇa, (tapasā) dharmānuṣṭhānenādhyāpanenopadeśena cha (lokāṁ..) sarvān prāṇinaḥ pipartti puṣṭānprasannānkaroti।

Gloss—With the saṅkalpa of brahmacharya, the Brahmachārī satisfies the earth and extraterrestrial sphere; that is, he renders all beings living in these regions happy with his learning and yajña. He fills with joy all living beings with yajñas like Agnihotra, his brahmacharya, hard work, yoga sādhanā, teachings and preachings.

पूर्वो जातो ब्रह्मणो ब्रह्मचारी धर्मं वसानस्तपसोदतिष्ठत्।
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठं देवाश्च सर्वे अमृतेन साकम्॥ अथर्व० 11.5.5

pūrvo jāto brahmaṇo brahmachārī dharmaṁ vasānastapasodatiṣṭhat।
tasmājjātaṁ brāhmaṇaṁ brahma jyeṣṭhaṁ devāścha sarve amṛtena sākam॥ AV. 11.5.5

[Meaning] The Brahmachārī, born earlier than all āśramites, rose to divinity with knowledge and yogic practices. From him is produced knowledge of Supreme Brahman and all natural forces, including immortality.

भाष्यम्- (पूर्वो जातो ब्रह्म०) ब्रह्मणि वेदे चरितुं शीलं यस्य स ब्रह्मचारी, (धर्मं वसानः) अत्यन्तं तपश्चरन्, ब्राह्मणोऽर्थाद्विदं परमेश्वरं च विदन्, पूर्वः सर्वेषामाश्रमाणामादिमः सर्वाश्रमभूषकः, (तपसा) धर्मानुष्ठानेन (उदतिष्ठत्) ऊर्ध्वे उत्कृष्टबोधे व्यवहारे च तिष्ठति। तस्मात्कारणात् (ब्रह्म ज्येष्ठं) ब्रह्मैव परमेश्वरो परमानन्देन साकं सह वर्त्तमानं (ब्राह्मणं) ब्रह्मविदं (जातं) प्रसिद्धं (देवाः) सर्वे विद्वांसः प्रशंसन्ति।

Bhāṣyam- (pūrvo jāto brahma..) brahmaṇi vede charituṁ śīlaṁ yasya sa brahmachārī, (dharmaṁ vasānaḥ) atyantaṁ tapaścharan, brāhmaṇo'rthādvedaṁ parameśvaraṁ cha vidan, pūrvaḥ sarveṣāmāśramāṇāmādimaḥ sarvāśramabhūṣakaḥ, (tapasā) dharmānuṣṭhānena (udatiṣṭhat) ūrdhve utkṛṣṭabodhe

vyavahāre cha tiṣṭhati। tasmātkāraṇāt (brahma jyeṣṭhaṁ) brahmaiva parameśvaro paramānandena sākaṁ saha varttamānaṁ (brāhmaṇaṁ) brahmavidaṁ (jātaṁ) prasiddhaṁ (devāḥ) sarve vidvāṁsaḥ praśaṁsanti।

Gloss—The word Brahmachārī is he who relishes in the study of Vedas. He practices yoga. He is Brāhmaṇa because he knows Brahman and his creation (Vedas). He belongs to the first (pūrva) āśrama, which is the base of the other three āśramas. He excels all due to the highest knowledge and conduct. The learned (devas) appreciate him, who is Brahma-jyeṣṭha (surpasses all by his knowledge and learning) and who relishes in Brahman.

ब्रह्मचार्येति समिधा समिद्धः कार्ष्णं वसानो दीक्षितो दीर्घश्मश्रुः।
स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान्त्संगृभ्य मुहुराचरिक्रत्॥ अथर्व 11.5.6

brahmachāryeti samidhā samiddhaḥ kārṣṇaṁ vasāno
dīkṣito dīrghaśmaśruḥ।
sa sadya eti pūrvasmāduttaraṁ samudraṁ lokāntsaṁgṛbhya
muhurācharikrat॥ AV. 11.5.6

[Meaning] The Brahmachārī/ Brahmachāriṇī, glittering with knowledge of pṛthivī, antarikṣa and dyau, wearing an attractive look, holding long beards, enters from Brahmacharya Āśrama called as pūrvasamudra (first ocean) to the Gṛhastha Āśrama (house-hold life) called as uttarsamudra (second ocean). He (*muhuḥ ācharikrat*) performs (lokān saṅgṛbhyaḥ) altruistic welfare activities.

भाष्यम्- (ब्रह्मचार्येति०) स ब्रह्मचारी पूर्वोक्तया (समिधा) विद्यया (समिद्धः) प्रकाशितः, (कार्ष्णं) मृगचर्मादिकं (वसानः) आच्छादयन्, (दीर्घश्मश्रुः) दीर्घकालपर्य्यन्तं केशश्मश्रूणि धारितानि येन सः, (दीक्षितः) प्राप्तदीक्षः (एति) परमानन्दं प्राप्नोति। तथा (पूर्वस्मात्) ब्रह्मचर्यानुष्ठानभूतात्समुद्रात् (उत्तरं) गृहाश्रमं समुद्रं (सद्य एति) शीघ्रं प्राप्नोति। एवं निवासयोग्यान्सर्वान् (लोकान्सं०) संगृह्य मुहुर्वारंवारं (आचरिक्रत्) धर्मोपदेशमेव करोति।

Bhāṣyam- (brahmachāryyeti..) sa brahmachārī pūrvoktayā

(samidhā) vidyayā (samiddhaḥ) prakāśitaḥ, (kārṣṇaṁ) mṛgacharmādikaṁ (vasānaḥ) āchchhādayan, (dīrghaśmaśruḥ) dīrghakālaparyyantaṁ keśaśmaśrūṇi dhāritāni yena saḥ, (dīkṣitaḥ) prāptadīkṣaḥ (eti) paramānandaṁ prāpnoti। tathā (pūrvasmāt) brahmacharyānuṣṭhānabhūtātsamudrāt (uttaraṁ) gṛhāśramaṁ samudraṁ (sadya eti) śīghraṁ prāpnoti। evaṁ nivāsayogyānsarvān (lokānsaṁ..) saṁgṛhya muhurvāraṁvāraṁ (ācharikrat) dharmopadeśameva karoti।

Gloss—The Brahmacārī radiant with the knowledge mentioned above, attired in brown or black robe like antelope skin, wearing hair and beard for a long time and having been initiated attains the highest bliss. He swiftly passes from the stage of Brahmacharya to that of the householder's life. Gathering all people worth inhabiting the society or state, he preaches, and he imparts the education of knowledge and good conduct.

ब्रह्मचारी जनयन् ब्रह्मापो लोकं प्रजापतिं परमेष्ठिनं विराजम्।
गर्भो भूत्वामृतस्य योनाविन्द्रो ह भूत्वाऽसुरांस्ततर्ह॥ अथर्व. 11.5.7

brahmachārī janayan brahmāpo lokaṁ prajāpatiṁ
parameṣṭhinaṁ virājam।
garbho bhūtvāmṛtasya yonāvindro ha
bhūtvā'surāṁstatarha॥ AV. 11.5.7

[Meaning]— A person who has lived the life of [Brahmachārī] Brahmachārī [garbhaḥ bhūtvā] as a foetus [amṛtasya yonau] in the womb of his Guru to attain knowledge, he can (janyan) unravel the secret (brahma) of the Veda and Brahma, (āpaḥ) karmas and śilpa vidyā [technology] (lokaṁ) knowledge of worlds, i.e. our solar system, (prajāpati parameṣṭhi) our galaxy and (virājaṁ) bhūtākāśa made of active energy particles. (Indro bhūtvā) Becoming Indra [a self-realized soul], (asurān tatarha) he destroys the darkness of ignorance and societal evils.

भाष्यम्- (ब्रह्मचारी) स ब्रह्मचारी (ब्रह्म) वेदविद्यां पठन्, (अपः) प्राणान्, (लोकं) दर्शनं, (परमेष्ठिनं) प्रजापतिं (विराजं) विविधप्रकाशकं परमेश्वरं (जनयन्) प्रकटयन्, (अमृतस्य) मोक्षस्य (योनौ) विद्यायां (गर्भो भूत्वा) गर्भवन्नियमेन स्थित्वा यथावद्विद्यां गृहीत्वा, (इन्द्रो ह भूत्वा) सूर्य्यवत्प्रकाशकः सन् (असुरान्) दुष्टकर्मकारिणो मूर्खान्पाखण्डिनो जनान् दैत्यरक्षः स्वभावान् (ततर्ह) तिरस्करोति, सर्वान्निवारयति। यथेन्द्रः सूर्य्योऽसुरान्मेघान् रात्रिं च निवारयति, तथैव ब्रह्मचारी सर्वशुभगुणप्रकाशकोऽशुभगुणनाशकश्च भवतीति।

Bhāṣyam- (brahmachārī) sa brahmachārī (brahma) vedavidyāṁ paṭhan, (apaḥ) prāṇān, (lokaṁ) darśanaṁ, (parameṣṭhinaṁ) prajāpatiṁ (virājaṁ) vividhaprakāśakaṁ parameśvaraṁ (janayan) prakaṭayan, (amṛtasya) mokṣasya (yonau) vidyāyāṁ (garbho bhūtvā) garbhavanniyamena sthitvā yathāvadvidyāṁ gṛhītvā, (indro ha bhūtvā) sūryyavatprakāśakaḥ san (asurān) duṣṭakarmakāriṇo mūrkhānpākhaṇḍino janān daityarakṣaḥ svabhāvān (tatarha) tiraskaroti, sarvānnivārayati। yathendraḥ sūryyo'surānmeghān rātriṁ cha nivārayati, tathaiva brahmachārī sarvaśubhaguṇaprakāśako'śubhaguṇanāśakaścha bhavatīti।

Gloss—The Brahmacārī, attaining the Vedic knowledge, reveals the secret of (apaḥ) life force, visualization, Parameśvara Who is present in this universe creating various forms. Spending his time regularly for the knowledge of immortality like a foetus in the womb and attaining knowledge, he sheds the light of knowledge like the sun. He drives away the evil-doers, the ignorants, the hypocrites, and the people of the nature of daityas and rākṣasas. Brahmachārī spreads all the virtuous qualities and eliminates all the evil qualities, like the sun eliminates clouds and darkness of night.

ब्रह्मचर्य्येणा तपसा राजा राष्ट्रं वि रक्षति।
आचार्यो ब्रह्मचर्य्येण ब्रह्मचारिणमिच्छते॥ अथर्व 11.5.17

brahmacharyyeṇā tapasā rājā rāṣṭraṁ vi rakṣati।
āchāryo brahmacharyyeṇa brahmachāriṇamichchhate॥

AV. 11.5.17

[Meaning] By observing Brahmacharya (self-restraint) and by yoga, the king protects the state he rules. By self-restraint, the Āchārya admits a Brahmacārī (to instruct).

भाष्यम्- (ब्रह्मचर्य्येण०) तपसा ब्रह्मचर्य्येण कृतेन राजा राष्ट्रं विरक्षति, विशिष्टतया प्रजा रक्षितुं योग्यो भवति। आचार्य्योऽपि कृतेन ब्रह्मचर्य्येणैव विद्यां प्राप्य ब्रह्मचारिणमिच्छते स्वीकुर्यान्नान्यथेति। अत्र प्रमाणम् - आचार्य्यः कस्मादाचारं ग्राहयत्याचिनोत्यर्थानाचिनोति बुद्धिमिति वा।

Bhāṣyam- (brahmacharyyeṇa..) tapasā brahmacharyyeṇa kṛtena rarājā rāṣṭraṁ virakṣati, viśiṣṭatayā prajā rakṣituṁ yogyo bhavati। āchāryyo'pi kṛtena brahmacharyyeṇaiva vidyāṁ prāpya brahmachāriṇamichchhate svīkuryānnānyatheti। atra pramāṇam - āchāryyaḥ kasmādāchāraṁ grāhayatyāchinotyarthānāchinoti buddhimiti vā।

Gloss—By practising yoga and Brahmacharya, a king protects the kingdom, i.e. attains a unique ability to govern and defend the state. The Āchārya also, by acquiring knowledge through the observance of Brahmacharya, admits the Brahmachārī (to instruct) and not otherwise.

The Nirukta explains the meaning of the word 'Āchārya' as follows:

An Āchārya is so called because he builds the character and teaches how to conduct (āchāra= ā+√char) or picks up the arthas (good qualities) (ā+√chi 'to pick up') or cultivates the understanding (ā+√ci). *(Nir. 1.4)*

ब्रह्मचर्य्येण कन्या युवानं विन्दते पतिम्।
अनड्वान् ब्रह्मचर्य्येणश्वो घासं जिगीषति॥ अथर्व 11.5.18

brahmacharyyeṇa kanyā yuvānaṁ vindate patim।
anaḍvān brahmacharyyeṇaśvo ghāsaṁ jigīṣati॥

AV. 11.5.18

[Meaning] By brahmacharya, a maiden finds a suitable youth to be her husband. Observing self-restraint, the bull and horse eat fodder.

(ब्रह्मचर्य्येण०) एवमेव कृतेन ब्रह्मचर्य्येण कन्या युवतिः सती युवानं स्वसदृशं पतिं विन्दते, नान्यथा, न चातः पूर्वमसदृशं वा। अनड्वानित्युपलक्षणं वेगवतां पशूनाम्। ते पशवोऽश्वश्च घासं यथा, तथा कृतेन ब्रह्मचर्य्येण स्वविरोधिनः पशून् जिगीषन्ति युद्धेन जेतुमिच्छन्ति। अतो मनुष्यैस्त्ववश्यं ब्रह्मचर्य्यं कर्त्तव्यमित्यभिप्रायः।

(brahmacharyyeṇa..) evameva kṛtena brahmacharyyeṇa kanyā yuvatiḥ satī yuvānaṁ svasadṛśaṁ patiṁ vindate, nānyathā, na chātaḥ pūrvamasadṛśaṁ vā। anaḍvānityupalakṣaṇaṁ vegavatāṁ paśūnām। te paśavo'śvaścha ghāsaṁ yathā, tathā kṛtena brahmacharyyeṇa svavirodhinaḥ paśūn jigīṣanti yuddhena jetumichchhanti। ato manuṣyaistvavaśyaṁ brahmacharyyaṁ karttavyamityabhiprāyaḥ।

Similarly, by observing Brahmacharya, a maiden who attains her youth, she gets a qualified suitable young man to be her husband and not otherwise. She cannot marry earlier or with an unqualified husband. The word 'anaḍvān' symbolizes all fast-moving animals. Such animals and a horse eat grass and desire to defeat their adversaries-the other animals- observing Brahmacharya. Therefore, all persons must keep Brahmacharya.

ब्रह्मचर्य्येण तपसा देवा मृत्युमुपाघ्नत।
इन्द्रो ह ब्रह्मचर्य्येण देवभ्यः स्वराभरत्॥ अथर्व० 11.5.19

brahmacharyyeṇa tapasā devā mṛtyumupāghnata।
indro ha brahmacharyyeṇa devabhyaḥ svarābharat॥
AV. 11.5.19

[Meaning] By yoga and brahmacharya (establishing in Brahman), the enlightened drive away death from them; and by brahmacharya Indra (mind) secures spiritual bliss (devebhyaḥ) for sense organs. Without brahmacharya,

the mind involves with the mundane world through sense organs and suffers from pains and pleasures.

(ब्रह्मचर्य्येण तपसा देवा०) देवा विद्वांसो, ब्रह्मचर्य्येण वेदाध्ययनेन ब्रह्मविज्ञानेन तपसा धर्मानुष्ठानेन च, मृत्युं जन्ममृत्युप्रभवदुःखमुपाघ्नत नित्यं घ्नन्ति नान्यथा। ब्रह्मचर्य्येण सुनियमेन, हेति किलार्थे, यथा इन्द्रः सूर्य्योदेवेभ्य इन्द्रियेभ्यः स्वः सुखं प्रकाशं चाभरद्धारयति, तथा विना ब्रह्मचर्य्येण कस्यापि नैव विद्यासुखं च यथावद्भवति। अतो ब्रह्मचर्य्यानुष्ठानपूर्वका एव गृहाश्रमादयस्त्रय आश्रमाः सुखमेधन्ते। अन्यथा मूलाभावे कुतः शाखाः। किन्तु मूले दृढे शाखापुष्पफलच्छायादयः सिद्धाः भवन्त्येवेति।

(brahmacharyyeṇa tapasā devā..) devā vidvāṁso, brahmacharyyeṇa vedādhyayanena brahmavijñānena tapasā dharmānuṣṭhānena cha, mṛtyuṁ janmamṛtyuprabhavaduḥkhamupāghnata nityaṁ ghnanti nānyathā। brahmacharyyeṇa suniyamena, heti kilārthe, yathā indraḥ sūryyodevebhya indriyebhyaḥ svaḥ sukhaṁ prakāśaṁ chābharaddhārayati, tathā vinā brahmacharyyeṇa kasyāpi naiva vidyāsukhaṁ cha yathāvadbhavati। ato brahmacharyyānuṣṭhānapūrvakā eva gṛhāśramādayastraya āśramāḥ sukhamedhante। anyathā mūlābhāve kutaḥ śākhāḥ। kintu mūle dṛḍhe śākhāpuṣpaphalachchhāyādayaḥ siddhāḥ bhavantyeveti।

The learned, by the power of brahmacharya, the study of the Vedas, the realization of Brahman, Yoga and the moral and ethical conduct overcome (destroy) all the afflictions caused by birth and death. Brahmacharya is also used in the sense of proper laws. Like the Sun (lndra), following laws of ṛta provides light and happiness to devas (the organs of sense); similarly, none can rightly achieve education and happiness without brahmacharya.

Therefore, all three (remaining) stages of human life, viz. the life of a house-holder &c., can prosper and enjoy pleasures only if the observance of brahmacharya precedes them. Otherwise, without a root, there can be no branches. The strong trunks, fruits, flowers, shade,

etc., come into being only when the root is existent.

इति ब्रह्मचर्य्याश्रमविषयः संक्षेपतः ।

iti brahmacharyyāśramaviṣayaḥ saṁkṣepataḥ ।

Thus ends the chapter on Brahmacharya Āśrama.

अथ गृहाश्रमविषयः

Atha gṛhāśramaviṣayaḥ

Household Life

The undermentioned verses lay down (the rules of) a house-holder:

यद् ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये।
यदेनश्चकृमा वयमिदं तदवयजामहे स्वाहा॥ यजु० 3.45

yad grāme yadaraṇye yatsabhāyāṁ yadindriye।
yadenaśchakṛmā vayamidaṁ tadavayajāmahe svāhā॥
YV. 3.45

[Meaning] Whatever bad sanskāras in a city, village, assembly of people, or the forest we have accumulated through our sense organs, let us erase them all for our spiritual elevation.

Note: This mantra says that for mokṣa, it is essential to get rid of tāmasika sanskāras of the mundane world.

भाष्यम्- (यद् ग्रामे०) यद् ग्रामे गृहाश्रमे वसन्तो वयं पुण्यं विद्याप्रचारं सन्तानोत्पत्तिमत्युत्तमसामाजिकनियमं सर्वोपकारकं, तथैवारण्ये वानप्रस्थाश्रमे ब्रह्मविचारं विद्याध्ययनं तपश्चरणं, सभासम्बन्धे यच्छ्रेष्ठं इन्द्रिये मानसव्यवहारे च यदुत्तमं कर्म च कुर्मस्तत्सर्वमीश्वरमोक्षप्राप्त्यर्थमस्तु। यच्च भ्रमेणैनः पापं च कृतं, तत्सर्वमिदं पापमवयजामह आश्रमानुष्ठानेन नाशयामः।

Bhāṣyam- (yad grāme..) yad grāme gṛhāśrame vasanto vayaṁ puṇyaṁ vidyāprachāraṁ santānotpattimatyuttamasāmājikaniyamaṁ sarvopakārakaṁ, tathaivāraṇye vānaprasthāśrame brahmavichāraṁ vidyādhyayanaṁ tapaścharaṇaṁ, sabhāsambandhe yachchhreṣṭhaṁ indriye mānasavyavahāre cha yaduttamaṁ karma cha kurmastatsarvamīśvaramokṣaprāptyarthamastu। yachcha bhrameṇainaḥ pāpaṁ cha kṛtaṁ, tatsarvamidaṁ pāpamavayajāmaha āśramānuṣṭhānena nāśayāmaḥ।

Gloss—Whatever puṇya karma (deeds leading us towards spiritual elevation) we have performed as house-holders, e.g. the proliferation of knowledge, the procreation of offspring, regulations of best social order and other (similar) acts of altruistic welfare; similarly, let us carry out noblest deeds during the stage of a forest dweller, e.g. mediation upon Parameśvara, the study of scriptures, the yoga, acts resulting in the benefit of society, sense organs and mental health. The purpose of all these acts should be the attainment of Mokṣa. Whatever pāpa karmas (actions leading to lower species) are committed by us, let us expiate them by the observance of the rules of Āśramas (four stages of life).

देहि मे ददामि ते नि मे धेहि नि ते दधे।
निहारं च हरासि मे निहारं निहराणि ते स्वाहा॥ यजु० 3.50

dehi me dadāmi te ni me dhehi ni te dadhe।
nihāraṁ cha harāsi me nihāraṁ niharāṇi te svāhā॥

YV. 3.50

Meaning] Whatever you give me, I will provide you with; whatever attitude you keep for me, I will keep for you. Whatever way you deal with me and transact business with me, the same way I will deal with you and transact business with you.

(देहि मे०) परमेश्वर आज्ञापयति, हे जीव! त्वमेवं वद-मे मह्यं देहि, मत्सुखार्थं विद्यां द्रव्यादिकं च त्वं देहि, अहमपि ते तुभ्यं ददामि। मे मह्यं मदर्थं त्वमुत्तमस्वभावदानमुदारतां सुशीलतां च धेहि धारय, ते तुभ्यं त्वदर्थमहमप्येवं च दधे। तथैव धर्मव्यवहारं क्रयदानादानाख्यं च हरासि प्रयच्छं, तथैवाहमपि ते तुभ्यं त्वदर्थं निहराणि नित्यं प्रयच्छानि ददानि। स्वाहेति सत्यभाषणं, सत्यमानं सत्याचरणं, सत्यवचनश्रवणं च सर्वे वयं मिलित्वा कुर्य्यामेति सत्येनैव सर्वं व्यवहारं कुर्य्युः।

(dehi me..) parameśvara ājñāpayati, he jīva! tvamevaṁ vada-me mahyaṁ dehi, matsukhārthaṁ vidyāṁ dravyādikaṁ cha tvaṁ dehi, ahamapi te tubhyaṁ dadāmi। me mahyaṁ

madarthaṁ tvamuttamasvabhāvadānamudāratāṁ suśīlatāṁ cha dhehi dhāraya, te tubhyaṁ tvadarthamahamapyevaṁ cha dadhe। tathaiva dharmavyavahāraṁ krayadānādānākhyaṁ cha harāsi prayachchhaṁ, tathaivāhamapi te tubhyaṁ tvadarthaṁ niharāṇi nityaṁ prayachchhāni dadāni। svāheti satyabhāṣaṇaṁ, satyamānaṁ satyācharaṇaṁ, satyavachanaśravaṇaṁ cha sarve vayaṁ militvā kuryyāmeti satyenaiva sarvaṁ vyavahāraṁ kuryyuḥ।

Gloss—Parameśvara ordains, 'O jīva! It would help if you exchanged with one another in the following manner, "Give knowledge and wealth for my prosperity, and I shall also give you in return. Maintain a good attitude, liberality and gentleness while dealing with me; I shall also maintain the same for you. Conduct yourself morally and ethically with me while transacting any business; I shall conduct with you in the same manner." The word 'svāhā' here is meant for speaking truth, respect for truth, truthful conduct and listening to the truth. Let our transactions be guided by (the spirit) of truth.

गृहा मा बिभीत मा वेपध्वमूर्जं बिभ्रत एमसि।
ऊर्जं बिभ्रद्वःसुमनाःसुमेधा गृहानैमि मनसा मोदमानः॥ यजु० 3.41

gṛhā mā bi bhīta mā vepadhvamūrjaṁ bibhrata emasi।
ūrjaṁ bibhradvaḥsumanāḥsumedhā gṛhānaimi manasā modamānaḥ॥ YV. 3.41

[Meaning] Fear not, nor tremble while entering household life, O aspirants of Householder life. Acquire all energy and strength and aspire to have all means for social and spiritual upliftment. Let I be one among you to enter the household life and possess courage and strength with pure mind and intelligence, rejoicing in spirit.

(गृहा०) हे गृहाश्रममिच्छन्तो मनुष्याः! स्वयंवरं विवाहं कृत्वा यूयं गृहाणि प्राप्नुत। गृहाश्रमानुष्ठाने (मा बिभीत) भयं मा प्राप्नुत। तथा (मा वेपध्वं) मा कम्पध्वम्। (ऊर्जं बिभ्रत एमसि) ऊर्जं बलं पराक्रमं च बिभ्रतः, पदार्थानेमसि वयं प्राप्नुम इतीच्छत। (ऊर्जं बिभ्रद्वः) वो युष्माकं मध्येऽहमूर्जं बिभ्रत्सन्, (सुमनाः) शुद्धमनाः, सुमेधोत्तमबुद्धियुक्तः, (मनसा मोदमानः) प्राप्तानन्दः, (गृहानैमि) गृहाणि प्राप्नोमि॥

(gṛhā..) he gṛhāśramamichchhanto manuṣyāḥ! svayaṁvaraṁ vivāhaṁ kṛtvā yūyaṁ gṛhāṇi prāpnuta। gṛhāśramānuṣṭhāne (mā bibhīta) bhayaṁ mā prāpnuta। tathā (mā vepadhvaṁ) mā kampadhvam। (ūrjaṁ bibhrata emasi) ūrjaṁ balaṁ parākramaṁ cha bibhrataḥ, padārthānemasi vayaṁ prāpnuma itīchchhata। (ūrjaṁ bibhradvaḥ) vo yuṣmākaṁ madhye'hamūrjaṁ bibhratsan, (sumanāḥ) śuddhamanāḥ, sumedhottamabuddhiyuktaḥ, (manasā modamānaḥ) prāptānandaḥ, (gṛhānaimi) gṛhāṇi prāpnomi॥

Gloss—O men! desirous of entering the life of a house-holder should marry and establish homes for yourself. While performing (the duties of) a house-holder, shed all fears and not lose confidence. Acquire the strength and prowess and then aspire to have all (worldly) possessions. Let me be one among you to enter the household life and possess courage and strength with pure mind and intelligence rejoicing in spirit.

येषामध्येति प्रवसन्येषु सौमनसो बहुः।
गृहानुपह्वयामहे ते नो जानन्तु जानतः॥ यजु० 3.42

yeṣāmadhyeti pravasanyeṣu saumanaso bahuḥ।
gṛhānupahvayāmahe te no jānantu jānataḥ॥ YV. 3.42

[Meaning] The houses in which a person feels delighted and comfortable, he invites all his relatives and friends so that they may stand witness to his household acts.

(येषामध्येति०) येषु गृहेषु प्रवसतो मनुष्यस्य (बहुः) अधिकः (सौमनसः) आनन्दो भवति, तत्र प्रवसन् येषां यान्पदार्थान्सुखकारकान्स (अध्येति) स्मरति, (गृहानुपह्वयामहे)

वयं गृहेषु विवाहादिषु सत्कारार्थं तान् गृहसम्बन्धिनः सखिबन्ध्वाचार्य्यादीन्निमन्त्रयामहे। (ते नः) विवाहनियमेषु कृतप्रतिज्ञानस्मान् (जानतः) प्रौढज्ञानान्, युवावस्थास्थान्स्वेच्छया कृतविवाहान्, ते (जानन्तु) अस्माकं साक्षिणः सन्त्विति।

(yeṣāmadhyeti..) yeṣu gṛheṣu pravasato manuṣyasya (bahuḥ) adhikaḥ (saumanasaḥ) ānando bhavati, tatra pravasan yeṣāṁ yānpadārthānsukhakārakānsa (adhyeti) smarati, (gṛhānupahvayāmahe) vayaṁ gṛheṣu vivāhādiṣu satkārārthaṁ tān gṛhasambandhinaḥ sakhibandhvāchāryyādīnnimantrayāmahe। (te naḥ) vivāhaniyameṣu kṛtapratijñānasmān (jānataḥ) prauḍhajñānān, yuvāvasthāsthānsvechchhayā kṛtavivāhān, te (jānantu) asmākaṁ sākṣiṇaḥ santviti।

Gloss—A man, living in that house which provides him intense delight and comforts, invites (upahvayāmahe) to his house all relatives, friends, preceptors, etc., to pay respect to them so that they may stand witness to his faithful observance of the pledges taken at the time of marriage and other laws to the best of his knowledge and to the fact that he married out of free choice after attaining young age.

उपहूता इह गाव उपहूता अजावयः।
अथो अन्नस्य कीलाल उपहूतो गृहेषु नः।
क्षेमाय वः शान्त्यै प्रपद्ये शिवꣳ शग्मꣳ शंयोःशयोः॥ यजु॰ 3.43
upahūtā iha gāva upahūtā ajāvayaḥ।
atho annasya kīlāla upahūto gṛheṣu naḥ।
kṣemāya vaḥ śāntyai prapadye śiva ꣳśagma ꣳśaṁyoḥśayoḥ॥
YV. 3.43

[Meaning] Householders should also gather or domesticate cows, goats and sheep for various purposes. They should grow grains in abundance in their houses. All these things are beneficial for all and maintain peace and harmony in society (shortage of grain and necessities of life create anarchy in the community and nation).

(उपहूता इह०) हे परमेश्वर! भवत्कृपया इहास्मिन् गृहाश्रमे गावः पशुपृथिवीन्द्रियविद्याप्रकाशाह्लादादयः उपहूताः अर्थात्सम्यक् प्राप्ता भवन्तु तथा (अजावयः) उपहूता अस्मदनुकूला भवन्तु। (अथो अन्नस्य की०) अथो इति पूर्वोक्तपदार्थप्राप्त्यनन्तरं नोऽस्माकं गृहेष्वन्नस्य भोक्तव्यपदार्थसमूहस्य कीलालो विशेषेणोत्तमरस उपहूतः सम्यक् प्राप्तो भवतु। (क्षेमाय वः शान्त्यै०) वो युष्मान्, अत्र पुरुषव्यत्ययोऽस्ति, तान्पूर्वोक्तान्प्रत्यक्षान्पदार्थान् क्षेमाय रक्षणाय शान्त्यै सुखाय पापद्ये प्राप्नोमि। तत्प्राप्त्या (शिवं) निश्श्रेयसं कल्याणं पारमार्थिकं सुखं (शग्मं) सांसारिकमाभ्युदयिकं सुखं च प्राप्नुयाम्। शंयोः शमिति निघण्टौ पदनामस्ति। परोपकाराय गृहाश्रमे स्थित्वा पूर्वोक्तस्य द्विविधस्य सुखस्योन्नतिं कुर्म्मः।

(upahūtā iha..) he parameśvara! bhavatkṛpayā ihāsmin gṛhāśrame gāvaḥ paśupṛthivīndriyavidyāprakāśāhlādādayaḥ upahūtāḥ arthātsamyak prāptā bhavantu tathā (ajāvayaḥ) upahūtā asmadanukūlā bhavantu। (atho annasya kī..) atho iti pūrvoktapadārthaprāptyanantaraṁ no'smākaṁ gṛheṣvannasya bhoktavyapadārthasamūhasya kīlālo viśeṣeṇottamarasa upahūtaḥ samyak prāpto bhavatu। (kṣemāya vaḥ śāntyai..) vo yuṣmān, atra puruṣavyatyayo'sti, tānpūrvoktānpratyakṣānpadārthān kṣemāya rakṣaṇāya śāntyai sukhāya pāpadye prāpnomi। tatprāptyā (śivaṁ) niśśreyasaṁ kalyāṇaṁ pāramārthikaṁ sukhaṁ (śagmaṁ) sāṁsārikamābhyudayikaṁ sukhaṁ cha prāpnuyām। śaṁyoḥ śamiti nighaṇṭau padanāmasti। paropakārāya gṛhāśrame sthitvā pūrvoktasya dvividhasya sukhasyonnatiṁ kurmmaḥ।

Gloss—O Supreme Lord! May we possess plenty of domestic animals, property, and healthy sense organs. Let all these things suit us. The word '*atha*' means a thing in addition to the objects mentioned earlier, i.e. in addition to the previously stated things, may we have the delicious fruit juices (kīlāla) of edible things. (Here, the second person is used for the third person). We procure those objects which have been stated above for our safety and well-being. By obtaining them, may we progress in our social life and attain the bliss of the next world (mokṣa). The word 'śam' is read among the padas (technical terms) in the Nighaṇṭu. In the life of

householders, may we promote two-fold progress (social progress and spiritual upliftment) referred to above for the benefit of the others.

इति गृहाश्रमविषयः संक्षेपतः ।

iti gṛhāśramaviṣayaḥ saṁkṣepataḥ ।

Here ends the chapter on Gṛhasthāśrama.

अथ वानप्रस्थविषयः संक्षेपतः

Atha vānaprasthaviṣayaḥ saṁkṣepataḥ

Duties of the Vānaprastha Life

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्य्याचार्य्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्य्यकुलेऽवसादयन् सर्व एते पुण्यलोका भवन्ति ॥ छान्दोग्य० 2.23

trayo dharmaskandhā yajño'dhyayanaṁ dānamiti prathamastapa eva dvitīyo brahmachāryyāchāryyakulavāsī tṛtīyo'tyantamātmānamāchāryyakule'vasādayan sarva ete puṇyalokā bhavanti ॥ Ch.Up. 2.23

Dharma has three constituents— yajña, (adhyayana) study of the Vedas, and (dāna) charity. Firstly, a person is required to undergo 'tapa' (austerity). Secondly, he is needed to dwell in the house of a teacher. Thirdly, he is required to undergo rigorous training under the supervision of Āchārya. All these three are meant for attaining puṇyalokas (sattva-dominated life and birth as a divine being).

भाष्यम्- (त्रयो धर्म०) अत्र सर्वेष्वाश्रमेषु धर्मस्य स्कन्धा अवयवास्त्रयः सन्ति। अध्ययनं, यज्ञः क्रियाकण्डं, दानं च। तत्र प्रथमे ब्रह्मचारी तपः सुशिक्षाधर्मानुष्ठानेनाचार्य्यकुले वसति। द्वितीयो गृहाश्रमी। तृतीयोऽत्यन्तमात्मानमवसादयन् हृदये विचारयन्नेकान्तदेशं प्राप्य सत्यासत्ये निश्चिनुयात्, स वान्प्रस्थाश्रमी। एते सर्वे ब्रह्मचर्य्यादयस्त्रय आश्रमाः पुण्यलोकाः सुखनिवासाः सुखयुक्ता भवन्ति, पुण्यानुष्ठानादेवाश्रमसंख्या जायते नान्यथेति।

Bhāṣyam- (trayo dharma..) atra sarveṣvāśrameṣu dharmasya skandhā avayavāstrayaḥ santi। adhyayanaṁ, yajñaḥ kriyākaṇḍaṁ, dānaṁ cha। tatra prathame brahmachārī tapaḥ suśikṣādharmānuṣṭhānenāchāryyakule vasati। dvitīyo gṛhāśramī। tṛtīyo'tyantamātmānamavasādayan hṛdaye vichārayannekāntadeśaṁ prāpya satyāsatye niśchinuyāt, sa

vānprasthāśramī। ete sarve brahmacharyyādayastraya āśramāḥ puṇyalokāḥ sukhanivāsāḥ sukhayuktā bhavanti, puṇyānuṣṭhānādevāśramasaṁkhyā jāyate nānyatheti।

Gloss—The following are the three parts of the Dharma in all the āśramas, i.e. study, yajña and dāna. In the first stage, the student seeking knowledge resides with the teacher at his abode, practising austerities, attaining a good education and performing the Dharma (moral and ethical acts). The householder's life is the second stage. In the third stage, he goes to the forest even at the cost of his discomforts, always pondering over Brahman in the heart and going to a place of seclusion; he should determine what reality and unreality is. All these three stages of life, e.g. Brahmacharya, etc., are the abodes of happiness and comfort. They are given the name Āśrama because puṇya karmas (acts leading to spiritual upliftment) are performed in these Āśramas..

इति वानप्रस्थाश्रमविषयः संक्षेपतः।

iti vānaprasthāśramaviṣayaḥ saṁkṣepataḥ।

Here ends the chapter on Vānaprasthāśrama.

अथ संन्यासाश्रमविषयः संक्षेपतः

Atha saṁnyāsāśramaviṣayaḥ saṁkṣepataḥ

Saṁnyāsāśrama

ब्रह्मचर्य्याश्रमेण गृहीतविद्यो धर्मेश्वरादि सम्यङ् निश्चित्य, गृहाश्रमेण तदनुष्ठानं तद्विज्ञानवृद्धिं च कृत्वा, ततो वनमेकान्तं गत्वा, सम्यक् सत्यासत्यवस्तु व्यवहारान्निश्चित्य, वानप्रस्थाश्रमं समाप्य संन्यासी भवेत्। अर्थात् **ब्रह्मचर्य्याश्रमं समाप्य गृही भवेत्, गृही भूत्वा वनी भवेद्वनी भूत्वा प्रव्रजेद्** इत्येकः पक्षः। **यदहरेव विरजेत् तदहरेव प्रव्रजेद्वनाद्वा गृहाद्वा** अस्मिन् पक्षे वानप्रस्थाश्रममकृत्वा गृहाश्रमानन्तरं संन्यासं गृह्णीयादिति द्वितीयः पक्षः। **ब्रह्मचर्यादेव प्रव्रजेत्** सम्यग्ब्रह्मचर्य्याश्रमं कृत्वा गृहस्थवानप्रस्थाश्रमावकृत्वा संन्यासाश्रमं गृह्णीयादिति तृतीयः पक्षः। सर्वत्रान्याश्रमविकल्प उक्तः, परन्तु ब्रह्मचर्य्याश्रमानुष्ठानं नित्यमेव कर्त्तव्यमित्यायाति। कुतः? ब्रह्मचर्य्याश्रमेण विनाऽन्याश्रमानुत्पत्तेः।

brahmacharyyāśrameṇa gṛhītavidyo dharmeśvarādi samyaṅ niśchitya, gṛhāśrameṇa tadanuṣṭhānaṁ tadvijñānavṛddhiṁ cha kṛtvā, tato vanamekāntaṁ gatvā, samyak satyāsatyavastu vyavahārānniśchitya, vānaprasthāśramaṁ samāpya saṁnyāsī bhavet। arthāt brahmacharyyāśramaṁ samāpya gṛhī bhavet, gṛhī bhūtvā vanī bhavedvanī bhūtvā pravrajed ityekaḥ pakṣaḥ। yadahareva virajet tadahareva pravrajedvanādvā gṛhādvā asmin pakṣe vānaprasthāśramamakṛtvā gṛhāśramānantaraṁ saṁnyāsaṁ gṛhṇīyāditi dvitīyaḥ pakṣaḥ। brahmacharyādeva pravrajet samyagbrahmacharyyāśramaṁ kṛtvā gṛhasthavānaprasthāśramāvakṛtvā saṁnyāsāśramaṁ gṛhṇīyāditi tṛtīyaḥ pakṣaḥ। sarvatrānyāśramavikalpa uktaḥ, parantu brahmacharyyāśramānuṣṭhānaṁ nityameva karttavyamityāyāti। kutaḥ? brahmacharyyāśrameṇa vinā'nyāśramānutpatteḥ।

Gloss—Having acquired knowledge and assured of the concept of Dharma and Parameśvara in the Brahmacharya Āśrama, having put the same to practice and experience in the Gṛhasthāśrama, one should retire to a lonely place in the forest and there having distinguished between eternal and non-eternal dravyas and having concluded the duties of a Vānaprastha, one

should become a Saṁnyāsin.

There is a different opinion regarding when a man should enter into Saṁnyāsa. Some maintain that "after duly concluding Brahmacharya one should become a Gṛhasthī; after going through the Gṛhastha life he should become a Vānaparsthī; and thus a Vānaprasthī should become a Saṁnyāsin." According to another view, "one should become Saṁnyāsī on that very day when he feels detached from the mundane life". According to this opinion, one may enter the life of a Saṁnyāsin (directly from) the Gṛhastha-life without passing through the stage of vānaprastha. The third view is that "one may become a Saṁnyāsin (direct from) the stage of Brahmacharya without going through the Gṛhastha and Vānaprastha-life." There is an option insofar as other āśramas (Gṛhastha and Saṁnyāsa) are concerned, except Brahmacharya.

This one indicates that the Brahmacharya āśrama is to be observed essentially (for all and one) because all other āśramas are based upon Brahmacharya..

ब्रह्मसꣳस्थोऽमृतत्वमेति ॥ छान्दो 2.23

brahmasaꣳstho'mṛtatvameti ॥ Ch. Up. 2.23

[Meaning] He who has merged in Brahman attains immortality.

भाष्यम्- (ब्रह्मसꣳस्थः) चतुर्थो ब्रह्मसंस्थः संन्यासी (अमृतत्वम्) (एति) प्राप्नोति।

Bhāṣyam- (brahmasaꣳsthaḥ) chaturtho brahmasaṁsthaḥ saṁnyāsī (amṛtatvam) (eti) prāpnoti।

Gloss—The fourth, Saṁnyās, who has realized Brahman, attains immortality.

तमेतं वेदानुवचनेन विविदिषन्ति। ब्रह्मचर्य्येण तपसा श्रद्धया यज्ञेनानाशकेन

चैतमेव विदित्वा मुनिर्भवत्येतमेव प्रव्राजिनो लोकमीप्सन्तः प्रव्रजन्ति॥ एतद्धस्म वै तत्पूर्वे ब्राह्मणाः। अनूचाना विद्वाँसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नाऽयमात्मायं लोक इति। तेह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्य्यं चरन्ति। या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः॥ शब्रा० 14.7.2.25-26

tametaṁ vedānuvachanena vividiṣanti। brahmacharyyeṇa tapasā śraddhayā yajñenānāśakena chaitameva viditvā munirbhavatyetameva pravrājino lokamīpsantaḥ pravrajanti॥ etaddhasma vai tatpūrve brāhmaṇāḥ। anūchānā vidvāṁsaḥ prajāṁ na kāmayante kiṁ prajayā kariṣyāmo yeṣāṁ nā'yamātmāyaṁ loka iti। teha sma putraiṣaṇāyāścha vittaiṣaṇāyāścha lokaiṣaṇāyāścha vyutthāyātha bhikṣācharyyaṁ charanti। yā hyeva putraiṣaṇā sā vittaiṣaṇā yā vittaiṣaṇā sā lokaiṣaṇobhe hyete eṣaṇe eva bhavataḥ॥ Ś.Br. 14.7.2.25-26

[Meaning] They desire to know Brahman through the Vedas. One becomes Muni (silent seeker of Brahman) through (the practice of) Brahmacharya (realization of Brahman), Samādhi, positive thoughts about His existence, and the evergreen yajña (Brahma yajña). With (an ardent) desire to attain Mokṣa, people take Saṁnyāsa. It is characteristic of the ancient people who realized Brahman, who are bereft of all doubts (anūchānas) and are learned. They never aspired for offspring. They (gladly) declare, "What shall we do (by begetting) children as our sole aim is to achieve Parameśvara." Having renounced the desire for sons, material wealth and fame, they live on alms, i.e. become Saṁnyāsins. For, the desire for (begetting) sons leads to a desire for riches and the desire for riches leads to a desire for public fame. Both of them are desires; after all.

भाष्यम्- (तमेतं वेदा०) सर्व आश्रमिणो विशेषतः संन्यासिमतमेतं परमेश्वरं सर्वभूताधिपतिं वेदानुवचनेन तदध्ययनेन तच्छ्रवणेन तदुक्तानुष्ठानेन च वेत्तुमिच्छन्ति। (ब्रह्मचर्य्येण०) ब्रह्मचर्य्येण, तपसा धर्मानुष्ठानेन, श्रद्धयाऽत्यन्तप्रेम्णा, यज्ञेन नाशरहितेन

विज्ञानेन धर्मक्रियाकाण्डेन चैतं परमेश्वरं विदित्वैव मुनिर्भवति। प्रव्राजिनः संन्यासिन एतं यथोक्तं लोकं द्रष्टव्यं परमेश्वरमेवेप्सन्तः प्रव्रजन्ति संन्यासाश्रमं गृह्णन्ति। (एतद् ब्रह्म०) य एतदिच्छन्तः सन्तः, पूर्वे अत्युत्तमा ब्राह्मणा ब्रह्मविदोऽनूचाना निश्शङ्काः पूर्णज्ञानिनोऽन्येषां शङ्कानिवारका विद्वांसः प्रजां गृहाश्रमं न कामयन्ते नेच्छन्ति, (ते ह स्म०) हेति स्फुटे, स्मेति स्मये, ते प्रोत्फुल्लाः प्रकाशमाना वदन्ति वयं प्रजया किं करिष्यामः, किमपि नेत्यर्थः। येषां नोऽस्माकमयमात्मा परमेश्वरः प्राप्यो लोको दर्शनीयश्चास्ति।

Bhāṣyam- (tametaṁ vedā..) sarva āśramiṇo viśeṣataḥ saṁnyāsimatametaṁ parameśvaraṁ sarva bhūtādhipatiṁ vedānuvachanena tadadhyayanena tachchhravaṇena taduktānuṣṭhānena cha vettumichchhanti। (brahmacharyyeṇa..) brahmacharyyeṇa, tapasā dharmānuṣṭhānena, śraddhayā'tyantapremṇā, yajñena nāśarahitena vijñānena dharmakriyākāṇḍena chaitaṁ parameśvaraṁ viditvaiva munirbhavati। pravrājinaḥ saṁnyāsina etaṁ yathoktaṁ lokaṁ draṣṭavyaṁ parameśvaramevepsantaḥ pravrajanti saṁnyāsāśramaṁ gṛhṇanti। (etad brahma..) ya etadichchhantaḥ santaḥ, pūrve atyuttamā brāhmaṇā brahmavido'nūchānā niśśaṅkāḥ pūrṇajñānino'nyeṣāṁ śaṅkānivārakā vidvāṁsaḥ prajāṁ gṛhāśramaṁ na kāmayante nechchhanti, (te ha sma..) heti sphuṭe, smeti smaye, te protphullāḥ prakāśamānā vadanti vayaṁ prajayā kiṁ kariṣyāmaḥ, kimapi netyarthaḥ। yeṣāṁ no'smākamayamātmā parameśvaraḥ prāpyo loko darśanīyaścāsti।

Gloss—Members of all āśramas, particularly those of the Saṁnyāsa, desire to know the Brahman, the absolute Governor of all creatures, through the study, listening of Vedas, and acting per the Vedic teaching. A man becomes a Muni (silent seeker of Brahman) by realising Brahman, practising Brahmacharya, observing samādhi and dharma, with a positive attitude and intense love; through the yajña, the imperishable knowledge and performance of various activities according to the dharma. The Saṁnyāsins renounce the world with (a keen) desire (to realise) Parameśvara, the most covetable

one (worthy to be known). The noblest Brāhmaṇas, who have realised Brahman; free from all doubts; endowed with perfect knowledge; able to remove others' doubts and who are learned; have no desire for progeny and Gṛhastha life. The particle '*ha*' is here in the sense of clarity, and 'sma' means 'full of delight'. (That is to say) with delightfully shining faces, they say, "What should we do with progeny." That is, we have nothing to do with progeny. The sole object of our life to realise is the most beautiful Brahman..

एवं ते (पुत्रैषणायाश्च) पुत्रोत्पादनेच्छायाः (वित्तैषणायाश्च) जडधन प्राप्त्यनुष्ठानेच्छायाः (लोकैषणायाश्च) लोके स्वस्य प्रतिष्ठास्तुतिनिन्देच्छायाश्च (व्युत्थाय) विरज्य (भिक्षाचर्य्यं च०) संन्यासाश्रमानुष्ठानं कुर्वन्ति। यस्य पुत्रैषणा पुत्रप्राप्त्येषणेच्छा भवति तस्यावश्यं वित्तैषणापि भवति, यस्य वित्तैषणा तस्य निश्चयेन लोकैषणा भवतीति विज्ञायते। तथा यस्यैका लोकैषणा भवति तस्योभे पूर्वे पुत्रैषणालोकैषणे भवतः। यस्य च परमेश्वरमोक्षप्राप्त्येषणेच्छास्ति, तस्यैतातिस्रो निवर्त्तन्ते। नैव ब्रह्मानन्दवित्तेन तुल्यं लोकवित्तं कदाचिद् भवितुमर्हति। यस्य परमेश्वरे प्रतिष्ठास्ति तस्यान्याः सर्वाः प्रतिष्ठा नैव रुचिता भवन्ति। सर्वान्मनुष्याननुगृह्णन् सर्वदा सत्योपदेशेन सुखयति, तस्य केवलं परोपकारमात्रं सत्यप्रवर्त्तनं प्रयोजनं भवतीति।

evaṁ te (putraiṣaṇāyāścha) putrotpādanechchhāyāḥ (vittaiṣaṇāyāścha) jaḍadhana prāptyanuṣṭhānechchhāyāḥ (lokaiṣaṇāyāścha) loke svasya pratiṣṭhāstutinindechchhāyāścha (vyutthāya) virajya (bhikṣācharyyaṁ cha..) saṁnyāsāśramānuṣṭhānaṁ kurvanti। yasya putraiṣaṇā putraprāptyeṣaṇechchhā bhavati tasyāvaśyaṁ vittaiṣaṇāpi bhavati, yasya vittaiṣaṇā tasya niśchayena lokaiṣaṇā bhavatīti vijñāyate। tathā yasyaikā lokaiṣaṇā bhavati tasyobhe pūrve putraiṣaṇālokaiṣaṇe bhavataḥ। yasya cha parameśvaramokṣaprāptyeṣaṇechchhāsti, tasyaitātisro nivarttante। naiva brahmānandavittena tulyaṁ lokavittaṁ kadāchid bhavitumarhati। yasya parameśvare pratiṣṭhāsti tasyānyāḥ sarvāḥ pratiṣṭhā naiva ruchitā bhavanti। sarvānmanuṣyānanugṛhṇan sarvadā satyopadeśena sukhayati, tasya kevalaṁ paropakāramātraṁ satyapravarttanaṁ prayojanaṁ bhavatīti।

Gloss—In this way, renouncing the desire for begetting progeny, securing material wealth, public reverence and fame, they follow Saṁnyās āśrama. A man who aspires for progeny and riches will also have the ambition for name and fame. Similarly, a person who runs after name and fame also desires riches and progeny. But a man who aspires for communion with the Brahman and Mokṣa is free from all these desires. No riches of the world can ever be equal to the riches of the bliss of communion with the Supreme Soul. One who is established in Brahman has no more liking for worldly honour. Being compassionate to humankind, he promotes happiness (in this world) by preaching the truth. His chief aim is the altruistic welfare and the establishment of truth (in the world).

The *Śatapatha Brāhmaṇa* says-

प्राजापत्यामिष्टिं निरूप्य तस्यां सर्ववेदसं हुत्वा ब्राह्मणः प्रव्रजेत् ॥

इति शतपथे श्रुत्यक्षराणि ॥

prājāpatyāmiṣṭiṁ nirūpya tasyāṁ sarvavedasaṁ hutvā brāhmaṇaḥ pravrajet ॥ iti śatapathe śrutyakṣarāṇi

[Meaning] Having performed a 'Prājāpatya iṣṭi' (yajña in honour of Brahman) and dedicating all his possessions therein, a Brāhmaṇa (seeker of Brahman) should renounce the world.

भाष्यम्- (प्राजापत्या०) स च संन्यासी प्राजापत्यां परमेश्वरदेवताकामिष्टिं कृत्वा, हृदये सर्वमेतन्निश्चित्य, तस्यां (सर्ववेदसं०) शिखासूत्रादिकं हुत्वा, मुनिर्मननशीलः सन्, प्रव्रजति संन्यासं गृह्णाति।

परन्त्वयं पूर्णविद्यावतां रागद्वेषरहितानां सर्वमनुष्योपकारबुद्धीनां संन्यासग्रहणाधिकारो भवति, नाल्पविद्यानामिति। तेषां संन्यासिनां प्राणापानहोमो, दोषेभ्य इन्द्रियाणां मनसश्च सदा निवर्त्तनं, सत्यधर्मानुष्ठानं चैवाग्निहोत्रम्। किन्तु पूर्वेषां त्रयाणामेवाश्रमिणामनुष्ठातुं योग्यं यद्वाह्यक्रियामयमस्ति, संन्यासिनां तन्न। सत्योपदेश एव संन्यासिनां ब्रह्मयज्ञः। देवयज्ञो ब्रह्मोपासनम्। विज्ञानिनां प्रतिष्ठाकरणं पितृयज्ञः। ह्यज्ञेभ्यो ज्ञानदानं, सर्वेषां

भूतानामुपर्य्यनुग्रहोऽपीडनं च भूतयज्ञः। सर्वमनुष्योपकारार्थं भ्रमणमभिमानशून्यतासत्योपदेशकरणेन सर्वमनुष्याणां सत्कारानुष्ठानं चातिथियज्ञः। एवं लक्षणाः, पंचमहायज्ञा विज्ञानधर्मानुष्ठानमया भवन्तीति विज्ञेयम्। परन्त्वैकस्याद्वितीयस्य सर्वशक्तिमदादिविशेषणयुक्तस्य परब्रह्मण उपासना सत्यधर्मानुष्ठानं च सर्वेषामाश्रमिणमेकमेव भवतीत्ययं विशेषः।

Bhāṣyam- (prājāpatyā..) sa cha saṁnyāsī prājāpatyāṁ parameśvaradevatākāmiṣṭiṁ kṛtvā, hṛdaye sarvametanniśchitya, tasyāṁ (sarvavedasaṁ0) śikhāsūtrādikaṁ hutvā, munirmananaśīlaḥ san, pravrajati saṁnyāsaṁ gṛhṇāti।

parantvayaṁ pūrṇavidyāvatāṁ rāgadveṣarahitānāṁ sarvamanuṣyopakārabuddhīnāṁ saṁnyāsagrahaṇādhikāro bhavati, nālpavidyānāmiti। teṣāṁ saṁnyāsināṁ prāṇāpānahomo, doṣebhya indriyāṇāṁ manasaścha sadā nivarttanaṁ, satyadharmānuṣṭhānaṁ chaivāgnihotram। kintu pūrveṣāṁ trayāṇāmevāśramiṇāmanuṣṭhātuṁ yogyaṁ yadbāhyakriyāmayamasti, saṁnyāsināṁ tanna। satyopadeśa eva saṁnyāsināṁ brahmayajñaḥ। devayajño brahmopāsanam। vijñāninām pratiṣṭhākaraṇaṁ pitṛyajñaḥ। hyajñebhyo jñānadānaṁ, sarveṣāṁ bhūtānāmuparyyanugraho'pīḍanaṁ cha bhūtayajñaḥ। sarvamanuṣyopakārārthaṁ bhramaṇamabhimānaśūnyatāsatyopadeśakaraṇena sarvamanuṣyāṇāṁ satkārānuṣṭhānaṁ chātithiyajñaḥ। evaṁ lakṣaṇāḥ, paṁchamahāyajñā vijñānadharmānuṣṭhānamayā bhavantīti vijñeyam। parantvaikasyādvitīyasya sarvaśaktimadādiviśeṣaṇayuktasya parabrahmaṇa upāsanā satyadharmānuṣṭhānaṁ cha sarveṣāmāśramiṇamekameva bhavatītyayaṁ viśeṣaḥ।

Gloss— A Saṁnyāsī having performed a yajña for Brahman, and having fully convinced in mind, abandoning sacred thread and the lock of hair, becomes a Saṁnyāsin silently seeking Brahman.

Only the persons of perfect knowledge, free from all attachments and aversions and who always think of the good of all, are entitled to become Saṁnyāsī, but not those of shallow knowledge and learning. For these

Saṁnyāsīs, the control of exhalation and inhalation is yajña, distracting the mind and the sense organs from their objects and dharmika conduct like the Agnihotra. A Saṁnyāsī is not required to perform the external rituals of Agnihotra as are done by the members of other Āśramas. The preaching of truth is the Brahmayajña for a Saṁnyāsī; communion with the Brahman is his Devayajña; the reverence to the persons of knowledge is his Pitṛyajña; spreading knowledge among the ignorant and compassion and harmlessness to all creatures is his Bhūtayajña; wandering about for the good of humanity at large, pridelessness, honouring all men by giving them truthful precepts, are included in his Atithiyajña. Thus the Pañchamahāyajñas described above involve the experience, knowledge and conduct of dharma. The common duties of all members of all the Āśramas are the meditation of Para-Brahman, who is one without a second and possessed of attributes, such as Almighty, etc. and the performance of the acts involving truth and dharma.

The undermentioned is a reference from the Muṇḍaka Upaniṣad.:

यं यं लोकं मनसा संविभाति विशुद्धसत्वः कामयते यांश्च कामान्। तं तं लोकं जायते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः॥ मुण्ड० 3.1.10

yaṁ yaṁ lokaṁ manasā saṁvibhāti viśuddhasatvaḥ kāmayate yāṁścha kāmān। taṁ taṁ lokaṁ jāyate tāṁścha kāmāṁstasmādātmajñaṁ hyarchayedbhūtikāmaḥ॥

Mu. Up. 3.1.10

[Meaning] Whatever species/yonī a person of purified mind thinks of and whatever he desires for himself therein, he is born in the same species and redeems the desires too. Therefore, he who is desirous of spiritual

advancement should perform Ātmayajña (yoga).

भाष्यम्- (विशुद्धस०) शुद्धान्तःकरणो मनुष्यः (यं यं लोकं मनसा०) ध्यानेन संविभाति इच्छति, (कामयते यांश्च कामान्) यांश्च मनोरथानिच्छति, (तं तं लोकं तांश्च कामान्) जायते प्राप्नोति। तस्मात् कारणाद् (भूतिकामः) ऐश्वर्य्यकामो मनुष्यः, (आत्मज्ञं०) आत्मानं परमेश्वरं जानाति तं संन्यासिनमेव सर्वदार्चयेत् सत्कुर्य्यात्। तस्यैव सङ्गेन सत्कारेण च मनुष्याणां सुखप्रदालोकाः कामाश्च सिद्धा भवन्तीति। तद्भिन्नान् मिथ्योपदेशकान् स्वार्थसाधनतत्परान्पाखण्डिनः कोऽपि नैवार्चयेत्। कुतः? तेषां सत्कारस्य निष्फलत्वाद् दुःखफलत्वाच्चेति।

Bhāṣyam- (viśuddhasa..) śuddhāntaḥkaraṇo manuṣyaḥ (yaṁ yaṁ lokaṁ manasā..) dhyānena saṁvibhāti ichchhati, (kāmayate yāṁścha kāmān) yāṁścha manorathānichchhati, (taṁ taṁ lokaṁ tāṁścha kāmān) jāyate prāpnoti। tasmāt kāraṇād (bhūtikāmaḥ) aiśvaryyakāmo manuṣyaḥ, (ātmajñaṁ..) ātmānaṁ parameśvaraṁ jānāti taṁ saṁnyāsinameva sarvadārchayet satkuryyāt। tasyaiva saṅgena satkāreṇa cha manuṣyāṇāṁ sukhapradālokāḥ kāmāścha siddhā bhavantīti। tadbhinnān mithyopadeśakān svārthasādhanatatparānpākhaṇḍinaḥ ko'pi naivārchayet। kutaḥ? teṣāṁ satkārasya niṣphalatvād duḥkhaphalatvāchcheti।

Gloss—A man of a purified mind attains the same body and gets the same desires fulfilled by those he cherishes for himself in his mind. Therefore, one desirous of divinity should always respect and honour the Saṁnyāsī, who has realized Brahman. By associating and honouring them alone, a man can attain a blissful, healthy body and all desires. None should show respect to the hypocrites who are preachers and propagators of falsehood and who are selfishly motivated because the show of reverence to them serves no purpose and it results in misery and afflictions.

(इति वर्णाश्रमविषयः संक्षेपतः)

(iti varṇāśramaviṣayaḥ saṁkṣepataḥ)

Here ends the brief description of the Āśramas.

अथ पंचमहायज्ञविषयः संक्षेपतः

Atha paṁchamahāyajñaviṣayaḥ saṁkṣepataḥ

The Five Main Yajñas

ये पंचमहायज्ञा मनुष्यैर्नित्यं कर्त्तव्याः सन्ति, तेषां विधानं संक्षेपतोऽत्र लिखामः। तत्र ब्रह्मयज्ञस्यायं प्रकारः-

ye pañchamahāyajñā manuṣyairnityaṁ karttavyāḥ santi, teṣāṁ vidhānaṁ saṁkṣepato'tra likhāmaḥ। tatra brahmayajñasyāyaṁ prakāraḥ-

Now we shall deal briefly with the method of five great yajñas to be performed daily. Of these, the method of the first one (Brahma yajña) is as furnished under:

साङ्गानां वेदादिशास्त्राणां सम्यगध्ययनमध्यापनं सन्ध्योपासनं च सर्वैः कर्त्तव्यम्। तत्राध्ययनाध्यापनक्रमो यादृशः पठनापाठनविषय उक्तस्तादृशो ग्राह्यः। सन्ध्योपासनविधिश्च पंचमहायज्ञविधाने यादृश उक्तस्तादृशः कर्त्तव्यः। तथाग्निहोत्रविधिश्च यादृशस्तत्रोक्तस्तादृश एव कर्त्तव्यः।

sāṅgānāṁ vedādiśāstrāṇāṁ samyagadhyayanamadhyāpanaṁ sandhyopāsanaṁ cha sarvaiḥ karttavyam। tatrādhyayanādhyāpanakramo yādṛśaḥ paṭhanāpāṭhanaviṣaya uktastādṛśo grāhyaḥ। sandhyopāsanavidhiścha paṁchamahāyajñavidhāne yādṛśa uktastādṛśaḥ karttavyaḥ। tathāgnihotravidhiścha yādṛśastatroktastādṛśa eva karttavyaḥ।

The study and teaching of the Vedas and allied Śāstras, together with their auxiliary works and the meditation and sandhyā, should be performed by all. Here the method of learning and teaching is the same as stated in the chapter "Reading and Teaching". The procedure of meditation and sandhyā is to be followed as described in 'The *Pañchamahāyajña-vidhi*'. Similarly, the

method of performing the Agnihotra is to be followed as instructed in the same book.

अत्र ब्रह्मयज्ञाग्निहोत्रप्रमाणं लिख्यते-

atra brahmayajñāgnihotrapramāṇaṁ likhyate-

Now we cite below authorities on the Brahmayajña and the Agnihotra:

समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम्। आस्मिन्हव्या जुहोतन॥ यजु० 3.1

samidhāgniṁ duvasyata ghṛtairbodhayatātithim। āsminhavyā juhotana॥ YV. 3.1

[Meaning] Samidhā (fuel of agnihotra) creates energy on the earth. Let the energy be kindled by the radiation generated through gamma-ray bursts. Make the offerings of suitable articles for the progress and success of the creation process. Thus do I make this offering; it is intended for kindling energy and not for me.

भाष्यम्- (समिधाग्निं०) हे मनुष्या वाय्वोषधिवृष्टिजलशुद्ध्या परोपकाराय, (घृतैः) घृतादिभिश्शोधितैर्द्रव्यैः, समिधा चातिथिमग्निं यूयं बोधयत, नित्यं प्रदीपयत। (अस्मिन) अग्नौ (हव्या) होतुमर्हाणि पुष्टिमधुरसगन्धरोगनाशकरैर्गुणैर्युक्तानि सम्यक् शोधितानि द्रव्याणि (आजुहोतन) आ समन्ताज्जुहुत। एवमग्निहोत्रं नित्यं (दुवस्यत) परिचरत। अनेन कर्मणा सर्वोपकारं कुरुत।

Bhāṣyam- (samidhāgniṁ..) he manuṣyā vāyvoṣadhivṛṣṭijalaśuddhyā paropakārāya, (ghṛtaiḥ) ghṛtādibhiśśodhitairdravyaiḥ, samidhā chātithimagniṁ yūyaṁ bodhayata, nityaṁ pradīpayata। (asmina) agnau (havyā) hotumarhāṇi puṣṭimadhurasagandharoganāśakarairguṇairyuktāni samyak śodhitāni dravyāṇi (ājuhotana) ā samantājjuhuta। evamagnihotraṁ nityaṁ (duvasyata) paricharata। anena karmaṇā sarvopakāraṁ kuruta।

Gloss—O men ! always perform yajña (which is to be respected as) guest, with purified substances like clarified

butter, etc., to benefit others through the purification of the air, the medicinal herbs, the vegetables and the rainwater. Give oblations of purified substances, possessing the property of destroying disease, which is strength-giving, sweet and fragrant. In this way, perform (*duvasyata*) the Agnihotra daily for the benefit of all.

अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे देवाँ2 ॥ आ सादयादिह ॥ यजु० 22.17

agnim̐ dūtam̐ puro dadhe havyavāhamupa bruve devām̐2 ॥ ā sādayādiha ॥ YV. 22.17

[Meaning] In Agnihotra, I place first Agni, the messenger and carrier of ahutis offered in the Agnihotra, to other regions. Let me tell the scholars that Agni diffuses all good properties of the substances offered in the fire of Agnihotra into the atmosphere.

भाष्यम्-(अग्निं दूतं) अग्निहोत्रकर्त्तैवमिच्छेदहं वायौ मेधमण्डले च भूतद्रव्यस्य प्रापणार्थमग्निं दूतं भृत्यवत् (पुरोदधे) सम्मुखतः स्थापये। कथम्भूतमग्निम्? (हव्यवाहं) हव्यं द्रव्यं देशान्तरं वहति प्रापयतीति हव्यवाट्, तं (उपब्रुवे) अन्यान् जिज्ञासून्प्रत्युपदिशानि (देवा ँ०) सोऽग्निरेतदग्निहोत्रकर्मणा देवान् दिव्यगुणान् वायुवृष्टिजलशुद्धिद्वारिहास्मिन्संसार आसादयाद् आ समन्तात्प्रापयति।

Bhāṣyam-(agnim̐ dūtam̐) agnihotrakarttaivamichchhedaham̐ vāyau medhamaṇḍale cha bhūtadravyasya prāpaṇārthamagnim̐ dūtam̐ bhṛtyavat (purodadhe) sammukhataḥ sthāpaye। kathambhūtamagnim? (havyavāham̐) havyam̐ dravyam̐ deśāntaram̐ vahati prāpayatīti havyavāṭ, tam̐ (upabruve) anyān jijñāsūnpratyupadiśāni (devām̐..) so'gniretadagnihotrakarmaṇā devān divyaguṇān vāyuvṛṣṭijalaśuddhidvārihāsminsam̐sāra āsādayād ā samantātprāpayati।

Gloss—A performer of the Agnihotra should think like this, "I place agni in front of me, which is the carrier of ahutis to the regions of clouds and the air. What are the characteristics of Agni? Agni is called *heavy-*

vāha (i.e., transportation of *āhutis*) because it takes away what is offered to the other regions. May I tell the other seekers that the fire through the process of Agnihotra diffuses the good properties of suitable substances in the atmosphere by purifying air (environment) and the rain waters.

यद्वा

yadvā

हे परमेश्वर! (दूतं) सर्वेभ्यः सत्योपदेशकं (अग्निं) अग्निसंज्ञकं त्वां (पुरोदधे) इष्टत्वेनोपास्यं मन्ये। तथा (हव्यवाहं) ग्रहीतुं योग्यं शुभगुणमयं विज्ञानं हव्यं, तद् वहति प्रापयतीति तं त्वा (उपब्रुवे) उपदिशानि। स भवान् कृपया (इह) अस्मिन् संसारे (देवान्) दिव्यगुणान् (आसादयात्) आ समन्तात् प्रापयतु।

he parameśvara! (dūtaṁ) sarvebhyaḥ satyopadeśakaṁ (agniṁ) agnisaṁjñakaṁ tvāṁ (purodadhe) iṣṭatvenopāsyaṁ manye। tathā (havyavāhaṁ) grahītuṁ yogyaṁ śubhaguṇamayaṁ vijñānaṁ havyaṁ, tad vahati prāpayatīti taṁ tvā (upabruve) upadiśāni। sa bhavān kṛpayā (iha) asmin saṁsāre (devān) divyaguṇān (āsādayāt) ā samantāt prāpayatu।

Or

Gloss—O Parameśvara! Preacher of truth and called as Agni, I accept you alone as my adorable (*iṣṭa*) Lord. You are '*heavy-vāṭ*' (imparter of high-quality experiential knowledge). Here the word '*havya*' means 'high-quality experiential knowledge', which is worthy of being possessed by everybody. May I request Parameśvara to fill this world with divine qualities through His grace?.

सायंसायं गृहपतिर्नो अग्निः प्रातःप्रातः सौमनस्य दाता।
वसोर्वसोर्वसुदान एधि वयंत्वेन्धानास्तन्वं पुषेम॥ अथर्व० 19.55.3

sāyaṁsāyaṁ gṛhapatirno agniḥ prātaḥprātaḥ saumanasya dātā।
vasorvasorvasudāna edhi vayaṁtvendhānāstanvaṁ

puṣema // AV. 19.55.3

[Meaning] Agni of Agnihotra adored by offering oblations in the morning and evening bestow physical and mental health to our householder. So, Agni of Agnihotra is called *vasudāna* (bestower of riches); enkindling you, may we make our environment hale and hearty.

भाष्यम्-(नः) अस्माकमयं (अग्निः) भौतिकः परमेश्वरश्च (गृहपतिः०) गृहात्मपालकः प्रातःसायं परिचरितः सूपासितश्च (सौमनस्य दाता) आरोग्यस्यानन्दस्य च दातास्ति। तथा (वसोर्व०) उत्तमोत्तमपदार्थस्य च दातास्ति। अत एव परमेश्वरः 'वसुदानः' इति नाम्नाख्यायते। हे परमेश्वरैवं भूतस्त्वमस्माकं राज्यादिव्यवहारे हृदये च (एधि) प्राप्तो भव। तथा भौतिकोऽप्यग्निरत्र ग्राह्यः। (वयं त्वे०) हे परमेश्वर! एवं त्वा त्वामिन्धानाः प्रकाशमाना वयं (तन्वं) शरीरं (पुषेम) पुष्टं कुर्य्याम। तथाग्निहोत्रादिकर्मणा भौतिकमग्निमिन्धानाः प्रदीपयितारः सन्तः सर्वे वयं पुष्यामः।

Bhāṣyam-(naḥ) asmākamayaṁ (agniḥ) bhautikaḥ parameśvaraścha (gṛhapatiḥ..) gṛhātmapālakaḥ prātaḥsāyaṁ paricharitaḥ sūpāsitaścha (saumanasya dātā) ārogyasyānandasya cha dātāsti। tathā (vasorva..) uttamottamapadārthasya cha dātāsti। ata eva parameśvaraḥ 'vasudānaḥ' iti nāmnākhyāyate। he parameśvaraivaṁ bhūtastvamasmākaṁ rājyādivyavahāre hṛdaye cha (edhi) prāpto bhava। tathā bhautiko'pyagniratra grāhyaḥ। (vayaṁ tve..) he parameśvara! evaṁ tvā tvāmindhānāḥ prakāśamānā vayaṁ (tanvaṁ) śarīraṁ (puṣema) puṣṭaṁ kuryyāma। tathāgnihotrādikarmaṇā bhautikamagnimindhānāḥ pradīpayitāraḥ santaḥ sarve vayaṁ puṣyāmaḥ।

Gloss— This Agni, both as physical fire and Parameśvara, is the protector of householders. As physical fire, it gives health and happiness when the oblations are offered to it in the yajña in the morning and evening. Paramaeśvara also provides health and happiness when adored regularly in the morning and evening. As Parameśvara, it bestows upon us the best things in life. For this reason, Parameśvara is called

'Vasudāna' (the bestower of riches). May we feel you, O, Parameśvara, of these qualities, in our hearts and may you govern our political and social activities. The physical fire is also meant here (by the word Agni). O Parameśvara! May we grow physically and mentally strong by meditating upon you and offering oblation for you. Similarly, may we grow physically and mentally strong by kindling a fire in the Agnihotra.

प्रातःप्रातर्गृहपतिर्नो अग्निः सायंसायं सौमनस्य दाता।
वर्सोर्वसोर्वसुदान एधीन्धानास्त्वा शतहिमा ऋधेम॥ अथर्व 19.55.4

prātaḥprātargṛhapatirno agniḥ sāyaṁsāyaṁ saumanasya dātā।
varsorvasorvasudāna edhīndhānāstvā śatahimā ṛdhema॥
AV. 19.55.4

[Meaning] May Agni of Agnihotra bestow mental cheerfulness to our householder when he offers oblations for it in the yajña performed daily in the morning and evening. Agni of Agnihotra is called *vasudāna* (bestower of riches); enkindling you, may we prosper through hundred Hemanta seasons.

Note: Here, the word '*himā*' indicates the Hemanta season. It means that in some of the periods of Vedic history year used to start from Hemanta ṛtu. As such, '*śatahimā*' means the hundred Hemanta seasons. Similarly, we find references where Śarad ṛtu has been mentioned as the year's starting point.

भाष्यम्-(प्रातःप्रातर्गृहपतिर्नो०) अस्यार्थः पूर्ववद्विज्ञेयः। अत्र विशेषस्त्वयम्-एवमग्निहोत्रमीश्वरोपासनं च कुर्वन्तः सन्तः, (शतहिमाः) शतं हिमा हेमन्तर्त्तवो गच्छन्ति येषु संवत्सरेषु ते शतहिमा यावत्स्युस्तावत् (ऋधेम) वर्धेमहि। एवं कृतेन कर्मणा नोऽस्माकं कदाचिद्धानिर्न भवेदितीच्छामः।

Bhāṣyam-(prātaḥprātargṛhapatirno..) *asyārthaḥ*

pūrvavadvijñeyaḥ। atra viśeṣastvayam-evamagnihotramīśvaropāsanaṁ cha kurvantaḥ santaḥ, (śatahimāḥ) śataṁ himā hemantarttavo gachchhanti yeṣu saṁvatsareṣu te śatahimā yāvatsyustāvat (ṛdhema) vardhemahi। evaṁ kṛtena karmaṇā no'smākaṁ kadāchiddhānirna bhaveditīchchhāmaḥ।

Gloss— Its meaning should be known like that of the previous mantra. Here the specific meaning is like this. By performing the Agnihotra and meditating upon Parameśvara, may we prosper for a hundred Hemanta ṛtus. Thus we may not suffer any loss by performing such activities.

अग्निहोत्रकरणार्थं ताम्रस्य मृत्तिकाया वैकां वेदि सम्पाद्य, काष्ठस्य रजतसुवर्णयोर्वा चमसमाज्यस्थालीं च संगृह्य तत्र वेद्यां पलाशाम्रादिसमिधः संस्थाप्याग्निं प्रज्वाल्य, तत्र पूर्वोक्तद्रव्यस्य प्रातःसायङ्कालयोः प्रातरेव वोक्तमन्त्रैर्नित्यं होमं कुर्य्यात्।

agnihotrakaraṇārthaṁ tāmrasya mṛttikāyā vaikāṁ vedi sampādya, kāṣṭhasya rajatasuvarṇayorvā chamasamājyasthālīṁ cha saṁgṛhya tatra vedyāṁ palāśāmrādisamidhaḥ saṁsthāpyāgniṁ prajvālya, tatra pūrvoktadravyasya prātaḥsāyaṁkālayoḥ prātareva voktamantrairnityaṁ homaṁ kuryyāt।

Gloss—For the performance of the Agnihotra, one should prepare a vedi (altar) made of mud or copper and obtain ladles and a ghee pot made of wood, silver or gold. One should collect samidhā (fire sticks) consisting of mango, palāśa, etc., at the altar. Having kindled fire therein, one should perform homa daily in the morning and evening by reciting mantras prescribed for morning and evening Agnihotra.

अथाग्निहोत्रे होमकरणमन्त्राः

Athāgnihotre homakaraṇamantrāḥ

The Agnihotra

The following are the Vedic Mantras (to be recited) during the Agnihotra:

ओं सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ॥ यजु. 3.9

Oṁ sūryo jyotir jyotiḥ sūryaḥ svāhā.

The context of creation: The Brahmākāśa or space of Brahman (svrāṭ) is the source of energy for Bhūtākāśa or virāṭ (i.e. space known to modern physics). So this offering is for Brahmākāśa, the source of energy for Bhūtākāśa during the creation period.

The context of the normal phenomenon of a day: The Sun is the source of light during daytime. So this offering is for the Sun, the source of light during daytime..

भाष्यम्- (सूर्य्यो०) यश्चराचरात्मा, ज्योतिषां प्रकाशकानां ज्योतिः प्रकाशकः, सूर्य्यः सर्वप्राणः परमेश्वरोऽस्ति, तस्मै स्वाहाऽर्थात् तदाज्ञापालनेन सर्वजगदुपकारायैकाहुतिं दद्मः ॥

Bhāṣyam- (sūryyo..) yaścharācharātmā, jyotiṣāṁ prakāśakānāṁ jyotiḥ prakāśakaḥ, sūryyaḥ sarvaprāṇaḥ parameśvaro'sti, tasmai svāhā'rthāt tadājñāpālanena sarvajagadupakārāyaikāhutiṁ dadmaḥ ॥

Gloss—In obedience to His ordinance, we offer this first oblation for the benefit of the whole world to Him who pervades all moveable and immovable things, who is the illuminator of all stars, and who is the life source of all (beings).

सूर्य्यो वर्च्चो ज्योतिर्वर्चः स्वाहा ॥ यजु.3.9

Oṁ sūryo varco jyotir varcaḥ svāhā

The context of creation: The space of Brahman (svrāṭ) is the source of brilliance in our physical space (virāṭ or Bhūtākāśa), so this offering is for Space of Brahman, the source of brilliance.

The context of the normal phenomenon of a day: The sun is the source of brilliance, so this offering is for the sun, the source of brilliance.

भाष्यम्- (सूर्य्यो व०) यो वर्च्चः सर्वविदां ज्योतिषां ज्ञानवतां जीवानां वर्च्चोऽन्तर्यामितया सत्योपदेष्टा सर्वात्मा सूर्य्यः परमेश्वरोऽस्ति, तस्मै०।

Bhāṣyam- (sūryyo va..) yo varchchaḥ sarvavidāṁ jyotiṣāṁ jñānavatāṁ jīvānāṁ varchcho'ntaryāmitayā satyopadeṣṭā sarvātmā sūryyaḥ parameśvaro'sti, tasmai..।

Gloss— Sūrya, i.e. Parameśvara who is the Lord of the whole universe, Self-effulgent as well as the illuminator of all stars, for Him we offer this oblation.

ज्योतिः सूर्य्यः सूर्य्यो ज्योतिः स्वाहा॥ यजु. 3.9

Oṁ jyotiḥ sūryaḥ sūryo jyotiḥ svāhā

Spiritual Context: Light abides in the space of Brahman. This offering is for the light of Brahman.

Scientific Context: Light is in the sun. This offering is for light coming from Sun.

भाष्यम्- (ज्योतिः सू०) यः स्वयम्प्रकाशः सर्वजगत्प्रकाशकः सूर्य्यो जगदीश्वरोऽस्ति, तस्मै०।

Bhāṣyam- (jyotiḥ sū..) yaḥ svayamprakāśaḥ sarvajagatprakāśakaḥ sūryyo jagadīśvaro'sti, tasmai..।

Gloss— Sūrya, i.e. Parameśvara, Who is Self-effulgent and illuminator of the whole world, we offer this oblation for Him.

सजूर्देवेन सवित्रा सजूरुषसेन्द्रवत्या। जुषाणः सूर्य्यो वेतु स्वाहा॥ यजु० 3.9

sajūr devena savitrā sajūr uṣasendravatyā.
juṣāṇaḥ sūryo vetu svāhā.

The context of creation: Let this offering be received by the Brahmākāśa, abode of inactive energy and Uṣā (activation of energy) accompanied by Indra [electric force, the expanding force of Bhūtākāśa ('space' known to modern physics)].

The context of the normal phenomenon of a day: Let this offering be received by the sun possessed of solar rays and Uṣā (dawn period) accompanied by Indra (electric force)

These are four mantras for morning oblations[15]:

(सजू०) यो देवेन द्योतकेन सवित्रा सूर्य्यलोकेन जीवेन च सह, तथा (इन्द्रवत्या) सूर्य्यप्रकाशवत्योषसाथवा जीववत्या मानसवृत्त्या (सजूः) सह वर्त्तमानः परमेश्वरोऽस्ति, सः (जुषाणः) सम्प्रीत्या वर्त्तमानः सन् (सूर्य्यः) सर्वात्मा कृपाकटाक्षेणास्मान् (वेतु) विद्यादिसद्गुणेषु जातविज्ञानान् करोतु, तस्मै०।

(sajū..) yo devena dyotakena savitrā sūryyalokena jīvena cha saha, tathā (indravatyā) sūryyaprakāśavatyoṣasāthavā jīvavatyā mānasavṛttyā (sajūḥ) saha varttamānaḥ parameśvaro'sti, saḥ (juṣāṇaḥ) samprītyā varttamānaḥ san (sūryyaḥ) sarvātmā kṛpākaṭākṣeṇāsmān (vetu) vidyādisadguṇeṣu jātavijñānān karotu, tasmai..।

Gloss—Sūrya, i.e. Parameśvara who pervades the bright Solar orb and also the embodied souls; who

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[15] Creation of energy in the bhūtākāśa (observer space) is known as the morning of the day of creation. The morning offerings symbolise the morning of creation as well as the normal morning phenomenon. As such below cited mantras reflects two contexts - first that of commencement of creation and second commencement of the normal day.

resides in the dawn radiated with the light of the Sun (Indra) and also in the mental faculty of the Jīva and who is the life of all creatures, being properly meditated upon by us may be gracious to us and bestow upon us knowledge and other merits. For Him, we offer oblations.

इमाश्चतस्र आहुतिः प्रातरग्निहोत्रे कुर्वन्ति।

imāśchatasra āhutiḥ prātaragnihotre kurvanti।

Gloss—These four oblations are to be offered in the morning Agnihotra.

अथ सायंकालाहुतयः –

atha sāyaṁkālāhutayaḥ –

Gloss—The following are the mantras for the evening oblations:

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा ॥ यजु. 3.9

agnir jyotir jyotir agniḥ svāhā.

[Meaning] During the evening of creation or the normal phenomenon of the evening, physical agni or Parameśvara remains the only source of light. So this offering is for physical Agni and Parameśvara, the source of light during the evening.

भाष्यम्- (अग्निर्ज्योतिः०) यो ज्ञानस्वरूपो ज्योतिषां ज्योतिरग्निः परमेश्वरोऽस्ति, तस्मै०।

Bhāṣyam- (agnirjyotiḥ..) yo jñānasvarūpo jyotiṣāṁ jyotiragniḥ parameśvaro'sti, tasmai..।

Gloss—Agni, i.e. Parameśvara, the embodiment of knowledge, the light of stars, for Him we offer this oblation..

अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा॥ यजु. 3.9

agnir varco jyotir varcaḥ svāhā

[Meaning] During the evening of creation or the normal evening phenomenon, Agni or Parameśvara is the only source of brilliance. So this offering is for brilliance. Agni or Parameśvara is the spiritual form of physical light.

भाष्यम्-(अग्निर्वर्चो०) यः पूर्वोक्तोऽग्निः परमेश्वरोऽस्ति, तस्मै०।

Bhāṣyam-(agnirvarcho..) yaḥ pūrvokto'gniḥ parameśvaro'sti, tasmai..।

Gloss— We offer this oblation for Agni, i.e. Parameśvara, as described above.

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा । यजु. 3.9

Agnir jyotir jyotir agniḥ svāhā

[Meaning] During the evening of creation or the normal evening phenomenon, Parameśvara and Agni are the only light sources. So this offering is for Parameśvara and the source of light during the evening of creation and the normal phenomenon of even hours, respectively.

इति मन्त्रं मनसोच्चार्य्य तृतीयाहुतिर्देया।

iti mantraṁ manasochchāryya tṛtīyāhutirdeyā।

Gloss—The third oblation is to be offered by chanting the above mantra in mind.

अग्निर्ज्योतिरित्यनेनैव तृतीयाहुतिर्देया। तदर्थश्च पूर्ववत्।

agnirjyotirityanenaiva tṛtīyāhutirdeyā। tadarthaścha pūrvavat।

Gloss—The third āhuti should be given by chanting the third mantra –*Agnir jyotir* etc.- the meaning of which is same as that of the verse referred to above.

सजूर्देवेन सवित्रा सजू रात्र्येन्द्रवत्या। जुषाणो अग्निर्वेतु स्वाहा॥ यजु० 3.10

sajūrdevena savitrā sajū rātrayendravatyā । juṣāṇo agnirvetu svāhā ॥ YV. 3.10

[Meaning] Let this offering be received by Parameśvara, equipped with energy that creates the world and period of the night (dissolution) and Indra (power of expansion).

(सजूर्दे०) यः पूर्वोक्तेन देवेन सवित्रा सह परमेश्वरः सजूरस्ति, यश्चेन्द्रवत्या वायुचन्द्रवत्या रात्र्या सह वर्त्तते सोऽग्निः (जुषाणः) सम्प्रीतोऽस्मान् (वेतु) नित्यानन्दमोक्षसुखाय स्वकृपया कामयतु, तस्मै जगदीश्वराय स्वाहेति पूर्ववत्।

(sajūrde..) yaḥ pūrvoktena devena savitrā saha parameśvaraḥ sajūrasti, yaśchendravatyā vāyuchandravatyā rātrayā saha varttate so'gniḥ (juṣāṇaḥ) samprīto'smān (vetu) nityānandamokṣasukhāya svakṛpayā kāmayatu, tasmai jagadīśvarāya svāheti pūrvavat ।

Gloss—Agni, i.e. Parameśvara, is equipped with the power of creation and retains its power of creation even during the dissolution period. May he bless us with His grace to attain permanent bliss through Mokṣa? For this reason, we offer oblations to you.

एताभिः सायंकालेऽग्निहोत्रिणो जुह्वति। एकस्मिन्काले सर्वाभिर्वा।

etābhiḥ sāyaṁkāle'gnihotriṇo juhvati । ekasminkāle sarvābhirvā ।

Gloss—The performers of the Agnihotra should offer oblations with these mantras in the evening; or may use all the mantras to offer oblations once in a day.

इति सायङ्कालमन्त्राः ॥

iti sāyaṁkālamantrāḥ ॥

Gloss—These mantras are to be chanted in the evening.

(सर्वं वै०) हे जगदीश्वर! यदिदमस्माभिः परोपकारार्थं कर्म क्रियते तद्भवत्कृपयाऽलं भवत्विति हेतोरेतत्कर्म तुभ्यं समर्प्यते। तथैतरेयब्राह्मणे पंचमपंचिकायामेकत्रिंशत्तमायां

कण्डिकायां च सायम्प्रातरग्निहोत्रमन्त्रा 'भूर्भुवः स्वरोमि'त्यादयो दर्शिताः ॥

(sarvaṁ vai..) he jagadīśvara! yadidamasmābhiḥ paropakārārthaṁ karma kriyate tadbhavatkṛpayā'laṁ bhavatviti hetoretatkarma tubhyaṁ samarpyate। tathaitareyabrāhmaṇe paṁchamapaṁchikāyāmekatri-ṁśattamāyāṁ kaṇḍikāyāṁ cha sāyamprātaragnihotramantrā 'bhūrbhuvaḥ svaromi'tyādayo darśitāḥ ॥

Gloss—O Lord of the universe! Whatever action is taken by us for the benefit of humankind, let that be successful by your grace. For this reason, we dedicate that action to you. Moreover, the mantras beginning with '*bhūr-bhuvaḥ*', etc., and ending with '*svarom*', etc., are taken from the fifth Pañchikā of the thirty-first Kaṇḍikā of the *Aitareya Brāhmaṇa*, and they are for both the morning as well as for the evening Agnihotra.

अथोभयोः कालयोरग्निहोत्रे होमकरणार्थाः समानमन्त्राः –

athobhayoḥ kālayoragnihotre homakaraṇārthāḥ samānamantrāḥ –

Gloss—The undermentioned mantras are common (to be recited) at the morning as well as at the evening Agnihotra:

ओम्भूरग्नये प्राणाय स्वाहा ॥ 1

Oṁ bhūr agnaye prāṇāya svāhā

[Meaning] I offer this oblation to enhance the power of the energy of the physical space called as prāṇa.

ओम्भुवर्वायवेऽपानाय स्वाहा ॥2 ॥

Oṁ, bhuvar-vāyave-apānāya Svāhā

[Meaning] I offer this oblation for the energy of the interface between Brahamākāśa (Space of Brahman) and Bhūtākāśa (physical space) called as apāna.

Note: Energy of interface or intervening space represents the transition phase between inactive energy and its activation.

ओं स्वरादित्याय व्यानाय स्वाहा ॥3 ॥

Oṁ, svar-ādityāya vyānāya Svāhā

[Meaning] I offer this oblation for the energy of svara (Brahmākāśa or svarāṭ) called as vyāna.

ओम्भूर्भुवः स्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः स्वाहा ॥4 ॥

Oṁ, bhūr-bhuvaḥ svar-agni-vāyu-ādityebhyaḥ prāṇ-apāna-vyānebhyaḥ Svāhā.

[Meaning] I offer this oblation for the energies of physical space, interface, and Brahmākāśa called as prāṇa, apāna and vyāna, respectively.

ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरों स्वाहा ॥5 ॥

Oṁ, āpo jyoti rasomṛtam brahma bhūr-bhuvaḥ svar-om Svāhā.

[Meaning] Active energy is the essence of inactive energy, which exists in the immortal form in the space of Brahman. This offering is intended for Brahman, often christened as Om, who is the ultimate source of energy abiding in the space of Brahman, intervening space and Bhūtākāśa.

ओं सर्वं वै पूर्णꣳ स्वाहा ॥6 ॥

Oṁ, sarvam vai pūrṇaṁ svāhā.

[Meaning] This offering is intended to make up all other offerings.

इति सर्वे मन्त्रास्तैत्तिरीयोपनिषदाशयेनैकीकृताः ॥

iti sarve mantrāstaittirīyopaniṣadāśayenaikīkṛtāḥ ॥

भाष्यम्- एषु मन्त्रेषु भूरित्यादीनि सर्वाणीश्वरस्य नामान्येव वेद्यानि। एषामर्था गायत्र्यर्थे द्रष्टव्याः।

अग्नये परमेश्वराय जलवायुशुद्धिकरणाय च, होत्रं हवनं दानं, यस्मिन् कर्मणि क्रियते तदग्निहोत्रम्। ईश्वराज्ञापालनार्थं वा। सुगन्धि, पुष्टि, मिष्ट, बुद्धि-वृद्धि, शौर्य्य, धैर्य्य, बल, रोगनाशकैर्गुणैर्युक्तानां द्रव्याणां होमकरणेन, वायुवृष्टिजलयोः शुद्ध्या, पुथिवीस्थपदार्थानां सर्वेषां शुद्धवायुजलयोगात् सर्वेषां जीवानां परमसुखं भवत्येव। अतस्त्कर्मकर्त्तॄणां जनानां तदुपकारेणात्यन्तसुखमीश्वरानुग्रहश्च भवत्येतदाद्यर्थमग्निहोत्रकरणम्।

Bhāṣyam- eṣu mantreṣu bhūrityādīni sarvāṇīśvarasya nāmānyeva vedyāni। eṣāmarthā gāyatrayarthe draṣṭavyāḥ। agnaye parameśvarāya jalavāyuśuddhikaraṇāya cha, hotraṁ havanaṁ dānaṁ, yasmin karmaṇi kriyate tadagnihotram। īśvarājñāpālanārthaṁ vā। sugandhi, puṣṭi, miṣṭa, buddhi-vṛddhi, śauryya, dhairyya, bala, roganāśakarairguṇairyuktānāṁ dravyāṇāṁ homakaraṇena, vāyuvṛṣṭijalayoḥ śuddhyā, puthivīsthapadārthānāṁ sarveṣāṁ śuddhavāyujalayogāt sarveṣāṁ jīvānāṁ paramasukhaṁ bhavatyeva। atastkarmakarttṝṇāṁ janānāṁ tadupakāreṇātyantasukhamīśvarānugrahaścha bhavatyetadādyarthamagnihotrakaraṇam।

Gloss—The words 'Bhuḥ, etc., occurring in these Mantras should be known as names of Parameśvara. Their meanings have (already) been given in the context of the Gāyatrī Mantra.

That is, Agnihotra is meant for Havana/Homa or charity or to obey the command of Parameśvara. It goes without saying that when the objects that provide healthy fragrances promote physical and mental health, are sweet, promote bravery, impart perseverance and physical power, and cure diseases are offered in the fire of yajña, they also purify the environment and the rainwaters. A healthy environment, pure air and water on the earth make all creatures dwelling on the earth hale and hearty. Because the performers of Agnihotra do good to all creatures, they enjoy immense happiness and

Parameśvara's grace. It is the purpose of performing Agnihotra.

इत्यग्निहोत्रविधिः समाप्तः ।

ityagnihotravidhiḥ samāptaḥ ।

Here ends the Agnihotra.

अथ तृतीयः पितृयज्ञः

Atha tṛtīyaḥ pitṛyajñaḥ

The Pitṛ Yajña

तस्य द्वौ भेदौ स्तः - एकस्तर्पणाख्यो, द्वितीयः श्राद्धाख्यश्च। तत्र येन कर्मणा विदुषो देवान्, ऋषीन्, पितॄंश्च तर्पयन्ति सुखयन्ति तत्तर्पणम्। तथा यत्तेषां श्रद्धया सेवनं क्रियते तच्छ्राद्धं वेदितव्यम्। तत्र विद्वत्सु विद्यमानेष्वेतत्कर्म संघट्यते, नैव मृतकेषु। कुतः? तेषां प्राप्त्यभावेन सेवनाशक्यत्वात्। तदर्थकृतकर्मणः प्राप्त्यभाव इति व्यर्थतापत्तेश्च। तस्माद्विद्यमानाभिप्रायेणैतत्कर्मोपदिश्यते। सेव्यसेवकसन्निकर्षात्सर्वमेतत्कर्तुं शक्यत इति। तत्र सत्कर्त्तव्यास्त्रयः सन्ति-देवाः, ऋषयः, पितरश्च। तत्र देवेषु प्रमाणम्-

tasya dvau bhedau staḥ - ekastarpaṇākhyo, dvitīyaḥ śrāddhākhyaścha। tatra yena karmaṇā viduṣo devān, ṛṣīn, pitṝṁścha tarpayanti sukhayanti tattarpaṇam। tathā yatteṣāṁ śraddhayā sevanaṁ kriyate tachchhrāddhaṁ veditavyam। tatra vidvatsu vidyamāneṣvetatkarma saṁghaṭyate, naiva mṛtakeṣu। kutaḥ? teṣāṁ prāptyabhāvena sevanāśakyatvāt। tadarthakṛtakarmaṇaḥ prāptyabhāva iti vyarthatāpatteścha। tasmādvidyamānābhiprāyeṇaitatkarmopadiśyate। sevyasevakasannikarṣātsarvametatkartuṁ śakyata iti। tatra satkarttavyāstrayaḥ santi-devāḥ, ṛṣayaḥ, pitaraścha। tatra deveṣu pramāṇam-

Gloss—The Pitṛyajña is of two kinds—Tarpaṇa and Śrāddha. The Tarpaṇa is that act by which the learned scholars, the Devas (enlightened beings), the Seers and the elders are cared for and made happy. The Śrāddha means maintaining a positive attitude toward their care. Both these acts apply to those living and not to those who have passed away. It is impossible to care for those who are no (longer) alive or available. The object of caretaking is defeated when the person whose care is taken is unavailable. The performance of this action is ordained only regarding living alone; this caretaking is

possible only if both the caretaker and the cared one are in contact with each other. Only three types of persons are worthy of caretaking -the Devas (learned scholars, enlightened beings), the Ṛṣis (Seers) and the Pitṛs (Elders). The following authorities support the issue of caretaking of the Devas:

पुनन्तु मा देवजनाः पुनन्तु मनसा धियः।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा॥ यजु० 19.39

punantu mā devajanāḥ punantu manasā dhiyaḥ।
punantu viśvā bhūtāni jātavedaḥ punīhi mā॥

YV. 19.39

[Meaning] O learned people or enlightened beings purify me by imparting knowledge. May your meditation purify me. May all things be beneficial to me and bring happiness to my life. O Parameśvara! Purify me by all means.

भाष्यम्- (जातवेदः) हे परमेश्वर! (मा) मां (पुनीहि) सर्वथा पवित्रं कुरु। भवन्निष्ठा, भवदाज्ञापालिनो (देवजनाः) विद्वांसः, श्रेष्ठा ज्ञानिनो, विद्यादानेन (मा) मां (पुनन्तु) पवित्रं कुर्वन्तु। तथा (पुनन्तु मन०) भवद्दत्तविज्ञानेन भवद्विषयकध्यानेन वाऽस्माकं बुद्धयः पुनन्तु पवित्रा भवन्तु। तथा (पुनन्तु विश्वा भूतानि) विश्वानि सर्वाणि संसारस्थानि भूतानि पुनन्तु भवत्कृपयासुखानन्दयुक्तानि पवित्राणि भवन्तु।

Bhāṣyam- (jātavedaḥ) he parameśvara! (mā) māṁ (punīhi) sarvathā pavitraṁ kuru। bhavanniṣṭhā, bhavadājñāpālino (devajanāḥ) vidvāṁsaḥ, śreṣṭhā jñānino, vidyādānena (mā) māṁ (punantu) pavitraṁ kurvantu। tathā (punantu mana..) bhavaddattavijñānena bhavadviṣayakadhyānena vā'smākaṁ buddhayaḥ punantu pavitrā bhavantu। tathā (punantu viśvā bhūtāni) viśvāni sarvāṇi saṁsārasthāni bhūtāni punantu bhavatkṛpayāsukhānandayuktāni pavitrāṇi bhavantu।

Gloss—O Jātavedas (Parameśvara)! Purify me by all means. May the learned people who are devoted to you and follow your noble and wise command purify me by

imparting knowledge. May our intellect be purified and sharp through self-realisation and meditation. May all creatures living in the world enjoy happiness and delight and become purged of all evil thoughts by your grace..

द्वयं वा इदं न तृतीयमस्ति। सत्यं चैवानृतं च, सत्यमेव देवा अनृतं मनुष्या, इदमहमनृतात्सत्यमुपैमीति तन्मनुष्येभ्यो देवानुपैति। स वै सत्यमेव वदेत्। एतद्ध वै देवा व्रतं चरन्ति यत्सत्यम्। तस्मात्ते यशो, यशो ह भवति य एवं विद्वान्सत्यं वदति॥ शत्रा० 1.1.1.4-5

dvayaṁ vā idaṁ na tṛtīyamasti / satyaṁ chaivānṛtaṁ cha, satyameva devā anṛtaṁ manuṣyā, idamahamanṛtātsatyamupaimīti tanmanuṣyebhyo devānupaiti / sa vai satyameva vadet / etaddha vai devā vrataṁ charanti yatsatyam / tasmātte yaśo, yaśo ha bhavati ya evaṁ vidvānsatyaṁ vadati // Ś.Br. 1.1.1.4-5

[Meaning] There are only two categories and not the third one. Eternal and non-eternal. The enlightened persons adhere to the eternal entities (like Ātman, Brahman, Prakṛti, etc.), and ordinary humans adhere to only non-eternal or transitory objects. Once I switch from transitory to eternal entities, I elevate myself from an ordinary human to an enlightened being. An enlightened being talks about the eternal entities only. The enlightened beings take saṅkalpa to enjoy the knowledge of eternal entities. Therefore, the enlightened being who realizes the eternal entities becomes glorified. Deliberations on eternal categories are an act of fame and glory.

भाष्यम्-(द्वयं वा०) मनुष्याणां द्वाभ्यां लक्षणाभ्यां द्वे एव संज्ञे भवतः - देवो मनुष्यश्चेति। तत्र सत्यं चैवानृतं च कारणे स्तः (सत्यमेव०) यत्सत्यवचनं, सत्यमानं, सत्यकर्म, तदेव देवा आश्रयन्ति। तथैवानृतवचनमनृतमानमनृतं कर्म चेति मनुष्याश्चेति। अत एव योऽनृतं त्यक्त्वा सत्यमुपैति, स देवः परिगण्यते। यश्च सत्यं त्यक्त्वाऽनृतमुपैति, स मनुष्यश्च। अतः सत्यमेव सर्वदा वदेन्मन्येत कुर्य्याच्च। यः सत्यव्रतो देवोऽस्ति, स एव

यशस्विनां मध्ये यशस्वी भवति, तद्विपरीतो मनुष्यश्च ॥

Bhāṣyam-(dvayaṁ vā..) manuṣyāṇāṁ dvābhyāṁ lakṣaṇābhyāṁ dve eva saṁjñe bhavataḥ - devo manuṣyaścheti । tatra satyaṁ chaivānṛtaṁ cha kāraṇe staḥ (satyameva..) yatsatyavachanaṁ, satyamānaṁ, satyakarma, tadeva devā āśrayanti । tathaivānṛtavachanamanṛtamānamanṛtaṁ karma cheti manuṣyāścheti । ata eva yo'nṛtaṁ tyaktvā satyamupaiti, sa devaḥ parigaṇyate । yaścha satyaṁ tyaktvā'nṛtamupaiti, sa manuṣyaścha । ataḥ satyameva sarvadā vadenmanyeta kuryyāchcha । yaḥ satyavrato devo'sti, sa eva yaśasvināṁ madhye yaśasvī bhavati, tadviparīto manuṣyaścha ॥

Gloss—Based on two characteristics, human beings are divided into two categories- Devas (enlightened/divine beings) and Manuṣyas (human beings). The knowledge of eternal and mundane things is the reason behind this categorization. Devas (enlightened beings) focus on eternal things in their speech, deeds and convictions, while the transitory things are the focus of human beings' speech, acts and beliefs. Hence, a person who sets aside transitory things and accepts eternal things is counted among the Devas (enlightened beings). He who neglects eternal things and resorts to mundane things is regarded as a Manuṣya (human being). Therefore one should always talk, think and act for eternal things. A Deva who has taken the saṅkalpa to know the eternal things is (really) glorious among the glorious people. Contrary to it is the quality of a manuṣyas (human beings).

विद्वाँसो हि देवाः ॥ शत्रा. 3.7.3.10

vidvāṁso hi devāḥ ॥ Ś.Br. 3.7.3.10

[Meaning] The enlightened beings are certainly Devas.

भाष्यम्- तस्मादत्र विद्वांस एव देवाः सन्ति।

Bhāṣyam- tasmādatra vidvāṁsa eva devāḥ santi।

Gloss— Therefore, here, the enlightened beings are known as the Devas.

अथर्षिप्रमाणम् –

atharṣipramāṇam –

The following mantra is the authorities on the importance of caretaking of Ṛṣis.

तं यज्ञं बर्हिषि प्रौक्षन्पुरुषं जातमग्रतः।
तेन देवा अयजन्त साध्या ऋषयश्च ये॥ यजु॰ 31.9

taṁ yajñaṁ barhiṣi praukṣanpuruṣaṁ jātamagrataḥ।
tena devā ayajanta sādhyā ṛṣayaścha ye॥ YV. 31.9

Spiritual Meaning: That soul, which existed before occupying its mortal frame, was sprinkled with barhis (sanskāras of the visible world); with the help of this material frame (physical body), enlightened scholars, yogīs and seers performed samādhi yajñā.

Scientific meaning: [Tam] Prakṛti or inactive energy of chidākāśa which was [yajñam] the ultimate source of creation yajña and [agrataḥ jātam] existed before this creation [praukṣan] and was agitated [barhiṣi] under the power of the saṅkalpa of Brahman and consequently converted into active energy. [Tena] Due to this reason, [devaḥ] enlightened persons and [sādhyāḥ] siddhas (experts) and [ṛṣis] seers [ayajanta] worshipped [puruṣam] Brahman.

Note: The Mantra wants to say that energy was inactive/dark during the period of dissolution. Saṅkalpa of Brahman agitated it. Due to agitation by the saṅkalpa of Brahman, it was converted into an active or baryonic

form.

भाष्यम्- (तं यज्ञम्०) इति सृष्टिविद्याविषये व्याख्यातः ॥

Bhāṣyam- (taṁ yajñam..) iti sṛṣṭividyāviṣaye vyākhyātaḥ ॥

Gloss—This verse has been explained in the chapter on Cosmogony.

अथ यदेवानुब्रुवीत। तेनर्षिभ्य ऋणं जायते तद्भ्येभ्य एतत् करोत्यृषीणां निधिगोप इति ह्यनूचानमाहुः ॥ शब्रा० 1.7.2.3

atha yadevānubruvīta। tenarṣibhya ṛṇaṁ jāyate taddhyebhya etat karotyṛṣīṇāṁ nidhigopa iti hyanūchānamāhuḥ ॥ Ś.Br. 1.7.2.3

[Meaning] Whatever knowledge we receive from the Ṛṣis, we owe them. By passing the knowledge owned by Ṛṣis further, we preserve the knowledge of Ṛṣis. One who does so or passes this knowledge additionally is called Anūchāna (inheritor of knowledge).

भाष्यम्- (अथ यदेवा०) अथेत्यनन्तरं सर्वविद्यां पठित्वा यदनुवचनमध्यापनं कर्मानुष्ठानमस्ति, तदृषिकृत्यं विज्ञायते। तेनाध्ययनाध्यापनकर्मणैवर्षयः सेवनीया जायन्ते। यत्तेषां प्रियमाचरन्ति तदेतत्तेभ्य एव सुखकारी भवति। यः सर्वविद्याविद्भूत्वाऽध्यापयति तमेवानूचानमृषिमाहुः।

Bhāṣyam- (atha yadevā..) athetyanantaraṁ sarvavidyāṁ paṭhitvā yadanuvachanamadhyāpanaṁ karmānuṣṭhānamasti, tadṛṣikṛtyaṁ vijñāyate। tenādhyayanādhyāpanakarmaṇaivarṣayaḥ sevanīyā jāyante। yatteṣāṁ priyamācharanti tadetattebhya eva sukhakārī bhavati। yaḥ sarvavidyāvidbhūtvā'dhyāpayati tamevānūchānamṛṣimāhuḥ।

Gloss—Having oneself mastered all sciences and imparting them to future generations is the duty of a Ṛṣi. Therefore, the Ṛṣis should be taken care of because of their acts of learning and teaching. Those who do the teaching work dear to Ṛṣis bring happiness to themselves through the service they render unto (the Ṛṣis). He, who

has mastered all sciences and teaches others, is called 'Anūchāna' (scholar able to repeat the knowledge). He is undoubtedly a Ṛṣi.

अथार्षेयं प्रवृणीते। ऋषिभ्यश्चैवैनमेतद्देवेभ्यश्च निवेदयत्ययं महावीर्य्यो यो यज्ञं प्रापदिति तस्मादार्षेयं प्रवृणीते॥ शत्रा० 1.4.2.3

athārṣeyaṁ pravṛṇīte। ṛṣibhyaścaivainametaddevebhyaścha nivedayatyayaṁ mahāvīryyo yo yajñaṁ prāpaditi tasmādārṣeyaṁ pravṛṇīte॥
Ś.Br. 1.4.2.3

[Meaning] Teaching work is Ārṣeya (act of a Ṛṣi). He who tells good things to the Ṛṣis, the Devas, becomes a scholar of great vigour and attains a yajña of high knowledge. He, therefore, opts for the act of a Ṛṣi (teaching work).

भाष्यम्-(अथार्षेयं प्रवृ०) यो मनुष्यः पाठनं कर्म प्रवृणीते तदार्षेयं कर्म कथ्यते। य ऋषिभ्यो देवेभ्यो विद्यार्थिभ्यश्च प्रियं वस्तु निवेदयित्वा नित्यं विद्यामधीते, स विद्वान् महावीर्य्यो भूत्वा, यज्ञं विज्ञानाख्यं (प्रापत्) प्राप्नोति। तस्मादिदमार्षेयं कर्म सर्वैर्मनुष्यैः स्वीकार्य्यम्॥

Bhāṣyam-(athārṣeyaṁ pravṛ..) yo manuṣyaḥ pāṭhanaṁ karma pravṛṇīte tadārṣeyaṁ karma kathyate। ya ṛṣibhyo devebhyo vidyārthibhyaścha priyaṁ vastu nivedayitvā nityaṁ vidyāmadhīte, sa vidvān mahāvīryyo bhūtvā, yajñaṁ vijñānākhyaṁ (prāpat) prāpnoti। tasmādidamārṣeyaṁ karma sarvairmanuṣyaiḥ svīkāryyam॥

Gloss—He who opts for the work of teaching is called Ṛṣi, and his work (of teaching) is styled as Ārṣeya (about a Ṛṣi). He who tells good things to the Ṛṣis, the Devas and the students and thus constantly keeps himself busy in acquiring knowledge becomes a scholar of great vigour and attains a yajña of high knowledge. Therefore all persons should take up this teaching work worthy of Ṛṣis.

अथ पितृषु प्रमाणम् –

atha pitṛṣu pramāṇam –

Now we quote authorities regarding the importance of caretaking elders.:

ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम्।
स्वधा स्थ तर्पयत में पितॄन्॥ यजु० 2.34

ūrjaṁ vahantīramṛtaṁ ghṛtaṁ payaḥ kīlālaṁ parisrutam।
svadhā stha tarpayata meṁ pitṝn॥ YV. 2.34

[Meaning] Let the elders be made happy with the servings of ambrosial juices, ghee, milk, well-prepared delicious foods (*kīḷāla*), honey, or ripe fruits (*parisrutam*) bearing vigour. You should feel delighted while taking care of elders.

भाष्यम्- (ऊर्जं वहन्ती०) सर्वे मनुष्याः सर्वान् प्रत्येवं जानीयुश्चाज्ञपेयुः- (मे पितॄन्) मम पितृपितामहादीनाचार्य्यादींश्च सर्वे यूयं (तर्पयत) सेवया प्रसन्नान् कुरुतेति। तथा (स्वधा स्थ) सत्यविद्याभक्तिस्वपदार्थधारिणो भवत। केन केन पदार्थेन ते सवेनीयास्तानाह - (ऊर्जं०) पराक्रमं प्रापिकाः सुगन्धिताः प्रिया हृद्या अपः, (अमृतं) अमृतात्मकमनेकविधं रसम्, (घृतं) आज्यम्, (पयः) दुग्धं, (कीलालं) संस्कारैः सम्पादितमनेकविधमन्नम्, (परिस्रुतम्) माक्षिकं मधु कालपक्वं फलादिकं च निवेद्य पितॄन् प्रसन्नान् कुर्य्यात्।

Bhāṣyam- (ūrjaṁ vahantī..) sarve manuṣyāḥ sarvān pratyevaṁ jānīyuśchājñapeyuḥ- (me pitṝn) mama pitṛpitāmahādīnāchāryyādīṁścha sarve yūyaṁ (tarpayata) sevayā prasannān kuruteti। tathā (svadhā stha) satyavidyābhaktisvapadārthadhāriṇo bhavata। kena kena padārthena te savenīyāstānāha - (ūrjaṁ..) parākramaṁ prāpikāḥ sugandhitāḥ priyā hṛdyā apaḥ, (amṛtaṁ) amṛtātmakamanekavidhaṁ rasam, (ghṛtaṁ) ājyam, (payaḥ) dugdhaṁ, (kīlālaṁ) saṁskāraiḥ sampāditamanekavidhamannam, (parisrutam) mākṣikaṁ madhu kālapakvaṁ phalādikaṁ cha nivedya pitṝn prasannān kuryyāt।

Gloss—Let all men persuade others (to act) as follows:

Let your caretaking act make your fathers, grand-fathers, āchāryas, etc., happy. May you all achieve true knowledge and devotion (*svadhā*). Now those things are listed which are to be offered in the service of the elders. They are strength-promoting, fragrant, palatable, and tasty drinks, nectarine juices of various types. Besides ghee, milk, well-prepared delicious foods, honey and naturally ripe fruits (may also be offered).

आ यन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिः देवयानैः ।
अस्मिन् यज्ञे स्वधया मदन्तोऽधिब्रुवन्तु तेऽवन्त्वस्मान् ॥ यजु०19.58

ā yantu naḥ pitaraḥ somyāso'gniṣvāttāḥ pathibhiḥ
devayānaiḥ ।
asmin yajñe svadhayā madanto'dhibruvantu
te'vantvasmān ॥ YV. 19.58

[Meaning] May our elders, who are calm (*somyāsaḥ*) and endowed with knowledge (*agniṣvāttās*), come to us with the understanding of the divine. Taking delight in our services, may they teach us the knowledge of divine.

भाष्यम्- ये (सोम्यासः) सोमगुणाः शान्ताः, सोमवल्ल्यादिरसनिष्पादने चतुराः, (अग्निष्वात्ताः) अग्निः परमेश्वरोऽभ्युदयाय सुष्ठुतयाऽऽत्तो गृहीतो यैस्तेऽग्निष्वात्ताः, तथा होमकरणार्थं शिल्पविद्यासिद्धये च भौतिकोऽग्निरात्तो गृहीतो यैस्ते (पितरो) विज्ञानवन्तः पालकाः सन्ति। (आयन्तु नः) ते अस्मत्समीपमागच्छन्तु। वयं च तत्सामीप्यं नित्यं गच्छेम। (पथिभिर्दे०) तान् विद्वन्मार्गैर्दृष्टिपथमागतान् दृष्ट्वाऽभ्युत्थाय, हे पितरो! भवन्त आयन्वित्युक्त्वा, प्रीत्याऽऽसनादिकं निवेद्य, नित्यं सत्कुर्य्याम। (अस्मिन्०) हे पितरोऽस्मिन् सत्काररूपे यज्ञे (स्वधया) अमृतरूपया सेवया (मदन्तो०) हर्षन्तोऽस्मान् रक्षितारः सन्तः सत्यविद्यामधि ब्रुवन्तूपदिशन्तु।

Bhāṣyam- ye (somyāsaḥ) somaguṇāḥ śāntāḥ, somavallyādirasaniṣpādane chaturāḥ, (agniṣvāttāḥ) agniḥ parameśvaro'bhyudayāya suṣṭhutayā''tto gṛhīto yaiste'gniṣvāttāḥ, tathā homakaraṇārtham śilpavidyāsiddhaye cha bhautiko'gnirātto gṛhīto yaiste (pitaro) vijñānavantaḥ

pālakāḥ santi। (āyantu naḥ) te asmatsamīpamāgachchhantu। vayaṁ cha tatsāmīpyaṁ nityaṁ gachchhema। (pathibhirde..) tān vidvanmārgaidṛṣṭipathamāgatān dṛṣṭvā'bhyutthāya, he pitaro! bhavanta āyantvityuktvā, prītyā''sanādikaṁ nivedya, nityaṁ satkuryyāma। (asmin..) he pitaro'smin satkārarūpe yajñe (svadhayā) amṛtarūpayā sevayā (madanto..) harṣanto'smān rakṣitāraḥ santaḥ satyavidyāmadhi bruvantūpadiśantu।

Gloss—May the elders, who are calm and excel in extracting the juices of herbs like somalatā (soma creeper); who have realized Parameśvara very well, who have achieved perfection in Agnihotra; who have attained expertise in generating the electricity for devising and developing technology; and who are full of scientific knowledge; come to us and may we also always approach them. May we see them following the path of scholarship, give them standing ovations, and receive them warmly by offering a seat and addressing them, "O Elders! Be pleased with our warm reception service. Be our saviours and instruct us in the knowledge of eternal things."

अत्र पितरो मादयध्वं यथाभागमावृषायध्वम्।
अमीमदन्त पितरो यथाभागमावृषायिषत॥ यजु० 2.31

atra pitaro mādayadhvaṁ yathābhāgamāvṛṣāyadhvam
amīmadanta pitaro yathābhāgamāvṛṣāyiṣata॥

YV. 2.31

[Meaning] O elders, give (us) delight by imparting the knowledge of eternal things. Do teach us the part of the knowledge you excel in and always enjoy our warm reception.

भाष्यम्- (अत्र पितरो०) हे पितरोऽत्रास्यां सभायां पाठशालायां वाऽस्मान् विद्याविज्ञानदानेनानन्दयुक्तान् कुरुत। (यथाभागम्) भजनीयं स्वं स्वं विद्यारूपं भागं

(आवृषायध्वं) विद्वद्वत्स्वीकृत्य (अमीमदन्त) अस्मिन्सत्योपदेशे विद्यादानकर्मणि हर्षेण सदोत्साहवन्तो भवत। (यथाभागमा०) तथा यथायोग्यं सत्कारं प्राप्य श्रेष्ठाचारेण प्रसन्नाः सन्तो विचरत।

Bhāṣyam- (atra pitaro..) he pitaro'trāsyāṁ sabhāyāṁ pāṭhaśālāyāṁ vā'smān vidyāvijñānadānenānandayuktān kuruta। (yathābhāgam) bhajanīyaṁ svaṁ svaṁ vidyārūpaṁ bhāgaṁ (āvṛṣāyadhvaṁ) vidvadvatsvīkṛtya (amīmadanta) asminsatyopadeśe vidyādānakarmaṇi harṣeṇa sadotsāhavanto bhavata। (yathābhāgamā..) tathā yathāyogyaṁ satkāraṁ prāpya śreṣṭhāchāreṇa prasannāḥ santo vicharata।

Gloss—O (*pitara*) Āchāryas! Make us happy by granting us spiritual and scientific knowledge in this assembly or school. Having taken responsibility for your respective share of expertise, be enthusiastic and jubilant in the work of imparting knowledge and preaching the truth. May you live happily and be received by us warmly because of your good conduct.

नमो वः पितरो रसाय नमो वः पितरः शोषाय नमो वः पितरो जीवाय नमो वः पितरः स्वधायै। नमो वः पितरो घोराय नमो वः पितरो मन्यवे नमो वः पितरः पितरो नमो वो गृहान्नः पितरो दत्त सतो वः पितरो देष्मैतद्वः पितरो वासः॥

यजु० 2.32

namo vaḥ pitaro rasāya namo vaḥ pitaraḥ śoṣāya namo vaḥ pitaro jīvāya namo vaḥ pitaraḥ svadhāyai। namo vaḥ pitaro ghorāya namo vaḥ pitaro manyave namo vaḥ pitaraḥ pitaro namo vo gṛhānnaḥ pitaro datta sato vaḥ pitaro deṣmaitadvaḥ pitaro vāsaḥ॥ YV. 2.32

[Meaning] O Elders! We salute you for making our lives full of happiness; for the removal of misery and evils; for imparting to us the knowledge of living a long, healthy, and happy life; for teaching us self-sustainability and dealing with the emergencies in life; for teaching us how to show anger to the wicked persons and to calm

down when it is required. O Elders! Homage unto you, adoration to you. O Elders! Teach us how to conduct household life. Whatever we possess, we offer you; please accept it.

भाष्यम्- (नमो वः०) हे पितरः! रसाय सोमलतादिरसविज्ञानानन्दग्रहणाय, (नमो वः पितरः०) शोषायाग्निवायुविद्याप्राप्तये, (नमो वः पितरो जी०) जीवनार्थं विद्याजीविकाप्राप्तये, (नमो वः पितरःस्व०) मोक्षविद्याप्राप्तये, (नमो वः०) आपत्काल निवारणाय, (नमो वः०) दुष्टानामुपरि क्रोधधारणाय, क्रोधस्य निवारणाय च, (नमो वः पितरः०) सर्वविद्याप्राप्तये च युष्मभ्यं वारं वारं नमोऽस्तु। (गृहान्नः०) हे पितरो! गृहान् गृहसम्बन्धिव्यवहारबोधान्नोऽस्मभ्यं यूयं दत्त। (सतो वः०) हे पितरो! येऽस्माकमधिकारे विद्यमानाः पदार्थाः सन्ति, तान् वयं वो युष्मभ्यं (देष्म) दद्मो, यतो वयं कदाचिद्भवद्भ्यो विद्यां प्राप्य क्षीणा न भवेम। (एतद्वः पितरः०) हे पितरोऽस्माभिर्यद्वासो वस्त्रादिकं वस्तु युष्मभ्यं दीयते एतद्यूयं प्रीत्यागृह्णीत।

Bhāṣyam- (namo vaḥ..) he pitaraḥ! rasāya somalatādirasavijñānānandagrahaṇāya, (namo vaḥ pitaraḥ..) śoṣāyāgnivāyuvidyāprāptaye, (namo vaḥ pitaro jī..) jīvanārthaṁ vidyājīvikāprāptaye, (namo vaḥ pitaraḥsva..) mokṣavidyāprāptaye, (namo vaḥ..) āpatkāla nivāraṇāya, (namo vaḥ..) duṣṭānāmupari krodhadhāraṇāya, krodhasya nivāraṇāya cha, (namo vaḥ pitaraḥ..) sarvavidyāprāptaye cha yuṣmabhyaṁ vāraṁ vāraṁ namo'stu। (gṛhānnaḥ..) he pitaro! gṛhān gṛhasambandhivyavahārabodhānno'smabhyaṁ yūyaṁ datta। (sato vaḥ..) he pitaro! ye'smākamadhikāre vidyamānāḥ padārthāḥ santi, tān vayaṁ vo yuṣmabhyaṁ (deṣma) dadmo, yato vayaṁ kadāchidbhavadbhayo vidyāṁ prāpya kṣīṇā na bhavema। (etadvaḥ pitaraḥ..) he pitaro'smābhiryadvāso vastrādikaṁ vastu yuṣmabhyaṁ dīyate etadyūyaṁ prītyāgṛhṇīta।

Gloss—O Elders, we repeatedly salute you for giving us the knowledge of the juices of the herbs like Somalatā (Soma named creeper) and the bliss of the self and Brahma realization; we pay homage to you, O Elders! For securing the science of energy (electricity) and air from you. Obeisance to you, O Elders! for granting us

education for earning a livelihood. Obeisance to you, O Elders! Again and again for giving us the knowledge of emancipation (*svadhā*), to deal with the emergencies of life (*ghora*), for teaching us to show resentment to the wicked (*manyu*), and to dispel anger. Repeated obeisance to you, O Elders! for securing knowledge of all types. Grant us knowledge of household affairs. We dedicate to you all our belongings so that we may be able to learn from you (all sciences) and may not deteriorate. O elders! Kindly accept whatever we offer to you, e.g., clothes, etc., and be pleased.

आधत्त पितरो गर्भं कुमारं पुष्करस्रजम्। यथेह पुरुषोऽसत्॥ यजु० 2.33

ādhatta pitaro garbhaṁ kumāraṁ puṣkarasrajam। yatheha puruṣo'sat॥ YV. 2.33

[Meaning] O Āchārya! Accept in your womb this child who was born of the lotus womb of its mother so that this child may transform into a good human being by your teachings and preachings.

भाष्यम्- (आधत्त पितरो०) हे पितरः! यूयं मनुष्येषु विद्यागर्भमाधत्त धारयत। तथा विद्यादानार्थं (पुष्करस्रजं) पुष्पमालाधारिणं (कुमारं) ब्रह्मचारिणं यूयं धारयत। (यथेह०) येन प्रकारेणेहास्मिन् संसारे विद्यासुशिक्षायुक्तः पुरुषोऽसत्स्यात्। येन च मनुष्येषूत्तमविद्योन्नतिर्भवेत्तथैव प्रयतध्वम्।

Bhāṣyam- (ādhatta pitaro..) he pitaro! yūyaṁ manuṣyeṣu vidyāgarbhamādhatta dhārayata। tathā vidyādānārthaṁ (puṣkarasrajaṁ) puṣpamālādhāriṇaṁ (kumāraṁ) brahmachāriṇaṁ yūyaṁ dhārayata। (yatheha..) yena prakāreṇehāsmin saṁsāre vidyāsuśikṣāyuktaḥ puruṣo'satsyāt। yena cha manuṣyeṣūttamavidyonnatirbhavettathaiva prayatadhvam।

Gloss—O Āchāryas! Help the people conceive knowledge. Accept this child wearing a garland as your Brahmachārī for imparting knowledge so that the people

in this world may be endowed with a good education. May you strive to equip people here with excellent understanding for social advancement and spiritual upliftment.

ये समानाः समनसो जीवा जीवेषु मामकाः।
तेषां श्रीर्मयि कल्पतामस्मिँल्लोके शतꣳ समाः॥ यजु० *19.46*

ye samānāḥ samanaso jīvā jīveṣu māmakāḥ।
teṣāṁ śrīrmayi kalpatāmasmiṁlloke śata ꣳsamāḥ॥

YV. 19.46

[Meaning] My preceptors who are alive and have the same objective of doing good and imparting genuine knowledge to all, let their prosperity and glory continue for hundreds of years in this world.

भाष्यम्- (ये समानाः०)। ये (मामकाः) मदीया आचार्य्यादयः, (जीवाः) विद्यमानजीवनाः, (समनसः) धर्मेश्वरसर्वमनुष्यहितकरणैकनिष्ठाः, (समानाः) धर्मेश्वरसत्यविद्यादिशुभगुणेषु समानत्वेन वर्त्तमानाः, (जीवेषु) उपदेश्येषु शिष्येषु सत्यविद्यादानाय छलादिदोषराहित्येन वर्त्तमाना विद्वांसः सन्ति, (तेषां०) विदुषां या श्रीः सत्यविद्यादिगुणाढ्या शोभास्ति, (असꣳमिँल्लोके शतं०) सामयिकी लक्ष्मीः शतवर्षपर्य्यन्तं, (कल्पतां) स्थिरा भवतु, यतो वयं नित्यं सुखिनः स्याम।

Bhāṣyam- (ye samānāḥ..)। ye (māmakāḥ) madīyā ācharyyādayaḥ, (jīvāḥ) vidyamānajīvanāḥ, (samanasaḥ) dharmeśvarasarvamanuṣyahitakaraṇaikaniṣṭhāḥ, (samānāḥ) dharmeśvarasatyavidyādiśubhaguṇeṣu samānatvena varttamānāḥ, (jīveṣu) upadeśyeṣu śiṣyeṣu satyavidyādānāya chhalādidoṣarāhityena varttamānā vidvāṁsaḥ santi, (teṣāṁ..) viduṣāṁ yā śrīḥ satyavidyādiguṇāḍhyā śobhāsti, (asmiṁlloke śataṁ..) sāmayikī lakṣamīḥ śatavarṣaparyyantaṁ, (kalpatāṁ) sthirā bhavatu, yato vayaṁ nityaṁ sukhinaḥ syāma।

Gloss— May the prosperity and glory caused by the knowledge and talents (śri) of our Ācharyas, who are alive and devoted to the wellbeing of human beings at large by imparting dharma and understanding; who are

treating all equally in imparting dharma and true knowledge; and who never resorted to fraud, etc. while imparting true knowledge to their disciples. Let their glory and light continue for hundreds of years so that we can always live a happy and healthy life in this world.

उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः।
अमु य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु॥ यजु० *19.49*

udīratāmavara utparāsa unmadhyamāḥ pitaraḥ somyāsaḥ।
amu ya īyuravṛkā ṛtajñāste no'vantu pitaro haveṣu॥

YV. 19.49

[Meaning] May our elders, who are either endowed with low, or moderate or good qualities; who are very gentle and foeless; who has realized Brahman and excelled in the Vedic studies, protect us by imparting us the knowledge of spirituality and science.

भाष्यम्- (उदीरतामवरे०) ये पितरोऽवकृष्टगुणाः, (उत्परासः) उत्कृष्टगुणाः, (उन्मध्यमाः) मध्यस्थगुणाः, (सोम्यासः) सोम्यगुणाः, (अवृकाः) अजातशत्रवः, (ऋतज्ञाः०) ब्रह्मविदो वेदविदश्च, ते ज्ञानिनः पितरो, (हवेषु) देयग्राह्यव्यवहारेषु, विज्ञानदानेन (नोऽवन्तु) अस्मान् सदा रक्षन्तु। तथा (असुं य ईयुः) येऽसुं प्राणमीयुः प्राप्नुयुरर्थाद् द्वाभ्यां जन्मभ्यां विद्वांसो भूत्वा विद्यमानजीवनास्स्युस्त एव सर्वैः सेवनीया, नैव मृताश्चेति। कुतः? तेषां देशान्तरप्राप्त्या सन्निकर्षाभावात्ते सेवाग्रहणेऽसमर्थाः सेवितुमशक्याश्च।

Bhāṣyam- (udīratāmavare..) ye pitaro'vakṛṣṭaguṇāḥ, (utparāsaḥ) utkṛṣṭaguṇāḥ, (unmadhyamāḥ) madhyasthaguṇāḥ, (somyāsaḥ) somyaguṇāḥ, (avṛkāḥ) ajātaśatravaḥ, (ṛtajñāḥ..) brahmavido vedavidaścha, te jñāninaḥ pitaro, (haveṣu) deyagrāhyavyavahāreṣu, vijñānadānena (no'vantu) asmān sadā rakṣantu। tathā (asuṁ ya īyuḥ) ye'suṁ prāṇamīyuḥ prāpnuyurarthād dvābhyāṁ janmabhyāṁ vidvāṁso bhūtvā vidyamānajīvanāssyusta eva sarvaiḥ sevanīyā, naiva mṛtāścheti। kutaḥ? teṣāṁ deśāntaraprāptyā sannikarṣābhāvātte sevāgrahaṇe'samarthāḥ sevitumaśakyāścha।

Gloss—May our elders who have either the lowest or moderate or the highest qualities, who are endowed with decency and foeless, who have realized Brahman and excelled in the Vedas, always protect us by educating us in the social mannerisms and imparting us the knowledge of science and spirituality. Only those elders are to be served by all who are surviving and who have become learned by attaining two births – the first biological birth from the womb of a mother and the second spiritual birth from the womb of the Āchārya in the Gurukula. The dead are never (to be served) because they have attained different bodies and places after death and are no longer with us to receive our services.

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः।
तेषां वयꣳ सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम॥ यजु० 19.50

aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ
somyāsaḥ।
teṣāṁ vaya ꣳsumatau yajñiyānāmapi bhadre saumanase
syāma॥ YV. 19.50

[Meaning] Our decent elders are the knower of Brahman; they have a new approach to all sciences and spirituality; they excel in the study of the Atharvaveda; they are mature and pure; they are experts in performing Yajñas; may we inherit from them the right knowledge and healthy mind to attain dharma, artha, kāma and mokṣa.

भाष्यम्- (अङ्गिरसो नः) येऽङ्गेषु रसभूतस्य प्राणाख्यस्य परमेश्वरस्य ज्ञातारः, (नवग्वाः) सर्वासु विद्यासूत्तमकर्मसु च नवीना गतयो येषां ते, (अथर्वाणः) अथर्ववेदविदो धनुर्वेदविदश्च, (भृगवः) परिपक्वज्ञानाः शुद्धः, (सोम्यासः) शान्ताः सन्ति, (तेषां वयꣳ सुमतौ०) वयं तेषां यज्ञियानां यज्ञादिसत्कर्मसु कुशलानाम्, अपीति निश्चयेन, सुमतौ विद्यादिशुभगुणग्रहणे, (भद्रे) कल्याणकरे व्यवहारे, (सौमनसे) यत्र विद्यानन्दयुक्तं मनो भवति तस्मिन्, (स्याम) अर्थाद्भवता सकाशादुपदेशं गृहीत्वा धर्मार्थकाममोक्षप्राप्ता भवेम।

Bhāṣyam- (aṅgiraso naḥ) ye'ṅgeṣu rasabhūtasya prāṇākhyasya parameśvarasya jñātāraḥ, (navagvāḥ) sarvāsu vidyāsūttamakarmasu cha navīnā gatayo yeṣāṁ te, (atharvāṇaḥ) atharvavedavido dhanurvedavidaścha, (bhṛgavaḥ) paripakvajñānāḥ śuddhaḥ, (somyāsaḥ) śāntāḥ santi, (teṣāṁ vaya ɜsumatau..) vayaṁ teṣāṁ yajñiyānāṁ yajñādisatkarmasu kuśalānām, apīti niśchayena, sumatau vidyādiśubhaguṇagrahaṇe, (bhadre) kalyāṇakare vyavahāre, (saumanase) yatra vidyānandayuktaṁ mano bhavati tasmin, (syāma) arthādbhavatā sakāśādupadeśaṁ gṛhītvā dharmārthakāmamokṣaprāptā bhavema ।

Gloss— Our elders who are the knower of Brahman existing in parts of our body as life-essence; who have a new approach to all sciences and superior actions; who excel in the study of the Atharvaveda and Dhanurveda; who are mature enough, purified and full of tranquillity; who are experts in performing Yajñas; let us approach them to acquire percepts in matters related to the attainment of spiritual and scientific knowledge, noble qualities, good manners, healthy and pleasing mind beneficial to attain dharma, artha, kāma and mokṣa.

ये समानाः समनसः पितरो यमराज्ये ।
तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पताम् ॥ यजु॰ 19.45

ye samānāḥ samanasaḥ pitaro yamarājye ।
teṣāṁ lokaḥ svadhā namo yajño deveṣu kalpatām ॥

YV. 19.45

[Meaning] The elders of equanimous minds and unanimous resolutions pass judgement based on natural justice in the state. People find the joy of nectar in their decisions. Let us salute those elders whose (*Rāṣṭra yajña*) state policies are appreciated by learned persons.

भाष्यम्- (ये समानाः) (समनसः) अनयोरर्थ उक्तः, ये (यमराज्ये) राजसभायां

न्यायाधीशत्वेनाधिकृताः (पितरः) विद्वांसः सन्ति, (तेषां लोकः०) यो न्यायदर्शनं स्वधा अमृतात्मको लोको भवतीति, (यज्ञो०) यश्च प्रजापालनाख्यो राजधर्मव्यवहारो देवेषु विद्वत्सु प्रसिद्धोऽस्ति, सोऽस्माकं मध्ये (कल्पतां) समर्थतां, प्रसिद्धो भवतु। य एवं सत्यन्यायकारिणः सन्ति, तेभ्यो (नमः) नमोऽस्तु। अर्थाद्ये सत्यन्यायाधीशास्ते सदैवास्माकं मध्ये तिष्ठन्तु।

Bhāṣyam- (ye samānāḥ) (samanasaḥ) anayorartha uktaḥ, ye (yamarājye) rājasabhāyāṁ nyāyādhīśatvenādhikṛtāḥ (pitaraḥ) vidvāṁsaḥ santi, (teṣāṁ lokaḥ..) yo nyāyadarśanaṁ svadhā amṛtātmako loko bhavatīti, (yajño..) yaścha prajāpālanākhyo rājadharmavyavahāro deveṣu vidvatsu prasiddho'sti, so'smākaṁ madhye (kalpatāṁ) samarthatāṁ, prasiddho bhavatu। ya evaṁ satyanyāyakāriṇaḥ santi, tebhyo (namaḥ) namo'stu। arthādye satyanyāyādhīśāste sadaivāsmākaṁ madhye tiṣṭhantu।

Gloss—The meanings of the words 'samānāḥ' and 'samanasaḥ' have already been explained.

Let the scholars authorised to perform the duties of judges pass judgements that give a joy of nectar to people in the nation. The responsibility of the state to protect the people, which is appreciated by the learned, be appropriately carried out. We salute the administrators who are truthful and impart justice. May such judges, the lovers of truth and justice, stay with us forever.

ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः।
तेभिर्यमः सꣳरराणो हवीꣳष्युशन्नुशद्भिः प्रतिकाममत्तु॥ यजु० *19.51*

ye naḥ pūrve pitaraḥ somyāso'nūhire somapīthaṁ vasiṣṭhāḥ।
tebhiryamaḥ saꣳrarāṇo havīꣳṣyuśannuśadbhiḥ pratikāmamattu॥ YV. 19.51

[Meaning]— (Pūrve pitaraḥ) Our elders, (somyāsaḥ) who pursue the science of *soma* [spiritual and material sciences], (anuhire) who learnt this science first and then

passed it on to us (somapīthaṁ) for its protection and preservation, (vasiṣṭhāḥ) possess the knowledge of all sciences and good qualities. (tebhiḥ) In the company of such elders (uśadbhiḥ) as aspired for the attainment of dharma and self-realization (haviṁṣi uśan) who want to pass on this knowledge of material and spiritual sciences to all. (yamaḥ) Brahman (sꣳrarāṇaḥ) Who is the source of all true sciences can be realized (pratikāmamattu) and all aspiration redeemed.

भाष्यम्- (ये सोम्यासः) सोमविद्यासम्पादिनः, (वसिष्ठाः) सर्वविद्याद्युत्तमगुणेष्वतिशयेन रममाणाः, (सोमपीथं) सोमविद्यारक्षणं (अनूहिरे) पूर्वं सर्वा विद्याः पठित्वाऽध्याप्य तांस्ता अनुप्रापयन्ति, तै (नः पूर्वे पितरः) येऽस्माकं पूर्वे पितरः सन्ति, (तेभिः) तैः (उशद्भिः) परमेश्वरं धर्मं च कामयमानैः पितृभिः सह समागमेनैव (सꣳरराणः) सत्यविद्यायाः सम्यग्दानकर्त्ता (यमः) सत्यविद्याव्यवस्थास्थापकः परमेश्वरो विदितो भवति। किं कुर्वन्? (हवीꣳषि०) विज्ञानादीन्युशन् सर्वेभ्यो दातुं कामयन् सन्। अतः सर्वो जन एवमाचरन् सन् (प्रतिकाममत्तु) सर्वान् कामान्प्राप्नोतु।

Bhāṣyam- (ye somyāsaḥ) somavidyāsampādinaḥ, (vasiṣṭhāḥ) sarvavidyādyuttamaguṇeṣvatiśayena ramamāṇāḥ, (somapīthaṁ) somavidyārakṣaṇaṁ (anūhire) pūrvaṁ sarvā vidyāḥ paṭhitvā'dhyāpya tāṁstā anuprāpayanti, tai (naḥ pūrve pitaraḥ) ye'smākaṁ pūrve pitaraḥ santi, (tebhiḥ) taiḥ (uśadbhiḥ) parameśvaraṁ dharmaṁ cha kāmayamānaiḥ pitṛbhiḥ saha samāgamenaiva (saꣳrarāṇaḥ) satyavidyāyāḥ samyagdānakarttā (yamaḥ) satyavidyāvyavasthāsthāpakaḥ parameśvaro vidito bhavati। kiṁ kurvan? (havīꣳṣi..) vijñānādīnyuśan sarvebhyo dātuṁ kāmayan san। ataḥ sarvo jana evamācharan san (pratikāmamattu) sarvān kāmānprāpnotu।

Gloss—One can realize Parameśvara in the company of those who pursue the science of *soma* (spirituality); who enjoy all sciences and supreme qualities; who preserve the science of *soma* for future generations; who learn themselves all sciences and then pass them on to others. This realization of Parameśvara is possible in the company of elders who aspire to attain dharma and self-

realization. Parameśvara is the source of all true sciences. The scholars and scientists who strive to pass on the true knowledge or sciences to others redeem all their cherished wishes. Let, therefore, all men redeem their cherished wishes by acting in the manner described above.

बर्हिषदः पितर ऊत्यर्वागिमा वो हव्या चकृमा जुषध्वम्।
त आ गतावसा शंतमेनाथ नः शं योररपो दधात॥ यजु० 19.55

barhiṣadaḥ pitara ūtyarvāgimā vo havyā chakṛmā juṣadhvam।
ta ā gatāvasā śaṁtamenātha naḥ śaṁ yorarapo dadhāta॥
YV. 19.55

[Meaning] (pitara) O elders! (barhiṣadaḥ) you have established in Brahman. (vaḥ ūtī) For your care, we (chakṛma) prepare (imā) these (havyā) eatables and other things worthy of being served for you, (juṣadhvaṁ) accept them with kindness. (āgata) come (avasā) for our rescue and (śantamena) most beneficent aid. (atha arvāk) Also, (naḥ) give us (śañyoḥ) the comforts of form science and spirituality, and (dadhāt) keep us away from (arapa) pāpa [actions resulting in our downfall).

भाष्यम्- (बर्हिषदः) ये बर्हिषि सर्वोत्तमे ब्रह्मणि विद्यायां च निषण्णास्ते (पितरः) विद्वांसः (अवसा शन्तमेन) अतिशयेन कल्याणरूपेण रक्षणेन सह वर्त्तमानः, (आगत) अस्माकं समीपमागच्छन्तु। आगतान् तान्प्रत्येवं वयं ब्रूमहे-हे विद्वांसः ! यूयमागत्य (अर्वाक्) पश्चात् (इमा०) इमानि हव्यानि ग्राह्यदेयानि वस्तूनि (जुषध्वं) सम्प्रीत्या सेवध्वम्। हे पितरः! वयं (ऊत्या) भवद्रक्षणेन (वो) युष्माकं सेवां (चकृम) नित्यं कुर्य्याम। (अथा नः शं०) अथेति सेवाप्राप्तेरनन्तरं, यूयं नोऽस्माकं शंयोर्विज्ञानरूपं सुखं दधात। किन्त्वविद्यारूपं पापं दूरीकृत्वा (अरपः) निष्पापतां दधात। येन वयमपि निष्पापा भवेमेति॥11॥

Bhāṣyam- (barhiṣadaḥ) ye barhiṣi sarvottame brahmaṇi vidyāyāṁ cha niṣaṇṇāste (pitaraḥ) vidvāṁsaḥ (avasā śantamena) atiśayena kalyāṇarūpeṇa rakṣaṇena saha

varttamānaḥ, (āgata) asmākaṁ samīpamāgachchhantu । āgatān tānpratyevaṁ vayaṁ brūmahe-he vidvāṁsaḥ ! yūyamāgatya (arvāk) paśchāt (imā..) imāni havyāni grāhyadeyāni vastūni (juṣadhvaṁ) samprītyā sevadhvam । he pitaraḥ! vayaṁ (ūtyā) bhavadrakṣaṇena (vo) yuṣmākaṁ sevāṁ (chakṛma) nityaṁ kuryyāma । (athā naḥ śaṁ..) atheti sevāprāpteranantaraṁ, yūyaṁ no'smākaṁ śaṁyorvijñānarūpaṁ sukhaṁ dadhāta । kintvavidyārūpaṁ pāpaṁ dūrīkṛtvā (arapaḥ) niṣpāpatāṁ dadhāta । yena vayamapi niṣpāpā bhavemeti ॥11 ॥

Gloss— May the learned elders, who are established in Brahman and the knowledge of eternity and endowed with the desire of doing altruistic welfare and protection, favour us with a visit. May we receive and welcome them with these utterances: "O Learned scholars, please come to us and accept our services. O, scholars! Since you are giving us protection through imparting knowledge, we must offer our best services to you so that you may provide us with the wealth of knowledge of science and spirituality and its consequent happiness and free us from pāpa (actions responsible for our downfall). As such, we may also be exonerated from the pāpa.

आहं पितॄन्त्सुविदत्राँ2 अवित्सि नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ यजु० 19.56

āhaṁ pitṝntsuvidatrāṁ 2 avitsi napātaṁ cha vikramaṇaṁ cha viṣṇoḥ ।
barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ ॥ YV. 19.56

[Meaning]— (aham) I (avitsi) know (pitṛn) these elders (suvidtrāः) who grants us happiness by imparting knowledge to us. I also know the (napātam) indestructible nature and (vikramaṇam) creative power (viṣṇoḥ) of Viṣṇu [Omnipresent Parameśvara]. (barhiṣadaḥ) The elders who are established in

Prameśvara (bhajantaḥ) and enjoy the (pitvaḥ) bliss (sutasya) of self-realization (iha āgamiṣṭhāḥ) should come to us.

भाष्यम्-(आहं पितॄन्सुविदत्राँ०) ये बर्हिषदः (स्वधया) अन्नेन (सुतस्य) सोमवल्यादिभ्यो निष्पादितस्य रसस्य प्राशनं (भजन्ते) सेवन्ते, (पित्वः) तत्पानं कृत्वा (त इहाग०) अस्मिन्नस्मत्सन्निहितदेशे ते पितर आगच्छन्तु। य ईदृशः पितरः सन्ति, तान् विद्यादिशुभगुणानां दानकर्तॄनहं (आ अवित्सि) आ समन्ताद्वेद्मि। अत्र व्यत्ययेनात्मनेपदमिडभावश्च। तान् विदित्वा सङ्गम्य च, (विष्णोः) सर्वत्रव्यापकस्य परमेश्वरस्य (विक्रमण च) विविधक्रमेण जगद्रचनं तथा (नपातं च) न विद्यते पातो विनाशो यस्य तन्मोक्षाख्यं पदं च वेद्मि। यत्प्राप्य मुक्तानां सद्यः पातो न विद्यते। तदेतच्च विदुषां सङ्गेनैव प्राप्तं भवति। तस्मात्सर्वैर्विदुषां समागमः सदा कर्त्तव्य इति।

Bhāṣyam-(āhaṁ pitṝnsuvidatrāṁ..) ye barhiṣadaḥ (svadhayā) annena (sutasya) somavalyādibhyo niṣpāditasya rasasya prāśanaṁ (bhajante) sevante, (pitvaḥ) tatpānaṁ kṛtvā (ta ihāga..) asminnasmatsannihitadeśe te pitara āgachchhantu। ya īdṛśaḥ pitaraḥ santi, tān vidyādiśubhaguṇānāṁ dānakartṝnahaṁ (ā avitsi) ā samantādvedyi। atra vyatyayenātmanepadamiḍabhāvaścha। tān viditvā saṅgamya cha, (viṣṇoḥ) sarvatravyāpakasya parameśvarasya (vikramaṇa cha) vividhakrameṇa jagadrachanaṁ tathā (napātaṁ cha) na vidyate pāto vināśo yasya tanmokṣākhyaṁ padaṁ cha vedmi। yatprāpya muktānāṁ sadyaḥ pāto na vidyate। tadetachcha viduṣāṁ saṅgenaiva prāptaṁ bhavati। tasmātsarvairviduṣāṁ samāgamaḥ sadā karttavya iti।

Gloss—May these elders who have (*barhiṣad*) established in Supreme Being, who relish the drink prepared from the *Soma* plant, visit this place near us, having taken the *Soma* juice. May I know such elders as are bestowers of gifts of knowledge and other good qualities? Here the use of *Ātmanepada* and the absence of the suffix "*iṭ*" shows *vyatyaya* [diverse grammatical application]). Having acquainted with good scholars and approached them, may I attain the knowledge of all-pervading Viṣṇu's [Parameśvara's] (*vikramaṇa*) multi-

formed creation and (*napāta*) and the ever-lasting place of Mokṣa achieving which there is no possibility of immediate retreat. It is possible in association with the learned people. So, everybody should always strive to have a company of learned people.

उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु।
त आ गमन्तु त इह श्रुवन्त्विधि ब्रुवन्तु तेऽवन्त्वस्मान्॥ यजु० 19.57

upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu।
ta ā gamantu ta iha śruvantvidhi bruvantu te'vantvasmān॥
YV. 19.57

[Meaning] (pitaraḥ) May the elders, (somyāsaḥ) knower of the science of soma and worthy of respect (upahutāḥ) on being invited to (barhiṣyeśu) the exalted (priyeṣu) coveted (nidhiṣu) positions (iha) in the nation, (te āgamantu) become accessible to us. (te) They should (śruvantu) listen to our problems (bruvantu), solve them and (te asmān avantu) save us from unnecessary harassment.

भाष्यम्- (सोम्यासः) ये प्रतिष्ठार्हाः पितरस्ते (बर्हिष्येषु) प्रकृष्टेषु (निधिषु) उत्तमवस्तुथापनार्हेषु (प्रियेषु) प्रीत्युत्पादकेषु आसनेषु (उपहूताः) निमन्त्रिताः सन्तः सीदन्तु (आगमन्तु) सत्कारं प्राप्यास्मत्समीपं वारंवारमागच्छन्तु। (त इह) त इहागत्यास्मत्प्रश्नान् (श्रुवन्तु) श्रृण्वन्तु। श्रुत्वातदुत्तराणि। (अधिब्रुवन्तु) कथयन्तु। एवं विद्यादानेन व्यवहारोपदेशेन च (तेऽवन्त्वस्मान्) सदास्मान् रक्षन्तु।

Bhāṣyam- (somyāsaḥ) ye pratiṣṭhārhāḥ pitaraste (barhiṣyeṣu) prakṛṣṭeṣu (nidhiṣu) uttamavastuthāpanārheṣu (priyeṣu) prītyutpādakeṣu āsaneṣu (upahūtāḥ) nimantritāḥ santaḥ sīdantu (āgamantu) satkāraṁ prāpyāsmatsamīpaṁ vāraṁvāramāgachchhantu। (ta iha) ta ihāgatyāsmatpraśnān (śruvantu) śṛṇvantu। śrutvātaduttarāṇi। (adhibruvantu) kathayantu। evaṁ vidyādānena vyavahāropadeśena cha (te'vantvasmān) sadāsmān rakṣantu।

Gloss—May those (*somyāsaḥ*) venerable elders occupy

these high positions on being invited to exalted positions. Having attained these honourable posts, may they contact us frequently. Thus, they should always protect us by imparting us knowledge and guiding us in worldly affairs.

अग्निष्वात्ताःपितर एह गच्छत सदःसदः सदत सुप्रणीतयः ।
अत्ता हवीꣳषि प्रयतानि बर्हिष्यथा रयिꣳसर्ववीरं दधातन ॥ यजु० *19.59*

agniṣvāttāḥpitara eha gachchhata sadaḥsadaḥ sadata supraṇītayaḥ ।
attā havīꣳṣi prayatāni barhiṣyathā rayiꣳsarvavīraṁ dadhātana ॥ YV. 19.59

[Meaning] O (*Agniṣvāttā*) knowledgeable and (supraṇītayaḥ) just (pitaraḥ) elders! (gachchhata) become accessible (eha) to us; (sadata) visit (sadaḥ sadaḥ) all houses and assemblies. Please (attā) accept (havīṁṣ) our oblations for the yajña of nation-making (prayatāni) offered by us with genuine efforts. (atha) Afterwards (barhiṣi), making good use of your positions and posts (dadhātana), make available (rayiṁ) all material means (sarvavīram) for all persons in the nation.

भाष्यम्- (अग्निष्वात्ताः पितर एह गच्छत) हे पूर्वोक्ता अग्निष्वात्ताः पितरः! अस्मत्सन्निधौ प्रीत्या आगच्छत। आगत्य (सुप्रणीतयः) शोभना प्रकृष्टा नीतिर्येषां त एवम्भूता भवन्तः पूज्याः सन्तः (सदः सदः सदत) प्रतिगृहं प्रतिसभां चोपदेशार्थं स्थितिं भ्रमणं च कुरुत। (अत्ता हवीꣳषि०) प्रयत्नयुक्तानि कर्माणि, देययोग्यान्युत्तमान्नानि वा यूयं स्वीकुरुत। (बर्हिष्यथा) अथेत्यनन्तरं, बर्हिषि सदसि गृहे वा स्थित्वा (रयिꣳ सर्ववीरं०) सर्वैर्वीरैर्युक्तं विद्यादिधनं यूयं दधातन। यतोऽस्मासु बुद्धिशरीरबलयुक्तावीराः स्थिराः भवेयुः, सत्यविद्याकोशश्च।

Bhāṣyam- (agniṣvāttāḥ pitara eha gachchhata) he pūrvoktā agniṣvāttāḥ pitaraḥ! asmatsannidhau prītyā āgachchhata। āgatya (supraṇītayaḥ) śobhanā prakṛṣṭā nītiryeṣāṁ ta evambhūtā bhavantaḥ pūjyāḥ santaḥ (sadaḥ sadaḥ sadata) pratigṛhaṁ pratisabhāṁ chopadeśārthaṁ sthitiṁ bhramaṇaṁ

cha kuruta। (attā havīꣳṣi..) prayatnayuktāni karmāṇi, deyayogyānyuttamānnāni vā yūyaṁ svīkuruta। (barhiṣyathā) athetyanantaraṁ, barhiṣi sadasi gṛhe vā sthitvā (rayiꣳ sarvavīraṁ..) sarvairvīrairyuktaṁ vidyādidhanaṁ yūyaṁ dadhātana। yato'smāsu buddhiśarīrabalayuktāvīrāḥ sthirāḥ bhaveyuḥ, satyavidyākośaścha।

Gloss—O (*agniṣvātta*) Spiritually advanced elders, be pleased to visit us. You being noble policymakers, deserve veneration. Visit every house and all assemblies for guidance. Kindly accept the contributions that we have made with our efforts. Grace your positions by making education and all material means available to all so that we may have mentally and physically strong persons among us and a treasure of true sciences.

ये अग्निष्वात्ता ये अनग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते।
तेभ्यः स्वराडसुनीतिमेतां यथावशं तन्वं कल्पयाति॥ यजु॰ 19.60

ye agniṣvāttā ye anagniṣvāttā madhye divaḥ svadhayā mādayante।
tebhyaḥ svarāḍasunītimetāṁ yathāvaśaṁ tanvaṁ kalpayāti॥ YV. 19.60

[Meaning] (ye) Those (*agniṣvāttā*) who are well versed in the science of Agni (spiritual science), and (ye) those (*anagniṣvāttā*) who are well versed in the material sciences, they (mādayante) take delight and enjoy (svadhayā madhye divaḥ) self-realisation. (*svarāḍ*) Parameśvara blesses them with (*yathāvaśaṁ*) desirous things. Let us learn (tebhyaḥ) from the life sciences and (etām asunītim) this science of life.

भाष्यम्- (ये अग्निष्वात्ताः) ये अग्निविद्यायुक्ताः, (अनग्निष्वात्ताः) ये वायुजलभूगर्भादिविद्यानिष्ठाः, (मध्ये दिवः) द्योतनात्मकस्य परमेश्वरस्य सद्विद्याप्रकाशस्य च मध्ये (स्वधया) अन्नविद्यया शरीरबुद्धिबलधारणेन च (मादयन्ते) आनन्दिता भूत्वा, अस्मान्सर्वान् जनानानन्दयन्ति, (तेभ्यः) तेभ्यो विद्वद्भ्यो वयं नित्यं सद्विद्यां तथा (असुनीतिमेतां) सत्यन्याययुक्तामेतां प्राणनीतिं च गृह्णीयाम। (यथावशं) ते विद्वांसो वयं च

विद्याविज्ञानप्राप्त्या सर्वोपकारेषु नियमेषु स्वतन्त्राः, प्रत्येकप्रियेषु च परतन्त्रा भवन्तु। यतः (स्वराट्) स्वयं राजते प्रकाशते स्वान् राजयति प्रकाशयति वा स स्वराट् परमेश्वरः (तन्वं कल्पयाति) तनुं विद्वच्छरीरमस्मदर्थं कृपया कल्पयाति, कल्पयतु निष्पादयतु। यतोऽस्माकं मध्ये बहवो विद्वांसो भवेयुः।

Bhāṣyam- (ye agniṣvāttāḥ) ye agnividyāyuktāḥ, (anagniṣvāttāḥ) ye vāyujalabhūgarbhādividyāniṣṭhāḥ, (madhye divaḥ) dyotanātmakasya parameśvarasya sadvidyāprakāśasya cha madhye (svadhayā) annavidyayā śarīrabuddhibaladhāraṇena cha (mādayante) ānanditā bhūtvā, asmānsarvān janānānandayanti, (tebhyaḥ) tebhyo vidvadbhyo vayaṁ nityaṁ sadvidyāṁ tathā (asunītimetāṁ) satyanyāyayuktāmetāṁ prāṇanītiṁ cha gṛhṇīyāma। (yathāvaśaṁ) te vidvāṁso vayaṁ cha vidyāvijñānaprāptyā sarvopakāreṣu niyameṣu svatantrāḥ, pratyekapriyeṣu cha paratantrā bhavantu। yataḥ (svarāṭ) svayaṁ rājate prakāśate svān rājayati prakāśayati vā sa svarāṭ parameśvaraḥ (tanvaṁ kalpayāti) tanuṁ vidvachchharīramasmadarthaṁ kṛpayā kalpayāti, kalpayatu niṣpādayatu। yato'smākaṁ madhye bahavo vidvāṁso bhaveyuḥ।

Gloss—May we always learn (*etām asunītim)* eternal sciences and science of life which follow true and just laws from (*agniṣvāttā*) those who are well versed in the science of Agni; (*anagniṣvāttā*) who are well versed in the science of atmosphere, hydrology, water vapours and geology; who take delight and enjoy in the Self-effulgent Parameśvara with the help of food technology and make all others happy. Let all scholars, and we have the experience of that knowledge and remain free in matters concerning our well-being but not in issues about the good of all beings because the Self-effulgent Parameśvara creates the learned persons for the help of people like us, thus may we have an abundance of the learned amongst us.

अग्निष्वात्तानृतुमतो हवामहे नाराशꣳसे सोमपीथं य आशुः।

ते नो विप्रासः सुहवा भवन्तु वयꣳस्याम पतयो रयीणाम् ॥ यजु० 19.61

agniṣvāttānṛtumato havāmahe nārāśaꣳse somapīthaṁ ya āśuḥ ।
te no viprāsaḥ suhavā bhavantu vayaꣳsyāma patayo rayīṇām ॥ YV.19.61

[Meaning] We pay homage to those scholars who are experts in (agniṣvāttās) spirituality and laws of nature, those who (āśu) promptly excel (somapītham) in material sciences (nārāśaṁsa) and the duties to be performed by human beings. May (te) these (viprāśaḥ) learned scholars be (suhava) easily accessible (naḥ) to us. May (vayam) we (syām) be the (patayaḥ) custodian (rayīṇām) of material means.

भाष्यम्- (अग्निष्वात्ता०) हे मनुष्याः! यथा वयं, ऋतुविद्यावतोऽर्थाद्यथासमयमुद्योगकारिणोऽग्निष्वा (त्ताः) पितरः सन्ति तान् (हवामहे) आह्वयामहे, तथैव युष्माभिरपि तत्सेवनायाह्वानं नित्यं कार्य्यम्। (सोमपीथं य आशुः) ये सोमपानमश्नन्ति, ये च (नाराशꣳसे) नरैः प्रशस्येऽनुष्ठातव्ये कर्मणि कुशलाः सन्ति, (ते नो विप्रासः) ते विप्रा मेधाविनो, नोऽस्मान् (सुहवा०) सुष्ठुतया ग्रहीतारो भवन्तु। (सोमपीथ०) ये सोमविद्यादानग्रहणाभ्यां तृप्ताः एषां संगेन (वयꣳ स्याम पतयो०) सत्यविद्याचक्रवर्त्तिराज्यश्रीणां पतयः पालकाः स्वामिनो भवेम ॥

Bhāṣyam- (agniṣvāttā..) he manuṣyāḥ! yathā vayaṁ, ṛtuvidyāvato'rthādyathāsamayamudyogakāriṇo'gniṣvā (ttāḥ) pitaraḥ santi tān (havāmahe) āhvayāmahe, tathaiva yuṣmābhirapi tatsevanāyāhvānaṁ nityaṁ kāryyam। (somapīthaṁ ya āśuḥ) ye somapānamaśnanti, ye cha (nārāśaꣳse) naraiḥ praśasye'nuṣṭhātavye karmaṇi kuśalāḥ santi, (te no viprāsaḥ) te viprā medhāvino, no'smān (suhavā0) suṣṭhutayā grahītāro bhavantu। (somapīthaṁ..) ye somavidyādānagrahaṇābhyāṁ tṛptāḥ eṣāṁ saṁgena (vayaꣳ syāma patayo..) satyavidyācakravarttirājyaśrīṇāṁ patayaḥ pālakāḥ svāmino bhavema ॥

Gloss— O Men! Just as we invite the elders who are aware of the laws of nature and act according to time

and place, you should always ask them to offer your services. Those who enjoy (somapāna) knowledge of material sciences and who are well versed in the duties to be performed by human beings, may those scholars guide us. Those who have satisfied in the acquisition and imparting knowledge of material sciences, may we in their company become the custodian of true sciences and the universal empire of the earth.

ये चेह पितरो ये च नेह याँश्च विद्म याँ उ च न प्रविद्म।
त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञꣳ सुकृतं जुषस्व॥ यजु० 19.67

ye cheha pitaro ye cha neha yāṁścha vidma yāṁ u cha na pravidma।
tvaṁ vettha yati te jātavedaḥ svadhābhiryajñaṁ sukṛtaṁ juṣasva॥ YV. 19.67

[Meaning] The elderly scholars who are here with us and who are not with us, those whom we know due to proximity with them and whom we know not due to their distant location, you, (jātaveda!) O Parameśvara, You know them (yati) very well, so make us befriend with them. You (juṣasva) accept the (yajñam) yajña (sukṛtam) very well done by us (svadhābhiḥ) with the help of yajña material.

भाष्यम्-(ये चेह पितरो०) ये पितरो विद्वांस इहास्मत्सन्निधौ वर्त्तन्ते, ये चेहास्मत्समक्षे न सन्त्यर्थादिशान्तरे तिष्ठन्ति, (यांश्च विद्म) यान् वयं जानीमः, (यां 2॥ उ च न०) दूरदेशस्थित्या यांश्च वयं न जानीमस्तान् सर्वान्, हे (जातवेदः) परमेश्वर! (त्वं वेत्थ) त्वं यथावज्जानास्यतो भवान् तेषामस्माकं च सङ्गं निष्पादय। (स्वधा०) योऽस्माभिस्सुकृतः सम्यगनुष्ठितो यज्ञोऽस्ति, स्वं स्वधाभिरन्नादिभिः सामग्रीभिः सम्पादितं यज्ञं सदा जुषस्व, सेवस्व। येनास्माकमभ्युदयनिः श्रेयसकरं क्रियाकाण्डं सम्यक् सिध्येत् (यति ते) ये यावन्तः परोक्षा विद्यमाना विद्वांसः सन्ति, तानस्मान्प्रापय।

Bhāṣyam-(ye cheha pitaro..) ye pitaro vidvāṁsa ihāsmatsannidhau varttante, ye chehāsmatsamakṣe na santyarthāddeśāntare tiṣṭhanti, (yāṁścha vidma) yān vayaṁ

jānīmaḥ, (yāṁ 2 ॥ u cha na..) dūradeśasthityā yāṁścha vayaṁ na jānīmastān sarvān, he (jātavedaḥ) parameśvara! (tvaṁ vetttha) tvaṁ yathāvajjānāsyato bhavān teṣāmasmākaṁ cha saṅgaṁ niṣpādaya। (svadhā..) yo'smābhissukṛtaḥ samyaganuṣṭhito yajño'sti, svaṁ svadhābhirannādibhiḥ sāmagrībhiḥ sampāditaṁ yajñaṁ sadā juṣasva, sevasva। yenāsmākamabhyudayaniḥ śreyasakaraṁ kriyākāṇḍaṁ samyak sidhyet (yati te) ye yāvantaḥ parokṣā vidyamānā vidvāṁsaḥ santi, tānasmānprāpaya।

Gloss — O Parameśvara! You know the learned elders present here with us who are not with us due to their distant location, whom we know and those we do not know. Kindly make us befriend all of them. Accept the yajña performed by us properly with the help of yajña-material so that our social advancement and spiritual upliftment take place properly. Kindly make all such hidden or unknown scholars accessible to us.

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वोसो य उ परास ईयुः।
ये पार्थिवे रजस्या निषत्ता ये वा नूनꣳ सुवृजनासु विक्षु॥ यजु० 19.68

idaṁ pitṛbhyo namo astvadya ye pūrvoso ya u parāsa īyuḥ।
ye pārthive rajasyā niṣattā ye vā nūna ꣳsuvṛjanāsu vikṣu॥
YV. 19.68

[Meaning] (idam) Let this (namaḥ) obeisance be made (adya) today (pitṛbhyaḥ) to those elders, (pūrvāsaḥ) who are our predecessors, (ye u) to those who are (parāsaḥ) our successors, (ye) to those who are (āniṣattā) expert (pārthive rajasi) material sciences, (ye) to those who have occupied (vikṣu suvṛjanāsu) high positions and power (īyuḥ) should become easily accessible to us.

भाष्यम्- (इदं पितृभ्यः०) ये पितरोऽद्येदानीमस्मत्समीपेऽध्ययनाध्यापने कर्मणि वर्त्तन्ते, (पूर्वासः०) पूर्वमधीत्य विद्वांसः सन्ति, (ये पार्थिवे रजसि) ये पृथिवीसम्बन्धिभूगर्भविद्यायां (आनिषत्ता) आ समन्तान्निषण्णाः सन्ति, (ये वा नूनꣳ सु०)

ये च सुष्ठुबलयुक्तासु प्रजासभाध्यक्षाः सभासदो भूत्वा न्यायाधीशत्वादिकर्मणेऽधिकृताः सन्ति, ते चास्मान् (ईयुः) प्राप्नुयुः। इत्थंभूतेभ्य पितृभ्योऽस्माकमिदं सततं (नमोऽस्तु)।

Bhāṣyam- (idaṁ pitṛbhyaḥ..) ye pitaro'dyedānīmasmatsamīpe'dhyayanādhyāpane karmaṇi varttante, (pūrvāsaḥ..) pūrvamadhītya vidvāṁsaḥ santi, (ye pārthive rajasi) ye pṛthivīsambandhibhūgarbhavidyāyāṁ (āniṣattā) ā samantānniṣaṇṇāḥ santi, (ye vā nūna ṛsu..) ye cha suṣṭhubalayuktāsu prajāsabhādhyakṣāḥ sabhāsado bhūtvā nyāyādhīśatvādikarmaṇe'dhikṛtāḥ santi, te chāsmān (īyuḥ) prāpnuyuḥ। itthaṁbhūtebhya pitṛbhyo'smākamidaṁ satataṁ (namo'stu)।

Gloss—May those elders who are presently engaged in the profession of learning and teaching, who have previously completed their studies and those who are at home (*āniṣattā*) in the sciences related to the earth like geography, geology and geothermal energy etc., and also those who be endowed with power, are presidents and members of the assemblies and are entrusted with the administration of justice, etc. become easily accessible to us. We pay homage to such elders continuously.

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि।
उशन्नुशत आ वह पितॄन्हविषे अत्तवे॥ यजु० 19.70

uśantastvā ni dhīmahyuśantaḥ samidhīmahi।
uśannuśata ā vaha pitṝnhaviṣe attave॥ YV. 19.70

[Meaning] O child or student! (uśantaḥ) longing for (tvā) you (nidhīmahi) we hold you in our womb; (uśantaḥ) longing for you (samidhīmahi) we make you well versed in knowledge; do you (uśan) longing for the (attave) acquisition of (*haviṣe*) knowledge (āvaha) approach (pitṝn) the elders [parents and āchārya].

भाष्यम्- (उशन्तस्त्वा निधीमहि) हे परमेश्वर! वयं त्वां कामयमाना, इष्टत्वेन हृदयाकाशे, न्यायाधीशत्वेन राष्ट्रे, सदा स्थापयामः। (उशन्तः समिधीमहि) हे जगदीश्वर!

त्वं शृणवन्तः श्रावयन्तः सम्यक् प्रकाशयेमहि। कस्मै प्रयोजनायेत्यत्राह-(हविषे अत्तवे) सद्विद्याग्रहणाय तेभ्यो धनाद्युत्तमदार्थदानायानन्दभोगाय च। (उशन्नुशत आवह पितॄन्) सत्योपदेशविद्याकामयमानान् कामयमानस्संस्त्वमस्मानावहासमन्तात्प्रापय॥

Bhāṣyam- (uśantastvā nidhīmahi) he parameśvara! vayaṁ tvāṁ kāmayamānā, iṣṭatvena hṛdayākāśe, nyāyādhīśatvena rāṣṭre, sadā sthāpayāmaḥ। (uśantaḥ samidhīmahi) he jagadīśvara! tvaṁ śṛṇavantaḥ śrāvayantaḥ samyak prakāśayemahi। kasmai prayojanāyetyatrāha-(haviṣe attave) sadvidyāgrahaṇāya tebhyo dhanādyuttamadārthadānāyānandabhogāya cha। (uśannuśata āvaha pitṝn) satyopadeśavidyākāmayamānān kāmayamānassaṁstvamasmānāvahāsamantātprāpaya॥

Gloss — O Parameśvara! Longing for you, we (*nidhīmahi*) locate you in our hearts as our worshipable Lord and our country as the administrator of justice. O Lord of the Universe! May we illuminate (the whole world) by listening to your commands in our hearts and reciting prayers for you to gain knowledge of true sciences, donate money and other best-quality products and enjoy happiness? Do you come to us as a favourite of those who long to learn of true sciences?

पितृभ्यः स्वधायिभ्यः स्वधा नमः पितामहेभ्यः स्वधायिभ्यः स्वधा नमः प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः। अक्षन् पितरोऽमीमदन्त पितरोऽतीतृपन्त पितरः। पितरः शुन्धध्वम्॥ यजु० 19.36

pitṛbhyaḥ svadhāyibhyaḥ svadhā namaḥ pitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ prapitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ। akṣan pitaro'mīmadanta pitaro'tītṛpanta pitaraḥ। pitaraḥ śundhadhvam॥ YV. 19.36

[Meaning] (pitṛbhyaḥ) Let the elders (svadhāyibhyaḥ) who aspire for means for the sustenance of life be taken care of (svadhā) with food and drinks. The elders called Pitāmaha (who have lived a life of Brahmacharya for 24

years), who need life-sustaining facilities, should be taken care of with the same. The elders called Prapitāmaha (who have lived a life of Brahmacharya for 48 years) should also be treated in the same way. All elders, when provided with clothes to wear, become happy; when supplied with food to eat and potable water to drink, become satisfied, and they would bestow upon you all blessings.

भाष्यम्- (पितृभ्यः०) स्वां स्वकीयाममृताख्यां मोक्षविद्यां कर्त्तुं शीलं येषां, तेभ्यो वसुसंज्ञकेभ्यो विद्याप्रदातृभ्यो, जनकेभ्यश्च, (स्वधा०) अन्नाद्युत्तमवस्तु दद्मः। ये च चतुर्विंशतिवर्षपर्य्यन्तेन ब्रह्मचर्य्येण विद्यां पठित्वा पाठयन्ति ते पितामहाः, (प्रपितामहेभ्यः०) येऽष्टाचत्वारिंशद्वर्षप्रमितेन ब्रह्मचर्येण विद्यापारावारं प्राप्याध्यापयन्ति त आदित्याख्या, अर्थात् सत्यविद्याद्योतकाः। (नमः) तेभ्योऽस्माकं सततं नमोऽस्तु। (अक्षन् पितरः०) हे पितरो! भवन्तोऽक्षन्नत्रैव भोजनाच्छादनादिकं कुर्वीरन्। 'अमीमदन्त पितरः' इति पूर्वं व्याख्यातम्। (अतीतृपन्त पितरः) हे पितरोऽस्मत्सेवयाऽऽनन्दिता भूत्वा तृप्ता भवत। (पितरः शुन्धध्वम्) हे पितरो यूयमुपदेशेनाविद्यादिदोषविनाशादस्मान् शुन्धध्वं पवित्रान् कुरुत।

Bhāṣyam- (pitṛbhyaḥ..) svāṁ svakīyāmamṛtākhyāṁ mokṣavidyāṁ karttuṁ śīlaṁ yeṣāṁ, tebhyo vasusaṁjñakebhyo vidyāpradātṛbhyo, janakebhyaścha, (svadhā..) annādyuttamavastu dadmaḥ। ye cha chaturviṁśativarṣaparyyantena brahmacharyyeṇa vidyāṁ paṭhitvā pāṭhayanti te pitāmahāḥ, (prapitāmahebhyaḥ..) ye'ṣṭāchatvāriṁśadvarṣapramitena brahmacharyeṇa vidyāpārāvāraṁ prāpyādhyāpayanti ta ādityākhyā, arthāt satyavidyādyotakāḥ। (namaḥ) tebhyo'smākaṁ satataṁ namo'stu। (akṣan pitaraḥ..) he pitaro! bhavanto'kṣannatraiva bhojanāchchhādanādikaṁ kurvīran। 'amīmadanta pitaraḥ' iti pūrvaṁ vyākhyātam। (atītṛpanta pitaraḥ) he pitaro'smatsevayā''nanditā bhūtvā tṛptā bhavata। (pitaraḥ śundhadhvam) he pitaro yūyamupadeśenāvidyādidoṣavināśādasmān śundhadhvaṁ pavitrān kuruta।

Gloss—Let us arrange food and other facilities for vasu-named elders who give us knowledge and keep

themselves engaged in attaining mokṣa. Those who start teaching on having lived a life of Brahmachārī-s for 24 years in studies are called Pitāmahās (grand elders). Those who start teaching on having passed 48 years of their life of Brahmacharya in studies are called Ādityas (great-grand elders), i.e. illuminators of true sciences. We salute them constantly. O elders! May you have your lodging and board here with me. '*Amimadanta pitaraḥ'* (O elders rejoice)- this phrase has been explained above. O elders, be rejoiced and satisfied by our services. O elders, you purge us of all evil, blemishes, and ignorance by your preachings/discourses.

पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः। पवित्रेण शतायुषा पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः। पवित्रेण शतायुषा विश्वमायुर्व्यश्नवै॥ यजु० 19.37

punantu mā pitaraḥ somyāsaḥ punantu mā pitāmahāḥ punantu prapitāmahāḥ। pavitreṇa śatāyuṣā punantu mā pitāmahāḥ punantu prapitāmahāḥ। pavitreṇa śatāyuṣā viśvamāyurvyaśnavai॥ YV. 19.37

[Meaning] Purify me, O elders! who excel in material sciences. O grand-elders! Make me pure. May great-grand-elders purify me. O grand elders and great-grand elders keep me purified with the help of Brahmacharya, which helps lead a complete life span of a hundred years! By Brahmacharya, may I attain a complete lifespan of hundred years.

भाष्यम-(पुनन्तु मा पितरः) भो पितरः! पितामहाः! प्रपितामहाश्च! भवन्तो मां मनःकर्मवचनद्वारा वारंवारं पुनन्तु, पवित्रव्यवहारकारिणं कुर्वन्तु। केन पुनन्त्वित्याह-(पवित्रेण) पवित्रकर्मानुष्ठानकरणोपदेशेन, (शतायुषा) शतवर्षपर्य्यन्तजीवननिमित्तेन ब्रह्मचर्य्येण मां पुनन्तु। अग्रे पुनन्त्विति क्रियात्रयं योजनीयम्। येनाहं (विश्वमायुर्व्यश्नवै) सम्पूर्णमायुः प्राप्नुयाम्। अत्र पुरुषो वाव यज्ञः (प्र० 3.19) इत्याकारकेणछान्दोग्योपनिषत्प्रमाणेन विदुषां वसुरुद्रादित्यसंज्ञा वेदितव्या।

Bhāṣyama-(punantu mā pitaraḥ) bho pitaraḥ! pitāmahāḥ! prapitāmahāścha! bhavanto māṁ manaḥkarmavachanadvārā vāraṁvāraṁ punantu, pavitravyavahārakāriṇaṁ kurvantu। kena punantvityāha-(pavitreṇa) pavitrakarmānuṣṭhānakaraṇopadeśena, (śatāyuṣā) śatavarṣaparyyantajīvananimittena brahmacharyyeṇa māṁ punantu। agre punantviti kriyātrayaṁ yojanīyam। yenāhaṁ (viśvamāyurvyaśnavai) sampūrṇamāyuḥ prāpnuyām। atra puruṣo vāva yajñaḥ (Pra.3.19) ityākārakeṇachhāndogyopaniṣatpramāṇena viduṣāṁ vasurudrādityasaṁjñā veditavyā।

Gloss—O elders! Grand-elders! and great-grand-elders! Purify me repeatedly by your thoughts, words and deeds and make me a performer of pure and righteous acts. With what to purify? The answer is given- Purify me with instructions to do good deeds. Purify me by teaching the practice of Brahmacharya that prolongs life for hundred years. The verb 'purify' will be added to the subsequent three (subjects). In this way, may I attain a complete lifespan?

Here the words - Vasu, Rudra and Āditya are the designations of the learned persons according to the Chāndogya Upaniṣad, viz. '*puruṣo vāvayajñaḥ*' (puruṣa verily is a yajña).

इति पितृयज्ञः समाप्तः ॥

iti pitṛyajñaḥ samāptaḥ ॥

Here ends the Pitṛyajña.

अथ बलिवैश्वदेवविधिर्लिख्यते

Atha balivaiśvadevavidhirlikhyate

The Balivaiśvadeva Yajña

यदन्नं पक्वमक्षारलवणं भवेत्तेनैव बलिवैश्वदेवकर्म कार्य्यम्-

yadannaṁ pakvamakṣāralavaṇaṁ bhavettenaiva balivaiśvadevakarma kāryyam-

Now we lay down the procedure of the Balivaiśvadeva yajña.

The Balivaiśvadeva yajña is performed with cooked food without salt.

वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम्।
आभ्यः कुर्य्याद्देवताभ्यो ब्राह्मणो होममन्वहम्॥ मनु० 3.84

vaiśvadevasya siddhasya gṛhye'gnau vidhipūrvakam।
ābhyaḥ kuryyāddevatābhyo brāhmaṇo homamanvaham॥
Manu, 3.84

[Meaning] A scholar should perform the Vaiśvadeva yajñā daily in the Gārhapatya fire in accordance with the prescribed method for all creatures in his surrounding (*siddha*) with the cooked food.

अत्र बलिवैश्वदेवकर्मणि प्रमाणम् –

atra balivaiśvadevakarmaṇi pramāṇam –

The authorities in support of the Balivaiśvadeva yajña are as under:

अहरहर्बलिमित्ते हरन्तोऽश्वायेव तिष्ठते घासमग्ने।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशा रिषाम॥ अथर्व० 19.55.7

aharaharbalimitte haranto'śvāyeva tiṣṭhate ghāsamagne।
rāyaspoṣeṇa samiṣā madanto mā te agne prativeśā riṣāma॥

AV. 19.55.7

[Meaning] (Agne) O Parameśvara, to carry out (te) your instructions, we should (harantaḥ) offer (baliṁ) oblations to the yajña and provide hospitality to the visiting scholars (ahaḥ ahaḥ) each day as (ghāsaṁ) the grass is (tiṣṭhate) served to (aśvāya) a horse. May we (saṁ madantaḥ) rejoice with (iṣā) food and (rāyaspoṣeṇa) material prosperity. (Agne) O Parameśvara! May we (mā) never (riṣām) injure living beings (prativeśā) in violation of (te) your rules and regulations.

भाष्यम्- भाष्यम्- (अग्ने) हे परमेश्वर! (ते) तुभ्यं तवदाज्ञापालनार्थं (इत्) एव (तिष्ठतेऽश्वाय घासं) यथाऽश्वस्याग्रे पुष्कलः पदार्थः स्थाप्यते, (इव) तथैव (अहरहः) नित्यं प्रति (बलिं हरन्तः) भौतिकमग्निमतिथींश्च बलीन् प्रापयन्तः, (समिषा) सम्यगिष्यते या सा समिट् तया श्रद्धया, (रायस्पोषेण) चक्रवर्त्तिराज्यलक्ष्म्या (मदन्तः) हर्षन्तो वयं, (अग्ने) हे परमात्मन्! (ते) तव (प्रतिवेशाः) प्रतिकूला भूत्वा सृष्टिस्थान्प्राणिनः (मा रिषाम) मा पीडयेम। किन्तु भवत्कृपया सर्वे जीवा अस्माकं मित्राणि सन्तु। सर्वेषां च वयं सखायः स्म, इति ज्ञात्वा परस्परं नित्यमुपकारं कुर्य्याम॥

Bhāṣyam- Bhāṣyam- (agne) he parameśvara! (te) tubhyaṁ tavadājñāpālanārthaṁ (it) eva (tiṣṭhate'śvāya ghāsaṁ) yathā'śvasyāgre puṣkalaḥ padārthaḥ sthāpyate, (iva) tathaiva (aharahaḥ) nityaṁ prati (baliṁ harantaḥ) bhautikamagnimatithīṁścha balīn prāpayantaḥ, (samiṣā) samyagiṣyate yā sā samiṭ tayā śraddhayā, (rāyaspoṣeṇa) chakravarttirājyalakṣamyā (madantaḥ) harṣanto vayaṁ, (agne) he paramātman! (te) tava (prativeśāḥ) pratikūlā bhūtvā sṛṣṭisthānprāṇinaḥ (mā riṣāma) mā pīḍayema। kintu bhavatkṛpayā sarve jīvā asmākaṁ mitrāṇi santu। sarveṣāṁ cha vayaṁ sakhāyaḥ sma, iti jñātvā parasparaṁ nityamupakāraṁ kuryyāma॥

Gloss—O Parameśvara, to carry out your instructions, we should offer oblations to the yajña and hospitality to the visiting scholars each day as abundant grass is served to a horse. May we enjoy positive thoughts and the glories of the Universal Empire (*rāyaspoṣeṇa*). May we

not violate your rules and regulations and injure the world's living beings. Let all creatures be our friends by your grace. May we also be friends with all? Knowing this may always do mutual benefits.

पुनन्तु मा देवजनाः पुनन्तु मनसा धियः।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा स्वाहा॥ यजु० 19.39

punantu mā devajanāḥ punantu manasā dhiyaḥ।
punantu viśvā bhūtāni jātavedaḥ punīhi mā svāhā॥

YV. 19.39

[Meaning] O learned people purify me by imparting knowledge. May your meditation purify me. May all things be beneficial to me and bring happiness to my life. O Parameśvara! Purify me by all means.

भाष्यम्- (पुनन्तु मा०) अस्य मन्त्रत्यार्थस्तर्पणविषय उक्तः॥

Bhāṣyam- (punantu mā..) asya mantratyārthastarpaṇaviṣaya uktaḥ॥

The meaning of the above mantra (YV. 19.39) has been explained under the subject of Tarpaṇa.

ओमग्नये स्वाहा॥

omagnaye svāhā॥

[Meaning] Let me offer this oblation for the geothermal energy of the earth.

ओं सोमाय स्वाहा॥

oṁ somāya svāhā॥

[Meaning] Let me offer this oblation for the energy of the magnetosphere of the earth.

ओमग्निषोमाभ्यां स्वाहा॥

omagniṣomābhyāṁ svāhā॥

Let me offer this oblation for geothermal energy and the earth's magnetosphere..

ओं विश्वेभ्योदेवेभ्यः स्वाहा ॥

oṁ viśvebhyodevebhyaḥ svāhā ॥

[Meaning] Let me offer this oblation for all-natural forces.

ओं धन्वन्तरये स्वाहा ॥

oṁ dhanvantaraye svāhā ॥

[Meaning] This offering is intended explicitly to pay homage to Dhanvantari (Parameśvara).

ओं कुह्वै स्वाहा ॥

oṁ kuhvai svāhā ॥

[Meaning] Let me offer this oblation for the New Moon Day.

ओमनुमत्यै स्वाहा ॥

omanumatyai svāhā ॥

[Meaning] Let me offer this oblation for the Full Moon Day.

ओं प्रजापतये स्वाहा ॥

oṁ prajāpataye svāhā ॥

[Meaning] Let me offer this oblation for Prajāpati (Creator).

ओं सह द्यावापृथिवीभ्यां स्वाहा ॥

oṁ saha dyāvāpṛthivībhyāṁ svāhā ॥

[Meaning] Let me offer this oblation for the earth and the sun.

ओं स्विष्टकृते स्वाहा।

oṁ sviṣṭakṛte svāhā।

[Meaning] This oblation is for the fulfilment of all good desires.

भाष्यम्- (ओम०) अग्न्यर्थ उक्तः। (ओं सो०) सर्वानन्दप्रदो यः सर्वजगदुत्पादक ईश्वरः सोऽत्र ग्राह्यः। (ओमग्नी०) प्राणापानाभ्यामनयोरर्थो गायत्रीमन्त्रार्थ उक्तः। (ओं वि०) विश्वे देवा विश्वप्रकाशका ईश्वरगुणाः सर्वे विद्वांसो वा। (ओं ध०) सर्वरोगनाशक ईश्वरोऽत्र गृह्यते। (ओं कु०) दर्शेष्ट्यर्थोऽयमारम्भः, अमावास्येष्टिप्रतिपादितायै चितिशक्तये वा। (ओम०) पौर्णमास्येष्ट्यर्थोऽयमारम्भः, विद्यापठनान्तरं मतिर्मननं ज्ञानं यस्याश्चितिशक्तेः साऽनुमतिर्वा तस्यै। (ओं० प्र०) सर्वजगतः स्वामी रक्षक ईश्वरः। (ओं सह०) ईश्वरेण प्रकृष्टगुणैः सहोत्पादिताभ्यामग्निभूमिभ्यां सर्वोपकारा ग्राह्याः, एतदर्थोऽयमारम्भः। (ओं स्विष्ट०) यः सुष्ठु शोभनमिष्टं सुखं करोति स चेश्वरः॥

Bhāṣyam- (oma..) agnyartha uktaḥ। (oṁ so..) sarvānandaprado yaḥ sarvajagadutpādaka īśvaraḥ so'tra grāhyaḥ। (omagnī..) prāṇāpānābhyāmanayorartho gāyatrīmantrārtha uktaḥ। (oṁ vi..) viśve devā viśvaprakāśakā īśvaraguṇāḥ sarve vidvāṁso vā। (oṁ dha0) sarvaroganāśaka īśvaro'tra gṛhyate। (oṁ ku..) darśeṣṭyartho'yamārambhaḥ, amāvāsyeṣṭipratipāditāyai chitiśaktaye vā। (oma..) paurṇamāsyeṣṭyartho'yamārambhaḥ, vidyāpaṭhanāntaraṁ matirmananaṁ jñānaṁ yasyāścitiśakteḥ sā'numatirvā tasyai। (oṁ.. pra..) sarvajagataḥ svāmī rakṣaka īśvaraḥ। (oṁ saha..) īśvareṇa prakṛṣṭaguṇaiḥ sahotpāditābhyāmagnibhūmibhyāṁ sarvopakārā grāhyāḥ, etadartho'yamārambhaḥ। (oṁ sviṣṭa..) yaḥ suṣṭhu śobhanamiṣṭaṁ sukhaṁ karoti sa cheśvaraḥ॥

Gloss—The word Agni has been explained already. Soma means Parameśvara, the creator of the universe and the bestower of happiness to all. The significance of the words Agni and Soma as Prāṇa (inhalation) and Apāna (exhalation) has been stated (by us) in the interpretation of the Gāyatri Mantra, Viśvedevās means all attributes of Parameśvara that enlighten the whole universe, or it may mean all the learned people. Dhanvantarī stands for

Parameśvara, who annihilates all diseases. Kuhū indicates Darśeṣṭi (Amāvasyā Yajña) or the consciousness. Anumati refers to Full Moonday yajña or the knowledge acquired after studies. Prajāpati is Parameśvara, the saviour of the whole universe. All benefits should be derived from solar energy and geothermal energy possessing excellent qualities inculcated by Parameśvara. Sviṣṭakṛt refers to Parameśvara, who gives us desired happiness.

एतैर्मन्त्रैर्होमं कृत्वाऽथ बलिप्रदानं कुर्य्यात् –

etairmantrairhomaṁ kṛtvā'tha balipradānaṁ kuryyāt –

Gloss—After performing Homa with these Mantras, one should secure food for various creatures living in one's surroundings.

ओं सानुगायेन्द्राय नमः ॥

oṁ sānugāyendrāya namaḥ ॥

[Meaning] Paying obeisance to Indra named Parameśvara, accompanied by all His attributes, I secure this food for animals.

भाष्यम्- (ओं सा०) 'णम प्रह्वत्वे शब्दे' इत्यनेन सत्क्रियापुरस्सर विचारेण मनुष्याणां यथार्थं विज्ञानं भवतीति वेद्यम्। नित्यैर्गुणैः सह वर्त्तमानः परमैश्वर्य्यवानीश्वराऽत्र गृह्यते ॥

Bhāṣyam- (oṁ sā..) 'ṇama prahvatve śabde' ityanena satkriyāpurassara vichāreṇa manuṣyāṇāṁ yathārthaṁ vijñānaṁ bhavatīti vedyam। nityairguṇaiḥ saha varttamānaḥ paramaiśvaryyavānīśvarā'tra gṛhyate ॥

Gloss—Here, '*nama*', meaning 'obeisance', is derived from the root √*ṇam* 'to make obeisance or to honour'. That is to say that human beings attain realization by thought preceded by righteous action. The glorious Parameśvara, with His eternal attributes, is referred to by the word 'Indra' here.

ओं सानुगाय यमाय नमः ॥

oṁ sānugāya yamāya namaḥ ॥

[Meaning] Paying obeisance to Yama named Parameśvara, accompanied by all His attributes, I secure this food for animals.

भाष्यम्- (ओं सानु०) पक्षपातरहितो न्यायकारित्वादिगुणयुक्तः परमात्माऽत्र वेद्यः ।

Bhāṣyam- (oṁ sānu..) pakṣapātarahito nyāyakāritvādiguṇayuktaḥ paramātmā'tra vedyaḥ ।

Gloss—The word 'Yama' indicates Supreme Self, possessing qualities like being a doer of justice without any prejudice or partiality.

ओं सानुगाय वरुणाय नमः ॥

oṁ sānugāya varuṇāya namaḥ ॥

[Meaning] Paying obeisance to Varuṇa named Parameśvara, accompanied by all His attributes, I secure this food for animals.

भाष्यम्- (ओं सा०) विद्याद्युत्तमगुणविशिष्टः सर्वोत्तमः परमेश्वरोऽत्र ग्रहीतव्यः ।

Bhāṣyam- (oṁ sā..) vidyādyuttamaguṇaviśiṣṭaḥ sarvottamaḥ parameśvaro'tra grahītavyaḥ ।

Gloss—Here, Parameśvara with the most excellent qualities like knowledge, is meant by the word Varuṇa.

ओं सानुगाय सोमाय नमः ॥

oṁ sānugāya somāya namaḥ ॥

[Meaning] Paying obeisance to Soma named Parameśvara, accompanied by all His attributes, I secure this food for animals.

भाष्यम्- (ओं सानुगाय०) अस्यार्थ उक्तः ।

Bhāṣyam- (oṁ sānugāya..) asyārtha uktaḥ ।

Gloss—The meaning of 'Soma' (Bestower of all happiness and prosperity) has been explained already.

ओं मरुद्भ्यो नमः ॥

oṁ marudbhyo namaḥ ॥

[Meaning] Paying obeisance to Marut named Parameśvara, I secure this food for animals.

भाष्यम्- (ओं म०) य ईश्वराधारेण सकलं विश्वं धारयन्ति चेष्टयन्ति च ते मरुतः।

Bhāṣyam- (oṁ ma..) ya īśvarādhāreṇa sakalaṁ viśvaṁ dhārayanti cheṣṭayanti cha te marutaḥ।

Gloss—Marutas sustain the entire universe and put it into motion based upon the support of Parameśvara.

ओमद्भ्यो नमः ॥

omadbhyo namaḥ ॥

[Meaning] Paying obeisance to Āpaḥ named Parameśvara, I secure this food for animals.

भाष्यम्- (ओम०) अस्यार्थः 'शन्नो देवी'रित्यत्रोक्तः।

Bhāṣyam- (oma..) asyārthaḥ 'śanno devī'rityatroktaḥ।

Gloss—The meaning of the word '*āpaḥ*' is stated in the context of the explanation of Mantra '*śanno-devī*'.

ओं वनस्पतिभ्यो नमः ॥

oṁ vanaspatibhyo namaḥ ॥

[Meaning] Paying obeisance to Parameśvara, who created plants and vegetation, I secure this food for animals.

भाष्यम्- (ओं वन०) वनानां लोकानां पतय ईश्वरो वायुमेघादयः पदार्था अत्र ग्राह्याः। यद्वोत्तमगुणयोगेनेश्वरेणोत्पादितेभ्यो महावृक्षेभ्यश्चोपकारग्रहणं सदा कार्यमिति बोध्यम्।

Bhāṣyam- (oṁ vana..) vanānāṁ lokānāṁ pataya īśvaro

vāyumeghādayaḥ padārthā atra grāhyāḥ। yadvottamaguṇayogeneśvareṇotpāditebhyo mahāvṛkṣebhyaśchopakāragrahaṇaṁ sadā kāryamiti bodhyam।

Gloss—Here, the word '*vanaspati*' refers to Parameśvara, who created these plants and vegetation; it also relates to air and clouds, which are the factors behind the origin of vegetation and plants; it also refers to five *mahāvṛkṣas* (five great trees) like *banyan*, *peepal*, *udumbara*, *śamī*, created by Parameśvara endowed with good qualities.

ओं श्रियै नमः॥

oṁ śriyai namaḥ॥

[Meaning] Paying obeisance to Śrī named Parameśvara, I secure this food for animals.

भाष्यम्- (ओं श्रि०) श्रीयते सेव्यते सर्वैर्जनैस्सा श्रीरीश्वरः सर्वसुखशोभावत्त्वात्। यद्वेश्वरेणोत्पादिता विश्वशोभा च।

Bhāṣyam- (oṁ śri..) śrīyate sevyate sarvairjanaissā śrīrīśvaraḥ sarvasukhaśobhāvattvāt। yadveśvareṇotpāditā viśvaśobhā cha।

Gloss—Śrī refers to Parameśvara because He facilitates all happiness and Glory and is worshipped by all. He causes the whole splendour of universe.

ओं भद्रकाल्यै नमः॥

oṁ bhadrakālyai namaḥ॥

[Meaning] Paying obeisance to *Bhadrakālī* power of Parameśvara, I secure this food for animals.

भाष्यम्- (ओं भ०) या भद्रं कल्याणं सुखं कलयति सा भद्रकालीश्वरशक्तिः।

Bhāṣyam- (oṁ bha..) yā bhadraṁ kalyāṇaṁ sukhaṁ kalayati sā bhadrakālīśvaraśaktiḥ।

Gloss—The power of Parameśvara, which provided Bhadra (well-being and happiness) to all, is called *Bhadrakālī*.

ओं ब्रह्मपतये नमः ॥

oṁ brahmapataye namaḥ ॥

[Meaning] Paying obeisance to the Governor of the universe, I secure this food for animals.

भाष्यम्- (ओं ब्र०) ब्रह्मणः सर्वशास्त्रविद्यायुक्तस्य वेदस्य ब्रह्माण्डस्य वा पतिरीश्वरः।

Bhāṣyam- (oṁ bra..) brahmaṇaḥ sarvaśāstravidyāyuktasya vedasya brahmāṇḍasya vā patirīśvaraḥ।

Gloss—Parameśvara is the source of the Vedas and Governor of the universe.

ओं वास्तुपतये नमः ॥

oṁ vāstupataye namaḥ ॥

[Meaning] Paying obeisance to Vāstupati named Parameśvara, I secure this food for animals.

भाष्यम्- (ओं वास्तु०) वसन्ति सर्वाणि भूतानि यस्मिंस्तद्वास्वाकाशं, तत्पतिरीश्वरः।

Bhāṣyam- (oṁ vāstu...) vasanti sarvāṇi bhūtāni yasmiṁstadvāsvākāśaṁ, tatpatirīśvaraḥ।

Gloss—Parameśvara is called 'Vāstupati' as He is the source of space in which everything resides.

ओं विश्वेभ्यो देवेभ्यो नमः ॥

oṁ viśvebhyo devebhyo namaḥ ॥

[Meaning] Paying obeisance to Viśvedeva named Parameśvara, I secure this food for animals.

भाष्यम्- (ओ वि०) अस्यार्थ उक्तः।

Bhāṣyam- (o vi..) asyārtha uktaḥ।

Gloss—Viśvedeva (Illuminator of the whole universe) has already been explained.

ओं दिवाचरेभ्योभूतेभ्यो नमः॥

oṁ divācharebhyobhūtebhyo namaḥ॥

[Meaning] I secure this food in the names of creatures wandering during the day.

ओं नक्तंचारिभ्यो नमः॥

oṁ naktaṁchāribhyo namaḥ॥

[Meaning] I secure this food in the names of creatures wandering during the night.

भाष्यम् (ओं दिवा०), (ओं नक्तं०) ईश्वरकृपयैवं भवेन्नः दिवसे यानि भूतानि विचरन्ति रात्रौ च तानि विघ्नं मा कुर्वन्तु तैः सहाविरोधाऽस्तु नः, एतदर्थोयमारम्भः॥

Bhāṣyam (oṁ divā..), (oṁ naktaṁ..) īśvarakṛpayaivaṁ bhavennaḥ divase yāni bhūtāni vicharanti rātrau cha tāni vighnaṁ mā kurvantu taiḥ sahāvirodhā'stu naḥ, etadarthoyamārambhaḥ॥

Gloss—May by the grace of Parameśvara, the living beings which move about during the day or prowl by night not be hostile to us or stand in our way.

ओं सर्वात्मभूतये नमः॥

oṁ sarvātmabhūtaye namaḥ॥

[Meaning] Paying obeisance to Parameśvara, who is the existence of all things and beings, I secure this food for animals.

भाष्यम्- (ओं स०) सर्वेषां जीवात्मनां भूतिर्भवनं सत्तेश्वरोऽत्र ग्राह्यः।

Bhāṣyam- (oṁ sa..) sarveṣāṁ jīvātmanāṁ bhūtirbhavanaṁ satteśvaro'tra grāhyaḥ।

Gloss—Here, Parameśvara is called '*Sarvātmabhūti*', i.e. the abode or existence of all things and beings.

ओं पितृभ्यःस्वधायिभ्यःस्वधा नमः ॥

oṁ pitṛbhyaḥsvadhāyibhyaḥsvadhā namaḥ ॥

[Meaning] In the name of elders who are endowed true knowledge and devoted to their mission, I secure this food for animals.

भाष्यम्- (ओं पि०) अस्यार्थ उक्तः पितृतर्पणे। नम इत्यस्य निरभिमानद्योतनार्थः परस्योत्कृष्टतामान्यज्ञापनार्थश्चारम्भः।

Bhāṣyam- (oṁ pi..) asyārtha uktaḥ pitṛtarpaṇe। nama ityasya nirabhimānadyotanārthaḥ parasyotkṛṣṭatāmānyajñāpanārthaścārambhaḥ।

Gloss—The meanings of the words '*pitras*' and '*svadhā*' are given in the chapter on 'Tarpaṇa'. The word 'namaḥ' indicates humility for one's own self and respect for others.

इति नित्यश्राद्धम्।

iti nityaśrāddham।

Here is the end of the topic of daily Śrāddha.

शुनां च पतितानां च स्वपचां पापरोगिणाम्।
वायसानां कृमीणां च शनकैर्निर्वपेद् भुवि ॥ मनु० 3.92

śunāṁ cha patitānāṁ cha svapachāṁ pāparogiṇām।
vāyasānāṁ kṛmīṇāṁ cha śanakairnirvaped bhuvi ॥

Manu, 3.92

[Meaning] One should secure food from one's daily meals for the dogs, for the oppressed and the degraded, for the Chāṇḍālas, for those suffering from diseases due to their pāpa karmas in previous lives, for birds and the insects like ants etc.

अनेन षड्भागान् भूमौ दद्यात्। एवं सर्वप्राणिभ्यो भागान् विभज्य दत्त्वा च तेषां प्रसन्नतां सम्पादयेत्।

anena ṣaḍbhāgān bhūmau dadyāt। evaṁ sarvaprāṇibhyo bhāgān vibhajya dattvā cha teṣāṁ prasannatāṁ sampādayet।

Gloss—According to this, one should secure six food portions for the six types of creatures. In this way, having distributed the food portions among all animals, one should make them happy.

इति बलिवैश्वदेवविधिः समाप्तः।

iti balivaiśvadevavidhiḥ samāptaḥ।

Here ends the topic of Balivaiśvadeva yajña.

अथ पंचमोऽतिथियज्ञः प्रोच्यते

The Atithi Yajña

यत्रातिथीनां सेवनं यथावत् क्रियते तत्र सर्वाणि सुखानि भवन्तीति। अथ के अतिथयः? ये पूर्णविद्यावन्तः परोपकारिणो जितेन्द्रिया धार्मिकाः सत्यवादिनश्छलादिदोषरहिता नित्यभ्रमणकारिणो मनुष्यास्तानतिथय इति कथयन्ति। अत्रानेके प्रमाणभूता वैदिकमन्त्राः परन्त्वत्र संक्षेपतो द्वावेव लिखामः।

yatrātithīnāṁ sevanaṁ yathāvat kriyate tatra sarvāṇi sukhāni bhavantīti। atha ke atithayaḥ? ye pūrṇavidyāvantaḥ paropakāriṇo jitendriyā dhārmikāḥ satyavādinaśchhalādidoṣarahitā nityabhramaṇakāriṇo manuṣyāstānatithaya iti kathayanti। atrāneke pramāṇabhūtā vaidikamantrāḥ parantvatra saṁkṣepato dvāveva likhāmaḥ।

Now we shall deal with the Atithi Yajña, which is the fifth Mahāyajña (Great yajña).

Where Atithis (learned visiting scholars or peripatetic monks) are given suitable hospitality, all happiness and prosperity prevail.

Now one may pose a question as to who are Atithis? Those persons are called Atithis, who have completely mastered all sciences, do good to others, have their senses under restraint, follow moral and ethical codes of conduct, speak the truth, and are free from vices of deceit, etc., and daily move from place to place.

There are numerous authorities from Vedic Mantras, which can be cited here. But we shall quote only two of them for the sake of brevity.

तद्यस्यैवं विद्वान् व्रात्योऽतिथिर्गृहानागच्छेत्॥ अथर्व॰ 15.11.1

स्वयमेनमभ्युदेत्य ब्रूयाद् व्रात्य क्वाऽवात्सीर्व्रात्योदकं व्रात्य तर्पयन्तु व्रात्य यथा ते प्रियं तथास्तु व्रात्य यथा ते वशस्तथास्तु व्रात्ययथा ते निकामस्तथास्त्विति॥

अथर्व 15.11.2

tadyasyaivaṁ vidvān vrātyo'tithirgṛhānāgachchhet ॥
AV. 15.11.1

svayamenamabhyudetya brūyād vrātya kvā'vātsīrvrātyodakaṁ vrātya tarpayantu vrātya yathā te priyaṁ tathāstu vrātya yathā te vaśastathāstu vrātyayathā te nikāmastathāstviti ॥ AV. 15.11.2

[Meaning] Let him, to whose house the vrātya, a scholar possessing knowledge of various sciences, comes as a guest, stood up of his own accord to receive him, he should say, vrātya, where do you come from? Vrātya here is water; let it refresh you. Vrātya, let it be as you please. Vrātya, as you wish, let it be so. Vrātya as they desire, so be it.

भाष्यम्- (तद्य०) यः पूर्वोक्तविशेषणयुक्तो विद्वान् (व्रात्यः०) महोत्तमगुणविशिष्टः सेवनीयोऽतिथिरर्थाद्यस्य गमनागमनयोरनियता तिथिः, किंतु स्वेच्छयाकस्मादागच्छेद् गच्छेच्च ॥

स यदा गृहस्थानां गृहेषु प्राप्नुयात् (स्वयमेनम०) तदा गृहस्थोऽत्यन्तप्रेम्णोत्थाय नमस्कृत्य च तं महोत्तमासने निषादयेत्। ततो यथायोग्यं सेवां कृत्वा तदनन्तरं तं पृच्छेत्- (व्रात्य क्वावात्सीः) हे पुरुषोतम! त्वं कुत्र निवासं कृतवान्। (व्रात्योदकं) हे अतिथे! जलमेतद् गृहाण (व्रात्य तर्पयन्तु) यथा भवन्तः स्वकीयसत्योपदेशेनास्मानस्माकं मित्रादींश्च तर्प्पयन्ति, तथाऽस्मदीया भवन्तं च (व्रात्य यथा०) हे विद्वन्! यथा भवतः प्रसन्नता स्यात्तथा वयं कुर्य्याम। यद्वस्तु भवत्प्रियमस्ति तस्याज्ञां कुरु (व्रात्य यथा ते) हे अतिथे! भवान् यथेच्छति तथैव वयं तदनुकूलतया भवत्सेवाकरणे निश्चिनुयाम। (व्रात्य यथा ते) यथा भवदिच्छापूर्तिः स्यात्तथा सेवां वयं कुर्य्याम। यतो भवान् वयं च परस्परं सेवासत्सङ्ग पूर्विकया विद्यावृद्ध्या सदा सुखे तिष्ठेम।

Bhāṣyam- (tadya...) yaḥ pūrvoktaviśeṣaṇayukto vidvān (vrātyaḥ..) mahottamaguṇaviśiṣṭaḥ sevanīyo'tithirarthādyasya gamanāgamanayoraniyatā tithiḥ, kiṁtu svechchhayākasmādāgachchhed gachchhechcha ॥

sa yadā gṛhasthānāṁ gṛheṣu prāpnuyāt (svayamenama...) tadā gṛhastho'tyantapremṇotthāya namaskṛtya cha taṁ mahottamāsane niṣādayet। tato yathāyogyaṁ sevāṁ kṛtvā

tadanantaraṁ taṁ pṛchchhet- (vrātya kvāvātsīḥ) he puruṣotama! tvaṁ kutra nivāsaṁ kṛtavān। (vrātyodakaṁ) he atithe! jalametad gṛhāṇa (vrātya tarpayantu) yathā bhavantaḥ svakīyasatyopadeśenāsmānasmākaṁ mitrādīṁścha tarppayanti, tathā'smadīyā bhavantaṁ cha (brātya yathā...) he vidvan! yathā bhavataḥ prasannatā syāttathā vayaṁ kuryyāma। yadvastu bhavatpriyamasti tasyājñāṁ kuru (vrātya yathā te) he atithe! bhavān yathechchhati tathaiva vayaṁ tadanukūlatayā bhavatsevākaraṇe niśchinuyāma। (vrātya yathā te) yathā bhavadichchhāpūrtiḥ syāttathā sevāṁ vayaṁ kuryyāma। yato bhavān vayaṁ cha parasparaṁ sevāsatsaṅga pūrvikayā vidyāvṛddhyā sadā sukhe tiṣṭhema।

Gloss—A scholar or peripatetic monk endowed with all qualities mentioned above, who possess the most excellent virtues and whose arrivals and departures are not fixed and who comes unexpectedly and leaves equally all of a sudden, according to his/her own sweet will.

Whenever an Atithi may come to the house of a householder, he should stand up joyfully to receive him. After giving him a warm welcome, he should offer him the best (available) seat. After due entertainment, he should ask him. "O, the best of human beings! Where did you come from? O, Revered Guest! Accept the water. As you are a source of joy and satisfaction for us, our friends and others, on account of your truthful precepts, we also put our best efforts to keep you in good humour with our service. O learned, man! We are at your disposal. Please order us to procure things per your choice. O Atithi! Let us know your requirements so that we may host you accordingly. May we render service to you in a manner that satisfies you so that we may serve each other mutually and exchange pleasantries, getting the benefit of your profound

knowledge.

इत्यतिथियज्ञः समाप्तः

ityatithiyajñaḥ samāptaḥ

Here ends the topic of Atithiyajña.

(इति संक्षेपतः पंचमहायज्ञविषयः)

(iti saṁkṣepataḥ paṁchamahāyajñaviṣayaḥ)

Here ends briefly the subject of Pañcha-mahāyajñas.