Maharshi Dayanand Saraswati Book Series- 14

Vedic Culture and Civilisation

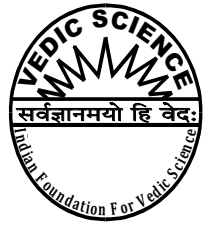
By

Prof. Ravi Prakash Arya

Maharshi Dayanand Saraswati Chair (UGC)
Maharshi Dayanand University, Rohtak

Assistance

Dowlat Budhram, Costa Rica



Amazon Books, USA

In association with

Indian Foundation for Vedic Science

1051, Sector-1, Rohtak, Haryana, Bharat Pin124001
Ph. No. 09313033917; 09650183260
Email: vedicscience@gmail.com; vedicscience@rediffmail.com
website: www.vedicscience.net

Second Revised Edition

Kali era : 5127 (c. 2025)

Kalpa era: 1,97,29,49,127

Brahma era: 15,55,21,97,29,49,127

ISBN 978-93-94724-03-7

© Author

All rights are reserved. No part of this work may be reproduced or copied in any form or by any means without written permission from the editor

Printed by

Indian Foundation for Vedic Science, 1051, Sector-1, Rohtak-124001, Haryana

Contents

Preface 6
Introduction 10
Bharat - A Vedic Nation 12
Antiquity of Vedic Culture 31
  Evidence 35
Dharma 55
  Significance of Dharma in Life 55
  Dharma versus Religion 64
Sanskāras 68
  1. Garbhādāna Sanskāra 77
  2. Puṁsvana 82
  4. Jātakarma 88
  5. Nāma-karaṇa 88
  7. Annaprāśana 90
  9. Karṇa-vedha 91
  10. Upanayana & Vedārambha 91
  11. Samāvarttana Sanskāra 94
  12. Vivāha 95
  13. Gṛhasthāśrama Sanskāra 95
  14. Vānaprastha 95
  15. Saṁnyāsa 96
  16. Antyeṣṭi 98
Festivals 100
  1. Śivarātrī 100
  2. Śrāddha and Pitṛpakṣa 102
  3. Vaishakhi/ Bihu/ Vishu/ Naba Vara /Bohag/ Varsha 108
  4. Diwali: The Festival of Lights 110
  5. Dussehra 113
  6. Basant Pañcamī 113
  7. Makara Saṅkranti 114
  8. Viśvakarmā Day 114
  9. Festival of Holi (Vāsantī Navasasyeṣṭī) 114
  10. Basoda 115

11. Guru Pūrṇimā 116
12. Rakṣā Bandhan 120
Calendar System 124
Varṇa System 139
Caste vis-à-vis Varṇa 144
Puruṣārtha: Purpose of Human Life 146
Dharma 147
Artha 148
Kāma 148
Mokṣa 149
Institution of Yajña 150
Śrauta Yajñas 150
Pañchamahāyajñās 154
Gṛhya-yajñas 157
Āśrama System 159
Youngest Brahmacharya (*Vāsava Brahmacharya*): 159
Middle Brahmacharya (Raudra Brahmacharya) 160
Highest Brahmacharya (Āditya Brahmacharya) 162
Gṛhastha Life 164
Vānaprastha 169
Saṁnyāsa (Renunciation) 172
Dharma (duty) of a Saṁnyāsī 177
Status of Women 184
Institution of Marriage 209
Language 211
Analogy of Verbs 237
General View of the Verbs on Persons 238
Sanskrit Studies outside Bharat 241
Current Status of Sanskrit Studies Outside Bharat 247
Art of Writing 255
Vedic Literature 261
Vedas 261
The Ṛgveda 265
The Yajurveda 265

The Śukla Yajurveda 266
The Kṛṣṇa Yajurveda 266
The Sāmaveda 267
The Atharvaveda 267
Brāhmaṇas 267
Vedāṅga Literature 268
Philosophy 276
Nyāya 282
Vaiśeṣika 284
Sāṅkhya 287
Yoga 288
Mimānsā 291
Epics and Purāṇas 296
Bhagavad Gītā 309
The Purāṇas 310
Miscellaneous Literature 318
Poetry 318
Drama 318
Lyric Poetry 327
Ethico-Didactic Poetry 329
References 335

Preface

Bharat (now known as India) is credited with a highly advanced culture and civilization based on the knowledge of science and spirituality. The Vedas and post-Vedic literature have been a storehouse of various branches of knowledge, including science, spirituality, philosophy, culture, civilization, economy, polity, jurisprudence, management, Ayurveda, Yoga, pharmacy, and others. This knowledge was documented from time to time and carried forward for future generations until the extensive destruction of manuscripts due to plundering, looting, and the devastation of the ancient libraries of Nalanda, Takshshila, Vikramshila, and Ujjain. A vast number of manuscripts on various subjects are still found to be preserved in various museums and libraries of Bharat and abroad. It is estimated that nearly 1.5 million manuscripts are held in the libraries and museums of America and Europe, and more than 10 million manuscripts are still preserved in Bharat.

It can be confirmed without any doubt that Bharatiya culture and civilisation contributed immensely to the origin and evolution of various disciplines of the modern age. However, it is a matter of great concern that the contribution of Bharat to various fields of critical studies is often unrecognized, neglected, underestimated, negated, distorted and twisted to such an extent that modern generations of people in both the west and the east have had a difficult time believing that people of Bharat could contribute to various academic fields, except some literature on speculative metaphysics, mysticism and art. A great deal of doubt and confusion continues to persist under the Eurocentric vision of academic studies.

On the other hand, impartial studies and research carried out without any prejudice or favour prove that Bharat had a long and glorious intellectual tradition. Just imagine the modern world without the Vedic mathematical revolution of ancient Bharat. The fact is that the scientific revolution during

the European Renaissance was a result of this mathematical revolution that had its origin in Bharat. Modern thinkers and scientists like Goethe, Emerson, Thoreau, Jung, Oppenheimer, Herder, and Schrodinger, to name a few, have acknowledged their debt to the knowledge and wisdom of ancient Bharatiya achievements in science, technology, and philosophy. Accounts of ancient scholars, thinkers, and historians like Aristotle, Arrian, Megasthenes, Clemenu of Alexandria, and Appollonius of Tyana among the Greeks; Andalusi, Al-Beruni, Al-Uqlidisi among Islamic scholars; Fa-Hien, Hiuen Tsang, and I-tsing among Chinese; and Leonardo Fibonacci, Pope Sylvester II, Roger Bacon, Voltaire, and Copernicus from Europe confirm the existence of advanced thinking and a civilized knowledge system/intellectual tradition in ancient Bharat.

In spite of the fact that Bharat had a highly advanced cultural and intellectual tradition, the education system prevalent in our country has failed to impress and illuminate its people on the knowledge about their roots, traditions, sciences, culture, and civilization. The academic courses in Bharat taught us about Democritus, Archimedes, Newton, and Plato, to name a few, but nothing about Manu, Baudhayana, Kaṇāda, Āryabhaṭa, Bhāskara, Brahmagupta, Chāṇakya, and others. Also, the non-academic literature on this glorious cultural and intellectual tradition of Bharat is missing. It is largely because the academic texts in the education system of Bharat are mostly Eurocentric. Several historians have recognised these omissions of the intellectual contribution of non-Western cultures in various academic fields. For example, Joseph Needham, a historian of science from the UK, recognising the same fact, called these omissions 'deeply unjust to other civilizations. And unjust here means both untrue and unfriendly, two cardinal sins which mankind cannot commit with impunity.'

As far as the academic scenario in Bharat is concerned, there is a glaring dearth of a scholarly, systematic, and comprehensive study of the Vedic cultural and intellectual tradition, except for a few fragmentary references and studies. This has greatly disappointed scholars who want to carry out their research on

the cultural and intellectual tradition of ancient Bharat. The echo of this disappointment is clearly expressed in the words of James E. McClellan III and Harold Dorn (1999). They expressed this concern as follows:

> 'In recent decades the scholarly study of science and civilization in China has influenced historians concerned with the history of science and technology in Bharat. But, alas, no comprehensive synthesis has yet appeared to match the studies of China' 'Given its technological complexity, Bharat actually underwent an astonishing process of deindustrialization with the coming of formal British rule in the nineteenth century'

A similar concern is expressed by another Dutch scholar Claude Alvares. He spoke, nonetheless, in the same words as those of James E. McClellan III and Harold Dorn.

> 'While there was certainly no dearth of historical material and scholarly books as far as Chinese science and technology were concerned - largely due to the work of Dr. Joseph Needham, reflected in his multi-volumed Science and Civilisation in China - in contrast, scholarly work on Indian science and technology seemed to be almost non-existent. What was available seemed rudimentary, poor, unimaginative, wooden, more filled with philosophy and legend than fact.'

From the foregoing, it is amply clear that the intellectual tradition of Bharat has been subjected to near-complete neglect and stagnation, resulting in the absence of Bharatiya perspectives in academic texts within Bharat. As such, there is an urgent need for an accurate portrayal of cultural values and the advanced, civilized knowledge systems of Bharat. It is imperative to initiate a process to revive and unlock these systems of knowledge, which have deteriorated due to centuries of neglect and stagnation.

This treatise is also an effort to help readers and scholars understand Vedic culture and civilization in its proper perspective by opening up new vistas of research. It aims to

enhance interest in the oldest culture and civilization across the globe.

I must also acknowledge the invaluable assistance of Alois Heinrich from Stuttgart, Germany, who proofread the manuscript, offered several suggestions, and designed the cover page, helping to bring this volume to its present form.

Prof. Ravi Prakash Arya
Chicago, USA

1
Introduction

Civilisation is defined as "the most advanced stage of social, economic, scientific, and philosophical development of human life." Culture, on the other hand, consists of the behaviour patterns of human beings. Just as the behaviour of an individual is called sanskāra, the behaviour pattern of an entire society is known as sanskṛti, or culture.

For example, the saree and dhoti are traditional clothing worn throughout Bharat, but people from different states have their unique styles of wearing them. As such, the saree and dhoti are part of Bharatiya civilisation, while the various styles of wearing them reflect the diverse cultures within it. Thus, culture is considered the total of beliefs, knowledge systems, art, morals, law, customs, and any other capability or habit acquired by human beings as members of society.

Bharat possesses the world's oldest and most magnificent civilisation - one that has guided humanity across the globe time and again. Yet, most Bharatiyas remain unaware of their cultural identity and heritage, a legacy that any people would be proud to inherit. Surprisingly, the cultural identity and the scientific, dharmika, and glorious heritage of Bharat are not taught in the country's schools and colleges. Instead, there is a greater focus on foreign invasions, as though Bharatiyas have always existed without a rooted cultural, dharmic, or historical identity.

As a result, Bharat is experiencing conflicts among its various groups of people, with head-on collisions with each other. It is as if the multiple sects originated as an assault upon or revolt against the basic tenets of Vedic culture and civilisation.

Vedic culture is the most scientific and rational in the world. Its traditions, festivals, and rituals all have a scientific

foundation. Its basis is not a religion, but dharma - a framework encompassing human knowledge, ethics, and spirituality expressed through symbols, similes, and allegories. It is a philosophy that leads people from darkness to light, irrationality to rationality, irreligion to religion, and non-science to science. It embodies the scientific and rational beliefs and the way of life envisioned by the Vedic seers in ancient times, when enlightenment, peace, and prosperity reached their pinnacle.

Vedic culture presents a charter of life that was once sublime and noble. It offers principles and rules of conduct for all human beings. In short, it guides people to mould and elevate their lives along the lines laid down by the Vedas and shaped by the best of the ancient Vedic heritage, whose living symbols were the Ṛṣis.

The present treatise intends to reveal the true face of Vedic culture and civilization. It seeks to offer a rational and scientific interpretation of many misunderstood and misrepresented concepts of the Vedic cultural heritage and its practices. The ensuing lectures will provide readers with critical insights and scientific explanations of the various features of our glorious Vedic culture.

2

Bharat - A Vedic Nation

When we discuss about the glory of Bharat, or the golden days of Bharat, or Bharat's contribution to the modern world of civlisations and the modern world of science and technology, it is natural to have a curiosity about her ancient nomenclatures like *Bhārat, Bhāratavarṣa, Āryāvarta*, etc., and the continuity of her civilization, and her *Bharatīyatā* ("Bharatiya-ness") Remarkably, the idea of Bharat, as Bharatavarsha or Aryavrata, appears to have been alive since the origin of the human race on the globe in our literature, which is millions of years before the origin of America or Great Britain or Mexico or France.

At the beginning of human creation, the Bharatiya landmass was located on the south pole close to the plate of Australia and Africa. During that period, the polarity of the Earth was also in the south. As such, the south pole was acting as the north pole, which, being snow-clad, was also known as the Himalaya (the home of ice). This region was marked by a huge water body called ***Manas Sara.*** It was the only place on earth that had a presence of water. So, naturally, the first civilisation of Earth would originate in the Bharatiya landmass only.

Due to plate tectonic activities, the Bharatiya landmass drifted northward, and the polarity of the Earth also shifted to the North. This drift in the beginning was at a very slow pace and gained momentum with the passage of time. Presently, this drift is calculated at the rate of one inch per year or 2 to 5 cms per year. Now, the Bharatiya land mass, along with ***Meru*** or ***Triviṣṭapa*** and ***Manas Sara,*** has drifted above the equator. Over millions of years over time, there have been lots of geographical changes that have surfaced over this region due to plate tectonic movements on the Earth. The ***Triviṣṭapa*** region, marked by the presence of ***Manas Sara,*** had undergone a radical geographical change with the emergence of mountain ranges, yet its landscape remained unchanged. It remained snow-clad in the

beginning due to its presence at the North Pole, and it also remains cold and snow-clad presently, due to its height.

This Himalayan region is the cradle of human civilisation. This fact is also underlined by the ancient Bharatiya literature dealing with the origin and history of human life on the earth. Accordingly, the central peak of Meru, known as Triviṣṭapa (which was later corrupted into the word 'Tibet'), located in the Himalayas (snow-clad place), was on the prime meridian or zero degree Longitude. Here, it should be pointed out that ***Ujjain*** used to be the prime meridian or zero degree Longitude in ancient times. After many years, the zero degree longitude was shifted to Greenwich by the British. The central peak of Meru was close to ***Manas*** Lake. This fact is depicted in our ancient literature, the ***Mahābhārata*** and ***Purāṇas,*** as:

हिमालयाभिधानोऽयं ख्यातो लोकेषु पावनः ।
अर्धयोजनं विस्तारः पंचयोजनमायतः ॥
परिमण्डलयोर्मध्ये मेरुरुत्तमः पर्वतः ।
ततः सर्वासमुत्पन्ना वृत्तयों द्विजसत्तम ॥
ऐरावती वितस्ता च विशाला देविका कुहुः ।
प्रसूतिर्यत्र विप्राणां श्रूयते भरतर्षभ ॥

himālayābhidhāno'yaṁ khyāto lokeṣu pāvanaḥ;
ardhayojanaṁ vistāraḥ paṁchayojanamāyataḥ.
parimaṇḍalayormadhye meruruttamaḥ parvataḥ;
tataḥ sarvāsamutpannā vṛttayoṁ dvijasattama.
airāvatī vitastā cha viśālā devikā kuhuḥ;
prasūtiryatra viprāṇāṁ śrūyate bharatarṣabha.

The Himalayan ranges of mountains are well known. There is located a Meru Mountain which has a circular shape having a breadth and length of half a yojana (one yojana is 8-9 miles) each and a circumference of 5 yojanas. From this Meru originated the first human beings. The ***Airāvati***, ***Vitastā***, ***Viśālā***, ***Devikā*** and ***Kuhu*** rivers also originated from the Meru which is known as the source of all high profile human beings in the beginning.

The ***Padma Purāṇa*** describes Meru as located on 0^0 Longitude (a line passing through ***Ujjain, Kurukshetra,*** and ***Rohtak*** and connecting the South Pole with the North Pole). It glitters like gold and has effulgence like that of the sun. It has three peaks, which are the ***Svarga*** region of the earth. These peaks are thriving with various types of trees and creepers. The central peak is known as Triviṣtapa. It represents ***Śiva***. The western peak represents ***Brahmā,*** and the eastern peak represents ***Viṣṇu***. The original text on this goes like this:

मध्ये पृथिव्यां अद्रीन्द्रो भास्वान् मेरु हिरण्ययः।
तस्य शृंगत्रयं मूर्धनि स्वर्गो यत्र प्रतिष्ठितः॥
नानाद्रुम लताकीर्ण नाना रत्नोपशोभितम्।
मध्यगं पश्चिमं पूर्वं मेरोः शृंगाणि त्रीणि वै॥
उच्छृतं मध्यगं शृंगं स्वर्गो यत्र प्रतिष्ठितः।
त्रिविष्टपो नागपृष्ठो अप्सरः शांति विवृत्ती॥
पूर्वे शृंगे स्वयं विष्णु मध्ये चैव शिवः स्थितः॥

madhye pṛthivyāṁ adrīndro bhāsvān meru hiraṇyayaḥ;
tasya śṛṁgatrayaṁ mūrdhani svargo yatra pratiṣṭhitaḥ.
nānādruma latākīrṇa nānā ratnopaśobhitam;
madhyagaṁ paśchimaṁ pūrvaṁ meroḥ śṛṁgāṇi trīṇi vai.
uchchhṛtaṁ madhyagaṁ śṛṁgaṁ svargo yatra pratiṣṭhitaḥ;
triviṣṭapo nāgapṛṣṭho apsaraḥ śāṁti vivṛttī;
pūrve śṛṁge svayaṁ viṣṇu madhye chaiva śivaḥ sthitaḥ.

Thus, we know that the first creation of human beings took place in Tibet and from here, human beings extended to various parts of the earth and assigned names to the places they inhabited. ***Swami Dayanand Saraswati***, an apostle of Vedic resurgence and great social reformer of the 19th century Bharat supported the same view in his Magnum Opus ***Satyārtha Prakāśa*** composed in 1875. According to him:

मनुष्यों की आदि सृष्टि त्रिविष्टप अर्थात् तिब्बत में हुई। और आर्य लोग सृष्टि के आदि में कुछ काल पश्चात् तिब्बत से सीधे इसी देश में आकर बसे। इसके पूर्व इस देश का कोई भी नाम नहीं था और न कोई आर्यों के पूर्व इस देश में बसते थे।

manuṣyoṁ kī ādi sṛṣṭi triviṣṭapa arthāt tibbata meṁ huī / aura ārya loga sṛṣṭi ke ādi meṁ kuchha kāla paśchāt tibbata se sīdhe isī deśa meṁ ākara base / isake pūrva isa deśa kā koī bhī nāma nahīṁ thā aura na koī āryoṁ ke pūrva isa deśa meṁ basate the.

> The human beings were born in Triviṣtapa, i.e., Tibet. After some time, they (Aryans) extended to the Bharatiya land and settled permanently over here. Before their arrival, this country had no name assigned to it, nor was it inhabited by any human being except them (Aryans).

Perhaps that is why *Max Müller* (1833:10) said, "We all come from the East - all that we value most has come to us from the East, and by going to the East, everybody ought to feel that he is going to his 'old home' full of memories if only we can read them".

The French Thinker ***Creuzer*** expressed it as, "If there is a country which can rightly claim the honour of being the cradle of the human race or at least the scene of primitive civilization, the successive developments of which carried into all parts of the ancient world, and even beyond the blessings of knowledge which in the second life of man, that country is assuredly is Bharat."

(***Vidyānanda***, 2002:200)

Will Durant, an American Philosopher comments emphatically, "Bharat was the motherland of our race and Sanskrit the Mother of European Languages; she was the Mother of our philosophy; Mother, through the Arabs, much of our mathematics; Mother, through Buddha, of the ideals embodied in Christianity; Mother, through the village community, of self-government and democracy. Mother Bharat is in many ways the mother of us all." (***Vidyanand***, 2002:200)

Now, a question arises as to what was the first name assigned to this country by its new occupants, as presently we have several nomenclatures assigned to it, viz., ***Bhāratavarṣa, Bhārata, Āryāvarta, Sapta Sindhu, Hindustan, Bharat***, etc.

This question may better be answered with the help of ***Saṅkalpa Pātha***. The Saṅkalpa Pāṭha is uniformly recited throughout Bharat on auspicious occasions or when a Sanskāra is performed by a householder. It registers the mention of two main things[3], the period and the geographical region. Firstly, it reckons the time elapsed since creation until the time of occurrence of that particular event. Secondly, it refers to the geographical region where the particular event is taking place. I briefly render hereunder a sample of the Saṅkalpa Pāṭha that is commonly recited in all parts of Bharat. It reads like this:

अद्य ब्रह्मणोर्द्वितीये परार्द्धे श्वेतवाराहकल्पे सप्तमे वैवस्वतमन्वन्तरे अष्टाविंशतितमे कलियुगे कलिप्रथमचरणे 5126 गताब्दे जम्बुद्वीपे भारतवर्षे भरतखण्डे, आर्यावर्त्तैक देशे।

adya brahmaṇordvitīye parārddhe śvetavārāhakalpe saptame vaivasvatamanvantare aṣṭāviṁśatitame kaliyuge kaliprathamacharaṇe 5126 gatābde jambudvīpe bhāratavarṣe bharatakhaṇḍe, āryāvarttaika deśe.

Here we shall take up only the geographical part of the Saṅkalpa Pāṭha for our consideration. As seen from the above Saṅkalpa Pāṭha, four geographical names have been referred to regarding Bharat. 1. ***Jambu Dvipa***. 2. ***Bhāratatvarṣa.*** 3. ***Bharat Khaṇḍa.*** and 4. ***Āryāvartta deśa***. To have a better view of ancient Bharatiya geography, it is necessary to understand these four geographical terms.

1. Jambudvipa: The first is Jambudvipa. The ancient Bharatiya geographers divided the whole earth into seven ***dvipas.*** The word 'dvipa' originally signified a land bounded by water (ocean, sea, river, or lake, or by a combination of these) on all, or three or two sides. Thus, it was equally applied to an island, a peninsula, or a 'doab' (between two rivers). The present-day division of the Earth into seven continents follows the same ancient Bharatiya pattern except for geographical boundaries. Jambudvipa was a peninsula wherein Bharat Khaṇḍa was supposed to be located.

2. Bhāratavarṣa: The second term that is recited in

Sankalpa Pāṭha is Bhāratavarṣa. The word 'Bhāratavarṣa' here does not signify Bharat, but rather a broad division that contained the Bharatiya landmass. From ***Sūryasiddhānta*** (12.37-40), we learn that ancient Bharatiya astronomers divided the whole sphere of Earth into four longitudinal zones of 90^0 each named as ***Varṣa.*** According to this division, the prime meridian or the line of 0^0 Longitude (called as ***Lankā***) had passed through the middle of Bhāratavarṣa. This has been clarified by ***Varāhamihira*** in his famous work ***Bṛhatsanhitā*** (Chap. 4) as under:

भारतवर्षे मध्यात्प्रागादि विभाजिता देशाः ।

bhāratavarṣe madhyātprāgādi vibhājitā deśāḥ

That is, the division of Varṣas has been done from the line of the prime meridian passing through the middle of Bhāratavarṣa.

Here, it may also be important to know that in the ancient period, the Prime Meridian is said to have passed through *Ujjain*. The temple of ***Mahākāla*** reminds us of this fact. 'Mahākāla' means prime time or prime meridian. It was not a temple for the worship of *Śiva*, but an observatory to study time. So, the zone of Bhāratavarṣa was located in the south and stretched 45 degrees east and west of Ujjain, located on 'Lankā or the prime meridian'. The second zone is ***Bhadrāśvavarṣa,*** which is located 90^0 to the east of Bhāratavarṣa. The line of 1800 E longitude passing through the heart of Bhadrāśvavarṣa was called '***Yamakoṭī***' longitude. Similarly, the zone of ***Uttara Kuruvarṣa*** is said to have been located 900 north of Bhadrāśvavarṣa, and the line of 1800 W Longitude passing through the middle of Uttara Kuruvarṣa was called '***Siddha***' Longitude. Finally, the zone of ***Ketumālavarṣa*** is situated 900 west of Uttara Kuruvarṣa. The line of 900 W Longitude passing through the centre of Ketumālavarṣa was called '***Romaka***' Longitude. Sūryasiddhānta (12.37-39) mentioned it as:

समन्तान्मेरुमध्यात्तु तुल्यभागेषु तोयधेः ।
द्वीपेषु दिक्षु पूर्वादि नगर्यो देवनिर्मिताः ॥ *12.37*

samantānmerumadhyāttu tulyabhāgeṣu toyadheḥ;
dvīpeṣu dikṣu pūrvādi nagaryo devanirmitāḥ.
On all sides of the midst of Meru (*Laṅkā* or 0° longitude passing through Ujjain in Vedic times), in an equal division of the earth sustaining oceans, in the directions of east, west, north and south four continents were formed by the *Devas.*

भूवृत्तपादे पूर्वस्यां यमकोटीति विश्रुता।
भद्राश्ववर्षे नगरी स्वर्णप्राकारतोरणा॥ 12.38

bhūvṛttapāde pūrvasyāṁ yamakoṭīti viśrutā;
bhadrāśvavarṣe nagarī svarṇaprākāratoraṇā.
Yamakoṭi (1800 E Longitude) is in the east of the earth's circumference. It passes through the heart of Bhadrāśvavarṣa and prospers in gold.

याम्यायां भारते वर्षे लंका तद्वन्महापुरी।
पश्चिमे केतुमालाख्ये रोमकाख्या प्रकीर्तिता॥ 12.39

yāmyāyāṁ bhārate varṣe laṅkā tadvanmahāpurī;
paścime ketumālākhye romakākhyā prakīrtitā.
To the southward of the earth's circumference Bhāratvarṣa is located on Laṅkā (prime meridian, i.e., 0 0 longitude). In the west is located the ***Ketumalavarṣa*** on Romaka (900 W longitude).

उदक्सिद्धपुरी नाम कुरुवर्षे प्रकीर्तिता।
तस्यां सिद्धामहात्मानो निवसन्ति गतव्यथा॥ 12.40

udaksiddhapurī nāma kuruvarṣe prakīrtitā;
tasyāṁ siddhāmahātmāno nivasanti gatavyathā.

Northward in the heart of Kuruvarṣa is located ***Siddh*** (line of 180°W longitude). There lived great yogis free from pleasure and pain.

The same fact has been narrated in the Purāṇas. Accordingly, the earth has been described as a lotus flower with four petals. This lotus flower was the place of the origin of ***Brahmā***, the first ancestor of humankind. The Purāṇas (Giridhar Sharma, 1972:187) say that the four petals of the lotus

of earth were *Bhadrāśva, Bhārat, Ketumala* and *Kuru* varṣas.

भारताः केतुमालश्च भद्राश्वाः कुरवस्तथा।
पत्राणि लोकपद्मस्य मर्यादा शैलबाह्यतः॥ ब्रह्मपुराण
तदेतत्पार्थिवं पद्मं चतुष्पत्रं मयोदितम्।
भद्राश्वभारताद्यानि पत्राण्यस्य चतुर्दिशाम्॥ मार्कण्डेय पुराण

bhāratāḥ ketumālaścha bhadrāśvāḥ kuravastathā;
patrāṇi lokapadmasya maryādā śailabāhyataḥ.
tadetatpārthivaṁ padmaṁ chatuṣpatraṁ mayoditam;
bhadrāśvabhāratādyāni patrāṇyasya chaturdiśām.

The above information proves that Bhāratavarṣa was a region in the south of the earth that measured one-fourth of the entire circumference of the earth, around 45^0 east and west of the then prime meridian passing through Ujjain.

3. Bharata Khaṇḍa & Bhārata: The third term mentioned in the Sankalpa Pātha is Bharata Khaṇḍa. As mentioned above, the first human being was born in Tibet, which was the highest region above sea level on the earth with a water facility. When the population increased in Tibet, humans started to spread, and the first such movement took place towards the land mass presently known as Bharat. Since the Bharatiya land was the first one to sustain the newly born human beings on the earth, it was mentioned in the Vedas as ***Bharata Agni***. The word Bharata is formed from the root √***Bhṛ 'bharaṇe'*** meaning 'to sustain' and 'Agni' meaning 'energy'. So Bharata and Agni together mean 'energy of the landmass capable of sustaining humanity'. Since this place had the credit of being the first place to sustain the newly born human beings, it was called *Bharata khaṇḍa* and people dwelling on it were also known as ***Bharatas*** (human beings sustained by Bharata khaṇḍa). The Ṛgvedic mantra (5.11.1) addressed to ***Agni*** (energy of earth) brings out this fact as:

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतोभ्यः शुचिः।।

janasya gopā ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya

navyase;
ghṛtapratīko bṛhatā divispṛśā dyumadvi bhāti bharatobhyaḥ śuchiḥ.

[Meaning] (jāgṛviḥ) The vigilant, (sudakṣaḥ) the powerful (agniḥ) energy of Bharatiya land mass is the (janasya gopaḥ) the protector of human beings (ajaniṣta) born here. It provides (navyase) for rejuvenation (suvitāya) and prosperity of these human beings. (ghṛtapratikaḥ) Irrigated by water, and (dyumat) blazing with (bṛhatā) great sunshine (divispṛśā) reaching to the sky, (śuciḥ) this holy land (bhāti) shines by sustaining Bharatas.

The people born and sustained by this land of Bharat khaṇḍa were later called Bhāratas. As they were the first forefathers of humanity, they were busy attaining knowledge of creation, nature, and the cosmos around them. First, they became enlightened, and it then became their responsibility to teach humanity to follow them. As such, Bhāratas (human beings born in Bharata khaṇḍa) made their name purposeful and meaningful by becoming enlightened and then enlightening other beings in the true sense of the term, as the word Bhārata means 'one who remains busy (rata) in obtaining and spreading the light of knowledge (Bhā)'.

So this place and its people got a new extension of the name, from Bharata to Bhārata. This fact has also been alluded to excellently in the *Ṛgveda* (6.16.45).

उदग्ने भारत द्युमदजस्रेण दविद्युतत। शोचा वि भाह्यजर।।

udagne bhārata dyumadajasreṇa davidyutata
śochā vi bhāhyajara.
O (Ajara Agne Bhārata) undecaying, knowledgeable first-born human beings known as Bhāratas! (dvidyutat) keep blazing forth with knowledge, (dyumat ajasreṇa) keep shining in the world continuously, (ut śochā) keep yourself enlightened and (vi bhāhi) enlighten others.

This fact has also been alluded to by Manu, the first lawgiver

of humankind as:

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः॥

ētaddeśaprasūtasya sakāśādagrajanmanaḥ;
svaṁ svaṁ charitraṁ śikṣeran pṛthivyāṁ sarvamānavāḥ.

All human beings on the globe learned lessons on civility and good character from the first ever born human beings of this country.

The *Ṛgveda* (2.7.1) also exhorts newly born human beings (Bhāratas) to acquire knowledge from their surroundings.

श्रेष्ठं यविष्ठं भारताग्ने द्युमन्तमा भर। वसो पुरुस्पृहं रयिम।।

śreṣṭhaṁ yaviṣṭhaṁ bhāratāgne dyumantamā bhara;
vaso puruspṛhaṁ rayima.

(Yaviṣha Bhārata) Oh, first-ever born Human beings! you are the youngest in the knowledge of creation. So, (bhara) obtain (agne śreṣtham) the best of knowledge of this creation (dyumantam) shining (ā) from all directions, which is (puru-spṛham) longed for by many and which (rayim) provides prosperity and brings (vaso) comfort.

Based on the aforementioned, it is very clear that Bharat was first of all known as Bharat Khaṇḍa after the name of Bharat Agni (energy of the land sustaining the newly born human beings on the earth) as mentioned in the Ṛgveda, and people born on this Bharat khaṇḍa were also known as Bharatas. Later, they were also called Bhāratas, because they were busy becoming enlightened and enlightening future generations. As per the definition of the Veda, a Bhārata is one who is busy acquiring knowledge and disseminating the same to others. Later on, after the name of her inhabitants called Bhāratas, this place was also known as Bhārata.

The word 'Bhārata' also helps us to understand its origin when dissected into syllables. For example, the word 'Bhārata' has three syllables: 'Bhā'+'ra+'ta'. Each syllable represents each

attribute of nature; prakṛti - Bhā represents the '*sattva*' attribute, ra '*rajas*', and ta '*tamas*'. These three attributes are also representative of three colours, viz., sattva being white, rajas or brown (red) and tamas being dark or black. These three attributes, representing the three colours, are beautifully portrayed in the ***Śvetāśvatara Upaniṣad*** as:

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपा।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः॥

ajāmekāṁ lohitaśuklakṛṣṇāṁ bahvīḥ prajāḥ sṛjamānāṁ sarūpā
ajo hyeko juṣamāṇo'nuśete jahātyenāṁ bhuktabhogāma-jo'nyaḥ.

There is a first imperishable object called ***Prakṛti*** whose attribute is of the red (rajas), white (sattva) and black (Tamas) colors. It creates various objects of the universe assuming her attributes and shape. There is another imperishable object called ***Puruṣa viśeṣa*** (individual soul or embodied soul) who enjoys the company of Prakṛti. The third imperishable object is Brahman (universal soul) who remains unattached to Prakṛti.

Thus, the word Bhārata includes all three attributes/colours of ***Prakṛti***, not only in its meaning but practically also. This land has been gifted by God with these three attributes and colours reflected in her landscape and her population in ancient, medieval, and modern times.

The boundaries of Bhāratavarṣa have been defined by ***Patañjali*** (Giridhar Sharma, 1972:186) in his ***Mahābhāṣya***, a commentary on ***Pāṇini's Aṣtādhyāyī***, as under:

प्रागादर्शात् प्रत्यक् कालकवनात् दक्षिणेन हिमवन्तमुत्तरेण पारियात्रम्।

prāgādarśāt pratyak kālakavanāt dakṣiṇena himavantamuttareṇa pāriyātram।

Bhārata is located to the east of Ādarśa (Mount Sinai of Egypt), west of Kālakavana (Jiuhua Mountain of China), south of the Himalayas and north of Pāriyātra (Deccan

Plateau).

4. Āryāvartta: Lastly, this landmass was named as Āryāvartta. Āryāvartta is composed of two words - Ārya+Āvartta. ***Ārya***, according to ***Yāska*** (6.108) means the progeny of God. He etymologizes the word Arya used in the Ṛgveda (1.117.21) as

आर्य ईश्वरपुत्रः।

ārya īśvaraputraḥ

Thus, the first ever born human beings on the earth were called '*Āryas*' because they were considered as God's progeny, and '***Āvartta***' means 'arrival'. Since Āryas, the progeny of God, i.e., the first ever born human beings, arrived first in Bharat from Tibet, this land was also named 'Āryāvartta', to celebrate the arrival of Āryas.

From the ***Manusmṛti*** (2.2), we learn of the land of Āryāvartta, stretching from the Himalayas and ***Vindhyas*** all the way to the eastern (Mediterranean) and western (China) sea. The śloka says:

आ समुद्रात्त वै पूर्वादासमुद्रात्तु पश्चिमात्।
तयोरेवान्तरं गिर्योरार्यावर्त्तं विदुर्बुधाः॥

ā samudrātta vai pūrvādāsamudrāttu paścimāt।
tayorevāntaraṁ giryorāryāvarttaṁ vidurbudhāḥ॥

Āryāvartta is bounded by seas on the east (Mediterranean Sea) and west (China Sea) sides and sandwiched between two mountain ranges scakadsbjasdjhe Himalayas and Deccan Plateau).

5. Sapta Saindhava or Sapta Sindhu: There are many historians and scholars who are in favour of this country being known as ***Sapta Sindhu*** or ***Sapta Saindhava***. They quote several mantras from the Vedas in support of their arguments. For the sake of their knowledge, let me point out that in the Vedas, 'Sapta Saindhava' or 'Sapta Sindhu' has never been used as one single compounded word, but rather a combination of two separate words[3], Sapta & Sindhu. Had it been the name of a

place or a country, as argued, it would have been denoted as a single compounded word. This fact could be verified by the rules of the Vedic accentuation system. In the Veda, a word can have only one acute accent. If a word has two acute accents, it means that it is comprised of two separate words and not one word. So this country Bharat was named as Bharat Khaṇḍa or Bhārata or Āryāvartta, falling into the periphery of Jambu Dvipa and Bhāratavarṣa, and never as Sapta Sindhu or Sapta Saindhava.

Bharat as a Nation

Elie Kedourie (1961:9) held the view that nationalism was a nineteenth-century European invention, "wholly" developed in Europe, and that nationalisms in Asia and Africa were a "reaction" against European domination. That is why, when Bharat became independent, the intellectuals who were trained in the West called Bharat 'a nation in the making.'

Here, it may be pointed out that the above observations of *Elie Kedourie* and other Western scholars don't hold true for Bharat. This is because, since Vedic times, Bharatiyas were well aware of the idea of nationalism.

Anthony Parel, Professor of Political Science at the University of Calgary, Canada (Arya, 2005: 234-241) supports this view indirectly by quoting Swami Dayanand Saraswati. According to him, Dayanand was the most authentically Bharatiya of all Bharatiya nationalists. He finds in Swami Dayanand Saraswati the untypical figure of Bharatiya nationalism. He states that all the major figures of Bharatiya nationalism, from Raja Ram Mohan Roy to Jawaharlal Nehru, were influenced to a greater or lesser extent by Western political thought. In general, they were well-versed in English literature and the intellectual culture of the West. This was true even of Mahatma Gandhi. Although he tried to give an authentically Bharatiya character to his nationalism, that does not mean that he was not influenced by Western political philosophy.

He further emphasizes that what is commonly true of the major figures of Bharatiya nationalism is not true of Swami

Dayananda. He derived his nationalist ideas from the originality of his understanding of Bharatiya culture, and without any direct influence from Western thought. He quotes Professor A. Appadorai (1971:147), who admires Swami Dayananda as a "unique among thinkers of modern Bharat."

According to modern thought, a nation is a people that are conscious of their historical identity, their cultural uniqueness, their common language, their common territory, and their claim to self-rule. The Calgary Professor says that "Swami Dayananda's conception of nationalism meets all these requirements, and the astonishing fact is that he had arrived at it by about 1875 A.D., a decade before even the Indian National Congress was founded."

The Calgary Professor's entire analysis is worth quoting here. It goes like this: 'Swami Dayanand discovered that the Vedas, and the culture founded on the Vedas, were the roots of Indian identity, and this discovery was his most important nationalist contribution. India had a golden age, the Vedic age, and the force of modern renewal had to come from the awareness of the golden age. He called knowledge of the Vedas the root knowledge of all Indians. It is not possible to acquire branch knowledge without root knowledge, i.e., the Vedas. According to this root knowledge, the major aspects of life were integrated into a coordinated whole[2] in which religion, ethics, science, and politics were integral parts of an organic whole.

The call for the return to the spirit of the Vedas was not meant to be a mere slogan, nor to be an invitation to an anachronistic step back into history; it was meant to be a summons to step forward towards national renewal based on the basic culture. Through the interpretation of the spirit of the Vedas, he politicized Hinduism in a subtle way and to a degree that no other Indian thinker had done before or after him. This politicization, it must be emphasized, was primarily at the theoretical level. That is to say, he gave a coherent justification according to which Hindu culture, broadly understood, was to be the natural and the necessary basis of the nationalism of the Hindu people. He was not implying that the Hindu people

were capable of becoming a nation; on the contrary, he was saying that when Hinduism swept aside the accretions of corruption, it would *ipso facto* require a nationalist polity. Compared to this theoretical innovation, even the founding of the *Arya Samaj*, one would think, is historically less significant. This theoretical contribution to the rise of Indian nationalism constitutes a more universal legacy than even the reform of religion.

He further observes that *Sri Aurobindo* understood this aspect of Dayanand's thought when he stated that the restoration of the Vedic spirit included the restoration of the idea of nationalist politics. Swami Dayanand, as a restorer of ***Vedism,*** included the theory of politics in his scope and revealed the intensely national character of the Hindu religion and morality. It followed that independence is the true and normal condition of a nation, and all lapses into subjection must be a sin and degeneration, temporary.[1] Even British observers on the scene had grasped the nationalist theory implicit in the Swami's social thought based upon the Vedas. Dr. H.D. Griswold, writing in the January 1892 issue of the *Indian Evangelical Review*, had noted that the religious watchword 'Back to the Vedas' was 'implicitly, if not explicitly,' combined with another watchword, 'Bharat for Bharatiyas.' Combining the two, "we have the principle, both religious and political, that the religion of Bharat as well as the sovereignty of Bharat ought to belong to the Bharatiya people."[2]

Related to the notion that the Vedas were the sources of Bharatiya national identity was the notion also that Bharat was the land of the Aryans, and that Bharatiyas were Aryans. The adoption of the term Arya, referring to Bharatiyas, was itself a highly significant nationalist act, since such terms as 'Bharat' and 'Hindus' had a Persian and Greek etymology. The seriousness of Swami Dayananda about this terminology can be seen from the directive he issued to his followers to register

---

1 Aurobindo (1972:354-55)

2 Farquahar (1967: 112)

themselves as 'Aryans' in the 1881 census. Writing to *Daya Ram* on 30 November 1880, he stipulated that "In the coming census, the following details should be given like this:

Religion, Vedic; nationality, Arya....."

The Swami also revived the ancient name Āryāvartta and linked it to the territory of the Bharatiya nation. "The Āryāvartta is the name of the country lying between northern mountains called the Himalayas and the southern mountains called *Vindhyas*, stretching right up to *Rameshvaram* in the south. This Āryāvartta was colonized by the devas or Aryas, i.e., cultured people, and was called Āryāvartta because of the Aryans... dwelt there."

According to Professor Anthony, Dayananda was the first major Bharatiya thinker to realize that a nation needs a common language. He demonstrated the sincerity of his conviction by attempting to revive Sanskrit as the common language of Bharat. He later abandoned the idea in favour of Hindi, which he adopted as his common national language. Satyārtha Prakash is a nationalist work in a two-fold sense - in its contents and its linguistic format. A born Gujrati, he adopted Hindi as his second mother tongue and thereby set the pattern for the development of linguistic nationalism in a multi-lingual nation. He was able to transcend his natural feeling for Gujrati for the sake of a greater national cause and to balance the emotional attachments for both in a practical and exemplary manner.

Concerning the theory of self-rule, an indispensable aspect of nationalism, Dayananda was far in advance of the Bharatiya nationalism of his day. He saw that foreign rule, even when 'imbued with parental justice and mercy', could not be a substitute for self-rule. "Whatever may one do, the indigenous rule is always the best. A foreign government cannot be perfectly beneficial even when it is free from religious bias, racial prejudice, and imbued with parental justice and mercy. It is very hard to shake off linguistic differences, cultural angularities, and estrangement due to customs and manners. It

is, therefore, the duty of educated persons to pay due regard to the teachings of the *Vedas*, *Vedic Śāstras*, and Vedic history."

"Regeneration of Bharat is difficult to achieve", he believed, "without having one language, one faith and one aim." If Bharatiyas were to emerge as a modern people, they had to do so as the inheritors and the continuators of their ancient religion (the Vedic religion). They must have one scripture (the Vedas), one language (Hindi), one racial consciousness (being Aryan), one territory (Āryāvartta) and one supreme political authority.

If Dayananda arrived at a conception of modern nationalism on the basis of the Vedas without any direct influence from the West, it raises an interesting question about the nature of modern nationalism itself. It proves without any iota of doubt that the so-called notion of nationalism may be new to the West, but Bharatiyas had it since the Vedic times. We have an indication of the concept of a nation and nationalism from the Ṛgveda (10.173.1;2;5) as said below:

आ त्वाहार्षमन्तरेधि ध्रुवस्तिष्ठाविचाचलिः ।
विशस्त्वा सर्वा वांछन्तु मा त्वद्राष्ट्रमधि भ्रशत् ।। 1 ।।

ā tvāhārṣamantaredhi dhruvastiṣṭhāvichāchaliḥ;
viśastvā sarvā vāṁchhantu mā tvadrāṣṭramadhi bhraśat.

[Meaning] From amongst us, you have been consecrated as a Head, be firm and steady; your existence is subject to the desire of all citizens. At least this nation may not slip from your hands.

इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलिः ।
इन्द्र इवेह ध्रुवस्तिष्ठेह राष्ट्रमु धारय ।। 2 ।।

ihaivaidhi māpa chyoṣṭhāḥ parvata ivāvichāchaliḥ;
indra iveha dhruvastiṣṭheha rāṣṭramu dhāraya

[Meaning] Live in this nation, not indulge in acts of treason. Keep your integrity with this nation like that of a mountain. Help bring stability to the nation like Indra (rainwaters) stabilised the turbulent earth (at the

beginning of its origin). Have belongingness with your nation and contribute to her progress.

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम्।। 5।।

dhruvaṁ te rājā varuṇo dhruvaṁ devo bṛhaspatiḥ;
dhruvaṁ ta indraśchāgniścha rāṣṭraṁ dhārayatāṁ dhruvam

[Meaning] May the Head of state be loyal to his nation; may the people in high positions or constitutional posts be loyal to their nation; may the administrators and teachers/intellectuals be loyal to their nation. All these should work for the stability and progress of their nation.

It is discernible from the above-mentioned mantras of the Ṛgveda that a nation is formed by the people who contribute to its stability and progress. The head is elected by the people, and his existence in office depends upon the desire of the people. All people and office bearers, like administrators and intellectuals, are advised to be loyal to their nation. Everyone is supposed to never indulge in acts of treason or corruption.

According to the Veda, a nation called Rāṣtra is formed of rātis, i.e., people who always contribute to the progress and prosperity of their state. Both the terms 'Rāṣtra' and 'rāti', in fact, have evolved from the root √rā 'dāne' meaning 'to donate' or 'to contribute'. So, one cannot imagine a 'Rāṣtra' without 'rātis'. The Veda emphasises the duties of citizens to the state rather than their rights. On the other hand, those who don't contribute but keep extracting or demanding from their state are described in the Veda as arātis, meaning 'thieves' or 'enemies' of a state. In the modern sense of the term, the 'arātis' may be called anti-nationals. Thus, rātis are an asset for a state, and arātis are a burden. A nation of rātis will always prosper, and a nation of arāts will sink into poverty and misery. It is well known that a prosperous and powerful state will provide prosperity to its citizens and full protection. On the other hand, a poor and weak state will only add to the misery and poverty of its citizens and will never be able to protect them. Let me sum up with a note from the *Yajurveda* (9.23), exhorting the

people of a nation to live as alert and active leaders in their state and sacrifice their self-interests for the sake of the progress and prosperity of their nation. The verse goes like this:

वाजस्येमं प्रसवः सुषेवेऽग्रेसोमं राजानमोषधीष्वप्सु।
ता अस्मभ्यं मधुमतीर्भवन्तु वयं राष्ट्रेजागृयाम पुरोहिताः स्वाहा।

vājasyemaṁ prasavaḥ suṣeve'gresomaṁ
rājānamoṣadhīṣvapsu;
tā asmabhyaṁ madhumatīrbhavantu vayaṁ rāṣṭrejāgṛyāma purohitāḥ svāhā.

The people of a nation (prasavaḥ) are generators (vājasya) of prosperity. (agre) First of all, they should (suṣuve) bring (somam rajānam) prosperity (karmasu) through our acts (oṣadhiṣu) in the nations, so that (tāḥ) those nations may become (madhumatiḥ) sweet homes for them. (vayam) Let us (jāgṛyāma) live as active and alert (purohitāḥ) leaders (rāṣṭre) in our nations and (svāhā) sacrifice our self-interests for the sake of her progress and prosperity.

3

Antiquity of Vedic Culture

It may first be pointed out that Vedic culture is the most ancient or oldest culture on the globe. The antiquity of the Vedic culture and civilisation is wonderful, its vitality miraculous. The fabulous age of the *Greeks*, the time of *Egyptian Soufi*, and the ''stone age'' of the modern European thinkers are timelines of yesterday in the history of the Vedic civilization. The age of the Earth is not to be counted as a few thousand years as conceived by *Bishop Usher*, but as millions of years. Vedic civilization is the earliest civilization in the world. Nations have risen and fallen, empires have been founded and destroyed, races have appeared and disappeared, but the Vedic civilisation, withstanding the rise and fall, foundation and destruction, appearance and disappearance, remains.

Count Bjornstjerna

After fully discussing the claims of the ancient nations of the world to high antiquity, a Swedish scholar, *Count Bjornstjerna* (1884:54) says, ''No nation on earth can vie with the Hindus in respect of the antiquity of their civilisation and the antiquity of their religion.''

NB Halhed

Mr. N.B. Halhed (1776:Preface) exclaims with sacred reverence, after treating the four *yugas* of the Hindus, ''To such antiquity the Mosaic creation is but as yesterday; and to such ages, the life of *Methuselah* is no more than a span.''

In concluding his remarks on the antiquity of Hindu astronomy, Count Bjornstjerna (1844:37) says, ''But if it is true that the Hindus more than 3,000 years before Christ, according to Bailly's calculation, had attained so high a degree of astronomical and geometrical learning, how many centuries earlier must the commencement of their culture have been since the human mind advances only step by step in the path of science! And yet, astronomy is not the science that is cultivated very early in the national literature of any country."

The *Sankalpa*, which every educated Bharatiya in Bharat knows well, and which is recited at every ceremony, even at a dip in the sacred Ganges, is the key to the unfolding of the whole mystery that covers the view of the time at which the earth assumed its present form.

अद्य ब्रह्मणोर्द्वितीये परार्द्धे श्वेतवाराहकल्पे सप्तमे वैवस्वतमन्वन्तरे अष्टाविंशतितमे कलियुगे कलिप्रथमचरणे 5126 गताब्दे।

adya brahmaṇordvitīye parārddhe śvetavārāhakalpe saptame vaivasvatamanvantare aṣṭāviṁśatitame kaliyuge kaliprathamacharaṇe 5126 gatābde.

The above Saṅkalpa tradition computes the time that has elapsed so far since the end of the previous universal creation cycle and the origin of the present cycle. As per the contents of Saṅkalpa-pātha, the first half (*Parārdha*) of ***Brahmā*** has elapsed, and the first kalpa (*Śveta Vārāha*) of the second Parārdha currently exists. The first half of the age of Brahmā can be calculated as 50 Brāhma years. This period comes to 155,520,000,000,000 years, which has already come to an end, and the 51st Brahma year of the present universal creation cycle is currently in place. Presently, 155,521,972,949,126 (155 trillion) years have elapsed since the onset of the present cycle of universal creation. In the present cycle of the creation of the universe, Svāyanbhuva Maṇḍala (Super-Galactic centre) originated 14,932,949,126 (14.9 billion) years ago. Parameṣṭhi Maṇḍala (Galaxies) came into existence 10,612,949,126 (10.6 billion) years ago. Sūrya Maṇḍala (Star of our solar system) was formed 6,292,949,126 (6.2 billion) years ago. The Earth

originated somewhere about 4,320,000,000 (4.3 billion) years ago, and biological life started on it around 1,972,949,126 (1.9 billion) years ago. Human beings came on Earth after 129,60,000 years since the origin of plant life and plant life also took the same number of years for its origin on the earth. Thus 6 Mahayugas were spend at the end of 50th Kalpa for the creation of conducive atmosphere for the origin of human life. As the very Saṅkalpa indicates, since the beginning of *Śvetavārāha* kalpa, i.e., the first day (Kalpa) of Brahmā's second Parārdha, six Manus have elapsed, and of the present seventh *Vaivasvata Manu*, 27 *Mahāyugas* have also elapsed. The 28th Mahāyuga is currently in place, of which *Kṛta, Tretā,* and *Dvāpara* have also expired. Of the present Kaliyuga, 5,126 years have already passed on June 21st, 2024. Thus, the 51st century of the present Kaliyuga has ended, and the 52nd century is currently in existence. Concluding from the above discussion, one may safely and unhesitatingly say that the world has stepped into the 52nd century of 28th Kaliyuga of the seventh Manvantara of the 51st Kalpa (or first Kalpa of the second Parārdha of Brahmā), since the beginning of the present cycle of creation and the origin of life on this globe, and not into the 21st century as is propagated and considered the world over.

To understand what follows, it must be remembered that this world is alternately created from and dissolved into its material cause प्रकृति (*Prakṛti)*, after a fixed period. The world (a solar system) exists in one form for a fixed period, and it exists only in its material cause for that period. The period after it is created is called ''*Brāhma Dina*,'' and the latter period after dissolution is called ''*Brāhma Rātri*.''

As the *Atharvaveda* (8.1.21) says, the Brāhma Dina is equal to 4,320,000,000 years.

शतं तेऽयुतं हायनान् द्वे युगे त्रिणि चत्वारि कृण्मः ।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥

śataṁ te' yutaṁ hāyanān dve yuge triṇi catvāri kṛṇmaḥ /
indrāgnī viśve devās te'nu manyantām ahṛṇīyamānāḥ //

The Ṛṣi of this mantra is **Brahmā**, and the **Devatā** is

Āyu. As such, this mantra speaks about the age of our **Brahmāṇḍa** (universe).

> **[Meaning]** We calculate one hundred times 100 thousand years (10,000,000 years), adding to it two, three, and four (in reverse order). May Indra (sun), Agni (energy), and all the universal deities approve this system without objection or conflict.

The above mantra also indirectly points out to a Mahāyuga consists of four Yugas:

Kali Yuga – 432,000 years

Dvāpara Yuga – 864,000 years

Tretā Yuga – 1,296,000 years

Kṛta Yuga (Satya Yuga) – 1,728,000 years

Thus a Brāhma Dina is made up of 432 followed by a hundred ayutas or seven zeros, i.e., 4,320,000,000 years.

Mr. Baldwin (1871:181) says, ''Doubtless the antiquity of the human race is much greater than is usually assumed by those whose views of the past are still regulated by mediaeval systems of chronology. Archaeology and linguistic science, not to speak here of Geology, make it certain that the period between the beginning of the human race and the birth of Christ would be more accurately stated if the centuries counted in the longest estimate of the rabbinical chronologies should be changed to millennia. And they present also another fact, namely, that the antiquity of civilisation is very great, and suggest that in remote ages it may have existed, with important developments, in regions of the earth now described as barbarous. The view of some speculators that the condition of the human race since its first appearance on earth has been a condition from universal and hopeless savagery to a comparatively modern date, is merely an unwarranted assumption that is used to support an unproven and unprovable theory of man's origin.''

Evidence

The Antiquity of a civilization owes much to its era of existence. The comparative study of the various eras of the world leads one to conclude that it is only the ancient Bharatiya era or the Bhāratīya Kālagaṇanā that is the longest in the world. All other eras of the world, which are quite the latest as compared to the Vedic era, are either based on great personalities, dynasties, or some important events. The great seers of Bharat did not consider individuals, dynasties, or events to be important; according to them, a time or *Kāla* was above all. Everything in this world is encapsulated in time, and time is independent of all. So, according to them, personalities or events were to be studied from the point of view of time, and it was not time that was to be studied based on personalities, dynasties, or events.

The Bharatiya era, which is known as the *Kalpa* era or *Sṛṣṭi* era, has the remotest antiquity of 197 crore years. This era has unanimously been accepted in the *Vedaṅgas*, the *Purāṇas*, and the *Manusmṛti*, etc. Presently, this era has come down to us as the Kali era 5,123. Only this era was prevalent in Bharat through the ages, except the ***Saptarṣi*** era of 6,676 years BC and a few others like the first ***Yudhiṣṭhira Saṁvat*** that started in 3,173 BC. The second Yudhiṣthira Saṁvat started in 3,137 BC; ***Kārtikādi Vikrama*** era was 717-716 BC; the Śaka-nṛpa-kāla era was 583 BC, which came into vogue close to the commencement of the present ***Kaliyuga*** era (3,101 B.C.) and later. These later evolved eras are also based, like most of the others in the world, on some personalities, dynasties, or events. It seems probable that the Bharatiyas got the idea of naming an era after some personality or dynasty, or events that were from foreigners who came into contact. Their original era, which was safeguarded in the tradition of the Sankalpa pāthas since 197 crore years till this date, is based purely on astronomical calculations. It begins with the beginning of the Kalpa and so is called the Kalpa era. This era has been handed down to us with utmost accuracy by a tradition of the Vedic people.

According to some scholars, this era is hypothetical and fictitious based on astronomical calculations of ancient Bharatiya astronomers. Had there been any such era, there would have been chronological data in the Ṛgvedic hymns. But these arguments are baseless. There were two different but parallel traditions. One was the Vedic and the other was the *Paurāṇika* tradition. Whereas Vedic tradition preserved the Vedas (knowledge of creation), the Paurāṇika tradition preserved the *Kālagaṇanā* (the time period of creation), genealogies, and the history of creation and de-creation.

The Vedas are the books of knowledge and science, and so their purpose was not to record chronology like the present-day books on science and technology. Moreover, we come across repeated mentions of the Manvantara and the yugas in the Purāṇas and other works, which obviously point out the various phases of chronology. The Bharatiya era tells about the chronology of millions of years. The number of years is so extensive that it is not feasible to keep a chronological record of all the past events. We had an age-old tradition of the Itihāsa and Purāṇa. The tradition of the Purāṇas is still alive, whereas the tradition of the Itihāsa has lost its existence due to some catastrophic reasons or other. No documentary proof of the same is now available as evidence. The remotest antiquity of the Bharatiya era has always been a moot point among historians and other scholars. It is too lengthy to be accepted by them open-heartedly. The authenticity of the longest-ever era of the world has been denied on one ground or another. This system has also been challenged on the ground that it never got the sanction of the people or has never been in practice. This is why, while recounting the Bharatiya eras, scholars often start from the *Vikram* era of 57 B.C. and fail to touch upon the original and actual system. Keeping in view all the pros and cons of the original Bharatiya era that was christened as the Vedic era, we observe the following:

1. So far as its antiquity is concerned, it may appear hypothetical and fictitious to most historians and Indologists. On the other hand, geologists, anthropologists, biologists,

physicists, and other scientists would speak highly of it, since their findings have led them to conclude that the earth originated around 300-400 crore (=10 million) years ago and life flourished on it somewhere about 200-300 crore years ago.

Scientists have recently discovered that the existence of ancient microbial life on the red planet, or Mars, took place around 360 crore years ago. Their studies are based on intensive laboratory work for 10 years with sophisticated lasers and spectrometers on a piece of *Martian* meteorite weighing 1.9 kg. found in Antarctica in 1984. Whatever the reactions of scholars and scientists regarding this finding, one thing is clear, and that is the sign of bacterial life appeared in our neighbourhood or on our planet around 3.5 billion years ago.

Recent research in genetic science has also proved that a ***Maithunī Sṛṣṭī*** (sexual production) had evolved on this earth some 200 to 300 crore years ago. If the existence of a Maithunī Sṛṣṭī could occur 200-300 crore years ago, there is a possibility that human life was also certainly in existence on the earth around 196 crore years ago.

Biologists like Lemark (1744-1829), William Smith (1769-1839), and Charles Darwin (1809-1882), etc., also see the origin of biological life on the earth 100 to 150 crore years ago.

2. So far as its endorsement in the Bharatiya society is concerned, we find mention of various phases of this era in the Vedic and the Paurāṇika sources. Besides, we have a Sankalpa tradition, which is as old as the Vedas themselves. This tradition has kept the year to year, month to month, day to day, and even Muhurta (period of 48 minutes) to the Muhurta record of the time that has elapsed since the inception of this era. A gathering of Sankalpa Pāṭhas from all over Bharat was done, and on comparative examination, it was found that there was strict uniformity so far as the reckonings of time are concerned, except those of geographical references, which would have to differ naturally.

So far as the validity of its length is concerned, it may be maintained here that it was not a hypothetical reckoning of

time based on backwards astronomical calculations. As per the Vedic and the Pauraṇika traditions, humans were present on the earth 196 crore years ago, and the Vedas were documented, and time reckoning was launched by the seers present then. The following geological, astronomical, biological, and cultural codes of the Vedas stand to authenticate the very antiquity of the Bharatiya era.

1. **Parvata:** This is a well-established fact that the diction and style of a particular language are formed within a particular cultural background marked by the development of various sciences, moral ethos, and philosophy under various circumstances, and as taken from various angles, a particular word may have various meanings. For instance, the term 'fire' in the sense of shooting came into vogue when the bombs were thrown at the enemy through cannons by giving fire to the explosive material stored in its barrel. Now the use of this term has no longer remained relevant since we don't say fire for shooting bombs or bullets. But the same word is still being used, though the circumstances have changed, and it is taken from a different angle. Similarly, under the circumstances created by modern science, some new usages are in place, e.g., 'He went there by air or by sea.' The above-given use 'by air' or 'by sea' obviously implies an aeroplane or a ship. Suppose modern science and its technology face extinction due to some catastrophic reasons, and the above phrases are handed down to future generations without the actual scientific background behind them. After a gap of one hundred years, these phrases would naturally appear to future generations as mere nonsense and nothing else. They would simply laugh at the use of such a foolish term. Similarly, there are cases with a number of Vedic usages, which have been handed down to us in their literal sense without any proper scientific or cultural background behind their evolution.

2. Take, for example, the term '*parvata*'. The very term 'parvata' stands for mountains in classical Sanskrit, but the same meaning doesn't hold well as far as the Vedas are concerned. In the Vedas, 'parvata' and all of its synonyms like 'adri' and 'giri',

etc., refer to the clouds and boundary of the universe instead of earthly mountains. The ancient Vedic scholar ***Yāska*** (Kali era 400 or 2,700 BC) revealed this fact in his celebrated lexicon called the Nighaṇṭu (1.10). Several modern occidentals, as well as oriental scholars, wonder why Yāska identified 'parvata' with the cloud. They, however, forget that it was not Yāṣka's personal view, but it was a long tradition handed down to Yāska that preserved the original geographical background within which the term parvata evolved. This great culture is not 3, 4, or 10 thousand years old, but the chronology preserved by this culture since the time of its inception shows that it dates to as early as 196 crores (1.9 billion) years ago. Geology research has proved that there was a time when there were no mountains on Earth. The use of the term *parvata* in the sense of cloud in the Vedas points out the geographical scenario which prevailed during the time of their composition. This earth, which is presently covered with mountain ranges, was devoid of any sort of mountain for around 197 crore years. As per theories of orogeny, mountains appeared 60 crore years ago. Under the circumstances, it can unhesitatingly be inferred that the Vedic culture belonged to the period when the orogenic process had not started. This fact indirectly testifies to the authenticity and validity of the Bharatiya era too. Since there were no mountains on the earth, in the beginning, the term 'parvata' or its synonyms like '*adri', 'grāvā', 'giri'*, etc., had nothing to do with mountains, and so they are used sparingly to signify clouds.

In this connection Yāska observed as follows:

गिरिष्ठाः गिरिस्थायी गिरः पर्वतः। समुद्गीर्णो भवति पर्ववान् पर्वतः पर्व पुनः पृणाते पृणन्ति तत् प्रकृतीतरत सन्धि सामान्यात् मेघस्थायी मेघोऽपि गिरिरेतस्मादेव।

giriṣthā girishāyī giriḥ parvataḥ samudgīrṇo bhavati parvavān parvataḥ parva punaḥ pṛṇāteḥ prīṇantiti tat prakrtītarat sandhi sāmānyāt meghasthāyī megho'pi giriretasmādeva. Nir. 1.20.

> 'Giri' is known as 'parvata', since it is the "vomited" vapour of the earth. It is so called as it is constituted of fragments. It is so called as it brings up the living beings

on the earth with water, etc. These qualities are discernible in clouds. Hence, clouds are called 'giri'.

Later on, these qualities were also found to be associated with the mountain ranges that emerged on the Earth. So the term 'parvata' and its synonyms also began to be applied to the mountains, and 'de grado en grado', the term got conventionalised for mountains only. This is why Lord Macaulay (1800-1859) laughs at the mention of 'parvata' flying in the sky. Had he been well conversed with Vedic dicta, he wouldn't have reacted this way; rather, he would have enjoyed the Vedic wisdom.

3. ***Nadi, Sindhu, Samudra***: In the Vedas, we have references to 'nadi' and 'sindhu' being used for rainy waters and water flowing on the earth, respectively.

Thus, applications of the terms 'nadī' and 'sindhu' respectively in the sense of rainy waters and rivers show that Vedic culture flourished during the period when oceans were not formed on the earth and the rivers were in the process of formation. Due to the non-formation of oceanic waters by the time of the evolution of this culture, the terms 'samudra' and 'arṇava' were also used to denote mid-sphere rather than terrestrial oceans. As per research in Geology, the most ancient mountains and oceans were formed on the Earth in the *Precambrian* or *Archean* era, i.e., between 250 to 60 crores of years ago. The Vedic culture, which has recorded its history since 197 crore years ago, clearly reveals that the oceans and mountains were formed on this earth within the range of 197 crore years. The Vedic litanies were revealed when there were no mountains and oceans visibly appearing on the earth, and the rivers were in the process of formation.

4. ***Sarasvatī:*** Sarasvatī was the name of the first river system that originated on the earth. The very first appearance of this river system on the earth owes to the clouds. The most celebrated Ṛgvedic seer ***Vasiṣtha*** had clearly observed its origin from the celestial *parvatas* i.e.. clouds. According to him:

आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गन्तु यज्ञं हवं देवी जुजुषाणा

घृताची शग्मो नो वाचमुशती श्रृणोतु।

ā no divo bṛhataḥ parvatādā sarasvatī yajatā gantu yajñaṁ havaṁ devī jujuṣāṇā ghṛtāchī śagmo no vāchamuśatī śṛṇotu.

'From the great celestial parvatas (clouds) Sarasvatī flows towards the site of Yajña. It hears the voice of a person who offers the oblation of ghṛta with the desire of receiving it.'

Parvata here clearly refers to a cloud and not to a mountain, as is conventionally held. The attributive 'divai' (celestial) bears out the hypothesis that parvata was only intended for clouds and not for mountains, as there can be no mountain in the sky except clouds.

Not only Vasistha, but another Vedic seer (*RV.* 7.95.2) made the same observation. According to him, the Sarasvatī is the only flow of water on earth that comes from the giris (clouds).

ऐका चेतत् सरस्वती नदीनाम् शुचिर्यति गिरिभ्यः समुद्रात्।

aikā chetat sarasvatī nadīnām śuchiryati giribhyaḥ samudrāt.

The concept of the first origin of the Sarasvati from the clouds also shows that the Vedas were composed at a time when there was no mountain, and no glacier on the earth. It marks the period before the origin of glaciers on this part of the Earth. A geologist has traced the appearance of glaciation on this part of the globe in the *Triassic* period, i.e., around 22 crore years ago. So, there is nothing wrong if we infer that the Vedic hymns containing the description of the origin of rivers from clouds were composed before glaciation.

This fact also bears testimony to the authenticity of the Bharatiya era.

5. ***Brahmaputra:*** The Vedas make no mention of the Brahmaputra. The Brahmaputra is the creation of the Himalayan mountains. When there were no Himalayan ranges, there was no Brahmaputra. The Pauraṇika (Vāyu and Matsya) traditions describe the origin of the Brahmaputra from the lake

of *Hemasṛṅga*. Similarly, the *Sarasvatī* and *Jyotiṣmatī* have been described to have their origins from the lakes of Hemasṛṅga. Hemasṛṅga reminds us of the glaciation around Mānasasara. It was the upliftment of the Himalayan ranges that caused the Brahmaputra to be severed from the Sarasvatī. The records of the *Vāyu* and the *Matsya Purāṇas* belong to the period of the origin of the Himalayan ranges of mountains. They contain the description of the *Lohita* river or the Brahmaputra rising from the Lohita lake situated at the foot of Lohita Hemsṛṅga (Vāyu) and the Sarvoṣadha (Matsya Purāṇa). The absence of the Brahmaputra in the Vedas also proves the Vedas to be older than the Himalayas and the antiquity of the Bharatiya era.

6. ***Himvat:*** A few references in the Vedas (RV. 10.121.4) of Himvat show the existence of glaciated regions in the Vedic period. The word Himalaya today is taken to mean the Himalayan ranges of mountains. But it is important to note that Himalaya is a term of quite a later period. In its earlier references, ranging from the Vedas to the Epics and the Puraṇas, the term used was 'himvat', which means 'a place of snow' or 'glaciated region'. Moreover, the later evolved term Himalaya also doesn't indicate any sort of hill or mountain; rather, in its literal sense, it points to the glaciated region or the home of snow. The term 'hima' never denoted hilly terrain; rather, it denoted glaciers. Since the latter originated mountains also became the abode of the glaciers, they came to be called the Himalaya mountains, which means abode of glaciers. The Purāṇic tradition narrates the origin of the rivers of North Bharat like *Ganga, Sarasvatī, Gaṇḍaka, Yamuna, Sindhu, Sutlej, Chenab, Devikā, Kuhu, Gomatī*, etc., from the foot of glaciers.

himvatpādanissṛtā (Brahma Purāṇa, 2.16.27)

Such references are clear-cut records of the geological scenario of glaciation in the Triassic period, i.e., 22 crores of years ago.

7. ***Four Seas:*** Some of the Vedic ṛcās seem to be composed after the formation of seas or oceans took place. Such ṛcās shed ample light on the presence of the seas on the earth. In the

chain of such ṛcas, we see some as describing the presence of four seas, one each in four directions of the Bharatiya landmass, e.g.,

रायः समुद्रांश्चतुरोऽस्मभ्यं सोम विश्वतः।

rāyaḥ samudrāṅścaturo'smabhyan soma viśvataḥ.

(RV. 9.33.6.)

See also:

स्वायुधं स्ववसं सुनीथं चतुःसमुद्रं धरूणं रयीणाम्।

svāyudhan svavasan sunīthan catuḥsamudran dharuṇan rayīṇām. (RV. 10.47.2.)

The period when this country was bounded by four seas goes back 10 crore years.

The palaeomagnetism of oceanic rocks indicates that the continents started separating during the last 10 crore years (100 billion years). Near the end of the Carboniferous and the beginning of the Permian period (i.e., 30 crore years ago), the land masses were gathered into two supercontinents, ***Gondwana*** in the south and ***Laurasia*** in the north (Enayat Ahmed, 1993:80).

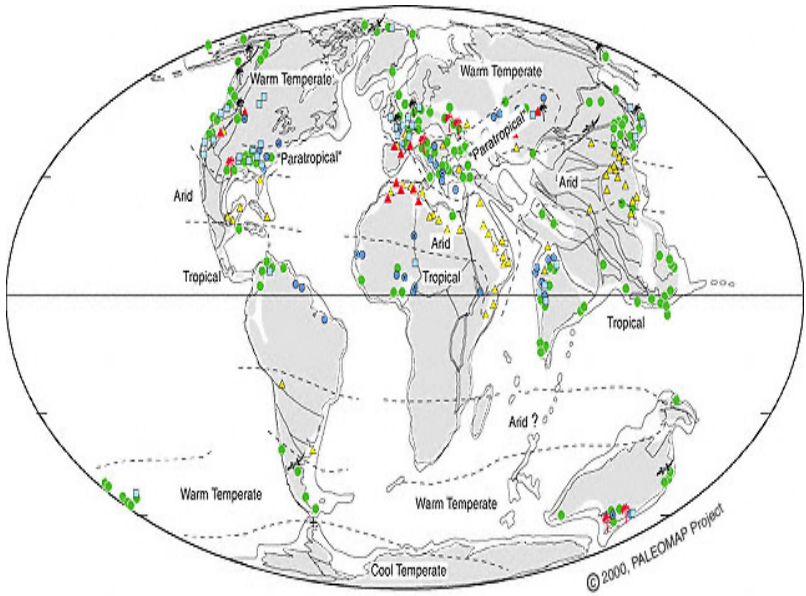
This assemblage of two supercontinents persisted till about 15 crore years ago, but the continents were discernible from their outlines. About 10 crore years ago, the expansion of the Indian Ocean by further separation of Antarctica from South Africa and South America, and the drifting of Bharat and Australia became more prominent than the Atlantic, which still remained as a relatively narrow ocean, particularly in the north. The picture below displays the portion of the Bharatiya landmass and the seas surrounding it in the four directions. It is clear from the above geological description that Bharat was surrounded by four seas mentioned in the ṛcas of the Ṛgveda, composed around 10 crore years ago. This marks the pre-Himalayan period.

8. ***Triviṣtapa:*** According to the Paurāṇika tradition, humans originated first in the area of Triviṣtapa (Tibet).

त्रिविष्टपे जाता सृष्टिः।

triviṣṭape jātā sṛṣṭiḥ.

Map of the Eocene Period



Lower Eocene

In the Paurāṇic and Epic traditions, Triviṣtapa is known as a place where the devas descended first. It is often known as *Svarloka,* being the highest plateau on Earth. Triviṣtapa is Tibet in its corrupt form. According to geologists, Tibet formed as an offshore region of the Gondwana land during the Palaeozoic era. (Enayat Ahmed, 1993: 94).

The Palaeozoic era makes its beginning as early as 60 crore years ago and ended as late as 27 crore years ago. So Triviṣtap's mention as a cradle of deva sṛṣti in the beginning of the creation of human beings forces one to accept that the great culture is as old as the formation of Tibet itself.

9. ***Vaḍvāgni:*** As per modern geological research, the Himalayan ranges of mountains started to form in the Eocene

period, i.e., around 7 crore years ago. It is also a proven fact that the Himalayan mountains were formed from volcanoes. Here, it may be pointed out that age-old Paurāṇika traditions have reported submarine volcanic activities in the name of the Vaḍvāgni. The vaḍvāgni, which is meant for submarine fire, is nothing else, but the submarine volcanic activities that began to take place around 7 crore years ago, if geology provides the correct information. The tradition of the *Skand Purāṇa* (7.33.40-41) holds that the Sarasvatī drained the vaḍvāgni to the western sea at *Prabhāsa Pātan*. This traditional record of the Skanda Purāṇa obviously points to 7 crore-year-old submarine volcanic activities that gave rise to the Himalayan mountains. Due to volcanic activities at the submarine level of Manas sara, the submarine surface of Manas sara, or Tethys sea as it is called today, began to uplift. The outflow of water due to the uplifted submarine surface of Manas sara began to be drained by a river channel called Sarasvatī towards the western sea at ***Prabhāsa Pāṭan*** in the modern Gujarat state. The drainage of submarine volcanic eruptions by Sarasvatī has also been attested in the tradition of several other Purāṇas. Special mention in this connection may be made of the *Padma Purāṇa* (5.18.154-160). The record of volcanic activities at the submarine surface level of the Tethys sea proves the Vedic culture to be older than the Himalayas.

10. ***Saṅkalpa Pāṭha:*** The Saṅkalpa tradition that has been handed down to us has a phrase that reads as:

मेरोर्दक्षिणभागे जम्बुद्वीपे भारतवर्षे भरतखण्डे

merordakṣiṇa bhāge jambudvīpe bhāratavarṣe, bharatakhaṇḍe

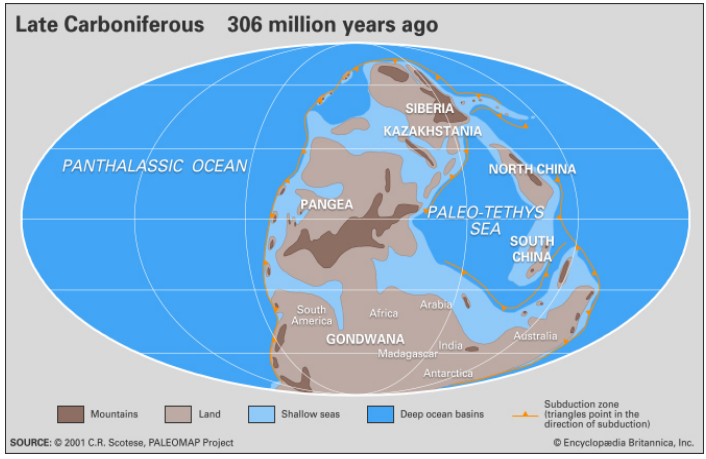
The Saṅkalpā Pāṭha indicates that Jambudvīpa, Bhāratavarṣa and Bharata-khaṇḍa are located in the southern hemisphere of Meru. Before discussing the above statement, it is necessary to know about Meru and its southern point. Meru was the name of the lithosphere with two polar caps. This fact has been corroborated by the Yogavāsiṣtha. Accordingly, Meru is the name of the surface of the earth.

मेरुर्भूपृष्ठः

merur bhūpṛṣthaḥ *(Yogavāsiṣtha, 59.27)*

The word 'Maru' is the actual representative of the Maru. 'Maru' is also indicative of a sandy desert devoid of water. This meru had two polar caps and so was divided into two halves. The upper half is the northern hemisphere, and the lower half is the southern hemisphere. Now, it is easier for one to comprehend the Saṅkalpa pātha. Accordingly, Janbudvīpa, which is located at Bhāratavarṣa and Bharata-khaṇḍa, was situated in the southern hemisphere of Meru.

Here, it can easily be inferred that when the extant Saṅkalpa pātha was introduced, the Bharatiya landmass was towards the south pole. In the present circumstances, given that we have drifted 7^0 north, it is very difficult to make out the actual significance of the extant Saṅkalpa pātha. Its actual intent can only be understood when one looks back at the geographical conditions, as gathered from the theories of wanderers like Wegener, etc., when the Bharatiya landmass was part of the southern hemisphere around 35 crore years ago, or towards the end of the *Carboniferous* period of the *Palaeozoic* era.



The research in geology has shown alarming results regarding the drift in the location of different regions of the

globe. Accordingly, the Bharatiya landmass continued to be part of the southern hemisphere until the early Pleistocene period of the Neozoic era or the Quaternary era, i.e., 10 lakh years ago (1 million years) when this continent drifted right to the equatorial point.

11. Location of *Kailāśa*: The drift in the geographical location of the Bharatiya landmass has also been mentioned in the Paurāṇika records of the Perennial era. Accordingly, the location of the Kailaśa mountain was earlier in the south, but it was shaken by the kick of Śiva during his *Taṇḍava Nṛtya* and transferred to the north.

Here, Tāṇḍava Nṛtya of Śiva signifies the forces of drift or plate-tectonic activities that changed the position of the Kailāśa mountain from south to north. One may remember well that the Himalayan ranges of mountains began to form as early as 7 crore years ago, as per modern estimates and 12 crore years ago, as per ancient Bharatiya view. The Śivālaka ranges of mountains were formed as a result of the last stages of the upliftment of the Himalayan ranges, ranging from 1 crore years ago to 20 lakh years ago. We are also aware of the fact that 20 lakh years ago, i.e., by the period of completion of the Himalayan ranges and the Śivālaka ranges, we were very much around 7^0 south of the equator. Presently, we have drifted towards 7^0 north of the equator.

The concept of drifting continents or plate tectonics of the Earth has also been suggested in the methods of the construction of Vedic fire altars. According to the Brāhmaṇas, the fire-altar represented the earth. The Taittirīya Saṁhitā (2.6.4) has clarified this fact as:

ऐतावती वै पृथिवी यावती वै वेदी।

etāvatī vai pṛthivī yāvatī vedī

'Fire altar has the same parameters as that of the earth.' So, the construction of the Vedī also symbolises the formation of the earth. Altar construction has been marked with two specific movements. One is '***udak-krama***', i.e, the movement towards

the north, and another is '***prāk-krama'***, the movement towards the east. Thus, in the construction of the Vedī, the drift of its continents is suggested.

12. *The Vaivasvata Manvantara*: As per ***Avanti Sundari Kāthā***, the Vaivasvata Manu resided at *Sthāneśvara*, a place close to modern *Kurukshetra* and well known by the name Thāṇesara. The *Ṛgveda* registers a Mantra written by ***Kaśyapa Mārīca***, a seer of the Vaivaśvata era or (Manvantara) which reads as follows:

यत्र राजा वैवस्वतो यत्रावरोधनं दिवः।
यत्र मूर्यह्वतीर् आपस्तत्र माममृतं कृधीन्द्रायेन्दो परिश्रवः।

yatra rājā vaivasvato yatrāvarodhanaṁ divaḥ;
yatra mūryahvatīr āpastatra māmamṛtaṁ
kṛdhīndrāyendo pariśravaḥ.
'Where Vivasvān's son is the king, where the big rivers flow, and where there lies the door towards the dyuloka, there they immortalise me.'

The historical tradition of the *Vāyu Purāṇa* (50.88) also records the location of the Vaivasvata as indicated below:

दक्षिणेन पुनर्मेरो मानसस्य च मूर्धनि।
वैवस्वतो निवसति समः यमने पुरे॥
dakṣiṇena punarmero mānasasya cha mūrdhani।
vaivasvato nivasati samaḥ yamane pure॥

'That is to say, in the southern hemisphere of the Meru, and in the upper region of the Manas sara i.e., the Tethy's sea, resides Vivasvān's son, in the down south in the Yamanapura.'

The references of the *RV.* and the *Vāyupurāṇa* alarmingly disclose the fact that the Mantras of the *RV.* were visualised when the Bharatiya landmass used to be in the southern hemisphere and the south pole was endowed with north polarity. Here it may be pointed out that the Vaivasvata Manvantara commenced 13 crore years ago, or say in the Cretaceous period of the Mesozoic era, by the time the

Bharatiya landmass used to be around 30^0 south of the equator. The Paurāṇika memoirs and the geographical history of the earth have an alarming similarity. From the above discussion, one wouldn't hesitate to infer that the Vedic culture was fairly old and older than even the mighty Himalayas.

13. Fishes and Frogs: Fishes and frogs find a significant place in the Vedas. There are separate hymns devoted to fish and frogs. The geological history of the Earth tells us that fishes and frogs originated on the Earth some 40 crore years ago, i.e., in the Devonian period of the Palaeozoic era. In addition to horses, cows, crocodiles and tortoises are also mentioned in the Vedic literature. These animals are also considered to have been born on Earth around 7 crore years ago. A fossil of dinosaur's skin, which feels like a thick bicycle tire-rough and bumpy, with somewhat symmetrical clumps of little crimped-edged knobs, discovered by a graduate student near Deming in Southern New Mexico dates the existence of massive beasts back to 70 million years ago. This biological code, supported by geological and archaeological findings, also proves the Vedas to be fairly old.

14. Cultural Code: As the cultural tradition had it, Bharatiyas used to call their nation or geographically bounded country as motherland, e.g., we call our country Bhārata as Bhārata-mātā. The concept of motherhood is associated with the country because the concept of birth is associated with the country as closely as it is with the mother. Just as a mother is the birth giver, similarly country is also a birthplace. Hence, it is always attributed to the mother and the country of birth. The study of the Vedas tells us that no country or geographical area in the original hymns of the Vedas has been mentioned as a mother; rather, earth itself has been found endowed with such an attribute as a mother:

भूमि माता पुत्रोऽहं पृथिव्याः।

bhūmī mātā putro'ham pṛthivyāḥ (AV. Bhumi Sūkta)

'Earth is my mother and I am the child of earth.'

The association of motherhood with the earth simply reveals the fact that this culture is fairly old and belongs to the period when the earth was practically one super-continent and had not fractured into various continents. This geological situation persisted till the period of the Palaeozoic era, or 60 crore years. In fact, the origin of the Bharatiya landmass as a separate landmass took place by the end of the Carboniferous era, or 35 crore years ago, when it was situated 30^0 south of the equator. See the map of the end of the Carboniferous era as given above.

So this cultural code also supports the author's hypothesis that Vedic culture and the Vedic era were undoubtedly 195 crores (1.9 billion) years old.

15. Astronomical evidence: The above-cited geological code of the Vedas and Bharatiya chronology of 195 crore years is also supported by astronomical evidence of two kinds.

(i) Firstly, we find the important role of the Aśvinīkumaras (The two bright stars Alpha and Beta Aries) in the *RV*. They have been eulogised in 53 hymns.

To sum up, it can be inferred from the above evidence that the composition of the Ṛgvedic verses took place during the period of the Aśvinī calendar or during the period when the year started when the sun was near the *Aśvinī Nakṣatra* (or Alpha and Beta Arietis).

In the *VS*. (31.22) also it is clearly stated that Aśvinī was the mouth of the present creation (aśvinau vyāttam). All of these points out that the beginning of the Bharatiya chronology, 1.97 billion years ago, took place in the Aśvinī Nakṣatra. Keeping this historical fact in mind, the *Bharatiya Scholiast* made the Aśvinī Nakṣatra the basis of their chronology. Aśvinī calendar of the Ṛgvedic period also proves the fact that the Vedas were visualised 1.9 billion years ago by the high-spirited seers present during that period.

(ii) Apart from the above evidence, the second evidence is quite revealing. Accordingly, a year in the Ṛgvedic period contained

360 days or 720 pairs of Ahas (days) and Rātris (night). This fact has clearly been recorded in the verses of the *RV.* as under:

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य।
आ पुत्राग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः॥

dvādaśāraṁ nahi tajjarāya varvarti chakraṁ pari dyāmṛtasya;
ā putrāgne mithunāso atra sapta śatāni viṁśatiścha tasthuḥ.
(*RV.* 1.164.2)

'The wheel (of time) having twelve spokes (months) revolves around the sun [earth's orbit around sun] , but it doesn't wear out. O Agni (sun)! 720 pairs of you sons (ahorātras) ride this wheel.'

द्वादश प्रधयश्चक्रमेकं त्रिणि नाभ्यानि क उताच्चिकेत।
तस्मिन्तशाकं त्रिशता न शंकवोऽर्पिताः षष्टिर्न चलाचलासः॥

dvādaśa pradhayaśchakramekaṁ triṇi nābhyāni ka utāchchiketa;
tasmintaśākaṁ triśatā na śaṁkavo'rpitāḥ ṣaṣṭirna chalāchalāsaḥ.

'Twelve spokes (months), one wheel (year) three navels (winter solstice, summer solstice and equator): who understand these? In these, there are installed 360 *śaṅkus* (rods, i.e. days) like pegs which do not loosen.'

The tradition of the *Tait. Br.* (7.17) also remembers the relic of this ancient most historical fact of astronomy as follows:

त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याहनि सप्त च वै शतानि विंशतिश्च संवत्सरस्याहोरात्रयः।

trīṇi cha vai śatāni ṣaṣṭiścha saṁvatsarasyāhani sapta cha vai śatāni viṁśatiścha saṁvatsarasyāhorātrayaḥ।

'A year has 360 days, and 720 days and nights together.'

Thus, a year of 360 days consisting of 12 months of 30 days each formed the earliest astronomical phenomenon and thereby the earliest Vedic calendar, as is evident from the

above-cited references. It may be here informed that the month was also further divided into five ***Ṣaḍahas*** of 6 days each.

The year of 360 days was not an approximation nor did it present a vague idea of the measurement of days in a year. It was rather a concrete measurement of the days of the year. The above-cited concept may be seen in the light of the theories of expanding the universe. The Vedic seers have already expounded this theory. According to them, the origin of space or ***antarikṣa*** is the result of the separation of planets from stars. Earlier, they were together, and so there was no space between them. Over time, due to the separation of planets and stars, the space between them became visible. Since the space between them became visible, it was known as antarikṣa. For instance, the Ś.Br. (Author, 1995:16) had it as:

> 'In the beginning star and planets were together. In the process of evolution, both began to recede and the space between them became visible. Because space became visible, it was called antarikṣa'.

Modern astrophysicists have also come to similar conclusions. According to them, crores of years ago, nebulas were close to each other. Even the moon is also going away from the Earth, day by day and year by year. It has been calculated that the distance between the moon and the Earth is increasing by 13 cms. per year. Similarly, the distance between the Earth and the sun is also increasing. Now the Earth is 149,597,870.6 km. away from the sun. It is revolving around the sun on its ecliptic path of 149,597,870.6 x 2 x 22/7 = 940,329,472.34 crore Km in 365.25 days. This means the Earth covers 107,270 km @ per hour. Imagine the time when the Earth was closer to the sun. Its distance being shorter, the ecliptic path was also short. Under the circumstances, the Earth was capable of revolving around the Sun in a shorter period than it is now. 197 crore years ago, the Earth revolved around the sun in 360 days only, so the year was also described as consisting of 360 days. This shows that the ecliptic path of the Earth was 107,270 x 8,640 (360 days) hrs = 926,812,800 km long, 1,970,000,000 years ago. If the period of the rate of

revolution of the Earth remains unchanged, this will make the distance of the Earth from the Sun 926,812,800 x 7/2/22 = 147,447,490 km 197 crore years ago. So there is a total increase in the distance of the Earth from the sun: 149,597,870 km (present) – 147,447,490 (1,970,000,000 years ago) = 2,150,379 km. This makes the average increase of the distance between the Earth and the sun 215,037,900,000/1,970,000,000 = 109 cms per year in 1,970,000,000 years. Presently, this increase is being calculated @ 15 cms per year. It shows that in the beginning, the rate of increase in distance was much higher than at present.

Keeping in mind the importance of 360, the Bharatiya astronomers fixed 360 days for the calendric year. Later on, to record any sort of increase in the revolution period due to an increase in the distance between the Earth and the sun, a provision of the intercalary period was made to be added to the actual period of 360 days. Thus, the beginning of the year in the Aśvinī constellations and the number of 360 days in a year in the Ṛgvedic period support the above hypothesis.

All the above-cited evidence indicates the presence of humans on the earth crores of years ago, thereby leading one to infer that the Vedic era was launched by the seers present around 197 crore years ago and was recollected safely and carefully by a long uninterrupted tradition of Sankalpa Pāthas.

Following the lines of arguments cited above, it can further be observed that the Vedas were visualised somewhere near the inception of the Bharatiya chronology. The internal evidence of the Vedas, based on the linguistic analysis, undoubtedly proves this fact. Scholars may have their reservations on this contentious issue, since they may raise questions as to how the memory of such a long period was retained in the Vedic and the Pauranika tradition. It may not seem feasible, but it may also not be impossible. How the long, uninterrupted tradition has been safeguarded is unparalleled in the history of humankind. Further investigations in various fields of science will be able to shed ample light on the authenticity of Bharatiya's traditional viewpoint.

Let me conclude that only the traditional viewpoint is acceptable, and any inference drawn based on some fragmentary references to the traditional view would only be misleading and dangerous.

4

Dharma

The preeminent feature of Bharatiya Culture is Dharma. In other words, it can be said that Bharatiya culture and civilisation are based upon dharma and not upon religion. Dharma is not religion and should not be compared with religion. Dharma is a set of moral and ethical values, knowledge, and duties towards society, whereas religion is a set of rituals.

Significance of Dharma in Life

In the name of individual freedom and progressivism, though we have been making substantial strides in taking the human race to new heights, in that blind race, we have become robots without much concern for the impacts on others. We have enthused selfishness in the new generation of people and say that it is the only path for individual development, i.e., achieving success. In the name of religion and politics, we start wars and do irreparable damage to humankind.

The whole world seems to be in turmoil. The whole fabric of social life seems to have broken. Families are falling apart, and there is no respect among various components of human groups, making survival difficult. Nations continuously engage in a war against each other, and within nations, one ethnic group tries to dominate the others so as to maintain its superiority. In families, generations fight in the name of the generation gap, and individuals try to usurp what may be termed as others' rights. These problems could be solved only by inculcating the element of dharma (a set of moral and ethical values and duties prescribed in the Vedas) in the present as well as in the coming generations. Only dharma can assure the sustenance and survival of humanity and nature in a wholesome manner.

Dharma differentiates human beings from animals. According to Vedic tradition, a **human being minus dharma =**

an Animal. That is why a common statement in ancient Bharatiya culture says:

dharmeṇa vihinaḥ paśu.

That is, a human being devoid of *Dharma* is not better than an animal.

Just as material things are evaluated in terms of money, human beings are evaluated in terms of dharma (moral and spiritual values and duties towards society). Unfortunately, in the modern commercial scientific age, the life of human beings is also valued in terms of money. If somebody dies in an accident or becomes a victim of a natural disaster or some catastrophe, their death is compensated with money. That is the only remedy available in the modern world to compensate or appease the death of human beings. Nevertheless, human life is priceless, and no money can compensate for it. In the Vedic system, the valuation of life was done in terms of Dharma, rather than artha (money or material gains).

Dharma, according to Manu, the first lawgiver of Man, is constituted of ten prominent values. They are: *Dhṛti* (patience), *kṣmā* (forgiveness), *dama* (control of mind), *asteyam* (non-stealing), *śauca* (cleanliness), *indriyanigraha* (control of sense organs), *dhi* (intellect), *vidyā* (education), *satyam* (truthfulness), and *akrodha* (non-anger). These values are necessary for every civilised human being. The more values, the more refined a human being is; the fewer values, the less refined are human being. The real personality is defined in light of the above values. In modern times, the concept of personality is based upon persona, which means mask in the Greek language. Accordingly, personality is what appears to be and not what it is. On the other hand, as per the Vedic concept, personality is what really is and not what it appears to be. It is the other way round. In Vedic terms, the character makes a man perfect; however, in modern terms, a tailor makes a man perfect.

I recall an incident that took place more than 100 years ago. Swami Vivekananda went to America to attend the World's Religions Conference scheduled to be held in Chicago as a

Bharatiya representative. Unfortunately, or say fortunately, the conference was postponed for some days. As such, Swami Vivekananda's trip was delayed for some more days there. Since he was new to America and Americans, he had no acquaintances to support him or to look after his needs for the extended stay. He had no other alternative but to stay at the Railway station. An American gentleman had a glimpse of this Bharatiya Samnyasi that was shabbily dressed in saffron attire, sheltering himself on a railway platform. He laughed at him. Swami Vivekananda then retorted. "Look here, gentleman, in your country a tailor makes a man perfect, but in my country it is character that makes a man perfect."

The Vedas have always staunchly advocated for Dharma (a set of moral, ethical, cultural, educational, and human values and duties) to guide the life of individuals and the well-being of society. The establishment of real dharma is possible only with a value-based system, instead of a value-free system. Today, dharma is defined as religion. But dharma is not religion. Religion is different, and Dharma is different. Religion is more or less a set of rituals and dogmas, but dharma is a set of values and duties. Both concepts stand poles apart. Swami Dayananda Sarasvati, founder of the Arya Samaj movement in Bharat and an embodiment of Vedic life and thought, says while expounding one of the ten principles of Arya Samaj, "Everybody should act according to dharma, i.e, based upon the assessment of truth and falsehood." He defines dharma as truth, and the truth is the basis of science. As such, dharma is the basis of science, whereas religion is anti-science. That is why many people feel that religion and science cannot co-exist hand in hand.

The role of dharma in life is quite positive, but the role of religion is somewhat negative and destructive. Dharma is a uniting force, while religion has become a cause of separation and hatred. Today, it has become the root cause of all sorts of conflicts in the world. It is the main reason for terrorism, bloodshed, and anarchy. On the other hand, Dharma is necessary for global peace, friendship, and fraternity.

The Vedas are the great source books that advocate values for the smooth, peaceful, and trouble-free individual, family, social, economic, and political life on this planet. These values are to be inculcated in an individual by way of education and Sanskaras. The Vedic value-based society defines leaders not from a political or social point of view but from the point of taking a lead role for the establishment of values in the society and state. A leader is a leader by nature. He cannot become so by education, training, or title.

Some of the values advocated in the Vedas are as follows: cleanliness, order, discipline, decorum and decency, patience, **h**umility, **i**ntegrity, **h**onesty, truthfulness, right attitude towards women, leadership, social justice, **c**o-operation, sympathy, **l**ove, self realization, **r**ight attitude towards other countries and communities, right attitude towards one's own country and its inhabitants, charity, **f**orgiving, propakāra and non-violence.

The *Taittirīya Upaniṣad* emphasises the regular study of Śāstras and the Vedas - ***svādhyāyo'dhyetavya,*** i.e., one must not leave the study of Vedas and allied texts. The influence of reading books on the personality, particularly on growing minds, has also been well recorded by modern thinkers like Jean Jacques Rousseau, Amos Bronson Alcott, and other scholars. Under the circumstances, the Vedas are a book that fills the knowledge gap. It is the duty of parents, teachers, human institutions, and our policymakers to put their concerted efforts into the betterment of the new generations by inculcating dharma; otherwise, we are doomed to creating a society that looks human but is deprived of humanity and human beings.

Dharma and Science

To achieve the above-cited objective, it is also essential to redefine the role of science, as the modern age is the age of Science. During the Vedic period, Dharma was the ruling factor. Since the origin of Judaism and Christianity, religion started to rule the roost, till the 19th century AD, it ruled over the globe. Whatever was proclaimed by religious leaders was

accepted as blind truth. The entire intellectual and scientific world was governed by the Church. No scientist or scholar dared to oppose or disagree with the dogmas established by the Church. When Bishop Usher declared that the Earth originated some 4004 years before the birth of Christ, it was taken as a guiding principle for pursuing studies in science and history. No historian dared to cross the threshold of 4004 years before Christ while framing the historical dating. The Church declared that the sun moved around the Earth. No scientist dared to challenge this dogmatic and unscientific statement of the Church. History informs us about the fate faced by scientists like Bruno, Tycho Brahe, Galileo, Darwin, and Copernicus while disapproving or disputing the ideas of the Church. The dominance of the Church was so impelling that the intellectuals had to declare:

> So far as religion is concerned, the sun moves around the Earth, but so far as science is concerned, the Earth moves around the sun.

In the 20th century, science transformed the entire scenario, so religious dogmas were set aside. Religion remained a mute spectator, and the time has come when science has its last say in all matters about nature, self, or society. Science is playing a pivotal role in the making of modern society by way of developing technological know-how. In other words, the main thrust of modern science has been the sanskāra of material things. The modern techniques of refinement, modification, purification, and processing the material things are known in Vedic science as sanskāra. We can say that modern science has stressed the sanskāra of material things and developed a technology to promote the convenience and comfort of human beings. Here, there is a basic difference between the concept of Vedic science and modern science. Vedic science includes the sanskāra of human beings, primarily followed by the sanskāra of material things. According to Vedic science, a human being who has not gone through a certain process of sanskāras remains in his crude form, and his behaviour is recognised as no better than an animal. As such, a human being is not

considered to be an actual social being. Just as material things cannot be used efficiently so long as they are in their crude form, similarly, a human being without undergoing the process of Sanskāras cannot become a social, cultural, and civilised being.

For their practical application, the material things are subjected to a particular process of refinement or sanskāra. For instance, an oil in its crude form cannot be used for running motor cars and aeroplanes, but it becomes usable only after undergoing a certain process of refinement. Thus, the conversion of oil from its crude form to a refined form is known as Science. Similarly, the processing of other material things for the use of human beings is also known as Science.

In the race for developing technology to provide comforts and convenience to human beings, modern science has totally ignored the need for the sanskāra of humans. That is why, in today's age of machinery, human beings are also considered as good as machines. They are equated with lifeless things, and so there is always talk of human resource development and never of human development. The concept of human resource development is embedded in the very philosophy that gives human beings no better value than other material and natural resources, which are often exploited for development and the benefit of the exploiter, and so are human beings. However, there is a basic difference between the exploitation of natural resources and the exploitation of human resources. The exploitation of natural resources takes place for the benefit of humanity at large. But so far as human beings are concerned, the poor and weak are exploited by the powerful and rich. We see the rich exploiting the poor, the powerful exploiting the weak, and developed nations exploiting the developing and underdeveloped nations.

So, the Vedas are more concerned about the sanskāra of human beings as compared to the sanskāra of material things. Vedic seers never considered human beings as a resource or means, but as the end. Everything is directed towards the development and elevation of human beings. Even the human

being who has undergone the Sanskāras will be able to revisit the idea of exploiting the natural resources. He will not forget to perform Yajna, i.e., to replenish whatever he exploits. In addition, Vedic seers have a humanitarian and ethical approach to everything. Their main aim was to relieve human beings permanently of their suffering, social injustice, deprivation, and all such problems (material and spiritual) that affect them.

Modern science has developed so many aids to improve the comfort of human beings, yet it has a limited approach. Its approach is not Universal. Modern science has no dharmic (moral, ethical, or humanitarian foundation). It is founded on the laws of survival of the fittest and strongest in the struggle that ensues among living beings and around the globe. Modern science wants to define and describe everything in the light of struggle. It has no remedy to put an end to this struggle. Contrary to this, the main aim of Vedic science is to put an end to this struggle and prepare a stage for peace, friendship, fraternity, and co-existence of each and every being on the Earth. Vedic Science/Dharma is based upon the principle of living and helping others to live. It clears a stage for the co-existence of each and every human being by making a clarion call to accept the principles of mutual understanding and co-operation among all in human society.

सह नौ भुनक्तु सह वीर्यंकरवावहै।
तेजस्वीनावधितमस्तु। मा कश्चिद्विद्विषावहै।

saha nau bhunaktu saha vīryaṁkaravāvahai;
tejasvīnāvadhitamastu। mā kaśchidvidviṣāvahai.

"Let there be co-operation in eating and gaining power.
Let each one of us become illumined with knowledge.
let us not envy or struggle with each other."

Since modern science has its foundation based on the laws of struggle, it talks about the exploitation of nature as well as human beings for development, aiming at the comfort of the powerful few who can survive the struggle around the globe. We can see that in spite of the high advancement in technology and production of everything, the benefits do not reach every

human being around the globe due solely to the absence of moral and humanitarian values. We have more than a sufficient amount of food grains piled up in our food stocks, yet people experience poverty and hunger around the globe. There is a complete paradox here. On the one hand, excess food grains are being disposed of in the sea; on the other, human beings and other animate beings are dying of hunger.

Science has blessed modern humanity with great prosperity (which may not remain sustainable because of excessive exploitation of natural resources), yet more than 50% of human beings on the globe live below the poverty line and suffer from hunger, thirst, malnutrition, the phenomenon of coldness and heat and the absence of the essentials for their survival. One can say unhesitatingly that modern science has failed in performing the sanskāra of human beings. It could develop and devise machines, but not real human beings. So, there is an earnest need for Vedic Science to step in to synthesise with modern science, so that it may diffuse the Vedic vision for the upkeep, and the advancement of humankind, and sustainable development, and not for the ecological crisis, destruction, and extinction of humankind. In this manner, modern science could really prove to be a boon for society rather than a curse in the disguise of comforts.

Today, everything is commercialised. In the blind race of commercialisation, moral values have been left behind. Everywhere, money drives the material advancement at the cost of moral, ethical, cultural, and human values, which are, perhaps, the real basis of the advancement of humanity. These moral values are called ***Dharma*** by the *Vedic* seers. Since these values are material to enhancing human life and sustainable development on the globe, a Vedic seer repeatedly proclaims: Dhāraṇāt Dharma prāhuḥ. Dharma is so-called because it sustains humanity and the universe.

There is a clear-cut observation in the Vedic philosophy that every human being is born as a śudra (without values) from the womb of his/her mother. After undergoing the process of sanśkāra (values), he becomes a dvija (twice-born).

जन्मना जायते शूद्रः, संस्कारैः द्विज उच्यते।
janmanā jāyate śūdraḥ, saṁskāraiḥ dvija uchyate.

That is, a human being born biologically is a śudra (uneducated/valueless being). It is the sanśkāra (inculcation of moral values and education) that makes him a dvija (twice-born or educated/valued human being).

For a being to be an actual human being, one has to take a second birth from his Ācārya's (Guru's) womb, in addition to his biological birth from his mother's womb. The Ācārya (Guru) is a person who educates him and helps him inculcate the moral, cultural, and humanitarian values of the Vedas. It is said:

आचार्य कस्मात् आचिनोति अर्थान् आचारं ग्राहयतीति सतः।
āchārya kasmāt āchinoti arthān āchāraṁ grāhayatīti sataḥ.

Achārya is a person who inculcates in his disciple the sanskāra of knowledge, attitudes, ethical, moral, and cultural values.

Just as a child remains for the first nine months in his mother's womb, similarly, he has to stay with his ācārya in a Gurukula for years to be born again as a perfect, knowledgeable social human being. The stay of the child with the ācārya is called ***antaḥvāsa***, and the child observing antaḥvāsa (staying in the womb of the ācārya) is known as ***antaḥvāsī***. Just as in developing a certain instrument or machine, several types of processing are required; similarly, in developing a perfect human being, the Vedic sages stressed the need for sixteen types of processing called sanśkāras, right from birth to death of an individual.

The advancement of modern science is lopsided. It has developed a piece of perfect machinery but failed to develop a perfect human being. This compels me to recollect a story associated with the life of Socrates, who was a classical Greek philosopher credited as one of the founders of Western philosophy. Once he was passing through the streets of Athens

in daylight with a lantern in his hand. Somebody came laughingly and asked him what he was searching for with the lantern in the daylight. Socrates, as witty as he was, replied. I am searching for a human being. This dilemma has haunted us for thousands of years, but we have not found a solution to it to date.

So far, we have confined ourselves to the physical and mental sanśkāra of human beings. For maintaining physical health, research is ongoing, but for the upkeep and maintenance of moral health or character building, no research or effort has been initiated. The Vedic scientist was equally concerned about the moral health (education and character building) as he was about the physical and mental health of a human being.

Vedic ideas are still very much relevant for the upkeep and advancement of modern society. The need of the hour is moral and spiritual education, inculcation of ethical, moral, and humanitarian values, and spiritual advancement, often called dharma. This is critically needed so that the modern society may rid itself of the vices of exploitation, commercialisation of each and everything and it becomes endowed with moral/humanitarian and spiritual values (dharma) in which all human beings become perfect beings (Āryas) and remove hunger, poverty and deprivation from the globe through mutual co-operation, instead of being compartmentalized and divided along the lines of caste, creed, race, region and religion. Let the whole world sing the Vedic song:

भूमि माता पुत्रोऽहं पृथिव्याः
bhūmi mātā putro'haṁ pṛthivyāḥ

"Earth is my mother and I am the child of mother earth."

Dharma versus Religion

A religion is where a large group of people shares a common symbol, a common religious text, a common GOD, and a common founder. A religion is something that consists of a group of followers who earlier followed a different faith but are

now following a certain faith that they believe in. A religion is one that was founded by a religious movement, has a date of origin, and has a set of beliefs.

Dharma, on the other hand, is more of a moral code of conduct, a set of values and duties essential for the sustainability of humanity and human beings. It is eternal (Sanatana) and it has been followed since antiquity, i.e., the start of civilisation. It was an education or knowledge that is imparted to a person to lead a life in a certain way. Dharma is based on the principle of truth. It addresses various stages of life and various roles of an individual. Dharma consists of guiding principles in the life of an individual and society for the co-existence of human beings. It is a binding factor, different from Religion, because it unites and gives no chance to divide humanity along the lines of religion. Dharma unites; religion and its secular practices are divisive. Religion is a restrictive canvas related to modes of worship of a divinity called by a variety of names. Religion and its visible front are restrictive in relating to parts of society and to parts of social conduct. Dharma is all-encompassing and resolves conflicts, whereas religions foment conflicts. Kerry Brown stated:

> "The culture that we know now as Hindouisme (Hinduism) and that the Indians call **Sanatana Dharma** - the Law Eternal — precedes this name for thousands of years. This is more than a religion, more than the theological direction in which the West understands religion. One can believe in all divinities or in no divinity and remain Hindu. This is a manner of living."[3]

Western cultural traditions are built around religions. The emergence of the nation-state in the 16th and 17th centuries was the product of religious conflicts between the secular State with the Church. Much of what we call modern political vocabulary emerged and acquired its meaning during those turbulent

---

[3] Kerry Brown, The Essential Teachings of the hindouisme; op.cit. Rama Jois, Dharma-rājya or True Government According to Dharma.

periods. Much of this vocabulary was directed at defining spheres of the individual, of the State, of the Church, as well as their interrelationships. The concepts of identity, ethnicity, and autonomy are the products of this separation between the Church and the State. The emergence of science as a discipline made the issue of identity vis-a-vis religion more acute.

Due to the dominance of much of the world by Western countries, modernity and modernism came to be associated with these divisive concepts that originated in the West. The Western education system forced us to think in Western ways. But more than that, Western influence resulted in our resenting our moorings, which were described by the West as backward. We got into the habit of using words and concepts without giving thought to their relevance for the Bharatiya ethos. We attempted to fit ourselves into the straitjacket of Western ideas and concepts. This resulted in conflicts, chaos, and divisions in Bharatiya society.

Bharatiya cultural traditions, on the other hand, are based upon Dharma since the inception of civilisation. Confounded with Western ideas, we forgot to make a distinction between Dharma and Religion. How can Dharma, which is cosmic, and thus eternal and limitless, ever be compartmentalised and limited in boundaries? How can something that evolved through interpretation by the free will of millions of people ever be handed down in the form of a limited doctrine, ideology, or value system? Dharma shunned all attempts at strait-jacketing. Western culture, on the other hand, was a universe of many straitjackets.

Looking at what religions have done to humanity throughout history, one may feel it might be better for us to stay away from religion. It appears that it would save us from so many wars, crusades, hostilities, and misunderstandings, such as the world's history is mired with. Open the newspaper today and see how often words like 'religious fundamentalist', 'militants', 'terrorists', 'bigots', etc., are used!

The believers have faith in it, but almost every moment, the

dos and don'ts haunt them, and there are always discrepancies between many of the acts of these people and their beliefs. Non-believers want to stay away from 'authorities' and seek 'freedom' of thinking and living. Many, especially students, try to avoid religion to enjoy a life without restrictions imposed on them by religion. Some people say, "Religion is the opium of the people." Others say religion is illogical and unscientific.

The world, today, is like a melting pot, where principles, handed down by the West as universal, timeless constructs, have failed to provide people with a cohesive identity. All ideologies are deficient in one way or another.

Today, we need a **dharmic consciousness** in the world that blissfully unites all human beings. All beings have the right to exist without interference, to develop their awareness, and to find their happiness. Much of the global crisis today has come about because humans have abandoned Dharma and sought to impose their beliefs and desires not only upon other human beings, but on all life and nature, subordinating the entire planet to their selfish ends. Unless we return to Dharma, it is unlikely that we can flourish, or perhaps even survive as a species. Restoring and reviving Dharma, therefore, is probably today's most urgent need.

5
Sanskāras

The modern age is the age of Science. Science has played a vital role in the making of modern society by way of developing technological know-how. In other words, the main thrust of modern science has been toward the saṁskāras of material things. The modern technique of refinement, modification, purification, and processing the material things is known in Vedic science as saṁskāras. Charaka defines the term saṁskāras as under:

संस्कारो हि गुणान्तरधानमुच्यते।
saṁskāro hi guṇāntaradhānamuchyate।

Saṁskāras means a transformation of the human being.

Thus, we can say that modern science has placed stress upon the saṁskāras of material things and developed a technology to promote the convenience and comfort for human beings. Here, there is a basic difference between the concept of Vedic Science and modern science. Vedic science gave more thrust to the saṁskāras of human beings as compared to material things. According to Vedic science, a human being who has not undergone the process of saṁskāras remains in his crude form and is recognised as no better than an animal. As such, a human being is not considered to be an actual social being. In material things, we can also see that as long as they are in their crude form, they cannot have practical application. For such an application, the material things have to undergo particular saṁskāras or processing. For instance, oil in its crude form cannot be used to operate cars, buses, and aeroplanes, but after undergoing the process of refinement, it becomes usable. Thus, the conversion of oil from its crude form to the refined form is known as Science.

However, in the race for processing or refining material things, modern science has ignored the need for saṁskāras **of**

human beings for whom the entire technological know-how is being developed. That is why in the present age of machinery, human beings are also considered to be machines. They are considered on a similar plane as lifeless things, and so there is always talk of 'human resource development' and never of 'human development'. The concept of human resource development receives its strength in considering humans as resources, just like other natural resources. Natural resources are often exploited for the benefit of humankind, and so are human beings. However, there is a basic difference between the exploitation of natural resources and the exploitation of human beings. The exploitation of natural resources is done by human beings; on the other hand, the exploitation of human beings is done by human beings. This exploitation usually results in the exploitation of certain helpless and poor human beings for the larger interest of a certain resourceful, powerful, and opulent group of human beings.

As far as the Vedas are concerned, the primary object of science is not only the sanskāras of material things but the saṁskāras of human beings. Vedic seers never considered human beings as the means or resources. For them, human beings are not the means but ends. Everything was directed toward the development and elevation of human beings.

Vedic seers had a humanitarian and ethical approach while handling human problems. Their main aim was to relieve human beings permanently of the suffering, deprivation, and all other problems that haunted them. Modern Science has developed so many aids for the comfort of human beings, yet it has a limited approach. Its approach is not universal. Modern science has no moral, ethical, or humanitarian foundation. It is founded on the laws of survival of the fittest in the struggle that ensues among human beings around the globe. Modern science wants to define and describe everything in the light of struggle. It has no remedy to put an end to this struggle. Contrary to this, the main aim of Vedic science is to put an end to this struggle and prepare a stage for friendship, fraternity, and co-existence of each and every human being on Earth. It clears a

stage for the co-existence of each and every human being by giving a call for accepting the principles of mutual understanding and co-operation among human beings.

सह नौ भुनक्तु सह वीर्यं करवावहै।
तेजस्विनावधितमस्तु मा विद्विषावहै।।

saha nau bhunaktu saha vīryan karvāvahai
tejasvināvadhitamastu, mā vidviṣāvahai.

Let there be mutual co-operation in eating and gaining power. Let each one of us become illumined with knowledge. Let us not envy or struggle with each other."

Since modern science has its foundation laid out on the laws of struggle, it talks about the exploitation of natural resources as well as human beings and aims at the comfort of those who are able to survive the struggle around the globe. We can see that in spite of high advancement in the area of technology and production of everything, the benefits are not reaching each and every human being on the globe due solely to the absence of moral and humanitarian values. We have more than a sufficient amount of food grains piled up in our stocks, still, poverty, misery, and hunger loom large around the globe. On one hand, the excess food grains are being disposed of in the sea, on the other hand, human beings in various parts of the globe are reduced to skeletal for want of food. Science has blessed modern humanity with great prosperity, yet more than 50% of human beings on the globe are below the poverty line and suffering from hunger, thirst, and malnutrition, the phenomenon of coldness and hotness, and the dearth of essential things for their survival. One can say unhesitatingly that modern science has failed in doing the saṁskāras of human beings. It could develop and produce material things, but not real human beings.

Everything has been commercialised, and in the race of commercialisation, moral values have been given a goodbye. Money has become the basis of material advancement and replaced moral values, which are the real basis of the advancement of humanity around the globe. These moral

values are called by Vedic seers as Dharma. *Dhāraṇāt Dharma prāhuḥ,* i.e., since these values are sustaining humanity around the globe, they are called Dharma.

The following moral values are said to be the constituents of dharma - Dhṛti (patience), kṣmā (forgiveness), damaḥ (to have control over one's mind), asteya (non-stealing), śauca (inner and outer cleanliness), indrīya nigraha (to have control over one's sensual desires), dhi (use of intellect, rationale), vidyā (education), satya (seeking truth), and krodha (calmness, i.e, absence of anger). Today, we see Dharma is applied in an altered sense. Different sects or schools propagating and fanning fundamentalism are known as religion, which is not dharma in the real sense of the term. The sanśkāras of human beings take place by inculcating the above components of Dharma.

There is a clear-cut observation in the Vedic philosophy that every human being is born as a śudra (devoid of sanskaras of education, etc.) from the womb of his/her mother. When subjected to the sanśkāras of moral, ethical values, and education, a human being becomes dvija (twice-born).

जन्मना जायते शूद्रः, संस्कारैर्द्विज उच्यते।

janmanā jāyate śūdraḥ, saṁskārairdvija uchyate

That is, by birth, all human beings are born as Śudra (illiterate). When subjected to Sanśkāras (inculcation of moral values and education), a human being attains a second birth and becomes a real human being called a dvij.

We can say that mere biological birth is not sufficient to make a human being a real human being; rather, at this stage, he is no better than an animal. To become an actual human being, he has to take a second birth, i.e., in addition to his biological birth from the mother's womb, he has to take birth from Āchārya's womb. *Āchārya* is a person who educates him and helps inculcate moral and ethical values.

आचार्य कस्मात् आचिनोति अर्थान्। आचारं ग्राहयतीति सतः।

āchārya kasmāt āchinoti arthān। āchāraṁ grāhayatīti sataḥ

Just as a child stays for nine months in his/her mother's womb, similarly, he/she has to stay with Achārya in Gurukula for years together to be born again as a perfect, knowledgeable human being. The stay of a child with Achārya is called his/her antaḥvāsa, and the child observing antaḥvāsa (staying in the womb of Achārya) is known as antaḥvāsī. Just as in developing a certain instrument or machine, several types of processing are required; similarly, in developing a perfect human being, the Vedic sages stressed the need for sixteen main saṁskāras right from birth to death of an individual.

Here, it is also important to understand the term sanskāra and its role in shaping the life of human beings in the next life as humans, animals, birds, insects, or plants. What is Sanskāra? Sanskāra is information of our actions and thoughts imprinted on our subtle mind (subconscious mind). They act as a seed for attaining a species in the next life. Vedanta Darśana says:

संस्कारबीजात् सृष्टिः।

saṁskārabījāt sṛṣṭiḥ

The seeds of Sanskāras are instrumental behind the future species of human beings. Your Sanskāras determine what type of species you have been destined for. Sanskāras of a human being lead to the birth of a human being. With feminine sanskāras, one is born as a woman, and with masculine sanskāras, one is born as a man. Animal, insect, and plant-like Sanskāras lead one to be born as an animal, insect, and plant, respectively. Patanjali says:

संस्कारसाक्षात्करणात् पूर्वज्ञाति ज्ञानम्।

saṁskārasākṣātkaraṇāt pūrvajñāti jñānam.

Realisation of the sanskāras of a human being enables one to know about their past species.

To explain this phenomenon further, our present life is the result of our past sanskāras. As per Vedic philosophy, a human being also carries along with him *āyu* (life span), *vidyā*

(knowledge), *yaśa* (name, fame, and prosperity), and *bala* (physical health) in the present life due to the sanskāras accumulated in the past life. That is why Bharatiya sages suggested that if one wants to prolong their life span, add to their knowledge, seek name and fame, and maintain a healthy body, he/she should take care of elderly persons.

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः
चत्वारि तस्य वर्धन्ते आयुर्विद्यायशोबलम् ॥

abhivādanaśīlasya nityaṁ vṛddhopasevinaḥ;
chatvāri tasya vardhante āyurvidyāyaśobalam.

So it is necessary to inculcate good sanskāras so that a human being is either transformed into a Deva or attains the species of a human being, maintaining a status quo and not revert to *naraka loka*, i.e., animal or plant life. To understand the concept of ***Svarga*** and ***Naraka*** and the process of progression and regression of the life of a human being, we need to understand the theory of the five *koṣas.* The entire creation of living beings is distributed over five koṣas. The body of human beings also consists of five koṣas. This mystery is explained below.

The five koṣas are:

1. Annamaya Koṣa
2. Prāṇamaya Koṣa
3. Manomaya Koṣa
4. Vijñānamaya Koṣa
5. Ānandamaya Koṣa

The development of the above-mentioned five-koṣas is visible in a physical body. Similarly, various species of living beings develop according to the dominance of one of the above five koṣas. For instance, skin, flesh, fat, bones, and filth of the physical body are composed of Annamaya Koṣa. Annamaya Koṣa is nourished by food and acts as the foodstuff for living beings. At this level, consciousness remains dormant or

consciousness remains in a state of deep sleep. All plants, herbs, shrubs, grains, and vegetation may be categorised to have developed at this level and so are considered the best food for human beings.

The *prāṇic* system, sense organs, and organs of action of the body are formed of prāṇamaya koṣa. The prāṇic system consists of five types of prāṇa vāyus.

1. Prāna vāyu controls the breathing system.
2. Apāna vāyu controls the excretory system
3. Vyāna controls the circulatory system
4. Samāna controls the digestive system, and
5. Udāna controls the vocal system or sound production mechanism of the body.

At this level, consciousness remains in the state of a dream, and it can be identified with the feeling of a sensation. All small insects are developed at this level as they are endowed with sensation.

We find further development of consciousness at the level of manomaya koṣa. The mind of a living being is composed of manomaya koṣa. A question is, what is Mind? This question has often vexed scholiasts and psychologists. While discussing the subject of the origin of the human body and mind or ***chitta***, the thinking power or conscious mind has been perceived in ***Yogavāsiṣtha*** (Chapter 91) as the cause of all things over time, and the source of all its pleasurable and painful feelings, which develops and diminishes itself and never grow without it.

अविनाभाविनीनित्यं काल कांक्षिक्रमे तथा।
सर्वमुत्पादयत्येतच्चित्तकः संविदात्मकः॥ 5.91.51
avinābhāvinīnityaṁ kāla kāṁkṣikrame tathā;
sarvamutpādayatyetachchittakaḥ saṁvidātmakaḥ.

[Meaning] The conscious mind is the cause of all things in the course of time and the source of all its pleasure and pain which rise and fall in itself and never grow

without it.

At the same time, the concept of sensation and citta or mind has also been defined as the union of the prāṇa vāyu (breath of life) in the company of sense organs with desire, and the origin of citta or mind takes place.

यथा प्राणेन्द्रियानन्दमानन्दपवनावुभौ।
चित्तस्योत्पादिके सार्धं यदैत वासने तदा॥ 5.91.52

yathā prāṇendriyānandamānandapavanāvubhau;
chittasyotpādike sārdhaṁ yadaita vāsane tadā.

[Meaning] As the union of the breath of life with the sense organs produces sensations, so these, being united with desire, are productive of the citta or mind.

All animals and birds who have an urge or desire are said to have developed at this level. All sensitive insects and plants that are devoid of desire are also devoid of mind. Over time, it may be stated that the end of desire is the end of the mind, and the end of the mind is tantamount to the end of the birth-death cycle, which is known in philosophical terms as emancipation. This is possible when a living being is endowed with the power of intellect.

Further development of consciousness and the development of human intellect can be attributed to vijñānamaya koṣa. Rationality and the ability to decide and discriminate between right and wrong are the attributes of the intellect. All human beings are considered to be born at the level of vijñānmaya koṣa.

The highest stage of the development of consciousness is at the level of ānanda-maya koṣa. This is the stage of complete bliss. Only human beings who are developed at the vijñānamaya koṣa can attain this stage.

Let me clarify here that vijñānamaya koṣa is known as *Manuṣya Loka* in the language of Vedic philosophy. The lower koṣas, viz. annamaya koṣa, prāṇamaya koṣa and manomaya koṣa, are known as ***Naraka Lokas***, while the higher koṣa, viz.

ānanda-maya koṣa, is known as ***Svarga Loka***. We can understand it another way. If an individual soul is born after death in the species developed at the level of annamaya koṣa, prāṇamaya koṣa, and manomaya koṣa, it is said to be suffering from the attributes of Naraka Loka. If an individual soul takes birth after death as a human being, it is said to have maintained the status quo, i.e., human birth. If a human being elevates himself to the level of a superhuman being or a yogī and becomes ***Jivana Mukta,*** he is said to have elevated to the level of ānanda-maya koṣa or Svarga Loka. A Jīvana Mukta, after his death, becomes liberated permanently and enjoys Svarga Loka till the next creation cycle. So Manuṣya Loka is a level playing field where all human beings are provided an opportunity either to progress to the ānandamaya koṣa, i.e., Svarga Loka, or to regress to the lower koṣas, i.e., Naraka Loka. As such, suffering at the Naraka level or enjoying Svarga is within the ambit of human beings and depends upon the sanskāras stored by them in their subtle body (***Sukṣma Śarīra***) by dint of his or her acts and thoughts. Whatever act a person performs, whatever a person thinks, and whatever he eats and drinks, those are coded in our mind as sanskāras, which are instrumental behind attaining the life hereafter.

Since sanskāras play an important role in shaping the life of an individual, the Vedic culture has given the utmost emphasis on them. An individual is supposed to undergo the process of at least 16 Sanskaras, beginning before birth and until death, to be transformed into a perfect human being. This process starts even before the birth of a child.

Modern science has no provision for the sanskāra of a human being, although it has provisions for the sanskara of material things. Its advancement is lopsided. It has played a pivotal role in developing perfect material things as an aid to human beings, but it has miserably failed to develop perfect human beings who constantly face the possibilities of terrorism and bloodshed.

Here, it may not be out of context to inform that sanskāra is a psychological gene that replicates into the biological gene

(DNA, RNA) of an individual, or say the biology of a living being is shaped by its psychology (sanskāras). So, sanskāra (psychological genes) and biological genes (DNA, RNA) are interrelated or interdependent. Modification at the level of sanskāras will result in modification at the biological level (DNA, RNA level), or modification of genes will lead to the modification of sanskāras.

A detailed description of some of the 16 sanskāras as explained and elucidated by Maharshi Dayanand Saraswati in his Sanskāra Vidhi is discussed below. These sanskāras are a component of the Vedic culture that outlines the process for transforming human beings.

1. Garbhādāna Sanskāra

Garbhādāna Sanskāra is about conceiving a child. Here, it is pertinent to know that two factors play an important part in the transmigration of souls. The first factor, as discussed above, is Sanskāra. It determines the species a soul is entitled to transmigrate after death. Whether a soul is going to take birth as a man or a woman or an animal or a bird or an insect or plant is determined by the Sanskāras held by the soul in its subtle body as a result of its karmas, thoughts, eating and drinking habits. The second prominent factor is '***moha***', i.e., attachment. Attachment is a biological instinct that attracts two or more living beings together. The attachment factor is responsible for the placement of a soul after death. It determines the place, the family, or environment where a soul is destined to reach after death according to the Sanskāras.

So Garbhādāna is planning for the newcomer into the world. The newcomer's fate is decided by his/her Sanskāras and instinct of attachment. The newcomer is not free to make a choice but is bound by the factor of Sanskāra and attachment inherited by him or her from the previous life. The Garbhādāna is an attempt to provide a conducive atmosphere or right conditions for some good soul to come into the family, as a new soul is born to the parents having Sanskāras corresponding to them. In other words, we can say that parents with a

particular Sanskāra will attract the child of a corresponding Sanskāra. So it's up to the parents what type of child they want to welcome to their family, or they may have no plan. Here I may cite Yāska (kali 400, i.e., c. 2701 BC) who quotes *Gobhila Gṛhya Sūtra* (2.8.21) in his Nirukta (3.4) and observes thus:

अंगादंगात्संभवसि हृदयाधि जायसे।
आत्मा वै पुत्र नामासि स जीव शरदः शतम्॥

aṁgādaṁgātsaṁbhavasi hṛdayādhi jāyase;
ātmā vai putra nāmāsi sa jīva śaradaḥ śatam.

[Meaning] You are produced from each and every limb. You are engendered from the heart itself. Verily, you are the very soul named son, as such live a hundred autumns.

From the above quote, it is clear that a child is born to the parents who hold genes corresponding to those of him. In the other words, it may be said that a child inherits the genes of his parents. At another place it is observed:

यस्य यस्य हि अंगावयस्य बीजे बीजभागः उपतप्तो भवति तस्य तस्य हि अंगावयवस्य विकृतिरूपजायते, नोपजायते चानुपतापात्, तस्मात् उपयोपपत्ति।

yasya yasya hi aṁgāvayasya bīje bījabhāgaḥ upatapto bhavati tasya tasya hi aṁgāvayavasya vikṛtirūpajāyate, nopajāyate chānupatāpāt, tasmāt upayopapatti.

[Meaning] If parents are suffering from particular genetic defects or disorders, generally their children also inherit the same. If they are not suffering from any genetic defect at any level, the children also do not inherit the same

Given the above, it has been proposed to the women in the family that she must let the same Sanskāra dominate in her being as she expects from her future child.

तन्मना बीजं गृह्णीयात्।

tanmanā bījaṁ gṛhṇīyāt

Thus, it is clear that a soul seeks the favourable conditions as per its Sanskāras for taking birth. It cannot take birth in

adverse conditions. So the parents can plan a baby of their choice. Let me narrate here the history of ***Madālasā***. She was desirous that her children grow into Brahmarṣis. So, during her pregnancy, she used to think of the following sentence:

शुद्धोसि बुद्धोसि निरंजनोसि संसारमाया परिवर्जितोसि।

śuddhosi buddhosi niraṁjanosi saṁsāramāyā parivarjitosi.

[Meaning] O my son! You are pure, enlightened, void of passions and emotions and unfazed by worldly allurement.

History shows that due to the Sanskāras of the above thought all her eight children achieved the state of Brahmarṣis. The question arises as to how to get a child of one's own choice. In this regard, *Suśruta Sanhitā* has laid down a particular procedure. Accordingly,

ध्रुवं चतुर्णां सान्निध्यात् गर्भः स्याद्विधिपूर्वकम्।
ऋतु-क्षेत्राम्बुबीजानां संयोगात् अंकुरो यथा॥

dhruvaṁ chaturṇāṁ sānnidhyāt garbhaḥ
syādvidhipūrvakam;
ṛtu-kṣetrāmbubījānāṁ saṁyogāt aṁkuro yathā.

[Meaning] Just as the combination of Ṛtu (proper season), Kṣetra (fertile land), Ambu (water), and Bīja (seed) is essential for the growth of a sapling, similarly, the presence of Ṛtu (time after menstruation), Kṣetra (Ovary/ovum), Ambu (Semen/sperm), and Bija (Sanskāra) is essential for the growth of the foetus in a human being.

Here, some explanation is necessary on the above-cited four factors.

1. ***Ṛtu:*** Here, ṛtu means menstrual period in females. According to Ayurveda, the golden period for begetting a progeny is from the fifth day after the onset of the menstrual period till the 16th day. So, couples who want to have progeny can have sex during these 12 days. If the female partner conceives during this period, the future child will enjoy sound

health, long life, prosperity, good fortune, physical prowess, effulgence, and excellent sensory organs. If a mother conceives after the expiry of this golden period, it may harm the health and physique of a child, and the child may be destined for a short lifespan. It is said that the life span of a child is impacted proportionately by the period of conception after the golden period. So, from the 17th to the 26th day after the onset of menstruation, this is known as a bad period for conception. A child conceived during this period will be attributed with poor health, physique, and a short lifespan.

ताषु उत्तरोत्तरमायुः आरोग्यैश्वर्यसौभाग्यबलवर्णेन्द्रिय सम्पत् अपत्यस्य भवति। अतः परं तु उत्तरोत्तरमेव आयुरादीनां ह्रासः।

tāṣu uttarottaramāyuḥ ārogyaiśvaryasaubhāgyabala varṇendriya sampat apatyasya bhavati ataḥ paraṁ tu uttarottarameva āyurādīnāṁ hrāsaḥ

2. *Kṣetra:* The second component to be considered for progency is Kṣetra or the ovary of the female partner. The ovaries are an important part of the female reproductive system. Their job is twofold. They produce the hormones, including estrogen, that trigger menstruation. They also release at least one egg each month for possible fertilisation. The menstruation purifies the ovary and makes it capable of ovulation. That is why it is said:

रसः प्रसेकात् नारीणां मासि मासि विशुध्यति.....तस्मान्न प्रमेहन्ति स्त्रियः।

rasaḥ prasekāt nārīṇāṁ māsi māsi viśudhyati.....tasmānna pramehanti striyaḥ

So, a healthy ovum (egg) is necessary for the healthy growth of a baby.

3. *Ambu:* The third component is Ambu, or the semen of the male partner. Semen quality is a measure of the ability of semen to facilitate fertilization. Thus, semen is a measure of fertility in a man. It is the sperm in the semen that is of importance, and therefore, semen quality involves both sperm

quantity and quality. Decreased semen quality is a major factor in male infertility.

4. *Bīja:* The fourth component is the Bīja. Bīja is nothing but the set of Sanskāras travelling with the soul in the form of a subtle body. When egg cells are fertilized with sperm, the soul enters the egg cells giving way to the development of a new organism. *Charaka* (*Śārīra Sthāna, 3.3)* sheds ample good light on the factors responsible for the origin and development of a foetus and the process leading to it.

पुरुषस्य अनुपहतरेतसः स्त्रियाश्च अप्रदुष्टयोनि-शोणित-गर्भायाः यदा भवति संसर्गः ऋतुकाले यदा च अनयोः तथा युक्ते संसर्गे शुक्र-शोणितसंसर्गमन्तगर्भाशयगतं जीवः अवक्रामति सत्त्वसंप्रयोगात् तदा गर्भो अभिनिवर्तते। स सात्म्यरसोपयोगात् अरोगो भवति अभिवर्धते सम्यक् उपचारश्चोपचार्यमाणाः।

puruṣasya anupahataretasaḥ striyāścha apraduṣṭayoni-śoṇita-garbhāyāḥ yadā bhavati saṁsargaḥ ṛtukāle yadā cha anayoḥ tathā yukte saṁsarge śukra-śoṇitasaṁsargamantagarbhāśayagataṁ jīvaḥ avakrāmati sattvasaṁprayogāt tadā garbho abhinivartate। sa sātmyarasopayogāt arogo bhavati abhivardhate samyak upachāraśchopachāryamāṇāḥ.

If a male partner has healthy semen, has sexual intercourse with his female partner having a healthy ovum and is devoid of disorders of the genital tract and uterus during the timely period (i.e., starting from the 4th day of menstruation and ending with the 16th day), there is a great possibility for conception to take place. In this process, the sperm of the male partner gets fused with the ovum of the female partner, and the soul impelled by sattva (mind containing Sansāras) descends into the zygote situated in the uterus, leading to the formation of the embryo. For the healthy growth of the fetus, the mother must have a healthy and sāttvika nourishment and proper management of her body, devoid of any abnormality.

Thus, Garbhādāna Sanskāra is essential for begetting a high-quality progeny.

2. Puṁsvana

According to modern medical science, a male has both X & Y chromosomes, but a female has only X chromosomes. One of the two types of sperm of males can fertilise the egg. If a Y-bearing sperm fertilises the egg, the zygote has the 44 + XY composition, and the resulting embryo develops to be a male. When an X-bearing sperm fertilises the egg, the resulting zygote has the 44 + XX composition, and this embryo develops into a girl. All the children inherit one X chromosome from the mother.

However, Vedic scientists knew that human sex is not genetically determined. The rate of metabolism and quality of food may determine sex in humans, overriding the genetic basis. In the *Mahābhārata,* we have an example of *Durvāsā*, a visionary sage, who solved this puzzle during his experiments on *Kunti* by suggesting the regimen she should follow during her pregnancy.

Here, it may also be noted that environmental conditions such as temperature around the developing embryo may determine sex in some animals. Such conditions may override the genetic basis. Some animals, such as snails, can even change their sex, showing that their sex is not genetically determined.

Therefore, Vedic science says that couples can have a choice for a particular baby, male or female. This Sanskāra is performed by those parents who have a desire for a particular baby, e.g., male or female. This Sanskāra is performed when the first signs of conception are experienced.

On the issue of begetting a male or female baby, Manusmṛti (3.48) says:

युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु ।
तस्माद् युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम् ॥ 48 ॥

yugmāsu putrā jāyante striyo'yugmāsu rātriṣu;
tasmād yugmāsu putrārthī saṁviśedārtave striyam.

Male babies are generally conceived on even nights

starting from the 5th day of menstruation till the 16th day. Similarly, female babies are conceived on uneven nights; hence, a couple who desires to have sons should approach each other on even nights. after the 5th day of menstruation till the 16th day and not thereafter.

One more opinion has been expressed (Manusmṛti, 3.49). Accordingly,

पुमान् पुंसोऽधिके शुक्रे स्त्री भवत्यधिके स्त्रियाः ।
समेऽपुमान् पुंस्त्रियौ वा क्षीणेऽल्पे च विपर्ययः ॥ 49 ॥

pumān puṁso'dhike śukre strī bhavatyadhike striyāḥ;
same'pumān puṁstriyau vā kṣīṇe'lpe cha viparyayaḥ.

A male child is produced if the sperm count is healthier and sperm count is higher than the ovum (female egg cell). Similarly, a female child is produced if the ovum is healthier and its count is higher than the sperm. If both are equal or equally healthy, a hermaphrodite (genderless) baby is produced. If both are weak or deficient in quantity, conception failure takes place.

The health and count of sperm or ova depend on the diet and other physical exercises. As such, a couple desiring a particular type of baby can prepare themselves accordingly and perform ***Puṁsvana*** Sanskāra. According to ***Yājñavalkya***, the amount of cow ghee plays an important role in improving or reducing health. The more ghee consumed, the better the health. The less consumed, the slimmer and trimmer the person.

क्षामता च तस्मिन् काले रजस्वला व्रतेन भवति। अथ चेन्न भवति तदा कर्त्तव्या क्षामता। पुत्रोत्पत्यर्थं अल्पस्निग्ध भोजनादिना।

kṣāmatā cha tasmin kāle rajasvalā vratena bhavati। atha chenna bhavati tadā karttavyā kṣāmatā। putrotpatyarthaṁ alpasnigdha bhojanādinā।

Menstruation makes women slim and trim. If the menstruation fails to make a woman slim and trim, she can live on diet which has less amount of fat.

So, Puṁsvana Sanskāra is performed to have the desired progeny. Also, by way of this Sanskāra, the pregnant lady is advised about the precautions to take, so that she may give birth to a baby of her choice.

3. Sīmantonayana

The Sīmantonayana ceremony is performed in the fourth month of pregnancy. The Aśvalāyana Gṛhya Sūtra (1.14.1) states:

"चतुर्थे मासि सीमन्तोन्नयनम्।"

chaturthe māsi sīmantonnayanam

That is, the Sīmantonayana ceremony should be performed in the fourth month of pregnancy. According to Ayurveda, all body parts are formed simultaneously during the third month. The foetus attains the free flow of consciousness in its mind when the sense organs are manifested.

तृतीये मासि सर्वेन्द्रियाणि सर्वांगावयवाश्च यौगपद्येनाभिवर्तन्ते। चरकसंहिता, शारीरस्थान, *4.11*

From this point, the foetus pulsates and expresses desires based on experiences from previous lives. Senior scholars refer to this as the state of two hearts. The embryo's heart, maternally derived, connects with the mother's heart through vessels that carry nutrition. The baby's desires are transmitted through these vessels. For this reason, it is not desirable to ignore the desires of the foetus expressed through the mother. If ignored, there may be destruction or morbidity of the foetus. At this stage, the mother and foetus are equal in acquisition and maintenance regarding certain things. Therefore, the wise manage the pregnant mother with things that are liked and wholesome. Ayurveda advises that whatever the pregnant lady wants should be provided to her, except for those things that may harm the foetus.

The purpose of Sīmantonayana Sanskāra is to take special care of the pregnant mother. When a pregnant mother experiences the state of two hearts - one of the foetus and one of herself - she becomes one with the foetus. In this stage, the

foetus expresses desires through the mother, and whatever the mother does or thinks is impressed upon the foetus. This is an opportune time for the mother to impress the child with good Sanskāras.

तस्य तत्कालमेवेन्द्रियाणि सन्तिष्ठन्ते, तत्कालमेव चेतसि वेदना निर्बन्धं प्रप्नोति; तस्मात्तदा-प्रभृति गर्भः स्पन्दते, प्रार्थयतेच जन्मान्तरानुभूतं यत् किंचित्, तद् द्वैहृदय्यमाचक्षते वृद्धाः। मातृजं चास्य हृदयं मातृहृदयेनाभिसम्बद्धं भवति रसवाहिनीभिः संवाहिनीभिः; तस्मात्तयोस्ताभिर्भक्तिः संस्पन्दन्ते। तच्चैव कारणमवेक्षमाणा न द्वैहृदय्यस्य विमानितं गर्भमिच्छन्ति कर्तुम्। विमानने ह्यस्य दृश्यते विनाशो विकृतिर्वा। समानयोगक्षेमा हि तदा भवति गर्भेण केषुचिदर्थेषु माता। तसमात् प्रियहिताभ्यां गर्भिणीं विशेषेणोपचरन्ति कुशलाः। चरकसंहिता, शारीरस्थान, 4.15

सा यद्यदिच्छेत् तत्तदस्यै दद्यादन्यत्र गर्भोपघातकरेभ्यो भावेभ्यः। चरकसंहिता, शारीरस्थान, 4.16

According to Dr. Makoto Shichida, world-renowned founder of over 350 Child Academies in Japan, in his book "Right Brain Education in Infancy," the right brain is active during gestation, and cells are sensitive, able to transmit subtle energy patterns to the brain. A child has extrasensory perception in the womb. There is a historic example of Abhimanyu, who learned the secret of entering the array of Chakravyūha in the womb of his mother. The verses of Śārīra Sthāna (3.21-24) of Suśruta shed ample light on the transmission of the mother's Sanskāras to the infant during this phase.

येषु येषु इन्द्रियार्थेषु दौहृदे वा विमानना।
प्रजायते सुतस्यार्ति तस्मिन् तस्मिन्तथैन्द्रिये॥ 21॥

yeṣu yeṣu indriyārtheṣu dauhṛde vā vimānanā;
prajāyate sutasyārti tasmin tasmintathaindriye.

If the pregnant woman is disinclined to something, the foetus also becomes disinclined to the same thing.

राजः संदर्शने यस्याः दौहृदं जायते स्त्रियाः।
अर्थवन्तं महाभागं कुमारं सा प्रसूयते॥ 22॥

If a pregnant woman wants to see the king in the fourth

month of her pregnancy, she will deliver a child who will grow to be prosperous, rich, and hold a high position in life.

दुकूलपट्ट कौशेय भूषणादिषु दौहृदात्।
प्रजायते सुतस्यार्ति तस्मिन् तस्मिन्तथैन्द्रिये॥ 23॥

If the pregnant woman during the fourth month longs for fine silks, clothes, ornaments, etc., she delivers a child of aesthetic taste.

आश्रमे संयतात्मानं धर्मशीलं प्रसूयते।
देवता प्रतिमायां तु प्रसूते पार्षदोपमम्।
दर्शने व्यालजातीनां हिंसाशीलं प्रसूयते॥ 24 ॥

āśrame saṁyatātmānaṁ dharmaśīlaṁ prasūyate;
devatā pratimāyāṁ tu prasūte pārṣadopamam;
darśane vyālajātīnāṁ hiṁsāśīlaṁ prasūyate.

The birth of a pious and self-controlled child is indicated by its mother's longing to visit a hermitage. The desire of a pregnant woman to see a divine image or idol predicts the birth of a child who would grace the council of an august assembly in life. Similarly, a desire to see a savage animal signifies the presence of a child of savage and cruel temperament in her womb.

अतोऽनुक्तेषु या नारी समभिध्याति दौहर्दम्।
शरीराचारशीलैः सा समानं जनयिष्यति॥ 28 ॥
ato'nukteṣu yā nārī samabhidhyāti dauhardam;
śarīrāchāraśīlaiḥ sā samānaṁ janayiṣyati.

Whereas a desire to see a particular animal not mentioned here indicates that the child in the womb would develop traits peculiar to that animal.

कर्मणा चोदितं जन्तोर्भवितव्यं पुनर्भवेत्।
यथा यथा दैवयोगाद्दौर्हृदं जनयेद्धृदि ॥ 29 ॥
karmaṇā choditaṁ jantorbhavitavyaṁ punarbhavet;
yathā yathā daivayogāddaurhṛdaṁ janayeddhṛdi.

The desires of a woman during pregnancy are determined

by ordained fate and the effects of the acts of the child in its prior existence. It is a proven fact that the Sanskāras of the mother during pregnancy influence the Sanskāras of the future child. The Sīmantonnayana Sanskāra was prescribed to have a child of one's choice. In this regard, Manu (9.9) says:

यादृशं भजते हि स्त्री सुतं सूते तथाविधम् ।
तस्मात् प्रजाविशुद्ध्यर्थं स्त्रियं रक्षेत् प्रयत्नतः ॥
yādṛśaṁ bhajate hi strī sutaṁ sūte tathāvidham;
tasmāt prajāviśuddhyarthaṁ striyaṁ rakṣet prayatnataḥ.

"A pregnant woman gives birth to a child according to his mental status. So, let a pregnant woman be taken care of properly to have the best offspring."

Therefore, during pregnancy, the Sanskāras of the mother need to be monitored carefully to ensure a child endowed with good character and personality traits.

Gobhilīya Gṛhya Sūtra prescribes a ritual during Sīmantonayana Sanskāra. According to the ritual, the pregnant woman is asked to look at a dish made of rice and lentils, popularly called 'Khichadi', mixed with ghee left from the oblation to Yajña. The husband asks the wife:

"किं पश्यसि?"

The wife answers:

"प्रजां पश्यामि। पशून् पश्यामि। सौभाग्यं पश्यामि। पत्युः दीर्घायुं पश्यामि।"

prajāṁ paśyāmi. paśūn paśyāmi. saubhāgyaṁ paśyāmi. patyuḥ dīrghāyuṁ paśyāmi.

I see a baby. I see prosperity. I see good fortune and a long life for my husband."

The Śāstra points out the types of thoughts to be pondered by the mother during pregnancy. A mother should enjoy the infant developing its own heart in the womb. Until the child is born, the mother should keep dreaming of a child, prosperity,

good fortune for the house, and a long life for her husband, and act accordingly. Good planning yields good results.

These three Sanskāras are pre-natal, performed before the birth of a child. They are preparatory Sanskāras needed to plan a future child of one's choice. The remaining 13 Sanskāras are post-natal, performed after the birth of a child. They are as follows:

4. Jātakarma

After birth, the child is given a secret name, a taste of honey and ghee, and the mother starts the first breastfeeding after the chanting of a mantra.

5. Nāma-karaṇa

In this Sanskāra, the child is given a formal name. This is performed on the 11th day, the 101st day, or at the beginning of the second year.

According to the Āśvalāyana Gṛhya Sūtra, the name should start with a voiced consonant (ga, gha, ja, jha, ḍa, ḍha, da, dha, ba, bha, ha), include one of the semivowels (ya, ra, la, va) in the middle, and end with a voiceless spirant. The name should have two or four syllables.

घोषवदाद्यन्तरन्तःस्थमभिनिष्ठानान्तं द्व्यक्षरम् ॥4 ॥
चतुरक्षरं वा ॥5 ॥ आश्व० गृसू० 1.15.4-5

ghoṣavadādyantarantaḥsthamabhiniṣṭhānāntaṁ dvyakṣaraṁ chaturakṣaraṁ vā. Āśvalāyana Gṛ. Sū. 1.15.4-5

But a female child should not be assigned the following names:

Names of stars - रोहिणी, रेवती, etc.; names of trees and plants like चम्पा, तुलसी etc.; names of rivers like गंगा, यमुना, सरस्वती etc., names of unrespectful professions like चाण्डाली; names of mountains like विन्ध्याचला, हिमालया; names of birds like- कोकिला, हंसा etc.; names of snake like सर्पिणी, नागी etc.; names indicating servants like दासी, किङ्करी, चण्डिका etc. are prohibited."

Parents desiring their child to earn name and fame should give a name of two syllables; if they desire their child to be an intellectual, a name of four syllables.

The name of a male child should have an even number of syllables (2, 4, 6...)

युग्मानि त्वेव पुंसाम्॥ आश्व० गृसू० 1.15.7

yugmāni tveva puṁsām. Āśvalāyana Gṛ. Sū. 1.15.7

The name of a female child should have an odd number of syllables (1, 3, 5...).

अयुजानि स्त्रीणाम् ॥8॥

ayujāni strīṇām.

According to *Pāraskara Gṛhyasūtra*, on the tenth day from delivery, the father, taking the mother from the maternity place, should perform the naming ceremony. The name should contain two or four syllables, a voiced consonant at the beginning, a semivowel intervening, and ending with a long vowel. It should have a kṛt pratyaya (primary suffix) and not a taddhita pratyaya (secondary suffix) at the end. The name of the female child should be of odd syllables and end with 'ākāra' (ā sound). For example, *Śrī, Hrī, Yaśodā, Sukhadā, Saubhāgypradā.*

The name of a child with intellectual characteristics should be followed with the epithet 'Sharman' (e.g., Devasharmā); for a Kṣatriya, with 'Varman' (e.g., Devavarmā); for a merchant, with 'Gupta' (e.g., Devagupta); and for one with dullness or illiteracy, with 'Dāsa' (e.g., Devadāsa).

दशम्यामुत्थाप्य पिता नाम करोति। द्व्यक्षरं चतुरक्षरं वा घोषवदाद्यन्तरन्तःस्थं दीर्घाभिनिष्ठानान्तं कृतं कुर्यान्न तद्धितम्। अयुजाक्षरमाकारान्तँ स्त्रियै। शर्म ब्राह्मणस्य वर्म क्षत्रियस्यगुप्तेति वैश्यस्य॥ पारस्कर गृसू० 1.17.1-4

daśamyāmutthāpya pitā nāma karoti. dvyakṣaraṁ chaturakṣaraṁ vā ghoṣavadādyantarantaḥsthaṁ dīrghābhiniṣṭhānāntaṁ kṛtaṁ kuryānna taddhitam. ayujākṣaramākārāntaṁ striyai. śarma brāhmaṇasya varma

kṣatriyasyagupteti vaiśyasya. Pāraskara Gṛ. Sū. 1.17.1-4

The Gobhilīya and Śaunaka Gṛhyasūtras also recommend giving the child an attractive name.

6. Niṣkramaṇa

The Niṣkramaṇa Sanskāra is when the child is exposed to the outside world. As convenient, parents should take the child outside for a walk, ideally in the fourth month. According to the Gobhil Gṛhya Sūtra, there are two alternatives for the timing of Niṣkramaṇa: the third day of the third bright half of the Moon from the child's birth date.

जननाद्यस्तृतीयो ज्यौत्स्नस्तस्य तृतीयायाम् ॥ गोभिलगृसू. 2.8.1

jananādyastṛtīyo jyautsnastasya tṛtīyāyām.

The birth-tithi of the child in the fourth month from the date of birth.

7. Annaprāśana

The Annaprāśana ceremony is performed when the child can digest cereals. According to the ***Āśvalāyana Gṛhyasūtra,*** in the sixth month, the child should be fed cereal. Those desiring their child to be brilliant and famous should feed cooked rice mixed with ghee, or rice mixed with honey, curd, and ghee.

षष्ठे मास्यन्नप्राशनम् ॥1 ॥ घृतौदनं तेजस्कामः ॥2 ॥

दधिमधुघृतमिश्रितमन्नं प्राशयेत् ॥3 ॥

ṣaṣṭhe māsyannaprāśanam. 1
ghṛtaudanaṁ tejaskāmaḥ. 2
dadhimaghughṛtamiśritamannaṁ prāśayet. 3

8. Chuḍākarma

This ceremony of tonsure or forming the crest (choti) is the eighth Sanskāra, also called the first haircut.

तृतीय वर्षे चौलम् ॥1 ॥

उत्तरतोऽग्नेर्व्रीहियवमाषतिलानां शरावाणि निदधाति ॥2 ॥ अश्व० गृसू०

1.17.1-2

tṛtīya varṣe chaulam.
uttarato'gnervrīhiyavamāṣatilānāṁ śarāvāṇi nidadhāti.
Āśvalāyana Gṛ. Sū. 1.17.1-2

According to the Āśvalāyana Gṛhyasūtra:

"In the third year, the first haircut ceremony should take place."

सांवत्सरिकस्य चूडाकरणम् ॥ पार० 2.1.1

sāṁvatsarikasya chūḍākaraṇam. Pāraskara Gr. Sū. 2.1.1

The crest forming ceremony (tonsure) should be done after the expiry of a year. The Gobhilīya Gṛhyasūtra also has nonetheless similar view. This is supported by the Pāraskara Gṛhyasūtra and Gobhilīya Gṛhyasūtra. The tonsure ceremony should be performed in the third or first year from the child's birth, on a happy day in the bright fortnight of the winter solstice.

9. Karṇa-vedha

According to the *Kātyāyana Gṛhyasūtra* (1.2), the proper time for piercing the ear or nose of the child is the third or fifth year from birth. On the day of piercing, the mother should bathe the child in the morning, dress him/her in clean clothes and ornaments, and perform the Sāmānya Prakaraṇa. An experienced physician should pierce the right ear first, then the left.

कर्णवेधो वर्षे तृतीये पंचमे वा ॥
karṇavedho varṣe tṛtīye paṁchame vā

10. Upanayana & Vedārambha

According to the Āśvalāyana Gṛhya Sūtra (1.19.1-6), a child of Brāhmaṇa quality, karma, and temperament should be initiated for studies in the eighth year from birth or conception; a Kṣatriya in the eleventh year; a Vaiśya in the twelfth year.

Children of *Brāhmaṇa, Kṣatriya,* and *Vaiśya* quality, karma,

and temperament should be initiated for studies before the 16th, 22nd, and 24th years, respectively. If not initiated by these ages, they are considered fallen from studentship.

अष्टमे वर्षे ब्राह्मणमुपनयेत ॥1॥ गर्भाष्टमे वा ॥ एकादशे क्षत्रियम् ॥3॥ द्वादशे वैश्यम् ॥ आषोडशाद् ब्राह्मणस्यानतीतः कालः ॥ आद्वाविंशात्क्षत्रियस्य, आचतुर्विंशाद्वैश्यस्य, अत ऊर्ध्वं पतितसावित्रीका भवन्ति ॥ आश्व.गृसू. 1.19.1-6

aṣṭame varṣe brāhmaṇamupanayeta. garbhāṣṭame vā. ēkādaśe kṣatriyam. dvādaśe vaiśyam. āṣoḍaśād brāhmaṇasyānatītaḥ kālaḥ. ādvāviṁśātkṣatriyasya, āchaturviṁśādvaiśyasya, ata ūrdhvaṁ patitasāvitrīkā bhavanti. Āśvalāyana Gṛ. Sū. 1.19.1-6

Note: Here, the initiation of a child of Śudra temperament, quality, and karma is not ordained, because the child of Śudra temperament, quality, and karma generally doesn't want to go for formal education. They want to choose professions in the production or service sector. For that profession, no formal education is required, but skill education is required. Skill education or education to earn a livelihood has not been considered as education by the Vedic seers. Because the objective of human life is to achieve dharma, artha, kāma, and mokṣa. Skill education serves only two purposes/objectives of life, i.e., artha (means of livelihood) and kāma (fulfilment of worldly desires). These two objectives are also attained by the animals. So, the inculcation of moral and ethical values and the knowledge of cosmic creation, self, and Brahman was within the purview of education during the Vedic period.

Brāhmaṇa means a visionary person, an enlightened person. Kṣatriya means a defence personnel, politician, administrator, or judge. Vaiśya means a person from the marketing and business field. Śudra means a person from the production or service sector.

Below is quoted a statement from the Manusmṛti (2.37), Accordingly, a student who is willing to attain Brahma-varchasva (knowledge) should be initiated into studies in the fifth year after his conception.

ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पंचमे।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे॥ मनु० 2.37"

brahmavarchasakāmasya kāryaṁ viprasya paṁchame;
rājño balārthinaḥ ṣaṣṭhe vaiśyasyehārthino'ṣṭame.

Manu, 2.37

[Meaning] A student of kṣatriya temperament, quality, and karma yearning for prowess should be initiated in the sixth year, and a student of vaiśya nature, quality, and actions who longs for (success in his) business in the eighth year after his conception.

The above condition is possible only when the parents of the child had been married after having observed strict Brahmacharya on their parts. It is only this kind of parent who can have excellent children who are brilliant enough to start their studies at an early age. (From experiments, it has been proved that not all students are capable of starting their studies at an early age.)

The time of yajñopavita (initiation into studies)

In this regard the Śatapatha Brāhmaṇa (2.1.3.5) observes as under:

"वसन्ते ब्राह्मणमुपनयेत्। ग्रीष्मे राजन्यम्। शरदि वैश्यम्। सर्वकालमेके॥"

vasante brāhmaṇamupanayet. grīṣme rājanyam. śaradi vaiśyam. sarvakālameke.

[Meaning] The child of Brāhmaṇa quality, nature/temperament and action should be initiated into formal education in the spring season; the child of Kṣatriya quality, nature/temperament and action should be initiated into formal education in the summer season; and the child of Vaiśya quality, nature/temperament and action should be initiated into formal education in the autumn season respectively; or all seasons are best for initiation into formal education.

Three or one day before the day of the initiation, students to be initiated should observe a three or one-day fast.

"पयोव्रतो ब्राह्मणो यवागूव्रतो राजन्य आमिक्षाव्रतो वैश्यः ॥"
payovrato brāhmaṇo yavāgūvrato rājanya āmikṣāvrato vaiśyaḥ.

[Meaning] During the time of fasting, the child of Brāhmaṇas quality, nature/temperament, and action can take only milk once or many times; the child of Kṣatriya quality, nature/temperament, and action can take barley gruel (by boiling barley in water and mixing it with sugar). The child of Vaiśya quality, nature/temperament, and action should complete his fast by taking *Āmikṣā*.

Note: This Āmikṣā is sometimes called *Śrikhaṇḍa* or *Sikhaṇḍa*. This is prepared from curd (four parts), milk (one part), sugar in a proportionate quantity, and saffron. This preparation is made after straining curd, etc., through the cloth piece. This dish is particular to Gujarat state of India. The children of three varṇas (quality, nature/temperament, and actions), as described above, should eat only things prescribed above for them respectively when they feel hungry, and they should not eat and drink anything else.

NB: To undertake to observe the discipline and rules for studying the four Vedas with all their systems and limbs, beginning from the Mantra of Gayatri, is called the Vedārambha

Time: The day of the investiture of the sacred thread is also the time of Vedārambha. If the same could not be performed on the day of Upanayana, or it is anyhow not desired to be done on the same day, this should be performed on the next day. If the next day is also not suitable, the ceremony of Vedārambha will be performed on any day within one year (from the date of Upanayana performed).

11. Samāvarttana Sanskāra

In the Samāvartana sanskāra, the student, having concluded the observance of Brahmacharya, the study of the Vedas along with their auxiliary sciences, and having attained knowledge of physical sciences, returns to the parental house from the Gurukula to enter into household life.

12. Vivāha

Vivāha, the marriage sanskāra, is the procedure wherein the men and women, having completed their education in Brahmacharya Āśrama, want to bind themselves in a nuptial bond to create a good progeny to discharge their duties of Gṛhasthāśrama. According to some authorities, the tonsure, Upanayana, and Vivāha (marriage) ceremonies should be solemnised in Uttarāyāṇa in the bright half of the moon on an auspicious Nakṣatra.

"उदगयन आपूर्यमाणपक्षे पुण्ये नक्षत्रे चौलकर्मोपनयनगोदानविवाहाः ॥"

udagayana āpūryamāṇapakṣe puṇye nakṣatre chaulakarmopanayanagodānavivāhāḥ.

According to others, the marriage ceremony can be performed at any time throughout the year.

"सार्वकालमेके विवाहम् ॥ आश्व० गृसू० 1.4.1.2"

sārvakālameke vivāham. Aśva Gṛhya Sū. 1.4.1.2

13. Gṛhasthāśrama Sanskāra

The Gṛhastha Sanskāra is that in which the practice of philanthropy according to one's circumstances is exercised to attain the worldly and ultra-mundane happiness after marrying and in which the prayer and meditation of God at fixed time, and household duties are performed to employ one's mind, body, and wealth in the righteousness and procreate progeny according to the dharma.

14. Vānaprastha

The Chhāndogya Upaniṣad says:

"त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्य्याचार्य्यकुलवासी तृतीयोऽत्यन्तमात्मान-माचार्य्यकुलेऽवसादयन् सर्व एते पुण्यलोका भवन्ति ॥ छान्दोग्य० 2.23"

trayo dharmaskandhā yajño'dhyayanaṁ dānamiti

prathamastapa ēva dvitīyobrahmachāryyāchāryyakulavāsī tṛtīyo'tyantamātmānamāchāryyakule'vasādayan sarva ēte puṇyalokā bhavanti.
Chhāndogya Up. 2.23

> There are three stages of Dharma-yajña: *adhyayana* (study of the Vedas) and *dāna* (donations). The first stage is called '*tapa*' (austerity), which is nothing but Brahmacharya Āśrama, where a brahmachārī dwells in the house of a teacher. The second stage is called yajña, which is Gṛhastha Āśrama, where a person lives a married life after leaving Gurukula and performs all duties and yajñas concerned with a householder's life. The third stage is called 'dāna' (donation), which is the Vānaprastha Āśrama where a person lives a secluded life and makes a donation of the knowledge and virtues in the society, even at the cost of his discomfort. All three stages are meant for attaining puṇya (good) sanskāras.

The period of entering the Vānaprastha Āśrama has been fixed after 50 years of one's age. When one has grandsons from his sons/daughters, he can retire to the vānaprastha Āśrama. If his wife desires to accompany him, he can take her with him; otherwise, he should make arrangements for her to stay with his elder son, advising him to take care of her for the rest of her life. He should also advise his wife that she should always educate and instruct her sons, etc., to follow the path of dharma and prevent them from adharma.

15. Saṁnyāsa

After Vānaprastha, an individual serves society as a peripatetic saṁnyāsī. Whatever he gains through tapas and experience in his life, he shares it with society by visiting various places at his will. This selfless service enables him to attain emancipation. He becomes a revered person in society. The people host him as a guest and offer him all the necessities required to pull on life.

Having acquired knowledge of creation and having

proper knowledge of the reality of Brahman and Dharma in the Brahmacharya stage, having put to practice and enhanced his knowledge and realisation in the Gṛhasthāśrama of what one has learnt in Brahmacharyāśrama, one should retire to a Vānaprastha life, and there, having distinguished between eternal and non-eternal padārthas (entities) and having concluded the duties of a Vānaprastha, one should become a Saṁnyāsin.

There is a difference of opinion as to 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 Saṁnyāsī." According to another view, "One should become Saṁnyāsī on that very day when he feels detached from the mundane life". One may enter the life of a Saṁnyāsī (direct from) the Gṛhastha-life without passing through the stage of Vānaprastha. The third view is that one may become a Saṁnyāsī (direct from) the stage of Brahmacharya without going through the Gṛhastha and Vānaprastha-life. There is an option so far as other āśramas (Gṛhastha and Saṁnyāsa) are concerned, except Brahmacharya. This indicates that the Brahmacharya āśrama is to be observed essentially (for one and all), because all other āśramas are based upon Brahmacharya.

"ब्रह्मसꣳस्थोऽमृतत्वमेति ॥ छान्दो 2.23"

brahmasaꣳstho'mṛtatvameti. Chhāndogya Up. 2.23

[Meaning] He who has merged in 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 व्युत्तायाथ 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. ētaddhasma vai tatpūrve brāhmaṇāḥ. anūchānā vidvāṁsaḥ prajāṁ na kāmayante kiṁ prajayā kariṣyāmo yeṣāṁ nā'yamātmāyaṁ loka iti. teha sma putraiṣaṇāyāścha vittaiṣaṇāyāścha lokaiṣaṇāyāścha vyuttāyātha bhikṣācharyyaṁ charanti. yā hyeva putraiṣaṇā sā vittaiṣaṇā yā vittaiṣaṇā sā lokaiṣaṇobhe hyete ēṣaṇe ēva bhavataḥ.

Śatapatha Bra. 14.7.2.25-26

[Meaning] One who desires to know Brahman through the utterings of the Vedas; becomes a Muni (merged in Brahman) through (the practice of) Brahmacharya (realization of Brahman), Samādhi, positive thought about His existence, and the yajña of creation; with (an ardent) desire to attain Mokṣa; people take Saṁnyāsa. This is the characteristic of the ancient people who realised Brāhman and who were bereft of all doubts (anūchānas) and were learned. They never aspired for offspring (Gṛhasthāśrama). They (gladly) declare, "What shall we do (by begetting) children as our sole aim is to achieve God. Having renounced the desire for sons, material wealth, and fame, they live on alms, i.e., become Saṁnyāsī. For the desire of (begetting) progeny leads to a desire for riches, and the desire for riches leads to a desire for public fame. Both are desires after all.

16. Antyeṣṭi

The last sanskāra of the dead body is called the Antyeṣṭi sanskāra. There is no other sanskāra thereafter for this body. This is also called by the names of *Nara-medha, Puruṣa-medha, Nara-yāga,* and *Puruṣa-yāga.* These sanskāras prescribed for the body are applicable up to the time of reducing it to ashes.

"भस्मान्त शरीरम् ॥ यजु० 40.15"

bhasmānta śarīram. Yaju. 40.15

The beginning of the body begins with the Garbhādāna sanskāra, and the end of it ends with the Antyeṣṭi sanskāra (the cremation), i.e., the consignment of the body to fire to reduce it to ashes.

"निषेकादिश्मशानान्तो मन्त्रैर्यस्योदितो विधिः ॥ मनु० ॥ 2.16"

niṣekādiśmaśānānto mantrairyasyodito vidhiḥ. Manu, 2.16

6

Festivals

Bharat is a culture of scientific festivals. Some of the important festivals are introduced hereunder.

1. Śivarātrī

Śiva has a great significance in Paurāṇika mythology and the cultural tradition of Bharata. Paurāṇika mythology is nothing but the figurative description of cosmic/natural history. Paurāṇika symbolism provides us with numerous clues to understanding the process of creation. If we call the Vedas as depicting the science of creation, Paurāṇas may be called as depicting the history of creation. That is why it has been verily stated in the Vedic tradition - ithāsa purāṇābhyām vedam samupabṛṅhayeta. 'That is, Veda can be further elaborated with the help of Itihāsa and Purāṇa.' Here, Itihāsa or Purāṇa do not signify some political or social history of mankind, but the history of creation is signified by the terms Itihāsa and Purāṇa. That is why a lot of confusion has been created. We are confusing the names of human history with the names of natural or cosmic history, there being a similarity of names between the two. So-called Paurāṇika mythical names do not represent human beings, but cosmic beings. Here, it may also be made clear that there is a difference between Paurāṇika mythology and the mythologies of the rest of the world. Vedic mythology is not mythology in the real sense.

The entire Pauraṇika mythology symbolises some scientific truth behind it, whereas the mythologies of the rest of the world either represent their distorted picture of Purāṇika mythology, being borrowed from Bharat by its migratory people to the place of their migration or the mere mythical speculations. Under the circumstances, when Vedas or Purāṇas talk about Śiva or Viṣṇu, we generally take them to mean human beings or the characters of human history. However, the fact remains that they are names of some natural or cosmic

phenomena. Śiva is often endowed with attributive epithets like Candramauli or Śaśīśekhar (having a crescent moon over his forehead). We are also aware that the night of the fourteenth of the dark half of every lunar month is called Śivarātri (night of Śiva). Here, Śiva represents the Sun. This is why the phenomenon rātri or night is assigned to him as Śivarātrī. On the dawn of the fourteenth of the dark half, we have the last visibility of the moon rising in the east, which is followed by the rising Sun. So the Sun of that morning rises with the crescent moon over his forehead. This spectacle can be observed only at the dawn following Śivarātrī; the appellation Śivarātrī for that night and the appellation of Candramauli or Śaśīśekhara for the rising sun is the most appropriate.

Having understood the significance of Śivarātri of every lunar month, it becomes clear that Mahāśivarātrī must represent the longest Śivarātrī (night of the rising sun) of the year, which would naturally be closest to the winter solstice. As such, *Mārgaśīrṣa Kṛṣṇa Caturdaśī*, i.e. the fourteenth of the dark half of Mārgaśrṣa, will be called Mahāśivarātrī. But presently, as inherited through tradition, this festival is celebrated on Phālguna Kṛṣṇa Caturdaśī on 6th March. This indicates that at the time of commencement of this festival called Mahāśivarātrī, the winter solstice would have occurred close to the dark half of Phālaguna on 22 February. Today, Kṛṣṇa Caturdaśī falls close to the winter solstice, belongs to Mārgaśīrṣa month and falls on 26 November. This gives the precession of 4 (Nov.) + 31 (Dec.) + 31 (Jan.) + 22 Feb = 88 days. One day's precession takes place in 72 days. So one can easily calculate that the present date of the festival of Mahāśevarātrī was fixed around 88 x 72= 6336 years before or 1233 years before Kali era or 1294768th year of Tretā or say that 4333 BC. So this is how the truth behind Candramauli Śiva and Mahāśivarātrī goes. Having understood the significance of the Śivarātrī of every lunar month, it becomes clear that Mahāśivarātrī must represent the longest Śivarātrī (night of rising sun) of the year, which would naturally be close to the winter solstice.

2. Śrāddha and Pitṛpakṣa

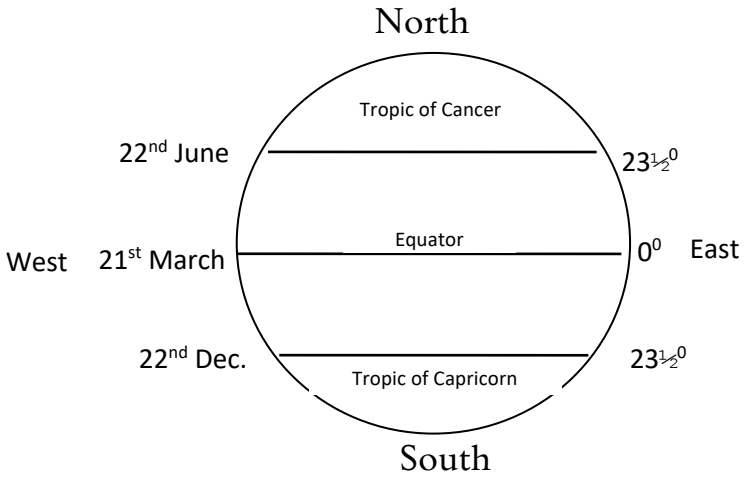
The Śrāddha pakṣa or Pitṛpakṣa begins on 15th Sept. or, say, with the beginning of the dark half of Āśvina Month. The ending period of Śrāddha pakṣa or Pitṛpakṣa is known as Pitara Visarjana. This period is celebrated as the period for remembering and showing respect to the departed souls in Bharatiya families. This period is also enumerated as an inauspicious day. People keep away from purchasing new things and making other significant purchases. But nobody knows the science behind this phenomenon. We have all been celebrating this period for ages, without knowing why. As it has already been observed by the author of the present lines that almost every tradition in Bharat has a sense and science behind it. Nothing became prevalent in this country of great sages and Vedas out of dogmas. In middle age, we forget the actual significance behind these rituals and start to celebrate them in a superstitious manner.

The tradition of Śrāddha pakṣa or Pitṛpakṣa also shows great scientific awareness of the Vedic people. The concept of Śrāddha pakṣa or Pitṛpakṣa is associated with the Vedic time reckoning system. As per the astronomical time reckoning system of the Vedas, time has been divided into several units ranging from the smallest to the biggest one, as per the various movements of satellites, planets, and stars. Among those time units are Uttarāyaṇa, Dakṣiṇāyana and Devayāna and Pitṛyāna. Uttarāyaṇa and Dakṣiṇāyana are quite famous. All of us know that Uttarāyaṇa is the inclination of the Northern hemisphere of Earth towards the Sun, and Dakṣiṇāyana is the inclination of the Southern hemisphere of Earth towards the Sun.

At the beginning of the present Kalpa and even 2160 years ago, Uttarāyaṇa used to fall with Makara Saṅkrānti and Dakṣiṇāyana with Karka Saṅkrānti. Accordingly, the present Calendar was updated by Aryabhaṭa 1,637 years ago. Since the time of Aryabhaṭa, Bharatiya Calendar makers have been following his amended calendar, without giving due regard to the time of precession lapsed since his days. These days, Makara

Saṅkrānti is celebrated after the pattern of Aryabhaṭa's calendar on the first day of the bright half of Pauṣa māsa (14th January). Whereas actual Makara Saṅkrānti starts on 21st Dec., 14th January falls in the middle of Makara Saṅkrānti. Similarly, the actual Uttarāyaṇa today falls on 21st December. Thus, the period of Uttarāyaṇa has also slid 1692 years back. The calendar of the universe requires updating every 72 years in line with the precession of the equinox. So, going by the precession, actual Makara Saṅkrānti takes place on 21st December, and actual Uttarāyaṇa falls now on 21st December. Similarly, historical Dakṣiṇāyana does not coincide with Karka Saṅkrānti. Historical Karka Saṅkrāti falls during Mithun Saṅkrānti on 21st June. Astronomical Dakṣiṇāyana falls on 21st June, which is the actual Karka Saṅkrānti.

The next important unit of time is Devayāna and Pitṛyāna. Devayāna and Pitṛyāna are less known and scarcely used time units. Though the Vedic scientists mentioned Devayāna and Pitṛyāna as two different paths. The Devayāna path has great importance. It has been said that: Devayāno panthā vitatā mahāntaḥ, i.e the path of Devayāna is wider and open. In the Vedic tradition, Devayāna is identified with the Sun's presence in the northern hemisphere, and Pitṛyāna is identified with the Sun's presence in the southern hemisphere of the Earth. These days, the sun remains present in the northern hemisphere of the Earth for six months, i.e. from 21st March till 22nd September and in the southern hemisphere from 22nd September to 21st March. So these days Devayāna period occurs from 21st March to 22nd Sept., and the Pitṛyāna period from 22nd Sept. to 21st March.



The tradition of celebrating Śrāddha pakṣa or Pitṛpakṣa was associated with this astronomical phenomenon. Śrāddha pakṣa or Pitṛpakṣa was celebrated as a mark of the end of the Pitṛyāna period. That is why this ceremony or ritual is known as Pitara Visarjana. Now the question is why this period has been associated with the departed souls or the late ancestors of the families. This was the result of great scientific awareness in the Vedic period. In the Vedic period, the seers were well aware of the magnetism of the earth and the magnetism of animate beings, particularly human beings. The magnetic current of the earth flows from the North to the South, thus sumeru acted as the North Pole of the earth's magnetism and kumeru acted as the south pole of the earth's magnetism. Similarly, the head of the human beings was discovered as the North Pole and the legs as the South pole. The North pole of the Earth coincides with the Head as a North pole of a human being and the South pole of the Earth coincides with the legs as the south pole of the human being. In other words, the alignment of the atoms is from North to South. It was also a commonly known factor that the equal poles of a magnet repel each other and opposite poles attract each other. In fact, repelling of similar poles takes place because of the collision of oppositely moving atoms. If

the opposite poles are put together, there will be no collision, since they keep running in the same direction. The distraction or collision is the sign of destruction or death and attraction or alignment is the sign of life. If there is an alignment of forces, there is life. If the alignment is disturbed and collision takes place, the destruction or death bell is alarmed. Owing to the above fact, the Head (North pole) of human beings cannot go with the North Pole of the earth, since the magnetic alignment of the human body and earth is disturbed which leads to several biological and psychological disturbances in human beings leading to their early end. The legs (South pole) of human beings can go with the North pole of the earth. As such there was a rule in the Vedic tradition (which is still followed in Bharatiya tradition) that a person should sleep with his head either pointing to South or West (i.e. facing either to North or East) thus allowing the North pole of the human-beings going with the south pole of the earth and south pole of human beings going to the North Pole of the earth.

In North Bharatiya tradition (which is still practised), when a person dies he is placed with his head facing Northward, thus placing the similar pole together as a symbol of death. When a person is alive, his legs go Northward and when he dies his legs go Southward. Keeping in view of this phenomenon, the South direction and southern hemisphere was declared as the direction of pitaras (deads) and Pitara loka. Similarly, the North direction and the Northern hemisphere of the Earth was declared as the direction of Devas and Deva loka. That is why Sun's presence in the northern hemisphere was called as Devayāna and in the southern hemisphere of the earth as Pitṛyāna. In the same chain, Pitṛpakṣa was celebrated to mark the end of the Pitṛyāna period as well as a symbol of the dead persons in the families. That is why Pitṛpakṣa was also called Śrāddha pakṣa (fortnight to mark the respect for the dead). It was all symbolic and had nothing to do with any kind of rituals or auspiciousness and inauspiciousness.

The concept of taking Devayāna as an auspicious period and Pitṛyāna as inauspicious was solely based upon the greater

period of light and greater period of darkness. The period of light was associated with life and darkness with death. Vedic culture is the culture of light, and enlightenment. Light also symbolises knowledge, whereas darkness symbolises ignorance. Vedic seers were the worshipers of knowledge and not of the darkness or material things. So Devayāna period was given preference over the period of Pitṛyāna. In view of the same a person surcharged with knowledge was considered as Deva (literally meaning 'enlightened'), or Sura (enlightened) and a person having no knowledge was called as dānava or asura (ignorant). Spiritually, an enlightened person was considered as living and ignorant as dead. A person who never tried to gain knowledge was considered as committing suicide, as the life force of the soul is not physical food, but knowledge. The Īśa Upaniṣad (The *Yajurveda*, 40.3) says it in clear-cut terms:

असुर्या नाम ते लोकाः अन्धेन तमसावृता।
ताꣳस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः॥
asuryā nāma te lokā andhena tamasāvṛtā
tans te pretya abhi-gacchanti ye ke ca ātmahano janāḥ

[Meaning] 'That is the species (of animals and birds), called as asura lokas, are achieved by those who kill their spirit by acquiring no knowledge'.

Thus, the physically alive persons were also associated with the day or the sun, and dead persons were associated with darkness or night. Since the night is dominated by the Moon, the Moon was declared the abode of the dead. The physically dead are considered as living upon the surface of the moon in Bharatiya folk tradition.

Here, one more important fact to note is that these days the Sun remains present in the northern hemisphere of Earth from 21st of March till 22nd September and in the southern hemisphere from 22nd September to 21st March. Accordingly, these days the actual end of Pitṛyāna takes place on 21st March, and so the actual śrāddha pakṣa starts from the first day of the dark half of the month close to 21st March to the last day of the dark half or Amāvaśyā of that very month. On the other hand,

according to the conventional view, the Pitṛyāna period starts on the 15th of September with the first day of the dark half of Āśvina and ends on Āśvina Amāvaśyā. Thus, according to these two different systems, we have two different Navarātras, one falling close to March 21, i.e. first day of the bright half of Chaitra and another falling close to 23rd September, i.e. first day of the bright half of Āśvina. The former Navarātra goes by the actual updated system and the latter by the conventional (historical) one.

One may raise a question here as to why there is a difference between the actual Pitṛyāna period and the conventional one. The answer to this fact takes us back to the pretty remote history of the Vedas and Vedic culture in Bharat. Vedic history starts in Bharat crores of years back, even before the end of Cākṣusa Manvantara or the beginning of Vaivasvata Manvantara (around 12-13 crore years ago) when the Bharatiya part of the globe was part of the southern hemisphere and the north polarity was also in the south. Before the end of Cākṣusa Manvantara or the beginning of Vaivasvata Manvantara, Bharat was part of the southern hemisphere, and the north polarity was also in the south.

The concept of Devayāna and Pitṛyāna was also based upon the sun's presence in the southern and northern hemispheres, respectively. That is why Bharatiya tradition is using both the measurements, a historical one and the current one. To preserve the crores of years old history of Vedic tradition, the conventional way of celebrating the Pitṛyāna period is still going on. Thus, we must understand the significance of both the Navarātras cited in the Pañcāṅgas. Actual Navarātras fall close to the 21st of March, the first day of the bright half of Caitra, and historical Navarātras fall close to the 22nd of September, i.e. first day of the bright half of Āśvina. The word nava in Navarātras is indicative of 'new' and 'nine' both. That is why the Navarātra period is celebrated for nine days. Thus, one can understand that Śrāddha or Pitṛpakṣa celebrated these days is wrong and has no significance. Their actual period is the dark half of Caitra, close to 21st March. The way they are

celebrated is also wrong. This method also kills the actual meaning of the Śrāddhas.

Pitṛpakṣa and Kanāgata: The period of Pitṛpakṣa is also known as kanāgata in some parts of Bharat. The beginning of historical Pitṛpakṣa generally takes place during the sun's entry into Kanyā (Virgo) sign. Since the sun is Kanyāgata (entered into the Virgo sign) in this period, this period is also known as Kanāgata.

The feasting of *Kanyās* (Virgins): Here, it may also be noticed that the Navarātra celebrations end with the feast given to the kanyās (virgins). This tradition of feasting kanyās or virgins is also based upon the wrong notion of relating the term kanyā with virgins rather than the actual Virgo sign. The feasting of kanyās is variously pronounced as kañjakas, etc., which is the degenerated form of Kanyā itself. It is clear from the foregoing that Pitṛpakṣa or Śrāddha shows the Bharatiya scientific tradition of time calculation system and has no religious or ethical colouring behind it, as is considered in the present day.

3. Vaishakhi/ Bihu/ Vishu/ Naba Vara /Bohag/ Varsha Pirappu

The 13th of April is celebrated as Vaishakhi in Punjab. The same day is observed as '*Varush Pirappu*' in Tamil Nadu, '*Rangoli Bihu*' or '*Bohaag*' in Assam. Similarly, April 14th is observed as '*Vishu*' in Kerala and '*Poyala Baishakh*' or '*Naba Varsh*' in Bengal. The 'Baishakh' month is taken as the new agricultural year all over Bharat. That is why this is called a harvest festival. Since Bharat was an agricultural country, these festivals are closely related to Bharatiya social life. Later, these festivals also assumed religious importance. But still, their social relevance is much more than their religious importance except 'Baishakhi' for Sikhs in Panjab where 'Baishakhi' also marks the birth of *Khalsa*. Whatever the social relevance or religious significance of these festivals, the great thing about them is that they all have a scientific astronomical base behind them. These festivals not only mark the agricultural new year but also relate

to the centuries-old history of their origin as an astronomical new year on a scientific footing.

The various names given to the 'Baishakhi' festival in various parts of Bharat, as indicated above, point out but one fact, and that centuries ago, this period was the new year day. The new year day in Bharat astronomically is observed during 'Vasant sampāt' (vernal equinox) when the Sun is overhead the equator forming an angle of 900. These days, this happens on 21st March. Here, it may also be pointed out that the equator is called 'Viṣuva vṛtta' or 'Viṣuva' in the Vedic language. Thus, 'Baishakhi' celebrations all over Bharat in different names indicate the centuries-old history of the origin of these festivals of Bharat when the astronomical New Year day of Bharat, based upon the Vernal equinox, used to fall on *Vaiśākha Śukla Pratipadā* instead of *Caitra Śukla Pratipadā*, which is still being celebrated as the New Year owing to the historical significance of the origin of the first New Year on this earth on the day of Caitra Śukla Pratipadā. Some 864 years ago, the Vernal equinox used to take place on Caitra Śukla pratipadā (6.4.2008). Nowadays, it has slid 16 days back on 21.3.2006. Taking the precession of 10 into 72 years into account, one can easily calculate this period to be 16 x 72 = 1,152 years ago.

But the above festivals are based upon the astronomical phenomenon of Vernal equinox taking place on Vaiśākha Śukla Pratipadā (i.e. 13 April) tells an old history of their origin as a New astronomical year based upon Vernal Equinox. The time between 6th April and 6th May comes to be about 30 days, which shows a precession of 30 days. Thus, 2,160 years ago Vernal equinox used to fall on Vaiśākha Śukla Pratipadā, and the same was celebrated as New Year's Day.

The above-cited festivals have 3000 years of memory. Baishakhi, the festival of Panjab, is nothing but the memory of a 3000-year-old New Bharatiya year. Similarly, '*Varush Pairuppu*' of Tamil Nadu originated from the term Varsh Pratipada and points out the memory of a 2000-year astronomical phenomenon and the New Year thereof. Poyala Baishakh's first Vaiśākha' or Nab Varsha 'Nava Varṣa' of Bengal

also point to 2000 years, Pratipada of Baishakh and New Year's Day. 'Vishu' of Kerala originated from the Vedic term Vishuva, meaning 'equator'. Since Bharatiya's new year starts with the Sun overhead the Vishuva or equator. So Keralite 'Vishu' points to the Vishuva-based 2000-year-old new year of Vaiśākha Pratipadā. The word 'Bihu' in 'Rangoli Bihu' or Bohaag of Assam is also the form of 'Vishu'. 'Vishu' became 'Bishu' and 'Bishu' converted into 'Bihu' linguistically. Thus, all these differently named festivals of different parts of Bharat point out the same origin. This similarity is also a pointer to the integrated Bharat 2000 years ago. There was oneness and cultural and social similarity throughout Bharat, even in the days of yore. This fact also points out that Bharatiya traditions and festivals have an astronomical and scientific base behind their development.

4. Diwali: The Festival of Lights

Diwali or Deepavali festival (literally meaning a row of lights/lamps) needs no introduction. It is known the world over as the festival of lights. Bharat, it is by far the most well-known, popular and widely celebrated festival. Because of the overwhelming diversity in terms of cultures, languages and traditions in Bharat, every region has its own unique and distinct style of festivals.

Diwali or Deepavali is one festival that is celebrated all over Bharat with equal gusto. The difference or disparity lies in the significance that is attached to this Bharatiya festival in various parts of the country. For instance, in North Bharat, Diwali is essentially celebrated to mark the return of Lord Rama from his fourteen-year-long exile back to his kingdom of Avadh (Ayodhya).

In other parts of North Bharat, especially in Bengal, Diwali assumes a strong element of Durga or Kali worship after Sita, wife of Rama. Despite the pan-Bharatiyaness of the festival, the fact remains that it is an occasion where people from different regions celebrate it to reveal some astronomical or historical phenomenon of Bharat.

Origin of Diwali

There are various accounts of the origins of Diwali, the festival of lights. In North Bharat, the dominant belief about its origins connects it to the return of Lord Rama from his 14-year-long exile. It is said that the practice started in the kingdom of Avadh, the seat of King Dashrath, father of Lord Rama.

The first day of Diwali commemorates the last day of Lord Rama's exile. By a royal decree, the kingdom of Avadh and all nearby provinces were illuminated by countless diyas to celebrate Rama's arrival on a flying Vimana. In other parts of northern Bharat, for instance, in the Bengali-speaking areas, Diwali is celebrated to revere Sita in the name of Durga or Kali. Sita is remembered as the goddess of power who was responsible for the killing of the evil forces. In Bengal, this day is also known as the Kāla Chaturdasi or Kāli Chaudas. In South Bharat, Diwali has a different significance. It marks the celebration of another historical victory-namely that of Lord Krishna over Asura Naraka, a western king who had held sixteen thousand daughters of various sages and Northern people in captivity. Later, it was also associated with festivals associated with harvest.

Over the years, Diwali marked the beginning of the financial year. And again, perhaps, for this reason, goddess Laxmi, who is the Goddess of wealth and prosperity, has come to be the presiding deity of Diwali.

Legends and myths attributed to the genesis of Diwali

Etymologically, the word Diwali has Sanskrit roots. In Sanskrit, it was originally Deepavali. Deepa means light, and Avali means an array or a row, so Diwali means "a row of lights". In the Vedic calendar, which is a Lunisolar one, it falls on Amāvasyā, or the new moon, about twenty days after the festival of Dussehra, in the month of Kārtika. Diwali has become a five-day Bharatiya festival (parva-utsava), each day being dedicated to the celebration of some or other historical phenomenon.

Dhanwantari Triyodaśī, also known as Dhan Teras, is the first day of Diwali. On this day, Lord Dhanwantari, physician par excellence, was born and propagated Ayurveda. Later, mistakenly, this day of Dhana Teras was associated with money (Dhana meaning wealth). To support this wrong view, some legends were also fabricated, and since then, people buy some new utensils to celebrate Dhana Teras. This day should be celebrated as the birthday of Dhanvantari.

Narak Chaturdasi is the second day of Diwali festivities. It is also called *Choti Diwali* (Small Diwali). The significance of this particular day can be traced to the triumph of Lord Krishna over the western king Naraka, who had overwhelmed Indra in a battle. Lord Krishna battled Narakasura, defeated him, and set the captive women free. Diwali commemorates Lord Krishna's victory over Narakāsura.

Laxmi pujā: The third day is more popularly known as Lakshmi pujā. The concept of Lakshmi pujā is associated with the homecoming of Sita. In later days, Lakshmi was considered to be the Goddess of wealth, so the people started worshipping wealth on this day. So this day is mistakenly dedicated to the goddess Laxmi, who is considered the goddess of Wealth.

This day is also celebrated in the form of another pujā called the Govardhan pujā. It is in commemoration of Lord Krishna's rescue of the people of Gokul /Braja from the terrible wrath of Indra (flood). Lord Krishna led the people of Braja to the mountain Govardhan to save them from the fury of the flood. This act of his earned him the sobriquet of Goverdhandhari and also established his superiority. Goverdhan pujā is offered as a tribute to Krishna's heroic feat. In parts of north Bharat, people make cow dung replicas of the fabled mound, decorate it with flower petals and offer prayers. Another ritual also connected with this is the preparation of Anna koot or 'the mountain of food', a culinary potpourri prepared with more than a hundred types of ingredients.

Bhai Duja: The fifth day of Diwali celebrations is devoted to the Brothers. According to history, on this day, lord Yama

visited his sister Yamuna/ Yami and exchanged blessings with her as a gesture of brother to the sister. the practice continues today also. Brothers visit their sisters to exchange blessings with them.

5. Dussehra

Daśaharā is celebrated to commemorate the victory of Śri Rama over the Southern Chief Ravana. Ravana was killed on the 10th day of the bright half of Iṣa (Āśvina) Month. The word Daśaharā is composed of two words, Daśa+ Harā. Daśa means 'ten' and Harā means 'killed'. The word Daśaharā, therefore, means 'killed on the 10th. It took ten days for Rama to kill Ravana. That is why Ravana was called Daśānana or Daśagriva, and the festival was called Daśaharā. Later on, people mistakenly started translating the proper name of Daśānana or Daśagriva as 'Ten-headed' and Daśaharā as a festival to commemorate the killing of 'Ten-headed'. It is all wrong and stupid notions. It may be known that a proper name can never be translated.

6. Basant Pañcamī

Basant pañcamī is celebrated to commemorate the Basant season. It is celebrated on the fifth day of the bright half of the month of the commencement of the Basant season. Now, Basant season falls in Phālaguna, so Basant Pañcamī should be celebrated on the fifth of the bright half of Phālaguna month. But we are still celebrating the historical Basant Pañcamī on the fifth of Māgha Śukla. If the time of precession is calculated from Phālaguna to Māgha (the backwards calculation is done to find out the period of precession), the precession comes to 3,300. I0 precession takes place in 72 years. So, 330-degree precession needs the period of 330 x 72 = 23,760 years. We can say that the festival of Basant Pañcamī was first introduced in Bharat some 23,760 years ago. Still, we are celebrating the historical Basant Pañcamī on the fifth of Māgha Śukla. Actual astronomical Basant Pañcamī falls a

7. Makara Saṅkranti

The sun's transition from one Zodiac sign to another Zodiac sign is called Saṅkranti. For example, Sun's entry into the Makara sign is known as Makara Saṅkranti, which marks the commencement of Uttarāuaṇ. These days, the sun enters in Makara sign on 22nd December; as such, astronomically Makara Saṅkrānti should be celebrated on 22nd December. But we celebrate it on 14th January. The reason behind it is that the present Bharatiya calendar was lastly updated some 1700 years ago during the Siddhāntic period by Āryabhatta, taking the precession of the Earth into account. Here, it may be pointed out that Earth's equinox precedes one degree every 72 years, and so the calendar needs to be updated every 72 years. Since the time of Āryabhatta, the calendar has receded 23.50 degrees behind, requiring an urgent update in line with the precession of the equinox. So, going by the precession, actual Makara Saṅkrānti takes place on 22nd December, and if we go by the un-updated calculations, then Makara Saṅkrānti will take place on 14th January. The updated calculations in the calendar are known as Cala Gaṇanā, and static or un-updated calculations are known as sthira gaṇanā.

8. Viśvakarmā Day

Viśvakarmā day is celebrated on the first day of Kārtika Bright half to commemorate the birth of Viśvakarmā, the first Architect of the world.

9. Festival of Holi (Vāsantī Navasasyeṣṭī)

Holi is celebrated in different corners of Bharat with pomp and gaiety on the full moon day in the month of PhÈlguna, which is the month of March as per the Gregorian calendar. Holi is celebrated in the Spring Season, which is a period between the end of winter and the advent of summer. We normally go through the transition phase of winter and summer. The period induces the growth of bacteria in the atmosphere as well as in the body. According to the Vedic seers, during seasonal junctions, we experience a change in our

metabolism owing to the change in seasons. The equilibrium of Vāta, Pitta, and Kapha is disturbed, and we become vulnerable to diseases. Kauṣitaki Brāhamaṇa (5.1) points out this fact as : bhaiṣajya-yajñā vā ete yaccāturmāsyāni. tasmād ṛtusandhiṣu prayujyante. ṛtusandhiṣu hi vyādhirjāyate. 'That is, these Cāturmasya yajñas are known as medicational yajñas. That is why they are performed during the seasonal junctions since the diseases are caused due to the change in seasons. So the knowledge of Seasonal junctions is very important to save us from the attack of viruses and thereby viral diseases by following a particular type of food regimen, cleansing, nourishing and securing the body as well as performing Cāturmāsya Yajñas.

Bharat is also an agricultural country. So her festivals are linked to the various harvesting seasons. The festival of Holi is linked to the summer harvesting season. At the time of new harvesting time, people are very happy and make merry. According to Bharatiya culture, when the season's first crop is harvested, the first fresh grain is offered to the deities. Agni or fire is said to be the mouth of the deities. So oblation of the first harvested grain is given to the Navasasyeṣṭi yajña. The fresh grain is roasted and distributed among friends. This is also a symbol of community meals. These half-roasted grains are known as 'Holaka', and so this festival is known as the festival of Holi or Holaka. This festival is also mistakenly associated with the Paurāṇika story of Prahllāda and Holikā.

According to the Vedic culture, kevalāgho bhavati kevalādi, the one who eats alone is the sinner. So, Vedic culture advocates that you feed others before feeding yourself. That is why in Bharat, there is a tradition to organise the community meals and yajñas at the time of the harvesting seasons. Bharatiya culture is the culture of togetherness. The Vedas say saha nāvavatu (protect each other together), saha nau bhunaktu (eat together). This festival emphasises being away from sinful acts and living together.

10. Basoda

Basoda is celebrated as the main festival in many parts of North Bharat such as Gujarat, Uttar Pradesh, Haryana and Rajasthan. This festival comes after Holi; it is usually marked on the 8th day after Holi, and some communities celebrate this festival on the following Monday or Thursday after Holi. Basoda in Hindi is referred to as 'Basi', which means stale. this festival is also known as Sheetla Ashtami.

A unique tradition is followed on the day of Basoda; people prefer to eat the food cooked on the previous day during this festival, as they won't light a fire in their kitchens during this festival. Hence, the families enjoy cold lunch as well as dinner. People worship Mata Sheetla on this festival and pray for the well-being of their families and to save their families from the upcoming harmful diseases in the following season. On this day, the food prepared one day before the festival is distributed as prasad (a holy gift) in the temples. Basoda is a unique festival celebrated by the North Bharatiyas. This festival is celebrated to signify the change in weather that marks the start of the summer season. Basoda is celebrated by taking and distributing stale meals, not because of some dogma of superstition, but as a warning to the people that they may eat stale or Basi meals during the winter season, but the same is not advisable during the summer season, during the summer season, stale meals become infected and adversely affect the health of the body. So, Basoda is celebrated as a reminder to the common man in a society that the use of stale meals is not advisable after a certain period, given the setting of the summer season.

11. Guru Pūrṇimā

Guru Pūrnima is observed on the full moon day of Āṣāḍha. This period falls after the commencement of Dakṣiṇāyana or winter solstice. This Parva is celebrated to commemorate the long intellectual tradition of Bharat started by Svayanbhū Brahmā at the beginning of the creation and resurrected and preserved by the Veda Vyāsa chair from time to time. So Āṣāḍha Pūrṇimā is known as Vyāsa Pūrnima. Since the Guru as the main representative and custodian of this intellectual tradition,

used to impart Vedic knowledge to his disciples, Āṣāḍha Pūrṇimā was known as Guru Pūrnima. Veda Vyāsa Chair was also funded in ancient Bharat to honour the Guru to preserve the knowledge of creation. We find the origin of the Chair from the very beginning of the present Vaivasvata Manvantara. As per ancient Bharatiya tradition entire knowledge of the Vedas and other Śāstras vanishes with time by the conclusion of every Mahāyga (4,300,000 years). As such, the lost knowledge is resurrected by high-profile Ṛṣis who are destined to be born with the onset of the new Mahāyuga after a lapse of 4,300,000 years. This knowledge was taught by some particular Ṛṣis at the beginning of Mahāyuga, but after their death, the knowledge starts vanishing, and with the onset of a new Mahāyuga, those high-profile Ṛṣis are reborn and the same lost knowledge is resurrected by them. This fact has been beautifully picturised by the tradition of Brahmāṇḍa Purāṇa (1.2.34.113) as under:

ये श्रुयन्ते दिवं प्राप्ताः ऋषयो ह्यूर्ध्वरेतसः।
मंत्र-ब्राह्मण-कर्त्तारः जायन्ते च युगक्षयात्॥

ye śruyante divaṁ prāptāḥ ṛṣayo hyūrdhvaretasaḥ;
maṁtra-brāhmaṇa-karttāraḥ jāyante cha yugakṣayāt.

During the current Vaivasvata Manvantara, Veda Vyāsas are born every Dvāpara Yuga of a Mahāyuga. As such, till now 28 Mahāyugas of Vaivasvata Manvantara have elapsed, and so are 28 Dvāpara Yugas, as now we have the 28th Kaliyuga going. So in the present Vaivasvata Manvantara, we have 28 Veda Vyāsas in tradition who resurrected this Vedic knowledge 28 times. Brahmāṇḍa Purāṇa (1.2.34.114-115) sheds ample good light on this fact as under:

एवमावर्तमानस्ते द्वापरेषु पुनः पुनः।
कल्पानामार्षविद्यानां नाना शास्त्रकृतश्च ये॥
वैवस्वतेऽन्तरे तस्मिन् द्वापरेषु पुनः पुनः।
अष्टाविंशतिकृत्वा वै वेदा व्यस्ता महर्षिभिः॥

ēvamāvartamānaste dvāpareṣu punaḥ punaḥ;
kalpānāmārṣavidyānāṁ nānā śāstrakṛtaścha ye.
vaivasvate'ntare tasmin dvāpareṣu punaḥ punaḥ;

aṣṭāviṁśatikṛtvā vai vedā vyastā maharṣibhiḥ.

Śaṅkarāchārya (in his commentary on Vedānta Darśana (1.3.30) support of the above-cited view of the Purāṇas and explains the same fact as:

युगान्तेऽन्तर्हितान् वेदान् सेतिहासान् महर्षयः ।
लेभिरे तपसा पूर्वमनुज्ञाता स्वयंभुवा ॥

yugānte'ntarhitān vedān setihāsān maharṣayaḥ ।
lebhire tapasā pūrvamanujñātā svayaṁbhuvā ॥

The Vedic knowledge that vanishes after a period of a Mahāyuga is received by the Maharishis along with its history through Samādhi. This knowledge was revealed to Svayambhū Brahmā at the beginning of creation.

Not only this, Brahmāṇḍa Purāṇa (1.2.34.114-115) has an exact record of 28 Veda Vyāsas who adorned the chair in various 28 Dvāpara Yugas of the present Manvantara.

1. The first Veda Vyāsa was named Svayaṁbhuva Veda Vyāsa. He was born in the first Dvāpara Yuga, i.e. 116,645,119 years ago.

2. The second was named Prajāpati; he was born in the second Dvāpara yuga, i.e. 112,325,199 years ago.

3. The third Veda Vyāsa was named Uśanā Veda Vyāsa. He was born in the third Dvāpara Yuga, i.e. 108,005,119 years ago.

4. The fourth Veda Vyāsa was named Bṛhaspati Veda Vyāsa. He was born in the fourth Dvāpara Yuga, i.e. 103,685,119 years ago.

5. The fifth Veda Vyāsa was named Savitā Veda Vyāsa. He was born in the fifth Dvāpara Yuga, i.e. 96,365,119 years ago.

6. The sixth Veda Vyāsa was named Mṛtyu Veda Vyāsa. He was born in the sixth Dvāpara Yuga, i.e. 95,045,119 years ago.

7. The seventh Veda Vyāsa was named Indra Veda Vyāsa. He was born in the seventh Dvāpara Yuga, i.e. 90,735,119 years ago.

8. The eighth Veda Vyāsa was named Vasiṣtha Veda Vyāsa. He was born in the eighth Dvāpara Yuga, i.e. 86,405,119 years ago.

9. Ninth Veda Vyāsa was Sārasvata, son of Saraswati. He was born in the ninth Dvāpara Yuga, i.e. 82,085,119 years ago.

10. Tenth Veda Vyāsa was Tridhāmā. He was born in the tenth Dvāpara Yuga, i.e. 77,765,119 years ago.

11. Eleventh Veda Vyāsa was Sārasvata, son of Saraswati. He was born in the eleventh Dvāpara Yuga, i.e. 73,445,119 years ago.

12. In the 12th Dvāpara Yuga, i.e. 69,125,119 years ago, Trivṛṣā became famous as the 12th Veda Vyāsa.

13. In the 13th Dvāpara Yuga, i.e. 64,805,119 years ago, Sanadvāja became famous as the 13th Veda Vyāsa.

14. In the 14th Dvāpara Yuga, i.e. 60,585,119 years ago, Antarikṣa held the famous Chair of 14th Veda Vyāsa.

15. In the 15th Dvāpara Yuga, i.e. 56,165,119 years ago, Trayyāruṇi held the famous Chair of 15th Veda Vyāsa.

16. In the 16th Dvāpara Yuga, i.e. 51,855,119 years ago, Dhananjaya held the famous Chair of 15th Veda Vyāsa.

17. In the 17th Dvāpara Yuga, i.e. 47,525,119 years ago, Kṛtañjaya adorned the famous Chair of 17th Veda Vyāsa.

18. In the 18th Dvāpara Yuga, i.e. 43,205,119 years ago, Ṛṣīja was crowned as the 18th Veda Vyāsa.

19. In the 19th Dvāpara Yuga, i.e. 38,845,119 years ago, Bharadvāja was crowned as the 19th Veda Vyāsa.

20. In the 20th Dvāpara Yuga, i.e. 34,565,119 years ago, Gautama, the son of Gotama was crowned as the 20th Veda Vyāsa.

21. In the 21st Dvāpara Yuga, i.e. 30,255,119 years ago, Uttama was crowned as 21st Veda Vyāsa.

22. In the 22nd Dvāpara Yuga, i.e. 25,925,119 years ago,

Haryavana was designated for the coveted post of 22nd Veda Vyāsa.

23. In the 23rd Dvāpara Yuga, i.e. 21,605,119 years ago, Vena was designated on the coveted post of 23rd Veda Vyāsa.

24. In the 24th Dvāpara Yuga, i.e. 17,285,119 years ago, Vāchaśrava Soma-Mukhyāyana assumed the coveted Chair of 24th Veda Vyāsa.

25. In the 25th Dvāpara Yuga, i.e. 12,965,119 years ago, Tṛṇbindu Tataja occupied the coveted Chair of 25th Veda Vyāsa.

26. In the 26th Dvāpara Yuga, i.e. 8,645,119 years ago, Śakti occupied the coveted Chair of 26th Veda Vyāsa.

27. In the 27th Dvāpara Yuga, i.e. 4,325,119 years ago, Parāśara Jātukarṇa occupied the coveted Chair of 27th Veda Vyāsa.

28. In the last 28th Dvāpara Yuga, i.e. around 5,119 years ago, Kṛṣṇa Dvaipāyana was known as the 28th Veda Vyāsa.

2000 years ago, this day used to herald the onset of monsoon and the much-needed rains, as the period of Chāturmasya (four months of the rainy season) began from this day. Currently, the rainy season begins from Jyeṣtha Pūrṇimā.

12. Rakṣā Bandhan

Rakṣā Bandhan, or simply Rakhi, is celebrated in many parts of Bharat, notably northern and western Bharat, Nepal and Mauritius. Raksha Bandhan means "bond of protection". It is observed on the full moon day of the Śrāvaṇa month.

Actually, annual academic sessions of schools and colleges in ancient Bharat began at the full moon day of Śrāvaṇa, at the commencement of the rainy season after sowing operations were over and crops had begun to sprout up. The commencement of the annual academic session was known as Upākarma. According to some authorities or Āchāryas, the full moon day of Āṣāḍha and Bhādrapadawas is also considered

appropriate for Upākarma. Upākarma is an abbreviation from Chandasām Upākarma (commencing the study of the Vedas). In modern times, it is also known as Śrāvaṇī Upākarma, which is a relatively modern name for this. In early times, this period also denoted the Nāga worship performed on the full moon day of Śrāvaṇa, because that too was performed usually on the same day.

With the commencement of the Śrāvaṇī Upākarma, new students used to undergo Upanayana Sanskāra for starting their studies and old students used to replace their old thread with the new one. The Upanayana thread was considered as 'bond of protection', as in the Vedic culture, knowledge was considered as the only means of protection and liberation. There is a popular saying in the Vedic culture:

ऋते ज्ञानात् न मुक्तिः।

ṛte jñānāt na muktiḥ

Liberation cannot be attained without knowledge.

In *Vidura Nīti*, it is observed that gods do not protect with a stick like herdsmen. They give wisdom to those whom they want to protect.

न देवा दण्डमादाय रक्षन्ति पशुपालवत् ।
यं तु रक्षितुमिच्छन्ति बुद्ध्या संविभजन्ति तम्॥

na devā daṇḍamādāya rakṣanti paśupālavat;
yaṁ tu rakṣitumichchhanti buddhyā saṁvibhajanti tam.

From the foregoing discussion, it is clear that knowledge has a prominent role in Vedic culture, and it was considered the means of protection as well as liberation from the bondage of the life cycle.

In Bharatiya historical tradition, bracelets made of cotton used to be tied by the wives around their husbands' wrists before going to war as a holy protective shield to guard them against any untoward accident and to emerge as victorious. Earlier, these threads were not limited to a brother-sister like relationship.

The first reference to this practice is found in Bhaviṣya Purāṇa. According to Bhaviṣya Purāṇa, in the war between the Gods and demons, Indra was disgraced by the powerful demon, King Bali. Indra's wife Sachi consulted Vishnu, who gave her a bracelet made of cotton thread, calling it holy (Sehgal, 1999: pp. 536-537). Sachi tied the holy thread around Indra's wrist, blessed with her prayers for his well-being and success. Indra successfully defeated the evil and recovered Amaravati. This story might have inspired the protective power of the holy thread.

The second reference is met with Bhāgavata Purāṇa and Viṣṇu Purāṇa, after Viṣṇu won the three worlds from the demon King Bali, Bali offered Viṣṇu to stay with him in his palace, Viṣṇu acceded to the offer. Viṣṇu's wife, Lakṣmī, did not like the palace or his newfound friendship with Bali and preferred that her husband and she return to Vaikuṇtha. So, she went to Bali, tied a thread on his wrist and made him a brother to her. Bali asked her what gift she desired. Lakṣmī asked that Viṣṇu be freed from his words and that he live in Bali's palace. Bali consented as well accepted her as his sister (Bhalla, 2006).

Recently, this tradition has been associated with Rani Karnavati of Chittor and Humayun. This historical account, which dates to 1535 CE, is very controversial. Accordingly, when Rani Karnavati, the widowed queen of the king of Chittor, realised that she could not defend against the invasion by the Sultan of Gujarat, Bahadur Shah, she sent a Rakhi to Humayun. The Emperor, according to one version of the story, set off with his troops to defend Chittor. He arrived too late, and Bahadur Shah had already sacked the Rani's fortress. Alternative accounts from the period, including those by historians in Humayun's Mughal court, do not mention the Rakhi episode and some historians have expressed scepticism about whether it ever happened (Chandra:2005). Humayun's memoirs never mention this and give different reasons for his war with Sultan Bahadur Shah of Gujarat in 1535.

From the foregoing discussion, it may be observed without any hesitation and an iota of doubt that with the passage of

time, the tradition of Upanayana Sanskāra was taken for a formal ritual, and the actual significance of the Upanayana thread was forgotten. In the medieval period, the thread of Upanayana was replaced by the thread of Rakhi, and so the Rakṣā Bandhan was also celebrated on the full moon day of Śrāvaṇa month after the fashion of Śrāvaṇī Upākarma.

In the earlier period Rakhi was used as a protective shield by the women to guard the men going to war, but in modern times its meaning has also changed and it has assumed the form of a festival to be celebrated by sisters tying threads on brothers with prayers for their well-being, and the brothers giving them gifts and promising to safeguard them at the hour of need.

7
Calendar System

The invention of calendars is the first sign of the advancement of civilisations. Bharat is the only country on the globe where the calendar system was first developed by Vedic seers. The origin of calendars is a subject that may interest one and all. Throughout the world, different calendars have been in vogue from time to time. Now everybody is following the Gregorian calendar. Before reaching the present stage, we had to pass through many stages to bring the calendar to this perfect state. Here we shall take into account all facts underlying the origin and development of calendars in the world based upon Bharatiya discoveries. This lecture will shed ample good light on Bharat's advanced civilisation, which became the cradle of the whole world.

Today, December is regarded as the last month of the year, and January 1st is celebrated as the beginning of the new year. In contrast, Vedic culture in Bharat does not recognise January as the start of the year. Instead, according to Bharatiya calculations, Varṣa Pratipadā, or the first day of the year, falls on the day of the vernal equinox, the winter solstice, or the summer solstice. This difference in marking the beginning of the year reflects the divergence between scientific and non-scientific approaches. It also underscores the scientific awareness that existed during the Vedic period. Vedic people lived in alignment with science, designing rites, rituals, and social traditions following natural laws.

In the Vedic context, the term "Dharma" was synonymous with science. It held different meanings based on the context: in the physical and astrophysical sciences, it referred to natural laws sustaining the universe; in metaphysical terms, it denoted moral and spiritual laws upholding human life. For the Vedic seers, only what was in harmony with Dharma was acceptable; anything contrary was rejected. This distinction gave rise to the

concepts of Dharma and Adharma. Importantly, Dharma was never used in the sense of organised religion or sectarian belief, as it is today.

Yāska, one of the foremost ancient Vedic scholars, expressed this understanding in his work Nirukta (1.20):

"साक्षात्कृतधर्माणः ऋषयो बभूवुः।"

sākṣātkṛtadharmāṇaḥ ṛṣayo babhūvuḥ

"That is, there were born Ṛṣis who visualised universal laws of nature in the form of Vedas."

Dayananda Sarasvati, a leading 19th-century exponent of Vedic thought, echoed this understanding in the fifth principle of Arya Samaj, stating that all actions should be performed following Dharma, meaning after careful evaluation of what is true (scientific) and what is false (unscientific). Thus, in Vedic life and thought, Dharma represented scientific truth, and every Vedic tradition and practice was grounded in this scientific awareness.

Despite the technological progress of modern times, society has not fully adopted this holistic scientific approach. On one hand, science is utilised for technological convenience, but on the other, personal and social lives remain steeped in superstition, communalism, regionalism, racism, and dogma. This duality - the coexistence of scientific thinking with irrational belief systems - reveals a lack of true scientific mindfulness in modern living. In contrast, the Vedic society was free from sectarian biases and structured its entire way of life on the foundation of Dharma, which represented truth, reason, and scientific understanding.

Even today, the modern world owes much to the Vedic tradition. What modern science is yet to uncover can often be explained through extant Vedic knowledge. A clear example of this is the concept of the new year. In ancient times, a uniform Vedic calendar system was used worldwide when Vedic culture prevailed across the globe. As regional and physical barriers emerged, and contact with Bharat's Vedic core diminished,

local variations and distortions in this knowledge began to appear.

Vedic sages were the pioneers of timekeeping. They developed both solar and lunar calendars and harmonised them into a luni-solar calendar based on the coordination of lunar and solar cycles. This Vedic calendar, known as the synodic lunar calendar, was both practical and precise.

Some believe ancient Bharatiyas lacked knowledge of solar months. However, the moon's orbital motion was clearly understood: the sidereal month, based on the moon's position relative to the stars, is 27.3 days; the synodic month, based on its position relative to the sun, is 29.5 days. The Vedas refer to the sidereal month, especially about human biology. For instance, the Rigveda refers to childbirth occurring in the tenth month -"दशमे मासि सूतवे" - which points to ten sidereal months or 270 days, equivalent to nine solar months.

Thus, Vedic thought was rooted in practical and scientific reasoning. The sidereal month aligned with human physiology, particularly the menstrual cycle, making it the logical unit for timekeeping. The moon's waxing and waning, and the observable phenomena of full and new moons, allowed for easy tracking of days and months. In contrast, solar months are not naturally discernible and require instruments for accurate measurement. The lunar calendar's reliance on observable events made it accessible and functional.

Before Julius Caesar's calendar reform in 46 BCE, European calendars consisted of only 10 months, omitting two months altogether. Consequently, accurate dating of events was not possible in the Western world before this reform. Historical dating before the birth of Christ is speculative due to the lack of a standard calendar. Even after the Gregorian reform in 1582 CE, their calendar remained imperfect in accounting for the extra 5 hours, 12 minutes, and 48 seconds in a year. This imperfection led to arbitrary month lengths such as 30 or 31 days—numbers based not on scientific rationale but rather historical conventions and power dynamics. By contrast, the

Vedic calendar, which has been in use since time immemorial, continues to provide accurate dates such as ***Chaitra Śukla Navami*** (Ram Navami), which has remained unchanged for millennia.

One method employed by Vedic astronomers to harmonise the lunar and solar months involved dividing the 29.5-day synodic month into 30 tithis. Each tithi was approximately 0.983 days long, making it shorter than the average synodic day by 0.017 days or roughly 24.48 minutes. A solar month (365.25 ÷ 12 = 30.4375 days) exceeded the synodic month by 0.9375 days or 22.5 hours. This discrepancy accumulated over 32.5 months, resulting in an excess month—known as Adhika Māsa or Mala Māsa—which was then dropped to realign the lunar and solar calendars.

The Ṛgveda (1.25.8) states:

वेदमासो धृतव्रतो द्वादश प्रजावतः। वेदा य उपजायते॥

vedamāso dhṛtavrato dvādaśa prajāvataḥ; vedā ya upajāyate. (Ṛgveda 1.25.8)

"That is the knower of the natural laws, knows the twelve months and the intercalary month."

The calendars formulated on this principle register dual months like two *Pauṣas*, two *Maghas*, etc., after 32.5 months and drop the second intercalated month thereafter, allowing the synodic months to align with the solar months. This was one of the methods applied in formulating the synodic lunar calendar in the Vedic tradition.

Another method was developed based on the duration of tithis in lunar and solar years. This method was applied in the Ṛgvedic tradition, as indicated by ***Ṛgjyotiṣa***. According to this, if the length of months and years is measured in tithis, the lunar year comprises 30 x 12 = 360 tithis or 354 solar days (29.5 x 12 = 354). If we divide 360 tithis by 354 solar days (360 ÷ 354), we get that one solar day equals 1.0169 tithis. Thus, a solar year has (1.0169 x 365 =) 371.1 tithis compared to the 360 of a lunar year. Therefore, a solar year contains 371.1 – 360 = 11.1 tithis more

than a lunar year, which is termed Ṛtuśeṣa in *Vedāṅga Jyotiṣa*. Conversely, one may say that with the passing of one solar year, the lunar year falls short by 11.1 tithis. At the end of each solar year, this Ṛtuśeṣa of 11.1 tithis accumulates, and once the total exceeds 30, it constitutes an additional month.

The Vedic people discovered that lunar and solar years align precisely after 19 years, during which 7 such additional lunations occur. For example, the total number of tithis in 19 solar years is 371.1 x 19 = 7,050.9, while that of 19 lunar years is 360 x 19 = 6,840. The surplus of tithis in the lunar cycle over 19 years is 7,050.9 – 6,840 = 210.9, which equals 7 additional months (30 x 7 = 210). This insight likely led certain Vedic schools, as seen in Lagadha's Vedāṅga Jyotiṣa, to formulate a yuga of 19 years with a leap year included. Lagadha also records 18 years with 371 lunar days and the 19th year with 372 lunar days. Thus, we see some Vedic traditions recognising a 19-year yuga cycle comprising 235 synodic lunar months. Additionally, this method of harmonising the luni-solar calendar extended into multiples of 19, such as a 95-year cycle in the ***Yājuṣa*** tradition of the Vedas. Nonetheless, the 19-year cycle remained the foundational model.

It is also noteworthy that the calculations of time based on lunar and solar cycles led to the classification of dynasties into lunar and solar among the Vedic people in Bharat. The Vedic civilisation of Bharat is the oldest known on Earth. The Vedic people of Bharat were the first to spread across the globe at different times. These migrations occurred both during the early ages and after the nuclear and atomic war of the Mahābhārata. The high radiation from this war compelled people from northern Bharat to migrate to safer regions. Wherever the Vedic people migrated, they carried their heritage with them.

Today, Vedic influence can be seen globally through remnants of this heritage. For example, Vedic migrants of solar dynasties to Egypt are still known as Hemitic people, and those of lunar dynasties are remembered in the Semitic races across China, Arabia, Babylonia, Syria, Mongolia, Iraq, Iran, Tartary,

and Judea. Languages of Semitic people are called Semitic, while those of Hemitic origin trace back to "hema" (sun) or "sūrya," later rendered "helios." The ancient Egyptian city of the sun is "Heliopolis," and its first king, Menes, descended from the solar race of Vaivasvata Manu. According to Pococke in *Bharat in Greece* (p. 178), the first Egyptian king was linked to Manu Vaivasvata of the solar lineage. Thus, Bharat was divided into solar and lunar dynasties, and so too was the rest of the world based on emigrants from these dynasties. This explains the global prevalence of Vedic traditions brought by these emigrants.

According to Col. Tod in *Annals of Rajasthan* (Vol. 1, p. 35), "The genealogists of China and Tartary declare themselves to be the descendants of 'Awar,' son of Hindu King 'Pururavā'." These migrants carried with them the 19-year luni-solar cycle of 235 lunations developed by the Vedic people.

The Yadus of Bharat's lunar dynasty - now called Jews - migrated to Judea after the great war of Bharat. According to Pococke (*Bharat in Greece*, p. 22), "The tribe of Yudha is, in fact, the very Yadu of which considerable notice has been taken in my previous remarks." As per Col. Tod (*Tod's Rajasthan*, p. 529), "The annals of the Yadus of Jaisalmer state that long anterior to Vikrama, they held dominion from Ghazani to Samarkand." They brought with them the Vedic luni-solar calendar based on the 19-year cycle with intercalations in years 3, 6, 8, 11, 14, 17, and 19. The intercalation occurs in the month of Adar (February–March).

In Babylonia, Vedic emigrants (according to *Historical History of the World*, Vol. 1, p. 89, "The name of the Babylonian storm god was Matu or Martu," which, as shown, was derived from the Vedic Marut) introduced the lunar year of 354 days. This was reconciled with the solar year of approximately 365 days using intercalated months called 'iti diring.' However, without coordination from Bharat, these were applied arbitrarily, with each Sumerian city following its practice. Later, by 380 B.C., they successfully computed a near-perfect 19-year luni-solar cycle of 235 months with

intercalations in years 3, 6, 8, 11, 14, 17, and 19. In Arabia, the emigrants of the lunar dynasty (the term "Arab" is derived from the Sanskrit "arva," meaning horse) used a purely lunar calendar, omitting the solar cycle.

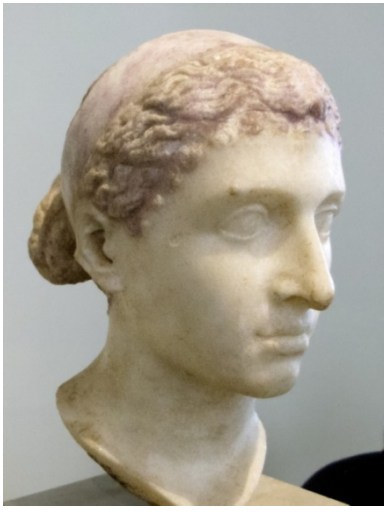
Vedic migrants to Greece (extensive evidence is provided in *Bharat in Greece*) also used a lunar calendar aligned with solar days. They maintained 12 lunar months of alternating 30 and 29 days, totalling 354 days. However, losing the seasonal alignment prompted *King Solon* to introduce an intercalary month to harmonise the lunar year with the seasons, though unsuccessfully.

In Egypt, Vedic migrants (Col. Olcott in *Theosophist*, March 1881, p. 123: "We have a right to more than suspect that Bharat, eight thousand years ago, sent a colony of emigrants who carried their arts and high civilisation into what is now known as Egypt.") of solar lineage preserved their heritage. They recognised the year as 365 days, divided into 12 months of 30 days, adding 5 extra days annually. However, due to the lack of accounting for a quarter-day, the seasons rotated over a 1,460-year cycle, known as the Sothic cycle in modern astronomy. The ***Parasoos***, descendants of *Paraśurāma* from Bharat who migrated to Persia (*Bharat in Greece*, p. 45), similarly used a year of 365 days, adding 5 days after 360.

In Rome, the descendants of Bharatiya colonists (*Bharat in Greece*, p. 142) forgot the original zodiac division into 12 parts. They counted only 10 months in a year, leaving several days uncounted, and began their year with the full moon of spring. However, their month names retained Sanskrit roots—unus from eka or ūna, duo from dvau, tria from traya, quinque from pañca, sex from ṣaṭ, septem from sapta, octo from aṣṭa, noven from nava, decem from daśa. Today's September, October, November, and December preserve these origins. "Ambar," referring to zodiac in Sanskrit, gave rise to these month names by suffixing the term.

The Romulan 10-month calendar, beginning with March and ending with December, remained until 452 B.C., when

Numa Pompilius introduced a 23-day intercalation every two years. Conflicts among religious authorities eventually ended this practice, and Julius Caesar, aided by Cleopatra, reformed the calendar following the Egyptian model, known as the Julian calendar reform. The history goes like this.



Cleopatra in Altes Museum, Berlin

Cleopatra was the empress of Egypt. She was Greek by birth and belonged to the dynasty founded by Ptolemy, a commander of Alexander. Following Alexander's death, Ptolemy declared his dominion over Egypt. Cleopatra was a descendant of this dynasty. She was born in 3033 of the Kali era, or 68 B.C. After the death of her father, Ptolemy XII, she assumed the throne of Egypt along with her brother Ptolemy XIII. However, during a conflict over succession, she was overthrown by her brother. Determined to reclaim power, she assembled an army in Cyprus. Meanwhile, Pompey, a brave Roman general who had been defeated by Julius Caesar, fled to Egypt seeking refuge. Ptolemy had Pompey executed, hoping to please Caesar, and presented his severed head as a gift. Instead of appreciation, Caesar was appalled by this act.

Seeing an opportunity, Cleopatra had herself smuggled into Caesar's presence by hiding in a luxurious Roman carpet. Her

charm and intelligence captivated Caesar. He deposed Ptolemy and restored Cleopatra to the throne. Subsequently, Caesar and Cleopatra spent several weeks together along the banks of the Nile. Cleopatra bore a son, whom she named Caesarion, meaning Junior Caesar.

When Cleopatra began to reside in Rome as a queen-dowager, artisans, economists, and astrologers were summoned from Alexandria, Egypt's capital. Under their influence, reforms were introduced: the Roman taxation system was reorganised, a new currency was issued, and the Roman calendar was restructured. The calendar was revised to include 365 days in a year, and two months were added to the original 10, following the Egyptian model. From the time of Julius Caesar (46 B.C.), the Roman calendar thus consisted of 12 months, with the legal year beginning in March as the first "amber" (month).

March remained the start of the legal year in England until the 18th century. In France, it continued to be regarded as the first month of the year until 1564, when King Charles IX issued an edict declaring January as the start of the year, to ensure that the year would end with December, the birth month of Jesus Christ. Scotland later followed France's example.

The history continues, revealing that during this calendar reform, the *quintilis amber* (the fifth month of the original Romulan calendar) was renamed July by Egyptian astronomers to honour Julius Caesar, as he was born on the 12th of that month. This month was also assigned 31 days, reflecting Caesar's status as the most powerful ruler of Rome. In return, Caesar honoured Cleopatra by commissioning the construction of a temple dedicated to the Goddess Venus. Unfortunately, Caesar was assassinated two years later in 44 B.C., and Cleopatra was compelled to return to her kingdom in Egypt.

Julius Caesar

The history goes further and we are told that during this arrangement, the quinitiles amber (fifth month of the Romulan calendar) was named July by the Egyptian astronomers to felicitate Julius Caesar, as he was born on the 12th of this month. This month was also assigned 31 days since Caesar was the most powerful king of Rome. On the other hand, Caesar also, in turn, felicitated Cleopatra by constructing a temple of the Goddess of Venus. Illuckily, Caesar died after two years in 44 B.C. and Cleopatra had to return to her kingdom, Egypt.

Julius Augustus

Later, Julius Augustus also named the sixth *amber* (sextilis) after his name as August and also assigned 31 days to his month, since he considered himself no less brave than Julius Caesar.

Mars, God of war and father of Romulus

Similarly, the first *amber* was named Mars, or March, after the Roman god of war. This month not only marked the beginning of the year but also corresponded with the open spring season, considered an ideal time to wage wars. Hence, it was named after Mars, the god of war. Being associated with such a powerful deity, the month was assigned 31 days.

The second *amber*, April, derived its name from the Latin *aperire*, meaning "to open," reflecting the season when trees and flowers begin to bloom. This is supported by the modern Greek term for spring, which also means "opening." April was later positioned as the fourth month in the Julian calendar. The third *amber* was named *Maius* by Romulus in honour of the senators and nobles of his city, known as *Majores*. Due to its association with this esteemed class, the month was given 31 days. In the Julian calendar, it became the fifth month and is now known as May. The fourth *amber* was called *Junius*, named in honour of the Roman youth (*Juniores*) who served under Romulus during wartime. This month was later known as June.

Lord Ganesh

Januarius (January) and Februarius (February) were later additions to the calendar by Numa Pompilius, introduced as the 11th and 12th *ambers* in the sequence. However, in the Julian arrangement, their order was altered, and they came to be considered the first and second months of the year. The name January is also identifiable with the Sanskrit name ***Ganesh***. Ganesh, in the Indian tradition, is the deity symbolising the beginning of every undertaking. Similarly, Janus in Roman tradition—whose name is etymologically related—was regarded as the god of beginnings and transitions, including gates, doors, doorways, passages, and endings. Janus is typically depicted with two faces, symbolising his ability to look both into the future and the past. The Romans named the month of January (Januarius) in his honour, recognising him as the deity of commencement, and therefore began the year with his month.

Statue of Janus in the Vatican Museum

February was spelt by the Romans as *Februarius*. Interestingly, this name can also be traced back to the Sanskrit word *Pitara*. *Februarius* is commonly said to derive from *februum*, a term denoting purification, but this too appears to be a corruption of the Sanskrit *Pitaram*, meaning ancestors or forefathers. In Bharatiya tradition, a similar ritual practice of honouring ancestors is observed during *Pitṛpakṣa* or *Śrāddha*, a 15-day period that ends at *Pitṛyāna*—a time originally aligned with the vernal equinox around March 21st. Although today *Pitṛpakṣa* typically occurs closer to the autumnal equinox, this shift in timing has been explored in detail in the author's other treatise, *Scientific Significance of Bharatiya Festivals*.

In the Roman tradition, *februum* also referred to ritual purification, and much like in Bharat, most observances during this month concerned death, closure, and ancestral rites. This reflects its original position as the concluding month of the year. Roman festivals during this period included *Parentalia*, a nine-day event dedicated to honouring deceased ancestors, and *Terminalia*, a ritual involving boundary stones that likely symbolised the end of the annual cycle. This illustrates the cultural parallels and deep-rooted symbolism associated with February in both Roman and Bharatiya traditions. Practically, February still functions as the last month of the year in many respects, as all additions and subtractions in the calendar, such as the inclusion of a leap day, are applied to it.

From the above discussion, it can be inferred without hesitation that the etymology and structure of the English months trace back to Sanskrit, often through Greek, Roman, and Egyptian linguistic paths. However, the discussion also sheds light on how the scientific and rational arrangement of the calendar developed by the Vedic people was reshaped with unscientific and often communal interpretations by their descendants and emigrants in Europe and beyond. The arbitrary assignment of 31 or 30 days to months, based on power dynamics rather than logical criteria, exemplifies the distortion of original principles. Similarly, renaming December - the 10th month - as the 12th month simply because Jesus Christ was born

then, demonstrates a clear intent to Christianize the global calendar.

It is important to note here, even for Christian audiences, that the term *Christmas* does not denote the birth *day* of Christ but rather the *month* of Christ's birth. The suffix *-mas* derives from the Sanskrit *māsa*, meaning "month." In Vedic times, the measure of months was not based on the Earth's orbit around the Sun but on the Moon's orbit around the Earth. This is substantiated in the Ṛgveda:

अरुणो मासकृद् वृकः

aruṇo māsakṛd vṛkaḥ (RV. 1.105.18)

The moon is the maker of months.

Yaska's commentary is noteworthy here.

अरुणः आरोचनो मासकृन्मासानां चार्धमासानां च कर्ता भवति चन्द्रमा।

aruṇaḥ ārochano māsakṛnmāsānāṁ chārdhamāsānāṁ cha kartā bhavati chandramā.

That is, the Moon is the maker of months and fortnights.

The word *māsa* is derived from *mas* in *candra-mas*, which itself refers to the Moon. *Māsa* means "to measure"—as in *māsā mānāt* (Nirukta 4.27)—since the Moon "measures" the constellations in the sky. With the same principle, Greeks referred to the Moon as the timekeeper. In Bharatiya tradition, lunar months are named based on the constellation in conjunction with the Moon at the end of *Pūrṇimā* (the full moon). For example, the month *Caitra* gets its name from the *Citrā* constellation, which the Moon aligns with following the full moon. Notably, when the Moon is aligned with a given constellation on the full moon day, the Sun is situated exactly 180 degrees opposite.

So, if the Moon is in *Citrā*, the Sun is in *Aśvinī*, and the month is named *Caitra* after *Citrā*. In this way, month names in the Vedic system were determined scientifically, based on observable celestial alignments, without personal, communal,

regional, racial, or other forms of bias.

Let us, therefore, strive to transcend dogmatic biases and -isms, and adopt the Vedic - i.e., scientific - approach in both thought and action.

8

Varṇa System

The word 'Varṇa' is derived from the root vṛ, to ‘choose’, to cover’. It means ‘nature’, ‘character’, ‘quality’ and ‘property’ in Sanskrit. Ancient Bharatiya society was divided into four Varṇas - *Brāhmaṇa, Kṣatriya, Vaiśya* and *Śudra* based on personality traits, occupation, behaviour, or nature of an individual. This classification was not based upon birth, as is often debated and discussed by some scholars. There is a clear-cut reference in the Śrimad Bhagavad Gītā that

चातुवर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्त्तारमपि मां विद्ध्यकर्त्तारमव्ययम्॥ 4.13
chātuvarṇyaṁ mayā sṛṣṭaṁ guṇakarmavibhāgaśaḥ;
tasya karttāramapi māṁ viddhyakarttāramavyayam.

According to this verse, Brahman has established the classification of human beings into four *Varṇas* based on their actions (*karma*) arising from the qualities (*guṇas*) of *sattva*, *rajas*, and *tamas*.

Sr. No.	Varṇa	Guṇa	Karmas
1	Brāhmaṇa	Primary: Sattva	Śama (control of mind), dama (control of senses) and Tapa (yoga practice)
2	Kṣatriya	Primary: Rajas Seconday: Sattava	Śaurya (bravery), teja (sound physique)
3	Vaiśya	Primary: Rajas Secondary: Tamas	Production, manufacturing, Agriculture, Trading and marketing
4	Śudra	Primary:	Service providing

		Tamas Secondary: Rajas	

At another place in the Bhagvad Gītā, it has clearly been said that classfication of the various professions has been done in view of the svabhāva (sanskāra) of human beings based upon sattva, rajas and tamas guṇas born of (svabhāva) sanskāras inherited from the past life by human beings. The verse reads as follows:

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणै: ॥ १८.४१ ॥

brāhmaṇa-kṣatriya-viśāṁ śūdrāṇāṁ ca parantapa,
karmāṇi pravibhaktāni svabhāva-prabhavair-guṇaiḥ.

(pravibhaktāni) The division of (karmāṇi) professions into the four categories of (brahmaṇa-kṣatriya-viśām) Brāhmaṇa, Kṣatriya, Vaiśya, (cha) and (śudrāṇām) Śudra -- is done based upon the (guṇaiḥ) sattva, rajas and tamas guṇas (prabhavaiḥ) born of (svabhāva) sanskāras inherited from the past life by human beings. (See also 4.13)

Here, it may be noted that there is a clear difference between the *Varṇa* and caste systems. The *Varṇa* system is a Vedic concept, whereas the caste system is a concept from the medieval period. The *Varṇa* system was based upon the *sattva*, *rajas*, and *tamas guṇas* born of *saṁskāras* of past life and not based upon birth. *Saṁskāras* of past life are the leading cause of the dominance of *sattva*, *rajas*, and *tamas guṇas* in the present life. No one can be a Brāhmaṇa, Kṣatriya, Vaiśya, or Śūdra merely because he is born to Brāhmaṇa, Kṣatriya, Vaiśya, or Śūdra parents. However, a person can be called Brāhmaṇa, Kṣatriya, Vaiśya, or Śūdra depending upon the *karma*/profession he pursues based on the *guṇas* born of his/her *saṁskāras*. Brāhmaṇa personality types are born of *sattva guṇa*. Kṣatriya personality types are born of *sattva guṇa* mixed with

rajo guṇa. Vaiśya personality types are born of *rajo guṇa* mixed with *tamo guṇa*. Similarly, Śūdra personality types are born of *tamo guṇa* mixed with *rajo guṇa*.

The caste system was developed very late in India under the influence of foreign invaders. Caste came to be considered a birthright. A person of Brāhmaṇa caste does not necessarily belong to the Brāhmaṇa *Varṇa*. Śrī Krishna emphasises the *Varṇa* system instead of the caste system.

The *Bhagavad Gītā* also describes the *saṁskāra*-born *karmas* of the four *Varṇas* as under:

Saṁskāra-born Karmas of Brāhmaṇa

शमो दमस्तप: शौचं क्षान्तिरार्जवमेव च।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्॥ १८.४२॥

śamo damas tapaḥ śaucaṁ kṣāntir ārjavam eva ca,
jñānaṁ vijñānam āstikyaṁ brahma-karma svabhāvajam.

(*śama*) Withdrawal of sense organs from attraction to the outside world, (*dama*) withdrawal of the mind from external attraction, (*tapa*) three types of austerity—of mind, body, and speech, (*śaucha*) internal and external purity, (*kṣāntiḥ*) tolerance or patience, (*ārjavam*) simplicity and honesty, (*jñāna*) true knowledge, (*vijñāna*) realization or experience of truth, and (*āstikyam*) faith in the scriptures, are the (*brāhmaṇa-karma*) karmas/profession of a Brāhmaṇa (*svabhāvajam*) born of *sattva guṇa* of past-life *saṁskāras*.

Saṁskāra-born Karmas of Kṣatriya

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥ १८.४३॥

śauryaṁ tejo dhṛtir dākṣyaṁ yuddhe cāpyapalāyanam,
dānam īśvarabhāvaś ca kṣātraṁ karma svabhāvajam.

(*śauryaṁ*) Heroism (*tejaḥ*), dominating strength or brilliance, (*dhṛtiḥ*) mental steadfastness, (*dākṣyaṁ*) efficiency and quick action, (*apalāyanam*) not fleeing

from battle, (*dānam*) charity, and (*īśvara-bhāvaḥ*) administrative acumen are the (*kṣātra-karma*) karmas of Kṣatriya (*svabhāvajam*) born of *rajo guṇa* mixed with *sattva guṇa* of past-life *saṁskāras*.

Saṁskāra-born Karmas of Vaiśya and Śūdra

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्॥ १८.४४॥

kṛṣi-gaurakṣya-vāṇijyaṁ vaiśya-karma svabhāvajam,
paricaryātmakaṁ karma śūdrasyāpi svabhāvajam.

(*kṛṣi*) Agriculture, (*gaurakṣya*) cattle rearing, and (*vāṇijya*) trade and commerce are (*vaiśya-karma*) karmas of Vaiśya (*svabhāvajam*) born of *rajo guṇa* mixed with *tamo guṇa* of past-life *saṁskāras*. (*paricaryātmakaṁ*) Service-related work is the (*karma*) of Śūdra (*svabhāvajam*) born of *tamo guṇa* mixed with *rajo guṇa* of past-life *saṁskāras*.

Since *Varṇa* was not based upon birth, it was interchangeable. In the *Mahābhārata* (Anuśāsana Parva, Chapter 163), it is stated: "O Devi, if even a person of Śūdra *saṁskāra* engages in the pure profession of a Brāhmaṇa, he becomes a Brāhmaṇa. Moreover, a person of Vaiśya *saṁskāra* can become a Kṣatriya. Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a Brāhmaṇa. The *vṛtti* (*saṁskāra*), or *karma* (profession), is the real standard by which one is known as a Brāhmaṇa, Kṣatriya, Vaiśya, or Śūdra." So, it is not birth but one's *karma* that decides one's *Varṇa* (class).

This system finds its first origin in the Vedic period itself. The *Ṛgveda* talks about the personification of the *Varṇa* system. According to the *Ṛgveda*, the physiology of a human being reflects all the four *Varṇas* within him:

ब्राह्मणोऽस्य मुखमासीत् बाहुभ्यां राजन्यः कृतः।
उरू यदस्य तद्वैश्यः पद्भ्यां शूद्रोऽजायत॥

brāhmaṇo'sya mukhamāsīt bāhubhyāṁ rājanyaḥ kṛtaḥ;

urū yadasya tadvaiśyaḥ padbhyāṁ śūdro'jāyata.

When a *Puruṣa* (person) is born, he is Brāhmaṇa by his mouth, Kṣatriya by his arms, Vaiśya by his thighs, and Śūdra by his feet. Later, the same personification was applied to society. Individuals who earned their livelihood by intellectual pursuits were known as Brāhmaṇas. Those engaged in defence, politics, administration, or judiciary were known as Kṣatriyas. Those involved in trade and supplying necessities were called Vaiśyas. And those involved in production, upon whom a nation stands, were called Śūdras. Thus, in Vedic society, intellectuals were given top priority, followed by administrators and defence personnel, then traders and suppliers, and lastly producers and labourers.

The *Varṇa* system was based on *karma* (profession) and *guṇas* (*saṁskāras*) of individuals. It was not rigid but flexible. With the change in *saṁskāras* and *karmas* (profession), one's *Varṇa* could also change. Apart from the *Varṇa* system, individuals were also classified into two categories: ***Śūdra*** and ***Dvija***, based on *saṁskāras*. An individual who did not undergo the *saṁskāra* of education and values was also called Śūdra. On the other hand, an individual who underwent the *saṁskāras* was called Dvija, meaning "twice-born." The first birth is biological, from one's parents, and the second is spiritual, received from the Guru or Āchārya in the Gurukula. Only humans are destined to become Dvija. Animals are not gifted with the capacity for learning and teaching, and hence cannot become Dvija (twice-born).

Similarly, the definition of the *Varṇa* system underwent significant changes over time. The Chinese scholar Hsuan Tsang, in the seventh century, was not aware of these changes. Basham (1967, p.148) suggests that the *jāti* system in its modern form developed much later. It emerged as a response to the collapse of legal and political institutions caused by the Turkish invasions. With the destruction of the previous political order, different occupational communities created their systems of justice and governance. In this environment, local social structures developed around dominant communities. Under

the newly emerged *jāti* system, caste came to be determined by birth. Hence, a rigid caste system replaced the earlier flexible *Varṇa* system. This caste system in medieval Bharat divided the masses and brought inequality and oppression.

Thus, what was originally a system of social classification evolved into one that discriminated based on caste, creed, and religion. Though the original *Varṇa* system may have had a divine origin, there is no historical evidence for the rigid caste system that dominates Bharat today.

As a reaction to caste-based discrimination, several new faiths and reform movements arose. Buddhism and Jainism were two of the most popular alternatives that helped people escape the rigid rituals and costly ceremonies. The Bhakti Movement also arose as a response to the rigid Bharatiya caste system.

Caste vis-à-vis Varṇa

There is no synonym for caste in any Bharatiya language. The Bharatiya word that supposedly translates as caste is *Jāti*, which means a large kin-community or descent group, and *Varṇa* implies a classification based on function. The word *Varṇa*, which is often considered as implying 'caste', has no real relevance to the modern notion of caste; the word *Jāti* properly denotes what may be termed as a group bound by custom and tradition. The dynamics between the *Jātis* have been influenced a great deal by historical and political factors. During periods of economic growth, the *Jātis* have been relatively open-ended; during periods of hardship, the *Jātis* have tended to draw in for the sake of survival. The word caste comes from the Portuguese *casta*, a word that was meant to describe the *Jāti* system, but slowly it has come to have a much broader connotation.

Megasthenes, the Greek ambassador to Bharat, noted the existence of seven classes that were *Jātis*. The *Jātis* were integrated into a cooperative system where each had a role and was cared for. One could consider it as a kind of decentralised social security system where contracts were negotiated within the *yajamāna* (*jajmānā*) framework. The dominant caste

provided necessities to the other *Jāti* groups in exchange for services. The activities in the village could be viewed as a symbolic ritual where the *yajamāna* was the patron (Kak, 1993). The *yajamāna* system is thus based on the recognition by the dominant group that it is a part of a larger community and therefore it must support the other communities.

Many texts have differentiated between *Varṇa* and *Jāti*. Accordingly, one's *saṁskāras* alone, and not birth, determine to which *Varṇa* one belongs. It is generally agreed that in the ancient Aryan society, the *Varṇas* were functional groupings and not closed, endogamous birth-descent groups.

In its long history, Bharat has had diverse social and religious currents. It is only in the exception that reality has conformed to the theory of the *Dharma Śāstras*. The Vaiṣṇavas emphatically define *Varṇa* based on one's actions. The *Bhāgavata Purāṇa* 7.11 proclaims clearly: "One's nature alone determines to which *Varṇa* one belongs". The Tantrists claim that all those who accept the *Kula* (Tantric) *dharma* become *Kauls* (*Mahanirvāṇa Tantra* 14.180-9).

9
Puruṣārtha: Purpose of Human Life

No other civilisation on the globe to date could define the objective of human life. According to all Western and Asian civilisations, "eat, mate, and be merry" has been considered the objective of human life. Bharat is the only nation where sages, millennia ago, identified the goal of human life and prepared the blueprint for its fulfilment.

It was discovered that an individual is a conglomeration of a spiritual whole and a material whole. An individual's mind and body are formed of material elements, and the soul is a part of the spiritual element. So, superficially, it appears that an individual's goal in life is the attainment of material comforts, which is the secondary goal, as, by instinct, an individual is inclined to enjoy material comforts. But the main goal in life is the attainment of self-realisation through spiritual powers. Material gains are easy to achieve, but spiritual gains require a great deal of penance and practice. So, by nature, an individual is inclined to enjoy material happiness and is not ready to enter into a life of penance and discipline, and thus remains destitute of spiritual gains, which are the primary or basic goal of an individual's life.

For an individual to realise the supreme Self, or attain ***Mokṣa*** along with enjoying material comforts, the ancient seers laid down a process through which an individual could achieve the ultimate goal of life while enjoying material comforts. This process or method laid down to achieve the objectives of humankind was called **Purusharthas** - 'Purusha' means individual or person, and 'Artha' means meaning, objective, or pursuit.

There are four *Purusharthas*:

Dharma: knowledge, values, and duties

Artha: material gains

Kāma: fulfilment of material and spiritual desires

Mokṣa: liberation or self-realisation

An individual can fulfil the four objectives of life - *Dharma*, *Artha*, *Kāma*, and *Mokṣa* - by following the Āśrama system. These four objectives are not independent of each other and should not be viewed in a stand-alone manner. They define and refine one another and allow mutual interdependence. The activity of fulfilling one objective should also support the fulfilment of the others.

By maintaining a balance between the definition and fulfilment of the four *Purusharthas*, a symbiotic evolution of the individual self takes place. The exclusive pursuit of one *Purushartha* creates an imbalance in a person's life and prevents the person from reaching the ultimate destination of their life. As a person progresses through the evolution of their soul, they find that some objectives eventually lose their place and importance to more predominant ones. For example, the desire to earn wealth may diminish and disappear, or a person may realise that there are no more material desires to pursue, thereby creating space for the pursuit of the ultimate objective: *Mokṣa*.

The four *Purusharthas* are integrated and supplement and complement one another. They are as follows:

Dharma

Dharma is the inculcation of *Saṁskāras*—ethical and moral values, education, and both spiritual and worldly knowledge. Dharma also includes an individual's duty toward oneself and humanity at large. The soul inhabits the physical vehicle—that is, the body—which is best suited for achieving *Saṁskāras* and performing these duties. Dharma may not have a direct synonym in English, but it can be defined in this way. Thus, Dharma is the *Purushartha* to be attained first.

Artha

Artha is the pursuit of material gains, which bring material comforts to a person. People sometimes believe that the path of spiritual growth and the pursuit of material gains are mutually exclusive—or even that a spiritual seeker must live in poverty. But that is not true. If we look at the Universe, it is a reflection of abundance. Nature is abundant in everything; poverty is nothing but a state of consciousness.

If abundance is the quality of the Divine, how can the pursuit of abundance be in contrast with the pursuit of the Divine? If one is in poverty and constantly worrying about how to survive, how can one pursue spirituality? Only when one is free from such worries can attention be focused on union with the Divine. There is a popular saying:

भूखे भजन होय न गोपाला।

bhūkhe bhajana hoya na gopālā

That is, a hungry person cannot meditate upon God.

The important thing to remember is not to be attached to the possession or attainment of wealth. It can be either transcended or sought with detachment and awareness. When pursued in this state of mind, material gain is not different from the pursuit of the Divine, because one sees abundance or wealth as a form of the Divine. In this state of detachment, one also recognises when financial objectives have been attained, and thus the desire to pursue them naturally dies away, paving the way for *Mokṣa*.

Kāma

Kāma is the fulfilment of mundane desires. Desires come in many forms—wealth, power, sexual needs, recognition, service, etc. The *Kāma Purushartha* teaches that one's desires in this lifetime need to be fulfilled, albeit with awareness and without causing harm to others. For a person to evolve spiritually and reach the ultimate destination, the barrier of desires must be crossed. This can be done either by fulfilling the desires or by

sublimating or transcending them.

Suppression of desires is not recommended, as it is like a tightly coiled spring held down by force - it may erupt unpredictably with undesirable consequences. As one becomes aware of their desires and goes about fulfilling them mindfully and without judgment, one gradually reaches the stage where desires can be sublimated. The Divine, the Universe, plays a vital role in this process.

Mokṣa

Mokṣa means liberation - the realisation of the Self - and is the ultimate destination of human birth. It is the stage of inner realisation where the individual self merges with the Supreme Self. It is the experience of the cosmos within one's being. Just as all rivers eventually lead to the sea, there are many spiritual paths leading to the same destination. Some are shorter, some more arduous. The path may be difficult to navigate and not always visible. A guide, in the form of a *Guru*, is essential to traverse this path and help the seeker find their way to *Mokṣa*.

10
Institution of Yajña

Yajña is a key concept of Vedic culture and philosophy. It has been described as the noblest and most excellent act.

यज्ञो वै श्रेष्ठतमं कर्म।

yajño vai śreṣṭhtamaṁ karma.

There are many types of yajñas - Śrauta yajñas, Gṛhya yajñas, and Pañcha-mahāyajñas, etc.

Śrauta Yajñas

The term Śrauta yajña holds great importance and can be understood only in the context of the Vedas and allied literature. As the present author has pointed out on many occasions, the Vedas are the science of creation, which takes place simultaneously at three levels—metaphysical, astrophysical, and physical. The Śrauta yajña symbolises this process of creation. Nothing can be nobler or more excellent than this act of universal genesis.

Etymologically, the term yajña is derived from the root √yaj, which means devapūjā (worship of divine forces), saṅgatikaraṇa (coordination), and dāna (offering). Devapūjā involves comprehending the divine process of creation by symbolically representing it in a fire altar. The actual process of creation is catalysed by Agni (fire) ignited in the Somikī Vedī, or fire altar. Everything in the universe is composed of Agni (–ve) and Soma (+ve).

अग्निषोमात्मकमिदं सर्वम्।

Agniṣomātmakam idaṁ sarvam.

When Agni is ignited in the fire altar, creation is set into motion. This concept can be better understood by observing creation on Earth, where the presence of sunlight is essential.

Thus, a Śrauta yajña symbolically reflects the ongoing cosmic creation, both universal and terrestrial. The fire altar (*vedī*) represents the Earth in the context of earthly creation and the bhūtākāśa (space with active mass-energy) in the context of cosmic creation. The Brāhmaṇas state clearly that the Earth and bhūtākāśa function as the fire altar - **iyaṁ pṛthivī vai vedī** - and share the same parameters - **yāvatī vedī tāvatī vai pṛthivī.**

In the cosmic context, the yajña of creation takes place in bhūtākāśa (the active spatial field) through energy activation from chidākāśa (the space of Brahman). Similarly, creation on Earth takes place in the vedī (the Earth) through solar radiation, which acts as the burning Agni within the fire altar of Earth. Without this radiation, life would not exist. In the universal context, bhūtākāśa receives energy from chidākāśa. In chidākāśa, energy remains inert, while in bhūtākāśa it becomes active through the law of ṛta (cosmic motion). Energy from chidākāśa acts as Agni, and the fire altar of bhūtākāśa as Soma. Hence, all creation is **agniṣomātmaka**, composed of Agni and Soma - Agni as negative charge and Soma as positive or neutral.

Energy or matter particles and forces of light are referred to as devas, while antimatter and forces of darkness are termed asuras. The Devāsura Saṅgrāma (war between devas and asuras) refers to the annihilation process of particles and antiparticles. Creation results from the devas' victory over asuras, i.e., from the predominance of matter over antimatter. Hence, yajña is essentially the creative activity occurring in bhūtākāśa. This represents the **adhidaivika yajña**, in which chidākāśa acts as Agni, bhūtākāśa as Soma, and the transformation of energy into active particles as the oblation.

In earthly creation, the Sun functions as Agni or father, the Earth as Soma or mother, and solar radiation as the oblation. At the **ādhyātmika** (individual/metaphysical) level, the mother acts as the vedī or Soma, the father as Agni burning in the vedī, and the semen as the oblation. Hence, it is said, **yoṣā vai vedī**. In this personal context, jaṭharāgni acts as Agni and the stomach as Somikī Vedī, with food intake functioning as the oblation.

Vedic scholars later expanded these frameworks to illustrate spiritual, astronomical, and physical sciences. The Sāṅkhāyana Gṛhyasūtra (1.2.18–19) states:

adhidaivat athādhyātma adhiyajñamiti trayam.
mantreṣu brāhmaṇeṣu caiva śrutamity-abhidhīyate.

Close examination of the Brāhmaṇas supports this interpretation. For instance, *Śatapatha Brāhm*aṇa (Ś.Br. 10.2.5.1–2) relates the *agnicayana* ceremony to *ātmasaṁskāra* (self-purification):

tathaivaitad yajamānaḥ etāḥ puraḥ prapadyābhaye nāṣṭrā etam ātmānaṁ saṁskurute.

Sāyaṇa's commentary reads:

tathā'yam yajamāno'pi upasador madhye agnicayanen ātmānaṁ saṁskurute.

Elsewhere (Ś.Br. 10.2.3.15), it is stated that all yajñas aim at **ātmasaṁpādana** (self-accomplishment):

sarvair hi yajñair ātmānaṁ saṁpannaṁ vide.

Again, Ś.Br. 11.5.3.1 declares agnihotra as a revelation of Ātman or Brahman:

'Śauceyo ha prācinayogya uddālakam āruṇim ājagāma
brahmodyam agnihortaṁ vividiṣiṣyāmi iti.'

Such references emphasise the dual purposes of the Darśapūrṇamāsa and the Cāturmāsya sacrifices -**Ātmayājitva** (spiritual) and **Devayājitva** (astronomical). Sāyaṇa's commentary on Ś.Br. 11.5.2.1 elaborates on this duality, stating that both spiritual and astronomical goals are embodied in these rituals.

'yathā darśa pūrṇamāsa yājinaḥ ātmayājitvaṁ ceti dvaividhyaṁ darśitam evaṁ cāturmāsya yājino'pi tathātvaṁ darśyituṁ śarirāvayava kalpanaṁ ākhyikayā racayati.'

In addition, Śrauta yajñas were time-bound, ranging from one day to a thousand years, capturing astronomical data on the movements of Earth, Moon, planets, and stars. For instance, the

ekāha yajña represented Earth's rotation on its axis. The year-long **satra** mentioned in the Aitareya Brāhmaṇa (Books III & IV) symbolises Earth's revolution around the Sun. Martin Hauge notes in his introduction to Aitareya Āraṇyaka (p. 48) that these satras were divided into two six-month parts with a central day - **viṣuvan** or equator - splitting them into **Uttarāyaṇa** and **Dakṣiṇāyana**.

Yajñas were also conducted to reconcile different calendar systems. For example, the **five-day yajña** at the end of a 360-day civil year adjusted for the solar year of 365 days (Nidāna Sūtra 10.5). The ekādaśa rātra ahīnayāga **yajña** reconciled the 354-day lunar year with the solar year. The **Atirātra yajñas** of 4, 5, or 6 days reconciled the civil year of 360 days with the solar year of 365.25 days. The Taittirīya Saṁhitā (1.1.8) mentions debates on the correct number of Atirātras, concluding that five are ideal for seasonal alignment.

The **12-year satra** performed in Naimiṣa forest (Tāṇḍya Br. 25.6.4) represents Jupiter's revolution around the Sun. Taittirīya Saṁhitā (12th chapter) describes the **Vaiśvasṛja yajña**, symbolising the current Kalpa's lifespan of 1,000 mahāyugas or 4.32 billion years.

Taittirīya Saṁhitā (3rd Kāṇḍa) also details **Nakṣatreṣṭi**, with individual mantras for each of the 28 nakṣatras, beginning with Kṛttikā and Anurādhā for Deva and Yama nakṣatras, respectively.

Śrauta yajñas were thus performed in strict harmony with cosmic yajñas, and any performance error could seriously distort our understanding of natural processes. Consequently, entire chapters were dedicated to **yajña-chidra** (flaws in yajña performance) to ensure perfect accuracy.

Recently, the present author discovered that the **Agniṣomīya Paśuyajña** was not a ritual involving animal slaughter. Metaphysically, it signified charging consciousness with knowledge; astronomically, it was a rainmaking operation. As stated in the Bhagavad Gītā (3.9–15), yajña purifies air, brings rain, supports vegetation, and ultimately produces nourishing

cereals that extend life.

Pañchamahāyajñās

In addition to Śrauta Yajñas, the Vedic tradition also emphasises the performance of Pañchamahāyajñas as an essential part of life. They are considered nitya karmas, meaning duties to be performed daily.

Brahma Yajña refers to the process of imparting knowledge by the Āchārya or Guru to the Śiṣya, the disciple. In this process, the teacher acts as Agni, the student as the Somikī Vedī or Soma, and the act of imparting knowledge is the oblation.

Devayajña, also called Agnihotra or Homa, is performed by offering oblations of herbs (auṣadhīs or soma) into the fire altar (vedī). Its purpose is to replenish or augment the strength of natural forces and purify the environment from pollutants. In this context, Devas are understood as natural elements—air, water, fire, solar radiation, environment, and atmosphere.

There are three kinds of *auṣadhīs* to be offered in a yajña, collectively called *Tryambaka*, or the three ambās: ambā, ambikā, and ambālikā. Ambās are herbs that nourish the body and promote strength, ambikās are fragrant herbs, and ambālikās are those that remove pollution. This triad is mentioned in the *Mahāmṛtyuñjaya Mantra*:

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्।
उर्वारुकमिव बन्धनात् मृत्योर्मुक्षीय मामृतात्।।

trayambakaṁ yajāmahe sugandhiṁ puṣṭivardhanam;
urvārukamiva bandhanāt mṛtyormukṣīya māmṛtāt.

Let us do yajña by the three ambas (ambā, ambikā, ambalikā) which remove pollutants from the environment, provide fragrance and good health. O Brahman, please separate us from the bondage of life and death like the water melon is separated from its stem. But do not separate us from the *amṛtatva* (immortality).

Additionally, Devayajña developed into *kāmya yajñas* - rituals performed with specific desires. For instance, **Varṣeṣṭi**

yajñas were conducted to induce rainfall or stop excessive rains. **Putreṣṭi yajñas** were performed to seek progeny.

Scientific studies have verified the **Medicinal Effects of Deva-yajña or Agnihotra**. When substances are burned, they are transformed into a gaseous form, increasing their volume. Modern scientists have found this factor (particularly for water vaporisation) to be nearly 1,000 times. Yajña smoke has been proven to render pathogenic bacteria inactive and purify the air. Laboratory tests demonstrate that the smoke from Agnihotra acts as a powerful antibiotic. Nautiyal et al. (2007) conducted experiments showing a 94% reduction in aerial bacterial count within an hour of Agnihotra, with a clean environment sustained for up to 24 hours. In an open room, the bacterial absence lasted up to 30 days, demonstrating its long-term bactericidal potential.

Another experiment involved two identical rooms. Both had fires made of dried cow dung cakes in copper pyramids. Microbial readings were taken by exposing blood agar plates before and after sunset. In the room where Agnihotra was performed, the microbial count decreased by 91.4%, while the other room with just fire showed a negligible change. This confirmed that the process of Agnihotra, and not mere fire, was responsible for the purification.

Agnihotra ash also exhibited healing properties. In one test, a rabbit infected with scabies was treated once with an ointment made of Agnihotra ash and cow ghee. The crusts fell off within three days, demonstrating faster recovery than with standard medication, which usually takes 8–10 days and poses toxicity risks.

In another test, Agnihotra ash was used to treat conjunctivitis. The ash was processed into a solution and used as eye drops. Over seventy percent of patients showed improvement. It was observed that those who performed Agnihotra and stayed in the atmosphere recovered faster, suggesting that the medicinal gases released during yajña have preventive and curative powers.

For more information, readers are referred to the Hindi book *Yajña Vijñāna: A Saṅkṣipta Parichaya* compiled by Harsh Dev Kumar and edited by the present author, published by the Indian Foundation for Vedic Science, Rohtak, Haryana, India.

Pitṛyajña, like other Pañchamahāyajñas, is also a nitya karma. It involves caring for elderly family and community members. According to Vedic tradition, prosperity and progress in life are closely tied to this duty. Blessings from elders bestow long life, knowledge, fame, and health, as captured in the verse:

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः।
चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम्।।

abhivādanaśīlasya nityaṁ vṛddhopasevinaḥ;
chatvāri tasya vardhante āyurvidyā yaśo balam.

Should a person with the habit of respecting seniors in knowledge and age, taking care of elderly persons in family and society, he/she is endowed with long life, knowledge, name and fame and health.

These four - life span, knowledge, fame, and strength- are the only qualities one carries into the next life, shaped by one's karmas. Respecting and serving elders adds to these attributes for future births.

The Yogadarśana (2.13) emphasises this further, stating that unresolved karmas (kleṣas) result in three consequences - *jāti (*species*), āyu (*life span*),* and *bhoga* (experience of karma). The life span and type of birth are pre-determined by these karmic sanskāras. Jāti defines the sensory and cognitive capabilities of beings, thereby setting the limits of experience. Thus, jāti, āyu, and bhoga are experienced as the fruits of one's puṇya and pāpa karmas.

In ***Pitṛyajña***, elderly persons are the Agni, the caretakers are Soma, and the act of caretaking is the oblation.

Atithiyajña refers to the reception and service of unexpected visitors - wandering *sāṃnyāsīs, siddhas, yogīs*, and Vedic scholars. The word 'atithi' means one without a fixed

date (*tithi*). Such guests arrive unannounced and should be hosted with reverence. In this yajña, the guest is Agni, the host is Soma, and the act of hosting is the oblation.

Balivaiśvadeva-yajña is the offering of food (bali) to all creatures in one's surroundings (Vaiśvadevas). It acknowledges that ancestors may also appear in lower life forms due to their karmic paths. Feeding beings around us may thus benefit departed loved ones. The Gṛhastha Āśrama is revered because the householder sustains all other āśramas. In this yajña, creatures receiving food are Agni, the giver is Soma, and the act of giving is the oblation.

Vedic texts describe sāttvika donations, emphasizing the importance of offering to deserving recipients without expectation. The Bhagavad Gītā (17.20–22) outlines three types of charity:

दातव्यं इति यद्दानं दीयते अनुपकारिणे,
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्।

dātavyam iti yaddānaṁ dīyate'nupakāriṇe.
deśe kāle ca pātre ca taddānaṁ sāttvikaṁ smṛtam. (17.20)

Charity done as a duty to a deserving person at the right time and place without expectation is sāttvika.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः,
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्।

Charity given unwillingly, for some return, or out of self-interest is rājasika.

अदेशकाले यद्दानम् अपात्रेभ्यश्च दीयते,
असत्कृतम् अवज्ञातं तत्तामसमुदाहृतम्।

Charity given at an improper time or to an undeserving recipient without respect is tāmasika.

Gṛhya-yajñas

Gṛhya yajñas, unlike the nitya Pañchamahāyajñas, include both kāmya (desire-based) and naimittika (occasion-based) rituals. These yajñas correspond to life-cycle rites or **saṁskāras**,

of which sixteen are traditionally observed. They mark important transitions in a person's life and are integral to Gṛhya-yajñas.

11
Āśrama System

The four goals of life, or *purusharthas,* can be realised by progressing through the four stages of life. They are: *Brahmacharya, Gṛhastha, Vānaprastha,* and *Saṁnyāsa*.

Brahmacharya Āśrama is meant for attaining Dharma. **Gṛhastha Āśrama** is meant for attaining the means for material prosperity and spiritual upliftment. **Vānaprastha Āśrama** is withdrawing the mind from *kāma* or mundane desires and so preparing oneself for *Mokṣa*. **Saṁnyāsa Āśrama** is meant for attaining mokṣa or liberation.

Swami Dayanand Saraswati has elaborated extensively on the features of the four Āśramas in his magnum opus *Satyarth Prakash*, especially in chapters three, four, and five. A brief description of all Āśramas is provided below.

Brahmacharya Āśrama

According to the *Chhāndogya Upaniṣad* (3.16), the Brahmacharya phase is divided into three levels: youngest, middle, and highest.

Youngest Brahmacharya (*Vāsava Brahmacharya*):

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि तत्प्रातःसवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव एते हीदँ सर्वं वासयन्ति।।१।।

Youngest Brahmacharya (*Vāsava Brahmacharya*):

puruṣo vāva yajñas. tasya yāni caturviṁśati varṣāṇi tatprātaḥ savanaṁ. caturviṁśatyakṣarā gāyatrī. gayatraṁ prātaḥ savanaṁ. tad asya vasavo'nvāyattāḥ. prāṇā vāva vasava. ete hīdaṁ sarvaṁ vāsayanti. (1)

[Meaning] A person's life is also a yajña. 24 years of Brahmacharya is like morning offerings. Gāyatrī metre

has 24 syllables. Morning offerings are made with mantras composed in Gāyatrī metre. The vasus (life-sustaining factors) are linked to this offering. Prāṇas (bio-energy of the body) are vasus because they sustain the entire metabolism of the body.

Human life, comprising body, mind, and soul, is sustained through food and water. The soul resides in the body. A person's life is a yajña, meaning one should embody moral and ethical values and perform noble deeds. For this purpose, Brahmacharya should be observed for 24 years to acquire Vedic knowledge and a sound education. Even after marriage, one should not indulge in sensual pleasures. A disciplined life strengthens *prāṇa*, develops virtues, and sustains health.

तञ्चेदेतस्मिन् वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनं सवनमनुसन्ततुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीष्येति उद्धैव तत एत्यगदो ह भवति।।२।।

[Meaning] If one undertakes austerity at this stage, let him declare: "My *prāṇas* (Vasus) continue from this morning offering (24 years) into the midday offering." Let the yajña of my life not be cut short midway. If the body is kept healthy, it will resist disease.

In this stage, students are encouraged to understand that by maintaining Brahmacharya, the body and mind will remain strong, and *prāṇa* will develop positive attributes. Delaying marriage until after 24 strengthens the foundation for a healthy and long life.

Middle Brahmacharya (Raudra Brahmacharya)

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं सवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनं सवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीदं सर्वं रोदयन्ति।।३।।

atha yāni catuś-catvāriñśad-varṣāni tan mādyandin savanaṁ. catuś-catvāriñśad-akṣarā triṣṭup, traiṣṭubhaṁ mādhyandin savanaṁ. tad asya rudrā anvāyattāḥ. prāṇā vāva rudrā. ete hīdaṁ sarvaṁ rodayanti.

[Meaning] The 44 years of Brahmacharya is like midday offering. Triṣṭup metre has 44 syllables. Midday offerings are made with mantras composed in the Triṣṭup metre. The rudras are linked to this offering. Prāṇas (bio-energy of the body) is verily the rudras, because people starts weeping when they leave the body at the time of death.

The middle Brahmacharya spans a period to 44 years. If a person observes Brahmacharya up to 44 years to study the Vedas, his bio-energy, senses, mind, and soul become so healthy and strong that he is able to punish wicked persons and protect good ones.

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणाना रुद्राणां मध्ये यज्ञो विलोप्सीष्येति उद्धैव तत एत्यगदो ह भवति।।४।।

taṁ ced etasmin vayasi kiñcid upatapet. sa brūyāt prāṇā rudrā. idaṁ me mādhyandinaṁ savanaṁ tṛtīya savanaṁ anu saṁ tanute ti. māhaṁ prāṇānāṁ ridrāṇāṁ madhye yajño vā vilopsīyeti. uddhaiva tat etyagado ha bhavati.

[Meaning] In this age, whoever treats himself in the fire of knowledge (endows himself with knowledge), (let him know that) his bio-energy is rudra that makes people weep while leaving the body at the time of death. Let this midday offering (44 years of Brahmacharya) continue over to the third (evening) offering (48 years of Brahmacharya). Let my life not be broken off in the midst (in between). If this body is kept healthy, it will be invulnerable to all sorts of diseases.

If one observes penances until the age of 44, it is considered middle *Brahmacharya*. The cultivated bio-energy during this period empowers the individual to withstand the attacks of wicked persons and to uphold *dharma*. A teacher should guide their students with the following counsel: "O students! it is in your interest to prolong Brahmacharya. Just as I endow moral and ethical values and perform excellent deeds while observing Brahmacharya, just as I graduated from my teacher's school in

a perfectly healthy state, I encourage you to follow suit."

Highest Brahmacharya (Āditya Brahmacharya)

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदं सर्वमाददते।।५।

[Meaning] The 48 years of Brahmacharya is like the third evening offering. Jagatī metre has 48 syllables. Evening offerings are made with mantras composed in Jagatī metre. The Ādityas are linked to this offering. Prāṇas (bio-energy of the body) are verily the Ādityas, because they enable the body to receive all knowledge.

The third and highest type of *Brahmacharya* extends up to the age of 48. This duration corresponds to the *Jagatī* metre, which consists of 48 syllables. The harmonized bio-energy cultivated through such prolonged *Brahmacharya* enables one to attain mastery over all branches of knowledge

तं चेदेतस्मिन् वयसि किञ्चिदुपतपेत्स ब्रूयात् प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसन्ततेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीऽ येत्युद्धैव तत एत्यगदो हैव भवति।।६।।

taṁ ced etasmin vayasi kiñcid upatapet. sa brūyāt prāṇā ādityā. idaṁ me tṛtīya savanaṁ āyuranu saṁ tanute ti. māhaṁ prāṇānāṁ ādityāṇāṁ madhye yajño vā vilopsīyeti. uddhaiva tat etyagado ha bhavati.

[Meaning] In this age, whoever treats himself in the fire of knowledge (equips himself with knowledge), let him know that his bio-energy is Āditya (capable of acquiring all knowledge). Let this third offering (48 years of Brahmacharya) continue over to full length of life (100 years). Let my life not be broken off in the midst (in between). If this body is kept healthy, it will be invulnerable to all sort of diseases.

Teachers and parents who wish their students or children to lead an austere life to acquire knowledge and internalise moral and ethical values should educate them about the importance of such a lifestyle. Children and students thus guided become

capable of maintaining *Brahmacharya* at the highest level (i.e., for 48 years) and extending their lifespan to its full span of 100 years. Those who preserve this *Brahmacharya* live a disease-free life and become worthy of attaining *dharma* (knowledge of creation and Brahman, along with moral and ethical values), *artha* (necessities of life), *kāma* (fulfilment of spiritual and worldly desires), and *mokṣa* (emancipation).

The human body progresses through four stages of development. Suśruta (*Sūtra-sthāna* 35.25) outlines them:

चतस्रोऽवस्थाः शरीरस्य वृद्धिर्यौवनं सम्पूर्णता किञ्चित्परिहाणिश्चेति। आषोडशाद् वृद्धिः। आपञ्चविंशतेर्यौवनम्। आचत्वारिंशतः सम्पूर्णता। ततः किञ्चित्परिहाणिश्चेति।

catasro'vasthāḥ śarīrasya vṛddhir yauvanaṁ sampūrṇatā kiñcit parihāṇiś ceti. āṣoḍaśād vṛddhiḥ. āpañcaviṁśater yauvanam. ācatvāriṁśataḥ sampūrṇatā. tataḥ kiñcit parihāṇiś ceti.

> [Meaning] The Body undergoes four stages of evolution-growth, youth, maturity and decay. Growth begins from the 16th year onward, youthhood from the 25th year onward, maturity begins from the 40th year onward and from then on, there is gradual decay.

Growth: The first stage of evolution is called the stage of growth, which begins from the 16th year onward. During this stage, all *dhātus*, i.e., physical evolutes like *rasa* (a thick liquid produced in the stomach as a result of digestion), *rakta* (blood), *mānsa* (muscles), *meda* (fat), *asthi* (bone), *majjā* (marrow), *śukra* (reproductive fluid or semen), of the body increase.

Youthhood: The second stage of evolution is youth-hood that begins from the 25th year of age.

Maturity The third stage of evolution is maturity, which begins from the 40th year of age. All *dhātus* are now fully mature and reach their saturation point during this period.

Decay: After this, a slow decline begins. Loss of *dhātus* occurs through perspiration and sleep. Hence, the optimal age

for marriage is 40, or preferably 48.

Gṛhastha Life

वेदानधीत्य वेदौ वा वेदं वाऽपि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥ मनु. 3.2 ॥

vedānadhītya vedau vā vedaṁ vā'pi yathākramam;
aviplutabrahmacharyo gṛhasthāśramamāvaset. Manu. 3.2

[Meaning] A student who has conducted himself/herself according to the guidance of his/her Āchārya/Āchāryā and studied in due order all four Vedas, or three, or two, or even one, without violating the rules of Brahmacharya (studentship), shall enter the Gṛhastha Āśrama (married life).

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।
स्रग्विणं तल्प आसीनमर्हयेत् प्रथमं गवा ॥ मनु. 3.3 ॥

taṁ pratītaṁ svadharmeṇa brahmadāyaharaṁ pituḥ;
sragviṇaṁ talpa āsīnamarhayet prathamaṁ gavā. Manu. 3.3

[Meaning] He or she who has faithfully discharged duties toward the Āchārya or Āchāryā and has received education from this spiritual guide shall honour the teacher by adorning them with a garland while seated on a couch and offering the gift of a cow. The student similarly deserves a cow from his or her father-in-law.

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥ मनु. 3.4 ॥

guruṇānumataḥ snātvā samāvṛtto yathāvidhi;
udvaheta dvijo bhāryāṁ savarṇāṁ lakṣaṇānvitām.

Manu. 3.4

[Meaning] Having undergone the convocation ceremony with the permission of his Guru and completed the Samāvarttana Sanskāra (rite of homecoming), a dvija (student who has completed formal education) shall marry an educated and talented spouse of his own Varṇa (equal in qualifications, profession, and temperament).

असपिण्डा च या मातुरसगोत्रा च या पितुः ।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥ मनु. 3.5 ॥

asapiṇḍā cha yā māturasagotrā cha yā pituḥ;
sā praśastā dvijātīnāṁ dārakarmaṇi maithune. Manu 3.5

[Meaning] A girl who is neither a Sapiṇḍa on the mother's side (who does not belong to the gotra of six generations of a boy's mother's side, i.e.,

mother's mother's gotra;

mother's mother's mother's gotra;

mother's mother's mother's mother's gotra;

mother's mother's mother's mother's mother's gotra; and mother's mother's mother's mother's mother's mother's gotra - nor does she belong to the gotra of his father) is eligible for wedlock and conjugal union.

The purpose behind this type of marriage is explained in the Śatapatha Brāhmaṇa:

परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ।

parokṣapriyā iva hi devāḥ pratyakṣadviṣaḥ

It is also a fact that love for the unknown is more intense than love for the known. For instance, a person who has heard about the characteristics of Miśri (a kind of sugar candy), but has never tasted it, would always think about it; or, when we hear praise of a person who is not known to us, we are tempted to meet him. Similarly, a man should marry a girl who comes from a distant family and is not a near relative of either his paternal or maternal family. The advantages and disadvantages of distant and near marriages are discussed below.

Children who have lived together since infancy - sporting, quarrelling, loving each other, knowing each other's temperament, virtues, and vices of daily life, and who have seen each other even in the nude form - cannot attract each other after their marriage.

A marriage between parties belonging to the same paternal

gotra (clan) or maternal *gotra* does not improve the race due to the lack of interchange of *dhātus* (ingredients) of the body, just as a mixture of two types of water doesn't make a specific difference.

As the addition of sugar and such medicines as ginger improves the taste and quality of milk, so does the marriage of people belonging to different paternal or maternal *gotras* improve the race. Just as the change of climate improves the health of a sick person, so does the change of *gotra* of the marrying parties improve the race.

A matrimonial alliance between close relatives may unnecessarily involve them in minor problems, setting the stage for a tense and difficult relationship. This is not the case in a matrimonial alliance between distant families. Moreover, distant matrimonial alliances often extend the sphere of their friendship. Such alliances provide an opportunity to understand distant cultures and to gain access to distant objects and places, which is not possible in a matrimonial alliance between close relatives. Perhaps that is why a daughter, in Sanskrit, is called *duhitā*.

दुहिता दुर्हिता दूरे हिता भवतीति। निरुक्त
duhitā durhitā dūre hitā bhavatīti. Nirukta

[Meaning] A girl is called duhiā because her marriage to a distant gotra or place is beneficial.

The parental family of the bride may have to spend a lot of money by way of gifts given by them to their daughter for her repeated quick visits. If they are not wealthy enough, this may adversely affect their economic situation. The matrimonial alliance settled between parties may cause altercations between them quickly, even on non-significant, trivial issues.

On a slight misunderstanding, the wife may immediately desert her husband and return to her parents' house, as women are generally short-tempered and sensitive. Due to the above reasons, it is not advisable to enter into a nuptial knot, should the bride belong either to the gotra of the bridegroom's father

or the gotras of six generations of the bridegroom's mother's side, or if the families of both live close by.

Below are several guidelines provided by Manu to guide marriages between couples that are considered appropriate and those not considered as appropriate.

महान्त्यपि समृद्धानि गोऽजाविधनधान्यतः ।
स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत् ॥ मनु.3.6

mahāntyapi samṛddhāni go'jāvidhanadhānyataḥ;
strīsambandhe daśaitāni kulāni parivarjayet. Manu. 3.6

[Meaning] While going for the conjugal alliance, the following ten families be avoided, be they ever so great in political power or rank, or ever so blessed with riches, cattle, property, gold or grain.

हीनक्रियं निश्पुरुषं निश्छन्दो रोमशार्शसम् ।
क्षयामयाव्यऽपस्मारिश्वित्रिकुष्ठिकुलानि च ॥ मनु. 3.7 ॥

hīnakriyaṁ niśpuruṣaṁ niśchhando romaśārśasam;
kṣayāmayāvy'pasmāriśvitrikuṣṭhikulāni cha. Manu. 3.7

[Meaning] The disqualified families are these:

- The family which performs no righteous act.
- The family which is devoid of men of character.
- The family which has neglected the study of Veda.
- The Family whose family members have long and thick hair on the body.
- The family whose members are suffering from such diseases as piles, tuberculosis, asthma, bronchitis, dyspepsia, epilepsy, leprosy, and advanced leprosy, because all these diseases are transmitted genetically to the offspring.

नोद्वहेत् कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम् ।
नालोमिकां नातिलोमां न वाचाटां न पिङ्गलाम् ॥ मनु. 3.8

nodvahet kapilāṁ kanyāṁ nādhikāṅgīṁ na rogiṇīm;

nālomikāṁ nātilomāṁ na vāchāṭāṁ na piṅgalām.

Manu, 3.8

[Meaning] A man should not marry a girl who is pale or anaemic, has hexadactyly (an extra finger or toe), is sickly, has either too little or too much hair, talks excessively, or has brown or inflamed eyes.

नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम् ।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम् ॥ मनु. 3.9

narkṣavṛkṣanadīnāmnīṁ nāntyaparvatanāmikām;
na pakṣayahipreṣyanāmnīṁ na cha bhīṣaṇanāmikām.

Manu. 3.9

[Meaning]:

1. Let a man never marry one with the name of constellations like Bharaṇī, Rohiṇī, Aświnī, Revatī Bai, Chittarī, etc.
2. One with the name of a tree, like Tulsi, Gendā, Champā, Chamelī.
3. One with the name of a river, like Gaṅgā, Yamunā, etc.
4. One with the name of a mountain, like Vindhyā, Himalayā, Pārvati, etc.
5. One bearing a name of aliens incorporated into Indian society very late, like Fiza, Cleopatra, etc.
6. One named after a bird, like Kokil, Menā, etc.
7. One named after a snake, like Nāgī, Bhujaṅgā, Ahimāyā, etc.
8. One with the name ending in words denoting a slave, like Mādhodāsī, Mīrādāsī, etc.
9. One with a dreadful or horrible name, like Chaṇḍikā, Kālī, Bhimkunvarī, etc. These names are dreadful and belong to other things as well.

अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम् ।

तनुलोमकेशदशनां मृद्वङ्गीमुद्वहेत् स्त्रियम् ॥ मनु. 3.10 ॥

avyaṅgāṅgīṁ saumyanāmnīṁ haṁsavāraṇagāminīm;
tanulomakeśadaśanāṁ mṛdvaṅgīmudvahet striyam.

Manu. 3.10

[Meaning] Let him choose for his wife a girl who has a graceful figure without any deformity, who has a pretty name, who walks gracefully like a swan or an elephant, who has fine hair and lovely teeth, and whose body is exquisitely soft.

Vānaprastha

ब्रह्मचर्याश्रमं समाप्य गृही भवेत् गृही भूत्वा वनी भवेद्वनी भूत्वा प्रव्रजेत्। शतपथ ब्राह्मण, 14

brahmacharyāśramaṁ samāpya gṛhī bhavet gṛhī bhūtvā vanī bhavedvanī bhūtvā pravrajet.

Śatapatha Brāhmaṇa, 14

Having completed his Brahmacharya period, let a person enter Gṛhastha Āśrama (married life), and thereafter retire in Vānaprastha, and finally take Saṁnyāsa. This is the consecutive order of the different Āśramas. Manu also provides some guidelines below for persons entering the Vānaprastha period of life.

एवं गृहाश्रमे स्थित्वा विधिवत् स्नातको द्विजः ।
वने वसेत् तु नियतो यथावद् विजितैन्द्रियः ॥ मनुस्मृति, 6.1॥

ēvaṁ gṛhāśrame sthitvā vidhivat snātako dvijaḥ;
vane vaset tu niyato yathāvad vijitaindriyaḥ.

Manusmṛti, 6.1

[Meaning] Having lived in Gṛhastha Āśrama, let an educated man, who had duly completed his studentship (Brahmacharya) life, retire in the Vānaprastha with firm resolve and control over his senses.

गृहस्थस्तु यथा पश्येद् वलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदाऽरण्यं समाश्रयेत्॥ मनुस्मृति, 6.2 ॥

gṛhasthastu yathā paśyed valīpalitamātmanaḥ;

apatyasyaiva chāpatyaṁ tadā'raṇyaṁ samāśrayet.

Manusmṛti, 6.2

When a man of Gṛhastha Āśrama perceives his wrinkled skin, grey hairs and grandchild, let him then repair to a Vānaprastha.

सन्त्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम् ।
पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत् सहैव वा ॥ मनुस्मृति, 6.3 ॥

santyajya grāmyamāhāraṁ sarvaṁ chaiva parichchhadam;
putreṣu bhāryāṁ nikṣipya vanaṁ gachchhet sahaiva vā.

Manusmṛti, 6.3

[Meaning] Let him renounce all good things of town such as tasty dishes, fine clothes, commit his wife to the care of his sons, or take her along with and repair to a Vānaprastha.

अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम् ।
ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥ मनुस्मृति, 6.4 ॥

agnihotraṁ samādāya gṛhyaṁ chāgniparichchhadam;
grāmādaraṇyaṁ niḥsṛtya nivasenniyatendriyaḥ.

Manusmṛti, 6.4

[Meaning] Let him take all luggage necessary for performing Agnihotra and dwelling in a forest and depart from the town to take refuse in a lonely wood with his senses perfectly subjugated.

मुन्यन्नैर्विविधैर्मेध्यैः शाकमूलफलेन वा ।
एतानेव महायज्ञान्निर्वपेद् विधिपूर्वकम् ॥ मनुस्मृति, 6.5 ॥

munyannairvividhairmedhyaiḥ śākamūlaphalena vā;
ētāneva mahāyajñānnirvaped vidhipūrvakam.

Manusmṛti, 6.5

[Meaning] Let him perform five Pañcha Mahāyajñas (five great yajñas) duly with various kinds of fresh food (such as sāmā rice), leafy vegetables, roots, fruits used by Munis.

स्वाध्याये नित्ययुक्तः स्याद् दान्तो मैत्रः समाहितः ।

दाता नित्यमनादाता सर्वभूतानुकम्पकः ॥ मनुस्मृति, 6.8 ॥

svādhyāye nityayuktaḥ syād dānto maitraḥ samāhitaḥ;
dātā nityamanādātā sarvabhūtānukampakaḥ.

Manusmṛti, 6.8

[Meaning] He should always focus his mind on studies, exercise self-control, befriend all, remain composed, always give knowledge to others, but never accept a gift from them. He should also be kind to all living beings.

अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः ।
शरणेष्वममश्चैव वृक्षमूलनिकेतनः ॥ मनुस्मृति, 6.26 ॥

aprayatnaḥ sukhārtheṣu brahmachārī dharāśayaḥ;
śaraṇeṣvamamaśchaiva vṛkṣamūlaniketanaḥ.
Manusmṛti, 6.26

[Meaning] Let him not seek physical comforts, let him be a Brahmachārī, that is, abstain from physical contact even of his wife, sleep on the ground, have no attachment to his dependents or his belongings, and dwell under a tree.

तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्राऽमृतः स पुरुषो ह्यव्ययात्मा ।।

मुण्डक उप. 2.2

tapaḥ śraddhe ye hyupavasantyaraṇye śāntā vidvāṁso
bhaikṣacharyāṁ charantaḥ;
sūryadvāreṇa te virajāḥ prayānti yatrā'mṛtaḥ sa puruṣo
hyavyayātmā. Muṇḍaka Up. 2.2

[Meaning]Learned scholars with calm and composed minds, relying on austerities, truth and virtue alone, subsisting on alms for their life, having freed from all impurities, leave their body at the time of death when the solar channel (right nostril) is active and merge with Unchangeable and Immortal Brahman, i.e. attain salvation.

अभ्यादधामि समिधमग्ने व्रतपते त्वयि ।
व्रतं च श्रद्धा चोपैमीन्धे त्वां दीक्षितो अहम् ।। यजुर्वेद, 20.24

abhyādadhāmi samidhamagne vratapate tvayi;
vrataṁ cha śraddhā chopaimīndhe tvāṁ dīkṣito aham.
Yajurveda, 20.24

[Meaning] O Agni, witness of my Saṅkalpa, I offer Samidhā-s (kindle-sticks) on you (for conducting Agnihotra), so that having been initiated into Vānaprastha Āśrama upon performing a Homa, I may keep my resolve and faith in Vānaprastha Āśrama intact.

Having been initiated into Vānaprastha, an individual should attain knowledge and purity using austerity, and by being in the company of good persons and practising Yoga. Thereafter, if he so desires, he can take Saṁnyāsa along with his wife or have her sent back to their home, if she doesn't want to take Saṁnyāsa.

Saṁnyāsa (Renunciation)

वनेषु च विहृत्यैवं तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं त्यक्त्वा सङ्गान् परिव्रजेत् ॥ मनुस्मृति, 6.33

vaneṣu cha vihṛtyaivaṁ tṛtīyaṁ bhāgamāyuṣaḥ;
chaturthamāyuṣo bhāgaṁ tyakvā saṅgān parivrajet.
Manusmṛti, *6.33*

[Meaning] After spending the third stage of life (50–75 years) in forests, let a man in the fourth stage renounce all connections and become a Saṁnyāsī.

In addition to the above rule, as per Jābāla Upaniṣad (4):

यदहरेव विरजेत्तदहरेव प्रव्रजेद्वा गृहाद्व ब्रह्मचर्यादेव प्रव्रजेत् ।

yadahareva virajettadahareva pravrajedvā gṛhādva brahmacharyādeva pravrajet.

[Meaning] A person can renunciate (become a Saṁnyāsī) on the very day he becomes indifferent to worldly affairs, no matter whether he is a Vānaprasthī, Gṛhasthī or even a Brahmachārī.

A normal course for taking Saṁnyāsa is described below, followed by providing alternative provisions if there are

exceptional circumstances for the individual. One alternative is to take Saṁnyāsa after the Gṛhastha Āśrama without undergoing the Vānaprastha stage. The second alternative is to embrace Saṁnyāsa immediately after Brahmacharya Āśrama, bypassing the intervening two stages of Vānaprastha and Gṛhastha, provided one is a perfect scholar, has control over his passions and carnal desires, and is imbued with the excessive desire of propakāra (public good).

This practice is also sanctioned in the Vedas. For instance, we quote from the Ṛgveda (8.6.18), which reads as:

यतयः ब्राह्मणस्य विजानतः।
yatayaḥ brāhmaṇasya vijānataḥ

[Meaning] Let a Brahman seeker become a Saṁnyāsī.

However,

नविरतो दुश्चरितान्नाशान्तो नासमाहितः।
नाशान्तमनसो वापि प्रज्ञानेनैनमाप्नुयात्।। कठोपनिषद्, 2.24

navirato duścharitānnāśānto nāsamāhitaḥ;
nāśāntamanaso vāpi prajñānenainamāpnuyāt.
Kaṭhopaniṣad, 2.24

[Meaning] One who is not indifferent to worldly affairs, free from corruption, free from disturbance, does not know Yoga and is no longer calm and composed in mind, cannot realise God using knowledge alone or having initiated into Saṁnyāsa.

Therefore,

यच्छेद्वाङ् मनसो प्राज्ञस्तद्यच्छेद् ज्ञान आत्मनि।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेछान्त आत्मनि।। कठोपनिषद्, 3.13

yachchhedvāṅ manaso prājñastadyachchhed jñāna ātmani;
jñānamātmani mahati niyachchhettadyachchhechhānta ātmani. *Kaṭhopaniṣad,* 3.13

[Meaning] Let a wise Saṁnyāsī restrain his mind and speech from immoral acts and apply them to the acquisition of knowledge and the realization of his inner

Self. Let him use his knowledge for the realization of the Supreme Being, and find rest in Him.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन। तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्।। मुण्डकोपनिषद्, 2.12

parīkṣaya lokān karmachitān brāhmaṇo nirvedamāyānnāstyakṛtaḥ kṛtena; tadvijñānārtham sa gurumevābhigachchhet samitpāṇiḥ śrotriyam brahmaniṣṭham.

Muṇḍakopaniṣad, *2.12*

[Meaning] Let a Brahman seeking Saṁnyāsa, having confirmed that all the worldly enjoyments are attainable by actions but realization of Supreme Self cannot be attained by actions, approach with some kind of present in his hand to a preceptor well-versed in the Vedas and the process of realization of Brahman to seek guidance for self-realization.

But let him desert the company of the following:

अविद्यायामन्तरे वर्तमाना स्वयं धीराः पण्डितम्मन्यमानाः।
जंघन्यमाना परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः।।
अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः।
यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते।।

मुण्डकोपनिषद्, 2.8-9

avidyāyāmantare vartamānā svayaṁ dhīrāḥ
paṇḍitammanyamānāḥ;
jaṁghanyamānā pariyanti mūḍhā andhenaiva nīyamānā yathāndhāḥ.
avidyāyāṁ bahudhā vartamānā vayaṁ kṛtārthā ityabhimanyanti bālāḥ;
yatkarmiṇo na pravedayanti rāgāttenāturāḥ kṣīṇalokāśchyavante.

Those persons who relish ignorance and believe they have attained the object of their lives through actions are unable to realise the truth or help others do so. Such persons are not born as human beings again and instead

suffer a life of misery, being reborn as lower species such as insects, birds, animals, or plants in their next lives.

Therefore,

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे।।

मुण्डकोपनिषद्, 2.6

vedāntavijñānasuniśchitārthāḥ saṁnyāsayogādyatayaḥ śuddhasattvāḥ;

te brahmalokeṣu parāntakāle parāmṛtāḥ parimuchyanti sarve. Muṇḍaka Upaniṣad, 2.6

[Meaning] Those Saṁnyāsī-s whose intellects have become pure due to renunciation, who have properly understood the process of self-realization through Vedānta (last part of Vedas, i.e., Upaniṣads), enjoy immortality in Brahman till the time of expiry of their salvation period and thereafter revert back to life in the mundane world.

न सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं
नप्रियाप्रियेस्पृशतः। *छान्दोग्य उपनिषद्, 8.12.1*

na saśarīrasya sataḥ priyāpriyayorapahatirastyaśarīraṁ vāva santaṁ napriyāpriyespṛśataḥ.

Chhāndogya upaniṣad, ***8.12.1***

[Meaning]The embodied soul can never be free from pleasure or pain, but the same pleasure and pain are not going to impinge on it when it gets disembodied and lives in the company of Almighty Brahman.

That is why,

लोकैषणायाश्च वित्तैषणायाश्च पुत्रैषणायाश्चोत्थायाथ भैक्षचर्यं चरन्ति।

शतपथ ब्राह्मण, 14.5.2.1

lokaiṣaṇāyāścha vittaiṣaṇāyāścha putraiṣaṇāyāśchotthāyātha bhaikṣacharyaṁ charanti.

Śatapatha brāhmaṇa, *14.5.2.1*

[Meaning] Saṁnyāsīs rise above the longings for name

and fame, wealth and progeny and live on alms.

They spend every moment of their life seeking salvation.

प्राजापत्यां निरूप्येष्टिं तस्यां सर्ववेदसं हुत्वा ब्राह्मणः प्रव्रजेत्। यजुर्वेदब्राह्मण

prājāpatyāṁ nirūpyeṣṭiṁ tasyāṁ sarvavedasaṁ hutvā brāhmaṇaḥ pravrajet.

Yajurveda Brāhmaṇa

[Meaning] For the realization of God, let a seeker of Brahman take Saṁnyāsa upon performing a yajña and abandoning all external signs like the sacred thread, tuft, or lock of hair.

प्राजापत्यं निरुप्येष्टिं सर्ववेदसदक्षिणाम् ।
आत्मन्यग्नीन् समारोप्य ब्राह्मणः प्रव्रजेद् गृहात् ॥ मनुस्मृति, 6.38

prājāpatyaṁ nirupyeṣṭiṁ sarvavedasadakṣiṇām;
ātmanyagnīn samāropya brāhmaṇaḥ pravrajed gṛhāt.
Manusmṛti, 6.38

[Meaning] For the realisation of God, let a seeker of Brahman renounce his house and take Saṁnyāsa upon performing a yajña and abandoning all external signs like the sacred thread, tuft, or lock of hair. He should impose on himself the practice of the five vital forces (prāṇās), i.e., prāṇa, apāna, udāna, samāna, and vyāna in place of the five fires of Yajña: Āhavanīya, Gārhapatya, Dakṣiṇāgni, Āvasthya, and Sabhya. That is, he should perform prāṇāyāma instead of Yajñas.

यो दत्त्वा सर्वभूतेभ्यः प्रव्रजत्यभयं गृहात् ।
तस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः ॥ मनुस्मृति, 6.39 ॥

yo dattvā sarvabhūtebhyaḥ pravrajatyabhayaṁ gṛhāt;
tasya tejomayā lokā bhavanti brahmavādinaḥ.

Manusmṛti, *6.39*

[Meaning] He who leaves his home to take Saṁnyāsa after rendering all living beings free from fear—that Brahmavādī (who disseminates the knowledge of God, i.e., Vedas)—attains the state of eternal bliss called Mukti.

Dharma (duty) of a Saṁnyāsī

Some duties are common to all, e.g., just and impartial treatment, acceptance of truth and rejection of falsehood, obedience to the ordinance of God as revealed in the Veda, and promotion of public good. The following duties are specific to Saṁnyāsīs:

दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं जलं पिबेत् ।
सत्यपूतां वदेद् वाचं मनःपूतं समाचरेत् ॥ मनुस्मृति, 6.46 ॥

dṛṣṭipūtaṁ nyaset pādaṁ vastrapūtaṁ jalaṁ pibet;
satyapūtāṁ vaded vāchaṁ manaḥpūtaṁ samācharet.

Manusmṛti, *6.46*

[Meaning] Let a Saṁnyāsī walk carefully, drink filtered water, speak the truth after verifying the facts, and be mindful before acting.

That is, he should concentrate on his path while walking. He should be ready to accept the truth and reject falsehood.

क्रुद्ध्यन्तं न प्रतिक्रुध्येदाक्रुष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णां च न वाचमनृतां वदेत् ॥ मनुस्मृति, 6.48 ॥

kruddhyantaṁ na pratikrudhyedākruṣṭaḥ kuśalaṁ vadet;
saptadvārāvakīrṇāṁ cha na vāchamanṛtāṁ vadet.

Manusmṛti, 6.48

[Meaning] He must observe restraint even when faced with fury. He should show compassion even when abused. He should never give false information obtained through the seven sense-receptacles: one mouth, two nostrils, two eyes, and two ears.

अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।
आत्मनैव सहायेन सुखार्थी विचरेदिह ॥ मनुस्मृति, 6.49 ॥

adhyātmaratirāsīno nirapekṣo nirāmiṣaḥ;
ātmanaiva sahāyena sukhārthī vicharediha.

Manusmṛti, *6.49*

[Meaning] Immersed in spirituality, indifferent to worldly pleasure and pain, pure vegetarian, and seeking

bliss through self-realization, he should walk the earth preaching dharma and enlightening the world with knowledge.

कृप्तकेशनखश्मश्रुः पात्री दण्डी कुसुम्भवान् ।
विचरेन्नियतो नित्यं सर्वभूतान्यपीडयन् ॥ मनुस्मृति 6.52 ॥

kḷptakeśanakhaśmaśruḥ pātrī daṇḍī kusumbhavān;
vicharenniyato nityaṁ sarvabhūtānyapīḍayan.

Manusmṛti *6.52*

[Meaning] Let him restrain his senses from evil stimuli, renounce both affection and hatred, bear malice toward none, and strive for immortality (extreme bliss).

इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च ।
अहिंसया च भूतानाममृतत्वाय कल्पते ॥ मनुस्मृति, 6.60 ॥

indriyāṇāṁ nirodhena rāgadveṣakṣayeṇa cha;
ahiṁsayā cha bhūtānāmamṛtatvāya kalpate.

Manusmṛti, *6.60*

[Meaning] Let him restrain his senses from evil stimuli, renounce attachment and aversion, bear malice to none, and strive for immortality (supreme bliss).

दूषितोऽपि चरेद् धर्मं यत्र तत्राश्रमे रतः ।
समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम् ॥ मनुस्मृति, 6.66 ॥

dūṣito'pi chared dharmaṁ yatra tatrāśrame rataḥ;
samaḥ sarveṣu bhūteṣu na liṅgaṁ dharmakāraṇam.

Manusmṛti, *6.66*

[Meaning] Whether condemned or praised, let a Saṁnyāsī fulfill his duty impartially toward all beings, regardless of his affiliation to an Āśrama. External symbols like the staff, water jar, and ochre robes do not by themselves ensure the discharge of his duty.

फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम् ।
न नामग्रहणादेव तस्य वारि प्रसीदति ॥ मनुस्मृति, 6.67 ॥

phalaṁ katakavṛkṣasya yadyapyambuprasādakam;
na nāmagrahaṇādeva tasya vāri prasīdati. Manusmṛti, 6.67

[Meaning] Though the seeds of the clearing-nut tree (*Strychnos potatorum*—botanical name) purify water when mixed with it in powdered form, the mere mention of its name can never achieve the same.

Kataka tree

The botanical name of the Kataka tree is *Strychnos potatorum*. It is known as the Clearing-Nut Tree in English and *Nirmali* in Hindi. It is a deciduous tree that reaches a height of up to 40 feet (12 meters). The seeds of the tree are commonly used in traditional medicine as well as for purifying water in India and Myanmar.

प्राणायामा ब्राह्मणस्य त्रयोऽपि विधिवत् कृताः ।
व्याहृतिप्रणवैर्युक्ता विज्ञेयं परमं तपः ॥ मनुस्मृति, 6.70 ॥

prāṇāyāmā brāhmaṇasya trayo'pi vidhivat kṛtāḥ;
vyāhṛtipraṇavairyuktā vijñeyaṁ paramaṁ tapaḥ.

Manusmṛti, *6.70*

[Meaning] Let a seeker of Brahman, therefore, practice prāṇāyāma accompanied by *vyāhṛtis* preceded by the *praṇava sound* (syllable *Om*). At least three prāṇāyāmas done by the seeker will serve the purpose of the highest penance.

NB: The three vyāhṛtis are: Om bhuḥ, Om bhuvaḥ, Om svaḥ.

दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ॥ मनुस्मृति, 6.71 ॥

dahyante dhmāyamānānāṁ dhātūnāṁ hi yathā malāḥ;

tathendriyāṇāṁ dahyante doṣāḥ prāṇasya nigrahāt.

Manusmṛti, *6.71*

[Meaning] Just as impurities of metals are blown out in a furnace, so does prāṇāyāma treat the body and mind of the impurities.

प्राणायामैर्दहेद् दोषान् धारणाभिश्च किल्बिषम् ।
प्रत्याहारेण संसर्गान् ध्यानेनानीश्वरान् गुणान् ॥ मनुस्मृति, 6.72

prāṇāyāmairdahed doṣān dhāraṇābhiścha kilbiṣam;
pratyāhāreṇa saṁsargān dhyānenānīśvarān guṇān.

Manusmṛti, *6.72*

[Meaning] Impurities of the body and mind caused by aggravated *vāta* should be treated by prāṇāyāma. Feelings of guilt should be addressed by *dhāraṇā* (concentration), sensual attachments by *pratyāhāra* (withdrawal of the senses), and ungodly traits such as joy, sorrow, and ignorance by *dhyāna* (meditation).

उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः ।
ध्यानयोगेन सम्पश्येद् गतिमस्यान्तरात्मनः ॥ मनुस्मृति, 6-73 ॥

uchchāvacheṣu bhūteṣu durjñeyāmakṛtātmabhiḥ;
dhyānayogena sampaśyed gatimasyāntarātmanaḥ.

Manusmṛti, *6-73*

[Meaning] By the practice of Dhyāna Yoga (contemplation), let him then perceive the presence of the Omnipresent God in all objects - great and small - which are difficult to comprehend for the ignorant and for those who are not yogis.

अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्मभिः ।
तपसश्चरणैश्चौग्रैः साधयन्तीह तत्पदम् ॥ मनुस्मृति, 6.75 ॥

ahiṁsayendriyāsaṅgairvaidikaiśchaiva karmabhiḥ;
tapasaścharaṇaiśchaugraiḥ sādhayantīha tatpadam.

Manusmṛti, *6.75*

[Meaning] By practicing non-violence, detachment from the senses, performing Vedic duties, and engaging in rigorous austerities, a Saṁnyāsī attains the ultimate state

of liberation (*tat-pada* or Mokṣa).

यदा भावेन भवति सर्वभावेषु निःस्पृहः ।
तदा सुखमवाप्नोति प्रेत्य चैह च शाश्वतम् ॥ मनुस्मृति, 6.80 ॥

yadā bhāvena bhavati sarvabhāveṣu niḥspṛhaḥ;
tadā sukhamavāpnoti pretya chaiha cha śāśvatam.

Manusmṛti, *6.80*

[Meaning] When a Saṁnyāsī, by nature, becomes free of all desires toward worldly objects, he attains eternal bliss in this life as well as in the life after death.

चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः ।
दशलक्षणको धर्मः सेवितव्यः प्रयत्नतः ॥ मनुस्मृति, 6.91 ॥

chaturbhirapi chaivaitairnityamāśramibhirdvijaiḥ;
daśalakṣaṇako dharmaḥ sevitavyaḥ prayatnataḥ.

Manusmṛti, *6.91*

[Meaning] Therefore, all *Brahmacharīs* (knowledge-seeking students), *Gṛhasthīs* (householders), *Vānaprasthīs*, and *Saṁnyāsīs* (wandering renunciates) should strive to diligently follow the tenfold Dharma (ethical and moral codes of conduct).

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ मनुस्मृति, 6.92 ॥

dhṛtiḥ kṣamā damo'steyaṁ śauchamindriyanigrahaḥ;
dhīrvidyā satyamakrodho daśakaṁ dharmalakṣaṇam.

Manusmṛti, *6.92*

[Meaning] 1. Patience, 2. Forgiveness and forbearance, 3. Self-control (to regulate the mind towards dharma), 4. Non-stealing (never to acquire things without permission, through fraud, betrayal or illegitimate means), 5. Purity of body, mind, and soul, 6. Restraining the sense organs from immoral and illegal actions, 7. Sharpening of intelligence by avoiding intoxicants, bad company, idleness, lethargy and by use of healthy products, good company, yoga, virtuous acts, and Brahmacharya, 8. Acquisition of true knowledge—from

earth to God—and its proper application for public good, 9. Truthfulness (to know a thing in its right perspective, and harmony of thought, word, and deed), 10. Abstention from anger. All the above form the tenfold ethical and moral code of conduct.

अनेन विधिना सर्वांस्त्यक्त्वा सङ्गान् शनैः शनैः ।
सर्वद्वन्द्वविनिर्मुक्तो ब्रह्मण्येवावतिष्ठते ॥ मनुस्मृति, 6-81 ॥

anena vidhinā sarvāṁstyaktvā saṅgān śanaiḥ śanaiḥ;
sarvadvandvavinirmukto brahmaṇyevāvatiṣṭhate.

Manusmṛti, *6.81*

[Meaning] Thus, a Saṁnyāsī gets established in Brahman by gradually giving up all evils born of attachment to worldly objects and rising above joy and sorrow. All Saṁnyāsīs must enlighten people of all other Āśramas on the true nature of their duties, to dissuade them from all kinds of evil conduct, to dispel their doubts, and to persuade them to follow the path of truth and morality.

Note: Only a seeker of Brahman is recommended to be initiated into Saṁnyāsa. Brāhmaṇa means a person who is thoroughly learned, who is endowed with moral, ethical, and spiritual values, and who believes in public good. Taking Saṁnyāsa without thorough knowledge, developed moral, ethical, and spiritual values, belief in God, and renunciation will not help to serve the good to the world. There is a convention that only a person from the Brāhmaṇa profession (not the caste) has the right to seek Saṁnyāsa. In this regard, we may quote Manu (6.97):

एष वोऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः ।
पुण्योऽक्षयफलः प्रेत्य राज्ञां धर्मं निबोधत ॥ मनुस्मृति, 6-97 ॥

ēṣa vo'bhihito dharmo brāhmaṇasya chaturvidhaḥ;
puṇyo'kṣayaphalaḥ pretya rājñāṁ dharmaṁ nibodhata.

Manusmṛti, 6-97

[Meaning] Here we have explained that it is the duty of a Brāhmaṇa (seeker of Brahman) to undergo the training of Brahmacharya, Gṛhastha, Vānaprastha, and Saṁnyāsa

Āśramas. In this life, it yields high moral value and eternal bliss hereafter.

It is clear from the aforementioned discussion that Saṁnyāsa is mainly recommended for Brāhmaṇas (seekers of Brahman). Kṣatriya, Vaiśya, and Śudras may go for the other three Āśramas.

Note: In the Vedic texts, Brāhmaṇa means Brahmaṇa varṇa and not the Brāhmaṇa caste.

12

Status of Women

Mr. Herbert Spencer, the great apostle of individual freedom, says that the position of women supplies a good test of the civilization of a people (Sarda, 2007:87). Colonel Tod (1829:609) also says “It is universally admitted that there is no better criterion of the refinement of a nation than the condition of the fair sex therein.’’

'The high position Hindu women have always occupied in Bharat would, if this is true, argue a very advanced state of civilisation in that country'. 'Even of the modern Hindu society', Colonel Tod (1829:276) says, "If devotion to the fair sex is admitted as a criterion of civilisation, the Rajput must rank very high. His Susceptibility is extreme and fires at the slightest offence to female delicacy, which he never forgives. A satirical impromptu, offending against female delicacy, dissolved the coalition of the ***Rathores*** and ***Kutchwahas***, and laid each prostrate before the ***Marathas***, whom when united they had crushed; and a jest, apparently trivial, compromised the right of primogeniture to the throne of Chitor, and proved more disastrous in its consequences than the arms either of ***Moghuls*** or Marathas."

Professor Wilson (1858:51) says, "And it may be confidently asserted that in no nation of antiquity were women held in so much esteem as amongst the Hindus." In Ancient Bharat, however, they not only possessed equality of opportunities with men but enjoyed certain rights and privileges not claimed by the male sex. The chivalrous treatment of women by Hindus is well known to all who know anything about Hindu Society. "Strike not even with a blossom a wife guilty of a hundred faults," says a Hindu sage, "a sentiment so delicate," says Colonel Tod (1829:611), "that *Rignald-de-Born*, the prince of *Troubadours*, never uttered any more refined.”

Quoting Manu (5.130), we know, "The mouth of a woman is constantly pure," and he ranks it with the running waters and the sunbeam.

नित्यमास्यं शुचि स्त्रीणां शकुनिः फलपातने ।
प्रस्रवे च शुचिर्वत्सः श्वा मृगग्रहणे शुचिः ॥

nityamāsyaṁ śuchi strīṇāṁ śakuniḥ phalapātane;
prasrave cha śuchirvatsaḥ śvā mṛgagrahaṇe śuchiḥ.

The mouth of a woman is always pure; likewise, a bird when it causes a fruit to fall; a calf is pure on the flowing of the milk, and a dog when it catches a deer.

Here, it may not be out of context to mention that in the West, women never occupied a status equal to that of men. It was solely because the Western philosopher, led by *Aristotle*, always thought that women had no soul. *Plato* (Timaeus, 90e) was very clear in his belief that only a man had a soul. In his words, 'It is only males that are created directly by gods and are given souls. Those who live rightly return to the stars, but those who are 'cowards' or lead unrighteous lives may with reason be supposed to have changed into the nature of women in the 2nd generation. This downward progress may continue with successive reincarnations unless reversed. In this situation, it is men who are complete human beings and can hope for ultimate fulfilment; the best a woman can hope for is to become a man.' Aristotle must have learned from his teacher, Plato. Aristotelian master ethics placed slaves, barbarians, and women at the same level as animals, with little or no soul. Aristotle deemed that only man had a soul; what a woman provided for her child was matter, while a man gave it soul or form.

The entire West was under the impression of Plato and Aristotle for centuries, and they formed their cultural ethos based on the philosophy of their leaders. That is why in the West, women were always considered inferior to men. Till the 1950s, women were not allowed to open accounts in banks in the USA and Europe. The women labourers were paid less remuneration for the jobs done by they did, equal to men. It took almost 20 years for the Church to confer sainthood to

Mother Teresa, as there was no provision for women to become saints. Among Muslims also women cannot go to mosques, and they are divorced by saying talāka three times. On the other hand, women in Bharat enjoyed status equal to men. There are as many Devis (goddesses) and as many devas (gods). We know from the history of the Mahābhārat and the Rāmāyaṇa that a progeny was also known by the name of its mother as well as by the name of the father. The Pāṇḍavas were called Pāṇḍavas by the names of their father; similarly, they were also known by the names of their respective mothers, e.g., *Arjuna* was known as *Pārtha* and *Kaunteya*, Son of Paṛthā or *Kunti*. As per the Śāstras, women enjoyed far better positions than men.

Quoting from Manu (3.56), he says:

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥

yatra nāryastu pūjyante ramante tatra devatāḥ;
yatraitāstu na pūjyante sarvāstatrāphalāḥ kriyāḥ.

Where the females are honoured, there the deities are pleased; but where dishonoured, there, all religious rites become useless."

The Hindus seem to have laid special stress on honouring the wife and treating her with ever-increasing delicacy. The nearest approach to these ideas is the views of Mr. Herbert Spencer (1904:268), who in a letter dated the 18th of March 1845, to his friend Lott, says, "And on this ground, I conceive that instead of there being, as is commonly the case, a greater familiarity and carelessness about appearances between husband and wife, there ought to be a greater delicacy than between any other parties."

A rather forcible illustration of this view is the reply of the *Hariji*, queen of the famous *Raja Jai Singh* of Jaipur. One day, when the Rājā was alone with the queen, he began playfully to contrast the sweeping jupe of *Kotah* with the more scanty robe of the belles of his capital; and taking up a pair of scissors, said he would reduce it to" an equality with the latter. Offended at

his levity, she seized his sword, and assuming a threatening attitude, said, that in the house to which she had the honour to belong, they were not habituated to jests of this nature; that mutual respect was the guardian not only of happiness but of virtue;" and she assured him that if he ever again so insulted her, he would find that the daughter of *Kotā* (Name of place in Rajasthan) could use a sword more effectively than the prince of *Amber* (Amber fort near Jaipur) the scissors (Tod 1829:626).

The legal status of a wife in ancient Bharat and her equal treatment with her husband is defined by Manu, the great lawgiver of humankind, as indicated below:

1. In particular circumstances, a wife may cease to cohabit with her husband. (Manu, 9.79).

उन्मत्तं पतितं क्लीबमबीजं पापरोगिणम् ।
न त्यागोऽस्ति द्विषन्त्याश्च न च दायापवर्तनम् ॥

unmattaṁ patitaṁ klībamabījaṁ pāparogiṇam;
na tyāgo'sti dviṣantyāścha na cha dāyāpavartanam.

But she who shows aversion towards a mad or outcast (husband), a eunuch, one destitute of manly strength, or one afflicted with such diseases as punish crimes, shall neither be cast off nor be deprived of her property.

2. If a husband goes abroad, the wife may marry another after a stipulated period. (Manu, 9.76)

प्रोषितो धर्मकार्यार्थं प्रतीक्ष्योऽष्टौ नरः समाः ।
विद्यार्थं षड् यशोऽर्थं वा कामार्थं त्रींस्तु वत्सरान् ॥

proṣito dharmakāryārthaṁ pratīkṣayo'ṣṭau naraḥ samāḥ;
vidyārthaṁ ṣaḍ yaśo'rthaṁ vā kāmārthaṁ trīṁstu vatsarān.

If the husband went abroad for some sacred duty, she must wait for him eight years; if he went to acquire learning or fame, six years; if he went for pleasure, three years. Afterwards, she is free to marry another person.

3. A female member of the family must never live in grief. (Manu, 3.55)

शोचन्ति जामयो यत्र विनश्यत्याशु तत् कुलम् ।
न शोचन्ति तु यत्रैता वर्धते तद् हि सर्वदा ॥

śochanti jāmayo yatra vinaśyatyāśu tat kulam;
na śochanti tu yatraitā vardhate tad hi sarvadā.

Where the female relations live in grief, the family soon wholly perishes; but that family where they are not unhappy ever prospers.

4. A female member of the family must always be honoured and given due respect. (Manu, 3.56)

जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः ॥
तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥

jāmayo yāni gehāni śapantyapratipūjitāḥ;
tāni kṛtyāhatānīva vinaśyanti samantataḥ.

The houses in which female relations, not being duly honoured, pronounce a curse, perish completely as if destroyed by magic.

5. A female member of the family must always be kept in good humour with gifts of ornaments, clothes, and outings, etc., during holidays and festivals. (Manu, 3.57)

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ।।

tasmādetāḥ sadā pūjyā bhūṣaṇāchchhādanāśanaiḥ;
bhūtikāmairnarairnityaṁ satkāreṣūtsaveṣu cha.

Hence, men who seek (their own) welfare should always honour women on holidays and festivals with (gifts of) ornaments, clothes, and (dainty) food.

6. For the prosperity of the family, happiness and satisfaction of wife is equally important as that of a husband. (Manu, 3.60)

सन्तुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

santuṣṭo bhāryayā bhartā bhartrā bhāryā tathaiva cha;

yasminneva kule nityaṁ kalyāṇaṁ tatra vai dhruvam.

In that family, where the husband is pleased and satisfied with his wife and the wife with her husband, happiness will assuredly be lasting.

7. A good wife irradiates the house and is a goddess of wealth (Manu, 9.26).

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन ॥

prajanārthaṁ mahābhāgāḥ pūjārhā gṛhadīptayaḥ;
striyaḥ śriyaścha geheṣu na viśeṣo'sti kaśchana.

Between wives (*striyah*) who are destined to bear children, who secure many blessings, who are worthy of worship and irradiate (their) dwellings, and between the goddesses of fortune (*sriyah*, who reside) in the houses (of men), there is no difference whatsoever.

8. A good husband makes his wife entitled to honour (Manu, Chapter IX, verse 23).

अक्षमाला वसिष्ठेन संयुक्ताऽधमयोनिजा ।
शारङ्गी मन्दपालेन जगामाभ्यर्हणीयताम् ॥

akṣamālā vasiṣṭhena saṁyuktā'dhamayonijā;
śāraṅgī mandapālena jagāmābhyarhaṇīyatām.

23. *Akshamala*, a woman of the lowest birth, if united to *Vasiṣṭha* and *Śāraṅgī*, if united to *Mandapāla*, became worthy of honour.

The high ethical teachings of the Bharatiya Śāstras prepared the men to assign to women a peculiarly privileged position, keeping them safe from the rough and degrading work that now often falls to their lot in the West, in consequence of the severe struggle for existence raging there. While providing the freest possible scope for the exercise of their peculiar gifts, which enabled them to achieve the superlative degree, the high and noble work which it is the privilege of women to perform for the well-being and advancement of a people, the ancient

Hindu constitution not only according to them the position which the mothers, the sisters, the wives, and the daughters of the highest and the lowest in the nation are justly entitled to, but which enabled their true feminine nature and character to receive full development, to fulfil their high destiny of giving to the world a race of men yet unequalled in intellect, character and energy.

In Europe, as well as in Bharat, the woman is styled "the half of the man Europe, as the better half", in Bharat, simply as ***Ardhāṅginī*** (lit. half-self). In Europe, however, it is a meaningless phrase, rather pointing to the desirability of assigning a woman a position which is hers by nature than signifying the position occupied by her-showing the desirable but yet unattained ideality rather than, as amongst the Hindus, an actual reality. No doubt there are women in Europe who, as wives, are treated by their husbands with the same respect and generous consideration as Hindu ladies command in all truly Hindu families. True, in all grade of European society women are to be met with, whose position, domestic as well as social, is not only perfectly happy and satisfactory but, to all outward appearance, looks higher than that enjoyed by their Hindu sisters: True also, that European women enjoy in some respects and certain directions, privileges neither enjoyed by any Asiatic women nor desired by them. They enjoy the freedom of action in certain matters, which is not only one of the distinguishing features of European civilisation but also emphasises the negation of all that is meant by Ardhāṅginī or the better half.

In Europe, the woman has a distinct individuality of her own, which flourishes independently of the man, though by his side and connected with him. Both men and women there lead separate, distinct, independent lives, albeit Nature and necessity compel them to live together. Not so in Bharat. A woman has no distinctive, independent individuality in the Hindu social polity. From her birth to her death, she is a part of man and cannot be separated from him. With marriage, she merges her individuality into her husband's, and both together form a single entity in society. The one without the other is only a part

and not a whole. It is said:

शक्ति विहिनो शिवो शवो भवति।
śakti vihino śivo śavo bhavati.

A Śiva destitute of his wife Śakti (Pārvati) is like that of a dead body.

It must not, however, be supposed that the woman loses herself in the man, and is therefore inferior to him. The man, too, after his union with a woman, is, like her, only a part of the social entity. All-important religious, social, and domestic concerns of life recognise the entity only when it is complete, i.e., formed of a man and a woman.

In Europe, the power and position enjoyed by a woman are not recognised by the authority that sanctions all social laws and on which the entire fabric of society is ultimately based. What position and privilege she enjoys, she evidently cannot claim as a right inherent in and inseparable from womanhood? In some of the most important concerns of life, she is utterly ignored. Not so amongst the Hindus. In Bharat, she has her rights, which no power on earth can take away from her. The Hindu woman is not indebted, like her European sister, for her position to a man's love or affectionate regard or the exigencies of social life. It is her birthright, inalienable. and recognised by all; it lives with her and dies with her.' Man is as much subject to it as a woman is to a man.

Take, for instance, the most important concern of life, marriage. In Europe, the father gives away the daughter; in his absence, the brother, the uncle, or some near male relation, as the case may be. He, by himself, performs this sacred and most important function in life. Where does the better half of the father, the brother, the uncle, or the other relation? She has no place in the rite, no standing, no indispensable, inalienable position in the function. She is not a necessary party. She may be happy in the event and join the festivities, but she is an utter outsider so far as the right of giving away is concerned. But what do we find in Bharat? Amongst the Hindus, so that the ceremony of giving away (called ***Kanyādāna***) may be complete,

the ***Ardhāṅginī,*** or the wife of the father, the brother, the uncle, or the other male relative, must take part in it. The "giving away" is not complete till the husband and the wife both do it. Nay, there is something more to mark the unalterable position of the wife as the "other half" of the husband. If owing to any cause, illness, or unavoidable absence the better half of the father, brother or the other relative cannot be present at the Sacrament, a piece of cloth or something else is placed by his side as a substitute for her, to show that he, by himself, is only an incomplete individual, and cannot perform the most important functions of life unless and until joined by his wife.

It is not so with marriage only. From the marriage down to a dip in the sacred Ganges, the worship of the sacred *bar* tree (the Ficus Indica) in the *Bar Tirat* ceremony;[4] the worship of the household gods, and other simple, ordinary duties, ordained by religion or sanctioned by social usage, no ceremony is complete unless the wife joins the husband in its performance. What a difference there is between the respective positions of the European and the Hindu woman! How inferior is the position of a European woman to that of her Hindu sister? With all the love and devotion she receives and the freedom of action she enjoys, she is in Europe is even now as far away from the position of the other half of a man as she was two thousand years ago. But society in Europe is still in its making. Important and far-reaching changes will yet have to be made before it arrives at a stage of evolution when it will come into line with its sister organisation, the Hindu society, as it is found in the Śāstras.

In the West, women's sphere is yet limited; women's position is yet precarious, owing to the selfish and hypocritical conduct of men, the product of a material civilisation divorced from spiritual ideals. Their principal interest in public affairs, however, is directed to secure for themselves rights which they regard as essential to assure their position in the cold, pitiless

[4] When the wife keeps a fast for three days.

struggle for existence, which respects neither age nor sex. In ancient Bharat, people never thought of usurping women for their rights and privileges. They were safe from the turmoil of life; they were secure against the attacks which all have to meet who are governed by the complicated machinery of a civilisation based on the worship of ***Mammon***, with its horizon bounded by the desires, aspirations, and capabilities of the physical man.

Sri Madhavacharya says that Draupadi's part in the administration of the empire was to instruct the subjects as to the duties and rights of women, superintend the management of the Palace and its treasuries, assist in the management of the finances of the empire, and supervise the religious institutions of the nation.

The character and ideals of Hindu women may be inferred from the conduct of *Maitreyī*, wife of *Yājñavalkya*, who declined to accept the estate offered to her by her husband, on his entering the third Āśram (Vānaprastha). She told him that she also would like to have that which he was going in search of, and that, if the estate had been worth having, he would not have given it away. *Damyanti* and *Sāvitrī* were women whose lives would have purified the national life of any people. The learning of Gārgī, the intellect and character of *Tārā*, the fidelity of *Anasūyā,* and the devotion and love of Sītā would do honour to any nation.

The courage and valour displayed by *Kaikeyī* on the battlefield by the side of Daśratha are no less remarkable than the heroism displayed by *Satyabhāmā*, of whom Mādhavācārya says that, when she saw her husband tired and his enemy exulting in strength, she fought with him and deprived him of his arms. These facts show that in ancient times the women of Bharat were not unused to warfare, and that they accompanied their husbands everywhere. They did not lead secluded lives; they were not kept in the zenana. The purdah system, which marks the advent of the Bharat of foreigners of a much lower civilisation, was unknown in ancient Bharat. Yes, the condition of women worsened in India under the reign of Islamic rulers,

but the Indian scholars and social reformers praised them for empowering women. Here reference may be made to Maharshi Dayanand Saraswati (1824-1883), who advocated for dignity and empowerment well before the European states like Germany, which started empowering their women to fold from January 1919. The state of Germany was mentioned as a different country among European nations. But in India, Maharshi Dayanand Saraswati led the movement well before the Germans got awakened. Till 1958, the husband's permission was essential for the woman to go to work. If he didn't allow it, the woman had to stay at home.

It has sometimes been urged by men unacquainted with the social life of the Hindus that the fact that daughters do not share in the paternal property in the same way as the sons and that the widow does not share equally with her sons the property left by the husband, and argue a low state of civilization amongst them. In the first place, the law of inheritance in this respect is no proof of the high or the low refinement of a people; or the Arabs would be held to be more refined than the Hindus. In the second place, it is not a fact that women do not inherit or are incompetent to hold property.

Professor Wilson (1858: 446, footnote) says, "Their right to property (in India) is fully recognised and fully secured." He also says, "In the absence of direct male heirs, widows succeed to a life interest in real, and absolute interest in personal property. Next, daughters inherit absolutely. Where there are sons, mothers and daughters are entitled to share, and wives hold peculiar property from a variety of sources, besides those specified by the text, over which a husband has no power during their lives, and which descends to their heirs, with a preference in some cases to females. It is far from correct, therefore, to say that women amongst the Hindus are excluded from the rights of property."

Commenting on Mr. James Mill's opinion that according to Manu (4.43), women among the Hindus are excluded from sharing in the paternal property, Professor Wilson (1845:451) says, "The reference is incorrect, so is the law; as the passage in

the first volume adverted to might have shown had the writer remembered it. For, after stating in the text, in the same unqualified manner, that those daughters are altogether debarred from a share, it is mentioned in a note that those who are unmarried are to receive portions out of their brothers' allotments. It is mere quibbling, therefore, to say they have no shares. But the more important question, as affecting the position of women in society, is not merely the shares of daughters, although this is artfully put forward as if it was decisive of the rights of the whole sex, what rights women have regarding property; and as we have already shown, the laws do not very materially differ in this respect from those which are observed in the civilized countries of modern Europe."

Foreigners imbibe unfavourable notions regarding the position of Hindu women from their ignorance of the workings of Hindu society and of the principles on which it is based. The Hindu law of inheritance in this respect is somewhat different from that obtained in Europe, but in no way behind the latter in safeguarding the position of women.

When men in all grades of society recognise the rights and privileges of women, and the social system of the nation is so framed as to provide means to enforce those rights, the aid of legislation becomes unnecessary. Those who are acquainted with the workings of the social system of the Hindus know that the rights of women are recognised in a far more substantial manner than by giving them a certain portion of the inheritance in the final settlement of all their claims on the family.

Respect for feminine nature, considerations of honour and chivalry towards the sex, and the ingrained feeling of regard and esteem for womanhood, urged the Hindus to take measures to safeguard the position of the woman against all possible but avoidable contingencies. A woman accordingly has claims on her father and brothers, and sons for suitable maintenance under all circumstances. A father may leave nothing to his sons, yet they are bound to suitably maintain their mother so long as she is alive.

Sisters claim maintenance, their marriage expenses, and presents on all ceremonial occasions, no matter whether their brothers have inherited any paternal estate or not. And, not daughters and sisters alone enjoy such rights in Hindu society. Their children, too, have certain well-defined claims, and Hindu society possesses the means to see that those claims are satisfied. The ceremonial institutions of the Hindus controlled by the caste organisation recognise and fulfil these obligations. Those who are acquainted with the inner workings of Hindu society know that the sisters and the daughters not only enjoy certain rights in connection with every festival and every event of importance in their father's and brother's families some of which functions they play the leading part but that even after their marriages their connection with the families in which they were born is one of a perennial flow towards them of presents and gifts, to which they are entitled by social law, irrespective of the relations existing between them being cordial or strained.

Thus, while their rights are secured against contingencies, women altogether get from their fathers and brothers far more than is generally received by them anywhere else in Europe or Asia. Moreover, the joint Hindu family system is highly conducive to the preservation of their influence, in some respects predominant, in the families in which they were born.

Even in the present day, though women are not so prominent, their influence is supreme. They talk slander and tell mischievous falsehoods, saying that the Hindu women are prisoners in the zenana, that their condition is a pitiable one, that they claim the philanthropic efforts of men and women to alleviate their hard lot, and that they deserve all the sympathy that suffering humanity may receive. Colonel Tod says, "The superficial observer, who applies his standard to the customs of all nations, laments, with affected philanthropy, the degraded condition of the Hindu female, in which sentiment he would find her little disposed to join. He particularly laments her want of liberty and calls her seclusion and imprisonment. From the knowledge I possess of the freedom, the respect, the happiness which Rajput women enjoy, I am by no means inclined to

deplore their state as one of captivity." And, who does not know that amongst no people in Bharat is purdah observed more strictly than by the Rajputs?

Every Sanskrit scholar knows in what respect and veneration ladies like Gārgī, Draupadī, Śakuntalā, Mandodarī, Arundhatī, and Rukmaṇi were held. Who can listen, without admiration and strong emotion, to the celebrated forest speech of Draupadī, after the banishment of the Pāṇḍavas? Within the last 100 years, the name *Mahārāṇī Ahalyābai Holkar* was prominently before the world. She is known from the Himalayas to *Cape Comorin*, and her memory is worshipped in some places.

'Hindu female devotion' is a hackneyed phrase. Colonel Tod (1829:613) says, "Nor will the annals of any nation afford more numerous or more sublime instances of female devotion than those of the Rajputs." Even in the medieval ages, Bharat produced women who would make the darkest page of history resplendent. "The annals of no nation on earth," says Colonel Tod (1829:614), "record a more ennobling or more magnanimous instance of female loyalty than exemplified by *Dewalde*, mother of the *Binafur* brothers." As the incident alluded to above throws a flood of light on the high character of the Rajput women and fully illustrates the commanding influence they exercise in society, a short account of this inspiring episode that occurred when Hindu independence was about to be overthrown may well be inserted.

While the last Hindu emperor of Bharat, the chivalrous *Prithviraj*, was returning to Delhi from Sameta, some of the wounded, who covered his retreat, were assailed and put to death by *Parmal*, the *Chandail* prince of *Mahoba*. To avenge this insult, the emperor invaded the territory of the Chandail, whose troops were cut to pieces at Sirsa. The Chandail, by the advice of his queen, Malundevi, demanded a truce from his adversary, on the plea of the absence of his chieftains, Allah and Udala. The envoy found the Chohan ready to cross the *Pahouj*. The chivalrous Prithviraj, unused to refusing such requests, granted the truce.

The two brothers, *Allaha* and *Udala*, the Sardars of Mohaba, had been made to abandon their home because Allaha had refused to part with one of his mares, which Parmal desired to possess. They went away to *Kanauj*, where they were received with open arms by *Jai Chand*.

The bard, *Yagnik*, now repaired to Kanauj to beg the two heroes on behalf of Parmal to return to Mahoba, as their father's land demanded their services. He said, "The Chauhan is encamped on the plains of Mahoba, Nur Sing and Bir Sing have fallen, Sirsa is given to the flames, and the Kingdom of Parmal has been laid waste by the Chauhan. For one month, a truce has been obtained, while to you I am sent for aid in his griefs. Listen, Oh sons of Binafur, sad have been the days of Malundevi since you left Mahoba! Oft she looks towards Kanauj; and, while she recalls you to mind, tears gush from her eyes and she exclaims, 'the fame of the Chandail is departing, but when gone, Oh, sons of Jasraj, great will be your self-accusing sorrow! Yet, think of Mahoba."

"Destruction to Mahoba? Annihilation to the Chandail, who, without fault, expelled us from our home; in whose service fell our father, by whom his kingdom was extended. Send the slanderous Purihara - let him lead your armies against the heroes of Delhi. Our heads were the pillars of Mahoba; by us were the Gonds expelled, and their strongholds, Deogarh and Chandbari, added to his sway. We maintained the field against the Jadoon, sacked Hindown, and planted his standard on the plains of Kuttair. It was (continued Allah) who stopped the sword of the conquering *Kushwaha*. The Amirs of the Sultan fled before us. At Gaya, we were victorious and added Rewah to his kingdom. 'Anterved' I gave to the flames and levelled to the ground the towns of Mewat. From ten princes, Jasraj brings spoil to Mahoba. This have we done, and the reward is an exile from our home! Seven times have I received wounds in his service, and since my father's death, gained forty battles; and from seven has Udala conveyed the record of victory to Parmal. Thrice, my death seemed inevitable. The honour of his house I have upheld, yet exile is my reward."

The bard replies, 'The father of Parmal left him when a child to the care of Jasraj. Your father was instead of his own; the son should not abandon him when misfortune makes him call on you. The Rajput who abandons his sovereign in distress will be plunged into hell. Then place on your head the loyalty of your father. Can you desire to remain at Kanauj while he is in trouble, who expended thousands in rejoicings for your birth? Malundevi (the queen), who loves you as her own, presses your return. She bids me demand of Dewalde the fulfilment of the oft-repeated vow that your life and Mahoba, when endangered, were inseparable. The breakers of vows despised on earth, will be plunged into hell, there to remain while sun and moon endure.'

Dewalde heard the message of the queen. "Let us fly to Mahoba," she exclaimed. Allah was silent, while Udala said aloud, "May evil spirits seize upon Mahoba. Can you forget the day when, in distress, he drove us forth? Return to Mahoba, let it stand or fall, it is the same to me; Kanauj is henceforth my home." 'Would that the gods had made me barren,' said Dewalde, 'that I had never borne sons who thus abandon the paths of the Rajput, and refuse to succour their prince in danger.' Her heart bursting with grief, and her eyes raised to heaven, she continued, 'Was it for this, O universal lord, thou madest me feel a mother's pangs these destroyers of Binafur's fame? Unworthy offspring! The heart of the true Rajput dances with joy at the mere name of strife-but ye, degenerate, cannot be the sons of Jasraj; some carl must have stolen to my embrace, and from such ye must be sprung.' This was irresistible. The young Chiefs arose, their faces withered in sadness. 'When we perish in defense of Mahoba, and, covered with wounds; perform deeds that wi11 leave a deathless name, when our heads roll in the fields when we embrace the valiant in fight, and, treading in the footsteps of the brave, make resplendent the blood of both lines, even in the presence of the heroes of the *Chohan*, then' will our mother rejoice.'

The chieftains took leave of the King of Kanauj and returned to Mahoba. On their return, a grand Council assembled at a

final deliberation, at which the mother of the Binafurs and the queen Malundevi were present. The latter thus opens the debate, 'Oh. Mother of Allaha, how may we succeed against the lord of the world? If defeated, lost is Mahoba; if we pay tribute, we are loaded with shame.' Dewalde recommends hearing seriatim the opinions of the chieftains, when Allah, thus speaks, "Listen, Oh mother, to your son! he alone is of pure lineage, who, placing loyalty on his head, abandons all thoughts of self, and lays down his life for his prince; my thoughts are only for Parmal. If she lives, she will show herself as a woman or an emanation of Parvati. The warriors of *Sambhur* will be cut into pieces. I will so illustrate the blood of my fathers that my fame shall last forever. My son, *Eendal*, Oh prince, I bequeath to you, and the fame of Dewalde is in your keeping.' The queen thus replies: 'The warriors of the Chohan are fierce as they are numerous; pay tribute, and save Mahoba.' The soul of Udala was inflamed, and turning to the queen, said, "Why thought you not thus when you slew the defenceless, but then I was unheard. Whence now your wisdom? Thrice I beseeched you to pardon. Nevertheless, Mahoba is safe while life remains in me, and in your cause, Oh *Parmal*! We shall espouse celestial brides."

"We'll have you speak, my son," said Dewalde, "nothing now remains but to make thy parent's milk resplendent by thy deeds. The calls of the peasant driven from his home meet the ear, and while we deliberate, our villages are given to the flames." But Parmal replied, "Saturn rules the day; tomorrow we shall meet the foe." With indignation, Allaha turned to the king, "He who can look tamely on while the smoke ascends from his ruined towns, his fields laid waste, can be no Rajput: he who succumbs to fear when his country is invaded, his body will be plunged into the hell of hells, his soul a wanderer in the world of spirits for 'sixty thousand years; but the warrior who' performs his duty will be received into the mansion of the sun, and his deeds will last forever."

The heroes embraced their wives for the last time, and with the dawn, performed their pious rites. Then Allaha, calling his

son Eendal and Udala, his brother, once more poured forth his vows to the universal mother, "that he would illustrate the name of Jasraj, and evince the pure blood derived from Dewalde, whenever he met the foe." "Nobody has resolved you," said. UdaIa, "and shall not my kirpan also, dazzle the eyes of Sambhur's lord? Shall he not retire from before me?" "Farewell, my children," said Dewalde, "be true to your salt, or else should you lose your heads for your prince, doubt not you will obtain the celestial crown." Having ceased, the wives of both exclaim, "What virtuous wife survives her lord?" For, thus says Goriji, "the woman who survives her husband who falls in the field of battle will never obtain bliss but wander a discontented ghost in the region of unhallowed spirits."

The fidelity of a nurse is well exemplified by the conduct of *Punna*, the dhai of Udai Singh, son *of Rana Sanga*, who was a. *Kheechee Rajputani*, when Bunbir, after killing the Rana, *Bikramjit*, entered the Raolal to kill the heir-apparent, *Udaisingh,* also. Aware that one murder was the precursor of another, the faithful nurse put her charge into a fruit basket, and covering it with leaves, she delivered it to the bari, enjoining him to escape with it from the fort. Scarcely had she time to substitute her infant in the room of the prince, when Bunbir, entering, enquired for him. Her lips refused their office; she pointed to the cradle and beheld the murderous steel buried in the heart of her baby.

The exploits of the heroic *Tara Bai* of Bednore and those of her gallant husband, Prithviraj, the brother of the celebrated *Rana Sanga*, who opposed 'Baber at Biana, would give a clear idea of the dominating influence which the Rajput fair sex exercised not only in the formation of Rajput character but on the Rajput conduct throughout life.

Colonel Tod says, "*Tarabai* was the daughter of *Rao Surtan*, the chieftain of *Bednore*. He was of the *Solanki* tribe, the lineal descendant of the famed *Balhara* kings of *Anhulwara*. Thence expelled by the arms of Allaha in the thirteenth century, they migrated to Central Bharat, and obtained possession of *Tonk Thoda* and its lands on the *Banas*, which from remote times had

been occupied (perhaps founded) by the *Taks*, and hence bore the name of *Taksilla Nagar*, familiarly Takitpur and Thoda. Surtan had been deprived of Thoda by *Lilla* the Afghan, and now occupied Bednore at the foot of the *Aravalli,* within the bounds of *Mewar*. Stimulated by the reverses of her family, and by the incentives of its ancient glory, Tarabai, scorning the' habiliments and occupations of her sex, learned to guide the war-horse and to throw with unerring aim the arrow from his back, even while at speed. Armed with the bow and quiver, and mounted on a fiery *Kathyawar*, she joined the cavalcade in their unsuccessful attempts to wrest Thoda from the Afghan. *Jaimul*, the third son of *Rana Rai Mul*, in person, made proposals for her hand. 'Redeem Thoda', said the star of Bednore, 'and my hand is thine'. He assented to the terms, but evincing a rude determination to be possessed of the prize ere he had earned it, he was slain by the indignant father. Prithviraj, the brother of the deceased, was then an exile in Marwar; he had just signalised his valour and ensured his father's forgiveness by the redemption of Godwar, and the catastrophe at Bednore determined him to accept the gage thrown down to Jaimal.

Fame and the bard had carried the renown of Prithviraj far beyond the bounds of Mewar; the name alone was attractive to the fair, and when thereto he who bore it added all the chivalrous passion of his prototype, the Chohan, Tarabai, with the sanction of her father, consented to be his, on the simple asseveration that 'he would restore to them Thoda or he was no true Rajput.' The anniversary of the martyrdom of the sons of *Alli* was the season chosen for the exploit. Prithviraj formed a select band of five hundred cavaliers and was accompanied by his bride, the fair Tara, who insisted on partaking of his glory and his danger. He reached Thoda at the moment the (Tazzia or bier containing the martyr-brothers) was placed in the centre of the chowk or 'square.' The prince, Tarabai, and the faithful Senger Chief, the inseparable companion of Pirthiraj, left their cavalcade and joined the procession as it passed under the balcony of the palace, in which the Afghan was putting on his dress preparatory to descending. Just as he had asked, who were the strange horsemen that had joined the throng, the lance of

Pirthiraj and an arrow from the bow of his Amazonian bride stretched him on the floor. Before the crowd recovered from the panic, the three had reached the gate of the town, where their exit was obstructed by an elephant. Tarabai, with her scimitar, divided his trunk, and the animal, flying, they joined their cavalcade, which was close at hand.

"The Afghans were encountered and could not stand the attack. Those who did not fly were cut to pieces, and the gallant Pirthiraj inducted the father of his bride into his inheritance. A brother of the Afghans, in his attempt to recover it, lost his life. The Nawab, *Mulloo Khan*, then holding *Ajmer*, determined to oppose the *Sisodia* prince in person, who, resolved upon being the assailant, advanced to Ajmer, encountered his foe in the camp at daybreak, and after great slaughter entered *Gurh Beetli*, the citadel, with the fugitives. By these acts, says Tod (1829:673-674), "his fame increased in *Rajwarra*: one thousand Rajputs, animated by the same love of glory and devotion, gathered round Pirthiraj. Their swords shone in the heavens and were dreaded on the earth, but they aided the defenceless."

The strong affection of a Hindu wife for her husband is typified in the conduct of *Chandandas*'s wife, so beautifully described in the political drama of the *Mudrā Rākṣasa*. According to Harbilas Sarda (Arya, 2007:105), the Rajput mother claims a full share in the glory of her son, who imbibes at the maternal fount his first rudiments of chivalry; the importance of this parental instruction cannot be better 'illustrated than in the ever-recurring simile, "make thy mother's milk resplendent," the full force of which we have in the powerful thought overstrained expression of the *Bundi* Queen's joy on the announcement of the heroic death of her son.

Nor has the Rajput mother failed to defend her son's rights with exemplary valour, and to teach her son how life should be sacrificed at the altar of the country and in defence of the country's independence. Look at the animated picture given by *Ferishta* of *Durgavati*, Queen of *Gurrah*, defending the rights of her infant son against Akbar's ambition. "Like another Bundi

Queen, she headed her army and fought a desperate battle with Asaf Khan, in which she was defeated and wounded. Scorning flight, or to survive the loss of independence; she, like the antique Roman in such a predicament, slew herself on the field of battle."(Tod, 1829:642).

Durgavati was only following in the footsteps of the earlier queens, the exploits of some of whom are well known in *Rajputana*. For instance, after the death of *Rana Samarsi*, on the field of *Thaneshwar*, his heir, *Kuma*, being a minor, Kuma's mother, *Korum Devi*, a princess of *Patun*, headed her Rajputs and gave battle in person to *Kutbuddin Aibak*, near Amber, when the Viceroy (*Kutbuddin*) was defeated and wounded."(Tod, 1829:259).

"In the second *Sākā* of *Chitor*, when *Bahadur Shah*, Sultan of Gujrat, invaded that far-famed fortress, the queen mother, *Jawahir Bai*, to set an example of courageous devotion to their country, appeared clad in armour and headed a sally, in which she was slain."(Tod, 1829:311).

During the famous assault on Chitor by Akbar, when the command of the fortress fell on *Fattah*, who was only sixteen years of age at the death of the *Chundawat* leader, his mother displayed heroism unparalleled in history. Colonel Tod says, 'When the *Saloomra* fell at the gate of the Sun, the command devolved on *Putta* (Fatta) of Kailwa. He was only sixteen: his father had fallen in the last shock, and his mother had survived but to rear this, the sole heir of their house. Like the Spartan mother of old, she commanded him to put on the 'saffron robe' and to die for Chitor: but surpassing the Grecian dame, she illustrated her precept by example; and lest any soft 'compunctious visitings' for one dearer than herself might dim the lustre of Kailwa, she armed the young bride with a lance, with her descended the rock, and the defenders of Chitor saw her fall, fighting by the side of her Amazonian mother. When their wives and daughters performed such deeds, the Rajputs became reckless of life."(Tod, 1829:326).

An incident taken from the annals of Mewar will illustrate

the strength, courage, and general character of Rajput women. *Ursi*, the elder brother of the *Rana Ajeysi*, "being out on a hunting excursion in the forest of *Ondwa*, with some young Chiefs of the court, in pursuit of the boar, entered a field of maize when a female offered to drive out the game. Pulling one of the stalks of maize, which grows to the height of ten or twelve feet, she pointed it, and mounting the platform made to watch the corn, impaled the hog, dragged him before the hunters, and departed. Though accustomed to feats of strength and heroism, the nervous arms of their countrywomen, the act surprised them. They descended to the stream at hand and prepared the repast, as is usual, on the spot. The feast was held, and comments were passed on the fair arm which had transfixed the boar when a ball of clay from a sling fractured a limb of the prince's steed. Looking in the direction from which it came, they observed the same damsel, from her elevated stand, preserving her fields from aerial depredators; but seeing the mischief she had occasioned, she descended to express regret, and then returned to her pursuit. As they were proceeding homewards after the sports of the day, they again encountered the damsel with a vessel of milk on her head and leading in either hand a young buffalo. It was proposed, in frolic, to overturn her milk, and one of the companions of the prince dashed rudely by her; but without being disconcerted, she entangled one of her charges with the horse's limbs and brought the rider to the ground. On inquiry, the prince discovered that she was the daughter of a poor Rajput of the *Chundano* tribe. He returned the next day to the same quarter and sent for her father, who came and took his seat with perfect independence close to the prince, to the merriment of his companions, which was checked by Ursi, asking his daughter to wife. They were yet more surprised by the demand being refused. The Rajput, after going home, told the more prudent mother, who scolded him heartily and made him recall the refusal and seek the prince. They were married, and *Hamir* was the son of the *Chundano Rajputni*.'(Tod, 1829:267-268).

"The romantic history of the *Chauhan Emperor* of Delhi abounds in sketches of female characters; and in the story of his

carrying off *Sanjogta*, the princess of Kanauj, we have a faithful picture of the sex. We see her, from the moment when, rejecting the assembled princes, she throws the 'garland of marriage' around the neck of her hero, the Chauhan, and abandons herself to all the influences of passion, mixing in a combat of five days' continuance against her father's array, witness his overthrow and the carnage of both armies, and subsequently, by her seductive charms, lulling her lover into a neglect of every princely duty. Yet when the foes of his glory and power invade Bharat, we see the -enchantress at once start from her trance of pleasure, and exchanging the softer for the sterner passions, in accents not less strong because mingled with deep affection, she conjures him, while arming him for the battle, to die for his fame, declaring that she will join him in the 'mansions of the sun."

What Hindu can read without emotion the reply of the brave and beautiful *Sanjogta*, then in the heyday of her honeymoon? On Prithvi's relating to her the dream, he saw the previous night, she said, "Victory and fame to my lord! Oh, Sun of the Chohans, in glory or pleasure, who has tasted so deeply as you? To die is the destiny not only of man but of the gods; all desire to throw off the old garment, but to die well is to live forever. Think not of self, but of immortality; let your sword divide your foe, and I will be your ardhanga (the other half) hereafter."

The army having assembled and all being prepared to march against the Islamite, the fair Sanjogta armed her lord for the encounter. "In vain she sought the rings of his corslet; her eyes were fixed on the face of the Chohan, as those of the famished wretch who finds a piece of gold., The sound of the drum reached the ear of the Chohan; it was a death knell on that of Sanjogta, and as he left her to head Delhi's heroes, she vowed that henceforth water only should sustain her. I shall see him again in the region of Surya, but never more in Yoginipur."

A more recent instance of the high spirit, undaunted courage, and a high sense of duty and honour displayed by a queen of Marwar, has been recorded by a Frenchman of note.

III the Civil War for empire amongst the sons of Shah Jahan, when *Aurangzeb* opened his career by the deposal of his father and the murder of his brothers, the Rajputs, faithful to the Emperor, determined to oppose him. Under the intrepid Rathore, *Jaswant Singh*, thirty thousand Rajputs, chiefly of that clan, advanced to the *Narbada*, and with a magnanimity amounting to imprudence, they permitted the junction of Murad with Aurangzeb.

The next morning, the action commenced, which continued throughout the day. The Rajputs behaved with their usual bravery but were surrounded, and by sunset, left ten thousand dead on the field. The Maharaja retreated to his own country, but his wife, a daughter of the *Rana* of Udaipur, 'disdained (says *Ferishta*) to receive her lord, and shut the gates of the castle.'

The French traveller, Bernier, who was present in Bharat at the time, says, "I cannot forbear to relate the fierce reception which the daughter of the Rana gave to her husband, Jaswant Singh, after his defeat and flight. When she heard he was nigh and had understood what had passed in the battle that he had fought with all possible courage; that he had but four or five hundred men left; and at last, no longer able to resist the enemy, had been forced to retreat; instead of sending someone to condole him in his misfortunes, she commanded in a dry mood to shut the gates of the castle, and not to let this infamous man enter; that he was not her husband; that the son-in-law of the great Rana could not have so mean a soul; that he was to remember, that being' grafted into so illustrious a house, he was to imitate its virtue; in a word, he was to vanquish or to die. A moment after, she was of another humour. She commands a pile of wood to be laid, that she might burn herself; that they abused her; that her husband must need be dead; that it could not be otherwise. And a little while after, she was seen to 'Change' countenance, to fall into a passion, and break into a thousand" reproaches against him. In short, she remained thus transported eight or nine days, without being able to resolve to see her husband, till at last her mother coming, brought herein

time to herself, composed by assuring her that as soon as the Raja had but refreshed himself, he would raise another army to fight Aurangzeb and repair his honour. In this story, one may see a pattern of the courage of the women in that country." (Tod, 1829:622).

13
Institution of Marriage

According to Manu, the first law-giver of humankind, there are eight types of marriages. They are *Brāhma, Daiva, Ārṣa, Prājāpatya, Āsura, Gāndharva, Rākṣasa* and *Paiśācha.* These are defined below.

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथाऽऽसुरः।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः।। मनु० 3.12

Brāhma: This is the marriage of two persons (male and female) who are well behaved, endowed with moral and ethical values, and have acquired scholarship, and after they practice Brahmacharya, it is called Brāhma marriage upon their mutual consent to be married.

Daiva: Daiva marriage is one in which the bride is decorated in attractive attire, and ornaments are given to the bridegroom, who officiates as the priest in the marriage sacrament.

Ārṣa: Ārṣa marriage is solemnized in place of consideration received from the bridegroom.

Prājāpatya: The marriage of a couple to promote the interest of married life is called the Prājāpatya.

Āsura: Āsura marriage is solemnised in place of consideration of a gift from either side.

Gāndharva: The Gāndharva marriage or love marriage is solemnised between a man and woman based on the mutual attraction with no rituals, witnesses or family participation.

Rākṣasa: Rākṣasa marriage is the forcible or fraudulent abduction of a maiden from her home to enter into marriage.

Paiśācha: In Paiśāca marriage, the modesty of a lady is abused by way of being placed under sleep or duped by a drink, or is made unconscious, or is lunar struck.

Of all these types of marriages, Brāhma is considered the best, Daiva and Prājāpatya are of a medium type, Ārṣa, Āsura, and Ghāndharva are of an inferior type, Rākṣasa is of a lower type, whilst Paiśācha is the lowest and most wicked. A man and woman should not meet each other secretly before marriage, since such a meeting of young persons may lead to an immoral and distorted life. According to Maharshi Dayanand Saraswati, when the marriageable age of boys and girls is near or say when 6 to 12 months are left in the completion of the Brahmacharya Aśrama and their education, photographs or pictures of boys could be sent to the Girls' schools, and those of girls to the Boys' schools for matching appropriate couples for marriage. If the photographs are compatible, the school record of the concerned students could be examined. After an analysis of the guṇa (qualifications), karmas, and svabhāva (temperament), the compatibility for marriage can be ascertained, and the prospective couples can be allowed to inspect each other's photo and life history to take a final decision with regard to their marriage. Should they give their consent, their convocation ceremony may be performed simultaneously with marriage.

The marriage ceremony can be performed, witnessed by their teachers from the Gurukula or their parents at the house of the bride. They may be allowed to converse with each other and hold discussions, if they so desire, in the presence of their teachers, parents and other respectable people. They are free to exchange their views on confidential issues in writing in the presence of the relatives and teachers assembled there.

As soon as they confirm their marriage, they should be given a healthy diet to strengthen their lean bodies that may result from observing penances and intensive studies during their Brahmacharya Āśrama life.

14

Language

Bharat is an extraordinary country in global history because the seers of this land imbibed a language that gave birth to all the languages of the world directly or indirectly. Sir. W. Jones (1788:422), the most intellectual of the European critics of Sanskrit literature, pronounced the Sanskrit language to be "of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." According to him (1788:360), "Sanskrit has the most prodigious compounds, some of them extending to 152 syllables." Professor Bopp (Edinburgh Review, 1820:43) also says that 'Sanskrit is more perfect and copious than the Greek and the Latin and more exquisite and eloquent than either.' Professor Max Müller (1866:203) calls Sanskrit "The language of languages, and remarks that "it has been truly said that Sanskrit is to the Science of language what Mathematics is to Astronomy."

Professor Wilson (1858:232-233) says, "The Hindus had a copious and a cultivated language." "The Sanskrit," says Professor Heeren (1833:109-110), "we can safely assert to be one of the richest and most refined of any. It has, moreover, reached a high degree of cultivation, and the richness of its philosophy is in no way inferior to its poetic beauties, as it presents us with an abundance of technical terms to express the most abstract ideas." Here, James Mill's perverted taste and inveterate prejudice against everything Hindu may be cited. When Le Pere Paolino says that 'Sanskrit is more copious than Latin. It has several words to express the same thing. The sun has more than 30 names, the moon more than 20; a house has 20, a stone 6 or 7, a least 5, an ape 10, and a crow 9.' Mr. James Mill, thereupon says that 'the highest merit of language would consist in having one name for everything which required a name and no more than one.' On this, Prof. Wilson (1858:91)

exclaims, 'what would become of poetry, of eloquence, of literature of intellect, if language were thus shorn of all that gives it beauty, variety, grace, and ...."

The distinguished German critic, Schlegel (1818:117), says, "Justly it is called Sanskrit, i.e., perfect, finished. In its structure and grammar, it closely resembles the Greek, but is infinitely more regular and therefore simpler, though not less rich. It combines the artistic fulness indicative of Greek development, the brevity and nice accuracy of Latin; whilst having a near affinity to the Persian and German roots, it is distinguished by expression as enthusiastic and forcible as theirs." He (1818:105) again says, "The Sanskrit combines these various qualities, possessed separately by other tongues: Grecian copiousness, deep-toned Roman force, the divine afflatus characterising the Hebrew tongue." He (1818:106) also says, "Judged by an organic standard of the principal elements of language, the Sanskrit excels in grammatical structure, and is, indeed, the most perfectly-developed of all idioms, not excepting Greek and Latin."

The importance of this "language of languages" is recognised when we consider, with Sir W.W. Hunter (1881:264), the fact that "the modern philology dates from the study of Sanskrit by the Europeans." The foundation of the science of comparative philology was laid by the publication of Bopp's Comparative Grammar in 1848 A.D.

Sir W. Jones' (1788:423) assertion that "Devanāgarī is the source whence the alphabets of Western Asia were derived" not only proves the great antiquity of the Sanskrit literature but points out the channel through which Sanskrit philosophy and learning flowed towards the west, and, working in the new and fresh materials available there, produced *Homer, Hesiod, Pythagoras Socrates, Plato, Aristotle, Zeno, Cicero, Scarvola, Varoo, Virgil* and others to divide the laurels of literary reputation with *Vyasa, Kapila, Gautama, Patañjali, Kaṇāda, Jaiminī, Nārada, Pāṇini, Maricī* and *Vālmīki.* The study of comparative philology, in so far as it has advanced, tends to show that Sanskrit is the mother of all Indo-European

languages. From the Sanskrit were derived the original roots and those essentially necessary words which form the basis of all these languages. In other words, the part that is common to all or most of the languages of this group is supplied to each language by Sanskrit".

Mr. Pococke (Arya, 2003: 23-24) says, "The Greek language is a derivation from the Sanskrit."[5] The learned Dr. Prichard (1813:502) says, "The affinity between the Greek language, and the old Parsi and Sanskrit is certain and essential. The use of cognate idioms proves the nations who used them to have descended from one stock. That the religion of the Greeks emanated from an Eastern source no one will deny. We must therefore suppose the religion as well as the language of Greece to have been derived in great part immediately from the East."

Sir W. Jones (1788:82-83) says, "I was not a little surprised to find that out of ten words in Du Perron's Zend Dictionary six or seven were pure Sanskrit." Professor Heeren (1833:220) says, "In point of fact, the Zend is derived from the Sanskrit." As the *Devanāgarī* is the source from which the alphabets of Western Asia are derived, so are the Sanskrit names of the

---

[5] Based upon this fact, E Pococke proceeds to assert that Indians must have dwelt in Greece, and this dwelling must have preceded the settlement of those tribes which helped to produce the corruption of the old language; or in other words, the people who spoke that language, i.e., the Bharatiyas, must have been the primitive settlers; or, at least, they must have colonised the country so early, and dwelt there so long, as to have effaced all dialectic traces of any other inhabitants: just as the Saxons displaced the feeble remains of the dialect of the ancient Britons, in this island, and imparted a thoroughly Saxon stamp to the genius of the English language. But, if the evidences of Saxon colonisation in this island-(I speak independently of Anglo Saxon history)-are strong both from language and political institutions, the evidences are still more decisive in the parallel case of an Indian colonisation of Greece, not only her Language, but her Philosophy, her Religion, her Rivers, her Mountains, and her Tribes; her subtle turn of intellect, her political institutes, and above all the Mysteries of that noble land, irresistibly prove her colonisation from India.

figures 1 to 10 the source from which most languages have derived their names for the said figures.

On the topic of numbers, the scale of calculation is common to all nations and owes its origin to Bharat. Sanskrit is the mother of all languages. The below give chart below shows how the numerals in all languages of the world travelled from Bharat.

Chart 1 (Numerals from No.1 to No. 5)

Languages	No.1	No. 2	No.3	No.4	No.5
Vedic or Indo-European:					
Sanskrit	ekaḥ/ ekas	dvau	trayas	catvārī / catvaras	*pañca
Germanic:					
Old Germanic+	*ainaz	*twai	*thrijiz	*fithwor	*fimfi
Western:					
Old English+	án	twá	þrí	féower	fíf
Middle	an	two	three	four	fif
English+:					
English	one	two	three	four	five
Scots	ane	twa	thrie	fower	fyve
Old Frisian+	en	twe	thre	fiuwer	fif
W.Frisian	ien	twa	trije	fjouwer	fiif
Frisian	aan	twæi	træi	fjauer	fieuw
(Saterland):					
Dutch	een	twee	drie	vier	vijf
W/S Flemish	ièn	Twiè	drie	viere	vuvve
Brabants	iën	Twië	draë	vi:r	vaëf
Low Saxon	een	Twee	dree	veer	fief
Emsland	*e*in	Tw*e*i	dr*e*i	f*e*iæ	fi:f

Mennonite	een	Twee	dree	fea	fief
Plautdietsch:					
Afrikaans	een	Twee	drie	vier	vyf
German	eins	Zwei	drei	vier	fünf
Central	oans	Zwoa	drai	viare	fimbfe
Bavarian:					
Swabian	oes	Zwoe	droe	vier	fümf
Alsatian	eins	Zwei	drëi	vier	fenf
Cimbrian	òan	Zbeen	drai	viar	vüf
Rimella	ais	Zwai	drei	viére	venve
Rheinfränkisch	ääns	Zwei	drej	vir	fennef
Pennsylvania	eens	Zwee	drei	vier	fimf
Luxembourgeois	eent	Zwee	dräi	véier	fënnef
Swiss German	eis	Zwei	drüü	vier	foif
Yiddish	eyns	Tsvey	dray	fir	finef
Middle High	ein	zwe:ne	dri:e	vier	fünf
German+:					
Old High	ein	Zwâ	drî	fior	fimf
German+: *Northern*					
Runic+	æinn	tvæiR	þri:R	fiu:riR	fæ:m
Old Norse+	einn	Tveir	thrír	fjórir	fimm
Norwegian	en (*Ny.* ein)	To	tre	fire	fem
Danish	én	To	tre	fire	fem
Swedish	en	Två	tre	fyra	fem
Faroese	ein	tveir	tríggir	fy'ra	fimm
Old Icelandic+	einn	tueir	þrír	fiórer	fimm

Icelandic	einn	tveir	þrír	fjórir	fimm
Eastern:					
Gothic+	ains	twai	þreis	fidwor	fimf
Crimean+	ene	tua	tria	fyder	fyuf
Italic:					
Oscan+	uinus	dus	tris	petora	pompe-
Umbrian+	uns	tuf	trif	petur-	pumpe-
Faliscan+		du	tris		*cuicue
Latin+	u:nus	duo	tre:s	quattuor	quinque
Romance:					
Mozarabic+	uno	dox	trex	quatro	chinco
Portuguese	um	dois	três	quatro	cinco
Galician	un	dous	tres	catro	cinco
Spanish	uno	dos	tres	cuatro	cinco
Ladino	unu	do	tre	cuatru	sincu
Asturian	uno	dos	tres	cuatru	cincu
Aragonese	un	dos	tres	cuatro	zinco
Catalan	un	dos	tres	quatre	cinc
Valencian	u	dos	tres	quatre	cinc
Old French+	un	deus	treis	quatre	cinc
French	un	deux	trois	quatre	cinq
Walloon	onk	deus	troes	cwate	cénk
Jèrriais	ieune	deux	trais	quat'	chînq
Poitevin	in	deùs	tràes	quatre	cénc
Old Picard+	ung	diaus	trois	katre	chincq
Picard	in	deu	trouo	kat	chink
Occitan	un	Dos	tres	quatre	cinc
(Provençal):					
Lengadocian	un	Dos	tres	quatre	cinc
Gascon	un	Dus	tres	quate	cinc
Auvergnat	vun	Dou	trei	catre	sin
Limosin	un	do:u:	trei	qua:tre	cin
Franco-	on	Doû	trâi	quatro	cin

Provençal:					
(Vaudois)					
Rumantsch	in	Dus	trais	quatter	tschintg
Grischun:					
Sursilvan	in	Dus	treis	quater	tschun
Vallader	ün	Duos	trais	quatter	tschinch
Friulian	u~ng	Doy	tre	kwàtri	chingk
Ladin	un	Doi	trëi	cater	cinc
Dalmatian+	join	Doi	tra	kwatro	chenk
Italian	uno	Due	tre	quattro	cinque
Piedmontese	ün	Dü	trè	quatr	sinc
Milanese	vun	Duu	trii	quatter	cinqu
Genovese	un	Doì	trei	quattro	çinque
Venetian	on	Do	tri	cuatro	sinque
Parmesan	v*o*n	Du	trì	cuatar	sinc
Corsican	unu	Dui	trè	quattru	cinque
Umbrian	unu	Dui	tre	quattru	cénque
Neapolitan	unë	Rujë	tréië	quattë	cinghë
Sicilian	unu	Dui	**tr**i	qua**tt**ru	cincu
Romanian	unu	Doi	trei	patru	cinci
Arumanian	unu	Doi	trei	patru	**t**in**t**i
Meglenite	unu	Doi	trei	patru	**t**in**t**i
Istriot	ur	doi	trei	påtru	**t**in**t**
Sardinian	unu	duos	tres	báttor	chimbe
Celtic:					
Proto-Celtic+	oinos	dvai	treis	qetveres	qenqe
Gaulish+	*ônos	*duô	treis	petor	*pempe
Brythonic (P-Celtic):					
Welsh	un	dau	tri	pedwar	pump
Cardiganshire	în	Tô	târ	câr	cw^i
Breton	unan	daou	tri	pewar	pemp
Vannetais	unan	deu	tri	pear	pemp

Unified	un	deu	try	peswar	pymp
Cornish+:					
Common	onan	dew	tri	peswar	pymp
Modern	on	deaw	try	pager	pemp
Devonian+	un	deu	tri	peduar	pemp
Goidelic (Q-Celtic):					
Old Irish+	óen	da	tri	ceth(a)ir	cóic
Irish	aon	dó	trí	ceathair	cúig
Scots Gaelic	aon	dà	trì	ceithir	cóig
Manx	nane	jees	tree	kiore	queig
Hellenic:					
Mycenean	e-me	du-wo	ti-ri-	qe-to-ro	
Greek+	(*hemei)	(*dwo)	(*tri-)	(*quetro)	
Classical	hei:s	dúo:	trei:s	téttares	pénte
Greek+:					
Greek	éna	dhío	tría	téssera	pénde
Cypriot	énas	thkió	dris	désseris	bénde
Tsakonian	éna	dhíu	chía	tésera	pénde
Tocharian:					
Tocharian A+	sas	Wu	tre	s'twar	päñ
Tocharian B+	se	Wi	trai	s'twer	pis'
Albanian:					
Albanian	një	Dy	tre	katër	pesë
Gheg (Qosaj)	n'â	Dy	tre	katër	pês
Tosk (Mandritsa)	ni	g'u	tri	kátrë	pésë
Armenian:					
+Classical Armenian	mi	erk'u	erekh	chorkh	hing
Armenian	mek	Yerku	yerekh	chor^s	hing
Baltic					
West:					
Old	ai:ns	dwa:i	trijan	keturja:i	pe:nkjai

Prussian+					
East:					
Lithuanian	víenas	Dù	try~s	Keturì	penkì
Latvian	viêns	Divi	trî:s	Chetri	pìeci
Latgalian	vi:ns	Divi	trejs	Chetri	pi:ci
Slavic					
East:					
Russian	odín	dva	tri	ceti:re	pÁth
	odín	dva	tri	chety're	pyat'
Belarussian	adzín	dva	try	cati:ry	pÁthh
	adzín	dva	try	chaty'ry	piac'
Ukrainian	odín	dva	tri	Cotíri	p'Áth
	ody'n	dva	tri	choty'ry	pyat'
West:					
Polish	jeden	Dwa	trzy	Cztery	pie,c'
Kashubian	jeden	Dva	tr^ë	shtërë	pjin'c
Polabian+	janü	dåvo	tåri	citêr	pa,t
Czech	jeden	dva	tr^i	chtyr^i	pêt
Slovak	jeden	dva	tri	shtyri	pät'
West	jeden	dva	try	shtyry	pet
East	jeden	dva	tri	shtyri	pejc
Upper Sorbian	jedyn	dwaj	tr^i	shtyri	pjec'
Lower Sorbian	jaden	dwa	ts'o	styrjo	pês'
South:					
Old Church	jedinu	diva	trije	chetyre	pe,ti
Slavonic+:					
Bulgarian	edín	dva	tri	chétiri	pet
Macedonian	eden	dva	tri	chetiri	pet
Serbo-Croat	jèdan	dvâ	trî	chètiri	pêt
Slovene	ena	dva	tri	shtiri	pet
Anatolian:					
Hittite+	*a:nt-	da:-	tri-	meiu-	

Luwian+	*a-	duwa-	*tarri-	*mawi-	*panku
Lycian+	sñta	tuwa	tri(ja)	teteri	
Indo-Iranian:					
Iranian					
Eastern					
Ossetian Iron	iu	dIuuæ	ærtæ	tsIppar	fondz
Digor	ieu	duuæ	ærtæ	cuppar	fondz
Avestan+	ae:uua-	duua	thra:iio:	chath Ba:ro:	pancha
Khwarezmian+	'yw	dhw	shy	cf'r	pnc
Sogdian+	'yw		dhry	chtf'r	panch
Yaghnobi	i:	du	siráu	tafó:r	panch
Bactrian+	io:go			sofaro	
Saka+	s's'au	Duva	drai	tcahora	pa**m**jsa
Pashto	yaw	Dwa	dre	tsalór	pindzé
Wakhi	i:	Bu	tru	cybyr	pa:nz
Munji	yu	Lu	sherai	chfu:r	pa:nj
Yidgha	yu	Loh	shuroi	chshi:r	panj
Ishkashmi	uk	di,	ru,	ci,fu,r	pu,ndz
Sanglechi	vak	do:u	tra:i	safo:r	panz
Shughn	yi:w	Dhu	aráy	cavó:r	pi:ndz
Rushani	yi:w	Dhaw	aráy	cavú,r	pi:ndz
Yazgulami	wu,	Dhow	cu,y	cher	penj
Sarikoli (Tashkorghani)	iw	Dhew	aróy	cavúr	pindz
Parachi	zhu	Di	shi	cho:r	po:nc
Ormuri	so:	dyo:	sh.re:	tsa:r	pe:ndz
Western Northwest:					
Parthian+	'yw	Dw		cf'r	pnj
Yazdi	ya	Du	sey	chuhr	pänj

Nayini	yak			cha:or	penj
Natanzi	yæk	Do	se	chahar	pänj
Khunsari	yäg	Dô:	se	cha:r	pe:sh
Gazi	yeg	Dü	se	cha:r	ba:ng^
Sivandi	yä	Do	se	cha:r	päng^
Vafsi	yey	Do	se	caar	pezh
Semnani	i	Do	hejrá	cha:r	panj
Sangisari	yækæ'	doo	shæ	chår	panj
Gilaki	yek	Du	se	chår	penj
Mazanderani	yak	De	se	cha:r	panj
Talysh	i	Du	se	cho	penj
Harzani	i	De	here	chö	pinch
Zaza	zhew	Di	hi:re:	chih**a**a:r	pa:nzh
Gorani	yak	d'ue	y'are	chu'a:r	panj
Baluchi	yek	Do	seh	car	penj
Turkmenistan	yak	Du	say	cha:r	panch
E Hill	yak	Do	sai	chiár	phanch
Rakhshani (Western)	y^{e}kk	dw	s^{e}y	char	p^{e}nch
Kermanji (S) *Kurdish*	yak	Du:	se:	chwa:r	pe:nj
Zaza (N) *Kurdish*	e:k	Dô	se:	cha:r	pe:nj
Bajalani	ikke:	Du:wa	sa	chwa:r	panj
Kermanshahi	yäkî'	dû'an	sî'an	chuâr	pänch
Southwest:					
Old Persian+	aiva				*pancha
Pahlavi+	e:vak	do:	si:	chaha:r	panch
Farsi	yak	do	se	chaha:r	panj
Isfahani	ye(k)	do	se	tsâr	payn
Tajik	yak	du	se	chor	panj
Tati	yæ	dy"	sæ	char	panj
Chali	i	dö	sö	cua:r	panj

Fars	yek	do	se	chår	pänj
Lari	yak	do	se	ca:r	panj
Luri	ya	du	se	cha:r	panch
Kumzari	yek	doh	soh	cha:r	panj
Nuristani:					
Ashkun	ach	d**o:**	trä	cata:	p**o:**nc
Wasi-weri	i pü:n	lü:	cshi:	ch^{i}pu:	wuchu
Kati	ev	d'u	tre	sht^{e}vo	puch
Kalasha-ala	ew	dü:	tre:	chata:	pu:~
Indic:					
Prakrit+	ekko:	do:	tao:	chatta:ri	pañcha
Ardhamagadh+	ege	Do	tao	cattaro	pa**m**ca
Pali+	eka	Dvi	ti	catu	pañca
Romany: (Gypsy)					
Spanish	yes	Duis	trin	sistar	parchen
Welsh	yek'	du:i:	trin	shto:r	pansh
Kalderash	yek(h)	Duy	trin	shtar	panz'
Syrian	e:kâ	di:	târân	shta:r	Panj
Armenian	jäku	du:^{i}	t^{e}rín	ishdó:r	Bench
Iranian	yek	Duy	terín	Ishta:r	pa:nj
Sinhalese-Maldivian:					
Sinhalese	eka	Deka	tuna	hatara	Paha
Vedda	ekamay	Dekamay	tunamay	hataramay	pahamay
Maldivian	eke	De	tine	hatare	Fahe
Northern Bharat:					
Dardic					
Kashmiri	akh	Z̤	tr'̤	co:r	pa:nc
Shina	êk	Du	**ch**e	char	poi~
Brokskat	e:k	Du	tra	ch^{h}or	Puns

Phalura	a:k	du:	tro:	chu:r	pa:nzh
Bashkarik	ak	du:	**t**ha:	cho:r	Panj
Tirahi	ek	do:	tre	cawo:r	Panc
Torwali	ek	du	cha	chau	Pan
Wotapuri	yek	du:	**t**a:	cawu:r	Panzh
Maiya	ak	du:	**t**ha:	saur	pa:nz
Kalasha	ek	du	tre	chau	P**o**ñ
Khowar	i	ju	troy	chhor	Ponj
Dameli	ek	du:	trâ	cho:r	pâ~ch
Gawar-bati	yok	du:	l^{y}e	cu:r	po:nc
Pashai	i:	do:	trä	cha:r	Panja
Shumashti	yäk	du:	l^{y}y	cöuur	po:n
Nangalami	yak	du:	**s**le:	ch^{u}or	Pa**n**
Dumaki	ek	dui	**c**ai	chouur	Poi
Western					
Marathi	ek	don	ti:n	char	pac
Konkani	êk	dôn	tin	char	panch
Sindhi	hiku	bba	**t**i:	ca:re	pañja
Khatri	hakro	bo	trê	chár	panj
Lahnda	hikk	do:e:	trä	cha:r	pañ
Central					
Hindi/ Urdu	ek	do	ti:n	ca:r	pã:c
Parya	yek	do	tin	char	panj
Punjabi	yk	do	tyn	car	p^{e}ñj
Siraiki	hik	du	tre	ca:r	pañj
Gujarati	ek	be	tr^{e}ñ	car	pãc
Rajasthani	e:k	do:y	ti:n	chya:r	pã:ch
(Marwari)					
Banjari	ek	di	tin	caar	paanc
(Lamani)					
Malvi	e:k	do:	ti:n	cha:r	pã:ch
Bhili	e:k	be:	te:n.	sya:r	pã:s
Dogri	ik	do:	trai	cha:r	pañj
Kumauni	e:k	dwi:	ti:n	cha:r	pã:ch

Garhwali	e:k	dwi:	ti:n	cha:r	pã:ch
W Pahari	e:k	Dui	co:n	tsa:r	pa:ndz
Khandeshi	e:k	do:n	ti:n	cha:r	pa:ch
East Central:					
Nepali	ek	Dui	tin	cha:r	pa:nch
Maithili	ek	du:	ti:n	cha:ri	pã:ch
Magahi	ek	du:	ti:n	ca:r	pa:ñc
Bhojpuri	e:k	Dui	ti:n	ca:ri	pã:c
Awadhi (Kosali)	e:k	Dui	ti:ni	ca:ri	pã:c
Chattisgarhi	e:k	Dui	ti:n	cha:r	pã:ch
Eastern:					
Oriya	ek	du'i	tini	chaari	paanjch
Bengali	æk	Dui	tin	car	Pãc
Assamese	ek	Dui	tini	sari	Pãs
Mayang	a:	du:	tin	sa:ri	pa:z
Elamite					
Elamite+	Ki	--	atbazash		
Northwest:					
Brahui	Asi	Ira:	musi	cha:r	Panch
Northeast					
Kurukh	O**nt**a:	E**mr**	mu:nd	na:kh	pance:
Malto	Ort	Irw	ti:ne	ca:re	pa:ce
Central:					
Kolami	okkod	i:ral	muyal	nallav	Seyyav
Naiki	okko	iro**t**el	muggur	nalgur	
Parji	o:kuri:	irul	mu:ir	nilir	se:vir
Gadaba	okur	iruvul	muvur	naluvur	aydu-gur
Telugu	oka**t**i	re**nd**u	muu**d**u	naalugu	Aydu
Gondi	undi:	rend	mu:nd	na:lu:ng	siya:ng
Koya	orro	re**nd**u	mu:n.**d**u	na:lu	a:y**d**u
Konda	un<u>r</u>i	ru**nd**i	mu:n<u>r</u>i	na:lgi	Aydu

Manda	ru	ri		lalur	Seyyur
Pengo	ro	ri	tin	car	Pãc
Kui	ro	ri	muñji	na:lgi	Singgi
Kuvi	ro:ndi	rindi	ti:ni	sa:ri	pa:sa
South					
Tulu	onji	radd	mu:ji	na:l	Ein
Koraga	onji	raddi	muji	nali	ayni
Kannada	ondu	eraDu	muuru	naaku	aydu
Badaga	ondu	eradu	mu:ru	na:ku	aidu
Kodagu	ondü	dandü	mu:ndü	na:tü	anji
Kurumba	-onde	-eddu	-mu.ru	-na.ku	-eyidu
Toda	wïd	e:d	mu:d	no:ng	üz,
Kota	vodde	yede	mu:nde	na:ke	anje
Tamil	onrru	eranndu	moonrru	naanku	i:ynthu
Malayalam	onnu	rantu	mu:nnu	na:lu	ancu
Irula	vondu	irndu	mura	na:ku	eindu
Nahali:					
Nahali	bidum	irar	motho	na:lo	pãco
Burushashki					
Hunza	hik	altó	iskí	wálti	cshindí
Yasin	hek	Alto	iskí	wálte	cendí
Basque:					
Ancient *Basque+:*	*bade	*biga	*(h)ilur	*laur	*bortz(e)
Basque	bat	Bi	hiru	lau	bost
Etruscan:					
Etruscan	thu(n)	Zal	ci	huth	mach
Hurrian:					
Hurrian	--	Shin	kig	tumni	---

Chart 2 (Numerals from 6 to 10)

Languages	**No. 6**	**No. 7**	**No. 8**	**No. 9**	**No. 10**
Vedic Sanskrit	*ṣaṭa*	*Sapta*	*Aṣṭa/ aṣṭau*	*navam*	*daam*
Germanic					
Old Germanic+ Western	*seks	*sibum	*ahto:	*niwun	*tehun
Old English+	sex	Seofon	eahta	nighon	Tíen
Middle English+	six	Seven	eihte	nien	Ten
English	six	Seven	eight	nine	Ten
Scots	sax	Seiven	aicht	nyne	Ten
Old Frisian+	sex	Sigun	achta	nigun	Tian
W.Frisian	seis	Sân	acht	njoggen	Tsien
Frisian (Saterland)	sæks	Sogen	oachte	njugen	Tjoon
Dutch	zes	zeven	acht	negen	Tien
W/S Flemish	zèsse	ze:vne	achte	ne:gne	Tiene
Brabants	zes	ze:ve	acht	ne:ge	Ting
Low Saxon	söß	söven	acht	negen	Teihn
Emsland	z*e*s	z*e*:bm	axt	n*e*:ng	Tain
Mennonite Plautdietsch	sass	säwen	acht	näajen	Tian
Afrikaans	ses	sewe	agt	nege	Tien
German	sechs	sieben	acht	neun	Zehn
Central Bavarian	sechse	simme	aochte	naine	Zene
Swabian	sechs	siibe	acht	noen	Zaen
Alsatian	sex	seve	acht	nin	Zehn
Cimbrian	sèks	siban	acht	naün	Zègan
Rimella	zhakshe	shìbne	achtwe	nine	Zìne
Rheinfränkish	sechs	siwe	acht	nin	Zeen
Pennsylvania	sex	siwwe	acht	nein(e)	Zeh

Luxembourgois	sechs	siwen	aacht	néng	Zéng
Swiss German	sächs	siebë	acht	nüün	Zäh
Yiddish	zeks	zibn	akht	nayn	Tsen
Middle High German+	sëhs	siben	ahte	niun	Zëhen
Old High German+	sehs	sibun	ahto	niun	Zehan
Northern					
Runic+	sæx	siu:	a:tta	ni:u	ti:u
Old Norse+	sex	sjau	átta	níu	tíu
Norwegian	seks	sju	åtte	ni	ti
Danish	seks	syv	otte	ni	ti
Swedish	sex	Sju	åtta	nio	tio
Faroese	seks	Sjey	átta	níggju	tíggju
Old Icelandic+	sex	Siau	átta	nío	tío
Icelandic	sex	Sjö	átta	níu	tíu
Eastern					
Gothic+	saíhs	Sibun	ahtau	niun	taíhun
Crimean+	seis	Sevene	athe	nyne	thiine
Italic					
Oscan+	*sehs	*seften	*uhto	*nuven	*deken
Umbrian+	sehs-			*nuvim	*desem
Faliscan+	zex	*zepten	octu	*neuen	
Latin+	sex	Septem	octo:	novem	decem
Romance					
Mozarabic+	xaix	Xebte	oito	(nove)	diex
Portuguese	seis	Sete	oito	nove	dez
Galician	seis	Sete	oito	nove	dez
Spanish	seis	Siete	ocho	nueve	Diez
Ladino	sex	Sieti	ochu	muevi	Dies
Asturian	seis	Siete	ochu	nueve	Diez

Aragonese	seis	Siet	güeito	nueu	Diez
Catalan	sis	Set	vuit	nou	Deu
Valencian	sis	Set	huit	nou	Deu
Old French+	sis	Set	oit	nous	Dis
French	six	Sept	huit	neuf	Dix
Walloon	shijh	Set	ût	noûf	Dijh
Jèrriais	six	Sept	huit	neuf	Dgix
Poitevin	sis	Sét	uit	neùv	Dis
Old Picard+	sies	siet	wict	niuf	Deis
Picard	sis	siet	uit	neuf	Dich
Occitan (Provençal)	sièis	sèt	vuèch	nòu	Dètz
Lengadocian	sièis	sèt	uèch	nòu	Dètz
Gascon	shèis	sèt	ueit	nau	Dètz
Auvergnat	siei	sé	veu	neu	Dié
Limosin	siei	se	hue	no:	Die
Franco-Provençal (Vaudois)	sî	sat	houit	nâo	Dyî
Rumantsch Grischun	sis	set	otg	nov	Diesch
Sursilvan	sis	siat	otg	nov	Diesch
Vallader	ses	set	ot	nuov	Desch
Friulian	sîs	syet	vot	nûf	Dîs
Ladin	síes	set	òt	nuéf	Díesc
Dalmatian+	si	sapto	guapto	nu	Dik
Italian	sei	sette	otto	nove	Dieci
Piedmontese	sés	sèt	öt	nöu	Dés
Milanese	sés	sètt	vòtt	noeuv	Dés
Genovese	sei	sette	euttu	neuve	Dexe
Venetian	sié	sete	oto	nove	Diese
Parmesan	s*e*:s	s*e*t	*o*t	n*o*:v	d*e*:z
Corsican	sei	sette	ottu	nove	Dece
Umbrian	séi	sétte	òtto	nòe	Dèsce

Neapolitan	sèië	sèttë	òttë	nòvë	Riécë
Sicilian	sie	setti	òttu	novi	dèci
Romanian	s,ase	s,apte	opt	nouâ	zece
Arumanian	s,ase	s,apte	optu	noauâ	**d**a**t**e
Meglenite	s,asi	s,apti	uopt	nou	ze**t**i
Istriot	s,åse	s,åpte	opt	devet	deset
Sardinian	ses	Sette	otto	nove	deghe
Celtic					
Proto-Celtic+	svex	Septn	octô	nevn	decn
Gaulish+	suex	Sextan	*oxtû	*navan	decam
Brythonic (P-Celtic)					
Welsh	chwech	Saith	wyth	naw	deg
Cardiganshire	sich	Soch	nîch	noch	dê
Breton	c'hwec'h	Seizh	eizh	nav	dek
Vannetais	huéh	Seih	eih	naù	dek
Unified Cornish+	whegh	Seyth	eath	naw	dek
Common	hwegh	Seyth	eth	naw	deg
Modern	whee	Sith	eath	nawe	deeg
Devonian+	hueh	Seith	eith	nau	dek
Goidelic (Q-Celtic)					
Old Irish+	se	Secht	ocht	noi	Deich
Irish	sé	Seacht	ocht	naoi	Deich
Scots Gaelic	sia	Seachd	ochd	naoi	Deich
Manx	shey	Shiaght	hoght	nuy	Jeih
Hellenic					
Mycenean Greek+	we- (*wex-)			e-ne-wo (*ennewo-)	
Classical Greek+	héx	Heptá	októ:	ennéa	Déka
Greek	éksi	Eftá	oxtó	ennéa	Dhéka

Cypriot	éksi	eftá	oxtó	eniá	Dhéga
Tsakonian	ékse	eftá	oxtó	enía	Dhéka
Tocharian					
Tocharian A+	säk	spät	okät	ñu	s'äk
Tocharian B+	skas	sukt	okt	ñu	s'ak
Albanian					
Albanian	gjashtë	shtatë	tetë	nëntë	Dhjetë
Gheg (Qosaj)	gh'asht	shtat	tet	nân	Dhet
Tosk (Mandritsa)	g'áshtë	shtátë	tétë	në'ntë	Zjétë
Armenian					
+Classical Armenian	vec^{h}	evt^{h}n	ut^{h}	inn	t'asn
Armenian	vec	yot^{h}	ut^{h}	inn	Tas
Baltic					
West					
Old Prussian+	*usjai	*septi:njai	*asto:njai	*newi:njai	desi:mtan
East					
Lithuanian	sheshì	septynì	ashtuonì	devynì	de:shimt
Latvian	seshi	septini	astôni	devini	Desmit
Latgalian	seshi	septeni	ostoni	deveni	Desmit
Slavic					
East					
Russian	shesth shest'	semh sem'	vósemh vósem'	dévÁth dévyat'	désÁth désyat'
Belarussian	shesthh shesc'	sem sem	vósem vósem	dzévÁthh dzéviac'	dzésÁthh dzésiac'
Ukrainian	shsth shist'	sm sim	vos-m vísim	dév'Áth devyat'	désÁth desyat'
West					
Polish	szes'c'	Siedem	osiem	dziewie,c'	dziesie,c'
Kashubian	shesc	Sétmë	woesmë	dzevjin'c	dzesin'c

Polabian+	sist	Sidêm	visêm	diva,t	disa,t
Czech	shest	Sedm	osm	devêt	deset
Slovak	shest'	Sedem	osem	devät'	desat'
West	shest	Sedem	ossem	devat	desat
East	shesc	Shedzem	osem	dzevec	dzeshec
Upper Sorbian	shêsc'	Sydom	wosom	dz'ewjec'	dz'esac'
Lower Sorbian	sêsc'	Sedym	wosym	z'ewjes'	z'ases'
South					
Old Church Slavonic+	shesti	Sedmi	osmi	deve,ti	dese,ti
Bulgarian	shest	Sédem	ósem	dévet	Déset
Macedonian	shest	Sedum	osum	devet	Deset
Serbo-Croat	shêst	Sëdam	ösam	dëve:t	dëse:t
Slovene	shest	Sedem	osem	devet	Deset
Anatolian					
Hittite+		shipta-			
Luwian+			*hakta u	*nu-	
Lycian+			aitãta	ñuñtãta	
Indo-Iranian					
Proto-Indo-Iranian+	*(k)swacsh	*sapta	*ashta:	*nawa	*daca
Iranian					
Eastern					
Ossetian Iron	æxsæz	Avd	ast	farast	Dæs
Digor	æxsæz	Avd	ast	farast	Dæs
Avestan+	xshuuash	Hapta	ashta	nauua	Dasa
Khwarezmian+	'x	'bhd	'sht	sh'dh	Dhs
Sogdian+	wghwshw	'Bt	'sht	nw'	
Yaghnobi	uxsh	avd	asht	naw	Das
Bactrian+					
Saka+	ksäta'	hauda	hasta	nau	Dasau
Pashto	shpag	owé	até	ne	les
Wakhi	sha:d	yb	at	na:w	Dhas

Munji	a:xshe	avde	ashkie	nau	Dah
Yidgha	uxsho	avdo	ashcho	nov	Los
Ishkashmi	xu,l	uvd	ot	naw	Da
Sanglechi		haft	ha:**t**		Das
Shughn	xo:gh	wu:vd	waxt	no:w	dhi:s
Rushani	xu:,w	wu:vd	waxt	no:w	Dhes
Yazgulami	xu	uvd	uxt	nu	dhu,s
Sarikoli (Tashkorghani)	xel	üvd	woxt	new	Dhes
Parachi	xi	ho:t	'osht	no:	do:s
Ormuri	shah	ho:	ha:nsht	nah	Das
Western Northwest					
Parthian+	shwh	hft			
Yazdi	shash	haf	hash		
Nayini					De
Natanzi	shæsh	haft	hasht	noh	d'e
Khunsari	shäsh	häft	häsht	no:u	de:i
Gazi	shösh	häf	häsh	nô:^{u}	de:
Sivandi	shush	häf	häsh	nu	da
Vafsi	shish	Haf	hash	no	dah
Semnani	shash	Haf	hash	na	das
Sangisari	shash	Haft	hasht	na	das
Gilaki	shish	Haf	hash	noh	da
Mazanderani	shesh	Haft	hasht	ne	da
Talysh	shash	Haft	hasht	nav	då
Harzani	shosh				doh
Zaza	shesh	**H**ewt	**h**esht	new	des
Gorani	shIsh	Hawt	hasht	no	da
Baluchi	sh^{e}sh	h^{e}pt	h^{e}sht	nw	d^{e}h
Turkmenistan	shash	Apt	asht	no:	da
E Hill	shash	Hapt	hasht	nuh	dah
Rakhshani (Western)	sh^{e}shsh	(h)ept	(h)esht	nw	de

Kermanji (S)	shash	Hawt	hasht	no:	da
Kurdish					
Zaza (N)	shash	Haft	hasht	na	Da
Kurdish					
Bajalani	shish	ha:ft	hasht	nu:	Da
Kermanshahi	shäsh	Haft	häsht	nö^	dé:
Southwest					
Old Persian+			*ashta	*nava	*datha
Pahlavi+	shash	Haft	hasht	nuh	Dah
Farsi	shesh	Haft	hasht	noh	Dah
Isfahani	shish	Haf	hash	no:	Da
Tajik	shash	h=aft	h=asht	nu:h=	dah=
Tati	shæsh	Hæft	hæsht	ny"h	Dæh
Chali	shesh	Haft	hasht	nö	da:
Fars	shisht	Haft	häst	nu	das'a
Lari	Shish	'aft	'asht	no	Da
Luri	Shish	haf	hash	nuh	Dah
Kumzari	Shish	haf'ta	hash'ta	na'hata	da'hata
Nuristani					
Ashkun	shû:	su:t	o:sht	no:	Dus
Wasi-weri	wu:sh	sëtë	a:stë	nu:~	Lezë
Kati	Shu	sut	usht	nu	Duc
Kalasha-ala	shu:	so:t	o:sht	nu:~	do:sh
Indic					
Prakrit+	ch`a	satta	a**tt**a	n.ava	Dasa
Ardhamagadhi	Cha	satta	a**tt**ha	nava	Dasa
+					
Pali+	Cha	satta	a**tt**ha	nava	Dasa
Romany					
(Gypsy)					
Spanish	Jol	estér	ostor	nébel	Esden

Welsh	Shov	trin t'a: shto:r	du:vari: shto:r	shto:r t'a: pansh	i desh
Kalderash	Shov	yeftá	oxtó	in'yá	Desh
Syrian	sha:s	h.o:**t**	h.aish**t**	na:	da:s
Armenian	shesh	haft	ha:sht	nu	Dê
Iranian	Shov	efdá:	óxto	enná	Desh
Sinhalese-Maldivian					
Sinhalese	Haya	hata	a**t**a	namaya	Dahaya
Vedda	pahama y tava ekamay	pahama y dekama y	paham ay tunama y	pahama y hataram ay	paham ay tava paham ay
Maldivian	Haie	hate	ashe	nue	Diha
Northern Bharat: Dardic					
Kashmiri	shah	Sat	e·**t**h	naw	da
Shina	**sh**a	Sât	Â~**sh**	nau~	daï
Brokskat	**s**a	sa:t	A:**s**t	nu	da:sh
Phalura	**sh**oh	sa:t	A:**sht**	nu:~	da:sh
Bashkarik	sho:	Sat	a**t**h	num	dash
Tirahi	xo	Sat	axt	nab	dah
Torwali	sho:	Sat	a**t**	no:m	dash
Wotapuri	sho:	Sat	a**t**	nau	dash
Maiya	sho:h	sa:t	a:**t**h	nau~	dash
Kalasha	**sh**o	Sat	a**sht**	nõ	dash
Khowar	chhoy	Sot	osht	nyuf	josh
Dameli	**sh**o	Sat	a**sh**t	nõ:	dash
Gawar-bati	**sh**uo:	set	o:**st**	nu:~	dosh
Pashai	**ch**ha	sa:ta	a:**sht**a	na:w	da:y
Shumashti	**sho**o	Sa	â**sht**	nu:	däs
Nangalami	**s**o:	Sat	õ:**st**	nu:~	das

Dumaki	**sh**a	Sot	o**sh**t	nau	dai
Western					
Marathi	seha	Sat	a**t**h	neu	deha
Konkani	sô	Sat	atth	nov	dha
Sindhi	cha	Sata	a**t**ha	nava	**dd**aha
Khatri	cho	Sat	ath	nu	Dô
Lahnda	ch`e:	Satt	a**tt`**	nå~	**d**a:h
Central					
Hindi/ Urdu	chai	sa:t	a:**t**h	nau	Das
Parya	chhe	Sat	a**t**	nu	Das
Punjabi	che	set	**e**t	newng	des
Siraiki	chi	sat	a**t**h	naõ	Dah
Gujarati	che	sat	a**t**h	nev	des
Rajasthani (Marwari)	ch`aw	sa:t	a:**t`**	naw	Das
Banjari (Lamani)	Cho	saat	aaT	naw	Das
Malvi	ch`e:	sa:t	a:**t`**	naw	Das
Bhili	so:	xa:t	a:**t`**	naw	Dax
Dogri	ch`e:	sat	a**t`**	nau	Das
Kumauni	ch`ai	sa:t	a:**t`**	nau	Das
Garhwali	ch`ai:	sa:t	a:**t`**	nau	Das
W Pahari	tsho:	sa:**t**	a:**t**:h	no:	do:sh
Khandeshi	ch`a	sa:t	a:**t`**	naü	Das
East Central					
Nepali	Cha	sa:t	a:**t**	nau	Das
Maithili	ch`a:	sa:t	a:**t'**	náu	Dash
Magahi	Chau	sat	a:**t**h	nau	Das
Bhojpuri	chæ	sa:t	a:**t**h	nao	Das
Awadhi (Kosali)	cha:	sa:t	a:**t**h	nuu	Dus
Chattisgarhi	ch`e:	sa:t	a:**t`**	no:	Das
Eastern					
Oriya	cha'a	saat	aa**t**h	na'a	Dash

Bengali	choy	sat	a**t**	noy	Dosh
Assamese	sei	xat	ath	ne	deh
Mayang	soy	ha:d	a:t	nau	Dos
Elamite					
Elamite+					
Northwest:					
Brahui	shash	Haft	hasht	no:	Dah
Northeast					
Kurukh	soyye:	satte:	a**tt**he:	nai**m**ye:	dasse:
Malto	so:ye	sa:te	a:**t**e	noye	da:se
Central					
Kolami	saa / a:r	sa.t	a.t	nov	daa
Naiki					
Parji	se:je:n				
Gadaba	a:ru-gur				padi-mandi
Telugu	aaru	Eedu	enimidi	tommidi	padi
Gondi	sa:ru:ng	e:**r**u:ng	armur	anma	putth
Koya	a:ru	e:**d**u	ennimidi	tommidi	padi
Konda	a:ru	e:**r**u			
Manda					
Pengo	co	Sa**t**	at	nov	das
Kui	sajgi	Odgi	a:**t**u	na	dashu
Kuvi	so:	sa:ta	a:**t**a	no:	dos
South:					
Tulu	a:ji	**e:**l	e**n**ma	ormba	patt
Koraga	aji	Eli			pattu
Kannada	aaru	eeLu	eNTu	ombattu	Hattu
Badaga	a:ru	Iyyu	ettu	ombattu	Attu
Kodagu	a:rü	ye:lü	yettü	oyimbadü	pattü
Kurumba	-a.ru	-ö.lu	-öttu	-embadu	-pattu

Toda	o:r	Öw	öt	Winboth	Pot
Kota	a:re	ye:ye	yette	vorapa:de	Patte
Tamil	aarru	aezhu	a:ddu	Onpathu	paththu
Malayalam	a:ru	e:lu	ettu	Onpatu	Pattu
Irula	aru	elu	yettu	vombadu	Pattu
Nahali					
Nahali	cha:h	sato	atho	Nav	Das
Burushashki					
Hunza	mishíndi	thalé	altámbi	Huntí	Tóorimi
Yasin	bishínde	thalé	altámbe	Hutí	Tórom
Basque:					
Ancient Basque+				bade-eratsi	
Basque	sei	Zazpi	zortzi	bederatzi	Hamar
Etruscan					
Etruscan	sa	semph	Cezp	enva?	Zar
Hurrian					
Hurrian	--	shindia	--	Nizhi	Eman

In addition to the analogy of numerals cited above, we cite an analogy of certain verbal forms of the Sanskrit language with Zend, Greek and Latin that provide important information on the origin of various languages of the world from Sanskrit.

Analogy of Verbs

Singular:

Sanskrit	Zend	Greek	Latin
Dad-a-mi	Dadha-mi	Dido-mi	Do
Dada-s	Dadha-si	Dido-s	Da-s
Dada-te	Dadha-te	Dido-ti	D-a-t

Plural:

Dad-mas	Dade-mahi	Dido-mes	Da-mus

Dat-tha	Dasta	Dido-te	Da-tis
Dad-te	Dade-nti	Dido-nti	Da-nt

General View of the Verbs on Persons

First Person:

Sanskrit	Zend	Greek	Latin
Tiṣthāmi	...Histami	...Histemi	...Sto
Dadāmi	...Dadhami	...Didomi	...Do
Asmi	...Ahmi...	...Emmi	...Sum
Bahrāmi	...Barami	...Phero	...Fero
Vahāmi	...Vazami	...Eko...	...Veho
Second Person:			
Asi	...Ahi...	...Essi...	...Es
Tiṣthasi	..Histht'hahi	...Histes...	...Stas
Dadasi	...Dadhahi	...Dios...	...Das
Bharasi	...Barahi	Phereis	...Fers
Dadhyas	...Daidhyao	...Didoies	...Des
Bhares	...Bharois	...Pherois	...Feras

Second Person Plural:

Tiṣthatha	..Hist'hat'ha	...Histate	...Statis
Bharatha	...Bara'ha	...Pherete	...Fertis
Ti—haha	...Histaeta	...Histaite	...Stetis
Dadyata	...Daidhyata	...Didoiete	...Detis
Bhareta	...Baraeta	...Pheroite	...Feratis

Third Person:

Ast...	...Ashti	...Esti	...Est

Tithati	...Histhtoti	...Histate	...Stat
Dadati	...Dadha	...Didote..	...Dat
Barati	...Baraite	...Phere(t)i	...Fert
Bharet	...Baroit...	...Pheroi	...Ferat
Dadyat	...Daidhyat	...Dedoie	...Det
Third Person Plural:			
Santi...	...Hente...	...(S) enti	...Sunt
Ti—hanti	...Histenti	...Histanti	...Stant
Dadati	...Dadenti	...Didonti	...Dant
Bharanti	...Barenti	...Pheronti	...Ferunt
Vahanti	...Vazenti	...Ekhonti	...Vehunt

View of "Didomi" in the Future Tense

Singular:

Zend		Greek.
Da-symi	...	...Do-so.
Da-saysi	...	...Do-seis
Da-syati	...	...Do-sei
Dual		
Da-syat'has	...	...Do-seton
Da-syatas	...	...Do-seton
Plural:		
Da-syamas	...	...Do-somen
Da-syatha	...	...Do-sete
Da-syanti	...	...Do-sonti

Supines and Infinitive:		
Sanskrit		Latin
Sthā-tum, to stand	...	...Statum
Dā-tum, to give	...	...Datum
Jñā-tum, to know	...	...No-tum
Pātum, to drink	...	...Potum
E-tum, to go	...	...Itum
Stra-tum, to stew	...	...Stratum
Aṅk-tum, to anoint	...	...Unctum
Svani-tum,to sound	...	...Son-i-tum
Sarp-tum, to go	...	...Serptum
Vami-tum,to vomit	...	...Vomitum
Pesh-tum, to bruise	...	...Pistum
Jani-tum, to beget	...	...Gen-i-tum

The founder of comparative philology, Mr. F. Bopp (1845), says that at one time, Sanskrit was the one language spoken all over the world. Louis Jacoliot (Arya, 2016:27) considers Sanskrit as the source of all the European languages of the present day. He also provides proof thereof. Miss Carpenter (Arya, 2007:192) says that though the original home of Sanskrit is Āryāvartta, it has now been proved to have been the language of most of the countries of modern Europe in ancient times. A German critic says that "Sanskrit is the mother of Greek, Latin and German languages and that it has no other relation to them. This is the reason why Max Müller calls it the ancient language of the Aryas."

The great antiquity of the Bharatiya civilisation is unquestionably beyond comparison, and the antiquarians are unanimous as to the incomparable antiquity of the Sanskrit literature also. Professor Heeren (1833:201-202) says that

Sanskrit Literature is not only very rich but also extremely ancient.

The oldest writings of the oldest nations, except the Bharatiyas, are, according to some Orientalists, the records of various developments of Buddhism, which took its rise in Bharat after the decline of the Vedic religion. Count Bjornstjerna (1844:110) says, "The so-called Hermes Scriptures (the names of all the sacred writings of the Egyptians) contain metaphysical treatises in the form of a dialogue between Hermes (Spiritual wisdom) and *Todh, Bodh, Buddh* (earthly wisdom), which throughout exhibit the doctrines of Buddhism." Again, "the early Egyptian writing which in the translation is called *Pimander's Hermes Trismegistus*, and forms a dialogue between Pimander (the highest intelligence) and Thodt, (Bodh, Buddha) which develops the metaphysics of the Buddhists touching the trinity."

Mr. Weber (1878:5) says, "And while the claims of the written records of Bharatiya literature to high antiquity are thus indisputably proved by external geographical testimony, the internal evidence in the same direction, which may be gathered from their contents, is no less conclusive."

Sanskrit Studies outside Bharat

Here, it would not be out of context to inform that Sanskrit originated in Bharat but became popular throughout the world due to its antiquity and all-pervading features. Sanskrit studies in the West started in the 16th and 17th centuries with the advent of Europeans in Bharat.

The mercantile community of Europe came to Bharat to plunder the wealth of this country in the name of business. They were attracted by the richness of this country and aspired to settle here permanently as rulers. They were well aware of the fact that to rule a foreign land, one has to preach one's ideology and get it accepted by the indigenous inhabitants. It was also realised by them that no country can be ruled politically unless it is dominated ideologically. The political victory cannot go a long way and unless it is supported by an

ideological victory. To dominate Bharata ideologically, it was mandatory on their part to Christianize this country. And for Christianizing Bharat, it was necessary to uproot the mighty foundations of the great culture of this country. The cultural foundations of Bharat were based upon the Sanskrit language and its vast and most ancient literature, like the Vedas. So, owing to their political obligations, the studies of the Sanskrit language and literature were initiated by Europeans only with the sole intention of distorting the history and culture of this country so that confusion may be created in the minds of Bharatiyas regarding the roots of their culture. And the confused Bharatiya folks could have been easily converted to the Christian fold, which would have helped fulfil their motive of the permanent rule of Bharat based upon the uniform Christian ideology.

To take up these studies Royal Asiatic Society of Bengal was founded in Calcutta in 1784 by Sir William Jones, who came to Bharat on 25 September 1783 as a Puisne Judge of the Old Supreme Court, with the help of Charles Wilkins, who arrived in Bharat about a decade earlier, i.e., in 1770. Other orientalists who arrived before Jones were Nathaniel Brassey Halhed (1772) and Jonathan Duncan (1772). All these were known as Warren Hastings's "bright young men". They paved the way for the two future institutions - The Asiatic Society and the College at Fort William. All the Orientalists who became famous in history clustered around either the Society or the College or both. The name of the society went through several changes like The Asiatic Society (1784-1825), The Asiatic Society of Calcutta (1825-1832), The Asiatic Society of Bengal (1832-1935), The Royal Asiatic Society of Bengal (1936-1951) and The Asiatic Society again since July 1951.

The Society, of course, was the pioneer and first institute in the field to encourage Sanskrit studies among European scholars. Later a Royal Asiatic Society of Great Britain and Ireland was also founded in 1823 by a group of orientalists led by the Sanskrit scholar Henry Colebrooke, who had worked in South Asia and wished to pursue the objectives set out in the

Society's Royal Charter of 1824 to encourage European subjects and discourage Asian and Bharatiya subjects to achieve the evangelical and political goals".

During the Nineteenth Century, the Royal Asiatic Society remained one of the pioneering centers in Britain to propagate the distorted and misinterpreted version of ancient Bharatiya literature in the garb of scientific development of the West. To achieve their political and evangelical goals, the British hired needy and poor scholars like Max Müller. Such scholars were given handsome remuneration to conduct a deep study of Bharat and to present a distorted picture of the great Bharatiya culture, history and civilisation by twisting and manipulating the factual figures available in its copious and rich literature.

Max Müller's first reaction bears out this fact unimaginably true. In one of his letters addressed to the Duke of Orgoil, the then Secretary of State for Bharat, he wrote on 16th Dec. 1868 (Georgina Adelaide Müller, 1902: Chp. XVI, p.358),'The ancient religion of Bharat is doomed, and if Christianity doesn't step in, whose fault will it be?'

In a letter addressed to his wife, Georgina Adelaide Müller, on December 9, 1867, Prof. Max Müller wrote (Georgina Adelaide Müller, 1902: Chap. XV, p. 328):

'I still have a great work to do, and I often feel that I might have done a great deal more if I had kept the one object of my life more steadily in view. I sometimes wish you would help me more in doing that, and insist on my working harder at the 'Veda' and nothing else. I hope I shall finish that work and feel convinced that though I shall not live to see it, yet this edition of mine and translation of Vedas will hereafter tell to a great extent on the fate of Bharat and on the growth of millions of the souls in this country.'

At the same time, he further observes:

> 'It is the root of their religion, and to show them what the root is, I feel sure, is the only way of uprooting all that has sprung from it during the last 3,000 years.

The text of his letter is self-explanatory to the fact that Max Müller pursued Indic studies with an ulterior motive, and he was more or less successful in his efforts. His friend Dr. E.B. Pusey, who was an English churchman and for more than fifty years Regius Professor of Hebrew at Christ Church, Oxford, hurls praises on him for the good job done by him for which he was awarded the position of Sanskrit Chair. He also makes a mention of his support in his elevation to the Chair. He writes on June 2, 1860 (Georgina Adelaide Müller, 1902: Chap. XII, p. 237-38):

E B Pusey (1800-1882)

'My dear Professor, On the first election to the Sanskrit Chair, you will have heard that we were divided between two great names. Professor Wilson, whose first-rate Sanskrit knowledge was in the mouth of everyone, and Dr. Mill, who, many of us thought, might fulfil the object of the founder better by giving to the Professorship a direct missionary turn. The same thought would naturally recur to us now, and I have kept myself in suspense since our sudden loss of Professor Wilson. **My first impression, however, is my abiding conviction that we should be best promoting the intentions of the founder by electing yourself, who have already done so much to make us fully acquainted with the religious systems of those whom we wish to win to the Gospel**. It is obvious that without this knowledge a missionary must be continually at fault, ignorant alike of the points of contact of which, after the manner of St. Paul, he may avail himself, or of those which present the chief obstacles to the reception of the Gospel in the minds of those whom he would win. I cannot but think then that your labours on the Vedas-while they attest to your wonderful power in mastering this ancient Sanskrit (and of course of the more modern Sanskrit, through which you had access to the older), and while they evince, as **I understand, great philological talent, beyond the knowledge of Sanskrit itself-are the greatest gifts which have been bestowed on those who would win to Christianity**

the subtle and thoughtful minds of the cultivated Bharatiyas. We owe you very much for the past, and we shall ourselves gain greatly by placing you in a position in which you can give your undivided attention to those labours by which we have already so much profited. You know that I have felt it my duty to confine myself to a different class of languages, those which bear directly upon Hebrew. I have written, therefore, on that upon which I am alone competent to write - not your great knowledge of Sanskrit, of which we have such eminent testimony, but of the great value of that special line of study to which you have devoted yourself. **Your work will form a new era in the efforts for the conversion of Bharat, and Oxford will have reason to be thankful that, by giving you a home, it will have facilitated a work of such primary and lasting importance for the conversion of Bharat, and which, by enabling us to compare that early false religion with the true, illustrates the more than blessedness of what we enjoy.**

Yours very faithfully,

E. B. Pusey.

The above letter by a Churchman to Müller reveals the hidden agenda of colonialists. This is not a single example. There is another celebrated scholar called Monier Williams who writes (1879: 262):

Monier Williams (1819-1899)

'Christianity has many more points to their ancient faith than Islam has, and when the walls of the mighty fortress of Brahmanism are encircled, undermined and finally stormed by the soldiers of the cross, the victory of Christianity must be signal and complete.'

In his preface to his famous Sanskrit-English Dictionary (Pix, 1899), Monier William, as the Professor of Boden Chair, reveals the objective of founding the

Chair for Sanskrit studies by Col. Boden as to convert the natives of Bharat to Christianity. He writes thus:

"In explanation I must draw attention to the fact that I am only the second occupant of the Boden Chair, and that its founder; Col. Boden, stated most explicitly in his will (dated Aug. 15, 1811) that the special object of his munificent bequest was to promote the translation of the scriptures into Sanskrit; so as to enable his countrymen to proceed in the conversion of the natives of Bharat to the Christian Religion."

H H Wilson (1786-1860)

The Book '*Eminent Orientalists: Indian, European and American*' (p. 53) informs that Prof. H.H. Wilson, one of the occupants of the Boden Chair, delivered two public lectures at Oxford before general audiences on 'Religious and Philosophical Systems of the Hindus'. These lectures were written to help candidates for a prize of Pound 200 given by John Muir, a well-known old Haileybury man and great Sanskrit scholar, for the best refutation of the Hindu religious systems. The prize was obtained by one Mr. Mullions. This evidence shows that the whole exercise was done by Prof. Wilson for 200 Pounds to encourage students to the refutation of the Hindu religion.

However, I must say that the whole European community cannot be blamed for their covert designs until and unless some concrete evidence comes across about their bias against Bharatiya literature and their objective to evangelise Bharat. There is also a well-established fact that the European scholars who were not leading the mission like that of Max Mueller were sometimes persuaded by the pseudo-evolutionism of Darwin and by the conjectured propositions of their evangelical bosses like Usher who declared that Earth originated 4004 years before Christ on Feb. 22 at 9 A.M.

Since the Vedas were first ever written composition of the world, they were looked upon as the songs of primitive

shepherd or uncultured and savage race of the world and their age couldn't be fixed before 2000 BC or so. It can be inferred from the aforementioned discussion that European scholarship was suffering from three serious defects. Firstly, it was their evil designs. Secondly, European scholars were not able to come out of the pressure of the Church. We know about many scholars like Galileo who had to pay with their lives for seeking or accepting the truth. Everybody knows about the dictum prevalent in fundamentalist Europe that, so far as the Bible is concerned, the Sun revolves around the Earth and so far as Science is concerned, the Earth revolves around the Sun. The third thing coming on their way was their lack of understanding of the vast and exalted Sanskrit literature and their total unfamiliarity with the tradition and culture of Bharat.

Thus, the study of Sanskrit in the West was started with ulterior motives to rule Bharat permanently, but the universality and richness of Sanskrit literature attracted the entire world to its fold without any political or religious motives behind it. The West has also benefited tremendously a lot from Sanskrit studies. The *Surya Siddhant* was translated into English by Burgees in 1860, when the West had not been able to make any headway in the field of astrophysics and astronomy. Since then, it has been a best-selling book in the West. There are still 15 lakh Sanskrit manuscripts lying in the North American and European museums and libraries. The fact is that the entire advancement of modern science/knowledge owes to Bharat, although it was not acknowledged by European scholarship due to a superiority complex.

Current Status of Sanskrit Studies Outside Bharat

Europe: The tradition of Sanskrit studies that started in Europe in the 18th and 19th centuries continues today. Presently, almost every major European university has a traditional Indological department.

The mention of the UK has already been done earlier. We also find a long tradition of study in Sanskrit in France. And there has been continuity since the first beginnings in the 18th

century. In France, from the beginning of the 18th century, the Sanskrit manuscripts were acquired and placed at the disposal of scholars in the Bibliothèque du Roi, which is now the national library of France, located in Paris. Burnouf, Bergaigne, Sylvain Levi, Coedes, and Louis Renou are among the first reputed Indologists of France. French Indologists also formulated an association called "Association francaise pour les Etudes indiennes" in Paris.

The following universities in France are the main centres for the study of Sanskrit:

Universities of Paris III (Censier).

University of Paris IV (Sorbonne).

University of Paris X (Nanterre).

University of Paris (INALCO).

University of Paris (Institute d'Art et d'Archéologie).

Ecole Pratique does Hautes Etudes (Sorbonne).

University of Lyon.

University of Strasbourg II.

University of Life.

The major institution for pure research in France is the CNRS (National Centre for Scientific Research). It has several sections for Indology. There are projects for the scientific study of Bharatiya medicine, epistemology, Bharatiya Scientific Literature, and Bharatiya alchemy (a critical edition, French translation, and study of Somesvara's *Rasendracudamani* is being prepared). A section of the same (CNRS for world history of science includes research in Sanskrit scientific literature and organises exchanges with researchers in other geographical areas. The interest in Bharatiya science is a point to be noted and one should not forget that Sanskrit has played an important role in the development of modern European science and technology. More and more historians of science, medicine and techniques have studied the huge Sanskrit scientific literature

and are evincing considerable interest in its contents and form. Projects of research have already been *Sulvasutra*, *Aryabhatiya* and *Lilavati*, etc.

Similarly, Sanskrit studies in the UK, Germany, and the Netherlands are well known to everyone. There is no need to elaborate more on this here. It was Germany that started the first ever Sanskrit News, followed by Bharat.

Italy: Sanskrit studies in Italy are no less revealing. The history of Sanskrit studies began in Italy in 1853, when the first chair of Sanskrit was founded and assigned to Gaspare Gorresio. The teaching of Sanskrit under this chair continues, to date, uninterruptedly. There are some very well-known centres for Indological studies in Italy. To name a few of them:

- Dept. of Oriental Studies, University of La Sapienza, Rome.
- Dept. of Linguistics, University of Pisa.
- University of Genova-Daniele Maggi.
- Univeristy of Macerata, and Chatia Orlandi.
- Institute of Comparative Philology and Oriental Languages, University of Milano.
- Universita Cattolica del sarco Cuore of Milano.
- Istituto Universitario Orientale-Dept. of Asiatic Studies – Napoli.
- Dept. of Indological and Far Eastern Studies of the University of Venezia.
- University of Bologna, Dept of Linguistics and Oriental Studies.
- The University of Palermo has a chair in Sanskrit.
- Institute of Linguistics of the faculty of Letters of Cagliari.
- University of Basilicata.
- University for foreigners of Siena Marina Benedetti.

- University of Trento.

Sweden: Formal Sanskrit studies started in Sweden in 1960 with the establishment of the Dept. of Indology at Stockholm University. In addition to this, the Dept. of Asian and African Languages at Uppsala University and the Dept. of Comparative Philology at Göteborg University also offer courses in Sanskrit. Two oriental Journals are also published in Sweden. They are:

- Orientalia Suecana, Uppsala.
- Orientaliska Studier, Stockholm (contributions are mostly in Swedish).

Australia: In Australia, the emphasis has been on the study of Bharatiya religions - both Hinduism and Buddhism - and the study of Sanskrit has been subservient to their interest in religious literature. So the continuation of Sanskrit studies in Australia is in the Departments of Religious Studies, Philosophy and Asian Studies, etc, wherever these studies can be undertaken. The following are some of the prominent universities that are taking the lead to offer Sanskrit studies in Australia:

- Australian National University, Canberra.
- Monash University in Victoria.
- Deakin University.
- Sydney University in the state of New South Wales.
- The University of New England in Armidale.
- University of Queensland.

North America: In Canada, Sanskrit is taught at many major universities, but there are no departments of Sanskrit or Indology as such. There exists A Canadian Association of Sanskrit and related studies (although it is not active since the 1980s). The names of some universities that have Sanskrit faculties or Sanskrit- knowing faculties such as the Dept. of Indology, Dept. of Linguistics, Dept. of Religious Studies, Asian Studies, Dept. of Philosophy, Theology, Dept. of Classical and

Modern languages and Dept. of Political Science are cited below:

- University of British Columbia, Vancouver.
- Carleton University, Ottawa.
- McMaster University in Hamilton, Ontario.
- McGill University in Montreal.
- University of Regina, Saskatchewan.
- University of Saskatchewan, Saskatoon.
- University of Calgary.
- Memorial University, St. John's, Newfoundland.
- Laval University, Laval, Quebec.
- University of Manitoba, Winnipeg.
- University of Windsor.
- University of Toronto.
- Concordia University, Montreal.
- Brock University, St. Catharines.
- University of Victoria
- ***United States***: The start of Sanskrit studies in the United States go back to the mid-nineteenth century. Yale was the first to offer Sanskrit in 1841. Harvard also has a long tradition of Sanskrit studies. Other universities that have a long tradition of Sanskrit studies include Johns Hopkins 1881 to 1926, a leading centre for Sanskrit studies. In addition, the following universities offer courses in Sanskrit and South Asian studies:

- University of Pennsylvania.
- University of Chicago.
- University of California, Berkeley.
- Columbia University.
- University of Wisconsin-Madison.

- University of Washington.
- University of Virginia.
- The University of Texas at Austin.
- University of Cornell.
- University of Syracuse.
- University of Michigan.
- University of Minnesota.
- The University of Illinois at Urbana-Champaign.
- University of Hawaii.
- University of California, Los Angeles.
- University of Arizona.
- University of Rochester.
- Brown University.
- University of Colorado.
- Carleton College in Minnesota.
- University of Iowa.
- Indiana University.
- The University of Tennesse at Knoxville.
- University of Missouri, Columbia.
- University of South Florida.
- Temple University.
- Arizona State University.
- Texas Christian University.
- University of Vermont.
- Southern Methodist University.
- Case Western Reserve University.
- Denison University.
- San Diego State University.
- The University of North Carolina at Charlotte.
- Trinity College in Connecticut.
- Franklin and Marshall College in Lancaster.

- Whitter College in California.
- Canisius College in Buffalo.
- Princeton University.
- University of Pittsburgh.
- University of Kansas.
- Stanford University.
- University of Georgia.

Asia: Most Asian countries have been part of Greater Bharat right from the beginning till the 15th century AD. The far east Asian countries that were part of Bharat may be named as Champa (Modern Vietnam), Kambuja (Cambodia), Sukhodaya, Dwaravati and Ayodhya (Thailand), Kataha Dvipa (Old Keddah, Malaysia), and Suvarnabhumi (Java & Bali). So, Sanskrit has been part of the cultural foundation of these countries, and it is reflected in their religious activities, rock edicts, inscriptions, literature, etc. The ancient history and cultural practices of these countries cannot be understood well without an adequate knowledge of Sanskrit. Sanskrit was not only studied but was an integral part of life in these countries.

Today, in Bali in Indonesia, we can find many great centres of Sanskrit studies. For example:

1. The Institute of Hindu Dharma is situated in the high-rise city of Enspar.
2. Gedung Kritya: It has a manuscript Library situated in the city of Singaraja, the capital of Bali, in the Dutch regime. This library has several thousand Lontars (Sanskrit manuscripts on palm leaves).
3. Udayana University: The single state university of Indonesia is located in the city of Denpasar. It houses a big Sanskrit manuscript library in which 18,000 Lontars have been preserved.
4. Mahasaraswati University: it is a private university located in the centre of the city that has Sanskrit learning facilities.

Thailand: Although the Thai language, on account of two vital characteristics - monosyllabism and tone-variation - is closely coupled with Chinese, it (the Thai language) has acquired an enormous corpus of Sanskrit words. Sanskrit studies in Thailand are pursued in a couple of centres, one of which is the Department of Eastern Languages of Chulalongkorn University, and another one is the Department of Oriental Languages of Silpakorn University, Bangkok.

Japan and ***China:*** Sanskrit learning and research facilities are also available at some Japanese and Chinese universities.

Africa: Leaving aside the communal Arab world and other Islamic countries, Sanskrit studies are pursued around the entire globe. Africa is also not immune to this phenomenon. In South Africa, Durban university has a provision for Sanskrit Studies.

15
Art of Writing

In addition to the invention of the first language of the world, Bharat also invented the art of writing. In reality, no civilizational advancement can be complete unless the art of writing is invented. A language is lame without its script. So, it is very important to know the status of the art of writing in Ancient Bharat. Apart from Mr. Weber's acceptance of "the claims of the written records of Bharatiya literature to high antiquity[6]," Professor Wilson (1858:49 footnote) says, "The Hindus have had that (writing) as long as of a literature."

Professor Heeren (1833:202) says, "Everything concurs to establish the fact that alphabetical writing was known in Bharat from the earliest times, and that its use was not confined to inscriptions but extended also to every purpose of common life." Bjornstjerna (1844:26) says that the Hindus possessed "written books of religion" before 2,800 B.C. or 800 years before Abraham. Professors Goldstucker, Bohtlingk, Whitney and Roth hold that the authors of the *Prātiśākhyas* must have written texts before them." (Weber, 1878:22 footnote).

Considering the backwardness of other nations in the invention of the art of writing, and finding it impossible to give second place to the nation to whom they owe all their learning and wisdom, the advocates of the theory of "Greek Culture" hesitate to assign high antiquity to the Hindu art of writing. (Sarda, 2007: 194)

Professor Max Müller indicates that no written work existed before 350 B.C. This strange and absurd supposition is wholly inexplicable. Apart from the internal and direct evidence, one fact alone is sufficient to refute the supposition. When geometry and astronomy flourished so highly and extensively in Bharat

---

[6] Supra p. 172

more than 3,000 years before Christ, according to the calculation of the celebrated astronomer, Bailly, is it not conceivable that writing should have been unknown before 350 B.C.? Professor Max Duncker (1880: 156-157, footnote) refutes Max Müller's observations that the Brāhmaṇas must have been retained in human memory till 350 B.C. According to him, "It seems quite impossible considering their form". He further adds, "If the Brāhmaṇas which cite the Vedas accurately in their present arrangement, and speak not only of syllables but of letters arose between 800 and 600 B.C., it appears to me an inevitable conclusion that the Vedas must have been existing in writing about 800 B.C."

The Greeks praise the beauty of the writing of Bharatiyas (see Strabo, Lib. XV, p. 493). The Megasthenes says that 'the Hindus used letters for inscriptions on mile-stones, indicating the resting places and distances.' Curtius also says that 'the Bharatiyas wrote on the soft rind of trees.' Nearchus mentions that 'the Bharatiyas wrote letters on cotton that had been well beaten together.' Father Paulino says that cotton paper was used in Bharat before the Christian era. (Heeren, 1833:107)

Mr. Shyamji Krishna Varma, Oriental Lecturer of Balliol College, Oxford, in the paper he read before the International Congress of Orientalists at Leiden in 1883, which he attended as the delegate of the Government of Bharat, has dealt with the subject in a masterly way and showed that the art of writing has been in use in Bharat since the Vedic times. He says, "I feel no hesitation in saying that words and phrases are occurring in the *Sanhitas* of the Vedas, in the *Brāhmaṇas and in the Sūtra* works, which leave no doubt as to the use of the written characters in ancient Bharat. It may be confidently asserted that the systematic treatises in prose that abounded at and long before the time of Pāṇini could never have been composed without the help of writing. We know for certain that, except the hymns of the *Ṛgveda,* most of the Vedic works are in prose, and it is difficult to understand how they could have been composed without having recourse to some artificial means." (Sarda, 2007:195-196)

The scholars lobbying against the early origin of writing in Bharat generally base their argument on the word Śruti as a synonym of Veda, which, according to them, conveyed the idea that what was learnt and taught was done by hearing, thus proving the absence of written books. But they fail to understand that the word Śru, derived from the root Śru to hear, reflects on the first origin of the Vedas and not the later Vedic tradition. The seers at the beginning of the creation on earth heard these cosmic sounds in their Samādhi and conceived them as it is and passed them on to their inheritors, who documented them. This fact has been explained by *Yāska* (*Nirukta*, 1.20), an ancient Bharatiya Vedic scholar, as indicated below:

साक्षत्कृतधर्माणः ऋषयो बभूवुः। तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान्सम्प्रादुः। उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणायेमं ग्रन्थं समाम्नासिषुर्वेदं च वेदांगानि च।

kṣatkṛtadharmāṇaḥ ṛṣayo babhūvuḥ; te'varebhyo' sākṣātkṛtadharmabhya upadeśena mantrānsamprāduḥ. upadeśāya glāyanto'vare bilmagrahaṇāyemaṁ granthaṁ samāmnāsiṣurvedaṁ cha vedāṁgāni cha.

> 'There were, is to whom was revealed Dharma (unified law governing creation coded in the form of the Veda Mantras or Chhandas). They taught this dharma (Veda) to their followers who were devoid of it through oral instructions first. When the later generation of Ṛṣis was not able to retain this vast knowledge through oral instructions, for the sake of receiving this knowledge in (bilma) recorded form all these laws (Vedas) and their ancillary sciences (Help books) were compiled systematically in recorded form for the knowledge of future generations.

From the above statement of the Nirukta, it is very clear that the Vedas were revealed to the first and foremost seers who compiled and recorded them for the knowledge of the forthcoming generations. Everyone knows that no compilation is possible without documentation.

The following Mantra of the Ṛgveda (10.71.4) itself proves the existence of writing during the period of the Vedas. It goes like this:

उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम्।
उतो त्वस्मै तन्वं1 वि सस्रे जायेव पत्य उशती सुवासाः॥

uta tvaḥ paśyanna dadarśa vāchamuta tvaḥ śṛṇvanna śṛṇotyenām;
uto tvasmai tanvaṁ1 vi sasre jāyeva patya uśatī suvāsāḥ.

The meaning is that some, on seeing the speech, do not see it, while others, hearing it, do not hear it. Speech exposes itself to a scholar like a well-dressed wife to her husband.

The mantra clearly shows that one could not see the speech unless it appears in some tangible shape or form, like that of a book or manuscript.

Similarly, the 7th chapter of the Yajurveda Mantras gives a count of a hundred thousand million. Counting of a hundred thousand million is not possible without an acquaintance with writing, not to speak of having technical names for a million, a hundred million, nay, for a hundred thousand million. We find that in Greece, before writing became known, the highest number that could be technically expressed was only 10,000 and in Rome, only a thousand. The words '***Kāṇḍa***' and '***Sūkta***', which occur in the Vedic literature, prove the existence of written books in ancient times.

Here, it may also be argued that the art of writing was invented to record a speech or a language. As such, the prior existence of a language or speech is an essential requirement for the origin of a script. Before a speech or a language is subjected to recording, it must have a clear-cut classification of its sounds into vowels, consonants, etc. In other words, it may be maintained that a language can not be recorded when its sounds are not distinctly classified.

It is interesting to note that the discussion about the classification of Vedic sounds had already taken place during

the Vedic period. Yajurveda (9.31-34) indicates that there are 17 basic sounds in the Vedic language, and the permutation and combination of these 17 sounds gave rise to the development or the origin of all 63 or 64 sounds detailed by *Pāṇini* and his predecessors.

The *Yajurveda* (9.31-34) very beautifully gives a count of these 17 basic sounds in an allegorical way and associates them with 17 different deities for various functions. For example,

1. The first syllable is associated with Agni.
2. The second syllable is associated with Aśvins.
3. The third syllable is associated with Viṣṇu.
4. The fourth syllable is associated with Soma.
5. The fifth syllable is associated with Puṣā.
6. The sixth syllable is associated with Savita.
7. The seventh syllable is associated with the Maruts.
8. The eighth syllable is associated with Bṛhaspati.
9. The 9th syllable is associated with Mitra.
10. The 10th syllable is associated with Varuṇa.
11. The 11th syllable is associated with Indra.
12. The 12th syllable is associated with Viśvedevāḥ.
13. The 13th syllable is associated with Vasus.
14. The 14th syllable is associated with Rudras.
15. The 15th syllable is associated with Ādityas.
16. The 16th syllable is associated with Aditi.
17. The 17th syllable is associated with Prajapati.

These 17 basic sounds are indicated by letters as:

Vowels: अ, इ, उ, ऋ, ऌ;
Consonats: क, ग, च, ज, ट, ड, त, द, प, ब;

अनुस्वार (pure nasal) and विसर्ग (viceless spirant).

Through their permutation and combination, all the 63 or 64 sounds were described originally by Pāṇini (2,900 B.C) and his predecessors. In addition to this, it has been observed in the

Aitareya Āraṇyaka (2.3.6) that the akāra or 'a' sound originated first of all and rests evolved from it when it was subjected to further vocalisation, fricativization, breathing and mutation.

अकारो वै सर्वा वाकृ सैषा स्पर्शोष्माभभिर्व्यज्यमाना बहवी नानारूपा भवति।

akāro vai sarvā vākṛ saiṣā sparśoṣmābhabhirvyajyamānā bahavī nānārūpā bhavati.

> 'Akāra or 'a' underlines the origin of all the sounds. It evolves into many other sounds when subjected to further vocalization, fricativization, breathing and mutation.'

From the above, we find that a minute discussion was already held in the Vedas themselves regarding the classification and origin of Vedic sounds. This reference to the origin of sounds in the Yajurveda points out that the Vedas were committed to writing shortly after their origin. Moreover, the Vedas are the oldest literature in the world, so there is no doubt that a perfect system of writing had already developed in Bharat when the rest of the world was learning to develop pictographs, cuneiforms, hieroglyphs and other modes of writing which I would call pre-Vedic writings.

There is the popular opinion of scholars that written language originated in *Mesopotamia* first, and thereafter spread to Egypt and then to other regions, including Crete and later Phoenicia. The alphabet of most modern languages originated in ancient Phoenicia and first came to Greece sometime before the 8th century BCE, from whence it spread to other countries. But given the antiquity of the literature of these countries, these opinions seem to be far-fetched and have no justification concerning Bharat. This view cannot be applied to the history of writing in Bharat. It may hold concerning the origin of writing in Europe.

16
Vedic Literature

Bharatiya's culture is rich in literature. It has the credit of having the origin of the first ever literary work on the globe, popularly known as the Vedas. Professor Max Müller (1883:89) says, "The Vedic literature opens to us a chapter in what has been called the education of the human race, to which we can find no parallel anywhere else."

The Vedic literature consists of: (1) The Vedas; (2) Upavedas; (3) The Brāhmaṇas; (4) The Āraṇykas; (5) Upaniṣads; (6) The Vedāṅgas; and (7) The Sūtras. The Vedas are four in number and are called the *Ṛgveda*, the *Yajurveda*, the *Atharvaveda*, and the *Sāmaveda*. The *Ṛgveda* and the *Yajurveda* are the most important of the Vedas, as they respectively deal with the knowledge of things natural, spiritual and the physical forces of creation and the process of creation.

Vedas

The Vedas are universally admitted to be not only by far the most important work in the Sanskrit language but also the greatest work in all literature. It is nothing short of a miracle that while important works in almost all departments of human learning that were cultivated in ancient Bharat have almost disappeared, the most important of them all, the Vedas, the fountain-head of all knowledge and the parent of all literature and science, have come down to us secure and intact. While most of the important Sanskrit works from Manusmṛti, the most ancient code of law in the world, to the Rāmāyaṇa and the Mahābhārata have been tampered with, the Vedas, by the very inimitable grandeur of their language, and the unequalled sublimity of their contents have defied all attempts at interpolation. However, the study of the Vedas has long been neglected, and a thorough knowledge of the Sūtras and Vedāṅgas by which alone the Vedic mantras may be interpreted

is very rare. The Vedas are rarely well understood even by the learned among Hindus.

Many notable persons, including well-known scholars, have given high praise for this historical but unmatched literature. When the *Yajurveda* was presented to Voltaire, he expressed his belief that it was the most precious gift for which the West had ever been indebted to the East. (Wilson, 1865:307). Guigault says, "The *Ṛgveda* is the most sublime conception of the great highways of humanity."(Sarda, 2007:200)

Mons. Leon Delbos, while presenting a paper on the Vedas that was read in the International Literary Association at Paris on 14th July 1884, the venerable Victor Hugo being in the chair, spoke enthusiastically of the grandeur and sublimity of the Vedas. "There is no monument of Greece or Rome," he asserts, "more precious than the *Ṛgveda*." (Sarda,2007:200 footnote 3)

Professor Max Müller says, "In the history of the world, the Veda fills a gap which no literary work in any other language could fill." (Wilson, 1865:339). He (1883:121) also says, "I maintain that to everybody who cares for himself, for his ancestors, for his history, for his intellectual development, a study of Vedic literature is indispensable." The Bharatiyas hold the Vedas to be the Revelation, and their study accordingly is indispensable to every man.

The Vedas are admittedly the oldest books in the world. "The age of this venerable hymn (*Ṛgveda*)," says Sir W.W. Hunter, "is unknown." "They (the Vedas) are the oldest of books in the library of mankind," says Professor Max Müller. "They are without a doubt," says Professor Heeren (1833146), "The eldest works composed in the Sanskrit." Even the most ancient Sanskrit writings acknowledged the Vedas as already existing." No country except Bharat and no language except Sanskrit can boast of a possession so ancient or venerable. No nation except Bharat can pretend to stand before the world with such a sacred heirloom in its possession, unapproachable in grandeur and infinitely above all in glory. The Vedas stand alone in their solitary splendour, serving as a beacon of divine

light for the onward march of humanity (Sarda, 2007:200-201).

The Hindus hold that the Vedas contain the germs of all knowledge and that their teachings are in complete consonance with the doctrines of true science. But the foreigners who ventured to study the Vedas and failed to understand the sublimity of their language dared to declare in haste that the Vedas are the songs of shepherds and cowherds. Professor Barth, after pointing out some of the metaphysical theories contained in the Vedas, gave a befitting reply to such pseudo-scholars. He (1882:38) says, 'These alone are sufficient to prove, if necessary, how profoundly sacerdotal this poetry is, and they ought to have suggested reflections to those who have affected to see in it only the work of primitive shepherds celebrating the praises of their gods as they lead their flocks to the pasture".

Professor Thiele of Leyden, too, expresses the same opinion, only more strongly in *Theologische Tijdschriften* for July 1880. As Professor Max Müller (1883:113) admits, the Europeans are still on the mere surface of Vedic literature,' and must not reject it as useless if they do not find in it corroboration of their preconceived theories of anthropology and sociology.

Pundit Guru Datta (1929) of Lahore attempted to interpret a few mantras of the *Ṛgveda* on the strength of Swami Dayanand Sarasvati's commentary on the Vedas. The result was astonishing. Interpreting the *mantra* of the second Sūkta of *the Ṛgveda*[3],

मित्रं हुवे पूतदक्षं वरूणं च रिशादसम्। धियं घृताचीं साधन्ता॥ (1.12.7)

mitraṁ huve pūtadakṣaṁ varūṇaṁ cha riśādasam। dhiyaṁ ghṛtāchīṁ sādhantā. (1.12.7)

He says, "This mantra describes the (dhiyam) process or steps whereby the well-known liquid, water, can be formed by the combination of two other substances (ghṛtācīm sādhantā). The word sādhantā is in the dual number, indicating that it is two elementary bodies that combine to form water. What those two elementary substances, according to this mantra, are, is not a matter of the least importance to determine. The words used

to indicate those two substances are *Mitra* and *Varuṇa*.

"The first literal meaning of Mitra[7] is a measurer. The name is given to a substance that stands, as it were, as a measurer or as a standard substance. It is the measure of density, or of value, otherwise known as quantivalence. The other meaning of Mitra is 'associate.' In this mantra, Mitra is described as an associate of Varuṇa[8]. It will be shown how Varuṇa indicates oxygen gas[9]. It is also well-known that hydrogen is not only the lightest element known, nor is it only monovalent, but that it has a strong affinity for oxygen; hence, it is described as an associate of Varuṇa. Many other analogies in the properties of Mitra and hydrogen go on to suggest that what is in Vedic terms styled as Mitra is in fact identical with hydrogen. Mitra, for instance, occurs as synonymous with *udāna* in many parts of the Vedas, and udāna is well characterised by its lightness or by its power to lift.

"The second element with which we are concerned is Varuṇa. Varuṇa is a substance that is acceptable to all. It is the element that every living being needs to live. Its well-known property is ***riṣādaḥ***, i.e., it eats away or rusts all the base metals, it burns all the bones, etc, and physiologically purifies the blood by oxidising it and thereby keeping the frame alive. It is by these properties that Varuṇa is in general distinguished, but it is especially characterised here as riṣādaḥ. No one can fail to perceive that the substance thus distinctly characterised is oxygen gas.

---

7 The word Mitra is formed by adding the uṇādi suffix kra to the root, mi, according to the sūtra अमिचिमिशसिभ्यः क्रः। उणादि. 4-165. The meaning is मिनोति मान्यं करोतीति मित्रम् or one that measures or stands as a standard of reference.

8 Varuṇa is formed by adding uṇādi suffix unan to root vṛ to accept कृवृदारिभ्य उनन् उणदि. 3.53. Hence it means that which is acceptable to all or seeks all.

9 Again, we have in Nighaṇtu (5-4), the Vedic Dictionary, मित्र इति पदनामसु पठितम्। Hence Mitra is a technical term meaning that which approaches or seeks association with another.

Another word used in the mantra is 'pūta-dakṣam'. 'Pūta' is pure and free from impurities. Dakṣa means energy. Dakṣam is a pure substance possessed of kinetic energy. A person who is acquainted with the kinetic theory of gases can see in 'puta-dakṣa' the properties of a highly heated gas?"

> "The meaning of the *mantra* taken as a whole is this. Let the one who is desirous to form water by the combination of two substances take pure hydrogen gas, highly heated and oxygen gas possessed of the properties riṣādaḥ, and let him combine them to form water."

Every Veda has its Saṅhitā texts, Brāhmaṇa, Āraṇyaka and Upaniṣads. This classification is illustrated below:

The Ṛgveda

Saṅhitā Texts: According to *Śaunaka's Caraṇa-vyūha,* there are five *śākhā-s* of the Ṛgveda. They are named as:

1. **Śākala:** This Śākhā is extant today. Śākala śākhā of the Ṛgveda belongs to the region of Videha, in modern north Bihar, south of Nepal.

2. **Bāṣkala:** This Śākhā is also extant today. The Bāṣkala recension of the Ṛgveda has the Khila Pāṭha, which is not present in the Śākala text but is preserved in one Kashmir manuscript (now at Pune).

3. **Aśvalāyana**: Only a few Mantras are extant.

4. **Śāṅkhāyana**: Not extant.

5. **Māṇḍukāyana:** Not extant.

Brāhmaṇa Texts: The *Aitareya Brāhmaṇa, the Kauṣitakī Brāhmaṇa (Śāṅkhāyana Brāhmaṇa).*

Āraṇyaka Texts: The *Aitareya Āraṇyaka.*

Upaniṣads: The Aitareya Upaniṣad.

The Yajurveda

Śaunaka's Caraṇa-vyūha lists forty-two or forty-four out of eighty-six śache-s of the Yajurveda, but only five of these now exist, and a sixth partially exists. These are the *Vājasaneyī* or the *Mādhyandina*, the *Kāṇva*; the *Taittirīya, the Maitrāyaṇī, the Kaṭha*, and the *Kapiṣṭhala*.

The Śākhās of the Yajurveda are divided in the Śukla (lit. meaning white) and the Kṛṣṇa (lit. meaning black) schools. The Śukla recensions have separate Brāhmaṇa texts, while the Kṛṣṇa ones have their own Brāhmaṇa texts interspersed between the Mantras. The following are the names of the various Saṅhitas, Brāhmaṇas, Āraṇyakas and Upaniṣads belonging to the Śukla and the Kṛṣṇa Yajurveda.

The Śukla Yajurveda

Saṅhitā Texts: 1. The Mādhyandina Sanhitā: recited all over North Bharat.

2. **The *Vājasaneyī Samhita Kāṇva:*** Recited in Odisha and Karnataka.

Brāhmaṇa Texts: The Śatapatha Brāhmaṇa.

Āraṇyaka Texts: Part of the Śatapatha Brāhmaṇa (14.1-8).

Upaniṣads: The *Bṛhadāraṇyaka Upaniṣad* (part of the *Śatapatha Brāhmaṇa* 14.3-8), the *Iśāvāsya Upaniṣad* (40th Chapter of the *Yajurveda*).

The Kṛṣṇa Yajurveda

Saṅhitā texts: 1. The *Taittirīya Saṅhitā*: Recited all over south Bharat and Konkan;

2. The *Maitrāyaṇī Saṅhitā: Recited in Nasik, Maharashtra*

3. The *Katha Saṅhitā (KS).*

4. The *Kāthaka Saṅhitā.*

Brāhmaṇa texts: The *Taittirīya Brāhmaṇa*, the *Vādhūla Brāhmaṇa*.

Āraṇyaka Texts: The *Taittirīya Āraṇyaka,* The *Kaṭha*

Āraṇyaka.

Upaniṣads: The *Taittirīya Upaniṣad,* the *Maitrāyaṇī,* the *Śvetāśvatara* and the *Kaṭha Upaniṣad.*

The Sāmaveda

Out of 1,000 recensions, only the following are known and exists.

Saṅhitā texts*:*

1. The *Kauthumīya Saṅhitā: Recited all over North and South Bharat.*

2. The *Rāṇāyaṇīya Saṅhitā:* Recited by Gokarṇa and Deśastha Brahmins.

3. The *Jaiminīya/Talvakāra Saṅhitā:* Recited by Nambudris and Cholliyal of Tamil Nadu.

4. The *Śāṭyāyana Saṅhitā does n*ot exist.

Brāhmaṇa texts: The *Jaiminīya, the Ārṣeya, the Talvakāra, the Jaiminīya Upaniṣad Brāhmaṇa, the Pañcaviṁśa Brāhmaṇa.*

Āraṇyaka Texts: The *Talvakāra Āraṇyaka*

Upaniṣads: The *Chāndogya Upaniṣad, The Kena Upaniṣad.*

The Atharvaveda

Saṅhitā texts: 1. The *Śaunaka Saṅhitā*: It is recited all over North and South Bharat. The Śaunaka is the only śākhā of the Atharvaveda for which both printed texts and an active oral tradition are known to still exist.

2. The *Paippalāda Saṅhitā*: The Paippalāda tradition was discontinued, and its text is known only from manuscripts collected since the 20th century. However, some Odisha Brahmins continue the tradition of Paippalāda.

Brāhmaṇa texts: The Gopatha Brāhmaṇa.

Upaniṣads: The Muṇḍaka, the Praśna Upaniṣad.

Brāhmaṇas

The Brāhmaṇas are the explanation of the Vedas. But they, too, are sometimes held by the ignorant to be part of the Vedas. Professor Weber (1878) says, "Strictly speaking, only the Saṅhitas are the Vedas. The Brāhmaṇas are either commentaries on the Vedas or philosophical disquisitions based on them."

Of the period when these Brāhmaṇas were composed, Professor Weber (1878:22) says, "We have a copy of the period when Brāhmaṇas with lively emulation carry on their enquiries into the highest questions the human mind can propound; women with enthusiastic ardour plunge into mysteries of speculation, impressing and astonishing men by the depth and loftiness of their opinion, and who solve the questions proposed to them on sacred subjects."

The Brāhmaṇas, composed by some of the wisest sages of the ancient world, though not enjoying the authority of the Vedas, are of the highest value to the student of Vedic literature.

Vedāṅga Literature

In addition to the above, there exists the Vedāṅga literature, which may be called an ancillary science to the Vedas. They are helpful books to read for comprehending the Vedas. The Vedāṅga can be divided into 6 categories:

(1) Sikṣā (Phonetics): deals with the rules of pronunciation. Pratishakhyas are the oldest Sikṣā texts. Different recensions of the four Vedas had different ways of pronouncing the Vedic texts and these variations were recorded in *Prātiśākhyas*. Some of the other Śikṣā granthas are *Nārada Śikṣā, Yājñavalkya Śikṣā, Vyāsa Śikṣā*, etc., but *Pāṇini Śikṣā* is the most perfect grantha of Śikṣā.

Speaking of the Prātiśākhya (a sub-division of Sikṣā) of the white Yājuṣ, Professor H.H. Wilson (1865:317) says "Such laborious minutiae and elaborate subtleties relating to the enunciation of human speech are not to be met with in the literature of any other nation."

Professor Wilson (1865:321) further says "It is well known how long it took before the Greeks arrived at a complete

nomenclature for the parts of speech. Plato only knew of nouns and verbs as the two component parts of speech, and, for philosophical purposes, Aristotle too, did not go beyond that number. It is only in discussing the rules of rhetoric that he is led to the admission of two more parts of speech – conjunctions and articles. The pronoun does not come in before *Zenodotus*, and the preposition occurs first in *Aristarchos*. On the contrary, we meet at once with the following exhaustive classification of the parts of speech in the *Prātiśākhya*."

Mr. Alexander Thomson, the late talented and able Principal of Agra College, and one of the best philologists in Bharat used to say that the consonantal division of the alphabet of the Sanskrit language was a more wonderful feat of human genius than any the world has yet seen. Even now the Europeans are far behind the Hindus in this respect. Professor Macdonell adds, "We Europeans, 2,500 years later, and in a scientific age, still employ an alphabet which is not only inadequate to represent all the sounds of our language but even preserves the random order in which vowels and consonants are jumbled up as they were in the Greek adaptation of the primitive Semitic arrangement of 3,000 years ago."(Praphulla Chandra Ray,1902:25). Rev. Mr. Ward says, "In philology, the Hindus have, perhaps, excelled both the ancients (Greeks and Romans) and the moderns." (Sarda, 2007:205)

(2) Chhanda (Metre): Chhandas deal with the composition of the body of the mantras of the Vedas. A particular number of letters is involved in the composition of the mantras, which, according to *Achārya Kātyāyana*, is called Chhanda. In the Vedas, there are seven main meters - ***Gāyatrī*** (consisting of 24 letters), ***Uṣṇik*** (consisting of 28 letters), ***Anuṣtup*** (consisting of 32 letters), ***Bṛhati*** (consisting of 36 letters), ***Paṅkti*** (consisting of 40 letters), ***Triṣtubh*** (consisting of 44 letters) and ***Jagati*** (consisting of 48 letters). Further, there are many divisions and sub-divisions of these metres depending on the increase and decrease of letters. The chhanda Śāstra of *Piñgala* is the oldest and most perfect grantha dealing with meters of both the Vedic and Classical metres.

(3) Vyākaraṇa (Grammar): The analysis of the Vedic words into roots and suffixes is the main function of Vyākaraṇa. Hence it is helpful for understanding the very nature of words and determining their meaning. The words have been classified into four categories - ***Nāma*** (nouns and pronouns), ***Ākhyāta*** (verb), ***Upasarga*** (prefix) and ***Nipāta*** (indeclinable). Pāṇini's grammar is a Magnum Opus in the field of grammar that the world ever had before 5,000 years.

Professor Max Müller says, "The idea of reducing a whole language to a small number of roots, which in Europe was not attempted before the sixteenth century by Henry Estienne, was perfectly familiar to the Brāhmaṇas at least 500 years before Christ."[10]" "The science of language, indeed," says Sir W.W. Hunter, "had been reduced in Bharat to fundamental principles at a time when the grammarians of the West still treated it as accidental resemblances."[11]

Another branch of the science of language, the grammatical treatment of it, was cultivated to a degree that not only defies comparison but is unique in the annals of literature. The most eminent Bharatiya grammarian, Pāṇini Muni, sits on the hallowed throne of unrivalled literary reputation, having achieved the most perfect work of its kind of which the human mind is capable. Professor Weber speaks in rapturous terms of Pāṇini's achievement. He says, "We pass at once into the magnificent edifice which bears the name of Pāṇini as its architect, and which justly commands the wonder and admiration of everyone who enters, and which, by the very fact of its sufficing for all the phenomena which language presents, bespeaks at once the marvellous ingenuity of its inventor and his profound penetration of the entire material of the language."[12]

---

[10] Max Müller's Lectures on the Science of Language, p.80. For H. Estienne, see Sir John Stoddart, Glossology.

[11] Imperial Gazetteer, 'Bharat,' p. 214

[12] Weber's Indian Literature, p. 216. Those rules (of grammar) are formed with the utmost conciseness, the consequence of very

Sir W. Hunter says, "The grammar of Pāṇini stands supreme among the grammars of the world, alike for its precision of statement and for its thorough analysis of the roots of the language and of the formative principles of words. By applying an algebraical terminology, it attains a sharp succinctness unrivalled in brevity, but at times enigmatical. It arranges in logical harmony the whole phenomena which the Sanskrit language presents and stands forth as one of the most splendid achievements of human invention and industry. So elaborate is the structure that doubts have arisen whether its innumerable rules of formation and phonetic change, its polysyllabic derivatives, its ten conjugations with its multiform aorists and a long array of tenses could ever have been the spoken language of a people."[13]

Manning says, "The celebrated Pāṇini bequeathed to posterity one of the oldest and most renowned books ever written in any language"[14] "The scientific completeness of Sanskrit grammar appeared to Sir W. Jones so unaccountable that he wrote about it with amazement and admiration."[15]

In Europe, generally speaking, grammatical science does not yet treat those high principles which underlie the life and growth of language. It is not fair to Panini to compare his *Vyākaraṇa* with the grammars of modern Europe. There the grammatical science has not yet grasped those principles of the formation and development of a language, which is the unique honour of Sanskrit grammars to classify and explain. On this issue, Mrs. Manning says, "Sanskrit grammar is evidently far 'superior to the kind of grammar which for the most part has

---

ingenious methods.' -Colebrooke on Sanskrit and Prakṛta languages, Asiatic Researches, Vol. VII.

13 Imperial Gazetteer of Bharat, Art, 'Bharat,' p. 214

14 Ancient and Mediaeval Bharat, Vol. I, p. 384

15 *Ancient and Mediaeval Bharat*, Vol. I, p. 379. 'The grammatical works of the Hindus are so remarkable that in their own department they are said to exceed in merit nearly all, if not all, grammatical productions of other nations.' P. 583

contented grammarians in Europe."[16]

"Vyākaraṇa," says the same authoress, "was not merely grammar in the lower acceptation of being an explanation of declension, conjugation and other grammatical forms, but was from its commencement a scientific grammar or grammatical science in the highest sense which can be attributed to this term."[17]

Mr. Elphinstone says "His (Pāṇini's) works and those of his successors have established a system of grammar, the most complete that ever was employed in arranging elements of human speech."[18] Professor Max Müller adds to this point by saying, "Their (Bharatiyas) achievements in the grammatical analysis are still unsurpassed in the grammatical literature of any nation."

"Pāṇini, Kātyāyana, and Patañjali, are the canonical triad of grammarians of Bharat," and, to quote Mrs. Manning once more, "such (grammatical) works are originated as are unrivalled in the literary history of other nations."[19] Mr. Ward says, "Their grammars are very numerous, and reflect the highest credit on the ingenuity of their authors."[20]

Professor Monier Williams remarks that, "The grammar of Pāṇini is one of the most remarkable literary works that the world has ever seen, and no other country can produce any grammatical system at all comparable to it, either for the originality of plan or analytical subtlety." The Professor further

---

16 Ancient and Mediaveval Bharat, Vol. I, p. 381

17 See Glodstucker's Pāṇini, p. 196. Vyākaraṇa=undoing or analysis.

18 Elphinstone's *History of Bharat*, p. 146

19 *Ancient and Mediaeval History of Bharat*, Vol. I, p. 381. 'Hindu grammarians have been engaged in the solution of interesting problems from times immemorial.' p. 381

20 Ward's Mythology of the Hindus

says, "His Sāstras are a perfect miracle of condensation."[21]

A commentary on Pāṇini's grammar was written by Katyayana, author of Vārttikas. He was reviewed by Patañjali, who wrote the *Mahābhāṣya*, which is, according to Professor Sir Monier Williams, "one of the most wonderful grammatical works that the genius of any country has ever produced.

The following grammarians are said to have preceded Pāṇini: *Āpiśali, Kaśypa, Gārgya, Gālava, Sakravarmana, Bharadvāja, Sākatāyana, Sākalya, Senaka,* and *Sphotāyana*.

(4) Nirukta (Etymology): Nirukta or etymology means to know the cultural, scientific or philosophical background behind the origin of various words. The Nirukta of Yāska is the most important existing work in this field. It may also be known as the commentary on Nighantu, a collection of various technical terms of the Vedas.

(5) Jyotiṣa (Astronomy): Astronomy deals with the system of time calculation. Since the Vedas are the celebration of the manifestation of the universe, they describe the evolution of the cosmos as it happened. The evolution of the cosmos took place in various phases of time. So, to understand the Vedas and the history and chronology of creation, astronomy plays an important part. Jyotish helps in the calculation of the time of various phases of creation. It is called the eye of the Vedas to look into the past, present and future creation under a particular framework of time. It also helps to know the movements of various planets, their sizes, and the eclipses. Today, only one book called ***Vedang Jyotish*** is available. *Lagadha* is supposed to be its author. Later, quite a few commentaries were written on this book. In addition to this, the *Sūrya Siddhānta* and other texts were developed from time to time.

(6) Kalpa (Rituals): Kalpa Sūtras can be further divided as: *Śrauta Sūtras, Gṛhya Sūtras, Dharma Sūtras and Śulva Sūtras*. Śrauta Sūtras deal with the process of creation as it started from

[21] Indian Wisdom. p. 172

its beginning to date. Gṛhya Sūtras deal with the Sanskāras to be performed for a human being from his birth till death. As we said earlier, the Sanskāras play an important role in the shaping of a good human being. It is popularly held in Bharatiya that by birth, every human being is born like an animal. It is the Sanskāras of value and education that transform an individual from an animal being into a human being. The Sanskāras also play an important role in preparation for the next birth. As the *Vedanta Darśana* observes: ***Sanskāra bijat sṛṣti***, i.e., sanskāras act as the seed for the next life. If a human being relishes the Sanskāras of an animal he will be born as an animal in the next life, if he holds the sankāras of a woman, he/she will be born as a woman, and if he/she holds the sankāras of a man, he will be born as a man. The Gṛhya Sūtras were composed to instil proper Sanskāras into the human personality for his elevation from an animal into a human being,

Dharma Sūtras provide rules for the conduct of the life of human beings on earth. They are mainly concerned with the rules and regulations, and the duties of people in society and nations. Śulva Sūtras are related to the making of the geometrical calculations necessary for the proper construction of the altar representing the planets that sustain various types of creation. Śulva Sūtra is often corrupted as 'sohal sūta' in Bharatiya vernaculars. Śulva denotes a plumb bob, or plummet, which is a weight, and Sūtra denotes a string. Thus, Śulva Sūtra is a plumb bob or plummet, which is a weight usually with a pointed tip on the bottom, suspended from a string and used as a vertical reference line, or plumb line. It is essentially the vertical equivalent of a water level. This device is used by masons while constructing buildings. Until the modern age, plumb bobs were used on most tall structures to provide vertical datum lines for the building measurements. A section of the scaffolding would hold a plumb line, which was centered over a datum mark on the floor. As the building proceeded upward, the plumb line would also be taken higher, still centered on the datum. Many cathedral spires, domes, and towers still have brass datum marks inlaid into their floors, which signify the center of the structure above. So, Śulva Sūtras

gave birth to the science of Vāstu or architecture. There are six Śulva Sūtras available, but the oldest is the *Baudhāyana Śulva Sūtra,* which contains the so-called Pythagorean theorem. They were primarily used for altar constructions.

17
Philosophy

Diwan Bahadur Harbilas Sarda (2007:252) says that "Philosophy is the real ruler of the globe. it lays down principles which guide the world. Philosophy shows how a transcendent genius exacts homage consciously or unconsciously from lower intellects. It is philosophy that blows the trumpet blast, and it is philosophy that blunts the edge of the sword. Philosophy reigns supreme, undisputed and absolute. It conquers the conqueror and subdues the subdue".

If it is true that a great nation alone can produce great philosophers or a complete system of philosophy, the ancient Bharatiyas may, without hesitation, be proclaimed as the greatest nation. “Philosophers,” says Professor Max Müller (1859:564-565) “arise after the security of a State has been established, after wealth has been acquired and accumulated in certain families, after schools and universities have been founded and taste created for those literary pursuits which even in the most advanced state of civilization must necessarily be confined to but a small portion of an ever toiling community.”

To what high pinnacle of civilisation, then, did the ancient Bharatiyas reach? Professor Max Mñller (1859:31) further says that “the Hindus were a nation of philosophers” The philosophy of the Hindus is another proof of their superiority in civilisation and intellect to the moderns as well as the ancients. Mrs. Manning (1869: vol. 1, p. 114) says, “The Hindus had the widest range of mind of which man is capable.”

Schlegel (1818) speaks of the noble, clear and severely grand accents of Bharatiya thought and says, “Even the loftiest philosophy of the Europeans, the idealism of reason, as is set forth by Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the full flood of the heavenly glory of the

noonday sun - faltering and feeble and ever ready to be extinguished." (Sarda, 2007:253)

Professor Weber (1878:27), speaking of Hindu philosophy, says, "It is in this field and that of grammar that the Bharatiya mind attained the highest pitch of its marvellous fertility." "The Hindus," says Max Müller (1859:565), "were a people remarkably gifted for philosophical abstraction." Schlegel (1818:126) says, "Bharat is pre-eminently distinguished for the many traits of the original grandeur of thought and of the wonderful remains of immediate knowledge."

Like many other things in Bharat, the Hindu philosophy, too, is on a gigantic scale. Every shade of opinion, every mode of thought, and every school of philosophy has found its expression in the philosophical writings of the Hindus and received its full development. (Sarda, 2007:253). Sir W. Hunter (1881:213-214) says, "The problems of thought and being of mind and matter and soul apart from both, of the origin of evil, of the sommum bonum of life, of necessity and freewill, and of the relations of the creator to the creature, and the intellectual problems, such as the compatibility of evil with the goodness of God and the unequal distribution of happiness and misery in this life, are endlessly discussed. Brahmin Philosophy exhausted the possible solutions to these difficulties and to most of the other great problems which have since perplexed Greeks, Romans, Mediaeval school men and modern men of science."

Speaking of the comprehensiveness of Bharatiya philosophy, Dr. Alexander Duff is reported to have said in a speech delivered in Scotland, that "Hindu philosophy was so comprehensive that counterparts of all systems of European philosophy were to be found in it."(Sarda, 2007:254)

Professor Goldstucker finds in the Upaniṣads "the germs of all the philosophies (Mrs.Manning, 1869: Vol. 1, 149). Count Bjornstjerna (1844:29-30) says, "In a metaphysical point of view we find among the Hindus all the fundamental ideas of those vast systems which, regarded merely as the offspring of fantasy, nevertheless inspire admiration on account of the boldness of

flight and of the faculty of the human mind to elevate itself to such remote ethereal regions. We find among them all the principles of *Pantheism, Spinozism,* and *Hegelianism*, of God as being one with the universe; of the eternal spirit descended on earth in the whole spiritual life of mankind; of the return of the emanative sparks after death to their divine origin; of the uninterrupted alternation between life and death, which is nothing else but a transition between different modes of existence. All this we find again among the philosophers of the Hindus exhibited as clearly as by our modern philosophers more than three thousand years ago."

Here we cannot afford to avoid the prejudiced view of James Mill, who made the most absurd statement that can ever be given by a learned person on this globe. He ventures to say that Hindus were extremely barbarous, and that led them to cultivate metaphysics. Prof. Wilson had to come out to take exception to it. He (1845:74 footnote) said, 'Concerning the writer's theory that the cultivation of metaphysics is a proof of civilisation than than of barbarism, and it may be asked if *Locke, Descartes, Leibniz, Kant, Schelling* were barbarous'. According to Harbilas Sarda (2007: 255 footnote), Mr. James Mill is a conspicuous instance of a man whose mind becomes completely wrapped by prejudice. Mill's mind could conceive the most absurd impossibilities. "Mr. Mill", says Wilson, "seems inclined to think that it was not impossible that the Pyramids had dropped from the clouds or sprung out of the soil." How this perverted intellect could educate one of the greatest English thinkers is an issue of some psychological interest.

Even with the limited knowledge of Hindu philosophy and science that could be obtained at the time, Sir William Jones said, "I can venture to affirm without meaning to pluck a leaf from the never-fading laurels of our immortal Newton, that the whole of his theology, and part of his philosophy, may be found in the Vedas, and even in the works of the Sufis. The most subtle spirit which he suspected to pervade natural bodies, and lying concealed in them, to cause attraction and repulsion, the emission, reflection and refraction of light, electricity,

calcification sensation and muscular motion, is described by the Hindus as the fifth element, endued with those very powers."(Sarda, 2007: 255)

Mrs. Besant, while delivering a lecture at the National University in Bharat (Calcutta) in January 1906, says, "Bharatiya psychology is far more perfect a 'Science than European psychology." (Sarda, 2007: 255). Professor Max Müller has observed that "the Hindus talk philosophy in the streets," and "this reason is due to the thoroughly practical character of their philosophy" (Sarda, 2007:255). "In this respect," says Bjornstjerna (1844:27), "the Hindus were far in advance of the philosophers of Greece and Rome, who considered the immortality of the soul as problematical."

"Socrates and Plato, with all their longings, could only feel assured that the soul had more of immortality than ought else." In Bharat, however, the doctrine has not been accepted in theory only; it moulds the conduct of the whole nation. This is true of philosophy. And it is due to its practical character that Hindu philosophy has extended its sway over so wide an area of the globe. Hindu philosophy even now holds undisputed sway over the minds of nearly half the inhabitants of the world, whilst its partial influence is no doubt universal. (Sarda, 2007:255-56)

In ancient times, people came to Bharat from distant lands to acquire learning and gain wisdom, and Hindu philosophy thus worked silently for centuries. That the Egyptians derived their religion, mythology and philosophy from the Hindus has been clearly established by *Count Bjornstjerna*, and that the Greek philosophy, too, was indebted almost wholly to the Hindu philosophy for its cardinal doctrines has also been shown by eminent Orientalists. The resemblance between the Hindu and the Greek philosophies is too close to be accidental. The Hindus being far more advanced must be the teachers, and the Greeks, the disciples." Mr. Colebrooke (1827):579, the eminent antiquarian, decides in favour of Hindu originality and says, "The Hindus were, in this respect, the teachers and not the learners."

A Frenchman observes that "the traces of Hindu philosophy which appear at each step in the doctrines professed by the illustrious men of Greece abundantly prove that it was from the East their science came and that many of them no doubt drank deeply at the principal fountain." The great Greek philosopher, Pythagoras, came to Bharat to learn philosophy, and here imbibed the doctrine of the transmigration of the soul propounded by the Hindu sages. Dr. Enfield (1791:49) says, "From whatever quarter Bharat, the country which, as adjacent to Persia, next comes under our notice, received its wisdom, there can be no doubt that its wise men very early obtained a high degree of reputation. We find that it (Bharat) was visited for the purpose of acquiring knowledge by Pythagoras, Annaxarchus, Pyrrho, and others who afterwards became eminent philosophers in Greece."

Discussing the question as to what constitutes human nature according to the Hindus, the Swedish Count (Bjornstjerna,1844:77) says, "Pythagoras, and Plato hold the same doctrine, that of Pythagoras being probably derived from Bharat, whither he travelled to complete his philosophical studies." Mr. Pococke (Ravi Prakash Arya, 2003:340) says, "Certain it is that he (Pythagoras) visited Bharat, which I trust I shall make self-evident."

Schlegel (1818:109) says, "The doctrine of the transmigration of souls. was indigenous to Bharat and was brought into Greece by Pythagoras." Mr. Princep says, "The fact, however, that he (Pythagoras) derived his doctrines from a Bharatiya source is very generally admitted. Under the name of Mythraic, the faith of Buddha had also a wide extension" (Ravi Prakash Arya, 2003:347). Furthermore, Monier Williams (1875:68) says that Pythagoras and Plato both believed in this doctrine and that they were indebted for it to Hindu writers.

Pyrrhon, according to Alexander Polyhistor, went with Alexander the Great to Bharat, and hence the skepticism of Pyrrhon is connected with the Buddhist philosophy of Bharat (Max Müller, 1866:86). According to Greek tradition, *Thales, Empedocles, Anaxagoras, Democritus* and others undertook

journeys to Oriental countries to study philosophy (Praphulla Chandra, 1902:2).

Professor H. H. Wilson (1864:Preface XIV) says, "We know that there was an active communication between Bharat and the Red Sea in the early ages of the Christian era and that doctrines, as well as articles of merchandise, were brought to Alexandria from the former. Epiphanius and Eusebius accuse Scythianus of having imported books on magic and heretical notions leading to Manichaeism from Bharat in the second century; and it was during the same period that Ammonius Saccas instituted the sect of the New Platonists at Alexandria. The basis of the heresy was that true philosophy derived its origin from the Eastern nations."

Mr. Davies (1907:196) says, “Scythianus was a contemporary of the Apostles and was engaged as a merchant in the Bharatiya trade. In the course of his travels, he often visited Bharat and made himself acquainted with Hindu philosophy. Having amassed a considerable fortune, he settled at length in Alexandria, and here, according to Epiphanius and Cyril, he wrote a book in four parts, which they affirm to be the source from which the Manichaean doctrines were derived.”

It is thus clear that the Hindu philosophy is the fountainhead of the Greek philosophy about some of its cardinal points. True philosophy originated with the Hindus. Man first distinguished the Eternal from the perishable, and next he perceived within himself the germ of the Eternal (Sarda, 2007:258). “This discovery,” says Professor Max Müller (1859:20), “was an epoch in the history of the human mind, and the name of the discoverer has not been forgotten. It was Śāṇḍilya who declared that the self within the heart was Brahmā.”

Excluding the extensive atheistic and agnostic systems of philosophy propounded by *Charvaka* and others, and those by the Jain and Buddhistic philosophers, the principal Hindu schools of philosophy are known as the ***Darśanas***. But much of the philosophical literature of the Hindus is lost. Professor

Goldstucker, too, thinks that "probably besides the Upaniṣads, there were philosophical works which were more original than those now preserved, and which served as the common source of the works which have come down to us as the six Darśanas."(Sarda, 2007:259).

The six Darśanas are: ***Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, and Pūrva*** and ***Uttara Mimānsās***.

Nyāya

The Nyāya system was founded by *Gautama*, who says that the way to salvation is the true knowledge of पदार्थ, a nameable entity, which can be attained through the following methodology:

(1) Pramāṇa (2) Prameya

(3) Sañśaya (4) Prayojana

(5) Dṛṣtānta (6) Siddhānta (principle).

(7) Avyaya (portion) (8) Tarka (logic).

(9) Nirṇaya (10) Vāda [22]

(11) Jalpa[23] (12) Vitaṇḍā

(13) Haitvābhāsa (parallelogism)

(14) Chala (15) Jāti

(16) Nigrahasthāna (when one is pushed to an utterly untenable position)

The author then discusses: (1) the nature of the argument and the proof, and their different kinds (प्रमेय वा प्रमाण); and (2) the nature of the soul as apart from senses, body and the mind. The relation of the soul with the body is through the medium of the mind of man. The soul and the body cannot affect each other directly, but only through the medium of the mind. He then proceeds to prove the transmigration of souls, the

---

[22] Vāda = a discussion with a sincere desire to get at the truth.

[23] Jalpa = a discussion to refute the opponent.

omnipresence and omniscience of God and declares that He is separate from the countless souls. The author believes the Vedas to be the Revelation and advises all mankind to follow their teachings. The material cause of the universe, he declares, is ***Paramāṇu*** (atoms). The Paramāṇus are eternal. The author then proceeds to refute Atheism and ends by giving reasons for a belief in God.

Chamber's Encyclopaedia (1889: 'Nyāya') says, "The great prominence given to the method utilizing which truth might be ascertained has sometimes misled European writers into the belief that it is merely a system of logic. Far from being restricted to mere logic, the Nyāya was intended to be a complete system of philosophical investigation and dealt with some questions – such as the nature of the intellect, articulated sound, genus, variety, and individuality – in a manner so masterly as well to deserve the notice of European philosophers." Mrs. Manning (1869: Vol. 1, 173), after giving a brief outline of the Naiyāyika syllogistic method, says, "Even the bare outline here given shows Gautama's mental powers and practical mode of dealing with the deepest question which affects the human mind." She observes further, "His clearness of aim and his distinct perception of right means towards its attainment continue to be the invaluable guide of successive generations."

European logic employs phraseology founded upon classification, while the Nyāya system makes use of terms upon which a classification would be founded. The one infers that "kings are mortal because they belong to the class of mortal beings." The other arrives at the same conclusion because mortality is inherent in humanity, and humanity is inherent in kings. The proposition given above would, as we have seen, be stated by a European logician as, "All men are mortal," by a Hindu as, "Where there is humanity, there is mortality." The reasoning is the same, but the Hindu method appears to be simpler.[24]

---

[24] The European is assisted by the abstract ideas of Class; the Hindu

The German critic, Schlegel (1818:126), says, "The Nyāya doctrine attributed to Gautama, from all that we can learn, was an idealism constructed with a purity and logical consistency of which there are few other instances and to which the Greeks never attained." As regards the logical system of the Hindus, Max Dunker (1880:310) says, "The logical researches of the Hindus are scarcely behind the similar works of modern times." Mr. Elphinstone (1843:122) says, "An infinity of volumes have been produced by the Brāhmaṇas on the subject (Logic)."

Vaiśeṣika

The Vaiśeṣika is said to have been written not to oppose but to complete the Nyāya system. It supplements and complements the Nyāya system by dealing with the methodology of research. Nyāya talks about the constituents of the universe. In Sanskrit, these two schools of philosophy are comprised under one heading, "Mānava Śāstra." ***Kaṇāda***, the founder of Vaiśeṣika, summarises the constituents of the universe under six categories. They are:

1. *Dravya* (the physical substance in its atomical form).

2. *Guṇa* (their properties).

3. *Karma* (motion along with the associated fundamental abstractions).

4. *Sāmānya* (generality).

5. *Viśeṣa* (specialty).

6. *Samvāya* (inherence).

7. *Abhāva* (absence) was added afterwards.

Kaṇāda's work is divided into ten chapters, of which the first book classifies all existing constituents of the universe into 6 categories and discusses the nature of Abhāva or non-

---

makes use of what in Sanskrit is termed Vyāpti. 'It is difficult' remarks Dr. Roer, 'to find an adequate word in English for this term' For further information see Translation of Bhāṣāparicheda, pp. 31 and 32, note.

existence. The second book discusses the nature of Dravya (physical substance in their atomical form). The third discusses Ātmā and Antaḥkaraṇa and their relation to each other. The Ātmā and Antaḥkaraṇa correspond with the Jīva and mana (मन) of the Nyāya. The fourth book discusses the nature of the human body and the external nature affecting it, while the Vedic Dharma is upheld in the sixth book. The seventh book discusses Guṇa (properties of substances) and Samvāya (inheritance), their natures, kinds and effects. The eighth book shows the way to what the Bharatiyas call Jñāna, or true knowledge of the mysteries of existence, non-existence and other metaphysical topics. The intellect and the Viśeṣa are discussed in the ninth book, and the tenth contains a detailed discussion on Ātmā and its guṇas, etc.

In an interesting introduction which Dr. Roer appends to the translation of *Bhāṣāparicheda*, he compares Kanada's doctrine of atoms to that of Democritus, the Greek philosopher, and pronounces the former to be vastly superior.

"Vaiśeṣika," says Mrs. Manning (1869: Vol. 1,1), "leans towards physical science rather than metaphysical." According to her (1869, Vol. 1:189), the theory of sound propounded by the Hindus seems to be following the latest European advancement in science. After distinguishing between the articulate and the inarticulate sounds, ***Viśvanātha***, the author of Bhāṣāpariccheda, says, "Some say its (sound) production takes place like a succession of waves; according to others, like the bud of the *Kadamba* plant" (verses 165,166). The *Tarka Saṅgraha*, another work of this school, says, "It is ether in which there resides the quality of sound. It is one, all-pervading and eternal."

Praphulla Chandra Ray (1902: Vol. 1, 1) says, "His theory of the propagation of sound cannot fail to excite our wonder and admiration even at this distant date. No less remarkable is his statement that light and heat are only different forms of the same essential substance. But Kaṇāda is anticipated in many material points by Kapila, the reputed spokesman of the Sāṅkhya philosophy."

According to the Vaiśeṣika and also according to Nyāya, there are five members of the syllogism instead of three as in the English syllogism.

They are - (1) Proposition, (2) Reason, (3) Example, (4) Application, (5) Conclusion.

For instance,

(1) The mountain is fiery.

(2) Because it smokes.

(3) Whatever smokes is fiery, as a culinary hearth.

(4) This does smoke.

(5) Therefore, it is fiery as aforesaid.

"A charge of deficiency, inaccuracy of definition," has been brought against the five-membered syllogism. Dr. Ballantyne (1852: Vol.1, 39) thus meets the accusation, "The five membered expression, so far as the arrangement of its parts is concerned, is a summary of the Naiyāyika's views regarding rhetoric," 'an offshoot from logic', and one to which, after the ''ascertainment of the truth by investigation, belongs the establishment of it to the satisfaction of another" (Sarda, 2007:265). To this Mrs. Manning (Sarda, 2007:265) adds the following: "In fact, Gautama appears to have expressed bare logic in two member argument, and to have added two other members, when he sought to convince, rhetorically, After the declaration and the reason, he inserts an 'example' confirmatory and also suggestive, and an 'application' that is, he shows in the fourth member of his syllogism that his example possesses the required character; and then he winds up with the conclusion or Q.E.D., which is common to all syllogisms."

According to Max Müller (1859:158), there are only two nations in the whole history of the world who have conceived independently, and without any suggestion from others, the two sciences of Logic and Grammar, the Hindus and the Greeks. Considering that the Greek philosophers derived their

philosophy from Bharat, there may be a doubt regarding the Greek originality.

The difference between the Hindu and the Greek syllogism (for the Europeans have no syllogism of their own) is due to the difference in the aim of the reasoning of the two nations. The Greeks wanted to prove its contention, but the Hindus, being more practical and thorough, wanted to convince their adversary.

Sāṅkhya

The word Sāṅkhya (sam = together and khya = reasoning) indicates that the system is based on synthetic reasoning. This remarkable system of philosophy was founded by ***Kapila*** and is the oldest in the world. It teaches that there are twenty-four elements, and that the twenty-fifth, if it can be so-called, is the *Puruṣa* or Ātmā (soul). The primary cause of the world is Prakṛti, one of the twenty-four. Prakṛti itself is non-active; it is neither produced nor productive, but it becomes active by coming in contact with the Puruṣa.

The author holds that there are innumerable souls in this manifested world. According to Nyāya, Puruṣa is the agent, and he again is the legitimate party to enjoy the result of action (Karma). Sāṅkhya further elaborates that in its nature, Puruṣa has neither happiness nor misery. It has nothing to do with Karma and its results on its own, but it is the contact with Prakṛti that makes it responsible for the good or the bad results of Karma. Knowledge would make us shun good or bad results. We will then be happy. The second point is this: Sāṇkhya teaches that there cannot be anything that has not existed before. We cannot make a body round unless roundness already exists in it. It may not be seen, but still, there it is.

Sāṅkhya doctrine," says Mrs. Manning (1869: Vol. 1, 153), “is a very great effort at unravelling the deep mysteries of our existence. On the one side, it exhibits the worthlessness of the perishable universe, including man with all his powers and qualities. On the other side, it places the imperishable soul. The Perishable portion of this division is fully and firmly dealt with

and has excited the admiration and interest of such men as Wilson, Ballantyne and others. But concerning the soul or the imperishable portion of his subject, one feels that the author is reserved, or that he has more thoughts than he chooses to express" (Manning, 1869, Vol. 1,153).

W.W. Hunter (1881:214) says, "The various theories of creation, arrangement and development were each elaborated, and the views of the modern physiologists at the present day are a return with new light to the evolution theory of Kapila, whose Sāṅkhya system is the oldest of the Darśanas."

Yoga

Without the knowledge of ***Yoga***,[25] one cannot reach the real depths of human nature, and can never fathom the hidden mysteries and the realities of the heart, and know the nature of the soul and of God. True metaphysics is impossible without Yoga, and so is mental philosophy. *Patañjali* divides his work into four chapters. The first chapter, after discussing the nature of the soul and Yoga, enumerates eight means or stages in the process by which Yoga can be accomplished. These are listed below:

1. यम *Yama* (Social discipline)

   (i) अहिंसा *ahiṁsā* (Non-violence)

   (ii) सत्य *satya* (Truthfulness)

   (iii) अस्तेय *asteya* (Non-stealing, or respect for others' rights and property)

   (iv) ब्रह्मचर्य *brahmacharya* (Celibacy)

   (v) अपरिग्रह *aparigraha* (Avoid hoarding of things more than one's needs)

2. नियम *Niyamas* (Self discipline)

---

[25] 'Al-Biruni translated Saṅkhya and *Yoga* into Arabic in the reign of Khalifa Al-Mammum (Max Müller, 1866:165).

(i) शौच *śaucha* (External and internal cleanliness or purity)

(ii) सन्तोष *santoṣa* (Contentment)

(iii) तप *tapa* (Austerity)

(iv) स्वाध्याय *svādhyāya* (Study of Śāstras)

(v) ईश्वरप्रणिधान *īśvarapraṇidhāna* (Devotion to Almighty Brahman)

3. *Āsana* (Postures)

There are at least 100 different postures of the body.

4. *Prāṇāyāma* (Regulation of the breath)

(i) पूरक *pūraka* (Inhalation)

(ii) रेचक *rechaka* (Exhalation)

(iii) कुम्भक *kumbhaka* (Suspension)

5. प्रत्याहार *pratyāhāra* (Restraint of the senses).

6. धारणा *dhāraṇā* (Focussing the mind).

7. ध्यान *dhyāna* (Meditation).

8. समाधि *samādhi* (Trance).

After giving the above-mentioned sub-divisions, the author describes the nature of Samādhi and its two divisions. The second chapter describes in detail the ways and means to achieve Samādhi. The third chapter describes the powers developed in a Yogī when he has reached the last stage of Yoga. *Sañyama*, when three dhāraṇā, dhyāna and samādhi are together focused on different objects, imparts different divine powers to the Yogī. Sañyama on the sun gives one particular power, on Jupiter another and so on. The fourth chapter discusses *Mokṣa*. Patañjali declares that when a man becomes an adept at Samādhi, he gains a knowledge of the past and the future, a knowledge of the sounds of animals, of the thoughts of others, the time of his death, etc.

To demonstrate the powers to be achieved through Yoga, Prof. Wilson (1861:209-210) recorded a Brahmaṇa that appeared

to sit in the air wholly unsupported and to remain so sitting on one occasion for twelve minutes, and on another for forty minutes.

Colonel Olcott (1885: 141-142) records an account of a Yogī described to him by Dr. Rajendralal Mitra, “It is not known when this Yogī went into Samādhi, but his body was found about 45 years ago quite lifeless in Sunderbunds by woodchoppers. All manner of tortures were used by the Hindu Raja and the Englishman to bring him back to consciousness, but all to no purpose. People were not able to arouse him by shouting, pushing, beating, putting fire into his hands, plunging him into the deep waters of the Ganges with a rope around him as if he were a ship's anchor, and twice keeping him there all night. They pried his tetanous jaws apart, put beef into his mouth and poured brandy down his throat. He was then touched by the hand of a female, and he instantly came back to his senses, but died shortly after some time due to the effect of food poison they had forced into him ."

Dr. McGregor says in his *History of the Sikhs*, “A novel scene occurred at one of these garden houses in 1837. A faqeer who arrived at Lahore engaged to bury himself for any length of time shut up in a box without either food or drink! Runjeet disbelieved his assertions and determined to put them to the test. For this purpose, the man was shut up in a wooden box, which was placed in a small apartment below the level of the ground. There was a folding door to the box, which was secured by a lock and key. Surrounding this apartment, there was the garden house, the door of which was likewise locked, and outside of this, a high wall having the door built up with bricks and mud. Outside the hole, there was placed a line of sentries, so that no one could approach the building. The strictest watch was kept for the space of forty days and forty nights, at the expiration of which period the Maharaja, attended by his grandson and several of his Sirdars, as well as General Ventum, Captain Wade, and myself, proceeded to disinter the fakir." After describing the condition of the fakeer after disinterment, in a few words, the author says, "When the fakeer

was able to converse, the completion of the feat was announced by the discharge of guns and other demonstrations of joy; while a rich chain of gold was placed round his neck by Runjeet himself."

"Another gentleman of unimpeachable veracity describes the wonderful feat of a Lama who became his guest in September 1887 at Darjeeling. After describing his postures, etc., the eye-witness proceeds: 'Suddenly he, still retaining his sitting posture, rose perpendicularly into the air to the height of, I should say, two cubits (one yard), and then floated without a tremor or motion of a single muscle, like a cork in still water.' Fryer was quite astonished to see Yogis who fixed their eyes towards the sun without losing sight (Sarda, 2007: 271-272).

The above are a few out of the numberless similar cases on the powers that persons have developed through the practice of Yoga. In Bharat, not only these things but feats of a far more extraordinary nature are so common that they fail to evoke surprise at all. The Yoga philosophy is peculiar to the Vedic people, and no trace of it is found in any other nation, ancient or modern. It was the fruit of the highest intellectual and spiritual development. The existence of this system is proof of the intellectual superiority of the ancient Vedic people over all other peoples.

Mimānsā

Mimānsā is the collective name of two of the six divisions of Bharatiya Philosophy. They are the *Pūrva* and *the Uttara Mimānsā*. The terms Uttara and Pūrva, meaning 'latter and former', do not apply to the relative ages of the Mimānsā-s but to two different aspects of the Vedas. Pūrva Mimānsā treats the *Karmakāṇḍa* (practical aspect like Śrauta and Gṛhya Yajñas, Yoga and Engineering), whilst the Uttara Mimānsā addresses *Jñānakāṇḍa*, the theory or informational/knowledge aspect. The two Mimānsā-s are so-called because the Upaniṣads were composed later than the Brāhmaṇas.

The Pūrva Mimānsā gives in full detail the Śrauta Karma

(Yajña) that we have to perform. The Yajñas, Agnihotras, gifts, etc., are all treated elaborately and minutely in this. The author, the venerable ***Jaiminī***, after discussing the nature of dharma and adharma, says that dharma consists in following the teachings of the Vedas. Dharma is essentially necessary to gain happiness.

The Uttara Mimānsā is the work of the celebrated ***Vyāsa*** and is one of the most important of the six Darśanas. The school of philosophy, of which the Uttara Mimānsā is the best exposition, is called ***Vedānta***. The word Vedānta means "the later part of the Vedas, i.e., the Upaniṣads", and the Vedānta system discusses the nature of Brahma and the Soul. The Uttara Mimānsā is one of the grandest feats of the grand Bharatiya genius. The Brahmsūtra of Vyāsa begins with a refutation of atheism and a vindication of theism. It then lays down that the only way to salvation or *mukti* is *ātmajñāna*, the realisation of the self.

Professor Max Müller (1883: 253) says, "Much that was most dear, that had seemed for a time their very self, had to be surrendered before they could find the self of selves, the old man, the looker-on, a subject independent of all personality, and existence independent of all life. When that point had been reached then the highest knowledge began to draw, the self within (the *Pratyagātman*) was drawn towards the highest self, (the *Paramātman*), is found its true self in the highest self, and the oneness of the subjective with the objective self was recognised as underlying all reality, as the dim dream of religion – as the pure light of philosophy."

"This fundamental idea is worked out with systematic completeness in the Vedānta philosophy, and no one who can appreciate the lessons contained in Berkeley's Philosophy will read the Upaniṣads and the Brahma Sūtras without feeling to be richer and a wiser man."

The Vedantic view of the nature of the soul and of God has been variously explained by various scholars. *Ramanuja Swami* held that the relation between God and soul was that of a master and servant, that they were separate entities, and that

there were innumerable souls. The great *Śaṅkarācārya* believed that the Vedānta taught that there was only one Brahma and all else was the result of māyā (changeable Prakṛti). *Swami Dayananda Saraswati*, however, tried to explain that God, soul and matter are distinct entities, yet the latter two remain merged with God until and unless Brahman desires to manifest in many.

Of Śaṅkara's commentary on the Vedānta, Sir W. Jones says that "it is not possible to speak with too much applause of so excellent a work; and I am confident in asserting that, until an accurate translation of it shall appear in some European language, the general history of philosophy must remain incomplete."

Furthermore, Sir W. Jones (1788:165) says of the Vedānta, "The fundamental tenet of the Vedantic school consisted not in denying the existence of matter, that is, of a solidity, impenetrability, and extended figure (to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception, that existence and perceptibility are convertible terms, that external appearances and sensations are illusory and would vanish into nothing if the divine energy, which alone sustains them, were suspended but for a moment; an opinion which Epicharmus and Plato seem to have adopted, and which has been maintained in the present century with great elegance, but with little applause, partly because it has been misunderstood, and partly because it has been misapplied by the false reasoning of some popular writers, who are said to have disbelieved in the moral attributes of God, whose omnipresence, wisdom and goodness are the basis of the Bharatiya philosophy." He adds, "The system is built on the purest devotion."[26] Sir James Mackintosh (Sarda,2007:275), an

[26] ''We might be able'', says Count Bjornstjerna (1844:79), ''To resign ourselves with patient submission to the comfortless doctrine of Pantheism, if it only concerned ourselves, but together with the hope of our own continued existence, to lose at the same time that of seeing again those whom we have most loved upon earth, to

English philosopher, calls the theory (propounded by *Vedānta*) refined, abstruse, ingenious and beautiful."

The Mimānsā method of ***Pūrva Pakṣa*** (reason contra), ***Uttara Pakṣa*** (reason pro), and ***Siddhant*** (conclusion) of the Śāstras excite Professor Max Müller's admiration, who says, "It is indeed one of the most curious kinds of a literary composition that the human mind ever conceived. It is wonderful that the Bharatiyas should have invented and mastered this difficult form, to have made it the vehicle of expression for every kind of learning. (Sarda, 2007:276)"[27] The six Darśanas are rarely read and understood by Europeans, owing partly to the extreme difficulty of the language and a peculiar and difficult philosophic technique difficult to acquire, and partly to the want on their part of that mental equipment which is the result of the highest intellectual training and great spiritual development.

As is well known, the Upaniṣads are the fountainhead of all Bharatiya philosophy. They are said to be 52 in number. The Upaniṣads are discussions on philosophical subjects and breathe an air of sublimity and spirituality, which is nowhere else to be found. The profound philosophy they teach, the deep wisdom they contain, the infallible truths they establish, and the true

---

break them for ever is a reflection that bruises the heart. What! shall we first be bereaved of these beloved ones, retain nothing of them but memory's faint shadow, and then when we are called to follow them, shall even this shadow fly away 'from us? No such can never be the intention of the all-bountiful Creator; He has not deposited in our hearts the tender feelings of love and of friendship in order at life's goal to rend asunder for ever the band that has been tied by them! They are of a spiritual nature, they follow the spirit beyond the boundary of life where we shall find again those whom we have loved.'' What a misunderstanding of Pantheism!

[27]"In this method," says Prof. Max Müller, ''the concatenation of *pros* and *cons* is often so complicated and the reason on both sides defended by the same author with such seriousness that we sometimes remain doubtful to which side the author leans, till we arrive at the end of the whole chapter."

principles they set forth are the standing marvels of Bharatiya intellect and monuments of human genius.

In his Philosophy of the Upaniṣads, translated by Rev. A.S. Geden, M.A., Prof. Deussen claims for its fundamental thought "an inestimable value for the whole race of mankind." It is in "marvellous agreement with the philosophy founded by Kant and adopted and perfected by his great successor, Schopenhauer," differing from it, where it does differ, only to excel. For, whereas the philosophy of Schopenhauer only "represents Christianity in its present form," we must have recourse to the Upaniṣads if we are willing to put the finishing touch to the Christian consciousness, and to make it on all sides consistent and complete." "Professor Deussen, it is true, is kind enough to Christianity to bracket the New Testament and the Upaniṣads as "the two noblest products of the religious consciousness of mankind," but leaves his readers in no doubt as to which he considers the nobler of the two (Sarda, 2007: 276-277)."

The great German philosopher, Schopenhauer, says, "Oh! how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions and of all philosophy that cringes before those superstitions? In the whole world, there is no Study, except that of the originals, so beneficial and so elevating as that of the Upaniṣads. It has been the solace of my life, it will be the solace of my death (Sarda, 2007:277)."

Mr. Elphinstone (1843:49) in comparing the ancient Greeks with the Ancient Bharatiyas, says, "Their (Bharatiya) general learning was more considerable; and in the knowledge of the being and nature of God, they were already in possession of a light which was but faintly perceived even by the loftiest intellects in the best days of Athens."

18

Epics and Purāṇas

Professor Heeren (1833:147) says that "The literature of the Hindus is rich in epic poetry." The *Rāmāyaṇa* and the *Mahābhārata* are the principal epics, the epics par excellence of Bharat. Professor Monier Williams (1863:1) thus speaks of them, "Although the Hindus, like the Greeks, have only two great epic poems, namely, the Rāmāyaṇa and the Mahābhārata, yet to compare these with the Iliad or the Odyssey is to compare the Indus and the Ganges rising in the snows of the world's most colossal ranges, swollen by numerous tributaries spreading into vast shallows or branching into deep divergent channels, with the streams of Attica or the mountainous torrents of Thessaly. There is, in fact, an immensity of bulk about this, as about every other department of Sanskrit literature, which to a European, accustomed to a more limited horizon, is absolutely bewildering."

Of these remarkable epics, the Rāmāyaṇa is the older, while the Mahābhārata is the larger of the two. Apart from their high poetical merits, in which they defy rivalry and discard comparison, their enormous bulk is a standing puzzle to the European critics. A comparison with other great epics of the old world will give an idea of their enormous size.

The *Mahābhārata has 2,20,000 lines.*

The *Rāmāyaṇa has 48,000 lines.*

Homer's *Iliad* has 15,693 *lines.*

Virgil's *Aeneid* has 9,868 *lines.*

The Iliad and Odyssey together contain 30,000 lines. Schlegel calls the Rāmāyaṇa - the noblest of epics.

The Rāmāyaṇa is undoubtedly one of the greatest treasures in Sanskrit literature. Sir W. Jones says, "The Rāmāyaṇa is an epic poem on the story of Rama, which, in the unity of action,

the magnificence of imagery and elegance of style far surpasses the learned and elaborate work of Nonnus (Sarda, 2007:212)."[28]

After giving the argument of the Rāmāyaṇa, Prof. Heeren (1833:194), with his usual moderation, says, "Such, in few words, is the chief subject of the Rāmāyaṇa, while the development and method of handling this simple argument is so remarkably rich and copious as to suffer little from a comparison in this respect with the most admired productions of the epic muse."

Professor Sir M. Monier Williams (1863:12) says, "There is not in the whole range of the Sanskrit literature a more charming poem than the Rāmāyaṇa. The classical purity, clearness and simplicity of its style, the exquisite touches to true poetic feeling with which it abounds, its graphic descriptions of heroic incidents, nature's grandest scenes, the deep acquaintance it displays with the conflicting workings and most refined emotions of the human heart, all entitle it to rank among the most beautiful compositions that have appeared at any period or in any country. It is like a spacious and delightful garden, here and there allowed to run wild, but teeming with fruits and flowers, watered by perennial streams, and even its most tangled jungle intersected with delightful pathways. The character of Rama is nobly portrayed. It is only too consistently unselfish to be human. We must bear in mind that he is half a god, yet though occasionally dazzled by flashes from his superior nature, we are not often blinded or bewildered by it. At least in the earlier portion of the poem, he is not generally

---

[28] A writer in the West-minister Review for April 1868 offers Mahābhārata such a remote antiquity as to leave behind not only Manu but even the writings of Āśvalāyana, etc. Count Bjornastjerna dates it at 2000. B.C. Dr. Mittra points out that 'the Mahābhārata, in the course of its thousands of verses, nowhere alludes to Buddhism and Buddha, and must therefore, and on other grounds not worth naming here, date from before the birth of Sākya.' The Indo Aryans, Vol. I, p. 38. (Quoted in Sarda, 2007:212, fn. 1)

represented as more than a heroic, noble-minded, pious, virtuous man, whose bravery, unselfish generosity, filial obedience, tender, attachment to his wife, love for his brothers and freedom from all resentful feelings, we can appreciate and admire. When he falls a victim to the spite of his father's second wife, he cherishes no sense of wrong. When his father decides to banish him, not a murmur escapes his lips. In noble language, he expresses his resolution to sacrifice himself rather than allow his parent to break his pledged word. As to Sita, she is a paragon of domestic virtues."

Sita is the noblest ideal of a woman., Her noble and calm devotion to her lord, her unbounded love, her exalted conception of the eternal, nay, divine relation of a wife to her husband are ideals unparalleled for loftiness and sublimity in any language or literature. What can be nobler than her address to Rama when she pleads for permission to accompany him into banishment?

A wife must share her husband's fate. My duty is to follow thee.

Where'er thou goest. Apart from thee, I would not dwell in heaven itself.

Deserted by her lord, a wife is like a miserable corpse.

Close as the shadow would I cleave to thee in this life and hereafter.

Thou art my king, my guide, my only refuge, my divinity.

It is my fixed resolve to follow thee. If thou must wander forth.

Through thorny trackless forests, I will go before thee treading down.

The prickly brambles to make smooth thy path. Walking before thee.

Shall feel no weariness: the forest thorns will seem like silken robes.

The bed of leaves a couch. To me the shelter of thy presence.

Is better far than stately palaces and paradise itself.

Protected by thy arm, gods, demons, men shall have no power to harm me.

With thee I'll live contentedly on roots and fruits. Sweet or not sweet.

If given by thy hand, they will to me be like the food of life.

Roaming with thee in desert wastes, a thousand years will be a day;

Dwelling with thee, e'en hell itself should be to me a heaven of bliss.

"Juliet," says Prof. Dowden, "is but a passionate girl before this perfect woman," meaning, Brutus' Portia, but what becomes of Portia herself before this heavenly woman, this ethereal being, this celestial Sita? As for Rama, his character simply stands unrivalled in all literature, ancient or modern, Asiatic or European.

Principal Griffith says, "Well may the Rāmāyaṇa challenge the literature of every age and country to produce a poem that can boast of such perfect characters as a Rama and a Sita." He adds, "Nowhere else are poetry and morality so charmingly united, each elevating the other as in this holy poem (Sarda, 2007:214-215)."

Miss Mary Scott, in a letter to P.C. Roy dated London, the 8th Dec. 1883, says, "The Rāmāyaṇa is full of poetry, and Sita one of the sweetest types of womanhood that I have ever read (Sarda, 2007:215)." As for the Mahābhārata, Professor Hereen (1833:164) says, "It will scarcely be possible to deny the Mahābhārata to be one of the richest compositions in Epic poetry that was ever produced."

Dr. F.A. Hassler of America utters thus in praise of the Mahābhārata, "In all my experience in life, I have not found a work that has interested me as much as that noble production

of the wise, and I do not hesitate to say, inspired men of ancient Bharat. I have studied it more than any other work for a long time past, and have made at least 1,000 notes which I have arranged in alphabetical order for the study. The Mahābhārata has opened to me, as it were, a new world, and I have been surprised beyond measure at the wisdom, truth, knowledge, and love of the right which I have found displayed in its pages. Not only so, but I have found many of the truths which my own heart has taught me regarding the Supreme Being and His creations outlined in beautiful, clear language (Sarda, 2007:215).

The Hamilton Daily Spectator (May 31st, 1888) thus speaks of the *Mahābhārata,* "This poem is a series of religious, moral, metaphysical, philosophic and political disquisitions strung upon a thread of the narrative. This not only gives the modern world a living picture of Bharatiya life, morals, manners, politics, religion and philosophy as they existed more than 2,000 years ago, but they transmit to us some of the most sublime poetry and some of the deepest and noblest thoughts that have ever been given to the world (Sarda, 2007:215)."

Śri Krishna, the greatest politician in the world, says :

"The wise grieve not for the departed, nor for those who yet survive.

Ne'er was the time when I was not, nor thou, nor yonder Chiefs, and ne'er

Shall be the time when all of us shall be not, as the unbodied soul

In this corporeal frame moves swiftly on through boyhood, youth & age,

So will it pass through other forms hereafter – be not grieved thereat.

The man whom pain and pleasure, heat and cold affect not, he is fit

For immortality: that which is not cannot be, and that

which is

Can never cease to be. Know this, the being that spread this universe

Is indestructible. Who can destroy the Indestructible?

Bodies that enclose the everlasting soul are inscrutable.

Immortals have an end–but he who thinks the soul can be destroyed,

And he who deems it a destroyer is likewise mistaken. It kills not, and is not killed; it is not born, nor doth it ever die;

It has no past nor future-unproduced, unchanging, infinite: he who knows it fixed. unborn, imperishable, indissoluble,

How can that man destroy another, or extinguish aught below?

As men abandon old and threadbare clothes to put on others' new,

So casts the embodied soul its worn-out frame to enter other forms.

No dart can pierce it; flame cannot consume it, water wet it not,

Nor scorching breezes dry it: indestructible, incapable

Of heat or moisture or aridity–eternal, all-pervading,

Steadfast, immovable; perpetual, yet imperceptible, Incomprehensible, unfading, deathless, unimaginable."

Miss Mary Scott says, "The characters are splendidly portrayed. It is a thoroughly martial poem, and one can enter into the battles between the *Pandus* and *Kurus* (Sarda, 2007: 217)." In a letter to P.C. Roy dated the 17th March 1988, Professor Sylvian Levi of Paris says, "The Mahābhārata is not only the largest but also the grandest of all epics, as it contains throughout a lively teaching of morals under a glorious garment of poetry (Sarda, 2007: 217)."

The American ethnologist, Jeremiah Curtin, writing to

Babu P.C. Roy, the enterprising publisher of an English translation of the Mahābhārata, says, "I have just finished reading carefully from beginning to end, 24 numbers of your translation of the Mahābhārata, and can honestly say that I have never obtained more pleasure from reading any book in my life (Sarda, 2007:217). The Mahābhārata will open the eyes of the world to the true character and intellectual rank of the Aryans of Bharat. You are certainly doing great work, not only for Hindustan but for the Aryan race in other countries. The Mahābhārata is a real mine of wealth not entirely known, I suppose, at present to any man outside your country, but which will be known in time and valued in all civilized lands for the reason that it contains information of the highest import to all men who seek to know in singleness of heart, the history of our race upon the earth, and the relations of man with the Infinite Power above us, around us and in us."

Saint Hilaire Bartholemy thus speaks of the Mahābhārata in the Journal Des Savantes of September 1886: "When a century ago (1785) Mr. Wilkins published in Calcutta an extract from the grand poem (Mahābhārata) and made it known through the episode of the Bhagvadgītā, the world was dazzled with its magnificence. Vyasa, the reputed author of the Mahābhārata, appeared greater than even Homer, and it required very little indeed to induce people to place Bharat above Greece. It has not the less been admitted that this prodigious Hindu epic is one of the grandest monuments of its kind of human intelligence and genius (Sarda, 2007: 217-218)."

The Watertown Post (Tuesday, June 22, 1886), calls Mahābhārata, "One of the most wonderful poems of which we have any record," and says, "The poem of the Mahābhārata is the oldest, the most voluminous, and, according to Wheeler, the historian of Bharat, the most valuable epic in any language. It consists of some 2,20,000 lines and is fourteen times longer than the Iliad" (Sarda, 2007: 218).

Sir Edwin Arnold, in his "Bharatiya Idylls," claims for parts of it to be "an origin anterior to writing; anterior to Puranic theology, anterior to Homer, perhaps to Moses." He further

says, 'What truer conception of a wife than this, written more than three thousand years ago: "She is a true wife who is skilful in household affairs: she is a true wife whose heart is devoted to her lord; she is a true wife who knoweth none but her lord. The wife is man's half: the wife is the first of friends: the wife is the root of salvation. They who have wives have the means of being cheerful: they who have wives can achieve good fortune. Sweet-speeching wives are as friends on occasions of joy: they are as mothers in hours of sickness and woe. A wife, therefore, is one's most valuable possession. No man even in anger should ever do anything disagreeable to his wife, seeing that happiness, joy and virtue, everything depended on the wife," and concludes by saying, "we may well accept this great poem as one of the priceless possessions of the East (Sarda, 2007: 218)."

Mr. Titus Munson Coan, in the *New York Times* (4th March 1888), says, "The Hindu epics have a nearer significance for us than anything in the Norse mythology. The Mahābhārata, one of the longest of these poems, has a wider romantic element in it than King Frithiof's Saga; its action is cast upon a grander scale, and its heroes belittle all others in mythology. The Hindu poems, early though they are, contain ethical and human elements that are unknown to the Norseman. It is in this that their enduring and growing interest remains in the mind of Europe and America (Sarda, 2007: 218-219)."

The Hamilton Daily Spectator of 31st May 1888, after speaking of the Rāmāyaṇa and the Mahābhārata as "immortal works", says that the great epic of Bharat, "Mahābhārata, is the longest and in some respects, the greatest of all epic poems (Sarda, 2007: 219)."

Mon. A. Barth (1889:38) says, "Some portions of the Mahābhārata may well compare with the purest and most beautiful productions of human genius. The Rāmāyaṇa is three times as large as Homer's Iliad, and the Mahābhārata four times as large as the Ramayana. Homer's Iliad and Odyssey have thirty thousand lines, the Mahābhārata has two hundred and twenty thousand lines, and, in addition, a supplement of sixteen

thousand three hundred and seventy-four couplets. But it is not in size alone that the sacred epics of Vālmīki and Vyāsa excel. They are enchanted by the wonderful story they tell of ancient Aryan life, faith and valour. There is also lively teaching of morals under a glorious garment of poetry. Matchless vivacity, unsurpassable tender and touching episodes, and a perfect storehouse of national antiquities. literature and ethics."[29]

Speaking of a certain part of the Mahābhārata, a critic said, "We know of no episode, even in Homeric poems, which can surpass its grandeur or raise a more solemn dirge over the desolation of the fallen heart of men."[30]

The characters of the five Pāṇḍavas, of *Yudhiṣṭhira, Bhima, Arjuna, Nakula* and *Sahadeva,* are drawn with a true poetic feeling and with much artistic delicacy of touch. Yudhiṣṭhira, Arjuna, and Bhima are portraits worthy of the highest poets, and can only be drawn by men of extraordinary imagination, and by soaring intellects as Vyasa.

Perfection is a merit known only to the Hindus. A European poet would have brought the story to an end" after the termination of the war in favour of the Pāṇḍavas, but "the Sanskrit poet has a far deeper insight into man's nature," and would not end there, to the dissatisfaction of the reader, but would wind up the story and end with the translation of the Pāṇḍavas to Heaven (Sarda, 2007:220).

---

[29] The Montreal Herald, (Thursday, Nov. 12th, 1891). Trubner's American. European and Oriental Literary Record, new Series, Vol. VII, No.3, speaks of the Mahābhārata as 'the wonderful epic,' and regrets 'how little has up to the present been done to unrarvel the mysteries it contains, or ever to smooth a path leading to its golden treasures!'

[30] The Westminister Review for October 1842. 'Many of its (Mahābhārata's) episodes of themselves would make perfect poems of the first grade and would stand comparison with any European poems. There is a touching episode, full of true poetic felling, in Ādiparva 6104, called Bakabadha, as there are a thousand other.' Monier williams (1863).

"There are many graphical passages," says Professor M. Williams (1863:42-43), "in the Rāmāyaṇa and Mahābhārata, which for the beauty of description, cannot be surpassed by anything in Homer. It should be observed, however, that the diction of Bharatiya epics is more polished, regular and cultivated, and the language altogether in a more advanced stage of development than that of Homer." Then, as to the description of the scenery,[31] in which Hindu poets are certainly more graphic and picturesque than either Greek or Latin, he adds, "Yet there are not wanting indications in the Bharatiya epics of a higher degree of cultivation than that represented in the Homeric poems. The battlefields of the Rāmāyaṇa and the Mahābhārata are not made barbarous by wanton cruelties, and the description of Ayodhya and Lanka imply far greater luxury and refinement than those of Sparta and Troy (William,1863:43-44)." Rāmāyaṇa and Mahābhārata rise above the Homeric poems also in the fact "that a deep religious meaning appears to un¬derlie all the narrative, and that the wildest allegory may be intended to conceal a sublime moral, symbolizing the conflict between good and evil, teaching the hopelessness of victory in so terrible a contest with the purity of soul, self-abnegation and the subjugation of the passions (William, 1863:47)."

Mr. Herbert Spencer (1904:262), the greatest of the modern European thinkers, condemns the *Iliad* among other things for the reason "that the subject matter appeals continually to brutal passions and the instincts of the savage."

Sir Monier Williams (1863:57-58) says, 'And in exhibiting pictures of domestic life and manners, the Sanskrit epics are even more valuable than the Greek and Roman. In the delineation of women, the Hindu poet throws aside all exaggerated colouring, and draws from Nature. Kaikeyi,

---

[31] 'In Homer, the description of scenery and natural objects are too short and general to be really picturesque. Twining says that the Greek poets did not look upon Nature with a painter's eye.'

Monier Williams (1863:43, fn)

Mandodari, Kausalya, and even Manthra, are all drawn to the very life. Sita, Draupadi, and Damayanti engage our affections far more than Helen or even Penelope. Indeed, Hindu wives[32] are generally perfect patterns of conjugal fidelity: nor can it be doubted that in these delightful portraits of the pativratā, or devoted wife, we have true representations of the purity and simplicity of Hindu domestic manners in early times." "Nothing," says the author further on, "can be more beautiful and touching than the picture of domestic and social happiness in the Rāmāyaṇa and the Mahābhārata. It is indeed in depicting scenes of domestic affection, and expressing those universal feelings and emotions which belong to human nature in all time and in all places, that Sanskrit epic poetry is unrivalled."

In addition to these two most celebrated epics, there are a large number of smaller epics that would well stand comparison with similar poems of any country. Mr. Colebrooke (Manning, 1869: Vol. II, 134) Speaks of Raghuvañśa in the highest terms, and says, "Śiśupālavadha is another celebrated epic poem." "Kirātārjunīyam is remarkable," according to Colebrooke "for the variety of measures while Maha Kavyas appears to the European reader very remarkable for verbal ingenuity." "Bhattikāvya, by Bhartarihari, is a poem of considerable reputation" (Manning, 1869, Vol II. 135). "Kumārsambhava is charming and fanciful," and, adds Mr. Griffith (1853: Preface, vii), "the author must have tried all the fertility of resource, the artistic skill, and the exquisite ear of the author of Lala Rookh."

The *Rāghava Pāṇḍava Vijaya* by Kaviraja is rather a curiosity than a poem. Mr. Colebrooke speaks of it as an instance of a complete poem, every canto of which exhibits a variety of metre. "This," says Mrs. Manning also, "is an extraordinary poem." (Sarda, 2007: 222-223). Of *Nala Damayanti*, Professor Hereen says, "Remarkable as this episode appears for inventive merit, it is not at all inferior in point of style, and some passages

---

[32] Count Bjornstjerna (1844:82) says, 'Among other remarkable particulars in this poem is the pure light in which it sets the noble character and high minded devotion of the women of Bharat.'

would do credit even to Homer himself"(Heeren, 1833: 167).

The imagination of the ancient Hindus was unrivalled in fertility and range. Like the whole face of nature, like those stupendous mountains, majestic rivers, and boundless expanse of the country around them, the ancient Hindu standards of strength and splendour are bewildering to some critics, who are accustomed to a more limited horizon. Their (Hindu) creations are, therefore, not only unrivalled but unapproachable in beauty, richness and grandeur.

To the European, everything is grand, sublime and magnificent in Bharat, whether you look at the outward expression of nature, or the physical and mental resources of the country, look at the creation of God or the creation of man, you are struck with amazement and awe! The snowy peaks of her sublime *Himavat* seem to raise their heads higher than the highest heaven, while before their Indra and Brahma, the European Apollo and Jupiter sink into insignificance.

"If we compare", says Professor Heeren (1833:215), "the mythology of the Hindus with that of the Greeks, it will have nothing to apprehend on the score of intrinsic copiousness. In point of aesthetic value, it is sometimes superior, at others, inferior to the Greek, while in luxuriance and splendour it has the decided advantage. Olympus, with all its family of gods and goddesses, must yield in pomp and majesty to the palaces of Viṣṇu and Indra." "The Hindu mythology," he says, "like the sublime compositions of Milton and Klopstock, extends its poetic flight far into the regions of unlimited space." He adds, "The Hindu Epic has a greater resemblance to the religious poetry of the Germans and the English than Greeks, with this difference, that the poet of Bharat has a wider range afforded to his imagination than the latter."

Here, it may not be odd to add that the Rāmāyaṇa is the origin of the *Iliad*, that the latter is only an adaptation of the former to the local circumstances of Greece, and that Homer's description of the Trojan war is merely a mythological account of the invasion of Laṅkā by Śri Rāmachandra. The main plot,

of course, is the same. Troy stands for Laṅkā (Tabrobane), Sparta for Ajodhia (Ayodhya), Menelaus for Rāma, Paris for Rāvaṇa. Hector for Indraḷīt and Vibhīṣaṇa; Helen for Sītā, Agamemnon for Sugriva, Patroclus for Lakṣmaṇa, Nestor for Jāmvant. Achilles is a mixture of Arjuna, Bhima and Lakshmana.

Indeed, it is very improbable, if not impossible, that the Greeks should produce all at once poems that stand amongst the greatest feats of human genius, and occupy a place in literature inferior only to the Bharatiya epics (in some respects). Anterior to Homer, Greek literature has no existence, even no name, and it is difficult to believe that, without any previous cultivation whatever, some of the highest and the noblest work in the whole range of literature should come into existence. The English literature did not begin with Milton, or the Roman with Virgil; nor does the Sanskrit with Vālmīki or Vyāsa, as the Greek does with Homer.

Apart from external circumstances, the subject matter lends support to the theory in a remarkable manner. The plot, the characters and the incidents resemble those of the Hindu epic poetry so strongly that it is difficult to explain this phenomenon, except by assuming that one has drawn extensively, if not wholly, from the other. And if we consider the external circumstances, the state of civilization of the two nations, their literature, wealth and constitution, the learning and character of their creators, little doubt remains as to who were the real creators and who the adapters M. Hippolyte Fauche, in the Preface to his French translation of the Rāmāyaṇa, says that "Rāmāyaṇa was composed before the Homeric poems and that Homer took his ideas from it." (Sarda, 2007: 225)

Apart from the fact that the main story has been adopted, and that the underlying plot of the one (Rāmāyaṇa) and the principal characters of the other (Mahābhārata) have been taken and fused into a national epic by the Greeks, it is clear that episodes and separate incidents from the Bharatiya epics have been taken and versified in the Greek tongue. Colonel Wilford (1809:93) asserts that "the subject of the Dionysus of Nonnus

was borrowed from the Mahābhārata." About Rāvaṇa's invasion of the kingdom of Indra, Count Bjornstjerna (1844: 81) says, "This myth is probably the foundation of the ancient Greek tradition of the attempt of the Titans to storm Heaven."

Professor Max Dunker (1880:81) says, "When Dion Chrysostom remarks that the Homeric poems are sung by the Bharatiyas in their language - the sorrows of Priam, the lamentations of Hecuba and Andromache, the bravery of Achilles and Hector Lassen is undoubtedly right in referring this statement to the Mahābhārata and putting Dhṛtarāṣtra in the place of Priam, Gāndhārī and Draupadī in the places of Andromache and Hecuba, Arjuna and Karṇa in the places of Achilles and Hector."

Bhagavad Gītā

Śrimad Bhagvadgitā consisting of 700 ślokas spreading over 18 chapters, forms part of the epic Mahābhārata (chapters 23-40 of Bhiṣma Parva. According to Harbilas Sarda (2007:278), Bhagavat Gītā has for centuries moulded the thoughts and the conduct of a large section of the Bharat nation. Bhagavat Gītā is essentially a work on the Vedānta philosophy and appears to have been composed to correct a misconception of that noble system. Owing to a misunderstanding of the teachings of this sublime philosophy, men began to neglect their duties and responsibilities, since there was only one Brahmā and all else was an illusion. This alarmed all good and thoughtful men, and as an antidote, this excellent book, Bhagavat Gītā, was written. It is part of the Mahābhārata. Taking the battlefield as the fittest place, Vyāsa introduced discussions on such sublime metaphysical questions as the book contains. The book has not only fascinated the minds of Hindus but has charmed Europeans, who speak in rapturous terms of this celebrated poem.

Mrs. Manning, as quoted by Sarda (2007:278), says, "Bhagavat Gītā is one of the most remarkable compositions in the Sanskrit language." Professor Heeren (1833:198) says that "The poem certainly abounds in sublime passages, which

remind one of the Orphic hymns to Jupiter quoted by Stoboeus." Mr. Elphinstone (1843:155) remarked that the "*Bhagavat Gītā* deserves high praise for the skill with which it is adapted to the general Epic, and the tenderness and elegance of the narrative by means of which it is introduced."

The Purāṇas

The Purāṇas have a prominent place in Bhāratiya literature. The three famous ones are the Veda, Yajña and the Purāṇas. The Vedas are the knowledge of creation, yajña is the process of creation, and purāṇas are the history of creation, decreation, time reckoning, and genealogies of heavenly bodies. The dictum: *itihāsa purāṇābhyām vedam samupabṛṁhayet*, i.e., the knowledge of creation should be elucidated with the help of the history of creation, proves the above fact. But with time, the subject matter of their discussion increased. The Purāṇas were looked upon as semi-religious books. They became, as it were, the storehouses of the vast treasuries of universal information, like the English "Encyclopaedia Britannica" with a unity of purpose and a theological bent. They contain dissertations and discussions on Creation, Decreation, Time-reckoning system, Genealogies of heavenly bodies and Rulers, Theology, Mythology, History, War, Polity, Philosophy, Sciences, Arts and other things. In course of time, with the decline and fall of the Hindu nation, when the ideals of the nation were lowered, when plain living and high thinking ceased to be the national characteristics of the race, when the pure and sublime teachings of the Vedas and the Upanishads began to be neglected, interpolations inculcating the worship of different gods and goddesses, celebrating the praises of holy places of Bharat were made in these books from time to time, and they began to be looked upon with greater and greater reverence, with the result eventually that the most spiritual and scientific religion in the world was replaced by a mixture of Theology, Mythology and Sociology.

When the Hindus became too weak to defend themselves from the attacks of the invaders from the Northwest, to

preserve their literature from destruction, they assigned it to the care of a class of men whom they invested with special sanctity and accorded them a privileged position in society. In time, the exclusive spirit of these men urged them to look upon learning as their peculiar prerogative and induced them, with the object of preserving the sacerdotal character of their class, to gradually put a bar on other classes acquiring a knowledge of the Bharatiya Śāstras. A glance at the contents of the Purāṇas, however, would reveal their real character; and the commonsense of the Bharatiyas can be relied on to assign these books their true place in the literature of the nation.

The term Purāṇa was used by ancient Bharatiyas in the sense of modern-day history or Itihāsa. The scope of modern-day history is to record events in the political, social, or intellectual spheres in chronological order. Compared to modern-day history, the scope of the Purāṇa was vast. Purāṇa was to deal with the five subjects.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च
वंशानुचरितं चैव पुराण पंचलक्षणम् ॥

sargaścha pratisargaścha vaṁśo manvantarāṇi cha
vaṁśānucharitaṁ chaiva purāṇa paṁchalakṣaṇam ॥

1. ***Sarga***: To maintain the connected account of the creation or evolution of the Universe.

2. ***Pratisarga:*** To maintain the connected account of the 'de-creation' or dissolution of the Universe.

3. ***Vaṁśa:*** To investigate the genesis of heavenly bodies and to maintain the record of the descent of species.

4. ***Vaṁśānucharit***: To maintain the account of lineage or line of heavenly bodies and species to date.

5. ***Manvantara:*** To calculate and maintain the account of the period since the time of the origin of the universe.

At the beginning of the origin of mankind, only the above-mentioned five issues were dominant and as such were subjected to the Purāṇa. Later, with the development and

stratification of society, the issues concerning mankind were also stratified manifoldly, and so the subject matter of Purāṇas also increased manifoldly. The increased number of subject matter of the Purāṇa is also cited in the various Purāṇas themselves. For instance, as per Śiva Purāṇa, the subject matter of Purāṇa should be as under:

सृष्टिश्चापि विसृष्टिचेत् स्थितिस्तेषां च पालनम् कर्मणा।
वासना वार्ता चमूनां च क्रमेण च वर्णनम्।
प्रलयानां च मोक्षस्य च निरुपणं च उत्कीर्तनम्।
हरेरेव देवानां च पृथक् पृथक् ।

sṛṣṭiśchāpi visṛṣṭichet sthitisteṣāṁ cha pālanam karmaṇā;
vāsanā vārtā chamūnāṁ cha krameṇa cha varṇanam;
pralayānāṁ cha mokṣasya cha nirupaṇaṁ cha utkīrtanam;
harereva devānāṁ cha pṛthak pṛthak.

(Śiva Purāṇa, edited by Shri Ram Sharma, Introduction,P. 11)

'The description of creation, de-creation, sustenance, caring, action and attachment, an account of dissolution and redemption, and appreciation of psychological element and physical element also of various heavenly bodies are the subjects dealt with in the Purāṇas.'

Vāyu Purāṇa, on the other hand, gives a more elaborate account of the subject matter of the Purāṇas. It suggests:

पुराणेषु बहवः धर्मास्ते विनिरुपिताः।
रागिणां च विरागाणां यतीनां ब्रह्मचारिणाम् गृहस्थानाम्।
वानप्रस्थानां स्त्रीशूद्राणां विशेषतः॥
ब्राह्मणक्षत्रियविशां ये च संकरजातयः।
गंगाद्या च महानद्या या महानद्यो यज्ञव्रत तपांसि च॥
अनेकविध दानानि यमाश्च नियमैः सह।
योगधर्माबहुविधाः साख्याः भागवतस्तथा॥
भक्तिमार्गा ज्ञानमार्गा वैराग्यनिलनीरजः।
उपासनविधष्चोक्तं कर्म संशुद्धिचेतसाम्॥
ब्राह्मं शैवं वैष्णवं च सौरं शाक्तं तथाऽर्हतम्।
षड्दर्शनानि चोक्तानि स्वभावनियतानि च॥

एतदन्तच्च विधिं पुराणेषु निरूपितम्।
अतः परं किमप्यस्ति न वा बोद्धव्यमुत्तमम्॥

purāṇeṣu bahavaḥ dharmāste vinirupitāḥ;
rāgiṇāṁ cha virāgāṇāṁ yatīnāṁ brahmachāriṇām
gṛhasthānām;
vānaprasthānāṁ strīśūdrāṇāṁ viśeṣataḥ.
brāhmaṇakṣatriyaviśāṁ ye cha saṁkarajātayaḥ;
gaṁgādyā cha mahānadyā yā mahānadyo yajñavrata
tapāṁsi cha.
anekavidha dānāni yamāścha niyamaiḥ saha;
yogadharmābahuvidhāḥ sākhyāḥ bhāgavatastathā.
bhaktimārgā jñānamārgā vairāgyanilanīrajaḥ;
upāsanavidhaṣchoktaṁ karma saṁśuddhichetasām.
brāhmaṁ śaivaṁ vaiṣṇavaṁ cha sauraṁ śāktaṁ
tathā'rhatam;
ṣaḍdarśanāni choktāni svabhāvaniyatāni cha.
ētadantachcha vidhiṁ purāṇeṣu nirūpitam;
ataḥ paraṁ kimapyasti na vā boddhavyamuttamam.

(Vāyu Purāṇa, 104.11-17)

Purāṇas are also the records of various ethical codes (dharmas) observed by lovers, recluses, ascetics, brahmacharis (bachelors taking to the study of Vedas and other Śāstras), householders, jungle-dwellers, ladies and particularly scholars, defence personnel, traders and fourth-class people and other mixed professional races. Geographical accounts and those of various schools of rituals and religions, and various other things concerning individual and society are the main subjects dealt with in the Purāṇas.

It is therefore crystal clear from the foregoing discussion that *Itihāsa*, in ancient times, instead of recording the important events in chronological order, traced the origin and causes of important events that occurred in nature or society and maintained the connected account thereof in terms of time and space. Purāṇa dealt with all those events that repeat in every new creation. Hence, it was said in connection with Purāṇas -

purā nava bhavati iti Purāṇam; 'Whatever repeats is the subject matter of Purāṇa'. Thus, Purāṇa was the actual substitute for modern history. The etymology of Purāṇa is also very much akin to the dictum associated with history 'History repeats. Itihāsa and Purāṇa were supplements of each other. Whereas Purāṇa recorded the events, Itihāsa traced the origin and causes of the recorded events.'

The world is moving fast, and forces over which the nation, which long revelled in isolation and exclusiveness to its serious detriment and undoing, has no control are now working to demand the utmost circumspection on the part of its leaders and thinkers in husbanding its resources, and preventing its energies from being frittered away in following false ideals. If the fate of the ancient Egyptians, the Persians, the Babylonians and the Greeks is to be avoided, it behoves all well-wishers of the nation not only to hold the mirror to its wretched condition for the edification of the masses but by making proper use of the useful and valuable lessons contained in parts even of this heterogenous - half sacerdotal, half profane - literature, direct its course towards the realization of aims truly and laid down in the sublime and pure teaching of the Vedas and the Upaniṣads.

Professor Heeren (1833:177) says, "that the Purāṇas are not the work of a Vālmīki or Vyāsa, but, like the poems of Tzetzes and other grammarians, the fruit of extraordinary diligence combined with extensive reading." He" is, nevertheless, far from considering them all together as an invention of modern times, that is, of the Middle Ages.

The literal meaning of the word Purāṇa is "old", and the Purāṇas profess to teach what is old. "They are," says Mrs. Manning (1869:244), "written in verse with a view to public recitation at festivals, as vehicles for conveying such instruction as the people might be presumed to require. Philosophically, they blend Sāṅkhya philosophy with Vedānta, and practically, they were a code of ritual as well as a summary of law."

The Purāṇas have been compiled at different periods and by

different men. They seem to have adopted different innovations made into them by Śāṅkarācārya, Rāmānuja, Mādhavācārya, and Vallabhācārya. "The invariable form of the Purāṇas is that of a dialogue, in which some person relates their contents in reply to the inquiries of another." The immediate narrator is common, though not constantly, *Lomaharṣaṇa* or *Somaharṣaṇa*, the disciple of Vyāsa, who is supposed to communicate what was imparted to him by his preceptor.

The Purāṇas are divided into three classes:

1. ***Sāttvika*** or "Pure," including Viṣṇu, Nārada, Bhāgavat, Garuḍa, Padma and Varāha Purāṇas.

2. ***Tāmasa*** or "Purāṇas of Darkness," including Matsya, Kūrma, Linga, Śiva, Skanda and Agni Purāṇas.

3. ***Rājasa*** or "Passionate," including Brahmāṇḍa, Vaivarta, Mārkaṇḍeya, Bhaviṣya, Vāmana and Brahma Purāṇas.

There are eighteen Purāṇas, of which the first six Purāṇas are *Vaiṣṇava*, the next six are *Śaiva*, and the last six advocate the *Gossain* and *Vallabhachari* religions. It is said that there are also 18 *Upa-Purāṇas*. "The eighteen Purāṇas are said to have 400,000 ślokas or 1,600,000 lines. They are fabled to be but an abridgement; the whole amounting to a crore or 10 millions of stanzas, even a 1,000 million." And Professor Wilson adds, "If all the fragmentary portions claiming in various parts of Bharat to belong to the Purāṇas were admitted, their extent would much exceed the lesser, though it would not reach the larger enumeration."[33]

To give an idea of their contents, a brief survey of two of the most important Purāṇas is subjoined in the Śri Bhāgvat Purāṇa. "That in which ample details of duty are described and which opens with the Gāyatrī; that in which the death of the Asura Vṛtra is told, and in which the dying stars and the existing stars of the Sārasvata Kalpa (19 Kalpas before the present

[33] There is a little confusion in the names of the 18 Purāṇas according to the different Purāṇas themselves.

Śvetavārāha Kalpa, i.e., 84,052,949,118 years ago), with the events of that period, are related is called the Bhāgavat Purāṇa, and consists of eighteen thousand verses." It is perhaps the most important of all the Purāṇas.

Its philosophy is Vedantic, and it opens with a cosmogony mixed with mysticism and allegory; then follows an account of the creation and of the Varāha Avatāra, the creation of *Prajāpatis, Svayambhū, and then Kapila Avatāra;* an account of the Manvantras, different legends of *Dhruva* (pole star), *Vena, Pṛthu* and an account of the universe follow. Other legends follow, including that of Prahlāda, of the churning of the ocean, and the fish Avatārs and others, and then a history of two dynasties of the world: solar and lunar. The tenth book, which gives the history of Krishna (the sun of our solar system), is the most popular part of the Purāṇa. The eleventh book describes the destruction of the Yadavas and the death of Krishna and his teaching of Yoga to Uddhava. The twelfth book contains the lives of the kings of Kaliyuga and gives an account of the deterioration of all things and their final dissolution. As this Purāṇa was recited by *Sukhadeva* to *Parīkṣita*, who was awaiting the snake bite, the king was bitten by the serpent and expired. It terminates with an account of Vyāsa's arrangement of the Vedas and the Purāṇas and with praises of its sanctity.

Agni Purāṇa: This Purāṇa describes the events of the Iśāna Kalpa (21 kalpas before the present Śveta Vārāha Kalpa, i.e., 92,692,949,118 years ago) and was related by Agni to Vaśīṣtha is the Agni Purāṇa. It consists of 16,000 ślokas. It commences with an account of the past Avatāras of Rāma and Krishna, and devotes some chapters to "mystical forms of Śiva worship." A description of the earth, genealogies, etc., follows. Then comes a system of medicine, and the work winds up with treatises on rhetoric, prosody, grammar, archery and military tactics, etc. It also contains several systems of nīti (polity).

The 18 *Upa-Purāṇas are* enumerated as follows :

1. Sanatkumāra	7. Narsiṅha	13.Durvāsa
2. Nāradīya	8. Parāsara	14.Maheśvara

3. Śiva	9. Kapila	15.Mānava
4. Varuṇa	10. Sāmba	16.Nandī
5. Auśanasa	11. Kalika	17.Saura
6. Āditya	12. Bhāgavat	18.Vaśīṣtha

The foregoing brief survey of the contents of two of the Purāṇas is quite inadequate to enable the reader to form an idea of their importance, as light houses to a great Past. The Agni Purāṇa, for instance, contains particulars of the military organisation of Bharatiyas, which, in consequence of the loss of the Dhanurveda, are of special importance. The Deva Purāṇa mentions the brahmāstra, which proves the use of atomic weapons by Bharatiyas in those days. The Padma Purāṇa contains a treatise on the geography of Bharat in particular and the Universe in general, which is of very great importance. Matsya Purāṇa explains the source from which the Jewish, the Christian and the Mohamedan story of the Deluge and their cosmogony are derived. Garuda Purāṇa contains a treatise on precious stones, astrology and palmistry; a system of medicine is contained in the Agni Purāṇa, while theories of creation are to be found in almost all of them.

Some Purāṇas throw important light on the industries and arts of ancient Bharat, and may, if properly understood and followed, yet help the Bharatiyas to improve their position in the industrial world. It must, however, be admitted that sometimes, with a grain of useful information, there will be found a lot of useless chaff. On the whole, the Purāṇas have as much claim to be regarded as the religious books of the Bharatiyas as the Encyclopaedia Britannica has to be accepted as the religious books of Englishmen. As to the antiquity of their contents, there is no doubt. Professor H. H. Wilson says, "And the testimony that establishes their existence three centuries before Christianity carries it back to much more remote antiquity, to an antiquity that is probably not surpassed by any of the prevailing fictitious institutions or beliefs of the ancient world."

19
Miscellaneous Literature

Poetry

Count Bjornstjerna (1844:80) says, "Poetry rules over all in Bharat; it has lent its forms, its colouring, and its charms ever to the most abstract sciences, yea, even to religion." Professor Max Dunker (1880:27) adds that "The treasures of poetry in Bharat are inexhaustible." Among such a "poetical people" as the Hindus, as Professor Heeren (1833:186) aptly terms them, poetry flourished in wonderful luxuriance, and its various branches were cultivated with marvellous success. Professor Heeren (1833:147) says, "The various branches of poetry, such as the narrative and the dramatic, the lyric as well as the didactic and the apologue, have all flourished in Sanskrit literature, and produced the most excellent results."

Mr. Elphinstone (1843:155) says, "All who have read the heroic poems in the original are enthusiastic in their praise, and their beauties have been most felt by those whose own productions entitle their judgment to most respect. Nor is this admiration confined to critics who have peculiarly devoted themselves to Oriental literature. Milman and Schlegel vie with Wilson and Tones in their applause; and from one or other of these writers we learn the simplicity and originality of the composition; the sublimity, grace and pathos of particular passages; the natural dignity of actors; the holy purity of manners, and the inexhaustible fertility of imagination in the authors."

Drama

According to Sarda (2007:226), the dramatic writings of the ancient Bharatiyas are equally remarkable. External nature, as might be expected in a country that is "the epitome of the world," is the special forte of the ancient Bharatiya poets, and,

in no country, ancient or modern, has Nature (in contradistinction to man) been treated so poetically or so, extensively introduced in poetry. But, though outward nature must attract, by its magnificence and its beauties, the attention of a people gifted with such marvelous powers of observation and sense for beauty, yet, the ancient Bharatiyas being a people given more than any other nation to analyzing thoughts and feelings and investigating mental phenomena, have made explorations in the realms of mind that exact the homage of mankind and defy emulation. For this reason, therefore, it is due that the internal nature of man, the human mind with all its thoughts, feelings, volitions, all its desires and affections, its tendencies and susceptibilities, its virtues and failings and their developments are all drawn with a pencil at once poetic and natural.

Creation in perfect harmony with nature is a feature of the Bharatiya drama. The characters are all creations, perfect in themselves and in their fidelity to nature. Extravagance, contradiction and unsuitability in the development either of the plot or the characters are never permitted. The dramas hold the mirror to Nature and, in this respect, the Shakespearean dramas alone can be compared to them, while, as regards the language, Sanskrit must of course always stand alone in beauty and sublimity."

Concerning the extent to which the dramatic literature has been cultivated in Bharat, Sir W. Jones (quoted by Sarda, 2007: 226-227) says that the Hindu theatre would fill as many volumes as that of any nation of modern Europe.

The Mohammedan conquest of Bharat resulted in the effective repression of Bharatiya's dramatic writings. Instead of receiving further development, the Bharatiya drama rapidly declined, and a considerable part of this fascinating literature was forever lost. (Sarda, 2007:227)

Professor Wilson (quoted by Sarda, 2007:227) says, "It may also be observed that the dramatic pieces which have come down to us are those of the highest order, defended by their

intrinsic purity from the corrosion of time." Rūpaka is the Hindu term for "Play," and "Daśa Rūpaka," or description of the ten kinds of theatrical compositions, is one of the best treatises on dramatic literature and shows the extent to which dramatic literature was cultivated by the Hindus.

We may also conveniently transfer to Bharatiya dramas the definitions of the European stage, and classify them under the head of Tragedy, Comedy, Opera, Ballet, Burletta, Melodrama and Farce. Professor Heeren (1833:191)says, "There are specimens of Bharatiya comedy still extant, no way inferior to the ancient Greek." Bharatiya drama, however, is in many respects superior to Greek drama. Some salient features of Bharatiya dramas may be reckoned as under:

(1) Bharatiya dramas have nine rasas or effects to be produced on the spectator. They are love, mirth, tenderness, fury, heroism, terror, disgust, wonder and tranquillity. The serious part of this list is much more comprehensive than the Greek tragic rasa of terror and pity.

(2) "The love of Bharatiyas is less sensual than that of the Greek and Latin comedy." Wilson

(3) Valour, whenever displayed in the Hindu drama, is calm, collected and dispassionate. The calm intrepidity of the hero of Vir Charitra presents a very favourable contrast to the fury of Tidides or the arrogance of Rinaldo. The Hindu taste is much finer.

(4) Females were represented in general by females. "Boy Cleopetra" was unknown to the Bharatiya stage.

(5) The precise division of the Hindu plays into acts is a feature unknown to the Greeks. The division into acts proves higher development. According to Heeren (1833), 'In respect of dress and decorations, the resources of the Hindu theatre are sufficiently ample.

(6) There was, moreover, no want of instruction for stage business, and we have the "asides" and "aparts" regularly indicated as in the modern theatre in Europe.

On Mill's (1826:60) instituting a comparison between the Chinese and the Bharatiya drama, Professor Wilson says, 'The action of the Chinese plays is unskillfully conducted, and they are wanting in the high poetic tone which distinguishes those of the Hindus: at the same time they are ingenious and often interesting, They represent manners and feelings with truth. They are the works of a civilised people.'

Following nature more closely, the Hindu drama usually blended "seriousness and sorrow with levity and laughter." In this respect, the Hindu drama may be classed with much of the Spanish and English drama to which, as Schlegel observes, "the terms tragedy and comedy are wholly inapplicable, in the sense in which they are employed by the ancients." (Sarda, 2007:228)

The higher purpose of the dramatic art was never lost sight of by the Hindus. This is a distinguishing feature of the Hindu drama. Professor Wilson (quoted by Sarda, 2007:228) says, "We may, however, observe the honour of the Hindu drama, that *Parakīyā*, or she who is the wife of another person, is never to be made the object of a dramatic intrigue: a prohibition that would have sadly cooled the imagination and curbed the wit of Dryden and Congreve."

Sir W. Jones (Sarda, 2007:229) says, "The dramatic species of entertainment must have been carried to great perfection when Vikramāditya, who reigned in 717 BC, gave encouragement to poets, philologists, and mathematicians." "But what a course of preliminary mental improvement," says Professor Heeren (quoted by Sarda, 2007:229), "must the nation have gone through ere they could possess a writer like Kālidāsa! ere they could understand and appreciate his genius!"

Greater masters of drama, however, lived and died in Bharat before Kalidāsa; Daṇḍī was one of them. Unhappily, however, to the eternal misfortune and regret of the civilised world, his works have met the same fate as productions of the highest class in many other departments of ancient Bharat literature and science have done.

Love or Sṛngāra, the emotion which after hunger is the most

powerful emotion in the world, is a leading principle in the dramatic literature of the world, and Mrs. Manning (1869: Vol.2: 148) says, "Nowhere is love expressed with greater force and pathos than in the poetry of Bharat."

The best-known dramatists of the Hindus are *Kālidāsa* and *Bhavabhūti*. Kālidāsa, "one of the greatest dramatists the world has ever produced," flourished in the reign of Vikramaditya in the 7th Century BC,[34] while Bhavabhūti lived many centuries later.

The masterpiece of Kālidāsa is the play of *Śākuntala*. The plot of this "astonishing literary performance," as a great German critic calls it, is taken from the Mahābhārata. Professor Heeren (Manning, 1869, Vol. 2:171) speaks in rapturous terms of this "far-famed drama," which is incomparable for its beauty, charm, tenderness and fidelity to nature, and which stands at the head of the dramatic literature of the world. Heeren (1833:194) says, "And we must, in truth, allow Kālidāsa to be one of those poets who have done honour not merely to their nation but to all civilised mankind."

Augustus Schlegel, the foremost German Sanskritist, says of Śākuntala, that it presents "through its Oriental brilliancy of colouring, so striking a resemblance to our (English) romantic drama that it might be suspected that the love of Shakespeare has influenced the translator, were it not that other Orientalists bore testimony to his fidelity."[35]

Schlegal (1818:115) says, 'What we chiefly admire in their poetry is that tender fondness solitude and the animated vegetable kingdom that so attract us in the drama of Śākuntala, the traits of female grace and fidelity and the exquisite loveliness of childhood, of such prominent interest in the older epics of Bharat. We are also struck with the touching pathos

---

34 For date of Kāliādas, refer to the present author's book 'Bharatiya Chronology to Bharatiya History' Bharatiya Foundation for Vedic Science, 2019

35 Monier Williams' Śākuntala, Preface.

accompanying deep moral feeling.'

Alexander von Humboldt (quoted by Manning, 1869, Vol. 2: 142) also notes the masterly mode in which Kālidāsa describes "the influence of nature upon the minds of lovers, his tenderness in the expression of feelings, and above all the richness of his creative fancy."

"Her (Śakuntalā's) love and sorrow," says Dr. Sir W. Hunter (quoted by Sarda, 2007: 230-231), "have furnished a theme for the great European poet of our age." Goethe sings:

> Wouldst thou the young year's blossom and the fruit of its decline,
>
> And all by which the soul is charmed, enraptured, feasted, fed.
>
> Wouldst thou the Earth and Heaven itself in one sole name combine,
>
> I name thee, O Śakuntalā! and all at once is said.

As regards the diction of the Hindu drama, Professor Wilson (1826:63) says, "It is impossible to conceive language so beautifully musical or so magnificently grand as that of the verses of Bhavabhūti and Kālidāsa." No dramatic literature dating earlier than the first century before Christ is extant to enable one to judge of its quality. The earliest specimen available shows the language itself and the study of versification to have reached the highest point of refinement, for the era of Vikramāditya says Professor Heeren (quoted by Sarda, 2007:231), "gave birth to the greatest masterpieces in the art."

Another celebrated play of Kalidāsa is *Vikrama* and *Urvaśī*. Comparing this play with Śākuntala, Professor Wilson (1826) says, "There is the same vivacity of description and tenderness of feeling in both, the like delicate beauty in the thoughts and extreme elegance in the style. It may be difficult to decide to which the palm belongs, but the story of the present play is perhaps more skillfully woven and the incidents arise out of each other more naturally than in Śākuntala, while, on the other hand, there is perhaps no one personage in it so

interest¬ing as the heroine of that drama." He adds, "The chief charm of this piece, however, is its poetry. The story, the situation and the characters are all highly imaginative, and nothing, if partiality for his work does not mislead the translator, can surpass the beauty and justice of many of the thoughts."

The story is founded on a scientific figuration from the Śatpatha Brāhmaṇa. Vikrama (a king) loves Urvasi (a nymph of Heaven), and his love is not rejected; but he is warned that if he is ever seen by her naked or unveiled, she shall be banished. This is a myth, and the highly dramatic treatment of this scientific myth does the highest credit to the wisdom, observation and learning of Kālidāsa. Explanations of this myth are given by Max Müller in his "Comparative Mythology," as well as by Dr. Kuhn, wherein 'he alludes also to the ideas of Weber. Max Müller makes Urvaśī=dawn. Another explanation is that Pururavas (or Vikrama) personifies the sun, whilst Urvaśī is the morning mist (see Chamber's Encyclopaedia, S.V. Pururavas). Urvasi is an apsarā, and we find in Goldstucker's dictionary that the apsaras "are personifications of the vapours which are attached by the sun and formed into mists or clouds." Apsaras is derived from ap = water, and saras = who moves. Professor Goldstucker holds, therefore, that the legend represents the absorption by the sun of the vapour floating in the air. When Pururavas becomes distinctly visible, Urvaśī vanishes, because when the sun shines forth the mist is absorbed. Urvaśī "afterwards becomes a swan in the Śatapatha, but Kālidāsa changes the nymph into a climbing plant. "In Greece, Daphne becomes a laurel, because the country abounds in laurels, which are manifest so soon as the sun has absorbed the mist."

Bhavabhūti's popularity perhaps rivalled that of Kālidāsa. Professor Wilson bears testimony to the extraordinary beauty and power of his language and attributes his peculiar talent for describing nature in her magnificence to his early familiarity with the eternal mountains and forests of Gondwana. His best-known plays are the *Uttra Rām Carita* and *Mālatī Mādhava*. As

regards the former, Professor Wilson (1826:383-384) says, "It has more pretensions to genuine pathos than perhaps any other specimen of Hindu theatre. The mutual sorrows of Rāma and Sītā in their state of separation are pleasingly and tenderly expressed, and the meeting of the father and sons may be compared advantageously with similar scenes with which the fictions of Europe, both poetical and dramatic, abound. Besides the felicitous expression of softer feelings, this play has some curious pictures of heroic bearing and of the duties of a warrior and a prince. A higher elevation can scarcely be selected for either. The true spirit of chivalry pervades the encounter between the two young princes. Some brilliant thoughts occur, the justice and beauty of which are not surpassed in any literature."

As regards Mālatī Mādhava, Prof. Wilson (1835:254) says, "It offers nothing to offend the most fastidious delicacy and may be compared in this respect advantageously with many of the dramas of modern Europe, which treat of the passion that constitutes its subject. The manner in which love is here depicted is worthy of observation, as correcting a mistaken notion of the influence which the passion exercises over the minds of the natives of at least one portion of Asia. However intense the feeling - and it is represented as sufficiently powerful to endanger existence – it partakes in no respect of the impetuosity which it has pleased the writers of the West to attribute to the people of the East.

'The barbarous nations whose inhuman love is wild desire, fierce as the sun they feel.' The heroine of this drama is loved as a woman. She is no goddess in the estimation of her lover. The passion of Malati is equally intense to that of Juliet. The fervour of attachment that unites the different personages of the drama so indissolubly in life and death is creditable to the Hindu national character. Unless instances of such disinterested union had existed, the author could scarcely have conceived, much less pictured, it. Altogether, Mālatī Mādhava is one of the most charming, powerful and refined representations of the emotion of love to be found in the literature of any nation.

The political life and manners of the Hindus are well depicted by *Visakhadatta* in this celebrated play, *Mudrā Rākṣasa*. It has the stir and action of city life, the endless ingenuity of political and court intrigue and the "staunch fidelity which appears as the uniform characteristic of servants, emissaries and friends, a singular feature in the Hindu character," which, Professor Wilson remarks, "it has not wholly lost." Professor Wilson adds, "It is a political or Historical drama and unfolds the political policy of Chanakya, the Machiavel of Bharat in a most ingenious manner. The plot of the drama singularly conforms to one of the unities, and the occurrences are all subservient to one action – the conciliation of Rākṣasa. This is never lost sight of from first to last without being made unduly prominent." It may be difficult in the whole range of dramatic literature to find a more successful illustration of the rule."

The *Mṛcchakatikam*, or the Toy Cart, by *Mahārāja Śūdraka*, possesses considerable dramatic merit. The interest is rarely suspended, and in every case, the apparent interruption is with great ingenuity made subservient to the Common design. The connection of the two plots is much better maintained than in the play we usually refer to as a happy specimen of such a combination, "The Spanish Friar" The deposition of Palaka is interwoven with the main story so intimately, that it could not be detached from it without injury, and yet it never becomes so prominent as to divert attention from that to which it is only an appendage."(Wilson: 1826:181)

The hero of the play, however, is *Sansthānaka*, the Rājā's brother-in-law. "A character so utterly contemptible has perhaps been scarcely ever delineated. It would be very interesting to compare this drama for its merit of unity with The Merchant of Venice or The Two Noble Kinsmen, two of the best English dramas, in both of which the underplot is so loosely connected with the main plot."

One more play, [36] the celebrated drama, *Prabodha*

[36] There are many other dramas of considerable merit and high

Candrodaya by Krishna Misra, is much admired by Professor Lassen (1867:790), who calls it peculiarly Bharatiya, and "unlike anything in the literature of other countries. The allegorical personifications are not only well sustained but are wonderful, and the whole plot is constructed with so much ability as to excite the admiration of all readers."

"Much of that of the Hindus," says Professor Wilson (1826), "may compete successfully with the great number of dramatic productions of modern Europe and offers no affinity to the monstrous and crude abortions which preceded the introduction of the legitimate drama in the West."

Lyric Poetry

The Lyric poetry of Bharat is the finest of its kind in the world, for the reason that the language in which it is written is the most melodious and musical on earth. As Professor Wilson (quoted by Sarda, 2007:236) remarks, the poetry of the Hindus can never be properly appreciated by those who are ignorant of Sanskrit. To judge the merits of Hindu poetry from translations is to judge it at its worst. Moreover, owing to the peculiarities of life and character of the Hindus, Europeans can hardly be expected to fully appreciate and enjoy their poetry; as they can neither fully understand their character, nor fully enter into their feelings and sympathise with them.

To the Hindus, Bharata's conduct in following Rama into the jungle and entreating him to return to Ayodhya is as natural as anything in the world, while to Mr. Talboys Wheeler (quoted by Sarda, 2007:236), the historian of Bharat, it appears, contrary to human nature;" As Mr. Wheeler regards the venerable Daśratha as shamming when he gives vent to sorrow after having sentenced Rama to exile to keep a vow, what should he have thought of the Hindu ladies of the present day had he

---

repute. Mahāvīra Carita by Bhava Bhūti, Ratnāvati by Sri Harish Deo, Mahārāja of Kashmir, and Veṇī Saṅhāra are among those which can be advantageously compared with similar dramas in the literature of other nations.

known that they would die or suffer anything rather than open their lips even to those who are dearer to them than life itself when they think modesty forbids their doing so, even when life itself is in danger? Hindu ideas of duty, obedience and modesty are much more complex than those of other nations. Still, when Hindu Lyric poetry has been properly judged, the praise has been liberal, and approbation is emphatically expressed.

Gīta Govinda is the finest extant specimen of Hindu lyric poetry, and it is difficult to find in any language lyrics that can vie with it in melody and grace, Mr. Griffith says "The exquisite melody "of the verse can only be appreciated by those who can enjoy the original."(Manning, Vol.2. 1869:269). Gīta Govinda has been analysed by Lassen in his Latin translation, beautifully translated in German by Ruckert, and has been dwelt upon with admiration by Sir W. Jones in his essay on the Mystical Poetry of the Hindus.

Schlegel (1818: 117) says, ''Tender delicacy of feeling and elegiac love cast a halo over Bharatiya poetry," and "the whole is recast in the mould of harmonious softness, and is redolent of elegiac sweetness." Professor Heeren (1833:187) adds that "The Hindu lyric surpassed that of the Greeks in admitting both the rhyme and blank verse." He further says, "How much of the beauty of a lyric must inevitably be lost in a prose translation it would be superfluous to remark; and yet it is impossible to read the *Gīta Govinda* without being charmed.....It is impossible, however, not to notice "the extreme richness of the poet's fancy, the strength and vivacity of his sentiment particularly observable in his delicate taste for the beauties in general, and which not even the ardour of passion was able to extinguish." *'Gīta Govinda* exhibits,' says Mr. Elphinstone (1843:156), "in perfection the luxuriant imagery and the voluptuous softness of the Hindu school."

Another Hindu lyric is the *Ṛtu Saṅghāra*, something like "Thompson's Seasons" in the English language. Mrs. Manning says about it: "Ṛtu Saṅghāra, a lyric poem by Kālidāsa, is much admired not only by the natives of Bharat, but by almost all

students of Sanskrit literature."[37]

Mr. Griffith, in his translation of "Ṛtu Saṅghāra," says "Sir W. Jones speaks in rapturous terms of the beautiful and natural sketches with which it 'abounds;" and, after expressing his admiration, adds, "it is much to be regretted that it is impossible to translate the whole."(Manning, 1869, Vol. 2: 265)

Lyric poetry was extensively cultivated in Bharat. Sir W. Hunter says, "The Mediaeval Brāhmaṇas displayed a marvellous activity in theological as well as lyric poetry." The special charm must attach to the lyric poetry of the Hindus for, as Mrs. Manning (1869:Vol.2:148) remarks, "Nowhere is love expressed with greater force or pathos than in the poetry of the Hindus."

Megha Dūta is an excellent example of purely descriptive poetry. Mrs. Manning says, "It is the most important of its kind and is a favourite with the Europeans too."(Manning, 1869, Vol. 2:257) Professor H. H. Wilson (1865:312) says, "The language (of *Megha Dūta*), although remarkable for the richness of its compounds, is not disfigured by their extravagance, and the order of the sentences is, in general, the natural one. The metre combines melody and dignity in a very extraordinary manner and will bear an advantageous comparison with the best specimens of uniform verse in the poetry of any language, living or dead."

Ethico-Didactic Poetry

The Bharatiya achievements in this branch of literature establish once and for all their intellectual superiority. It is this part of their literature that has made its way to the remotest corners of Europe and America. Its sway over the mind of the civilised world is almost despotic and complete.

Professor Wilson (1864a:85) says, "Fable constitutes with them (Hindus) practical ethics – the science or *Nīti* or Polity –

---

[37] Historical Researches, Vol. II, Professor Von Bohlen translated it into German and Latin in 1840 A.D.

the system of rules necessary for the good government of society in all matters not of a religious nature – the reciprocal duties of the members of an organised body either in their private or public relations. Hence it is specially intended for the education of princes and proposes to instruct them in those obligations which are common to them and their subjects, and those which are appropriate to their princely office; not only in regard to those over whom they rule but in respect to other princes, under the contingencies of peace and war. Each fable is designed to illustrate and exemplify some reflection on worldly vicissitudes or some precept for human conduct; and the illustration is as frequently drawn from the intercourse of human beings as from any imaginary adventure of animal existence, and this mixture is to some degree a peculiarity of the Hindu plan of fabling or story telling."

It is now admitted by the learned everywhere that the fabulous literature of the world, which is such an important and, in some respects, so necessary a part of the education of young men all over the world, apart from it being one of the most amusing, interesting and instructive diversions from labour and severe study, owes its origin solely to the intelligence and wisdom of the ancient Hindus.

Pañcatantra is by far the best masterpiece in the whole fabulous literature of the world; nay, it is the source from which the entire literature of fables, Asiatic or European, has directly or indirectly emanated. Mr. Elphinstone (1843:156-157) says, "In the composition of tales and fables they (Hindus) appear to have been the instructors of the rest of mankind. The most ancient known fables (those of Bidpai) have been found almost unchanged in their Sanskrit dress; and to them, almost all the fabulous relations of other countries have been traced by Mr. Colebrooke, the Baron-de-sacy and Professor Wilson."

Dr. W.W. Hunter (Sarda, 2007: 240-241) 1908:238) says, "The fables of animals, familiar to the Western world from the time of Aesop downwards, had their original home in Bharat. The relation between the fox and the lion in the Greek versions has no reality in nature, but it was based upon the actual

relation between the lion and his follower, the jackal, in the Sanskrit stories. *Pañcatantra* was translated into ancient Persian in the sixth century A.D., and from that rendering, all the subsequent versions in Asia Minor and Europe have been derived. The most ancient animal fables of Bharat are, in the present day, the nursery stories of England and America. The graceful Hindu imagination delighted also in fairy tales; and the Sanskrit compositions of this class are the source of many of the fairy stories of Persia, Arabia and Christendom."

Professor Max Müller (1883:93) says, "The King of Persia, Khusro Nausherwan (531-579 AD) sent his physician, Barzoi, to Bharat to translate the fables of the *Pañcatantra* from Sanskrit into Pahlavi. According to Heeren (1833:200), The *Pañcatantra* was translated into Persian in the sixth century by order of Nausherawan and thence into Arabic and Turkish and lastly into French".

Hitopadeśa (hita = good and Upadeśa = advice), as Mrs. Manning says, is the form in which the old Sanskrit fables were introduced into the literature of nearly every known language. Fabel maintains the Bharatiya origin of the fables common to Bharat and Greece, which proves the antiquity of the Hindu fables. (Weber, 1878:211)

Heeren (1833:271) says, 'The fable reported by Arrian of Hercules having searched the whole Bharatiya Ocean and found the pearl with which he used to adorn his daughter, is of Hindu origin.' Professor Weber (1878:213) adds that "Allied to the fables are the fairy tales and romances, in which the luxuriant fancy of the Hindus has, in the most wonderful degree, put forth all its peculiar grace and charm."

Professor Wilson (1864a:85) says, "The Fables of the Hindus are a sort of machinery to which there is no parallel in the fabling literature of Greece and Rome." He also says that the Hindu literature contained collections of domestic narratives to an extent surpassing those of any other people.

Mrs. Manning (1869, Vol.2: 274) thus remarks on the Pañcatantra, "Each fable will be found to illustrate and

exemplify some reflection on worldly vicissitude or some precept for human conduct; and instead of being aggregated promiscuously or without method, the stories are all strung together upon a connecting thread and arranged in a framework of continuous narrative, out of which they successively spring."

A careful study of the subject will show that even the books which appear to have a distinctive Persian character and are generally regarded to be of Persian origin are, in reality, Hindu to the core. Count Bjornstjerna (1844:85) remarks, "The thousand and one Nights, so universally known in Europe, is a Hindu original translated into Persian and thence into other languages. In Sanskrit, the name is *Vṛhat Kathā*." Professor Lassen (1869:902) of Paris asserts that "the Arabian Nights Entertainments are of Hindu origin."

Despite the authority of so many learned Orientalists in favour of the Bharatiya origin of this literature, and the express historical evidence as to the transmission of the Bharatiya fables to Arabia and Persia, there is overwhelming internal evidence in the fables themselves to support the assertion that the Bharatiyas have been the teachers of the rest of mankind in this important branch of literature. Take, for instance, the case of a particular fable. In the Pañchtantra, there is a story of a female bird who wished to make her nest further inland because on the day of the full moon, the sea would be sweeping over the place where she was. But the male bird objects, believing that he was as strong as the sea and that it could not encroach upon his nest. (Benfey Vol. II, pp. 87-89). Now this story is, as Professor Wilson remarks, one of the decisive proofs of the Bharatiya origin of the fables. The name of the bird in Arabic is *Titawi*, a word that cannot be resolved to any satisfactory Arabic root. It is "only a transcript of the Sanskrit Tittibha, Bengali Titib and Hindi Titiharī" (Sarda, 2007:242).

Wilson (Sarda, 2007: 243) remarks that in the translation of Pañcatantra, Kalalawa Damna, the name of the ox in Sanskrit was *Sañjīvaka*, whence the Arabic Shanzebeh, and those of the jackals, Karaṭaka and Damnaka, whence the Arabic Kalala and

Damna. The tale of Ahmad and Pari Banu betrays palpably its Bharatiya origin. Pari Bhanu is decidedly a Hindu name. The eldest of the three princes, Prince Husein, in search of some extraordinary rarity that may entitle him to the hand of Princess Nuran Nihar, repairs the Bharatiya city, Bisnagar (decidedly a Bharatiya name) a metropolis of extraordinary wealth and population.

Mr. Deslongchamps (Sarda, 2007: 243) says, "The book of Sindabad is of Bharatiya origin, and adds that the under-mentioned three stories were in a special degree derived from the original. (I) The Arabic story of a King, his Son, his favourites and seven Vaziers. (2) The Hebrew romance of the Parables of Sendebar and (3) the Greek' romance of Syntipas. From the Hebrew Romance above described, Deslongchamps derives, "the history of the seven sages of Rome," Historia seprem seapiculan Romoe, a very popular work in Europe for three centuries.

Professor Wilson (Sarda, 2007: 243) says, "In a manuscript of the Parable of 'Sindbad', which existed in the British Museum, it is repeatedly asserted in anonymous Latin notes that the work was translated out of the Bharatiya language into Persian and Arabic, and from one of them into Hebrew. Sindbad is also described as a chief of the Bharatiya Brāhmaṇas, and Beibar, the King, as a King of Bharat." Ellis' *Metrical Romances*, Vol. III.

A decisive proof of Sindbad being a Bharatiya is the direct evidence on the subject of the eminent Arabic writer, Masudi. In his "Golden Meadows" (Mirajul-Zeheb), in a chapter on the ancient kings of Bharat, he speaks of a Bharatiya philosopher named Sindbad, who was contemporary with *Kurush*, and was the author of the work entitled, "*The Story of Seven Vaziers*, the tutor, the young man and the wife of the king." "This is the work," he adds, "which is called the book of Sendebad."

By his interesting analysis of the Syntipas and the Parables of Sindbad, Professor Wilson (1864a: 99-101) clearly shows that the stories are all of Hindu origin. He also shows that the

"Seven Sages of Rome" are of Hindu origin. Besides these fables and stories, says Professor Wilson, "various narratives of Bharatiya origin forced their way individually and unconnectedly to Europe."

Sir John Malcolm (Sarda, 2007: 244) says, "Those who rank the highest among Eastern nations for genius have employed their talents in works of fiction, and have added to the moral lessons they desired to convey so much of grace and ornament that their volumes have found currency in every nation of the world."[38]

It is thus clear that the Hindus have produced a branch of literature the kind of which, in any considerable degree, has never been produced by any other nation in the world: Asiatic or European, ancient or modern. This 'wonderful phenomenon is thus explained by Professor Heeren (1833:197) "The poetry of no other nation exhibits in such a striking manner the didactic' character as that of the Hindus; for, no other people were so thoroughly imbued with, the persuasion that to give and receive instruction was the sole and ultimate object of life."

---

[38] He fixes the Crusades as the time of the emigration to Europe of some of the well-known works of this kind, such as (1) the Kathā Sarita Sāgara, (2) the Vetāla Pañcaviñśati, (3) The Siṅghāsana Dvātriñśati, and (4) The Śuka-saptati.The first of these works was composed for the amusement and instruction of Sri Harish of Kashmir by the order of his grandmother, Suryavati, who became sati in 6th century A.D. But that the stories of which it is made up were of great antiquity is proved from the fact of one of them occurring in Odyssey. In the fifth book of Kathā Sarita Sāgara, there is a story of a man who being shipwrecked is caught in a whirlpool, and escapes by jumping up and climbing the branch of a fig tree, apparently the bunyan (Ficus Indica) celebrated for its pendulous roots. Professor Wilson here refers to Odyssey. XII, pp.101-104., where Ulysses escapes from a whirlpool by jumping up and clinging to the branches of a fig tree-probably the Bharatiya fig tree or bunyan, the pendulous branches of which would be more within reach than those of the Sicilian fig; and Homer, he thinks may have borrowed the incident from some old Eastern fiction.

References

Ahmed Enayat (1993). Physical Geography, Kalyani Publisher, Delhi.

Arya, Ravi Prakash (1996a). Ṛgveda Saṅhitā, Primal Publications, Delhi.

Arya, Ravi Prakash (1996b). *Yajurveda Saṅitā,* Primal Publications, Delhi.

Arya, Ravi Prakash (1997). *Sāmaveda Saṅitā*, Primal Publications, Delhi.

Arya, Ravi Prakash & Bharatiya, Bhawani Lal (2005). *Rishi Dayananda in the Eyes of the West*, Indian/International Foundation for Vedic Science, Rohtak.

Arya, Ravi Prakash (2003). Indian Origin of Greece and Ancient World (E. Pococke's Thesis Re-edited and Revised), Indian Foundation for Vedic Science.

Arya, Ravi Prakash & Bharatiya, Bhawani Lal (2005). Rishi Dayananda in the Eyes of the West, Indian/International Foundation for Vedic Science, Rohtak.

Arya, Ravi Prakash (2007a). *Vedic and Classical Sanskrit,* Bharatiya Foundation for Vedic Science, Delhi.

Arya, Ravi Prakash (2016): Bible in Bharat by Louis Jackoliot, Bharatiya Foundation for Vedic Science & Amazon Books USA.

Arya, Ravi Prakash (2022). Autobiography of a Mahāyogī, Amazon Books USA in Association with Indian Foundation for Vedic Science.

Appadorai A. (1971): *Indian Political Thinking in the Twentieth Century,* From Naoroji to Nehru, Madras, Oxford University Press.

Aurobindo Sri (1972). Birth Centenary Library, Vol. 3,

Pondicherry, Sri Aurobindo Ashram Press.

Avadha Behari Tripathi (1968). *B,hat Sa"hitÈ* of VarÈhamihira, Varanasi.

Ballantyne, James R. (1852). *A Synopsis of Science: From the Standpoint of the Nyaya Philosophy*. Vol. 1 & 2, Cambridge University Press.

Baldwin John D. (1871). *Ancient America*, New York, Harper and Brothers.

Barth Auguste (1882). Religions of Bharat, Tubner & Co., London.

Bellikoth Rama. *Jaiminīya Upaniṣad Brāhmana*.

Bhalla Prem (2006). Hindu Rites, Rituals, Customs and Traditions: A to Z on the Hindu Way of Life, New Delhi, Pustak Mahal.

Bjornstjerna Count M. (2007). *Theogony of the Hindus*, London-John Murray.

Brahmadatta. *Dayananda's Yājuṣa Bhāṣya Vivaraṇa.*

Brahma Muni Parivrājaka (1996). Nirukta Sammarśah, Sanskrit Tr. of Nirukta, Ajmer.

Brahma Purāṇa (1955). English Translation by G.P. Bhatt, Motilal Banarsidass, Delhi.

Bṛhatsaṅhitā (1968). *Ed. with the Commentary of Bhattotpala. Avadh Vihārī Tripāthī, 2 Vols. Varanasi*.

Bopp F. (1845). A Comparative Grammar of the Sanscrit, Zend, Greek, Latin, Lithuanian, Gothic, German, and Sclavonic Languages. Madden and Malcolm, Leadenhall Street.

Chamber's Encyclopaedia (1880). London, W & R Chambers.

Chandra Satish (2005). *Medieval Bharat: from Sultanat to the Mughals*, Volume 2, Delhi, Har-Anand Publications, Colebrooke H.T. (1827*). Transactions of the Royal Asiatic Society of Britain and Ireland*, Vol. 1, PARBURY, ALLEN,

& Co, London, Davies John (1907). *Hindu Philosophy The Bhagavad Gita*, Kegan Paul, London.

Count Bjornstjerna (1844). Theogony of Hindus, John Muray, London.

Colebrooke, H.T. (1837). Miscellaneous Essays. Vol. 2. London, Wm. H. Allen & Co.

Coleman Charles (1832). *The Mythology of the Hindus*, London, Parbury Allen, and Co.

Dayananda Saraswati. *Yajurveda Bhāṣya, Ajmer.*

Dayananda Saraswati. *Ṛgbhāṣya, Ajmer.*

Dayananda Saraswati (1984). *Ṛgvedādibhāṣvabhūmikū, de-*Yudhisthira Mimansaka, Bahalgarh, Sonepat.

Deitz, F. R. (1833). *Analecta Medica*. Lipsiae Cnoblochii

Durant Will (1930). Case for Bharat, Strand Book Stall, Mumbai.

Duncker, Max. (1880). *History of Antiquity*, Vol. IV, Richard Bentley & Son, London.

Edward C. Sachau (1910). *Alberuni's Bharat*, 2nd edition, Kegan Paul, Tubner and Co., London.

Edwin Bryant (2001). *The Quest for the Origins of Vedic Culture: The Indo-Aryan Migration Debate*. Oxford University Press.

Elliot, H.M. (1867). *History of Bharat as told by its own Historians*. Tubner & Company, London.

Eggeling, J. Śatapatha Brāhmaṇa, Oxford, Clarendon Press.

Elie Kedourie (1961). *Nationalism*, New York: Praeger.

Elphinstone, Mountstuart (1843). History of Bharat, London, J. Murray.

Enfield William (MDCCXCI, i.e. 1791). The History of Philosophy, Vol. 1, J. Johnson, London.

Farquahar J.N. (1967), *Modern Religious Movements in Bharat*, Delhi, First Indian edition.

Fergusson James (1876). *History of Indian and Eastern Architecture,* London, John Murray.

Georgina Adelaide Müller (1902) The Life and Letters of the Right Honourable Friedrich Max Müller, Longmans, Green, Vol. 1.

Ghasi Ram: Maharsi Dayanda ka Jeevan Charit.

Giridhar Sharma Chaturvedi (1972). वैदिक विज्ञान और भारतीय संस्कृति, बिहार राष्ट्रभाषा परिषद्, पटना.

Griffith R.T.H. (1957). *Text of White Yajurveda,* Varanasi, E.J. Lazarus.

Griffith R.T.H. (1853). *Birth of the War God,* W.H. Allen & Co., London.

Halhed N.B. (1776). *A Code of Gentoo Laws, or, Ordinations of the Pundits, London.*

Harbilas Sarda (1946). *Life of Dayanand Saraswati*, Ajmer.

Harbilas Sarda (2007). Hindu Superiority, Edited and Revised by Dr. Ravi Prakash Arya, International Vedic Vision, NewYork and Indian Foundation for Vedic Science, Rohtak.

Heeren A.H.L. (1832). *Historical Researches*, Vol. 1, London, D.A. Talboys.

----------(1833). *Historical Researches*, Vol. 2, Oxford, D.A. Talboys.

----------(1833a). *Historical Researches*, Vol. 3, Oxford, D.A. Talboys.

----------(1833b). *Historical Researches*, Vol. 4, Oxford, D.A. Talboys.

Heeren A.H.L. (1829). *A Manual of Ancient History*, Oxford, D.A.

Heeren A.H.L (1829a). *History of the States of Antiquity*, Northampton, Mass. Butler.

Herbert Spencer (1904). *An Autobiography*, Vol. 1, Williams & Norgate, London.

Herbert Spencer (1904a). *An Autobiography*, Vol. 2, Williams & Norgate, London.

Hunter W.W. (1908). The Imperial Gazetteer of Bharat, New Edition, Vol. 2. Oxford at Clarendon Press.

Hunter W.W. (1885). The Imperial Gazetteer of Bharat, Vol. 4. Trübner & Company.

Hunter W.W. (1881). The Imperial Gazetteer of Bharat, First Edition, 9 Vols. London, Tubner & Co.

Hunter W.W. (1885-1887). The Imperial Gazetteer of Bharat, Second Edition, 14 Vols. London, Tubner & Co.

James Sutherland Cotton, Sir Richard Burn, Sir William Stevenson Meyer (1908). *The Imperial Gazetteer of Bharat*, 26 Vols. London, Clarendon Press.

Jwāla Prasad Miśra (1969). Vājasaneyī Saṇhitā, Bombay.

Jaspers, Karl (1963): *The origin and goal of history,* New Haven and London, Yale University Press.

Kaegi, A.(1886): Ṛgveda Eng. Tr. Boston, Gim.

Kashinatha Shastri (1977). *Aitreya Brāhmana with Sāyaṇa-Bhaṣya, Poona.*

Keith, A.B. (1971). *Ṛgveda Brāhmaṇas, Aitareya and Kauṣitaki Brāhmaṇas of Ṛgveda, Delhi, Motilal.*

Kṣemakaraṇa Trivedi (1920). Gopatha Brāhmaṇa, Prayāga.

Lassen, Christian (1867). *Indische Alterthumskunde*, Leipzig L.A. Kittler.

Lassen, Christian (1869). *Indische Alterthumskunde*, Vol.4, Leipzig L.A. Kittler.

Lethbridge, Roper (1893). *School History of Bharat*, London:

Macmillan.

Macdonell, A. A. (1904). Bṛhaddevatā, Harvard Oriental Series.

Macdonell, A.A. (1963). *Vedic Mythology,* Varanasi, Indological Book House.

Macdonell, A.A. (1900): History of Sanskrit Literature, D Appleton and Company, New York.

Mahavir Sastrin (1908-21). *Taittirīya Brāhmaṇa with the commentory of Bhattabhāskara Miśra, Mysore.*

Manning (Mrs.) (1869). *Ancient and Mediaeval Bharat,* 3 vols. London, Wm. H. Allen & Co.

Manusmṛti (1917). Edited by Pt. Girija Prasad Dwivedi, Lucknow.

Max Müller (1883). Bharat: What Can it Teach Us?: A Course of Lectures Delivered Before the University of Cambridge. Longmans, Green.

Max Müller, F. (1956): *Vedas,* Calcutta, Sushil Gupta.

Max Müller, F. *Vedic Hymns,* Motilal, Delhi.

Max Müller (1859): *History of Ancient Sanskrit Literature, Williams and Norgate, London.*

Max Müller (1866). *Science of Language*: Lectures Delivered at the Royal Institution of Great Britain in April, May, & June 1861. Longmans, Green.

Max Müller (1883). *Bharat: What Can it Teach Us*?: A Course of Lectures Delivered Before the University of Cambridge. Longmans, Green.

Mārkaṇḍeya Purāṇa (1941). Sanskrit Text and Hindi Translation by Baba Vṛndāvan Das. Lala Shyam Lal Hira Lal Shyam Kashi Press, Mathura.

Mill James (1826). *History of British Bharat*, Vol 2., Third Edition, London, Baldwin, Cradock, and Joy.

Mill James (1820). *History of British Bharat*, Vol 3., London, Baldwin, Cradock, and Joy.

Mill James (1826b). *History of British Bharat*, Vol. 4, London, Baldwin, Cradock, and Joy.

Mill James (1826c). *History of British Bharat*, Vol. 5, London, Baldwin, Cradock, and Joy.

Mill James, (1826d). *History of British Bharat*, 6 Vols., London, Baldwin, Cradock, and Joy.

Mill, James & Wilson H.H. (1858) *History of British Bharat* by James Mill, 5th Edition, Vol. 10, London, James Madden.

Mon. A. Barth (1889). *Revue De L'Histoire Des Religions*. Faris 1889.

Motilal Sharma. Śatpatha Brāhmaṇa, Vijñāna Bhāṣya, Jaipur.

Murray H. (1850). *History of British Bharat*, London, Thomas Nelson.

Oldenberg, H. (1886). *Sāṅkhāyana Gṛhya Sūtra, Oxford.*

Olcott, H.S. (1885). Theosophy, Religion and Occult Science, London, George Redway, York Street, Covent Garden.

Orme, Robert (1782). A General Idea of the People and Government of Indostan, London.

Pliny the Elder (1938). Natural History, Libri 36, London.

Praphulla Chandra Ray (1902). *A History of Hindu Chemistry*, Vol. 1, Williams & Norgate, London.

Pandit, M.P.(1963). *Gems from the Vedas,* Ganesh.

Prichard James Cowles (1813). Researches into Physical History of Man, John and Arthur Arch, London.

Pundit Guru Datta (1929). Wisdom Divine or Vedic Texts, Raj Pal, Lahore.

Raghunandan Sharma (2016). *Vedic Sampatti,* Bombay,

2016.

Raghvir (1936). *Atharvaveda, S. V. Granthamāla, Lahore.*

Raghvir, Lokesh Chandra (1995). Jaiminīya Brāhmaṇa, SVS Nagpur.

Ram Kumar Rai: Śaunakīya Bṛhaddevatā, Varanasi.

Ravi Prakash Arya (1991). *Researches into Vedic and Linguistic Studies,* Indian Foundation for Vedic Science, Delhi.

Ravi Prakash Arya (1995). *Vedic Meteorology*, Indian Foundation for Vedic Science, Delhi.

Ray, P.C. (1902). *History of Hindu Chemistry*, Vol. 1, William and Norgate, London.

Ṛgveda (1997). Edited by Ravi Prakash Arya, Parimal Publication, Delhi.

Robertson, William (1812). *A Historical Disquisition Concerning the Knowledge which the Ancients Had of Bharat*, Sixth Edition, London. Cadell and Davies

Sachau Edward C. (1910): *Alberuni's Bharat*, 2nd edition,

Kegan Paul, Tubner and Co., London Satyārtha Prakāśa (1979). Swami Dayanand Saraswati, Ārṣa Sāhitya Prachāra Trust, Delhi.

Samarpaṇānanda. Śatapatha Brāhmaṇa Sāmarpaṇa Bhāṣya. Prabhat Ashram Meerut.

Sarda, Diwan Bahadur Harbilas (1922). *Hindu Superiority.* Third Edition. Vedic Yantralaya Ajmer.

Sarda, Diwan Bahadur Harbilas (2007). Ed. Ravi Prakash Arya, *Hindu Superiority*, Indian Foundation for Vedic Science, Delhi.

Schlegel Friedrich (1818). Lectures on History of Literature,

Ancient and Modern. Vol. 1, Edinburgh, London.

Schlegel Friedrich (1818a). Lectures on History of Literature, Ancient and Modern. Vol. 2, Edinburgh, London.

Sehgal S. (1999). *Encyclopaedia of Hinduism*, Vol 3, New Delhi, Sarup & Sons *Sūryasiddhānta (1978). Ed. with 'Tattvāmṛta' Sanskrit Commentary*, Notes, etc. Pt. Śri Kapileśwara Chaudhary, Chaukhamba Sanskrit Sansthan, Varanasi.

Shripada Sharma (1942). *Katha Saṅhitā, Aundh.*

Shripada Sharma(1943a). *Kāthaka Saṅhitā, Aundh.*

Shripada Sharma (1943b): *Maitrāyaṇī Saṅhitā, Aundh.*

Shripada Sharma (1943c). *Maitrāyaṇī Saṅhitā (Brāhmaṇa*-portion), Aundh.

Shripada Sharma (1945). *Taittirīya Saṅhitā,* Aundh.

Śvetāśvatara Upaniṣad (1949). Ramakrishna Matha, Mylapore, Madras.

Swami Shridhara Shastrin (1922). *Śāṅkhāyana Araṇyaka,* Anandashram, Poona.

Tod, James (1829). *Annals and Antiquities of Rajast'han or the Central and Western Rajpoot States of Bharat*, Volume 1. London: Smith, Elder.

----------(1832). *Annals and Antiquities of Rajast'han or the Central and Western Rajpoot States of Bharat*, Volume 2. London: Smith, Elder.

----------(1920). Crooke, William, ed. *Annals and Antiquities of Rajast'han or the Central and Western Rajpoot States of Bharat.* Vol. 3. London, Humphrey Milford / Oxford University Press.

Thomas Wise (1867). Review of the History of Medicine, London, J. Churchill.

Thornton Edward (1840). Chapters of the Modern History of

British Bharat, London, Allen & Co.

Richard Whately (1828). *Elements of Rhetoric,* Longman, Green and Co.

Uvata & Mahidhara. *Vājasaneyī Saṇhitā, Varanasi.*

Varāhimira (1968) Bṛhat Saṅhitā, Ed. Avadh Vihari Tripathi, Banaras.

Vedapala Sunitha(1991-92). Śatapatha ke Daśapatha, Part I & *II,* Tilauradham, Rajasthan.

Vedapala Sunitha (1991). Darśapūrnamāseṣtirahasya Prakāśa, Tilaura, Rajasthan.

Vidyanand Saraswati Swami (2002). आर्यों का आदि देश और उनकी सभ्यता, आर्य प्रकाशन, दिल्ली.

Vishva Bandhu: Ṛgveda-Skand, Udgitha, Veṅkatamādhava Kṛtā Vyākhyā Sahitā, Hoshiarpur, Punjab.

Vishva Bandhu, *Vedic Word Concordance,* Lahore.

Weber Albrecht (1878). History of Indian Literature, London, Trubner& Co. Ltd.

Wilford, Col. (1809). Asiatic Researches, Vol. IX.

Winternitz, M (1927) '*A History of Indian literature,* Vol. 1', University of Calcutta.

William Jones. (1799): *The Works of William Jones,* G.G. and J. Robinson, London.

Winternitz, M (1927). *A History of Indian Literature,* Vol. 1, University of Calcutta.

William Jones (1875): *Indian Wisdom*, W. H. Allen & Co., London.

William Jones (1788). Asiatic Researches, Vol. 1, London.

William Jones (1790). Asiatic Researches, Vol. 2, London.

William Jones (1799). Asiatic Researches, Vol. 3, London.

William Jones (1799a). Asiatic Researches, Vol. 4, London.

William Jones (1799b). Asiatic Researches, Vol. 5, London.

William Jones (1801). Asiatic Researches, Vol. 6, London.

William Jones (1803). Asiatic Researches, Vol. 7, London.

William Jones (1808). Asiatic Researches, Vol. 8, London.

William Jones (1809). Asiatic Researches, Vol. 9, London.

William Jones (1811). Asiatic Researches, Vol. 10, London.

William Jones (1812). Asiatic Researches, Vol. 11, London.

William Jones (1816). Asiatic Researches, Vol. 12, London.

William Jones (1820). Asiatic Researches, Vol. 13, London.

William Jones (1822). Asiatic Researches, Vol. 14, London.

William Jones (1825). Asiatic Researches, Vol. 15, London.

William Jones (1828). Asiatic Researches, Vol. 16, London.

William Jones (1832). Asiatic Researches, Vol. 17, London.

William Jones (1833). Asiatic Researches, Vol. 18, London.

Williams, Monier (1879): English-Sanskrit Dictionary.

William, Monier (1863). Indian Epic Poetry, Williams & Norgate, London.

William, Monier (1875). *Indian Wisdom*, London, & Co.

Williams, Monier (1879): '*Modern India and Indians,* Third Edition, Tubner and Co., London.

Wilson H.H. (1827) *Theatre of Hindus*, Vol. 1, Calcutta, V Holcroft.

Wilson H.H. (1835) *Theatre of Hindus*, Vol. 2, London, Parbury, Allen and Co.

Wilson H.H. (M.DCCC.XLV, i.e. 1845). *History of British Bharat* by James Mill, 5th Edition, Vol. 1, London, James Madden.

Wilson H.H. (1858): *History of British Bharat* by James Mill, 5th Edition, Vol. 2, London, James Madden.

Wilson H.H. (1861): *Essays and lectures on the Religion of Hindus*, Vol. 1, Trubner & Co., London.

Wilson, H.H. (1864). *The Vishnu Puran*, Tubner & Co., London.

Wilson H.H. (1864a). *Essays on the subject connected with Sanskrit Literature*, Vol. 2, Trubner & Co., London.

Wilson, H.H. (1865). *Essays on the subject connected with Sanskrit Literature*, Vol. 3, Trubner & Co., London.

Yadav K.C. (1978). *Autobiography of Dayanand Saraswati*, Delhi, Manohar Publications.

Yajurveda (1999). Edited with notes by Ravi Prakash Arya, Parimal Publication, Delhi.

Journals

Edinburgh Review (1818): A Quarterly Journal (Nov. 1817 to Feb. 1818) published from Edinburgh London, Vol.29.

Edinburgh Review (1820): A Quarterly Journal published from Edinburgh London, Vol. 33.