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Satyarth Prakash

(A True Face of Hinduism)

&

(An Agenda for Reformation of World Religions)

Chapter 7-10

English Translation with Notes

By

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I dislike the conflicts that arise from differing opinions, as these viewpoints often lead to misunderstandings and animosity among people. My goal is to eliminate these conflicts, promote the complete truth, unify opinions, foster love and understanding among individuals, and ultimately bring happiness and benefits to everyone.

Dayanand Saraswati Swami

SEVENTH CHAPTER

अथेश्वरवेदविषयं व्याख्यास्यामः ।

Atha rājadharmān vyākhyāsyāmaḥ.

Now we shall deal with the subject of Veda and Īśvara.

Introduction

ऋचो अक्षरे परमे व्योमन् यस्मिन्देवा अधि विश्वे निषेदुः ।

यस्तन्न वेदं किमृचा करिष्यति य इत्तद्विदुस्त इमे समांसते ॥१॥

—ऋ० मं० १। सू० १६४। मं० ३९॥

*ṛco akṣare' parame vyōman yasmindevā adhi viśve niṣēduḥ,
yastanna vedā kimṛcā kariṣyati ya ittadvidusta ime
samānsate.*

[Meaning] The entire luminous universe resides in Almighty God, the Vedas containing knowledge of nitya padārthas (eternal entities) speak of Him only. What will he, who knows not Brahman, do with the Vedas? One who doesn't know Brahman, what will Vedas do to him? Nevertheless, they who do know Him through Vedas, attain supreme bliss (emancipation).

The meanings of these mantras have already been explained in the context of Brahmacharyāśrama. Those who do not believe in, understand, or connect with Him—who embodies divine qualities, actions, nature, and knowledge—suffer from misery and can be considered as

atheists. He is the source of the sun, the earth, and other planets; He pervades everything like space and is the Parameśvara, the Lord of all devas. True happiness can only be attained by realizing and understanding Him.

Question: Multiple Gods are mentioned in the Vedas. Do you believe this?

Answer: No, we do not believe that, as there is nowhere in the four Vedas that indicates the existence of multiple Gods. In fact, it is clearly stated in many places that there is only one God.

Question: What is the significance of the various devatās mentioned in the Vedas?

Answer: Anyone who possesses beneficial and remarkable qualities can be referred to as a devatā, such as the earth. However, it is important to clarify that none of these beings are considered God or objects of our adoration. The mantra clearly states that He, the sustainer of all devatas, is the true and admirable God worthy of pursuit. Those who interpret the term "devatā" as synonymous with God are greatly mistaken.

He is termed the "devatā of devatās," the greatest of all devatās because He is the sole author of the Creation, Sustenance, and Dissolution of the Universe. He is the Great Judge and Lord of all. The mention of 33 devatās in the *Yajurveda* (14.31) has been elaborated in the Śatpatha Brāhmaṇa (14.6.9.3-7). Pṛthivī, jala, agni, vāyu, ākāśa, moon, sun, and all constellations are called 8 vasus, as they are helpful for life to emerge on various planets of our galaxy; The eleven Rudras consist of the ten prāṇas—prāṇa, apāna, vyāna, udāna, samāna, nāga, kūrma, kṛkala, devadatta, dhanañjaya, and the soul are called 11 Rudras, because when they leave the body, it becomes lifeless, leading the deceased's loved ones to cry.

The twelve months of the year are known as 12 Ādityas, as they mark the passage of time for each object or being. Electricity is referred to as Indra due to its immense power. Yajña is called Prajāpati because it benefits humanity by purifying air, water, rain, and plants. Additionally, yajña is also the name of devapūjā (care of elderly persons), and saṅgatikaraṇa (manufacturing a new thing out of the combining of five elements), so care of elderly persons and development of technology or śilpa-vidyā is also included in the yajña.

The thirty-three entities mentioned above are referred to as devatās due to their beneficial properties and qualities. The Supreme Being, who is the Lord of all and greater than any other, is known as the thirty-fourth Devatā, worthy of worship. This concept is also found in the 14th chapter of Śatapatha Brāhmaṇa and other Śāstras. If people had consulted these texts, they would not have fallen into the error of believing that the Vedas mention more than one God.

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्याञ्जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥२॥

—यजुः० अ० ४० । मं० १ ॥

*īśa vāsyamidaṁ sarvaṁ yatkiñca jagatyāñjagat,
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya sviddhanam.*

[Meaning] All that moves in this world is pervaded by Him. Therefore, enjoy the things through renunciation and do not covet others' property.

O man, the supreme power who is pervading everything in motion in this world is called Īśvara. Fearing from him, do not unjustly covet for other's property. Forsake all that is unjust and experience pure joy—true spiritual happiness—by practicing justice which is another name for true dharma.

अहम्भुवं वसुनः पूर्व्यस्पतिरहं धनानि सं जयामि शश्वतः ।

मां हवन्ते पितरं न जन्तवोऽहं दाशुषे वि भजामि भोजनम् ॥३॥

—ऋ० मं० १० । सू० ४८ । मं० १ ॥

*aḥambhuvaṁ vasuṇaḥ pūrvyaspatirahaṁ dhanāni saṁ
jāyāmi śasvataḥ,*

*mām hāvante pītaraṁ na jantavo'haṁ dāśuṣe vi bhajāmi
bhojānam*

[Meaning] I am the source of the inhabited world. I am the first Lord and protector of this eternal prakṛti. Living beings call on me as their father. I provide food and sustenance to those who help others.

God teaches in the Veda: 'I, O men, existed before the entire universe came into being. I am the Lord of all and the eternal cause of all creation. I am the source and giver of all wealth. Let all men look up to me alone, just as children do to their parents. I have created different food-stuffs for all creatures to sustain them so they may live happily.

अहमिन्द्रो न परां जिग्य इद्धनं न मृत्यवेऽवतस्थे कदा चन ।

सोममिन्मां सुन्वन्तो याचता वसु न मे पूरवः सुख्ये रिषाथन ॥४॥

—ऋ० मं० १० । सू० ४८ । मं० ५ ॥

*aḥamindro na parā jigya iddhanam na mṛtyave'vatasthe
kadā cāna,*

*somaminmā sunvanto'yācatā vasu na me pūravaḥ sakhye
riṣāthana.*

[Meaning] I am the Lord of this [dhanam] spiritual and material world and can never lose it. I am beyond the cycle of life and death. [pūravaḥ] O men, if you desire my company, somam it sunvantaḥ] enjoy the bliss of my realization, and never commit violence.

I am the Light of the world, like the sun. Neither defeat nor death can ever approach me. I am the Creator of the wealth of the universe; recognize me alone as the Creator of all. Strive diligently to acquire power and wealth, ask

of me the wealth of knowledge, and may you never lose my friendship.

अहं दां गृणते पूर्वं वस्वहं ब्रह्म कृणवं मह्यं वर्धनम् ।

अहं भुवं यजमानस्य चोदिताऽयं ज्वनः साक्षि विश्वस्मिन्भरे ॥५॥

[ऋ० मं० १० । सू० ४९ । मं० १ ॥]

*aḥam dāṁ grṇate pūrvyaṁ vasvahaṁ brahmaṁ kṛṇavaṁ
mahyaṁ vardhanam,*

*aḥam bhuvaṁ yajamānasya coditā'yajvanaḥ sākṣi
viśvasminbhare.*

[Meaning] (अहं गृणते पूर्वं वसु दाम्) I grant mokṣa (liberation) to those who realize me. (अहं ब्रह्म मह्यं वर्धनं कृणवम्) I impart the knowledge of the Vedas at the beginning of creation, which helps enhance understanding related to me and my creation. (अहं यजमानस्य चोदिता) I serve as a source of inspiration for those who meditate on me. (अयं ज्वनः-भरे विश्वस्मिन् साक्षि) Those who do not engage in the yajña of self-realization will be born to experience pain and pleasure in the world.

I offer true knowledge, which is real wealth, to those who are honest. I reveal the Vedas, which declare my true nature. It is through the Vedas that I add to the knowledge of all. I inspire good persons. I reward those who perform yajñas. I am the cause and the support of all that exists in this universe. May you never turn away from me, nor accept another God in my place or meditate upon him.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेकऽआसीत् ।

स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषां विधेम ॥६॥

—यजुर्वेद [१३ ४]

*hiraṇyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka'sīt,
sa dādadhāra pṛthivīm dyāmutemām kasmai devāya haṁviṣā
vidhema.*

[Meaning] [Hiraṇyagarbha] God with potential energy of universe in His womb [samavartata] existed [agre] in

the beginning [bhūtasya] of this material creation. He [āsīt] was the [eka] only [pati] Governor or efficient cause of it. [Saḥ] He [dadhāra] sustains [pṛthivīm] this Bhūtākāśa (space with active energy and matter) [uta] and [dyām] Chidākāśa or Avakāśa or vacuous space with inactive or dark energy and matter; do we offer oblations unto Him.

God, O men, existed at the beginning of creation. He is the Creator, Support, and Sustainer of the sun and other luminous stars, and the Lord of past creation. He is the Lord of the present and will be the Lord of the future universe. He created the entire world and continues to sustain it. He is Eternal Bliss. May you all praise and adore Him as we do.

Question: You repeatedly talk about God. How do you prove it?

Answer: From all direct and other evidence.

Question: There can never be direct evidence of God.

Answer:

इन्द्रियार्थसन्निकर्षोत्पन्नं ज्ञानमव्यपदेश्यमव्यभिचारि-व्यवसायात्मकं प्रत्यक्षम् ॥

—न्यायदर्शन [१।१।४]

*indriyārthasannikarṣotpannam jñānamavyapadeśyam-
avyabhicārivyavasāyātmakam pratyakṣam.*

Knowledge derived from the direct contact of ear, the skin, the eye, the tongue, the sense of smell and the mind with sound, touch, form, taste, smell, pleasure and pain, truth and falsehood is called ‘direct’, but it should be without illusion.

We should understand that qualities are perceived directly by the senses and the mind, rather than the object that possesses those qualities. Just as various qualities of touch, sight, taste, and smell are perceived directly through the senses of skin and others, the earth possessing

these qualities also stands perceived by the mind accompanied by the soul. So too is God perceived within this visible universe, through the direct perception of specific qualities such as creation and knowledge.

When the soul interacts with the mind and senses, whether engaging in a negative act like stealing or a positive one like charity, the will and knowledge of the embodied soul become focused on that particular action. In that moment, feelings of fear, doubt, and shame arise when committing bad deeds, while feelings of fearlessness, confidence, and joy accompany good deeds. These emotions do not originate from within the embodied soul but rather from God.

Question: Is God all-pervading, or does He exist in a specific location?

Answer: He is omnipresent. If He were limited to a specific location, He could not be all-knowing, the inward moving of everything, the universal controller, the creator of all, the sustainer of all, or the cause of the dissolution of all things. A doer cannot accomplish anything in a place where he is absent.

Question: Is God merciful and just, or not?

Answer: Yes, He is both.

Question: These two qualities are opposite to each other. If one does justice, he cannot show mercy and if one shows mercy, he loses justice. Because 'justice' is that which neither gives more nor less happiness or sorrow to the doer as per his deeds. And 'mercy' is that which lets the criminal go without giving him any punishment.

Answer: There is only a nominal difference between justice and mercy. The ultimate purpose of both justice and mercy is the same: to prevent people from committing crimes and experiencing suffering. Justice involves

punishing individuals for their wrongdoings, while mercy is often seen as alleviating the suffering of others.

However, the interpretation of mercy and justice you have provided is not entirely accurate. Punishing a person for their evil deeds is an aspect of justice. If a criminal is not punished, true mercy cannot be achieved, as releasing a criminal puts many innocent people at risk. How can this be considered mercy when the release of one individual leads to the suffering of thousands?

True mercy involves saving the robber from a life of pāpa actions by incarcerating him. This not only protects the community but also offers the robber a chance for reform. Conversely, failing to punish the robber not only harms the victims but also undermines the concept of mercy itself. Therefore, punishing the robber can be seen as an act of mercy towards the many innocent people he might otherwise harm.

Question: Why are "mercy" and "justice" two separate words? If they mean the same thing, having both is unnecessary; it would be better to use just one word. This suggests that mercy and justice serve different purposes.

Answer: Doesn't one object have many names, and one name has many objects?

Question—It happens.

Answer—Then why did you have doubts then?

Question—It is because we hear it in the world.

Answer: In this world, we encounter both truth and falsehood, and it is our responsibility to review them applying mind. The ultimate act of mercy from God is the creation and provision of everything necessary to meet the needs of all living beings; what greater expression of mercy could there be? Justice manifests as the balance of

happiness and sorrow experienced in the world, varying in intensity. The key distinction between these two states lies in the intention and efforts to bring happiness to all and alleviate sorrow—this is referred to as 'mercy.' On the other hand, the appropriate actions taken to enforce justice, such as imposing penalties or breaking the cycle of wrongdoing, are what we call 'justice.' The overarching aim of both mercy and justice is to free everyone from sins and suffering.

Question: Is God has form or not?

Answer: God is formless. If God had a form, He would not be all-pervasive. He would lack qualities such as omniscience, which requires being all-pervasive. A finite object is limited in its qualities and actions; therefore, if God had a form, He would be subject to limitations like heat and cold, hunger and thirst, disease, and other deficiencies. This clearly indicates that God is formless.

Moreover, if God had a form, it implies that there must be an external entity to create that form. A physical body is formed through a combination of elements, and it requires a formless, conscious being to bring it into existence. Therefore, those who claim that God took a body must admit that He was formless before the body was formed. Thus, God does not assume a physical form; instead, He creates the entire universe, ranging from subtle forms to gross forms.

Question—Is God omnipotent or not?

Answer—Yes. The term "omnipotent" means that God does not require the assistance of others to accomplish His work, but rather completes all His tasks through His own power.

Question: We know that God can do whatever He wants.

Answer: What exactly does He want, and how does He express that? If you assert that God wants and can do everything, we then pose the following questions: Can God kill Himself, create multiple gods, be ignorant, commit crimes like theft, or experience suffering? Since these actions contradict God's inherent qualities and nature, the claim that "He can do everything" cannot be accurate. Therefore, our understanding of the meaning of the word "almighty" remains valid.

Question: Is God eternal (beginningless), or does He have a beginning?

Answer: God is eternal. That which has no beginning, cause, or limitation of time is considered eternal. All the relevant meanings are provided in the first chapter; please refer to it for more information.

Question: What does God desire?

Answer: God desires the welfare and happiness of everyone, but He values freedom. He does not impose slavery on anyone without incurring wrongs or crimes.

Question—Should we extol, pray and meditate upon God or not?

Answer—We should.

Question—Will God abandon His rule and absolve the wrongs or crimes of the one who extols and prays Him?

Answer—No.

Question—Then why should we extol and pray?

Answer—The result of doing them is different.

Question—What is it?

Answer—Extol leads to love for God; His qualities, actions and nature improve our qualities, actions and nature; prayer leads to humility, enthusiasm and help;

meditation leads to union with the Supreme Being and His realisation.

Question—Explain these clearly.

Answer—Example of the extolment of God—

स पर्यगाच्छुक्रमकायमव्रणमस्त्राविरः शुद्धमपापविद्धम् । क्विर्मनीषी परिभूः
स्वयम्भूर्याथात्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥

—यजुः अ० ४० । मं० ८ ॥

*sa paryagācchukramakāyamavraṇamasnāvīraṃ śuddham-
apāpaviddham, kvirmāṇīṣī pariḥbhūḥ svāyambhūryāthāt-
athyāto'rthān vyādadhācchāśvatībhyaḥ samābhyaḥ.*

The Supreme God is all-pervading, quick-moving, and infinitely powerful. He is pure, omniscient, knows the mind of all, and superior of all. He is eternal and self-accomplished. God creates living beings, who are infinite and eternal subjects, and make them understand the precise meanings of the objects through His eternal knowledge, Veda. This is known as "Saguna-Stuti," or the praise of God with all His qualities.

(Akāya), that is, He never takes birth, in which there is no hole. Who does not come under the bondage of nerves, etc., and Who never commits wrongs or crimes, Who is not afflicted by distress, sorrow, ignorance, etc., the praise of God by considering Him separate from the qualities of anger, hatred, etc., is called 'Nirguṇa-state.' Ultimately, the goal is for individuals to embody the same qualities, actions, and nature as God. One should strive to be impartial like Him. Mere lip service in praising God, without improving one's character, is of little value.

Examples of prayer-

यां मेधां देवगुणाः पितरंश्चोपासते ।

तया मामद्य मेधयाऽग्रे मेधाविनं कुरु स्वाहा ॥१॥

—यजुः अ० ३२ । मं० १४ ॥

*yām meḍhām devagaṇāḥ pītarāścopāsate,
tayā māmādyā meḍhayā'gne meḍhāvinam kuru svāhā.*

O, Lord Agni, the self-illuminating Supreme Being! By Your grace, please make us wise in this moment by granting us the same intelligence that is desired by learned men and Yogis.

तेजोऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि ।
बलमसि बलं मयि धेहि । ओजोऽस्योजो मयि धेहि ।
मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ॥२॥

—यजुः० अ० १९। मं० ९॥

*tejo'si tejo mayi dhehi vīryamasi vīryam mayi dhehi,
balamasi balam mayi dhehi, ojo'syojo mayi dhehi,
manyurasi manyum mayi dhehi saho'si saho mayi dhehi.*

You are the embodiment of light; please instill that light within me as well. You possess infinite power; grant me the strength to transform with your grace. Since you are endowed with limitless power, bestow upon me your full power too. You stand against evil deeds and those who commit them; help me to embody that same resolve. You endure criticism, praise, and wrongdoing from others; kindly help me build that same resilience.

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥३॥

*yajjāgrato dūramudaiti daivam tadu suptasya tathāivaiti,
dūraṅgamaṁ jyotiṣāṁ jyotīrekam tanme manaḥ
śivasāṅkalpamastu.*

O Kindhearted! By your grace, 'the mind of mine which goes far and wide while awake and is endowed with divine qualities, attains the state of deep sleep while sleeping. The same mind behaves like going far and wide in dreams. It is the illuminator of all illuminators. Let this mind of mine should observe vow for the welfare of itself and other creatures. It should never have the desire to

harm anyone'.

येन कर्मण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमुन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥४॥

*yena karmāṇyapaso' manīṣiṇo' yajñe kṛṇvanti vidatheṣu
dhīrāḥ,
yadāpūrvam yakṣamantaḥ prajānām tanme manaḥ
śivasāṅkalpamastu.*

O Omniscient God! May my mind, which empowers learned individuals to engage in significant acts of public good and heroic deeds, both on the battlefield and in sacred yajñas, be filled with a desire to pursue dharma and completely abandon adharma.

यत्प्रज्ञानमुत चेतो धृतिश्च यज्योतिरन्तरमुतं प्रजासु ।
यस्मान्नऽऽहते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥५॥

*yatprajñānamuta cetō dhṛtiśca yajjyotirāntaramṛtaṇi
prajāsu,
yasmānna'rte kiṁ cāna karma' kriyate tanme manaḥ
śivasāṅkalpamastu.*

O Lord, may my mind—the storehouse of the highest knowledge, the center of consciousness and judgment, the indestructible light within all beings, without which even the most minor task cannot be accomplished—strive for good qualities and refrain from wicked ones.

येनेदं भूतं भुवनं भविष्यत्परिगृहीतमुमृतेन सर्वम् ।
येन यज्ञस्तायते सप्त होता तन्मे मनः शिवसङ्कल्पमस्तु ॥६॥

*yeneḍam bhūtaṁ bhuvanaṁ bhaviṣyatparigrhītamamṛteṇa
sarvām,
yena' yajñastāyate' sapta hotā tanme manaḥ śivasāṅkalp-
amastu.*

O Lord of the Universe, may my mind— which serves as the medium through which all yogis gain knowledge of the past, present, and future; which is the means of uniting

the immortal human soul with the Supreme Spirit and thereby make the soul to be cognizant of the three periods of time: past, present, and future; which is endowed with the power of gaining knowledge and performing action; which is connected with the five senses, intellect and the soul, by which the yajña of yoga is promoted and accomplished— through the science (power) of yoga, remain away from the afflictions such as ignorance.

यस्मिन्वृचः साम यजूंषि यस्मिन्प्रतिष्ठिता रथनाभाविंवाराः ।

यस्मिंश्चित्सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥७॥

yasminnṛcaḥ sāma yajūṃṣi yasmīnpratiṣṭhitā
rathanābhāvivārāḥ,

yasminścittamsarvamotaṁ prajānāṁ tanme manaḥ
śivasāṅkalpamastu.

O Supremely learned God! By your grace, my mind in which Rgveda, Yajurveda, Sāmveda and Atharvaveda are established just like the spokes are fitted in the hub of a wheel; and through which the omniscient, omnipresent God, the witness of the people makes Himself known (realised), be free from ignorance and always fond of knowledge.

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिनऽइव ।

हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥८॥

—यजुः अ० ३४ । मं० १-६ ॥

suṣārathiraśvāniva

yanmanuṣyānneṇīyate'bhīśubhirvājina'iva,

hṛtpratiṣṭhaṁ yadajiraṁ javiṣṭhaṁ tanme manaḥ

śivasāṅkalpamastu.

O All-controlling God! My mind, which resides in my heart and moves people like a horse tethered by a rope or a charioteer controlling horses, is dynamic and moves with great speed. May my mind always prevent the senses from straying into the path of adharma and lead them along the

path of dharma. Please bestow such kindness upon me.

अग्ने नयं सुपथां रायेऽस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमऽउक्तिं विधेम ॥१॥

—यजुः अ० ४० । मं० १६ ॥

*agne naya' supathā rāye' asmān viśvāni deva vayunāni
vidvān,
yuyodhya'smajjuhurāṇamenō bhūyiṣṭhām te nama' uktiṁ
vidhema.*

O Bestower of happiness, Self-illuminating and All-knowing God! Please help us attain complete wisdom through the right path and guide us away from the sinful actions that reside in us. For this reason, we humbly offer our prayers to you, asking that you purify us.

मा नो महान्तमुत मा नोऽअर्भकं मा नऽउक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥१॥

—यजुः अ० १६ । मं० १५ ॥

*mā no' mahāntamuta mā no' arbhaḥkaṁ mā na' ukṣantamuta.
mā na' ukṣitam, mā no' vadhīḥ pitarāṁ mota mātaraṁ mā
naḥ priyāstānvō rudra rīriṣaḥ.*

O Rudra, the God who causes the wicked to weep by delivering the sorrowful consequences of their sins! Please do not lead us to harm our children, elders, mothers, fathers, loved ones, or ourselves. Instead, guide us in a way that avoids your punishment.

असतो मा सद् गमय, तमसो मा ज्योतिर्गमय, मृत्योर्माऽमृतं गमयेति ॥

—शतपथ ब्राह्मण [१४.३.१.३०]

*asato mā sad gamaya, tamaso mā jyotirgamaya,
mṛtyormā' mṛtaṁ gamayeti.*

O Supreme Master, Supreme Soul! You guide us away from the evil path and lead us to the right one. Please remove the darkness of ignorance, help us attain the light of knowledge, free us from the suffering of death, and grant us the bliss of salvation.

If we conduct prayer of God Who is devoid of certain evils and evil qualities, then the person doing prayer will also try to abstain from those evils and evil qualities. It is the Saguṇa-Nirguṇa prayer because it is based on rules and prohibitions. Whatever a person prays for, he should do it accordingly; that is, he should make as much effort as he can to pray to God to attain the best wisdom. It is appropriate to pray after making one's own efforts. One should never pray such prayers, nor does God accept them like – ‘O God! Destroy my enemies, make me the greatest, be respected, and let all be subservient to me’ etc. Because when both the enemies pray for the destruction of each other, will God destroy both of them? Whoever says that the one whose love is more, his prayer will be successful, then we can say that the one whose love is less, his enemy, should also be destroyed less. While praying such foolish prayers, someone will also pray like this – “O God! You cook food for us, sweep the house, wash clothes, and also do farming”. Those who sit idle relying on God are great fools because whoever breaks God's command to work hard will never find happiness. Like –

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ॥२॥ —यजुः० अ० ४० । मं० २ ॥
kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ.

God commands that man should desire to live by working till he is a hundred years old, that is, as long as he lives, and should never be lazy.

Look! All the living and non-living things in the universe keep doing their work and efforts. Just as the ants always keep trying, the earth always keeps rotating, and the trees always keep growing and decreasing. Similarly, this example is also suitable for humans to understand. Just as someone else helps a man while making efforts, God also helps a person who makes efforts with Dharma. Just as a servant is kept for the person who works and not for

someone else. A person who desires to see is shown to a person with eyes and not to a blind person. Similarly, God also helps in the prayer of doing good to everyone and not in harmful work. Whoever keeps saying “jaggery is sweet” never gets jaggery or gets its taste, and the one who makes an effort gets jaggery sooner or later.

Now the third upāsanā—

समाधिनिर्धूतमलस्य चेतसो निवेशितस्यात्मनि यत्सुखं भवेत् ।

न शक्यते वर्णयितुं गिरा तदा, स्वयन्तदन्तःकरणेन गृह्यते ॥१॥

—मैत्रायणी उपनिषद् [४।४।१]

samādhinirdhūtamalasya cetaso niveśitasyātmani yatsukhaṁ bhavet,

na śakyate varṇayitum girā tadā, svayantadantaḥkaraṇena grhyate.

The person freed from the impurities of ignorance through meditation, who has concentrated on God, cannot describe the happiness he gets from the union with God in words because the soul receives that happiness from its inner self. The word ‘Upasana’ means to be close. Whatever work is required to be done to be close to God through Aṣṭāṅga yoga and to perceive Him as omnipresent and omniscient, all that should be done? That is -

तत्राहिंसासत्याऽस्तेयब्रह्मचर्याऽपरिग्रहा यमाः ॥

—योगशास्त्र [साधनपाद । सू० ३०]

tatrāhiṁsāsatyā'steyabrahmacaryā'parigrahā yamāḥ.

This is the beginning for one who wants to start worship; he should not bear enmity towards anyone and should always love everyone. He should speak the truth, never lie. He should not steal but should behave truthfully. He should have self-control, not be a lecherous person. He should be humble, never proud. These five types of 'Yama' form the first part of Upāsanāyoga.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥

—योगसूत्र [साधनपाद । सू० ३२]

śaucasantoṣatapaḥsvādhyāyeśvarapraṇidhānāni niyamāḥ.

To maintain purity both inside and out, one should avoid attachment and hatred. It is important to remain unaffected by profit or loss while striving for Dharma. Always put in your efforts joyfully, leaving behind laziness. Endure both happiness and sorrow, focusing solely on performing Dharma and avoiding Adharma. Regularly read and teach true Śāstras, and surround yourself with virtuous individuals. Chant 'Omkar' and reflect on its significance. Surrender your soul according to God's command. These five types of practices, known as 'Niyamas,' represent the second aspect of Upāsanāyoga.

Additionally, refer to the Yogaśāstra or the Ṛgvedādi Bhāṣya Bhūmikā for the Six Aṅgas.

When you wish to meditate, find a secluded and pure place. Sit in a comfortable posture and begin with breathing exercises. Restrain your senses from external distractions and concentrate your mind on a specific point, such as the navel, heart, throat, eyes, the top of your head, or the middle of your back. Contemplate the Self and the Supreme Soul, allowing yourself to become absorbed in the Supreme Soul. This will help you cultivate discipline in your practice.

When one engages in these practices, the soul and mind become pure and filled with truth. By consistently increasing knowledge and experience each day, one can attain liberation. A person who meditates in this way for 24 minutes every three hours will always make progress.

In this context, meditating on God while recognizing His qualities, such as omniscience, is called "Saguṇa" upāsanā. Conversely, meditating on God and becoming firmly established in Him, who is all-pervasive inside and

outside the subtle soul, while recognizing that He is free from the qualities of hatred, form, taste, smell, touch, etc., is known as "Nirguṇa" upāsanā.

The result is this: Just as a person suffering from a cold finds relief by getting close to a fire, similarly, by drawing near to God, all defects and sorrows are removed. The qualities, actions, and nature of the soul become pure, much like the qualities, actions, and nature of God. Therefore, it is essential to praise, pray, and meditate on God. While the outcomes may differ, the strength of the soul will increase significantly; it will not be frightened even by sorrow as immense as a mountain and will be able to endure everything. Is this not a remarkable thing?

On the other hand, those who do not engage in praising, praying, and meditating on God are both ungrateful and foolish. Forgetting the qualities of God, who has provided all the joys of this world for the happiness of living beings, and failing to believe in Him is truly a form of ungratefulness and foolishness.

Question: How can God perform the functions of sense organs like ears and eyes, if He does not possess them?

Answer:

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।

स वेत्ति विश्वं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं पुराणम् ॥

—[श्वेताश्वतर] उपनिषत् [३।१९]

*apāṇipādo javano grahītā paśyatyacakṣuḥ sa śṛṇotyakarnaḥ,
sa vetti viśvaṁ na ca tasyāsti vettā tamāhuragryaṁ puruṣaṁ
purāṇam.*

God may not have hands, but He creates and accepts everything with His powerful presence. He does not have feet, yet He is the fastest due to His all-pervasive nature. He lacks physical eyes but sees everyone as they truly are. Though He doesn't possess ears, He hears every word

spoken by all. He does not have a mind, yet He comprehends the entire world, yet He remains a mystery that nobody fully understands Him and His time period. He is referred to as 'Puruṣa' because He is eternal, the best, and complete in every aspect. He accomplishes all His work through His power, independent of the senses and mind.

Question: Many people describe him as inactive and lacking in qualities.

Answer:

न तस्य कार्यं करणं च विद्यते,

न तत्समश्चाभ्यधिकश्च दृश्यते ।

परास्य शक्तिर्विविधैव श्रूयते,

स्वाभाविकी ज्ञानबलक्रिया च ॥ — श्वेताश्वतर उपनिषद् [६।८]

na tasya kāryaṁ karaṇaṁ ca vidyate,

na tatsamaścābhyadhikaśca dṛśyate,

parāsyā śaktirvividhaiva śrūyate,

svābhāvikī jñānabalakriyā ca.

God has no effect (product) similar to him and does not need any instruments to do work. No one is equal to Him or superior to Him. He embodies the ultimate power—possessing infinite knowledge, strength, and the ability to act naturally and effortlessly. If God were inactive, He would be unable to create, sustain, or destroy the universe.

Question—When he acts, will it be an action with an end or infinite?

Answer—He acts in as many places and times as he deems fit—neither more nor less—neither more nor less, because he knows everything.

Question: Does God know His end or not? If He knows it, then He is not infinite; and if He does not know it, then

He lacks complete knowledge.

Answer: God is fully knowledgeable. Knowledge is defined as understanding a thing as it truly is. When God is infinite, recognizing Him as infinite constitutes true knowledge. Conversely, perceiving the infinite as finite or failing to understand the infinite's nature reflects ignorance or delusion. As stated, – 'यथार्थदर्शनं ज्ञानमिति' [cp. Gītā, 13.11]– "Knowing a thing as it is 'knowledge'; the opposite of that is 'ignorance.'"

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥

—योग सू० [समाधिपाद सू० २४]

kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ.

He who is free from the afflictions of ignorance, the dualities of good and bad, as well as the desires for mixed outcomes of actions, is referred to as 'God' among all living beings.

Question: Is consciousness singular or plural?

Answer: God is the singular conscious being while embodied souls (Jīvas) are many.

Question:

ईश्वरासिद्धेः ॥१॥ [सां० सू० १।१२]

īśvarāsiddheḥ.

The above aphorism of Sāṅkhya Sūtra says that existence of God cannot be proven through direct perception.

प्रमाणाभावात् तत्सिद्धिः ॥२॥ [सां० सू० ५।१०]

pramāṇābhāvānna tatsiddhiḥ.

Without direct perception as evidence, inference and other forms of proof are not available, so existence of God cannot be proved by inference also.

सम्बन्धाभावान्नानुमानम् ॥३॥ [सां० सू० ५।११]

sambandhābhāvānnānumānam.

Since there is no relationship of vyapti (the connection between the pervader and the pervaded), inference cannot be established. Additionally, śabda pramāṇa (verbal evidence) is also absent due to the lack of direct perception. So, there is not verbal evidence to prove the existence of God.

Answer: The above aphorisms do not claim that there is no direct evidence for the existence of God. Instead, they assert that there is no direct evidence of God as the material cause of the universe (God, in fact, is the efficient cause of the universe). God as Puruṣa is distinct from Puruṣa (soul). As He is complete everywhere, He is referred to as 'Puruṣa.' Additionally, the soul is also called 'puruṣa' because it resides in the body. In this very chapter it is stated:

प्रधानशक्तियोगाच्चेत्सङ्गापत्तिः ॥१॥

pradhānaśaktiyogāccetsaṅgāpattiḥ.

If Puruṣa (God) combines with Pradhāna (Prakṛti), then Puruṣa will embody the qualities of Prakṛti. Just as subtle Prakṛti, when combined with minute atoms, transforms into various visible and material objects, God would also be transformed into gross material objects. Therefore, God is not the material cause of the world but rather the efficient cause.

सत्तामात्राच्चेत्सर्वैश्वर्यम् ॥२॥

sattāmātrāccetsarvaiśvaryam.

If the world were created from God as the material cause, then, just as God possesses infinite power, the world should also possess infinite power. However, this is not the case. Hence, God is not the material cause of the world but is the efficient cause.

श्रुतिरपि प्रधानकार्यत्वस्य ॥३॥ —सांख्य सू० [५।८-९, १२]

śrutirapi pradhānakāryyatvasya.

The Upaniṣads also refer to Pradhāna (Prakṛti) as the material cause of the world.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां स्वरूपाः ॥

—श्वेताश्वतर उप० [अ० ४। मं० ५]

ajāmekāṁ lohitaśuklakṛṣṇāṁ bahvīḥ prajāḥ sṛjamānāṁ svarūpāḥ ॥

Prakṛiti, which is eternal, is constituted of Sattva, Rajas, and Tamoguna. It transforms into many bodies and objects, reflecting its changeable nature. In contrast, God is non-changeable; He never transforms into another state and always remains constant and unchanging. Prakṛiti is changeable during creation but remains unchanged during its dissolution.

Anyone who calls Kapilāchārya an atheist is, in fact, the true atheist, not Kapilāchārya himself. In the context of Mīmāṃsā, the term Dharma-Dharmi refers to God. Similarly, Vaiśeṣika and Nyāya should not be classified as atheistic either, as they include the concept of 'Ātmā' (God). Both Mīmāṃsā, Vaiśeṣika, and Nyāya acknowledge that the soul of all living beings is pervaded by a power that embodies the qualities of omniscience and omnipresence, which is referred to as 'God.'

Question: Does God take incarnation or not?

Answer: No, because—

‘अज एकपात्’ ॥ ‘सपर्य्यागाच्छुक्रमंकायम्’

—यजुर्वेद [३४।५३ और ४०।८]

‘aja ekapāt’. ‘saparyyāgācchukramakāyam

Yajurveda says, God neither takes birth nor ever has a body.

Question:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ —भगवद् गीता [४।७] ॥

yadā yadā hi dharmasya glānirbhavati bhārata,

abhyutthānamadharmaṣya tadātmānaṁ sṛjāmyaham.

Shri Krishna states that whenever there is a decline in Dharma, I will take on a physical form.

Answer: This is not proof, as it contradicts the Vedas. It's possible that Shri Krishna wanted to take birth in every era to protect the righteous and uphold dharma, aiming to safeguard the noble and eliminate the wicked. The saying "परोपकाराय सतां विभूतयः" indicates that the body, mind, and wealth of virtuous individuals are dedicated to charity. Therefore, Shri Krishna cannot be regarded as God based on this reasoning.

Question—If this is so, then there are twenty-four incarnations of God in the world, and why do we consider them as incarnations?

Answer—Due to not knowing the meaning of Vedas, being misled by sectarian people and being ignorant ourselves, we get caught in the web of delusion and believe in them.

Question—If God does not take incarnation, then how can the evil people like Kansa and Rāvaṇa be destroyed?

Question: If this is the case, there are twenty-four incarnations of God in the world. Why do we consider them to be incarnations?

Answer: We tend to believe in these incarnations due to a lack of understanding of the Vedas, being misled by sectarian individuals, and our own ignorance, which traps us in a web of delusion.

Question: If God does not take incarnations, how can

evil people like Kansa and Rāvaṇa be defeated?

Answer-Firstly, whoever is born indeed dies. The God who creates, sustains, and destroys the world without taking an incarnate body, Kansa and Rāvaṇa, etc., are not even like an insect in front of him. He is omnipresent in the bodies of Kansa, Rāvaṇa, etc., and can destroy them by piercing their vital organs whenever he wants. It is an excellent foolishness to say that this God endowed with infinite qualities, actions, and nature is subject to birth and death just for the sake of killing a petty creature.

If anyone claims that God is born for the salvation of His devotees, that is not true either. God has the full power to save those devotees who follow His commands. Are actions like begetting a son, killing Kansa or Rāvaṇa, or lifting Govardhan greater than the creation, sustenance, and destruction of the world, the sun, and the moon? When we reflect on the deeds of God in this universe, it becomes clear that the phrase "न भूतो न भविष्यति" (there has never been, nor is there, nor will there be equal to God) truly describes God.

Furthermore, logic does not support the idea of God's birth. It cannot be true if some one says that the infinite sky was contained within a womb or held in a fist, as the sky is boundless. It neither enters nor exits. Similarly, God's omnipresence does not imply that He comes and goes, because coming or going would only occur if He were not present. Was He not already encompassing the womb from which He supposedly came? Is there nothing outside of Him that could emerge from within? Therefore, it is clear that God can never be born. In this same way, it should be understood that Krishna is also not God.

Question: Does God forgive the immoral acts of His devotees?

Answer: No. If God forgives immoral acts, His sense of justice would be compromised, leading individuals to commit great immoral acts. The concept of forgiveness might encourage people to be more enthusiastic and fearless about committing evils acts. For instance, if a king were to forgive the crimes of offenders, it could prompt them to commit even more offenses. Likewise, those who refrain from wrongdoing might also lose their fear of committing crimes. Therefore, God's role is to ensure that everyone receives the appropriate consequences for their actions, rather than simply granting forgiveness.

Question: Is the embodied soul (Jīva) independent or dependent?

Answer: It is independent in its actions (karmas) and dependent on God's system.

‘स्वतन्त्रः कर्त्ता’ —[अष्टा० १।४।५४]

‘svatantraḥ karttā’ —[aṣṭā. 1।4।54]

Pāṇini states, ‘The one who is independent is the doer’.

Question: Who is considered independent?

Answer: An independent person is someone who has control over their body, life, senses, and mind. A person who lacks independence can never fully experience the consequences of their good or bad karmas. Just as a servant or soldier is not held accountable for killing in a war under the orders or influence of their commander, similarly, if one acts under the guidance of God, they will not incur pāpa or puṇya (merit). In such cases, God becomes a participant in the outcomes.

Being an inspirer, God, too, experiences pain and pleasure. For instance, if someone uses a specific weapon to kill, the individual who pulls the trigger is punished, not the gun. In this way, a dependent soul (jīva) cannot

share in the pāpa or puṇya of their actions.

Therefore, while a jīva is free to act according to their abilities, they become subject to the consequences of their evil actions and must endure the resulting suffering. In essence, a jīva is free to choose their actions but is dependent on facing the repercussions of those actions, especially when they are negative.

Question: If God had not created jīvas (embodied souls) and given them power, they would not be able to act. Therefore, embodied souls only act with God's inspiration.

Answer: Embodied souls are eternal and were never born. Just as God and the material cause of the world are eternal. God has created the body and sense organs of the souls, which are all under the control of the soul. The embodied soul, through its mind, actions and speech, is the one who experiences the consequences of bad or good deeds, not God.

For example, consider a scenario where an artisan extracts iron from a mountain. A businessman then takes that iron, a blacksmith uses it to make a sword, and a soldier ultimately uses the sword to kill someone. In this case, the king does not punish the artisan, the businessman, or the blacksmith for producing and shaping the iron. Instead, it is the soldier who is held accountable for the act of killing.

In a similar way, while God creates the body and the material world, He is not the one who experiences the consequences of actions; rather, the embodied soul is the one who enjoys or suffers from its actions. If God were to control all actions, no embodied soul would be held for its actions, because God, who is holy and righteous, does not inspire anyone to commit pāpa (evil act). Thus,

embodied souls are free to make their own choices. Just as embodied souls have freedom in their actions, God also has freedom in His work.

Question: What are the nature, qualities, and actions of the embodied souls and God?

Answer: Both embodied souls and God are conscious forms. Their nature is holy, indestructible, and the form of dharma. God's actions include creating, maintaining order in the universe, and imparting the consequences of bad and good actions of embodied souls. These actions are His duty. In contrast, the actions of embodied souls—such as procreation, upbringing, and craftsmanship—can be categorized as good or bad deeds. God possesses attributes like eternal knowledge, bliss, and infinite strength and embodied souls possess qualities described in the following sūtras:

इच्छाद्वेषप्रयत्नसुखदुःखज्ञानान्यात्मनो लिङ्गमिति ॥ —न्याय सू० [१।१।१०] ॥
icchādvēṣaprayatnasukhaduḥkhaññānānyātmano liṅgamiti.

प्राणापाननिमेषोन्मेषजीवनमनोगतीन्द्रियान्तरविकाराः
 सुखदुःखे इच्छाद्वेषौ प्रयत्नाश्चात्मनो लिङ्गानि ॥

—वैशेषिक सू० [३।२।४। द्र० चन्द्रानन्दवृत्ति सूत्रपाठ ॥]

*prāṇāpānanimeṣonmeṣajīvanamanogatīndriyāntaravikārāḥ
 sukhaduḥkhe icchādvēṣau prayatnāścātmano liṅgāni.*

Desire to acquire things, hatred or reluctance to suffer. Efforts, happiness, sorrow, knowledge and recognition, in the context of Vaiśeṣika philosophy, we have terms like [prāṇa] exhalation, [apāna] inhalation, [Nimeṣa] the actions of blinking, [unmeṣa] opening the eyes [jīvana] life, [mana] determination, remembrance, and [ahaṅkāra] the sense of individual existence, [gati] movement, [indriya] the function of all senses, [antarvikāra] hunger, thirst, joy, and the experience of mourning— are the attributes of the soul which distinguish it from God. The

soul is known by these attributes, as it is not in material form perceptible by eyes. These attributes manifest themselves only so long as the soul is present in the body but cease to do so as soon as the soul leaves it. Any qualities that are contingent upon the presence of a dravya (substance), and do not exist in its absence, belong solely to that dravya (substance). For instance, just as light exists because of a lamp or the sun and ceases to exist without them, the existence of the soul and the God is understood through their qualities.

Question: God is omniscient; therefore, He knows the future. Whatever decisions He makes based on this knowledge, the embodied soul will follow. As a result, the embodied soul is not independent. Consequently, God cannot punish the embodied soul because it acts according to what God has decided with His knowledge.

Answer: Calling God the one who can see the past, present, and future may be misguided because the past is defined as what no longer exists, and the future refers to what does not yet exist but will come into being. Is there any knowledge that ceases to exist with God, or any knowledge He does not possess now but will in the future? Therefore, God's wisdom is always constant, unbroken, and present. He exists solely in the present. The concepts of past and future are relevant only to the human soul.

It is true that when discussing the actions of the soul, one can speak of God's knowledge of these three periods of time. However, this should not be regarded as an absolute condition. As a living being performs actions freely, God possesses omniscient knowledge of those actions. In this way, God's understanding and the actions of the living being are aligned. God is independent in His knowledge of the past, present, and future, as well as in administering rewards, while the living being is somewhat

independent in the present when carrying out actions.

Since God's knowledge is eternal and encompasses knowledge of actions done by human souls, it follows that His understanding of rewards and punishments is also eternal. Both aspects of His knowledge are true. Can the "knowledge of actions" ever be true while the "knowledge of punishment" is false? Therefore, there is no fault in it.

Question: Is the soul pervades all bodies - or limited to one body?

Answer: The soul is limited to one body. If it were all-pervading, there would be no states such as awakening, dreaming, sleeping, death, birth, union, separation, or the processes of its leaving or entering the body. Therefore, the nature of the soul is finite, as is its knowledge. The soul is subtle, while God is even more subtle, infinite, omniscient, and omnipresent by nature. Thus, the relationship between the soul and God can be described as one of "pervader and pervaded."

Question: Two things cannot exist simultaneously in one place. Therefore, the relationship between the soul and God can only be one of union, rather than one of pervader and pervaded.

Answer: This principle applies to objects of similar shape and size, not to those with unequal characteristics. For example, while iron is a gross substance, electricity is subtle; electricity permeates the iron, and both can occupy the same space. In a similar manner, the soul, being grosser than God, and God, being subtler than the soul, can have a relationship where God pervades the soul, and the soul is pervaded by God. Additionally, there are other relational dynamics between the soul and God, such as that of servant and served, supporter and supported, self and owner, ruler and ruled, and father and son.

Question—Are Brahman and embodied soul (Jīva) separate or one?

Answer: They are separate.

Question: If they are separate, then—

प्रज्ञानं ब्रह्म ॥१॥ [ऐतरेय उपनिषत् ३।५।३]

prajñānaṁ brahma.

अहं ब्रह्मास्मि ॥२॥ [बृहदारण्य० १।४।१०; शत० ४।३।२।२१]

aham brahmāsmi.

तत्त्वमसि ॥३॥ [छान्दोग्य उपनिषत् ६।८।७]

tattvamasi.

And अयमात्मा ब्रह्म ॥४॥ [माण्डूक्योपनिषत् २; शत० ब्रा० १४।४।५।१४]

ayamātmā brahma.

What is the meaning of these 'Mahāvākyas' found in the Vedas?

Answer: These words are not Vedic verses, but rather quotations from Brahmana texts, and the term 'Mahāvākya' does not appear anywhere in the true Śāstras.

The meanings of above Mahāvākyas are as under:

प्रज्ञानं ब्रह्म ॥१॥

prajñānaṁ brahma.

Brahman represents the essence of supreme knowledge.

अहं ब्रह्मास्मि ॥२॥

aham brahmāsmi.

The phrase "I am Brahman" means that I am established in Brahman. This is an example of '*tātsthyopādhi*,' which refers to 'the substitution of the support by the supported'. Similar is the expression "the platform speaks." Here, the platform is inert and cannot speak; instead, it is the person supported by the platform

who speaks. In this analogy, the platform (support) is substituted by the person (supported).

We understand that all things exist within Brahman, then what is special about the soul in calling it to exist in Brahman? The answer lies in the fact that while all objects are located in Brahman, nothing is as close to Brahman as the human soul. Because the human soul shares similar attributes with Brahman, it possesses the ability to realize Brahman. During the time of salvation, the soul lives in the presence of God and has continuous, direct knowledge of Him.

Thus, the relationship between God and the soul is one of supporter and supported, as well as companionship. It is evident that God and the soul are not the same. Just as a person may say, "He and I are one," meaning they are in complete harmony, the human soul, drawn to God by profound love and wholly immersed in Him during Samādhī, can express, "God and I are one." This statement reflects their harmony and shared existence in the same space.

Only a soul that has attained similarities in nature, attributes, and character with Brahman can declare its unity or harmony with God.

Question: Well, then, how do you explain the Mahāvākya 'तत्त्वमसि', i.e. O soul! (त्वम्) thou (असि) art (तत्) that Brahman?

Answer: What do you mean by 'tat'?

Questioner: Brahman.

Answerer (Swami Dayanand): Where did you borrow the term 'Brahman'?

Questioner: 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयं ब्रह्म ॥'

'sadeva somyedamagra āsīdekamevādvitīyaṁ brahma.'

From the above text.

Answerer (Swami Dayanand): You have not seen this Chandogya Upanishad; if you had, why would you tell such a lie? The word 'Brahman' is not mentioned here. However, in the Chandogya, we find the text:

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥ [छां० उप० ६.२.१]
sadeva somyedamagra āsīdekamevādvitīyam.

In the above text, the word "Brahman" does not appear.

Questioner: Then What do you mean by the word 'tat'?

Answerer (Swami Dayanand):

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो
 इति ॥ —छान्दो० [६।८।७] ॥

sa ya eṣo'ṇimaitadātmayamidaṁ sarvaṁ tatsatyam sa ātmā tattvamasī śvetaketō iti.

The above text means: God is knowable, very subtle, and the essence of all worlds and souls. He embodies truth and He is His own soul. O Śvetaketu! Dear son! “*tadātmakastadantaryāmi tvamasī*” means you are united with the Supreme Being who is within you. This interpretation is consistent with all the Upaniṣads because—

य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरम् ।

य आत्मानमन्तरो यमयति स तऽआत्मान्तर्याम्यमृतः ॥

[शत० ब्रा० १४।६।७।३० ॥], काण्व बृ० आ० उप० ३।७।२२]

ya ātmani tiṣṭhannātmāno'ntaro yamātmā na veda yasyātmā śarīram, ya ātmānamantaro yamayati sa ta'ātmāntaryāmyamṛtaḥ.

Maharṣi Yājñavalkya says to Uddālaka, “O Uddālaka! The Supreme God resides in the soul of every living being and is distinct from it. The foolish do not realize that the Supreme God is present within them. Just as the soul exists within the body, the Supreme God also exists within the

soul, as His body. Although distinct from the soul, He witnesses the pāpas (evil acts) and puṇyas (virtues) of the embodied souls, awards the consequences of those actions, and maintains control over them. That same imperishable essence is also within your soul; you should recognize this.” Can anyone interpret these words differently?

When a Yogi realizes the divine presence in the state of Samadhi, he recognizes, "The Brahman that exists within me is also present everywhere." Therefore, today's Vedāntists, who subscribe to the belief in the sameness of the soul and Brahman, do not fully understand the teachings of Vedānta Śāstra.

Question:

अनेनात्मना जीवेनानुप्रविश्य नामरूपे व्याकरवाणि ॥१॥

—छान्दोग्य० [उप० ६।३।२]

anenātmanā jīvenānupraviśya nāmarūpe vyākaravāṇi.

The Supreme Lord states that, having created the world and the body, I am omnipresent within the world. By taking the form of a soul and entering the body, I manifest myself under different names and forms.

तत्सृष्ट्वा तदेवानुप्राविशत् ॥ २ ॥ —तैत्तिरीय० [ब्रह्मान० अनु० ६] ॥

tatsṛṣṭvā tadevānuprāviśat.

God created the world and the body, and He entered it. How can you interpret these texts otherwise?

Answer: If you truly understood the meaning of the word, its essence, and the entire context, you would never have misinterpreted it. Think of it this way: one term is 'Praveśa,' which means 'entry', while the other is 'Anupraveśa,' meaning 'post-entry'. God enters the body after the soul and reveals the knowledge of all names and forms by means of the Veda. By making the soul enter into the body, God enters within them. If you had grasped the

meaning of the term 'Anu,' you would not have misinterpreted it.

Question: Suppose a man claims that the same Deva Datta, who was seen at Kashi during the hot season, is now in Mathura during the wet season. If we ignore the differences in time and location (such as the different seasons and places) and focus only on the individual, we can still establish the existence of the man Deva Datta.

Similarly, by applying the principle of [bhāga-tyāga-lakṣaṇā] partial rejection and partial acceptance, leaving the unknown factors like time, location, Māyā, Upādhi associated with Ívara and the known constraints of time and locality, ignorance, and limitations that pertain to the human soul, if we consider only the property of consciousness that is common to both, we can establish the existence of Brahman (God) in both cases.

Furthermore, by rejecting attributes such as omniscience and acknowledging the limitations of knowledge associated with the soul, while accepting consciousness—a quality that is shared by both—we can demonstrate the unity of God and the soul. What response can be made to this objection?

Answerer (Swami Dayanand): First, do you consider the soul and God to be eternal or temporary?

Questioner: Both are considered temporary because both are product of Upādhi (delimiting factors).

Answer: Do you consider Upādhi (delimiting factors) to be eternal or temporary?

Question: In our opinion—

जीवेशौ च विशुद्धाचिद् विभेदस्तु तयोर्द्वयोः ।

अविद्या तच्चित्तोर्योगः षडस्माकमनादयः ॥१॥

['अनुभूतिप्रकाश' by विद्यारण्य, अ० १ । श्लो० ६१]

*jīveṣau ca viśuddhācid vibhedastu tayordvayoḥ, avidyā
taccitoryogaḥ ṣaḍasmākamanādayaḥ.*

कार्योपाधिरयं जीवः कारणोपाधिरीश्वरः ।

कार्यकारणतां हित्वा पूर्णबोधोऽवशिष्यते ॥२॥

— ‘संक्षेपशारीरक’ and ‘शारीरकभाष्य’ कारिका

[written by अप्पयदीक्षित नारायणयन्त्र-कलकत्तामुद्रित-सिद्धान्तलेशसंग्रह]

*kāryopādhirayaṁ jīvaḥ kāraṇopādhirīśvaraḥ,
kāryakāraṇatām hitvā pūrṇabodho'vaśiṣyate.*

At Vedānta, we recognize six key elements: first, the soul; second, Īśvara; third, Brahman; fourth, the distinct relationship between the soul and Īśvara; fifth, ignorance; and sixth, the interplay between ignorance and Brahman. Among these, Brahman is considered beginningless and infinite, while the other five elements are beginningless yet finite, representing a concept of pre-existence (existing in the present shall cease to exist in the future).

As long as ignorance persists, these five elements remain. Their origins are unknown, which is why they are referred to as 'beginningless.' However, once knowledge is attained, they cease to exist, making them 'finite' or perishable.

Answer: Both of your verses are incorrect because, from your perspective, God cannot be proven without considering Māyā, and the existence of soul without ignorance. Therefore, the sixth substance you refer to as [tachitoryogaḥ] ‘conjunction of avidyā and soul’ does not exist. Because ignorance or Māyā have become indistinguishable from Soul and Brahman. And Brahman cannot be transformed into Īśvara without the influence of Māyā and ignorance. Thus, it is pointless to consider Īśvara separately from ignorance and Brahman. Consequently, according to your view, only two substances—Brahman and ignorance—can be established, not six.

To prove the existence of the soul and Īśvara through the concepts of Kāryopādhi (limiting factors of Effect) and Kāraṇopādhi (limiting factors of Cause), one must first establish ignorance within the infinite, eternally pure, enlightened, free, omniscient, and omnipresent Brahman. If you believe that ignorance, restricted to one place, as eternal and all-pervading being dependent upon and related to Brahman, then the Brahma cannot be considered entirely pure. When you attribute ignorance to a part of Brahma, ignorance will become moveable and keeping on shifting from one part of Brahman to another part. Wherever it appears, Brahma in that location will exhibit ignorance, and wherever it departs, Brahma in that place will become knowledgeable. Therefore, you cannot define any part of Brahman as eternally pure and enlightened. The Brahman that exists in the realm of ignorance will also experience ignorance, leading to a division of Brahman into fragments, both within and outside.

If you ask, "What harm is there in breaking Brahman into pieces?" the answer is that it no longer remains divided. An undivided Brahman cannot be ignorant. Even contradictory knowledge, in the absence of knowledge, is quality by its very nature, will have a permanent relationship with a substance (Brahman). This means that ignorance cannot be temporary due to its inherent relation with eternal Brahman.

Just as a boil in one part of the body can cause pain throughout, the presence of ignorance, happiness, pain, and suffering in one part can fill the entirety of Brahman with experiences of suffering, leading us to question whether we can still consider Brahman to be pure.

Similarly, if you view Brahman as a soul due to the [kāryopādhi] limiting factor of mind, we must then

consider whether Brahman is all-pervasive or limited. If you claim Brahman is 'all-pervasive' but [upādhi] limiting factor is 'limited'—restricted to one location and separate—then we need to ask: Can this mind move or not? You will say it moves. Then the second question is: Does Brahman move along with the mind, or does it remain stable? You will say: Brahman remains stable.

Under the above conditions, when the mind leaves whichever region, the Brahma of that region will be devoid of ignorance, and whichever region it reaches, the pure Brahman of that region becomes ignorant. In that way, the phases of knowledge and ignorance of Brahman keep changes. Due to this, liberation and bondage will also be momentary. And just as one cannot remember what has been seen by others, similarly, one cannot have knowledge of the thing or matter seen or heard yesterday. Because when it was seen or heard was a different place and time, and when one remembers it, is a distinct place and time. If you say Brahman is one, why is he not omniscient? If you say minds are different, then Brahman will be divided into different pieces. If He is material it cannot know. If you say that neither Brahman nor mind knows, but the reflection of Brahman in mind knows. Even if the Brahman through the mind knows, why does it have limited eye vision? Therefore, you will not be able to create Brahman, Jīva, and Īśvara using [kāraṇopādhi] delimiting factors of cause and [kāryopādhi] delimiting factors of effect. But 'Īśvara' is the name of Brahman, and the eternal, uncreated, and immortal soul different from Brahman is called Jīva. If you say that embodied soul (Jīva) is the name of [Chidābhāsa] reflection of Brahman, then due to its (reflection) being momentary, the same will perish soon, and the soul will not enjoy [anirmokṣāpatti] mokṣa, because the soul will destroy after being born, then who will enjoy the happiness of salvation? Therefore,

Brahman, Jīva, and Jīva Brahman have never been one, nor are they, and will never be one.

Question:

‘सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्’ ॥ छान्दोग्य०[६।२।१] ॥
 ‘sadeva somyedamagra āsīdekamevādvitīyam’.

[Meaning] O my dear son, in the beginning there was but One (God) and no other.

How can then Advaita Siddhi be achieved mentioned in the text of the *Chhāndogya Upaniṣad* above? It is established that there is only one Brahman, as there is no distinction between any homogeneous or heterogeneous objects and their self-contained parts aside from Brahman. If the soul is considered separate, how can Advaita Siddhi be attained?

Answer: Why are you afraid of this confusion? Consider the implications of the relationship of adjective-substantive. If we say that the adjective is distinctive, we should also admit that the adjective also possesses elucidating and illuminating qualities. Thus, we can say that the advaita adjective is related to Brahman. The distinctive character of advaita separates Brahman from dual objects, meaning it distinguishes Brahman from numerous souls and elements, while the initiating and illuminating character induces a recognition of Brahman’s oneness.

As someone once remarked, "Devadatta alone is a rich man in this city and Vikramsingh is only a knight in this army." This statement illustrates that there is no other rich man in this city like Devadatta, nor is there any knight in this army like Vikramsingh; they are singular in their respective categories. Other may be other persons of inferior rank.

Additionally, there are material objects like earth,

animals, and trees; these cannot be negated. Similarly, there is no soul or prakṛti parallel to Brahman, though there may be entities inferior to Him.

This demonstrates that Brahman is always one, even though there are many souls and objects made of prakṛti. The terms 'Advaita' or 'Advitīya' highlight this distinction. This does not imply the absence or negation of the existence of souls and the world as the product of prakṛti. These all exist, but they are not equivalent to Brahman. This neither proves advaita and nor denies dvaita (duality). Do not be confused, think and understand properly.

Question:

अथोदरमन्तरं कुरुते, अथ तस्य भयं भवति । —बृहदारण्यक

[Compare —तैत्तिरीयोपनिषद् ब्रह्मानन्द वल्ली अनुवाक ७]

द्वितीयाद्वै भयं भवति ॥ —बृहदारण्यक [उप० १।४।२]

*athodaramantaram kurute, atha tasya bhayam bhavati,
dvitīyādvai bhayam bhavati.*

According to Bṛhadāraṇyaka Upaniṣad, if anyone perceives even the slightest distinction between Brahman and the soul, he is subject to fear, as fear is possible from a second person. Doesn't this reflect the unity of the soul with Brahman?

Answer: This does not mean what it seems. A person who denies the existence of God, believes that God is limited to a specific place and time, acts contrary to His orders and qualities, or harbours hostility towards other human beings experiences fear. This fear arises because of the 'second mind' which implies a disconnection from God. If such a person says to another, "Your existence does not matter to me, and you cannot harm me," or continues to harm and inflict pain on others, he will ultimately fear those individuals.

In the absence of any conflict, they are considered as

one. In the world, it is said that Devadatta, Yajñadatta, and Viṣṇumitra are one; meaning they are unopposed. This absence of opposition leads to happiness, whereas opposition results in sorrow.

Question: Is there always unity and multiplicity between Brahman and the soul, or do they ever become one?

Answer: I have already provided some insights on this topic, but unity is achieved through similarity and the concept of 'anvaya' (relationship). For instance, unity between material solid substances and space arises because material substances are solid and cannot be separated from the sky. There are differences in qualities; the sky is vast, subtle, formless, and infinite, whereas material substances like the earth are limited and visible. These material substances are never separate from the sky, because without 'anvaya' (space), material substances cannot exist, while 'vyatireka' (distinction) between different solid substances arises because of their distinct forms.

Similarly, due to the omnipresent nature of Brahman, living beings and material substances—like the earth—are never separate from him, yet they are not one with him because of their separate nature. For example, before a house is built, the soil, wood, and iron exist in different locations in relation to the sky. Even once the house is constructed, these materials remain connected to the sky. When the house is demolished and its parts are scattered, they still exist within the sky. Thus, they cannot be different from the sky across the three periods of time; being different in nature, they never were, are not, and will never be one.

Likewise, souls and all material objects, being pervaded by God, are not different from God across the three periods of time; yet being of different nature, they never

become one. The perspective of modern Vedāntins appears to be skewed, as they focus too much on 'anvaya' (close connection) while neglecting 'vyatireka' (dissimilarities). There is no substance that lacks the qualities of Saṁguṇa (with attributes) and Nirguṇa (without attributes), Anvaya (relationship) and Vyatireka (separateness), Sadharmya (similarity) and Vaidharmya (differences), and Viśeṣya (qualified) and Viśeṣṇa (qualifier).

Question—Is God Saṁguṇa (endowed with attributes) or Nirguṇa (without attributes)?

Answer—There are both types.

Question—Can two swords ever stay in one sheath? How can Saṁguṇa and Nirguṇa coexist in one substance?

Answer: The text can be clarified and polished as follows:

The material thing possesses qualities like [rūpa] form but does not embody the qualities of desire and knowledge, etc. [chetana] inherent in immaterial substance (soul). Similarly, immaterial substances (souls) do not embody the qualities of form, etc. inherent in material things. This leads us to the understanding that, "यद्गुणैस्सह वर्तमानं तत्सगुणम्" meaning that which is characterized by qualities is referred to as 'Saṁguṇā,' while गुणेभ्यो यन्निर्गतं पृथग्भूतं तन्निर्गुणम् that which is devoid of qualities is termed 'Nirguṇa.'

All objects possess both Saṁguṇā and Nirguṇā aspects, along with their inherent natural qualities, devoid of the qualities of the opposing aspect. Regardless of whether something exhibits only Nirguṇā or only Saṁguṇā qualities, these two aspects are always interconnected in every object.

In this context, God is regarded as 'Saṁguṇā' due to His

infinite knowledge, strength, and other attributes. However, because He is separate from the qualities associated with the matter such as [rūpa] form, as well as from hatred and suffering associated with jīvas (embodied souls), He is also considered 'Nirguṇā.'

Question: In the world, the formless is referred to as Nirguṇa, while that which has the form is called Saguṇā. This means that when God does not take birth, He is called 'Nirguṇā'; when He incarnates, He is referred to as 'Saguṇā.' Is this correct?

Answer: This understanding is a product of ignorance. Those who lack knowledge often speak irrationally, similar to animals or how a person suffering from typhoid or fever may talk nonsense. Therefore, the words or writings of the uninformed should be regarded as meaningless.

Question: Is God attached or detached?

Answer: God is neither attached nor detached. Attachment implies a connection to something that is separate or superior to Him, and nothing in the world exists that is separate from or greater than God. Therefore, He cannot be attached.

On the other hand, detachment refers to leaving behind something one has obtained. Since God is all-pervasive and cannot abandon anything, He cannot be considered detached either.

Question: Does God have a desire or not?

Answer: God does not have anything like desire. The desire is had for a thing that is unobtainable and meaningful, and achieving it brings special happiness, so there is nothing which can be desired by God. There is nothing unattainable from Him, nor is there anything better than Him. Since He is completely happy, He does

not have a desire for happiness either. Therefore, it is impossible to have a desire for God. Instead, 'Īkṣṇa'—which means perceiving all forms of knowledge and the entirety of creation—is what we refer to as Īkṣṇa. Scholars will understand extensively on this brief topic.

Having discussed briefly on God, let's take a moment to write about the Vedas.

यस्मादृचौ अपातक्षन् यजुर्यस्मादपाकषन् ।

सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखं स्कम्भन्तं ब्रूहि कतमः स्विदेव सः ॥

—अथर्व० कां० १० । प्रपा० २३ । अनु० ४ । मं० २०

yasmāḍṛco' apātākṣan yajuryasmādapākaṣan,

*sāmāni yasya lomānyatharvāṅgirasō mukhaṁ skambhantaṁ
brūhi kathamah svidēva saḥ.*

In the Atharvaveda, a question is raised, “Which God revealed the *R̥gveda*, *Yajurveda*, *Sāmveda*, and *Atharvaveda*?

The answer is: the one who creates and sustains all is God.

स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥

—यजुः० अ० ४० । मं० ८ ॥

*svayambhūryāthātathyato'rthān vyadadhācchāśvatībhyaḥ
samābhyaḥ.*

The self-existent, omnipresent, pure, eternal, and formless God imparts all knowledge through the Vedas for the welfare of eternal living beings.

Question: Do you believe that God is formless or has a form?

Answer: We believe that God is formless.

Question: If God is formless, how could the teachings of Vedic knowledge have been conveyed without the use of speech? After all, the use of the places of articulation

like the palate and the tongue's effort is required to pronounce letters correctly.

Answer: Since God is omnipotent and omnipresent, He does not need a mouth to convey His knowledge to living beings. Speech is produced through the mouth and tongue for the purpose of communicating with others, not for oneself. Even without a mouth and tongue, the mind can think and form various expressions. If you close your ears with your fingers, you can still perceive various sounds that exist independently of the mouth, tongue, or palate. In this way, God internally communicates with living beings. However, utterances are made primarily to help others understand. When God is formless and omnipresent, He manifests His teachings on the embodied souls by virtue of His presence in them. Those individuals then express these teachings verbally to others. Therefore, any limitations in communication cannot be attributed to God.

Question: When did the Vedas (information of creation and creator) were revealed in the soul of whom?

Answer:

अग्नेर्वा ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः ॥ —शत० [११।५।८।३] ॥
agnervā ṛgvedo vāyoryajurvedaḥ sūryātsāmavedaḥ.

According to the Śatapatha Brāhmaṇa, at the beginning of creation, God revealed each of the Vedas to the sages Agni, Vāyu, Āditya, and Aṅgirā.

Question:

यो वै ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ॥
 —[श्वे० उप० ६।१८] ॥
yo vai brahmāṇam vidadhāti pūrvam yo vai vedāṁśca

According to Śvetāśvatara Up., “With these words, the Vedas were imparted to Brahmāji's mind.” Then why were

they also revealed to sages like Agni?

Answer: The seers Agni and others introduced Vedas in the soul of Brahmā. You can refer to Manu—

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।

दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम् ॥ —मनु० [१।२३]

agnivāyuravibhyastu trayam brahma sanātanam,

dudoha yajñasiddhyarthamṛgyajuḥ sāmalaḥṣaṇam.

The Supreme Being, who created human beings in beginning of creation, entrusted the four Vedas to Brahmā through the four sages. Brahmā received the Ṛg, Yajur, Sāma, and Atharvaveda from Agni, Vāyu, Āditya, and Aṅgirā.

Question: Vedas were revealed only to the four seers and not others, which suggests that God may be partial.

Answer: These four individuals were the purest souls among all embodied souls. No one else was like them, which is why the holy knowledge was revealed to them alone.

Question: Why were the Vedas revealed in Sanskrit instead of other languages?

Answer: If he had revealed the knowledge (information of creation and creator) in any specific country's language, it might have seemed like God showed favouritism. It would have been easier for people in that country to read and understand the Vedas, while those from other countries would have found it challenging. That is why the text was published in Sanskrit, a language that is not tied to any one nation and serves as the basis for many languages across the world. Just as God's creation of the earth and other elements is the same for all countries and peoples, and serves as the foundation for all crafts and technologies, so too should the language of God's knowledge be universal. This ensures that everyone has an

equal opportunity to read and learn, preventing any sense of bias from God. Thus, Sanskrit is significant as it relates to all languages.

Question: What evidence is there that the Vedas are God's work and not of human origin?

Answer: (1) Just as God is pure, omniscient, and possesses qualities such as justice and mercy, any text that reflects God's qualities, actions, and nature can be considered God's work rather than the work of others.

(2) There is no statement contrary to the order of creation, direct evidence, or the behaviour of the enlightened scholars and the Holy men that can be said to be the work of God.

(3) The knowledge that presents the infallible information as that of God is considered to be the work of Him.

(4) The knowledge that presents information about God, creation, product of creation, cause of creation, and Jīvas (souls) in consonance with God and the order of creation is the one conveyed by God.

(5) The knowledge that does not contradict the subjects of evidence such as direct perception, and the temperament of the pure souls is the one that belongs to God.

Only the Vedas possess this unique quality, unlike other scriptures such as the Bible and the Quran. This will be explained in detail in the thirteenth and fourteenth chapters dealing with the Bible and the Quran.

Question: There is no need for the Vedas (knowledge) to have originated from God, as humans will gradually increase their knowledge and later create their own texts.

Answer: You can never achieve something without a

cause. Just like in the jungle, people do not become scholars merely by observing creation; they become scholars only when they have a teacher. No one becomes a scholar without studying under someone. Similarly, if God had not taught the Vedas to the sages, who then passed this knowledge on to others, all people would have remained ignorant.

For example, if a child is raised in isolation among ignorant individuals or animals from birth, he will inevitably become like those around him. This is evident in the case of the Bhils in the jungle.

Until education spread from Āryāvartta (the ancient Indian subcontinent), people in Egypt, Greece, Europe, and other regions lacked knowledge. Similarly, the early inhabitants of England were uneducated until Christopher Columbus (1451-1506) and Vasco da Gama (1460-1524) travelled search India. They too remained uneducated for thousands, lakhs, crores of years. Over time, they became scholars through education. Thus, scholars throughout history have emerged by receiving knowledge and education from God in the beginning of creation.

In today's world, we become scholars by learning from our teachers. Similarly, as per Yogadarśana, God serves as the ultimate 'Guru' or teacher for sages such as Agni and others who were present at the beginning of creation.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ —योग सूत्र [समाधिपाद सू० २६]
sa pūrveṣāmapī guruḥ kālenānavacchedāt.

Unlike living beings, who may lose their knowledge during deep sleep or periods of dissolution (*Pralaya*), God's knowledge is eternal and unwavering. Therefore, it is important to understand that a causal relationship cannot be established without an underlying cause.

Question: If the Vedas were revealed in Sanskrit, and

sages like Agni did not know that language, how did they understand their meaning?

Answer: God revealed it. Whenever high profile yogis and sages desired to know the meaning of something, they would meditate and enter a state of Samādhi, where they experienced the presence of God. In that state, God revealed the meanings of the desired mantras to them. When the meanings of the Vedas were imparted to the souls of many sages and seers, they documented this knowledge and histories of the sages and seers in books called Brāhmaṇas that reflected those interpretations. The term Brāhmaṇa is derived from 'Brahma,' (Veda). Since these texts elucidate the meaning of the Vedas, they came to be called Brāhmaṇas.

ऋषयो मन्त्रदृष्टयः मन्त्रान्सम्प्रादुः ।

निरु० [Compare—अ० ७ । खं० ३]; [अ० १ । खं० २०] ॥

r̥ṣayo mantradṛṣṭayaḥ mantrānsamprāduḥ.

Whichever Rishi had the insight into the meaning of each mantra, and before whom no one had disclosed that meaning, he conveyed it and also shared it with others. As a result, to this day, the name of the Rishi is recorded alongside each mantra for remembrance. Anyone who claims that the Rishis are the creators of the mantras is mistaken; they are, in fact, the ones who had the insight of their meanings.

Question: What are the texts referred to as the Vedas?

Answer: Of the Ṛgveda, Yajurveda, Sāmaveda, and Atharvaveda Mantra Saṁhitas are called Vedas, and none others.

Question:

मन्त्रब्राह्मणयोर्वेदनामधेयम् ॥ [—कात्यायनपरिशिष्ट प्रतिज्ञासूत्र १।१]

mantrabrāhmaṇayorvedanāmadheyam.

What would you mean by the Pratijñā Sutras written by Kātyāyana and others cited above?

Answer: Look! The word Veda is written as at the beginning and end of chapters in Saṁhitā books from eternity, but it is not found at the beginning or end of chapters in Brāhmaṇa books. Additionally, from the *Nirukta* (5.3-4): इत्यपि निगमो भवति ॥ इति ब्राह्मणम् ॥ and the *Āṣṭādhyāyī* (4.2.65): छन्दोब्राह्मणानि च तद्विषयाणि ॥ It is also clarified that 'Veda' is part of the mantras, while 'Brāhmaṇa' pertains to the explanations. If you want to seek something notable regarding this, I recommend reviewing my '*R̥gvedādi-Bhāṣyabūmika*.' There, I have demonstrated that Kātyāyana's statement cannot be respected as it contradicts substantial evidence. If one were to accept it, then the Vedas could never be considered eternal. In the Brāhmaṇa texts, there are historical accounts of various sages, maharṣis, and kings, with histories recorded after their births. These texts are composed following their births. The Vedas, however, contain no historical references to specific individuals or events. Instead, they use terms that convey knowledge without naming particular persons or detailing unique stories.

Question: How many recensions of the Vedas are there?

Answer: There are one thousand one hundred twenty-seven recensions.

Question: What is a recension called?

Answer: The 'expositions' are called recensions.

Questioner: World scholars view the constituent divisions of the Vedas as recensions.

Answerer (Swami Dayanand): If you think about it, you'll realize that all the recensions are associated with famous sages, like Āśvalāyana, and the Mantra Saṁhitā is recognized by its connection to God. Just as the four Vedas are considered to be divinely created, the recensions attributed to various sages, such as Āśvalāyana, are thought to be their works. Within these recensions, the mantras are explained using symbols. For instance, in the Taittirīya Śakhā (recension), phrases like “*iṣe tvorje tveti*” are interpreted with symbolic meanings, whereas the Veda Saṁhitās do not use any symbol.

Thus, the four Vedas, believed to be created by God, serve as the root tree (foundational source), while the recensions, including those of sages, are the products of their teachings, not divine origin. If you're looking for a deeper explanation, you can refer to "*Rgvedādibhāṣyabhūmikā*."

Just as parents show their love and support for their children's growth, God has revealed the Vedas as a gesture of kindness to all humanity. This revelation aims to free people from the darkness of ignorance and confusion, guiding them toward the light of knowledge and wisdom, helping them to experience supreme bliss, and continually enhancing their understanding and happiness.

Question: Are the Vedas eternal or non-eternal?

Answer: The Vedas are eternal. Since God is eternal, His qualities—such as knowledge—are also eternal. The qualities, actions, and nature of an eternal entity are eternal, while those of a non-eternal entity are non-eternal.

Question: Is this book also eternal?

Answer: No, the book cannot be eternal because it is made of paper and ink. However, the words, their

meanings, and the relationships they describe are eternal.

Question: God must have granted knowledge to those sages, and with that knowledge, they created the Vedas.

Answer: Knowledge cannot exist without knowable. The creation of the Gayatri and other verses relies on the understanding of the chhandas (metrical patterns) such as Gāyatrī, Svaras (musical notes) such as Ṣaḍaja, and other grammatical accents like Udātta and Anudātta. Without an Omniscient being, it is impossible for anybody to create a Śāstra that encompasses all knowledge.

After studying the Vedas, sages and seers have composed works on subjects like grammar, Nirukta (etymology), and Chhand (metrics) to help illuminate knowledge. Without divine inspiration, no one could develop such insights into the Vedas. Thus, we affirm that the Vedas are the creation of God. So, everyone should follow them (Vedas), and if someone asks for their perspective, we should reply that our belief is grounded in the Vedas; we accept everything stated therein.

Following this, I will discuss creation. This serves as a brief overview of God and the Vedas.

इति श्रीमद्दयानन्दसरस्वतीस्वामिकृते सत्यार्थप्रकाशे सुभाषाविभूषित
ईश्वरवेदविषये सप्तमः समुल्लासः सम्पूर्णः ॥७॥

*iti śrīmaddayānandasarasvatīsvāmikṛte satyārthaprakāśe
subhāṣāvibhūṣita īśvaravedaviṣaye saptamaḥ samullāsaḥ
sampūrṇaḥ.*

Here ends the seventh chapter, dealing with the subject of God and Veda, authored by Śrīmad Dayanand Saraswati.

Sarvatantra Siddhānta embodies the imperial universal public dharma that has transcended time, being embraced by all people throughout history, in the present, and into the future. It is this timelessness that earns it the designation of Sanātana, or Eternal Dharma—an ideology that stands unopposed.

Dayanand Saraswati Swami

EIGHTH CHAPTER

अथ सृष्ट्युत्पत्तिस्थितिप्रलयविषयान् व्याख्यास्यामः

atha sṛṣṭyutpattisthitipralayaṣayān vyākhyāsyāmaḥ

The Creation, Sustenance and Dissolution of the Universe

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न ।

यो अस्याध्यक्षः परमे व्योमन्त्सो अङ्ग वेद यदि वा न वेद ॥१॥

—ऋ० । मं० १० । सू० १२९ । मं० ७ ॥

iyam viśṣṭiryata' ābabhūva yadi vā dadhe yadi vā na, yo asyādhyakṣaḥ parame vyōmantso āṅga veda yadi vā na veda'.

O human being! The one from whom this diverse universe has emerged is the Supreme Soul. He is the sustainer and destroyer, the master of this universe. The entire universe is created, sustained, and eventually destroyed in Him. Recognize Him and do not consider anyone else as the creator of the universe.

तम आसीत्तमसा गूळमग्रेऽप्रकेतं सलिलं सर्वमा इदम् ।

तुच्छ्येनाभ्वपिहितं यदासीत्तपसस्तन्महिना जायतैकम् ॥२॥

—ऋ० । मं० [१०] । सू० [१२९] । मं० [३] ॥

tama' āsīttamāsā gūḷhamagre'praketaṁ salīlaṁ sarvamā idam, tucchyenābhvapihitaṁ yadāśīttapāsastanmahinā jāyataikam.

Before creation, the world was shrouded in dark energy, a vast expanse that was unknowable like night. It

existed in the form of voidness (Avakāśa called Brahmakāśa). It was insignificantly small compared to the infinite God, but then, through His power of will, God brought the world into existence from its cause.

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेकं आसीत् ।

स दांधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषां विधेम ॥३॥

—ऋ० । म० १० । सू० १२१ । मं० १ ॥

hiranyagarbhaḥ samavarttatāgre bhūtasya jātaḥ patireka' āsīt,

sa dādhāra pṛthivīm dyāmutemām kasmai devāya haviṣā

O human beings! Let us meditate with love upon the Supreme God, who is the foundation of all luminous objects, such as the Sun, and of this world that was, is, and will be. Supreme God, the protector of this world who existed before the creation of the world, has created everything from the earth to the sun.

पुरुषऽएवेदं सर्वं यद्भूतं यच्च भाव्यम् ।

उतामृतत्वस्येशानो यदन्नैनातिरोहति ॥४॥ —यजुः० अ० ३१ । मं० २ ॥

puruṣa' evedaṁ sarvaṁ yadbhūtaṁ yacca' bhāvyam,
utāmṛtatvasyesāno yadannēnātirohāti.

O human beings! The one who is all-pervading, the indestructible cause, master of all Jīvas (embodied souls), and exists beyond the material realm and all living entities is the creator of the entire world that existed in past, exists at present, and will exist in future.

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति ।

यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद् ब्रह्मेति ॥५॥

—तैत्तिरीयोपनि० [भृगुवल्ली । अनु० १] ॥

yato vā imāni bhūtāni jāyante yena jātāni jīvanti,

yatprayantyaabhisamviśanti tadvijijñāśasva tad brahmeti.

The Supreme Being whose action is to create, sustain and dissolve all these elements, such as earth is 'Brahman.' Seek to know Him.

जन्माद्यस्य यतः ॥ —शारीरक सू० अ० १। [पा० १]। सू० २ ॥

janmādyasya yataḥ.

The one from whom the creation, sustenance, and dissolution of this world occur is the one who truly deserves to be known as 'Brahman.'

Question: Has this world originated from God, or does it come from something else?

Answer: God is the efficient cause of this creation, while its material cause is Prakṛti.

Question: Did God not create Prakṛti?

Answer: No, Prakṛti is eternal.

Question: What does it mean for something to be eternal, and how many things are eternal?

Answer: That which has no initial cause is considered eternal. God, souls, and the material cause of the world—all are classified as eternal.

Question: What evidence supports this?

Answer:

द्वा सुपॄर्णा सुयुजा सखाया समानं वृक्षं परि षस्वजाते ।

तयो॑रन्यः पिप्पलं स्वा॒द्वत्त्यन॑श्चन्नन्यो अ॒भि चा॑कशीति ॥१॥

—ऋ०। म० १। सू० १६४। म० २० ॥

*dvā suparṇā sayujā sakhāyā samānaṁ vṛkṣaṁ pari śasvajāte,
tayoranyaḥ pippalaṁ svādvattyanaśnannanyo abhi cākaśīti.*

According to the Ṛgveda, [dvā] The two entities, Brahman and Jīva (soul), share similarities [suparṇā] in consciousness, protection, and other qualities. They are united in a manner of pervaded and pervader and are mutually friendly and eternal. Prakṛti, the third eternal substance, is like a tree with branches that represent the multiform universe, which dissolve into its primary condition at the time of dissolution. The qualities, actions,

and nature of these three elements are also eternal.

Among the two entities – Brahman and Jīva (soul), one who is identified with Jīva experiences the results of bad and good karmas in this tree-like world, while the other, the Supreme Being, shines everywhere, both inside and outside, without partaking in the consequences of actions. God is different from the soul and the soul is different from God and both God and the soul are different from the prakṛti. All three are eternal.

शाश्वतीभ्यः समाभ्यः ॥२॥ —यजुः० अ० ४० ।मं ८॥

śāśvatībhyaḥ samābhyaḥ.

Yajurveda proclaims that God has conveyed all knowledge through the Vedas for eternal beings.

अजामेकां लोहितशुक्लकृष्णां, बह्वीः प्रजाः सृजमानां स्वरूपाः ।

अजो ह्येको जुषमाणोऽनुशेते, जहात्येनां भुक्तभोगामजोऽन्यः ॥

[श्वे० उप० । अ० ४ ।मं० ५]

*ajāmekāṁ lohitaśuklakṛṣṇāṁ, bahvīḥ prajāḥ sṛjamānāṁ
svarūpāḥ,*

ajo hyeko juṣamāṇo'nuśete, jahātyenām

bhuktabhogāmajo'nyaḥ.

The prakṛti, the soul, and God are all considered unborn; they never take birth. These three are the causes of the entire world, yet they do not have any cause themselves. While doing bhoga (enjoyment) of this eternal prakṛti, the eternal soul becomes entrapped, whereas God neither becomes trapped in it nor does He do the bhoga (enjoyment) of it.

The properties of God and the soul have already been discussed in the chapter dealing with God. Now, let us outline the properties of prakṛti—

सत्त्वरजस्तमसां साम्यावस्था प्रकृतिः प्रकृतेर्महान् महतोऽहङ्कारोऽहङ्कारात्
पञ्चतन्मात्राण्युभयमिन्द्रियं पञ्चतन्मात्रेभ्यः स्थूलभूतानि पुरुष इति

पञ्चविंशतिर्गणः ॥ —सांख्यसूत्र [अ० १।सू० ६१]

sattvarajastamasām sāmīyāvasthā prakṛtiḥ prakṛtermahān mahato'haṅkāro'haṅkārat pañcatanmātrāṇyubhayamindriyaṁ pañcatanmātrebhyaḥ sthūlabhūtāni puruṣa iti pañcaviṁśatirgaṇaḥ.

The three properties of prakṛti—Sattva (intelligence or purity), Rajas (motion or medium), and Tamas (inertia or dullness)—are collectively referred to as 'Prakṛti.' From this arises Mahattatva, which signifies cosmic intelligence (mind). This, in turn, leads to the evolution of Ahaṅkāra or the sense of individuality. From the Ahaṅkāra, five 'tanmātras' (sensations or subtle elements), along with ten senses and an eleventh, the mind emerges. The five tanmātras give rise to five gross elements, starting with the earth. Together, these make up the twenty-four and twenty-fifth is the principle of 'Puruṣa (God and soul).'

Among these, prakṛti is considered uncreated. Mahattatva, the Ahaṅkāra, and the five subtle elements are the products of prakṛti. They further produce sense-organs, the mind and the gross elements. The Puruṣa itself is distinct from the prakṛti, neither a material cause, nor a product of anyone.

Question:

सदेव सोम्येदमग्र आसीत् ॥१॥ [छां० उप०। प्र० ६। खं० २॥ १॥]

sadeva somyedamagra āsīt.

Chhāndogya Upaniṣad says, “O Śvetaketu! Before creation this world was existent”.

असद्वा इदमग्र आसीत् ॥२॥ [तै० उप०। ब्र० वल्ली। अनु० ७]

asadvā idamagra āsīt.

Taittirīya Up. Says, “It was non-existent”.

आत्मा वा इदमग्र आसीत् ॥३॥ [Cp.—बृ० उप०। अ० १। ब्रा० ४। कं० १]

ātmā vā idamagra āsīt.

Vṛhadāraṇyaka Up. Says, “In the beginning, it was all spirit”

ब्रह्म वा इदमग्र आसीत् ॥४॥ — [शत० ११।१।११।१]

brahma vā idamagra āsīt.

Śatapatha Brāhmaṇa says, “It was all Brahman in the beginning.”

तदैक्षत बहु स्यां प्रजायेयेति ॥१॥ [छां० उप० प्र० ६। खं० २। मं० ३]

tadaikṣata bahu syāṁ prajāyeyeti.

Chhāndogya Up. Says, “Afterwards, he desired to manifest into many.”

सोऽकामयत बहु स्यां प्रजायेयेति ॥२॥ तैत्तिरीयोपनिषद् [ब्र० वल्ली। अनु० ६]

so'kāmayata bahu syāṁ prajāyeyeti.

Taittirīya Up. Says, “By His own will he transformed into multiple worlds.”

सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चन ॥ —उपनिषद्

sarvaṁ khalvidaṁ brahma neha nānāsti kiñcana. — upaniṣad

In Upaniṣad, it is also said that Everything in this world is Brahma; there is no other substance.

Answer: Why do you misinterpret these words? It is because the same Upaniṣads state:

सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिस्सोम्य शुङ्गेन तेजो-मूलमन्विच्छ तेजसा
सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः
सत्प्रतिष्ठाः ॥ —छान्दोग्य उपनि० [प्र० ६। खं० ८। मं० ४]

*somyānnena śuṅgenāpo mūlamanvicchādbhissomya
śuṅgena tejo-mūlamanviccha tejasā somya śuṅgena
sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
sadāyatanāḥ satpratiṣṭhāḥ.*

O Śvetaketu! From the effect ‘earth’, which is the form of grain, you can know its cause ‘water’. Recognize the cause ‘fire’ from its effect ‘water’, and from the teja, effect,

know its cause the uncreated eternal prakṛti. This true existence— prakṛti is the source and abode of all worlds. Prior to creation, the whole world existed like a state of non-existence, absorbed in the soul, Brahman, and prakṛti; it was not absent.

Your quotations, which begin with “*sarvaṁ khalu*,” are a potpourri, as you have combined parts of two different verses from two Upaniṣads into one sentence.

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ॥

—छान्दोग्य० [प्र० ३। खं० १४। मं० १]

sarvaṁ khalvidaṁ brahma tajjalāniti śānta upāsita.

नेह नानास्ति किञ्चन ॥ —कठवल्ली [४। ११]

neha nānāsti kiñcana.

“*Sarvaṁ khalu*”, etc., is taken from the *Chhāndogya Upaniṣad*. (Ch. 3) and “*neha nānāsti*”, from the *Kaṭha Upaniṣad* (Ch. 2).

Just as body parts lose their usefulness when separated from the body, sentences also become meaningful or meaningless when they are taken out of context or combined with different contexts. This illustrates an important point: context is essential for meaning. Now know the meaning of this text.

O embodied soul! Meditate upon Brahman, Who is the Creator, the Support, and the Life of the Universe. This world exists because it was created by Him or associated with Him. Meditate upon him and do not anyone else. He is an indivisible, immutable, conscious being. Numerous objects have no similarity with Him, but all these exist within God with their distinct existence and are sustained by Him.

Question: How many causes are there, exist of the world?

Answer: There are three types of causes: efficient, material, and simple.

1. The 'efficient cause' is that by which something is created, but itself remains uncreated; without this cause, nothing would come into existence. It transforms one thing into another.

2. The second 'material cause' is one without which nothing can be made. It undergoes the change of state, is made and un-made.

3. The 'ordinary cause' is a catalyst in the making of a thing and its simple efficient cause.

There are two types of efficient causes:

1. The first is God, referred to as the 'main efficient cause', who creates, sustains, and destroys the entire universe, maintaining the order of everything.

2. The second is the simple efficient cause, represented by embodied souls. These embodied souls take material from God's creation and convert it into various shapes.

Material Cause- 'Prakṛiti' and 'Paramāṇu' refer to the material to the making of the universe. Being inanimate, it cannot make or unmake itself; rather, it is made and unmade by external forces. Occasionally, inanimate objects can also be created and destroyed through interactions with other inanimate objects. For instance, seeds, which are created by God, grow into trees when they fall into suitable soil and get the proper amount of water and nourishment; but may be destroyed when they come in contact with water and fire, which are also inanimate. However, the systematic process of their making/creation and unmaking/destruction is governed by God and the embodied souls.

When any object is created, several factors contribute

to its making, which can be classified as 'efficient causes', 'material causes' or 'simple causes.' For example, in the case of a potter making a pot, the potter serves as the efficient cause, while the clay is the material cause. Additionally, tools like the rod and wheel, direction, time, light, and potter's knowledge and skills are called simple causes. Without these three types of causes—efficient, material, and simple—no object can be created or destroyed.

Question: The Neo-Vedāntist views God as the sole 'efficient and material cause combined' of the world.

यथोर्णनाभिः सृजते गृह्णते च । —[मुण्डक १। ख० १। मं० ७]

yathorṇanābhiḥ sṛjate grhṇate ca

A spider does not take anything from the outside; instead, it creates a web by producing threads from its own body and playfully engages in it. In a similar way, Brahman created the world from within itself, embodying the form of the world and playing with it.

Brahman desired to become 'many,' or the form of the world. With just a thought, He embodied the form of the world, because—

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ॥

—माण्डूक्योनिषत् [गौड़पादीयकारिका

वैतथ्याख्य प्रकरण २।६, अलातशान्ताख्य प्रकरण ४।३१]

ādāvante ca yannāstī varttamāne'pī tattathā.

Gauḍapāda in his commentary on Māṇḍukya Up. Says, "What does not exist initially and does not remain in the end does not exist in the present." At the beginning of creation, there was no world; only Brahma existed. At the end of destruction, the world will cease to exist, but Brahma will remain. So, if this is the case, why is the world not considered to be Brahma in the present?

Answer: As you mentioned, if Brahma is the material cause of the world, He would become a changeable product converting into different states. The qualities, motion, and nature of the material cause also transfer to its products.

कारणगुणपूर्वकः कार्यगुणो दृष्टः ॥ वैशेषिक सू० [अ० २। आ० १। सू० २४]
kāraṇaguṇapūrvakaḥ kāryaguṇo dṛṣṭaḥ.

As per Vaiśeṣika Darśana, “Properties of cause are reflected in its effect or product”. Had Brahman been the material cause of the Universe, His properties should manifest in the universe. But we find the opposite.

Brahman is eternal, chetana (immaterial), and a form of bliss, while the world is not eternal being the product/effect, material and devoid of bliss. Brahman is unborn, yet the universe takes birth; Brahman is invisible, while the universe is visible; Brahman is indivisible, whereas the universe is divisible.

If material objects, such as the earth, had evolved from Brahman, then Brahman would have to share the same attributes as the earth. Since the earth and other material things are lifeless and inert, this would imply that Brahman is also lifeless. Alternatively, if Brahman were truly the source, then material objects would possess chetanā (consciousness) as Brahman does. Additionally, the analogy of a spider and its web does not support your argument; in fact, it contradicts it. The spider’s body is the material cause of the web, while the soul within the spider serves as the efficient cause.

This is the marvel of God that a soul cannot derive fiber from the body of another animal. In a similar way, the all-pervading Brahman has created the gross world from prakṛti and paramāṇu located in Him. He pervades this world and experiences bliss by being a witness.

And the God who had 'Īkṣṇa' i.e. vision, thought and desire that I should become known by creating the whole world, i.e. when the world is created, then only God becomes known in the thoughts, knowledge, meditation, listening to teachings of the jīvas (embodied souls) and is present along with very gross objects. When there is Pralaya (dissolution), then no one knows Him except He himself and liberated souls. And the text you quoted is erroneous; because the world did not exist before creation as well as at the end of creation. From the beginning of Pralaya (dissolution) till the new creation, the cause of the world remains subtle and unknown, because—

तमं आसीत्तमसा गूळ्हमग्रे ॥१॥ —ऋग्वेद [मं० १०। सू० १२९। मं० ३]
tama' āsīttama'sā gūḷhamagre'.

In the beginning, there existed dark energy and the whole space was enveloped in dark energy.

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
 अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥२॥ —मनु० [१।५]
āsīdidam tamobhūtamaprajñātamalakṣaṇam,
apratarkyamavijñeyam prasuptamiva sarvataḥ.

Before creation, the world was engulfed in dark energy, a state that has persisted even after its dissolution. During that period, it was neither definable nor discoverable by reason. Neither did it possess any physical signs, nor was it, therefore, perceptible by the senses. However, in the present, it is known and can be recognized through its familiar signs, existing as it truly is.

What the author of Kārikā described about the absence of the world, even in the present, is unprovable because what the knower understands and obtains through evidence can never be otherwise.

Question—What is God's purpose in creating the world?

Answer—What is the purpose of not creating it?

Question: If he had not created it, he would have remained happy, and living beings would not have experienced happiness or sorrow.

Answer-These words reflect the mindset of those who are lazy and impoverished, rather than that of diligent individuals. What happiness or sorrow do living beings experience during Pralaya (dissolution)? When we compare the joys and sorrows of the world, we find that happiness far outweighs sadness. Many pure souls achieve the bliss of salvation through their virtuous actions.

During the Pralaya, jīvas, as if worthless, remain in a deep sleep. How can God reward the good and evil deeds of jīvas before the Pralaya, and how can they enjoy those rewards? If someone asks you about the purpose of having eyes, you would say it is to see. Similarly, what is the purpose of God's knowledge, power, and ability to create the world? Without creation, no purpose can be defined.

God's qualities, such as justice, sustenance, and mercy, only have meaning in the context of the world He creates. His infinite power is truly effective only when it is expressed through the creation, sustenance, destruction, and arrangement of the universe. Just as the inherent quality of eyes is to see, the fundamental nature of God is to do good for all embodied by creating the world and gift countless facilities to them.

Question: Which comes first, the seed or the tree?

Answer: The seed. Because the words like seed, [hetu] source, [nidāna] origin and cause are synonymous. The term "seed" refers to the cause, which comes before the effect.

Question: If God is omnipotent, can He create cause and soul? If He cannot, then He is not truly omnipotent.

Answer: The term "Omnipotent" has been previously defined. However, can the one who is considered omnipotent truly accomplish the impossible? Can this being perform tasks without reason, such as creating another God without cause, then allowing Himself to die, become inert, unhappy, unjust, impure, or evil? According to natural laws—like fire being hot, water being cold, and earth being inert—even God cannot endow them with opposing qualities. Just as God cannot become inert, He also cannot make inert things conscious. Furthermore, God's laws are true and absolute, which means He cannot change them. Thus, the meaning of "omnipotent" can be understood as God having the ability to complete all His tasks without the help of anyone else.

Question—Is God formless or does He have form? If He is formless, then He cannot create the world without the help of hands and other means. However, if He has form, then there is no flaw.

Answer: God is formless. Anyone who possesses a physical body is not God, as that *jīva* is limited by power, space, and time, and is subject to hunger, thirst, pain, cold, heat, and other physical sensations. Such a being may possess the attributes of *jīva*, not God. Just as we are "embodied souls", we cannot control particles, molecules, atoms, or *prakṛti*, nor can we transform subtle substances into gross forms by grasping them. Similarly, God, who has a physical body, cannot create the physical world from subtle substances.

God is devoid of physical organs or senses but possesses infinite power, strength, and valour. With these, He performs actions that no *jīva* or *prakṛti* can accomplish. Since He is subtler than *prakṛti* and pervades it, He brings forth the world by grasping it. Being omnipresent, He has the ability to sustain and destroy everything.

Question: Just as parents of human beings have form, their children also have form. If the parents were formless, then their children would also have to be formless. Similarly, if the Supreme God is formless, then the world He created should also be formless.

Answer: This question resembles ignorance and childishness. We have previously stated that God is not the material cause of the world; instead, He is the efficient cause. The material causes of the world—prakṛti and paramāṇu (particles) are the gross. These elements are not entirely formless; they possess a form that is grosser than God but subtler than other objects.

Question: Can God act without a cause?

Answer: No, it is impossible for something not present to be considered present. It would be like someone claiming, "I witnessed the marriage of the son of a barren woman and the daughter of a barren woman, bow made of man's horn and a garland of flowers of space, bathing in the waters of Mṛgatṛṣṇikā and living in Gandharvanagar." Similarly, an effect cannot exist without a cause. For example, if someone were to say, "I was born without parents." "I don't have a tongue in my mouth, yet I can speak." "There was no snake in the [bāmbī] whole but it just appeared." "I was nowhere, and these people were nowhere, and we all came together." Such an impossible thing is the madman's talk.

Question: If nothing happens without a cause, then who causes the cause?

Answer: Those entities that exist solely as causes do not result from any other source. Furthermore, something that serves as both a cause and an effect is referred to by a different term. For instance, the earth acts as the cause of pots and houses, while it, in turn, is the effect of water.

However, the ultimate cause is prakṛti, which is eternal.

मूले मूलाभावादमूलं मूलम् ॥ —सांख्य सू० [अ० १। सू० ६७] ॥

mūle mūlābhāvādamūlaṁ mūlam ॥

There is no cause of the cause. But all effects have a cause. Every effect is preceded by three essential causes. For example, before making a piece of cloth, the raw materials such as a weaver, cotton fibre, and machinery must already be present. Similarly, the creation of the world is preceded by the pre-existence of God, prakṛti, time, space, and jīvas (souls). There would be no world if even one of these substances were absent.

अत्र नास्तिका आहुः—

atra nāstikā āhuḥ—

The atheists say—

शून्यं तत्त्वं भावो विनश्यति वस्तुधर्मत्वाद्विनाशस्य ॥१॥

—सांख्य सू० [अ० १। सू० ४४]

śūnyaṁ tattvaṁ bhāvo vinaśyati vastudharmatvādvinaśasya.

[Meaning] Śūnya represents the ultimate reality, All existent things are perishable. Perishability is the characteristic of all that exists.

Thus from the above statement of the first atheist, we come to know Śūnya (nought or nothing), represents the ultimate reality. Śūnya existed before creation, and Śūnya will survive in the end, because whatever now exists will cease to exist and become Śūnya (nothing).

Answer: Śūnya (zero) is often referred to as space, invisibility, voidness or point. It represents inert matter; in this void, all matter remains unseen. Just as a line is formed from a point, and circles are shaped from lines, the land, mountains, and other features of the world are created by God. Additionally, the one who understands the void is not devoid of knowledge.

अभावाद् भावोत्पत्तिर्नानुपमृद्य प्रादुर्भावात् ॥२॥

abhāvād bhāvotpattirnānupamṛdya prādurbhāvāt.

[Meaning] Some say that entity arises from non-entity, as there is no manifestation unless there has been destruction of the material cause.

Second atheist: The entity arises from non-entity. For instance, a sprout cannot emerge without destroying the seed. If you examine the seed, you won't find the sprout inside; it's absent. In the beginning, when the first sprout was non-existent, it shows that creation emerged from that non-entity.

Answer: What destroys the seed was present from the very beginning in it. If it hadn't been there, the sprout would never have come forth.

ईश्वरः कारणं पुरुषकर्माफल्यदर्शनात् ॥३॥

īśvaraḥ kāraṇaṁ puruṣakarmāphalyadarśanāt.

[Meaning] God, says someone, is the sole cause of all effects because the fruition of man's acts is not possible without creation and creation is not possible with God.

The third atheist argues – that the results of actions (karmas) are not determined by an individual's actions alone. Many actions seem to yield no results, suggesting that the fruits of karma are ultimately dependent on God. It is believed that God grants the fruit of karma that He chooses to give and withholds what He does not wish to deliver. Therefore, the outcome of one's karma relies on God's will.

Answer: If the outcome of karma relies on God, then why is it necessary for an individual to perform actions in order to receive their rewards? It can be argued that whatever actions a person does, the corresponding fruits are given by God. God cannot grant the fruits of karma independently; rather, the results given are linked to the

actions performed by a living being.

अनिमित्ततो भावोत्पत्तिः कण्टकतैक्ष्ण्यादिदर्शनात् ॥४॥

animittato bhāvotpattiḥ kaṇṭakataikṣṇyādidaśanāt.

[Meaning] From an observation of the sharpness of thorns, etc., some say that effects are produced without cause.

The fourth atheist argues – that things are created without any cause, similar to how the sharp thorns of trees like Babul have emerged. This suggests that whenever creation occurs, bodies and other entities come into existence without a cause.

Answer: In response, it can be said that the source from which something is created is indeed its cause. So, why are the thorns of thorny trees not formed without a seed?

सर्वमनित्यमुत्पत्तिविनाशधर्मकत्वात् ॥५॥

sarvamanityamutpattivināśadharmakatvāt.

[Meaning] All is non-eternal, because they possess the character of being produced and destroyed.

The fifth atheist argues that everything is created and destroyed; thus, all is temporary.

The *Aṣṭāvakra Gītā* (verse 5) says:

श्लोकार्धेन प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ।

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ॥

*ślokārdhena pravakṣyāmi yaduktam granthakoṭibhiḥ,
brahma satyam jagannmithyā jīvo brahmaiva nāparaḥ.*

[Meaning] Let me told the gist of crores of scriptures in half śloka: "Brahman is truth, the world is illusion, and the soul is not separate from Brahman."

The neo-Vedantists belong to the fifth category of atheists because they assert that the principle of countless scriptures is: "Brahman is truth, the world is illusion, and

the soul is not separate from Brahman."

Answer: If the non-eternality of all is eternal, then everything cannot be non-eternal.

Question: The non-eternality of all is non-eternal, like fire, destroys wood and eventually itself.

Answer: Whatever is duly available cannot be called non-eternal in the present, and even the most subtle causes cannot be deemed non-eternal. The Vedantists believe that the world originated from Brahman, and since Brahman is eternal, its effects cannot be imaginary. It is also incorrect to dismiss a dream as purely imaginary, similar to mistaking a rope for a snake. This is because imagination is a quality, and substance cannot be created from a quality; furthermore, a quality cannot exist separately from its substance. When the source of imagination is eternal, then that imagination should also be considered eternal; otherwise, it must be deemed non-eternal.

Just as a dream does not occur without some form of its being seen or heard. During our waking state, when we face actual objects in the present—we have their direction perception and their information gets encoded in our mind in the form of *sanskāras* or *vāsanās*. Such things are perceived even in dreams. Just as external objects exist even in the absence of their information during deep sleep. The causal substance remains present even during *Pralaya* (dissolution).

If one had dreams without *sanskāras*, a person born blind would have visual images in their dreams. In dreams, only information exists, while all material objects are found in physical form in the external world.

Question: Just as the objects of the waking state are non-existent in both dreams and deep sleep, we should

also consider the objects of the waking state as non-existent.

Answer: This belief is unfounded. In dreams and deep sleep, there is merely ignorance of external objects, not their absence. Just as there are many objects that remain unseen behind someone—yet they still exist—so it is with dreams and deep sleep. Therefore, as stated earlier, the cause of Brahman, the soul, and the cause of worlds (prakṛti) is eternal and permanent. This is the only truth.

सर्वं नित्यं पञ्चभूतनित्यत्वात् ॥६॥

sarvaṁ nityaṁ pañcabhūtanityatvāt.

All is eternal, as the five gross elements are eternal.

The sixth atheist argues – that because the five elements are eternal, the entire world must also be eternal.

Answer: This statement is incorrect. If the visible causes of creation and destruction were eternal, then the physical world—including our bodies and objects like pots and clothes—would also be eternal. This idea is absurd. Therefore, the effects cannot be considered eternal.

सर्वं पृथग् भावलक्षणपृथक्त्वात् ॥७॥

sarvaṁ prthag bhāvalakṣaṇapṛthaktvāt.

[Meaning] Some say that all objects are different because each consists of a different nature and marks.

The seventh atheist argues – that all things are distinct from each other; there is no unity in them. Whatever we see excludes another.

Answer: The whole exists in its parts. Present time, space, God, and class—each exists commonly in distinct groups of substances. No substance can exist independently from these. Therefore, while they may appear as separate substances by nature, they are united in essence, with shared substances (time, space, God, and

class).

सर्वमभावो भावेष्वितरेतराभावसिद्धेः ॥८॥

sarvamabhāvo bhāveṣvitaretarābhāvasiddheḥ.

[Meaning] All are non-entities because the entities are non-existent in relation to one another.

The eighth atheist argues – that all things are non-existent in relation to others. For instance, the cow is non-existent in a horse, and the horse in a cow; therefore, all should be considered non-existent.

Answer: While all things are non-existent in relation to others, it must be noted that a cow is existent in a cow and a horse in a horse. A cow can never be non-existent in a cow and a horse in a horse. If there is no existence of objects, how can they be described as non-existent in relation to others?

न स्वभावसिद्धिरापेक्षिकत्वात् ॥ ९ ॥

—न्याय सू० ॥ अ० ४। आहि० १ [सू० १४, १९, २२, २५, २९, ३४, ३७, ३९] ॥

na svabhāvasiddhirāpekṣikatvāt.

[Meaning] Some say, that entities are not self-existent inasmuch as they exist in relation to one another. They are not created by anyone.

The ninth atheist argues– that the entire world is formed on its own. For example, when water and food accumulate and decompose, worms emerge. Similarly, grass, trees, and stones are created when seeds, earth, heat and water come together. Just as waves are produced from the interaction of sea and winds; sea foam is caused by waves. Concrete is formed by mixing turmeric, lime, and lemon juice. In the same way, the entire world is created from the natural properties of the elements, with no external creator involved.

Answer: If the world is created on its own, then destruction would never occur. However, if destruction is also considered on its own, then creation cannot happen either. If you believe that both creation and destruction coexist within substances at the same time, then a system it will become difficult for a system to survive. Furthermore, if you think that creation and destruction arise from the presence of a cause, then the substances that are created and destroyed by this cause must be viewed as separate entities.

If creation and destruction are driven on its own, then they cannot happen simultaneously. If the universe is created on its own, why don't we see other universes consisting of planets, moons, and the sun emerging nearby? Moreover, everything that exists or comes into being does so because of the combination of different substances created by God. Just as plants grow only when water, soil, and seeds come together under favourable conditions, similarly, the components used in making concrete—such as turmeric, lime, lemon juice, etc. do not combine on their own. They must be mixed by someone in the correct proportions to create concrete. In the same way, prakṛti, i.e paramāṇus (energy particles) cannot create anything on their own without God skillfully combining them with the necessary knowledge and expertise. Therefore, it follows that the world did not come into existence by itself, but rather was created by God.

Question: There is no creator of this world, nor has there ever been, and there will never be one. The world has remained the same since time immemorial. It was never created, nor will it ever be destroyed.

Answer: Without a creator, no action or substance produced by action can occur. The earth and other

substances that appear to be created through specific conjunctions cannot be eternal. Moreover, what is created through conjunction does not exist before the conjunction takes place, nor does it exist after the disjunction. If you do not believe this, try breaking the hardest stones, diamonds, and iron into pieces; melt them or burn them to ashes, and observe whether they are formed of conjunctions of different particles or not. If they are formed from the conjunction of different particles, the disjunction of those particles will also take place in due course of time.

Question: There is no eternal God, but the enlightened soul who attains divine powers through the practice of yoga and attains the qualities such as omniscience is referred to as 'God'.

Answer: If the eternal God is not the creator of the world, then how could the world, the bodies, and the sensory organs that enable the existence and sustenance of jīvas (embodied souls) come into being? These elements, serve as means for a jīva (embodied soul) to attain perfection. If there were no means to attain perfection, how could anyone ever reach it? Even if a jīva (embodied soul) strives for perfection through various means, none can equal God, who is eternal and possesses infinite perfections. Despite the knowledge gained by a jīva (embodied soul) over time, it remains limited; no one can attain unlimited knowledge and power.

Consider this: no yogi has ever been able to alter the order of creation established by God, nor will they ever do so. No yogi has changed the way the eternal and perfect God has designed our ability to see with our eyes and hear with our ears. Ultimately, a jīva (embodied soul) can never become God.

Question: Does God make different creations in

different Kalpas, or is it always the same?

Answer: It is as it was before and will be the same in the future; He does not make distinctions.

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥१॥ — ऋ० म० १० । सू० १९० । मं० ३ ॥

sūryācandraṁmasau dhātā yathāpūrvamākalpayat,
divaṁ ca pṛthivīm cāntarikṣamatho svaḥ.

It is said in the Ṛgveda, “As [Dhāta] God created the Sun, Moon, Electricity, Earth, Space, and Āditya in the previous cycle of creation, He has created them again now and will do so in the future.

Thus, God's works are always consistent and flawless. Errors and omissions happen in the work of those with limited knowledge, whose understanding can vary. In contrast, God's work is free from errors and omissions.

Question: Is there any inconsistency or contradiction in the Vedas and other Śāstras regarding creation?

Answer: There is no contradiction.

Question: If there is no contradiction, then—

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधिभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः । स वा एष पुरुषोऽन्नरसमयः ॥ — तैत्तिरीय उपनिषत् [ब्र० व० । अनु० १]

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ, ākāśādvāyuh,
vāyoragniḥ, agnerāpaḥ, adbhyaḥ pṛthivī, pṛthivyā oṣadhayaḥ,
oṣadhibhyo'nnam, annādretaḥ, retasaḥ puruṣaḥ, sa vā eṣa
puruṣo'nnarasamayaḥ.

According to the perspective of Taittirīya Up., the cosmos originated from Brahman and Prakṛti.

Note: Brahman and Prakṛti in equilibrium state (called dark energy) together called Avakāśa or Brahmākāśa—considered the source of causal matter. This Avakāśa or

Brahmākāśa is a space containing dark energy (causal form of energy). When this dark energy is activated by the will of Brahman, the first element to emerge is Ākāśa or Bhūtākāśa (elementary space containing active energy in a rarefied state at low pressure). Avakāśa or the space of Brahman has no origin; as prakṛti or dark energy particles cannot exist without it. Following the Ākāśa (elementary space containing rarefied gases), Vāyu (gases with condensed molecules due to comparatively high pressure) was formed; then Agni (hydrogen has the tendency to burn and oxygen helps in burning); then Jala (water, with the combination of hydrogen and oxygen gases) and finally, Pṛthivī (earth, due to solidification of the liquid state of molten lava). From the earth, herbs emerged; from herbs came food; from food came semen; and from semen, the physical body of human beings.

Creation is described in different orders in various texts: Taittirīya Up. follows the order of Ākāśa, the Chāndogya Upaniṣad follows the order of the Agni; the Aitareya Upaniṣad Jala (water); and in the Vedas, creation is sometimes attributed to Puruṣa, at other times to Hiraṇyagarbha. Additionally, the Mimāṃsā school attributes creation to Karma, Vaiśeṣika to time, Nyāya to Paramāṇu (dark energy particles), Yoga to Puruṣārtha, Sāṅkhya to Prakṛti, and Vedānta to Brahman. So, the question arises: who is true, and who is false?

Answer: Everyone is telling the truth here; no one is false. The liar is simply the one who believes otherwise. God is the efficient cause of the world, while prakṛti serves as the material cause. When a great deluge occurs, the sequence of creation follows from Ākāśa (space). If the space and air are preserved while other elements like fire are destroyed, then creation occurs following the sequence of fire. If fire also survives, then creation continues in the sequence of water. In other words, from

whichever element is destroyed during a deluge, creation emerges from that element.

The terms 'Puruṣa', referring to the cosmic man, and 'Hiraṇyagarbha', signifying the golden embryo or cosmic egg, are both names for God and have been mentioned in the first chapter.

We have already discussed the non-contradiction of the scriptures. However, a contradiction arises when there is a conflicting debate on the same subject within a single action. The non-contradiction within the six scriptures is as follows:

In Mimāṃsā– there is no such work in that does not require any effort.

In Vaiśeṣika– every work requires time.

In Nyāya– nothing can be produced without a material cause.

In Yoga–nothing can be made if learning, knowledge, and thoughts are not applied.

In Sāṅkhya–nothing can be made without the conjunction of elements.

In Vedānta – no substance can be made without a maker.

The universe is created for six reasons, each explained in one Śāstra. Therefore, there is no contradiction between them. Just as six men lifted a roof and put it on the walls, the authors of six Śāstras explained the creation of the universe together in the same manner as six men lifted a roof and put it on the walls.

However, just as someone showed five blind men and one person with low vision one part of an elephant, they were asked what the elephant looked like. One said – like

a pillar, the second said – like a winnowing basket, the third said – like pestle, the fourth said – like broom, the fifth said – like something flat, and the sixth said – there was something black on top of the four pillars, shaped like a buffalo. Similar to these six men is the condition of those who, instead of studying the books of ṛṣis read the books of current Sanskrit or vernacular languages written by petty intellectuals and have created a false quarrel by criticizing each other. Their statements are not worth accepting by the wise or anyone else. Why should they not suffer who are the blind followers of the blind? Similarly, the activities of today's less educated, selfish, and ease-loving men are going to destroy the world.

Question: If an effect cannot occur without a cause, why can there be no cause for the cause?

Answer: O, my innocent brothers! Why don't you apply your mind? Look, there are only two entities in the world—cause and effect. A cause is distinct from its effect, and what is considered an effect at a given moment is not the same as the cause. Until a person truly understands creation as it is, they will not have a true concept of it.

नित्यायाः सत्वरजस्तमसां साम्यावस्थायाः प्रकृतेरुत्पन्नानां परम-सूक्ष्माणां पृथक् पृथग्वर्तमानानां तत्त्वपरमाणूनां प्रथमः संयोगारम्भः संयोग-विशेषादवस्थान्तरस्य स्थूलाकारप्राप्तिः सृष्टिरुच्यते ॥

*nityāyāḥ satvarajastamasāṁ sāmāyāvasthāyāḥ
prakṛterutpannānām parama-sūkṣmāṇām pṛthak
pṛthagvarttamānānām tattvaparamāṇūnām prathamāḥ
sāmyogārambhah sāmyoga-viśeṣādavasthāntarasya
sthūlākāraprāptiḥ sṛṣṭirucyate.*

From the beginningless, eternal, and equilibrium state of sattva, rajas, and tamoguṇas called prakṛti emerge very subtle, separately existing particles. Their first combination to form atoms is called the beginning of creation further bonding of atoms into various molecules

resulting in the origin of various forms, from subtle to gross, is called *sṛṣṭi* (creation).

That which comes combines or make others combine first, exist before combination and at the end of separation—something that cannot be further divided—is called the "cause." The outcome that results from this combination, and do not survive after separation, is referred to as the "effect." Anyone who labels something as the cause of the cause, the effect of the effect, the doer of the doer, the means of the means, and the end of the end is blind even while seeing, deaf even while hearing, and foolish even while knowing. Can there be an eye for another eye, a lamp for the another lamp, or the sun for another sun? That which originates something is termed the "cause," while that which is originated is the "effect." The entity that transforms the cause into the effect is called the "doer."

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ भगवद्गीता [अ० २ । श्लो० १६] ॥

nāsato vidyate bhāvo nābhāvo vidyate sataḥ ।

ubhayorapi dṛṣṭo'ntastvanayostattvadarśibhiḥ ॥

A non-entity can ever become entity and entity non-entity. These two aspects have been decided by the seers of truth. How can prejudiced, crazy, ignorant minds and fools understand them so easily.

He who is neither well-read nor had the company of the good persons, nor ponder over it properly remains confused. Blessed are those who know the principles of all sciences and strive hard to understand them and having mastered them, teach others honestly. It is clear, therefore, that he who believes this world to have been created without a cause really knows nothing.

When the time of creation arrives, God activates

extremely subtle particles of dark energy. In their initial state, these subtle particles give rise to somewhat grosser particles known as Mahatattva. From Mahatattva, a further grosser form called Ahaṅkāra emerges. From Ahaṅkāra, five different Pañchatanmātras (subtle elements) are born, along with the five sense organs: ear, skin, eye, tongue, and nose. Additionally, there are five action organs: speech, hand, foot, genitals, and anus, along with the eleventh mind, which is somewhat gross.

The five gross elements that we can observe are produced in sequence from the Pañchatanmātras (subtle elements), which evolve through various states. From these elements, different types of herbs, trees, and other forms of life emerge. Food is derived from these herbs and trees, and from food, bodily substances such as semen are generated. However, the first creation of living beings is asexual in nature. It is only when the Supreme Soul creates the bodies of men and women and unites them, then that sexual reproduction begins.

Look! What kind of marvelous creation exists in the human body that leaves learned individuals in awe? The joining of bones, the binding of veins, the coating of flesh, the covering of skin, and the functions of the spleen, liver, and lungs–ventilating apparatus – laid all demonstrate a remarkable design. Blood purification and the body's electrical activity, along with the introduction of the soul, highlight an intricate structure. Who could cause such a wonderful creation without God? This includes the establishment of special places for enjoying a wakeful state, dreaming and deep sleep, the classification of all dhātus such as muscles, bone-marrow, blood, and reproductive elements (semen), and the inculcation of skill of arts and crafts.

Furthermore, the earth is adorned with numerous

gems, showcasing intricate structures found in the seeds of banyan and other trees. There is an endless variety of colours— red, green, white, yellow, black and mixed colours—along with various shades of leaves, flowers, fruits, and roots that can be sweet, salty, bitter, or acidic.

The creation of the billions of the earth, the sun, the moon, and other worlds, as well as their movements and interactions, cannot occur without God. When one observes an object, two kinds of knowledge arise: knowledge of the material itself and understanding of the Creator by recognizing the creation within it. It's similar to a person who discovers a beautiful ornament in the forest; upon seeing it, they realize it is made of gold and has been crafted by an intelligent artisan. In the same way, the existence of various creations in diverse forms ultimately points to the God who created them.

Question: Was man created first or the earth?

Answer: The earth was created first. Without the earth and its resources, man cannot exist or be sustained.

Question: Was one man created at the beginning of creation or many?

Answer: Many were created. God gives birth to those beings whose karmas destined them to take birth in the divine creation (asexual creation) in the very beginning. They are made to be born by God himself.

‘मनुष्या ऋषयश्च ये’ ॥ [Compare यजुः अ० ३१, ९। मुंडकोप० मुं० २। ७। १]
‘manuṣyā ṛṣayaśca ye’.

[Meaning] Many human beings and ṛṣis were born first.

‘ततो मनुष्या अजायन्त’ —[शत० ब्रा० कां० १४। प्रपा० ४। ब्रा० २। कं० ५]
‘tato manuṣyā ajāyanta’

[Meaning] Afterwards human beings were born.

From the above evidence, it is clear that, at the beginning, many human beings—hundreds of thousands—were born. Additionally, examining the creation confirms that humans are descendants of many parents.

Question: At the beginning of creation, were human beings created as children, youths, or old individuals, or were they created at all three stages of life?

Answer: They were created in youth. If children had been created, other humans would have been needed to care for and raise them. If old individuals had been created, then reproduction would not have occurred. Therefore, creation took place in the stage of youth.

Question: Is there ever a point that marks the first beginning of creation, or not?

Answer: No. Just as day comes before night and night comes before day, creation precedes destruction, and destruction follows creation. This cycle has been continuing since time immemorial, with no clear beginning or end. However, just as we can observe the transitions between day and night, we also witness the ongoing processes of creation and destruction.

Just as God, Souls, and the cause of the world are eternal in their true forms, so is the cycle of creation, sustenance, and destruction is eternal. The flow of these elements can be likened to a river: sometimes it dries up and is not visible, only to reappear in the rainy season and recede again in the summer. This variability should be understood as part of the eternal flow of existence.

Just as the qualities, actions, and nature of God are everlasting, so too are the processes of creation, existence, and destruction in the world. Just as there is no beginning or end to the qualities, actions, and nature of God, His

duties and actions are likewise beginningless and endless.

Question: God has brought forth various embodied souls: some as humans, others as fierce creatures like lions, as well as animals such as deer and cows, and even as plants, worms, insects, and moths.

Answer: There is no bias in this arrangement; it is based on the actions of those embodied souls in their previous existence. If God created these beings without considering their karma, it would imply favouritism.

Question: Where were human beings created first?

Answer: 'Triviṣṭapa', which is known as 'Tibet'.

Question: Was there one class in the original creation, or many?

Answer: There was one human race. Later on—

विजानीह्यार्यान् ये च दस्यवः । —ऋग्वेद [१।५१।८]

vijānīhyāryān ye ca dasyavaḥ

[Meaning] Know there are two classes of human beings— Arya (good) and Dasyu (wicked).

They were divided into two main classes: Arya (good) and Dasyu (wicked). Good were called Aryas, Devas, and scholars and the wicked were called 'Dasyus' i.e. dacoits, editots, and unexperienced.

‘उत शूद्र उतार्ये’ —अथर्ववेद [१९.६२.१]

uta śūdra utārye

[Meaning] Aryas were further divided into two owing to education: Arya (educated) and Śudra (uneducated).

Aryas were further divided into four professions: Brāhmaṇa (serving in the teaching profession), Kṣatriya (serving in legislative, executive, judiciary, defence and administration), Vaiśya (producers, businessmen and

marketers) and Śūdras (uneducated skilled and unskilled workers). Educated people were called Arya and uneducated Śūdra, i.e. non-Arya or illiterate persons.

Question: How did they come here (in India) then?

Answer: When there was constant conflict between the Aryans (good persons) and the Dasyus (wicked persons). The Aryans called Devas, regarded as the learned were opposed by the Dasyus, viewed as unlearned and wicked. During a time of great turmoil, the Aryans recognized that this region (Āryāvartta) was the most favourable in terms of geography. Consequently, they chose to settle here, leading to the naming of the land as 'Āryāvartta.'

Question: What are the boundaries of Āryāvartta?

Answer:

आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात् ।
तयोरेवान्तरं गिर्योरार्य्यवर्त्तं विदुर्बुधाः ॥१॥

*āsamudrāttu vai pūrvādāsamudrāttu paścimāt,
tayorevāntaraṁ giryorāryyāvarttaṁ vidurbudhāḥ.*

सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
तं देवनिर्मितं देशमार्यावर्त्तं प्रचक्षते ॥२॥ —मनु० [२।२२; १७] ॥

*sarasvatīdṛṣadvatyordevanadyoryadantaram,
taṁ devanirmitaṁ deśamāryāvarttaṁ pracakṣate.*

The Himalayas lie to the north, the Vindhya range to the south, and the sea to the east and west.

The Saraswati River flows in the west, while the Attock River originates from the northern mountains and meets the Gulf of the Sea in the south. In the east, the Dṛṣadvati River arises from the mountains in eastern Nepal and Bengal, east of Assam and west of Burma, ultimately flowing into the sea (Bay of Bengal), known as the Brahmaputra.

All the regions south of the central line of the Himalayas, nestled within the mountains and east of Vindhyachal up to Rameshwar, are referred to as *ryavarta*. This area is called *Devnimrit Aryavarta* because it was settled by scholars known as 'Dev,' and is named '*Āryāvartta*' due to the residence of Aryans in this region.

Question: What was the name of this country in the beginning, and who lived here?

Answer: Initially, this country had no name, and no one inhabited it before the Aryans. The Aryans migrated to this land from Tibet sometime after the dawn of creation.

Question: Some claim that these people originated from Iran, which is why they are called 'Aryans.' Before their arrival, tribal people known as 'Asuras' and 'Rākṣasas' resided here. The Aryans referred to themselves as *Devas*, and their conflicts with Asuras were described in stories as '*Devāsursanṅrāma*.'

Answer: This information is completely wrong. Here's why the *R̥gveda* has declared—

वि जानीह्यार्यान् ये च दस्यवो बर्हिष्मते रन्धया शासदव्रतान् ॥

—ऋ० म० १। सू० ५१। मं० ८

vi jānīhyāryān ye ca dasyāvo barhiṣmate randhayā śāsādvratān.

[Meaning] Know those who are Aryans engaged in *yahñas* and other activities of *dharma* and those who are *Dasyus* (wicked), fallen from the vow of *Brahmacharya*, *Gṛhastha*, and other *Āśtramas*. We need to kill their wickedness by education and transform them into good human beings.

उत शूद्र उतार्ये ॥ [ऋग्वेद १९। सू० ६२। मं० १]

uta śūdra utārye.

[Meaning] Śūdra (uneducated) and Ārya (educated).

As already pointed out above, the term used for a person who follows dharma, and who is learned and wise, is 'Arya.' In contrast, individuals who oppose these qualities are referred to as 'Dasyu,' which encompasses robbers, extremists, wicked people, those who do not follow dharma, and the ignorant. Furthermore, those who possess spiritual qualities along with skills in teaching, leadership, and business, are also called 'Aryas.' On the other hand, uneducated individuals, whether skilled or unskilled workers, are termed 'Anāryas,' meaning 'devoid of the sanskāras of learning.' When the Vedas say this, intelligent people can never believe the fantasies of other foreigners. Moreover, in the war between Devas and Dasyus, and mlecchas in the Himalayas, Arjun of Āryāvartta and Mahārāja Daśratha, etc., who were the Arya scholars, helped in protecting the 'Devas,' i.e., Aryans and defeating the Dasyus. This proves that the people living outside Āryāvart in the east, southeast, south, southwest, west, northwest, north, and northeast of the Himalayas are called 'Asuras.' Whenever these people attacked the Aryans in the Himalayan region, the kings and emperors of this place used to help the Aryans in those northern countries. Furthermore, the conflict in the south involving Śri Rāmchandraji is not referred to as 'Devāsura-Saṅgrāma,' but rather as the battle between Rāma and Rāvaṇa, or between the Aryans and the Rākṣasas. There is no record in any Sanskrit texts or historical accounts that states the Aryans originated from Iran, fought against the indigenous people here, conquered them, and then established themselves as the rulers of this land. Therefore, how can we regard the writings of foreigners as credible? Furthermore-

आर्यवाचो म्लेच्छवाचः सर्वे ते दस्यवः स्मृताः ॥१॥ मनु० [तु० १०।४५] ॥

āryavāco mlecchavācaḥ sarve te dasyavaḥ smṛtāḥ.1.

[Meaning] The countries that are different from Āryāvartta are referred to as 'Dasyu Deśa' and 'Mleccha Deśa.

म्लेच्छदेशस्त्वतः परः ॥२॥ —मनु० [२।२३] ॥

mlecchadeśastvataḥ paraḥ.

[Meaning] Mlechha countries are different from Āryāvartta.

The above-mentioned statement of Manusmṛti makes it clear that the countries that are different from Āryāvartta are referred to as 'Dasyu Deśa' and 'Mleccha Deśa.' This indicates that the people living in the regions to the east, northeast, north, northwest, and west of Āryāvartta are called 'Dasyu (wicked and extremists),' 'Mleccha (people not following the Vedic way of life),' and 'Asura (western).' Additionally, the people residing in the southwest, south, and southeast areas, distinct from Āryāvartta, are referred to as 'Rākṣasas' (negroids).

Even now, the appearance of the Habshi (Negro) people is as terrifying as the descriptions of Rākṣasas. The inhabitants below the surface of Āryāvartta (opposite side of earth in Mexico) are called 'Nāgas,' and their land is referred to as 'Pātāla' because it lies beneath the feet of the Āryāvartta people. This realm was ruled by the 'Nagvañśī,' kings descended from a man named Nāga.

Arjuna was married to Princess Uloopi, linking the Ikṣvāku dynasty with the Kauravas and Pāṇḍavas. The influence of the Aryans spread across the region, and the Vedas were introduced to some areas beyond Āryāvartta. This is evidenced by the lineage of Brahmā's son Virāṭ, Virāṭ's Manu, Manu's ten beginning with Marichī, their

seven kings beginning with Svayambhū, and other descendants such as Ikṣvāku, who were the first rulers of Āryāvartta.

Due to misfortune and the laziness, negligence, and mutual opposition among the Aryans, what can be said about the governance of other countries? Even in Āryāvartta, there is no undivided, independent, or fearless rule by the Aryans. What exists is often trampled upon by foreigners. There are only a few independent kings. When difficult times arise, the citizens must endure various hardships. No matter how much one strives, Indigenous rule is ultimately the best. On the other hand, foreign rule, which does not insist on differing opinions and treats everyone with kindness, justice, and mercy—like a father or mother—is also not entirely satisfactory.

It is indeed difficult to overcome the challenges posed by differing languages, education, and behaviors. Without addressing these differences, it is challenging to serve one another fully and to achieve our objectives. Therefore, wise individuals must be open to what is written in the Vedas and other Śāstras, as well as to the historical accounts found within them.

Question: How much time has elapsed since the creation of the world?

Answer: One Arab and ninety-seventy crores, twenty-nine lakhs, forty-nine thousands one hundred and twenty-seven years [1, 972, 949, 127 years] as of the time of translating Satyarth Prakash in English have passed since the world's creation and the revelation of the Vedas. A clear explanation can be found in the 'Bhūmikā' I prepared; please refer to it.

The creation and formation of the universe can be understood as follows: the smallest indivisible particles

come together to form atoms and two atoms bonded together form a diatomic molecule (dvayaṇuka) which is that of the form of oxygen that we breathe in the air; three atoms chemically bonded together form a triatomic molecule (trasareṇu) which is that of water—two hydrogens and one of oxygen; four atoms chemically bonded form a quad atomic or tetra atomic molecule (four dvayaṇuka). [An ammonia molecule is an example of a tetra atomic molecule, as it has one nitrogen atom bonded with three hydrogen atoms]. When five atoms bonded together makes a tetrahedral molecule (five dvayaṇuka). Through this sequential bonding of atoms, various elements and compounds are formed on the earth.

Question: Who supports the Earth? One person claims that the Earth rests on the head of 'Śeṣa,' a serpent with a thousand hoods. Another person argues that it sits on the horns of a bull. A third believes that it stands unsupported. The fourth states that the air holds it up. The fifth claims that it remains in place due to the sun's gravitational pull. The sixth suggests that the Earth moves downward in the sky because of its weight. Which of these views should be considered valid?

Answer: The statement that "the earth rests on the horns of the serpent Śeṣa and the bull" invites further inquiry. One might ask where did the earth rest till the time the parents of the serpent and bull were not born where does the serpent and bull rest? Muslims who believe in the bull may remain silent, while those who hold faith in the serpent might respond that it rests on a tortoise, which rests on water, water rests on fire, fire rests on air, and air rests in the sky. When pressed about the ultimate support for all these elements, they will say it is God. But when they will be prompted to reply regarding the parentage of Śeṣa and the bull, they will say that Śeṣa is the offspring of Kaśyapa and Kadru, while the bull is

descended from the cow. Kaśyapa was the son of Marichi, Marichi was a descendant of Manu, Manu descended from Virāṭ, and Virāṭ was the son of Brahmā, who is considered the first creation.

At the time of Kaśyap's birth, five generations had already passed since Śeṣa was born. This leads to the question: what was supporting the earth at that time? The response often is silence or a return to fighting, as the inquiry challenges their beliefs. The deeper meaning of "Śeṣa" is that the one who remains (God), the ultimate base, is referred to as 'Śeṣa' and that is God.

Thus, a scholar articulated that the earth rests on 'Śeṣa' (God's law of gravitation). This notion, however, was misunderstood by another scholar, who incorrectly imagined it as a serpent. It is essential to recognize that God remains distinct from creation and destruction and is therefore called 'Śeṣa,' while the earth rests in the sky as per His laws.

सत्येनोत्तंभिता भूमिः ॥ ऋग्वेद [१०।८५।१]

satyenottābhitā bhūmiḥ.

The eternal laws of God, unchanging across all time, sustains the worlds, including Earth.

उक्षा दाधार पृथिवीमुत द्याम् ॥ [ऋ० १०।३१।८; अथर्व० ४।११।१]

ukṣā dādāhāra pṛthivīmūta dyām.

[Meaning] God sustains the earth and space through sun.

The above mantra quotes the word 'ukṣā'. Seeing the word 'ukṣā,' someone (like Muslims) must have assumed it to be bull because 'ukṣā' also stands for the name of a bull. However, that fool did not know how the bull would have the strength to hold such a big heavenly body! Hence, 'ukṣā' is the name of 'sun' because it causes rain on

the earth. The sun has held the earth with its gravitational pull. However, the sun and other heavenly bodies of the universe are sustained by the law of God.

Question: How can God hold such vast heavenly bodies?

Answer: As vast heavenly bodies appear insignificant against the infinite sky; small water droplets are nothing compared to the boundless ocean. Countless heavenly bodies can be likened to a single atom in the presence of the infinite God. He is omnipresent, existing both within and beyond all things. According to the Yajurveda—

विभूः प्रजासु —यजुर्वेद [३२।८]

vibhūḥ prajāsu

God pervades all species and sustains everything in the universe. If He were not omnipresent, as stated in the teachings of Christians, Muslims, and the Purāṇas, He would not be able to sustain the entire universe. No one can provide sustenance to another without first attaining the ability to do so.

If someone claims that the worlds are sustained by mutual gravitation, we must question the role of God in sustaining them. They should be asked whether they believe the universe is infinite or finite. For those who assert it is infinite, it's important to note that a thing with form can never truly be infinite. Conversely, those who say it is finite must also consider the concept of 'boundary,' meaning that beyond this limit, there is no other world. If the universe is to be sustained by gravitation, what exactly is it that holds the boundary?

Just as forest is the collective term (samaṣṭi) for a group of trees, while counting each tree separately is referred to as 'Vyaṣṭi' (individual tree), we can apply this analogy to heavenly bodies. When we refer to all these heavenly

bodies collectively as 'Jagat' (the universe), it becomes clear that no one else can sustain and gravitate the universe aside from God. Thus, He who is the creator of the entire universe,

स दाधार पृथिवीं मुतद्याम् ॥ यजुर्वेद [१३।४]

sa dādhāra pṛthivīm mutadyām.

[Meaning] God sustains planets and stars.

The planets devoid of their own light such as the Earth and stars that have their own light like the Sun, are created and sustained by the same God who pervades all.

Question: Do the heavenly bodies such as earth and sun revolve, or are they stationary?

Answer: They revolve.

Question: Some people claim that the Sun revolves while the Earth does not, while others argue that the Earth revolves and the Sun is stationary. Whose claim is right?

Answer: Both perspectives are partially incorrect. The Vedas state that—

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः । पितरं च प्रयन्स्वः ॥

—यजुः० अ० ३। मं० ६ ॥

*āyaṁ gauḥ pṛśnirakramīdasadanmātaraṁ puraḥ,
pitarāṁ ca prayantsvaḥ.*

This earth, along with water, revolves around the sun, meaning that the Earth orbits the sun.

आ कृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च ।

हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥

—यजुः०। अ० ३३। मं० ४३ ॥

*ā kṛṣṇeṇa rajāsā varttamāno niveśayanṇamṛtaṁ martyaṁ ca,
hiraṇyayena savitā rathenā devo yāti bhuvānāni paśyaṇ.*

The 'Savita,' which means "the Sun," is the source of

rain and embodies radiance and light. It has a beautiful appearance and nourishes all living and non-living beings by providing nectar-like rain and sunlight. The Sun makes all physical objects visible and accompanies all planets possessing a gravitational pull. It rotates on its own axis and orbits around the Galaxy, but does not orbit around any other planet. In each universe, one Sun serves as the illuminator, providing light, while other planets are illuminated by it. For instance—

दिवि सोमो अधि श्रितः ॥ —अथर्व० कां० १४। अनु० १। मं०१ ॥

divi somo adhi śṛitaḥ. —Atharva° kām° 14, anu° 1, mañ°1.

[Meaning] The Moon depends upon the sun for light.

Just as the moon is illuminated by the sun, the sun's light also illuminates the Earth and other planets. However, we experience night and day because the Earth rotates. The side facing the sun experiences daylight, while the side facing away is in darkness. Consequently, phenomena such as sunrise, sunset, evening, midday, and midnight are always happening in various countries and longitudes.

For example, when the sun rises in Āryāvartta, it is simultaneously setting in 'Pātāla,' which refers to America. Likewise, when it sets in Āryāvartta, it rises in Pātāla. When it is midday in Āryāvarta, it is midnight in Pātāl, and vice versa.

Those who claim that the sun revolves around Earth are mistaken. If that were the case, days and nights would last thousands of years. The name of the Sun is “*Bradhna*” because it is a hundred times (approximately 109 times) bigger than that of the Earth, and it is also millions (149 million) of kilometres away from Earth.

To illustrate, consider a mountain moving about a mustard seed; the mountain will appear moving slowly,

while the mustard seed appears to move quickly. Similarly, days and nights are created by the rotation of the Earth, not by the sun's revolution around the earth. [Had the sun revolved around the earth the day and night would have been vastly different].

Furthermore, those who assert that the sun is stationary lack expertise in astronomy. If the sun did not move, its different parts would not face the earth at different times. Moreover, without rotating, a heavy body can never remain at a fixed place in the sky. Those Jains and others who say that the earth does not rotate but goes down and down and tell of two Suns and two Moons only in Jambudvīpa, are under the hallucinogenic effects of a heavy dose of Bhāṅga (cannabis plant). If the earth had moved down and down, then it would have been broken apart into pieces for want of the support of the air circling it, and those living below part of the earth would have less air than those living on the top, and the air would have been equally distributed. If there were two suns and two moons, then there would have been no night and dark fortnight. That is why there is one moon or many moons near one planet, and one sun in the middle of many planets.

Question—What are the sun, moon, and stars, and do they contain human beings?

Answer—They are called universes, and life is present there because—

एतेषु हीदः सर्वं वसु हितमेते हीदः सर्वं वासयन्ते तद्यदिदः
सर्वं वासयन्ते तस्माद्वसव इति ॥ —शत० कां० १४ [अ० ६। ब्रा० ९। कं० ४]

eteṣu hīdaṃ sarvaṃ vasu hitamete hīdaṃ sarvaṃ vāsayante tadyadidaṃ sarvaṃ vāsayante tasmādvāsava iti.

The above-cited text of the *Śatapatha Brāhmaṇa* says that the earth, water, fire, air, sky, moon, stars, and sun

are referred to as "vasus" because they provide the facilities for life of human beings and other creatures. If the earth, sun, moon, and stars are considered vasus (facilitator of life), then what doubt can there be about the existence of life of human beings and other creatures in different universes? Furthermore, since this small universe or ours created by God is thriving with various types of lives, can we really believe that all these other universes would be devoid of life? No work of God is without purpose, so how could it be considered successful if there were no life across such vast expanses? Therefore, we can conclude that life exists in every universe.

Question: Just as human beings and other creatures have features and bodies in this universe, do they have the same features and bodies in other universes or not?

Answer: It is possible that there may be some differences in features, just as there are variations in body parts, color, form, and shape among people from different regions, such as the Chinese, Negros, Asians, and Europeans. Similarly, there are differences across various universes. However, the type of creation found in this universe is analogous to the creation that exists in other universes. In any part of the body where there are organs like eyes, the same types of organs can be found in the same location in different universes as well. The Ṛgveda also says:

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ —ऋ० । म० १० । सू० १९० [मं० ३]

sūryācandraṁmasau' dhātā yathāpūrvamakalpayat,

divaṁ ca pṛthivīm cāntarikṣamatho svaḥ.

The 'Dhātā' God created the stars, moons, interstellar spaces, planets, intermediate spaces, and magnetospheres in the previous Kalpa in the same manner as in the current

Kalpa. In both instances, the creation of the universe is identical; there is not even the tiniest difference.

Question: Are the Vedas (knowledge of creation and Brahman) that are present in our universe also present in those other universes?

Answer: Yes, they are. Just as a king's governing system and policies remain consistent across all his territories, so too is the Vedic doctrine of God, king of kings consistent throughout all the realms of His creation.

Question: When these embodied souls and prakṛti are eternal and not created by God, then God does not have authority over them because they are independent.

Answer: Just as a king and the people of his kingdom coexist, the people are subordinate to the king. Similarly, living beings and inanimate objects are subordinate to God. Since God is the creator of the entire universe, the one who bestows the fruits of embodied souls' actions, the protector of all, and possesses infinite power, it follows that embodied souls, which are less powerful, and inanimate objects should also be subordinate to Him. Therefore, while embodied souls are free to take action, they rely on God's system to receive the rewards of those actions. Likewise, the Almighty is responsible for the creation, destruction, and maintenance of the whole universe.

In the next chapter, we shall cover the concepts of Vidyā, Avidyā, bondage, and Mokṣa. This concludes the eighth chapter.

इति श्रीमद्भयानन्दसरस्वतीस्वामिकृते सत्यार्थप्रकाशे सुभाषाविभूषिते
सृष्ट्युत्पत्तिस्थितिप्रलयविषयेऽष्टमः समुल्लासः सम्पूर्णः ॥८॥

*iti śrīmadbhayanandasarasvatīsvāmīkṛte satyārthaprakāṣe
subhāṣāvibhūṣite sṛṣṭyutpattisthitipralayaṣaye'ṣṭamaḥ*

samullāsaḥ sampūrṇaḥ.

Here ends the eighth chapter of Satyarth Prakash dealing with creation, sustenance and dissolution, authored by Śrīmad Dayanand Saraswati.

I firmly believe that the core principles remain consistent across all three periods, and it is vital for us to recognize this truth. My intention is not to introduce new ideas or advocate for differing viewpoints; rather, I aim to affirm what is righteous and inspire others to do the same while steadfastly rejecting falsehoods.

Dayanand Saraswati Swami

NINTH CHAPTER

अथ विद्याऽविद्याबन्धमोक्षविषयान् व्याख्यास्यामः

atha vidyā'vidyābandhamokṣaviṣayān vyākhyāsyāmaḥ

Vidyā, Avidya, Embodiment and Disembodiment

विद्यां चाऽविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ —यजुः० अ० ४० । मं० १४ ॥

vidyām chā'vidyām cha yastadvedobhayaṁ saha ।

avidyayā mṛtyuṁ tīrtvā vidyayā'mṛtamaśnute ॥

A person who understands both Vidyā (knowledge spiritual world) and Avidyā (knowledge of material world) can avoid death by doing karma conducive to mokṣa, and achieve mokṣa through the realisation of reality (true nature of soul and Brahman).

Characteristics of Avidyā are as follows—

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥

—योगसूत्र [साधनपाद सू० ५]

anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātiravidyā.

[Meaning] Avidyā is a sense of permanence (eternity) in the non-eternal (transient), of purity in impure, of pleasure in pain, of soul in the body.

To perceive eternality in non-eternal things is the first part of Avidyā. For example, the visible world and body

are non-eternal, if a person views with the belief, that the visible world will exist always, and thinks that the body of Devas will never die by the power of yoga, this understanding constitutes the first form of Avidyā. The second form arises from regarding immoral conduct as moral, e.g. regarding adultery, falsehood, and theft as moral conduct.

The third form of Avidyā is to seek pleasure in pain causing acts of indulgence in sensory gratifications. The fourth part of Avidyā is to consider the material body as the soul. These four types of contradictory knowledge are termed "Avidyā."

Conversely, the knowledge that recognizes the impermanent in the impermanent, the eternal in the eternal, the unholy in the unholy, the holy in the holy, suffering in suffering, happiness in happiness, and the soul in the soul is termed "Vidyā." This can be interpreted as:

वेत्ति यथावत् तत्त्वं पदार्थस्वरूपं यया सा विद्या, यया तत्त्वस्वरूपं न जानाति
भ्रमादन्यस्मिन्नन्यन्निश्चिनोति साऽविद्या

vetti yathāvat tattvaṁ padārthasvarūpaṁ yayā sā vidyā, yayā tattvasvarūpaṁ na jānāti bhramādanyasminnanyanniścinoti sāvīdyā

Thus, that which perceives the true nature of things is called "Vidyā," while that which does not grasp the true nature of things and has false perceptions of things is referred to as "Avidyā." Karma and meditation (worship) are examples of "Avidyā" because they pertain to external and internal actions rather than "true knowledge". This is why the mantra states that without pure actions and meditation on God, one cannot transcend the pain of death. That is virtuous actions, true meditation, and true knowledge are the paths to liberation, while unholy actions—such as false speech, idol worship, and misguided

knowledge—lead to bondage. No human being is devoid of karma, meditation, and knowledge, even for a moment. Therefore, performing righteous actions, such as speaking truthfully, and abandoning wrongdoing, such as falsehood, serves as the means of liberation.

Question: Who does not attain liberation?

Answer: The one who is in bondage (embodied).

Question: Who is in bondage (embodied)?

Answer: The one who is trapped in adharma and ignorance.

Question: Do bondage (embodiment) and liberation (disembodiment) occur naturally, or are they caused by specific factors?

Answer: They are caused by specific factors. If they were natural occurrences, there would never be a release from bondage (embodiment) or the possibility of liberation (disembodiment).

Question:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्तिरित्येषा परमार्थता ॥

— माण्डूक्योपनिषद् [गौडपादीयकारिका । प्रकरण २ । कां० ३२]

na nirodho na cotpattirna baddho na ca sādhaḥ,

na mumukṣurna vai muktirityeṣā paramārthatā.

Since the soul is Brahman, it, in reality, [nirodha] is never ever trapped in ignorance, never takes birth, is never in bondage, and is not a [sādhaka] seeker —it neither engages in [sāadhanā] spiritual practices nor desires freedom, and it does not attain liberation. If the soul never came in bondage from Brahma-hood (ultimate reality), then what is liberation?

Answer: The statement made by the Neo-Vedāntists is

not accurate. The soul, being finite (limited) by nature, does become trapped by ignorance, takes birth in an embodied form, and gets embodied in the consequences of evil acts. It strives to free (disembody) itself, desires relief from suffering, and ultimately, after being freed from sorrow, connects with the Supreme God and enjoys liberation.

Question: All these properties pertain to the body and mind rather than to the soul. The soul is merely a witness, free from evils and virtue. Cold and heat are the qualities of the body; hunger and thirst are the qualities of the prāṇa (vital force); joy and sorrow are the qualities of the mind. The soul, in its nature, remains unaffected by these qualities.

Answer: The body and the mind are [jaḍa] material (lifeless); they do not experience heat or cold, similar to how a stone lacks the senses to feel temperature. Only a chetana (living) being, such as a human, can feel and understand sensations like heat and cold. In the same way, prāṇa (vital force) itself is lifeless; it does not feel hunger or thirst, but souls experience these feelings. Likewise, the mind is also jaḍa (lifeless); it cannot feel happiness or sorrow on its own, but the soul experiences these emotions through the mind.

Just as souls become happy or sad by receiving positive or negative experiences through their external senses, such as hearing, they also [saṅkalpa] gather information, [vikalpa] empty information, [niśchaya] make resolutions, choices, determinations, and [smraṇa] memories through their [antaḥkaraṇa] mind, which includes the mana, buddhi (intellect), chitta (store of information), and Ahankāra (sense of individuality).

For example, the person who kills or defends themselves with a weapon, like a sword, is the true doer

of the action and bears the consequences, whether punishment or respect—not the sword itself. Similarly, using their senses, mind, and *prāṇās* (vital forces), the soul is responsible for their good and bad deeds, and souls are the ones who experience happiness and sorrow.

While the soul actively engages in actions, it is God who is the true witness to those actions. The soul that engages in actions gets involved in them, not the God who is the witness.

Question: The soul is a reflection of Brahman. Just as when a mirror gets broken, the reflection remains intact, the soul is a reflection of Brahman within the mind, as long as the mind (the reflecting medium) survives. When the mind disappears, the soul (reflection) is liberated.

Answer: This concept seems childish. The reflection in a mirror represents a physical form. For example, a face and its reflection in the mirror are distinct entities. If the reflecting medium (mirror) and the object reflected (face) are the same, there can be no reflection. Brahman, being formless and omnipresent, cannot have a reflection.

Question: Look! One can experience the formless and vast sky reflected in deep, clear, still water. In a similar way, a clean mind can reflect God. This concept is referred to as 'Chidabhas.'

Answer: This idea reflects a misunderstanding often found in a childish mind. The sky itself is not visible; therefore, no one can see it with their eyes. How can one perceive the sky when they cannot even see the air that is more gross (consisting of more condensed particles) than space?

Question: Is the sky that appears blue and hazy overhead truly blue?

Answer: No.

Question: Then what is it?

Answer: It is the molecules of water, earth, and fire in the air. The blue colour we see is primarily due to molecules of water in the atmosphere that come down as rain. The hazy appearance is due to dust particles that rise from the earth and move through the air. It are these molecules and dust particles that are reflected in water or mirrors, but it is not a reflection of the sky.

Question: Just as the space of pot, room, clouds and vast sky practically differ from each other and so are named as ghaṭākāśa, maṭhākāśa, meghākāśa and mahadākāśa. Similarly, Brahman is known as Īśvara when reflected in the universe and soul when reflected in the mind, leading to the distinction between soul and Īśvara. When the reflecting medium of the pot and others are destroyed, space reflected by them merges together and is known as mahākāśa (great space). Similarly, when the reflecting mediums—mind, and universe are dissolved, the soul and Īśvara reflected by them merge together and are called Brahman.

Answer: This opinion also reflects ignorance. The sky can never be divided or broken in parts. While there are expressions like "bring the pot," no one suggests bringing the space of the pot. Therefore, this statement is not maintainable.

Question—Just as fish and insects move in the depths of the ocean, and birds soar in the vast sky, all minds (subtle bodies) exist within the Chidākāśa (space of Brahman). Although these are lifeless (material), they appear alive because of the proximity of Brahman, much like iron which appears hot due to the proximity of fire. As they continuously move, while the space and Brahman remain stable, there is no harm in perceiving the souls as Brahman.

Answer: This example of yours is not accurate because when the omnipresent Brahman is reflected in all minds (subtle bodies) and becomes a soul, does it possess the qualities of omniscience or not? If you claim that omniscience is not present due to the delimiting medium (subtle body), then consider whether Brahman can be delimited, divided, or indivisible. If you assert that it is indivisible, it cannot be intervened by any delimiting medium. When there is no delimiting medium, why then is there (in the soul) no omniscience?

If you suggest that Brahman has forgotten its true nature and has become trapped in the subtle body (mind), then it is not eternally free. Does Brahman move with the mind (subtle body), or not? You will have to answer no. When Brahman does not move on its own, the subtle body (mind) will move leaving one place of Brahman to another place. Wherever it moves, the Brahman of that place will become ignorant and the place of Brahman it leaves behind will become knowledgeable, pure, and free.

In the same way, the mind (subtle body) will distort the Brahman of the universe everywhere, and the concepts of bondage and liberation can occur instantly. If your statement were true, no creature would remember what it had seen or heard before. The Brahman that it perceived remained separate, creating a connection with a Brahman in another place. Just as in iron, the red hotness belongs to the fire and not iron, if the life in the mind belongs to Brahman and not to itself, then Brahman will be the doer, the enjoyer, the bound, and the liberated.

This is why all souls are distinct. Brahman and the soul, or the soul and Brahman, are never one; they are always distinct.

Question: All of this can be understood as superimposition, which refers to placing one thing over

another. In the same way, the seeker must realize that the entire world and its behavior are superimposed upon Brahman. Ultimately, it is essential for the seeker to understand that, in reality, everything is Brahman.

Counter question: Who is imposing this?

Answer: Soul.

Question: What is referred to as a soul?

Answer: A chetana (immaterial) entity delimited by mind.

Question: Is there any chetana (immaterial) entity (immaterial) other than the one delimited by mind, or is it the same as Brahman?

Answer: It is the same Brahman.

Question: So, did Brahman himself create a false image of the world?

Answer: Yes, but this does not harm Brahman.

Question: Is someone who imagines falsely not considered a liar?

Answer: No, because everything that is imagined or spoken by the mind and speech is false.

Question: Then, is Brahman, who imagines falsely through the mind and speech and utters what is false, a liar?

Answer: So what, we have proved our point.

Wow, you false Vedantists! You have made even the God, who is the embodiment of truth, whose desires and saṅkalpa are all truth, a liar. Is this not the reason for your misery? In which Upaniṣad, Sūtra text, or Veda is it written that God is a liar and observes a false saṅkalpa? What you said was similar to the story of a thief punishing a police

officer, which contradicts the opinion that the police officer should punish the thief.

In the same way, you, being yourself false, falsely blame Brahman in vain. If a part of Brahman is illusory, false, and deceitful, then all the infinite Brahman should be like that because He is uniform, embodiment of truth, observe truth in His saṅkalpa, actions and speech (Veda). All these faults are yours, not Brahman's. What do you call 'Vidyā' is Avidyā and false imposition to consider yourself Brahman and Brahman as a soul? What is it if not Avidyā and false knowledge? He who is omnipresent can never become subject to limitations, avidyā, and bondage because avidyā is limited, one-sided, small, and is the quality of soul, not the omniscient Brahman.

Bondage (embodiment of soul) and Mokṣa (Disembodiment of soul)

Now, we will discuss the concept of liberation.

Question: What is meant by liberation?

Answer: Liberation refers to the state of being freed from bondage (disembodiment), as expressed in the phrase:

मुञ्चन्ति पृथग्भवन्ति जना यस्यां सा मुक्तिः ।

muñchanti pṛthagbhavanti jānā yasyāṁ sā muktiḥ.

[Meaning] Mukti is a condition in which souls are separated or freed from suffering.

Question: Freed from what?

Answer: What every person desires to be free from.

Question: What do people desire to be free from?

Answer: From suffering.

Question: Once freed from suffering, what do we

attain, and where do we reside?

Answer: Upon attaining liberation, we experience bliss and dwell in Brahman.

Question: What causes liberation and bondage?

Answer: Liberation is achieved by obeying God, and abstaining from adharma, avidyā, bad company, bad habits, and addictions. It also involves the practice of truthfulness, promotion of propakāra (public good), knowledge, and impartial justice. Additionally, extolling, praying, and meditating on God in the aforementioned manner, along with studying, imparting knowledge, and promoting knowledge following dharma, contribute to the process of liberation. True liberation involves doing one's best and acting in accordance with the principles of justice without partiality.

On the other hand, bondage arises from the opposite of these actions, such as disobeying God's commands.

Question: Does the soul absorb during liberation, or does it continue to exist?

Answer: It continues to exist.

Question: Where does it reside?

Answer: In Brahman.

Question: Where does Brahman live, and does the liberated soul remain in one place, or does it roam freely at will?

Answer: The liberated soul dwells in Brahman, which is omnipresent and absolute. It has the freedom to move about in a state of uninterrupted movement, meaning there are no obstructions anywhere, allowing it to roam freely and blissfully.

Question: Does the liberated soul possess a physical

body?

Answer: No, it does not.

Question: How does the liberated soul experience comfort and bliss?

Answer: While the liberated soul is not associated with a physical body, it retains all its natural qualities and abilities, such as true saṅkalpa and awareness. For example, Śatapatha Brāhmaṇa says—

शृण्वन् श्रोत्रं भवति, स्पर्शयन् त्वग्भवति, पश्यन् चक्षुर्भवति, रसयन् रसना भवति, जिघ्रन् घ्राणं भवति, मन्वानो मनो भवति, बोधयन् बुद्धिर्भवति, चेतयँश्चित्तम्भवत्यहङ्कुर्वाणोऽहङ्कारो भवति ॥ शतपथ कां० १४

śṛṇvan śrotram bhavati, sparśayan tvagbhavati, paśyan cakṣurbhavati, rasayan rasanā bhavati, jighran ghrāṇam bhavati, manvāno mano bhavati, bodhayan buddhirbhavati, cetayaṃścittambhavatyahaṅkurvāṇo'haṅkāro bhavati.

In the context of salvation, the physical body and its senses do not accompany the soul; instead, the natural and pure qualities of the soul persist. With its inherent power of ahaṅkāra (the sense of individuality), the soul functions as if it has ears to hear, skin to touch, eyes to see, a tongue for taste, a nose for smell, a mind for decision-making, intellect for deeper reasoning, and chitta for memory.

In the state of liberation, the soul operates through its willpower as if it were a body. Just as the soul functions through the physical body and sense organs while in a state of bondage, in the state of salvation, it experiences bliss through its inherent power.

Question: What types of powers does the soul have, and how many are there?

Answer: There exists primarily one type of power; however, souls possess a remarkable array of 24 distinct powers, including strength, valour, attraction, inspiration,

speed, articulation, reasoning, action, enthusiasm, memory, determination, desire, love, hatred, unity, division, connection, distance, as well as the senses of hearing, touch, sight, taste, smell, and the knowledge. These inherent powers enable souls to experience profound bliss, even in states of liberation.

It raises a compelling question: if the soul were to absorb entirely in liberation, who would then savor the fruits of that bliss? Those who hold the belief that the soul ceases to exist in liberation are misguided in their understanding; they equate the annihilation of the soul with true liberation, a notion steeped in folly.

True liberation for a soul is not an escape from identity but rather the shedding of sorrows, allowing one to dwell in the joy of an all-encompassing, infinite, and divine presence. This concept is beautifully illustrated in the Vedānta Śāriraka Sūtras—

अभावं बादरिराह ह्येवम् । [वे० द० अ० ४ । पा० ४ । सू० १०]

abhāvaṁ bādarirāha hyevam ।

Bādari, the father of Vyāsaji, believes in the soul's existence and the mind's role in salvation. That is, Parāśaraji does not believe in the dissolution of the soul and the mind, similarly—

भावं जैमिनिर्विकल्पामननात् ॥ [वेदान्त० अ० ४ । पा० ४ । सू० ११]

bhāvaṁ jaiminirvikalpāmananāt ॥

Jaiminī Āchārya asserts that, like the mind, the subtle body, senses, and prāṇas of a liberated person are present with him rather than absent.

द्वादशाहवदुभयविधं बादरायणोऽतः ॥ [वेदान्त० अ० ४ । पा० ४ । सू० १२] ॥

Vyāsa Muni believes in both the presence and absence of things in liberation. This means that liberation involves

the absence of faults, ignorance, suffering, and similar negativities, while the pure aspects of the soul—such as mind (subtle body), joy, prāṇās (life force), and essence of sensory experience—remain intact. In this view, a soul endowed with pure power exists in a state of liberation. It emphasizes the importance of eliminating impurity, evil conduct, suffering, and ignorance.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥

—कठ उपनिषद् [अ० २ । वल्ली० ६ । मं० १०]

*yadā pañchāvatiṣṭhante jñānāni manasā saha ।
buddhiścha na vicheṣṭate tāmāhuḥ paramāṁ gatim ॥*

When the five senses and a pure mind (free from saṁskāras of external world) coexist within a soul, and the buddhi (the intellect) continues to function, this is referred to as the 'ultimate attainment,' or mokṣa.

य आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघत्सोऽपिपासः सत्यकामः
सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्
यस्तमात्मानमनुविद्य विजानातीति ॥ [छां० उप० प्रपा० ८ । खं० ७ । प्रवाक १]

*ya ātmā apahatapāpmā vijaro
vimṛtyurviśoko 'vijighatso 'pipāsaḥ satyakāmaḥ satyasaṅkalpaḥ
so 'nveṣṭavyaḥ sa vijijñāsītavyaḥ sarvāṁścha lokānāpnoti
sarvāṁścha kāmān yastamātmāmanuvidya vijānātīti ॥*

One should seek and desire to know God, who destroys all evils and is free from all evils, old age, death, grief, hunger, and thirst. God possesses true desires and resolve. Through a connection with God, the liberated soul attains all worlds and accomplishes all works. By knowing God, one understands the means of mokṣa (salvation) and how to purify oneself.

स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥

[छां० उप० प्रपा० ८ । खं० १२ । प्रवाक ५]

sa vā ēṣa ētena daivena chakṣuṣā manasaitān kāmān paśyan ramate ॥

Thus, the liberated soul perceives tasks with divine clarity and a pure mind, relishing their accomplishment.

य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषाम् सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाश्च लोकानाप्नोति सर्वाश्च कामान् यस्तमात्मानमनुविद्य विजानातीति ॥ [छां० उप० प्रपा० ८ । खं० १२ । प्रवाक ६] ॥

ya ēte brahmaloke taṁ vā ētaṁ devā ātmānamupāsate tasmātteṣāṁ sarve cha lokā āttāḥ sarve cha kāmāḥ sa sarvāṁścha lokānāpnoti sarvāṁścha kāmān yastamātmānamanuvidya vijānātīti ॥

Those in Brahmloka, i.e. having merged with God experience the bliss of salvation. The same God, who Has pervaded all beings, is meditated upon by learned individuals who have attained liberation. They achieve all the worlds and desires they seek. Whenever they wish for something, they receive it. Liberated souls, after leaving their physical bodies, traverse the space of Brahman with their saṅkalpa-bodies (minds or subtle bodies). This is because those with physical bodies cannot be free from worldly sorrows.

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्याऽमृतस्याऽशरीर-
स्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥

—छान्दो० [उप० प्रपा० ८ । खं० १२ । प्रवाक १] ॥

maghavanmartya vā idaṁ śarīramātaṁ mṛtyunā tadasyā'mṛtasyā'śarīra-syātmano'dhiṣṭhānamātto vai saśarīraḥ priyāpriyābhyāṁ na vai saśarīrasya sataḥ priyāpriyayorapahatirastyāśarīraṁ vāva santaṁ na priyāpriye sprśataḥ ॥

As Prajapati said to Indra, "O most revered and wealthy man! This gross body is mortal, much like a goat caught in the mouth of a lion; this body is caught between the

jaws of death. Thus, the body serves as the dwelling place for the soul, which is both 'devoid of death' and 'bodiless.' This is why the soul always experiences a mix of happiness and sorrow. The worldly joys and sorrows associated with a body are never-ending, while the liberated soul, devoid of a body, resides in Brahman. Such a soul remains untouched by worldly happiness and sorrow and instead exists in a state of perpetual bliss."

Question: After attaining salvation, do souls ever again face the pain of birth and death? Because—

न च पुनरावर्तते न च पुनरावर्तत इति ॥ १ ॥

[छां० उपनिषद् प्र० ८ । खं० १५] ॥

na cha punarāvarttate na cha punarāvarttata iti ॥

[Meaning] The soul after being liberated never comes back again into this world.

अनावृत्तिः शब्दादनावृत्तिः शब्दात् ॥ २ ॥

—शारीरक सूत्र [वे० द० अ० ४ । पा० ४ । सू० २२] ॥

anāvṛttiḥ śabdādanāvṛttiḥ śabdāt ॥

[Meaning] No coming back from Śabda-Brahman, no coming back from Śabda-Brahman.

यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ३ ॥

—भगवद्गीता [अ० १५ । श्लो० ६] ॥

yad gatvā na nivarttante taddhāma paramaṁ mama ॥

[Meaning] After reaching the supreme state, the soul never returns. That is the supreme abode.

It is clear from the above quotations that Salvation is a process after which one never returns to the world again.

Answer: This is not correct, as it is prohibited in the Vedas.

कस्य नूनं कृतमस्यामृतानां मनामहे चारु देवस्य नाम ।

को नो मुह्या अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥१॥

kasya' nūnaṁ kātāmasyāṁṛtānāṁ manāmahe chāru' devasya nāma'

ko no' mahyā aditaye punārdāt pītaraṁ' cha dṛśeyaṁ' mātaraṁ' cha ॥1॥

अग्नेर्वयं प्रथमस्यामृतांनां मनामहे चारुं देवस्य नाम ।

स नो मुह्या अदितये पुनर्दात् पितरं च दृशेयं मातरं च ॥२॥

—ऋ० म० १ । सू० २४ । मं० १-२ ॥

agnervayaṁ prāthamasyāṁṛtānāṁ manāmahe chāru' devasya nāma'

sa no' mahyā aditaye punārdāt pītaraṁ' cha dṛśeyaṁ' mātaraṁ' cha ॥

[Meaning] Whose name should we hold sacred? Who is that glorious and resplendent Being who remains imperishable amidst all that is perishable? This Supreme Being has granted us the bliss of emancipation, yet He also returns us to the world, allowing us the joy of seeing our parents once more. It is the eternal, immortal, all-pervading Supreme Being whose name we should cherish.

This same Divine Spirit helps us experience the bliss of emancipation and subsequently brings us back into the physical realm. He provides us with bodies and the happiness of reconnecting with our loved ones. It is He who regulates the duration of emancipation and presides over all existence. According to Sāṅkhya Darśana also—

इदानीमिव सर्वत्र नात्यन्तोच्छेदः ॥३॥ —सांख्यसूत्र [अ० १ । सू० १५९]

idānīmiva sarvatra nātyantochchedaḥ ॥

[Meaning] There is no permanent bondage or liberation.

Question: Whose name should we recognize as holy? Who is the God that always appears as a light, present among the eternal things? Who grants us the joy of

liberation, provides us with rebirth in this world, and makes us see our mother and father?

Answer: Let us share the holy name of this self-illuminating, eternal, and ever-free God, who grants us liberation and afterward makes us meet our parents by allowing us to be born again in the relationship with our parents here on earth. This Supreme Being has made the provision of liberation and is the Lord of all.

Just as now also the souls are enjoying liberation and bondage, and they will do so forever. There is no everlasting liberation or bondage.

Question: But Nyāya Darśana says –

तदत्यन्तविमोक्षोऽपवर्गः । [न्याय सू० अ० १। आ० १। सू० २२]

tadatyantavimokṣo'pavargaḥ ।

Everlasting freedom from pain is known as liberation.

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः ॥

—न्यायसूत्र [अ० १। आ० १। सू० २] ॥

*duḥkhajanmapravṛttidoṣamithyājñānānāmuttarottarāpāye
tadanantarāpāyādapavargaḥ ॥*

When false knowledge leads to avidyā, greedy desires, and a tendency toward sensual pleasures, it results in harmful addictions. As we let go of these issues—one after another—only then can we achieve 'liberation,' which remains (atyanta) forever.

Answer: The word "atyanta" does not necessarily imply an absolute absence. For instance, the phrase "अत्यन्तं दुःखमत्यन्तं सुखं चास्य वर्तते *atyantaṁ dukkham atyantam sukhaṁ chāsya vartate*" illustrates that a man can experience both great suffering and great happiness. This highlights the concept that "atyanta (extreme)" can refer to significant levels of pain or pleasure. Therefore, it's important to

understand the meaning of the term "atyanta (extreme)" in this context.

Question: If a soul has to return from liberation, how long does it remain in that state of liberation?

Answer: Muṇḍaka Up. says—

ते ब्रह्मलोके ह परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ।

—मुण्डक उपनिषद् [३। खं० २। मं० ६] ॥

te brahmaloke ha parāntakāle parāmṛtāt parimuchyanti sarve /

Liberated souls, after attaining mokṣa, experience the bliss of Brahman for a certain period. After completing a grand cycle of liberation, they leave this bliss and return to the world. The duration of this cycle is as follows: one 'Chaturyugi' lasts for 43 lakh (4.3 million) 20 thousand years. Two thousand Chaturyugīs equal one 'ahorātra' of Brahman. Thirty ahorātras make one 'month,' and twelve months constitute one 'year.' Lastly, one hundred years amount to 'Parāntakāl' or a Mahākālpa. (A Parāntakāla or Mahākālpa is equal to 311 trillion years.) This is the mathematical understanding of the time allocated for enjoying the bliss of liberation.

Question: The consensus among people and writers worldwide is that liberation is that condition from which no soul ever endures the cycle of birth and death again.

Answer: This scenario can never occur. Firstly, the capacity, materials, and resources of souls are finite (limited), so how can their results be infinite? Souls do not possess the infinite capacity, deeds, or resources to experience infinite bliss. Therefore, they cannot attain infinite bliss. For those whose means are temporary, their outcomes can never be permanent. Furthermore, if any soul does not return to this world after achieving salvation, then the world should cease to exist; in other words, the

number of souls would diminish and ultimately be exhausted.

Question: God creates as many new beings as there are liberated, keeping them in the world so they never exhaust themselves.

Answer: If this happens, then souls will become perishable, as everything that is born is destined to perish. Therefore, in your opinion, even after attaining salvation, the souls will ultimately be destroyed, making salvation itself temporary. Additionally, there will be a great deal of crowding and commotion in the realm of salvation, because there is more entry than exist, leading to limitless growth.

Furthermore, without experiencing suffering, one cannot truly appreciate happiness. For instance, if there is no bitterness, how can we recognize sweetness? Similarly, if there is no sweetness, how can we understand bitterness? Both experiences are defined by their contrast. For example, a person who only consumes sweet foods will not find the same joy as someone who enjoys a variety of tastes.

Furthermore, if God rewards eternal or unlimited results based on non-eternal or limited actions, then His justice would be compromised. It is the responsibility of the wise to ensure that burdens are appropriate to an individual's capacity. For instance, placing ten maunds (400 kg) on someone who can only carry one maund (40 kg) is unfair; similarly, it would be unjust for God to impose the weight of eternal happiness on someone with limited knowledge and ability.

Furthermore, if according to you God creates new souls, the source material from which they are created will eventually be exhausted. No matter how abundant a

treasury may be, it will inevitably face bankruptcy if expenses surpass income. Therefore, it is reasonable to conclude that achieving salvation and returning from it. Who would prefer facing a 'life sentence,' 'extradition,' or 'execution' over a short-term prison sentence? When there is no chance of escaping from liberation, the distinction between a 'life sentence' and liberation is simply that one does not have to labour while in a state of liberation. Additionally, merging with Brahman is similar to drowning in the vast ocean.

Question: Just as God is eternally liberated and perfectly happy, a soul will not fall into suffering if it remains eternally liberated and perfectly happy.

Answer: God is infinite by nature. His forms, powers, qualities, and actions, are also infinite. Therefore, He can never be subject to suffering, ignorance, and bondage. Even though a soul may be liberated, yet remains pure in form, limited in knowledge, qualities, and actions, and can never be exactly like God.

Question: If this is the case, then is salvation merely a cycle of birth and death? Is it pointless to work hard for it?

Answer: Liberation is not the same as birth and death. Is it a minor thing for souls to remain in the bliss of liberation without experiencing sorrow till the period equal to the period of 36000 (thirty-six thousand) cycles of creation and dissolution? When you eat and drink today, you will be hungry tomorrow. So, why do you continue to seek a solution to this recurring issue? If it is essential to find solutions for the problems of hunger, thirst, poverty, power, prestige, and family, then why not for liberation? Just as death is inevitable, even then one seeks a solution for maintaining life, similarly, one must address the issue of return from liberation.

Question: What are the means of salvation?

Answer: Some means have been mentioned previously, but the primary ones are as follows: Anyone seeking salvation should aim to become 'Jivanmukta,' meaning they should abandon evil actions, such as lying, which lead to suffering. Instead, they should engage in practices of dharma, like speaking the truth, which results in happiness. To escape sorrow and attain happiness, one must renounce adharma and embrace dharma. Since, evil conduct is the root cause of suffering, while good conduct leads to happiness.

In the company of the righteous, one must discern between truth and falsehood, dharma and adharma, duty and non-duty, and analyze the five kośas (layers) of the 'body' of souls.

1. The first is 'Annamaya,' which refers to the physical body, encompassing everything from skin to bones.

2. The second is 'Prāṇamaya,' where 'Prāṇa' represents the life force that flows from inside to outside, while 'Apāna' represents what comes in from the outside. 'Samāna' works in the navel to distribute rasas (juice of the food taken) throughout the body, and 'Udāna' is involved in drawing food and drink through the throat to provide strength.

3. The third is 'Manomaya kośa,' which comes into play when the mind is accompanied by the ahaṅkāra, and the five motor organs (karmendriyas).

4. The fourth is 'Vijñānamaya kośa,' which encompasses buddhi (intellect), mind, and five sense organs. These help the soul engage with knowledge of Brahman and the external world.

5. The fifth is 'Ānandamaya kośa,' which comprises love, bliss—little, moderate, or great based upon the

material cause prakṛti. Collectively, these are known as the 'Pañcha kośas.' The soul engages in various actions, meditation, and knowledge through these kośas (layers).

The three states of mind are referred to as the 'waking' state, the 'dreaming' state, and the 'deep sleep' state. There are also three types of bodies: the 'gross body,' which is the physical form we can see. The 'subtle body,' consists of seventeen components, including five prāṇās (life forces), five senses, five subtle elements, mind, and intellect. This subtle or astral body accompanies the soul through birth and death. It has two divisions: the 'physical or material,' which includes parts of the subtle elements, and the 'natural or immaterial,' which denotes the inherent qualities (sanskāras) of the soul. The second, the 'immaterial' body persists even during liberation, allowing the soul to experience happiness. The third the causal body is the state of dormancy, or deep sleep, which is the all-pervading prakṛti. It is the same for all souls (forming their physical bodies). The fourth state, known as 'turīya,' is when souls are merged with the blissful form of God through samādhi. The purity of the body achieved through this samādhi is also instrumental in liberation.

The soul is distinct from all these kośas and states. It is commonly understood that when death occurs, people say the soul has departed. This soul is referred to as the motivator of all, the sustainer of the body and other organs, the witness, the doer, and the enjoyer of experiences. Those who claim that the soul is not the doer or enjoyer are often ignorant and misinformed. Except for the soul, no material object can experience pleasure or pain, nor engage in evil or virtue. In the company of body, mind, and sense organs, the soul engages in good or bad actions and suffers pain or pleasure.

When the senses are active, the mind aligns with them,

and the soul connects with the mind, it inspires the prāṇās (life forces) to engage in either good or bad actions, leading to extroversion. Concurrently, feelings such as joy, enthusiasm, fearlessness, fear, doubt, and shame about wrongful acts stem from within, reflecting the teachings of the innermost divine (God). Those who act in accordance with these teachings attain the joys of liberation, while those who act contrary to them suffer the pains of bondage.

The second means is 'Vairāgya' (renunciation), which refers to the ability to discriminate truth from falsehood through careful judgment. It involves accepting what is true or rejecting what is false. This discrimination includes understanding the qualities, actions, and nature of everything—from the earth to God. It signifies a readiness to obey and meditate on Him, while also refraining from going against His will, as well as recognizing the importance of the favours we receive from creation. This process is known as Viveka (discrimination).

The third means is known as 'Śaṭka Sampatti,' which encompasses six types of actions.

First is 'Śama,' which helps one maintain their soul and mind free from adharma, allowing them to remain constantly engaged in dharma.

Second is 'Dama,' the practice of restraining the senses, such as the ears and body, from committing evil acts like adultery, while also encouraging engagement in virtuous deeds like self-control.

Third is 'Uparati,' the principle of avoiding individuals who engage in immoral actions.

Fourth is 'titikṣā (Patience),' the ability to remain steady regardless of condemnation or praise, loss or gain, focusing consistently on the means of salvation despite joy

and sorrow.

Fifth is 'Śraddhā,' which involves a positive attitude in the Vedas and other sacred texts, as well as belief in the words of learned and truthful teachers who convey wisdom.

Lastly, the sixth is the 'samādhāna' which is the concentration of the mind.

Together, these six principles are recognized as the third means of spiritual practice.

Fourth means—'Mumukṣutva' is unflinching love for nothing but liberation and the means of liberation, just as the hungry and thirsty desire nothing but food and water. These four means of attaining mokṣa.

There are the four 'anubandhas' (key elements) which are the foundational concepts followed by four means necessary for salvation. The individual who embodies these four means is considered 'qualified' for liberation.

Secondly, it is crucial to comprehend the 'relationship' between the subject of liberation and its propounding texts, the Vedas, and other scriptures, and to follow it properly.

Thirdly— Viṣaya (Intended Goal): Brahman—the ultimate goal of realization which is the focus of all Śāstras.

Finally—'Purpose': This involves the freedom from all suffering and the attainment of the bliss of liberation. These four key elements are referred to as 'Anubandhas.'

Then there is "Śravaṇa-chatuṣṭaya" (four stages of spiritual practice).

The first one – 'Śravaṇa' (listening to the teachings of a qualified Guru) – When a qualified person teaches, it is essential to listen with calmness and full attention,

particularly when it comes to Brahmavidyā, which is the subtlest form of knowledge.

The second – ‘Manan’ (contemplation on teachings) – After listening, take time to reflect in solitude about what you have heard. If you have any doubts, ask questions for clarification. Both the speaker and the listener can engage in discussions to resolve any uncertainties during the listening process.

The third – ‘Nididhyāsana’ (deep and constant meditation) – Once you are free from doubts after listening and reflecting, meditate to understand whether your comprehension aligns with what you have learned and contemplated. Use meditation techniques to gain deeper insights.

The fourth – ‘Sākṣātkāra’ (realization of the true nature of the object)– This refers to the realization of the true form, quality, and nature of the subject or object. Together, these stages are known as ‘Śravaṇa-Chatuṣṭaya.’

One should strive to avoid tamoguṇa, which includes traits like anger, dirtiness, laziness, and negligence. Instead, one must dissociate themselves from the evils associated with Rajoguṇa, such as jealousy, hatred, lust, pride, and distraction. It is essential to cultivate the qualities of Sattva, which encompass a calm nature, purity, knowledge, and thoughtful behavior.

Additionally, one should practice Maitrī (friendship with the happy), Karuṇā (compassion for the suffering), Muditā (rejoicing with the righteous), and Upekṣā (maintaining neither love nor enmity towards the wicked).

To achieve a deeper understanding, the seeker should meditate for at least two hours each day. This practice allows the inner mind and other aspects of the subtle body

(buddhi, chitta, and ahaṅkāra) to become more evident. We are souls. So, we can acquire knowledge and serve as a witness to our mental activities. When the mind is calm, restless, joyful, or melancholic, we can observe it in its true state.

Additionally, consider the role of the soul, the knower of the senses and the prāṇās (life forces), who remembers the past and recognizes multiple things simultaneously. It is upholder and attractor of the body and yet distinct from it. If the soul were not distinct from the body, it could not function as an independent doer, motivator, or master of its body.

अविद्याऽस्मितारागद्वेषाभिनिवेशाः पञ्च क्लेशाः । —योगशास्त्रे पाद २ । सू० ३ ॥

avidyā'smitārāgadveṣābhiniveśāḥ pañcha kleśāḥ ।

According to Patañjali, “There are five afflictions: avidyā, asmitā, rāga, dveṣa, and abhiniveśa.”

We have clarified the concept of ‘avidyā’ in this context. Asmitā is to recognize buddhi (intellect) as the soul. Love for happiness is rāga and displeasure with the suffering is dveṣa (hate). All beings have an inherent desire to remain in their bodies and to avoid death. This fear of death and suffering is referred to as Abhiniveśa. Once these five kleśas (afflictions) are alleviated through the practice of yoga and realization, an individual can attain Brahman and experience the bliss of liberation.

Question-Nobody believes in salvation like you do. Look! Jains go to Mokṣaśilā and Shivpur and sit quietly; Christians go to the fourth heaven, where they enjoy marriage, fighting, music, clothes, etc. Similarly, Muslims go to the seventh heaven; leftists go to Shripur; Shaivites go to Kailash; Vaishnavites go to Vaikuṇṭh, and Gokulites go to Goloka, etc., and get the best women, food, drink, clothes, and place, etc. and live in happiness, considering

happiness as salvation. Puranic people believe in [Sālokya] living in the world of God, [Sānujya] living with God like a younger brother, [Sārūpya] becoming like the form of the God to be worshipped, [Sāmīpya] living near God like a servant, [Sāyujya] becoming the younger brother of God; they believe in the four types of salvation.

The Vedantins believe that attaining salvation involves merging with Brahman.

Answer: Salvation of Jains, Christians, and Muslims will be discussed in the 12th, 13th, and 14th chapters respectively. Those leftists who believe that going to Shripur and enjoying women like Lakṣmī, eating and drinking alcohol, meat, etc., is the bliss of Salvation, their salvation is not much different from earthly pleasures.

In like manner, the bliss of salvation of the Shivites and Vaishnavities who fancy that they will be given figures like Mahādeva and Viṣṇu and united to women like Pārvatī and Lakṣmī to enjoy a life of heaven is no better than what the princes and other wealthy people do in this world except what they say that there will be no disease in heaven and that you will always remain young, which can never be true; because wherever there is enjoyment of sensual pleasures, there is disease, and wherever there is disease, there is old age. The Paurāṇikas should be told that their five kinds of salvation are attainable even to animals, insects, and worms without any effort on their part, because all these worlds belong to God, all the living beings live in them, so 'Sālokya' salvation is attained without any effort. Sāmīpya (proximity)- Since God is omnipresent; everyone is near Him; hence 'Sāmīpya' Mukti is self-evident. Being smaller than God in every way and chetana (immaterial), the soul is automatically like a younger brother of God, hence, 'Sānujya' (being the younger brother of God) mukti is also proved without

effort. All the souls are united with the omnipresent God by being pervaded by Him; hence, 'Sāyujya' (united with God) mukti is also self-evident. The other ordinary atheists who believe that salvation is merging with the five gross elements after death, the same is attained even dogs, donkeys, etc.

These experiences are not truly liberation; rather, they resemble a type of bondage. The individuals in question regard places such as Shīvpur, Mokṣaśīlā, the Fourth Heaven, the Seventh Heaven, Shripur, Kailash, Vaikuṇṭha, and Goloka as unique locations within one country. They believe that if they are separated from these places, they will lose their chance at liberation. Therefore, just as there are restrictions placed upon the eyes within stone boundary, they find themselves in a similar form of bondage in the locations which they consider as heaven.

True salvation consists in liberty to go anywhere, there being no obstacle to them, nor any kind of fear, doubt, or pain, Birth is origin, death is destruction.

True liberation means being able to roam freely without being restricted. In this state, there is no fear, no doubt, and no sorrow. Birth is referred to as 'creation,' while death is known as 'dissolution.' A person takes birth at the right time.

Question—Is there just one birth or multiple ones?

Answer—There are multiple births.

Question—If there are multiple births, why can't we remember our previous births and deaths?

Answer: The soul has limited knowledge; it lacks clairvoyance and cannot remember past events. Moreover, the mind, which acquires knowledge, is incapable of understanding two things simultaneously. Setting aside the memories of past lives, consider this: why can't we

recall everything that happened to us while we were in the womb, during the formation of our bodies, or even during the first five years after birth? When we experience various things in our waking hours, during dreams, and even in deep sleep, why is it that we can't remember our actions when we are awake?

For instance, if someone were to ask you what you did at precisely ten o'clock on the ninth day of the fifth month twelve years ago, or to describe the shape of your face, hands, ears, and body from that time, or even what you were thinking at that moment, you would find it impossible to recall. This inability to remember anything from this very lifetime raises doubts about the possibility of remembering past lives, which is a stupid debate.

The soul remains blissful because it cannot remember; otherwise, it would be tormented by the sorrows of all its past existences. Those who seek evidence of previous lives are ultimately limited in their understanding since the knowledge and nature of souls are finite. Such truths are known only to God, not to any soul.

Question: When a soul has no knowledge of its past, God's punishment becomes ineffective for reform. Only when God punishes embodied souls by making them recollect of their past bad karma. This awareness allows the individual soul to understand that a specific action led to the consequences they face. Only then can they find a path to redeem themselves from those evil deeds.

Answer: How many types of knowledge do you consider?

Question: There are eight types of knowledge starting from pratyakṣa (direct knowledge).

Answer: Why is it that you don't remember your previous life, even after experiencing various forms of

happiness and sorrow throughout your previous life—such as wealth, wisdom, poverty, folly, and ignorance? Consider the difference between a non-doctor and a doctor who both experience an illness. The doctor knows the diagnosis and the underlying causes because of their education, while the non-doctor does not. However, even the non-doctor can recognize that they have likely eaten something bad that caused their illness.

In a similar way, if you reflect on the fluctuations of happiness and sorrow in the world, why don't you recognize your past existence? If you deny the concept of past lives, it raises a question about divine justice. How can one be born into poverty, sorrow, or ignorance without having previously accumulated any evils or virtues? By awarding suffering and joy based on the sins and virtues of past lives, God maintains fairness and justice.

Question: God can be just even after just one birth of a soul. Whatever the supreme king does is just. A gardener plants both small and large trees in his garden, chooses to cut or uproot some, and nurtures or protects others. Whoever has something can keep it as they wish. No one else above Him can judge Him, and God is not afraid of anyone.

Answer: God wants justice and never commits injustice, which makes Him worthy of reverence and truly great. Anyone who acts against justice cannot be considered God. Just as a gardener can be seen as corrupt if he plants trees inappropriately, cuts down trees that should remain, grows trees that should not be cultivated, or neglects those that deserve care, similarly, God is blamed when He appears to act without reason. God must uphold justice because He is inherently pure and just.

Should God behave irrationally, He would be viewed as inferior and dishonorable, even compared to the best

judge in the world. Isn't it true that a person who rewards a person without merit and good deeds and punishes without just cause is seen as dishonorable in society? This is why God never commits injustice and is unafraid of anyone.

Question: God grants everything that has been predetermined for each person from the very beginning. He only does less of what he chooses to do.

Answer: His actions are determined by the karmas of souls; they are not arbitrary. If they were arbitrary, it would make him unjust and a criminal.

Question: The joys and sorrows of both the elderly and the young are quite similar, albeit on different scales. The elderly carries significant worries, while the younger ones tend to have smaller concerns. For instance, when a moneylender disputes a lakh rupees in the royal court, he travels on a hot day, sitting comfortably in a palanquin that is carried from his home. As he passes through the market, onlookers might say, "Look at how karma plays out; one person rides in comfort while another bears the heavy load of palanquin without shoes, suffering from the heat." However, those who are wise understand that the moneylender's anxiety grows as he approaches the court, while the palanquin bearers feel light-hearted and content.

When they arrive at the court, the moneylender is preoccupied with thoughts of whether he should consult a lawyer or a clerk of the court, uncertain whether he will win or lose that day. In contrast, the palanquin bearers share a smoke and drift off to sleep, carefree. If the moneylender wins, he experiences a brief moment of happiness, but if he loses, he is overwhelmed with despair while the palanquin bearers remain unaffected.

Similarly, consider the king who lies on a luxurious

and soft bed. He may struggle to fall asleep quickly, while a laborer who sleeps on a rough, uneven ground of gravel, stones, and mud falls asleep almost instantly. This illustrates the way worries and contentment exist across different walks of life.

Answer: This perspective stems from ignorance. Consider this: if you ask a moneylender to become a Kahar (palanquin bearer), and a Kahar to become a moneylender, the moneylender will never become a Kahar, while the Kahar will aspire to become a moneylender. If happiness and sorrow were truly equal, neither would have the desire to change their status or seek to ascend or descend in life.

Observe the following example: one soul enters the womb of a learned, pious, and noble king's queen, while another enters the womb of a poor grass cutter. The former experiences all kinds of happiness, while the latter endures various sorrows. When the child born of the queen arrives, he is bathed in fragrant water, his umbilical cord is carefully cut, and he is fed milk. Whenever he wishes, he receives sugar candy mixed with milk, along with all the attention, toys, and comforts from servants in luxurious surroundings.

In contrast, the child born in the jungle may not even receive enough water for bathing. When he cries for milk, instead of being comforted, he is often scolded and beaten. His cries go unheard, and no one listens to his needs. In this way, the infliction of suffering or the granting of happiness to souls who have not committed evil or virtuous acts would bring disgrace to God.

Secondly, experiencing happiness and sorrow without any consequences from karmas raises the question of whether heaven or hell should depend on karmas in the afterlife. Just as God grants happiness and sorrow without

requiring any actions from us, He will ultimately decide who goes to heaven and who goes to hell after death. This might lead all living beings to become evil doers; after all, if the results of our actions are uncertain and in God's hands, what is the point of following Dharma? If our actions are dictated by God's whims, there would be no fear of committing pāpa karmas (immoral acts). This could result in an increase in criminal behavior and a decline in Dharma worldwide. Therefore, our present circumstances are shaped by the good and bad deeds of our previous lives, while our future circumstances will depend on the actions we take in this life and the previous one.

Question: Are the souls of humans and other animals the same or different?

Answer: The souls are the same. However, they can become impure or pure by virtue of pāpa karmas (evil acts) and puṇya karmas (virtuous acts).

Question: Does the soul of a human enter the body of an animal, and does the soul of an animal enter the body of a human? Does a woman's soul enter the body of a man, and does a man's soul enter the body of a woman?

Answer: Yes, it does happen.

Question: How does this transfer of souls occur?

Answer: When pāpa (vice) increases and puṇya (virtue) decreases, the human soul is degraded and occupies the body of lower species, resembling that of an animal. Conversely, when virtues are more prevalent than vices, the soul takes on the form of a 'deva,' or an enlightened person. If virtues and vices are in balance, the soul is born as an ordinary human.

The varying degrees of virtues and vices—superior, medium, and inferior—result in humans possessing different qualities, leading to good, average, and imperfect

bodies. When a soul, while in the body of a lower species, experiences the consequences of its excessive vices, it creates a balance between vices and virtues. Eventually, this soul can shift back into a human body. After facing the outcomes of its virtues, the soul may once again inhabit a human body that exists between lower species and a divine state.

When the soul leaves the body, it is referred to as "death," and when it is united with the body, it is called "birth." After departing the body, the soul resides in "Yamālaya," the celestial air. According to the Vedas, specifically in verses like 'yamena' (*RV.* 10.14.8) and 'vāyunā' (*Atharva.* 20.141.2), 'Yama' denotes 'air' and should not be confused with the 'Yama' mentioned in the *Garuḍa Purāṇa*. I will provide a detailed refutation of this in the eleventh Samullās. Ultimately, 'Dharmarāja,' who is God, determines the rebirth of an individual soul based on their vices and virtues.

The soul enters the body of another through the air, food, water, or any opening in the body, by the inspiration of God. Once inside, it gradually transforms into semen, resides in the womb, takes on a physical form, and is eventually born. If a woman's deeds are favorable, the soul enters her body; if a man's deeds are more suitable, it enters his body. During the state of impotence, the process occurs through the union of a man's and woman's bodies, where the sperm in the semen becomes equal. The soul then undergoes various cycles of birth and death until it achieves salvation through good deeds, worship, and knowledge. By performing good deeds, one can attain a beneficial rebirth among humans, and upon achieving salvation, remain eternally happy and free from the sorrows of birth and death.

The soul enters the body of another person through

the air, food, water, or any opening in the body, by the inspiration of God. Once inside, it gradually reaches the semen, establishes itself in the womb, takes on a physical form, and is eventually born. If it has kârmic sanskâras suitable to be a woman, the soul attains the woman's body; if it possesses sanskâras of a man, it assumes the man's body. A hermaphrodite is created when the sperm of a male and the ovum of a female combine in the womb with equal potencies. Thus the soul undergoes various cycles of birth and death until it achieves salvation through good deeds, meditation, and knowledge. By performing good deeds, a soul can attain a superior rebirth among humans, and upon achieving salvation, it remains eternally happy and free from the sorrows of birth and death.

Question: Does liberation occur in one life or multiple lives?

Answer: It occurs in multiple lives. The reason for this is explained in Muṇḍaka Upaniṣad as follows—

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ मुण्डक [२। खं० २। मं० ८]

bhidyate hṛdayagranthiśchhidyanṭe sarvasaṁśayāḥ ।

kṣīyante chāsya karmāṇi tasmindṛṣṭe parā'vare ॥

When the knot of ignorance in the heart of a living being is cut, all doubts are dispelled, and evil deeds are eliminated. Only then does the Supreme Soul, who exists both within and outside the individual soul, take residence in that being (make His presence feel).

Question: In salvation, does the soul merge with the Supreme Soul, or does it remain separate?

Answer: It remains separate. If the individual soul were to merge with the Supreme Soul, who would then experience the bliss of salvation? In that case, all means of achieving salvation would be pointless. This merging

should not be considered salvation; rather, it would be akin to the elimination of the soul. True salvation is attained when the individual obeys the Supreme Soul, engages in good deeds, associates with virtuous people, practices Yoga, and follows all the aforementioned means.

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ॥

—तैत्तिरी० [उपनि० ब्रह्मा० वल्ली० । अनु० १] ॥

*satyaṁ jñānamanantaṁ brahma yo veda nihitaṁ guhāyām
parame vyoman ।
so'shute sarvān kāmān saha brahmaṇā vipaśchiteti ॥*

The individual soul who understands the Supreme Self through true knowledge and experiences infinite bliss within its Buddhi and soul becomes one with the all-encompassing form of Brahman. By connecting with this Brahman, Who is filled with limitless knowledge, they fulfill all their desires and attain the joy they seek. This state of realization is referred to as 'liberation.'

Question: Just as one cannot enjoy worldly pleasures without the body, how can one experience bliss in salvation without it?

Answer: We have already addressed this issue, so let's go into more detail. Just as one enjoys worldly pleasures derived from the body, the soul experiences the bliss of liberation through God. A liberated soul roams freely within the infinite, all-pervasive Brahman, perceiving the entire creation with pure knowledge. This soul interacts with other liberated beings, contemplates the sequence of creation, and explores all visible and invisible worlds. The soul sees all objects that come within its knowledge. The greater the knowledge, the more joy it experiences.

In liberation, the soul becomes pure and fully knowledgeable, fully aware of all present objects as they

truly are. This unique bliss is referred to as 'Svarga' (Divinity), while being trapped in worldly desires, leading to sorrow, is termed Naraka (hell). The bliss of happiness is referred to as the 'Svāḥ.' The phrase "स्वः सुखं गच्छति यस्मिन् स स्वर्गः" 'अतो विपरीतो दुःखभोगो नरक इति'" implies that supreme happiness is associated with the attainment of God is recognized as "Special Svarga (Heaven), whereas the enjoyment of worldly happiness is recognized as 'ordinary Svarga' (heaven).

All souls, by their very nature, seek happiness and long to be free from sorrow. However, unless they engage in righteous actions (Dharma) and abandon evil behavior, they will not achieve true happiness and liberation from suffering. This is because that which has a 'cause' or 'root' is never destroyed. For example—

छिन्ने मूले वृक्षो नश्यति तथा पापे क्षीणे दुःखं नश्यति ।

chhinne mūle vṛkṣo naśyati tathā pāpe kṣīṇe duḥkhaṁ naśyati ।

Just as a tree is uprooted when its roots are cut, sorrow is eliminated when pāpa (evil acts) is abandoned. Notice that there are various types of pāpas (evil acts) and puṇyas (virtues) in the Manusmṛti.

मानसं मनसैवायमुपभुङ्क्ते शुभाऽशुभम् ।

वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ॥१॥

mānasam manasaivāyamupabhuṅkte śubhāśubham ।

vāchā vāchā kṛtaṁ karma kāyenaiva cha kāyikam ॥

Having recognized his good, bad, and evil nature, a man should choose to embrace the good and reject what is bad and evil. It is important to understand that an individual experiences the outcomes of their mental actions through their thoughts, verbal actions through their speech, and physical actions through their body.

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।

वाचिकैः पक्षिमुगतां मानसैरन्त्यजातिताम् ॥२॥

śarīrajaiḥ karmadoṣairyāti sthāvaratām naraḥ ।

vāchikaiḥ pakṣimṛgatām mānasairantyajātītām ॥

A man who commits evil acts, such as stealing, adultery, and killing living beings, is reborn as immovable objects like trees or others. Evil actions committed by speech may lead to rebirth as birds or animals, while evil deeds committed by the mind can result in being born as humans who live miserable life no better than animals.

यो यदैषां गुणो देहे साकल्येनातिरिच्यते ।

स तदा तद्गुणप्रायं तं करोति शरीरिणम् ॥३॥

yo yadaiṣāṁ guṇo dehe sākalyenātirichyate ।

sa tadā tadguṇaprāyaṁ taṁ karoti śarīriṇam ॥

The quality present in abundance within the body of an embodied soul makes it (embodied soul) like itself.

सत्त्वं ज्ञानं तमोऽज्ञानं रागद्वेषौ रजःस्मृतम् ।

एतद्व्याप्तिमदेतेषां सर्वभूताश्रितं वपुः ॥४॥

sattvaṁ jñānaṁ tamo'jñānaṁ rāgadveṣau rajaḥsmṛtam ।

ētadvyāptimadeteṣāṁ sarvabhūtāśritam vapuḥ ॥

The dominance of knowledge in the soul is attributed to sattva, while ignorance is linked to tamoguṇa. The experiences of love and hatred that the soul undergoes are a result of rajoguṇa. These three qualities of prakṛti are found in everything in the world.

तत्र यत्प्रीतिसंयुक्तं किञ्चिदात्मनि लक्षयेत् ।

प्रशान्तमिव शुद्धाभं सत्त्वं तदुपधारयेत् ॥५॥

tatra yatprītisamyuktaṁ kiñchidātmani lakṣayet ।

praśāntamiva śuddhābhaṁ sattvaṁ tadupadhārayet ॥

The distinction among these three qualities in the body can be described as follows: When the soul is joyful, the mind experiences peace and happiness, reflecting the pure

light of knowledge. In this state, it indicates that the Sattva guṇa is predominant, while the guṇas of Rajas and Tamas are diminished.

यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः ।
तद्रजोऽप्रतिपं विद्यात् सततं हारि देहिनाम् ॥६॥
yattu duḥkhasamāyuktamaprītikaramātmanah ।
tadrajo'pratipam vidyāt satatam hāri dehinām ॥

When the soul suffers and is unhappy, the mind is occupied with sensory pleasures, indicates that Rajoguṇa is predominant while sattva and tamas are insignificant.

यत्तु स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकम् ।
अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत् ॥७॥
yattu syānmohasānyuktamavyaktam viṣayātmakam ।
apratarkyamavijñeyam tamastadupadhārayet ॥

When the soul and mind become entangled in worldly affairs, lacking discernment, and when one is attached to material possessions without the ability to reason or engage in discussion, it is important to recognize that at such times, the Tamoguṇa is dominant within, while Sattvagūṇa and Rajoguṇa are insignificant.

त्रयाणामपि चैतेषां गुणानां यः फलोदयः ।
अग्न्यो मध्यो जघन्यश्च तं प्रवक्ष्याम्यशेषतः ॥८॥
trayāṇāmapi chaiteṣāṁ guṇānām yaḥ phalodayaḥ ।
agryo madhyo jaghanyaścha taṁ pravakṣyāmyaśeṣataḥ ॥

I will, moreover, fully describe the results which arise from these three qualities, the excellent ones, the middling ones, and the lowest.

वेदाभ्यासस्तपो ज्ञानं शौचमिन्द्रियनिग्रहः ।
धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षणम् ॥९॥
vedābhyāsastapo jñānam śauchamindriyanigrahaḥ ।
dharmaikriyātmachintā cha sāttvikam guṇalakṣaṇam ॥

When Sattva Guṇa is prominent, the practice of the

Vedas, austerity, pursuit of knowledge, desire for purity, control of the senses, spiritual activities, and contemplation of the soul occur; this marks the presence of Sattva Guṇa.

आरम्भरुचिताऽधैर्यमसत्कार्यपरिग्रहः ।

विषयोपसेवा चाजस्रं राजसं गुणलक्षणम् ॥१०॥

ārambharuchitā'dhairyyamasatkāryaparigrahaḥ ।

viṣayopasevā chājasraṁ rājasraṁ guṇalakṣaṇam ॥

Delighting in undertakings, want of firmness, commission of evil acts, and continual indulgence in sensual pleasures, (are) the marks of the Rajoguṇa.

लोभः स्वप्नोऽधृतिः क्रौर्यं नास्तिक्यं भिन्नवृत्तिता ।

याचिष्णुता प्रमादश्च तामसं गुणलक्षणम् ॥११॥

lobhaḥ svapno'dhṛtiḥ krauryaṁ nāstikyam bhinnavṛttitā

yāchiṣṇutā pramādaścha tāmasaṁ guṇalakṣaṇam ॥

When the tamoguṇa rises, and the other two are suppressed, extreme greed—the root of all evils—grows. This leads to increased laziness, sleepiness, a loss of patience, cruelty, and a lack of faith in the Vedas and God (atheism). Additionally, it can cause disturbances in the mind and a lack of focus, the tendency to solicit favours, in attentiveness. If you find yourself trapped in addictions, recognize that the Tamoguṇa within you is increasing.

यत्कर्म कृत्वा कुर्वंश्च करिष्यंश्चैव लज्जति ।

तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥१२॥

yatkarma kṛtvā kurvaṁścha kariṣyaṁśchaiva lajjati ।

tajjñeyaṁ viduṣā sarvaṁ tāmasaṁ guṇalakṣaṇam ॥

All the signs of Tamoguṇa should be recognized by the wise. When your soul feels shame, doubt, or fear while doing any work or while desiring to do it, understand that Tamoguṇa is prevalent within you.

येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।

न च शोचत्यसम्पत्तौ तद्विज्ञेयं तु राजसम् ॥१३॥
yenāsminkarmaṇā loke khyātimichchhati puṣkalām /
na cha śochatyasampattau tadvijñeyam tu rājasam //

If someone seeks fame through their actions and continues to donate to their flatterers like chāraṇas, bards, etc., even when they are poor, it shows that Rajoguṇa is strong in them.

यत्सर्वेणेच्छति ज्ञातुं यत्र लज्जति चाचरन् ।
 येन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥१४॥
yatsarveṇechchhati jñātum yanna lajjati chācharan /
yena tuṣyati chātmāsyatsatsattvagūṇalakṣaṇam //

When a person's soul longs to learn from others, embraces virtue, takes pride in good deeds, and shows interest in actions that nourish the soul—namely, in righteous conduct—then it is clear that the Sattva-guṇa is strong.

तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।
 सत्त्वस्य लक्षणं धर्मः श्रेष्ठ्यमेषां यथोत्तरम् ॥१५॥

—मनु० अ० १२ [श्लो० ८-९, २५-३३, ३५-३८] ॥

tamaso lakṣaṇam kāmo rajasastvartha uchyate /
sattvasya lakṣaṇam dharmah śraiṣṭhyameṣāṁ yathottaram //

The characteristic of Tamoguṇa is lust, Rajoguṇa is the desire to accumulate wealth, and the characteristic of Sattvagūṇa is doing acts of dharma. Still, Rajoguṇa is better than Tamoguṇa, and Sattvagūṇa is better than Rajoguṇa.

Now we will discuss how these qualities of sattva, rajas, and tamas affect the state of the soul.

देवत्वं सात्त्विका यान्ति मनुष्यत्वञ्च राजसाः ।
 तिर्यक्तत्वं तामसा नित्यमित्येषा त्रिविधा गतिः ॥१॥
devatvam sāttvikā yānti manuṣyatvañcha rājasāḥ /
tiryaktvam tāmasā nityamityeṣā trividhā gatiḥ //

Those endowed with sattvaguna reach the state of divinity (enlightenedness), those endowed with rajoguna the state of human being, and those endowed with tamoguna sink to the state of lower species; that is the threefold course of states.

स्थावराः कृमिकीटाश्च मत्स्याः सर्पाश्च कच्छपाः ।

पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥२॥

sthāvarāḥ kṛmikīṭāścha matsyāḥ sarpāścha kachchhapāḥ ।

paśavaścha mṛgāśchaiva jaghanyā tāmasī gatiḥ ॥

Those endowed with high level of tamoguna attain the birth of immovable trees, worms, insects, fish, snakes, turtles, animals, and deer.

हस्तिनश्च तुरङ्गाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।

सिंहा व्याघ्रा वराहाश्च मध्यमा तामसी गतिः ॥३॥

hastinaścha turaṅgāścha śūdrā mlechchhāścha garhitāḥ ।

simhā vyāghrā varāhāścha madhyamā tāmasī gatiḥ ॥३॥

Those with moderate levels of tamoguna attain the birth of elephants, horses, illiterates, Mlechhas (not pursuing human values), those who do blasphemous deeds, lions, tigers, and boars.

चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्बिकाः ।

रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः ॥४॥

chāraṇāścha suparṇāścha puruṣāśchaiva dāmbhikāḥ ।

rakṣāṁsi cha piśāchāścha tāmasīṣūttamā gatiḥ ॥

Those with a low level of tamoguna become ‘Chāraṇas’ who praise and entertain people by composing poems, *dohas* (a type of rhyming couplets), etc., beautiful birds, and those who praise themselves, ‘rakṣasas’ who are violent, ‘piśāchās’ who are immoral, that is, who take alcoholic drinks, meats and living a dirty life.

झल्ला मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः ।

द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥५॥

*jhallā mallā naṭāschaiva puruṣāḥ śāstravṛttayaḥ /
dyūtapānaprasaktāscha jaghanyā rājasī gatiḥ //*

Those who are of the lowest level of Rajoguṇī are ‘jhallā,’ i.e., diggers of ponds, and others with spades, etc., ‘mallā,’ i.e., drivers of boats, etc., ‘naṭas’ who perform arts of jumping, climbing, and descending on bamboo, etc., armed servants, addicted to gambling, and drinking.

राजानः क्षत्रियाश्चैव राज्ञां चैव पुरोहिताः ।
वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥६॥
*rājānaḥ kṣatriyāschaiva rājñāṁ chaiva purohitāḥ /
vādayuddhapradhānāscha madhyamā rājasī gatiḥ //*

Individuals with a moderate level of Rajas are typically born into roles such as kings, priests of kings, debaters, messengers, advocates, and heads of the armed forces.

गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।
तथैवाप्सरसः सर्वा राजसीषूत्तमा गतिः ॥७॥
*gandharvā guhyakā yakṣā vibudhānucharāscha ye /
tathaivāpsarasah sarvā rājasīṣūttamā gatiḥ //*

Those who possess a higher degree of Rajas are born as Gandharvas (singers), Guhyakas (musicians), Yakṣas (wealthy individuals), servants of the scholars, and [Apsaras] women of exquisite beauty.

तापसा यतयो विप्रा ये च वैमानिका गणाः ।
नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥८॥
*tāpasā yatayo viprā ye cha vaimānikā gaṇāḥ /
nakṣatrāṇi cha daityāscha prathamā sāttvikī gatiḥ //*

The birth of ascetics, renunciants, reciter of Vedic mantras, space walkers, astronomers, and people who focus on nurturing the body are the results of actions performed under the influence of the lower level of Sattvaguna.

यज्वान ऋषयो देवा वेदा ज्योतीषि वत्सराः ।

पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥९॥

*yajvāna ṛṣayo devā vedā jyotīmṣi vatsarāḥ ।
pītaraschaiva sādhyāścha dvitīyā sāttvikī gatiḥ ॥*

Those who engage in karma with moderate qualities of Sattva are born as performers of yajñas and seers (possessing a deep understanding of the Vedas). They are learned individuals with knowledge of the Vedas, as well as experts of Kālagāṇanā (time reckoning system). They act as protectors, wise figures, and teachers who contribute positively to achievable goals.

ब्रह्मा विश्वसृजो धर्मो महानव्यक्तमेव च ।

उत्तमां सात्त्विकीमेतां गतिमाहुर्मनीषिणः ॥१०॥

*brahmā viśvasṛjo dharmmo mahānavyaktameva cha ।
uttamām sāttvikīmetām gatimāhurmanīṣiṇaḥ ॥*

Individuals who possess the highest level of Sattva and engage in good deeds ultimately attain birth to become the seekers of Brahman, the author of the Vedas, the creator of the universe, the embodiment of Dharma, the Supreme Being, and the unmanifest reality. After seeking God, they gain the ability to control prakṛti.

इन्द्रियाणां प्रसङ्गेन धर्मस्यासेवनेन च ।

पापान्संयान्ति संसारानविद्वांसो नराधमाः ॥११॥

[मनु० अ० १२ । श्लो० ४०, ४२-५०, ५२]

*indriyāṇām prasaṅgena dharmasyāsevanena cha ।
pāpānsamyānti saṁsārānavidvāṁso narādhamāḥ ॥*

As a consequence of attachment to (the objects of) the senses, and in consequence of abandoning dharma, ignorants are born in lower species to face suffering and misery.

Thus, a soul that acts under the influence of Sattva, Rajas, and Tamas faces identical consequences.

Those who seek liberation should rise above the

material world made of three guṇas. Instead, they should become Mahāyogīs and practice the path to liberation. Because,

योगश्चित्तवृत्तिनिरोधः ॥१॥

yogaśchittavṛttinirodhaḥ ॥

[Meaning] Withdrawal of mind (attention of mind) from the material world is called Yoga.

When a person withdraws their mind from actions driven by the Rajoguṇa and Tamoguṇa, they become endowed with the quality of pure Sattva and subsequently learn to maintain focus on one God and righteous deeds, while ‘*niruddha*’ means to withdraw the mind from all distractions.

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥२॥ —योगशास्त्र [समाधिपाद सू० २, ३]

tadā draṣṭuḥ svarūpe'vasthānam ॥

[Meaning] When mind is withdrawn from the outside world, the seeker identifies the true nature of God.

When the mind is withdrawn and focused on God, the soul identifies the true nature of God.

Practice all these means for liberation. Sāṅkhya Darśana says:

अथ त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः ॥ —सांख्यसूत्र [अ० १। सू० १]

atha trividhaduḥkhātyantānivr̥ttiratyantapuruṣārthaḥ ॥

To alleviate the three types of suffering:

1. Ādhyātmika refers to body-related pain.
2. Ādhibhautika signifies suffering caused by other living beings.
3. Ādhidaivika pertains to supernatural suffering, which can arise from excessive rain, heat, cold, and the restlessness of the mind and senses.

The ultimate objective of human life is to free oneself from these threefold pains and attain mokṣa (liberation).

Following this, we will discuss conduct, misconduct, and the distinction between edible and inedible food.

इति श्रीमद्दयानन्दसरस्वतीस्वामिनिर्मिते सत्यार्थप्रकाशे सुभाषाविभूषिते
विद्याविद्याबन्धमोक्षविषये नवमः समुल्लासः सम्पूर्णः ॥९॥

*iti śrīmaddayānandasarasvatīsvāminirmite satyārthaprakāśe
subhāṣāvibhūṣite vidyā'vidyābandhamokṣaviṣaye navamaḥ
samullāsaḥ sampūrṇaḥ ॥*

Here ends the ninth chapter of Satyarth Prakash dealing with Vidyā, Avidyā, Embodiment, and Disembodiment of the soul authored by Śrīmad Dayanand Saraswati.

The insights offered by the Āpta—those esteemed scholars who are truthful, honorable, altruistic, and impartial—represent the collective wisdom of humanity. Their shared beliefs form the foundation of evidence while dissenting opinions without consensus hold no weight.

Dayanand Saraswati Swami

TENTH CHAPTER

अथाऽऽचाराऽनाचारभक्ष्याऽभक्ष्यविषयान् व्याख्यास्यामः

athā''chārā'nāchārabhakṣayā'bhakṣayaviṣayān

vyākhyāsyāmaḥ

Conduct, Misconduct, Edible and Inedible food

Conduct refers to performing deeds of dharma, exhibiting good behavior, associating with virtuous individuals, and striving to acquire beneficial knowledge. The opposite of these actions is termed misconduct.

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।

हृदयेनाभ्यनुज्ञातो यो धर्मस्तन्निबोधत ॥१॥

vidvadbhiḥ sevitaḥ sadbhirnityamadveṣarāgibhiḥ ।

hṛdayenābhyanuñjāto yo dharmastannibodhata ॥

[Meaning] Know that Dharma which is followed by learned men and assented from the core of their hearts by the virtuous ever free from attachment and hatred.

Humans must remember that Dharma is what is followed by learned scholars who possess no attachment or hatred, and it aligns with what the conscience or soul recognizes as actual duty. Only this kind of Dharma should be accepted and followed.

कामात्मता न प्रशस्ता न चैवेहास्त्यकामता ।

काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥२॥

kāmātmata n prāśastā na chaivehāstyakāmata ।

kāmyo hi vedādhigamaḥ karmayogaścha vaidikaḥ ॥

[Meaning] It is not laudable to act solely from a desire for rewards, nor is the desirelessness appreciable. Because it is the desire that makes one study the Veda and perform actions prescribed by the Veda.

In this world, excessive lust and desirelessness are not beneficial, as understanding the meaning of the Vedas and the deeds prescribed in them is driven by desire.

सङ्कल्पमूलः कामो वै यज्ञाः सङ्कल्पसम्भवाः ।

व्रतानि यमधर्माश्च सर्वे सङ्कल्पजाः स्मृताः ॥३॥

saṅkalpamūlaḥ kāmo vai yajñāḥ saṅkalpasambhavāḥ ।

vratāni yamadharmāścha sarve saṅkalpajāḥ smṛtāḥ ॥

[Meaning] The desires are rooted in our saṅkalpa (resolutions), and the performance of yajñas is also based upon our resolutions. Observance of vows, as well as yamas (non-violence, truthfulness, non-stealing, celibacy, non-hoarding) and niyamas (purification of body, speech and mind, contentment, austerity, study of Vedas, meditation) arise from our resolutions.

Anyone who claims to be desireless or intends to become so is mistaken; true desirelessness cannot be achieved. All actions, including yajñas, commitments to speak the truth, observance of self-discipline (yamas), and social discipline (niyamas), are motivated by desire.

अकामस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।

यद्यद्धि कुरुते किञ्चित् तत्तत्कामस्य चेष्टितम् ॥४॥

akāmasya kriyā kāchid dṛśyate neha karhichit ।

yadyaddhi kurute kiñchit tattatkāmasya cheṣṭitam ॥

[Meaning] Every action here seems to be driven by desire. Everything that is done occurs because of the impulse of that desire.

Every motion of our hands, feet, eyes, and mind is

influenced by desire. If there is no desire, even the involuntary acts of opening and closing our eyes cannot occur.

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥५॥

vedo'khilo dharmamūlaṁ smṛtiśīle cha tadvidām /

āchāraśchaiva sādḥūnāmātmanastuṣṭireva cha ॥

[Meaning] The Veda is the primary source of dharma (moral and ethical values, knowledge, duties, laws and code of conduct) followed in order by Smṛtis, the virtuous scholars well versed in the Veda and Smṛtis, also the conduct of saints, and finally self-satisfaction.

It is important to follow the entire Vedas, the Manusmṛti, Śāstras written by sages, the conduct of righteous people, and any actions that bring joy to your soul—specifically those that are free from fear, doubt, or shame. Consider this: when a person contemplates lying or stealing, feelings of fear, doubt, and shame emerge within them. Consequently, such actions are not worth pursuing.

सर्वन्तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।

श्रुतिप्रामाण्यतो विद्वान् स्वधर्मे निविशेत् वै ॥६॥

sarvantu samavekṣayedam nikhilaṁ jñānachakṣuṣā /

śrutiprāmāṇyato vidvān svadharme nivīśeta vai ॥

[Meaning] However, a knowledgeable person, having gained insight into all this through wisdom, should perform his duties in alignment with the Vedas.

A person should perform dharma (duty) according to their sanskāras, as outlined in the Śāstras and Vedas, practiced by saintly individuals, and approved by their own conscience (soul).

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन् हि मानवः ।

इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥७॥

*śrutismṛtyuditaṁ dharmamanuṭiṣṭhan hi mānavaḥ ।
iha kīrttimavāpnoti pretya chānuttamaṁ sukham ॥*

[Meaning] For a man who adheres to the code of conduct as outlined in the Śruti (Veda) and Smṛti (Dharmaśāstras based on the Vedas), he gains fame in this world and achieves supreme bliss (emancipation) after death.

A man who practices the Dharma as prescribed in the Vedas and the Smritis—provided it does not contradict the Vedas—will attain fame and the highest happiness after death.

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।

ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥८॥

*śrutistu vedo vijñeyo dharmasāstraṁ tu vai smṛtiḥ ।
te sarvārtheṣvāmīmaṁsyē tābhyāṁ dharmo hi nirbabhau ॥*

[Meaning] Śruti refers to the Veda, while Smṛti signifies the Dharmaśāstra (based upon Vedas). Both of these texts are considered undisputed authorities, as dharma emerges from them.

Note: There are dharmaśāstras or smṛtis which do not follow Veda, so they cannot be considered undisputed sources of Dharma.

The term ‘Śruti’ refers to the Vedas, while ‘Smṛti’ pertains to Dharmaśāstras that help determines all doable jobs and non-doable jobs.

योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद् द्विजः ।

स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥९॥

*yo'avamanyeta te mūle hetuśāstrāśrayād dvijaḥ ।
sa sādhubhirbahiṣkāryo nāstiko vedanindakaḥ ॥*

[Meaning] A scholar who disregards these two sources of dharma (Veda and Smṛtis based upon Vedas) relying on

[hetuśāstrāśrayāt] science of logic, must be ousted by the gentlemen, as someone who denounces the Veda is essentially an atheist.

Anyone who insults the Vedas and Vedic scriptures should be excommunicated by the righteous, for one who condemns the Vedas is considered an atheist.

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥१०॥

vedaḥ smṛtiḥ sadācāraḥ svasya cha priyamātmanaḥ ।

ētachchaturvidhaṁ prāhuḥ sākṣāddharmasya lakṣaṇam ॥

[Meaning] The Veda, the Smṛti, good conduct, and well-being of oneself are declared to be the fourfold means of dharma.

Thus, the Vedas, Smṛiti, the conduct of the righteous, and the good conduct—when aligned with the understanding of one's soul—constitute the four characteristics of Dharma. These elements are what define Dharma.

अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते ।

धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥११॥

arthakāmeṣvasaktānāṁ dharmajñānāṁ vidhīyate ।

dharmam jijñāsamānānāṁ pramāṇam paramaṁ śrutiḥ ॥

[Meaning] The individuals who don't crave material possessions and the fulfillment of worldly desires can attain a deeper understanding of Dharma. For those who seek Dharma, the Śruti (Veda) is the highest authority.

Only those who are not ensnared by the greed for material possessions and the pursuit of sensual pleasures can truly understand the knowledge of Dharma. The Vedas serve as the ultimate proof for anyone seeking to comprehend Dharma.

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।

कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥१२॥

*vaidikaiḥ karmabhiḥ puṇyairniṣekādirdvijanmanām ।
kāryaḥ śarīrasaṁskāraḥ pāvanaḥ pretya cheha cha ॥*

[Meaning] Sixteen Vedic auspicious Sanskāras starting from [niṣeka] conception to the last ceremony should be performed by educated individuals for their children. This practice helps the child develop into a transformed being (in this life) and hereafter (after death).

Note: This verse emphasizes that at least educated individuals (dvijas) are required to perform Sanskāras for their children. However, it should be noted that even uneducated individuals (Śudras) are not prohibited from conducting these ceremonies.

This is why all professionals, including the teaching, legislative, executive, judiciary, defence and other civil services, producers, and businessmen need to perform all Sanskars starting from impregnation for their children according to the virtuous actions outlined in the Vedas. These practices will purify them in both here and hereafter.

केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते ।

राजन्यबन्धोर्द्वाविंशे वैश्यस्य द्व्यधिके ततः ॥१३॥

—मनु० अ० २ । [श्लो० १-४, ६, ८, ९, [१०], ११-१३, २६, ६५] ॥

*keśāntaḥ ṣoḍaśe varṣe brāhmaṇasya vidhīyate ।
rājanyabandhordvāviṁśe vaiśyasya dvyadhike tataḥ ॥*

[Meaning] Keśānta (locks clipping ceremony) is performed in the sixteenth year (from conception) for a student initiating into the teaching profession; for a student initiating into the profession of Kṣatriya, in the twenty-second year; and for a student getting an education in Vaiśya profession, 24th year from conception.

In the sixteenth year of a student's journey into the teaching profession, the twenty-second year for those entering the Kṣatriya profession (which includes legislative, executive, judiciary, defense, management, and other civil services), and the twenty-fourth year for those entering the Vaiśya profession (focused on production and marketing), the 'Keśānta-karma' shaving ritual should be performed. After this, individuals are expected to regularly cut or shave the hair on their heads, mustaches, and beards.

In colder countries, this practice is voluntary, and individuals may let their hair grow as long as they wish. In contrast, in very hot countries, it is advisable to keep the hair trimmed to allow better heat regulation, as excessive hair can increase body temperature and impair mental clarity. Additionally, maintaining a beard and mustache may create hindrances in eating and drinking, which can lead to residue buildup in the hair.

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।

संयमे यत्नमातिष्ठेद्विद्वान् यन्तेव वाजिनाम् ॥१॥

indriyāṇāṁ vicharatāṁ viṣayeṣvapahāriṣu ।

saṁyame yatnamātiṣṭhedvidvān yanteva vājinām ॥

Meaning—[vidvān] A wise man [yatnam ātiṣṭhet] should strive to [indriyāṇāṁ saṁyame] restrain his sense organs [viṣyeṣu apahāriṣu] running after their stimuli, [iva] like a [yantā] charioteer his [vājinām] horses.

A man's primary responsibility is to manage his senses, which often distract him from what truly matters. Just as a charioteer reins in his horses and guides them along the right path, he must learn to control his senses, ensuring they follow the path of righteousness instead of straying into irreligion.

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।

सन्नियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥२॥

*indriyāṇāṁ prasaṅgena doṣamṛchchhatyasaṁśayam ।
sanniyamya tu tānyeva tataḥ siddhiṁ niyachchhati ॥*

[Meaning] By attaching his sense organs to various stimuli, a man will inevitably accumulate painful experiences; however, if he maintains complete control over them, he will achieve success in his life.

A man invite suffering by indulging into sensual pleasures and engaging in wrongdoing. He achieves true success only when he conquers these desires and uses his senses along the path of dharma.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते ॥३॥

*na jātu kāmāḥ kāmānāmupabhogena śāmyati ।
haviṣā kṛṣṇavartmeva bhūya evābhivarddhate ॥*

[Meaning] Desire to respond to stimuli will never be satiated, but will evoke further excitement, much [iva] like [haviṣā] oblation of clarified butter never extinguishes [kṛṣṇavartmā] fire, but [bhūya eva vardhate] stimulates it further.

It is clear that just as a fire grows stronger when more fuel and ghee are added, lust is never satisfied by indulging in sensual pleasures. Instead, it continues to grow. Therefore, one should not become attached to sensual pleasures.

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।

न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥४॥

*vedāstyāgaścha yajñāścha niyamāścha tapāṁsi cha ।
na vipraduṣṭabhāvasya siddhiṁ gachchhanti karhichit ॥*

[Meaning] Neither (the study of) the Vedas, nor renunciation, nor Yajñas, nor any niyama (self-discipline like contentment, penance, studies, and mediation), nor

austerities, ever procure success to a man [vipraduṣṭabhāvaḥ] whose mind is responding to stimuli.

The individual who has not restrained his senses is referred to as a 'Vipraduṣṭa' (responding to sensual stimuli). This person may not possess knowledge of the Vedas, engage in renunciation, perform sacrifices, follow rules, or adhere to practices of dharma. In contrast, these qualities are attained by a devout person who has established control over their senses.

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा ।

सर्वान् संसाधयेदर्थानक्षिण्वन् योगतस्तनुम् ॥५॥

vaśe kṛtvendriyagrāmam saṁyamya cha manastathā ।

sarvān saṁsādhayedarthānakṣiṇvan yogatastanum ॥

[Meaning] One should perform all his works keeping all the senses as well as the mind in control with efforts without injuring his body.

By managing the five motor organs, the five sense organs, and the eleventh mind, one can protect the body through practices such as yoga, healthy eating, harmonious living, and striving to achieve all personal goals.

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः ।

न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः ॥६॥

śrutvā sprṣṭvā cha dṛṣṭvā cha bhuktvā ghrātvā cha yo naraḥ ।

na hrṣyati glāyati vā sa vijñeyo jitendriyaḥ ॥

[Meaning] That man may be considered to have (really) subdued his mind, who on hearing, touching, seeing, tasting and smelling (favourable things) neither rejoices nor repents.

A person who is described as a 'jitendriya' is someone who does not react emotionally to external stimuli—feeling happy in response to praise and sad when faced

with criticism; feeling joy from a pleasant touch and disappointment from an unpleasant one; experiencing happiness when seeing a beautiful face and displeasure when encountering an unattractive one; enjoying good food while being disheartened by bad food; and having an aversion to bad smells and liking good ones.

नापृष्टः कस्यचिद् ब्रूयात्र चान्यायेन पृच्छतः ।

जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥७॥

nāpṛṣṭaḥ kasyachid brūyātra chānyāyena pṛchchhataḥ ।

jānannapi hi medhāvī jaḍavallōka ācharet ॥

[Meaning] One should refrain from explaining matters to others unless asked, nor should one respond to unjust inquiries. During such instances, a wise individual, even if knowledgeable, should behave as if they are unaware.

Never respond without being asked or to someone who inquires unjustly or deceitfully. In their presence, a wise person should appear as if they do not understand. However, a wise individual should willingly share knowledge with honest and curious people, even if they are not asked.

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी ।

एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥८॥

vittam bandhurvayaḥ karma vidyā bhavati pañchamī ।

ētāni mānyasthānāni garīyo yadyaduttaram ॥

[Meaning] Wealth, relationships, age, profession, and education are, in that order, titles to respect; however, each subsequent category is superior to the previous ones.

There are five sources of respect: wealth, friends and family, age, good deeds, and education. Among these, friends hold more value than wealth, age is more important than friends, good deeds surpass age, and education is purer than deeds, thus increasingly deserving

of respect.

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।

अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥९॥

ajñō bhavati vai bālaḥ pitā bhavati mantradaḥ ।

ajñāṁ hi bālamityāhuḥ pitetyeva tu mantradam ॥

[Meaning] A person destitute of knowledge is indeed like a child, and he who imparts knowledge is like a father, so an ignorant is often called as child and informed as father.

Even if a person is a hundred years old, if they lack knowledge and wisdom, they are still like a child. Conversely, a child who possesses knowledge and insight should be regarded as old. Many scriptures refer to the ignorant person as a 'child,' while they refer to the wise person as a 'father.'

न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः ।

ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान् ॥१०॥

na hāyanairna palitairna vittena na bandhubhiḥ ।

ṛṣayaśchakrire dharmaṁ yo'nūchānaḥ sa no mahān ॥

[Meaning] Greatness is not determined by the [hāyanaiḥ] years, gray hair, wealth, or famous relatives. The ṛṣis have established a principle: "The most knowledgeable among us is truly great."

Age is not determined by the number of years lived, the presence of gray hair, wealth, or a large family. Instead, sages and great souls agree that the person with greater knowledge and wisdom among us is considered 'old' or 'aged'.

विप्राणां ज्ञानतो ज्यैष्ठ्यं क्षत्रियाणां तु वीर्यतः ।

वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः ॥११॥

viprāṇāṁ jñānato jyaiṣṭhyaṁ kṣatriyāṇāṁ tu vīryataḥ ।

vaiśyānāṁ dhānyadhanataḥ śūdrāṇāmeva janmataḥ ॥

[Meaning] The seniority of teachers is assessed based on their knowledge. In contrast, the status of kṣatriyas is determined by their power and authority. For Vaiśyas, seniority is measured by the wealth they have earned or the goods they have produced. Lastly, among uneducated individuals in the service sector, seniority is often judged by their age.

A teacher grows old through knowledge, an administrator through authority and power, a producer, trader, or marketer and businessman through wealth, and an uneducated through the mere passage of time, or old age.

न तेन वृद्धो भवति येनास्य पलितं शिरः ।

यो वै युवाप्यधीयानस्तं देवाः स्थविरं विदुः ॥१२॥

na tena vṛddho bhavati yenāsyā palitaṁ śiraḥ ।

yo vai yuvāpyadhīyānastam devāḥ sthaviraṁ viduḥ ॥

[Meaning] A person is not deemed senior simply because they have gray hair; rather, even a knowledgeable young individual is regarded as senior by enlightened scholars.

A person does not become old simply because they have gray hair; rather, a youth who has gained knowledge is considered old by learned individuals.

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः ।

यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति ॥१३॥

yathā kāṣṭhamayo hastī yathā charmamayo mṛgaḥ ।

yaścha vipro' nadhīyānastrayaste nāma bibhrati ॥

[Meaning] As an elephant made of wood and an antelope made of leather, such is a scholar devoid of knowledge; those three are essentially for nothing but called so for the namesake.

A man who has not studied is akin to a wooden

elephant or a leather deer. In the same way, an ignorant person is merely a name in this world and lacks true essence.

अहिंसयैव भूतानां कार्यं श्रेयोऽनुशासनम् ।

वाक् चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥१४॥

मनु० अ० २ [श्लो० ८८, ९३, ९४, ९७, १००] अ० २ [९८, ११०, १३६, १५३-१५७, १५९]

ahimsayaiva bhūtānām kāryam śreyo'नुशासनम् ।

vāk chaiva madhurā ślakṣṇā prayojyā dharmamichchhatā ॥

[Meaning] To promote Dharma (ethical and moral values), one should interact with others without malice and adhere to discipline. Their speech should be sweet and gentle.

Therefore, a learned person, having studied and embraced virtue, should promote the welfare of all creatures without hostility. They should communicate in a sweet and gentle manner while sharing their teachings. Those who foster righteousness and eliminate unrighteousness through preaching the truth are truly blessed individuals.

Maintaining hygiene and cleanliness in your living space is essential. This includes taking regular baths, wearing clean clothing, and consuming hygienic food and beverages daily. Prioritizing hygiene and cleanliness can enhance mental clarity, improve overall health, and support the goals of a fulfilling life. It is advisable to keep your environment clean enough to eliminate dirt and unpleasant odors.

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ॥ —मनु० [१।१०८] ॥

āchārah paramo dharmah śrutyuktaḥ smārta ēva cha ॥

[Meaning] The value of good conduct is paramount, taught in the Śrutis (Vedas) or in the Smṛtis (Dharmaśāstras)

The conduct of actions like speaking the truth are outlined in the Vedas and Smṛtis.

मा [नो] वधीः पितरं मोत मातरम् ॥ [यजुः अ० १६। मं० १५]
mā [no'] vadhīḥ pitaran̄ mota mātaram ॥

[Meaning] Do not kill or make your father and mother suffer.

आचार्य्य उपनयमानो० [अथर्व० कां० ११। सू० ५। मं० ३]
āchāryya upanayamāno.

[Meaning] The Āchārya who initiate you for knowledge should be given respect.

ब्रह्मचारिणमिच्छते ॥ [अथर्व० कां० ११। सू० ५। मं० १७] ॥
brahmachāriṇamichchhate ॥

[Meaning] The teachers aspires for a student who is the seeker of Brahman.

मातृदेवो भव । पितृदेवो भव । आचार्य्यदेवो भव । अतिथिदेवो भव ॥

—तैत्तिरी० [आरण्यक प्र० ७। अनु० ११; तै० उप० शि० व० अनु० ११] ॥

*mātr̥devo bhava । pit̥r̥devo bhava । āchāryyadevo bhava ।
 atithidevo bhava ॥*

[Meaning] Honour your mother as your Deva, honour your father as Deva, honour your Āchārya as Deva, honour your atithi (visiting Vedic scholar or Saṁnyāsī) as Deva.

Serving mother, father, teacher, and guest is called 'Devpūjā.' A man's primary duty is to do whatever is beneficial to the world and avoid harmful things. Never keep company with atheists, lechers, traitors, thieves, liars, selfish people, hypocrites, deceivers, etc. It is [Śreṣṭhachāra] good conduct to keep company with [Aapta] enlightened people who are truthful, observe the rules of dharma, and charity-loving people.

Question: Will the conduct of the residents of

Āryāvartta be corrupted when they travel to other countries, or not?

Answer: This is a myth (falsehood). A person who practices purity both externally and internally, and speaks the truth, will maintain their conduct and rules of dharma regardless of where they are. Conversely, an individual who engages in wrongdoing—even while living in Āryāvartta—will be considered corrupt in the matter of conduct and dharma. If this were the case—

मेरोहरिश्च द्वे वर्षे वर्षं हैमवतं ततः ।

क्रमेणैव समागम्य भारतं वर्षमासदत् ॥१॥

स दृष्ट्वा विविधान् देशान् चीनहूणनिषेवितान् ॥२॥

—महाभारत शान्तिपर्व, [अ० ३२७ । श्लोक० १४-१५] ॥

merorhareścha dve varṣe varṣam haimavataṁ tataḥ ।

krameṇaiva samāgamya bhārataṁ varṣamāsadat ॥1॥

sa dṛṣṭvā vividhān deśān chīnahūṇaniṣevitān ॥2॥

Once, Vyasaji lived in a place called 'Pātāla,' which is now known as 'America,' along with his son Śuka and his disciples. One day, Śuk Āchārya asked his father whether the knowledge of the soul was limited to what had been taught or if there was more to it. Vyasaji chose not to answer because he had already shared this knowledge. Instead, he advised his son, Śuka, to travel to Mithilā and ask King Janaka the same question, assuring him that the king would provide a suitable answer.

Following his father's words, Śukāchārya set off from Pātāla to Mithilā. He first traveled through the regions to the north, northeast, and northwest of 'Meru,' which is the Himalayas. These areas were referred to as Harivarsh, with 'Hari' meaning 'monkey.' Even today, the people from that region have a complexion somewhat reminiscent of the monkey and have brown eyes.

The lands that we now call 'Europe' were also known

as 'Harivarsh' in Sanskrit. After visiting those countries, including those inhabited by the Huns, Sakas continued his journey to 'China.' From China, he traveled to the Himalayas and then made his way to Mithilāpurī.

Shri Krishna and Arjun traveled to the Pātāla aboard an electric boat called an 'Āśvatārī'. They brought the sage Uddālaka to Mahārājā Yudhiṣṭhira's yajña. Dhṛtarāṣṭra was married to the princess of Gandhar, known as Kandahar. Mādri, the wife of Pāṇḍu, was the daughter of the king of Iran. Arjun married Uloopi, the daughter of the king of the place called 'America'. If they had not journeyed to different countries and islands, these events would not have occurred. In Manusmṛti, it is written that 'tax' is to be taken on the ship sailing in the sea, which is also because of going from Āryāvartta to different islands. And when Maharājā Yudhiṣṭhira performed the Rājasuya yajña, Bhīma, Arjuna, Nakula, and Sahadeva went to all the four directions to invite the kings of all the geographical areas. If they had considered it a fault, they would never have gone. So, the first Aryans used to roam all over the world for business, state work, and travel. And the fear of untouchability and fall from dharma that is there today is only due to the fools being misled and the growing ignorance. Those who have no doubts about going to different countries and islands become fearless warriors by meeting various people from other countries, seeing their customs and expanding their kingdom and behavior, and by adopting good behavior and being ready to leave bad things, they achieve great wealth. Well, those who do not become corrupt and devoid of dharma by meeting a highly corrupt prostitute born in a Mleccha family, but considering untouchability and a fault in meeting with good people from different countries is only a foolish idea.

Yes, this is reasonable to say that the bodies, semen, and body tissues of those who eat meat and drink alcohol,

are contaminated with foul smells. Indeed, even the Aryans should not be affected by these bad qualities by associating with them. There is no harm in dealing with them and adopting their qualities, but if we leave their evil habits, like drinking alcohol, etc., and embrace them, there is no harm. When foolish people consider even touching and seeing them as a pāpa (evil), they can never fight with them; seeing and touching them is a must in war.

Gentlemen should leave attachment, hatred, injustice, lies, etc., and adopt non-violence, love, charity, gentleness, etc. And also understand that Dharma is with our soul and duty. When we do good deeds, there can be no fault in going from one country to another and from one island to another. The fault lies in doing immoral acts. Yes, we must learn to have faith in the Vedic Dharma and to set aside hypocrisy so that no one can make us believe superstitions. Can a country progress without ruling or trading in different countries and islands? When the native people confine them to do business in their own country itself, and foreigners do business or rule their country, nothing can happen except poverty and misery. Hypocrites think that if we teach them and allow them to go abroad, they will become wise and will not fall into their web of hypocrisy, thus they will lose respect and livelihood. That is why they create a ruckus about food and clothing so they cannot go to another country. Yes, they mustn't consume alcohol and meat.

Have all wise people not recognized that during times of war, the preparation and consumption of food, as well as drinking (such as milk or water), under the absurd restrictions imposed by rules of preparation of kitchen for soldiers, have consistently led to their defeat? The duty of a soldier—whether on foot, mounted on a horse, atop an elephant, or seated in a vehicle—consists of eating and

drinking with one hand while fighting the enemy with the other, if necessary. It is a soldier's responsibility to win the battle, and it is wrong for him to allow himself to be defeated. These idiots have lost everything—independence, happiness, prosperity, political power, education, and activity—by adhering to such ridiculous prohibitions as those of “Chaukā” rules of preparation of food and drink, among other dumb customs. They are currently sitting around doing nothing but praying for someone to comfort them and provide them with a charitable gift that would allow them to eat and alleviate their hunger. However, that assistance never materializes. As a result, they have utterly destroyed Āryāvartta. It is true that the space where food is cooked and eaten ought to be trash-free, swept, plastered, and cleaned; it shouldn't be a filthy kitchen like those used by Christians or Muslims.

Question: What do you mean by Sakhari and Nikhari?

Answer: Sakhari Nikhari refers to different types of food preparation. The food prepared using ghee and milk is known as "Nikhari," while food cooked in water is referred to as "Sakhari." This is another fraud invented by these idiots. The food cooked in milk and butter is always pleasing to the taste; they have originated these fraudulent practices (in the matter of food) to fill their stomachs with delicious, greasy articles of food; otherwise, whatever has been ripened by heat and time is called ripe (another name for nikhari) and whatever has not been cooked is called raw (another name for sakhari). Even the permissibility of all ripe or cooked food and the prohibition of raw food does not apply to all cases; for instance, fried grams and other uncooked cereals are still eaten, and their use is not forbidden.

Question: Should a Dvija (educated person) eat food

prepared by his own hands, or should he eat food prepared by an uneducated (Śudra)?

Answer: He should eat food prepared by someone who is uneducated (Śudra). Educated professionals should focus on roles such as teaching, governance, defense, production, and business. However, they should avoid eating food that has been cooked in the vessels or kitchens of an uneducated person, except in emergencies. Here is the authority of Āpastamba Dharmasūtra behind this.:

आर्याधिष्ठिता वा शूद्राः संस्कर्तारः स्युः ।

—आपस्तम्ब धर्मसूत्र । प्रश्न २ । पटल २ । खण्ड ३ । सूत्र ४ ॥

āryādhiṣṭhitā vā śūdrāḥ saṁskartāraḥ syuḥ ।

[Meaning] In the house of educated people, uneducated persons can perform the duty of preparing and serving food.

In the households of educated persons, uneducated men and women—are can do the service of cooking and serving food. However, they must maintain cleanliness in their bodies and clothing. When cooking, they should cover their mouths to prevent bacteria from contaminating the food. On the eighth day, cooks are required to have their nails trimmed and shaved. After taking a bath, they should prepare the food.

Question: How can one eat food prepared by a Śudra (uneducated) if we find fault with consuming cooked food touched by them?

Answer: This is a figment of imagination and falsehood because those who have eaten jaggery, sugar, ghee, milk, flour, vegetables, fruits, and roots know that they have eaten the leftovers prepared by the whole world. Because when Śudras (uneducated) Muslims, Christians, etc., cut, peel, and extract juice from sugarcane from the fields, then after defecating and urinating, they touch, lift and hold it

with the same uncleaned hands, suck half of it, drink the juice and pour the other half in it and while cooking the juice, they also cook rotis in that juice and eat it. When they make sugar, they rub it with old shoes whose soles are covered with feces, urine, cow dung, and dust. They put water from the leftover vessels of their house in milk, keep ghee, etc., in it, and while grinding flour, they also pick up the leftovers with the same hands, and sweat drips into the flour. Similar drama takes place with vegetables, fruits, flowers, and tubers. When these things are eaten, know that you have eaten food prepared by everyone.

Question: I do not consider defects in juice, fruits, flowers, tubers, roots, and the unseen.

Answer- Wow! It is true that if you fail to give such an answer, what else would you have eaten– dust and ashes? Jaggery and sugar taste sweet, and milk and ghee nourish; that is why this ocean of love for (sugar, milk, and ghee) has not been created. Well, if there is no fault in the unseen, then if a Bhangi or a Muslim makes it with his own hands at some other place and brings it to you, will you eat it or not? If you say no, there is also a fault in the unseen. Yes, the Aryans may have harm by contracting meat and drink when they eat from the hands of Muslims, Christians, etc., who eat meat and drink alcohol, but there is no harm in the Aryans eating from the hands of Aryans whose food habits are similar. As long as we have similar opinions and interests, we cannot progress. Improvement cannot be made by only eating and drinking the same food. As long as one does not give up bad things and does not do good things, they will face downfall instead of progress.

Internal conflicts, disagreements, a lack of celibacy, a lack of education or instruction, marriage without swayamvar during childhood, an addiction to sensual

pleasures, bad habits like lying, a failure to spread the Vedic knowledge, etc. are the reasons why foreigners rule Āryavartta. A third foreigner steps in as the mediator when brothers quarrel. Have you all forgotten what happened five thousand years ago in the Mahābhārata? Look! During the Mahābhārata war, everyone would consume food and beverages while mounted on vehicles. Although the Kauravas, the Pandavas, and the Yadavas perished as a result of internal strife, the sickness continues to plague us. Who knows if the Aryans will be drowned in the dreadful sea of suffering or even if we will ever be freed from this demon? Aryans are still treading the path of the same crooked Duryodhan— the clan's killer, the destroyer of the country, and the lowly one— and increasing misery. May God bless us so that this significant sickness gets eliminated from among us, the Aryans.

Permissible and Forbidden Diet

There are two types of edibles and inedibles: those based on Dharmaśāstras and those based on medical texts. For example, in Dharmaśāstra text says—

अभक्ष्याणि द्विजातीनाममेध्यप्रभवाणि च ॥ मनु० [५।५]

abhakṣyāṇi dvijātīnāmamedhyaprabhavāṇi cha ॥

[dvijāti] Human beings should not eat vegetables, fruits, roots, etc., produced by the contact of dirty feces and urine.

वर्जयेन्मधु मांसं च ॥ —मनु० [२।१७७]

varjāyennmadhu māṁsaṁ cha ॥

Similarly, never consume various substances such as alcohol, marijuana, hemp, and opium.

बुद्धिं लुम्पति यद् द्रव्यं मदकारी तदुच्यते ॥

[शार्ङ्गधर प्रथम खण्ड । अ० ४ । श्लो० २१] ॥

buddhiṃ lumpati yad dravyaṃ madakārī taduchyate ॥

Never consume those substances which are prejudicial to the growth of the thinking and discriminating power. And do not eat food that is rotten, spoiled, contaminated with foul smell, or not appropriately prepared and prepared by those mlecchas who consume alcohol and meat and whose bodies are saturated with the particles of alcohol and meat.

Violence against beneficial creatures, such as cows, is unjustified. Cows provide various products like milk and ghee, which benefit many people—in fact, one cow can offer comfort to at least four hundred thousand individuals over a generation. Therefore, these animals should be protected and not slaughtered.

For example, if one cow produces twenty seers (25 kg) of milk while another produces only two seers (2.5 kg) per day, the average milk output from each cow is eleven seers (13.75 kg). Some cows provide milk for eighteen months, while others do so for six months; thus, the average lifespan for milk production is twelve months. The milk from each cow can satiate 24,960 people in one go. Each cow has six female and six male calves; even if two calves die, there will still be ten remaining. By adding the milk produced by five of these female calves over their entire lifetimes, a total of 124,800 people can be satiated.

The five bulls produce at least 5,000 maunds (186,600 kg) of food over their lifetimes. By providing each person with 60 rupees (equivalent to 60 tolas), which amounts to three-quarters of the food produced, we can satisfy 250,000 people. When we include both milk and food, a total of 374,800 people can be sustained. By combining these two figures, we find that 399,760 people can be supported in one generation of cows. If we continue this calculation over generations, countless individuals can be

sustained.

In addition, bulls offer significant benefits to humans, including pulling carts, providing rides, and carrying loads. Male buffaloes are not as useful as bulls for these tasks. Although buffaloes produce more milk than cows, cow's milk and ghee are considered more beneficial for enhancing human wisdom than buffalo's milk. Consequently, the Aryans have regarded cows as the primary benefactors. This perspective is likely to be understood by other scholars as well.

Goat's milk sustains 25,920 people. Similarly, elephants, horses, camels, sheep, and donkeys are also very beneficial. Those who kill these animals should be considered killers of all humanity.

Look! When the Aryans ruled, these highly beneficial animals, like cows, were not killed. Then, in Āryāvartta and other countries of the earth, human beings and other creatures lived happily. Because there was an abundance of milk, ghee, bulls, etc., food and juice were available. Ever since alcoholic and non-vegetarian foreigners came to rule this country and started slaughtering cows and other animals, the misery of the Aryans has been increasing gradually. Because Chanḍya says:

नष्टे मूले नैव फलं न पुष्पम् । [चाणक्यनीति अ० १० । श्लो० १३]

naṣṭe mūle naiva phalaṁ na puṣpam ।

When the tree's root is cut off, where will the flowers and fruits come from?

Question: If everyone becomes non-violent, the number of tigers and other animals will rise to the point where they will kill all the cows and other animals? Your efforts be in vain.

Answer: This is the duty of the Government to punish harmful animals or human beings and take away their

lives, if necessary.

Question: Should we dispose of their meat?

Answer: They can dispose of it, feed it to dogs and other carnivores, or burn it. Even if a non-vegetarian consumes it, it does not harm the world. However, a human being may become violent by resorting to a non-vegetarian lifestyle. Anything obtained through violence, theft, deceit, or treachery is considered ‘Abhakṣya’ (inedible), while items obtained through non-violent practices following dharma are also labeled ‘bhakṣya’ (edible).

Eating moderate amounts of rice, wheat, flowers, roots, tubers, milk, ghee, sweets, and similar foods—appropriately cooked, mixed correctly, and consumed at the right time—is referred to as ‘bhakṣya’ (edible). Additionally, avoiding things that are against one’s constitution, as deemed unacceptable in medical science, and consuming those foods that are recommended is also regarded as ‘bhakṣya’ (edible).

Question: Is there any harm in eating together, or not?

Answer: Yes, there can be harm. This is because the nature and constitution of one person may not align with those of another. Just as the healthy blood of a person can be negatively affected by being in close proximity to a leper, sharing a meal with someone else can also lead to detrimental effects rather than benefits. Therefore, Manu declares—

नोच्छिष्टं कस्यचिद्दद्यान्नाद्याच्चैव तथान्तरा ।

न चैवात्यशनं कुर्यान्न चोच्छिष्टः क्वचिद् व्रजेत् ॥ मनु० [२।५६]

nochchhiṣṭam kasyachiddadyānnādyāchchaiva tathāntarā ।

na chaivātyaśanam kuryānna chochchhiṣṭaḥ kvachid vrajet ॥

Do not give your leftovers to anyone or eat when

others are eating. Avoid overeating and always wash your hands and face after eating.

Question: What is the meaning of the phrase "*Guroruchchhiṣṭabhojanam*"?

Answer: After the Guru has eaten, the disciple should consume separate, pure food. In other words, the disciple should eat only after feeding the Guru.

Question: If leftovers are prohibited, then the honey left by bees, leftovers from a calf's milk, and any remnants of food after only one bite should not be eaten.

Answer: Honey is often referred to as "leftover" for namesake. It serves as the essence of many medicines. A calf drinks milk from its mother externally, without touching it from the inside, which means the milk cannot be considered leftovers. After the calf has finished drinking, the mother's teats should be washed with water, and milked in a clean vessel.

Leftovers from one's own meal do not typically cause harm. It is evident in nature that no one should consume someone else's leftovers. Just as a person does not feel disgusted when their own mouth, nose, ears, eyes, genitals, and private parts come into contact with their own leftovers, the same disgust arises when encountering someone else's waste. This illustrates that consuming another person's leftovers is contrary to the natural order.

Thus, it is appropriate for every individual to refrain from eating anyone else's leftovers.

Question—Shouldn't men and women also eat leftovers together?

Answer—No, because the constitution of their bodies is inherently different.

Question: Regardless of whether one is a high-class

professional or a low-class worker, all hands are made of skin. Just as a high-class professional has blood in his body, a low-class worker does too; so what is harm with eating from a sweeper's hands?

Answer- Body odors can be significantly influenced by food habits and lifestyle choices. One can manage these odors by adopting healthier practices. However, low-income workers may often be less aware of hygiene, dietary choices, and lifestyle, which can lead to more noticeable body odors compared to higher-income professionals. Therefore, it may not be advisable to accept food from low-income workers who do not maintain proper hygiene.

If someone were to ask you, "Your wife's skin resembles that of your mother, mother-in-law, sister, daughter, or daughter-in-law. Do you treat your mother, etc., the same way you treat your wife?" You might feel embarrassed and choose not to answer. Eating good food is a matter of using hands and mouth properly, just as foul-smelling or unclean food should not be consumed. Would you willingly eat something dirty? That is certainly not acceptable.

Question: If you clean the kitchen with cow dung, why don't you clean it with human excreta? Additionally, why doesn't the kitchen become impure if cow dung enters it?

Answer: Cow dung does not smell as bad as human excreta. Because it is smooth, it doesn't peel off easily, spoil clothes, or cause dirt. Instead, dirt accumulates from dry dung rather than mud. A place that is plastered with mud and cow dung looks appealing. In the kitchen, ghee, sweets, and leftovers can fall during taking meals, attracting large numbers of flies and insects. However, if the area is cleaned with a broom and plastered with dung or if it is a concrete house that is washed, these cleanliness

issues do not persist.

In contrast, the kitchen of a Miyanji (muslim fellow) often has coal, ashes, wood, broken pot pieces, used leaves, and bones scattered around, creating an unpleasant appearance and attracting thousands of flies and insects. If you consider cow dung impure, then one must also consider the Miyanji's kitchen to be polluted, especially since they often use dung for fire, smoke tobacco from the same fire, and coat their house walls with it.

Question: Is it better to eat in the kitchen or outside?

Answer: One should eat wherever it seems appropriate. However, for essential tasks, such as during wartime, it is often acceptable to eat and drink while sitting on a horse, in a vehicle, or while standing.

Question: Should we eat food that we have cooked ourselves instead of food prepared by someone else?

Answer: If food is prepared hygienically solely among the Aryans, there is no issue with sharing a meal with all Aryans. However, when members of teaching and other professions become entangled in the complexities of cooking and cleaning, it hinders the growth of virtues such as education. Consider this: Kings, sages, and saints gathered at Maharājā Yudhiṣṭhir's Rājasuya Yajña and dined in the same kitchen. Unfortunately, since sects of Christians, Muslims, and others emerged, enmity has taken root. When they started taking alcohol and beef, this discord around food became a significant issue.

In ancient Āryāvartta, kings married daughters from regions such as Kabul, Kandahar, Iran, and beyond, exemplifying unity, just as Gandhari, Madri, and Uloopi did. Figures like Shakuni shared meals with the Kauravas and Pāṇḍavas without objection, as there existed a singular understanding that fostered mutual respect for joy and

sorrow alike—creating a harmonious society.

Today, however, the proliferation of differing beliefs has led to increased suffering and conflict. It is the responsibility of the wise to cultivate a genuine spirit of unity, allowing false opinions to fade away. Let us encourage all learned individuals to reflect on this, abandon divisive rhetoric, and embrace harmonious dialogue. Through this collective effort, we can elevate our happiness and well-being, forging a brighter future for all.

I have discussed topics such as conduct, misconduct, what is edible, and what is inedible. With this tenth chapter, we mark the completion of the First Half of this book. It is important to note that I have not included a special rebuttal or support in these chapters. This omission is intentional; until individuals enhance their capacity to discern truth from falsehood, they will struggle to fully understand the distinctions between macro and micro refutations. Therefore, after I emphasize the imperative of proper education for all, I will present a comprehensive rebuttal and support for the ‘Uttarārdha’ (Second Half),’ encompassing the concluding four chapters. This will empower readers to engage deeply with the material and draw meaningful conclusions.

In the first chapter, we will discuss the rebuttal and support of the Āryāvarttiya sect. The second chapter will focus on the Jain sect, the third will cover the Christian sect, and the fourth will explore the Muslim sect. At the end of the fourteenth chapter, we will present our own views. Those seeking specific rebuttals and support should refer to these four chapters. Additionally, I have included some general rebuttals and support in several of the other ten chapters.

If readers approach these fourteen chapters without bias and with an open mind, they will likely find joy when

the true meaning is revealed within their souls. Conversely, for those who read with stubbornness, obstinacy, and jealousy, grasping the true meaning of this book will be challenging.

Therefore, those who consider the content earnestly will find this book beautiful, while those who do not will be disappointed by their inability to understand its meaning. It is the responsibility of scholars to accept the truth after discerning it, to reject falsehood, and to attain true happiness. Only the virtuous can become scholars and experience joy through the fruits of dharma (moral, ethical values, and knowledge), artha (material means), kāma (gratification of legitimate desires), and mokṣa (salvation).

इति श्रीमद्दयानन्दसरस्वतीस्वामिकृते सत्यार्थप्रकाशे सुभाषाविभूषित
आचाराऽनाचारभक्ष्याऽभक्ष्यविषये दशमः समुल्लासः सम्पूर्णः ॥१०॥
समाप्तोऽयम्पूर्वार्द्धः ॥

*iti śrīmaddayānandasarasvatīsvāmikṛte satyārthaprakāśe
subhāṣāvibhūṣita āchārā'nāchārabhakṣayā'bhakṣayaviṣaye
daśamaḥ samullāsaḥ sampūrṇaḥ ॥10॥
samāpto'yampūrvārdhaḥ ॥*

Here ends the tenth chapter of Satyarth Prakash dealing with conduct, misconduct, and edible and inedible food authored by Śrīmad Dayanand Saraswati.

This is also the end of the First Half of Satyarth Prakash.

A DECLARATION OF MY BELIEFS AND NON-BELIEFS

Sarvatantra Siddhānta embodies the imperial universal public dharma that has transcended time, being embraced by all people throughout history, in the present, and into the future. It is this timelessness that earns it the designation of Sanātana, or Eternal Dharma—an ideology that stands unopposed. While some may be swayed by the teachings of various sects or display ignorance regarding this truth, no truly wise individual would accept such conflicting views.

The insights offered by the Āpta—those esteemed scholars who are truthful, honorable, altruistic, and impartial—represent the collective wisdom of humanity. Their shared beliefs form the foundation of evidence while dissenting opinions without consensus hold no weight. Therefore, I present to all discerning individuals the authentic scriptures, such as the Vedas, and the profound understanding of God as recognized by revered sages from Brahmā to Jaiminī Muni and beyond. These teachings are not just my beliefs; they are timeless truths that continue to resonate with the essence of humanity.

I firmly believe that the core principles remain consistent across all three periods, and it is vital for us to recognize this truth. My intention is not to introduce new ideas or advocate for differing viewpoints; rather, I aim to affirm what is righteous and inspire others to do the same while steadfastly rejecting falsehoods. If I were swayed by bias, I might align myself with one of the dominant opinions in Āryāvartta. However, I cannot condone the unjust practices that exist in Āryāvartta or elsewhere, nor will I abandon the pursuit of righteousness. It is crucial to

uphold these values, as compromising them undermines the very essence of our humanity.

Human beings possess a profound capacity for contemplation, enabling them to grasp the complexities of happiness, sorrow, loss, and gain that others experience. The unjust should not cower before the strong, nor should the righteous tremble in the presence of the weak. It is paramount that we, with unwavering commitment, protect, uplift, and champion the righteous, even if they are great orphans or appear frail and lacking in outward virtue. Conversely, the unjust must be confronted; they seek to undermine, belittle, and harm the righteous, regardless of their strength or moral character.

No matter the suffering or sacrifices we may endure in this noble pursuit—regardless of the toll it takes on our lives—we must remain steadfast in our dedication to the principles of humanity and righteousness. Esteemed sages such as Sriman Mahārajā Bhartṛhari, Vyāsa Ji, and Manu have left us powerful verses on this subject, reminding us of our duty. Let us embrace these teachings and rise to the challenge of embodying them in our actions.

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।

अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥१॥ —भर्तृहरि [नीतिशतक ८५]
nindantu nītinipuṇā yadi vā stuvantu
lakṣmīḥ samāviśatu gachchhatu vā yatheṣṭam ।
adyaiva vā maraṇamastu yugāntare vā
nyāyyātpathaḥ pravīchalanti padam na dhīrāḥ ॥1॥

[Meaning] People may offer praise or criticism based on their own wisdom; fortune may favor or disfavor them; they may face death at any moment or live for many years. However, a wise person remains steadfast on the path of

justice, no matter the circumstances.

न जातु कामात्र भयात्र लोभाद् धर्मं त्यजेज्जीवितस्यापि हेतोः ।
धर्मो नित्यः सुखदुःखे त्वनित्ये जीवो नित्यो हेतुरस्य त्वनित्यः ॥२॥

—महाभारत [उद्योगपर्व-प्रजागरपर्व अ० ४० । श्लोक ११-१२]
*na jātu kāmānna bhayānna lobhād dharmam tyajejjīvitasyāpi
hetoh* ।

*dharma nityaḥ sukhaduḥkhe tvanitye jīvo nityo heturasya
tvanityaḥ ॥2॥*

[Meaning] Since Dharma is imperishable, a man should never renounce Dharma out of lust, fear, greed, or even to save his life. Pleasure or pain, however, is perishable; the soul is immortal, while the body is mortal.

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यद्वि गच्छति ॥३॥ —मनु० [८।१७]
ēka ēva suhṛddharma nidhane'pyanuyāti yaḥ ।
śarīreṇa samam nāśam sarvamanyarddhi gachchhati ॥3॥

[Meaning] There is only one true friend that remains with us after death. All others abandon us as soon as death claims us.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥४॥
—मुण्डकोपनिषद् [३।१।६]
satyameva jayate nānṛtam satyena panthā vitato devayānaḥ ।
*yenā'kramantyr̥ṣayo hyāptakāmā yatra tatsatyasya paramam
nidhānam ॥*

[Meaning] Truth is what conquers, not falsehood. Only the path of truth has been followed by learned and pious individuals. It is by walking this path that the great sages with noble desires have reached the ultimate heights of truth.

न हि सत्यात्परो धर्मो नानृतात्पातकं परम् ।
नहि सत्यात्परं ज्ञानं तस्मात्सत्यं समाचरेत् ॥५॥

—उपनिषद् ॥ [तुलना—मनु० ८।१२]

*na hi satyātparo dharmo nāṇṛtātpātakam param ।
nāhi satyātparam jñānam tasmātsatyam samācharet ॥5 ॥*

[Meaning] Indeed, no dharma is greater than truth, and no pāpa (evil) is graver than falsehood. There is no knowledge that surpasses truth; thus, a person should always adhere to the truth.

It is vital for each person to engage with the profound meanings of the verses penned by these remarkable figures.

I will now provide a concise overview of the key topics I am considering, each of which is explored in depth in the respective chapters of this book. The first among them is—

1. God

God, known by names such as Brahman and Paramātmān, is characterized by the qualities of Sachchidānanda, etc. He embodies holy attributes, actions, and nature. He is omniscient, formless, omnipresent, unborn, infinite, omnipotent, compassionate, just, and the creator, sustainer, and destroyer of all existence. He grants rewards to all souls based on their karmas, adhering to true justice. I believe in that God.

2. Veda, Brāhmaṇa, Aṅga, Upāṅga

I regard the mantra portion of the four Vedas as the God-inspired Saṁhitā, which contains the principles of Vidyā (knowledge of Brahman and creation) and Dharma (laws of creation and sustenance of universe and life) that are inherently self-evident. This means they do not require any additional texts to validate their truths. Just as the sun or lamp is a self-illuminator and illuminates the earth and other objects. I also affirm the Brāhmaṇas of the four

Vedas, alongside the six Aṅgas (Śikṣa, Kalpa, Jyotiṣa, Vyākaraṇa, Nirukta and Chhanda) the six Upaṅgas (Yoga, Sāṅkhya, Nyāya, Vaiśeṣika, Mimāṃsā, Vedānta), the four Upavedas, and the 1,127 recensions of the Vedas. These texts, created by Brahmā and other Mahārṣis, serve as explanations of the Vedas. I hold them as an authority.

3. Dharma, Adharma

I believe impartial justice that aligns with the Vedas and principles, such as the commandments of God and truthful speech, is 'dharma.' Conversely, actions that contradict the Vedas, such as unjust behavior, false speech, and other disobedience to God's commands, I classify as 'adharma.'

4. Jīva (Soul)

I perceive 'soul' as the eternal, endowed with limited knowledge, characterized by desire, hate, pleasure, pain, knowledge.

5. Relation between God and Soul

God and the soul are distinct entities with different attributes and characteristics. However, they are inseparable and related to one another, much like the relationship between a pervader and the pervaded. They share certain characteristics in common.

Just as a material object is always separate from the space it occupies—never identical to that space—so too are God and the soul in relation to each other. Their relationship can be compared to that of a father and son, where one pervades and the other is pervaded.

6. Eternal Entities

There are three 'beginningless entities': God, the soul, and Prakṛti. Prakṛti is the material cause of the world. These entities are also referred to as eternal. The qualities, actions, and nature of these eternal entities are likewise

eternal.

7. Dravya (substance, Guṇa (properties), Karma (motion)

Dravya (substance), Guṇa (properties), and Karma (motion) exist eternally in the process of creation. These elements emerge from the combination of atoms and cease to exist upon their separation. However, the force that initiates the first combination of atoms is inherently present within them. This inherent force allows for the continuation of further combinations and separations of atoms. Thus, these three elements are perpetually created throughout the cycle of creation.

8. Creation

Creation is the result of intelligently combining different substances in the right proportions and order to form various shapes.

9. Objective of Creation

The purpose of creation is to showcase God's qualities, actions, and nature effectively. When someone was asked what eyes are for, the answer was to see. Similarly, God's success in creating the world is evidenced by the act of creation itself and by allowing living beings to experience the appropriate outcomes of their actions.

10. Creator of Creation

“Creation implies a creator.” This creator is the God mentioned above. A glance at creation reveals that inanimate matter cannot independently transform into seeds and other forms; this demonstrates that it must have a creator.

11. Bondage

"Bondage" arises from various causes, primarily

ignorance and other factors. Evil actions, worshipping anything other than God, and ignorance all lead to suffering. This is why it is referred to as "bondage," something undesirable that one must endure.

12. Mukti (Liberation)

'Mukti' (Liberation) refers to the state of being free from all sorrows, enabling one to roam freely within the omnipresent God and His creation. In this state, one can enjoy the bliss of liberation until the designated time, after which one returns to the world again.

13. Means of Liberation

The means of liberation encompasses worshipping God through practices such as yoga, engaging in rituals of dharma, attaining knowledge through celibacy, associating with enlightened scholars, cultivating proper understanding, fostering positive thoughts, and pursuing dharma, artha, kāma, and mokṣa.

14. Artha and Anartha

‘Artha’ is what is obtained through Dharma, while what is obtained by Adharma is called ‘Anartha.’

15. Kāma

Kāma is what is attained through the Dharma and Artha.

16. Varṇāśrama

I believe in the concept of 'Varṇāśrama,' which is grounded in the qualities and actions of individuals.

17. Ruler

A 'Ruler' is characterized by virtuous qualities, actions, and nature. He is an impartial servant of justice, treating the people as a father would his sons, and continually

striving to enhance their welfare and happiness.

18. People

The term 'Prajā' refers to people who embody pure virtues, perform righteous deeds, and possess noble character while practicing impartial justice, desiring progress for both the ruler and people, treating the king as a son, and exhibiting no rebellion.

19. Just

I consider him to be 'just' who always seeks truth and rejects falsehood, removes the injustice, and promotes and desires the happiness of everyone like his own soul.

20. Deva, Asura, Rākṣāsa and Piśācha

I consider the learned as 'Deva,' the unlearned as 'Asura,' the evil doers as 'Rakṣasas,' and the immoral as 'Piśācha.'

21. Devapujā (Worship of gods)

Honoring scholars, mothers, fathers, teachers, visiting Vedic scholars, and Sainnyāsīs, just kings, righteous individuals, chaste women, and chaste husbands is referred to as 'deva-pooja.' The opposite of this is called Adevapujā (worship of non-gods). These revered figures are to be respected and worshipped, while I believe that murtis made of stone and any other idols except these embodied respectable figures mentioned above are not worthy of worship.

22. Sikṣā (Education)

Education is that which enhances knowledge, civilization, the tendency to dharma, and self-control while eliminating shortcomings such as Avidyā (false knowledge).

23. Purāṇa

I consider the Purāṇas, such as the Aitareya and other Brāhmaṇa texts authored by Brahmā and others, as significant works that encompass history, Kalpas, Gāthas, and Nārāśaṁsī, rather than being limited to the Bhagavatas and similar texts.

24. Tīrtha

The 'Tīrtha' that helps one cross the ocean of suffering includes truthful speech, knowledge, Satsaṅga (the company of good persons), the practice of yoga following yamas (social discipline) and niyamas (self-discipline), and auspicious deeds such as attaining dharma, artha, kāma, and mokṣa, acquiring knowledge and performing charities. I consider these as Tīrtha, rather than other bodies of water.

25. What is superior – Destiny or Effort?

“Efforts are more significant than destiny” because effort enhances destiny. Improvement of efforts improves destiny, while a decline in efforts causes a decline in destiny. Thus, effort takes precedence over destiny.

26. The difference between Admirable and Condemnable

I believe that it is admirable for a person to empathize with others in happiness, sorrow, loss, and gain as they would with themselves. Conversely, it is condemnable to do otherwise.

27. Sanskāra

‘Sanskāra’ means that which transforms the body, mind, and soul. There are sixteen types of Sanskāras, starting from [Niṣeka] Impregnation and ending with [Śamaśāna] Crimination. I consider this a duty, and nothing

should be done for the dead after cremation.

28. Yajña

The term 'Yajña' refers to a practice that involves extending hospitality towards scholars, the development of proper technology, chemical and material sciences, and the sharing good qualities like knowledge and Agnihotra, to purify the air, rain, water, and herbs, ultimately promoting happiness for all living beings. I consider this practice to be the best.

29. Difference between Arya and Dasyu

Just as 'Arya' is regarded as noble and 'Dasyu' is viewed as wicked, I hold a similar belief.

30. Āryāvartta

The region known as 'Āryāvartta' derives its name from the Aryans, who have inhabited it since the dawn of creation. Its boundaries are defined by the Himalayas to the north, the Vindhya Range to the south, Attock to the west, and the Brahmaputra River to the east. The area enclosed by these four geographic features is referred to as 'Āryāvartta,' and the people who have lived there throughout history are called Aryas.

31. Āchārya

The esteemed teacher of the Vedas, along with their Aṅgas and Upāṅgas, one who embraces the truth and steadfastly rejects falsehood, is revered as an 'Āchārya.

32. Disciple

The disciple is virtuous, capable of receiving true education, eager to acquire knowledge, and is a well-wisher of the Āchārya.

33. Guru

Mother, father. The one who helps a person accept the

truth and discard falsehood is also called a 'Guru.'

34. Purohita (Priest)

The priest is the one who is a well-wisher of the host and gives true teachings.

35. Upādhyāya

Upādhyāya is one who teaches one portion of the Veda or its Āṅgas (parts).

36. Etiquette Worthy of a Learned

Etiquette worthy of a Learned is the acquisition of knowledge by following the principles of dharma and celibacy. It involves determining the truth based on direct perception and other evidence, embracing the truth, and rejecting falsehood. The person who embodies these values is referred to as a 'Śiṣṭa' (learned).

37. How many Evidence?

I believe in the eight kinds of evidence starting with direct perception (cognition).

38. Āpta

'Aapt' refers to one who speaks truth, is virtuous, and strives for the happiness of all.

39. Test

There are five types of 'tests' to determine truth and falsehood. The first test examines God's qualities, actions, nature, and knowledge of the Vedas. The second test involves the eight kinds of evidence starting from direct perception. The third test focuses on the processes of creation. The fourth test is based on the behavior of Āptas. Finally, the fifth test assesses the purity of one's soul and knowledge. One should use these five tests to discern truth from falsehood, accepting what is true and rejecting what

is false.

40. Propakāra

Praopakāra is that which helps all human beings rid themselves of their evil deeds and sorrows while enhancing their good conduct and happiness. This embodies the principle of “Live and help others live.”

41. Is the Soul independent or Dependant?

‘Independent, Dependent’- Just as an embodied soul is independent in its actions, it is dependent on God’s system for reaping the fruits of those actions. Similarly, God is independent in carrying out His virtuous work.

42. Svarga (Heaven)

Heaven refers to a state of spiritual bliss and attainment of its means.

43. Naraka (Hell)

Hell refers to a particular suffering one endures in the lower species and the attainment of its means.

44. Birth

Birth is the appearance of the soul in the body. I believe there are three types of birth—previous, current, and future.

45. Death

The union of the soul with bodies is referred to as 'birth,' while separation is known as 'death.'

46. Marriage

Marriage is taking someone's hand willingly, lawfully,

and publicly.

47. Niyoga (surrogacy through artificial or natural insemination)

Niyoga—In the event of separation due to circumstances such as the husband's death or incurable conditions like impotence, a woman or man may, in an emergency, engage a person of equal varṇa (sanskāras) or a better Sanskāras (varṇa) for donating sperm (in case of women) or surrogacy (in case of men) or to have children.

NB: Here it may be clarified that the practice of Niyoga was sanctioned in Vedas and other Śāstras. Niyoga was exercised by 1. Artificial stimulation of female ovum or male sperm for reproduction. 2. Artificial or natural insemination by a sperm or ovum donor. Artificial or natural insemination is the deliberate introduction of sperm into a female for sexual reproduction if a man or woman wishes to bear or beget a child in the absence of his or her married partner or if his or her partner is infertile. Natural insemination was performed by a sperm donor ejaculating within a fertile female's reproductive tract during sexual intercourse. Natural insemination is always a type of in vivo fertilization. Artificial insemination, on the other hand, was performed by the introduction of sperm of a sperm donor into the reproductive tract of a fertile female by means other than sexual intercourse. This process is also a type of in vivo fertilization. But if the female happened to be infertile or suffered from a genetic disorder, her mature eggs were collected and fertilized by the sperm of a sperm donor outside the uterus, a technique called in vitro fertilization. The embryos were also developed in vitro and the baby was born out of an urn (tube) and not from the womb of the mother. Here it may also be pointed out that only the diseased or infertile partner's younger or elder brother

often called devara or one of the cousins from his six pedigrees was allowed to donate sperm for artificial or natural insemination.

48. Appreciation

Stuti involves appreciating, listening to, and learning about qualities. Its reward is love and faith in the person or object to whom those qualities are attributed.

49. Prayer

Prayer—To pray to God for knowledge and understanding that one receives from God after developing one's qualifications to receive it. Its result is humility and other virtues.

50. Meditation

Just as God's qualities, actions, and nature are pure, we should also strive for purity within ourselves. By recognizing that God is omnipresent and resides within us, we draw closer to Him and He is near to us. This understanding, achieved through yoga, is known as Upāsanā. Such realization fosters the advancement of knowledge and personal growth.

51. Saguṇa and Nirguṇa—Prayer, Praise and Meditation

'Saguṇa-Nirguṇa-Stuti-Prārthanā-Upāsanā' refers to a way of praising God. This involves acknowledging God as being endowed with all positive qualities (Saguṇa) while also recognizing that He transcends those qualities that are not possessed by Him (Nirguṇa). The act of praying to God to embody good qualities and seeking His assistance to eliminate any flaws is referred to as the Saguṇa-Nirguṇa prayer. On the other hand, considering God to be free of all defects and filled with all virtues while surrendering one's soul to Him and His divine commands, is known as

Nirguṇa-Saguṇa Upāsanā (worship).

These principles have been briefly outlined here. Their detailed explanations are provided in each chapter of 'Satyarth Prakash' and in texts like the *Ṛgvedādibhāṣya-Bhūmikā*. Essentially, I accept what is universally respected; for example, I believe that speaking the truth is good while lying is bad.

I dislike the conflicts that arise from differing opinions, as these viewpoints often lead to misunderstandings and animosity among people. My goal is to eliminate these conflicts, promote the complete truth, unify opinions, foster love and understanding among individuals, and ultimately bring happiness and benefits to everyone.

With the grace of Almighty God and the support and compassion of my loved ones, I hope that these principles will soon gain popularity in all regions. My intention is that all individuals can easily achieve Dharma, Artha, Kāma, and Mokṣa, leading to lasting prosperity and happiness.

अलमतिविस्तरेण बुद्धिमद्वय्येषु ।

alamativistareṇa buddhimadvaryyeṣu ।

For insightful individuals, the principle of "less is more" holds immense power and effectiveness.

ओ३म् शन्नो मित्रः शं वरुणः शन्नो भवत्वय्य मा ।

शन्नइन्द्रो बृहस्पतिः शन्नो विष्णुरुक्रमः ।।

*Om śanno mitraḥ śanṁ varuṇaḥ śanno bhavatv ariyamā.
śanna'indro bṛhaspatiḥ śanno viṣṇur-urukramaḥ.*

[Meaning] May you (Om) O God, Who is (Mitra), Friend of all, (Varuṇa) Holiest of all, and (Aryamā) Controller of the Universe, be gracious to us. May you (Indra) O Lord Almighty, (Bṛhaspati) the Lord of the Universe, the Support of all, be gracious to us. May you (Viṣṇu) O Omnipresent and (Urukrama) Omnipotent

Being, be gracious to us.

नमो ब्रह्मणे नमस्ते वायो त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं बहून् वदिष्यामि
ऋतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवतु । अवतु माम् अवतु
वक्तारम् । ओ३म् शान्तिश्शान्तिश्शान्तिः ॥१॥ तैत्तिरीय आरण्यक, 7.1

*namo brahmaṇe namaste vāyo
tvam-eva pratyakṣaṁ brahma vadiṣyāmi
ṛtaṁ vadiṣyāmi satyaṁ vadiṣyāmi
tan-mām-avatu tad-vaktāram-avatu.
avatu mām avatu vaktāram
Om śāntiś śāntiś śāntiḥ*

[Meaning] We salute you O Brahman! (Omnipresent one), O Vāyu! (the most Powerful Supreme Being). You alone are real Omniscient Brahman. I will call You, You alone, as true Brahman. You will as truly have revealed in the Vedas, will I obey and preach. I will be truthful in words, deed and thought. You are my shelter. May You protect me, who speaks nothing but the truth?

Let there be Peace on earth! Let there be Peace in midsphere! Let there be Peace in the celestial sphere!

इति श्रीमत्परमहंसपरिव्राजकाचार्याणां परमविदुषां
श्रीविरजानन्दसरस्वतीस्वामिनां शिष्येण श्रीमद्दयानन्दसरस्वतीस्वामिना विरचितः
स्वमन्तव्यामन्तव्यसिद्धान्तसमन्वितः
*iti śrīmatparamahansa-parivrajakāchāryāṇāṁ paramaviduṣāṁ
śrīvirajānandasarasvatīsvāmināṁ śīṣyeṇa
śrīmaddayānandasarasvatīsvāminā virachitaḥ
svamantavyāmantavyasiddhāntasamanvitaḥ*

Here ends the declaration of beliefs and non-beliefs composed by Śrīmad Dayanand Saraswati Swami, the disciple of High profile scholar Śrī Virjanand Saraswati Swami, the Paramahansa Parivrajakāchārya.

सुप्रमाणयुक्तः सुभाषाविभूषितः
सत्यार्थप्रकाशोऽयं ग्रन्थः सम्पूर्तिमगमत् ॥
supramāṇayuktaḥ subhāṣāvibhūṣitaḥ

satyārthaparakāśo'yaṁ granthaḥ sampūrtimagamat ॥

Concluding with compelling evidence and written in beautiful language, the text of Satyārtha Prakash reaches its end.