

Earth Mother, whatever is in the midst of your ‘person’, whatever is at the centre of your ‘person’, and whatever is your gift for us from the cloud and the sky, our father, and whatever is the nutriments and energy from you, establish us therein, make us strong and pure.

With all our diversity, we live as a family under one roof on the same one floor:

जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् ।  
सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ ४५ ॥  
*Janam bibhrati bahudha vivācasam nānādharmaṇaṃ pṛthivī yathaukasam. Sahasraṃ dhārā draviṇasya me duhāṃ dhruveva dhenurana-*  
*pasphurantī. (Ath. 12, 1, 45)*

Meaning: Bearing and sustaining many people speaking many different languages and observing different forms of Dharma and karma in life, conduct and profession in many different ways, as a family living in the same one home, under the same one roof, may the wide and varied Earth Mother, constant, firm and undisturbed, give us a thousand showers and streams of wealth like the mother cow profusely giving streams of milk steadily, continuously and patiently.

And we all, nations and peoples of the world, together, contribute our share of homage (taxes and all other positive contributions) to the Earth Mother so that she may maintain and sustain us all not only for now but for generations happy at peace and flourishing, all:

उपस्थास्ते अनमीवा अयक्ष्मा अस्मभ्यं सन्तु पृथिवि प्रसूताः । दीर्घं  
न आयुः प्रतिबुध्यमाना वयं तुभ्यं बलिहृतः स्याम ॥ ६२ ॥  
*Upasthāste anamīvā ayakṣmā asmabhyaṃ santu pṛthivi prasūtāḥ. Dīrgham na āyuh prati-*  
*budhyamānā vyaṃ tubhyaṃ balihṛtaḥ syāma.*  
(Ath. 12, 1, 62)

Meaning: Earth Mother, may your wondrous abodes of love and fertility, creativity and motherly care for generations, born, reborn, and developed, be free from negativities and cancerous diseases. Let our life be long and healthy to the full, and let us all, your children, be awakened and enlightened, may we all be homage bearers with reverence and gratitude to you.

In such a world of unity, humanity and familial fraternity, with all our professional and cultural diversity, the individual is for all and all are for the individual.

Diversity is natural, unity is divine. Diversity is external in manners and culture, unity is internal and essential in nature and spirit. No two faces are alike, but every person is human the same way. We are one at the root, different at the branch and the leaf. Veda asserts the unity of the humanity of us all, because humanity is our identity. Therefore it prescribes the one unity mantra: Manur bhava, be human. Once we know and realize this, we become one family, one community, one nation, one race, because we are one species in nature, children of one God and of one Mother Nature whose quintessence for us here is the earth. While the command for the individual is Manur bhava, Be human, for the society it is: Move together, speak together, and be enlightened and one at heart, knowing one another's mind and heart. (Rg. 10, 191, 2). The question of rights and duties integrated, and of individual freedom and social law is to be decided by the people themselves according to time and place but within the framework of the universal law (Dharma), the law of nature, on grounds of reason without violence to the voice of conscience.

“One for all and all for one,” this is the Yajnic description of the individual and society. Both the individual and the society as social personality are

created with the divine purpose of Yajna (unity, creativity, generosity, brilliance, peace and progress). Both are vested with commitment to Yajna and protection thereby, with essential character, strength and faith, and that is their foundation (Ath. 12, 5, 3). Thereby they achieve virility and vigor shining with lustre strength, courage and forbearance, beauty and grace, intelligence and ready wit (ibid, 7), created, stabilized and beatific in hard work, relentless discipline, austerity, knowledge, righteousness, wealth, respect for Law, honour and reputation for greatness (ibid, 1). The Brahmanas are learned, the Kshatrias are brave and alert, the Vaishyas are creative and productive, the ancillary services are industrious, and the services of all are sincere, all of them enjoying the recognition, honour and comfortable prosperity due to one and all. All enjoy good health and full age, good personality, name and fame, energy and smartness, efficient senses and balanced mind. The country abounds in food, water, fruits, vegetables, and the people as well as animals enjoy full security and peace with justice for all (ibid, 8-10).

Yajna means social dynamics in extension of nature's dynamics, with the human intelligential

inputs. In fact, the Divine presence Itself is the beginning and end of the Yajanic cycle: From Brahma, through cosmic yajna, vibrates the Veda, from Veda springs the karma, Yajna, from Karma Yajna follows rain, from rain grows food, food sustains life including man and others, and then man performs Yajna for both life and nature, and thereby man continues the Yajnic cycle. (Gita 3, 14-15). The Gita continues: One who does not join this cycle and does not perform Yajnic karma for the system, human as well as natural, lives in vain, sinfully (3, 16).

### **Man and Nature:**

Nature is sacred. It is the Mother of life in existence. Addressing the Earth, Atharvaveda (12, 1, 12) says: “The Earth is my Mother, I am a child of the Earth’s. The cloud is the Father.” The Earth and the cloud are physical versions of the all-pervasive divine presence of God and His creative power Prakrti, i.e., Nature. Nature is and It has the inherent creative power of God, in-vested.

Nature is not dead. Nor is it indifferent, nor cruel. Inspired with divine presence and working as the divine law of Rtam, It is a living, breathing, organismic system, self-organising according to the

Immanent will of God. The Veda says (Yaj. 31, 2): All that has been, all that is, all that will ever be, all that grows through the process of consumption and production and thus evolves, all that is Purusha, a mighty living Being. “Even science has come to realize and believe that the environment is not only alive but also mindful, like ourselves” (Fritjof Capra, The Turning Point, p. 291, Quoted by Dayananda Bhargava in Veda Vijnana Vithika, Rajasthani Granthagar, Jodhpur, 1996, p.8). Nature is no longer red in tooth and claw. It is living and compassionate just as a mother with showers of light and rain, food and energy with pranic vitality, beauty and glory, all expressing the sublimity of God.

So Nature is sacred. It must be loved, honoured, revered with the sanctity of worship. We have already the sage’s precept and the injunction: Matrdevobhava, respect the mother as a goddess. She is a mighty mother: Nature Mother is the light of heaven, inviolable. She is the middle regions of winds and rains, inviolable. She is the earth, inviolable. She is the mother, the father, the senior, inviolable. All the humans are her children, inviolable. All that has been born, all that is to be born is a gift of the Mother, inviolable. The Mother must not be violated, polluted,

desecrated (Rg. 1, 89, 10). Man must not commit the sin of Mother Nature's desecration, the sin which we do commit out of ignorance, greed and desire, and even out of our pride of knowledge and power for more and more power to conquer nature and enjoy life in violation of her laws. Hence the prayer (Rg. 1, 24, 15):

उदुत्तमं वरुण पाशमस्मदवाधुमं वि मध्यमं श्रथाय ।

अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ १५ ॥

*Uduttamaṁ varuṇa pāśamasmadavādhamam vi madhyamaṁ śrathāya. Athā vayamāditya vrate tavānāgaso aditaye syāma.*

O Varuna, Lord All-embracing, protective as the supreme umbrella of life, loosen our highest, middling and lowest snares of our own making, created out of pride of learning and power, greed and desire, and remove the darkness of the lowest degree of ignorance, so that free from sin and evil, abiding in your laws of Rtam, we may deserve the love and graces of Mother Aditi, Nature, Divinity incarnate Inviolable.

Nature's power is tremendous. We cannot imagine the power of the sun. So intense is the heat that it can destroy the earth in no time. So, just as a

mother protects the child with the hem of her Sari against the sun, Nature herself protects the earth and her children with a cover against the damage by the sun's excessive heat. Says Rgveda (1, 33, 8): The fighting forces of the sun, beautified by the golden jewels of light by the sun, messengers of peace and joy for the earth, do not break the protective cover of the earth, nor do they violate the purpose of the sun, and by virtue of the same sun they serve and glorify Indra, Lord Omnipotent, ruler protector of the earth and her children.

Therefore, the Veda precribes peace and harmony between Nature and her children, because the children need protection against the dangers of their own freedom of choice (Yaj. 36, 17):

द्यौः शान्तिरन्तरिक्षः शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः  
शान्तिः। वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः  
सर्वःशान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि॥१७॥

*Dyauḥ śāntirantarikṣaṁ śantiḥ pṛthivī śāntir-  
āpaḥ śāntirośadhayaḥ śantiḥ. Vanaspatayaḥ  
śāntirviśve devāḥ śāntirbrahma śantiḥ sarvaṁ  
śantiḥ śāntireva śantiḥ sāmā śāntiredhi.*

May the heavens, regions of light, be at peace and bring us peace! Let there be peace in the skies and may the skies shower us with peace! May there be peace on earth and may the earth bring us peace. May the waters be at peace and bring us peace. May there be peace with the herbs and the herbs bring us peace. May there be peace with the trees and forests and may they bring us peace. May there be peace with the divinities of nature and humanity and may they bring us peace. May the Great Lord of the universe bless us with peace and may the Veda inspire us with peace. May all existence be at peace and may peace come from all to all. May there be peace, only peace and universal peace for all. May that heavenly peace come and bless me. May it bless all.

We must not violate Nature. We must not violate peace. We must not violate Dharma. Nature, peace, Dharma, these are all one. Dharma, preserved, maintained and observed strictly both at personal and social level preserves, protects and promotes one and all. Desecrated, violated and flouted, it destroys one and all. The dynamics of Nature and the dynamics of Dharma are one, ever alert, ever in time with us. Violated, they feel wounded and we suffer the consequences.

Dharma, peace, freedom from fear and want anywhere for everyone, this is happiness. Violation brings unhappiness, fear, terror, destruction. With our progress and power, fear has increased and terror paralyses. We need serious introspection, courage of the conviction, and the boldness for hard realization and decisions, and with all these, God helps. There is wisdom in the dictum: God helps those who help themselves.

### **Man and God:**

God never forsakes man, even though man may forsake Him. Here is a folk tale a friend told me: Once Lord God and the Prophet were having a stroll somewhere in Heaven. The Lord showed the Prophet a man who was committing a heinous act of sin. “How would you deal with him?”. The Lord asked him. “Subject him to the worst torture worse than death until he dies,” the Prophet replied with hate and anger for the sinner. “So you would throw him out of your world? Tell me, where shall I throw him out of my world?” God never forsakes any one. God is compassionate while, at the same time, the Law of karma is at work within the dispensation of Nature.

The highest act for man is an act of compassion, and the highest achievement is Grace.

God accepts everyone the way one is. He accepts human service and prayer the way it is offered, directly without any interceding agency. Lord Krishna, Gita persona, tells Arjuna: All people approach me the way they do, the same way I accept them. They reach their goal the way they pursue (Gita, 4, 11).

God abides at the heart of every one, at the heart of Nature too. He creates countless forms of existence from the same one cause Prakṛti, the substratum of everything. The way to realize God is to know God and experience Him abiding within and everywhere. There is Happiness, abiding and eternal (Katha, 2, 2, 12), who see Him in everything and see everything in Him (Yaj. 40, 6). Such people never suffer self delusion. So the essence of Dharma is: Be man, develop your faculties, follow Truth, love Truth, Beauty and Goodness, do your duty to family, nation and humanity, follow Nature, Veda, the sages, Reason and the voice of conscience, be grateful, live well without self-delusion and leave the world better than you found it, and the freedom is yours by divine Grace, assured.

Never forget God who is present in every particle of this dynamic universe. Everything belongs to Him, life and all that we have in life is God's gift of love. Live, love and enjoy life as a gift conscientiously:

इशा वास्यमिदं सर्वं यत्किञ्च जगत्या जगत्।

तेन त्यक्तेन भुञ्जीथा मा गधः कस्य स्विद्धनम्॥१॥

*Īśā vāsyamidaṁ sarvaṁ yatkiñ ca jagatyām jagat. Tena tyaktena bhujñīthā mā gṛdhaḥ kasya sviddhanam. (Yaj. 40, 1)*

All that there is, moving in this dynamic universe, is pervaded by Lord and Master of it. Therefore enjoy your share of life's gifts with detachment, as gifts given by God. Covet not, who does the wealth belong to? To none except to the Lord.

With detachment from this and commitment to That, live to do your duty to Him and His system of life: That is the only way of the freedom of life and choice of action. No other, no other, unless you want to love the shackles again.

Better know your position in life, be active therein freely, maintaining your relationship with all others positively, creatively, Yajnically, and pray:

स्वस्ति पन्थामनु चरेम सूर्याचन्द्रमसाविव ।

पुनर्ददताघ्नता जानता सं गमेमहि ॥ १५ ॥

*Svasti panthāmanu carema sūryācandrama-sāviva. Punardadatāghnatā jānatā sam game-mahi. (Rg. 5, 51, 15)*

Let us follow the path of the Good together like the sun, the earth and the moon together in peace, giving, not hurting, knowing all and ourselves, moving on together in unison.

### **Srshti Vidya (Creative Evolution)**

‘Creation’ has been a controversial subject specially after the publication of Charles Darwin’s Origin of the Species (1859). The controversy has been between the creationists and the evolutionists. The creationists in the western world have been the Christians who believe that God created the heaven and the earth and water and vegetation, and beasts and birds and man in six days, and then He rested on the seventh day (Holy Bible, 1, 1-31; 2, 1-3).

The evolutionists hold that creation started with the Big Bang and the physical, biological and the living world evolved slowly over millions and billions of years. Being scientists they bring in no divine agency such as God, because, they say, the world evolved in nature according to the laws inbuilt with Nature. And for proof they do not go beyond observation and reason.

In the Vedas, there is no conflict, no controversy, between creation and evolution. Swami Dayananda has devoted one full chapter in Satyarth Prakash, and one chapter in Rgvedadi Bhasya Bhumika to creation, “Srshti Vidya”, saying, on the basis of Surya Siddhanta and the Vedas, that the creation of humanity on earth took place about two billion years ago, and the age of human creation, is going to be four billion and three hundred twenty million years on earth. Reference many be made to Satyarth Prakash and Rgvedadi Bhashya Bhumika, chapter “Srshti Vidya”. The Vedas and the Vedic tradition followed in the Brahmana works, and the Upanishads pursue the creation process of the world. Thereby we learn that the process was evolutionary. It was neither sudden nor exclusively natural, without a self-conscious, all powerful, Divine creative Spirit.

With a vibration of intention the Spirit caused the creative process to start according to the law of evolution in-vested with the process itself.

This Vedic vision of creation comprehends the concept of creation as well as the process of self-contained evolution with the immanent divine Presence of the Spirit coeval with Nature, and this is the real great heritage of the people who subscribe to and profess the Sanatan Dharma of which the fountain head is Veda.

‘Creation’ in the Vedic context, thus, means Srshti, and this creation can take any time, depending on who is creating and what is being created. For example, if you are writing a poem of four lines (a rubai), you may write it in a few minutes. But if you are writing a poem such as Mahabharata, or Shri Aurobuido’s Savitri; you may take years. And if you are creating monuments of Bhakti such as the Ajanta and Ellora caves or a temple such as St. Peter’s Basilica, you may take many more years. All works of great art are works of creation which like Milton’s Paradise Lost evolve from the mind and grow over years. The world is a glorious work of God, the Omniscient Poet who conceives the plan in a split moment and lets it grow with Nature, allowing

Mother Nature her own time according to her own inherited Law with the materials which she manages from Zero to maturity of perfection unto Infinity.

One thing to remember: The artist in this grand universal ‘poem’ is not an outsider like a potter working on the clay. The artist is in the poem itself, not ‘contained’, mind you, but present, present within and also outside, because the Lord is both immanent and transcendent, the ‘poem’ is in Him, He being greater, as well as beyond the poem.

The creation started at the Zero Hour which is conceived in apprehension in the Nasadiya Sukta of (Rg. 10, 129, 1).

नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत् ।  
किमावरीवः कुह कस्य शर्मन्नम्भः किमासीद्गहनं गभीरम् ॥ १ ॥  
*Nāsadāsīnno sadāsīt tadānīm nāsīdrajo no  
vyomā paro yat. Kimāvarīvaḥ kuha kasya  
śarmann-ambhaḥ kimāsīd-gahanam gabhīram.*

It was the Zero Hour of the Zero State: It was neither asat nor sat, neither existence nor non-existence then (at the Zero Hour), nothing tangible, neither particles, nor sky, nor space, nor anything beyond. What form? What content? None, Where?

What purpose? For whom? What mist? What darkness deeper than the deep? None. Nothing and yet not nothing.

It was the Zero state beyond our imagination of existence or non-existence after the completion of one cycle of creation and before the beginning of the next cycle, like the Zero hour between two dates. That is a state intangible and inexplicable, beyond thought and language, because thought and language too terminate into the intangible and inexplicable silence of Pralaya on the completion of the existential cycle, and both thought and language come into existence with/after the creation of existence. The Zero Hour exists and yet it does not, it does not and yet it does, that's the mystery of it.

The Nasadiya Sukta presents a high state of meditation, a state of Zero upon one, in the eternal hour of Infinity in the womb of Infinity, self-brooding on the Zero or the one upon the Zero.)

न मृत्युरासीदमृतं न तर्हि न रात्र्या अहं आसीत्प्रकेतः । आनीदवातं  
स्वधया तदेकं तस्माद्भ्रान्यन्न परः किं चनास ॥ २ ॥  
*Na mṛtyurāsidamṛtam na tarhi na rātryā ahna  
āsīt praketaḥ. Ānīdavātam svadhayā tadekam*

*tasmāddhānyanna paraḥ kiṁ canāsa.* (Rg. 10, 129, 2)

There was then neither death nor death-lessness of immortality, neither night nor day (as we know the night and day), no sign of either. There was only That, the one self-existent Eternal Brahma, breathing without the breath of air, the sole one, One with Its own potential of Prakṛti. Any other, apart or beyond That one, there was none whatsoever. (The potential, Shakti, and Shaktiman, the Master, was One. Shakti was implicit, not explicit.) (Rg. 10, 129, 3)

तम आसीत्तमसा गूळहमग्रेऽ प्रकेतं सलिलं सर्वमा इदम् ।

तुच्छेनाभ्वपिहितं यदासीत्तपसस्तन्महिनाजायतैकम् ॥ ३ ॥

*Tama āsīt tamasā gūḷhamagre'praketaṁ  
salilaṁ sarvamā idam. Tucchyenābhvapihitaṁ  
yadāsīt-tapasastanmahinājāyataikam.* (Rg. 10, 129, 3)

There was only dark, darker and deeper than darkness itself. (Darkness is nothing positive, it is the absence of light, again the Zero state). It was something the Unity beyond the reach of Thought and experience beyond this all that now is. That living mystery that then existed covered in something mysterious self-manifests in existence by the exercise

of its own grandeur of potential and power solely by itself. (Rg. 10, 129, 3)

कामस्तदग्रे समवतताधि मनसो रेतः प्रथमं यदासीत्। सतो  
बन्धुमसति निरविन्दन्हृदि प्रतीष्या कवयो मनीषा ॥ ४ ॥

*Kāmastadagre samavartatādhi manaso retaḥ  
prathamam yadāsīt. Sato bandhumasati  
niravin-dan hṛdi pratīṣyā kavayo manīṣā.*  
(Rg. 10, 129, 4)

Then there was love, and desire arose at the heart of Brahma, that was the first, original and ultimate seed of the mind and creation of existence that comes into being. Sages blest with vision, by divine inspiration in the state of meditation, realize the world of existence from the tangible state back upto the intangible state implicit in the seed state of Prakrti subsisting in the divine potential of the Divine Svadha. (Rg. 10, 129, 4)

तिरश्चीनो विततो रश्मिरेषामधः स्विदासीद्दुपरि स्विदासीत्।  
रेताधा आसन्महिमान् आसन्स्वधा अस्तात्प्रयतिः परस्तात् ॥ ५ ॥

*Tiraścīno vitato raśmireṣāmadhaḥ svidāsīd-  
upari svidāsīt. Retadhā āsan mahimāna āsan-  
svadhā avastāt prayatiḥ parastāt.*  
(Rg. 10, 129, 5)

The waves and vibrations of these causal potentials of divine Prakrti extend in time and space all round, up, down and transverse. There were the individual souls also, seedlings great and yearning for emergence into life. In all this process of creation and evolution, expansion and concentration, the divine will is supreme, and the divine potential, Prakrti, and the seeding souls are all subservient and subordinate to the divine will within.

The Rgveda says that in spite of all this divination into the mystery of creation, the mystery remains, ultimately unfathomable. (Rg. 10, 129, 5)

को अद्धा वेद क इह प्र वोचत्कुत आजाता कुत इयं विसृष्टिः।  
अर्वाग्देवा अस्य विसर्जनेनाथाऽ को वेद यत आबभूव ॥ ६ ॥

*Ko addhā veda ka iha pra vocat kuta ājātā kuta  
iyam viśṛṣṭiḥ. Arvāgdevā asya visarjan-enāthā'  
ko veda yata ābabhūva.* (Rg. 10, 129, 6)

Who for certain knows, who here would declare whence and where from this universe has come, from where this variety has emerged? All the devas, visionaries of wisdom and divination, come after the creation and diversification of it. Who of them would then know whence and why all this has come into

existence? Only the Lord knows whence it arises only He can reveal. (Rg. 10, 129, 6)

इयं विसृष्टिर्यत आबभूव यदि वा दधे यदि वा न। यो अस्याध्यक्षः  
परमे व्योमन्त्सो अङ्ग वेदु यदि वा न वेद ॥ ७ ॥

*Iyaṁ visṛṣṭiryata ābabhūva yadi vā dadhe yadi  
vā na. Yo asyādhyakṣaḥ parame vyomantso  
aṅga veda yadi vā na veda.* (Rg. 10, 129, 7)

O dear seeker, whence this multitudinous variety of existence arose, who holds and sustains it if one does, and who doesn't, only He knows who is the Supreme Presiding Power of it somewhere at the highest heavenly level of mystery and in the deepest secret of the heart. Only He knows, if, otherwise, no one else does. (Only He knows as He pervades it, and only He knows if, another does or does not, since He holds it while it subsists in Him in the Zero state of its Pralaya.)

Science at present is grappling with the problem of evolution and, because evolution implies involution also, it is grappling with the problem of the beginning of the evolution. That problem, the beginning that is, it calls the Big Bang. Stephen Hawking in his essay “The Beginning of Time”, available on internet says that the Big Bang happened

some time fifteen billion years ago. Surya Siddhanta, a very significant Sanskrit work on Astronomy and Cosmogony says that such an event happened some 14.3 billion years ago. (See the Surya Siddhanta, tr. Rev. Ebenezer Burgess, Delhi Motital Bamarsi Dass, 1860, Reprint 2005. Ch. 1 and 12) and Ravi Prakash Arya, Srsti Calendar, 2009, published by Indian Foundation for Vedic Science, Rohtak (India).

There are striking similarities between the Nasadiya Sukta of Rgveda and Hawking's essay: Matter (which is Prakrti in the Vedic language) at the time of the Big Bang (which is the creator's 'Tapas' in Vedic language) was a singularity of infinite density (which Sankhya Sutras call Prakrtic equilibrium of Sattva, Rajas and Tamas in the Zero state of infinite tension), and the Big Bang was not an explosion caused by an external agency, it was intrinsic to the (potential) universe, and it was not imposed on it from outside. The Big Bang, that is, was an implosion. The implosion of 'Svadhaya Tadekam', of the Zero state of the creative unity of infinite potential, Zero upon one, became a burst of infinite variety, controlled by the concentrative-expansive law of Rtam working upon the Satyam constancy of Prakrti. We shall take up the Rtam-

Satyam process of creative evolution after we quote the words of Hawking in support of the fact that science is re-discovering the truths, revealed in the Veda nearly two billion years ahead of modern science:

“At this time, that is, at the time of the Big Bang, all the matter in the universe would have been on top of itself. The density would have been infinite. It would have been what is called ‘a singularity’. At a singularity, all the laws of physics would have broken down. This means that the state of the universe, after the Big Bang, will not depend on anything that may have happened before, because the deterministic laws that govern the universe will break down in the Big Bang. The universe will evolve from the Big Bang, completely independently of what it was before. Even the amount of matter in the universe can be different from what it was before the Big Bang, as the Law of Conservation of Matter will break down at the Big Bang.

“Since events before the Big Bang have no observational consequences (there was no one to observe), one may as well cut them out of the theory, and say that time (that is chronological time) began at the Big Bang. Events before the Big Bang are simply

not defined, because there is no way one could measure what happened at them. This kind of beginning to the universe, and of time itself, is very different to the beginnings that had been considered earlier. These (ways of beginnings) had to be imposed on the universe by some external agency. There is no dynamical reason why the motion of bodies in the solar system cannot be extrapolated back in time far beyond four thousand and four B.C., the date for the creation of the universe, according to the Book of Genesis (of the Bible). Thus it would require the direct intervention of God (from the outside), if the universe began at that date. By contrast, the Big Bang is a beginning that is required by the dynamical laws that govern the universe. It is therefore intrinsic to the universe, and is not imposed on it from outside.”

Thus, according to the scientific imagination of thinkers like Hawking and Fritjof Capra, the universe is “a completely self-contained system. It would not be determined by anything outside the physical universe that we observe.” In the words of Veda, the universe is a ‘Purusha’ a complete, real, living, breathing, intelligent, self-organizing, self-conscious system, of which the body is the Prakruti world of integrated matter, energy and mind, and the spirit is

the immanent Parameshvara. While the universe is self-contained yet boundless, the spirit is both immanent and transcendent. We shall take up the Purusha aspect of the universe after a further discussion of the creative evolution of the physical universe: First Rgveda, 10, 190, 1-3: Kama and Tapas and the Big Bang:

ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ।

ततो रात्र्यजायत् ततः समुद्रो अर्णवः ॥ १ ॥

*Rtam ca satyam cābhīddhāt-tapaso'dhyajāyata.*

*Tato rātryajāyata tataḥ samudro arṇavaḥ.*

समुद्रादर्णवादधि संवत्सरो अजायत ।

अहोरात्राणि विदधद्विश्वस्य मिषतो वृशी ॥ २ ॥

*Samudrādarnāvādadhisaṁvatsaro ajāyata.*

*Ahorātrāṇi vidadhadviśvasya miṣato vaśī.*

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवं च पृथिवीं चान्तरिक्षमथो स्वः ॥ ३ ॥

*Sūryācandramasau dhātā yathāpūrvamakalpa-*

*ayat. Divam ca pṛthivīm cā'nrariṣamatho svaḥ.*

By the arduous Tapas, will (and desire) of Divinity, Prakṛti, the equilibrium state of matter, energy and mind (tamas rajas and sattva) manifested into existence in her simultaneous modes of Satyam and Rtam, constant and mutable, under the Eternal

Law. Then arose the Night and Darkness of no positive name (like the incubation age of the new birth as if in the Mother's womb). Then arose the Spatial Ocean of indeterminate particles to form the coming universe.

From the spatial ocean arose the time parameter of existence, and from there ('space and time'), the master of the universe with His will for creation fashioned forth the conceptual days and nights.

The supreme master creator and controller of time and space, matter, mind and motion, planned the virtual sun and moon, the regions of light, the middle regions and the earth as ever before, in earlier cycles of existence, since Eternity.

This is only a conceptual blueprint of the coming events of creative evolution,. It is a version of the contents of the Tapas, will and desire, of Divinity, the silent implosion of the Big Bang caused by the Eternal consciousness at the heart of the mysterious singularity of the scientist's imagination, the Svadha of no dimensions in the Zero State with infinite potential.

The conceptual blueprint arose into the Golden seed, Hiranyagarbha, of the cosmos (Yaj. 13, 4)

हिरण्यगर्भः समवत्तताग भूतस्य जातः पतिरेकऽआसीत्।  
स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम॥४॥  
*Hiranyagarbhaḥ samavarttatāgre bhūtasya  
jātaḥ patireka'āsīt. Sa dādadhāra pṛthivīm  
dyāmutemām kasmai devāya haviṣā vidhema.*

The one Lord of light and creator of lights such as sun and moon, in the beginning, first self-manifested as the Golden Womb of creation, with His Eternal potential of Prakrti. He existed as He ever exists with His consort, Prakrti. He alone was and is the Lord creator and sustainer of all created forms of the universe. He alone holds and sustains the sun and the earth as He holds and sustains the whole universe. We worship the same one Lord with offers of fragrant havi.

The Sankhya philosophy describes the physical and psychic evolutes of Prakrti (1, 61):

*Sattva-rajas-tamasām sāmīyāvasthā prakṛtiḥ,  
Prakṛter-mahān, mahato' hankāraḥ, ahan-  
kārāt panca-tan mātrāni ubhayam indriyam,  
Tanmatrebhyaḥ sthūla bhūtāni.*

The equilibrium state of sattva, rajas and tamas (thought, energy and matter), with tension but without

tensional disturbance is Prakrti. On first disturbance arises mahan (thought), from mahan arises individuality or identity, which is called ahankara, from ahankara arise five subtle elements and both orders of senses, that is, five senses of perception, five senses of volition and the mind, and from the subtle elements arise five gross elements: akasha (space), vayu (wind and electric energy), agni (heat and light), apah (waters), and pṛthivi (earth).

The Upanishads take the evolution forward to the evolution of biological, pranic, vital and human forms: Taittiriya Upanishad says (2, 1):

From the cosmic Soul (through Prakrti) arose akasha (space), from space arose vayu (energy), from vayu arose agni (heat and light), from agni arose apah (waters), from apah arose pṛthivi (earth), from earth arose oshadhis (herbs and trees), from oshadhis arose anna (food), from anna arose retas (vital seed), from retas arose purusha (man and other living beings).

It is common scientific understanding that the evolution of one element from a pre-existing element takes time. It is interesting to note that the creation of elements and life at the end of which arose man is said to have taken six days, according to the Bible. The

story of the Bible is taken over in the Quran, and therein the term 'day' is translated as 'period', in the edition of the Islam International publications Ltd 1994. The translation and the note is quoted below (ch. 7, 55, p. 336):

“7.55: Surely, Your Lord is Allah, who created the heavens and the earth in Six periods” (i.e. Ayyam, ordinarily translated as 'days'. In Sanskrit “ayama”).”

Note 984: 'Ayyam' is the plural of 'Yaum' which denotes time absolutely (1:4); or it may signify an indefinite period, or a stage in the development of a thing. It is not possible to surmise and define the length of this period. It may be “a thousand years” (22, 48), or fifty thousand years” (70, 5). But the word 'Yaum' definitely does not refer here or in any other verse of the Quran as the period of time determined by the rotation of the earth on its axis. God has not disclosed to us the extent of all His days. If some of God's days extend over a thousand years and others over fifty thousand years, there may be still others which extend over millions or billions of years. Science has disclosed the part that it took heavens and the earth millions of years to be evolved into their present shape...thus we cannot definitely determine the length of the six days...All that we can say is that

the creation of the heavens and the earth took six long cycles to become perfect and complete.”

This note certainly reflects the influence of science on Christian and Islamic religious tradition. It could also be said that it reflects the challenging influence of Swami Dayananda's observations on the Bible and the Quran in Satyartha Prakash (Ch. 13-14).

(This reference to the Bible and the Quran has been brought in to suggest a question: Since we are now passing through the seventh manvantara, and Six manvantaras, each of 71 chaturyugis, each of 43,20000 years, are over, could there have been a tradition, now lost perhaps, that the Biblical reference, through the Avesta, was to the six manvantaras of the Indian tradition? In that case, if one manvantaras here is to be taken as one day, its duration according to Surya Siddhanta would be 308448000 years. (Ref. Surya Siddanta, tr Burgess, p.11)

However, now back to the Upanishad: The Vedic tradition does not regard creative evolution as a lifeless affair, it regards creation as a living process. It starts with the Divine Tapas, a living and loving desire to create. Atharvaveda (19, 52, 1) says: In the beginning there was kama, cosmic love and desire to

create. Born of the cosmic Mind, that was the first seed of life and existence. Chhandogyopanishad (6, 2, 1-3), Brhadaranyaka Upanisad (1, 4, 17 and 3), and Aitareyopanishad (1, 2, 1-4) vitalize, in fact humanize, the process of creation from the creation of elements onwards to the creation of man and woman and present it as a living legend:

“Dear seeker, in the beginning, before creation, there was only Atman, the Sole One, by Itself. Moved by love and desire, It brooded within Itself [tapas] and desired: I am one, I shall be many, I shall create a family”:

So he said to Himself: Let me have a consort/partner, so that I may have progeny, perform karma, and let me have, also, wealth so that I may give in charity.

So He self-manifested Prakrti, herself as His Divine Consort.

Moved by love and desire at heart Prakrti said: Let me be many. She created Akasha, for progeny.

Moved by love and desire at heart, Akasha said to Itself: I shall be many so that I may have progeny. Akasha created Vayu, wind and electric energy.

Moved by love and desire at heart, Vayu said to Itself: I shall be many. I must have progeny. So Vayu created Agni, Teja, heat and light for life.

Moved by love and desire at heart, Agni said to Itself: I shall be many. I must grow. I must have progeny. So Agni created the waters, waters for life.

Moved by love and desire at heart, the Waters said to themselves: We shall be many. We must grow far and wide. We must have progeny. They created the earth, Yajnic seat of life. The mother of life forms, it was.

Herbs grew on the earth, fed by the waters of rain, enlivened by the warmth of the sun. The gift of herbs was food. The gift of food was vitality, the seed form of life. The stage was set for the emergence of man.

‘Ayam lokah priyatamo devanam’; says Atharvaveda (5, 30, 17). This earth is dearest of the gods (devas). The earthly world is described as invincible, but man is described in the same verse as destined to die (mrtyave dishtah). However, there is the divine assurance also; Thou shall not die until thy mission on earth is complete: ‘ma pura jaraso mrthah.’

The story of the creation of mortal man is continued in Aitareya Upanishad, chapter 2:

The Devas having been created in the vast space wanted a home where they too could live and enjoy life. Life is sweet for the gods too. They were hungry and thirsty also. Together, they went to the Lord Creator.

“Give us our home, Sire, where we may live, eat and sustain ourselves”, they prayed. ‘Home’ here means ‘body’ in which the spirit sustains itself with the divine powers within. This also implies that the body is something sacred which must not be desecrated by irresponsible style of living. The body must be respected and dedicated to the mission of one’s life.

The Lord brought them the body of a cow. He offered it to the Devas for the home they had desired.

“No Sire, this won’t do. It is not to our purpose”. They declined the offer because their purpose was higher.

The Lord brought them the body of a horse. “Take this”.

“No Lord, not even this. Not to our purpose, this”.

The Lord then brought the human body and offered them. It was a gift, they would love.

“Wonderful”, they rejoiced, “It’s excellently done!”

“Go in then, take your abode to your choice”, the Lord thus blest them.

So they had their choice: Agni became speech and entered the mouth. Vayu became prana, breath, and entered the nostrils. Aditya, the sun, became sight and entered the eyes. Space became sound and entered the ears. Herbs became hair and entered the skin. Chandra, the Moon, became mind and entered the heart. Yama, Death, became apana vayu and entered the navel. Apah, waters, became the vital fluid and entered the genitals.

Thus the elements of existence became the elements of human existence. As the body got vitalized, the spirit too entered, and the Lord too, simultaneously, blest the body and the spirit of man, with Its own presence, a complete human, born in a youthful state of being.

This was the creation of man, a complete organism both male and female, created in the womb of Mother Nature. Brhadaranyakopnishad (1, 4, 3) follows the story further:

Man was complete, male and female together. It did not feel happy, felt bored. That's why no one even now feels happy in loneliness. It desired, yearned, for the second, the other, a mate, (even the Lord had desired a mate, and for that reason Prakrti had come into manifestation). With that desire for a loving mate, the one complete person split into two, male and female as two independent, complete, full persons, made for each other, each the complement of the other. They became united partners in life as the husband-wife couple now are.

Man and woman were two independent, complete, full persons, it has been said. However, they are not complete and independent persons, full they might be, but full as male and as female. The institution of love and marriage implies that neither is complete without the other, and neither is independent of the other.

A Greek myth beautifully describes the loveliness of the human couple's relationship. It says

that the human being in the beginning was one united complete organism, male and female. By some mysterious accident, it got split up and separated. The result is that each now yearns for the other with love and desire. If the two originals meet and join as in marriage, they are happy, being homogeneous. On the other hand, if they are heterogeneous they remain incompatible and unhappy.

In the same vein, Swami Dayananda says, that in the Vedic tradition, the boy and the girl going to get married should be homogeneous in 'guna-karma and svabhava', i.e., they should be agreeable in nature, character and conduct. With marriage, the bride and the bride-groom join as the waters of two streams mix at the confluence and become indistinguishably one. The mind and heart of the two become one. All interests in life become one. The two become one consecrated personality in sacrament. The Vedic injunction is: mavyaushtam, do not separate, stay together. The child is the living symbol of the two in one, inseparable, indistinguishable.

All this story of creation from the self-manifestation of the duo, Purusha and Prakrti, the organic biological diversification and the organismic unification from the start to the human stage is a

living process. At no stage, even at the stage of the creation of specific elements from Akasha to Prthivi, from space to earth, is it a purely physical process. Everything, call it physical, biological or living, is living. Even the elements have been described as living, with love and desire to grow and mix and grow on together in organismic manner. The reason is that the whole is inspired with the cosmic spirit, and that way the whole and every cell and particle of it is living and vibrating with that same one spirit.

Īśā vāsyamidaṃ sarvaṃ (Yaju, 40, 1): This entire dynamic existence is living, with the one vibrant Spirit at the heart of it. It is a living, breathing, intelligent, self-organizing, self-conscious, sovereign system, self-creating, self-growing, self-sustaining, the body of which is the universe and the spirit, One, Eternal, Imperishable God ever awake. This is what the Veda calls the Purusha. In short, the Vedic view is that the universe is not an aggregate of animate and inanimate units, nor is it a structured organization of parts, it is a living being, a *Purusha*, just as a human being is a living purusha.

The Veda studies the concept of purusha at four different levels: the first is ‘Ekarat purusha’, the individual purusha; the next is collective purusha

at the social level, that is samrat purusha; the next is cosmic purusha at the universal level, that is Virat Purusha; and the next is parivrat purusha, all the sanyasins taken together since their personality is universalized beyond the individual, they belong to all and all belong to them. The Supreme Purusha is the Master Ruler of all.

The Vedas study and describe the world of creation as a purusha figuratively in terms of the individual, social and cosmic purusha (Yaj. 31, 1-9):

सहस्रशीषा पुरुषः सहस्राक्षः सहस्रपात्।

स भूमिः सर्वत स्पत्वात्यतिष्ठद्दशाङ्गुलम्॥१॥

*Sahasraśīṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.  
Sa bhūmiṃ sarvata spr̥tva'tyatiṣṭhaddaś-  
āṅgulam.*

Meaning: Cosmic-headed is Purusha, cosmic-eyed, and cosmic-footed—He is the Lord of universal thought and awareness, universally watchful, and universally present in existence. Having creatively evolved the universe, pervading and comprehending it, He transcends this creation of ten constituents (five gross and five subtle elements, five perceptive and five volitional senses, five pranas and mana, buddhi,

citta, ahankara and the jiva, all the three of ten constituents each).

पुरुषऽएवेदःसर्वं यद् भूतं यच्च भाव्यम्।

उतामतत्वस्थेशानो यदन्नेनातिरोहति॥२॥

*Puruṣa'evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvyaṁ. Utāmṛtatvasyeśāno yadannenātirohati.*

Meaning: All that was, all that is, and all that shall be is purusha only. Purusha is all this, and all this is purusha, a living Being. And He that is the Supreme Purusha is the Master of Immortality and of all this mortal world which feeds on food for consumption and grows in evolution in the divine Law of Rtam and Satyam.

एतावानस्य महिमाता ज्यायाँश्च पूरुषः।

पादाऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥३॥

*Etāvānasya mahimāto jyāyāñśca pūruṣaḥ.*

*Pādo' sya viśvā bhūtāni tripādasyāmṛtaṁ divi.*

Meaning: So far so much as the world of time past, present and future is the tangible and imaginable greatness, grandeur and glory of this Purusha. But infinitely greater and more glorious is the Purusha. All the worlds of existence are but the footstool of the Lord, hardly one-fourth, infinitesimally small fraction

of His Being. Three fourth, beyond imagination, exists beyond the world of mortality, in the glorious light of His own Immortality and Eternity.

(For further understanding of this mantra, reference may be made to Mandukyopanisad, 12 which describes the fourth interminable matra of AUM which is infinite and eternal silence, tranquillity beyond the world of expansive manifestation, beyond sense, thought and imagination, pure peace, pure bliss, pure Being, sole One, Self-existent, Satyam, Shivam, Sundaram.)

त्रिपादूर्ध्वं उदत्पुरुषः पादाऽस्यहाभवत्पुनः।

तता विश्वङ् व्यक्रामत्साशनानशनेऽभि॥४॥

*Tripādūrdhva udaitpuruṣaḥ pādo'syehābhavat punaḥ. Tato viṣvaṁ vyakrāmat sāśanānaśane' abhi.*

Meaning: The purusha transcends the world existent in the three-phase time of past, present and future. The immanent phase world of existence evolves and devolves into the purusha again and again. The world of three phases of time and its fourth (silent) dimension, divine immanence, subsists in the purusha. He pervades the animate and the inanimate world sustaining on food or without food.

तता विराडजायत विराजोऽधि पूरुषः।

स जातोऽत्यरिच्यत पश्चाद् भूमिमथा परः ॥५॥

*Tato virāḍajāyata virājo'adhi pūruṣaḥ. Sa jāto' atyaricyata paścād bhūmimatho puraḥ.*

Meaning: From That, then, arose Virat prakrtic model, or blueprint, or the one seed of existence. Sovereign and transcendent over the Virat, still, was the Purusha. He, manifested in the Virat, though He remained apart and transcendent, creating the earth and other bodies of the universe before and after.

तस्माद्यज्ञात्सर्वहुतः सम्भतं पृषदाज्यम्।

पशून्स्तांश्चक्रे वायव्यानारण्या ग्राम्याश्च ये॥६॥

*Tasmād-yajñāt-sarvahutaḥ sambhṛtaṁ pṛṣad-ājyam. Paśūñstānścakre vāyavyānāraṇyā grāmyāśca ye.*

Meaning: From that purusha, adored by all, was received, for all, food, ghrta and delicacies and all other means and materials of life sustenance and promotion. He created all the animals and birds, wild as well as domestic all, living in the forests and in the villages.

तस्माद्यज्ञात्सर्वहुतः सामानि जज्ञिरे।

छन्दाश्सि जज्ञिर तस्माद्यजुस्तस्मादजायत॥७॥

*Tasmād-yajñat sarvahuta'ṛcaḥ sāmāni jajñire.*

*Chandāṁsi jajñire tasmād yajustasmād-ajāyata.*

Meaning: Of that Lord Omniscient Purusha, adored by all, were born the Rks of Rgveda, so were born the songs of Samaveda. From Him arose the Chhandas of Atharvaveda, and from Him arose the hymns of Yajurveda for guidance and application in life and karmic duties for good living.

तस्मादश्वाऽअजायन्त ये के चाभयादतः।

गावा ह जज्ञिरे तस्मात्तस्माज्जाताऽअजावयः॥८॥

*Tasmādaśvā'ajāyanta ye ke cobhayādataḥ. Gāvo ha jajñire tasmāt-tasmājāta ajāvayaḥ.*

Meaning: From Him were born horses and others who have two rows of teeth up and down. Cows were born from Him and from Him were born sheep and goats.

तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः।

तेन देवाऽअयजन्त साध्याऽऋषयश्च ये॥९॥

*Taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātama-grataḥ. Tena devā'ayajanta sādhyā'rṣayaśca ye.*

Meaning: That adorable Lord, Purusha, self-manifested first of all, Devas, brilliant scholars and noble people of generosity, Sadhyas, self-realized sages, and Rshis, seers of divine vision, realized and sanctified on the holy grass of the Yajna Vedi and consecrated in the core of their heart. In that Divine Presence and with the sacred hymns of the Veda, they worshipped Him and carried on the Yajna of creation and development at the human level (Since creative evolution had been accomplished upto the creation of humanity and revelation of the Vedas).

Note: Upto this stage of creative evolution, the creation of humanity has been accomplished. In other words, the Samrat Purusa has evolved, and with that the problem of organization has to be faced.

### **Social Evolution and Organisation**

Brhadaranyaka Upanishad (1, 4, 11-15) gives a wonderful account of social evolution and functional classification of humanity for proper organization, effective self-control, mutual progress and peaceful advancement. A simple translation is here given for the reader's benefit, specially in the current context of class and caste rivalry, competition and even conflict at times in this modern age of democracy, human

rights and duties, and constitutional provisions for the rational as well as irrational demands of the electorate:

In the beginning, in early age, humanity was only one class, one Varna only, and that was Brahmana only.

Being only one Varna, humanity could not make progress (because society requires jobs of various kinds, and law and order in society is a top requirement). Therefore from amongst themselves, i.e., from the Brahmana Varna, they selected and formed another class (Varna), and that was Kshatriya. (They did it on the model of Nature). Of the Devas, the protective and defensive devas are Indra, Varuna, Soma, Rudra, Parjanya, Yama, Death and *Isāna*. (11)

“For this reason, there is no higher duty (karma) than that of the Kshatriya (in the maintenance of law and order). Therefore in any society, when ‘Rajasuya’ yajna is performed for the progress of the Rashtra, the Brahmana honours the Kshatriya (ruler) on the seat of governance. In the Rajasuya, the seat and position of the ruler is higher than the Brahmana's. The Brahmana vests and adores the

honour and glory of the Rashtra in the person of the Kshatriya ruler.”

“So the Brahmana, in reality is the origin of the Kshatriya. Therefore, although the ruler occupies the highest seat in the organization, still, in the end, for the sake of knowledge, enlightenment and peace, the ruler has to depend on the Brahmana, because the Brahmana is the origin of his being (as the mother is the seat of the child’s birth). Therefore, the ruler who dishonours the Brahmana desecrates his own mother. He is a sinner, just as any person is a sinner if he insults a person greater than himself.” (11)

“Even after creating the Kshatriya, the Brahmana Varna (humanity) could not progress further. So they created the Vaishya Varna, again on the modal of Nature. Among the Devas, the Vasus, Rudras, Adityas, Visvedevas, Maruts, all these are Vaishyas.” (12)

“Even after the formation of the Vaishya Varna, the Brahmana (humanity of the three classes) could not further progress. So they organized another Varna, the Shudra. The Shudra is the giver of nourishment, Pusha, the sustainer, food giver. Mother Earth is Pusha, giver of sustenance. It is the Earth that sustains

the entire humanity. Therefore Shudra is the human version of Mother Earth, sustainer and burden bearer, Tapa incarnate for human survival.” (13)

“Even so, with all the four Varnas, the Brahmana, the one humanity, could not sustain itself, could not make progress as one community. They well created and enacted Dharma, law, constitution, a very icon of freedom, felicity and progress in the state of peace and prosperity, for the collective welfare of the entire Brahmana community (humanity as a noble one common class without discrimination). Dharma, law and order in the organization, that is the prime function of the Kshatriya. There is nothing, none, higher than the law, Dharma. Dharma is truth, and truth is Dharma. One who speaks the truth, speaks Dharma, and one who observes Dharma follows Truth. Law and truth, both these are Dharma.” (14)

“Thus the one Brahma Varna is all the four, Brahmana, Kshatriya, Vaishya and Shudra. This one Brahmana abides in Brahmanahood, in Brahma karma, by the performance of Yajna, the fire karma of self-sacrifice for the sake of the community with the observance of Dharma, Law, in the ultimate service of God. By Yajna karma, everyone is a Brahmana, whether otherwise one is a Brahmana by ritual,

Ksatriya by the maintenance of law and order, Vaishya by production and distribution, or a Shudra by service,” (15)

Thus the human community is one community, one class, one humanity, entirely homogeneous. The diversity is only professional. And so far as profession is concerned, internal flexibility and up-down mobility is not only allowed, it is prescribed (Manu, 10, 65). Varna depends not on birth, it depends on merit, education, competence and aptitude. In short, it depends on nature, character and karma in performance.

### Now back to Social evolution:

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन्।

मुखं किमस्यासीत्किं बाहू किम्रू पादाऽउच्येते॥१०॥

*Yatpuruṣam vyadadhuh katidhā vyakalpayan.*

*Mukham kimasyāsīt kiṁ bāhū kimūrū pādā'*

*ucyete. (Yaju. 31, 10)*

Meaning: How did the sages analytically visualize the Purusha they consecrated on the Veda, in the Samrat version of His creation? What was the mouth, who were the arms? What the thighs? What feet?

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः।

ऊरू तदस्य यद्वैश्यः पद्भ्याश्च शूद्रोऽजायत॥११॥

*Brāhmaṇo'sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ. Ūrū tadasya yadvaiśyaḥ padbhyāṁ śūdro' ajāyata. Yaju. 31, 11*

Meaning: Brahmana is the mouth, mouth piece of this Samrat purusha, the Kshatriya is the arms of defence and protection, the Vaishya Varna is the thighs portion of the body, and the Shudra is created as the sustainer and burden bearer of the person (feet) and of society (like the Mother Earth).

चन्द्रमा मनसो जातश्चक्षाः सूर्योऽजायत।

श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत॥१२॥

*Candramā manaso jātaścakṣoḥ sūryo'ajāyata.*

*Śrotrād-vāyuśca prāṇaśca mukhād-agnirajāyata.*

*Yaju. 31, 12*

Meaning: From the mind of the Cosmic Purusha, the moon of beauty, peace and soma was born. The sun was born of the eye. From the ear was born the wind and air and the prana, breath energy, and from the mouth was born the heat and fire, agni.

नाभ्याऽआसीदन्तरिक्षःशीर्ष्णो द्यौः समवर्त्तत।

पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ२॥ऽअकल्पयन्॥१३॥

*Nābhyā'āsīd-antarikṣaṁ śīrṣṇo dyauḥ sama-  
varttata. Padbhyāṁ bhūmirdīśaḥ śrotrāt-tatha  
lokāñ'akalpayan. Yaju. 31, 13*

Meaning: From the navel arose the middle region of the sky. From the head arose the dyau, region of light and bliss. From the feet descended the earth, and from the ear He fashioned forth the quarters of space and the various abodes of life.

(This is the vision of the sages, their cosmic vision)

यत्पुरुषेण हविषा देवा यज्ञमतन्वता।

वसन्तो ऽस्यासीदाज्य ग्रीष्मऽइध्मः शरद्धविः॥१४॥

*Yatpuruṣeṇa haviṣā devā yajñam-atanvata.  
Vasanto'syāsīd-ājyaṁ grīṣma idhmaḥ  
śaraddhaviḥ. Yaju 31, 14*

Meaning: When with their vision of the Purusha and of the Purusha's potential, the Devas enacted the Yajna of creation in their imagination, they visualized the year and the season as extension of the divine Yajna of creation: Spring became the ghrta, Summer, the fuel and fire, and 'Sharad, early winter, the havi for oblations into the fire.

सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः।

देवा यद्यज्ञं तन्वानाऽअबधन् पुरुषं पशुम्॥१५॥

*Saptāsyāsan paridhayastrīḥ-sapta samidhaḥ  
kṛtāḥ. Devā yadyajñam tanvānā'abadhnan  
puruṣam paśum. Yaju. 31, 15*

Meaning: Seven are the circular bonds and bounds of the Devas' Yajna round the Vedi of mental Yajna, they enacted on the Lord's process of creation. All of the bounds were in concentric circles. Thrice seven, i.e., twentyone are the 'samidhas', fuel sticks, ordained by the Lord. When the sages enact the Yajna within, in their imaginative vision, they concentrate on the Purusha, universal observer and original creator of the cosmic Yajna, and His presence they crystallize and fix upon in the mind (in terms of the cosmos).

Note: Seven bounds and thrice seven 'samidhas' is the mystique of the mental Yajnic re-creation, visualisation rather, of the cosmic Yajna which has been explained in different ways. Swami Dayananda explains it thus:

Seven bounds are the seven chhandas (metrical compositions of Veda mantras) with which the Yajna

is enacted. They are: Gayatri, ushnic, anushtup, brhati, pankti, trishtup, jagati.

Twentyone samidhas are: Prakrti (potential material cause of the universe), Mahan (actual material cause), Ahankara (individualized identity or the universe), five subtle elements (tanmatras) blueprint of, mind, senses and five gross elements. These seven have the three qualities of Sattva, Rajas and Tanas in different proportions. That makes Thrice-seven. These seven stages of natural evolution are the seven bounds of the Lord's expansive creative Yajna, the Lord being at the centre all the time. These are also 'samidhas' because each successive evolute arises from Yajnic transmutation of the previous one. Each one of these has the three qualities.

Another way to explain and realize the seven boundaries is contemplation of the seven vyahrtis: Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah, and Satyam. These are the boundaries of each loka or region in ascending order.

In his Introduction to the Commentary on the Vedas, Swami Dayananda explains the seven boundaries of creative Yajna. He says: There are many regions (lokas) in the universe. God has created

seven covers over each loka. One is the sea, then 'trasarenu' (particles of dust), gaseous clouds, vapours of water, gases which form water, subtle air, Dhananjaya vayu (a particular vital air), and Sutratma vayu which binds the bounds and the spheres together.

Swami Dayananda counts the twenty one constituents also: Prakrti, intellect and the soul (these are extremely subtle), ear, skin, eye, tongue, nose, speech, feet, hands, two excretory organs, word, touch, form, taste, smell, earth, water, fire, vayu (wind energy), and space.

यज्ञेन यज्ञमयजन्त द्वास्तानि धर्माणि प्रथमान्यासन्। ते ह नाक  
महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति द्वाः ॥१६॥

*Yajñena yajñamayajanta devāstāni dharmāṇi  
prathamānyāsan. Te ha nakam mahimānaḥ  
sacanta yatra pūrve sādhyāḥ santi devāḥ.*  
Yaju. 31, 16

Meaning: By that Yajna of the mind the sages worship the master of cosmic Yajna and realize the eternal and original Dharmas (Laws) of existence. Blest with the light of Divinity, they experience that heaven of freedom which the primeval sages of the world enjoyed at the dawn of creation.

अद्भ्यः सम्भतः पृथिव्यै रसाच्च विश्वकर्मणः समवत्ताग्र ।  
तस्य त्वष्टा विदधद्रूपमति तन्मर्त्यस्य देवत्वमाजानमग ॥१७॥

*Adbhyaḥ sambhṛtaḥ pṛthivyai rasācca  
viśvakarm-aṇaḥ samavartatāgre. Tasya tvaṣṭā  
vidadhadrūpam-eti tanmartyasya devatvam-  
ājānamagre. Yaju. 31, 17*

Meaning: Before the essence of the waters was distilled by Vishvakarma for the creation of the earth, the model of the universe had existed in the eternal mind of the Purusha, Prajapati Vishvakarma. Tvashta, the Maker-manifestation of Purusha, sculpted that form of this universe. The origin of the divinity of the human being too had existed in the eternal mind. (That too Tvashta brought into being.)

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्।

तमव विदित्वाति मृत्युमति नान्यः पन्था विद्यतेऽयनाय ॥१८॥  
*Vedāhametaṁ puruṣaṁ mahāntam ādityavarṇ-  
aṁ tamasaḥ parastāt. Tameva viditvāti mṛtyum-  
eti nānyaḥ panthā vidyate'yanāya. Yaju. 31, 18*

Meaning: I know this great and glorious Purusha of the brilliance of the sun beyond the dark. Having realized Him only does man rise beyond the

world of existence of birth and death. There is no other way than this to the final freedom of Moksha.

पजापतिश्चरति गर्भेऽअन्तरजायमानो बहुधा वि जायते । तस्य  
योनिं परि पश्यन्ति धीरास्तस्मिन्ह तस्थर्भुवनानि विश्वा ॥१९॥  
*Prajāpatiścarati garbhe'antar-ajāyamāno bahu-  
dhā vi jāyate. Tasya yonim pari paśyanti dhīrās-  
tasmin ha tasthur-bhuvanani viśvā. Yaju. 31, 19*

Meaning: Prajapati, father sustainer of the created universe, immanent deep in the world and in the soul, vibrates and moves everywhere, and although ever unborn, He variously manifests Himself in all the forms of existence. Men of thought and wisdom feel, in fact see, His presence manifests all round. In him alone do all the worlds of existence find their haven and home.

यो दवेभ्यः आतपति यो दवानां पुरोहितः।

पूवा यो दवेभ्या जातो नमा रुचाय ब्राह्मये ॥२०॥  
*Yo devabhya'ātapati yo devānām purohitah.  
Pūrvo yo devebhyo jāto namo rucāya brāhmaye.  
Yaju. 31, 20*

Meaning: He that blazes with the sun for the divinities of nature and humanity, who is the high priest and prime mover of the generous excellencies

of the world, who rises and manifests first and foremost for the nobilities of humanity and the world, to that Divine light of glory and high sublimity, our homage of reverence and worship.

रुचं ब्राह्मं जनयन्तो देवाऽअग्रं तदब्रुवन्।

यस्त्वं ब्राह्मणो विद्यात्तस्य देवाऽअसन्वशः॥२१॥

*Rucaṁ brāhmaṁ janayanto devā'agre tadabruvan. Yastvaivaṁ brāhmaṇo vidyāt tasya devā'asan vaśe. Yaju. 31, 21*

Meaning: The sages of yore rising to the vision of the Divine saw the light of the Dawn and proclaimed of that: O the Brahmana who would know you thus! The lights of the world would be at his command.

श्रीश्च ते लक्ष्मीश्च पत्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ

व्यात्तम् । इष्णान्निषाणामुं मऽइषाण सर्वलाकं मऽइषाण॥२२॥

*Śrīśca te lakṣmīśca patnyāvahorātre pārśve nakṣatrāṇi rūpam-aśvinau vyāttam. Iṣṇanniṣā-ṇāmum ma'iṣāṇa sarvalokaṁ ma'iṣāṇa. Yaju. 31, 22*

Meaning: Beauty and splendor is yours, Glory and sublimity is yours. The day and nights, like chamber maids on either side, are ever in attendance

on you. The stars and planets are manifestations of your refulgence, the sun and moon, Ashvins, your open face. Pray be kind, loving and generous, and give me that supreme bliss of freedom. Give me that wealth of joy. May it be thy will and the world shall be mine!

The Purusha Sukta thus sums up the creative evolution of existence, the Lord's self-manifestation through the medium of Prakrti evolving from the 'avyatka' (virtual) state beyond imagination and words to the formation of solid earthly forms. Then it traces the evolution of biological and animal forms, leading the process upto man and the evolution and organization of social and political institutions, through the Rgvedic view of constitutional Dharma, rights and duties integrated. In short (Atharvaveda 10, 7, 8)

यत्परममवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम् ।

कियता स्कम्भः प्र विवेश तत्र यन्न प्राविशत्कियत्तद्भूव ॥ ८ ॥

*Yat-paramam-avamam yacca madhyamam prajā-patiḥ sasṛje viśvarūpam. Kiyatā skambhaḥ pra viveśa tatra yanna praviśat-kiyattad-babhūva.*

Meaning: Of the highest, lowest and the middle order of things of the universe, which Lord Prajapati, cosmic Progenitor, created, how much does Skambha, the sustainer, enter therein, and how much is that which it does not? (Prajapati and Skambha is the same one).

Ans. It pervades all, none and nothing excepted.

देवाः पितरो मनुष्या गन्धर्वाप्सरसश्च ये ।

उच्छिष्टाज्जिरे सर्वे दिवि देवा दिविश्रितः ॥ २७ ॥

*Devāḥ pitaro manuṣyā gandharvāpsarasaśca ye. Ucchiṣṭājajñire sarve divi devā diviśritaḥ. (Atharva, 11, 7, 27)*

Meaning: All the divinities of nature and humanity, Pitaras, parental sustainers of life and humanity, ordinary people, Gandharvas, sustainers of earth and of the Divine Word and culture, all Apsaras, fluent forces in flux, and all the divine virtues abiding and sustained in the light of Heaven are born of the Ultimate, All comprehensive, Transcendent Brahma, the Everlasting Infinite.

The world of existence is a creation, evolved and evolving according to its own immanent Law inspired with the will Divine. It has taken billions of years to come to be what it is. It expands and it is sustained together by the centrifugal and centripetal

forces of divine Rtam, the Law. The circumference is measureless, the centre, of no measure yet Infinite.

### Living, Moving, Divine World of Stars and Planets

The world is not just a physical system. It is living, moving and divine (Yaj. 40, 1):

इशा वास्यमिदं सर्वं यत्किञ्च जगत्या जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गधः कस्य स्वद्धनम् ॥१॥

*Īśā vāsyamidaṁ sarvaṁ yatkiṁ ca jagatyām jagat. Tena tyaktena bhujñīthā mā gṛdhaḥ kasya sviddhanam. (Yaj. 40, 1)*

All this that exists, moving within the moving universe, vibrates, inspired with the presence of its ruling Lord. Enjoy yourself with whatever is given by the Lord. But do not covet anything of others. To whom do things belong? To none, except to Him. He gives, you take. They move, to you, and away..

The Lord is Savita, giver of life. The Lord is Savita, the Sun, giver of light and wielder of the spheres, planets and satellites. The sun is ‘gabhiravepa’ and ‘sunitha’, moving at terrible speed and holding planets in their orbit (Rg. 1, 35, 7). Holding the mortal and immortal, the sun moves in its

own orbit too, vested with its own gravitational power (Rg. 1, 35, 2):

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।  
हिरण्ययेन सविता रथेनाऽऽ देवो याति भुवनानि पश्यन् ॥ २ ॥  
*Ā kṛṣṇena rajasā vartamāno niveśayann-*  
*amṛtaṁ martyaṁ ca. Hiranyayena savitā*  
*rathenā''devo yāti bhuvanāni paśyan.*

Vested in and moving by itself with its own force of gravitation, settling all mortals and immortals in their place, Savita (the Sun) goes on by its golden chariot, watching and illuminating the worlds of the universe.

Swami Dayananda quotes two verses from Yajurveda (3, 6), and Rgveda (10, 65, 6) in support of the Vedic view that the sun, the earth, the moon, all stars and even the galaxies are on the move in their orbits:

आयं गौः पृश्निरक्रमीदसदन् मातरं परः ।  
पितरं च पयन्स्वः ॥६॥  
*Āyaṁ gauḥ pṛśnir-akramīd-asadan mātaraṁ paraḥ.*  
*Pitaraṁ ca prayantsvaḥ. (Yaj. 3, 6)*

Meaning: This earth, child of the sun and waters in space, solid concentration of agni (heat and

light), and apah (waters), revolves, in its orbit round the sun, its father and sustainer in heaven, in presence of its mother, the waters in the firmament.

The other verse is from Rgveda (10, 65, 6) which specifically mentions the orbit:

या गौर्वर्तनिं पुर्येति निष्कृतं पयो दुहाना व्रतनीरवारतः । सा  
प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्धविषा विवस्वते ॥ ६ ॥  
*Yā gaur-vartaniṁ paryeti niṣkṛtaṁ payo*  
*duhānā vratanīr-avārataḥ. Sā prabrūvāṇā*  
*varuṇāya dāśuṣe devebhyo dāśaddhaviṣā*  
*vivasvate.*

Meaning: The earth, which goes about in her well defined orbit, ceaselessly moving on along the orbital stages of the revolution and yielding milky nourishment for life on the way for living beings, expresses her thanks to Varuna and does homage to Vivasvan, the refulgent sun, Varuna dispelling it and the sun attracting it, and both thus holding it in balance for worshipful humanity.

Swami Dayananda quotes another verse from Rgveda (8, 48, 13) which describes the movement of the moon in harmony with the earth and the sun with an indication of the eclipses:

त्वं सोम पितृभिः संविदानोऽ नु द्यावापृथिवी आ ततन्थ । तस्मै त  
इन्दो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥ १३ ॥

*Tvaṁ soma pitṛbhiḥ saṁvidāno'nu dyāvāpṛthivī  
ā tatantha. Tasmai ta indo haviṣā vidhema  
vayaṁ syāma patayo rayīṇām.*

O moon, ever on the move in harmony with the parents, sun and the earth, you come in between the sun and the earth. O sweet and blissful as soma water, we adore you with offers of havi and pray that we may be masters of the wealth of life (with the gifts of the moon, the earth and the sun).

Sukta 9 of Kanda 9 of Atharvaveda is dedicated to Aditya, the sun. We quote only one verse (9, 9, 17) from it:

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् । सा  
कद्रिची कं स्विदर्थं परागात्व्व स्वित्सूते नहि यूथे अस्मिन् ॥ १७ ॥  
*Avahḥ pareṇa para enāvareṇa padā vatsaṁ  
bibhratī gaurudasthāt. Sā kadrīcī kaṁ svidar-  
dham parāgāt kva svitsūte nahi yūthe asmin.*

Bearing her calf, the moon, the 'cow', the earth, by her own motion goes down with reference to that farther side, and goes up with reference to this nearer side in relation to the sun and stays up there stabilized

in space in its own orbit. In what direction and to which remote region of space does she go beyond the half in the middle? What does she impel and energize and produce and how? Does she receive the consecration of the sun in the midst of a constellation or not?

The language of the Veda is the language of a living world in which no relationship is dead. Instead every relationship is living and moving, yet stable within the parameters of a supreme living comprehending divine energy, which is the ultimate father and mother of the world of existence.

### **Gravitation and Cosmic Balance**

“*Sa dādhāra pṛthivīm dyāmutemām*” (Yaj. 13, 4): He, Lord Supreme of Existence, holds the earth and heaven, and the entire universe together in balance in the state of dynamic constancy. He has vested every body with its own identity, its own gravity, its own force of gravitation. Nothing is all alone. Every two bodies have their mutual gravitational relationship which keeps them together in balance, depending on the mass of each other and their distance from each other. So the sun in relation to the planets keeps them all together as the solar

system, and the Lord Supreme thus keeps all the solar systems and all the galaxy systems together in balance, a state of dynamic constant.

While the sun is at the centre of the solar system, the Lord is both at the centre and at the circumference of the universal system. That's why the Upanishad says: It is Anoraniyan mahatomahiyan (Katha, 1, 2, 20), smaller than the smallest, less than a point of no dimensions, and greater than the greatest, the universe itself. Nothing physical can possibly be the centre of the universe, it can be a point only, a point dark and deep, of infinite force and power, a force which is living energy of threefold dynamics, called 'Indra', centrifugal, 'Vishnu', centripetal, and 'Brahma', concentrative, consolidating and balancing power of all.

Indra is expansion, Vishnu is contraction. Together they act, creating vital heat (agni) and cool (soma) which consolidate into form. When the centrifugal force reaches its optimum, it turns into centripetal direction and reaches the centre, thus completing the dynamic circuit. That is why Vishnu is also called Upendra, copartner of Indra. The three together are called Prajapati or Hridaya, the heart of the universe.

The word 'Hridaya' sums up the process of things coming into being. 'hri' means taking, coming in, the centripetal process. 'Da' means giving away, the centrifugal process. 'Ya' means 'yam', to order in law, the law of Being or coming into existence and sustenance. The three processes consolidate in Prajapati, Lord sustainer of the things created. This is explained in 'Shatapatha Brahmana' (148, 4, 1) and Brhadaranyaka Upanishad (5, 3, 1). Reference may also be made to Dr. Dayanand Bhargava's study of Brahmana works in Veda Vijnana Vithika (Rajasthani Granthagar, Jodhpur, India, 1996) pp. 13-14 and pp.165 ff.

Rgveda (6, 69, 8 and 5) pays tribute to the two forces of Indra and Visnu:

उ॒भा जि॑ग्यथु॒र्न परा॑ जयेथे॒ न परा॑ जिग्ये क॒तरश्च॑नै॒नोः । इन्द्र॑श्च  
विष्णो॑ यद॒र्पस्पृ॑धेथां त्रेधा स॒हस्रं॑ वि तदै॒रयेथाम् ॥ ८ ॥

*Ubhā jigyathur-na parā jayethe na parā jigye  
kataraścanainoḥ. Indraśca viṣṇo yadapas-  
prdhethām tredhā sahasraṁ vi tadairayethām.*

Meaing: Both Indra and Vishnu are ever victorious. They are never defeated. Neither of them is ever vanquished or deprived. O Indra, O Vishnu, when you act together and contend with others, you

stabilize your forces, threefold raise your power and potential, and reduce the adversary to naught.

इन्द्राविष्णु तत्पनयाय्यं वां सोमस्य मद उरु चक्रमाथे ।  
अकृणुतमन्तरिक्षं वरीयोऽ प्रथतं जीवसे नो रजांसि ॥ ५ ॥  
*Indrāviṣṇū tat panayāyyaṁ vāṁ somasya mada uru cakramāthe. Akṛṇutam-antarikṣaṁ varīyo' prathataṁ jīvase no rajāṁsi.*

Meaning: Indra and Vishnu, admirable is that act of yours by which, in the ecstasy of creation, you conceive, create and expand the excellent middle regions of the universe between heaven and earth, and then, for the sustenance of our life you create and expand other regions of earth and space.

Next to Expansion, contraction, consolidation and stability. Let us take up Swami Dayananda's study of the expanding universe and its balance through mutual gravitation and the Central Hold (Rgveda 8, 12, 28-30)

यदा ते हर्यता हरीं वावृधाते दिवेदिवे ।  
आदित्ते विश्वा भुवनानि येमिरे ॥ २८ ॥  
*Yadā te haryatā harī vāvṛdhāte dive dive.*  
*Ādit te viśvā bhuvanāni yemire.*

Meaning: Indra, since radiations of the waves of your dynamic forces expand day by day, the entire worlds of the expansive universe are held and sustained in order in obedience to your law.

Swami Dayananda interprets Indra as the sun as well as vayu energy whose function is attraction and illumination, which is attractive as well as expansive, and which, with the laws of gravitation, holds and sustains the stars and planets moving in their orbit.

यदा ते मारुतीर्विशस्तुभ्यमिन्द्र नियेमिरे ।  
आदित्ते विश्वा भुवनानि येमिरे ॥ २९ ॥  
*Yada te mārūtīr-viśas-tubhyam-indra niyemire.*  
*Ādit te viśvā bhuvanāni yemire.*

Meaning: Since the entire world of vibrant forces and humanity bow to you in obedience to the divine law, the entire regions of existence are held and sustained in order of the cosmic law.

यदा सूर्यममुं दिवि शुक्रं ज्योतिरधारयः ।  
आदित्ते विश्वा भुवनानि येमिरे ॥ ३० ॥  
*Yadā sūryam-amuṁ divi śukraṁ jyotiradhārayaḥ.*  
*Ādit te viśvā bhuvanāni yemire.*

Meaning: Since you have placed and sustain that sun, radiant light, pure and powerful, in the region of dyu, the region of light on high, the entire worlds of existence observe your control, the law of divine attraction of cosmic centration.

व्यस्तभ्नाद्रोदसी मित्रो अब्हुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः ।  
 वि चर्मणीव धिषणो अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम् ॥ ३ ॥  
*Vyastabhnād rodasī mitro adbhuto'ntarvāvada-  
 kṛṇojjyotiṣā tamah. Vi carmaṇīva dhiṣaṇe  
 avartayad vaiśvānaro viśvamadhatta vṛṣṇyam.*  
 (Rg. 6, 8, 3)

Meaning: Vaishvanara, leading light and life of the world, universal friend and light giver, marvellous and all immanent unmoved mover, holds the heaven and earth in balance, covers, i.e., removes and dispels, darkness, revolves heaven and earth, day and night, 'wearing' both like changing, alternate, apparel, forms, and thus sustains, the entire living, organismic generous universe, in the dynamics of its comprehensive pervasive presence.

Vaisvanara is the sun in relation to the earth and the solar region, with the middle regions in between, and it is the cosmic energy in relation to the universe. Vaisvanara is also the Lord Supreme,

omnipotent omnipresence, and It is not only the spirit, It is also, in terms of Its presence and will power vested in the Rajas (energy) mode of Prakṛti, a living, self-conscious force which expands, concentrates, and consolidates into form the entire universe. That is, It is Indra, Vishnu and Brahma at the same time, controlling the entire dynamics of the universe from the centre point of Its Infinity to the expansive bounds of the world of existence.

Yajurveda 33, 43 leaves no doubt about cosmic gravitation and the sustenance of stars and planets in their orbit:

आ कृष्णेन रजसा वर्त्तमानो निवशयन्नमृतं मर्त्यं च ।  
 हिरण्ययन सविता रथना द्वा यति भुवनानि पश्यन् ॥४३॥  
*Ā kṛṣṇena rajasā varttamāno niveśayann-  
 amṛtaṁ martyaṁ ca. Hiraṇyayena savitā  
 rathenā devo yāti bhuvanāni paśyan. Yaj. 33, 43*

Meaning: Savita, Lord giver of light and life, with His power of attraction self-vested in and with the Rajas version of Prakṛtic power, as well as the sun with its gravitation and the planetary system around, holding and sustaining the regions of mortal and immortal existences in place, each in its orbit, goes on

by its glorious chariot of light watching and illuminating the worlds in the cosmic system.

Savita, in this mantra, is the ‘Devata’, the subject of celebration. Krishna is the force of attraction, gravitation, which is cosmic in the case of the Lord sustainer, and solar in the case of the sun. Savita maintains the planetary system. Rajas means any region of the universe, and it also means the energy version of Prakrti in the context of creation. In the case of two particular bodies it would mean the force that moves, and with ‘krishna’ it would mean gravitation, attraction. Derived from the root ‘krsh’ it would mean attraction. Swami Dayananda interprets it as ‘akarsana’ and ‘anu-karsana’, which means attraction and continuation of attraction, a divine natural force which keeps all heavenly bodies moving and held together in the universe.

### **Refulgence, Illumination and Invigoration**

The sun is self-refulgent, the earth is not. The sun does not, apparently, receive its light from any other heavenly body, the earth receives its light from the sun. The moon, apparently, is self-refulgent, in reality it is not, it receives its light from the sun.

In reality, the sun also receives its light, its gift of self-refulgence, from the Lord Supreme. The Lord Supreme, primarily and ultimately is the only power which is originally, eternally, first and last, Self-Refulgent. That is also the beginning and the end of the sun (Atharva, 10, 8, 16)

यतः सूर्यं उदेत्यस्तं यत्र च गच्छति ।

तदेव मन्येऽहं ज्येष्ठं तदु नात्येति किं चन ॥ १६ ॥

*Yataḥ sūrya udetyastam yatra ca gacchati.  
Tadeva manye'ham jyeṣṭham tadu nātyeti kim  
cana.*

Whence the sun arises and wherein it goes to set, only That, I know and believe, is the highest, Supreme Brahma. That, no one, nothing, can ever surpass.

In fact, it is the Lord Supreme Brahma that shines in the sun. “Yo’ savaditye Purusah so’ savaham”, says the Lord (Yaj. 40, 17): The living light that shines in the sun is the Lord Himself. That is Aum Kham Brahma”, Aum the Infinite, the Boundless, the All-comprehending, All-generative. “Tameva bhantam anubhati sarvam”, says Yama in Kathopanisad (2, 3, 15): He shines self-refulgent, everything that is said to be self-refulgent shines

because of Him, after Him. Says Mundakopanisad (2, 1, 5): “Tasmadagnih samidho yasya suryah”: Fire burns because of Him, and the sun blazes as His fuel stick in His cosmic Yajna, of which He is the Yajamana. The self-refulgence of the stars follows from Him. It is His light that shine in them.

There is nothing in human language that can describe that infinitely awful dazzling light. The best that can be said by the highest human imagination is hardly even approximate (Gita, 11, 12):

दिवि सूर्यसहस्रस्य भवेद् युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद् भासस्तस्य महात्मनः ॥ १२ ॥

*Divi surya-sahasrasya bhaved yugapad utthitā,  
Yadi bhāḥ sadṛśī sa syād bhāsastasya  
mahātmanah.*

Meaning: If the effulgence of a thousand suns were to burst forth all at once in the heavens, even that would hardly be approximate to the splendour of that Lord Supreme.

Against this background of Divine Refulgence, cosmic illumination and planetary illumination therein, the problem of radiation from the sun to the earth and the moon becomes important so far as the

natural process is concerned: Let us refer to Rgveda, 1, 33, 8:

चक्राणासः परिणहं पृथिव्या हिरण्येन मणिना शुभमानाः । न  
हिन्वानासस्तिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥ ८ ॥

*Cakrāṇāsaḥ pariṇahaṁ pṛthivyā hiraṇyena  
maṇinā śumbhamānāḥ. Na hinvānāsastitirus-ta  
indraṁ pari spaśo adadhāt sūryeṇa.*

Meaning: The sharp radiation waves of the sun, beautified by golden jewels of light by the sun, messengers of peace and joy for the earth, do not break the protective cover of the earth, nor do they, at the same time, violate the purpose of the sun; and by virtue of the same sun, they serve and glorify Indra, Lord Ruler of the earth and her children.

If the radiations of the sun, unobstructed, were to illuminate the earth, life would be destroyed. But the Lord Supreme has provided a protective cover, ‘parinaha’, which we know as the Ozone layer. The Lord illuminates the earth with radiations of the sun, and at the same time protects the earth against the excess of that radiation. Ordinarily the radiation cannot break the cover. Which means that the Lord’s protections cannot be assailed and violated from the outside. But we know that if we, mankind, were to

flout the laws of nature and be funny with Rtam, we would be guilty of hubris and suffer the consequences of our own sins of violation and violence against nature.

Hence Swami Dayananda underscores the inviolable law of Nature (Atharva, 14, 1, 1):

सत्येनोत्तभिता भूमिः सूर्येणोत्तभिता द्यौः ।

ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधि श्रितः ॥ १ ॥

*Satyenottabhitā bhūmiḥ sūryeṇottabhitā dyauḥ.*

*Rtenādityāstiṣṭhanti divi somo adhi śritah.*

Meaning: By Satya, the Eternal Truth (and Law) of its own existence, i.e., by Eternal Brahma, is the universe held up and sustained in order. By the sun is held up, sustained and illuminated, the solar region of Dyau. The Zodiacs of the sun in relation to the earth are regulated by the Law of Nature's dynamics, Rtam. And soma, the moon stays held up and sustained in the light of the sun.

सोमेनादित्या बलिन्ः सोमेन पृथिवी मही ।

अथो नक्षत्राणामेषामुपस्थे सोम आहितः ॥ २ ॥

*Somenādityā balinaḥ somena pṛthivī mahī.*

*Atho nakṣatrāṇām-eṣām-upasthe soma āhitah.*

(Ath. 14, 1, 2)

Meaning: The Adityas, Zodiacs of the sun, through months of the year, receive their rejuvenating vigor from soma, vigour of the light rays of the sun. By the same vigour of the sun reflected from the moon, the earth receives her great fertility as the Mother. And the same vigour and rejuvenation of Soma from sunlight, in form as the moon, lies nestled in the vital systems of the nakshatras, constellations of stars.

In the Ssolar system, then, what is the position of the sun, the earth and the moon: What is their function, dependent or otherwise? (Yajurveda, 23, 9-10)

कः स्वदेकाकी चरति कऽउ स्वज्जायत पुनः ।

किं स्विद्धिमस्य भेषजं किंवावपनं महत् ॥ ९ ॥

*Kaḥ svidekāki carati ka'u svijjāyate punaḥ.*

*Kiṁ sviddhimasya bheṣajam kimvāvapanam mahat.*

Meaning: What moves alone, with its own light? What or which one rises anew again and again with variations of light? What is the antidote of cold? What is the great field for sowing of seeds and why?

Answer: Yajurveda, 23, 10:

सूर्येऽएकाकी चरति चन्द्रमा जायत पुनः।

अग्निहिमस्य भेषजं भूमिरावपनं महत्॥१०॥

*Sūrya'ekākī carati candramā jāyate punah.  
Agnir-himasya bheṣajam bhūmirāvapanam  
mahat.*

**Meaning:** The sun moves alone by itself (with its light and solar family). The moon rises anew again and again with varying light, depending on the movement of the earth and its own movement. Heat is the antidote of cold, depending on sunlight or its absence. And earth is the great field for sowing of food crops, depending on sun light, rain and the moon.

### **Mathematics and Science**

In an age of science and specialization it is not easily possible to appreciate the statement that Veda is the scripture of all true specific and discrete knowledge of Reality. The statement, however, is true in the sense that all true knowledge of Reality, different general aspects of it, is reflected in the Veda in the essence. In this sense we find the knowledge of Mathematics and of the purpose of Mathematics in the Veda.

Why should a person need Arithmetic? To calculate. Why should a person need to calculate? To live, because in life, almost at every step, you need to calculate, to add, to subtract, divide, multiply, in order to assess, to plan, to target your goals and celebrate your success. In short, there are two goals in life at a simple level: Yoga and Kshema, i.e., to achieve, to add, to gain, to grow, and to preserve, protect and grow more and higher, and keep up this process in terms of what you believe is valuable. Swami Dayananda quotes two verses from Yajurveda (18, 24 and 25):

एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च म् पञ्च च मे  
सप्त च मे सप्त च म् नव च मे नव च म् ऽएकादश च  
म् ऽएकादश च म् त्रयादश च म् त्रयादश च म् पञ्चदश च म्  
पञ्चदश च मे सप्तदश च मे सप्तदश च मे नवदश च म्  
नवदश च म् ऽएकविंशतिश्च म् ऽएकविंशतिश्च म्  
त्रयोविंशतिश्च म् त्रयोविंशतिश्च म् पञ्चविंशतिश्च मे  
पञ्चविंशतिश्च मे सप्तविंशतिश्च मे सप्तविंशतिश्च म्  
नवविंशतिश्च म् नवविंशतिश्च म् ऽएकत्रिंशच्च  
म् ऽएकत्रिंशच्च म् त्रयस्त्रिंशच्च मे यज्ञेन कल्पन्ताम्॥२४॥

*Ekā ca me tisraśca me tisraśca me pañca ca me  
pañca ca me sapta ca me sapta ca me nava ca  
me nava ca ma'ekādaśa ca ma'ekādaśa ca me*

*trayodaśa ca me trayodaśa ca me pañcadaśa ca me pañcadaśa ca me saptadaśa ca me saptadaśa ca me navadaśa ca me navadaśa ca ma'ekaviṁśatiśca ma'ekaviṁśatiśca me trayoviṁśatiśca me trayoviṁśatiśca me pañca-viṁśatiśca me pañcaviṁśatiśca me sapta-viṁśatiśca me saptaviṁśatiśca me novaviṁśatiśca me novaviṁśatiśca ma'ekatriṁśacca ma ekatriṁśacca me trayastriṁśacca me yajñena kalpantām. (Yaj. 18, 24)*

चतस्रश्च म ऽष्टौ च मे ऽष्टौ च म द्वादश च म द्वादश च म षोडश च मे षोडश च मे विंशतिश्च मे विंशतिश्च मे चतुर्विंशतिश्च म चतुर्विंशतिश्च म ऽष्टाविंशतिश्च मे ऽष्टाविंशतिश्च म द्वात्रिंशच्च मे द्वात्रिंशच्च मे षट्त्रिंशच्च म षट्त्रिंशच्च मे चत्वारिंशच्च मे चत्वारिंशच्च मे चतुश्चत्वारिंशच्च म चतुश्चत्वारिंशच्च म ऽष्टाचत्वारिंशच्च मे यज्ञेन कल्पन्ताम्॥२५॥

*Catasraśca me'ṣṭau ca me'ṣṭau ca me dvādaśa ca me dvādaśa ca me ṣoḍaśa ca me ṣoḍaśa ca me viṁśatiśca me viṁśatiśca me caturviṁśatiśca me caturviṁśatiśca me'ṣṭāviṁśatiśca me'ṣṭāviṁśatiśca me dvātriṁśacca me dvātriṁśacca me ṣaṭtriṁśacca me ṣaṭtriṁśacca me catvā-*

*riṁśacca me catvāriṁśacca me catuścatvāriṁśacca me catuścatvāriṁśacca me' ṣṭācatvāriṁśacca me yajñena kalpantām. (Yaj. 18, 25)*

Meaning: And one is mine (add another one, two) and three is mine; and three is mine, and five is mine; and five is mine, and seven is mine; and seven is mine, and nine is mine; and nine is mine, and eleven is mine; and eleven is mine, and thirteen is mine; and thirteen is mine, and fifteen is mine; and fifteen is mine, and seventeen is mine; and seventeen is mine, and nineteen is mine; and nineteen is mine, and twenty-one is mine; and twenty-one is mine, and twenty-three is mine; and twenty-three is mine, and twenty-five is mine; and twenty-five is mine, and twenty-seven is mine; and twenty-seven is mine, and twenty-nine is mine; and twenty-nine is mine, and thirty-one is mine; and thirty-one is mine, and thirty-three is mine; and thirty-three for me and for us all may grow and prosper by Yajna, our joint, social, creative and productive programmes of action. (Yaj. 18, 24)

And four is mine, (add four) and eight is mine; and eight is mine, and twelve is mine; and twelve is mine, and sixteen is mine; and sixteen is mine, and twenty is mine; and twenty is mine, and twenty-four is

mine; and twenty-four is mine, and twenty-eight is mine; and twenty eight is mine, and thirty-two is mine; and thirty-two is mine, and thirty-six is mine; and thirty-six is mine, and forty is mine; and forty is mine, and forty-four is mine; and forty-four is mine, and forty-eight is mine, and forty-eight for me (and for all of us) may grow and prosper by Yajna, our joint, social, creative and productive programmes of action. (Yaj. 18, 25)

In these mantras, in 24 and 25, we find a mathematical progression in odd and even numbers. We find the process of addition, and the process of addition pointing to the process of multiplication. By the reverse order, we find the process of subtraction and division.

Also the theme of Yajurveda's chapter 18 is growth, security, peace and prosperity; advancement in knowledge, social and political grandeur, material progress, individual and collective; advancement in health, morality, ethical integrity and spiritual well being; everything positive pointing to Yoga and Khsema, growth, preservation, protection and progress in a state of dynamic peace; and all this is to be achieved by Yajna for the realization of Dharma,

that is, 'Abhyudaya and Nihshreyas', progress, and freedom by renunciation through total fulfillment.

So while we think of the science of Yajna which includes Mathematics and all social, physical and material sciences, psychology and spirituality, the purpose is the well being of life in all conditions, in all directions, at all stages. Modern science is not yet conscious of its purpose, though it is advanced in practice.

Further, the Veda points to the cosmic dimensions of Mathematics and other sciences, not in detail but surely in relation to the basics. The details have to be worked out by us:

There are basic questions asked (Rgveda, 10, 130, 3):

कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसोत् ।  
छन्दः किमासीत्प्रउगं किमुक्थं यद्देवा देवमयजन्तु विश्वे ॥ ३ ॥  
*Kāsītpamā pratimā kiṁ nidānam-ājyaṁ kim-  
āsītparidhiḥ ka āsīt. Chhandah kimāsīt pra-  
ugam kimuktham yaddevā devam-ayajanta  
viśve.*

Meaning: What was the correct cognition? What was the correct standard of measurement and evaluation of the cognized reality? What was the

cause of the cognized reality in effect? What was the essence and the value of the cognition? What was the end limit, the circumference, the bound of the created reality when the Devas performed the Yajna of creative evolution? What was the self-identity of the objective reality created? What was the initial, middle and the hymnal close of the Yajna of creation?

These are basic questions of any Yajnic and scientific programme of action at the world level.

When we pass on from specific programmes of action to the general theory of action with a purpose and a value, then we deal with numbers and qualities in general, and then for the extension or expansion of the questions and the answers to those questions, we move from the science of numbers to the science of quantities. We come to the science of Bija Ganita, i.e. Algebra. Swami Dayananda in his Introduction to the Vedas has given examples of Bija Ganita in relation to the study of Vedic science of metre and prosody as the measure and quantity of voice, sound in relation to the idea.

With reference to Yajna Vedi, Swami Dayananda has given examples of Geometry suggested in the Vedas. There are two mantras in

Yajurveda (23, 61-62) which appear as a question-answer session:

पृच्छामि त्वा परमन्त पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः।  
पृच्छामि त्वा वृष्णाऽअश्वस्य रेतः पृच्छामि वाचः परमं  
व्योम॥६१॥

*Pr̥cchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi  
yatra bhuvanasya nābhiḥ. Pr̥cchāmi tvā vṛṣṇo'  
aśvasya retaḥ pṛcchāmi vācaḥ paramaṁ  
vyoma.*

Meaning: I ask you: What is the earth's farthest bound, i.e. the circumference? I ask: What is the centre of the world? I ask you: What is the vital essence of the sun and the cloud shower? I ask you: What is the ultimate abode of holy speech?

इयं वेदिः पराऽअन्तः पृथिव्याऽअयं यज्ञो भुवनस्य नाभिः।  
अयंसोमा वृष्णाऽअश्वस्य रेतो ब्रह्मायं वाचः परमं  
व्याम ॥६२॥

*Iyaṁ vediḥ paro'antaḥ pṛthivyā'ayaṁ yajño  
bhuvansya nābhiḥ. Ayaṁ somo vṛṣṇo'aśvasya  
reto brahmāyaṁ vācaḥ paramaṁ vyoma.*

Meaning: This Vedi is the farthest bound (circumference) of the earth. This Yajna is the centre

of the earth. This soma is the vital essence of the generous sun and the cloud shower. This Brahma is the highest abode of holy speech.

This verse gives us an idea of the circle, centre, diameter of the circle, and an idea of the meridian, circumference, diameter, and centre of the earth as a globe. Further the Yajna Veda is structured according to the purpose of the Yajna: circular, triangular, rectangular or hawk-shaped, and that requires knowledge of geometry. This knowledge we find in seed form in the Vedas and in detail in the Brahmana books. To extend this is the human endeavour.

In fact, if we read the Rgveda, Nasadiya Sukta (10, 129, 1) carefully, we find the concept and value of Zero: “It was the state of zero, neither existence nor non-existence before the process of creative evolution started with the Big Bang.” Zero is not ‘something positive’. Nor is it ‘nothing’. And yet it is. That is the mystery. It was the state of ‘Svadhaya tadekam’, 0/1, which you may also call 1/0 also, and either way is implies infinity and its opposite.

So far as number in terms of time is concerned, Vedic concept of time is both eternal and chronological. The eternal is ever present. The

chronological is relative to the change and development in the world of nature. Even the age of the created human world is stated in Rgveda, 10, 114, 6-8, duly calculated in symbolic style: It is four billion and three hundred twenty million years. Atharvaveda (8, 2, 21) makes a clear statement of the mystical vision of the age of human creation on earth:

शतं तेऽ युतं हायनान्द्वे युगे त्रीणि चत्वारि कृष्मः ।

इन्द्राग्नी विश्वे देवास्तेऽ नु मन्यन्तामहृणीयमानाः ॥ २१ ॥

*Śataṁ te'yutaṁ hāyanāndve yuge trīṇi catvāri kṛṣṇmaḥ. Indrāgnī viśve devāste'nu manyantā-mahṛṇīyamānāḥ. (Atharv. 8, 2, 21)*

O man for you we fix a hundred years, and ten thousand years, and further, hundred ten thousand multiplied by (raised by) two, three, and four years of age. May Indra and Agni and all Vishvedevas, divinities of nature and humanity, be favourable to you without reservation.

(For reference further see Kshema Karana Dasa, tr. Atharva-veda published by Sarvadeshika Arya Pratinidhi Sabha, New Delhi.)

Another, and a very interesting, context of the science of numbers upto one with twenty Zeros can be found in Taittiriyaopanisad, 2, 8, 1-11:

Brahmananda (Divine bliss) is described in earthly terms. Earthly human happiness means being on top of health, blooming youth, prosperity, education, culture and power. This is one unit of Ananda as the standard unit. Brahmananda is equal to 100 raised to power 10(100/10).

### **Worship: Stuti, Prarthana, Upasana**

Stuti is praise, celebration of the power to which the prarthana, prayer, is addressed. Upasana, communion, is the state of mind and spirit when the devotee is absorbed in the presence of the power he is praying to and meditating on.

The Gayatri mantra (Yajurveda, 36, 3) is a prayer to Savita, the one Lord Creator, giver of light and life:

भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥३॥

*Bhūrbhuvah svah. Tat savitur-vareṇyam bhargo devasya dhīmahī. Dhiyo yo naḥ pracodayāt.*

Lord Savita is Self-existent, Omniscient and all Blissful, Lord dearest of all, destroyer of suffering and giver of bliss. We meditate upon the blazing self-refulgence and sublime glory of the Lord and pray that He may, graciously, give us the Light and inspire our mind and soul to follow the path of Truth and rectitude.

This mantra is both Stuti and Prarthana, a celebration of the Lord's Self-existence, Self-refulgence, Omniscience and bliss, His love, benevolence and Grace, and also a prayer to the Lord to inspire our mind and soul to follow the path of Truth and rectitude.

Now consider the following mantra (Rgveda, 8, 44, 23):

यदग्रे स्यामहं त्वं त्वं वां घा स्या अहम् ।

स्युष्टे सत्या इहाशिषः ॥ २३ ॥

*Yadagne syāmaham tvam tvam vā ghā syā aham. Syuṣṭe satyā ihāśiṣah. (23)*

Hey Agni, Lord of light, Giver of life and bliss, the day I 'become' you, i.e., absorbed in you, or, you 'become' me, i.e., the duality between you and me is obliterated in union and your presence

overwhelms me, then shall be realized your blessings to me here in life itself.

This mantra expresses the devotee's prayer for the experience of Divinity in the state of Upasana, realized in Samadhi. But this is a description of the union from the outside.

Here is one from within by Stuti, concentration and communion, rolled in one (Yajurveda 40, 17):

हिरण्मयन् पात्रेण सत्यस्यापिहितं मुखम्।  
योऽसावादित्ये पुरुषः सोऽसावहम् । ओ३म् खं ब्रह्म ॥१७॥  
*Hiraṇmayena pātreṇa satyasyāpihitam  
mukham. Yo' sāvāditye puruṣaḥ so' sāvaham.  
Om kham brahma.*

The face of Truth covered by a golden veil (maya) is uncovered and revealed by the golden glory of the Lord's presence. The light that shines in the sun is the Purusha, the same as me now. I am there too. I am That. Om is Brahma, Infinite, Sublime.

This is the experience felt within, recollected in the waking state of consciousness.

Prayer is a pious expression of man's desire to break through his limitations and rise to a realization of his higher self with the help of the highest power.

The highest power is over and above the limitations of our existence and yet as close to us as mother and father. The Power for the purpose of prayer is the power beyond the limitations of existence and yet It is within each particle of nature, breathing with every breath of life. That power, therefore nothing short of Infinity, is Lord God Himself, and so it is said and expressed in the very language of Divinity, the Veda.

According to Veda, life in this world is not a punishment, nor a scene of sorrow, nor is the world a prison house. Life is good, beautiful, enjoyable. It is a gift, a boon to be lived well. But we ought to know how to live and why, to what end.

One question now, specially in the modern context of living and learning by experience:

Throughout history, man has tried to break through his limitations in two ways: One, to act entirely on his own by fighting against the forces which, he felt, bound him down. Such forces were nature, society and sometimes even man's own self. All tragic literature of the western world is a record of man's struggle against such forces. This view of self-assertion and self-realization is based on a philosophy of mutual opposition, fighting and, as a

result, victory or defeat. The other way is to understand the environment, discover the nature and operation of mutual positions and relations as complementarities (not contradictions), work out the equations, and work together in the larger context of organismic existence with cooperation for mutual good and for the good of the whole complex that life and the world is.

And here also there are two possibilities: one is to learn by one's own experience, and the other is to learn by our collective cumulative experience plus our own. If we follow the former way, everyone probably would begin at the same initial point. But we never want and never do begin at the same initial point. We begin where others leave off. This is so especially in the field of science. Science is the collective and cumulative achievement of mankind. If science is a human endeavour and a great achievement, why then prayer?

Prayer is the third dimension of human endeavour. Science by itself is a self-contained endeavour. It is a result of human curiosity to know what things are and how they work. It studies the what and how of things but not the why of things. In other words, science is a value in itself. The scientist who

burns the midnight oil is a master of his interest and desire, may be he is the master of his will also. But once he has done his work, someone else takes over. It is that someone else who sets the value on his work and decides upon the direction of its application. Hence the world wide concern today on the direction and application of science through technology and policy. Here comes in prayer.

Prayer adds the vision of the divine to human endeavour and achievement whether it is science or technology or trade or commerce or agriculture or politics. The Vedas reveal the vision and awareness of the world and knowledge from the universal perspective and set proper value on things of the world including knowledge and human endeavour. They reveal the nature and character of the world as a living, breathing, intelligent, self-organising, organismic system and the place of man in it including the direction which human endeavour should take, the goals which it does and should seek, and the values which man and human society should pursue.

The goals we should pursue according to the Veda are Dharma (Law, and duty in the context of Law and society), Artha (a comfortable meaningful

personal, familial, social life for the general good including the good of one's own self), Kama (self-fulfilment), and Moksha (ultimate freedom).

It is a remarkable contribution of Swami Dayananda that in his interpretation of the Vedas he combined, rather discovered the combination of, physical and social sciences with spiritual values at the individual and collective level both. The measure of individual welfare is familial welfare, and the measure of familial welfare is national welfare, and the measure of national welfare is the collective welfare of a united humanity. Individual welfare, to the exclusion of wider considerations, is a sin as Lord Krishna says in the Gita (3, 9-16).

Let us therefore pray to God for strength and vision to direct, to correct, to redirect our behavior and seek inspiration to act better and more efficiently. Let us pray for a good life of comfort, joy, freedom and discipline, cooperative community life and a happy world for one and all the living beings. Let us remember that the achievement here is not the end, nor earthly joy the only goal. Real joy is far reaching and the final goal is not a dead end. Life is a continuous cycle, and the 'end' of it, is open-ended.

Which God then to pray to? And here comes in Stuti, to know and celebrate the nature and attributes of God in the language of praise and self-surrender. (Some of the mantras have been given in the initial section on prayer.)

### **Stuti (Praise and celebration)**

In this modern age of science, rationalism and democracy with insistence on proof for everything, even God has been made to stand in the queue for self-justification with proof of His existence. Here is Richard Dawkins, for example, on the God Delusion (p. 31): 'God is the most unpleasant character on the stage of existence, jealous, proud, small, unjust, unforgiving, control freak, vindictive, blood thirsty, ethnic cleanser, misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, a capriciously malevolent bully. If existent, it is a being of terrific nature and character, cruel, vindictive, unjust.' Existence admitted, judgement severer than the charge against the 'accused'.

Still, thanks to Dawkins, his is not the Vedic God. What is the Vedic God like?

God is self-existent, omniscient, blissful, formless, a Presence, omnipresent and omnipotent, just, merciful, unborn, undying, unending, immutable, beginningless, incomparable, support of all, Lord of all, immanent eternal, holy, Generator, Ordainer and Dissolver of the universe. God is the Supreme Presence, spirit of the universe, working from within, simultaneous reflected with natural evolution of the universe, not shaping it from the outside as a potter.

Veda says:

Praise with homage and ‘havi’ the only one Lord of the universe.

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः ।

पतिर्जज्ञे वृषक्रतुः ॥ १६ ॥

*Ya eka it tamu ṣṭuhi kṛṣṭīnām vicarṣaṇiḥ.*

*Patirjajñe vṛṣakratuḥ.* (Rg. 6, 45, 16)

O man, praise and celebrate the One Lord of the people, all watching He is, sustainer and supporter, master of infinite vision, intelligence and action, and generous giver of the fruits of action to entire humanity.

The One of infinite names and attributes:

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् । एकं  
सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ ४६ ॥

*Indraṁ mitraṁ varuṇam-agnim-āhuratho divyaḥ sa suparṇo garutmān. Ekaṁ sad viprā bahudhā vadantyanim yamaṁ mātariśvān-amāhuḥ.* (Rg. 1, 164, 46)

God is one, only one, not more than one. The learned wise sages speak of It in many ways: They call It Indra, the glorious, Mitra, universal friend, Varuna, highest adorable worthy of choice, Agni, light of life, Divyah, heavenly sublime, Suparna, supreme beauteous, Garutman, supreme dynamic; they say It is Agni, life and leader of existence, Yama, supreme controller, guide and justiciar, and Matarishva, all-integrative force of the universe.

हिरण्यगर्भः समवत्ताग भूतस्य जातः पतिरेकऽआसीत् ।

स दाधार पृथिवीं द्यामतेमां कस्मै देवाय हविषा विधेम ॥४॥

*Hiranyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka’āsīt. Sa dādharma pṛthivīm dyāmutemām kasmai devāya haviṣā vidhema.*

(Yaj. 13, 4)

Let us worship with homage and ‘havi’ the one sole self-refulgent Golden Genitor of the universe,

ever present as the first and foremost of all since eternity, Lord and Master of all created forms of life and nature who holds and rules this earth and the heavens in order and sustains all that exists.

यऽआत्मदा बलदा यस्य विश्वऽउपासते पशिष यस्य देवाः।  
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम॥१३॥  
*Ya'ātmadā baladā yasya viśva'upāsate praśiṣaṁ  
yasya devāḥ. Yasya cchāyāmṛtaṁ yasya mṛtyuḥ  
kasmai devāya haviṣā vidhema. (Yaj. 25, 13)*

The Lord who gives the strength of body, mind, and soul with all its power and potential, whose glory all the divinities of nature and nobilities of humanity sing and celebrate, whose shade of protection is the bliss of immortality in the freedom of Moksha and falling off from the shade is death, to Him we offer our homage and worship in hymns with 'havi', praise and self-dedication.

यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूवा  
यऽईशऽअस्य द्विपदश्चतुष्पदः कस्म द्वाय हविषा विधेम॥३॥  
*Yaḥ prāṇato nimiṣato mahitvaika'idrājā jagato  
babhūva. Ya īṣe'asya dvipadaś-catuṣpadaḥ  
kasmai devāya haviṣā vidhema. (Yaj. 23, 3)*

The sole one Lord who, with His own essential might, creates, and rules over those who breathe and see, the Lord who rules over men and animals and all, to that Sovereign Lord of bliss and majesty, we offer our homage and worship with our heart and soul.

येन द्यौरुग्रा पृथिवी च दृढा येन स्व स्तभितं येन नाकः।  
योऽअन्तरिक्ष रजसो विमानः कस्म द्वाय हविषा विधेम॥६॥  
*Yena dyaurugrā pṛthivī ca dṛḍhā yena svaḥ  
stabhitam yena nākaḥ. Yo'antarikṣe rajaso  
vimānaḥ kasmai devāya haviṣā vidhema. (Yaj.  
32, 6)*

By Him the heavens blaze, by Him the earth is firm in its orbit, by Him the heaven of bliss is sustained, by Him the ecstasy of Moksha is constant, and He is the creator of the worlds in space. Let us worship that Lord of glory and sing in honour of Him with the fragrance of havi.

स ना बन्धर्जनिता स विधाता धामानि वेद भुवनानि विश्वा।  
यत्र देवाऽअमृतमानशानास्ततीय धामन्नध्यैरयन्त॥१०॥  
*Sa no bandhurjanitā sa vidhātā dhāmāni veda  
bhuvanāni viśva. Yatra devā'amṛtam-ānaśānās-  
tṛtīye dhāmannadhyairayanta. (Yaj. 32, 10)*

He is our father and our brother who keeps us in order within bounds. He is our sustainer and controller. He knows all the worlds of existence which are home to the created beings. There in His supreme presence, third haven of Being, (the other two are Prakṛti and jiva), the divine souls tasting of the immortal joy of heaven roam around at will.

### Prarthana (Prayer)

विश्वानि देव सवितर्दुरितानि परा सुवा।

यद्भद्रन्तन्नऽआ सव ॥ ३॥

*Viśvāni deva savitarduritāni parā suva.*

*Yadbhadraṁ tanna ā suva. (Yaj. 30, 3)*

O Savita, glorious Lord of inspiration, giver of light and life, remove from us all the evils of the world and give us all that is good.

प्रजापते न त्वदेतान्यन्यो विश्वा ज्ञातानि परि ता बभूव।  
यत्कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयी-णाम् ॥ १० ॥

*Prajāpate na tvadetānyanyo viśvā jātāni pari tā babhūva. Yat kāmāste juhumaṣṭanno astu vayanṁ syāma patayo rayiṇām. (Rg. 10, 121, 10)*

O Prajapati, Lord father and sustainer of life and your children, there is none other than you who rules over life forms and materials in existence, for yours are the laws of existence, none else's . Whatever the desire, all that we pray for, may all that be fulfilled in life for us. May we be masters in control of the wealths, honours and excellences of the world within your laws of life.

अग्न नय सुपथा रायेऽअस्मान्विश्वानि देव वयुनानि विद्वान् ।

ययाध्युस्मज्जुहुराणमेना भूयिष्ठां ते नमऽउक्तिं विधेम ॥१६॥

*Agne naya supathā rāye'asmān viśvāni deva vayunāni vidvān. Yuyodhyasmaj-juhurāṇam-eno bhūyiṣṭhām te nama uktiṁ vidhema. (Yaj. 40, 16)*

Agni, brilliant Lord omniscient of all the laws and ways of existence, lead us to the wealth of life by the noble path of honesty and simplicity. Remove from us all sin and crookedness. We sing the most joyous songs of celebration in praise of you. Homage to you again and again.

तेजाऽसि तेजा मयि धेहि वीर्यमसि वीर्यं मयि धेहि बलमसि  
बलं मयि धेह्योजाऽस्योजा मयि धेहि मन्युरसि मन्युं मयि धेहि  
सहाऽसि सहा मयि धेहि॥१॥

*Tejo'si tejo mayi dhehi vīryamasi vīryam mayi dhehi balamasi balam mayi dhehyojo'syojo mayi dhehi manyurasi manyum mayi dhehi saho'si saho mayi dhehi. (Yaj. 19, 9)*

O Soma, light and spirit of life, you are the light of life, pray vest me with the light of knowledge. You are the vigour and vitality of life, vest me with light and vitality. You are the strength and force of life, vest me with strength and force of life. You are the lustre and glow of health, bless me with the glow and lustre of health and energy. You are the passion for life, vest me with the passion for life and good work. You are the patience as well as well as the challenge of life, bless me with both the patience and the challenge of life for victory.

मयीदमिन्द्रऽइन्द्रियं दधात्वस्मान् राया मघवानः सचन्ताम्।  
अस्माकं सन्त्वाशिषः सत्या नः सन्त्वाशिषऽउपहूता पृथिवी  
मातोप मां पृथिवी माता ह्वयतामग्निराग्नीध्रात् स्वाहा॥१०॥  
*Mayīdamindra'indriyam dadhātvasmān rāyo maghavānaḥ sacantām. Asmākaṁ santvāśiṣaḥ satyā naḥ santvāśiṣa'upahūtā pṛthivī mātōpa mām pṛthivī mātā hvayatāmagnirāgnī-dhrāt svāhā. (Yaj. 2, 10)*

May Indra, Lord Supreme of energy, power and splendor in-vest me with the powers of sense and mind. May He, Lord of power and prosperity, enrich us all with knowledge, wealth and prosperity. May all our hopes and aspirations come true and fructify into blessings for all of us. May Mother Earth invoked and served be kind and bless us. May Agni bless us from the Vedi, the seat of yajna, with the gifts of life. This is the voice of the heart and soul.

यां मधां देवगणाः पितरश्चापासते।

तया मामद्य मधयाग्न मधाविनं कुरु स्वाहा ॥१४॥

*Yām medhām devagaṇāḥ pitaraścopāsate. Tayā māmadya medhayā'gne medhāvinam kuru svāhā. (Yaj. 32, 14)*

Hey Agni, self-refulgent Lord of light and omniscience, giver of intelligence, knowledge and wisdom, bless me with holy and divine intelligence, knowledge, wisdom and vision of that high order and quality which the divine sages, scholars and seniors enjoy and by which they worship you so that we too may worship you and attain knowledge, wisdom and piety of high order in faith. This is the very voice of the soul in honesty of thought, word and deed.

If there be enemies, negativities, destructive forces:

स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।

युष्माकमस्तु तविषी पनीयसी मा मर्त्यस्य मायिनः ॥ २ ॥

*Sthirā vaḥ santvāyudhā parāṇude vīlū uta  
prati-ṣkabhe. Yuṣmākamastu taviṣī paṇīyasī mā  
martyasya māyinaḥ. (Rg. 1, 39, 2)*

May your weapons be strong and steady to drive off the enemy. May your defences be strong and firm to stem the onslaught. May your forces be admirable, intelligent and resourceful. May the cunning and wicked enemies have nothing to match your forces and your weapons of defence.

इषे पिन्वस्वार्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व  
द्यावापृथिवीभ्यां पिन्वस्व । धर्मासि सधर्मान्यस्मे नृणानि  
धारय ब्रह्म धारय क्षत्रं धारय विश धारय ॥१४॥

*Iṣe pinvasvorje pinvasva brahmaṇe pinvasva  
kṣatrāya pinvasva dyāvāpṛthivībhyaṁ pinvasva.  
Dharmāsi sudharmā'menyaṣme nṛṇāni  
dhāraya brahma dhāraya kṣatram dhāraya  
viśam dhāraya. (Yaj. 38, 14)*

O Lord of cosmic Yajna, of the evolution and progress of life and humanity on earth, O man of Yajnic power for the growth of humanity and the world organization of the human community, bless us to grow for the growth and expansion of food and

energy for good health and happiness all round. Bless us to grow for the advancement of divine knowledge. Bless us to grow for the strength and protection and progress of the social system. Bless us to grow and advance for the growth and protection of the earth, the environment and the globe unto the solar system. You are Dharma, the divine sustainer. You are Sudharma, noble ruler and the all-sustainer of life and the people. You are love, non-violence and the universal Good incarnate. Hold for us and bring us the wealths of life. Sustain and support knowledge, research, education and the Brahmana, harbinger and promoter of these. Support and strengthen the organization, governance and the administration of the social-order and promote the Kshatriya, guard of these social institutions. Govern, support and promote the economic system and the Vaishya, producer of wealth. Strengthen, promote and advance the people, their vision, will, power, freedom and discipline.

यज्जाग्रतो दूरमुदैति दैव तद सुप्तस्य तथैवैति दूरङ्गमं  
ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥१॥

*Yajjāgrato dūramudaiti daivaṁ tadu suptasya  
tathaivaiti. Dūraṅgamaṁ jyotiṣāṁ jyotirekaṁ  
tanme manaḥ śivasankalpamastu. (Yaj. 34, 1)*

O Lord Omnipresent, the Daiva mind, perceptive faculty of the intelligent soul, which in the waking state goes far and roams around, which in the sleep state also, in dreams, roams around in the same way, that which thus goes far and wide, which is the one light of lights in the psyche, may that mind of mine, I pray, be peaceful with noble thoughts, intentions and resolutions.

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे श्रवश्च मे श्रुतिश्च मे ज्योतिश्च मे स्वश्च मे यज्ञेन कल्पन्ताम्॥१॥

*Vājaśca me prasavaśca me prayatiśca me prasitiśca me dhītiśca me kratuśca me svaraśca me ślokaśca me śravaśca me śrutiśca me jyotiśca me svaśca me yajñena kalpantām.* (Yaj. 18, 1)

By Yajna, by the Grace of Lord Prajapati, by virtue of our joint action, by virtue of my own performance: food and energy is mine; prosperity is mine and the way to prosperity is mine; effort is mine and the will to effort is mine; management is mine and preservation and promotion is mine; faith is mine and firmness is mine; vision is mine and resolution is mine; freedom is mine and discipline is mine; praise is mine and the speech is mine; the heard, the hearing

and the spoken is mine; Shruti (Veda) is mine and Smṛti (law and tradition) is mine; light is mine and illumination is mine; joy is mine and supreme bliss is mine; may all these, I pray, grow, may all these be favourable, may all these be auspicious for all, by Yajna.

आययज्ञेन कल्पतां प्राणो यज्ञेन कल्पता चक्षुर्यज्ञेन कल्पताऽऽश्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पता मना यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पता ज्योतियज्ञेन कल्पताऽऽस्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम्। स्तोमश्च यजुश्चऽऽऋक् च साम च ब्रह्म रथन्तरञ्च। स्वर्देवाऽऽगन्मामृताऽऽभूम प्रजापतेः पजाऽऽभूम वेद् स्वाहा॥

*Āyuryajñena kalpatām prāṇo yajñena kalpatām cakṣur yajñena kalpatām śrotraṁ yajñena kalpatām vāgyajñena kalpatām mano yajñena kalpatāmātmā yajñena kalpatām brahmā yajñena kalpatām jyotiryajñena kalpatām svaryajñena kalpatām Prṣṭham yajñena kalpatām yajño yajñena kalpatām. Stomaśca yajuśca ṛk ca sāma ca bṛhacca rathantaram ca. Svardevā aganmāmṛtā'abhūma prajāpateḥ prajā'abhūma veḥ svāhā.* (Yaj. 18, 29)

Man of the Yajna of governance and the social order, to accomplish your task, pray and make the effort so that: May health and age grow by Yajna, joint effort, under the guidance of Lord Prajapati and the Vedas, may pranic energy grow by Yajna, may the eye and vision grow by Yajna, may the ear and information grow by Yajna, may the tongue, the speech and communication grow by Yajna, may the mind and morale and national confidence grow by Yajna, may the soul grow strong by Yajna, may the man of vision and universal knowledge and the sense of higher values grow by Yajna, may the light of justice and wisdom grow by Yajna, may comfort and joy grow by Yajna, may the questions, heights and foundations of life and the nation grow strong by Yajna, may the Yajna of Dharma grow by Yajna, i.e., joint pursuit of Dharma, may the hymns of praise and celebrations of the Divine, the Yajna, the Rks, and the Samans, the Brihat Sama and Rathantara Sama also grow by Yajna. May the noble people attain to the eternal joy of immortality. May we all attain to joy and the freedom of immortality. May we all be worthy children of Prajapati, Lord and Father of the universe, by the truth of thought, word and deed.

Hence the prayer quoted above: ‘Yajno Yajnena kalpatam’: May all development for progress (Yajna) follow from Yajna (Vishnu) in the service of Vishnu, Lord Omnipresent. As Swami Dayananda says in Rgvedadi Bhashya Bhumika, Yajna also means Vishnu (Shatapatha Brahmana, 1, 1, 2, 13). Hence also the Vedic message (Yaj. 40, 1):

इशा वास्यमिदं सर्वं यत्किञ्च जगत्या जगत्।

तेन त्यक्तेन भुञ्जीथा मा गधः कस्य स्विद्धनम्॥१॥

*Īśā vāsyamidaṁ sarvaṁ yatkiṁ ca jagatyām jagat. Tena tyaktena bhujñīthā mā gṛdhaḥ kasya sviddhanam. (Yaj. 40,1)*

All that is and all that moves in this dynamic universe is pervaded by the Sovereign, Almighty Vishnu. Live and enjoy life to your complete self-fulfilment, but take it as the gift of the Lord and, as a participant member of the Lord’s family of life, do not covet anybody else’s share of the Lord’s gift of wealth and Grace.

Says Gita (3, 10):

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

*Sahayajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatih.  
Anena prasaviṣyadhvam eṣa vo'stviṣṭakāma-  
dhuk.*

Having created mankind and all other forms of life along with Yajna at the beginning of creation, the Creator, Prajapati blest them: Go forward, prosper by this (Yajna), may the Yajna be the source of your self-fulfillment.

In this section on prayer (Prarthana), the emphasis is on Yajna. Yajna is the process of creation, evolution, development and management for the good life, individual, familial, national, global and also cosmic. It covers the acts and activities from the simple agnihotra upto Ashvamedha, which means national and global development without the least violence. Therefore the prayer is for personal and social development in every field through optimum action.

Secondly, Yajna means not only the process of growth and development, it also means Vishnu, the omnipresent, all immanent, ruling Spirit of the universe. All gifts of means and methods of living and development come from Vishnu, and all actions with the means and methods are performed in the service of Vishnu in the spirit of selflessness, self-surrender

and, what is equally important, self-confidence and freedom from fear and coercion—that is the meaning of obedience to God.

### **Upasana (Meditation)**

Upasana is meditation, concentration of the mind and soul on the Divine Presence. Ordinarily, people are busy with objects of the outside world (Kathopanishad, 2, 1, 1), and also, when they turn their attention inward, they are still involved with the objects and experiences of the outside world revolving in the mind. Outside, the world, and inside, the memory, engages their attention and consciousness. The external and internal activity of their mind and senses dissipates their energy. We need to be with ourselves and in the divine Presence, some time at least, in order to replenish our energy and vitality of the soul in contact with Infinity.

The Upanishads take up this problem of vital economy: Wherefrom do the senses receive their food for energy? From prana (Chhandogya, 5, 1, 6-12).

Where from does prana receive its energy?

From the vitality of the Spirit, from the soul.

Where-from does the soul receive its vitality?

From the cosmic spirit, God Itself (Brahma). That Spirit is the original treasure home of cosmic energy which is infinite (Taittiriya, 3, 10, 4-5). Therefore we should concentrate and meditate on that cosmic spirit for the replenishment of our energy, mind and soul (Taittiriya, 3, 10, 6).

Swami Dayananda quotes from the Vedas in order to emphasise this aspect of our mental and spiritual well being:

युञ्जत मनऽउत युञ्जत धिया विप्रा विपस्य बृहतो  
विपश्चितः। वि होत्रा दधे वयुनाविदेकऽइन्मही दवस्य सवितुः  
परिष्टुतिः ॥४॥

*Yuñjate mana uta yuñjate dhiyo viprā viprasya  
br̥hato vipaścitaḥ. Vi hotrā dadhe vayunāvideka  
inmahī devasya savituḥ pariṣṭutiḥ.* (Yaj. 11, 4)

Intelligent and wise people dedicated to Yoga concentrate their mind and intelligence on the Omniscient Divine spirit, the sole One Lord of the universe who, all by Himself, knows all the living beings and ways of the world of nature and humanity and wields and ordains all the facts and processes of the universe. That is how we celebrate and meditate on the self-refulgent Lord, Savita, the creator, and pay

the highest homage that we can offer to the highest Lord of Existence.

Great is the glory and praise of the Lord, Savita.

युञ्जानः पथमं मनस्तत्त्वाय सविता धियः।

अग्नेर्ज्योतिनिचाय्य पृथिव्याऽअध्याभरत्॥१॥

*Yuñjānaḥ prathamam manastattvāya savitā  
dhiyaḥ. Agnerjyotirnicāyya prithivyā'adhyā-  
bharat.* (Yaj. 11, 1)

When the Yogi first concentrates his mind and intelligence on Savita, the creative spirit of the universe, his purpose being the knowledge and experience of the real essence of the universe, the Lord illuminates his mind and spirit, and the Yogi receives the light of the self-refulgent Lord in concentrated intensity here on the earth itself in the body, mind and soul.

युक्तन मनसा वयं दवस्य सवितुः सवे ।

स्वर्गाय शक्त्या॥२॥

*Yuktena manasā vyaṁ devasya savituḥ save.  
Svargyāya śaktyā.* (Yaj. 11, 2)

In this world of Lord Savita's creation, we concentrate our mind, with all the power of faith at

our command, with dedication and application, so that we may experience the heavenly bliss of Ananda and freedom.

यक्त्वाय सविता देवान्स्वयतो धिया दिवम् ।

बहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥३॥

*Yuktvāya savitā devāntsvaryato dhiyā divam.*

*Brhajjyotiḥ kariṣyataḥ savitā prasuvāti tān.*

(Yaj. 11, 3)

The Yogis, wise and brilliant practitioners of meditation, trying to reach the regions of light and heavenly bliss with their mind and sense, refine their faculties as instruments of divination into the celestial light and mystery of Infinity, and then Savita, Lord of light and generator of life, inspires their mind and soul and helps them to join with the object of their love and spiritual ambition.

युजे वा ब्रह्म पूर्वं नमोभिर्वि श्लोकऽएतु पथ्यव सुरैः।  
शण्वन्तु विश्वेऽमृतस्य पत्राऽआ ये धामानि दिव्यानि  
तस्थुः ॥५॥

*Yuje vām brahma pūrvyaṁ namobhir viśloka  
etupathyeva sūreḥ. Śṛṇvantu viśve'amṛtasya  
putrā ā ye dhāmāni divyāni tasthuḥ.*

(Yaj. 11, 5)

I join, and I join you both, teacher and disciple, with the Eternal Lord of the universe with hymns of praise and prayer as did the Yogis of old. May the song of praise and prayer reach its divine destination by the sure path of the great and wise seers. Listen ye all, children of Immortality, who dwell in the body regions of the Lords creation, and join to reach the goal of your blessed choice.

Swami Dayananda thus emphasizes the Vedic foundations of Yoga, meditation and worship. Earlier the subject was taken up by Maharshi Patanjali in his Yoga Sutras, a very systematic scientific work on the subject, further explained in practical details by Vyasa, Bhoja, Swami Vivekananda, Swami Veda Bharati and many other scholars and teachers. Swami Divyananda traces the roots of Yoga philosophy and practices in his Ph. D. thesis Yoga Vidya in the Vedas (in Hindi: Vedon main Yoga Vidya) (Gurukul university Kangri, Haridwar), published by Yaugic Shodha Sansthan, Yogadham, Aryanagar, Jwalapur, Haridwar, U.P. India-249407.

### **How to do Upasana:**

Sit in an undisturbed clean place, cleanse your mind of all your baggage it carries, empty out all

worries, hopes or fears. With this clean peaceful mind concentrate on the presence of God in and around you.

Says Patanjali: Yoga'shcitta-vrtti nirodhah: Yoga is a state of mind which is clear and still, when all the business of the mind is eliminated and shut out and: Tada drshtuh svarupe' vasthanam: then the soul of the Yogi stays peaceful in the presence of God (like the baby nestled in the mother's lap).

Otherwise, if the mind is engaged with all the fluctuations, then the soul loses its identity and becomes identified with the passions or fears which at that time dominate in the mind. You are, then, not your own self, you are anger itself, or fear or sorrow, your identity is lost. How can you become one with the presence of God in a disturbed state of mind? That state of mind, in Yoga psychology, is called "vrtti sarupyam", i.e. your 'swarup' (identity) is lost and you take over the form of the vrtti, the state of passion, fear or despair, whichever has seized your mind in that mood.

What are the different kinds of vrttis, fluctuations or businesses of the mind?

The vrttis are of five kinds, not all, though, they are positive or negative. According to Patanjali they are:

1. Pramana: Reasoning and proof of something as it is. Pramana is direct experience of the thing, or inference based on direct observation and experience, or on some reliable authority which we do accept.
2. Viparyaya: Illusion, when we take something for something else, for example we take a rope for a snake.
3. Vikalpa: Fiction, mere words, void of substance and reality, falsehood dressed in words.
4. Nidra: Sleep, when the mind is without any content.
5. Smrti: Memory which means the print of experience on the mind which is hard to erase. All these must be out before we can concentrate and meditate on the presence of God within and around.

### **How can these be controlled?**

You can control them only by long, continuous, undisturbed practice with complete unquestionable faith and reverence for your own practice so that no doubt may ever arise in what you are doing. This

process is called ‘*Abhyāsa*’, practice. The other way associated with practice is ‘*Vairāgya*’, i.e., an objective attitude to your business of worldly things. Our life on earth is a journey. It has a beginning and an end. Everything we have or do has a relative situational value. If we put absolute value on something of relative value we fall a prey to fascination and infatuation. *Vairāgya* is non-infatuation, non-fascination, but it does not mean rejection of life, no. It means proper value for everything, neither more, nor less, and while we do our best in life’s action, we accept whatever comes about as the result of the action. This acceptance cannot come without faith in God and divine justice. It comes with our surrender to the will of God along with perfect self confidence.

This acceptance of the will of God with the surrender of our ego is called ‘Ishvara Pranidhana’: Thy will be done. There is no higher act than an act of compassion, and there is no higher achievement than the Grace of God.

### **What is ‘Ishvara’?**

Ishvara is the cosmic spirit, universal, omnipresent, omniscient and omnipotent, free from the limitations

which man suffers from: these limitations are klesha, karma, vipaka and ashaya (sufferance, karma its resultant consequences, and record of these deep in the mind). And therein, in God, is the seed of omniscience which the human being can reach but after meditation over ages across the cycle of death and rebirth. Surrender to that Perfect Spirit is the way out for man from the bondage of karma and the karmic law of sufferance.

God is One but His names are many, because those names are according to the attributes of the perfect Divine Spirit. Still, there is one Name which is His essential name, and that is AUM, also written as OM, because this Name is used for God only, none else. All other names are attributive, each according to the ‘shakti’ it denotes.

One way to worship God is “Japa”, chanting AUM with concentration and meditation on that Word/Name along with concentration and meditation on the Spirit and Presence which is signified by the Name.

As a result of the meditative Japa, you will have a direct experience of your self-awareness, the pure I am, and further, an experience of the higher divine

consciousness vibrating in your very soul. In addition, you will have freedom from internal disturbances of the mind which bother the soul. Compose the intelligence in the state of freedom from disturbances, and, you will have an integrated personality, a balanced mind, and a clairvoyant intelligence which will reflect the purity of your soul as spirit and the higher light of the presence of God within. This freedom will, further, reflect in your daily business of living. You will have no fear, no hatred, no anger. Life will be fresh, pleasant and happy.

### **What are the disturbances?**

So many but Yoga philosophy counts nine as the main:

1. Vyadhi: which, in health terms is the opposite of 'Samadhi'. Samadhi is balance, integration, harmony in health of body and mind. Samadhi, in terms of Sankhya philosophy, is balance of Sattva, Rajas and Tamas, or balance of thought, energy and matter. In terms of Ayurveda, it is the balance of 'Vata, pitta, and kafa'. The disturbance of those three is 'vyadhi', sloth, a heaviness of body and lack of will to do what

you ought to do. You do not feel like going to work, your turn out is poor.

2. Styana: which is will-less-ness. You feel like doing nothing. You try to get away from everything which might, otherwise, be exciting and inspiring. You feel incompetent, spiritless, purposeless, nerveless, in short, you feel bored with yourself and with the world around.
3. Sanshaya: which means doubt, it implies indecision because you lack faith and self-confidence. Lord Krishna rightly says that doubt means denial of the very self that you are. You are not sure of yourself, nor of the world, nor of your people around.
4. Pramada: which means willful dereliction of duty without commitment to yourself, your values, and your life itself. You throw empty challenges to those to whom you should really be committed earnestly in all faith.
5. Alasya: which means laziness of body, mind and thought, all at the same time. You have no initiative, no enthusiasm, you have one thing, of course, in plenty -- love of ease.
6. Avirati: which means no attachment to things of value. Japa? No! Regularity? No! Discipline? No! Commitment? No! Indulgence?

Yes, to the heart's content. Sensuality? Yes, even to the point of self-wastefulness. Yoga? No! Bhoga? Yes, without satiety.

7. Bhrantidarshana: Confusion and even error of thought and sight and judgment, so that you miss what is and see what is not. For you, loss is gain and gain is loss, the ultimate is non-existent and the immediate is ultimate, if at all. You lose both the immediate and the ultimate. That's the mirage.
8. Alabdhabhumikatva: You lose the very foundation. On way to meditation, if at all you decide to start, you fail to ignite because you forget the key somewhere and even the plug is fused. You catch at nothing because you can't, you reach nowhere because the destination is missing on your schedule.
9. Anavasthitatva: Always shaking, you can't stand erect, you are unbalanced. Even if you jump and hit a mark, you lose it because you fall back. Even if you reach somewhere, you cannot stay there.

Meditation starts with faith and commitment, no questions asked, to begin with. Practice, start, and the

practice itself will build your faith and commitment in the self and show the way.

These disturbances are obstacles. They stop you from moving on. And they not only stop you on the way, they even cause and create negativities which are side effects of these. The side effects are pain and suffering, a sense of frustration, depression, unsteadiness of body, even shakiness of values, all disturbed, life derailed.

You save yourself from all these with a committed, self-conscious, intelligent Japa of Omkara. Try and see.

If a person is shaken and is losing himself, can he retrieve himself, save himself from the loss?

Yes, if he sincerely love, worship and meditate on the One, Supreme, Imperishable Brahma tattva of existence. In this world everything is on the move. Prakrti, from the particle to the expansive universal form of it, is on the move. Jiva, the soul involved with the body, is on the move. Only the Parama Brahma is the Tattva, Reality, which is on the move in the manifestation, but not on the move in the essence. So the person who is stabilized in That and meditates on That, is stabilized, and that brings him peace and joy

in the essence. Aum, therefore, is the centre-post for stability and the supreme joy of life, which reflects not only in the personality but also in the expression of the personality in character and behavior in society.

How is the yogi as a person and how does he conduct himself in society?

Such a person cheerful as a human being, free from tensions as an individual and loving, kind and objective in behavior toward others.

As a human being the person is at peace with himself, free from afflictions (kleshas).

Kleshas are five: Avidya (ignorance), Asmita (ego, self-pride), Raga (attachment, fascination, infatuation), Dvesha (hate, anger, fear), Abhinivesha (love of life and fear of death). Ignorance is the basic cause, seed and root of the rest. The ignorant person feels, that the temporary is not temporary but permanent, the ugly and impure is beautiful, tempting and pure, the painful is pleasurable, and the non-spiritual is the spiritual. Therefore in his life, when the temporary ends up, the end causes him affliction.

The man of knowledge knows that the temporary is not unending, it must end sometime

when its life is over. Therefore he accepts the change with a sense of peace and thanks to God for the gift of things for such time as they last. For such a person, there is nothing unexpected. Everything is okay, a gift that comes from the Lord of all things and, everything, having served its purpose it goes back to where it came from.

Such a person is at peace with society also. He is friendly with those who are happy and comfortable. He hates none, never is he jealous. He is charitable and helpful to those who are not so rich, happy and comfortable, because compassion is his culture. He is happy with those who are 'punyatma', loving, kind and charitable. And he is not angry or rejective with those who are callous and unhelpful. He is tolerant toward those people but in the Zero degree, without hate and anger. His personality thus stays at peace, his mind is balanced, and his conduct is controlled and positive; This is the gift of what Yoga philosophy calls 'Eka-tattva-abhyasa' meditation on the One, Eternal, Imperishable Spirit, Parama Brahma, call it Ishwara, God, Allah, whatever you like in your tradition.

Worship, meditation, Yoga, is a long, continuous and relentless discipline which is social,

personal and spiritual. It has to be pursued with faith and self-confidence.

Yoga regards ethics and morals as indispensable. It is not merely what is called 'Puja'. Puja is mostly external, with some practical work to be done in respect of an icon or picture. But meditation is purely internal with a start of 'Yama' and 'Niyama'.

Yamas are social ethics which begin with love and non-violence throughout life: Ahimsa (non-violence), Satya (truth of thought, word and deed), Asteya (no theft, no grabbing of other's rights and property), Brahmacharya (no sensuality, fidelity in man-woman relations), Aparigraha (no greed, no hoarding, no misappropriation). This is social ethics.

Personal ethics (Niyamas) are for the individual's self-discipline and self-guidance: Shaucha (purity and cleanliness), Santosha (self-fulfilment, contentment, no greed of any kind), Tapa (austerity of discipline), Swadhyaya (self-study and the study of great literature of human values), Ishwara Pranidhana (surrender to the will of God).

With confirmation of the person in this discipline, we come to Asana (seat for meditation).

The seat should be firm and comfortable because movement and discomfort disturb the mind and concentration.

When you have trained yourself to sit still, at perfect peace, for some time, you come to the next stage, Pranayama. Pranayama is breath control, and through breath control you come to the control of the flow of vital pranic energy in the health system.

Sit still and comfortable on the 'asana', chant Om three times breathing out and in slowly. Then begin the Pranayama. Breathe out slowly and stop the breath out as long as you can comfortably. Never strain yourself. Then breathe in slowly, comfortably, to the full and hold the breath in as long as you comfortably can. Repeat this exercise as long as you enjoy it. Then you will feel that your mind is at peace. When the mind is at peace the soul too comes to a state of peace. Let all worry, fears and regrets, all the business of the mind and money go out. Be with yourself, "I am". Pure self-consciousness, in this state, takes over your attention inside. When your attention and awareness is concentrated within, that state is called Pratyahara in the language of yoga. It is 'Internalization' of the senses which now conform to the mind within. This is the result of Pranayama. You

are now ready for concentration, 'Dharana' on any object of your choice, which, ideally speaking, should be the awareness of the Divine Presence within your 'I am'. That awareness would be the 'meditative sunrise'. Concentration therein or thereon, whichever way you feel, is now 'Dhyana'.

No one can describe your condition in that state from the outside. Perhaps you too would not be able to describe it in objective terms, because it is an experience to be had, a condition to be in, and feel. It is a state of Being, not of Doing. Herein you and the object of your Dhyana are together, integrated, one, like a piece of iron and the fire in the furnace at the optimum temperature, indistinguishably one, 'confused', in total communion. You are in Samadhi: the worshipper, the worship and the worshipped integrated, one. You can know what it was, rather what it was like, when you emerge and recollect.

### **Worship: Puja**

Worship has been described as 'Saguna Puja' and 'Nirguna Puja'. And when the word 'Puja' is used for 'Upasana', it confuses Upasana with 'Murti Puja'.

It is said that Ishwara is both Saguna and Nirguna. It is also said that Saguna Ishwara is

'Sakara', having a form, a function and a name, and Nirguna Ishwara is 'Nirakara', having no form. Because Saguna Ishwara is Sakara, therefore He has a form also, He can be represented in concrete form, a statue or a picture. Thus we have Vishnu, with four arms, having 'Shankha' (a conch), 'chakra' (discus, a circular missile), gada (mace) and padma (flower). Similarly, there are visual representations of other gods such as Brahma, Shiva, and others. There are representations of goddesses too as Durga, Lakshmi, Saraswati and others. These gods and goddesses are offered Puja with 'dhoopa, deepa, naivedya', and other holy offerings including food and clothes, even both. This is called Saguna Puja. And you can do Puja only when the god is awake, not asleep.

Nirguna Puja is by chant of Name or by 'Simran', pure memory consciousness offered to the God of no imaginative form.

This kind of worship needs a reference back to the Vedas, the Original Knowledge, the most ancient pre-historic authoritative possession of mankind, though it is regarded as the scripture of the Hindus, generally. The Veda itself says that this knowledge is for all mankind, high or low, good or bad, master or servant, there is no distinction, no discrimination

whatever (Yajurveda, 26, 2). The Hindus do subscribe to the Vedas as the primary authority. And a reference back to the Veda should be persuasive, acceptable.

‘Na tasya pratima asti’, says Yajurveda (32, 3): there is no form, ‘no murti’, no simile, no metaphor, no representation whatever, of Parameshwara. That Parama Brahma Itself is Agni, Vayu, Aditya Chandrama, Shukra, Brahma, Apah, Prajapati and so on. Ishwara is one, the sages call or describe Him by many names in many ways (Rgveda, 1, 164, 46, and Atharvaveda, 9, 10, 28). The many names of the One are attributive, depending on the ‘guna’ or attribute or power which the sages speak of. Swami Dayananda explains these name-words in the first chapter of Satyartha Prakash. There is nothing like that One, then how can a statue or a picture be ‘like that’ anywhere? If God has a ‘form’, it is the universe itself, that too is partial, not whole, and even of this partial, there cannot be a model. The universe alone is like itself, nothing else is. God Itself, the same way, is ‘like Itself’, nothing else is like That.

Nevertheless, it is possible to imagine how and why a vast body of literature has grown on the theme of ‘Sakara Brahma worship’. Huge temples have been built and big organizations have come into existence.

The language of Veda is scientific generally, but at the same time it is poetic also, exceptionally. There are words in the Vedas which scientifically describe the attributes of the universal Spirit That one Spirit inspires and in-forms the forms and structures and powers of the universe. We celebrate it in a poetic style just bordering on the imaginative, the mystical, and the mythical for the perceptive mind to catch upon as an imaginative poet would.

Let us take two examples from the Veda in relation to Vishnu, one in the context of Vamana avatara and the other in relation to Lakshmi:

Vishnu is described as the ‘Lord Trivikrama’, the Lord of three Strides (Rgveda 1, 22, 17-21), who creates, pervades, sustains and winds up the universe of Three: Sattva, Rajas and Tamas (mind, motion and matter) in the form of earth, skies, and the regions of light, creating, sustaining, and winding it all up at the end until the process starts up again. The universe evolves and, simultaneously, the manifestation of the Creator ‘evolves’ in the universe. (Gita. Ch. 7 & 10)

Rgveda, 1, 154, 2 says:

यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा,  
Yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti  
bhuvanāni viśvā.

“In the vast three-folds of His mighty creation, i.e., the acts of projection, sustenance and withdrawal, reside the entire worlds of the universe.”

Rgveda 1, 154, 3 celebrates Vishnu as the Lord “who holds in balance the heights of the universe of time and space and creates it in three evolutionary ‘padas’ (modes, literally “steps”) of Sattva, Rajas and Tamas (mind, motion and matter, variants of Prakrti) and pervades in and over heaven, middle regions and earth”:

“य इदं दीर्घं प्रयतं सधस्थमेकौ विममे त्रिभिरित्यदेभिः

*Ya idaṁ dīrghaṁ prayataṁ sadhastham-eko  
vimame tribhirit padebhiḥ.*”

Rgveda 1, 155, 5 celebrates Vishnu as the Lord sublime: “two of the stages of His creation, the mortal man of vision can apprehend, with awe, but the third no one can dare to approach”:

द्वे इदस्य क्रमणे स्वर्दृशोऽभिख्याय मर्त्यो भुरण्यति। तृतीयमस्य  
नकिरा दधर्षति वयश्चन पतयन्तः पतत्रिणः ॥ ५ ॥

*Dve idasya kramaṇe swardrśo’bhikhyāya  
martyo bhuranyati. Tṛtīyamasya nakirā  
dadharṣati vayaścana patayantaḥ patatriṇaḥ.*

In these mantras the words ‘pada’, ‘kramana’, ‘vikramana’, and ‘urukrama’ (1, 154, 5) are explained as modes of Prakrti, phases of progressive evolution and regions of the universe. But this is so in the Arsha tradition of Yaska and Dayananda. Satavalekara is dedicated to Dayananda, still he holds on to the strings of Sayana. The Western scholars generally follow Sayana. Let us see the translation done by Griffith:

1. “Vishnu in whose three paces (steps, strides) reside all regions of the world.”
2. “Vishnu, who all by Himself, only in three steps measured (marked out) this vast universe.”
3. “A mortal man, when he beholds two steps of him, who looks upon the light, is restless with amaze. But his third step, no one can venture to approach.” (Griffith)

In the Purusha Sukta of Yajurveda the Lord of the universe is personified as a living person. The universe is described as a living, breathing, intelligent,

self-organising organism (body?). From the ‘person’, and the ‘body, with two and three ‘steps’ of the ‘person’ of all might, the process of ‘measuring and marking out’, the awe of an ordinary mortal, self-elevated to supreme powers such as Bali, the story of Vamana avatara seems to have emerged through the poetic imagination of a sage, Vyasa, supposed to have been the author of Shrimad Bhagawatam (8, 18, 2-3)

Next Lakshmi, Narayana and Kshirasagara: The last mantra of Purusha Sukta of Yajurveda reads:

श्रीश्च ते लक्ष्मीश्च पत्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ  
 व्यात्तम् । इष्णान्निषाणामुं मऽइषाण सर्वलाकं मऽइषाण॥२२॥  
*Śrīśca te lakṣmīśca patnyāvahorātre pārśve  
 nakṣatrāṇi rūpamaśvinau vyāttam. Iṣṇanniṣā-  
 ṇāmum̐ ma’iṣāṇa sarvalokam̐ ma’iṣāṇa.*  
 (Yaj. 31, 22)

‘Shris’ (Beauty and Graces) are yours, ‘Lakshmis’, (wealth, power and grandeur), are yours, powers which sustain, protect and promote your creation like day and night on both sides of the globe. The stars and planets are your form incarnate, the sun and moon your open face. O Lord loving and kind inspire me, give me that supreme bliss of ultimate

freedom. Give me that wealth of joy. Wish me all well and the world shall be mine.

In this mantra, Shris and Lakshmis are described as the Purusha’s powers of wealth and grace which sustain the Lord’s creation. But the word used is ‘patnyau’, which in ordinary language means ‘wives’, ‘consorts’. The word ‘patnyau’ grammatically means ‘those powers which sustain, nourish, protect and promote’. It does not necessarily mean wife or wives, just as the word ‘pati’ ‘one who maintains, sustains, supports’, not necessarily ‘the husband’, although the word means ‘husband’ too because the husband is also supposed, required, to support the wife. But in Vedic context, both ‘pati’ (Rg. 10, 121, 1) and ‘patni’ (Atharv. 12, 1, 1) mean ‘the supporter.’ In the Vedic context, Shri and Lakshmi are two variants of Prakrti, as the word ‘Maya’ is. So is the word ‘Shakti’.

In his commentary on Shvetashvataropaniṣad (1, 3), commenting on the word ‘devatma-Shakti’, Swami Shankaracharya explains the ‘Shakti’, as potential of the Lord Supreme, which is Prakrti. Including ‘Prakrti’ is ‘maya’ also.

Also if we refer to Devi Bhagawata Purana, (9, 1, 1), we have the following shloka:

*Gaṇeśa janānī durgā rādhā lakṣmī sarasvatī,  
Sāvitrī ca sṛṣṭi vidhau prakṛtiḥ pancadhā  
smṛtā.*

In the context of ‘Shrishti vidhi’, process of the creation of the universe, durga, radha, lakshmi, sarasvati and savitri are five name words which mean Prakrti, the Lord’s potential.

Thus while in the Veda, the language is generally scientific and conceptual, at the same time, being poetic in certain contexts, the same concept is given a living tangible form as in poetry. So the Sat, Chit, Ananda Narayana of the Veda becomes the wielder of ‘Shankha’ (clarion call for humanity to unite and be together), ‘Chakra’, dynamic movement onward, ‘Gada’ (solid strength), and ‘Padma’ (the flower symbolic of art, literature, beauty and graces of the human nation). The ‘Samudro arnava’ (Rg, 10, 190, 1) becomes ‘Kshirasagar’ of Bhagawata. In fact the whole of Rgveda (10, 190) is given a concrete poetic mythical form in the Puranas.

The point is that in Puranas the idea of Saguna Brahma (explained by Swami Dayananda in his

Rgvedardi Bhashya Bhumika) is given imaginative metaphoric, mythical, poetic, human form with all variations of Prakrti as the Lord’s household which, in a way, of course, the universe is. As poetry, okay. But for worship, it creates a difficulty because the poetic form stands in the middle of the space between the worshipper and his object of worship which is the Lord Supreme, spirit of the universe, pervasive, universal, Eternal. (Refer to Gita, 7, 24; 9; 4; 9,11.)

All poetic forms, whether in pictures or in histories, are media which embody a message. That message is the content of the medium. Unless the reader or the devotee reaches the message, the medium remains meaningless. At best, it stays as a distraction away from the goal, though the traveller may feel comfortable with it as in an airport hotel or a ‘caravan sarai’.

In fact, every word of a language too is a medium. Even Veda mantras are all a medium of the Message, the Message that the Lord Supreme is. Hence even the Veda says: “yas tanna veda kim rca karisyati”? One who merely chants the sounds of words but does not know and realize that which is the content, the Message of the mantra, is only a burden bearer. So all worship through the objective media is,

by itself. short of the real worship. And if you see, realize and internalize the Message, the spirit, then in that state and stage of experience, even the medium is dispensable. When you are one with the Supreme, nothing intervenes.

So Swami Dayananda says: Saguna worship does not mean puja of some concrete form supposed to be the form of God, or God Itself. Saguna worship means concentration and contemplation of some divine attribute of God and the realization and internalization of that divine attribute in your spirit, character and action. And Nirguna worship is meditation on the pure Being, the spirit and presence that God is, all positive, nothing negative. Hence the prayer:

यदग्ने॑ स्याम॒हं त्वं॑ त्वं वा॒ घा॒ स्या अ॒हम् ।

स्युष्टे॑ स॒त्या इ॒हाशि॑षः ॥ २३ ॥

*Yadagne syāmaham tvaṁ tvaṁ vā ghā syā aham. Syuṣṭe satyā ihāśiṣah.* (Rg. 8, 44, 23)

O Agni, self-Refulgent Lord, the day I 'am' you, or you 'are' me, that will be the day your blessings are consummated here itself for me.

Worship means identification of the worshipper and the worshipped in a state of communion wherein nothing else intervenes.

## **Hundred-Year plan of life**

Life is God's gift, so beautiful that if you do not feel satisfied with one round of it you are free to come back for the next round until you realize that there is a higher round too in the spiral of existence and now it is time to fly. From the soul's descent to the earth to the flight's take off, Veda provides a plan of action which may be described as the 'Hundred year plan!' If you work out the plan and live and act according to the plan, you get the best of both the worlds only in one round. The one-way is: Dharma, Artha, Kama and Moksha: Knowledge and active pursuit of Dharma; peace and prosperity through active employment in the yajnic way; fulfillment of the desire for the good life; and ultimately, the freedom from the bonds of duties and obligations, leading to Divine Bliss which is the highest state of existence.

The Plan has a preamble: Let us cite three mantras from the Veda:

1. The Beauty and the Vision of life: (Atharva, 5, 30, 17)

अ॒यं लो॒कः प्रि॒यत॑मो दे॒वाना॑म॒परा॑जितः ।

यस्मै॑ त्वमि॒ह मृ॒त्यवे॑ दि॒ष्टः पु॒रुष॑ जज्ञिषे ।

स च त्वानु ह्वयामसि मा पुरा जरसो मृथाः ॥ १७ ॥

*Ayam lokah priyatamo devānāmaparājitaḥ.*

*Yasmai tvamiha mrtyave diṣṭaḥ puruṣa jajñiṣe.*

*Sa ca tvānu hvayāmasi mā purā jaraso mrthāḥ.*

This world, unsurpassed by any other, is dearest darling of the divines, dedicated to which but destined to die, O man, you are born here. You of such privilege and destiny, we call on you to come and we pronounce: You must not die before you have had a full round of the wonderland unto perfect old age of ripeness with self-fulfillment.

2. Hundred plus is the optimum: (Atharva, 12, 2, 23)

इमं जीवेभ्यः परिधिं दधामि मेषां नु गादपरो अर्थमेतम्। शतं

जीवन्तः शरदः पुरुचीस्तिरो मृत्युं दधतां पर्वतेन ॥ २३ ॥

*Imam jivebhyaḥ paridhim dadhāmi maiṣām nu*

*gādaparo arthametam. Śataṁ jīvantaḥ śaradaḥ*

*purūcīstiro mrtyuṁ dadhatām parvatena.*

I set this border line of defence and discipline for the living people. Let none of them cross over this border line into the other territory of death. Let them live a full hundred years and more, bearing and overcoming the fact of death within, with adamantine ‘brahmachaya’ for good health.

3. The Bounds of Discipline: (Atharva, 5, 1, 6)

सप्त मर्यादाः क्वयस्ततक्षुस्तासामिदेकामभ्यं हुरो गात्। आयोर्ह

स्कम्भ उपमस्य नीडे पथां विसर्गे धरुणेषु तस्थौ ॥ ६ ॥

*Sapta maryādāḥ kavayastatakṣustāsāmide-*

*kāmabhyam huro gāt. Āyorha skambha upam-*

*asya nīḍe pathām visarge dharuṇeṣu tasthau.*

Seven are the paths and bounds of the good life which wise visionaries of life have created and set up. These, let man follow stead-fast in life as the pillar and the goal post, and he would be saved, and at the end of the journey he would rest in peace under the shelter of the Lord, closest and the highest master. On the other hand, if a man violates even one of them he would be a sinner lost and gone.

So, it is a beautiful world with bonds within, and flexible borders. The borders are expansive as well as contractive, depending on your free choice of indulgent pleasure or pleasurable discipline of living as your plan may be: This is the preamble. The plan could be for a hundred years or none. Veda takes hundred years as the standard measurable average span of life.

When does the plan begin? Long before a person is born. The plan is initiated by the would be parents, the young man and the young woman who decide to marry to live together and raise a family. And they too, long before they decide to marry, should have been preparing themselves, each one, as eligible candidates for the coming wedded union whenever the time is ripe and favorable. The test and measure of ripeness and readiness is stated by the Upanishad (Taittiriya 2, 5, 2):

*Yuvā syāt sādhyuvādhyāpaka āśiṣṭho draḍhiṣṭho  
baliṣṭhaḥ.*

“Let the person be youthful, gentle, well educated, most cultured, strong and determined in the optimum degree”, able to take decisions, live a planned life nobly as an individual, in company, in family, as a responsible, cooperative and creative citizen. Such a person is fit to be a partner in marriage with an agreeable spouse. The bride and the bride groom should be of right age, of agreeable nature, character, habits and manners and behavior. Their culture and values should be matching so that there is peace and harmony in the home. A disturbed marriage and unhappy home cannot have happy and promising children.

The Vedic ideal of marriage is marriage for a life time. The wedding is the seal of a joint, conjugal personality. It marks the completion of the first phase, of preparation and education, of each partner, and it marks their start of the second phase of the hundred year plan:

1. Brahmacharya: preparation and education,
2. Grhastha: marriage, family life and citizenship,
3. Vanaprastha: retirement and voluntary work.
4. Sanyasa: renunciation toward universality.

In modern times, the phases could be three:

1. Education and Preparation,
2. Marriage, family life and work (employment).
3. Retirement of the senior and completion of the journey of the super senior.

These phases too are con-fused overlapping and these days even violable. But ours is a phase of history, and when we get tired of emotional and social experimentation in history we are sure to return to the Vedic values. We might violate Vedic values, but we cannot abrogate them. Life must go on, it has to.

So it seems that marriage is Mother Nature's own design of completing the human personality for the reason and purpose that life must go on. First, development of the individual to full ripeness, and then development of the couple and the family toward the growth of the human nation (Rg. 10, 7, 6 and 10, 53, 6):

स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृणवदप्रचेताः ।  
यथायज ऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥ ६ ॥  
*Svayam yajasva divi deva devān kiṁ te pākaḥ*  
*kṛṇavadapracetāḥ. Yathāyaja ṛtubhirdeva*  
*devānevā yajasva tanvaṁ sujāta.* (Rg. 10, 7, 6)

O man, luckily born of love, develop yourself to the highest degree of efficiency of body, mind and senses unto the spirit. What means your growth to ripeness if you do not grow to perfection? Develop yourself, your personality, O brilliant child of Mother Nature, in consonance with the seasons of nature as you have been doing since earliest times.

And when you are fully grown and ready, be one with your conjugal partner and carry on the story of life as Nature herself has decided:

तन्तुं तन्वत्रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।  
अनुल्बणं वयत् जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥ ६ ॥  
*Tantum tanvan rajaso bhānumanvihi jyotiṣ-*  
*mataḥ patho rakṣa dhiyā kṛtān. Anulvaṇam*  
*vayata joguvāmapo manurbhava janayā*  
*daivyaṁ janam.* (Rg. 10, 53, 6)

Spinning and extending the thread of life divine, pursue the light of the brilliant wise across the world. Protect and follow the paths of light established by the wise with thought and vision. Weave the web of life woven by the sinless spontaneous people of the Word and vision in action. Be Man, continue the procreative line and build up a community of noble people.

The mantra is an exhortation to the couple to generate the next line in succession.

For this purpose the duo (two in one) comes into Being in marriage. The wedding ceremony shows that the two are one-in-two or two-in-one just as two streams of water become one at the confluence:

समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ ।  
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ ॥ ४७ ॥

*Samañjantu viśve devāḥ samāpo hr̥dayāni nau.  
Saṁ mātariśvā saṁ dhātā samu deṣṭrī dadhātu  
nau. (Rg. 10, 85, 47)*

Listen and know ye all vishvedevas, divinities of nature and nobilities of humanity. Like the waters of two streams at the confluence, our hearts and minds are one. May Vayu, winds and pranic energies, join us and maintain us as one personality. May Dhata, the lord controller and sustainer of the world, join us and sustain us as one. May Mother Sarasvati of the divine voice of Veda join us, proclaim us, and sustain us as one. May the Vishvedevas join, integrate and sustain our mind as one inseparable personality.

The duo now has one common purpose and mission of life which is enshrined in the ‘Saptapadi’ of the wedding ceremony and conjugality: The one common way and purpose through their home life of achieving the following: good health, nourishment and energy; strength, energy and power to do things together; wealth and growth for comfort and progress; peace, progress and happiness; children and a happy family; one full round of life like the cycle of the seasons with cooperation in all changing conditions of life; and lastly for love and friendship on an equal basis for the duo.

This is the conjugal fidelity, loyalty and piety of married life of the Vedic ideal. The two must swim together through the stream. If they do so, they will never sink, they will reach the shore. Hence the Lord’s blessing (Ath. 14, 1, 22 and Rg. 10, 85, 42):

इहैव स्तं मा वि यौष्टं विश्वमायुर्व्यं ऽश्नुतम् ।

क्रीडन्ता पुत्रैर्नप्तृभिर्मोदमानौ स्वस्तकौ ॥ २२ ॥

*Ihaiva staṁ mā vi yauṣṭaṁ viśvamāyurvyā  
śnutam. Krīḍantau putrainapṭṛbhirmoda-  
mānau svastakau.*

Be here, stay together in the home in happy conjugality, never separate, live and enjoy a full life in your own home, playing, celebrating and living, with children and grand children, a higher and happier family life.

Wedded, committed, divinely blest, they start their new life on the rock-bed foundation of self-assurance firm as the pole star, and prepare themselves to plan for the advent of the next generation. This plan and preparation some time long past was the first sacrament of the coming life, but now it has mostly gone out of practice. The main things however survive and are followed scientifically on health grounds, for example the purity and

nutrition value of the diet of the parents to be, test of the woman's fertility and the man's virility, efficiency of the woman's generative system and the proper time when the couple want a child. It is rightly said in Swami Dayananda's Sanskara Vidhi that just as we have the sciences of the betterment of different things required in life, similarly there should be a scientific method of the improvement of the human generation as well on scientific grounds. Hence careful attention to the food, regularity of habits, and purity of thoughts and behavior of the couple towards each other, in the family and in society is very important.

Once it is confirmed that conception has taken place, the growth of the fetus has to be carefully watched. The food of the expectant mother, her ideas and daily activities, the family environment, the social atmosphere, the health of the mother and development of the baby's physical system, specially of the brain, have to be properly watched and monitored.

Around the third month of pregnancy the 'punsavana (Invigoration) ceremony' is performed which is for the general health of the fetus.

Next is 'Simantonnayana Sanskara' which can be called the Intellection ceremony for the

development of the brain. It should be performed in the fourth, sixth or the eighth month. Sushruta says in Sharirasthana: "In the fifth month there is fast growth of the mind, in the sixth, of the intellect, in the seventh, of the various parts of the body and the brain, in the eighth, of 'oja' essential vitality and lustre of the personality, which is yet unstable. Hence one born in the eighth month is difficult to survive. This ceremony thus is very important for the mother and the baby. In fact during this period the health, mind and ideas and morals of the mother very vitally affect and condition the baby's personality and character to be. In short, the mother and the baby have to be treated as sacred trust of the family and all other care-givers during pregnancy.

When the baby is born, cleaned, washed and clothed, the father should write 'Aum' on the baby's tongue and whisper into the ears of the baby: 'Vedo asi'. The meaning is: You are Aum, dedicated to the Vedic vision of life in knowledge, action and piety and prayer. The wish, prayer and initial exhortation to the child, for the new arrival, is the preamble of the hundred year plan of the life just coming into existence.

There are two mantras chanted in the Birth ceremony from Mantra Brahmana (1, 5, 17-18) which show that the child is the essence and bloom of the couple's body and mind, an extension of their very soul, and that in life the man is going to be strong as a granite rock and sharp as the razor's edge:

*Angā dangāt sambhavasi hrdayād adhijāyase,  
Vedo va putranāmāsi sa jīva śaradaḥ śatam.*

Baby darling, you are born of the very essence of every part of my (our integrated) body. You are born of the one united love of my (our integrated) heart. Our child named Veda, expression of Divine will and consciousness, we pray: Live a full hundred years.

*Aśmā bhava paraśurbhava hiraṇyamastṛtam bhava,  
Atmasi putra mā mṛthāḥ sa jīva śaradaḥ śatam.*

Baby darling, be strong and firm in body as granite, be sharp and strong to cut through difficult challenges, as the razor's edge. You are the soul, our very soul's extension, you cannot die, must not die, live a full hundred years.

The 'Namakarana Sanskara' (Naming ceremony) is performed on the 11 th, 101 st, or the first day after one year of birth. The name is supposed

to reflect the nature, character and behavior of the child as the parents plan him/her to be along with the ideals and intentions of the parents. With the expression of all gratitude to God and the generosity of Mother Nature, there is one mantra from 'Mantra Brahmana' (1, 5, 15) which is chanted as a prayer as well as a blessing for the child to complete a successful course of life for a hundred years:

*Sa tvāhne paridadātvahastvā rātryai paridādātu ratṛstvahorātrābhyām paridadātvahorātrāu tvārdhamasebhyaḥ paridattām ardhamāsāstvā māsebhyaḥ paridadatu māsastva ṛtubhyaḥ paridadatvrtavastvā samvatsarāya paridadātu samvatsarastvayuşe jarāyai paridadātu asau.*

Dear child, may the sun give you on to the day, may the day pass you on to the night. May the night give you on to the day-night cycle. May the day-night cycle move you on to the fortnight. May the fortnights advance you to the months. May the months move you to the seasons. May the seasons move you on to the year. May the years move you on from year to year till you complete your full age of hundred year span and more and you accomplish your mission of

life to your satisfaction and ambition as the holy plan may be.

After the mother and child have rested, their energy recuperated adequately, they move out into the fresh air and have an inspiring and enlightening sight of the sun. This is the Nishkramana ceremony, the first outing into the wide world of expansive dimensions.

The baby sees the sun, following prayers for a long life of good health and freedom of independence:

तच्चक्षुदेवहितं परस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवम  
शरदः शतं शृणुयाम शरदः शतं प्र ब्रवाम शरदः शतमदीनाः  
स्याम शरदः शतं भूयश्च शरदः शतात्॥२४॥

*Taccakṣurdevahitaṁ purastācchukram-uccarat.  
Paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ  
śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ  
śatamadīnāḥ syāma śaradaḥ śataṁ bhūyaśca  
śaradaḥ śatāt.* (Yaju. 36, 24)

Lord of light, Bright Sun, God Almighty, you are the cosmic benefactor of the noble, generous, godly people and bless us with the vision of life, being the Eye of the universe. You are the knower, existing for all Eternity. May we see you for a hundred years; live

for a hundred years; may we hear the Holy Word for a hundred years; may we speak for a hundred years the Word of the Veda. May we live independent and free for a hundred years, and may we live on so free and independent even for more than a hundred years.

This is a prayer for the child-in-family. In the evening when the moon is arisen, the parents should take the child for a sight of the moon, heart of the earth, reflecting the sun for the life and breath of peace and vitality on earth.

The baby thus grows in continuation of the plans and prayers of parents and the instillation of nature's freshness, powers and prayers.

The next ceremony is 'Annaprashana Sanskara', about the age of six months or more when the baby can digest grain food and juice along with milk. The first cereal food is to be very light, such as soft porridge mixed with honey, ghrta and milk. After Havan the baby should be given food with the following two mantras in addition to the general prayer for food:

अन्नपते ऽन्नस्य नो देहानमीवस्य शष्मिणः।

प्रप दातारं तारिषऽऊर्जी नो धेहि द्विपद चतुष्पदे॥८३॥



healthier and more shining. In the first year teething starts and in the third year the molars grow. After the hair is removed the child is given a very gentle massage of curds on the head, this makes the teething easy.

During the teething period the child is to be given food consisting of rice, barley, beans and sesame because these grains help teething. Atharvaveda (6, 140, 2) says:

व्रीहिमत्तं यवमत्तमथो माषमथो तिलम्। एष वां भागो निहितो  
रत्नधेयाय दन्तौ मा हिंसिष्टं पितरं मातरं च ॥ २ ॥

*Vrīhimattam yavamattamatho māṣamatho  
tilam. Eṣa vām bhāgo nihito ratnadheyāya  
dantau mā himsiṣṭam pitaram mātaram ca.*

Eat rice, eat barley, eat sesame and lentils. This is your precious share ordained by nature. Let not the teeth hurt father and mother.

It is understood that the food to be prepared is for the baby, so the preparation has to be clean and scientific.

There is a symbolism here of long and healthy age, love and affection, smoothness of growth. During childhood the hair is golden, black in youth,, grey and then white in old age. Barley is golden, beans are

black, tila is grey, and rice is white, the same is the journey of hair and life.

‘Karna-vedha’ (piercing the ears) is the next ceremony, it should be performed in the third or fifth year. Sushruta says that piercing the ear through the ‘Daivakrit’ hole prevents hernia. The surgeon should stretch the ear with his left hand and see the light of the sun through. There in the ‘daivekrit’ hole let him pierce the ear. The practice has almost gone out, but as a fashion it is returning. Actually it is not a matter of fashion, it is a matter of life and health.

### **‘Upanayana Sanskara’ (Yajnopavita or Sacred Thread ceremony)**

Upanayana is the next ceremony, to be performed any time from fifth to the eighth year. This is an extremely important ceremony, because here begins the process of the child’s second birth. The boy or the girl child starts education here. So the process of take-off from the ‘natural person’ to the ‘rational and spiritual person’ starts here. Here the child is to be entrusted to the teacher for nurture in extension of the parent’s care. Every child must go to school, the ideal being a residential school where the disciple lives under the care of teachers. However, these days such

schools are rare, and opportunities too for all people are rare. So in the case of day-school children, the parents have to look after the intellectual and moral growth of the children, they have to take over the role of the teacher at home additionally.

The Upanishad describes the human being as guided and matured to completion of personality by mother, father and the teacher, through persuasive self-discipline, a disciplined environment free from inhibition and repression on the one hand, and indulgence and permissiveness on the other, so that the child grows freely and consciously. In fact, with the parents and the teachers, the boy or the girl is the basic participant in the process of education and self-growth.

This sanskara is performed before the child begins studies. When he/she begins the studies then another Sanskar is performed, that is 'Vedarambha'. One means joining school, the other means beginning the study programme. The symbol of both and also of graduation is 'Yajnopavita' the sacred thread, a 'garland' of triple thread worn on the left shoulder going over the heart and back and reaching the right side of the body upto the hip joint and back. It is a symbolic thread meaning:

1. Dedication to Veda Trayi, or Stuti, Prarthana and Upasana, that is hymns of praise, hymns of prayer and hymns of meditation and spirituality.
2. Dedication to karma Trayi, that is, attainment of knowledge, performance of karma, and prayer and upasana with meditation for the expansion of personal potential beyond the actual performance for growth further.
3. Dedication to Loka Trayi, that is, pursuit of truth, attainment of honour and glory, and shri or wealth and life's graces.
4. Fulfillment of human obligations, that is, gratitude to God, obligations and thanks to the parents, teachers and the academic tradition.

In shastras this dedication and obligations are described as self-acquittal from these obligations (Rna or Debts): Deva Rna, Rshi Rna, and Pitr Rna Debt to God and Nature, Debt to the sages and teachers, and Debt to parents and ancestors).

The Yajnopavita is a constant reminder of these obligations and our exhortation that these obligations must be pursued relentlessly, without remiss. The disciple along with the teacher takes the vow five times (five vows, vrata) in the witness

of five powers and presences: Agni, Vayu, Surya, Chandra, and the Lord, while receiving and wearing the Yajnopavita given by the teacher. The Yajnopavita mantra is the following:

*Yajñopavītaṁ paramaṁ pavitraṁ prajāpater-  
yatsahajaṁ purastāt, ayuṣyaṁ agryaṁ  
pratmuñca śubhraṁ yajnopavitaṁ balamastu  
tejah. Yajñopavitamasi yajñasya tvā yajñopav-  
itenopanahyami. (Para. 2, 2, 11)*

*Yajñopavīta*, the holy thread, is extremely sacred. It has been so since the very time of Lord Prajapati, Father Creator and Sustainer of His children. It blesses the wearer with long healthy life. It leads you on ever forwards. Take it, wear it, it is free from all weakness and blemish. It brings you strength and lustre. Dear child, purified, holy you are, yajnopavita yourself, purified, sanctified initiated. With this yajnopavita, I take you unto myself. (The teacher in-vests the disciple.)

The disciple takes and wears the Yajnopavita and enters the teacher's family for the period of his study and stays as an inmate till graduation. The teacher holds the disciple like father, mother and guardian, friend, philosopher and guide. They both

observe the vows taken at the entry point of the disciple's study. These are five as mentioned before. The oblations are offered into the Yajna fire with each mantra. The mantras are:

*Aum Agne vratapate vrataṁ carīṣyāmi tatte  
prabravīmi tacchakeyaṁ, Tenardhyāsaṁ idaṁ  
aham anṛtāt satyaṁ upaimi. Svāhā. Idaṁ  
agnaye idaṁ na mama.*

O Agni, Lord sustainer of the vows of discipline, I commit myself to the vow and discipline of Truth and virtue, and I promise I shall observe it. I say this to you and pray I may be able to keep it as a covenant with you. I pray I may rise unto the vow and the competence to uphold and observe it. I hereby commit myself to Truth from untruth in thought, word and deed.

The other four mantras are addressed to vayu, sun, moon and the Lord Supreme of all discipline:

*Aum Vayo vratapate.....*

*Aum Suryo vratapate.....*

*Aum candra uratapate.....*

*Aum vratanam vratapate.....*

The rest of the details are given in Sanskara Vidhi. The course of studies is given in Satyartha Prakash chapter III.

The programme of study includes:

1. Knowledge of the language of study for correct expression and effective communication;
2. Basic knowledge of life, Dharma (i.e., life's laws and values), and the essentials of human tradition;
3. Specialized knowledge of the subject or subjects relevant to the profession the student should choose.

Broadly speaking, we need:

1. Knowledge of the constants in existence in life, which are God, soul and nature, the laws of nature and values such as truth, goodness, beauty, love, service, etc.
2. Knowledge of the changing phases of nature, environment and society, and of the forms in which the constant values of life are to be realized in Dharmic living.

Knowledge of the eternal facts, laws and values gives us the right sense of value and right attitude for

living our life in society. The problems of change in society and the environment are problems of management. In management, social, economic, political and other problems call for their own solution. A ready made formula may not always work. Still the technique of problem solving cannot be taught exhaustively, it can be taught generally only with varied practical training, because generalities are basic part of the permanent laws of life. Thus basic knowledge and basic training is the primary thing. So if a person has the basic values and right attitudes in life, he or she would find the right solution of the problem at his/her own initiative.

Life is dynamic and continuous. So the practical knowledge of life and living also is continuous and evolving.

In continuation of this idea there are two symbolic rituals, one, a sight of the sun, and the other, joint addition to knowledge by the teacher and the disciple:

The teacher fills the right hand 'anjali' (hollow of the palm) of the disciple with water, chanting the following mantra:

आपो हि ष्टा मयोभुवस्ता न ऊर्जे दधातन ।

महे रणाय चक्षसे ॥ १ ॥

*Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana.*

*Mahe raṇāya cakṣase. (Rg. 10, 9, 1)*

O waters, liquid energies of divine Nature, you are symbols and givers of strength, peace and happiness. Sustain us with food and energy for body, mind and soul so that we may see and appreciate the beauty and grandeur of life and face the great challenges of life.

Then the teacher should fill his own ‘anjali’ with water, chanting mantras as given in Sanskara Vidhi, leave the water into the anjali of the disciple, holding his hand, and then help the disciple release the mingled waters into a pot placed on the earth floor.

This process is repeated three times. Then the tradition is that this water is released into a flower bed or a field where it feeds the vegetation to grow.

This ritual is a symbol of the extension and growth of knowledge as the joint venture of the teacher and the disciple continued over generations without break.

The teacher then takes the disciple for a sight of the sun, the sun being a giver of light and warmth and a symbol of the Self-Refulgent Lord God, giver of light and life. The disciple stands facing the sun while the teacher chants the following mantra (Ash. 1, 20, 6)

*Deva savitareṣa te brahmacāri taṁ gopāya sa mamṛta.*

O Lord, O Sun, Self-Refulgent giver of light and life, this is your disciple. Take him unto you so that he may, along with me, grow and live a full span of enlightened life.

The ideal of ‘Upanayana’, initiation and education is knowledge, integration of the receivers and promoters of knowledge for the rise and progress of a vibrant human community and the fulfillment of the ideals and values of life for one and all.

The prayer to the sun, God, continues through life with the mantra “Taccaksur devahitam...” (Yaj. 36, 8) and the Guru mantra, known as the Gayatri mantra, for the continuous achievement and enjoyment of life with light and happiness, peace and progress. Education, with and after the initiation, prepares the pursuer to be a full and responsible citizen.

The ‘Upanayana’ (Initiation) ceremony is followed by ‘Vedarambha’ (Inauguration of studies), and ‘Samavartana’ (Graduation and Home coming) ceremonies, after which follows ‘Vivaha’ (Marriage) and ‘Grhastha’ (Family life) of the citizen.

With graduation, the first phase of the rising generation is formally over. This ‘full man’ is now going to enter the second phase, marriage, family life and active citizenship. The parents have done their part, the teachers have done theirs, and he/she too has taken full initiative in self-development, consciously, intelligently and with full responsibility. The earlier generation is probably going to retire with the conditions of the social system they inherited, to which they also contributed during the second phase of their life. The new generation now is going to take over the same way onward.

The parting instruction which the teacher imparts to the disciple is the following: (Taittiriyaopaniṣad, 1, 11):

The education and instruction of the disciple is complete. The disciple has done homage to the teacher and is on the threshold of the house holder’s

life, the second phase of the plan. The teacher says to the disciple:

*Vedamanūcyācāryo’ntevāsinamanuśāsti. Satyaṁ vada. Dharmam cara. Svādhyāyānmā pramadah. Ācāryāya priyam dhanamāhṛtya prajātantum mā vyavacchetsiḥ. Satyānna pramaditabyam. Dharmānna pramaditabyam. Kuśalānna pramaditavyam. Bhūtyai na pramaditabyam. Svādhyāyappravacanābhyām na pramaditabyam. Devapitrkāryābhyām na pramaditabyam. Mātrdevo bhava. Pitṛdevo bhava. Ācārya devo bhava. Atithidevo bhava.*

Speak the truth. Follow Dharma in your life and conduct. Neglect not your study of sacred books and of yourself. Having done homage to the teachers settle down in your home life and continue the family line, do not sever the line of progeny. Truth must not be neglected. Dharma must not be violated. Welfare and progress must not be neglected. Means of prosperity and peace and social good must not be neglected. Study and discussion must not be neglected. Acts of divine worship and duties of reverence and services to parents and seniors must not be neglected. The mother is a very goddess, do reverence unto her. The father is a very god, do reverence unto him. The teacher is a very god, do reverence unto him. The guest is a very

god, treat him with generous hospitality. Those acts of ours which are commendable (not despicable), those positive acts should be followed, not others. Those habits and practices of ours which are good may be adopted by you, not others.

*Yānyanavadyāni karmāṇi, tāni sevitabyāni, no itarāṇi. Yānyasmākam sucaritāni tāni tvayopāsyāni, no itarāṇi. Ye ke cāsmacchreyānso brāhmaṇāḥ, tesām tvayā'sanena praśvasitabyam. Śraddhayā deyam, aśraddhayā deyam, śriyā deyam, hriyā deyam, bhiyā deyam, samvidā deyam.*

Those sagely scholars who are distinguished amongst us are worthy of your reverence and hospitality. Give them a seat and rest and make them comfortable. Give in charity, give with faith and love. Even if you have no full faith, even then give. Give you must. Give with grace. Give as social obligation. Give for fear of God. But do give as a conscious act of goodness.

These are Vedic obligations of a house holder, all acts of natural piety, social responsibility and national duty. The measure of the peace, progress and

prosperity of a society is not the living standard of a few individuals but the average common standard of the whole community. It has been well said by the wise visionaries that the strength of the chain lies in the weakest link, whoever is the last person in the queue, that is the measure of social progress.

If you are in doubt what to do or what not to do, or whether something is right or wrong, look to the good and the wise, seniors of vision and experience, dedicated to truth and right action, not selfishly attached, men of judgment and discrimination and Dharma, follow them as they would do in such situations.

*Atha yadi te karmavicikitsā vā vṛttavicikitsā vā syāt, ye tatra brāhmaṇāḥ sammārśinaḥ, yuktā āyuktāḥ, alūkṣā dharmakāmāḥ syuḥ, yathā te tatra varteran, tathā tatra vertethāḥ. Athābhyākhyāteṣu, ye tatra brāhmaṇāḥ sammārśinaḥ, yuktā āyuktāḥ, alūkṣā dharmakāmāḥ syuḥ, yathā te teṣu varteran, tathā teṣu vertethāḥ. Eṣa ādeśah, esa upadeśah, eṣa vedopaniṣat. Etadanuśāsanam, evam upāsitabyam, evam caitadupāsyam.*

And if you face controversies and controversial people, and you are in doubt as to how to deal with them, again look for the wise, men of intelligence and virtue, dedicated to truth and virtue, gentle and sympathetic, lovers of Dharma, follow them and deal with the controversial as they would do, and you will not go astray.

This is the command, this is the instruction. This is the essence of the Veda and the Upanishad. Observe this, follow this in life, for the self for the family, for the community, for the nation and for humanity in the service of God, according to Dharma, the Law that upholds life.

### **Grhastha (Home life)**

The happy home of a married couple, two in one in body, mind and soul, is a very paradise on earth: both equal and excellent in nature, character and behavior, the man, gentle and cultured, loving and dedicated to his wife, bright as a ray of the sun, the wife, lovely and admirable, proud of her husband for his qualities of love and care, piety and fidelity, both favorites of Savita, Lord of light and life, love and grace:

सहृदयं सामन्स्यमविद्वेषं कृणोमि वः ।

अन्यो अन्यमभि ह्येत वत्सं जातमिवाघ्न्या ॥ १ ॥

*Sahrdayam sammanasyamavidvesam krñomi vah. Anyo anyamabhi haryata vatsam jātamivāghnyā. (Ath. 3, 30, 1)*

I join you both as one in heart and mind in love, free from pride and jealousy. Love, and join each other with passion as does the mother cow yearning for the new born calf.

When the husband is happy with the wife and the wife is happy with the husband, in that family there is prosperity and stability, peace and steady progress. Where mutual love and happiness is lacking, there is adversity, even the family line is snapped. (Manu 3, 60-61)

The position of women, according to Veda and also Manu, is high. They manage the home, maintain the tradition and continue the thread of life and the flame of love and light. The word for the mother is Samrajni. ‘the Queen’ (Rg. 1, 85, 46), for the new bride it is Usha, ‘the Dawn’ (Rg-113, 12), for the daughter ‘kanya or kaninaka, ‘flame of light’, light of the eye’ (Rg. 6, 45, 7 and Yaj. 25, 1). Women are therefore worthy of love, honour and reverence. Therefore, says Manu (3, 56):

*Yatra nāryāstu pūjyante ramante tatra devatāh,*

*Yatra itestu na pūjyante sarvās tatrāphalāh kriyah.*

Where women are honoured and revered, there the gods love to dwell. Where they are not honoured and revered, there all your efforts end up in frustration, sheer waste.

There are people who say: “In Vedic tradition women are all time dependent on men, the daughter on father, the wife, on husband, the mother, on son. So they are slaves”. It is not so. What is called ‘dependence, even slavery’, is, for the man of perception, love and affection with utmost care, love and high regard as for fulfillment of the soul’s yearning, a sacred trust and religious obligation named ‘Pitri Yajna’, the violation or neglect of which is sin. If certain selfish unfortunates violate the ideal and the obligation, the violation does not stand for the ideal, it becomes a disvalue.

A happy home of love, cooperation, prosperity and stability is like a living breathing dynamic unit of the vibrant and progressive organismic organization of society, of the nation and of the whole human community whose ideal is work, progress and stability. Hence the comprehensive community prayer

in Yajurveda’s self-exhortation in the divine presence (Yaj. 40, 2)

कुर्वन्नवेह कर्माणि जिजीविषेच्छतःसमाः।

एवं त्वयि नान्यथाऽस्ति न कर्म लिप्यते नरे॥२॥

*Kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ.*

*Evam tvayi nānyatheto’sti na karma lipyate nare.*

Only doing, doing, doing the karmas, obligations to the self, family, society, environment and Nature, and to God, should a person desire and plan to live a full hundred years. Only thus, there is no other way than this, man remains free, karma does not bind or implicate man into adverse consequences.

Work for the sake of duty to family, to society and to God. If you work for selfish motives and reasons, you will have to suffer the consequences.

Here arises one question: Should we not work for ourselves? After all, we have to maintain ourselves and our family. The answer is: We must. We have to work and earn our bread for the family.

Here we come to a higher question: The question of the individual and society, of the unit and the whole.

Veda approaches this question organismically. It says: ‘purusha eva idam sarvam’ (Yaj. 31, 2). This entire universe is purusha, a living, breathing, intelligent, self-conscious, self-organizing, organismic system, the sole creator, controller and sustainer of which is God, the Supreme Purusha, the immanent, All-Pervading Spirit. The cosmos is His manifestive body. In this living body we, each one, are cells in the cosmic and social system. This body has its own law of sustenance. That law is Dharma. The universe observes its Dharma. Each cell, at its own level, is living, intelligent and conscious, having, observing and doing its duty for its sustenance to the system. No cell is isolated and independently self-existent. All cells, so all humans, are inter-related, living and working for the system, one for all, all for one.

None of us whether individual, or family or community, or nation is isolated, independent and self-existent. We are all inter-related, interdependent, each one for all, all for one. Each one’s work affects the whole system, the system responds, and the vibrations of the response affect us, whether we feel them or not we have to suffer the consequences of our actions.

Hence all our actions should be positive, creative and productive for the system in an ascending

order: The individual to work for the family, family for the community, the community for the nation, the nation for humanity, humanity for the globe and the environment, and that would be for the whole system. Working thus for the system is Yajnic karma. But working for any unit, individual, family community or nation, taking it as isolated, exclusive and self-existent, is a violation of Dharma.

Does working for the system mean that the person doing so ignores or neglects the self and the family? No, not at all, because working for the system means working for God, and God does not ignore any one. Take Yajna itself: When you offer an oblation into the holy fire, chanting that “it is for Agni, not for myself”, Agni does not ignore you, you do have your share of the fragrance and freshness. For this reason, the opening mantra of Yajurveda exhorts us to perform the highest form of action, Yajna, in the service of Indra, Lord Omnipotent Spirit of the universe.

To work, for short gains for the self and family is a violation of Dharma, a self-defeating and self-destructive bargain. In his observations on family life, in Sanskara Vidhi, Swami Dayananda quotes Manu: Acting with ‘adharma’, in violation of Dharma, may

not result in unhappiness soon, but the negation of gain would accumulate and cut at the very roots of the good life of peace and happiness. Therefore whatever the circumstances, whatever the temptation, whatever the cost in terms of pleasure and comfort, man must give up all acts of 'adharna' at the earliest. One must follow Dharma and truth with a clean sense of discrimination and judgment, faith and determination, at all levels from the individual to the family, nation and humanity.

In the Purusha Sukta (Yaj. 31) human society is divided into four professional classes broadly, based on merit and not on birth: Brahmana for education, teaching and research; Kshatriya for organization and defence, law and order, governance and administration; Vaishya for production and distribution including financial management; and the ancillary services of miscellaneous type. Based on merit and education for all on universal basis, there is provision for internal movement both upward and downward.

Whatever the position of a person in society, for the system it is important and equally valuable because the whole, the Dharma Purusha, lives and realizes Itself through every member of the society. Therefore, in response, it is the duty of every person

to work for the systemic Dharma honestly and sincerely to the best of his potential. If he works for the system as part of his Dharma, work does not involve him or her personally, selfishly, and the person remains free from all sense of guilt and sufferance.

What is true of work at the individual level is also true of work at the community and national level. Every unit, individual or higher, has to work for the living system, the Purusha. In other words, the Vedic ideal is that every organization should rise to the higher level of an organism, intelligent, self-conscious, self-organizing and holistic.

We are living in an age of democracy and globalism. Democracy has been described as government of the people, by the people for the people. It has also been practically described as necessary adjustment of enlightened self-interests. In between those two definitions we have the party system of government. In view of the Vedic tradition, the party too should work in the interest of the whole system. But generally it does not so happen because the party, whichever it is, works for the party rather than for the nation. Cases of corruption, syphoning off of national money, parting away of national assets etc.

are proofs of the party hijacking of democracy. Further, if the government were to work for the nation, how could there be an institutionalized opposition? Would discussion be not enough? The truth of the matter is that the government in democracy works for the party, so the opposition has a corrective function, but there the correction too is partial, for the other party. Otherwise, after discussion of the pros and cons of the situation, the decision would be unanimous. This does not happen. Further, as happens these days, if the government be a minority party government with coalition of other parties, the party pulls and pressures hardly allow the decisions to be reasonable and in the interest of the people as a whole, they are often in the interest of the people who support the party concerned.

Veda speaks in the language of generality and comprehensiveness. It says:

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वे संजानाना उपासते ॥ २ ॥

*Sam gacchadhvam sam vadadhvam sam vo manānsi jānatām. Devā bhāgam yathā pūrve-samjānānā upāsate.* (Rg. 10, 191, 2)

Move together ever forwards, speak together and decide together, knowledgeable as you are, and know each other's minds. Observe your Dharma together with discrimination between truth and untruth, right and wrong as intelligent and divine sagely people of all time play their part in society for the general good and onward progress and prosperity of the human nation.

This is specially true for the people in the second phase of their life as householders. Today as ever before, it is the active citizen who, through voluntary contribution and payment of taxes, maintains all the people for education, maintenance, health and well being in general. Says Manu (9, 77): Just as all living beings depend upon air for pranic energy, so do all people, whatever their stage of life, depend upon the active citizen for their maintenance. Further (6, 90), just as all streams and rivers receive their flow from the sea, and they join the sea, so do all people depend upon the active citizen in the Grhastha ashram for their maintenance.

Thus does Atharva Veda describe a happy family (Ath. 3, 30, 2-3):

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।

जाया पत्ये मधुमतीं वाचं वदतु शान्तिवाम् ॥ २ ॥

*Anuvrataḥ pituḥ putro mātrā bhavatu  
saṁmanāḥ. Jāyā patye madhumatīm vācam  
vadatu śāntivām.*

Let the son be dedicated to father, one in heart and mind, and one with mother, in love and loyalty, to family values and living tradition. Let wife speak to husband, and husband speak to wife, in sweet words conducive to love, peace and unity in the family.

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत् स्वसा ।

सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ॥ ३ ॥

*Mā bhrātā bhrātaram dvikṣanmā svasāramuta  
svasā. Samyāñcaḥ savratā bhūtvā vācam  
vadata bhadrayā.*

Let not brother hate brother, nor sister hate sister. Let all, be united in love and cooperation, dedicated to common values, like ideas and ideals and high commitments in unison, and speak in language conducive to the realization of common and universal good.

Whether society is simple or sophisticated, limited or expanded, the basic organizational needs and structures remain more or less the same:

1. Study and research, education and training (Brahmana);
2. Governance and administration, law and order and defence (Kshatriya);
3. Economy: production and distribution of wealth (Vaishya);
4. Ancillary services auxiliary to all basic classes (Shudra).

The term ‘Shudra’, in Vedic terminology, is not a derogatory term, it is only descriptive. In fact all the four terms are descriptive and functional. In the modern world, all schools, colleges and universities, all laboratories from Isro to Nasa are Brahmana institutions. All defense forces and organizations, assemblies and parliaments, courts and police force, all civil services are Kshatrias.

All forms and factories, all financial institutions, banks and funds from the locals to IMF are managed by ‘Vaishyas’. And all supportive services at the labour and auxiliary levels are ancillaries. Each one of the four is equally important in the life and maintenance of the social Purusha, a real living person in Vedic terminology. The Brahmana is described as the ‘mouth’, the spokesperson: the Kshatriya as the ‘arms’, the defender, the

Vaishya as the middle region, the ‘stomach and the loins’, manager of systemic energy; and the Shudra as the ‘legs’, the burden bearer and carrier of the person sustained in balance on the earth. To speak of the fourth class in derogatory terms is a cognizable offence punishable by law.

Human society is one, essentially. Brhadaranyaka Upanishad (1,4, 11- 15) describes humanity as one class, Brahmana in the beginning. As the need arose in course of time for socio-economic evolution, the one developed into four sub-classes of the same one. In fact, it says clearly that the same one is self-divided as four, the four are one and the same, different in function, one in nature and essence.

Of all the four, the ethical, moral and professional requirement is honesty, sincerity and commitment to truth with inviolable faith (Yaj. 19, 77) and unshakable justice. As Bhatrhari says:

*Nindantu nītinipunāḥ yadi vā stuvantu laksmī  
samaviśatu gacchatu vā yatheṣṭam.*

*Adyaiva va maraṇam astu yugāntare vā  
nyāyyātpathaḥ pravicalanti padam na dhirāḥ.*

Let the worldly wise of morals and policy condemn or praise, let wealth and prosperity come

and stay or go as it please, let death come right now or later after ages, men of constancy, truth and justice do not waver from the path of rectitude and Dharma.

Manu lays down the ten commandments of the ethics of Dharma and rectitude in practice:

*Dhṛtiḥ kṣamā damo'steyam śaucam indriya  
nigrahaḥ, Dhīr vidyā satyam akrodho daśakam  
dharma lakṣaṇam.*

Steadfastness of mind, compassion and forgiveness, self-control, non-stealing (i. e., respect for other's rights and property), purity of body, mind and soul, control of senses and mind, intelligence and awareness, knowledge, truth, no anger: these are the ten defining characteristics of Dharma in society which the citizen must observe and sincerely follow in life. These define the integrity of the dharmic person.

With this integrity a person should pursue his or her profession in the educational, civil, economic or ancillary field of social organization. Veda provides for internal mobility of socio-professional classes. The class is not caste, nor does the class of a person follow from birth, it follows from one's education and professional competence and aptitude. Manu, the first law-giver in the Vedic tradition defines this mobility:

*Śūdro brāhmaṇatāmeti brāhmaṇaścaiti  
śūdratāam, Kṣatriyājātamevamtu vidyād-  
vaiśyāt tathaiva ca.* (Manu. 10, 65)

A ‘shudra’ rises to ‘brahmanahood’ by education and merit while a ‘brahmana’- born moves to the position of a ‘shudra’ for want of educational merit. The same is true of a person born of a kshatriya or vaishya family. (The shudra in this context means the supportive class, often known as ‘labour’ or ‘ancillaries’.)

This verse leaves no doubt about the merit-based social classification of society, and it rules out any support whatsoever for the medieval birth-based caste system. Swami Dayananda raised a forceful voice against the caste system in Satyarth Prakash (1875). Under the influence of that voice, especially during the freedom struggle under the leadership of Mahatma Gandhi, strongly supported by the Arya Samaj, the protest against caste system continued. The result is that in free India to denigrate somebody on account of one’s birth in the weaker sections of the community is a cognizable offence in law. Gandhiji, for reasons of sympathy and holiness, had called the weaker sections ‘Harijans’, i.e., children of God. But under the current of politics, the ‘sympathizers’ now

call them ‘Dalits’, the down-trodden. Such descriptions are transitional though, and the trend is positive under the influence of education, economic change and the pressure of political forces. In short, the social injustice has been diagnosed and recognized and, consequently, the treatment is going on.

Let us describe, in brief, the functions of the four classes:

*Adhyāpanam adhyayanam yajanam yājanam  
tathā, Dānam pratigrāhaścaiva brāhmaṇānām  
akalpayat.* (Manu)

Study, teaching and research, performance and ministration of Yajna, giving in charity, receiving money and things in return as gifts without the calculative spirit of wages, these are the functions of Brahmanas. The Gita lays down the ethics of a Brahmana: peace of mind and heart, self-control, austerity of living, purity, patience and forbearance, natural simplicity, knowledge, scientific temper, faith and piety, all these by nature and character, not by strain. (18, 42)

*Prajānām rakṣaṇam dānam ijjādhyayanam eva  
ca, Viṣayeṣvapasaktisca kṣatriyasya  
samāsataḥ.* (Manu)

Peace and protection of the people, charity, performance of Yajna, study and research in the arts of peace and defence, and perfect self-control of senses and mind, justice and maintenance of law and order, and strict avoidance of self-indulgence, these are the functions of kshatriyas. Heroic valour, brilliance, steadfastness, alertness and expertise, unshakable firmness in battle, charity and generosity, and faith in God, those are the natural qualities of the character of a Kshatriya. (Gita, 18, 43)

*Paśūnām rakṣaṇam dānam ijjādhyayanam evaca, Vaṇikpatham kusīdam ca vaiśyasya kṛṣimeva ca. (Manu)*

Dairy farming and protection and development of cattle, charity, Yajna, study and research in the growth of wealth and prosperity, commerce and trade, industry, production and distribution, banking and finance, and agriculture, these are natural functions of the Vaishyas.

*Ekameva hi śūdrasya prabhūḥ karma samādiśat. Eteṣāmeva varṇānām śuśrūṣām ansūyayā. (Manu)*

Of the Shudra only one function is, and that is to provide ancillary support services in the three other

fields, i.e., study, research and education, defence and administration, and production, distribution and financial matters.

For all the four classes dedication and selfless commitment to the community is essential. If any individual or individual class acts against the polity and works with a selfish-motive, the action is both a sin against God and a crime toward the community.

Modern society with its vast economy and political structure has grown complicated. But the main branches of governance, administration and organization more or less remain similar with division and specialization in various branches. Therefore the specializations of the professions and services too will have to be developed. The value of dedication, commitment and creativity, however, remains the same so that the scams and scandals of corruption in high places and ordinary services may be avoided.

The daily activity and behavior of the citizen, therefore is a regular exercise and reminder of his or her duty as Dharma. These daily duties are five.

1. Daily prayer morning and evening as thanks giving to God and personal discipline of piety. This is called Brahma Yajna.

2. Daily havan (agnihotra) for cleansing of the environment and replenishment of nature. In the polluted context of the environment, this is very important, this is called Deva-Yajna.
3. Service and care of the parents and seniors as a mark of gratitude to the older generation. In the modern context of nuclear families and social and professional mobility, it is incumbent upon the working generation to establish senior's homes for their care and honourable retired life. This is called Pitr-Yajna.
4. Atithi Yajna, which is hospitality to the visitors who happen to come to the citizen's homes. This Yajna, specially in cities is more or less something of the past. It has been replaced by hotels and motels, and this implies that the society's duty is to provide ample means of daily self-support for everybody with employment and retirement benefits.
5. Balivaishvadeva Yajna, which is feeding of birds and animals. Birds and animals too help in maintaining the balance of nature and the environment, and they deserve our love and thanks at the individual and the collective level.

When the citizen has lived an active life with his family, raised his children and educated them, when the children are married and settled, it is time to retire. Different countries and societies have different age for retirement. But the natural rule is that when the younger generation has grown and taken over, the elder generation should retire but it should continue to do some social service. This period of retirement was once called 'Vanaprastha', the forest abode, followed later by 'Sanyasa', the 'universal man' of total freedom on the move at will. But times have changed, no forest homes, no wandering mendicants except in holy places and there too living a neglected, almost ignominious life. But the institution of retirement is there, a natural state of life.

People grow old, they retire from active life. They continue to live with the younger generation if they are acceptable or they move to retirement homes now coming up at places. But being no more as active and smart as before, they need to adjust to the circumstances without compromising their self-respect. The civil society and the government should see to it that no senior person should face a situation of want and humiliation.

On the ethics of retirement Swami Dayananda says: The retired man is a man of love and compassion for all, living a life of austerity with self-control and minimal personal needs. He should keep himself busy in study and teaching, taking nothing as remuneration from anybody. It means that retired life should be a life of freedom from liabilities, with self-respect and voluntary service to the community. The younger generation should make it possible. It is a life of dedication (Yajurveda 20, 24)

अभ्यादधामि समिधमग्न व्रतपते त्वयि।

वतं च श्रद्धां चोपमीन्धे त्वा दीक्षितोऽहम्॥२४॥

*Abhyādadhāmi samidhamagne vratapate tvayi.  
Vratam ca śraddhām copaimīndhe tvā dīkṣito'  
aham.*

Agni, lord giver of life and light, as I offer the sacred fuel into the holy fire of Yajna, so, O spirit of the vows of discipline, I offer my life unto you for service of the community in faith and discipline without reserve. Dedicated and committed, initiated and consecrated into Vanaprastha as I am, I am now the fuel for the social and divine service yajna.

The Vanaprasthis pray for service and dedication without disturbance and temptation whatsoever:

मा नो मेधां मा नो दीक्षां मा नो हिंसिष्टं यत्तपः।

शिवा नः शं सन्त्वायुषे शिवा भवन्तु मातरः॥ ३॥

*Mā no medhām mā no dīkṣām mā no hinsiṣṭam  
yattapaḥ. Śivā naḥ śam santvāyuṣe śivā  
bhavantu mātaraḥ. (Ath. 19, 40, 3)*

O Lord Divine, O members of the community, O divine powers of Mother Nature, we pray: do not hurt our intelligence, understanding and faith, do not disturb and hurt our commitment, do not disturb our discipline and dedication. May the Lord, may the people, may the mother powers of nature and the environment be kind and gracious to us for our life and health of body, mind and spirit.

As the discipline is hard and the way without side lanes, the destination is clear on way to the ultimate enlightenment and freedom. Says Mundakopanishad (1, 2, 11): Those holy people of knowledge and noble nature who retire to a life of seclusion and meditation, who live a life of moral and spiritual discipline with faith and austerity in faith with commitment and reach a state of purity and

transparency, move on by the path of light and attain to an immortal state of freedom and divine bliss. They are then with God.

Next, the last phase, is Sanyasa, universal citizenship, the period of total freedom and un-involvement. Moving around in ochre robes, the 'sanyasi' spreads the light of truth and Dharma for the life of rectitude all round with love and compassion. No compromise, only truth and Dharma and universal good in the service of God. This is the phase of God realization with meditation to complete the journey without fear or regret.

However, if the senses are not in complete control, if the mind is still agitated, if the soul is not at peace, even knowledge cannot help. Therefore, having received knowledge through education and continued self-study and experience through living a full life he should want nothing of worldly nature. Having no desire for himself, he is no burden on anybody except that it is the others' privilege to maintain him comfortably which means no luxury like some of the modern sanyasis love. Thus, given everything and wanting nothing, he is the lord overall including himself and walks under the shadow of God, ultimately to join Him.

Rgveda 9, 113 is dedicated to Soma, the eternal flow of divine ecstasy beyond all worldly joy. Let us complete this part of the plan of life with a few verses in search and in the expectation and hope of that state of Eternal happiness and freedom:

यत्र ब्रह्मा पवमान च्छन्दस्यां३ वाचं वदन्। ग्राव्या सोमे महीयते  
सोमेनानन्दं जनयन्निन्द्रायन्दो परि स्रव ॥ ६ ॥

*Yatra brahmā pavamāna chandasyām vācaṁ vadan. Grāvṇā some mahīyate somenānandaṁ janayannindrāyendo pari srava.* (Rg. 9, 113, 6)

Where the sage, pure at heart and purifying, chanting the sacred word of the Veda grows to spiritual dignity by the control of mind and sense, there, creating the joy of life by the experience of divine ecstasy, O spirit of glory and majesty, flow for Indra, the ruling soul, in the service of Divinity.

यत्र ज्योतिरजस्रं यस्मिँल्लोके स्वर्हितम्। तस्मिन्मां धेहि  
पवमानाऽमृते लोके अक्षित इन्द्रायिन्दो परि स्रव ॥ ७ ॥

*Yatra jyotir-ajasraṁ yasmin loke svarhitam. Tasmin māṁ dhehi pavamānā'mṛte loke akṣita indrāyendo pari srava.* (Rg. 9, 113, 7)

Where light is eternal, where bliss is vested in life itself, there in that heaven of freedom and bliss place me, O spirit of beauty, majesty and grace, and flow for the sake of Indra, the soul of existence I love and admire.

यत्र राजा वैवस्वतो यत्रावरोधनं दिवः ।

यत्रामूर्यहतीरापस्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥ ८ ॥

*Yatra rājā vaivasvato yatrāvarodhanam divaḥ.*

*Yatrāmuryahvatīrāpastatra māmamṛtam*

*kṛdhīndrāyendo pari srava. (Rg. 9, 113, 8)*

Where Eternal Time is the ruler supreme, where light and bliss is self-contained eternally without obstruction of mutability, where those mighty streams of bliss flow within constant Infinity, there, O Soma spirit of life, place me immortal. Indu, O spirit of joy, generosity and grace, flow for Indra, soul of the system of existence in the service of Divinity.

यत्रानुकामं चरणं त्रिनाके त्रिदिवे दिवः । लोका यत्र

ज्योतिष्मन्तस्तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥ ९ ॥

*Yatrānukāmaṁ caraṇam trināke tridive divaḥ.*

*Lokā yatra jyotiṣmantas-tatra māmamṛtam*

*kṛdhīndrāyendo pari srava. (Rg. 9, 113, 9)*

Where you move free as you wish in the highest paradisaal bliss in the highest heavenly light, yourself the light of Being itself, where all worlds and all people are vested in light divine, there in that heaven of bliss, O Soma, place me immortal. O Indu, spirit of light and bliss, flow for Indra, the soul that I am, for the Soul that is Supreme.

यत्र कामा निकामाश्च यत्र ब्रध्नस्य विष्टपम् ।

स्वधा च यत्र तृप्तिश्च तत्र माममृतं कृधीन्द्रायेन्दो परि स्रव ॥ १० ॥

*Yatra kāmā nikāmāśca yatra bradhnyasya viṣṭa-pam.*

*Svadhā ca yatra tṛptiśca tatra māmamṛtam*

*kṛdhīndrāyendo pari srava. (Rg. 9, 113, 10)*

Where all desire is beyond desire, where knowledge is climactic supreme, where faith, surrender, self-sacrifice and the self itself is fulfillment, there in that heaven of peace, place me immortal. O Indu, spirit of eternal peace, flow for Indra, the soul of existence.

That is the end without the end. That is the destination of the plan whence it comes and where it ends in the Eternal cycle. The beginning and the end both coincide there.

### **Punar-Janma (Rebirth)**

Punarjanma is a unique feature of the Vedic vision of life. ‘Death and change’ is a characteristic of the ‘Prakrtic’ variations of existence, the spirit is above all change and death. What we ordinarily understand as death is only a stage in the eternal cycle of the life of the spirit, the soul, as revealed in the Yajurveda, 40, 15: the soul is immortal, it is born and reborn again and again. The body dies, the soul does not. The Gita reiterates the same fact of life: “Jatasya hi dhruvo mrtyur, dhruvo janma mrtasya ca” (2, 27). Whoever is born must ‘die’, and whoever ‘dies’ must be born again.

Yoga philosophy gives a psychic reason for the soul’s rebirth: One characteristic of the soul is ‘Ashish’, strong desire, elan vitale, to live in this beautiful wonderland of Prakrti and enjoy life to the full. If this ambition remains unfulfilled in some measure, it stays recorded in the mind as ‘Vasana’, desire, which the soul carries on in seed form. And the seed must sprout and fructify sometime, somewhere, in some form in the future. Hence the rebirth (Patanjali, Yoga Sutras, 4, 8-10) again and again, until the soul is self-fulfilled without reservations and is back home to Parama Brahma.

There is ample evidence in Veda of rebirth again and again. Swami Dayananda quotes many from Rgveda and Yajurveda in support of this view of life:

असुनीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि भोगम् ।  
ज्योत्स्नयेम सूर्यमुच्चरन्तमनुमते मृळया नः स्वस्ति ॥ ६ ॥

*Asunīte punarasmāsu cakṣuḥ punaḥ prāṇamiha no dhehi bhogam. Jyok paśyema sūryamuccarantam-anumate mṛḷayā naḥ svasti. (Rg. 10, 59, 6)*

O divine Mother Spirit, giver of life and pranic energy, bless us again here itself (in the next birth) with the faculty of vision, again pranic energy too, and vest in here in the body the capacity and faculties to live and enjoy the sweets of life. O divine Mother, spirit of love and cordiality, may we see the rising sun again for a long time. Be pleased, kind and gracious, and bless us with happiness and well being all through in life again and again.

पुनर्नो असु पृथिवी ददातु पुनर्द्यौर्दवी पुनरन्तरिक्षम् ।

पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यांश्च या स्वस्तिः ॥ ७ ॥

*Purnarṇo asu pṛthivī dadātu punardyaaurdevī punarantarikṣam. Punarnaḥ somastanvaṁ dadātu punaḥ pūṣā pathyāṁ śc ya svastiḥ. (Rg. 10, 59, 7)*

May the mother Earth give us pranic energy of life again. May the divine Sun and the generous sky give us life again. May Soma, divine spirit of peace and joy, give us the body again, and may Pusha, give us the journey of life again with all round happiness and well being.

पुनर्मनः पुनरायुर्मऽआगन्पुनः प्राणः पुनरात्मा मऽआगन्पुन-  
श्चक्षुः पुनः श्रोत्रं मऽआगन् । वश्वानरोऽदब्धस्तनूपाऽ-  
अग्निर्नः पातु दुरितादवद्यात् ॥१५॥

*Punarmanah punarāyurma' āgan punah prāṇah  
punarātmā ma'āgan punaścakṣuḥ punah śrotram  
ma'āgan. Vaiśvānaro'adabdhastanūpā'agnirnaḥ  
pātu dūrītādavyāṭ. (Yaj. 4, 15)*

After sleep, after death, after Pralaya (the involution of the world of existence), we get back, again, the mind, we get back the life of soul in body, we get back the vital pranic energy, we get back the spirit, we get back the eye, the ear, and all other senses again. May self-refulgent Agni, immanent life and lord of the earth, irresistible and indomitable, save us and protect us against the despicable, the evil and sin.

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।

पुनर्ग्रयो धिष्यया यथास्थाम कल्पयन्तामिहैव ॥ १ ॥

*Punarmaitvindriyam punarātmā draviṇam  
brāhmaṇam ca. Punaragnayo dhiṣṇyā yathās-  
thāma kalpayantāmihaiva. (Atharva. 7, 67, 1)*

May the power and functions of the senses come to me again (in the next life), may the soul again attain to existential identity in body, may wealth, honour and excellence and the voice and knowledge of Brahman, the Eternal Supreme Spirit of existence, come to me again. May the holy fires of Yajna arise and shine for me again. May intelligence and mind with intellect, understanding, will and passions, come again, all in proper order and make me potent and perfect here itself in the living world.

आ यो धर्मीणि प्रथमः ससाद् ततो वपूंषि कृणुषे पुरूणि ।  
धास्युर्योनिं प्रथम आ विवेशा यो वाचमनुदितां चिकेत ॥ २ ॥

*Ā yo dharmāṇi prathamah sasāda tato vapūṃṣi  
kṛṇuṣe purūṇi. Dhāsyuryonim prathama ā  
viveśā yo vācam-anuditām ciketa.*

(Atharva. 5, 1, 2)

That soul which in the previous birth knew, observed and performed the duties and obligations of life enjoined by Dharma, acquires creates for itself the next existential identity in body, one of many possible. It bears the consequential seed form deep in the mind and, eager to live on, enters the mother's

womb, getting the prime human identity, and if it knew the revealed, not yet pronounced, Holy word of the Veda in the previous life it would carry that Word too even in the mother's womb (as did Vamadeva.)

Thus does the soul, Jiva, bearing its 'Ashish', the inherent desire to live and enjoy this wonder world of existence, move on from life to life in successive births according to the Law of karma. Says Maharshi Yaska in Nirukta (13, 19), of the soul's journey:

1. *Mṛtaścāham punarjāto jātaścāham punar-  
mṛtaḥ, Nānā yoni-sahasrāṇi mayoṣitani yāni  
vai.*
  2. *Āhārā vividhā bhuktāḥ pītā nānāvidhāḥ stanāḥ,  
Mātaro vividhā dṛṣṭāḥ pitarāḥ suhr̥das tathā.*
1. I died, I was born again, I was reborn, I died again. Thus did I experience many a thousand 'yonis', forms of existence, in the world of life and love and ambition.
  2. Numerous kinds of food I tasted, suckled the milk of life from many mothers. Thus did I live, born of many and various mothers and fathers. Thus did I also enjoy as well as suffer the company of friends and companions of all sorts.

All this and thus does the soul experience in this existential journey of life according to the law of karma.

Maharshi Patanjali states this law and the journey succinctly in the Yoga Sutras:

*Karmāśuklakṛṣṇam yoginas-trividham  
itareṣām. (4, 7)*

The actions of Yogis are neither white (good) nor black (evil). Those of others are of three kinds: White, black or mixed.

*Tatas tad-vipākānugūṇānām-evābhivyaktir  
vāsanānām. (4, 8)*

Thence the consequential fruition of the desires appropriate as the consequences of the actions (good, bad or mixed).

The sum total of the desires and actions born of desires, and the consequences of the actions performed is the continuance of births and deaths over and over again, until you exhaust and eliminate the process of sufferance and experience through what Lord Krishna describes as Nishkama karma, in the Gita.

The result of white karmas is rebirth as humans of above average order. The result of black karmas is rebirth in ‘Yonis’ below the humans, and the result of mixed actions is rebirth as humans of just the very average order. The result of actions which are ‘Nishkama’, neither white nor black like the Yogis’, is freedom from the cycle of birth and death. That is Moksha under the umbrella presence of God.

Veda describes the ways by which people go about life and living, seeking fulfillment of the will to live through their actions:

द्वे सतीऽअशृणवं पितृणामहं देवानामुत मर्त्यानाम्।  
ताभ्यामिदं विश्वमेजत्समति यदन्तरा पितरं मातरं च॥४७॥  
*Dve sṛtī’asṛṇavam pitṛṇāmahaṁ devānāmuta  
martyānām. Tābhyāmidam̐ viśvamejatsameti  
yadantarā pitaraṁ mātaraṁ ca. (Yaj. 19, 47)*

Two are the paths of the existential travel of the mortals, I have heard from the Veda. These are the paths of all that are born of father and mother between heaven and earth: One is the path of the pitaras, pitryana, and the other is the path of the divines, devayana. By these two paths does this world move on and on to its destination.

Devayana is the path of the divines, holy people, good and gentle, learned and wise, selfless and dedicated, Yajakas of high order and social workers, Yogis and pious ‘Nishkama karmis’, what the Gita calls ‘samadhistas’, people of high and discriminative vision, self-realized souls on way to Divinity. Theirs is the path to Moksha.

Pitryana is the path of the pitaras, people of parental love for all, learned and wise people, ‘grhasthis’, homly people living a noble life of virtue and ‘white’ action. Theirs is the path to noble human life of familial and social joy. They move on and are reborn as noble souls in noble and cultured families to move on and complete their journey after some time, when they are ripe on the ‘tree’ of life.

Others float on, going up and down like a rudderless boat on the sea. They are neither free nor self-fulfilled. They are ‘natural’ people, merely existing, nothing more, roaming around in pathless woods of darkness (Yajurveda 40, 3).

The following two mantras of Rgveda leave no doubt in the matter of rebirth (1, 24, 1-2):