

कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।

को नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥ १ ॥

*Kasya nūnaṁ katamasyāmṛtānāṁ manāmahe  
cāru devasya nāma. Ko no mahyā aditaye  
punar-dāt pitaraṁ ca drśeyaṁ mātaraṁ ca.*

Who, which one, is that Supreme Lord of the many immortals whose auspicious name we adore and worship, who is That, for sure, who would send us back to the great Aditi (Prakṛti on earth) so that we may again behold and be with our father and mother (in the next birth)?

अग्नेर्वयं प्रथमस्यामृतानां मनामहे चारु देवस्य नाम ।

स नो मह्या अदितये पुनर्दात्पितरं च दृशेयं मातरं च ॥ २ ॥

*Agnervayaṁ prathamasyāmṛtānāṁ manāmahe  
cāru devasya nāma. Sa no mahyā aditaye  
punar-dāt pitaraṁ ca drśeyaṁ mātaraṁ ca.*

We adore and worship the auspicious name of Agni, self-refulgent Lord of light and life, first and highest of the immortals. He it is who would send us back to this great world of Prakṛti on earth so that we may behold and be with our father and mother again in the next birth.

## **Other Traditions on Punar Janma**

### **(Re-incarnation)**

If we were to think of the Vedic tradition's basic contribution to Dharma, religious traditions and human knowledge in the simplest terms, it would be the theory of Karma, and Rebirth. Indeed according to the yoga philosophy of human life, as stated in Patanjali's Yoga Sutras (4, 7-9), the desire for 'karma' for self-fulfillment and the consequent fruits of karma is a universal fact of existence operative in life for a long long time in the cycle of birth and death and rebirth until the total fulfillment of life's mission in the ultimate freedom of the human spirit is attained.

Karma and the karmic cycle is so deeply recorded in the human psyche that its vibrations continue to be perceived within even in the traditions which claim to be independent of the Vedic tradition. In the Christian tradition, for example, centuries before Jesus Christ, there existed three religious orders in Alexandria: they were Therapeuts, Essenes and Nazarenes, highly religious and morally disciplined people, and they were all affected by the Vedic tradition of karma and reincarnation. Christianity is said to be an off-shoot of the Essenes.

It is common knowledge now that Jesus Christ was a member, secret though, of the Essene Brotherhood. So were Joseph of Arimathea who put Jesus in his family garden-grave after he was taken down from the cross, and so was Nicodamus who brought hundred pounds of herbs to wrap his body in folds of linen. All these sects believed in karma and rebirth. In fact, when people heard Jesus at his early age of twelve or thirteen years, they marvelled at his knowledge and many believed that he was the re-incarnation of a very great soul.

In Alexandria, eastern seat of Christianity, there were two theologians, Clement (150-214) and Origen (185-254). Holger Kersten in his revealing book Jesus Lived in India (Penguin books India, 2001) says that Clement of Alexandria was familiar not only with the spiritual culture of India but even with the teachings of Buddha (p. 117-118) and quotes from the writings of Clement:

“Yet we exist before the foundation [i.e., creation] of the world, we who are present even before then through our being in God; we the creatures given the knowledge of the divine Logos [i.e., the Word or immanent Akshara Brahma], through whom we are most ancient.....”

“For as each such birth follows the previous one, we are led in a gradual progression to Immortality [i.e., Moksha].”

Clement’s disciple was Origen, founder of Christian theology. Origen’s teacher was Ammonius Sakka who it is believed, was a Buddhist monk. Kersten quotes from the works of Origen: “Every soul.... Enters this world strengthened by the victories or weakened by the stumblings of its previous life. Its place in this world..... is determined by what it has earlier gained or discarded.”

“Does it not make absolute sense that every soul.... is guided into a body, and this in accordance with deeds done earlier?...The soul makes use of a body for a certain duration..., but as it changes, the body becomes less suited to it and then exchanges it for another one.” (cf.Gita)

Similarly, Bishop Gregory of Nyssa (334-391) says:

“The soul needs to undergo a kind of healing process in order to be cleansed of stains caused by sin. In the present life, virtue is the remedy that is applied to heal these scars. If they remain incurable in the

present life, then the healing treatment is continued in a future life.”

Such entries in the works of Christian tradition were ruled out after the Fifth Ecumenical Council (553) called by Emperor Justinian who wanted to assert himself as the highest Christian power over the Eastern Church and Rome.

Swami Dayananda says, in Satyarth Prakash Chapter 11, that Vedic thought and tradition travelled to the Middle East and Greece via Egypt. It has been proved by historical research of modern times that the Greek philosopher mathematician Pythagoras, Plato and others believed in rebirth of the soul. Even the early Jews believed in rebirth, they believed in the doctrine of Gilgol which means the cycle of birth and death and rebirth.

In the old Testament (Malachi 4,5) there is the prophecy that God will send Elijah the prophet to bring back the people to the right path of faith and virtue. So when John the Baptist came before Jesus, Jesus assured the people that John was, as prophesied, the reincarnation of Elijah (Matthew, 17, 12). In fact, there are indications in the New Testament that even Jesus was a reincarnation, John the Baptist risen and

come after death (Matthew, 14, 2). Some people said he was John, others said he was Elijah, while some others said he was Jeremiah, or some other prophet reborn (Matthew, 16, 13). Even Jesus asked his disciples who, they thought, he was. Such things do not happen unless there is a belief in re-incarnation of the soul. In the Epistle of James there is an indication that existence is a wheel of creation, just like the Indian concept of the chakra of life and the world. There are different translations of the Biblical concept of Genesis such as ‘cycle of being’, ‘wheel of living’, ‘to come into being’, ‘to be born’, even ‘to be reborn’.

In the Book of Deuteronomy (32, 39) the Lord says:

Now see that I, even I, am He,  
And there is no God, besides Me;  
I kill and I make alive;  
I wound and I heal;

Nor is there any who can deliver from My hand.

In the first Book of Samuel, Hannah, wife of Elkanah, sings a song of prayer-- note the following words (2, 6);

The Lord kills and makes alive;  
He brings down to the grave and brings up.

It is generally believed that Faith in Jesus brings grace and salvation: yes, but consider these words regarding karma and the fruit of karma: Job: 34, 10-11:

Therefore listen to me, you men of understanding:

Far be it from God to do wickedness,  
And from the Almighty to commit iniquity.  
For He repays man according to his work.

And makes man to find a reward according to his way.

In the Book of Revelations (2, 23), the ‘son of God’ says: “I am He who searches the minds and hearts. And I will give to each one of you according to your works. In 22, 13-14, He says: “And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. I am the Alpha and the Omega, the Beginning and the End, the First and the Last. [just like the A and M of AUM]. Blessed are those who do His Commandments.

In John 5, 5-14, Jesus cures a sick man of thirty-eight years who could not walk, and later when he sees him in the temple, Jesus warns him: “See, you have been made well. Sin no more lest a worse thing come upon you.” As you sow, so do you reap. Karma and the consequence (phala) is a cycle which

continues through time until the wheel comes to a stand-still for as long as you have earned the freedom and the gift of Grace.

In the Abrahamic tradition, the Scripture that follows is the Quran. In the Quran, there are verses which suggest the rebirth of the human soul. Reference is made here to 2, 28 (Al-Baqarah) translated into English:

1. By M.H.Shakir, published by Tahrike Tarsile Qur’an, Inc. Elmhurst, New York (1990).
2. By A.Yousuf Ali, published by Manar Int’l. Corp. Kansas City, USA (1998).
3. Ed. Malik Ghulam Farid, Islam International Publications Ltd. (1994).

1. How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life; then you shall be brought back to Him. (Shakir)
2. How can you reject the faith in Allah seeing that you were without life, and He gave you life? Then He will cause you to die, and will again bring you to life; and again to Him you will return. (Usuf Ali)

3. How can you disbelieve in Allah? You were without life and He gave you life, and then will He cause you to die, then restore you to life, and then to Him shall you be made to return. (Malik Ghulam Farid)

The verse clearly speaks of a cycle of birth and death, and then the ultimate return to God, the way the Vedic tradition states. However, following the Bible the way early Christianity eliminated the theory of rebirth, the Quran too in the Abrahamic tradition, ruled it out and adopted the theory of the Day of Judgment. Still, reading the notes on the verse quoted, the Quran tries to maintain its view of no rebirth. Nevertheless the theory of karma and rebirth does reflect. Let us read notes:

First Usuf Ali: “He (Allah) pleads with His creatures and appeals to their own subjective feelings. He brought you into being. The mysteries of life and death are in His hands. When you die on this earth, that is not the end. You were of Him and you must return to Him.” There is no mention of the cycle of birth and death between the first birth and the final return. It is a mystery and the mystery is left to God only.

Malik Ghulam Farid: The verse quoted mentions two words: ‘Amwat’ and ‘Hayat’, Amwat is the plural of ‘maut’ which means ‘death’. ‘Hayat’ means ‘life’. So life on earth should mean more than one death and more than one life plus the time between these and the final return. And now let us see the notes: “Amwat is the plural of Mayyit which means a thing dead, or without life, which had life but is now dead and defunct. The word is also used about one who is dying or is nearing death but has not yet died.

“Hayat” signifies, (1) the faculty of growth; (2) of sensation; (3) of intellect; (4) freedom from grief or sorrow; (5) everlasting life in the world to come; (6) advantage or profit or a means thereof; (7) state of activity and power.

The verse points to the Supreme truth that man’s life does not end with the extinction and dissolution of his physical body, as it is pregnant with too big an import to end with the latter’s decay and death. If life had no great purpose God would not have created it and, after having created it, would not have made it subject to death unless there had been an after life... The fact that God, the Source of all

wisdom and intelligence, has done all this shows that He has not created man to return to dust after a life of merely 60 or 70 years. On the contrary, He has created Him for a better, fuller and everlasting life which he must live after he has shed the encumbrances of his physical tabernacle.

“After death the human soul does not go at once to Heaven or Hell. There is an intermediate state called Barzakh in which it is made to taste some of the good or bad results of its deeds; and Resurrection, which will herald a full and complete requital, will take place later.”

The vacuum, we should note, remains between death of the physical body and the final requital.

The Veda suggests that the cycle of birth and death continues till the final requital. The note suggests Barzakh but does not explain the good or bad results of its deeds.

Yajurveda (4, 15) quoted herein above suggests what the soul is and does: After sleep, after death, after Pralaya, cosmic sleep of existence, we get back the mind, we get back the life, we get back the pranic energy, we get

back our own spirit that we are, we get back the eye, the ear and all other senses, to live our life again, better, fuller, closer to Divinity, waiting and doing for the final Requital.

There is a very interesting note in the Quran Ed. Malik Ghulam Farid on 2, 31 (30 in other editions): note 61 (page 23): “Adam who lived about 6000 years ago [according to the Abrahamic tradition], is popularly believed to be the first man created by God upon earth. This view, however, is not corroborated by the Quran. The world has passed through different cycles of creation and civilization, and Adam, the progenitor of the present human race, is only the first link in the present cycle, and not the very first man in God’s creation. Nations have risen and fallen, civilizations have appeared and disappeared. Other Adams may have gone before our Adam; other races may have lived and perished, and other cycles of civilization may have appeared and disappeared.”

And then he quotes an interesting dream of the great mystic saint Muhyi al-Din Ibn’Arabi: “Muhyi al-Din Ibn’Arabi, the Muslim mystic says that once he saw himself in a dream

performing a circuit [parikrama] of the Ka'bah. In the dream a man who claimed to be one of his ancestors appeared before him. "How long is it since you died", asked Ibn'Arabi. "More than forty thousand years", the man replied. "But this period is much more than what separates us from Adam", said Ibn'Arabi. The man replied, "Of which Adam are you speaking? About the Adam who is nearest to you or of some other?" "Then I recollected", says Ibn'Arabi "a saying of the Holy Prophet to the effect that God brought into being no less than a hundred Adams, and I said to myself, 'perhaps this man who claims to be an ancestor of mine was one of the previous Adams (Futuhāt, ii,b.607)". The note continues to say that Adam Ibn'Arabi saw in the dream, the man of forty thousand years old, was "Created, as it were, out of the dead, he represented the dawn of a new era of life". The whole story revives vibrations of the Veda, yatha purvam akalpayat. (Rg. 10, 190, 3)

In spite of whatever specific, self-contained structural details created and finalized by religious authorities, the fact remains that Vedic vibrations of thought and vision persist. We

have quoted Clement, Origen and from the Bible to show that the tradition of re-incarnation (punar janma) persisted in the Abrahamic tradition, but later it got eliminated from the Biblical creed. The story of this elimination is very interesting and is worth retelling (from Holger Kersten: Jesus Lived in India, pp. 119-20):

The general belief is that the doctrine of re-incarnation was declared to be a heresy at the Fifth Ecumenical Council (553 A.D.) at Constantinople. NO. The doctrine "was in fact condemned by no more than a mere personal veto by the Emperor Justinian, and the anathematization [condemnation] was never a part of the Council resolutions".

The Emperor's wife, daughter of a guard at Byzantium (Constantinople), had been a very ambitious power-crazy courtesan before she managed to rise as the Empress and ruler. In order to get out of her past and take on a moral image, she ordered the torture and execution of her five hundred erstwhile courtesan colleagues. Then she thought of the dreadful consequences (phala) of her deeds (karma) in the next birth. Powerful as she was, why not

have the law of karma and rebirth abolished from the Christian creed? The Emperor too was ambitious to become the supreme power of the faith over Rome and the Bishop of Rome. The divine decree' by the Emperor followed and was endorsed by a special synod hurriedly called in 543. the Empress was absolved of her sin and crime, once the doctrine of reincarnation was written off.

In 553, the Fifth Ecumenical Council was called. "Of the 165 bishops present, a mere dozen were from Roman dioceses; all other western bishops specially refused to take part in the Council. The Eastern (Orthodox) bishops who made up the numbers were feudal vassals and in no position to resist the pressure the Emperor put on them. Pope Vigilius himself, although he was visiting Constantinople at the time, stayed away in protest.... Constrained by the Emperor, the ambitious Pope Vigilius (who had only been made Pope at the insistence of the Empress in 527 A.D.) finally wavered and appended his signature to the council decrees laid before him".

Thus was the Law of God amended, in fact replaced, by the Law of Man which too was "no

more than a mere personal veto by the Emperor Justinian", and let us add, who was overwhelmed by his passion for the favours of a courtesan.

When the message of the Rshis' vision of man's relation to God is codified by the organization, and the organization is kidnapped by the individual for his carnal ambition, Dharma is toppled topsy turvy and disaster must follow sooner or later. The strike of Niyati makes no sound nor does it spare anyone.

### **Moksha (Freedom of the spirit)**

Knowledge (Vidya) is freedom, Ignorance (Avidya) is bondage. Freedom is Amrita, happiness, bondage is bitter pain. Life is lovely, honey sweet, "amrita". But death is certain, inevitable, the worst of fear and pain. Life and death in this sense go together. Life then caught up in the death trap is bondage of the highest order:

अयं लोकः प्रियतमो देवानामपराजितः ।

यस्मै त्वमिह मृत्यवे दिष्टः पुरुष जज्ञिषे ।

स च त्वानु ह्यामसि मा पुरा जरसो मृथाः ॥ १७ ॥

*Ayam lokah priyatamo devānāmaparājitaḥ.*

*Yasmai tvamiha mṛtyave diṣṭaḥ puruṣa jajñiṣe.  
Sa ca tvānu hvayāmasi mā purā jaraso mṛthāḥ.*  
(Atherva, 5, 30, 17)

This world, unsurpassed by any other, is dearest of the divines, dedicated to which and destined to die, O man, you are born here. You, of that privilege and destiny, we call upon to come, and we pronounce: You must not die before you have had a full span of active life unto perfect old age of ripeness and fulfillment of your mission.

This mantra shows, however, that inspite of the deathly darkness there is a silver lining within which there is the possibility of a golden glow. Death comes but only then when man has completed his mission of life, not earlier. Without a mission, life becomes a maze of life and death (Gita, 7, 19; Kathopanishad, 1, 2, 5). Yajurveda sums up the wanderings in the maze of ignorance, life and death, and also shows the way out to Amrita, freedom and joy of the Atma in the state of Moksha both in life here and hereafter.

अन्धन्तमः प्र विशन्ति येऽसम्भूतिमुपासते।

तता भूयऽइव ते तमा यऽउ सम्भृत्याऽ रताः॥१॥

*Andham tamaḥ pra viśanti ye'sambhūtim-upāsate.  
Tato bhūya iva te tamo ya'u sambhūtyāṁ ratāḥ*

Down into the darkest dark do they fall who worship only the primordial prakriti. Still deeper and darker do they fall who worship only the existential forms and are lost therein. (Yaju. 40, 9)

सम्भूतिं च विनाशं च यस्तद्वेदाभयंसह।

विनाशेन मृत्युं तीर्त्वा सम्भृत्यामृतमश्नुते॥११॥

*Sambhūtim ca vināśam ca yastadvedobhayaṁ saha.  
Vināśena mṛtyum tīrtvā sambhūtyā-mṛtamaśnute.*

One who knows the immortal/constant primordial and the mortal/mutable existential and knows that Supreme Spirit along with both, masters the facts of death by the mortal and realizes the immortal by the primordial. (Yaju. 40, 11)

विद्यां चाविद्यां च यस्तद्वेदोभयंसह।

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते॥१४॥

*Vidyāṁ cāvidyāṁ ca yastadvedobhayaṁ saha.  
Avidyayā mṛtyum tīrtvā vidyayā' mṛtamaśnute.*

One who knows Vidya, i.e., the constant reality and the knowledge of it, and Avidya, i.e., illusion, for what it really is, and Karma including the order of change, and knows that Supreme Spirit along with both Vidya and Avidya, masters the reality and meaning of death by Avidya, and realises Immortality by Vidya. (Yaju. 40, 14)

The journey to Knowledge starts with knowledge of the facts of life, through Karma guided by knowledge, and pursued by Upasana.

Saguna Upasana makes you a full man with complete success in the world: you know and pursue your goal at your human level in the world context in pursuit of all those qualities and virtues which are the attributes of Divinity (such as truth, knowledge, holiness, love, justice, compassion, etc.). You live as a yajaka, doing good to all, free from passions (such as selfishness, greed, hate, anger, enmity, violence).

Nirguna Upasana, with concentration, meditation, self-realisation and God-realization in Samadhi experience, makes you a perfect man as you are in the essence...gone back home at will into the company of Divinity whence you had come once for a sojourn in this beautiful world. Coming (birth), living (the good life), going (back to the state of the spirit in freedom), that's the cyclic journey of the soul in existence.

This world is beautiful, a wonderland, darling of the devas.

Veda is clear on how man ought to live well: Man should live well for 'Abhyudaya', peace, progress and prosperity here, and through this kind of life, should prepare for 'Nihshreyas', freedom after the hectic game is over when you have had the doors of the wonderland closed after you. But the sight and the sites of the human beings get blurred. That blurred state of vision—call it dazzlement if you like—is called 'Avidya' in Yoga philosophy in the Vedic tradition. Only freedom from 'Avidya' leads man to the freedom of Moksha. If the sight is clear and the sites are clear and, calibrated, you get the target. This state of clarity is called 'Viveka', the sense of unfailing discrimination between the 'true' and the 'false', the real and the unreal, immediate versus the ultimate, temporary versus the permanent.

### **What is Avidya?**

Avidya is one of the five sufferances man is subject to. They are Avidya (ignorance, illusion, confusion, unconscious self-contradiction); Asmita (ego, self-pride); Raga (attachment, infatuation); Dvesha (hate, aversion); Abhinivesha (love of life and fear of death). Of all these, Avidya is the seed

and the root. The rest are versions, extensions, leaves and branches of the main stem.

Avidya is total illusion: You take the temporary as permanent, the momentary as eternal, the changing as constant and fixed. You take the impure as pure and sacred. You take pain as pleasure, and pleasure as pain. You take the material as spiritual, the material, the body, as the soul. You feel that the body, the senses, the mind, the bank balance, that is your identity, you in reality, and you the centre of the world. You feel awful attachment to your body, your family, your friends, thinking that those are permanently yours. Self-attached, you start hating others, opposing them, fighting out. You hate to lose, you hate all that which appears to be painful, and you feel lost. You love life, hate to think of death under fear or the illusion that you will never die. You forget that life is a boon but not unconditional, and you curse God for the fact of death and fail to thank God and Mother Nature for the gifts of the wonderland. This is Avidya. You need Viveka, the clear, correct and discriminative vision, understanding, judgement and acceptance of life as it is. All those who lack the right vision must be unhappy.

Why? Because they are far from the reality.

What is the reality?

Life is beautiful. That's a reality. But change is a reality too. That is the condition which men of discrimination accept by choice. Others accept it too, but by sufferance and necessity. Whatever is suffered of necessity, not of free will, is painful. The Yoga Sutrās of Patanjali says it very clearly (2, 15):

*Pariñāma-tāpa-saṁskāra-duḥkhair guṇavṛtti  
virodhācca duḥkhameva sarvaṁ vivekinaḥ.*

The man of clear sight and discrimination knows that for reasons of change, the pain of change, the pain caused by different saṁskaras, and the conflicts of qualities and fluctuations of mind, the whole world is full of pain and suffering, because men of ignorance and illusion fail to appreciate and accept that the change and conflicts of life are passing phases, and yet they are facts of life.

All that blurs the vision of the soul and binds the mind to things which, by their very nature, are subject to change. That is the cause of suffering, in fact that itself is suffering. The attachment of the

mind to changing things, and the attachment of the soul to fluctuations of the mind is suffering as well as the cause of suffering. Therefore freedom of the soul from fascination of the things that change is the cause of the ultimate freedom and happiness (ananda), and that is the real freedom of the soul. But, generally, man does not see this far enough. Rgveda (10, 97, 5) warns:

अश्रुत्ये वो निषदनं पुणे वो वसतिष्कृता ।

गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥ ५ ॥

*Aśvatthe vo niṣadanam puṇe vo vasatiṣkṛtā.*

*Gobhāja it kilāsatha yat sanavatha pūruṣam.*

O men, your stay is on the tree (the body) which, no one knows for sure, may or may not last till tomorrow. You are perched like a drop of dew on a leaf that flickers in the wind. Yet you are lost in the pleasures of the senses who should, otherwise, share life with the life spirit of the universe.

The message of the mantra is neither the denial of life nor the rejection of its pleasures and opportunities. The message is the same as in Atharva (5, 30, 17) quoted above: Life is a wonderland, but the pleasures and opportunities are wonderful only as long as they last; they do not

last forever because your life itself here is not ever lasting. It does come to an end. Death is inevitable.

Does everything end up with death?

No, everything does not end up with death. As Yajurveda (40, 15) says, the soul is ‘amṛta’, immortal, but the body is reduced to ash on death. The soul survives and moves on, on its journey according to the law of karma.

What is important is that we should keep in mind the distinction between the body and the soul, between our essential identity and our existential personality. Our existential personality is the body-soul complex that we are. Our essential identity is the soul ‘atma’ that every one of us in the essence is. That is why Rg. (10, 48, 5) says:

अहमिन्द्रो न परा जिग्य इद्धनं न मृत्यवेऽव तस्थे कदा चन ।

*Ahamindro na parā jigya iddhanam na mṛtya-ve’va tasthe kadā cana.*

“I am Indra, I never lose my real essential wealth, i.e., my self, my soul, my identity. Even death cannot deprive me of my identity.”

You are the soul, the spirit, the atma which never dies. That is you, that am I, in the essence. Our existential identity, the identity by which one is known in the world, is the body, mind, soul complex, known and recognized by others as you and me and all others. The existential identity is relative, related to the world around for as long as you last in this body. The essential identity is absolute, directly related to the Absolute Eternal. I am the real. What is mine here, that too is real, but only as long as it is with me here, not beyond.

Normally people recognize and live for the existential identity, concentrate on body-culture, pride of the home, bank balance and the annual income. That is the be-all and the end-all of their life on earth. But the man of discrimination—while he recognizes the importance of our worldly context of life—does not wish to end up with his achievement for now and for here. He knows that this is not the end (Rg. 7, 89, 1):

मो षु वरुण मृन्मयं गृहं रजन्नहं गमम् ।

मृळा सुक्षत्र मृळय ॥ १ ॥

*Mo ṣu varuṇa mṛnmayam grham rājannaham  
gamam. Mṛḷā sukṣatra mṛḷaya.*

“O Varuna, Lord self-refulgent ordainer of this vast umbrella of the universe, Lord of judgement and discrimination, right object of our worship and prayer, bless me that I may never end up with this house of clay, this body-mansion of mine as the ultimate destination. Lord of Mercy and Grace, bless me, be kind that I may choose the right path and the right goal of my life here on earth.”

Let me live well, and let me die well too. Isn't it strange, but also true, that the art of living well is the art of dying well too? Swami Dayananda expired with a smile on his face with the last chant of Aum because he was convinced that such was the will of God.

Coming (birth), living (life on earth), going (exit on death): This is the soul's journey, we have said before. On exit, the courses open are two: Re-entry into the cycle again, or Entry back into the state of the spirit in freedom (release from the cycle into Moksha). Release is possible if the seeds and desires with all the urge to relive are exhausted through fulfillment of the earthly mission without any residue of Vasana, Desire.

Life is an integration of soul and body, Spirit and Prakrti. The world of Prakrti is the perceptible world of objective reality which we perceive with our senses, analyse with our ‘Buddhi’ (intelligence), and evaluate with reference to the soul that we are. If this process is correct, guided by divine light received through worship of God and pursued with a will in action within the bounds of Vidya and Dharma, we are fulfilled by the Grace of God. No further round of the wonderland. We go back home. If we are guided by Avidya, illusion and elusive ambition, the result is frustration, and we come back for the next round over and over again until the return of vision when we say: Now it is enough and over, no more. The connection, the tie, between the soul’s urge to live and the glamour of Prakrti is broken and we become our proper self and abide in the shades of Divinity, free from death and pain, hopes and fears, the pure atma that we are in the essence.

One characteristic of the individual soul is what the Yoga philosophy calls Ashish, elan vitale, the will to live, the love of the glamour world. That brings us to the mother’s womb. Nothing evil about it. The ultimate mother is Mother Prakrti.

We live a full life span of hundred years or so. If we feel fulfilled, fine. Otherwise the frustrations are recorded in the mind in the form of ‘Vasanas’ suppressed ambitions for more. And the ‘vasanas must fructify’, says Patanjali (Yogasutras, 4, 7-10) sooner or later, and the cycle of worldly experience must continue over repeated birth and death.

If you wish to have tea or coffee with a flavour of your choice in a disposable cup—the cup is disposable any way the cup is an asset as long as the tea or coffee lasts in there. The moment the drink is finished, the cup becomes a liability. It must be disposed of. Life is the thing you wish to taste, and body is the cup. Once you have tasted the sweets of it to the full, it is time to be free. You know what it is, why repeat it for nothing. Still if you want to repeat, okay, it is no sin any way.

**Hence says Patanjali:**

*Sva-svami-śaktyoḥ svarūpa-upalabdhi-hetuḥ  
somyogaḥ.* (Yogasutras, 2, 23).

The union of Purusha (Atma, the soul) and Prakrti (nature, body) in life is for the purpose that man should have the knowledge, through

experience, of the essential nature of Purusha (both the individual self and the Supreme Universal Paramatma) and of Prakrti (both universal Prakrti manifested in the world and the individual body of the soul). If you live objectively as an actor does on the stage, you cross the river by swimming through it. You conquer time through time. If you get caught up in the whirlpool, you go down to the bottom, lost in the maze—pleasures of the senses, fluctuating passions of the mind, confessions of the intelligence, all variations of Avidya which is pain, suffering, sufferance. Samyoga, integration of soul and body, which really is for the purpose of self-fulfilment and self-realization, becomes the cause of suffering, ‘duhkha’. And suffering should be eliminated.

Patanjali in Yoga Sutras gives four basics of freedom (Moksha) from suffering which must be eliminated:

1. *Heya*, Duhka to be eliminated (2, 15& 16)
2. *Heya hetuḥ*, the cause of suffering (2, 17 & 24)
3. *Hānam*, the elimination of suffering (2, 25)
4. *Hānopayaḥ*, the way of eliminating suffering (2, 26).

1. Change in the world of Prakrti, sense of loss on change and involvement of the soul through fascination or regret, over what is lost, that is suffering.
2. The cause of suffering is Avidya, ignorance, confusion, distorted judgement and indiscriminative values.
3. Elimination of suffering is possible
4. The way to elimination of suffering is Vidya, right knowledge of the constant and of the variables, right action without loss of the right understanding, i.e., with discrimination between the soul and the non-soul, freedom from attachment to the non-soul, dedication to the Permanent Imperishable, and proper use of the variables in the service of the Permanent, for the good of the Atman for the journey back home to Paramatman, where there is no change, no fear, no death (Kathopanishad, 1, 1, 12). That is Freedom. That is Moksha.

Moksha is not escape from life. It is the consummation of life after optimum intelligent action and its enjoyable consequence. Nor is Prakrti, Mother Nature, a snare or power red in tooth and claw. Prakrti is God’s Shakti which,

inspired with God's omniscience and omnipotence, creates this beautiful world for us. It is we who make it happy or miserable for us with our attitudes and actions.

How? Blest with the freedom of will and choice for action within the laws of Prakrti and, also, subject to the civil and constitutional laws of our own making within the bounds of Dharma:

If we act according to the laws to the best of our capacity positively for our familial and social good with Yajnic attitude, intention and performance, we can be happy and create happiness all around. But if we act foolishly, selfishly and arrogantly, we create misery for ourselves and others. Therefore we must perform the right actions of the optimum order as vibrant individuals and as a dynamic community (Yajurveda, 1, 1).

Of course, we have to face difficulties too and we have to rectify the suffering born of those difficulties. These sufferings are of three kinds (Sankhya Sutras, 1, 1):

1. Adhyatmika, i.e., born of and created by ourselves, such as inordinate desires, anger,

jealousy, greed, infatuation, etc., even ill-health, result of our indiscipline, pollution and so on.

2. Adhibhautika, those caused by others, for example, by cruel people, terrorists, thieves and cheats, germs, wild animals, etc.
3. Adhidaivika, those caused by natural forces, such as famines, floods, and others, natural disasters.
4. Add to these those conditions which are created either by our joint scientific, political and commercial action or by our joint inaction. Such are weapons of fear, terror and mass destruction, open and secretive nation policies, pollution of nature, poverty and exploitation, corruption and injustice and many more issuing from human arrogance of freedom and political and even organizational pride.

The answer to these difficulties and miseries is 'Purushartha', right and optimum action with discrimination (Viveka, Right Judgement) at the level of the individual and the society as a whole on the globe. Then we'll have freedom from misery by virtue of action, and that would be Moksha (freedom and happiness) for the individual

as well as for humanity here itself. That would be the descent of Divinity on earth, in the home, and in the mind and soul of man, a living Moksha for man (ascent to divinity).

Therefore the Vedic tradition values right and optimum action for the elimination of all kinds of misery and suffering for the freedom and happiness of the individual and humanity here and hereafter, because, let us remember, this life is not the end. Life here is only a stage from birth to death. Life continues, whether it continues in further cycles of birth and death or continues (not ends) in the state of life in the direct and realized presence of the Lord Supreme, Parama Brahma. Swami Dayananda prayed for active life on earth even after death so that he could continue to work for the emancipation of humanity from ignorance, injustice, poverty and superstition. And Maryada Purustottam Bhagwan Ram led his entire people to the state of Moksha (freedom), as the poetic tradition says.

Moksha is no escape from life, it is the consummation and supreme glorification of life. This is the positive definition of Moksha which

naturally and logically follows upon the Sankhya statement:

*Atha trividha-duḥkātyanta-nivṛttir-atyanta puruṣārthah. (1.1)*

The complete conquest and elimination of the three kinds of suffering and misery is the highest value and purpose of life with the highest human endeavour with Purushartha, Moksha, that is, freedom of the Spirit.

### **What is Moksha like?**

Is it possible for an average seeker of knowledge to have some idea of Moksha in understandable terms of life itself? Yes, Darshan philosophy helps in understanding the idea of Moksha. It uses three terms: ‘Sushupti, Samadhi, and Moksha.’ Sushupti is deep sleep, Samadhi is the state of communion “when I am you, or You are me”, when the Divine and the human are together, in communion (Rgveda, 8, 44, 23; Ishopanishad, 15; Yajurveda 40, 17):

“The splendor that’s there and blazes in the sun,  
That’s your manifestation most beatific. That same  
I see, that same now I see too, and I become one  
with Thee”.

This is the state of Samadhi in which the duality between the divine and human is obliterated in communion. Deep sleep and Samadhi give us an experience, a taste, of freedom and joy, akin to the freedom of Moksha.

Yoga philosophy (psychology) uses two terms: ‘Chitta-vrtti Nirodha’ and ‘Drastuh svarupe avasthanam’ (Patanjali, 1, 2-3) to say that when the fluctuations of the mind come to a state of total cessation, then the human spirit comes to the state of its own essence when it is in perfect communion with the Divine consciousness.

Sankhya philosophy states the same state of communion in more understandable terms:

*Samādhi-susupti-mokṣeṣu brahma rūpatā*  
(Sankhya Sutras, 5, 116)

“In the states of Samadhi, deep sleep and Moksha, the human soul takes on, takes over to the Divine experience of bliss in communion with Brahma.”

Let us understand this state of experience: Prashnopanishad explains it with reference to the state of dream and deep sleep. In chapter 4, the

seeker Sauryayani Gargya asks the sage Pippalada: “Holy Sir, in the case of the ‘purusha’, an average person, which are those that sleep? What are those that keep awake? Which one is that who sees the dreams? Who is that who experiences the bliss of that experience? In whom are they all established? (4, 1)

The sage replies “O Gargya, just as the rays of the sun in the day spread over the areas they illuminate, recede from the areas at sun set, and radiate again at sun rise, similarly all the senses and even the fluctuations of the mind, in the state of sleep, recede from consciousness and merge with the spirit, the whole play is just like one-with-itself. At that time, in sleep the person does not hear anything, sees nothing, smells nothing, tastes nothing, touches nothing; nor does the person speak, receive, give, feel happy or unhappy as it does when it is awake, nor is it unhappy as when it loses; then nor does it move around. The purusha sleeps, as everybody knows. Only the pranic energies are ‘awake’ and active, and for that reason, to that extent, the body system remains active and sustained. But the person doesn’t know that either”. At that time the person, the spirit, is

folded within itself in its essence, withdrawn from everything outside of itself and things other than itself. It is self-established, free from the pleasures and pains of its world of contact, nestled in the folds of the cosmic consciousness which never goes to sleep and constantly watches Its children as the Mother protects her baby from heat and dust, under the folds of her sari. In this state both the conscious and the subconscious merge into the depths of the unconscious. (4, 2-3). This is the sleep deep state, Sushupti.

Not so in the dream state. In the dream state the mind plays with itself and with the memory at all its levels over immense bounds of time in this life and even in earlier phases of its existence. It also plays with its faculty of the imagination and creates things from airy nothings which border on the admirable as well as on the despicable, depending on the 'sanskaras' lying deep in the unconscious, things seen and unseen, heard and unheard, possible and impossible. The soul is involved with all this activity of the mind and memory. (4, 5) This is the dream state.

The next question was: Who feels happy, i.e., who feels the pure state of joy? The answer is: The

soul feels happy. When? In the state of deep sleep. When the soul is enveloped in the pure state of being itself, by itself, and in the presence of Divinity, then it sees no dreams. It feels the bliss of rest and sleep in this body. (4, 6)

The question is: Does it feel happy or is it happy ?

The answer is: It is happy.

The dream state is a state of twilight. The soul sleeps not, it plays about and creates its own visions too. Dream is no state of rest, sleep is. Hence the pleasure, the bliss, the refreshed energy and the feeling of well being when you wake up.

The rest and pleasure of deep sleep is also of a quality close to the bliss of Samadhi. The difference is that the bliss of Samadhi is a waking bliss with full awareness, but the pleasure of sleep is passive, you are not aware of the pleasure at the time you sleep, you become aware of it only on waking up.

Prashnopanishad (4, 7) uses a beautiful metaphor for the pleasure and peace of deep sleep which is close to the bliss of Samadhi: Just as

birds, after the day's flight, retire in the evening to their cozy nest among the leaves and branches of the tree, so do all the senses and the mind and all that is their object, after the day's sojourn of the external world, come back and recede into their master, the atman. During the day in the waking state, and partly in the dream state, the soul partakes of the experience of the objective world through the medium of the senses and the mind. In deep sleep after the busy day, the senses and the mind and all that they bring about, are absorbed in the soul. So the soul is self-contained on the one hand, and enveloped in the presence of 'Brahma' on the other. Hence the balmy peace and pleasure.

Extend this metaphor to the wakeful state of Samadhi achieved by long, continuous, relentless and absolutely faithful commitment and complete cessation of mental fluctuations, and you understand the balmy peace and pleasure of Samadhi by comparison with sleep which is the experience of any person on earth. Extend the peace of deep sleep possibly to the waking state and you have some idea of Samadhi. Samadhi, you can call waking sleep.

Extend the Samadhi experience to the ultimate state of Moksha after the life-time sojourn of the soul through the medium of senses, mind, will and effort, and you understand the State of peace and pleasure of Moksha either as continuous waking sleep or as continuous Samadhi of the soul.

In the bird-nest metaphor of deep sleep, and, by extension of the deep sleep in the Samadhi metaphor, the sage said that "the senses and the mind and all that they bring about" of the objective world of Prakrti, are absorbed into the soul. Prashnopanishad (4, 8) Similarly he describes the state of Moksha and "all that is absorbed in", or "eliminated from", the soul in the state of Moksha (in relation to the world of existence):

"The earth and the essence of it, waters and the essence there of, heat-light and the essence of it, air and the essence of it, space and the essence of it, the eye and whatever is the object of sight, the ear and whatever is the object of hearing, the smell and whatever is the object of smell, taste and the objects of taste, touch and the objects of touch, speech and the objects of speech, the hands and whatever they handle, sex and the objects of sex experience, excretion and the objects of excretion,

the feet and whatever they can reach, thought and whatever the mind can think of, the intellect and all that is intelligible, the sense of identity and all that it grabs for self-identity, memory and whatever it does and can store, the sense of awareness and whatever it can be aware of, the vital energy and whatever it can sustain, all these rest within the soul.” And, let us add, the soul in this state rests in the Soul, one in Communion-union with God.

What remains is the atman, the soul, that is intelligent and aware of its experience, the one who, otherwise in the state of worldly existence, sees, touches, hears, smells, tastes, thinks, knows, and does things. Further, the experiences, the experience of being, and the object of experience (Brahma) are one, undistinguishably one. This unity is the state of bliss, in sleep, in Samadhi, and in Moksha. In sleep, there is no awareness, no content of awareness, even memory is asleep. In Samadhi, pure awareness, self-awareness of atman is there, and self-awareness is interfused with, absorbed in, Divinity, and in Moksha the atman is with the Paramatman, that is the state of pure Being.

In simple words, in sleep I am I but without the awareness that I am; in Samadhi I am I, and, in and with the pure awareness I am; in Moksha I am I but without the distinction between I and Thou, Thou that is God: “Tada drastuh svarupe’ vasthanam” then the establishment in the pure presence of the seer, individual and the cosmic.

Swami Dayananda quotes from Kathopanishad the words of Yama spoken to Nachiketa (6, 10-11, 14-15):

1. *Yadā pancāvatiṣṭhante jñānānāi manasā saha, buddhiṣca na viceṣṭate tamāhuḥ paramām gatiṁ. (10)*
  2. *Tam yogam iti manyante sthiram idriyadhāraṇam, apramattas tadā bhavati yogo hi prabhavāpyayau. (11)*
  3. *Yadā sarve pramucyante kāmā yo’sya hrđi śritāḥ, atha martyo’mṛto bhavatyatra brahma sama’snute. (14)*
  4. *Yada sarve prabhidante hṛdayasyeha granthayaḥ. Atha martyo’mṛto bhavatyetāvadanāsāsanam. (15)*
1. When the five senses of perception and the mind, which is the faculty of conception and

volition, are all suspended from operation, and when even the operations of the intelligence are stilled, then that state of being is the highest state of experience, that is the state of Samadhi (10)

2. That state of the mind in which the operations of the senses are suspended and all their energy is internalized, that is a state of peace, and that is called the state of Yoga. That is Samadhi. Then the mind is free from all disturbances and passions. Yoga is the discipline of the mind in which the passions and sanskaras of passion subside and the state of peace and happiness is born. In that state man experiences the bliss of the presence of Brahma. (11)
3. When all the desires and passions residing in the heart of man are eliminated and the mind becomes cleansed of them, then the man, otherwise subject to pain and death, enjoys immortal bliss and attains to Brahma here itself in this very life on earth. (14)
4. When all the knots and tangles of desires and passions of the heart are loosened and cleared out, then man, otherwise subject to death and pain, regains the state of bliss and immortality. This is the essence of discipline and discourse

(says Yama to Nachiketa). This is the summum bonum of learning and wisdom. (15)

Samadhi thus is a living experience of Moksha. Extend this state of experience to life and conduct in general: Render unto the world the things that are world's, render unto the soul the things that are soul's, and render unto God the things that are God's, and you live a life called jivan-mukta, a life of freedom and peace while living here itself. Your values are clear and proper. Your sight is clear, your sites are clear, your goals are clear. You are happy and free.

But remember: Do not re-invite, nor re-invent, the complications and ambitions you have discarded.

Moksha after Death: We love life and fear death. We assert our existence and fight for survival. This is human instinct, Ashish. In the flux of existence and the onsets of life around, we fall a prey to Avidya, delusion. We cling to things which are temporary, forgetting that we are the atma and not the body. This failure of right vision and discrimination leads to frustration and further ambition, and that ambition becomes Vasana

(desire) which gets recorded in the mind as our conditioning DNA further. The ‘vasanas’ lead us on and we are caught up in the whirlpool of further births and deaths. We get out of the whirlpool on freedom from ‘avidya’ through right knowledge, right action and right worship, having realized our essential nature as soul, distinct from prakrtic forms and our chains of bondage within them. When the chains are snapped, they fall off and we are back to our sole self, the atma (Yoga sutra, 4, 34), free in the cosmic presence of Parama Brahma (Yoga Sutras, 1, 3). We are in the state of Moksha.

What happens to the soul in the state of Moksha after death? Do we survive as a distinct entity in that state of freedom? Yes, we do, says Swami Dayananda on the authority of Veda, Vedic philosophy and the Rshis’ tradition.

There are some preliminary objections to this view of Moksha: “Jiva is Brahma essentially, it never suffers from ignorance or any other limitation. It never descends into any form, so it is neither born nor dies, nor does it need any Moksha. In fact what feels as form, and pain or pleasure in any form, are conditions of the mind, not the states of the soul. The soul is a reflection of

Brahma, and when it is called man or woman in the human form, this name is only a fiction, maya, a self-imposition in a state of nescience.”

Swami Dayananda doesn’t accept this view. He says that Brahma, as It is, is always Brahma, It never suffers from nescience. It is always perfect and omniscient. It is formless and omnipresent. It does not reflect, because there is no reflection of the formless. Jiva is a distinct reality. It is intelligent but in a limited sense. Therefore, in its search for glamour, living through the medium of Prakirti, it goes astray. Therefore it needs Dharma: Right knowledge, right action and right worship to experience aright the world of Prakrti, cross the experience through experience, and reach the state of freedom in Moksha. Of course, with all its karma according to the dictates of Dharma, it needs the grace of God too.

Does the Jiva retain the body in the state of Moksha?

No, and Yes too, in some sense. The Jiva does not retain the material body of the five elements. “Bhasmantam shariram”, says Yajurveda (40, 15). The material body in gross form is reduced to ash

on death. But it retains the other forms of ‘body’, i.e., the subtle body (‘Sukshama Sharira’) and the causal body (Karana Sharira’). Along with those, it retains its essential faculties too. The subtle body consists of five subtle elements, five pranas, five senses, mana (mind), buddhi (intelligence), chitta (memory), and ahankara (the sense of identity), and the causal body. The causal body is a notional version of Prakrti itself and the will to live (‘ashish’) associated with the soul.

Swami Dayananda quotes from Vedanta Sutras:

*Abhāvaṃ bādarirāha hyevaṃ. Bhāvaṃ jaiminir vikalpamananāt. Dvadaśāhavad ubhayavi-dhaṃ bādarāyano’taḥ.* (Vedanta, 4, 4 & 10-12)

Badari, the sage, father of Vyasa, says that the Jiva, in the state of Moksha abides in bliss in the presence of Parameshvara, experiencing the bliss with the mind of pure immaculate quality free from all shades, the other faculties are not there (probably because there is no desire for the Jiva to have any other experience than pure bliss). No subtle body there.

Jaimini, who was the prime disciple of Vyasa, says that, in the state of Moksha, just as the

immaculate mind remains with the soul, in the same way the subtle body with its faculties of perception and conception alongwith the pranic faculties remains with the soul. As the Upanishad says of the soul in the state of Moksha: “Sa ekadha bhavati, dvidha bhavati, tridha bhavati”, the soul creates for itself the media of its choice for the experience of divine joy the way it wants, one, two, three.” The subtle body is there.

Vyasa offers a synthesis of the views of Badari and Jaimini: He says that the soul in the freedom of Moksha is free to experience and create the divine joy for itself, and, because it can, at will, create the media of experience, therefore the subtle body is with it as well as it is not with it. But if it is, the medium and the mind are pure and immaculate. There is, absolutely, no tinge, no shade, of Avidya and sufferance of the kind of the existential state. Only when the existential state has been crossed over then Moksha is attained. You don’t travel the same distance twice. Still you retain the experience, and at will you can create the body media, notionally, that is.

Do the liberated souls abide in some particular region of the universe beyond the universe of our imagination?

No, they do not abide in any particular region of the universe such as Paradise or ‘Goloka’ or ‘Baikuntha’. They abide in the presence of God, directly experiencing the presence and the bliss. And because God is omnipresent, omnipotent and beatific, they abide anywhere they like freely, only they have to be in the blissful--call it Paradisal if you like--state of mind and soul. Wherever God is, there itself is Paradise, Goloka, Baikuntha, there itself is ‘Salokya’ (living in the presence of God), there itself is ‘Sanujya’ (living like God’s younger brother), there itself is ‘sarupya’ (being in the same blissful form, i.e., the state of Being), there itself is ‘Samipya’ (being close to God), and there itself is ‘Sayujya’ (joining God at the closest).

Indeed, this way we can enjoy the freedom of existence even while living here, but for that we have to live as ‘Jivan-mukta’. Moksha really means divine happiness in God’s universal presence and sharing in the Divine consciousness. Until then, ordinarily, the Jiva continues to roam around in the journey of existence.

Do the liberated souls abide in the state of freedom and divine joy forever, or do they have to come back to the world of existence again?

Nothing that has a beginning lasts without end. This is the Law of Nature and Divinity. Since Moksha too has a beginning, it must have an end too, howsoever distant the end might be. Nor does Moksha mean annihilation of the soul. The soul is immortal and eternal. It has no beginning, it has no end. Within the Eternal, the Moksha begins, and therefore Moksha has the end within the Eternal.

Secondly, human potential and endeavour, howsoever high it might be, is limited, and the result or reward of limited potential cannot be unlimited. So the reward of the endeavour for the attainment of Moksha too cannot be unlimited. It has to be time bound.

Swami Dayananda discusses this matter in detail in Satyartha Prakash, chapter 7. He quotes Mundakopnishad (3, 2, 6):

Question: If the Jiva returns from Moksha, how long does it stay in the state of Moksha?

Answer: “Te Brahmaloakesu parantakale paramritat parimucyanti serve.” This is the word of Mundakopaniṣad: The liberated jivas, having lived in Brahmaloaka (the presence of Brahma) in bliss, at the end of Mahakalpa, come back to the earthly world of existence. Swami Dayananda continues: Parameshvara is Infinite by essential nature, infinite in potential, guna (qualities, virtues), karma (action) and svabhava (nature and character). It can never be subject to Avidya, and It can never be subject to sufferance. Jiva, even having been liberated, would be pure and immaculate though, yet it would remain limited in knowledge, guna, karma and svabhava. It would never be equal, even like, Parameshvara.

The duration of the age of Moksha is 36000 times the duration of one cycle of creation-annihilation of the world of earthly existence (wone cycle is eight billion and six hundred and forty million years).

ये यज्ञेन दक्षिणया समक्ता इन्द्रस्य सुख्यममृतत्वमानुश ।  
 तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रति गृभ्णीत मानवं सुमेधसः ॥ १ ॥  
*Ye yajñena dakṣinayā samaktā indrasya sakhyam amṛtatvam ānaśa. Tebhyo bhadram*

*aṅgirasō vo astu pratigrbhṇīta mānavam sumedhasaḥ. (Rg. 10. 62. 1)*

“Brilliant divinities of light and wisdom, Angirasas, self-realized souls dear as breath of life, distinguished and beatified by performance of Yajnic creativity, self-surrender and liberal giving, have won the love and friendship of Indra, Lord Almighty, and attained the freedom of immortality in Moksha. May there be all round good fortune for you, O sagely divinities, pray take man under your kind care for spiritual refinement and freedom from the sufferance of life.”

स ना बन्धर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।  
 यत्र देवाऽअमृतमानशानास्ततीय धामन्नध्यैरयन्त ॥१०॥

*Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā. Yatra devā’amṛtamāna-śānās-tṛtīye dhāmānnadhyairayanta. (Yaj. 32, 10)*

“He is our father creator and our brother, friendly destroyer of suffering, who creates and gives everything good for us. He knows, as He creates all the regions of bliss for us, regions where sages and scholars and divine people abide in peace and joy in the state of Moksha. There they abide in the highest and purest state of sattva, spiritual

enlightenment and enjoy divine freedom from pain and suffering.”

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्। तमेव  
विदित्वाति मृत्युमति नान्यः पन्था विद्यतेऽयनाय ॥१८॥

*Vedāhametaṁ puruṣaṁ mahāntam āditya-  
varṇaṁ tamasaḥ parastāt. Tameva viditvāti  
mṛtyumeti nānyaḥ panthā vidyate'yanāya.*  
(Yaj. 31, 18)

“I know and I have realized this Great and Glorious Purusha of the brilliance and splendour of a thousand suns beyond the dark. Having realized Him only, does man transcend the world of existence, of birth, death and pain. There is no other way than realization as this to the final freedom and joy of Moksha.”

### Veda: the Technique of Interpretation

The Scripture:

Is a scripture,

Is a scripture,

Is a scripture,

If you approach a scripture with a skeptical mind, or judgemental attitude, or preconceived notions, with a motive, you would not understand

the meaning and message of the scripture. The Scripture should be approached with reverence, an open mind, and a desire to seek with an honest purpose. If you do so, the scripture will reveal itself to you in all its openness. Read the Scripture on its own terms.

Lord Krishna says in the Gita (4,34): “Tad viddhi pranipatena,pariprashnena, sevaya.” Know That with surrender, ask questions with honesty, with commitment, to follow and serve. That is the technique of the interpretation of any scripture. That is the way of learning for self-realisation upto the stage of God realization.

Veda is the oldest and first complete Scripture of the world according to the Indian tradition and also according to the world tradition, It comprises of the four Vedas: Rgveda, Yajurveda, Samaveda and Atharva-veda. The Yajurveda says (31, 7): “From the Lord Creator of the universe were received the Rks, the Samans, the Chhandas (Atharva) and the Yajus”, at the dawn of creation.

In reality, Veda is not a Book. It is Sanatana Vidya, Eternal Knowledge, complete in essence, Universal, Divine. It is not even a ‘Hindu Scripture’, It is for all mankind (Yajurveda, 26, 2), no matter whether one is high or low, rich or poor,

man or woman. It is for any one whosoever cares to seek and know. It is called a 'Hindu Scripture' because the people, now known as 'Hindu' over the course of history, subscribe to It. Everyone has a right to the Veda as his/her own heritage.

The western tradition also accepts that Veda is the oldest Scripture of the world. Says Max Muller about India and the Veda: "The Veda has a two-fold interest: it belongs to the history of the world and to the history of India.... As long as man continues to take interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contain the records of the 'Aryan' branch of mankind will belong forever to the Rgveda." (Quoted Griffith in his Preface to The Hymns of the Rgveda, p. vii).

And the date of the first place work as records of the 'Aryan branch'? Max Muller had once ventured to pronounce a purely arbitrary date based on unproven assumptions that around 1200 B.C. was the date of the Rgveda. But later he himself warned his students that "Whether the Vedic hymns were composed in 1000 or 1500 or 2000 B.C., no power on earth could ever fix... Whatever

may be the date of the Vedic hymns they have their own unique place and stand by themselves."

Another western scholar, Mr. Pincott, once missionary in India, is clear about the age of the Veda: "The term Veda applies only to that portion of Sanskrit literature (i.e., the Sanhitas) which existed before the historical period commenced." He continues, but adds a conditioned limitation: "The Vedas, properly speaking, comprise only that fragment of Hindu literature which is believed to be the revealed Word of God; and the term is precisely equivalent to the Bible among Christians and the Quran among Musalmans." (See Gurudatta Vidyarthi, Wisdom of the Rishis, reprint 1997, p. 461)

It is to be noted that all such assumptions of the Western scholars about the age of the Vedas and their historical context have been challenged and rejected by Graham Hancock in his latest research work Underworld: the Mysterious, Origins of Civilization (2002).

Nevertheless the following points emerge from these observations and they are important because they have a bearing on the technique of Vedic interpretation:

1. The Vedas are pre-historic. They have their unique place in the world literature. They are self-existent and incomparable, and therefore they cannot be interpreted in the historical-comparative manner in which other, historical, scriptures are interpreted.
2. They are historical, as the Bible and the Quran, so they too have a historical context, comparable, not self-existent, and they can be interpreted in the historical-comparative manner.

The two points of view are contradictory: This equalization of two unequals is the basis of:

- (i) The Western eye-close to the difference between the language and style of the pre-historic Veda and that of the historical Bible and the Quran on the one hand, and
  - (ii) The misunderstanding and misinterpretation of the Vedas in respect of both the context and the language and the meaning and message, especially in a created context.
- Hence

#### 1. Creation of the Context--Historical:

Once the Veda is equated with the Bible and the Quran, it becomes a human document created by a community in a historical context-

which too is 'created' by the Western interpreters. It no longer remains the divine articulation of Universal Knowledge. "It is a historical document", says Griffith in his Preface to The Hymns of the Rigveda, with "certain hymns being rather Indo--European than Hindu, and representing the condition of the 'Aryans' before [and during] their final settlement in India." A universal Scripture is thus down-graded first to a Hindu document--though the word 'Hindu' does not occur in the Vedas and then the 'Hindu community' is mixed up with the Indo-Europeans and the 'Aryan invaders' of India of the European imagination.

In this historical line of argument, Griffith describes the nature and character of Rgveda in the Preface to his translation of The Hymns of the Rigveda in this way:

"The Samhita of the Rigveda is a collection of hymns and songs brought by the remote ancestors of the present Hindus from their ancient homes on the banks of the Indus where they had been first used in adoration of the Father of Heaven, of the Sun, of the Dawn, of Agni or the God of fire, in prayers of health,

wealth, long life, offspring, cattle, victory in battle, and the freedom from the bonds of sin; and celebration of the ever-renewed warfare between the beneficent thunder-wielding Indra, the special champion of the ‘Aryans’, and the malevolent powers of darkness and demons of drought who withheld the rains of heaven.” The head of these ‘malevolent powers’ is Vrtra, the dark cloud laden with vapours.” But in a note on the translation of Rgveda, 1,32,11, the ‘dark vapours of water’ is interpreted and translated as “Thralls of Dasas”, fighting under the power and force of Vrtra, the native Indian leader as his allies.”

The word Dasa is a general term in the Veda applied to certain negative forces, evil powers or destructive processes of nature and life, something demonic, hostile to Indra, the divine power of creativity and progress. But in Griffith’s translation it has been interpreted as a savage, a barbarian, one of the non-Aryan inhabitants of India. In the translation of Rgveda, 1,33,4, similarly, the word ayajvanah has been interpreted as “the ancient riteless ones: the followers of Vrtra; here apparently identified with indigenous (native) races who

had not adopted or were hostile to the ritual of the Veda.” The term ‘ayajvanah’ originally means those who follow an anti-yajnic way of life, i.e., a purely negative, destructive, anti-social, uncharitable, a wholly uncreative way of life. It has nothing to do with any history of any community or community at any stage of development. It is a general description of negative people.

Here in the same context, significantly, Griffith quotes a note of Wilson’s on Rgveda, 1,32,1:

“In this and subsequent Suktas we have an ample elucidation of the Original purport of the legend of Indra’s [deeds] slaying Vrtra, converted by the ‘Pauranic’ writers into a literal contest between Indra and an Asura[demon], chief of the Asuras, from what in the Vedas is merely an allegorical narrative of the production of rain. Vrtra, sometimes also called Ahi [cloud], is nothing more than the accumulation of vapour, condensed or figuratively shut up in, or obstructed by, a cloud. Indra, with his thunder-bolt, or atmospheric or electrical influence, divides the

aggregated mass, and vent is given to the rain which then descends to the earth.”

According to Wilson, as according to Swami Dayananda also, ‘the battle of Indra and Vrtra’ is a scientific, physical, universal phenomenon of nature, expressed in the language of cosmic poetry. The poets of the Puranas turn the poetic statement of a god physical fact into a myth of a battle between a (deva) and a demon, which is an instance of what in the Indian tradition is known as Devasura sangrama. And the translator, for some extrapolative motivation (?), turns the myth into a historical warfare between ‘the Aryan invaders’ and the ‘native, indigenous Indian inhabitants’ of the European imagination.

This conversion of the universal, unique, self-existent Sanatana Vidya, Eternal Knowledge, turned into tribal lore and ‘its close’ is thus described by Pincott (quoted earlier also) as follows:

“The growth of this wild jungle of scholarship and fable was brought to stoppage by successive Muhammadan incursions, and by the final sub-jugation of the country to Mughal rule. Under a more enlightened [British]

administration, the intellect of India is again developing, and wisely returning to a study of those real models of national development found in the hymns of the Rgveda”. Which means that the way to reinterpretation is thrown open under the colonial dispensation with a motivation of the interpreter’s choice.

## 2. Creation of the Context --Interpretive:

This conversion of the self-existent context of the Vedas from the prehistoric universal to the ‘historical tribal’ could not have been possible without a strong motivation for a deeper and wider conversion of comprehensive nature: political, religious, cultural, intellectual, in short, total, for the colonization and ‘reclamation of a decomposed society,’ in Macaulay’s language, towards a new enlightenment of the modern age.

The plan for the deeper and wider conversion formally started in 1793 with Macaulay’s godfather, Charles Grant. Grant was an important Member of Parliament, President of the East India Company Board of Control, and a passionate Evangelist member of the Clapham Society. In 1792, he wrote his “Observations on the State of Society among

the Asiatic Subjects of Great Britain, particularly with respect to Morals and the Means of improving It.” In his Observations, he made two suggestions:

1. English be introduced in India as the medium of instruction in a Western system of education, the subjects of study being useful information or useful literature, natural sciences, mechanical inventions, etc.
2. English be adopted as the official language of the Government, for it would provide an easy channel of communication between the rulers and their subjects.

This was supposedly a secular programme. But the real higher objective of education was religious: “Wherever this knowledge would be received, idolatry with all the rabble of its impure deities, its monsters of wood and stone, its false principles and corrupt practices, its delusive hopes and vain fears, its ridiculous ceremonies and degrading superstitions, its lying legends and fraudulent impositions, would fall. The reasonable service to the only infinitely perfect God would be established:

love to Him, peace and goodwill towards men, would be felt as obligatory principles.” (Qtd. Syad Mahmood, History of English Education in India, pp. 13-14)

This was the programme of the conversion of ‘Hindus’ to Christianity camouflaged in secular garments. To this effect, Charles Grant introduced a bill in Parliament in 1793. The bill was accepted and passed on principle.

Efforts for English education continued from 1793 through 1813 to 1835. The year 1835, the month of March, is very significant in the history of education in India: William Bentinck, Charles Grant’s friend, was the Governor General. Charles Grant’s son, Charles Grant (junior), was Chairman of the Board of Control of the East India Company. Lord Macaulay, Charles Grant’s godson, was the very influential Law Member of the Governor General’s Council. He was also President of the Governor General’s Committee of Public Instruction. Earlier, Lord Macaulay had forcefully spoken in Parliament:

“I have travelled across the length and breadth of India and I have not seen one person who is a beggar and who is a thief. Such wealth

I have seen in this country, such high moral values, people of such calibre that I do not think we would conquer this country unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and therefore I suppose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than what they have, we shall have what we want them to be, a truly dominated nation.” (Available on Internet)

In 1835, Macaulay wrote the famous Minute on Education which is well-known for his remarks on Indian literature, Indian history, and on the purpose of English education. Some of his remarks on Indian literature are given here, selected and adopted from his Minute:

Indian literature: A single shelf of a good European library is worth the whole native literature of India and Arabia.

Sanskrit: Hindu attachment to Sanskrit: “Are we to teach Sanskrit because it is fruitful of monstrous superstitions? We are to teach false history, false astronomy, false medicine, because we find them in company with a false religion?”

Sanskrit Students: “They waste their youth in learning how they are to purify themselves after touching an ass, or what text of the Vedas they are to repeat to expiate the crime of killing a goat.”

Sanskrit Books: “They are less valuable than the paper on which they are printed.”

English educated people: “We must do our best to form a class who may be interpreters between us and the millions we govern; a class of persons, Indian in blood and colour, but English in taste, opinions, in morals, and in intellect.”

The Successors: “To that class we may leave it to refine their native languages...for conveying knowledge to the great mass of this population.”

The Governor General accepted the Minute, all the proposals, and English rose to be the ruling language of education and governance.---  
--English retains that supremacy till today.

Then followed what in India is known as the Macaulay-Max Muller conspiracy in relation to the Vedas and Hinduism. After the introduction of English on Government basis as the medium and content of education, it became the means

of the transplantation of an age-old Indian culture and religion. In 1836, Macaulay wrote to his father:

“No Hindu, who has received an English education, ever remains sincerely attached to his religion... It is my firm belief that if our plans of education are followed up, there will not be a single idolator among the respectable classes in Bengal thirty years hence. And this will be effected without any effort to proselytize; without the smallest interference in their religious liberty; merely by the operation of knowledge and reflection.” (Quoted Arthur Mayhew, The Education of India, pp 15-16)

Come Max Muller, the famous, ‘indispensable’ translator of the Sacred Books of the East, especially the Vedas. He was a colonialist Evangelist who too wanted to see India converted to Christianity. He was appointed professor of Sanskrit, at the University of Oxford in 1854. On December 16, 1868, he wrote to the Secretary of State for India, Duke of Orkney: “The ancient religion of India is doomed, and if Christianity does not step in, whose fault will it be?” The same year, he wrote to his wife: “I hope I shall finish that

work [i.e., translation of the Vedas] and feel convinced that though I shall not live to see it, yet this edition of mine and translation of Vedas will hereafter tell to a great extent on the fate of India and on the growth of millions of the souls in this country.” He observed further in the same letter, “Veda is the root of their religion and to show them what that root is, I feel sure, is the only way of uprooting all that has been sprung from it during the last three thousand years.”

This attitude and intention in the field of academic integrity has been studied by Rajiv Malhotra in his record breaking book, Breaking India (2005 pp. 26-27, 51-54), and in Invading the Sacred, Ed. Krishnan Ramaswamy, Antonio de Nicolas and Aditi Benerjee (2007)

Thus a new context for the interpretation of the Vedas was being created--in fact it had been created and still continues to be created, extended and strengthened—The new technique of interpretation and translation would, then, depend upon the context real or supposed or created, and on the purpose and motivation of the interpreter. “Tad viddhi pranipatena....” would be thrown overboard and learning would

vacate for pride and arrogance either in the open or in camouflage.

3. Toward the Translation:

We have mentioned two contexts of the translation of the Vedas: the Original and the Created.

1. The Original context is Impersonal, since Veda is Apaurusheya, beyond history, beyond time, Universal, Eternal. It relates to the ONE alone who exists with His own essential Potential, Swadha (Rg. 10,129,2); The ‘heart beats’ of that inexplicable ‘State’ of the One are Ida (Rg. 1,13,9), the Silent State of the Infinity of Language, subsisting in the Infinite Consciousness. The vibrations of that Infinity in Cosmic flow is Saraswati, the flow received in terms of the Rshi’s consciousness in the state of ‘Samadhi’ communion, Shruti; in terms of articulation it is Vedamata (Atharva, 19,71,1); in terms of correspondence with the objective creative evolution it is Rtam and Satyam (Rg. 10,190,1), Constant and Mutable. In terms of human language it is the open-ended unity of the raw material of all the vast diversity of languages across the globe,

Mahi (Rg. 1,13,9). Any translation of the Veda in any human language anywhere at any time, even supposedly the best and the closest, would fall short of the Original. And that too, without the state of ‘pranipata’, unconditional surrender, would not do honest justice even to the translator himself. The other context is created as earlier described: The universal transformed into mythological, the mythological transformed into historical, the historical transformed into tribal, and the tribal turned into conflictive, the invader immigrants of the ‘Aryan mould’ of Western imagination versus the native inhabitants of ancient India, precisely in line with the Biblical wars of migration and settlement described in the Old Testament of the Bible.

Method: The Arsh Method: The Vedas are pre-historic, therefore the language of the Vedas too is prehistoric. It is meta-language, self-existent as the Veda Itself. It has to be interpreted on its own, according to the interpretive principles of its own, i.e., without reference to any other book of the historical period. The principles and methods of interpretation are laid down in the

Nirukta of Yaska, and the books of Panini, Patanjali and others. This method is known as the 'Arsh method', i.e., the method of the ancients. These works were known to the Western interpreters too. The nature and structure of Sanskrit, both Vedic and Classical, was known to them.

The other method, as pursued by the Western interpreters, is described by them as 'the modern, scientific, historical comparative method', applied to Vedic interpretation with comparative reference to other revealed books supposed to be cognate with the Vedas as revelations. Such books considered by them are the Bible, the Quran, Greek and other mythologies the Iliad and the Odyssey.

They knew about the Sanskrit language: The Western scholars knew the nature and structure of the Sanskrit language but they chose to interpret it in their own way. For their knowledge of Sanskrit and the correct method of interpretation, let us refer to Monier Williams, famous author of the Sanskrit- English Dictionary, first published in 1899:

"I draw attention at the very threshold (of the Dictionary) to the fact that the Hindus are perhaps

the only nation, except the Greeks, who have investigated, independently and in a truly scientific manner, the general laws which govern the evolution of language.

"The sythetical process--'integrative' would be the right word--which comes into operation in the working of those (laws) may be well called Samskarana, 'putting together' by which I mean that every word in the highest type of language (called Sanskrita) is first evolved out of a primary Dhatu, a Sanskrit term usually translated by 'Root', but applicable to any primordial constituent substance, whether of the words, or rocks, or living organisms and then, being so evolved, goes through a process of 'putting together' by the combination of other elementary constituents.

"Further, the process of 'putting together' implies, of course, the possibility of a converse process vyakarana, by which I mean 'undoing or 'decomposition'--'deconstruction' would be a better term;-that is to say, the resolution of every root evolved word into its component elements. So that in endeavouring to exhibit these processes of synthesis and analysis, we appear to be engaged, like a chemist [better biologist], in combining

elementary substances into solid forms, and again in resolving these forms into their constituent ingredients.” (“Introduction” p. xii)

A tribute to the word-structure of Sanskrit and its nature as language is thus paid by Monier Williams. A further tribute is paid by him to the tremendous variety of word formation from the roots. He says:

“A Sanskrit root is generally a single monosyllable, consisting of one or more consonants combined with a vowel, or sometimes of a single vowel only. This monosyllabic radical... has usually one fixed and unchangeable initial letter, but in its general character it may rather be compared to a malleable substance capable of being beaten out or moulded into countless ever-variable forms, and often in such a way as to entail the loss of one or other of the original radical letters; new forms being, as it were, beaten out of the primitive monosyllabic ore, and these forms again expanded by affixes and suffixes, and these again by other affixes and suffixes, while every so expanded form may be again augmented by prepositions and again by compositions with other words and again by compounds of compounds till an almost

interminable chain of derivatives is evolved. And this peculiar expansibility arises partly from the circumstance that the vowel is recognized as an independent constituent of every Sanskrit radical, constituting a part of its every essence or even sometimes standing alone as itself the only root.” (p. xiii)

Monier Williams says that some scholars trace all Sanskrit words to about 2000 roots, others to 1750, yet others to 2490, or may be 4000. Even as some think they could be traced to about 120 primitive roots. (And, on our own, we may hope, some scholars, at some remote future time, may be able to trace all words to the basic essential sounds, only three: A,U,M., and these three are as One. The last words of Yajurveda and the opening mantra of Mandukyopanishad point to this possibility.)

In addition to Sanskrit roots and words, Monier Williams pays tribute to Sanskrit accentuation (p.xviii, n.4)

“The importance of correct accentuation and intonation in a language (i.e., Sanskrit), the very sound of which is held by the Hindus to be divine and the bearing of Sanskrit accentuation on that of Greek, had become so impressed on me, that when

I was sent as a Delegate to the Berlin International Congress of Orientalists by the Government of India in 1881, I requested Pandit Shyamaji Krishna Verma (who was also a Government Delegate) to illustrate my paper on Vedic hymns by repeating (reciting) them with the right accentuation. The Pandit's illustrations were not only much appreciated but received with grateful acknowledgements at the time by the eminent Chairman, Professor A. Weber [a great scholar], and other Sanskrit scholars present, but were misconstrued by one of my audience--the well known and most energetic Hon. Secretary of the Royal Asiatic Society. That gentleman made the Pandit's illustrative additions the subject of an extraordinary criticism in a paper on Oriental Congresses written by him and published in the Calcutta Review, No. CLXI (1885) and quite recently reprinted. A letter lately received by me from Prof. A. Weber, and printed last year in the Asiatic Quarterly Review, expresses the astonishment which we both felt at the statements in the paper."

Here we have one example of the Western official attitude and that of the scholars to the Veda and to the language of the Veda.

We have quoted Monier Williams in detail on the integrative nature, structure and semantics of Sanskrit. In his view, the ideal Sanskrit Dictionary should be a root-arranged dictionary. Still, he says that such a dictionary he could not prepare, and regrets that a root-arranged perfect dictionary of his plan and imagination remained with him "only a pious dream, unsuited to the needs of ordinary students."

Why unsuited, he explains in the Preface of his Dictionary:

I must draw attention to the fact that I am only the second occupant of the Boden (Professorial) Chair, and that its Founder, Colonel Boden, stated most explicitly in his will (dated August 15, 1811) that the special object of his munificent bequest was to promote the translation of the Scriptures (Bible) into Sanskrit, so as 'to enable his countrymen to proceed in the conversion of the natives of India to the Christian Religion.

"Surely then it need not be thought surprising, if following in the footsteps of my venerated master (Professor H.H.Wilson), I have made it the chief aim of my professional life to provide facilities for the translation of our sacred Scriptures (Bible) into Sanskrit, and for the

promotion of a better knowledge of the religions of India, as the best key to knowledge of the religious needs of our great Eastern Dependency (i.e., India). My first public lecture delivered after my election in 1860 was on 'The study of Sanskrit in Relation to Missionary Work in India' (published in 1861)."

In all these words quoted above, Monier Williams sums up the integrative seeds and the natural evolutionary growth of Sanskrit in correspondence with the nature and structure of other phenomena of natural and social reality. By implication he has explained the method of interpretation and translation of Sanskrit works specially the Vedas: The Vedas, being prehistoric, exist on their own, articulated in a language existing on its own, to be interpreted on the principles of Samskarana and Vyakarana, to be translated in the manner thus suggested. This same method has been suggested by the ancient sages such as Yaska, Panini, Patanjali and others. This method got slowly mixed up with the historical development of languages in general, and in the times of Macaulay and scholars such as Williams, Max Muller and others, it got vitiated with colonial politics and politicians. Nevertheless it survived

silently upto Swami Virajananda Dandi and was transmitted by him to his disciple Swami Dayananda Saraswati. Swami Dayananda revived the ancient tradition and in the same tradition translated the Vedas, Yajurveda in full and Rgveda only in part.

The Western interpreters knew Swami Dayananda too. Max Muller, who was committed to the dismantling of the foundations (the Vedas) of the Indian culture and Sanatana Dharma, did confess that words of the Veda which appeared to be 'name-words' apparently did retain their radical meaning as attributes, i.e., even as 'name words', they were general, not proper names of particular persons. He even had to admit in his Biographical Essays that "To Swami Dayananda everything contained in the Vedas was not only perfect truth, but he went on one step further and, by their interpretation, succeeded in persuading others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas, Steam Engines, Electricity, Telegraphy and wireless Marconogram were shown to have been at least in the germ known to the poets of the Vedas."

But here is a twentieth century voice in appreciation of Swami Dayananda expressed by R.C.Zaehner, Spalding Professor of Oriental Religions and Ethics, in the University of Oxford:

“Hitherto commentators of the Vedas, both Indian and European, had taught that the Samhitas were polytheistic since the gods, Agni, Indra, Varuna, and so on, were distinct and had distinct personalities. This, Dayananda violently denied. It (i.e., polytheism) might be true if the Vedas were interpreted in a ‘worldly’ manner (i.e., if the words were interpreted to mean what they mean in the contemporary language), but it was not true of them if they were interpreted in a ‘yogic’ manner, which he (Dayananda) maintained was alone valid.

The Veda was not, as according to the orthodox, merely a book which had taken shape in the course of history, it was Sanatana Dharma, ‘eternal law’ and as such it exists in its own right outside and independently of time. It is eternal truth and contains all that is necessary to salvation; but it needs to be correctly interpreted and it was Dayananda alone who held the key to this true interpretation.” Hinduism (Oxford, 1962, p. 207-8)

Zaehner, here, underscores the prehistoric, impersonal (apaurusheya) character of the Vedas,

self-existent, articulated in pre-historic self-existent, expressive language, to be interpreted according to its self-existing laws, in relation to the knowledge of nature, humanity and Divinity, at the dawn of history (before the struggles of history anywhere had begun, before even the history of the development and change of human language had begun, and long long before the Tower of Babel described in the Bible (Genesis 11, 1-9).

But the translators would not agree:

“These four Vedas are considered to be of divine origin and to have existed from all eternity, the Rshis or sacred poets to whom the hymns are ascribed being merely inspired seers who saw or received them by sight (Darshan) directly from the Supreme Creator. In accordance with this belief these sacred books have been preserved and handed down with the most reverential care from generation to generation and have accompanied the great army of Aryan immigrants in their onward march from [the steppes of Southern Russia, or Northern Europe or somewhere in Central Asia, and probably in the region of Bactria (Balkh) and Sogdiana] from the land of the Seven Rivers to the Indian Ocean and the Bay of Bengal.” (Griffith, Introduction to Rgveda)

Thus the Impersonal Sanatan Knowledge of the Veda is, sadly, reduced to ‘the records of the superstitions, occult religious practices and hymns of prayers to the many many monstrous gods of wood and stone of a tribal society, believing in false religion’. The metalanguage of pre-historic time, with an extremely sensitive system of accent and meaning and general open-ended integrative nature and structure is reduced to ‘the primitive jargon of a belligerent society.’

Swami Dayananda’s method of interpretation and translation of the Vedas does not fit into this Western scenario. Swami Dayananda in fact challenges the Western approach and performance in the Rgvedadi Bhashya Bhumika. The Western interpreters turn self-defensive and try to reduce him to a writer writing in self-defence against the challenges of a monotheistic Christianity. They work out their own view of Swami Dayananda’s ‘Veda Bhashya’. They regard it as ‘wrong, subjective, diplomatic, and even dishonest’, on the basis of their own assumptions. Their assumptions are summed up by Harald Coward who was Director of the Calgary Institute for Humanities, University of Calgary (Canada): He says that

Swami Dayananda’s interpretation of the Vedas was based on a-priori assumptions that:

1. God is one and Only One, (and this in defensive response to Christian Monotheism. Even his belief in the trinity of God, Jiva and Prakriti is a version of the Christian Trinity.
2. Vedas are the articulation of God’s Omniscience, and therefore they are the record of universal truth, full and final.
3. Since Vedic truth is universal, all ‘name words’ of persons and places are general, not particular. And since universal knowledge existed even before history, such words are statements of principles and ideas, or general descriptions of types and characters. So he converted Vedic mythology into rational knowledge and thus demythologized the Vedas (against all reason of the Western norm).
4. Since Vedas are divine truth, there can be nothing false or irrational in them.

Thus, they say that Swami Dayananda twisted the Vedic content and fitted it into the framework of Western Christianity and rationalism.

Harold Coward thought negatively and called the above four items Swami Dayananda's self-created 'assumptions'. But J.N.Farquhar, another missionary, thought of these as Swamiji's convictions based on his own Arsh interpretation of the Vedas. All these views of the Vedas and Swami Dayananda's Arsh method of interpretation have been collected in Rishi Dayananda in the eyes of the West by Dr. Bhawani Lal Bhartiya and Dr. Ravi Prakash Arya (International Foundation for Vedic Science, 2005).

We now come to the other method of interpretation described by its adherents and practitioners as 'the modern, scientific, historical, comparative, and contextual method' of their view. This method arose far outside of the Arsh method in their new historical situation.

The Western nations expanded across the globe over the colonies including India, discovered the Vedas and other works in Sanskrit, admired the unique character of Sanskrit as quoted above, but, in spite of that uniqueness, chose to structure their own method of interpretation according to their own (arbitrary?) 'scientific discoveries of the historical laws of language development and change'. These laws should not have been applied

to the interpretation of the pre-historic Vedas, but for historical, colonialist and Evangelical reasons, again, the Westerners forced the Vedas into that structured pattern of history and converted the Vedic lore into a 'conglomeration of primitive rudeness, childish simplicity, natural poetry, myth and story, and even the vulgarity of an uncivilized society.'

In the created new context, the Vedas were accepted as Revelation (not as Shruti), and thus they were equated with the Bible and the Quran. The result was that the historical character of the Bible and the Quran and the historical character and social character of their language-in-society was foisted onto the Vedas. The impersonal (apaurusheya), self-existent character of Vedic knowledge and Vedic language was rejected and subjected to the historical-evolutionary character of knowledge and expression across the dynamics of society.

Griffith in his Preface to The Hymns of the Rgveda describes the method followed by him and his compeers in their translation. He expresses thanks to Sayana, the medieval translator, calls him his first guide, but actually accepts him only as an assistant wherever it suits him. He expresses

thanks to H.H.Wilson, Roth, Benfey, Weber, Ludvig, Max Muller, Grassman, the famous philologist, and Munier Williams. He says that the 'moderns' do not accept the medieval Indian translators as a rule because they (the moderns) want to "search out the sense which the poets themselves have put into their hymns and utterances," and they follow the path prescribed by philology to derive from the texts themselves the sense which they contain, by "a juxtaposition of all the passages which are cognate in diction or content", in other works. He does not give any illustration of his practice or of the other works he uses for his explanations, nor does he cite any works regarded as contemporaneous with the Vedas.

Griffith quotes Max Muller to say why they do not accept the Indian interpreters: "As the authors of the Brahmanas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators such as Sayana. Where Sayana has no (earlier) authority to mislead him, his commentary is at all events rational; but still his scholastic notions would never allow him to accept

the free interpretation which comparative study of these venerable documents forces upon the unprejudiced scholars. We must therefore discover ourselves the real vestiges of these ancient poets." (p.x)

Griffith quotes Benfey to say that there must have been an unimaginable gap between the Veda and the next Sanskrit works of explanation and commentary on the Vedas; the only works available for interpretive purpose must have been the ritual works (such as Grhya Sutras) and works of Grammar and lexicography (such as Nirukta, Ashtadhyayi and Mahabhashyam), though all these too fall too short of the aids available to the 'modern interpreters', works such as the Zend and those in other languages cognate to the Sanskrit. Yet in spite of all the Indian aids, the "Indian method of interpretation in its whole essence is an entirely false one, as compared to the 'modern'." Griffith brings in Goldstucker saying that without the aid of the Indian interpreters upto Sayana, the Europeans will have no rightful entry into the doors of Hindu antiquity, yet, as J.Muir says, Goldstucker too heretically deviates from Sayana. He quotes E.B.Cowell to say that though Wilson's translation of Rgveda gives some image of the

medieval Hindu view of the Veda as found in Sayana, still a far wider and deeper study is needed to pierce to the real meaning of these ancient hymns. And the right method of that is the 'modern'.

In short, they say, the modern school of Vedic interpretation must prevail, as and in comparison with the difficult books of the Old Testament of the Bible and the Homeric poems and the remnant tradition of 'Hindu' practice in ritual, stories, mythologies, puranas, and at the most Sayana, with the modern rationality having the last defining word of authority over all that which is available in the Indian sources.

In this way, alongwith Sayana and other aids to interpretation and translation, Nirukta was rejected, theology was rejected, the language and interpretations of ritual were all rejected. In short the Arsh method was rejected as fiction, ritual and mythology was rejected as superstition. And since Swami Dayananda followed the Nirukta and the Brahmanas, selectively though, and since he followed the grammarians and etymologists, he too was rejected, assessed and described, at best, as subjective, arbitrary, unscientific, fanciful, even wild. Reason? "His ignorance of English deprived

him of much that would have been helpful to him, and would have kept him from some of his wild ideas about the Veda." (Max Muller, Indian Friends, 1892, p. 96-97)

And yet, for all this, according to Max Muller, Swami Dayananda was "a remarkable man. (Rishi Dayananda in the Eyes of the West), since he alone it was who held the key to his true interpretation of the Vedas and convinced his followers that the Vedas contain those secrets of nature, existence and life which the modern man of science and philosophy does not even conceive of.

Let us now take up a few translations of Rgveda done by Griffith which are described as "free, independent, scientific, modern." Griffith also expresses his gratefulness to Monier Williams for his Sanskrit-English Dictionary:

गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी।

अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् ॥ ४१ ॥

*Gaurīrmimāya salilāni takṣatyekapadī dvipadī sā catuṣpadī. Aṣṭāpadī navapadī babhūvuṣī sahasrākṣarā parame vyoman. (Rg. 1,164,41)*

Translation by Griffith: "Forming the waterfloods, the buffalo hath lowed, one footed or two footed or four footed, she, who hath become eight

footed or hath got nine feet, the thousand syllabled in the sublimest heaven.” (The Buffalo is 1-9 footed.)

The reader here is faced with a strange choice: If you believe this translation is correct, the mantra is unacceptable. But if you hold that the mantra cannot be as irrational as the translation shows it is, then the translation is unacceptable. The difficulty lies in the translation the word ‘gauri’: Let us see what ‘gauri’ means:

For Griffith, in the translation, ‘gauri’ means ‘buffalo’. Yet in his note on the mantra, he says: “...the great raincloud has thundered...Gauri, the buffalo, is, according to Sayana, Vak, Speech, the voice of heaven.”

Griffith accepts Sayana. But Sayana’s interpretation of ‘Gauri’, he has ignored. He accepts Monier Williams too. Let us refer to Monier Williams for ‘Gauri’:

According to Monier Williams: Gauri, grammatically, is the feminine form of Gaura, which means “shining, brilliant, clean, beautiful; white, yellowish, reddish, pale red”. It also means “a kind of buffalo”. Gauri means “Vac or voice of the middle region of the air, 1, 164, 41, according to Naigh, 1, 11 and Nirukta, 11, 40. It is also the name of several metres (4X12 syllables; another of 4X13 syllables;

another of 4X26 long syllables)...Gauri also means brilliant Goddess, Shiva’s wife”.

But in spite of Sayana, in spite of Monier William’s references to Nirukta and Nighantoo, in spite of ‘Gauri’ meaning “brilliant Goddess, Shiva’s wife Parvati,” ‘Gauri’ for Griffith means only a buffalo because it is the female of ‘Gaura’, a he buffalo. Every one even with a distant contact with the Vedic tradition knows that Gauri, Parvati, is Shakti, Shabda Shakti too, the same as Vak, the Word, still the ‘scientific interpretation’ of Gauri for the Western interpreter is buffalo, howsoever funny it might appear.

But as a scholar, Griffith had a choice between ‘speech’ and ‘buffalo’. And for sure he must have been feeling, for his own translation of Rg. 1, 164, 41, the vibrations of his own interpretation of Rg. 1, 164, 39, just two verses earlier, in which he had translated Rco akshare parame vyoman as the holy song of praise’, using the attribute of Vac, “the thousand syllabled Speech (vibrating, reverberating) in the sublimest heaven.” So his choice of ‘Buffalo’, in preference to Vac, in spite of himself, raises serious questions of motivation, nothing short of denigrating the sacred. Otherwise how can ‘buffalo’ be accepted

as ‘thousand syllabled’ when the word ‘speech’ is available and self-suggested?

The reader may now consider for appreciation and understanding the following translation as far as possible in the language of a different culture, tradition and idiom:

“The spirit of light, Vak, in spotless white of the Word in the highest heaven of eternal Omniscience, ever keen to reveal and grow, speaks loud and bold, stirring the stillness of space in waves of consciousness in the universal mind and in the pools of the seer’s mind, and thus reveals the Word in forms and stages for humanity: One Veda as the whole knowledge, two Vedas for knowledge and action, three Vedas for knowledge, action and prayer, four Vedas as one compendium of discrete forms, eightfold knowledge of four Vedas and four Upa-Vedas of practical knowledge such as health science, military science, etc., and nine-stage knowledge, the ninth being grammar, phonetics, astronomy, etc. Indeed, this is knowledge contained in countless thousand variations of the One Imperishable Word: AUM.”

Let us take another mantra from Rgveda: 6, 17, 11.

वर्धान्यं विश्वे मरुतः सृजोषाः पचच्छतं महिषाँ इन्द्र तुभ्यम् ।

पूषा विष्णुस्त्रीणि सरांसि धावन्वृत्रहणं मदिरमंशु-मस्मे ॥ ११ ॥

*Vardhānyam viśve marutaḥ sajoṣāḥ pacaccha-  
tam mahiṣāṃ indra tubhyam. Pūṣā viṣṇu-strīṇi  
sarāṃsi dhāvan vṛtrahaṇam madiram-amśum-  
asmai. Rg. 6, 17, 11*

Griffith’s translation: “He (i.e., Agni) dressed a hundred buffaloes, O Indra, for thee whom all accordant Maruts strengthen. He, Pushan Vishnu, poured forth three great vessels to him, the juice that cheers, that slaughters Vrtra.”

Like his obsession with ‘Gauri’ in Rgveda 1, 164, 41, Griffith’s obsession here is with the verb pac and the noun mahishan. Pac is a root which, according to Monier Williams means ‘to cook, bake, roast, boil, and it also means to ripen, mature, bring to perfection or completion.’ Mahisha’ means ‘great, powerful, the sun’ and also ‘buffalo’. So Griffith would, rather must, in his own ‘natural and scientific’ style, choose the dressing, preparing and cooking of a hundred buffaloes for Indra, a ‘God’, the equal and cognate of Bacchus, God of the Greeks, and ‘Soma’, cognate of ‘mead’ in the ‘mead hall’ of the celebrating warriors of the Romans or of the Titans and Vikings whose praise is sung in the Anglo-Saxon poetry in English.

One reasonable rational version of the mantra (Rg. 6, 17, 11) in the Indian cultural context is following:

“Indra, O potent spirit of the cosmos, let all vibrant creative and constructive forces of nature and humanity join in unison and exalt you, ruler of the world, ripening and maturing a hundred mighty gifts of vitality in your service. May Vishnu, omnipresent sustaining power of universal nourishment, ever active on the move, fill the three realms of earth, heaven and the middle regions with life giving nectar of bliss and excitement for this Indra to break down the cloud of darkness, evil and want.”

One interesting example of grammatical interpretation and syntactic misapplication is the following translation of Rg. 10, 169, 1:

मयोभूर्वातो अभि वातूस्त्रा ऊर्जस्वतीरोषधीरा रिशन्ताम् ।

पीवस्वतीर्जीवधन्याः पिबन्त्ववसाय पद्वते रुद्र मृळ ॥ १ ॥

*Mayobhūrvāto abhi vātūsra ūrjasvatīroṣadhīrā riśantām. Pīvasvatīrjīvadhanyāḥ pibantvava-sāya padvate rudra mṛḷa.*

“May the wind blow fresh, delightful, exciting and blissful. Let cows feed on nourishing and energising herbs and grasses and drink abundant life giving waters. O Rudra, divine spirit of peace, joy and compassion, be kind and generous to the animals to provide them with ample food and water.”

Griffith's: May the wind blow upon our Cows with healing: may they eat herbage full of vigorous

juices. May they drink waters rich in life and fatness: to food that moves on feet be gracious, Rudra.

This translation shows that the mantra is a prayer to Rudra for invigorating wind, nourishing grass and herbs, and vitalizing waters for cows. Wind, grass and herbs, and water are food for cows, and ‘the cows’ then are translated as ‘food that moves on feet’ for men.

Does the translator want to show that the ‘Vedic Aryans’ of his imagination were beef eaters, because the waters are supposed to be “rich in life and fatness” for cows? And does he want to prove that his prayer is cognate with the following verses of the Bible:

Genesis: 8, 20: Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.

8, 21: And the Lord smelled a soothing aroma....

9, 1: So God blessed Noah and his sons, and said to them....

9, 3: Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.

In Genesis, 1,30, it was different: “And to every beast of the earth, to every bird of the air and to everything that creeps on the earth, in which there is

life, I have given every green herb for food”, and it was so.

But in 9, 3, After God “smelled a soothing aroma of meat” (8, 21), every moving thing is food for man. So, probably, Griffith reads the Bible in the Rgveda, for the misplaced, self-created reason that the Veda and the Bible are cognate and equal. And this interpretation is not only irrational and incorrect, it is also arbitrary and nothing short of the motivated, amounting to desecrating the sacred.

The Western translators fail to see that, in the Veda, the prayers for peace, welfare, food and freedom from fear are always for both humans and others. Take, for example, the following mantras:

Prayer for food: Yaju. 11, 83:

अन्नपतेऽन्नस्य नो देहानमीवस्य शुष्मिणः।

प्रप दातारं तारिषऽऊर्जं नो धेहि द्विपद् चतुष्पदे॥८३॥

*Annapate'nasya no dehyanamīvasya śuṣmiṇaḥ. Pra pra dātāraṁ tāriṣa ūrjaṁ no dhehi dvipade catuspade.*

“Lord of food and energy, bless us with food, nourishing, invigorating, free from pollution and pleasing to taste. Bless the giver, the yajamana, to advance and attain fulfilment and prosperity. Give us food for energy both for humans and for the animals.”

Prayer for peace: Yaju. 36, 8:

इन्द्रा विश्वस्य राजति ।

शन्नाऽअस्तु द्विपदे शं चतुष्पदे॥८॥

*Indro viśvasya rājati.*

*Śaṁ no'astu dvipade śaṁ catuspade.*

“Indra, lord of light, power and glory, rules the world. By His grace, may all be peace and joy with the humans and with the animals.”

Prayer for freedom from fear: Yaju. 36, 22:

यता यतः समीहसे तता नाऽअभयं कुरु।

शं नः कुरु पजाभ्योऽभयं नः पशुभ्यः॥२२॥

*Yato yataḥ samīhase tato no'abhayaṁ kuru.*

*Śaṁ naḥ kuru prajābhyo'bhayaṁ naḥ paśubhyaḥ.*

“Here, there, anywhere, wherever you initiate and inspire us, from there itself render us free and fearless. Create peace, freedom and prosperity for our people. Create peace, freedom and fearlessness for our animals. Create freedom and fearlessness for us from people and from animals.”

Such mantras create the cultural context of the sacred in which other mantras should be interpreted,. But the Westeners either ignore this point or refer to it only when it suits them. In Rg. 10, 169, 1 quoted above, the translator has foisted

the Biblical content on the Veda, and utterly ignored the Vedic context.

Apart from subjecting the Veda-mantras to comparative and cognitive-related interpretation, they have translated certain important words in the supposed and created religio-historical context. The word devah is translated as ‘Gods’. ‘Dasah’ (the violent ones, purely negative people) is translated as the ‘dark tribes of India, as against the ‘Aryas’. The entire Vedic concept of pure knowledge is thus changed to the invented history of the conflict between ‘the forceful nature-worshipping ‘Aryans’ and the native Indian tribes of dark colour and little non-prominent nose’. This is clearly an arbitrary, motivated and unacademic exercise.

Important in the Western translations are ‘name words’ which, apparently, can, and for the Westerners, do, mean particular persons, families and tribes. Of course, in later historical Sanskrit literature, i.e., the Puranas and ‘maha-kabyas’ such as Ramayana and Mahabharata, they do mean particular persons, families and places, but not in the Veda. These words in Western translations are not accepted as attributes or adjectives or

descriptive terms as they are intended to mean in the Vedic context. Yaska and following him, Swami Dayananda, do not accept them as proper nouns, they accept them only as attributes because, as in Max Muller’s self-admitted sense too, they “retain their radical meaning”.

To appreciate the distinction between Swami Dayananda’s interpretation of apparently ‘name words’ as attributes (adjectives) and the western interpretation as particular persons, we must get clear of another problem: What is the time distance between the Veda and any other available earliest Sanskrit work after the Veda in which the same words are clearly names of persons or families? No one really knows. Even Griffith says the time distance is “absolutely unimaginable”.

This raises another related question: What about the Rshis whose names are associated with the mantras. The Westerners say they are the poet-composers, Yaska says they are interpreters.

This is a sensitive issue and cannot be resolved in terms of objective history. We have studied this problem earlier. But here it may be profitably mentioned that in the case of many mantras,

common in Rgveda, Samaveda, and Atharva-veda, the Rshis are different, and in certain cases they are not only different but also multiple, two, seven, eleven, even hundred seers. So as honest and sincere readers, we have to decide for ourselves whether two, seven, or hundred poets can compose the same one identical mantra or poem, or the interpreters of the same mantra or poem can be one or more individuals. We should also decide whether we gain more of real knowledge by interpreting the Veda in the Arsh manner or by interpreting it in the historical manner. Interpreted in the Arsh manner, the Vedas offer pure knowledge, interpreted in the historical way, they offer mere anecdotes.

We have the Scriptures: Vedas which are pre-historic, and we have the Bible and the Quran whose history is known and has been studied. And there is something very interesting in relation to the Bible which has been generally ignored:

If you read the Bible (New King James Version, Thomas Nelson, Inc. 1982), you find important proper names, with their literal meaning given in footnotes. Some of them are these:

Beersheba (Genesis, 21, 31): literally a well dug with the oath of agreement between two parties.

Bethel (Genesis, 28, 19): a holy place, the house of God.

Moses (Exodus 2, 10): drawn out of water; name given to the baby that was drawn out of water and raised by the Pharaoh's daughter.

Reuben (Genesis, 29, 32): a son; name given to the son of Jacob and Leah.

Simeon (Genesis, 29, 33): means 'heard'; name given to Leah's son for the reason that God had 'heard' her prayer for a son.

Levi (Genesis, 29, 34): 'attached'; name given to Leah's son, because after his birth his father felt attached to his mother.

Esau (Genesis, 25, 25): 'hairy'; name given to the baby Esau, because he was hairy all over.

Edom (Genesis, 25, 30): the name given to the red stew from which Jacob fed Esau.

Jacob (Genesis, 25, 26): 'supplanter'; name given to the second of the twins after Esau.

Esek (Genesis, 26, 20): 'a place of quarrel'; a place where herdsmen of Gerar quarrelled with the herdsmen of Isaac's.

Sitna (Genesis, 26, 21): another place for quarrel.

Rehoboth (Genesis, 26, 22): ‘spaciousness’; another place where the parties agreed to stay together because it was spacious enough for all.

Nile (Genesis, 4, 9): Nile is described only as “the river”.

Infact, almost all names are meaningful as they existed in the language which existed in languages, before they became proper names in, for, and after, in the Bible in certain historical situation. In the Bible, they become contextual, and because of that context, and after that historical event, they became proper nouns. Earlier they were general, common, adjectival ‘name words’, attributive and appellative (as Max Muller himself described the ‘name words’ of the Veda). In fact, if pre-Bible literature were available, this view could be illustrated.

Veda being pre-historic articulation of the reality of existence, describes no historical events. The apparent ‘name words’ are general expressions of ideas, types, characters, etc. They are the original source of the names of persons and places and facts of nature. Euphrates, in pre-Biblical language, literally means ‘the great river’. Only later, as in the Bible, in historical situations, it became a proper noun. ‘Ganga’, in Veda, means ‘a great river’. Later in Ramayana, Mahabharata and Bhagawatam, it

becomes the name of a particular river. The ‘name words’ of the Vedas do not occur in a situational context. They occur only in a general context of the theme (the devata) of a Sukta. Even if an interpreter tries to imagine and invent a situation, the situation would always be general in the context of life itself. For pre-historic literature such as Veda, there is no parallel history, no cognate historical work, for illustration or comparison or definition.

Atharva-veda 4, 29 is a very good example of our view in human and philosophical terms if we explain ‘name words’ in ‘yauigic’ terms as Swami Dayananda suggested, Zaehner supported, and exactly as Monier Williams too explains in the Introduction to his Dictionary (earlier quoted). The ‘devata’ of this Sukta is Mitra and Varuna (divine love and judgment, i.e., wisdom). The Sukta is described as a poem in search of ‘freedom from sin and distress’. The Rshi interpreter is Mrgara (the person who wants purity and freedom of the soul). The ‘devata’ is Mitra and Varuna (love and judgement/wisdom).

In this Sukta, there are many words which appear to be ‘names’ of particular persons, but in reality, are only attributive, they are general ‘name words’ with certain qualities of character. In commentaries also, they have been explained as attributive or appellative.

We shall explain these, but before we do that, it should be mentioned that even Max Muller did acknowledge that, in the Veda, words retain their radical meaning, and are still appellative, i.e., common nouns (describing certain qualities of character) rather than particular.

These words are: druhvana, satyavan, angiras, agasti, jamadagni, atri, kashyapa, vasishtha, shyavashva, vadhryashva, purumidha, vimada, saptavadhri, bharadvaja, gavishtira, vishvamitra, kutsa, kakshivan, kanva, medhatithi, trishoka, ushana kavya, gotama and mudgala.

Among the Westerns too, Whitney translates 'druhvana' as 'malicious', and 'satyavan' as the 'truthful one': The rest, he retains as proper names, although he mentions that in the commentaries 'satyavan' is taken as a proper name and also as an appellative. Then, in each situation, the choice lies with the reader and the translator: If he takes these words as proper names, the hymn is reduced to the restrictive record of mere events which have no general message for any reader. But if the reader seeks enlightenment in search of wisdom, freedom from sin and relief from distress, in situations of crisis of various kind and degree, he'll do better to interpret these words as attributes and qualities of people in

general. We must decide what we want from the Scripture: win points of debate, or seek wisdom to live in peace and prosperity or just to learn stories of persons and certain events.

Satavalekara, a scholar of the Vedas, stands with Swami Dayananda but still retains his love for Sayana. He too explains these 'name words' as follows:

Satyavan: dedicated defender and follower of truth.

Angirus: one who knows the pranic vitality of life.

Agasti: one who endeavours to fight sin and disease.

Jamadagni: one who lights up the vital fires of life.

Atri: one who is always up and doing to save people from all kinds of suffering.

Kashyapa: a man of keen penetrative vision.

Vasishtha: one who provides settlement.

Shyavashva: one who is dynamic and ever active.

Vadhryashva: a man of self discipline and sense control.

Purumidha: one who is prosperous and generous.

Vimada: one who has conquered pride and arrogance.

Saptavadhri: one who controls the seven, five senses, mind and intellect.

Bharadvaja: one who is rich in food, plenty and charity.

Gavishthira: a man of controlled speech.

Vishvamitra: a man of universal love and friendship.

Kutsa: a destroyer of want and negativity.

Kakshivan: a dynamic man of discipline.

Kanva: one who is master of language and style.

Medhatithi: a man of intelligence and shrewdness.

Trishoka: a brilliant man of knowledge, of material, subtle and causal sources of existence.

Ushana kavya: a man of controlled poetic creativity.

Gotama: a sensitive seeker and master of perception and expression.

Mudgala: a man of happiness.

Mrgara: a seeker and pursuer of spiritual purity.

If a scripture of pre-Bible times were available, what would be the meaning of words such as moses, joshua, reuben, etc.? Rivers such as ‘Nile, Jordan’, meant only ‘river’ (Joshua, 24, 2, 3, 14, 15, and Exodus, 4, 9). The particulars in historical scriptures followed from the pre-historic and the general language of the pre-historic time. The Scripture (Veda) was self-existent as the Author of that Scripture was self-existent. That language was, as it still and always is, the sound correspondence of that Self-existent Consciousness, and now co-existent with the world in existence. Of that Language, no

historical language can be cognate, comparable, or equal. Therefore, even though without disengaging himself from the ‘modern, historical-comparative method’ of scriptural interpretation, the Westerner too does admit: “But it must not be supposed that European students and interpreters of the Veda claim anything like infallibility, completeness, or finality for the results to which their researches have led them. All modern scholars will allow that many hymns are dark as the darkest oracle, that, as Professor Max Muller says, there are whole verses which, as yet, yield no sense whatever, and (there are) words the meaning of which we can only guess. As in the interpretation of the more difficult books of the Old Testament and the Homeric poems, so in the explanation of the Veda, complete success, if ever attainable, can be attained only by the labours of generations of scholars.”

And they too, I am sure, will have to say: “Neti Neti, still more and ever more toward the Infinite!” In the finite human situation, you cannot eat the fruit of Infinity unless you become Agni or Agni becomes you. Rg. 8, 44, 23)

But it is one thing to say “this hymn is dark as the darkest oracle”, it is another to say, “it is non-sense or too vulgar.” One means the admission and recognition

of human limitations, the other is the assertion of hubris.

The question has been asked of me, “Why this translation when so many are available?”

My response is: “Because the last is impossible”.

### **On your guard: No violence in the Veda:**

A word of caution for those honest readers of the Veda who are on the spiritual path such as suggested by Patanjali’s Ashtanga Yoga. The first step of yoga is ‘Yama’, social ethics, and the first prescription of ‘Yama’ is ‘Ahimsa’, love and non-violence. Yoga, in fact, is a specialised branch of Vedic discipline for self-realization on way to God realisation. The Vedic ideal of life is Abyudaya (vibrant living for worldly success) through yajna as prescribed in the opening verse of Yajurveda, and Nihshreyas (ultimate freedom of spirit) as stated in the closing verse of Yajurveda. The Vedas describe the cow and all such other animals, the earth and the environment, woman, and speech as inviolables, never to be hurt, ‘aghnyah’-never to be violated, ‘never to be killed’.

The word ‘aghnya’ is derived from the root han with a negative prefix a.

Han means: to touch, to strike, to beat (a drum for example), to bring, to smite, to kill, to destroy, etc.

Another root in the Vedic context is Yaj from which the word ‘Yajna’ is derived.

Yaj means: to worship, to join, to give. So ‘Yajna’ means a ritual, an activity in fact, in which people join as an assembly to worship, to give and to meet for socialization. Yajna is described as the best and highest act of creativity for production and advancement in all directions, material, mental and spiritual’ at the personal, social and political, i.e., organizational, levels. And yajna starts at the individual and family level as Agnihotra, at the socio-material level as go-medha, and at the organizational level as ashwa-medha. And here arises the controversial problem raised by the medieval interpreters among the Indian community, and the western interpreters who generally followed the medieval interpreters and their own leaders of the so-called ‘modern’ scientific, historical-comparative’ school. They interpreted go-medha as cow sacrifice, ashwa-medha as horse sacrifice, and even nara-medha as human sacrifice. Such violence-oriented interpretation was an act of sacrilege against the sanctity of the Vedas.

To understand ‘ashwa-medha’, ‘go-medha’ and even ‘nara-medha’, we have to understand words such as ‘ashwa’, ‘go’, and ‘medha’.

Ashwa is derived from the root ash, which means: to reach, come to, arrive at, get, obtain, master, pervade, etc. Ashwa, therefore, means: horse, energy, agni, wind, light, mind, sun, moon, senses, and so many other things which move fast and by which you can reach, obtain, get, master, something you desire. It also means Rashtra, a free republic.

Go means cow, senses, earth, sun-rays, speech, nature, environment, etc. Derived from the root gam, anything that moves is called ‘gau’ or ‘go’. Hence all these meanings.

Medha is derived from the root medh which means ‘to yaj’, a joint non-violent activity of creative, productive, and progressive nature. It does not mean ‘to sacrifice’ in the Biblical or the Quranic sense.

Hence go-medha yajna means a joint activity for the protection, development and progressive security of the earth and its environment. It also means programmes of the development of the animal wealth of the nation, in fact the animal wealth of the earth including the protection of the atmosphere against, for example, global warming. Aswamedha yajna means a joint national activity for the defence, development and progressive security, dignity and glory of the nation and the ‘Rashtra’, the organizational character and unity of the human nation. Naramedha yajna

means the joint activity for the development, education, employment and progress of the human population of the country and, ultimately, of all the communities of the world.

What kind of activity is yajna? The Vedic word for the character of yajna is adhvara. The word adhvara is derived from the root dhvri with a negative prefix a. Dhvri means ‘to injure’. So adhvara means ‘not injuring’, an activity which is free from all kinds of violence. Sacrifice is not only a bad translation of yajna, it is a wrong translation giving a sense contradictory to yajna. The person who organizes a yajna is called Adhvaryu, that is, the organizer of an adhvara, a sacred activity free from violence, a yajna for all without violence.

Incidentally, here it is interesting to refer to Monier Williams and his dictionary:

“Adhvara (from dhvri) not injuring... (a sacrifice, especially a soma sacrifice)”.

“Adhvaryu, one who institutes an Adhvara; any officiating priest; a priest of a particular class... The Adhvaryu priests ‘had to measure the ground, to build the altar (vedi), to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it.”

“Ashwamedha: the horse sacrifice (a celebrated ceremony, the antiquity of which reaches back to the Vedic period; the hymns 1, 162, 163 of the R.V. ... It is said that the horse was sometimes not immolated, but was kept bound during the ceremony), VS. 18,22.”

This shows that the horse was not immolated. And this non-immolation (aghnya) was the Vedic practice.

We come back to the inviolable animal, ‘aghnya’ of the opening verse of Yajurveda. The term is derived from the root han with a negative prefix a, which gives it the sense of ‘not to be violated’. The horse, as the cow, is not to be violated (immolated, killed) in the yajna. It has to be brought as a symble of the ‘Rashtra’ and it was only to be touched while it was kept bound as a symbol of the Rashtra.

Han means ‘to touch’, ‘to bring’, to smite to start’ as in the case of the chariot horses, in the wedding ceremony, for example. In Rg. 10, 85, 13, in the wedding season, the bride’s procession moves for the bride-groom’s family, the bride’s new home. The bride’s father says good-bye to the procession, the oxen of the bride’s chariot are smitten (hanyante) and made to move the chariot, but Griffith says the “oxen are slain”, for the wedding season is a festive season and the festive season is celebrated, according to the

scripture of Griffith’s choice, with the slaughter of the “fatted calf”. In the New Testament of the Bible (Luke, 15, 11-32), when the Prodigal son, after wasting all his share of the father’s property, comes back to the father, the father celebrates the ‘festive occasion’ and says: “And bring hither the fatted calf, and kill it; and let us eat, and be merry.” So “In Magha days are oxen slain, in Arjunis they wed the bride,” says Griffith. Wilson on the other hand says “the oxen are whipped along” to start the chariot, like pressing the ignition switch to start your car. But Griffith must bring in slaughter of the oxen only in order to prove that yajna is a sacrifice, not a sacred non-violent (adhvara) ritual in honour of the God of mercy and love who protects His children like a father (Rg. 1, 1, 9).

Take care you don’t fall a victim to motivation and mis-interpretation of the sacred Articulation of Eternal (Sanatan) Knowledge.

Sanatan is modern:

सनातनमेनमाहुरुताद्य स्यात्पुनर्णवः ।

अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः ॥ २३ ॥

*Sanātanamenamāhurutādyā syātpunarṇavaḥ.*

*Ahorātre pra jāyete anyo anyasya rūpayoḥ.*

They say this Brahma is Sanatana, Eternal, beyond time and age, and yet it arises ever anew in time and presence, as the day and night arise anew and follow each other in relation to the form and time of the occasion. (Atharv. 10-8-23)

Be a man:

तन्तुं तन्वत्रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।  
अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥ ६ ॥

*Tantum tanvan rajaso bhānumanvihi jyotiṣmataḥ patho rakṣa dhiyā kṛtān. Anulvaṇam vayata joguvāmapo manurbhava janayā daivyaṁ janam.*

Spinning and expanding the thread of life divine, pursue the light of the sun across the skies and space. Protect and follow the paths of light created by the wise with thought and vision. Weave the web of the sinless spontaneous men of word and vision in action. Be Man, build up a community of enlightened people, human and close to divinity. (Rg. 10-53-6)

Self development:

स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृणवदप्रचेताः ।  
यथायज ऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥ ६ ॥

*Svayaṁ yajasva divi deva devān kiṁ te pākaḥ kṛṇavadapracetāḥ. Yathāyaja ṛtubhirdeva devā-nevā yajasva tanvaṁ sujāta.*

O self-refulgent spirit of the universe, by yourself you energise the divine forces of nature in the higher regions of life and conduct the yajna of evolution. What can man, limited in knowledge, accomplish for you in this cosmic yajna? O lord omnipotent, as you have eternally carried the yajna according to time and seasons, similarly, O lord, carry on the yajna of the cosmic body.

Make the world noble:

इन्द्रं वर्धन्तो अप्तुरः कृणवन्तो विश्वमार्यम् ।

अपघ्नन्तो अराव्यः ॥ ५ ॥

*Indraṁ vardhanto apturaḥ kṛṇvanto viśvamāryam. Apaghnantō arāvyaḥ.*

They advance vibrant, relentless at top speed, glorifying life, making the world noble and nobler, reducing and eliminating the forces of uncreativity, negativity and selfishness. (Rg. 9-63-5)

Enlightened social world:

यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह।

तं लाकं पुण्यं प्रज्ञषं यत्र द्वाः सहाग्निना॥२५॥

*Yatra brahma ca kṣatram ca samyañcau carataḥ saha. Tamllokaṁ puṇyam prajñeṣaṁ yatra devāḥ sahāgnina.*

Where the Brahma order of learning and the Kshatra order of governance coexist and work together in harmony, and where the noble citizens abide by the fire of yajna, that holy land and spirit divine, O Lord, I pray, reveal to me. (Yaju. 20-25)

Democratic Community:

संसमिद्युवसे वृषन्नग्रे विश्वान्यर्य आ।

इळस्पदे समिध्यसे स नो वसून्या भर॥ १॥

*Samsamidyuvase vṛṣannagne viśvānyar Iḷaspade samidhyase sa no vasūnyā bhara.*

Agni, self-refulgent, omnipotent master, giver of the showers of Infinity, you bring together and integrate all the elements and constituents of the universe of existence and shine in the earth-vedi fire and in the eloquence of the Voice divine of Veda. Pray bless us with

the wealth, honour and excellence of life in the world. (Rg. 10-191-1)

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम्।

देवा भागं यथा पूर्वे संजानाना उपासते ॥ २ ॥

*Sam gacchadhvam saṁ vadadhvam saṁ vo manānsi jānatām. Devā bhāgaṁ yathā pūrve-saṁjānānā upāsate.*

Move together forward in unison, speak together, and with equal mind all in accord, know you all together as the sages of old, knowing and doing together, play their part in life and fulfill their duty according to Dharma. (Rg. 10-191-2)

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम्। समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥ ३ ॥

*Samāno mantraḥ samitiḥ samānī samānaṁ manaḥ saha cittameṣām. Samānaṁ mantram-abhi mantraye vaḥ samānena vo haviṣā juhomi.*

Let your guiding mantra be one and equal, your assembly, one and equal, your mind, one in accord in thinking and purpose for all of you. I commit you all to the same one mantra for thought, goals and policy, and I vest you all with equal and common means and methods for living and working. (Rg. 10-191-3)

समानो व आकूतिः समाना हृदयानि वः।

समानमस्तु वो मनो यथा वः सुसहासति ॥ ४ ॥

*Samānī va ākūtiḥ samānā hrdayāni vaḥ.*

*Samānamastu vo mano yathā vaḥ susahāsati.*

Let your discussion and resolve be equal and common, your heart, feelings and passions equal and common. Let your thought and will be equal and common so that you may realise and enjoy a common-wealth of peace, progress and all round well being for all in commonalty. (Rg. 10-191-4)

Flying Chariot:

त्रि॒र्नो॑ अ॒श्वि॒ना य॒ज॒ता दि॒वेदि॒वे परि॑ त्रि॒धातुं॑ पृथि॒वी-म॑शा॒यत॑म् ।  
ति॒स्रो ना॑स॒त्या रथ्या॑ प॒राव॑त॒ आ॒त्मे॒व वा॒तः स्व॑स॒राणि॑  
गच्छ॑तम् ॥ ७ ॥

*Trirno aśvinā yajatā divedive pari tridhātu  
pṛthivīmaśāyatam. Tisro nāsatyā rathyā  
parāvata ātmeva vātaḥ svasarāṇi gacchatam.*

Ashvins, expert powers of science and technology, truthful, devoted to yajna and working together like fire and water, and masters of the three-metal chariot, day by day go round the earth and sky thrice for us and then come to sleep on the earth. Just as the soul goes from one body to another, as winds blow from one place to another, so by the threefold, three way, three speed chariot, move from one chariot to another and go to the destinations of your choice. (Rg. 1-34-7)

क्व॑ त्री च॒क्रा त्रि॒वृ॒तो रथ॑स्य॒ क्व॑ त्रयो॑ व॒न्धुरो॑ ये स॒नीळाः । क॒दा  
यो॒गो वा॒जिनो॑ रा॒स॒भस्य॑ येन॒ य॒ज्ञं ना॑स॒त्योप॑याथः ॥ १ ॥

*Kva trī cakrā trivṛto rathasya kva trayo  
bandhuro ye sanīlāḥ. Kadā yogo vājino  
rāsabhasya yena yajñam nāsatyopayāthaḥ.*

Ashvins, truthful and dedicated scientists, where are the threefold three wheels of the chariot's design, structure and speed? Where are the three bonds of the structure strong and fixed? When and where the ignition and start of the roaring hawk by which you fly to your destination? (Rg. 1-34-9)

त्यं सु॑ मे॒षं म॒हया॑ स्व॒र्विदं॑ श॒तं यस्य॑ सु॒भ्वः सा॒कमी॑र॒ते । अ॒त्यं न  
वा॒जं ह॒वन॑स्य॒दं रथ॑मे॒न्द्रं व॒वृ॒त्याम॑व॒से सु॒वृ॒क्तिभिः॑ ॥ १ ॥

*Tyam su meṣam mahayā svarvidam śatam  
yasya subhvaḥ sākamīrate. Atyam na vājam  
havana-syadam rathamendram vavrtyā mavase  
suvṛkti-bhiḥ.*

Honour that Indra, lord of glory and virile generosity who takes us high to the skies. Hundreds of noble and creative craftsmen together with their expert performance work on and engineer his glorious chariot which can cover the spatial paths across the skies for the sake of protection and defence. I wish I too could fly by that chariot. (Rg. 1-52-1)

आ नो॑ ना॒वा म॑ती॒नां या॒तं पा॒राय॑ गन्त॒वे ।

युञ्जाथामश्विना रथम् ॥ ७ ॥

*Ā no nāvā maṭinām yātaṃ pārāya gantave.*

*Yuñjāthāmaśvinā ratham.*

Ashvins, harbingers of light, knowledge and power, design and prepare and bring us the chariot for the people to cross over land and sea and sky and reach their destination. (Rg. 1-46-7)

अरित्रं वां दिवस्पृथु तीर्थे सिन्धूनां रथः ।

धिया युयुज् इन्दवः ॥ ८ ॥

*Aritraṃ vāṃ divaspr̥thu tīrthe sindhūnām rathaḥ. Dhiyā yuyujra indavaḥ.*

Ashvins, scientists and engineers, for crossing of the seas and skies to your destination, let your chariot and propulsion be elaborate and powerful by design and structure using water and fire power and electric and solar energy. (Rg. 1-46-8)

शमू षु वां मधूयुवाऽस्माकमस्तु चर्कृतिः ।

अर्वाचीना विचेतसा विभिः श्येनेव दीयतम् ॥ ९ ॥

*Śamū ṣu vāṃ madhūyuvā'smākamastu carkṛtiḥ.*

*Arvācīnā vicetasā vibhiḥ śyeneva dīyatam.*

Ashvins, leading lights, masters of speed and direction, creators of the honey sweets of life, may that creation, invention and achievement of yours be ours, adorable for our good. Most modern intellectuals, eminent scientists of imagination, give

us the chariot with wings to fly with the birds, by winds like the eagle, and shine. (Rg. 5-74-9)

Currents of Energy:

इहेव शृण्व एषां कशा हस्तेषु यद्वदान् ।

नि यामञ्चित्रमृञ्जते ॥ ३ ॥

*Iheva śṛṇva eṣāṃ kaśā hasteṣu yad vadān.*

*Ni yāmañcitraṃṛñjate.*

Whatever I hear here wherever I am, whatever the stimulation of the nerves and motions of the muscles in the hands, whatever people speak, whatever varied and wonderful they straighten, realise or obtain in the business of life, all that is by the motion of these winds. (Rg. 1-37-3)

(Research into the energy, power and uses of the winds.)

स्थिरं हि जानमेषां वयो मातुर्निरैतवे ।

यत्सीमनु द्विता शवः ॥ ९ ॥

*Sthiraṃ hi jānameṣāṃ vayo māturniretave.*

*Yat sīmanu dvitā śavaḥ.*

Still is the cause of these winds, i.e., space (akasha) whence they have their birth. By virtue of their mother source, their power is two-fold: Sound, which is the property of space which the winds carry, and motion which is their specific property, so that

things such as birds may move in space by the force of the winds. (Rg. 1-37-9)

Use of Solar Power:

अभूदु भा उ अंशवे हिरण्यं प्रति सूर्यः ।

व्यंख्यज्जिह्वासितः ॥ १० ॥

*Abhūdu bhā u aṁśave hiraṇyaṁ prati sūryaḥ.  
Vyakhyajjihvayāsitaḥ.*

The light is for collection in focus. Sunlight so collected is an image of gold. And so collected and focussed, the light, otherwise free, uncontrolled and undirected, burns like a tongue of fire (as power). (Rg. 1-46-10)

Defence and Space Craft:

अग्निना तुर्वशं यदुं परावत उग्रादेवं हवामहे ।

अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीतिं दस्यवे सहः ॥ १८ ॥

*Agninā turvaśaṁ yaduṁ parāvata ugrādevaṁ  
havāmahe. Agnirnayannavavāstvaṁ bṛhadra-  
thaṁ turvītiṁ dasyave sahaḥ.*

By the might and splendour of Agni, we challenge from afar the fast invader, robber, ferocious warrior who hides in new hideouts and suddenly emerges in a big chariot with the intention of instant kill. May Agni, great and blazing, destroyer of the

wicked, take on such demons and throw them off. (Rg. 1-36-18)

Indra, the Energy:

इन्द्र इद्धर्योः सचा सम्मिश्र आ वचोयुजा ।

इन्द्रो वज्री हिरण्ययः ॥ २ ॥

*Indra iddharyoḥ sacā saṁmiśra ā vacoyujā.  
Indro vajrī hiraṇyayaḥ.*

Indra, the omnipresent Spirit, Indra, the universal energy of vayu or maruts, and Indra, the solar energy, the bond of unity and sustenance in things, co-existent synthesis of equal and opposite complementarities of positive and negative, activiser of speech, lord of the thunderbolt and the golden light of the day and the year. (Rg. 1-7-2)

Word Controlled Chariot:

स ईं स्पृधो वनते अप्रतीतो बिभ्रद्वज्रं वृत्रहणं गभस्तौ ।

तिष्ठद्धरी अध्यस्तेव गते वचोयुजा वहत इन्द्रमृष्वम् ॥ ९ ॥

*Sa īṁ spr̥dho vanate apratīto bibhrad vajraṁ  
vṛtrahaṇaṁ gabhastau. Tiṣṭhaddharī adhyas-  
teva garte vacoyujā vahata indramṛṣvam.*

Indra, glorious ruler, enemies unknown, takes on and wins over the rivals and contenders and, wielding the cloud-breaking thunderbolt in hand and

settled in his dominion seat of power, he aims like an archer and rides his chariot driven by word-controlled horse powers which drive the mighty ruler over the expanse of his dominion. (Rg. 6-20-9)

Man made and Monitored Chariot:

प्रा॒ता रथो॑ नवो॑ योजि॒ सस्त्रि॑श्चतु॒र्युग॑स्त्रिक॒शः स॒मर॑श्मिः । दशा॑रि॒त्रो  
मनु॑ष्यः स्व॒र्षाः स इ॒ष्टिभि॑र्म॒तिभी॑ रं॒ह्यो भू॑त् ॥ १ ॥

*Prātāratho navo yoji sasniścaturyugastrikaśaḥ  
saptaraśmiḥ. Daśāritro manuṣyaḥ svarṣāḥ  
sa iṣṭibhirmatibhī rañhyo bhūt.*

Let the latest new chariot be harnessed this morning, winsome, bountiful and strongly structured, four powered, three geared, seven steered, with ten propellers, manmade chariot for humanity, self-generative for power which may be navigable with inbuilt intelligence, controlled and monitored by men. (Rg. 2-18-1)

Thought Controlled Chariot:

आ वां नरा॑ मनो॒युजोऽ॑ श्वा॒सः प्रु॒षित॑प्सवः । वयो॑ वहन्तु पी॒तये॑ स॒ह  
सु॒म्नेभि॑र॒श्विना॒ माध्वी॑ मम॒ श्रु॒तं हव॑म् ॥ ६ ॥

*Ā vān narā manoyujośvāsaḥ pruṣitapsavaḥ.  
Vayo vahantu pītaye saha sumnebhiraśvinā  
mādhvī mama śrutam havam.*

Ashvins, leaders and pioneers of adventurous men, may your horses, flying birds, controlled by thought, consuming burnt fuel, bring you hither with gifts of peace and well being for a drink of the soma of success and splendour. O creators and harbingers of honey sweets, listen to my prayer. (Rg. 5-75-6)

Water Management:

प्रा॒गृवो॑ नभ॒न्वो॒र्इ न॑ वक्वा॒ ध्व॒स्रा अ॑पि॒न्वद्यु॑वती॒र्ऋ॒त॒ज्ञाः ।  
धन्वा॒न्यज्रौ॑ अपृ॒णक्ृ॑षा॒णां अधो॑गिन्द्रः॒ स्त॒र्यो॑र्इ॒ दंसु॑-प॒त्नीः ॥ ७ ॥

*Prāgruvo nabhanvo na vakvā dhvasrā apin-  
vadyuvatīrṛtajñāḥ. Dhanvānyajrāñ aprṇakṛṣā-  
ṇāñ adhogindraḥ staryoḥ damsupatnīḥ.*

Like the winding streams of rushing waters, let Indra, ruler of the world, develop the fatal armour as the destructive and defensive force. Let him enlist young and intelligent women dedicated to truth and progress. Let him plan and provide irrigation projects for the desert lands to restore their fertility. Similarly let him develop the cattle wealth and take care of the wives of the warriors and make them play a creative role in development. (Rg. 4-19-7)

पूर्वी॑रु॒षसः॑ श॒रद॑श्च॒ गूर्ता॑ वृ॒त्रं ज॑घ॒न्वाँ अ॑सृ॒जद्वि॑ सि॒न्धून् ।  
परि॑ष्ठिता अ॒तृण॑द्व॒ध्नाः सी॒रा इन्द्रः॑ स्र॒वित॑वे पृथि॒व्या ॥ ८ ॥

*Pūrvīruṣasaḥ śaradaśca gūrtā vrtraṁ jaghanvāñ asrjadvi sindhūn. Pariṣṭhitā atrṇad badbadhānāḥ sīrā indraḥ sravitave pṛthivyā.*

Just as the sun causes the ancient dawns to rise and moves the cycle of the seasons such as winter and others and move them on and on, and just as solar energy breaks the clouds and makes the rivers flow, so let Indra, ruler of the world, break open the locked up energy of still waters and make it flow in streams for the development and progress of the earth and her children. (Rg. 4-19-8)

वृग्नीभिः पुत्रमगुवो अदानं निवेशनाद्धरिव आ जभर्थ। व्यन्धो अख्यदहिमाददानो निर्भूदुखच्छित्समरन्त पर्व ॥ ९ ॥

*Vamrībhiḥ putramagruvo adānaṁniveśanād-dhariva ā jabhartha. Vyandho akhyadahimādadāno nirbhūdukhacchit samaranta parva.*

Indra, master of motive energies and controller of the speed and direction of resources, by rising hills hold the unused and unusable water of the streams emerging from the source from further flow, collect and lift the flows together, redirect the water so that the fields and crops receiving the water proclaim the gift as it flows out from the reservoir filling the canals. (Rg. 4-19-9)

Mystry of the Soul:

वाज्यसि वाजिनेना सुवेनीः सुवितः स्तोमं सुवितो दिवं गाः ।  
सुवितो धर्मं प्रथमानु सत्या सुवितो देवान्सुवितोऽनु पत्म् ॥ ३ ॥  
*Vājyasi vājinenā suvenīḥ suvitaḥ stomaṁ suvito divaṁ gāḥ. Suvito dharma prathamānu satyā suvito devāntsuvito'nu patma.*

You are the dynamic soul by virtue of your innate power and potential. Realising your love of life, living in peace and prosperity, rise to the heights of your own self-glory, happy and pious, and reach the heights of heaven. Happy in rectitude, follow the first, original and eternal Dharma. Happy and self-realised, rise to the life divine to the joy of the divines, and, a blessed soul, attain to the Spirit Eternal of the universe. (Rg. 10-56-3)

महिम्न एषां पितरश्चनेशिरे देवा देवेष्वदधुरपि क्रतुम् ।

समविव्यचुरुत यान्यत्विषुरैषां तनूषु नि विविशुः पुनः ॥ ४ ॥

*Mahinma eṣāṁ pitaraścaneṣire devā deveṣvadadhurapi kratum. Samavivyacuruta yānyatviṣu-  
raishāṁ tanūṣu ni viviṣuḥ punaḥ.*

The forefathers lived in the grand manner of these divinities such as light of the sun and moon to their own will and desire as if commanding the bliss and beauty of these. Divine were they who raised their acts and worship to the presence and piety of divinities. They join those lights of divinity which

shine and then again they come back to join life in their existential bodies. (Rg. 10-56-4)

सहोभिर्विश्वं परि चक्रमू रजः पूर्वा धामान्यमिता मिमानाः । तनूषु  
विश्वा भुवना नि येमिरे प्रासारयन्त पुरुध प्रजा अनु ॥ ५ ॥

*Sahobhirviśvaṃ pari cakramū rajaḥ pūrvā dhā-  
mānyamitā mimānāḥ. Tanūṣū viśvā bhuvanā ni  
yemire prāsārayanta purudha prajā anu.*

These souls by their own karmic potential roam around across all regions of the world, freely ranging over boundless worlds of high order, sajourning in various body forms across the spaces begetting and extending the creativity of life in various ways according to the law of karma. (Rg. 10-56-5)

Earth in Orbit:

युक्ता मातासीद् धुरि दक्षिणायाम् अतिष्ठद् गर्भो वृजनीष्वन्तः ।  
अमीमेद् वत्सो अनु गामपश्यद् विश्वरूप्यं त्रिषु योज-नेषु ॥ ९ ॥

*Yuktā mātāsīd dhuri dakṣiṇāyā atiṣṭhad garbho  
vrjanīṣvantaḥ. Amīmeda vatso anu gāmapaśyad  
viśvarūpyaṃ triṣu yojaneṣu.*

The mother, earth, is joined to the sun and held in orbit in circumambulation of the sun on its own axis. The productive power and the seed of life stays in the clouds within its atmosphere along with it in its motion in the three orbits,

i.e., on its own axis, round the sun and in the galaxy, and when it matures it roars and showers, looking at mother earth of various colour and form like a calf looking at the mother cow. (Rg. 1-164-9)

आयं गौः पृश्निरक्रमीदसदन् मातरं परः ।

पितरं च पयन्स्वः ॥ ६ ॥

*Āyaṃ gauḥ pṛśnirakramīdasadan mātaraṃ puraḥ.  
Pitaraṃ ca prayantsvaḥ.*

This earth, child of the sun and waters in space — solid concentration of agni (fire) and apah (waters)

— revolves in its orbit round the sun, its father and sustainer in heaven, through the presence of its mother, the waters in space. (Yaju. 3-6)

Life on a Leaf:

अश्वत्थे वा निषदनं पर्णे वा वसतिष्कृता ।

गोभाजऽइत्किलासथ यत्सनवथ पूरुषम् ॥ ४ ॥

*Aśvatthe vo niṣadanam parṇe vo vasatiṣkṛtā.  
Gobhāja itkilāsatha yatsanavatha pūruṣam.*

Short is your stay in a temporary world. Your nest is built but on a leaf. Live here as co-sharers of

existence with the earth, the senses, the sun-beams and the divine Word, and abide in worship close to the eternal Spirit of the universe. (Yaju. 35-4)

New Modes of Energy:

उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान।  
अरुषस्तपा रुशदस्य पाजऽइडायास्पत्रो वयुनऽजनिष्ट॥१४॥  
*Uttānāyāmava bhara cikitvāntsadyaḥ pravītā*  
*Vṛṣaṇam jajāna. Aruṣastūpo ruśadasya pāja'*  
*idāyāspuro vayune'janiṣṭa.*

The scholar of the science of yajna, fire and water, inspired to do good, generates rain and fills the extended sky and earth.

The child of the Voice divine, seer of the secrets of nature, brilliant and keen to raise men of peace, breaks new grounds in science and creates new modes of energy and power.

Agni, lord of light and power, inspire and fill this child of the Voice with light and knowledge to the full. (Yaju. 34-14)

New Paths:

आ नो मित्रावरुणा घतैर्गव्यतिमुक्षतम् ।  
मध्वा रजाँसि सुक्रतू॥८॥  
*Ā no mitrāvaruṇā ghr̥tairgavyūtimukṣatam.*

*Madhvā rajāñsi sukratū.*

Mitra and Varuna, noble experts of our yajna of science and technology, sprinkle and consecrate our underground path ways with water, and shower our paths in the sky with honey. (Yaju. 21-8)

Life's Adventure:

समुद्रं गच्छ स्वाहाऽन्तरिक्षं गच्छ स्वाहा देवःसवितारं गच्छ  
स्वाहा मित्रावरुणौ गच्छ स्वाहाऽहोरात्रे गच्छ स्वाहा च्छन्दाँसि  
गच्छ स्वाहा द्यावापृथिवी गच्छ स्वाहा यज्ञं गच्छ स्वाहा सोमं  
गच्छ स्वाहा दिव्यं नभो गच्छ स्वाहाग्निं वैश्वानरं गच्छ स्वाहा  
मनो मे हार्दि यच्छ दिवं ते धूमो गच्छतु स्वर्ज्योतिः पृथिवीं  
भस्मनापृण स्वाहा॥२१॥

*Samudram gaccha svāhā'ntarikṣam gaccha svāhā*  
*devam savitaram gaccha svāhā mītrāvaruṇau*  
*gaccha svāhā'horatre gaccha svāhā chandāmsi*  
*gaccha svāhā dyāvāpṛthivī gaccha svāhā yajnam*  
*gaccha svāhā somam gaccha svāhā divyam nabho*  
*gaccha svāhāgnim vaiśvānaram gaccha svāhā mano*  
*me hārddi yaccha divam te dhūmo gacchatu*  
*svarjyotiḥ pṛthivīm bhasmanā'pṛṇa svāhā.*

Man of knowledge, in service of the government, with the knowledge of navigation and ship-building, go to explore the seas. With the knowledge of aviation, fly to the skies. With the knowledge of space

and space dynamics, go to the brilliant regions of light. With the knowledge of yoga, explore the secrets of the pranic energy of breath and vitality of the inner spirit. With the knowledge of astronomy, know the motions of the sun and planets and the formation of day and night. With the knowledge of grammar and versification, study, interpret and apply in practice the four Vedas. With the knowledge of geology and astrophysics, go deep into earth and space. With the science of yajna, know and practice the yajna of science and technology in the socio-practical economic and spiritual fields. With the knowledge of herbs, pursue the science of health and life. With the knowledge of water and gases, explore their celestial presence and formation of water and rain. With the science of energy, study heat, light, electricity and all-pervasive agni (fire), and harness it for use in life. Know all this, do all this, follow up all this and justify all that I have taught, to my heart-felt joy and satisfaction. Let the fumes and vapours of your yajna rise to the sky. Let the light of it reach the sun. Fill and cover the earth with the essence and alchemy of your yajna for valuable products. This is the divine voice. (Yaju. 6-21)

एवश्छन्दा वरिवश्छन्दः शम्भूश्छन्दः परिभूश्छन्दऽआच्छच्छन्दा  
मनश्छन्दा व्यचश्छन्दः सिन्धुश्छन्दः समद्रश्छन्दः सरिरं छन्दः  
ककुप् छन्दस्त्रिककुप् छन्दः काव्यं छन्दाऽअङ्कपं छन्दाऽ-  
क्षरपङ्क्तिश्छन्दः पदपङ्क्तिश्छन्दा विष्टारपङ्क्तिश्छन्दः क्षरश्छन्दा  
भ्रजश्छन्दः॥४॥

*Evaśchando varivaśchandaḥ śambhūśchandaḥ  
paribhūśchanda ācchacchando manaśchando  
vyacaśchandaḥ sindhuśchandaḥ samudra-śchandaḥ  
sariraṁ chandaḥ kakup chandastrikakupchandaḥ  
kāvyam chando aṅkupaṁ chando'kṣarapaṅktiś-  
chandaḥ padapaṅkti-śchando viṣṭārapaṅktiśchandaḥ  
kṣursehandaḥ bhrajaśchandaḥ.*

Movement is life. Knowledge is thrill. Excellence is great, truth is excellence. Peace is great. Self mastery is sovereignty. Industry is prosperity. Protection against evil is security. Mind and thought is light. Generosity is exhilarating. Fluidity is majesty. Magnanimity, liquidity and transparency is gentleness. Universal reputation is honour. Divine knowledge, noble performance and honest prayer is glory. Poetry is ecstasy. Straight behaviour like liquid movement is satisfaction. The path to eternity is bliss. The way of the world is joy. The directions of space are exciting. The razor's edge is the challenge of life. The splendour of existence is rapture. (Yaju. 15-4)

आच्छच्छन्दः प्रच्छच्छन्दः संयच्छन्दा वियच्छन्दा बहच्छन्दा  
रथन्तरञ्छन्दा निकायश्छन्दा विवधश्छन्दा गिरश्छन्दा भ्रज-  
श्छन्दः सथंस्तुप् छन्दाऽनुष्टुप् छन्दऽएवश्छन्दा वरिवश्छन्दा  
वयश्छन्दा वयस्कृच्छन्दो विष्पद्दाश्छन्दा विशालं छन्दश्छदि-  
श्छन्दा दूरोहणं छन्दस्तन्द्रं छन्दाऽअङ्गाङ्गं छन्दः॥५॥

*Ācchacchandaḥ pracchacchandaḥ saṁyacchando  
viyacchando br̥hacchando rathantarañchando nikā-  
yaśchando vivadhaśchando giraśchando bhrajaś-  
chandaḥ saṁstup chando'nuṣṭupchanda'evaśchando  
varivaśchando vayaśchando vayaskṛcchando viṣpar-  
dhāśchando viśālaṁ chandaśchadiśchando dūroha-  
ṇaṁ chandastandraṁ chando aṅkāṅkaṁ chandaḥ.*

Prevention of evil is light. Fight against evil is courage. Self-control is bravery. Variety of choice is versatility. Ascendancy to the heavens is freedom. The path to success is the right choice. The windfalls of attainment are lovely. Meditation on the sky reveals the bonds of piety. Voice is revelation. Light is illumination. Speech is expression of word, meaning and reality. Thought is reflection on meaning and reality. Effort and achievement on earth is meaningful. Excellence is valuable. Life is a boon. The life-force is irresistible. Emulation and competition is legitimate. Great action is glory. Cover and

protection is nobility. Rising against difficulty is perseverance. Freedom is the breath of life. Faith and ascertainment is inviolable joy. (Yaju. 15-5)

Extension of Knowledge:

रश्मिना सत्याय सत्यं जिन्व प्रेतिना धर्मणा धर्मं जिन्वान्वित्या  
दिवादिव जिन्व सन्धिनान्तरिक्षेणान्तरिक्षं जिन्व प्रतिधिना  
पृथिव्या पृथिवीं जिन्व विष्टम्भेन वृष्ट्या वृष्टिं जिन्व पवयाऽ-  
ह्वाहर्जिन्वानुया रात्र्या रात्रीं जिन्वाशिजा वसुभ्या वसुञ्जिन्व  
प्रकतेनादित्येभ्यऽआदित्याञ्जिन्व॥६॥

*Raśminā satyāya satyaṁ jinva pretinā dharmaṇā  
dharmaṁ jinvānvityā divā divaṁ jinva sandhinā'  
natarikṣeṇāntarikṣaṁ jinva prati-dhinā pṛthivyā  
pṛthivīm jinva viṣṭambhena vṛṣṭyā vṛṣṭim jinva  
pravayā'hnā'harjinvānuyā rātryā rātrim jinvo- śijā  
vasubhyo vasūñjinva praketenādityebhya  
ādityāñjinva.*

Love truth for the sake of truth with the light of truth in action.

Protect Dharma for the promotion of Dharma with the observance of Dharma in practice.

With research and advancement into knowledge of the nature of light, advance the knowledge of the regions of the sun.

With research into the sky as the conjunction of earth and heaven, advance the knowledge of the sky for the sustenance of life.

With knowledge of the earth and its relation with life, advance the knowledge of earth science for life.

With the knowledge of rain and the sustenance of life by rain, advance the knowledge of water, evaporation and rain and promote rain for the sake of life.

With the knowledge of the light of the day, know the light and day and advance the knowledge of cosmography.

With the knowledge of night following the day, advance the knowledge of the day and night cycle.

With the desire for the beauty of living, advance the knowledge of the Vasus (abodes of the sustenance of life) for the sake of the Vasus and better sustenance.

With the knowledge of the planets and the sun in their respective orbits in the galaxy, advance the knowledge of the sun and stars in relation to planets and life. (Yaju. 15-6)

तन्तना रायस्योषेण रायस्योष जिन्व सःसर्पेण श्रुताय श्रुतं  
जिन्वडेनौषधीभिरोषधीर्जिन्वोत्तमेन तनूभिस्तनूर्जिन्व वयाधसा-  
धीतेनाधीतं जिन्वाभिजिता तेजसा तेजा जिन्व॥७॥

*Tantunā rāyaspoṣeṇa rayaspoṣaṁ jinva saṁsar-  
peṇa śrutāya śrutam jinva idena uṣadhī-bhīroṣadhīr-  
jinvottamena tanūbhīstanūrjinva vayo dhasā dhītenā-  
dhītam jinvābhijitā tejasā tejo jinva.*

By health, wealth and prosperity, increase health, wealth and prosperity in an ascending order.

By a continuous process promote communication and knowledge for the development of communication, information and vaidic knowledge.

By the development of food, herbs and trees, develop the science of medicine.

By the observance of good conduct and Dharma, develop smart bodies and by smart bodies develop strong bodies and better health.

By health and vigour and by life-sustaining reading, promote life-sustaining knowledge and education.

By victorious prowess and lustre, advance and promote life-protecting courage, prowess and lustrous dignity. (Yaju. 15-7)

Romance of Love and Marriage:

इड रन्त हव्य काम्य चन्द्र ज्योतेऽदिते सरस्वति महि विश्रुति ।  
एता तऽअघ्न्य नामानि दवेभ्या मां सकृत् ब्रूतात्॥४३॥

*Iḍe rante havye kāmye candre jyote'dite sarasvati  
mahi viśruti. Etā te'aghnye nāmāni devebhyo mām  
sukṛtam brūtāt.*

Blessed woman, mistress of the home: Voice of the divine worthy of praise, love abiding in the heart, libation for the gods and fragrance of yajna, desire incarnate, beauty of the moon, brilliance of virtue, unbreakable and boundless, inexhaustible stream of knowledge and generosity, forbearance of mother earth, celebrity of the world: these are your names, dear wife, inviolable, which describe woman's nature and character. Speak to me of the good things I ought to do. (Yaju. 8-43)

व्रेशीनां त्वा पत्मन्नाध्नोमि कुकूनानां त्वा पत्मन्नाध्नोमि।  
भन्दनानां त्वा पत्मन्नाध्नोमि मदिन्तमानां त्वा पत्मन्ना- ध्नोमि।  
मधुन्तमानां त्वा पत्मन्नाध्नोमि शक्रं त्वा शुक्रऽआधूनोम्यहो रूपे  
सूर्यस्य रश्मिषु॥४८॥

*Vreśīnām tvā patmannādhūnomi kukūnanānām tvā  
patmannā dhūnomi. Bhandanānām tvā patman-  
nādhūnomi madintamānām tvā patmannādhūnomi.  
Madhuntamānām tvā patmannādhūnomi śukraṁ tvā  
śukra' ādhūno-myahno rūpe sūryasya raśmiṣu.*

Dear husband, if amongst the pure and spotless people, you ever happen to waver, I shake you out of that fickleness.

If amongst the gentle folk in speech and language, love and manners, you happen to falter, I shake you out of that embarrassment.

If amongst the graceful and the beatifying, you happen to err toward roughness, I shake you out back into self-awareness.

If in the company of the rejoicing folks in festivity, you waver from self-control, I shake you out back to temperance.

If amongst the sweetest and the most lovable folks you waver from decency, I shake you back to civility.

You are pure and immaculate. I would always warn you against going astray and urge upon you to stay untainted in character as the day bright in the rays of the sun. (Yaju. 8-48)

ककुभश्रूपं वषभस्य रोचते बहच्छक्रः शक्रस्य पुरागाः सोमः  
सोमस्य पुरागाः । यत्त सामादाभ्यं नाम जागवि तस्मै त्वा  
गृह्णामि तस्मै ते सोम सोमाय स्वाहा॥४९॥

*Kakubhaṁ rūpaṁ vṛṣabhasya rocate bṛhacchakraḥ  
śukrasya purogāḥ somaḥ somasya purogāḥ. Yatte  
somādābhyam nāma jāgrvi tasmai tvā grhṇāmi  
tasmai te soma somāya svāhā.*

The excellence of the great man's image shines everywhere. Bright and generous, purest of the pure on top, noblest of the kind and beneficent, first among the great leaders of men, joyous and gracious, the glory of your name and reputation is irresistible. It is for that I accept and elect you. For that dedication of yours to the Lord of light and grandeur, blessed man, all hail and success to you! This is the divine voice. (Yaju. 8-49)

Brahma Vidya:

ऋध्मन्त्रो योनिं य आबुभूवामृतासुर्वर्धमानः सुजन्मा ।  
 अदब्धासुभ्रजमानोऽहेव त्रितो धर्ता दाधार त्रीणि ॥ १ ॥  
*R̥dhañmanthro yonim ya ābabhūvāmṛtāsūrvar-*  
*dhamānaḥ sujanmā. Adabdhāsurbhrājamā-*  
*no'heva trito dhartā dādharma trīṇi.*

Brahma, Lord of infinite thought and mantric word of knowledge, who first manifests Prakṛti as self-generative self-evolving power, one with immortal pranic energy pervasive in the expansive universe, holy spirit in every thing born, redoubtable power, refulgent as the sun, ever existent in the three orders of time and space, mainstay of the universe and all forms of

life, sustains the three worlds of heaven, earth and the middle regions. (Atha. 5-1-1)

यस्ते शोकाय तन्वं रिरेच क्षरद्धिरण्यं शुचयोऽनु स्वाः । अत्रा  
 दधेते अमृतानि नामास्मे वस्त्राणि विश् एरयन्ताम् ॥ ३ ॥

*Yaste śokāya tanvañ rirēca kṣaraddhiranyaṃ*  
*śucayo'nu svāḥ. Atrā dadhete amṛtāni*  
*nāmāsme vastrāṇi viśa erayantām.*

O lord, whosoever the person that cleanses his personality of material opaqueness to realise your light divine, his crystalline pure faculties turned inward concentrating on the golden light at the heart core, the heaven and earth for sure bear here itself immortal robes of light for him while all his seventeen faculties of sense, mind and energy inspire him. (Atha. 5-1-3)

प्र यदेते प्रतरं पूर्व्य गुः सदःसद आतिष्ठन्तो अजुर्यम् ।

कविः शुषस्य मातरा रिहाणे जाम्यै धुर्य पतिमेरयेथाम् ॥ ४ ॥

*Pra yadete prataraṃ guḥ sadaḥ sada ātiṣṭhanto*  
*ajuryam. Kaviḥ śuṣasya mātara rihāṇe jāmyai*  
*dhuryaṃ patimerayethām.*

When these faculties, covering and stabilising through every step (i.e., bhumi of the yoga consciousness) of the path to clairvoyance, reach the eternal unaging light of the saviour spirit, the man becomes a kavi, a visionary soul, and heaven and earth, both

caressing mother spirits of mighty omniscience, reveal the supreme master and burden bearer of the universe for the sister spirit and inspire the visionary. (Atha. 5-1-4)

सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यं हुरो गात् ।  
आयोर्हं स्कम्भ उपमस्य नीडे पथां विसर्गे धरुणेषु  
तस्थौ ॥ ६ ॥

*Sapta maryādāḥ kavayastatakṣustāsām-  
idekāmahyaṁ huro gāt. Āyorha  
skambha upamasya nīḍe pathāṁ visarge  
dharuṇeṣu tasthau.*

Seven are the paths and bounds of the good life which wise visionaries have created and set up. Of these, let the sinner follow even one, steadfast 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, the 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. (Atha. 5-1-6)

उत् पुत्रः पितरं क्षत्रमीडे ज्येष्ठं मर्यादमहयन्तस्वस्तये ।  
दर्शन्तु ता वरुण यास्ते विष्ठा आवर्ततः कृणवो  
वपूषि ॥ ८ ॥

*Uta putraḥ pitaraṁ kṣatramīḍe jyeṣṭhaṁ  
maryādamahvayantsvastaye. Darśannu  
tā varuṇa yāste viṣṭhā āvarvratataḥ  
kṛṇavo vapūṁṣi.*

Child of divinity, I pray to Almighty Father for protection. People call upon the highest for all round happiness and well being, the Lord who sets the bounds of discipline and life's values. O Varuna, revealing what your bounds of order and discipline are, pray show us those bounds, for you alone shape those forms and classes of Being to which the soul moves from one to another in the course of existence. (Atha. 5-1-6)

Unity of Diversity:

सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः ।

इमं यज्ञं प्रदिवो मे जुषन्तां संस्राव्ये ऽण हविषा जुहोमि ॥ १ ॥

*Sam sam sravantu sindhavaḥ sam vātāḥ sam  
patattriṇaḥ. Imaṁ yajñam pradivo me juṣantāṁ  
saṁsrāvyaṇa haviṣā juhomi.*

Let the streams of water join together, they would flow together as rivers, let currents of wind blow together, and together they blow as storms, let birds fly together, and they fly as bird power in unity. Let brilliant men join this

yajna of mine and conduct it together as a joint power, a nation. I perform this yajna with the oblations of liquid ghrta from different streams in unison.

(Diversity and unity are two sides of the same one reality, root and branches of the same one tree. It is the unity of the seed and the root of the tree which bears and holds and sustains the diversity of branches and leaves together, it is not the other way round. In our world, world economy is one yajna, national economies are oblations into the same one world vedi. One world, one economy, no enemy in the same one community of humanity. Dream? Distant? Hence the leading performer calls upon the Pradivah, leading lights of world vision, to join and conduct the yajna.) (Atha. 1-15-1)

इहैव हवमा यात म इह संस्त्रावणा उतेमं वर्धयता गिरः ।

इहैतु सर्वो यः पशुस्मिन्तिष्ठतु या रयिः ॥ २ ॥

*Ihaiva havamā yāta ma iha saṁsrāvaṇā utemaṁ vardhayatā girah. Ihaitu sarvo yaḥ paśurasmintiṣṭhatu yā rayiḥ.*

O people of the world, confluent and cooperative powers all, leading lights of voice and vision, come at my call, join this yajnic world order and develop and raise it to the heights. Let all living beings, all living resources, join it together here itself,

let all wealth of the world abide herein itself. (Atha. 1-15-2)

ये नदीनां संस्त्रवन्त्युत्सासः सदमक्षिताः ।

तेभिर्मे सर्वैः संस्त्रावैर्धनं सं स्त्रावयामसि ॥ ३ ॥

*Ye nadīnām saṁsraṁvantyutsāsaḥ sadamakṣitāḥ. Tebhirme sarvaiḥ saṁsrāvairdhanam saṁ srāvayāmasi.*

Whichever abundant and inexhaustible streams of world economy flow together in this world order, by all those confluent streams we jointly augment the growth and dynamic stability of the world community for me, i.e., the one spirit of world order, for ourselves. (Atha. 1-15-3)

ये सर्पिषः संस्त्रवन्ति क्षीरस्य चोदकस्य च ।

तेभिर्मे सर्वैः संस्त्रावैर्धनं सं स्त्रावयामसि ॥ ४ ॥

*Ye sarpiṣaḥ saṁsraṁvanti kṣīrasya codakasya ca. Tebhirme sarvaiḥ saṁsrāvairdhanam saṁ srāvayāmasi.*

Whatever confluent streams of ghrta, milk and water in the form of world resources, by all those streams we augment and raise the world's wealth together for ourselves. (Atha. 1-15-4)

Planning and Prosperity:

निर्लक्ष्यं ऽल्लाम्यं निररातिं सुवामसि ।

अथ या भद्रा तानि नः प्रजाया अरातिं नयामसि ॥ १ ॥

*Nirlakṣmyaṁ lalāmyaṁ nirarātiṁ suvāmasi.  
Atha yā bhadrā tāni naḥ prajāyā arātiṁ  
nayāmasi.*

We uproot poverty, wantonness, malignity and adversity, and we procure all those things which are good for our children and future generations. Thus do we plan and manage our prosperity against adversity. (Atha. 1-18-1)

निरराणिं सविता साविषक्पदोर्निर्हस्तयोर्वरुणो मित्रो अर्यमा ।  
निस्मभ्यमनुमती रराणा प्रेमां देवा असाविषुः सौभगाय ॥२ ॥  
*Niraraṇiṁ savitā sāviṣak padornirhastayo-  
rvaruṇo mitro aryamā. Nirasmabhyamanumatī  
rarāṇā premāṁ devā asāviṣuḥ saubhagāya.*

May Savita, cosmic creator's natural inspiration and the parents in the home, Varuna, Mitra and Aryama, the teacher and our innate human sense of judgement and discrimination between truth and falsehood and between freedom and responsibility (Varuna), our friends and peer group and our sense of love and friendship with our rational sense of justice and reason (Mitra), and our passion for progress with our sense of purpose, direction and destination for life's values (Aryama), may all these along

with Anumati, creative wisdom, and the 'Devas', brilliant and generous divinities of nature and the wise and great people of the world, root out our sloth, negativity and adversity and inspire us with enthusiasm for the achievement of a dynamic peace and balanced prosperity. (This is our prayer as a prelude to planning and prosperity against adversity.) (Atha. 1-18-2)

यत्त आत्मनि तन्वां ऽघोरमस्ति यद्वा केशेषु प्रतिचक्षणे वा ।

सर्वं तद्वाचापं हन्मो वयं देवस्त्वा सविता सूदयतु ॥ ३ ॥

*Yatta ātmani tanvāṁ ghoramasti yadvā keśeṣu  
praticakṣaṇe vā. Sarvaṁ tadvācāpa hanmo  
vayaṁ devastvā savitā sūdayatu.*

Whatever is forbidding, fearsome and ferocious in your body, mind and soul, or in your head and hair and in your behaviour, all that we transform positively with our word of divine love and wisdom. O man, we pray, may Lord Savita, giver of life and light of wisdom inspire you and raise you to maturity and perfection for success in life. (Atha. 1-18-3)

रिश्यपदीं वृषदतीं गोषेधां विधमामुत ।

विलीढ्यं ऽल्लाम्यं ता अस्मन्नाशयामसि ॥ ४ ॥

*Riśyapadīṁ vṛṣadatīṁ goṣedhāṁ vidhamāmuta.  
Vilīḍhyaṁ lalāmyaṁ tā asmannaśayāmasi.*

We remove from our midst offensive movements, arrogance and bullying, violent cursing and swearing, bellow breathing, chattering and flattering, and pretentious delicacy of manners and behaviour. (We care for the manners and behaviour of a civilised society.) (Atha. 1-18-4)

Immunization:

मुञ्चामि त्वा हविषा जीवनाय कमज्ञातयक्ष्मादुत राजयक्ष्मात् ।  
 ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी प्र मुमुक्त-मेनम् ॥ १ ॥  
*Muñcāmi tvā haviṣā jīvanāya kamajñātaya-*  
*kṣmāduta rājayakṣmāt. Grāhirjagrāha yadye-*  
*tadenam tasyā indrāgnī pra mumuktamenam.*

O man, for a full and comfortable life, I immunize and save you from disease in general, yet unsuffered, and from tubercular and cancerous disease in particular with the fumes and fragrances of the holy oblations into the yajna fire, and if seizure, swoon or fainting fits take one on, then Indra and Agni, electric and warming treatment or sunlight and air may release him from that ailment. (The treatment is for prevention and cure both). Cf. Rg 10, 161,1 (Atha. 3-11-1)

Cancer:

या शशापु शपनेन याघं मूरमादधे ।

या रसस्य हरणाय जातमारुभे तोकमत्तु सा ॥ ३ ॥

*Yā śaśāpa śapanena yāgham mūramādadhe.*

*Yā rasasya haraṇāya jātamārebhe tokamattu sā.*

Whatever has reviled the patient with its malignity, whatever has planted itself as a fast growing killer disease, whatever has seized life's regenerative force to consume the vitality of life and arrest the renewal, may all that cancerous curse itself consume its own germination and further growth to cause its own end. (Atha. 4-17-3)

यां ते चक्रुरामे पात्रे यां चक्रुर्नीललोहिते ।

आमे मांसे कृत्यां यां चक्रुस्तया कृत्याकृतौ जहि ॥ ४ ॥

*Yām te cakrurāme pātre yām cakrurnīllohite.*

*Āme māṁse kṛtyām yām cakrustayā kṛtyākṛto jahi.*

Whatever damage the cancerous causes do in the constipated intestines, whatever they do in the veins and arteries, whatever damage they do in the formative flesh, by whatever ways and causes they do so, by that very process reversed, destroy the causes of the disease. (Atha. 4-17-4)

Anaemia and Jaundice:

अनु सूर्यमुदयतां हृद्द्योतो हरिमा च ते ।

गो रोहितस्य वर्णेन तेन त्वा परि दध्मसि ॥ १ ॥

*Anu sūryamudayatām hrddyoto harimā ca te.*

*Go rohitasya varṇena tena tvā pari dadhmasi.*

Let your heart trouble and paleness of body (anaemia) go off by the rising sun. We wrap you round with the crimson red of sun rays and feed you on the fruit and flowers of shalmali, the silk-cotton tree (*salmalia malabarica*). (Atha. 1-22-1)

परि त्वा रोहितैर्वर्णे दीर्घायुत्वाय दध्मसि ।

यथा ऽ यमरुपा असदथो अहरितो भुवत् ॥ २ ॥

*Pari tvā rohitairvarṇairdīrghāyutvāya dadhmasi. Yathā'yamarapā asadatho aharito bhuvat.*

We treat you with foods, pastes and radiations of crimson red so that you may be free from pallor and heart affliction to live a long healthy life. (Atha. 1-22-2)

Antidote to Poison:

ब्राह्मणो जज्ञे प्रथमो दशशीर्षो दशास्यः ।

स सोमं प्रथमः पपौ स चकारारसं विषम् ॥ १ ॥

*Brāhmaṇo jajñe prathamō daśaśīrṣo daśāsyaḥ.*

*Sa somam prathamah papau sa cakārārasam viṣam.*

The one first and foremost among anti-poison herbs is known as Brahmana (also known as Grshti) which is ten times more effective and ten times more preventive than others against poison. It absorbs the soma energy of living vitality from earth and renders the poison ineffective throwing it out of ten parts of the body. (Atha. 4-6-1)

यस्तु आस्यत्पञ्चाङ्गुरिर्वक्राच्चिदधि धन्वनः ।

अपस्कम्भस्य शल्यान्निरवोचमहं विषम् ॥ ४ ॥

*Yasta āsyatpañcāṅgurirvakračcidadhi dhanvanah. Apaskambhasya śalyānniravocamaham viṣam.*

Whoever with trained hand and five fingers shoots at you a shaft of poison from his crooked bow, I promise I would take off the shaft of poison by the leaf of Apaskambha (also known as Bhillataru, Shambara, Lodhra, Rodhra and Kramuka). (Atha. 4-6-4)

शल्याद्विषं निरवोचं प्राञ्जनादुत पर्णधेः ।

अपाष्टाच्छृङ्गात्कुल्मलान्निरवोचमहं विषम् ॥ ५ ॥

*Shalyādviṣam niravocam prāñjanāduta parṇadheḥ. Apāṣṭhācchrṅgātkulmalānniravocamaham viṣam.*

I remove the poison by the leaf and plaster of parnadhi, by Ajashrngi brought from far, or by Kulmala also called Padma. (Atha. 4-6-5)

Mistery and Infinity:

पूर्णात्पूर्णमुदचति पूर्णं पूर्णेन सिच्यते ।

उतो तदद्य विद्याम् यतस्तत्परिषिच्यते ॥ २९ ॥

*Pūrṇātpūrṇamudacati pūrṇam pūrṇena sicyate.*

*Uto tadadya vidyāma yatastatpariṣicyate.*

From the full, complete and perfect Infinity, the full, complete and perfect infinity of the cosmic tree is evolved. The infinite is poured and all round sustained by Infinity. Let us now know whence the cosmic tree is sprinkled and sustained. (Atha. 10-8-29)

Brahma's Cow (Vision and Voice):

ब्रह्मग्वी पच्यमाना यावत्साभि विजङ्गहे ।

तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा ॥ ४ ॥

*Brahmagavī pacyamānā yāvatsābhi vijaṅgahe.*

*Tejo rāṣṭrasya nirhanti na vīro jāyate vṛṣā.*

When the Brahmana's Cow, sacred freedom of thought, speech and action, violated, suppressed and bruised, flutters around but in pain of death, it destroys the lustre and grandeur of the Rashtra, grand social order, and no generous, virile heroes arise there any more. (Atha. 5-19-4)

क्रूरमस्या आशसनं तृष्टं पिशितमस्यते ।

क्षीरं यदस्याः पीयते तद्वै पितृषु किल्बिषम् ॥ ५ ॥

*Krūramasyā āśasanam tṛṣṭam piśitamasyate.*

*Kṣīram yadasyāḥ pīyate tadvai pitṛṣu kilbiṣam.*

Mutilation of the Brahmana's cow, his freedom and fearlessness, is an act of dire cruelty, rough handling of his voice is frightful, and if you scoff at his opinions, like making fun of his Cow's milk, by implication, even that is a sin among the veterans of the Rashtra. (Atha. 5-19-5)

उग्रो राजा मन्यमानो ब्राह्मणं यो जिघत्सति ।

परा तत्सिच्यते राष्ट्रं ब्राह्मणो यत्र जीयते ॥ ६ ॥

*Ugro rājā manyamāno brāhmaṇam yo*

*jighatsati. Parā tatsicyate rāṣṭram brāhmaṇo*

*yatra jāyate.*

A mighty ruler, arrogant and proud of himself who violates and tries to suppress the Brahmana asks for ruin. Drained of its vitality and power is that Rashtra where the Brahmana is suppressed and over-ruled. (Atha. 5-19-6)

अष्टापदी चतुरक्षी चतुःश्रोत्रा चतुर्हनुः ।

द्वयास्य द्विजिह्वा भूत्वा सा राष्ट्रमव धूनुते ब्रह्मज्यस्य ॥ ७ ॥

*Aṣṭāpadī caturakṣī catuḥ śrotrā caturhanuḥ.*

*Dvyā syā dvijihvā bhūtvā sā rāṣṭramava*

*dhūnute brahmajyasya.*

The Brahmana's Cow is powerful and versatile: It has eight legs, no one can dislodge it. It has four eyes, nothing can escape its notice. It has

four ears, none can whisper sedition. It has four jaws, it can crush injustice with double strength. It has two mouths and two tongues, it can consume both pleasure and pain and speak of both human and divine matters. Being so versatile it can shake up any social order that seeks to suppress it. It can thus also raise any social order that honours it.

(This mantra specially shows that the Cow is not the cow that gives milk for life, it is that holy vision, knowledge, ethics and policy of state governance which provides for a healthy, prosperous and enlightened living order which is the ideal of an organised society.) (Atha. 5-19-7)

#### Pillars of Rashtra:

सत्यं बृहद्दत्तमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति ।

सा नो भूतस्य भव्यस्य पत्न्युरुं लोकं पृथिवी नः कृणोतु ॥ १ ॥

*Satyam bṛhadṛtamugraṁ dīkṣā tapo brahma yajñah pṛthivīm dhārayanti. Sā no bhūtasya bhavyasya patnyurum lokam pṛthivī naḥ kṛṇotu.*

Pillars of the Earth: Truth of Constancy, Infinity, Law of Mutability, Passion for Truth and Law, inviolable Commitment, Austerity of discipline, Divine knowledge, Yajna, participative living for creativity and contribution: these sustain the Earth, the life on earth and the human family on earth. May She, Prthivi, Mother, sustainer of past, present and future

of all living beings, provide and continue to provide a beautiful wide world of life and joy for all of us. (Atha. 12-1-1)

#### Multinationalism:

जन् बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् ।  
सहस्रं धारा द्रविणस्य मे दुहां ध्रुवेव धेनुरनपस्फुरन्ती ॥ ४५ ॥

*Janam bibhrati bahudha vivācasam nānādharmaṇaṁ pṛthivī yathaukasam. Sahasraṁ dhārā draviṇasya me duhām dhruveva dhenurana-pasphurantī.*

Bearing and sustaining many people speaking different languages and observing different forms of Dharma and Karma in life, conduct and profession in many different ways like a family living in the same one home, may the wide and varied earth mother, constant, firm and undisturbed, give me a thousand showers and streams of wealth like the mother cow profusely giving streams of milk steadily, continuously and patiently.

(This mantra may be interpreted as the prayer of a ruler as well as of a citizen of the country which, in this sukta, should be interpreted as the world.) (Atha. 12-1-45)

#### Elected Ruler:

त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पञ्च देवीः ।  
वर्षात्राष्टस्य ककुदि श्रयस्व ततो न उग्रो वि भजा  
वसूनि ॥ २ ॥

*Tvām viśo vṛṇatām rājyāya tvāmimāḥ pradiśaḥ  
pañca devīḥ. Varṣmanrāṣṭrasya kakudi  
śrayasva tato na ugro vi bhajā vasūni.*

Let the people select, elect, accept and consecrate you to rule over the land, people in all five divine directions. Grace the highest seat and office of the republic and from there, shining in glory, share the wealth, power and honour of the land with us. (Atha. 3-4-2)

पथ्या रेवतीर्बहुधा विरूपाः सर्वाः सङ्गत्य वरीयस्ते अक्रन् ।  
तास्त्वा सर्वाः संविदाना ह्वयन्तु दशमीमुग्रः सुमना वशेह ॥ ७ ॥  
*Pathyā revatīrbahudhā virūpāḥ sarvāḥ  
saṅgatya varīyaste akran. Tāstvā sarvāḥ  
saṁvidānā hvayantu daśamīmu-graḥ sumanā  
vaśeḥa.*

The people of the land, all prosperous, all different in many ways, going by the paths of justice and rectitude have unanimously elected you to this first and highest seat of the nation. They all in unison call upon you to take over the rule and command. O ruler, brilliant, glorious and self-confident, good at heart, take over this dominion, rule, control the Decemvirate and complete a full hundred years of your life. (Atha. 3-4-2)

Family as an Institution:

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।

जाया पत्ये मधुमतीं वाचं वदतु शान्तिवाम् ॥ २ ॥

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

Let son be dedicated to father, one at heart and in mind, and with mother, in love and loyalty to family values and tradition. Let wife speak to husband in words sweet as honey conducive to love and peace in the family. (Atha. 3-30-2)

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा ।

सम्यञ्चः सव्रता भूत्वा वाचं वदत भुद्रया ॥ ३ ॥

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

Let not brother hate brother nor sister hate sister. Let all, united in love and cooperation, dedicated to common values and like ideals, speak with language conducive to the realisation of common and universal good. (Atha. 3-30-3)

Fearlessness:

अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे ।

अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु ॥ ५ ॥

*Abhayam naḥ karatyantarikṣāmabhayam dyāvāprthivī ubhe ime. Abhayam paścādabhayam purastāduttarād-adharād abhayam no astu.*

May the middle regions of the sky be free from fear for us, both these heaven and earth be free from fear, let there be fearlessness from behind, fearlessness from the front, and may there be fearlessness from above and from below for all of us. (Atha. 19-15-5)

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं पुरोक्षात् । अभयं

नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ ६ ॥

*Abhayam mitrādabhayamamitrādabhayam jñātādabhayam parokṣāt. Abhayam naktama-bhayam divā naḥ sarvā āśā mama mitraṁ bhavantu.*

May there be fearlessness from friends, no fear from non-friends, no fear from those we know, no fear from whatever is upfront, no fear by night, no fear by day for us. May all quarters of space be friends to us, free from hate and fear. (Atha. 19-15-6)

Personality (Love and Fragrance):

यस्ते गन्धः पुष्करमाविवेशु यं संजभुः सूर्याया विवाहे । अमर्त्याः पृथिवि गन्धमग्रे तेन मा सुरभिं कृणु मा नो द्विक्षत कश्चन ॥ २४ ॥

*Yaste gandhaḥ puṣkaramāviveśa yaṁ saṁjabhruḥ sūryāyā vivāhe. Amartyāḥ pṛthivi gandhamagre tena mā surabhiṁ kṛṇu mā no dvikṣata kaścana.*

Mother Earth, that fragrance of yours which has entered the lotus flower, which, since time immemorial, the immortals bear and bring in radiation of the solar rays and their contact with the earth, with that fragrance make me fragrant. Let none of us hate any one, let no one hate us. (Atha. 12-1-24)

Peace and Blessing:

इन्द्रो विश्वस्य राजति ॥ ४५६ ॥

*Indro viśvasya rājati.*

Indra, lord omniscient and omnipotent, rules and enlightens the world. (Sama. 456)

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति  
नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु । स्वस्ति नो  
बृहस्पतिर्दधातु ॥ १८७५ ॥

*Svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ. Svasti naḥ tārkṣyo ariṣṭanemiḥ svasti no bṛhaspatir dadhātu. Svasti no bṛhas-patir dadhātu.*

May Indra, lord of power and majesty, abundant in food, energy and honour, be for our good

and bless us with favours. May Pusha, lord of universal growth, be for our good and bless us with progress. May Tarkshya, lord worthy of love and friendship, destroyer of suffering, be good for us and bless us with good fortune. And may Brhaspati, lord of universal knowledge and wisdom be good and bless us with knowledge, wisdom and sweet language. (Rg. 1-89-6) (Sama. 1875)

## GLOSSARY

**Aditya:** Sun, zodiacs of the sun, self-refulgent, scholar of the highest order, god, jiva, prana, sun, cloud, light, eye, honour, swarga-loka, deva-loka, agni, satyam, people, splendour, heart, Brahma, Aum, year, etc.

**Agni:** God, fire, light, energy, knowledge, leader, head of an institution, brilliant, self-refulgent, catalyst, ruler, commander, vitality, velocity, wind, electricity, magnetic, powerful, passion, anger, power, force, physical, mental, social, spiritual, cosmic,

**Ahan:** Day, day-night, dawn, sun, yajna, a step, stage, agni, loka, swarga,

**Ahi:** Snake, serpent, dark cloud, etc.

**Angiras:** Luminous, vibrant, born of life energy, sun, dear as life breath, source of life and prana, a great man of vision and scholarship, brilliant as sun and vibrant as vayu, etc.

**Arya:** A person of good nature, character and conduct, educated, cultured, dharmic, etc.

**Ashva:** Horse, something fast in velocity, flame of fire, wave of energy, ray of light, vayu, agni, force, power, strength, earth, nation, social order, rashtra, ‘mahat’, the first evolute of Prakriti, indra, Aditya, sun, God, soma, etc.

**Ashwamedha:** Yajna for the development and advancement of the social order from the national to the global order.

**Ashwins:** Complementarities in nature and humanity, indra-agni, jala-agni, heat and cold, sun and moon, night and day, father and mother, husband–wife, man-woman, scientist-engineer, teacher-preacher, guru-shishya, ruler-ruled,

	sabha-sena, sun and dawn, master-servant, buyer-seller, positive-negative currents of a circuit, physician-surgeon, etc.		vidya from Agnihotra, to the highest level, brilliant scholar.
Asu:	Prana, energy, force, etc.	Brahma:	Master of Veda, God as creator, Lord Infinite, Veda, greater than the greatest.
Asura:	Someone purely natural, uncultured, darkener, cloud, etc. Asura has a positive meaning too, depending on the accent: giver, protector of pranic energy, sun, energy that causes motion, etc.	Brahmanaspati:	Lord sustainer of the expansive universe, giver and preserver of the Divine Knowledge.
Bhaga:	Giver of glory and honour, worthy of worship, God, sun, the Ruler, wealth and honour.	Brahmavarchas:	The halo of Divine glory and of the Divine Knowledge.
Bhanu:	Refulgent, sun, sunlight, the light of knowledge.	Brihaspati:	Lord and master of divine Vak, Lord of the expansive universe, the preserver of Vak.
Bharadvaja:	One who is master of food, energy, wealth and honour, power and glory.	Budhna:	One who gives you bodha, i.e., life's awareness.
Bharata:	One who holds, sustains and maintains the world and things of positive value, burden-bearer.	Budhnam:	Knowledge that gives you vital awarness for life.
Bharati:	Bhasha (speech) that bears the universal knowledge at the human and social level.	Chayavana:	A dynamic person, one who moves, obtains, achieves.
Bhrigu:	Dispeller of ignorance by knowledge, scientist and technologist who creates the means of cultural and civilizational advancement, expert of yajna-	Dadhikra:	Horse, morning sun, cosmic force that holds and moves and carries the constituents of the universe.
		Dadhyang:	One who holds, commands good qualities.
		Daksha:	Intelligent, expert, generous, profuse.
		Dasa:	Helper, servant, giver, also destroyer.
		Dasra:	One who removes pain, suffering, poverty, or any negavities.

Deva:	A person or power or a process, a form of nature or Divine attribute which is brilliant, illuminative and generous, anyone that shines, illuminates and gives, divinities of nature and humanity, God, Prakriti, and the nobilities of humanity.	Gandharva:	That which holds the earth, the sun, the cosmic energy, one who masters the language, scholar, mind, prana, vayu, yajna, moon,
Dharma:	That which holds and sustains, the Eternal Law of Divinity, of Nature and of humanity, that which is observed and followed, justice, duty.	Gau:	That which moves, Vak, Word, language, earth, sun rays, anything dynamic, yajna, prana, etc.
Dhenu:	Cow, earth, speech, sunrays, waves of energy.	Gauraviti:	Lover and master of Vak, language, Veda.
Dravinodasa:	One who generously gives valuable things such as material, intellectual and spiritual gifts of positive value.	Gotama:	Extreme lover and worshipper of learning, knowledge, Veda, and the earth and energy, scholar ruler, etc.
Druhvana:	Hater, jealous. (If one hates negativities, then these two negativities make up one positive in the particular context.)	Grtsamada:	One who enjoys and loves learning and wisdom.
Druhya:	One who hates.	Ida:	Earth, speech, Saraswati, holy-cow, people, rain, etc.
Ekat:	Power and presence of one, single, comprehensive, instant, simultaneous reach, vision or movement, etc.	Indra:	God, sun, ruler, commander, yajnapati, solar region, vayu, soma, electric energy, sun light, vak (speech), thunder, rks and samans, Prajapati, yajna, cloud breaker, etc.
Ganapati:	God, head of a republic, protector of the people, ruler, etc.	Indra-brhaspati:	Wind and sun, electric energy and sun, ruler and scholars, etc.
		Indragni:	Air and heat, sun and wind, prana and electric energy, sabha and army chief, brahma and kshatra, prana and apana energies, etc.
		Indramarutah:	Electric energy and wind, etc.

Indraparvata:	Sun and cloud, electric charge and cloud, etc.	Kshatra:	Rajya, commonwealth, republic, rashtra, brahma, etc.
Indrapushana:	Electric energy and the earth, electric energy and the sun, electric energy and wind energy, etc.	Kushika:	A person of deep learning, humility and culture, etc.
Indra-soma:	Sun and moon, energy and growth, sunlight and herbs, wind and electric energy, etc.	Kutsa:	Thunderbolt, thunder wielder, breaker, etc.
Indra-varuna:	Sun and moon, heat and water, wind and water, wind and electric energy, etc.	Lakshmi:	Wealth, honour, grace.
Indra-vishnu:	Sun and wind, electric energy and nature's stability, expansion and contraction, expansion and sustenance, etc.	Loka:	Region, world, haven and home.
Jamadagni:	The sun, eye of the world, a sage who has a luminous, fiery, penetrating eye for the form and qualities of things, Prajapati, one who has the vision to watch the world of reality.	Maghavan:	Master of wealth, honour and glory, man or power of universal shakti, indra, surya.
Kanva:	Brilliant scholar, artist or scientist or creator, etc.	Mahi:	Earth, Vak, Vedavani, Prakriti, mother.
Kashyapa:	God, jiva, Prajapati, prana, etc.	Mahisha:	Great, celebrity, sun, agni, learned.
Kaushika:	Descendant or disciple of the learned, etc.	Mandhata:	Man of scientific and spiritual knowledge, traveler to far off distance by sophisticated vehicle at instant speed.
Krshna:	Yajna catalysed by fire and carried by wind, centre of gravitation, one that attracts, etc.	Manduka:	Celebrant of joy and beauty.
		Manojuvam:	Fast as mind.
		Manoyuja:	Thought controlled (ratha). That which is made and used with the expertise of scientific knowledge.
		Marichi:	Rays of light.
		Maruts:	Winds, mortals, people in general, fast as winds, scientists, technicians, pranas.
		Matarishva:	Vayu, prana, agni.
		Menaka:	Gust of wind or current of energy.
		Mitra:	Friend, sun, prana, God.

Nabhi:	Centre, axis, central force of attraction.	Prana:	Breath, vayu, life energy, vitality, sun, soma, vachaspati, Vak, senses,
Nahusha:	An average man bound in good and evil.	Pratiman:	Likeness, icon, simile, equal, similarity, measure, etc.
Naka:	Exceptional joy, paradisaal bliss.	Prithivi:	Earth, mother, ruling mother, antariksha, the middle region, great one, universal knowledge, the spirit of vastness.
Namuchi:	One who is caught up so that there is no freedom possible for him, one who does not give up adharma, or other's rights and prosperity, a negative person or power.	Priyamedha:	Kanva, one who loves learning and wisdom, knowledge.
Navagvah:	Those who have new ideas, or who provide new ideas or values.	Purandara:	Who breaks the strongholds of negativities, breaker of clouds, breaker of enemies.
Nodha:	Celebrant, one who does Stuti (praise).	Purohita:	Who since the beginning holds and sustains all the world, God, Agni, Sun, all living, all benefactor.
Parvata:	Cloud, mountain.	Puruhuta:	Celebrated by many.
Pashu:	Animal. that which sees, that which is seen, agni, fire, praja (people), honour, peace, wealth, prana, atma, vajra, etc.	Purukshu:	Master, holder, ruler of many (food, wealth, for example).
Pipru:	That which is pervaded, cloud, supporter.	Purumidha:	Possessed of many qualities, powers, means and materials.
Pita:	Father, supporter, protector, sun, ruler, teacher, prana, rashtra, time.	Pururava:	One who commands loud praises, or masters many distinguished voices of approval or otherwise.
Prachetas:	Man of wide knowledge, man of universal awarness.	Putra:	Child (son or daughter), saviour, supporter, prana, purutrayate, who saves, helps, gives fulfillment.
Prajapati:	Supproter, sustainer, father-mother-guide of entire world, God, ruler, Vak, time, Yajna, sun, moon, satyam, etc.	Rashmi:	Rope, bridle, ray of light.
Prakskanva:	Exceptionally intelligent and wise.	Rashtra:	Rajya, republic.
		Ratha:	Chariot, loka (region), body.

Rayi:	Wealth, honour, glory.	Tredha:	Working three ways, like three gears, or three energies (gas, steam and solar), etc.
Rbhu:	Dedicated, alert, meticulous expert, artist, scholar, technologist,	Tribandhura:	Three bound, three-stage (ratha)
Revati:	Wealthy, luminous.	Trichakra:	Three stage, three wheel, three turbine chariot or any other structure.
Rishadasa:	Catalyst	Tridhatu:	An alloy of three metals (like the Ashoka pillar in Delhi); or three constituents such as matter, energy and 'thought' like a car fitted with a computerized programme (for ratha).
Ritam:	Satyam in the state of mutability according to the Sanatana laws of the eternal dynamics of existence.	Trivarutha:	Having capacity to reach and be in three places, i.e., earth, sky and space or in three disciplines (for ratha).
Rjrashva:	leader alert and fast.	Trivrt:	Three chakra, stage three structure, chariot, programmed one, two and three.
Rohini:	Rising, ascending.	Tryambakam:	Creator, protector, and sustainer of three (worlds of earth, sky and space, or material, psyche and casual bodies, or sattva, rajas and tamas of prakriti, etc.)
Rohita:	Flaming, flowing, rising, ascending, evolving, sun.	Tugra:	Brave, brilliant,, destroyer (of enemies).
Rudra:	Physician, judge, prana, jiva, Shiva, God, scholar of middle order.	Turvasha:	One who can overpower.
Sanatana:	Eternal, true for all time, immutable, imperishable.	Turviti:	Fast and smart, one who hurts, attacks, defeats, destroys.
Satyam:	Real in the essence for all time.		
Shachi:	Language, intelligence, great action, shakti.		
Shambara:	Cloud, forceful.		
Shankara:	Lord of holy gracious action, giver of peace and bliss.		
Shraddha:	Faith in, and commitment to truth, goodness and beauty.		
Shri:	Grace, graciousness, (with Lakshmi, wealth).		
Shuna:	Peace, happiness, wise and learned.		
Shyena:	Extremely fast, giver of light.		

Uksha:	Sun, bull, vital fertilizer, etc.	Vayu:	That which blows, carries, wind, wave, current, potent, God, prana, energy.
Upamanyu:	Zealous and intelligent artist and scholar, etc.	Vishnu:	God as He is omnipresent, sun, yajna.
Ushana:	Loving philanthropist, god of love and energy, brilliant scholar, etc.	Vishvakarma:	God, cosmic creator, the efficient cause of all the operations of the universe, creator/maker of various forms of existence.
Ushija:	Brilliant, loving, dedicated scholar,	Vishvedevah:	All the divine faculties of the universe, divinities of nature and nobilities of humanity.
Uttanapad:	Onward evolution of nature, etc.	Vrishabha:	That which rains, cloud, sun, yajna, mighty powerful and generous person or power.
Vachojuva:	Of speech and sound, faster than sound.	Vritra:	The cloud, cover that is darkness and ignorance.
Vachoyuga:	Word controlled (ratha).		
Vajra:	Thunder, thunderbolt.		
Vajrin:	Wieldr of thunder/thunderbolt, Indra.		
Vak:	Speech, Veda, Word, Saraswati, savitri, maya, prthivi, antriksha, form, space, time.		
Vamana:	Small, dwarf, man of superior knowledge.		
Vana:	Forest, lovely, sweet, light.		
Vanaspati:	Greenery, trees, forest protector, cloud, Prajapati.		
Varuna:	God, prana, air, water, judge, Spirit of waters, Law, noble soul, sun, night, Prajapati.		
Vasishtha:	Most generous, brilliant, best of vasus.		
Vasu:	Giver of settlement, wealth, brilliant, scholar of the first order.		

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर ।  
स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा  
व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न  
प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न  
प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव ।  
पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ।

यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि । नो इतराणि ।  
यान्यस्माकंसुचरितानि । तानि त्वयोपास्यानि । नो इतराणि । ये के  
चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयासने न प्रश्वसितव्यम् ।

श्रद्धया देयम् । अश्रद्धयादेयम् । श्रिया देयम् । हिया देयम् । भिया  
देयम् । संविदा देयम् ।

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र  
ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।  
यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र  
ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः ।  
यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदेशः । एष  
उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् ।  
एवमु चैतदुपास्यम् ॥