

## Chapter Twelve

### EPILOGUE

#### INDIAN CULTURE: THE HOLISTIC APPROACH OF THE *VEDAS*

*Shri Rishi Kumar Mishra* in his book<sup>1</sup> Before the beginning and the End<sup>2</sup> said:

Although scholars in the post-*Mahābhārata* ages invested considerable time and energy in the study of philosophy, grammar, logic, astronomy, literature and so forth, a comprehensive and profound study of the *Vedas* continued to suffer<sup>1</sup> .... *Comprehension of the whole became weak and preoccupation with parts began to dominate*<sup>2</sup>. (Sic mine)

This weakness, regarding comprehension of the whole and dominance of preoccupation with parts, resulted in dualism—dualism of soul vs. body, consciousness vs. nature and individual vs. individual. This dualistic approach led to the preference of one over the other; some who preferred body or nature, became materialists and others who preferred soul or consciousness, denied the simple pleasures of nature in the name of spiritualism.

#### HOLISTIC APPROACH

As against this dualistic approach, is the Vedic approach of non-dualism, which is another name for the holistic approach. In this approach, neither this world nor the other world is to be neglected and neither the body nor the soul is to be over-looked. The other world is not separate from this world, but is only its continuation. We have seen in detail that the trinity of *kṣara*, *akṣara* and *avyaya* are but three stages of one *puruṣa* at *ādhyātmika* level; *agni*, *vāyu* and *āditya* are three stages of one *deva* at *ādhidāivika* level; the earth, the atmosphere and the firmament are the three levels of one *loka* at *ādhibhauitika* level and the body, mind and intellect are three levels of the same *prakṛti* consisting of *taamas*, *rajas* and *satva*.

When we are able to realise this unity underlying the diversity, the duality between knowledge and action, and that between mundane life and immortality disappears. The

<sup>1</sup> Mishra, Rishi Kumar, Before the Beginning and After the End, New Delhi, 2000 P.461

<sup>2</sup> Ibid., p.463



actions dealing with the mundane aspect of life occupy an equally important status with the knowledge, which deals with immortality. This is what the *Yajurveda* said: 'One who devotes himself to knowledge and action both, simultaneously, gets over death by action and attains immortality by knowledge'. Death stands for change, immortality stands for stability, both go together. The difference between the sentient and the insentient is not of fundamental nature, the sentient beings have senses, whereas the insentient have no sense except that of touch. This means obliteration of distinction between nature and soul. Not only that, there is no distinction between individual and God. All plurality merges into non-dual one *brahman*.

#### FOUR ENDS OF HUMAN LIFE

Broadly speaking, we have two aspects of life—the external and the internal. We have four constituents of our personality – the body, mind, intellect and soul. The first two of these are associated with our external life, the last two are associated with internal life. According to these four constituents, there are four ends of human life – the physical objects (including money) are needed for the body, fulfillment of desires is the demand of mind, *dharma* or righteousness is the attribute of intelligence and liberation is the domain of soul.

#### MATERIAL ASPECT

Out of the aforesaid four constituents of personality, body is the grossest. Money is the main support of body. Food, clothing and shelter are the necessities for preservation of body. Mind requires not only necessities but comforts and luxuries also. Mind is subtler than the body but grosser than the intellect. Body and mind together represent the material aspect of life, technically known as *abhyudaya*. This is the secular aspect of life.

#### TRIVARGA

Intellect acts as a check for the unbridled activities of body and desires of mind. Without this check, there would be anarchy in life and society. *Dharma*, therefore, is said to be the sustainer of society. *Dharma* means service before self. This spirit of *dharma* is required even by secularists like the communists. A Marxist, when he opposes exploitation, hoarding and inequality, he, in fact, speaks of *dharma*. In this sense, *dharma* is very much concerned with the mundane life. It is, therefore, included in the triad (*trivarga*) of *dharma*, *artha* and *kāma*.

#### SUMMUM BONUM OF LIFE

This triad, however, is incomplete without the fourth end of human life, viz., liberation. Whereas, the triad is concerned with *prakti*, liberation is the demand of *puruṣa*.

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Liberation is the summum bonum of life, the other ends of human life are the means towards that end.

The concept of four-fold *varṇas* and four-fold *āśramas* is based on the above mentioned four-fold division of the ends of human life.

#### FOUR ĀŚRAMAS

*Śrama* is exertion. Any exertion for achieving any end of human life is *āśrama* provided that we have the benefit of all in view with no petty selfish motive. Moreover, the ultimate end of all our efforts should be self-realisation.

- (i) In the first *āśrama*, an individual is expected to make himself physically fit mentally alert and intellectually rational so as to enable him to face the struggle of life with confidence.
- (ii) In the second *āśrama*, he is enjoined to fulfill his legitimate desires of wealth, sex and fame.
- (iii) In the third *āśrama*, he devotes himself mainly to a contemplative life, righteousness.
- (iv) By practice of righteousness, he ultimately realises his true self in the four *āśramas*. Though all the ends of human life are to be pursued in all the *āśramas*, yet a particular *āśrama* is predominantly devoted to one of the ends of human life.

#### FOUR VARṆAS

- (i) The *sūdra varṇa* brings worldly prosperity to the society by his physical labour. Worldly prosperity pre-supposes more production which is possible only by more labour.
- (ii) The *vaiśya varṇa* takes the responsibility of distribution of the production so as to fulfill the necessities of different sections of the society as per their requirement. This needs, not so much of physical labour but mental acumen.
- (iii) The *kṣatriya varṇa* represents the administrator's class, which regulates the labour class and the business community by unbiased and intelligent use of administrative power. There should not be exploitation of the working class nor should the business community indulge in any such anti-social activity as hoarding. A *kṣatriya* handles weapon so that there is no cry of lamentation from the weak section of the society — क्षत्रियैर्वयते चापे नार्तशब्दो भवेदिति । In short, the *kṣatriya*, as an administrator, administers justice in the society and, as a warrior, protects the country from foreign aggression. He, thus, acts as an armour, and is, therefore, called *varṇa*.



(armour). The business community, representing the general public, is protected by him and is, therefore, called *gryta* (protected).

(iv) Knowledge leads to liberation, which is the summum bonum of life. Whereas *śukra* produces wealth (*artha*), *vaiśya* fulfills the requirements of the society (*kāma*) and *ksatriya* administers justice (*dharma*), the *brāhmaṇa* liberates (*mokṣa*) by imparting knowledge. He is called *śarmān* (via, *carman* = skin) because he protects the society from disintegration by uniting it through the knowledge of *śāstras*, just as, the skin protects the flesh, marrow and blood, etc., within the body from disintegration by holding them together. *Brāhmaṇa* establishes the moral order through the knowledge of the *śāstras*, whereas *ksatriya* protects that order through the use of physical force (*śāstra*) against anti-social elements. Both of them should go together.

## FOUR VEDAS

Thus, we have a four-fold Vedic culture aiming at four ends of human life, through four divisions of life (*āśramas*) and society (*varṇas*). This quadruplet is associated with four *Vedas* as follows :

- (i) The *Rgveda* is associated with the visible aspect (*mūrti*), i.e., *artha*,
- (ii) The *Yajurveda* is associated with dynamism (*gati*) which leads to fulfillment of desires (*kāma*),
- (iii) The *Sāmaveda* is associated with luster (*tejas*) culminating into righteousness (*dharma*),
- (iv) The *Atharvaveda* is the *Brahma-veda* or the *Veda* of knowledge which leads to liberation (*mokṣa*). Let us elaborate this brief outline into some detail with appropriate quotations from the *Vedas*.

## RGVEDA

The visible aspect of a culture (or rather civilisation) is represented by the material and the physical, which is associated with *Rgveda*<sup>3</sup>. *Rk* is born of *agni*, the source of energy, without which no material production is possible<sup>4</sup>. *Agni* is the protector of body<sup>5</sup> as also the bestower of wealth<sup>6</sup>. Physical labour alone can

3 ऋग्व्यो जातं सर्वं यो मूर्तिमद्भुः - तैत्तिरीयब्राह्मण ३.१.१.१

4 सोऽग्नेर्वर्चः - शाङ्खायनब्राह्मण ६.१०

5 तनुया अग्नेऽसि - यजुर्वेद ३.१७

6 अग्निना रमियस्ववत् - ऋग्वेद १.१.३

assure a wealthy society. The labour class is the son of the soil. Therefore, the labour class<sup>7</sup> as well as the earth<sup>8</sup>, is said to have been born of the foot of the personified God. Just as the foot upholds the body, the labour class upholds the society. If the labourer were not to produce the consumers' articles, the society will remain uncivilised. People roaming naked without clothes and in the open without houses would form only a primitive society. Clothes and houses are the products of the labour class only. Labour class has to work hard for producing the articles of use<sup>9</sup>. A student is also required to lead a hard and austere life so that he can prove useful for the society after completing his education<sup>10</sup>.

## YAJURVEDA

The dynamism, associated with *yajus*<sup>11</sup>, requires mental acumen<sup>12</sup>. Amongst the *devas*, dynamism is best represented by *vāyu*<sup>13</sup>. *Vaiśya* community, by moving around, accumulates wealth through business<sup>14</sup>. Amongst the *āśramas*, the householder enjoys all the pleasures of life, using his mind as the axle of the chariot of his life<sup>15</sup>. Whereas the idleness of body is to be conquered by a life of hard work, the fickleness of mind is to be controlled through *upāsana*. Success in worldly life depends upon hard work with a concentrated mind.

## SĀMAVEDA

Whereas hard work and concentration are necessary at a personal level, maintenance of law and order is also necessary for the society. Maintenance of law and order is *dharma*. The *ksatriya* class is responsible for this maintenance of law and order<sup>16</sup>. The luster, required for this is to be derived from *Sāmaveda*<sup>17</sup>, which is represented by *āditya* at the *ādhitvika* level. *Sāma* is the vital energy, the *āditya*<sup>18</sup>.

7 पश्यतां शूद्रः - ऋग्वेद, १०.१०.१४

8 पश्यतां भूमिः - ऋग्वेद, १०.१०.१२

9 तपसे शूद्रम् - यजुर्वेद ३०.५

10 ब्रह्मचारी श्रमेण लोकैस्तपसा पिपति - अथर्ववेद ३०.५

11 सर्वा गतिर्याजुषी हैव शशवत् - तैत्तिरीय ब्राह्मण ३.१.१.१

12 मनो यजुः प्रपद्ये - यजुर्वेद ३६.१

13 वायोर्वाजुषि - शाङ्खायनब्राह्मण ६.१०

14 ये पश्यान्ते बहवो देवयाना अन्तरा द्यावापृथिवी सञ्चरन्ति ।

ते मा जूपुन्तां पयसा धृतेन यथा क्रौत्वा धनमाहराणि ॥ - अथर्ववेद ३.१५.२

15 मनोऽस्या अन आसीत् - ऋग्वेद १०.५८.१०

16 धृतराजः क्षत्रियः - Ibid. १०.६६.८३

17 सर्वं तेजः सामरूपम् - तैत्तिरीयब्राह्मण १.३.१.१.१

18 साम प्राणं प्रपद्ये - यजुर्वेद, ३६.१



Associated with *āditya*, time is the supreme luster<sup>19</sup>. *Kṣatṛya* has the luster of valour, whereas, *vānaprasth* has the luster of *tapas*<sup>20</sup>. *Kṣatṛya* maintains the law through the use of administrative power, whereas, *vānaprastha* does the same through his moral power. These two, together, control through *dharma*, the unbridled play of money-power and licentiousness in the society.

## APARĀ AND PARĀ

Here ends, the *Trivṛ* of *Rk*, *Yajus* and *Sāma* represented by *tamas*, *rajas* and *satva*, the three constituents of *prakṛti*, i.e., the body, mind and intellect. This is covered by *aparā vidyā*. Physics, psychology and logic, associated with body, mind and intellect respectively, fall under this category.

Then comes the fourth, the transcendental, aspect of nature, associated with *Atharvaveda*, also known as the *brahmanveda*. Whereas, *aparā vidyā* is concerned with what is bound by time and space, *parā vidyā* deals with what is beyond time and space. *Aparā* can be conceived by mind and expressed in language, whereas, *parā* is beyond mind and speech. *Aparā* is science, *parā* is spiritualism. *Aparā* is presided over by *agni*, *vāyu* and *āditya*; that are the three forms of *agni*. Spiritualism is presided over by *soma*. *Agni* and *soma* together make the world – अग्निमोमत्सकं जगत्.

## ATHARVAVEDA

*Atharvaveda* is the *brahmanveda*. *Brahma* embraces all *devas*<sup>21</sup>. He is the supreme creator<sup>22</sup>. *Brahmana* is one who knows *brahman*<sup>23</sup>. Soul, being above intelligence — यो ब्रह्मैः परतस्तु सः — is beyond its control. Consequently *brāhmaṇa* is not to be subjugated by *kṣatṛya* — ब्राह्मणोऽराजः स्यात्. He is ruled over only by *soma*<sup>24</sup>, which symbolises immortality<sup>25</sup>. This immortality alone is perfect<sup>26</sup>, the

19 तस्माद्देवो नात्यन्तरमस्ति तेजः - अथर्ववेद १९.५३.४

20 तमसा येऽनायुष्याः - ऋग्वेद १४.१४६.१

21 तदेवानिस्तदादित्यसद्वायुस्तदु चन्द्रमा

तदेवा शुक्रं तद् ब्रह्म ता आगः स प्रजापतिः — यजुर्वेद ३१.१

22 सर्व ईदं ब्रह्मणैव सुष्टम् — तैत्तिरीय ब्राह्मण ३.१२.९.१

23 ब्राह्मणस ब्रह्म कर्णवन्तः — ऋग्वेद ७.१०३.८

24 सोमोऽस्माकं ब्राह्मणानां राजा — यजुर्वेद ३६.१

25 अपां सोमममृता अभूम् — ऋग्वेद ८.४८.३

26 तसेन तुभो न कुतश्चनोतः — अथर्ववेद १०.८.८४

body, having nine doors (i.e., senses) and encircled by three *guṇas*<sup>27</sup>, is always imperfect and 'therefore' mortal. The soul is all-pervading<sup>28</sup>; only, one who realises the self, is freed from the fear of death<sup>29</sup>. This is what is known as *samnyāsa*. We can, thus, trace the origin of the four *puṇḍrīthas*, four *āśramas* and four *varṇas* in the *Vedas*, that embody the seed of all Indian civilisation and culture, which is based on a holistic paradigm.

27 पुण्डरीकं नवद्वारं त्रिभिर्गुणैर्भित्तवृत्तम् - Ibid., १०.८.४३

28 त्वं हि विश्वतो मुखं विश्वतः परिभूयसि — यजुर्वेद ३२.४

29 तमेव विद्वान् विभाय मृत्योः — अथर्ववेद १०.८.४४



## ॥ अथर्ववेद ॥

नाना चक्राते यस्या३ वपूंषि तयोरन्यद् कृष्णमन्यत् ।

श्यावी च यदरुषी च स्वसारौ महद् देवानामसुरत्वमेकम् ॥

- ऋग्वेद ३.५५.११

Your bodies are joined together, yet you move differently. Of these two, one shines and the other is black. These two are sisters—one dark and the other red. The power of the devas is one and great.

अहश्च कृष्णमहर्जुनञ्च वि वर्तते रजसी वेद्याभिः ।

वैश्वानरो जायमानो न राजाऽवातिरज्योतिषानिन्स्तरमांसि ॥

- ऋग्वेद ६.१.१

The day is dark and the day is white as well, both of them come in the atmosphere through the known paths. *Vaśvānara agni*, like a king coming into existence, dispelled darkness through its light.

क्वाऽर्धमासाः क्व यन्ति मासाः संवत्सेण सह संविदानाः ।

यत्र यन्त्युतवो यत्रार्तवाः स्क्रभंः तं ब्रूहि कतमः स्विदेव सः ॥

- अथर्ववेद १०.७.५

Where do the fortnights go, where do the months go in union with the year? Tell me: who is *he* amongst all, the support (of the universe), where do seasons after seasons go?

तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम् ।

प्रान्या तन्तूँस्तिरते धत्ते अन्या नापवृञ्जाते न गमातो अन्तम् ।

- अथर्ववेद १०.७.४२

The two young ladies, of different form, move together, weaving the six rays. One of them takes the threads across, the other lays them on. They don't wrongly twist them. They never come to the end of their effort.



## APPENDIX-ONE

# THE SPACE - TIME CONTINUUM

## AN INTRODUCTION TO THE TWO KĀLASŪKTAS OF THE ATHARVAVEDA

*Pandita Madhusūdan Ojha* wrote a work, *Ahorātravāda* in Sanskrit and his most illustrious follower-student, *Pandit Motilal Shastri*, wrote another work in Hindi *Dikdśakālamīmāṃsā*, which contains as many as 705 pages of full length. The later mentioned work deals with two *kālasūktas* of the *Atharvaveda* (19.06.53-54) in detail. Both of these scholars have based their treatment of *kāla* (and space) mainly on the basis of the world-view represented by the *Brāhmaṇa* texts.

## PLACE OF KĀLA

The *Nāsatya sūkta* (*Rgveda* 10.129) has a statement — तं रात्र्या अहं आसीत्कृतः, i.e., there was no sign of night or day. This statement becomes the basis of *Pandit Ojha's* work, *Ahorātravāda*. The *Śvetāśvataraopaniṣad* (1.2), while trying to trace the origin of world (किं कारणं ब्रह्म कृतः स जगत्, ?) gives, amongst other alternatives like *svabhāva*, *niyati* etc., *kāla* also as the cause of the origination of universe. This is, however, only a *Pūrva-pakṣa* view, which is to be rejected in favour of the final answer, *Brahma*. *Pandit Ojha* holds that though the ultimate cause of the universe is *brahma*, yet, *kāla* also plays an important role in the functioning of the universe. In fact, he has dealt with *sadvāda*, *asadvāda*, *ambhōvāda*, *rajōvāda*, *vyomavāda* etc., as well, along with *ahorātravāda* (another name for *kālavāda*), holding that all of them are important in their own way. We have dealt with them in the seventh chapter. Here, we are concerned only with *Ahorātravāda*, while dealing with the Space-Time-Continuum.

## KĀLA AND MAHĀKĀLA

When *Atharvaveda* (19.53.4) says that 'kāla sustains the worlds, it encompasses them all ..... there is no power superior to kāla', it appears as if *kāla* is being presented as the supreme reality. As a matter of fact, here, the *veda* is speaking about the eternal aspect of *kāla*, which is un-manifest and is identical with *brahma*. The *Purāṇas* speak of this aspect of *kāla* as *mahākāla*. The *mahā kāla* is



associated with rest, where as *kāla* is associated with movement; *mahā kāla* is unmanifest and indivisible, whereas *kāla* is manifest and divisible; *mahākāla* is identical with pure existence, the *Being*; *kāla* is responsible for *Becoming*; *mahākāla* is transcendental (*Paramārthika*), *kāla* is a part of the mundane experience (*Vyavahāra*); *mahākāla* is non-dual—beyond enumeration, *kāla* is subject to enumeration; *mahākāla* leads to bliss, which is beyond pain and pleasure, whereas, *kāla* leads to pain and pleasure; *mahākāla* is eternal, *kāla* is associated with creation and deluge; *mahākāla* is associated with *svayambhū*, the self-born, *kāla* is associated with the moon and the sun; *mahākāla* is supra-physical, *kāla* is physical.

We shall try to clarify the above points during our discussion, even though the concept of time is very elusive. All of us feel and experience time but none of us can see or touch it. The ultimate purpose of understanding the concept of *kāla* is to transcend it, i.e., to lead oneself from mortality to immortality. Modern scientists like Einstein have thrown much light on this subject. Let us have an overview of what Vedic scholars, belonging to *Pandit Madhusudan Ojha's* school, think about *kāla*.

### THE REAL VIEW OF KĀLA

The un-manifest time is endless and beginning-less. We don't have a beginning of time in the past, nor, do we have an end of time in the future; only the present appears to have a beginning and an end, but if we go a bit deeper, we would find that even the present has no beginning or end; it is just a line with no width, lying in between the beginning-less past and endless future. Time, therefore, is without a beginning and without an end — another way of saying that it is unmanifest.

A little more thought will make it clear. What is present? What we feel is happening at the moment, is present. But by the time we think of what is happening, it becomes an event of the past and another event takes its place, or the takes place of the present. The process is so quick and continuous that we can hardly catch hold of the present moment. This is the real viewpoint (*paramārthika*) of conceptualizing *Kāla*.

### A PRACTICAL VIEW OF KĀLA

From a practical point of view (*vyavahāra*), however, we do speak of the present time as against past and future and also use the present tense form of verbs to indicate the present time. We normally think that what is happening today (*adyatana*) is present. Now, it is clear that "to-day" is the name of the time-period

from sunrise to sunset. Thus, day (along with night also), becomes the first demarcating point of the transcendentially infinite time and, as a result, we get the concept of practical time. What is happening to-day (*adyatana*), is happening in the present, what has happened yesterday, is past and what will happen to-morrow, is future. Yesterday and to-morrow are, both, not-to-day (*anadyatana*).

This is how day (and night) becomes such an important term for indicating a time-period that the theory of *kāla* assumes the name of *ahorātranāda* (=the theory of day and night). As we shall see a little later, this day which we experience on our earth, assumes the role of a far greater time period than 12 hours on other heavenly bodies which may not be visible to us.

### What is Present?

*Pāṇini* uses the terms perceptible (*pratyakṣa*) and imperceptible (*parokṣa*) in connection with the use of tenses in verbal forms. *Liṅ* (a particular form of past tense) form of verb, he says, is to be used to indicate that happening of the past that we did not see. This brings us to yet another definition of the present — what we see is present. Since we can see it with our eyes, therefore, it is called *pratyakṣa*. Again, because eyes cannot see without light, light becomes a necessary condition, for any event, to be an event of the present. Since, sun is the ultimate source of light, the presence of sun makes time as the 'present time'. Of course, sun is present to us in day time (and not in the night), but for the one, who is co-existing with the sun, it would be present for him round the clock till it (the sun) does not die. So, for him, the definition of day would be the time period from the birth of the sun till its death, which would be obviously much longer than our time period of 12 hours (of a day) on earth. Therefore, the time-period of day (and night) is to be calculated differently at different levels. It is to be remembered that we are here speaking from a practical point of view; from a transcendental point of view, *kāla* remains indivisible and eternal.

Let us, first of all, continue with the practical aspect of time because it is comparatively comprehensible by human mind; the transcendental aspect of time being beyond the reach of human mind, which can function only within the parameters of past, present and future. The transcendental *kāla* — the *mahākāla* — being identical with *brahman*, is beyond the reach of mind, like *brahman* himself.

### NATURAL WATCHES

Let us, first of all think as to how we know time. On the face of it, we know time by our watches or by the movements of the hands of the watches. But these man-made watches are made on the basis of a natural watch, the rotation of earth on



its axis. We know time from our calendars also. These calendars too are based on two natural watches – the rotation of moon around the earth (on which the *tithi* of the lunar month depends) and, the rotation of earth around the sun (on which the date of the solar month depends.)

### TIME AND MOVEMENT

Now, it must be remembered that the movement of moon or earth is not the cause of time, it is rather the result of time. Any movement is possible because there is time (and also space). We cannot move if there is no time. Therefore, we say in our day-to-day routine that we cannot do this job, because we have no time, meaning thereby that time is necessary for any movement. We shall come to this a little later.

### DIVISION OF TIME

First of all, let us concentrate on the division of *kāla* on the basis of different movements of earth and moon. The earth rotates on its own axis once every 24 hours, the time period being equally divided into 12 hours' day and 12 hours' night. The moon rotates round the earth in 30 days, 15 days of that are bright and 15 are dark. The bright fortnight is, as it were, the day and black fortnight is, as it were, the night. These fifteen days and nights are called the day-and-night of the *pitṛs*, who dwell on the moon. (See figure No. 1) The earth again rotates round the sun in 360 (rounding off the exact number of 364 1/4 days) days, out of which, for 180 days the sun is in *uttarayāna* and for the remaining 180 days, in *dakṣiṇāyana*. The *uttarayāna* period of six months is the day of the *devas* and the *dakṣiṇāyana* period is their night. Three hundred and sixty such divine days and nights i.e. three hundred and sixty human years make one divine year. Here, it should be made clear that the aforesaid division of time can be understood at our level, but, the story does not end here. There are more elaborate divisions that only the seers can perceive. Let us have a quick survey of what they say.

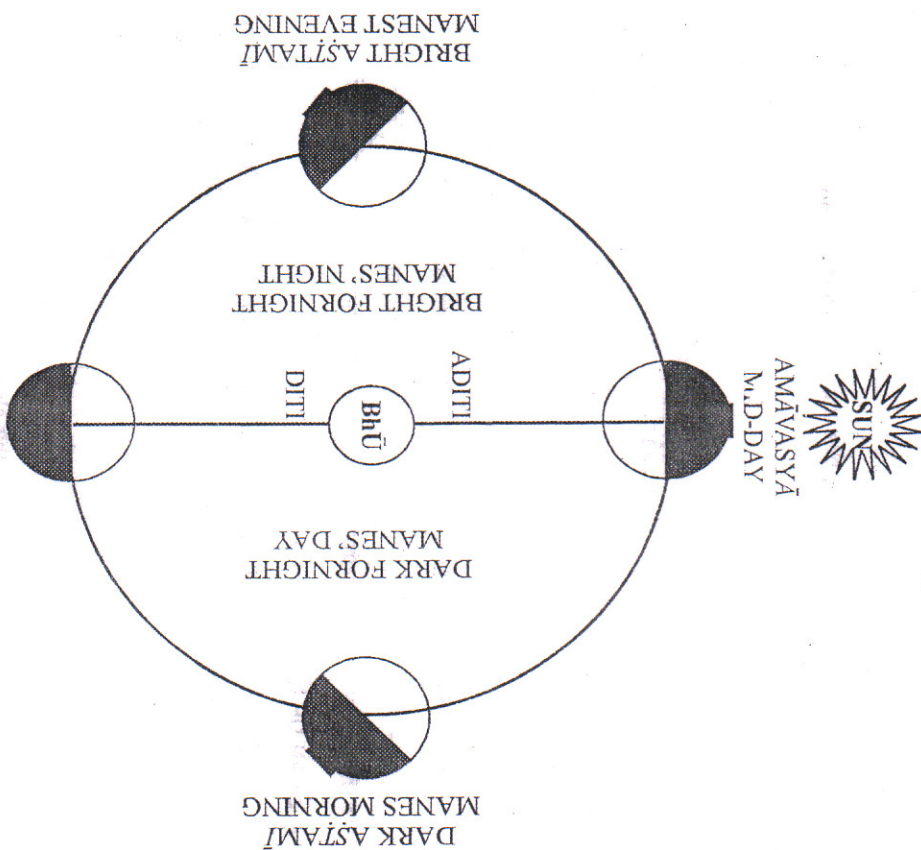
### LIFE SPAN OF DEVA

Since we have to deal with divine life span, in contrast to human life span consisting of 100 years, we have to remember that the life span of a *deva* is 1000 years which means 360 (human years = divine days) × 1000 = 36000 human years. This is one aeon (*yuga*).

### CATURYUGA

Ten such aeons make one (*Caturyuga*), one aeon consisting of 1000 divine years. These ten aeons are divided in the ratio of 4:3:2:1, consisting of *krityuga* (also known as *satyuga*), *trētā*, *dvāpara* and *kālī* respectively, as shown below: -

### Mane's Day and Night of 15 Human days each



The moon rotates round the earth. As a result we have bright and dark fortnights of 15 days each. The dark fortnight is the day of manes and the bright fortnight is their night.

Similarly, the day and night of the devas could also be understood.

Figure No. 1



<i>Satyuga</i>	4 Aeons × 1000	=	4000 Divine years
<i>Treta</i>	3 Aeons × 1000	=	3000 —do—
<i>Dvāpara</i>	2 Aeons × 1000	=	2000 —do—
<i>Kali</i>	1 Aeon × 1000	=	1000 —do—
Total	10 Aeons	=	10000 —do—

i.e. 3600000 human years.

As one divine year consists of 360 human years, 10 aeons or 10000 divine years should have consisted of 3600000 human years. It would have been so, but there is one corollary to it. This calculation is based on days and nights only. There are mornings and evenings also (known as *sandhyā kālā*) with each aeon as follows: -

<i>Satyuga</i> -	800 divine years i.e. 288000 human years
<i>Treta</i> -	600 divine years i.e. 216000 human years
<i>Dvāpara</i> -	400 divine years i.e. 144000 human years
<i>Kali</i> -	200 divine years i.e. 72000 human years
Total	2000 divine years i.e. 720000 human years

### LIFE SPAN OF SUN

Thus the total number of human years in a *catyuga* is 3600000+720000 = 4320000 human years. This is one year of sun. Multiplied by 1000 we get the total life span of sun that comes to 4320000000 human years. This means that the life span of our solar system is 4320000000 years. When we speak of the 'present' in connection with our present solar system, we mean the time period of 4320000000 human years.

The seers have not only calculated the total life span of sun, but also, the present age of it. Let us have a look at this also.

### PRESENT AGE OF SUN

This life span of sun or solar system consisting of 1000 *catyugas*, is again divided by 15 to get the 15 *manvantaras*, the first 14 of them consisting of 71 *catyugas* each and the last 15<sup>th</sup> consists of the remaining 6 *catyugas*. Each *manvantara* is ruled by a different *manu*.

Our present *manvantara* is ruled by *vaivasvat Manu*, the seventh in order. Six *manvantaras* have already passed. Of this present seventh *manvantara* also, 27

### THE SPACE - TIME CONTINUUM

*catyugas* have been fully covered plus first three *yugas* of the 28 *catyugas* have also passed and we are running the first part of the fourth *yuga* which consists of 432000÷4 = 108000 years. Of these 108000 years, only 5000 years had passed in *vikrama samvat* 1956. This means that in *vikrama samvat* 1956, this solar system of ours was 1980853000 years old as shown below:

$$\begin{aligned}
 & 4320000 \times 6 \text{ (i.e. } manvantaras) \times 71 \text{ (i.e. } catyugas) = 1840320000 \\
 & + 4320000 \times 27 \text{ (i.e. } catyugas \text{ of the 7<sup>th</sup> (present) } manvantara) = 116640000 \\
 & + satyuga + treta + dvāpara \text{ of the 28<sup>th</sup> } catyuga = 3888000 \\
 & + kali \text{ of the 28<sup>th</sup> } catyuga \text{ of the (present) 7<sup>th</sup> } manvantara = 5000
 \end{aligned}$$

Total human years upto 1956 *vikram samvat* = 1960853000

If we subtract it from 4320000 000 (which is the total life span of solar system) we get 23969147000 human years, the time period for which the sun has yet to survive after *vikram samvat* 1956.

### THE SMALLER DIVISIONS OF TIME

When we say that time is like a point, we speak of *kālā* and when we say that time is infinite, we speak of *mahā kālā*.

When we spoke above of *yugas*, *manvantaras* etc., we pointed out towards the vastness of time. There is an opposite direction also, when, we move towards the minutest period of time.

Moreover, while dealing with the solar division of time we speak of '12 hours' day, 60 minutes' hour and 60 seconds' minute as also of 12 months' years.

There is another way of division of time, where, we use the unit of 15 rather than that of 12. This is on the lines of 15 days fortnight. The division is like this:-

15 <i>svedāyamas</i> =	One <i>lomagara</i>
15 <i>lomagartas</i> =	One <i>minesa</i>
15 <i>minesas</i>	= One <i>ana</i>
15 <i>anas</i>	= One <i>prāna</i>
15 <i>prānas</i>	= One <i>idam</i>
15 <i>idams</i>	= One <i>etarhi</i>
15 <i>etarhis</i>	= One <i>kṣipra</i>
15 <i>kṣipras</i>	= One <i>muhūrta</i>



15 <i>muhūrtas</i>	=	One <i>ahorātra</i>
15 <i>ahorātras</i>	=	One <i>pakṣa</i>

Obviously, this division is on the basis of lunar calculation where one *pakṣa* is divided into 15<sup>10</sup> *svedāyana* (*Śatapatha*, 12.2.5)

## BEYOND THE SOLAR SYSTEM

Earlier, in the ninth chapter we have spoken of the five-tier system (*pañca parvā*) of our universe. The solar system forms only a part of it. Beyond sun is *paramesīhī* that also rotates around *svayambhū*. As such, it also has day and night. The life span of sun of 4320000000 years forms one day of *paramesīhī* and the same is the duration of its night. One day and night of *paramesīhī* consists of 8640000000 years, which when multiplied by 360 yields the numbers of years of one year of *paramesīhī*. When multiplied by 100, it gives the number of years of its total life span i.e.  $8640000000 \times 360 \times 100 = 311040000000$  human years.

For us, only the solar creation is manifest. The creation at *paramesīhī* level is semi-manifest and so is the time at that level. At *svayambhū* level, there is no movement and, as such, the time remains un-manifest at that level.

## PURE MOVEMENT

So far, we have dealt with the practical aspect of time i.e. time in relation to the movement of some body like earth, sun or *paramśīhī*. When we think of time as movement, without relating it to the movement of any particular body, we find that it has neither any beginning nor any end. There is a continuous flow of movement.

## INFINITE TIME CONTAINS THE PRACTICAL TIME

We have spoken of the life span of sun and *paramesīhī*. These, however, also get re-birth like us and, therefore, their chain has neither a beginning nor an end. This infinite chain is contained by infinite time. Of course, this chain consists of day and night at all levels, day being the indicator of creation and night that of deluge, one follows the other, just as, day and night follow each other.

As *kāla* is derived from the root *kāl* which means enumeration (*Sanṅkhyāne*) we have seen above as to how numbers play an important role in understanding the division of time at macro and micro level. This is, of course, regarding the practical or physical time.

## KĀLA AND MOVEMENT

The root *kāl* has another meaning also, i.e., naming (*śabdāt*); it is because of time that we name an object. In the equilibrium state of *prakṛti*, nothing is distinguishable and therefore, there is no question of naming any object. When there is a disturbance in that equilibrium, the pure *being* assumes the role of *becoming*. This becoming is possible because of movement which occurs with the help of *kāla*, any movement being impossible without time.

The state of pure *being* is termed differently in the Vedic literature. The *nāśadya śikṭa* mentions it as *ābhu*, the *Sāṅkhya* system speaks of the immobile element as *puruṣa*, the *Vedānta* talks of *nirguṇa brahma*, and the *Bṛāhmaṇya* texts speak of *svayambhū*. These are all indicative of the state of rest, where there is no movement. For our purpose *ābhu* is the most important term as it occurs in the *Rgveda* itself.

The disturbance (*ksobha*) in *ābhu* gives birth to *abhuva*, which consists of name and form and is spoken of as a miracle (*vyākṣa*). Now, since this disturbance is not possible without *kāla*, *kāla* is said to be the cause of naming of object.

## ROLE OF KĀLA

Name and form give an object its individuality. An individual is known as *vyakti* in *Sanskrit*. *Vyakti* literally means manifestation. Name and form make manifest what was un-manifest at the stage of pure *being*. This is the process of creation. *Kāla* is therefore, called the father of creation, as also the support of the universe — *वर्तमानो जगत्कः कालः वर्तमानाश्चो मत्तः ।* Creation is nothing but manifestation of the un-manifest.

## THE PROCESS OF MANIFESTATION ILLUSTRATED

We can see the process of un-manifest becoming manifest in the process of a seed taking the form of a tree. The seed is a point only from practical point of view, the real point—the life-force within the seed—is un-manifest. This life-force moves and with the passage of time, there is a sprout that takes the form of a full-fledged tree. The linear *kāla* makes circular movement with the combination of centrifugal and centripetal forces and bends or moulds (*namana*) the form of the tree in a particular shape, which is the cause of naming (*nāma*) the tree as a tree of banana or mango or as a fig tree. After all it is by looking at the form of the tree that we name it. The world is nothing but a combination of name and form.



## ANOTHER ROLE OF MOVEMENT

The survival of an object depends upon give-and-take, which is not possible without time. The left over (*pravargya*) of one object must take time to reach another object to become its food (*brahmanāda*), without which, that object cannot survive. An object is not only the taker of food but also the supplier of food in the form of its left over. This process of give-and-take between object and object is, in fact, the *yajña* and *yajña* is closely associated with *Yajurveda* and we have already seen how *Yajus* is associated with movement.

## FIVE FORMS OF MOVEMENT

Movement in its original form is *rsi*. It takes five forms in an object: (1) outgoing (*intra*) (2) incoming (*visnu*) (3) outward mingled with rest (*agni*) (4) inward mingled with rest (*soma*) (5) rest (*brahmā*), that controls all movements. The knowledge of these five types of movements is known as *pañcākṣara vidyā*. Amongst the *Vedas*, *Yajurveda* is associated with movement. As such, it includes in it *Rk*, and *Sāma* also. The inward movement provides food to the object thereby helping its survival. This object itself is *Rk*. The outward movement forms the halo which is *sāma*. Thus, the *trayi* depends upon movement which means that the existence of the world depends upon time, without which no movement is possible.

Time, thus, pervades the whole existence and is also beyond it. This makes time resemble the *brahman* who is immanent as well as transcendental.

## TRINITY OF TIME

There is a trinity of time also, corresponding to the trinity of *mana*, *prāṇa* and *vāk*. Time itself is associated with *mana*. As space, it is associated with *prāṇa* and as an object it is associated with *vāk*. At the level of sun, *mana* makes life-span, *prāṇa* makes the senses and *vāk* makes the body. All these three are formed by three *Yajñas*, respectively known as *āyusīoma*, *jyotiṣīoma* and *goṣīoma*. The creation of time is *rsi-srjti*, that of space is *deva-srjti* and that of matter is *pitṛ-srjti*.

This trinity can be tabulated as follows: -

<i>Sāma</i>	Time	<i>mana</i>	Life-span	Causal body	<i>Āyusīoma</i>	<i>rsi srjti</i>
<i>Yajus</i>	Space	<i>Prāṇa</i>	Senses	Subtle body	<i>Jyotiṣīoma</i>	<i>deva srjti</i>
<i>Rk</i>	Matter	<i>vāk</i>	Body	Physical body	<i>Goṣīoma</i>	<i>pitṛ srjti</i>

## THE RELATIONSHIP OF TIME AND SPACE

When we say that an object moves at the speed of 50 kilometers per hour, we

## THE SPACE - TIME CONTINUUM

speak of both—the space, measured by kilometers and the time, measured by hours. While speaking of movement we have to speak of space as well, along with time. Similarly, if we speak of space we have to speak of time also; mention of only one of them is not enough. If the space is less, the time taken to cover the distance will also be less, by one who moves with the same speed and if we have less time at our disposal, we shall be able to cover less space.

This shows clearly the intimate relation between time and space. Let us understand this with the help of geometry. The un-manifest time is non-dual like the point of geometry that has no dimension. Then, we have a practical point that by movement creates a line which has one dimension of length. This line decides the direction (*dik*). When there are two such lines one beside the other, they make the space, having both length and width (*deśa*). When the third dimension of thickness is added to it, it becomes a body (*pradeśa*). It is clear that time is the subtlest of all. It takes, first the gross form of direction, and then still grosser form of space and lastly the grossest form of a body or territory (*pradeśa*).

As regards the time also, we must keep in mind that the real point is un-manifest, because it has no dimension, but the practical point is manifest. Similarly, transcendental time is un-manifest, whereas the practical time is manifest.

Thus we have six stages as follows: -

1. *Puruṣa*, that is beyond time.
2. Un-manifest time, comparable to the real point of geometry. It has no dimension, the *parā prakṛti*.
3. Manifest time like the practical point that we make on a paper, the *aparā prakṛti*.
4. Direction (*dik*) like a line having one dimension.
5. Space (*deśa*) like a square having two dimensions.
6. Body (*pradeśa*) like a space, having three dimensions.

Of these six, the later is the *pravargya* of the earlier e.g. what constitutes the *puruṣa* is its *brahmanāda* (indicated by त्रिपदावर्गवैतन्यः in *Rgveda 10.90*) and what is left over is the *pāra prakṛti* त्रिपदावर्गवैतन्यः in *Rgveda 10.90*) and what till we reach the *pradeśa*. This may be said to be the Vedic way of describing *prakṛti* and *vikṛti* of the *sāṅkhya* system.

To put it in other words, *akṣara kāla* is pure movement that is un-manifest. *Kṣara kāla* is manifest which is numbered (derived as it is from (*kāl*=*sāṅkhyāne*) as



one, two, three, etc., Even beyond *akṣara*, is *anyaya*, that is beyond time and beyond movement, a state of stasis. This *anyaya* is not *kāla* but *mahākāla*. *Kṣara* is *aparā prakṛti*, *akṣara* is *parā prakṛti*, and *anyaya* is not *prakṛti* but *puruṣa*. This *anyaya* is *svayambhū*, self-born, *ajā*, with no birth. From *ajā* arises *raja*, the element of movement. How it happens is, in fact, inexplicable, the *māyā*.

As *kāla* becomes manifest, it makes all the objects of the universe distinguishable. An object must have a line of demarcation so that it can be distinguished. This line of demarcation is *chanda* (=the cover) because it covers the object from all sides.

## THE ROLE OF CHANDA

The circular movement of time is due to the combination of outward and centripetal movements. Time bends (*namana*) as it moves in a circular way. The linear movement could have produced only one dimension and not three dimensions, necessary for formation of a body (*piṇḍa*). The *Sanskrit* word *vrta* indicates both—the circle as well as the *chanda*. A straight line cannot cover anything, it is only a curved line which can cover an object.

## TIME EATS US AND WE EAT TIME

Everything decays with the passage of time. To use the Vedic idiom, everything is the food of time. On the other hand, everything lives or exists in time. In other words it eats the time, as it were. The Vedic *ṛṣi* says 'I am the food (of time), as also, the eater of the eater (time)—अहमन्नहन्तमन्नम् ।

## TWO FORMS OF SAMIVATSARA

*Samivatsara* denotes circular movement, as also, the result of that movement. The earth starts moving from one point around the sun and reaches again the same point in one year. This is a circular movement of *kāla*. As a result of this movement there are seasons like summer and winter. These seasons control the condition of the objects of the solar system. These objects get a certain amount of solar energy in the time period of one year. This solar energy is the concrete (*astī*) form of *samivatsara*, whereas, the circular movement is only an appearance (*bhāti*).

## WHY THE MOVEMENT IS CIRCULAR

The movement of earth around the sun is circular. This is because of the opposite attraction of the centrifugal and centripetal forces; the centrifugal force takes away the earth from sun but the centripetal force tries to keep it bound to sun with the result that the earth rotates around the sun in a circular fashion. In fact,

everywhere the centrifugal and centripetal forces are working together, e.g., in the form of inbreathing and outbreathing in human body. This is known as ऐति च श्रेति च in Vedic terminology.

## FIRST KĀLA ŚŪKTA

(*Atharvaveda* 19.53)

Before we come to the *kāla śūkta* of the *Atharvaveda*, let it be clear that of all the objects, time is quite subtle as it cannot be grasped by the senses; only our mind feels the pressure of time. It lies in-between the purely abstract objects as God or soul that are beyond even the reach of mind, and physical objects like a chair that can be seen and touched. If there were no mind, the universe with its rivers and mountains may exist (or even may not exist), but time would be sure to disappear from the scene.

As such, time is nearest to mind. Sun does inform us about time by the revolution of earth around it but that information can reach us only through our mind. It means that mind and sun together make us conscious of time. This association of mind with sun is known as *manu*, a term which has been used to indicate the division of time known as *manvantara*, of which we have spoken earlier.

From another angle, sun is at the center of the creation, preceded by *svayambhū* and *parameśhī* on one hand and followed by *moon* and *earth* on the other. *Manu* is also in the center, preceded by *ānanda* and *vijāñāna* on one hand and followed by *prāṇa* and *vāk* on the other. Naturally *kāla*, therefore, occupies the central place.

*Kāla* has been eulogized in the 53<sup>rd</sup> and 54<sup>th</sup> *śuktas*, of sixth *anuvāk* of 19<sup>th</sup> *kāṇḍa* of the *Atharvaveda*.

First of all we take the 53<sup>rd</sup> *śūkta*, the first *mantra* of which runs like this: -

कालो अश्नो वहति सप्त रश्मिः सहस्राक्षो अन्नो भूरितोः ।

तमरोहन्ति कवयो विपश्चितस्तस्य चक्रा भुवानी विश्वा ॥

"Time, the *āśva*, with seven reins, a thousand eyes, free from old age and possessed of much valor, carries the universe. The faithful and intelligent ride on it. All the regions are its wheels"

Let us explain some important words of the *mantra* separately.

**Time :-** It has two aspects—manifest and un-manifest. It manifests itself



with reference to some movement, when we say it took me so much time to do this or the car was running at the speed of 60 miles per hour. Even when we are sitting idle, we know the passage of time by movement of the hands of our watch. Even if there is no watch, the movement of our mind tells us that so much such time must have passed. When the mind moves at a different speed in moments of happiness or sorrow or disease or dream or deep sleep, then we have different consciousness of time. This is relativity.

In this *mantra*, as we shall see, the *ṛṣi* is speaking of time with reference to sun, around which the rotation of earth makes day and night.

**Aśva :-** This is used here in a technical sense. Therefore, we should not render it as 'horse'. The technical meaning of the term is given in the *Śatapatha* itself, which says, that *aśva* is an esoteric form of *aśru* meaning tears - अश्वं वै तमश्च इत्याचक्षते परोक्षम् - *Śatapatha* 6.1.1.11.

Now, this needs a little further investigation as to what 'tears' have to do with time. Out of the five bodies of the five-fold universe, the first *svayambhū*, does not rotate around any other body and is circular (*vṛtanta*) in shape and not ecliptic, whereas the last four bodies rotate around other bodies and are ecliptic (*anṛta*) in shape. Now the theory in that any body that is ecliptic in shape must have moisture around it. That any ecliptic shaped solid body must be sustained by the *Rita* or liquid is proved by the statement - अन्ते भूमिरिवं क्षितः. The position has been elaborated by us while explaining *ambhovāda* in chapter eight, and we need not repeat it here. Since there are four ecliptic bodies, there are four types of moistures also, which we may vaguely call as water. (i) The first kind of this water belongs to *paramesīhī* and is known as a *ambha*, which is esoterically called the sweat (*sveda*) (ii) the second type belongs to *sūrya*, which has been esoterically called as, tears (*aśru* changed to *aśva*, obviously for poetic reasons). The technical name for this kind of water is *marīci*. (iii) The third type of water belonging to moon is *śradhā* and (iv) the fourth type belonging to earth is *marā*.

Now, since here, the *ṛṣi* intends to talk of the manifest time associated with sun, he is, therefore, referring to the second type of water as *aśva* (a typically artificial form of *aśru*).

**Vahni-** No object can survive for a single moment without movement and as no movement is possible without time, therefore, time is said to bear the burden of all the universe.

**Sapta-rāśmi-** So many septuplets are common in Vedic phraseology. Here,

three of them are relevant—the seven *ṛṣis* (*saptarṣis*) of *svayambhū*, seven *pāṇas* (three *bhṛgus*, three *angīrasas* and one *atṛi*) of *paramesīhī* and seven metres (*gāyatrī*, *usnik*, *anustup*, *bṛhātī*, *pañkī*, *tristup* and *jagatī*) of sun.

**Sahasrākṣa-** This reminds one of the *puruṣa-sūktā* that speaks of a thousand heads, a thousand-eyes and a thousand-feet. Head is at the top - *svayambhū*, eyes in the middle - *sūrya* and feet at the end - earth. *Sūrya*, with which time is associated here, is spoken of as a thousand eyed. Alternatively, time is at the center, just as, an *akṣa* (=axle) is at the center of a wheel.

**Ajara-** Though, everything under the influence of time decays, time itself never decays - तस्मान्मृत्युर्न म्रियते ।

**Bhūti-retā-** Any source of energy exhausts itself by the passage of time. But sun lasts longer than any one of them. It is because it gets *soma* from *paramesīhī*.

**Kavayā and Vipascīti-** *Kavi* represents the emotional aspect and *vipascīti* represents the intelligence. Both, the devotee and the knowledgeable, transcend the *kāla*. The rest are lead by time, which rotates the universe like a wheel - तस्य चक्रा भुवनानि विक्षा also तस्मिन्नातस्य भुवनानि विक्षा (*Rgveda* 1.164.13)

## The Second Mantra-

सप्त चक्राचरति काल एव सप्तस्य नाभीरमृतं नृक्षः ।

स इमा विक्षा भुवनान्यज्यत् कालः स ईयते प्रथमो नु देवः ।

The time carries the seven wheels. It has seven navels. Its axle is immortal. It makes the universe rotate. It is the first *deva* who is Omnipresent.

**Seven wheels :-** There are seven regions *bhūh*, *bhuvah*, *svah*, *mahatī*, *janah*, *tapah* and *satyam*.

In the first *mantra*, it has been said that the time as *aśva* carries, but it has not been explained as to what does it carry. Here, it has been clarified that it carries the seven regions.

**Seven navels :-** All the seven regions have seven centers.

The earth revolves around the Sun through a route that is ecliptic. Its movement, therefore, is said to be curved. This curved movement gives birth to the year - सर्वत्सरो ह वै नौतत्सम्यत्सः - This *samvatsara* leads mortal beings to death - एष वै मृत्युर्वत्सवत्सः । एष हि मर्त्यानामहोरात्राभ्यामायुः क्षिणोति ।



The *Bṛāhmaṇa* identifies *puruṣa* with *saṃvatsara* in its peculiar style.

पुरुषो वै सम्यत्सरः । पुरुष इत्येकं, सम्यत्सर इत्येकम् । अत्र तत्समम् । हे वै सम्यत्सरस्यहोरेत्रे, द्वाविमौ पुरुषे प्राणौ । अत्र तत्समम् । त्रय ऋतवः सम्यत्सरस्य, त्रय इमे पुरुषे प्राणाः । अत्र तत्समम् । चतुरक्षरो वै सम्यत्सरः, चतुरक्षरो यजमानः । अत्र तत्समम् । पञ्चर्तवः सम्यत्सरस्य, पञ्चमे पुरुषे प्राणाः । तत्समम् । १२.३.२

### FIRST DEVA

Before any *deva* could have taken birth, time by movement, caused the unmanifest to become manifest.

### Third Mantra: -

पूर्णः कुम्भोऽधि काल आहितस्तं वै पर्यामो बहुधा नु सन्तः ।

य इमा विश्वा भुवनानि प्रत्यङ् कालं तमाहुः परमे व्योमन् ॥

“A filled pitcher is set upon time, we indeed see it in manifest form. It faces all the regions, they call it time in the highest space”

If we stand in an open place we see a vault in the sky which is of the shape of a tortoise. This is known as *karmāvāra*. If we imagine another vault below it with upward open space, we have the picture of a pitcher. This pitcher is the space that depends on *kāla*. This space is full of all enjoyments and is, therefore, known as *pitṛa*. The space is mutable. It is contained in the supreme space that is immutable. The *kāla*, in the center, is *pratyak*, whereas in the body, it is *parāk*.

### Fourth Mantra: -

स एव भुवनान्याभरत् स एव सं भुवनानि पर्यत् ।

पिता सन्नभक्त पुत्र एषां तस्माद् वै नान्यत्परमस्ति तेजः ॥

“He alone brought the regions together, he alone encircles the regions, he, being the father, became son, verily, there is no luster higher than him.”

The objects are supported by each other through the process of *yajñā*, the *pravaṇya* of one object becomes the support of another object. This process depends on *kāla*. The *kāla*, thus, is the support of all words.

*Kāla*, being the origin of *dik* and *deśa*, encompasses everything. It is the cause as well as the effect, as a cause, it is the father, as an effect, it is the son.

The outward movement causes luster in the form of *sāma*. As such, *kāla* is the supreme luster because all movements are possible only in time.

### Fifth mantra: -

कालोऽमूं दिवमजनयत्, काल इमाः पृथिवीरत ।

काले ह भूतं भव्यञ्चैषिणं ह वि तिष्ठते ॥

“Time generated yonder heaven, and these earths exist in time, whatever is past and future is in time, as also, whatever stands (in the present)”

As a support, *kāla* is physical. In the supra-physical form, *kāla* is energy. Matter is bound by time and space. Energy is not bound by space. Living creatures are partly bound by space. Time pervades all—the matter, the energy and the living creatures. The matter is *adhibhūta*, energy is *adhidāva* and the living creatures are *adhyātma*.

### Sixth mantra: -

कालो भूमिसृजत काले तपति सूर्यः ।

काले ह विश्वा भूतानि काले चक्षुर्विष्यति ॥

“Time created the manifest, the sun shines in time, all the region exist in time, the eye see thoroughly in time”

*Bhūti* is a manifestation, which is possible because of *kāla*. *Bhūti* is *śrī* also. *Viśva* has two attributes – *lakṣmī* and *śrī*. *Lakṣmī* is physical, *śrī* is divine. The physical power lies within the body, the divine halo surpasses the physical boundaries of the physical body (*prāṇa*). It is *sāma* which lies beyond the body. *śrī* is, therefore, called the outer deity – बहिर्देवो वै श्रीः (*Jaiminiyopaniṣad-brāhmaṇa*)

*Bhūti* is the halo of *bhūta*. *Bhūta* becomes manifest because of *bhūti*.

The *mantra* associates *kāla* with sun, which is *adhidāva*, with *bhūta*, which is *adhibhūta* and with *caṣṇu*, which is *adhyātma*.

*Caṣṇu* has three aspects—*netra*, the physical outer framework of eyes, *akṣa*, the visionary nerve, subtler than *netra*, and *caṣṇu*, the power of seeing. Therefore, it is said : त्रिवृद्धै चक्षुः. It is through *caṣṇu* that we actually see, *netra* and *akṣa* are only the helping instruments.

### Seventh Mantra: -

काले मनः काले प्राणः काले नाम समाहितम् ।

कालेन सर्वा नन्दत्यागतेन प्रजा इमाः ॥

“In time is the mind, in time is the vital force, in time is contained the name,



all creatures rejoice at the arrival of time”

This *mantra* is concerned with *adhyātma*. At terrestrial level it is *vāk* (here mentioned as *nāma*) i.e. matter, at atmospheric level it is energy and at celestial level it is consciousness. These three—matter, energy and consciousness—are the three aspects of the manifest world.

People enjoy only when *kāla* comes i.e. when there is creation (that is also known as the day.) The state of deluge is known as night in which there is no enjoyment.

**Eighth Mantra: -**

काले तपः काले व्योम काले ब्रह्म समाहितम् ।  
कालो ह सर्वस्येश्वरो यः पितासीत् प्रजापतेः ॥

“In time is the penance, in time is the supreme, in time is contained the *brahman*. Time, who is the father of the creator, is the lord of all”.

*Tapā*, *jyeshtha* and *brahman* are the three key words in the *mantra*.

*Tapā* – It is knowledge as is clear from the *Upaniṣadic* statement यस्य ज्ञानमयं तपः । It is associated with *avyayapurusa*. It is *svāh*.

*Jyeshtha* – It is activity associated with *prāṇa* or *akṣara puruṣa*- प्राणो वै व्योमः. It is *bhuvah*.

*Brahman* – Here, it stands for *kṣara puruṣa* - ब्रह्माक्षर समुद्भवम्. It is *vāk* - वाग् वै ब्रह्म. It is *bhūh*.

*Tapā* is the substratum, *jyeshtha* is the instrumental cause and *brahman* is the substantial cause. *Tapā* plays an important role in creation.

ब्रह्म ह वा इदमग्र आसीत्-स्वयम्भवेकमेव तदैक्षत्-हन्ताहं मदेव मन्मात्रं, द्वितीयं देवं निर्ममे इति । तदध्यश्राम्यदध्यपत्, समपतत् । तस्य श्रान्तस्य तप्तस्य सन्तप्तस्य ललाटे स्नेहो यदाद्रमजायत । तेनानन्दत् । सुवदमविदामहिमिति तस्मात् सुवेदो..भवत् । ताः आपः अकामयन्त - कथं नु प्रजायेमहीति । ता अश्राम्यन्त तपो..तप्यन्त । तासु तपस्यमानसु हिरमयाण्डं सम्बभूव अजातो ह तर्हि संवत्सर आस ।

There arose in *brahman*, a desire, to have a divine companion. He performed *tapā*. As a result, there was sweat on his forehead. This sweat gave birth to *parameshī* where *āpāh*, predominated. This is the place of the *Atharvaveda*.

*Parameshī* again performed *tapā* and, as a result, sun was born. Then followed the earth and the moon. *Kāla* is the father of the creator of this creation.

**Ninth Mantra: -**

तेनेषित तेन जातं तदु तस्मिन् प्रतिष्ठितम् ।  
कालो ह ब्रह्म भूत्वा जिभर्ति परमेष्ठिनम् ॥

“Inspired by him, born of him, that is set firm in him. Time, becoming *brahman*, supports *parameshī*”.

The seed of creation is desire, which arises in mind. The process of creation requires activity, which is the result of energy. The creation itself requires material from which it can be created. All these three steps, are here, said to be belonging to *kāla*.

Mind creates *kāla sarga*, also known as *puruṣa sarga* or *brahman syiti*. It is not concrete. Energy creates *dik-sarga*, also known as *prakṛti sarga* or *yajñā syiti*. Matter creates *dēśa-sarga*, also known as *vikṛti-sarga* or *mathunī syiti*.

**Tenth Mantra: -**

कालः प्रजा असृजत कालो अग्रे प्रजापतिम् ।  
स्वयम्भूः कश्यपः कालात्तपः कालादजायत ॥

“Time created the creatures, time created *prajāpati* in the beginning, from time (was born) the *kāśyapa svayambhū*, and from time was born the penance”, *prajā* – Since *parameshī* was born of *svayambhū*, therefore, it is called *prajā*, *svayambhū* being *prajāpati*.

*Kāśyapa* - It is the sun. All subjects belong to *kāśyapa* . सर्वाः प्रजाः काश्यप्यः ।

*Tapā* – here, it is the heat of sun.

This *mantra* speaks of the process of creation of manifest (creation) from the un-manifest. *Svayambhū* is the un-manifest, *parameshī*, the semi-manifest and *sun* the manifest.

The first *mantra* of this *sūktā* speaks of *kāla* as *puruṣa*. The second and third *mantras* speak of *sanivatsara*, fourth, fifth and sixth *mantras* deal with *ādibhauṇika*, *ādihāvika* and *adhyātṇika* aspect of *kāla* respectively. The remaining *mantras* speak of *kāla* in general.



## SECOND KALA SUKTA

(Atharvaveda 19.54)

First Mantra: -

कालादायः समभवन्, ब्रह्म तपो दिशः ।  
कालेनेदेति सूर्यः काले निविशते पुनः ॥

"From time were born the *āpāh*, the *brahma*, the penance and the direction, the sun rises by time, and again, he goes to rest".

*Kala*— it is *svayambhū*, which is in the state of rest. Here *ṛṣi prāṇa* predominates. *Ṛṣi prāṇa* is the purest form of energy.

*Āpāh*— Here, the energy bifurcates into two – *bhṛgū*, representing *soma*, the element of contraction and *angīṛasa*, representing *agni*, the element of expansion. The two together give birth to *āpāh* - आपो भृवङ्गिरीरूपमापो भृवङ्गिरीरमम् ।

*Brahma* – the substantial cause of sun.

*Tapā* – *angīṛā* energy, encompassing *bhṛgu* energy in its womb.

*Dik* – *bhṛgu* energy, encompassing *angīṛā* energy in its womb.

*Sūrya* – sun, where the time becomes manifest, *kālā* being the cause of manifestation. Here, the stages from *svayambhū*, which is un-manifest, up to *sūrya*, which is manifest, are given.

At *svayambhū* level, we have rest represented by *jū*. Since rest is a state of movement (*yat*) without any break, *yat* and *jū*, both, are present at *svayambhū* level.

By the balance of movement and rest at the level of *paramesīh*, *āpāh* are produced in whose womb is the material from which the sun is to be formed. This material is *brahma*.

Before sun could take birth, *tapā*, in which the element of heat predominates over cool element, is born. On the other hand are born the directions in which the element of coolness predominates over heat. Sun is born in the last. Thus we have six stages as follows:-

- (i) *Svayambhū* – Rest in which movement is hidden (ii) *Paramesīh* – Rest and movement having equal status. (iii) *Brahmā* – Movement starts overpowering rest (iv) *Tapā* – Movement overpowers rest (v) *dik* – Rest overpowers movement (vi) *Sun*—Movement completely overpowers rest.

2. *Āpāh* is always used in plural form. Hence we say 'Āpāh are', and not 'Āpāh is'.

## THE SPACE – TIME CONTINUUM

Second Mantra: -

कालेन वातः पक्वते कालेन पृथिवी मही द्यौर्मही काल आहिता ॥

"The wind purifies by time, the earth is great because of time, the great heaven is set in time"

It refers to solar time. Now, we are dealing with the solar system. *Vāta* represents atmospheric time, whereas, *prthivī* and *dyau* represent the terrestrial and the celestial time respectively.

Here, the order of the atmosphere, earth and sun is reverse of the order in which they were created, i.e., the sun, earth and moon (which characterizes atmosphere). This is called *dyāu mūlā* attitude as against *ṛṣi mūlā*. That which is created last is mentioned first. Moon is created last of all. Therefore, the atmosphere, presided over by it is mentioned first. Sun is created first, therefore, *dyau* presided over by it is mentioned last. In between lies *prthivī*.

Third Mantra: -

कालो ह भूतं भव्यञ्च पुत्रो जनयन्तुरा ।  
कालोद्भवः समभवन् यजुः कालादजायत ॥

"In time is the past and the future, from time came the *ṛcā*, from time was born the *yajus*".

*Bhūtam*, *Bhavyam* — The literal meaning is, of course, the past and future which embrace the present in their womb. The technical meaning is, however, different. The finite is *bhūta* and the infinite is *bhavya* — परिमितं वै भूतम् अपरिमितं भव्यम् (Aitereya brāhmaṇa 4/6). Alternatively the earth is *bhūta* and the *dyau* is *bhavya* — अयं वै पृथिवी लोकश्च भूतम्, असौ द्युलोकः भविष्यत् (Taittiriya brāhmaṇa 3.8.18.6)

*Putra* — The solar time, which is manifest, is the son of the un-manifest time of *svayambhū* and *paramesīh*

*Rk* and *yajus* — The sun itself is *sāma* — सर्व तेजः सामरूपं ह शरवत् The *rk* is associated with earth, which is solid. The *yajus* is associated with atmosphere where any movement is possible —

ऋभ्यो जातां सर्वशो मूर्तिमहः, सर्वा गतिर्वाजुषी हैव शरवत् ।

Fourth Mantra: -

कालो यज्ञं समैरयत् देवेभ्यो भागमक्षितम् ।  
काले गन्धर्वाप्सरसः काले लोकाः प्रतिष्ठिताः ॥



"Time inspired the *yajña*, the in-exhaustible portion of the *Devas*. *Gandharva* and *apsarās* are set in time and so are the regions set in time".

Since, the *mantra* speaks of *gandharva* and *apsarā* which are associated with the moon, the *kāla*, here, is lunar. *Gandharva* is clearly identified with moon - चन्द्रमा गन्धर्वः (*Śatapatha brāhmaṇa* 9.1.4.9)

*Yajña* - Where *agni* is *hotā*, *vēyu* is *adhvaryu* and *āditya* is *udgātā*, *candramā* is *brahmā*. This shows the importance of *candramā* for *yajña*. *Candramā* is also responsible for seasons which inspire *yajña*. *Deva-bhāga*—The *devas* are *āgneya*, whereas, *candramā* is *sonya*. *Agni* is to be satiated by *soma*. *Soma* of *parameshī* satiates the *āditya* and *soma* of *candramā* satiates the earth.

*Gandharva*—*Soma* is associated with *gandha* (सोमो गन्धाय *Tāndya brāhmaṇa* 1.3.9) and *gandha* is associated with *gandharva* whereas *rūpa* is associated with *apsarā*—गन्धेन च वै रूपेण च गन्धर्वाप्सरसश्चरन्ति—(*Śatapatha brāhmaṇa* 9.4.1.4)

Here, we have an idea of *gandharvas* and *apsarās* through such *Brāhmaṇa* texts as गन्धो मे, मोदो मे प्रमोदो मे, तन्मे युष्मासु गन्धर्वेषु (*Jaiminiya upaniṣad* 3.25.4) किं तु ते अप्सरस्सु इति हसो मे, क्रीडा मे, मिथुनम् (*Jaiminiya upaniṣad* 3.25.8) It means a life of merriment and physical enjoyment. These are related to moon. They satisfy the mind and *candramā* is associated with mind — चन्द्रमा मनसो जाताः। Significantly *gandharvas* are also associated with mind — मनो गन्धर्वः (*Śatapatha-brāhmaṇa* 9.4.1.12)

*Loka*—It means the people, as also, the fourteen types of creatures as given below :-

(१) ब्राह्म	(२) वैश्य	(३) प्राजापत्य	(४) ऐन्द्र
(५) गन्धर्व	(६) पिशाच	(७) यक्ष	(८) राक्षस
(९) मानव	(१०) पशु	(११) पक्षी	(१२) कीट
(१३) कृमि	(१४) स्तम्भ		

**Fifth Mantra:—**

कालेऽयमथर्वाङ्गिरा देवोऽधर्वा चाधिनिष्ठतः।

इमञ्च लोकं परमञ्च लोकं पुण्यांश्च लोकान् विधृतीश्च पुण्याः।

सर्वलोकानभिजित्य ब्रह्मणा कालः स ईयते परमो नु देवः॥

The divine *Angirā*, as also *Atharva*, stand supported by time. This world as also the highest, the pure regions as also the pure support (all are held by time). Time walks as the supreme *Deva*, having conquered all the regions through *brahman*.

*Atharvāṅgirā* and *Atharvā*—Both, *parameshī* and *candramā*, are associated with *soma*. In *parameshī*, however along with *soma* (associated with *ātharva*) *angirā* is also present, whereas, in *candramā* only *soma* is present. Here, *atharvāṅgirā* indicates *parameshī* and *angirā* indicates *candramā*.

*Imam* and *paramam*—These indicate the mortal and immortal respectively. The mortal is further classified into *punya* and *vidhriti*, indicating the solar and lunar creation, respectively.

Thus, we have an example of how the *Brāhmaṇa-texts* provide an insight into the *mantra* portion of the *Vedas*.



## APPENDIX TWO

## A BRIEF SURVEY OF WORKS ON VEDIC LITERATURE

## Classification of Modern Works on the Vedic literature.

If we look at the works written during the last century, we can classify them into following six categories—

1. Cosmological discussions
2. Cultural studies
3. Linguistic studies
4. Symbolical interpretations.
5. Philosophical studies
6. Ethical studies

All these works can be further classified into five categories according to the point of view that they hold—

1. Traditional approach
2. Western approach
3. Approach of *Dayanand Saraswati*
4. Approach of *Aurobindo Ghosh*
5. Approach of *Madhusudan Ghosh*

While the traditional and the western approach deal with both the *Samhitās* and the *Brāhmaṇas*, *Aurobindo* deals mainly with the *Samhitās*. So does *Dayanand Saraswati*, but his followers have also dealt with the *Brāhmaṇa* texts. *Madhusudan Ghosh*, on the other hand, deals primarily with the *Brāhmaṇas*, though, he has also taken up philosophical hymns of the Vedas like *Nāsadīya Śukta*.

All these approaches have an equal respect for the *Samhitās* and the *Brāhmaṇas* except the *Ārya Samaj* which accepts only the *Samhitās* as the revealed literature and accepts the authenticity of the *Brāhmaṇas* only in as much as they fall in line with the *Samhitās*. The traditional view accepts the authority of *Brāhmaṇas* for interpreting the *Samhitās*, whereas, the Western scholars prefer to interpret the

*Samhitās* on the basis of internal evidence only<sup>1</sup>. All these approaches have their own value and we shall try to follow the golden mean, avoiding bias, for any particular line of thought. The following survey is based mainly on R.N. Dandekar's Vedic Bibliography.

## WORKS ON COSMOLOGY

Coming to works on cosmology, *M. Chakravarty*<sup>2</sup> wrote an article on Vedic cosmology, followed by a comparative study by *N.N. Bhattacharyya*<sup>3</sup>. He also wrote a history of Indian cosmological ideas<sup>4</sup>. *Hari Shankar Joshi* published his work *Vedic Vṛṣa Darśanas*<sup>5</sup> in two volumes. Amongst the foreigners, *E.O. James* made a historical and comparative enquiry into creation and cosmology<sup>6</sup>. Amongst other foreign writers, mention may be made of *F.B.J. Kuiper*<sup>7</sup>, *Krami Stella*<sup>8</sup>, *Doens De Labert E.L.A.*<sup>9</sup> and *Hacker*<sup>10</sup>. *V.N. Toporow* dealt with the golden egg<sup>11</sup>, whereas, *G. Locchi* dealt with the cosmogonic myths in Indo-European tradition<sup>12</sup>. *Shanti Banerjee* dealt with the creation legend given in the *Śatapatha Brāhmaṇa*<sup>13</sup>, whereas *Sadashiv Dange* described the relationship of sexual symbols with cosmology<sup>14</sup>.

## WORKS ON ETHICS.

Whereas the part dealing with cosmology is mystical in nature, the part dealing with morality is very much expressive. The credit for emphasizing such portions of the *Brāhmaṇas* goes to *H.R. Karnik*, who wrote on moral tales in the *Śatapatha*

<sup>1</sup> Garow Edwin, Renou's place in Vedic exegetical tradition, JAOS 88(2), 1968 310-333 Also

Thile, G.U. contribution of L. Renou to the history of Vedic interpretation, CASS stud 6 1982, 1-9

<sup>2</sup> Chakravarty M., Vedic Cosmology IC4 Jan. 1938.

<sup>3</sup> Bhattacharyya N.N., Cosmological speculations in Ancient India, A India, A comparative Study, IOIB 17(3) March 19, 68-316-327.

<sup>4</sup> Bhattacharyya N.N., History of India Cosmological Ideas Munshiram Moharal, New Delhi, 1992, XV+138.

<sup>5</sup> Joshi Hari Shankar, Vaidika Viśvadarśana, Chowkhamba, Varanasi.

<sup>6</sup> James E.O., Creation and Cosmology: A Historical and Comparative Enquiry, Brill, 1970, XII + 148.

<sup>7</sup> Kuiper F.B.J., Cosmology and Conception A query. Hist. Rel, 10(2) Nov 70, 91-138.

<sup>8</sup> Krammisch Stella E.L.A., The tripple structure of creation in Rgveda. Hist. Rel. 2. 1962-63, 140-175, 256-285.

<sup>9</sup> Doens de labert E.L.A., Creation mythe hiden, mytere creten et. Francise, 17(43) 1967, 241-258.

<sup>10</sup> Hacker P., Mechanistische und theistische Kosmogonie in Hinduismus ZMR-49, Jan, 65, 17-28.

<sup>11</sup> Toporow V.N., About the reconstruction of the world egg myth, UZTUS, Vyp. 198 Tartu, 1967, 81-99.

<sup>12</sup> Locchi G., Le mythe cosmogonique indo-europens reconstruction et actudie nouvelle E cole 19, 1972, 87-95

<sup>13</sup> Banerjee Santi, Creation-Legends in the Śatapatha Brāhmaṇa SP, SWSC, 1981, 124-125

<sup>14</sup> Dange, Sadashiv, A. Sexual symbolism from the Vedic rituals, Ajanta publication, Delhi 1979.



*Brāhmaṇa*<sup>5</sup>, as also, on teaching of the *Brāhmaṇas* in general<sup>16</sup>. He traced all the ethical values like non-violence, truth, celibacy, penance, self-control, tolerance, hospitality, faith, knowledge, liberality and friendship, etc., in the *Brāhmaṇas*. He classified the moral tales of the *Brāhmaṇas* into four categories: (i) symbolic (ii) historical, (iii) philosophical and (iv) moral. R. C. Diwedi also wrote an article on the foundation of good conduct in the *Śatapatha Brāhmaṇa*<sup>17</sup>. Some scholars have been trying to show the relevance of *Vedic* values in modern times<sup>18</sup>. These scholars sometimes interpreted things in their own way. Pandit Ravi Shankar, for example, associated the *Rveda* with intelligence, the *Yjurveda* with action, the *Sāmaveda* with emotion and the *Atharvaveda* with mysticism<sup>19</sup>. Some anthologies of the *Vedas* were also published for the modern<sup>20</sup> man. Some portions of the *Brāhmaṇas*, where a life of activity has been propounded, became popular in the modern times<sup>21</sup>.

### WORKS ON *VEDAS* FROM *ARYA SAMAJA*'S VIEW POINT.

The movement of *Ārya Samaja* also helped in creating an interest in the *Vedas*. Scholars, under the influence of this movement, tried to demonstrate the validity of *Vedic* rituals from the point of view of modern science<sup>22</sup>. The other trend was to trace spiritualism in the *Vedas*<sup>23</sup>. The *Vedas* became the basis for cultural revival under the influence of this movement<sup>24</sup>. History of *Vedic* literature was also

<sup>15</sup> Karnik H.R., *Some moral tales in the Śatapatha Brāhmaṇa* J Bom. U8, Sept. 1939.

Also *Some moral Tales in the Śatapatha Brāhmaṇa, Implying the Condemnation of Certain Vices* XAIOC, Tirupati 1940.

Also *A. Legends of Wordly Wisdom* J Bom. U 12, Sept. 1943.

<sup>16</sup> Karnik, H.R., *The Brāhmaṇas: What can they teach us?* Bh. Vid. 13, 65-77

Also *Morals in the Brāhmaṇas* (based on legends found in them) J. Bom. U. 27(2) Sept. 1958, 95-127.

<sup>17</sup> Diwedi R.C., *Śatapatha Brāhmaṇsu sadācāra-pratīṣṭhā* P (22 AIOC) 1965, 219-20.

<sup>18</sup> Das, Bhagavan, *Ancient solutions of modern problem*, Adyar Koa.

Also P. Nagaraja- *The four values in Hindu Thought*, QIMS 32, 1941-42.

Strauss, Otto, *A contribution to the problem of the relation between karma, jñāna and mokṣa*, Kippa Swamy comm. Vol. Mahas 1935.

<sup>19</sup> Ravi Shankar Pandit, *Vedic knowledges and its relevance in the modern age*, Sonvenii, Veda parishad inauguration, New Delhi 1981, 1-2.

<sup>20</sup> Panikkar, Raimundo(ed.) *The Vedic Experience Mantramajāri: An anthology of the Vedas for modern man and contemporary celebration*, Darton, Longman and Todd, London, 1977, XXXVIII+937

<sup>21</sup> *Ārya Indra Dev. Sinha, Atiāreya Brāhmaṇa ki eka Sadācāra Kathā* (Hindi Kalyan-52(I) 1978, 96-98).

<sup>22</sup> Satyaprakash, *Agnihotra*, Sārva deshiḥa Ārya pratinidhi Sabhā Delhi 1937.

<sup>23</sup> Bhagavad Dutta, *Vaidika Adhyātma Vidyā*, Gurukul Kangri, 1950, 170.

<sup>24</sup> Bhagavad Dutta, *Bhāṛīya Saṁskṛti kā agrani agni* (Hindi) V.J. (Nov. 1952).

written afresh by the scholars of this school<sup>25</sup>. They also wrote commentaries on portions of the *Brāhmaṇas*<sup>26</sup>. V.S. Agrawala, though sometimes supporting the view-point of *Ārya Samaja*, gave full importance to *Purāṇas*<sup>27</sup> as well.

Scholars like Sudhir Kumar Gupta, however, favoured the approach of Dayanand Saraswati in toto<sup>28</sup>. Fateh Singh<sup>29</sup> proposed that the *Brāhmaṇas* provide invaluable help in interpreting the *Vedas*. V.S. Agrawala also followed the same line under the influence of *Madhusudan Ojha* and *Motilal Shastri*. A journal *Veda-vāṇī*, published from Sonapat helped much in propagating the *Ārya Samaja*'s view-point.

As regards the *Brāhmaṇas*, references to animal sacrifice posed a problem for the scholars of *Ārya Samaja* school. Some of them rejected such references as interpolations, others rejected them as against the spirit of the *Vedas*, whereas there were scholars who interpreted such references altogether in a different way, e.g., saying that *gja* is not a she-goat but a plant, *Mahanadhi Suryabali Pandey*<sup>30</sup> rejected the animal sacrifice altogether. *Dharma Deva* established that the *Brāhmaṇas* do not always represent the true spirit of the *Veda*<sup>31</sup>. The *Ārya Samajists* criticised *Sāyana*<sup>32</sup> and preferred the *ādhyātma* form of *Vedic* rituals to their actual performance<sup>33</sup>. They also denied the existence of any history in the *Vedas* and emphasized the universality of the message of the *Vedas*<sup>34</sup>. Savalekara made *Vedic* literature available to the common man.

### WORKS ON THE PHILOSOPHY OF THE *VEDAS*.

Whereas the *Vedas* speak of cosmology in a direct way, they also speak of other philosophical problems, indirectly and symbolically. The *Upanisads* speak of the philosophical matter rather directly and are, therefore, mainly dwelt upon by the philosophers. The *Vedantists*, for example, included the *Upanisads* in *prasthānatrayī* but did not take into account the *Samhitās* and the *Brāhmaṇas*. The *Mīmāṃsakas* do

<sup>25</sup> Bhagavad Dutta, *Vaidika vāṇīyaya kā itihāsa: Vol. I vedon ki śākhā* (Hindi) Delhi. 1956 IX+400

<sup>26</sup> Bhagavad Dutta, *Śatapatha Brāhmaṇa Bhāṣyam*, *Vedavāṇī* 18(1) Nov. 65, 41-47.

<sup>27</sup> Agrawal V.S., *Purāṇa Vidyā* 1(1) 89-100.

<sup>28</sup> Gupta Sudhir Kumar, *Veda Bhāṣya Padhati ko Dayanand Saraswati ki dena*, University of Rajasthan, Jaipur. 1957

<sup>29</sup> Fateh Singh, *Agni and soma*. The soma celestial and terrestrial P.O. 3-5, 1938-40

Also Fateh Singh, *The interpretation of India myth* JBHV 5, 1940

<sup>30</sup> Pandeya Suryabali, *yujñā kā sātāvika svrūpa*, *Vedavāṇī* 21(7) May, 69, 3ff

<sup>31</sup> Dharma Dev, *Vedon aur Brāhmaṇa granthon mein sambandha*, *vedavāṇī* 19(6) April, 67, 6-13

<sup>32</sup> Brahma Dutta Jijnasu, *Vedārtha Prakriyā*

<sup>33</sup> Krishnmal, *Prāṇa hi agnihotra hai*, *Vedajyoti* 5(a), 981, P.g.

<sup>34</sup> Fateh Singh, *Manavātā ko vedon ki dena*



take *Brāhmanas* into account but mainly for a ritualistic purpose and not for a philosophical purpose. In modern times, however, we see a tendency to explore the *Samhitās* and the *Brāhmanas* also, for philosophical purpose. As already said, *Aurobindo* mainly dealt with the *Samhitās*, whereas, *Madhusudan Ojha* dwelt mainly upon the *Brāhmanas*. These two, along with *A.K. Commar Swamy* are the pioneers in the field of symbolic interpretation of the *Vedas*. They were followed by a host of scholars.

### *Aurobindo's approach.*

*Aurobindo* was the first to write a systematic commentary on the *Vedic* hymns from a spiritual point of view<sup>35</sup>. Various scholars were attracted by the approach of *Sri. Aurobindo*. *A.B. Purani* made a study of *Aurobindo's* method of *Vedic* interpretation<sup>36</sup>. He vindicated the symbolical and psychological method of *Vedic* interpretation in preference to historical and linguistic approach<sup>37</sup>. *M.P. Pandit* also wrote on *Aurobindo's* vision on the *Vedas*<sup>38</sup>. *T.M.P. Mahadevan* took a middle path and opined that *Aurobindo's* approach to the *Vedas* is correct but only, as far as the *Upanisads* are concerned, *Śaṅkarācārya's* interpretation is nearer the truth<sup>39</sup>. There were articles from scholars on different aspects of the *Veda* and, on the view-point of *Aurobindo*. *V.K. Donde* held that *Aurobindo's* view is the meeting point of materialism and idealism<sup>40</sup>. *B. Roy choudhary* wrote on *Aurobindo* and *Tantrā*<sup>41</sup>, whereas, *M.N. Sircar* explained *māyā* in the light of *Aurobindo*<sup>42</sup>. Ensho, Kobayashi

<sup>35</sup> Aurobindo Sri, *On the Veda*, Aurobindo Ashram, Pondichery 1964, 594

<sup>36</sup> Purani, A.B., *Sri Aurobindo and Vedic interpretation, a rejoinder to early criticism*. Advent 21(2)

April 69, 17-21.

<sup>37</sup> Purani, A.B., *Studies in Vedic interpretation on the lines of Sri Aurobindo*, Chawkhamba S.K. studies vol. 32 Varanasi.

<sup>38</sup> Pandit, M.P., *Sri Aurobindo on the Veda*. First anniv. Souvenir, Veda-Parishad, New Delhi, 1982.

<sup>39</sup> Mahadevan, T.M.P., *Sri Aurobindo's interpretation of the Vedas and the Upanisads*. Pt. Bh.(March, '73), 127-132, 135.

<sup>40</sup> Donde, V.K., *Sri Aurobindo's synthesis of idealism and materialism*. Sri Aurobindo Mandir Annual 11 Pondichery 15-8-1943.

<sup>41</sup> Roy Choudhary, B., *Sri Aurobindo and Tantra*. Sri Aurobindo Mandir Annual 1-11, Pondichery, 15-8-1942-43

<sup>42</sup> Sircar, M.N., *Sri Aurobindo and Māyāvāda*. Sri Aurobindo Mandir Annual 1, Pondichery, 15-8-1942.

wrote on *Aurobindo's Vedic studies*<sup>43</sup> in Japanese. *Robert A. McDermott* propounded that *Aurobindo* may be a seer, but, he is not a philosopher. The job of a philosopher, according to him, is to analyse<sup>44</sup>. *S.G. Kantewala* explained that the mystic interpretation of the *Veda* was prevalent in the *Vedic* period itself<sup>45</sup>. The methodology of *Aurobindo* influenced other scholars also. *M.P. Pandit* explained *Aditi* as the infinite consciousness and *soma* as the bliss of life<sup>46</sup>. *N.K. Gupta* wrote on *Vedic* seers from the point of view of *Aurobindo*<sup>47</sup>.

### *VEDAS AS THE SOURCE BOOK OF PHILOSOPHY.*

Whereas, *Aurobindo* was interpreting the symbols of the *Vedas*, scholars, both eastern and western, were also trying to find the roots of Indian philosophy in the *Vedas*<sup>48</sup>. *H. Grabowska Willman* threw light on the concept of *Ātman* in the *Rgveda* and the *Brāhmanas*<sup>49</sup>. *H.G. Narahari* dealt with *Ātman* in the pre-Upanisadic *Vedic* literature<sup>50</sup>. *H.M. Raghendra* traced monothism in the *Vedas*<sup>51</sup>. Even foreign scholars changed their views, *J. Gonda* showed the continuity of Indian thought by writing ten articles on the *Vedas*<sup>52</sup>. *Utz. Poley* wrote on the concept of *Rīa* and *Brāhmanā* in the *Śatapatha Brāhmanā*<sup>53</sup>. The attempt of *Louis Dummont*, to strike a balance between worldly prosperity and spiritualism, shows that the western scholars started taking philosophical interest in the *Vedas*<sup>54</sup>. *B. Heimann* wrote on the significance of numbers

<sup>43</sup> Kobayashi, Ensho, *On the Vedic studies by Sri. Aurobindo* (Jap.) JIBS20(2), Mar, 72, 869-874

<sup>44</sup> McDermott, Robert A. (ed) *Six pillars: introductions to the major works of Sri Aurobindo*, Willson Books, 1974; VI+198.

<sup>45</sup> Kantawala, S.G., *Sri Aurobindo's Vedic interpretation*. JMSUB22(1), 23(1), 1973-74, 73-80.

<sup>46</sup> Pandit, M.P., *Soma*. Sri Aurobindo Mandir Annual, Aiyanti No. 11, 1952, 72-88

<sup>47</sup> Gupta, N.K., *Seer poets*. Sri Aurobindo Ashram, Pondicherry, 1970; 108.

<sup>48</sup> Mahadevan, T.M.P., *The roots of Advaita in the Rgveda* C.K. Raja Comm. Vol. 1946, 319-24.

<sup>49</sup> Willman-Grabowska, H.L. *idées de l'atman du Rgveda aux Brāhmanā* R07, 1931.

<sup>50</sup> Narahari, H.G., *Ātman in pre-upanisadic Vedic literature* adiyar library series no. 47, Adiyar 1944.

<sup>51</sup> Raghavendrachar H.N., *Monism in the Vedas*. H-YJMU 4(2), 137-52.

<sup>52</sup> Gonda, J, change and continuity in Indian Religion. Disputationes Rheno-Trajectinae, mouton, The Hague, 1965, 484.

<sup>53</sup> Poley, Utz., *Rīa and Brāhmanā in Śatapatha Brāhmanā*. SP, WSC, 1981, p.205

<sup>54</sup> Dumont, Louis, *World Renunciation in Indian Religions* CIS4, 1960, 33-62 French version, pub. In Archives de sociologie des Religions 7, 1959, 45-69.



showing that 'two' indicates thesis and antithesis, whereas, 'three' shows synthesis<sup>55</sup>. He explained that the concept of eternity is attached to time in the west, whereas, in India it is associated with space<sup>56</sup>.

Those scholars who took philosophical interest in the study of the *Vedas*, essentially took resort to the symbolic interpretation. *H. Lommel* wrote on symbols of the *R̥gveda* and the *Brāhmaṇas*<sup>57</sup>. *Miss D. Stede* did research on how abstract ideas are conveyed through concrete expression<sup>58</sup>. *D.M. Kripe* wrote on the symbolism of *Vedic fire*<sup>59</sup>.

Amongst those who regularly worked on the symbols of the *Vedas*, mention may be made of *V.S. Agrawala*<sup>60</sup>. He made a study of symbols of *Agni*<sup>61</sup>. He published an anthology of the *Vedas* along with English translations<sup>62</sup>. Similarly he wrote on fire<sup>63</sup> and "Ka" *prajāpati*<sup>64</sup>. *Vidya Niwas Misra* explained the *Brāhmaṇa* legend connected with *vāk*<sup>65</sup>. *E. Ananthacarya* explained the symbols of *suparṇā*<sup>66</sup>. *M.P. Pandit* compared the mystic approach to the *Veda* and the *Upaniṣad*<sup>67</sup>. *B. Heimann* spoke of the supra-personal process of sacrifice<sup>68</sup>. *V.S. Bhandari* gave a symbolic interpretation of the *Aśvamedha*<sup>69</sup>. *A. Purpola* wrote on the symbolic conception of

<sup>55</sup> B. Heimann, *Significance of numbers in Hindu philosophical text* J1 SOA-6, 88-93.

<sup>56</sup> Heimann, Betty, *Indian Concepts of the Eternal*, NRIJ, April 1941.

<sup>57</sup> Lommel, H (*R̥gveda and Brāhmaṇas*) *Symbolon* (Jahrbuch für symbolische forschung, Ed, Julius Schwabe) 4, Basel stuttgart, 1964, P.156.

<sup>58</sup> Stede, miss D., *The concrete expression of abstract ideas*. London University, 1938 Thesis.

<sup>59</sup> Kripe, D.M., *Symbolism of Vedic fire* (Hist Rel)

<sup>60</sup> Agrawal V.S., *The sages speak esoterically*, Veda svita English section, 1 (3-4), 1982.

<sup>61</sup> Agrawal V.S., *Agni, vedavāṇī* 17(3) Jan 65, 5-8.

<sup>62</sup> Agrawal V.S., *Chandasavāṇī* vāk BHU. Varanasi, 1964, 20-171.

<sup>63</sup> Agrawal V.S., *Fire in the R̥gveda* EWII (I) 28-32.

<sup>64</sup> Agrawal V.S., *Vedic studies*, 'ka' *Prajāpati*, JOIB 8(1), 1-5.

<sup>65</sup> Misra Vidya Niwas, *vāk legends in the Brāhmaṇa*, Kaviraj Fel Vol 1967, 20-28.

<sup>66</sup> Ananthacarya, E., *Suparna, A symbol and Suggestion* Bhardwaj Ashram. Vijaywada 1962 XVI+XVI+283.

<sup>67</sup> Pandit M.P., *Mystic approach to the Veda and the Upaniṣad*, Ganesh and co. Madras, 1974, 125.

<sup>68</sup> Heimann, B. *The supra-personal process of sacrifice*, R.S.o 32 (furiani fel Vol 1957) 731-739.

<sup>69</sup> Bhandari V.S., *A symbolic interpretation of the Aśvamedha and its mantras*, J.S.V. 10, No. 16, Kolhapur 1977, 117-121.

the *Vedic rituals*<sup>70</sup>. *Munshi Ram Sharma* also did the same<sup>71</sup>. *Karel Warner* traced the origin of the *Upaniṣads* in the *Vedas*<sup>72</sup>. There is a long list of the articles written by *Coomara Swamy*<sup>73</sup>.

Thus we find that a lot of work has been done on the symbolic interpretation of the *Vedic literature* during this century. Latest of such works is *vedic symbolism* by *S.P. Singh*<sup>74</sup>.

A detailed survey of the works written on *Pandit Madhusudan Ojha's* line of thought has been given separately in the third chapter and need not be repeated here.

This survey is not exhaustive and it may be that the mention of some important works could have been missed in this short survey. There is however, no intention on the part of the author to do so.

<sup>70</sup> Purpola, A., *On the symbolic conception of the Vedic rituals*.

<sup>71</sup> Sharma Munshiram, *yajña: eka praitikātmaka vivecana*, VI 30(5), 1981, 37-38.

<sup>72</sup> Warner, Karel, *the teaching of the Veda and the adhyātma method of interpretation*, GJV, VSM, 1982, 288-285.

<sup>73</sup> See Dandekar RN, *Vedic bibliography*, Vol J BORI Poona 1986, PP 200-202

<sup>74</sup> Singh, S.P., *Vedic Symbolism*, New Delhi, 2001



## APPENDIX THREE

## A NOTE ON THE POSITION OF ATHARVAVEDA

(From the Introduction of Swami Surjan Dass (pp. 17-20)

of Śabada-Veda compiled by

Shri K.C. Kulish

ननु-

तस्माद् यज्ञात् सर्वहुतः ऋचः सामानि जज्ञिरे।

छन्दांसि जज्ञिरे तस्माद् यजुस्तस्मादजायत ॥

(ऋ. १०/९१) इति, त्रयो वेदा अजायन्त, ऋग्वेद एवाग्नेरजायत यजुर्वेदो वायोः, सामवेदः आदित्यात् (ऐ. ब्रा. ५/३२) इति वेदैरेष्टन्यस्त्रिभिरेति सूर्यः (तै. ब्रा. ३/-१२/९/११) इति 'यमुपयज्यवीविदो विदुः' ऋचः सामानि यजुषि (तै. ब्रा. १/२/१/२६) इति 'सैषा त्रय्येव विद्या तपति' (शत. ब्रा. १/५/१/२/२) इत्यादिश्रुतिभिः-

अग्निवायुरभिभ्यस्तु त्रयं ब्रह्म सनातनम्।

दुदोह यज्ञासिद्ध्यर्थमुपयजुः सामलक्षणम्

(मनु. १/२३)

इत्यादिस्मृतिभिर्य ऋचयुः सामानमेव वेदत्वं नाश्वर्षण इति प्रतिभाति। अथोच्यते 'ऋचां त्वः पोषमपस्ते पुपुष्यान् गोपत्रं त्वो गायति शक्वरीषु। ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां विमिमीत उ त्वः (ऋ. १०/७१/११) इति श्रुतौ यज्ञनिष्पत्त्यर्थं प्रतिपादितेषु होत्रादिऋत्विजां होत्रादिकर्मसु ऋग्वेदेन होत्रमेव प्रतिपाद्यते, यजुषाऽऽश्वर्यवम्, सामाना औद्गात्रमिति वेदत्रय्याः प्रतिनियतप्रयोगप्रतिपादनपरत्वात् अवशिष्टब्रह्मकर्तव्यताप्रतिपादनपरस्य चतुर्थस्याश्वर्यवेदस्यास्त्यावश्यकतेति। तन्म। 'यद् ऋचैव होत्रं क्रियते, यजुषाऽऽश्वर्यवम्, सामाना औद्गात्रमिति आगच्छत्या त्रयी विद्या भवति। अथ केन ब्रह्मत्वं क्रियते इति त्रय्या विद्येति ब्रूयात्' (ऐ. ब्रा. ५/३३) इत्यैतरेयब्राह्मणश्रुत्या क्रत्वपीक्षितस्य ब्रह्मकर्तव्यस्यापि त्रय्या विद्ययैव सिद्धप्रतिपादनात्। अतो नास्ति चतुर्थोऽश्वर्यवेदः न च तस्य काऽपि आवश्यकता इति चेत्, न।

'ऋग्वेद भगवध्येमि यजुर्वेदं सामवेदमाश्वर्षणं वेति' (छा. उ. ७/१/२) 'ऋग्वेदो यजुर्वेदः सामवेदोऽश्वर्षणः' (मु. १/१/५) 'ऋचयुः सामाश्वर्षणश्चत्वारो वेदाः' (वृ. उ. १/१/२) 'अस्य महतो भूतस्य निःश्वसितमेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽश्वर्षाङ्गिरसः' (बृ. उ. ४/४/१०) 'ऋचयुः सामाश्वर्षाणश्चत्वारो वेदाः साङ्गाः सशाखाश्चत्वारः पादाः' (तृ. ता. उ. १/१/२) इत्यादिश्रुतिवचनैरश्वर्षणोऽपि वेदत्वस्य स्पष्टं सिद्धेः। अस्ति चाश्वर्यवेदस्य यज्ञनिष्पत्त्यर्थमावश्यकताऽपि। तथा हि यज्ञस्य द्वौ पक्षौ वाक् च मनश्च। तयोरेतयोर्वाक्मशस्त्रय्या विद्यया होत्रादिभिस्त्रिभिः ऋत्विग्भिः संस्क्रियते द्वितीयश्च मनःपक्षो ब्रह्मणोऽश्वर्षाङ्गिरोभिः संस्क्रियते। अत एवेकं गोपथे - 'प्रजापतिर्वज्रमनुत।

स ऋचैव होत्रमकरोत्, यजुषाऽऽश्वर्यवम्, सामाना औद्गात्रम्, अश्वर्षाङ्गिरोर्ब्रह्मत्वं' इति प्रक्रम्य त्रिभिर्वेदैर्यज्ञस्यान्तरः पक्षः संस्क्रियते। मनसैव ब्रह्मा यज्ञस्यान्तरं पक्षं संस्क्रियेति' (पूर्वभागः २/२४) इति। ऐतरेयब्राह्मणोऽपि 'अयं वै यज्ञो योऽयं पक्वते। तस्य वाक् च मनश्च वर्तन्तौ। वाचा च हि मनसा च यज्ञोऽवर्तते। इयं वै वाक्। अदो मनः। तद् वाचा त्रय्या विद्ययैकं पक्षं संस्कुर्वति। मनसैव ब्रह्मा (अपरं पक्षं) संस्क्रियेति' (ऐ. ब्रा. ५/३३) इति श्रुत्या एकस्यैव पक्षस्य त्रयीसंस्कार्यत्वमुक्तम्, अपरस्य तु ब्रह्मसंस्कार्यत्वमेव प्रतिपादितम्। ब्रह्मा चाश्वर्षाङ्गिरोविदेव भवति। अत एव गोपथे, 'ऋग्वेदमेव होतरं वृणीष्व यजुर्वेदमध्वर्युम्, सामवेदमुद्गातरम्, अश्वर्षाङ्गिरोविदेव ब्रह्मणम्। तथा हास्य यज्ञश्चतुर्भातं प्रतितिष्ठति' (गोपथ पूर्वभाग २/२४) इति श्रुतौ ब्रह्मणोऽश्वर्षाङ्गिरोविदत्वमुक्तम्। उपपद्यते चैतदेव। तथाहि-आग्नेयसौम्यभेदेन वेदो द्विविधः। तत्र ऋचयुः सामानि आग्नेयवेदः, अश्वर्षाङ्गिरसां वेदश्च सौम्यवेदः। यज्ञस्य च वाङ्मनसरूपपक्षद्वये वाचः संस्कार ऋगादिवेदत्रय्या। तस्य वा एतस्याग्नेयोविदोपनिषत् (शत. ब्रा. १०/३/५/१) इति शतपथश्रुत्या। अग्निर्वाग् भूत्वा मुखं प्राविशत् (ऐ. द. २/४) इत्यैतरेयोपनिषच्छ्रुत्या च वाचः अग्निरूपत्वेन साजाल्यात् अग्निरूपायाः वाचः संस्कारः आग्नेया वेदत्रय्या जायते। यतो हि एक एवाग्निर्वर्तनतरलविरलभेदैः त्रिधा विभक्तः सन् अग्निवाद्यादित्यशब्दैर्यपरिहृयते। एवमग्नेरत्रैविध्यात् त्रिविधेर्मानिना उल्पादितस्य आग्नेयवेदस्यापि त्रैविध्यं स्वतः सिद्धम्। अत एव मनुना-

अग्निवायुरभिभ्यस्तु त्रयं ब्रह्म सनातनम्।

दुदोह यज्ञासिद्ध्यर्थमुपयजुः सामलक्षणम् ॥

(मनु. १/२३)

इत्युक्तम्। शतपथोऽपि सा वा एषा वाक् त्रेधा विहिता ऋचो यजुषि सामानि, तेनानिस्त्रेधा विहितः ऋचो यजुषि सामानि (शत. १०/३/५/२) एभिस्त्रिभिरेति वेदैर्गनिरूपाया वाच एव संस्कारः संभवति नात्यस्य सौम्यस्य मनसः। मनसस्तु अश्वर्षाङ्गिरोभिरव संस्कारः संभवति। तथा हि-चन्द्रमा मनो भूत्वा हृदयं प्राविशत् (ऐ. उ. २/४) चन्द्रमा वै मनः इत्यादिश्रुतिभिर्मनसः सौम्यत्वम्। अश्वर्यवेदस्यापि अन्तरा हि भूत्वाङ्गिरसः सोमपानं मन्यन्ते। सोमात्मको ह्ययं वेदः - (गोपथ ब्रा. पूर्व २/९)। ऋचामाग्निदैवतं पृथ्वी स्थानम्। यजुषां वायुदैवतमन्तरिक्षं स्थानम्। सामानादित्यो दैवतं द्यौः स्थानम्। अश्वर्षाणां चन्द्रमा दैवतमापः स्थानम् (गो. ब्रा. १/२/९) इति गोपथश्रुत्या अस्ति सौम्यत्वम्। अतः सौम्यस्य मनसः संस्कारः साजाल्यात् सौम्यवेदनाश्वर्षणैव संभवति। अत एव मनः संस्कारकस्य ब्रह्मणोऽश्वर्षाङ्गिरोविदत्वं प्रतिपादितम् अश्वर्षाङ्गिरोविदमेव ब्रह्मणम् (गो. ब्रा. २/२४) इति गोपथश्रुत्या। न हि--अश्वर्षाङ्गिरसां ज्ञानमन्तरा मनसः संस्कार उपपद्यते।

उपर्युक्तानि त्रय्या एव वेदत्वबोधकानि श्रुतिवचनानि तु आग्नेयवेदपराणीति न कोऽपि विरोधः। सूर्यस्याग्नित्वेन आग्नेयस्य च वेदस्य त्रिविधत्वेन सैषा त्रय्येव विद्यता तपति वेदैरेष्टन्यस्त्रिभिरेति सूर्यः (ते. ब्रा. ३/१२/९/११) ऋग्भिः पूषाङ्गिरे (तै. ब्रा. ३/१२/९/११) इत्यादिश्रुतीनामपि स्वरसतः समन्वयः सांगच्छते। अतएव त्रय्या विद्यया त्रिविधताप्रतिष्ठति अश्वर्षाङ्गिरोरूपब्रह्मवेदेन च ब्रह्मलोकाप्रतिपत्तिरुपदिशन्ती श्रुतिः स्पष्टमेव त्रयी विद्याभिन्नमश्वर्षाङ्गिरसां वेदं समाच्ये:-

त्रिविधं त्रिविदं नाकमुत्तमं तमेतया त्रय्या विद्ययैति।

अत उत्तरे ब्रह्मलोका महानोऽश्वर्षणमाङ्गिरसां च सा गतिः ॥

(गो. पू. ५/२५)



अयं च वेदः अथर्ववेदः, ब्रह्मवेदः, अङ्गिरो वेदः अथर्वङ्गिरसं वेदः भुवङ्गिरोवेदः सौभेषजं वेदः इत्यादिसंज्ञाभिर्व्यपदिश्यते तत्र तत्र। तेभ्यः श्रान्तेभ्यस्तप्तेभ्यः सन्तप्तेभ्यो यावत् मन्त्रानपश्यन्स आश्वर्षणो वेदोऽभवत् (गो. ब्रा. १/१/५) इति भूयिष्ठं ब्रह्म यद् भुवङ्गिरसः योऽङ्गिरसः स रसः। योऽश्वर्षणस्तद् भेषजम् (गो. ब्रा. १/१/४) इति चन्द्रेण देवेन दिशां लोकेन लोकानां, ब्रह्मवेदेन वेदानां, तेन त्वा शमयाम्यसौ स्वाहा (शा. गु. सू. १/१/६/३) इति, तद् यथा- चत्वारो वा इमे वेदाः ऋग्वेद एव भर्गो यजुर्वेद एव महः सामवेद एव यशो ब्रह्मवेद एव सर्वम् (गो. ब्रा. पूर्व ५/१/५) इति, तद् यथा- चत्वारो वा इमे वेदाः ऋग्वेदो यजुर्वेदः सामवेदो ब्रह्मवेद इति (गो. ब्रा. १/२/१६) इति, एवं वा अरे अस्य महतो भूतस्य निःक्षसितमेतद् यद् ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वङ्गिरसः (शत. ब्रा. १४/४/१०) इति, यस्माद् ऋग्वेदोऽपातक्षन् यजुर्वेदोऽपाकषन्। सामानि यस्य लोमानि अथर्वङ्गिरसो मुखम्। स्कभं तं बृहिकतमः स्विदेव सः। (अथर्व. १/७/२०) इति, तस्य यजुर्वेद शिरः, ऋग्वेदक्षिणः पक्षः, सामोत्तरः पक्षः, आदेश आत्मा, अथर्वङ्गिरसः पुच्छं प्रतिष्ठा (तै. उ. ब्रा. ३ अनु.) इति च।

उपयुक्ताभिर्ब्रह्मवेदादिसंज्ञाभिर्व्यपदिश्यते इत्यस्योपपत्तिस्तु निम्नाङ्किता- तथाहि स्वयम्भूर्व प्रजापतिः वाक्प्रमाणोभयात्मकस्य वाक्काशोभयात्मकस्य वा यजुषः वायूप्रेण चूभागेन अप उल्थाद्य तत्सृष्ट्वा तदेवानुप्राविशत् इति श्रुतेः ऋग्यजुः साममय्या त्रय्या विद्यया सहासु अप्सु प्रविष्टो भवति। तदुक्तं शतपथे पष्ठे काण्डे सोऽयं पुरुषः प्रजापतिकामयत्- भूयात्स्यो प्रजायेति। सोऽश्राम्यत् स तपोऽतप्यत् स श्रान्तस्तेषां ब्रह्मैव प्रथममसृज्यत् त्रयीमेव विधाम्। सैवास्या प्रतिष्ठाऽभवत्। तस्मादाहुः- ब्रह्माऽस्य सर्वस्य प्रतिष्ठति। तस्मादनूच्य प्रतिष्ठति। प्रतिष्ठा हैषा यद् ब्रह्म। तस्यां प्रतिष्ठयां प्रतिष्ठितोऽतप्यत्। सोऽपोऽसृजत् वाच एव लोकात्। वागोवास्य साऽसृजत्। सेदं सर्वमाप्नोत् यदिदं किञ्च। यदाप्नोत् तस्मादापः, यदवृणोत् तस्माद्वाः। सोऽकामयत्तथाऽध्योऽधिप्रजायेति। सोऽज्या त्रय्या सहपः प्राविशत् (शत. ६/१/१८-१०) एता एवापः परमे स्थाने (सूर्यादित्युपरितने स्थाने) तिष्ठन्तीति व्युत्पत्त्या परमोष्ठय उच्यन्ते। तदुक्तं शतपथे एकादशे काण्डे- आपो वा इदं सर्वम्, ता यत् परमे स्थाने तिष्ठन्ति, यो हीहाभिखननेप एवाभिर्विन्देत्। परमाद्वा एतत्स्थानाद् वर्षति यद्विद्वत्समात् परमोष्ठो नाम (शत. ११/१/६/१६)।

अत एक कौपीतिकब्राह्मणोऽप्युक्तम्- अस्ति वै चतुर्थो देवलोका आपः। ता यत् परमे स्थाने तिष्ठन्ति तस्मात् परमोष्ठय उच्यन्ते (कौ. १/८/२) अपत्त्वमेवेदमहदयत्वादर्शोऽस्माच्च ऋतमुच्यते। तदुक्तम्-

ऋतमेव परमोष्ठि ऋतं नात्येति किञ्चन।

ऋते भूमिरिव श्रिता ऋते समुद्र आहितः॥ इति ॥

(तै. ब्रा. काण्ड)

स एष आपोमयः परमोष्ठो स्नेहतेजोणुकः। तत्र स्नेहप्रधानं तत्त्वं भृगुः, तेजःप्रधानं तत्त्वं चाङ्गिराः। उभयोः समन्वितावस्था चाऽऽपः। आप्सु क्षपसु प्रविष्टः ऋग्यजुः साममयः स्वयम्भूर्ब्रह्मा। स च तत्रापसु प्रविश्य ता अपः समतपत् ताभ्यः सन्तानाभ्योऽध्यः तापपरिपाकाद् भृगोरुत्पत्तिर्भवत्। तदुक्तं गोपधनुशौ अथेतारा पेयाः स्वाद्व्यः शान्ताः (आपः) तत्रैवाश्रम्यत् अभ्यपतत्, समतपत्। ताभ्यः श्रान्ताभ्यस्तप्ताभ्यः सन्तानाभ्यो यद्वत् आसीत् तदभ्युच्यत्। यदभ्युच्यत् तस्माद् भृगुः समभवत् तद्भृगोर्भृगुत्वम्। (गो. ब्रा. पू. १/३) भृगुरेव च घनतरावितरावस्थाभेदेन अब्बायुसोमभेदतस्त्रिधा व्यभज्यत। तदुक्तम्- आपो वायुः सोमः इत्येते भृगवः (गो. ब्रा. पू. २/८/९) ततः पुनः प्रजापतेस्तपोरूपव्यापारेण स भृगुः अङ्गिरो रूपे पर्यणमत्। तदुक्तम्- तं वरुणं मृतुं (वरुणमयं भृगुं) अभ्यश्राम्यत्, अभ्यतपत् समतपत्। तस्य श्रान्तस्य

तदस्य सन्तपत्तस्य सर्वोभ्योऽङ्गेभ्यो रसोऽक्षरत्। सोऽङ्गरसोऽभवत्। तं वा एतमङ्गरसं सन्तं (अङ्गिरा इत्याचक्षते)। (गो. ब्रा. पू. १/७)

स आपोमयः परमोष्ठो प्रजापतिः भृगुं सृष्ट्वा केन्द्र एव प्रतिष्ठिति यत्र त्रयीमयः स्वयम्भूर्ब्रह्म प्रतिष्ठितः। परमोष्ठिप्रजापतेरापः शरीरम्। तदन्तः प्रविष्ट आध्यापणश्च तासामात्मा प्रजापतिः आपोमयपरमोष्ठिप्रजापतिना सृष्टो भृगुश्च परमोष्ठिप्रजापतेरभिज्ञ। यतो हि परमोष्ठो प्रजापतितपोमयः भुवङ्गिरसोर्भृगुपति स्नेहप्राधान्यादप्रधानः। अत उभयोरसम्यक्त्वात् अप्राधान्याच्च विवेकः कर्तुं न शक्य इत्येतेदेव भृगुसर्जनान्तरमापोमयपरमोष्ठिनोऽन्तर्धानमुच्यते यद् गोपथे श्रूयते (गोपथ-पूर्व-भागाः १/ प्रषट्कस्य भावः)। स च भृगुरन्तर्हितं तं परमोष्ठिप्रजापतिमन्वेष्टुमैच्छत्, परं नाशकतया कर्तुमान्मना स तस्याविवेकत्। अथाशरीरिण्या वाचा वात वातेति तमब्रवीत् अन्वविन्दमह इति अथावशेनमेतत्स्वप्न अन्विच्छ इत्येवं प्रेरितो भृगुरेनमापोमयं प्रजापतिप्राणं (परमोष्ठिनम्) अवर्क (केन्द्रे) एतासु शरीररूपाः अप्सु एवाविन्दत। अथ अर्वागपसु सत्त्वादेवायं प्रजापतिः अथर्वान् इति व्युत्पत्त्या अथर्वा समभवत्। यद् हि अथ अर्वागैव परोक्षभाषया अथर्वा जातः देवानां परोक्षप्रिया हि देवाः इति वचनेन परोक्षप्रियत्वात्। एष अथर्वा अपां केन्द्रे स्थितः आपोमयः प्रजापतिप्राण एव। अर्थात् ऋग्यजुः सामरूपवेदत्रयीगीर्भितमापोम वेदतत्त्वमेव अथर्वा परमोष्ठो प्रजापतिर्वा।

तस्मात्सिद्धमेतदुपरितेन प्रषट्केन यत् अथर्वा ब्रह्मा, अपां केन्द्रस्थः परमोष्ठो प्रजापतिः, भृगु अङ्गिरश्च सर्वाण्यपि तत्त्वानि आपोमयानि। अपां वेद एव चाथर्ववेदः। अपत्त्वस्य घनतरावितरभेदे आपो वायुः सोमः- इति त्रिधा विभक्तत्वात् अयमपां वेदोऽथर्ववेदः सौम्यवेदानाम्नाऽपि व्यपदिश्यते एवं चास्य वेदस्य अथर्ववेदः, ब्रह्मवेदः, भुवङ्गिरसां वेदः, आश्वर्षणो वेदः इति सर्वा अपि संज्ञ एकाश्वर्षाधिक एव। भुवङ्गिरसोऽश्वर्षाद्व्यादीनां सर्वेषामपि तत्त्वानां अपसम्बन्धित्वेनाप्यात्।

ऋग्यजुःसाममयः स्वयम्भूप्रजापतिः अप उल्थाद्य एतावत्पु एव तत्सृष्ट्वा तदेवानुप्राविशत् ई तैत्तिरीयकश्रुत्या प्रविष्टो भूत्वा प्रथमजब्रह्मरूपेण अर्थात् गायत्रीमात्रिकसोऽवेदरूपेण प्रादुर्भवति। तदुक्तं शतपथे पष्ठे काण्डे सोऽकामयत्, आभ्योऽध्योऽधिप्रजायेति। सोऽज्या त्रय्या विद्यया सहपः प्राविशत्। त अपण्डं समवर्तत। तदभ्यमृशत् अस्त्विति, अस्तु भूयोऽस्तु इत्येव तदब्रवीत्। ततो ब्रह्मैव प्रथममसृज्य त्रय्येव विद्या। तस्मादाहुः- ब्रह्मास्य सर्वस्य प्रथमजम् इति (शत. ६/१/१०)

एतदेवाभिःसंश्रयोक्तम्-

आपोभुवङ्गिरोरूपमापो भुविङ्गिरोमयम्।  
सर्वमापोमयं भूतं सर्वं भुवङ्गिरोमयम्।  
अन्तरैरे त्रयो वेदा भृगुनाङ्गिरसः श्रिताः॥

(गो. ब्रा. पू. २/३९) इति

अर्थात् भुवङ्गिरोरूपासु अप्सु ऋग्यजुः साममयस्य स्वयम्भूप्रजापतेः प्रवेशात् ऋग्यजुःसामरूपत्रयीवेदमयस्य प्रथमजस्य ब्रह्मणः (गायत्रीमात्रिकस्य सौर्वेदस्य) प्रादुर्भावो जायते इति।

अपि स्वप्नसृष्ट्या अथर्ववेदः सोमेन संस्पर्धकः सृजते गो. ब्रा. पू. २/१२-२५ इति संवेदः।



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