

## CHAPTER FOUR

# CONCEPT OF ṚṢI, PITARA AND DEVA

The term *ṛṣi* is used in four senses - the vital force, the constillation, the seer and the speaker.<sup>1</sup>

As vital force, it is called non-existent.<sup>2</sup> The logos is existent, the vital force is non-existent and the mind is existent-cum-non-existent.<sup>3</sup> These three are the creative *brahman*. Whatever we find is possessed of vital energy.<sup>4</sup> *Ṛṣi*'s are a sort of vital energy, they are called non-existent because whatever is possessed of vital energy is called existent. As there is no vital energy in the vital energy, itself it is called non-existent. Whatever is possessed of vital energy is called *puruṣa*. If these vital energies are of different category then their group is called *deva*, but if they belong to different category they are called *ṛṣi*.<sup>5</sup> *Śatapatha brāhmaṇa* says that there were *ṛṣi* in the beginning.

### ṚṢIS AND SENSES

In the *Śatapatha brāhmaṇa* itself different *ṛṣi* have been identified with different senses. *Vaśiṣṭha* has been identified with breathing, *Bhāradvaja* with mind, *Jamadagni* with eyes, *Viśvāmitra* with ear and *viśvakarmā* with speech.<sup>6</sup>

1. महर्षिं कुलवैभवम्, P. 3
2. असद्वा इदमग्र आसीत्। किं तदसदासीदिति। ऋषयो वाव तेऽग्रेऽसदासीत्। के ते ऋषय इति प्राणा वा ऋषयः - शतपथ 6.1.1.1
3. महर्षिं कुलवैभवम्, P. 4
4. प्राणसंयुक्तानां हि लोके सत्ता दृश्यते। - Ibid., 7
5. नानाजातीयाश्चैते प्राणाः। तेषां घने पुरुषशब्दो रूढः। स द्विविधः नानाजातीयनिकायात्मा च, विजातीयास्पृष्टैकजातीयघनश्चेति। तत्राद्ये देवशब्दो द्वितीये त्वेष ऋषिशब्दो रूढः। - Ibid., 8
6. प्राणो वै वसिष्ठ ऋषिः। मनो वै भरद्वाज ऋषिः। चक्षुर्वै जमदग्निर्ऋषिः। श्रोत्रं वै विश्वामित्र ऋषिः। वाग्वै विश्वकर्म ऋषिः। - शतपथ ब्राह्मण 8.1.2.3-9
7. महर्षिकुलवैभवम्, - P. 16

**ONE NAME FOR MANY PERSONALITIES**

Wherever *indra* is spoken of as *ṛṣi*, he is to be considered as the speaker and not as a vital force.<sup>7</sup> Similarly the term *Bṛhaspati* is spoken of as *deva*, *pitara* and *ṛṣi*. Here different personalities are being connoted by one word.<sup>8</sup>

**CONSTELLATION**

Constellation are also termed as *ṛṣis*. The seven stars are famous by the name of *śaptaṛṣi*. They are in the shape of a bear. There are many other *mantras* where stars have been termed as *ṛṣis*.<sup>9</sup>

**SEERS**

The third meaning of *ṛṣi* is seer. There are three words : *vidyā*, *brahma* and *Veda*. There is a subtle difference between their meaning. The true knowledge of cause and effect relationship and characteristic of objects is *vidyā*. The direct knowledge is *brahma*. Knowledge through memory is *vidyā* and knowledge through words is *Veda*.<sup>10</sup> Sometimes they are used as synonyms also. The *ṛṣis* are the seers of the true knowledge i.e. *vidyā*, as also of the word i.e. *Veda*. Since their knowledge is direct, therefore, they are seer of *brahma* also.<sup>11</sup>

**SEERS OF THE VEDAS**

The knowledge of *yajña* is *Veda*. *Yajña* is *dharma*. Knowledge of *devtā* is also *Veda*.

*Prajāpati* is the most important of all the *devatās* therefore knowledge of *prajāpati* is also *Veda*.<sup>12</sup> Knowledge of sun is also *Veda* because sun is the soul of everything.<sup>13</sup> Thus *Veda* contains all knowledge. Those who gave the sermon of *Veda* are called *ṛṣi*. They achieved the knowledge of *Vedas* through penance by the grace of God. These *ṛṣis* had the experience of subtle objects in the previous creation. *Pt. Madhusudan Ojhā* believes that

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8. Ibid., P. 17

9. Ibid., P. 18-19

10. Ibid., P. 25-27

11. Ibid., P. 28

12. Ibid., P. 30-31

13. Ibid., P. 31

the ṛṣis were the author of the words and seers of the knowledge.<sup>14</sup> He quotes *Taittirīya Brāhmaṇa* and *Taittirīya Aranyaka* in his support.<sup>15</sup>

### SEERS OF THE VEDAS

Pandit Ojhā does not agree that *Vedas* came into existence without any human effort.<sup>16</sup> Here commentator, Pandit Giridhar Sharma Chaturvedi, explained that what the ṛṣis got from god was *paravāk*, where words and meaning are inseparable.<sup>17</sup>

### THE TATTVAVEDA

Therefore words of the *vedas* were not received from god but are the creation of ṛṣis.<sup>18</sup> This is supported by *vaiśeṣika sūtra* also.<sup>19</sup> *Patañjali* and *nirukta* also support this view. The knowledge of course is not human creation because knowledge of heaven and *devas* can be acquired through senses.<sup>20</sup> The speech which is spoken of as super-human is the logos which is a constituent of *ātmā*. It is the *tattvaveda* which is the creation of god.<sup>21</sup> Logos is something different from speech; it is all pervading. When it is said that the earth is *ṛk*, the atmosphere is *yaju* and the heaven is *sāma*, then *tattvaveda* is meant and not *śabdaveda*.<sup>22</sup> It is also said that logos is the essence of *agni*. It has been divided into three

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14. Ibid., P. 32

15. यामृषयो मन्त्रकृतो मनीषिण अन्वैच्छन् देवास्तपसा श्रमेण - तैत्तिरीयब्राह्मण 2.7.7

नम ऋषिभ्यो मन्त्रकृद्भ्यो मन्त्रपतिभ्यः - तैत्तिरीयारण्यक 4.1.1

16. न ह्येषा वाक्यरचना स्वतः सम्भवति। शरीरबुद्धीन्द्रियोपपाद्यत्वात् - महर्षिकुलवैभवम् 35

17. ततश्च परस्यां वाचि पश्यन्त्यां वा निहितानां वेदानामपौरुषेयत्वे न विवादः कस्यापि

Ibid., संस्कृत व्याख्या P. 37-38

18. वर्णानां नित्यत्वेऽपि तदानुपूर्वीघटनायां पुरुषप्रयत्नापेक्षणात्

- महर्षि कुलवैभवम्, संस्कृत व्याख्या, P. 39

19. बुद्धिपूर्वा वाक्यकृतिर्वेदे - quoted on P. 40 of महर्षिकुलवैभवम्

20. महर्षिकुलवैभवम् P. 41-43

21. Ibid., P. 49

22. इयमेवर्चः अन्तरिक्षमेव यजूषि, द्यौः सामानि - शतपथब्राह्मण 4.6.7.1

: *ṛk*, *yaju* and *sāma*.<sup>23</sup> There are many other references where the word *veda* as *ṛk*, *yaju* and *sāma* are used in the sense of *tattva veda*. That *tattva* is not a human creation. They are the breath of the creator.<sup>24</sup> The creator is the center. From the center arises the logos with the vital force. It is called the breath of the creator. The knowledge of these *vedas* is attained by the *ṛṣis*. The word *deva* is used for knowledgeable scholars.<sup>25</sup> *Taittirīya aranyaka* says that those who are pure and free from sin get this knowledge.<sup>26</sup> When it is said that *agni* is praised by the present and past *ṛṣis*, it becomes clear that *ṛṣi* are human beings.<sup>27</sup> It is supported by the *smṛti* also.<sup>28</sup> The *ṛṣi* directly perceive the truth. Their words are self authentic.<sup>29</sup>

An authority could belong to some mundane subjects which are visible to all. The Vedic *ṛṣis* are authority on subjects which are not visible through senses. One who sees such truth speaks them also.<sup>30</sup>

That supersensuous knowledge is proved by the fact that dogs etc. are capable of knowing the existence of poison in the food. Many animals can pre-determine the earthquake.<sup>31</sup>

A subtle distinction is made between *mahaṛṣi* who knows the reality beyond the sun and the *ṛṣi*, who knows the reality below the sun.<sup>32</sup>

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23. सा वा एषा वाक् त्रेधा विहिता-ऋचो यजूषि सामानि - शतपथब्राह्मण 0.5.1.2

24. एवं वा अरे अस्य महतो भूतस्य निःश्वसितमेतद् यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः

- बृहदारण्यकोपनिषद् 2.4

25. देवा इह पारोवर्यविदः शुश्रूवांसोऽनूचानाः - महर्षिकुलवैभवम् P. 53

26. तैत्तिरीयारण्यक 2.9

27. ऋग्वेद 1.1.2

28. महर्षिकुलवैभवम् P. 56

29. महर्षिकुलवैभवम् P. 56

30. Ibid., P. 60-61

31. Ibid., P. 61-62

32. महर्षिकुलवैभवम्, भाषा टीका, P. 62

To summarize, the *tattvavedas* are not the result of human effort whereas the *śabadaveda* is the composition of the *ṛṣis* who have got its knowledge through penance by the grace of god.<sup>33</sup>

As far as the use of the word *veda* is concerned it can be used for the words which contain the supernatural knowledge or for the knowledge conveyed by those words or for the knowledge itself. Even grammatically *veda* could be means of knowledge, knowledge itself or the knowledge which is attained through the words.<sup>34</sup>

Knowledge is super human or divine. The objects of which the knowledge is given are also made by god. The words which we have before us have been uttered by the *ṛṣis* but the *pasyantī vāk* is eternal. That is why we get the names of the *ṛṣis* along with the *mantras* or *sūktas*.<sup>35</sup>

In the *Ṛgveda* the order of the *ṛṣis* is followed. In the *yajurveda* the *mantras* have been arranged in the order in which they are to be used in the *yajña*. The *Sāmaveda* contains the song. *Atharva samhita* is composed by *atharva ṛṣi*.<sup>36</sup>

When there was uncertainty regarding the meaning of the word of the *Veda*, *Nighanṭu* and *Nirukta* etc. were composed. The *vāk kalā* of *avyaya* is super human creation. The *svayambhū mandal* and the sun are also super human creation.<sup>37</sup>

### SPEAKER OF THE MANTRAS

The fourth meaning of *ṛṣi* is the speaker of the *mantra*.<sup>38</sup> There are *mantras* in the *veda* where the speaker are clearly meant. One who is addressed in the *mantra* is its deity.

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33. महर्षिकुलवैभवम् P. 63

34. महर्षिकुलवैभवम्, संस्कृतव्याख्या, P. 65

35. महर्षिकुलवैभवम्, संस्कृतव्याख्या, P. 66-67

36. Ibid., P. 67

37. Ibid., P. 68-69

38. महर्षिकुलवैभवम् P. 70

**FIVE TYPES OF MANTRAS**

There are five types of *mantras*.<sup>39</sup> The *bhāvasūktas* deal with creation. In the second type of *mantras* there is eulogy of *devas*. In the third type of *mantra* the *ṛṣi* speaks in first person and, therefore, becomes the presiding deity of the *mantra* also. In the fourth type of *mantra* the *ṛṣi* make the presiding deity to speak. In the fifth type of *mantra*, there a dialogue. When the *ṛṣi* himself is also addressed,<sup>40</sup> he, in that case becomes the presiding deity. Examples of these five types of *mantras* are easily available.

According to some, the word *ṛṣi* means the originator.<sup>41</sup> There are *ṛṣis* who are originator of the *veda* and originator of the *gotra*. The originator of the creation is not perceptible to senses. A *ṛṣi* who is an authority on a particular vital force is known by that particular name.<sup>42</sup> Sometimes the vital force is named after the name of the *ṛṣi* who discovered it, e.g. *vaśiṣṭha* is the name of the vital force and one who discovered it was also known by that name i.e. *vaśiṣṭha*. This is the nick name which lasted for a long time.<sup>43</sup> They had their own personal names also, e.g. *bhāradvāja* had the name of *viadhi* or *vitathī*,<sup>44</sup> but the proper name of most of them have been lost. Similarly the *ṛṣikā* who discovered logos is named *vāk*.<sup>45</sup> Some times a god is named after its discoverer's name.<sup>46</sup>

According to one opinion the seer establish one particular energy in themselves and they are known by that name.<sup>47</sup> One who has prayed to a particular vital force, gets that force established in himself. How the *ṛṣi prāṇa* becomes the origin of universe shall be

39. Ibid., P. 75

40. Ibid., P. 75-76

41. Ibid., P. 85

42. Ibid., P. 87

43. Ibid., P. 88

44. Ibid., P. 91

45. Ibid., P. 92

46. Ibid., P. 92-93

47. Ibid., P. 94

clear when we discuss the process of creation. Whatever is the cause of a thing, it is the source of that thing. It is also the substratum and it pervades the effect.<sup>48</sup> All these three characteristics are available in the *brahman* from which the universe arose, who is the support of the universe and who pervades the universe. Therefore *brahman* is the cause of universe. He is unmanifest because he has no characteristic. It becomes *puruṣa* when the latent energy becomes potent. This *avyaya puruṣa* has five *kalās*; *ānanda*, *vijñāna* and *mana* are connected with knowledge; *mana*, *prāṇa* and *vāk* are connected with action.<sup>49</sup> Since *vāk* is inferior to *mana* and *prāṇa*, it is called *vāk*, a changed form of *avāk*, the inferior.<sup>50</sup>

### MANAS, PRĀṆA AND VĀK

Mind is the cause of knowledge, *prāṇa* of activity and *vāk* of matter.<sup>51</sup> These three are the source and support which pervade every thing. The vital force inspires everything to be active.<sup>52</sup> The *ātmā* is mundane and limited but since its origin is unlimited, it also wants to become unlimited and to encompass the matter which lies outside it. This is known as its hunger.<sup>53</sup> It always knows something. Whatever it eats is connected with it either chemically or physically.<sup>54</sup> Thus there is hunger, effort to get good. This is the description of *brahman* as cause. The universe is the *brahman* as effect. Every individual object has a separate source. In its center is *indra*. It is the support of the individual object. *Indra* is called inexplicable *prajāpati*.<sup>55</sup>

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48. Ibid., P. 97-98

49. Ibid., P. 100-102

50. महर्षिकुलवैभवम्, संस्कृतव्याख्या, P. 101-102

51. महर्षिकुलवैभवम् P. 102

52. Ibid., P. 103

53. Ibid., P. 104

54. Ibid., P. 104

55. Ibid., P. 109

**THE SĀMA**

The individual object is visible upto a particular distance. That is its *sāma*. The *sāma* of sun and moon is clear because they are illuminated. The earth has also its *sāma*, though it is not self-illuminated. The earth is visible upto sun which is known as *rathantra sāma*. The matter of the fact is that in earth also there is a luster.<sup>56</sup>

The mind desires, the *prāṇa* performs penance and the speech toils.<sup>57</sup> Mind in itself is inactive. But its desire makes the activity of *prāṇa* move to satisfy hunger.<sup>58</sup> If the matter is in accordance with the desire, the mind is perfect, otherwise it is imperfect.<sup>59</sup> The desire of god leaves no impression. Therefore it does not lead to bondage.

The matter of the fact is that *prāṇa* and *vāk* have internal relationship with mind and, therefore, there is no question of imperfection of mind because of paucity of matter. But the matter which causes the imperfection of mind is different from mind, because its relationship is external.<sup>60</sup> There is always a difference between what one desires and what one gets. This is the cause of suffering.<sup>61</sup> The mind remains fickle because of the suffering. What one gets as wealth or offspring also become part of the self.

The internal world gets passionate impression out of the objects of the external world. This causes bondage.

**TAPA**

When the vital forces are disturbed because of the desire of mind, it is called *tapa*.<sup>62</sup> *Agnihotra* is a *tapa*. At the time of *agnihotra* one should keep silence. This control over

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56. Ibid., P. 111-113

57. Ibid., P. 115

58. Ibid., P. 114-117

59. Ibid., P. 117-118

60. Ibid., P. 119

61. Ibid., P. 120

62. Ibid., P. 123

speech increases the power of *tapa*.<sup>63</sup> *Tapa* is a source of maturity.<sup>64</sup> At another place it has been said that whatever one gives to others is *tapa*.<sup>65</sup> By it one can get everything. When a *brāhmaṇa* imparts knowledge, he has to forego his pleasure. It is his *tapa*. In fact *yajña* and charity are also *tapa*.<sup>66</sup> In *yajña* one surrenders a part of his personality to the divine.<sup>67</sup> In *tapasyā* one controls one's mind, speech and body. Meditation and fasting is *tapa*. In meditation one controls his mind and thoughts. In fasting one renounces food.<sup>68</sup>

### RENUNCIATION

In this way, in *yajña* one surrenders one's self. In *tapa* one renounces mind and body and in charity one renounces the money.<sup>69</sup> It is clear that *yajña* is most important of all these three. When the *prāṇa* makes effort it is called *tapa*.

The effort of matter is labour.<sup>70</sup> When one draws a vehicle by his body he is said to perform labour. This labour is found not only in conscious body but in unconscious body also.

### MIND, VITAL FORCE AND LOGOS

Vital force is the most important.<sup>71</sup> Because logos and mind in themselves are inactive; the vital force activates them. Logos and mind are always found with vital force and their activity depends on vital force.<sup>72</sup>

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63. Ibid., P. 124-125

64. शृतत्वमग्निसंयोगः - Ibid., P. 125

65. एतत् खलु वाव तप इत्याहुर्यः स्वं ददाति - तैत्तिरीयसंहिता 6.1.6.3

66. महर्षिकुलवैभवम् P. 128

67. Ibid., P. 128

68. Ibid., P. 129-130

69. Ibid., P. 130

70. Ibid., P. 132

71. Ibid., P. 135

72. Ibid., P. 136

As mind is associated with consciousness it is beyond time and space, yet it becomes small and great according to the quantity of vital force.<sup>73</sup> It means that vital force is infinite in number and it covers the whole of the mind. The desire of small mind is small and desire of great mind is great.<sup>74</sup> The matter also follows the greatness and smallness of desire and vital force.<sup>75</sup> The conversion of matter into vital force through luster is called *yajña*.<sup>76</sup> Whatever is brought towards the centre contracts and becomes *soma*. Whatever goes out of centre expands and becomes *agni*. This process leads to *yajña*.<sup>77</sup> Every place is *Kurukṣetra*, because *yajña* is being performed there. The vital force is the *ṛṣi* which is infinite. *Śruti* says that there were *ṛṣis* in the beginning who through desire laboured mentally and physically. These *ṛṣis* created *devas* through *pitaras*. They delimit the consciousness that they create through *tapa*.

*Avyaya puruṣa* has five *kalās* : *ānanda*, *vijñāna*, *mana*, *prāṇa* and *vāk*. *Prāṇa* support the *akṣara puruṣa*, *vāk* supports the *kṣara puruṣa*. Again *akṣara puruṣa* has five *kalās* : *brahma*, *viṣṇu*, *indra*, *agni* and *soma*. *Kṣara puruṣa* also have five *kalās* : *prāṇa*, *āpaḥ*, *vāk*, *ānanda* and *anna*. Out of these five arise *svyambhū*, *parameṣṭhī*, *sūrya*, *prthvī* and *śandra* respectively. These can be adjusted with seven *lokas* as follows along with three *trilokīs* :-

I Trilokī	{	<i>bhūḥ</i>	<i>prthvī</i>
		<i>bhuvah</i>	<i>śandra</i>
		<i>svah</i>	<i>sūrya</i>
II Trilokī	{	<i>mahaḥ</i>	<i>antarikṣa</i>
		<i>Janaḥ</i>	<i>parameṣṭhī</i>
III Trilokī	{	<i>Tapah</i>	<i>antrikṣya</i>
		<i>satyam</i>	<i>svayambhū</i> . <sup>78</sup>

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73. Ibid., P. 137

74. Ibid., P. 137-138

75. Ibid., P. 139

76. महर्षिकुलवैभवम्, संस्कृतव्याख्या, P. 134

77. Ibid., P. 134-135

78. Ibid., P. 143-146

Of these *svayambhū* has *brahmāgni* which is *yajus*. *Yajus* is a combination of *vāyu* and *ākāśa*.<sup>79</sup> This *vāyu* is *adhidaivika* and not physical, though it gives birth to physical *vāyu*. The first *kāla* of *kṣara* is *prāṇa* which is *brahmāgni* or *yajuṣ* or *vāyu* and *ākāśa*.<sup>80</sup>

The *ṛṣi* in their undeveloped form are there in the *svayambhū*. In *tapoloka* they become disturbed and in the *parameṣṭhī* they develop into *pitara*s. In the developed stage they become many. Twelve of which are most important :-

*Bhṛgvaṅgīrasa, atri-marīci, pulstya-pulaha, kṛtu-dakṣa, vaśiṣṭha-agastya, viśvāmitra-viskarmā*.<sup>81</sup>

These *ṛṣi*s become *pitara*s. These *pitara*s enter the matter and give birth to the creation.<sup>82</sup> This is called *sarvahutayajña*. *Aitereya śruti* says that matter assume various forms as it is sprinkled with the semen of *prāṇa*.<sup>83</sup> This is because of desire of mind. In short, mind desires and activates the vital force, perturbed by whom the matter creates various objects of the world.

The central vital force is *Indra*. It has three types of power : knowledge, military and wealth.<sup>84</sup> These three powers represent the three *varṇas--brāhmaṇa, kṣatriya* and *vaiśya* respectively. The power of knowledge gives the capacity to lead an austere life of wisdom. Military power gives bravery. Power of wealth gives skill of business and worldly prosperity.<sup>85</sup> Whosoever becomes desperate quickly or remains idle is *śūdra*.<sup>86</sup>

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79. Ibid., P. 147

80. Ibid., भाषाटीका, P. 148

81. Ibid., P. 149-150

82. Ibid., P. 150-151

83. प्राणो रेतः। वाग् योनिः। योनिं तदुपसन्धाय रेतः सिञ्चति। रेतस्तत् सिकं विकरोति।

- ऐतरेयब्राह्मण 10, 38, 39

84. Ibid., P. 155

85. Ibid., P. 157

86. Ibid., P. 158-159

By *brahma vīrya* one becomes peaceful, steady and knowledgeable.<sup>87</sup> By *kṣtrabhāva* one becomes independent and full of courage.<sup>88</sup> By *vidvīrya* one becomes possessive and dependent.<sup>89</sup>

Though in everyone all types of *vīryas* are there but the categories are formed on the basis of the *vīrya* which predominates. The *vīrya* of *brāhmaṇa* is derived from moon, of *kṣtriya* from sun and *vaiśya* from earth.<sup>90</sup> All of these *vīryas* are *prajāpati* or *indra*, who is the central vital force. The middle part of the body, two parts of which is above the navel and two below the navel, is known as *ātmā*. The two hands are two wings and last part of the vertebra (spinal cord) is the tail.<sup>91</sup> The central vital force is *indra*. The head is the essence. The head is divine and not physical. Therefore even one gets fat or weak, the head remains the same.<sup>92</sup> Whereas other parts of the body are mortal, the head is immortal. The body is *cityāgni*, the head is *cite-nidheyāgni*.<sup>93</sup>

### THE LIVING BEINGS

*Viṣṇu* and *indra* help each other by centripetal and centrifugal movement. This brings about change in the object and yet the object retains its identity because of *brahma*.<sup>94</sup> *Viṣṇu* brings the useful vital force towards the centre, *indra* goes out along with the immortal element of the head and mortal element of the body below the head. Thereby, the living being assumes a different form.

From earth arise minerals, vegetables, insects and men. They have a separate institution of *yajña* and are called terrestrial animals. Whatever we see, is animal in this sense.<sup>95</sup>

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87. Ibid., P. 161

88. Ibid., P. 161-162

89. Ibid., P. 162-163

90. Ibid., P. 167

91. Ibid., P. 171

92. Ibid., P. 177

93. Ibid., P. 179

94. Ibid., P. 183-184

95. Ibid., P. 187-188

The minerals are unconscious, the vegetables have subconscious mind and insects and men have conscious mind. Whatever gets nourishment is a living being. The earth also gets nourishment from *sūrya* and *parameṣṭhī*. The water and fire also give nourishment to earth.

Along with vital force, mind and logos are invariably there. Of these, the matter is the grossest part. Three fourth of this matter goes to form the earth, the atmosphere and the heaven. Only the remaining one fourth constitutes the living being.<sup>96</sup>

The earth contains *agni* in its womb and the heaven contain *indra* in its womb. This *indra* of heaven is different from the *indra* which resides in the centre of every object.

The vital force has two aspects : the mortal which brings about change and the immortal which retains its identity. The solid part of the object is *ṛk* and the limit upto which it is visible is called *sāma*. The solid part of earth, moon and sun are mortal and perishable. They are called *uktha* because *sāma* arise from them. They become the objects of our senses. From earth arise *rathantarasāma*, from moon *vāmadevya* and from sun arise *bṛhatsāma*. These *sāma* are called *sahasra*, because *sahasra* indicate completeness and the object becomes complete at *sāma*. It is the *sāma* which comes in contact with our eyes. The *sāma* of the sun is the biggest. The *sāma* of *vāyu* is *vāmadevya*.

What is known as logos in the subtle form is known as food in the gross form. The *vedic mantra* says that every thing is logos. *Manusmṛti* says that from *ṛṣi* were born the *pitara*s and from *pitara*s were born the *deva*s.<sup>97</sup> Having dealt with *ṛṣi*'s it will now be relevant to deal with *pitara*s.

## PITARAS

Tattariya *Brāhmaṇa* says that the creator created *asuras* and then he considered himself as father, having created *asuras* he created *pitara*s.<sup>98</sup>

*Parameṣṭhī* is constituted by *ap* which is bifurcated into two : *bhṛgu* and *aṅgirā*. Of these, *bhṛgu* has three stages : *ap*, *vāyu* and *soma*. From *ap* are created *asuras*, from *Vāyu* are created *gandharvas* and from *soma* are created *pitara*s.

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96. Ibid., P. 193

97. ऋषिभ्यः पितरो जाताः पितृभ्यः देवदानवाः - मनुस्मृति Quoted by Pt. Motilal Shastri

98. सोऽसुरान् सृष्ट्वा पितेवामन्यत, तदनु पितृनसृजत, तत् पितृणां पितृत्वम्

- तैत्तिरीयब्राह्मण 2.3.8.2

*Śatapath-brahman* says that the *pitaras* are carried by *agni* and they come from *pitṛ-loka* to *Madhyamaloka*.<sup>99</sup>

The *pitaras* are *saumya*. *Soma* is born by *agni*. It is through *āditya*, *parjanya*, *pṛthvī*, *puruṣa* and *yoṣit* -- all of which are forms of *agni* -- that they carry *śraddhā*, *soma*, *vṛṣṭi*, *anna* and *retas* which are forms of *soma*. Thus *pitaras* come to this world.

*Kauṣītikī Brāhmaṇa* says that the *pitaras* belong to south.<sup>100</sup> The *agni* moves from south to north and *soma* from north to south. Therefore *saumya pitara prāṇa* rest in the south.

*Tattarīya Brāhmaṇa* says that *pitṛloka* is hidden from *mānuṣyaloka*.<sup>101</sup> The space in the north of moon is heaven, whereas in the south it is hell. In the north the territory upto pole is heaven, beyond that is *brahma loka*. In south it is *pitṛ svarga* upto saturn and there is hell beyond that. Therefore *pitṛloka* is hidden from *mānuṣya loka*. *Śatapath Brāhmaṇa* says that *pitaras* are hidden from man.<sup>102</sup> *Pitras* are vital forces and, therefore, they can not be seen by eyes.

Again it is said that *pitaras* are night. Night is connected with *soma*, whereas sun is connected with *agni*. Since *pitaras* are connected with *soma*, therefore, they are identified with night.<sup>103</sup>

Again it is said that the priest brings back the soul from the dark *pitṛloka* to the illuminated *devaloka*.<sup>104</sup>

*Pitaras* are identified with sub-directions.<sup>105</sup> The main directions are fixed and therefore they are called *satya*. The sub-directions are not fixed, therefore they are *ṛta*. *Agni* is *satya*, *soma* is *ṛta*. Therefore *saumya pitara ṛta piṇḍa* belong to sub-directions.

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99. अग्निमुखा एव तत् पितृलोकाज्जीवलोकमभ्यायन्ति - शतपथब्राह्मण 13.8.4.6

100. दक्षिणसंस्थो वै पितृलोकः - कौषीतकीब्राह्मण 5.7

101. अन्तर्हितो हि पितृलोका मनुष्यलोकात् - तैत्तिरीयब्राह्मण 1.6.8.6

102. तिर इव वै पितरो मनुष्येभ्यः - शतपथब्राह्मण 2.4.2.21

103. रात्रिः पितरः - Ibid., 2.13.1

104. तत्तमसः पितृलोकादादित्यं ज्योतिरभ्यायन्ति - Ibid., 13.8.4.7

105. अवान्तरदिशो वै पितरः - Ibid., 1.8.1.40

Again it is said that *pitṛloka* is down world.<sup>106</sup> It is said that oblations which go upward lead to *devaloka* and which go downward lead to *pitṛloka*. *Devaloka* is solar, *pitṛloka* is *saumya*. Soma flows downward.

*Tattriya-brahman* says that the bright fortnight is *agniṣvāta pitara*.<sup>107</sup> In bright fortnight the *soma* is devoured by *agni*. Therefore it is called *agniṣvāta*. The *pitaras* dominated by *agni* are called *agniṣvāta*, *pitaras* predominated by *soma* are called *somasa* and the *pitaras* lying in between the two are called *barhisada*.<sup>108</sup>

*Śatapatha-brāhmaṇa* says that oblation to gods should be offered from the east whereas oblation to *pitaras* should be offered from all sides, as the sub-directions exists from all sides.<sup>109</sup> Again it is said that *pitaras* take food after a month. They accept *svadhā*, act mentally and moon is their light.<sup>110</sup> In the bright fortnight the *pitaras* have association with the solar *devas*. Therefore *amāvasyā* is devoted to *pitaras*. It is also said that the sun protects gods in *uttārayaṇa* whereas it protects the *pitaras* in *dakṣiṇāyana*.<sup>111</sup> *Kauṣītaki-brāhmaṇa* says *pitṛloka* is *soma*.<sup>112</sup> The *diksoma* is associated with faculty of hearing. Moon is the *bhāsvara soma* which is associated with mind. Again *Tattariyabrāhmaṇa* associates *soma* with year and *pitaras*. Though half of year belongs to *Soma* and the other half belongs to *agni*, *soma* being the *substratum* is considered to be pervading the whole year.<sup>113</sup>

106. अध इव पितृलोकः - शतपथब्राह्मण 14.6.1.10

107. अर्धमासा वै पितरोऽग्निष्वात्ताः - तैत्तिरीयब्राह्मण 1.6.8.3

108. अथ ये दत्तेन पक्वेन लोकं जयन्ति ते पितरो बर्हिषदः - शतपथब्राह्मण 2.6.1.7

यानग्निरेव दहन्त्स्वदयति ते पितरोऽग्निष्वात्ताः - Ibid., 2.6.1.7

109. तन्मध्येऽग्निं समादधति। पुरस्ताद्वै देवाः प्रत्यञ्चो मनुष्यानभ्युपावृत्ताः तस्मात् - तेभ्यः प्राङ् तिष्ठन् जुहोति, सर्वतः पितरः। अवान्तरदिशो वै पितरः, सर्वत इव हीमा अवान्तरदिशः।

- शतपथब्राह्मण 2.6.1.11

110. अथैनं पितरः प्राचीनावीतिनः। तानब्रवीत् - मासि मासि वोऽशनम्, स्वधा वः, मनोजवो वः, चन्द्रमा वो ज्योतिः। - Ibid., 2.1.3.31

111. स यत्रोदङ्खवर्तते - देवेषु तर्हि भवति, देवांस्तर्हिभिगोपायति। अथ यत्र दक्षिणावर्तते - पितृषु तर्हि भवति, पितृस्तर्हिभिगोपायति ॥ - Ibid., 2.1.3.3

112. पितृलोकः सोमः - कौषीतकी ब्राह्मण 16.5

113. सम्वत्सरो वै सोमः पितृमान् - तैत्तिरीयब्राह्मण 1.6.8.2

*Pitara* is the creative force. The seasons have the creative power. Three of the seasons -- spring, summer and rainy season -- are predominated by *agni*. *Śarad*, autumn and winter are predominated by *soma*. These six system together create *pitaras*.<sup>114</sup>

Again *pitaras* are identified with *auṣadhi* or crops. These crops contained *soma*, which comes from moon.<sup>115</sup> *Pitaras* are subject of *yama*. *Yajurveda* knows the *pitara* element.<sup>116</sup> This is elaborated in the following chart.

King	Subject	Veda
<i>manu</i>	men	<i>Ṛgveda</i>
<i>varuṇa (āditya)</i>	<i>gandharva</i>	<i>Atharvaveda</i>
<i>soma (viṣṇu)</i>	<i>apsarā</i>	<i>aṅgīrasa</i>
<i>kādraveya (arbuda)</i>	serpent	<i>aṅgīrasa</i>
<i>kubera vaiśravaṇa</i>	<i>rākṣasa</i>	<i>bhūtavidyā</i>
<i>dhanva asita</i>	<i>asura</i>	<i>maya</i>
<i>matsya sām̐m̐ada</i>	<i>jalacara</i>	<i>itihāsa</i>
<i>tārksya vaiपाश्यता</i>	bird	<i>purāṇa</i>
<i>dharmendra</i>	<i>devatā</i>	<i>Sām̐aveda</i>
<i>yam</i>	<i>pitara</i>	<i>Yajurveda</i>

The *ap* comes from *yaju*. *Ap* has two constituents : *bhṛgu* and *aṅgirā*; of these *bhṛgu* is *soma*. Therefore *yaju* is connected with *pitaras* of the six seasons *sarad*, autumn and winter are predominated by *soma*. Therefore they are *pitaras*. Spring, summer and rainy season are predominated by *agni* therefore they are *devas*.<sup>117</sup>

There are two types of *pitaras* : *divyapitaras* who accept oblation and *pretapitaras* who accept *pinḍa*.<sup>118</sup> The seasons predominated by *soma* are *divyapitara*. The *pretapitaras* get

114. षड्वा ऋतवः पितरः - शतपथब्राह्मण 9.4.3.8

115. ओषधिलोको वै पितरः - शतपथब्राह्मण 13.8.1.20

116. यमो वैवस्वतो राजेत्याह तस्य पितरो विशः। त इम आसत इति स्थविरा उपसमेता भवन्ति, तानुपदिशति, यजूषि वेद सोऽयमिति। - Ibid., 13.4.3.6

117. शरद्धेमन्तः शिशिरस्ते पितरः - शतपथब्राह्मण 2.1.3.1

118. ऋतवः खलु वै देवाः पितरः। ऋतूनेव देवान् पितृन् प्रीणाति। तान् प्रीतान् मनुष्याः पितरोऽनु प्रपिपत्ते - तैत्तिरीयब्राह्मण 1.3.10.5

also देवान् वै पितृन् प्रीतान् मनुष्याः पितरोऽनुप्रपिपत्तेः। तिस्र आहुतिर्जुहोति, त्रिर्निदधाति, षट् सम्पद्येत षड्वा ऋतवः - तैत्तिरीय ब्राह्मण 1.3.10.4

associated with *divya pitaras*. The *divya pitaras* are the presiding authorities of *pitṛloka*. The *pretapitaras* are men who leave the body.

Since *pitaras* are associated with *soma* and *soma* is consumed by *agani*, the *pitaras* are said to be declining.<sup>119</sup>

It is said that the *devas* take food in the forenoon, men in the mid-day and *pitaras* in the afternoon. From twelve in the night upto twelve in the noon it is *pūrva kapāla* of *mitra* and from twelve in the noon upto twelve in the night is the *paścima kapāla* of *varuṇa*. In the *pūrva kapāla*, *agni* pre-dominates whereas *soma* predominates in the afternoon. At the equator, there is a balance between *agni* and *soma*. The forenoon is meant for *devas*, afternoon for *pitaras* and noon for men.<sup>120</sup>

*Agni* is to be established in *uttarāyana* which is the time of *devas* who are immortal and not in the *dakṣiṇāyana* which belongs to *pitaras* who are mortal.<sup>121</sup>

Similarly the bright fortnight is predominated by *devas* and dark fortnight is presided by *pitaras*.<sup>122</sup>

It is said the well is presided over by *pitaras*. Light belongs to *devas*, darkness to *asuras* and shade to *pitaras*. Shade lies in between light and darkness. Therefore *pitaras* are associated with well which have shade -- neither light nor darkness.<sup>123</sup>

The *pitaras* are classified into three : *ūma pitaras* belong to morning, *ūrva* to *madhyandina* and *kavya* to evening.<sup>124</sup>

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119. अपक्षपभाजो वै पितरः - कौषीतकीब्राह्मण quoted on P. 34 of श्राद्धविज्ञान, द्वितीय खण्ड

120. तस्मै पूर्वाह्णे देवा अशनमभिहरन्ति मध्यन्दिने मनुष्याः अपराह्णे पितरः - शतपथब्राह्मण 1.6.3.12

121. अनपहृतपाप्मानः पितरः - Ibid., 2.1.3.4

122. य एवापूर्यतेऽर्धमासः स देवाः योऽपक्षीयते स पितरः - शतपथब्राह्मण 2.1.3.1

123. पितृदेवत्यो वै कूपः खातः। - Ibid., 3.6.1.13

124. ऊमा वै पितरः प्रातः सवने, ऊर्वा माध्यन्दिने, काव्यास्तृतीयसवेन - तैत्तिरीयसंहिता 4.4.7

The *pitāras* remain associated with *mānuṣya loka* through their progeny.<sup>125</sup> It is through giving birth to progeny that one gets free from the debt of the *pitāras*.<sup>126</sup> *Svadhā* is the food of *pitāras*.<sup>127</sup>

*Pitāras* are shy because they belong to *soma*.<sup>128</sup> *Soma* is the creator, *agni* is the sustainer and *yama* is the destroyer. The *pitāras* belonging to *soma* are *parā pitāra*. The *pitāras* belonging to *agni* are *avara pitāra*. The *pitāras* belonging to *yama* are *madhyama pitāra*. The *saumya pitāra* are born from *bhṛgu*, *agneya pitāra* from *aṅgirāsa* and *yāmya pitāra* from *vaśiṣṭha*. Thus *bhṛgu*, *aṅgirā* and *vaśiṣṭha* are the *ṛṣis* from whom *pitāras* are born. Now we give a systematic short description of these *pitāras*.

Whereas *pitāras* are associated with *soma*, *devas* are associated with *agni*. The two together control the universe. One gets rid of debt towards *pitāras* by offspring, towards *devas* by *yajña*, towards *ṛṣi* by *brahmacarya* i.e. study of the Vedas.<sup>129</sup>

As far as the *brāhmaṇa* texts are concerned, basically there are three deities : *agni*, *vāyu* and *āditya*. *Agni* is terrestrial, *vāyu* is atmospheric and *āditya* is celestial.<sup>130</sup> Of these *agni* has eight forms. These eight forms are : *agni* and *pṛthavī*, *vāyu* and *antarikṣa*, *āditya* and *dyau*, *candramā* and *nakṣtra*. Since these *vasus* are eight, the *gāyatrī* having eight letters is also associated with *pṛthavī*.

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125. एतद्ध वै पितरो मनुष्यलोका आभक्ता भवन्ति, यदेषां प्रजा भवति

- शतपथब्राह्मण 13.8.1.6

126. अथ यदेव प्रजामिच्छेत्-तेन पितृभ्य ऋणं जायते। तद्धयेभ्य एतत् करोति, यदेषां सन्तताव्यवच्छिन्ना प्रजा भवति। - Ibid., 1.7.1.4

127. स्वधा वै पितृणामन्नं - Ibid., 13.8.1.4

128. हीकाः पितरः - तैत्तिरीयब्राह्मण 1.3.10.6

129. जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवान् जायते - ब्रह्मचर्येण ऋषिभ्यः, यज्ञेन देवेभ्यः, प्रजया पितृभ्यः। एष वा अनृणी यः पुत्री, यज्वा, ब्रह्मचारी च।

- quoted on P. 62 of श्राद्धविज्ञान, द्वितीय खण्ड

130. अग्निश्च पृथिवी च। वायुश्चान्तरिक्षञ्च। आदित्यश्च द्यौश्च। चन्द्रमा च नक्षत्राणि चैते वसवः। एतेषु हीदं वसु सर्वं हितम्। - शतपथब्राह्मण 11.6.3.6

Even *vāyu* and *āditya* are stages of *agni*. *Śatapatha brahman* says that *agni* has five stages. The first stage is that of *rudra* where *agni* comes in touch with *vāyu*. The second stage is *varuṇa*, where *agni* becomes more powerful on account of its association with *soma*. As *soma* is associated with water, and water is presided over by *varuṇa*, therefore this is known as *varuṇa*. The third stage is that of *indra* where *agni* becomes more powerful before going out. The fourth state is that of *mitra* when *agni* is just to go-out. The fifth stage is that of *brahma*, where fire is reduced to charcoal.<sup>131</sup> These five stages are associated with *vāyu*, *apaḥ*, *teja*, *soma* and *prāṇa*.<sup>132</sup>

Here we are concerned with *rudra* only. *Rudra* is the liquid form of *agni*. At the fifteen *stoma*, the *agni* transforms itself into *vāyu* which is *rudra*. The eight stages of *agni* show the descending order of solidarity of *agni* whereas eleven stages of *rudra* show the descending order of liquidity of *vāyu*. Because of the middle position of *rudra*, the *trilokī* is called *rodasī*. These *rudras* have five fold implications as shown below in the following chart :-

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131. 1- तद्यत्रैतत् प्रथमं समिद्धो भवति-धूप्यत इव तर्हि हैष भवति	रुद्रः
2- अत्र यत्रैतद् प्रदीप्तरो भवति तर्हि हैव भवति	वरुणः
3- अथ यत्रैतत् प्रदीप्तो भवति, उच्चैर्धूमः परमया नूत्या बल्बलीति तर्हि हैष भवति	इन्द्रः
4- अथ यत्रैतत् प्रतितरामिव तिरश्चीवार्चिः संशम्यो भवति, तर्हि हैष भवति	मित्रः
5- अथ यत्रैतदङ्गाराश्चाकाशयन्त इव, तर्हि हैष भवति	ब्रह्म

(शत. 2.3.2) Quoted on Ibid., P. 83

132. अग्निः एवाग्निर्बहुधा समिद्धः

1- रुद्रः	वायुसंयुक्तोऽग्निर्वायुमूर्तिः।
2- वरुणः	अप्=संयुक्तोऽग्निरब्मूर्तिः।
3- इन्द्रः	तेज संयुक्तोऽग्निस्तेजोमूर्तिः।
4- मित्रः	सोमसंयुक्तोऽग्निः सोममूर्तिः।
5- ब्रह्मा	प्राणसंयुक्तोऽग्निः प्राणमूर्तिः। - Ibid., P. 84

	1	2	3	4	5	
1	कृशानुः (आहवनीयाग्निः)	पृथिवीमूर्तिः शिवः	श्रोत्रम्	श्रोत्रम्	विरूपाक्षः	अभ्राजमानः
2.	प्रवाहणः (धिष्ण्याग्निः)	जलमूर्तिः शिवः	श्रोत्रम्	त्वक्	रैवतः	व्यवदातः
3.	दुवस्वान् (धिष्ण्याग्निः)	तेजोमूर्तिः शिवः	चक्षुः	चक्षुः	हरः	वासुकिः
4.	बम्भारिः (धिष्ण्याग्निः)	वायुमूर्तिः शिवः	चक्षुः	जिह्वा	बहुरूपः	वैद्युतः
5.	कविः (धिष्ण्याग्निः)	आकाशमूर्तिः शिवः	प्राणः	घ्राणम्	त्र्यम्बकः	रजतः
6.	विश्ववेदाः (धिष्ण्याग्निः)	सूर्यमूर्तिः शिवः	प्राणः	वाक्	भूतेशः	परुषः
7.	हव्यवाहनः (धिष्ण्याग्निः)	चन्द्रमूर्तिः शिवः	वाक्	पाणी	जयन्तः	श्यामः
8.	प्रचेताः (धिष्ण्याग्निः)	विद्युन्मूर्तिः शिवः	उपस्थम्	पादौ	पिनाकी	कपिलः
9.	मार्जालीयः (धिष्ण्याग्निः)	पवमानः घोरः	पायुः	उपस्थम्	अपराजितः	अलोहितः
10.	अज एकपात् (नूतनगार्हपत्यः)	पावकः घोरः	नाभिः	पायुः	अज एकपात्	ऊर्ध्वः
11.	अहिर्बुध्न्यः (पुराणगार्हः)	शुचिः घोरः	आत्मा	आत्मा	अवपतनः	अवपतनः
	इत्यधियज्ञमुखाः 1	इत्यधिभूतमुखाः 2	इत्यध्यात्ममुखाः 3		इत्यधिदैवतमुखाः 4	इत्यध्यन्तरिक्ष- मुखाः 5

Whereas *vāyu* is spread upto fifteen *stomas* *āditya* goes upto 21<sup>st</sup> *stomas*. This *āditya* has twelve stages. Therefore it is associated with *jaḡatī* meter having twelve letters.

Most of the Vedic deities are amongst the twelve *ādityas*, therefore we give a short review of the twelve *ādityas*.

## INDRA

Whatever strength we have is due to *indra*,<sup>133</sup> we govern over others because of this strength.<sup>134</sup> The movement in the body is because of *indra*.<sup>135</sup>

The *agni* of the body changes into speech because of *indra*.<sup>136</sup> The intelligence can solve difficult problems because of *indra*.<sup>137</sup> The eyes see through him.

## DHĀTĀ

*Dhātā* sustains the objects. Every object has forty eight *ahargaṇas* which are divided into six *stomas* which are called *vaṣaṭkāra* which up- hold the object.<sup>138</sup>

## BHAGA

The glory of an object is because of *bhaga*. It has six constituents. The wealth is the first constituent which include the family members also. The second constituent is *dharma* which upholds. the third is fame. Fourth is glory of the body. Fifth is knowledge. Sixth is detachment.<sup>139</sup> The prosperity becomes divine when there is detachment. If there is attachment, it conceals the spiritual life. It is, therefore, known as *andha*<sup>140</sup> in that case.

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133. या च का च बलकृतिरिन्द्रकर्मैव तत् - निरुक्त 7.3

134. क्षत्रं वा इन्द्रः - कौषीतकी ब्राह्मण 12.8

135. मयीदमिन्द्र इन्द्रियं दधातु - शतपथब्राह्मण 1.8.1.42

136. अथ य इन्द्रस्सा वाक् - जैमिनीयोपनिषद् 1.33.2

137. यन्मनः स इन्द्रः - गोपथब्राह्मण उत्तरार्चिक 4.11

138. यः सूर्यः स धाता, स उ एव वषट्कारः - ऐतरेयब्राह्मण 3.48

139. ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः।

ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा॥ - Quoted on P. 94 of श्राद्धविज्ञान, द्वितीय खण्ड

140. तस्य चक्षुः परापतत् - तस्मादाहुरन्थो वै भग इति - कौषीतकीब्राह्मण 6.13

**PŪṢĀ**

All knowledge, activity and material objects come from *sūrya*. *Pūṣā* distributes them amongst individuals. It is the presiding deity of animals and *śūdra varna*.<sup>141</sup> *pūṣā* nourishes.<sup>142</sup>

**MITRA VARUṆA**

The equator divides the day into two. From 12 a.m. to 12 p.m., it is *mitra* and 12 p.m. to 12 a.m. it is *varuṇa*. *Mitra* is the period where solar energy is friendly to us.<sup>143</sup> It is not friendly in the afternoon and in the first half of the night.

The branch of the tree which falls down of itself is *maitri* and the branch which cut by axe is *vāruṇī*.<sup>144</sup> Day is *mitra*, night is *varuṇa*.<sup>145</sup> Milk is predominated by *mitra*, *soma* is predominated by *varuṇa*. *Prāṇa* is *mitra*, *apāna* is *varuṇa*, Bright fortnight is *mitra*, dark fortnight is *varuṇa*.<sup>146</sup>

**ARYAMĀ**

The solar energy comes to us. It is because of *aryyamā*. It is characterised by the tendency to give.<sup>147</sup> Therefore *aryyamā* is called *yajña*.<sup>148</sup> The path of milkyway is the path of *aryyamā*.

**AMŚU**

*Amśu* is identified with eyes and mind.<sup>149</sup> It is *prajāpati*.<sup>150</sup>

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141. पशवो हि पूषा - शतपथब्राह्मण 5.2.5.8  
 142. पुष्टिवै पूषा - तैत्तिरीयब्राह्मण 2.7.2.1  
 143. सर्वस्य ह्येव मित्रो मित्रम् - शतपथब्राह्मण 5.3.2.7  
 144. वरुण्या वा एषा या परशुवृक्णा, अथैषा मैत्रीया स्वयं प्रशीर्णा - शतपथब्राह्मण 5.3.2.5  
 145. अहर्वै मित्रो रत्रिर्वरुणः - ऐतरेयब्राह्मण 4.10  
 146. अर्धमासौ मित्रावरुणौ - ताण्ड्यब्राह्मण 25.10.10  
 147. अर्यमेति तमाहुर्यो ददाति - तैत्तिरीयब्राह्मण 1.1.2.4  
 148. यज्ञो वा अर्यमा - - Ibid., 2.3.5.4  
 149. प्राण एवांशुः चक्षुरेवांशुः - शतपथब्राह्मण 11.5.9.2  
 150. प्रजापतिर्वा एष यदंशुः - Ibid., 4.6.1.1

**VIVASVĀN**

A part of earth is in light; the other half is in darkness. In sun and the constellation, there is always light. This is *āditya* which imparts *madhu* to the crops.

**TVASṬĀ**

*Tvasṭā* decides the colour and the shape of the object.<sup>151</sup> It also formulates the different limbs of the baby in the womb. What is seen is *paśu*. *Paśu* has a form. *Tvasṭā* is identified with *paśu*.<sup>152</sup>

**SAVITĀ**

*Savitā* is a planet of *parameṣṭhī*. It inspires.<sup>153</sup> It establishes relationship amongst objects. Its time is early morning. Since it inspires everything, it is identified with many things.<sup>154</sup>

The rays which arise from *savitā* are called *sāvitrī*. If they come back because of some obstacle, they are called *gāyatrī*.

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151. त्वष्टा पशूनां मिथुनानां रूपकृद् रूपपतिः - तैत्तिरीयब्राह्मण 2.5.7.4

त्वष्टा हि रूपाणि विकरोति - Ibid., 2.7.2.1

152. त्वष्टा वै पशूनामिष्टे - शतपथब्राह्मण 3/7/3/11

त्वष्टुर्हि पशवः - Ibid., 3.8.3.11

त्वष्टा वै पशूनां रूपाणां विकर्ता - ताण्ड्यब्राह्मण 9.10.3

153. सविता वै देवानां प्रसविता - शतपथब्राह्मण 1.1.2.17

154. अग्निरेव सविता - जैमिनीयब्राह्मण 4.27.1

वरुण एव सविता - Ibid., 4.27.3

वायुरेव सविता - गोपथब्राह्मण पूर्वार्चिक 1.33

चन्द्रमा एव सविता - Ibid., 1.33

वेदा एव सविता - Ibid., 1.33

अहरेव सविता - Ibid., 1.33

पुरुष एव सविता - जैमिनीय उपनिषद् 4.27.17

प्राणो वै सविता - एतेरय ब्राह्मण 1.19

मनो वै सविता - शतपथब्राह्मण 6.3.1.13

**VIṢṆU**

When two heterogeneous objects have chemical mixture, it is called *yajña*. One of these objects is the consumer the other is the food. *Viṣṇu* attracts the food towards *agni*. It is centripetal movement. In the absence of *Viṣṇu* the object can not exist.

**SOMA**

Just as the *devas* are associated with sun, similarly *soma* is associated with moon. Therefore, though *soma* is not a *deva*, but it is a *devatā*. It has ten main varieties as shown herein below :-

**AŚNA SOMA**

The hardness which is formed in stone etc. is *dhruva aśna soma*. The liquid objects are the result of *dhartā aśna soma*. The third stage is that of *dhṛma* which attributes characteristics to objects. Thus *aśna soma* has four stages.

**ASURA SOMA**

*Asura* soma blocks the movement. They are ninety nine in number, *vṛtra*, *namuci* and *bala* are the most important of them. *Vṛtra* covers the darkness of night, lunar eclipse and solar eclipse. *Namuci* blocks the water in the clouds. *Bala* blocks the rays of the sun. All these *asuras* put obstacle in *yajña*. These three *asuras*, *bala*, *vṛtra* and *namuci* are destroyed by *indra*.

**ĀPYA**

*Āpya soma* has two forms. The first is *bhāsvara soma* which is connected with moon and forming the regions through *jāyā bala*, the second is *dik soma* which forms the boundaries of the regions through *dhārābala*. The *bhāsvara soma* is *satya* and *dik soma* is *ṛta*.

**ANNA**

The *soma* through which *yajña* is performed is *anna soma*. It is of four types. The first is *rāja soma*, which inspires valour and is used in *rāja sūya yajña*. It is connected with sun. The second is *vāja soma* which is used in *vājpeya yajña*. It is connected with *parameṣṭhī*. *Rāja soma* is connected with *kṣtriya*, whereas *vāja soma* is connected with *brāhmaṇa*. The third is *graha soma* which is used in *jyotiṣṭoma yajña*. It belongs to atmosphere. The fifth is the *havi soma*. Which is used in *havira yajña* and is connected with earth.

### **BHṚGU**

This *soma* has the form of *vāyu*. It has four stages. In the east is the *prāṇa soma* presiding over breathing system. In the west is the *pavamāna soma*, which purifies blood etc. In the south is *mātariśva* which forms the bodies. In the north it is *śavitā* which inspires the activities.

### **AṄGIRĀ**

This *soma* causes illumination. It is of five types -- causing illumination in sun, moon, lightening, constellation and fire.

### **SAHA**

It is connected with *pitaras*. It is *retas* in solid form, *śraddhā* in liquid form and *yaśa* in gaseous form.

### **RASA**

This is the famous juice of a cripple. It has now become extinct.

### **BRĀHMAṆASPATI**

This *soma* prevents the body from decaying. As long as there is *vaiśvānarāgni* in the body, this *soma* is also there. This is found in the water of the Ganges.

### **YAJÑĪYA**

This is the *soma* which forms the *daivatātmā* of the *yajmāna*. It is because of this that the *yajamāna* goes to heaven after leaving the body.