

गुरु त्रिरजानन्द दुःसः  
 मन्दर्भ पु...  
 पु. मणिगहणा कर्मक  
 दयानन्द महिला म...  
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OF  
**THE ARYA SAMAJ,**  
 BY  
**BAWA CHHAJJU SINGH,**  
 AUTHOR OF  
**THE LIFE AND TEACHINGS**  
 OF  
**SWAMI DAYANAND SARASWATI,**  
 AND  
**THE TEN GURUS AND THEIR TEACHINGS**

1903. **श्री. भवानी लाल शर्मा**  
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## PREFACE.

Several years ago the undersigned wrote a pamphlet called, "*What is the Arya Samaj?*" It did some service in its time, but the information it contained was at the best but meagre, and the consciousness of this fact on the author's part frequently suggested the desirability of an attempt at improvement; but for one reason and another the suggestion remained un-attended to year after year. During the last summer the undersigned having some leisure, which he did not know how to turn to account, resolved upon devoting it to the enlargement of the pamphlet, and set about his task without further delay. The result of his effort is now before the public. The "*Teaching of the Arya Samaj*," is the same in plan and execution—being essentially a compilation of extracts from the Shastras and Swami Daya Nand's writings, interspersed with stray pieces and rambling comments from the pen of the undersigned. But while its predecessor

consisted of only 82 pages, *The Teaching of the Arya Samaj* contains over 300. It may safely be concluded from this difference that the present work is of greater value, and can be far more useful to the inquirer after truth. Of course there is much room for improvement still, and the book admits of a further expansion.

Time may come for another revision ; but for the present the undersigned may be permitted to content himself with what little has already been achieved, and with expressing a hope that this little will be appreciated.

LAHORE :

CHHAJJU SINGH.



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## THE TEACHING OF THE ARYA SAMAJ.

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**What is the teaching of the Arya Samaj?—What does the Arya Samaj teach?**

This is the question which we propose to ourselves and which we shall try to answer in the following pages. To proceed at once with our reply, we answer that, in the first place, the Arya Samaj teaches that—**God is the original source of all knowledge, and the primary cause of all that is known through that knowledge.**

Is there a God? It is almost blasphemous to ask oneself or others such a question, many would say. And yet the world is no stranger to individuals who do ask such a question,—some with a motive that must be commended—in the spirit of “true enquirers”; some with no other intention than to enjoy the “luxury of debate”—of having some harmless fun; while others with the one and sole object of thrusting their atheism, in one form or other, in the theist’s face and of upsetting his convictions and perverting his judgment, if they can, themselves being wholly deaf to his reasoning and logic, however sound and irresistible the same might be. And in the face of this fact the question has to be answered, in the interests of the sincere, unbiased and rational sceptic, if not for the benefit of the confirmed atheist who is hardened enough to be set down as past the stage of redemption. Is there a God? Yes. There is nothing more real in the universe, nothing more patent than that there is a God—

the one Supreme Lord of all, the Maker of Heaven and Earth. In the eighth chapter of the *Satyarth Prakash*, Swami Dayananda comments upon the assertion of the unbeliever—that the world is a spontaneous production—in the following words :—

“If the world were a spontaneous creation (*i.e.*, if it possessed the power to create itself), it would never be destroyed. If the power to destroy itself were *inherent* in it, it could not create itself. If the power to create itself and the power to destroy itself *both* were inherent in it, there would still be no assured system or order in the succession of creation and destruction. If, on the other hand, you ascribe creation and destruction to the action of an efficient cause, you will have to admit that the *efficient cause* is something distinct from the principles and substances which undergo birth and destruction. Verily, in the event of creation and dissolution being spontaneous (the result of self-exertion on the part of atoms), they would not take place at stated and fixed periods. If we are to believe that creation is a spontaneous action, why is it that we do not see another earth, sun, moon, etc., spring into existence in the vicinity of our planet? The fact is, that whatever things spring up from the combination of other things—trees, grass, insects, worms, etc., they spring into being as the result of the combination of God-made things. Just as *haldi* (turmeric), *choona* (lime) and decoction of sour lemon, do not of themselves move from their places and combine, but, on the contrary, combine through the agency of some one, and as, further, they can form *roli* only when mixed together, in proper proportions, and not otherwise; even so the

primary atoms of Matter cannot, of themselves, fashion themselves into anything, much less into anything useful or serviceable, unless the Supreme Being combine them with His wisdom and skill. Hence, it follows that the world is not inherently self-creating but the production of Divine skill and wisdom."

The unbeliever, on being answered thus, proceeds to reiterate his assertion in different words, plainer than those used already. He says :—"There never was an author of this world, nor is, nor shall yet ever be. The world is what it is from eternity, it was never made, nor shall it ever come to be destroyed." To this the Swami replies:—

"There can be no motion or anything which motion can produce in the absence of a mover (an intelligent, efficient cause). The earth and similar other objects that we see, fashioned and constructed on a wise and skilful plan—*these* can never be eternal. That which is the result of *combination*, that has no existence prior to the taking place of the combination (which gave it its present form), and it ceases to exist when disintegration ensues. If you refuse to believe this, you may break or melt or burn the hardest stone you can get hold of, a diamond, a piece of steel, etc., and ascertain for yourself whether or not all these are made up of separate particles. If the things and objects (we cognize and perceive) are made up of separate particles, a time must come when the particles will separate again."

Further on the Swami, in answer to a question, refers to the wonderful, incomprehensible mechanism of the human body (and to the marvellous structure of

other things in Nature) as an evidence of the existence of a Supreme Being, infinitely wise and omnipotent and good. To quote his own words: "Mark! what skill and wisdom have been displayed in the construction of the body. Even the learned are struck with wonder (when they observe and examine the human frame). The joining together, within the body, of bones, confining them within a net-work of veins and arteries, spreading over them a layer of flesh and throwing over the whole a covering of skin; the placing inside the frame the spleen, the liver, the lungs which *punkha*-wise take in, and throw out, the air; the locating of the soul or spirit in the frame; the fashioning of that store-house of energy, the head, of hair, nails, etc.; the *lining* the eye with hair-like, extremely fine nerves, endowing the organs of sense with illumination; constructing, in a peculiar fashion, certain portions of the body with a view to enabling the soul to have due enjoyment in its state of wakefulness, in that of ordinary sleep and in that of profound slumber; providing for the proper distribution of the nourishing sap;—who but the Supreme Being could construct such a wonderful frame, storing it with such exquisitely beautiful and wonderful machinery!

“Further, enriching the earth with precious stones and metals of various kinds; displaying in the construction of the bodies of tiny, microscopic insects, living in trees and of diverse kinds, extraordinary skill; covering the plants and trees with foliage of every color—green, white, yellow, blue, and so on, all wonderful in their design; fashioning flowers, fruits, roots, leaves, etc.,



creating things with every imaginable variety of taste—sweet, salt, bitter, sour, pungent, and so on ; producing vegetation, rich in agreeable odours, and flowers, fruits, cereals, roots, etc., at once delicious and fragrant ; scattering in space earths, suns, moons, etc., in millions, and controlling and directing their movements with regularity ;—who but the Supreme Being could do all this ?

“ When a man sees or perceives anything, the act is productive of two kinds of knowledge to him— one of the existence and character of the thing itself, and the other of the author or maker thereof. When, for instance, a person comes upon a beautifully-fashioned gold ornament in a jungle, he cannot, on examining it, help coming to the conclusion that it must have been fashioned by a skilful and wise man. Similarly, this wonderfully-fashioned world, with its creatures of multifarious kinds, points to its author—*Parmeshwara* (Supreme Being).”

In the ninth chapter of the *Sattiyarth Prakash*, speaking of Right and Wrong, the Swami says that the feeling of pleasure or satisfaction, which pervades the soul when a person does a virtuous action, and the feeling of fear, shame, etc., which springs up in the heart when an individual does what is wicked and sinful, point to a Moral Governor of the Universe, who is no other than the Supreme Being, the mind-controlling *Parmâtma*.

The chief arguments advanced by the Swami would seem to be four :—

- (1). That founded on the principle of causation.
- (2). That derived from the minute and wonderful correspondences in departments of Nature.

(3). That based upon "design", and

(4). That founded upon the possession of "moral sentiments" by human beings.

In connection with the first, an English author, of great good sense, who has not, however, affixed his name to his book, says :—

"There are, however, very different phenomena on this our globe, phenomena of progression, of which there must have been a beginning, for if the nebular theory be still doubtful, and our planet was not in a molten state from excessive heat, it was certainly once in a soft state, as is proved not only from its peculiar shape, but the various strata constituting its crust. The changes its crust has undergone, have been, in many instances, sudden and violent, yet they have been gradational. It has advanced from a rudimentary state by an apparently irregular progression. But, above all other indications of a beginning, there have been new species of organic creatures produced at vast intervals ; and they have been, on the whole, in an advancing scale of organization, roughly corresponding with the changes on the earth's surface. Now, whatever has been conjectured respecting the derivation of one species from another, there has never been the least evidence since recorded facts that one species of organic creature has sprung from another. Nature has intercepted such production by making hybrids barren, or the old species recurrent, in spite of disturbance, which indicates that such species had a distinct beginning. For all these phenomena, then, we have to seek a First Cause."



Dealing with the remaining three, the same author observes :—

“How came the senses of animals so wonderfully to correspond with things of such a totally different nature as the light, the air, the odorous particles, the sapid particles? We can trace nothing in this complex connection like *cause and effect*. The light did not construct the complexities of the eye, or the odours the olfactory nerves, or sound, the machinery of the ear. Whence, then, this correspondence? We seem driven to the solution that they were *designed* to correspond, that the elementary departments of nature *having first existed*, a designing mind modelled the animals destined to live on the globe, so that their senses might derive from the inorganic world those ideas and feelings which they in different degrees enjoy.

“Whenever we see an arrangement of order or adaptation, which *we are sure is entirely new* (and we see countless such phenomena in the works of man), they are all the effect of design, therefore we conclude that design has been the cause of all the order in the universe. If in the countless inventions of man, we are sure that design is the sole cause of their order and adaptation: how obvious and rational is the inference, that the original order and adaptations in nature, many of them so very similar (though superior in complexity and skill) to the inventions of man’s mind, were produced by a similar principle, or rather some superior principle involving design. This is one very simple and natural species of evidence of an intelligent First Cause, built on an intuitive truth.

“Another (*proof of the existence of God*) is derived from the sentiments and feelings of our mind. The feelings of awe, reverence and dependence expanded into the religious principle which is so natural to man, the feeling of conscientiousness and dependence on a Supreme Being,—all these innate sentiments indicate the existence of that Being to which they point, and in whom they centre; for, we are taught by the naturalists, there is nothing capricious or causeless in the structure of the bodies or minds of any sentient creatures; that all their natural feelings and instincts have some end; we infer, then, that the Supreme Being exists, who alone affords a solution of such mental phenomena; for our moral nature is, as it were, calculated upon His existence.”

The learned author of the able pamphlet on the “Existence and Character of God;”\* in the course of his advocacy of the argument founded on the principle of causation, remarks:—

“The universe, as we behold it, consists of a mass of very complicated phenomena. Compelled by that belief in causation which each of us instinctively feels (I use the word *instinctively* † in the sense above described), we are firmly convinced that not one of the phenomena is self-originated, but has been produced by a cause or a set of causes (forces or powers) adequate to its production. When we have ascertained by careful investigation what

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\* *Present Day Tracts Series.*

† Compelled by the constitution of our nature.

they are, we find that they are the effects of other similar causes, and so on indefinitely. But our minds are so formed that they are incapable of forming a conception or of believing in a succession of finite causes, which are destitute of a beginning, *i.e.*, of an eternal succession of such causes.\* We are, therefore, compelled to assume the existence of a first cause which—itself uncaused—is the cause of the entire succession of causes and effects to which the phenomena of the universe owe their existence, and of which they are the manifestations.....I cannot express this truth better than in the language of Mr. Herbert Spencer, ‘*The assumption of the existence of a first cause of the universe is a necessity of thought.*’ ”

As regards the theory of evolution, its originator, Darwin, was not an atheist ; for, if we remember aright he confessed as much in the compass of a small letter, published in the columns of the *Lahore Tribune*. But, as a matter of fact, the theory, as commented upon and expounded by his admirers and followers, is essentially atheistic, and hence deserving of a condemnation.

In the pamphlet just referred to, its weak points have been exposed *seriatim* as follows :—

“First, it fails to account for the origin of life, or to show that it is possible to produce living out of non-living matter. Until it can effect this, it is simply useless for the purposes of atheism. Strange to say, unbelief is now compelled to live by faith. It is confident that the discovery will be made hereafter.

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\* “The final or ultimate cause has no cause.”—*Sankhya*.

“Secondly, it fails to give any account of the origin of those qualities, which the original germs of life must have possessed, in order that a starting-point may be found for the course of evolution which it propounds.

“Thirdly, it assumes the concurrence of multitude of fortunate chances, so numerous as to approximate to the infinite, of what common-sense and reason refuse to believe to be possible, and which hopelessly conflicts with the mathematical doctrine of chances and probabilities.

“Fourthly, it demands an interval of time for the carrying out of this vast process of evolution, which, although abstractedly possible, other branches of science refuse to concede to it as lying within the existing order of things.

“Fifthly, it utterly fails to bridge over that profound gulf which separates the moral from the material universe, the universe of freedom from the universe of necessity. All that it can urge with respect to the origin of life and of free agency is, that it hopes to be able to propound a theory at some future time which shall be able to account for these phenomena.

“Sixthly, the theory in question, including the Darwinian theory of the production of the entire mass of organisms that have existed in the past, and exist in the present, by the sole agency of natural selection, without the intervention of intelligence, is, in fact, a re-statement in a disguised form of the old theory of the production of all the adaptations and

correlations in the universe, by the concurrence of an infinite number of fortunate chances—a theory which contradicts the primary intuitions of our intellectual being.

“Seventhly, as a fact, the recorded observations by mankind for the last, say four thousand years, show no instance of evolution of one species from another but display variation, not infinite but limited, and recurrent to the original form.

“Eighthly, as a fact, geology (Palæontology) shows the same absence of such evolution and of indefinite variation.

“Ninthly, all the ascertained facts point only to creation by a plan, or in accordance with a rule, which permits variability within discoverable limits, and requires adaptation, and, therefore, furnishes no evidence of evolution of species.”

All Saints and Sages, almost without an exception, have borne witness to the existence of God, and every great religion in the world is essentially theistic in its teaching. It is doubtful if Budha was an atheist—such pure teaching as his could not have proceeded from one who was a disbeliever in the Supreme Fountain of truth and purity and wisdom ; but, even if it be true that he was a disbeliever in the existence of a Deity, we may say that his admirers and followers show their repudiation of their master’s teaching by raising Budha himself to the level of the Deity. Truly saith the *Upanishad* that “those who worship aught else than the Creator, shall wander in darkness.”

If in Physical Science, it is the man of Science whose testimony has value, in Spiritual Science it is only the spiritual scientist whose evidence is of weight, and not of those who have never given a moment's attention to the investigation of the truths of this science. Now, what do the greatest religious teachers that the world has produced say? Nothing but what the primeval teachers of mankind have taught. To put forward, as their representative, a comparatively modern teacher, and to quote but a single line from his "Song Celestial":—

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥

गीता । अ० १३ । १७ ॥

"He is the light of lights, and is declared beyond darkness ; He is knowledge, the object of knowledge, the goal of knowledge, *dwelling in the heart of all.*"

Why is it that many people deny the existence of the Greatest Reality in the universe, and why is it that they fail to find it. Because they are worldly-minded, living the life of the senses, and caring nothing for what is beyond the world and the senses. Says the Divine Word :—

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत्त्वं पूष  
न्नपावृणु सत्यधर्माय दृष्टये \* ॥

"The Great Real One—even the Spirit who is in the Sun (and all other heavenly bodies), the all-pervading Brahma, who dwells in the soul of every

\* The latter half of the verse is from the *Upanishad*.

devotee,—the Om ;—His face is hidden by a bright golden vessel (*Matter or Prakriti*)”.

This means that those who are taken up with the charms of the bright and beautiful *Prakriti* which assumes a million bewitching shapes and forms daily and hourly, and who would make no effort to shake themselves free from its toils, can never see the Supreme Being, for the curtain of *Prakriti* completely hides Him and His glory from their view.

And again :

न तं विदाथ य इमा जजानान्यद्युष्ममाकमन्तरं  
बभूव । नीहारेण प्रावृता जल्प्याच्चासुतृपउक्थशासश्चरन्ति ॥  
य० अ० १७ मं० ३० ॥

“Him know not those who are enveloped in the darkness of ignorance, who delight in useless wrangling, and in physical enjoyments, who air themselves on their knowledge of mere words and possess unsteady, wavering and restless minds.”

The great Manu, in one of his concluding *Shlokas*, says :—

प्रशासितारं सर्वेषामणीयां समणोरपि । रुक्माभं  
स्वप्नाधीगम्यं विद्यात्तं पुरुषं परम् ॥

“Let the devotee consider the Supreme Omnipresent Intelligence as the Sovereign Lord of the entire universe by whose energy alone it exists; a Spirit by no means the object of any sense, which can only be conceived by a mind wholly abstracted from matter, and as it were slumbering; but which for the

purpose of assisting his meditations, he may imagine more subtle than the finest conceivable essence, and more bright than the purest gold."

But while Christianity, Muhammadanism and other Faiths admit, directly or indirectly, the existence of a Supreme Being, while, they, one and all, hold and maintain theism to be the foundation of religion—the life and soul of all true religious belief, they do not, like the Arya Samaj and the Arya Sages, believe God to be the *Maker* of the universe, but only its *Creator*—the producer of the material nature as well as of the soul out of *nothing*. But they are wide of the truth in inculcating such a belief. Let us quote from the *Sattiyarth Prakash* :—

“ Q.—Has not God created the *Prakriti* (material cause of the universe) ?

“ A.—No, the *Prakriti* is eternal.

“ Q.—How many things are eternal ?

“ A.—God, Soul, the Material Cause of the Universe—these three are eternal.

“ Q.—Where is the proof of this ?

द्वा सुपर्णा सयुजा सखाया समानं बृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभि चाकशीति ॥ १ ॥  
ऋ० मं १। सू० १६४ । मं० २० ॥

“ A.—God and Soul, both conscious entities and possessing the power of sustaining and upholding, etc., alike, related to each other as the *pervader* and the *pervaded*, are friendly towards each other, and ancient and eternal. Similarly, eternal is the tree



whose roots are eternal as *Cause* and the branches as *Effect*; in other words, Matter, which, assuming a gross form, is re-dissolved into its primary, component elements, (is the third eternal thing.) The attributes and properties, functions and natures of these three things are also eternal. Of the two—God and Soul, one—the Soul—enjoys on this tree-like creation the fruit of good and bad actions, but the other or *Parmâtma* enjoys not the fruit, of actions, being present in all directions and pervading and encompassing everything. God is distinct from the Soul, the Soul from God, and the *Prakriti* from both, each in consequence of his or its own distinctive nature, and all the three are eternal.”

स्यम्भूर्याथात्थ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ यजु० ॥

“For the ancient and eternal souls has *Parmâtma* made manifest, through a Revelation, all Sciences.”

अजामेकां लोहितशुक्लकृष्णां बर्हीः प्रजाः सृजमानां  
स्वरूपाः । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्त  
भागामजोऽन्यः ॥ श्वेताश्वतरोपनषदि । अ० ४ । मं० ५ ॥

“The *Prakriti*, the Soul and *Ishwara*—all three—are eternal, they were never born, nor shall they be ever born. That is, these three are the cause of the universe, having themselves no cause. The eternal Soul enjoying the eternal *Prakriti* is entangled in it, but *Parmâtma* is never entangled in it, nor does He ever enjoy it ?”

In answer to the question—"How many final or ultimate causes are there of the world?" the Swami says :—

"The final or ultimate causes of the universe are *three*—the *nimitta*, the *upādān* and the *sādhāran*.

"*Nimitta Kāran* (or the efficient cause) is that by whose making something can be made, and by whose not making nothing will come to be made; which has not been produced from anything or anyone else but which making other things and objects puts them forth under different shapes and forms.

"*Upādān Kāran* (or the material cause) is that, in the absence of which nothing can be made or produced, which is capable of being fashioned into the different forms that are subject to change and decay."

"The third or the *Sādhāran Kāran* (general cause) is that which plays a general part in the being fashioned of things and which is the ordinary cause of things.....Knowledge, sight, energy, hands, appliances of various kinds, locality, time, space etc.—are the *sādhāran* or General Cause."

Upon the position of the New-Vedantis or Pantheists, the Swami thus comments :—

"If, according to you, Brahma (the Supreme Being) were the cause of the material universe, then He would be subject to change and decay. And further, the properties, functions and nature of the cause of a material object must reproduce themselves in the object in question.

"A material effect possesses the properties of the

material cause! Brahm is absolutely-existent, intelligence and happiness, but the effect of Brahm, the material world, is temporary, inert and unconscious, and destitute of all bliss and happiness; Brahm is imperceptible (untangible), but the universe is perceptible; Brahm is undecaying, but the universe is subject to decay. If the earth and other similar creations were the *effect*-Brahm, then the attributes of unconsciousness, etc., which are to be found in the *effect*-Brahm, ought to be present in the *cause*-Brahm. In other words, just as the earth, etc., are lifeless and unconscious things, even so should be Brahm; or just as Brahm is conscious and intelligent, even so should the earth, etc., be." For,

कारणगुणपूर्वकः कार्यगुणो दृष्टः ॥ वैशे० । अ० २ ।

आ० । सू० २४ ॥

"The characteristics of a cause reproduce themselves in its effect."

Similarly, the Soul is not an emanation from the Divine existence, for, were it so, the soul should, like the Supreme Being, be—

सपर्ययाच्छुक्रमकायमब्रणमस्त्राविरश्शुद्धमपापविद्धम् । य०

"Absolutely free from the bonds of nerves and muscles, pure and holy and above darkness, omniscient, all-pervading, etc.," but it is not so.

On the occasion of the famous discussion at Chândâpur, when the Christians and Muhammadans both pressed the *creation-out-of-nothing* theory into their service, the Swami observed :—

“Now, if God is to be considered as the material cause of the universe, we are forced to the conclusion that He Himself constitutes the world, just as a jar cannot be different from the earth (of which it is composed) ; if He be the efficient cause, His position becomes analogous to that of the potter who cannot fashion the pot without the earth, and if He be considered to be a general (*sādharaṇ*) cause, the world cannot arise, of itself, from Him, even as a jar cannot of itself arise from earth or clay. In two of the three cases, God, it would be evident, is reduced to the position of *jarh* (something devoid of consciousness or intelligence). If the phenomenal world were God, God would be responsible for all sins, such as theft, etc., which is absurd. The substratum of the universe is, therefore, something different and eternal, and God is the maker or fashioner of things, etc., of various forms and shapes. The soul, also, by its inherent nature, is eternal, and the gross world is phenomenally eternal. We cannot escape these conclusions.”

The following extract from the writer's preliminary article on the “Transmigration of Souls” will (though somewhat diffuse) be found an interesting reading in connection with the subject under discussion.

### **The creation-out-of-nothing theory, and Pantheism.**

नासतो विद्यते भावो ना भावो विद्यते सतः ।

इमथोरपि दृष्टोन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

भगवद्गीता अ० २ । १६ ॥

It is a fundamental principle of science that nothing is actually destroyed in the world. Every atom that exists in the Universe is eternal and imperishable. *Prakriti* or Matter may, indeed, assume different forms and different shapes, but it cannot be blotted out of existence. What exists, cannot be made *not to be*. Not a particle of what this universe at present contains, can ever fall away into nothing. The existence of a thing at the present time pre-supposes its existence in the past and necessitates its existence for evermore. The particles of matter which at present form the composition of a statue or a pitcher did exist before they came to be disposed of in their present order, and they shall not be destroyed (annihilated) when the statue or the pitcher is dashed into a thousand pieces or ground into fine powder. They may again be brought, by human skill, to assume the form of a statue or a pitcher or anything else, but they shall still exist and cannot be stamped out of existence. They shall always be capable of being compounded together—to be cast into one shape or another—as they shall be of being dissolved into their individual selves under particular circumstances. *Prakriti* is, therefore, only impressionable or changeable but not *destructible*. The water which a steam-engine consumes is not actually destroyed : it, indeed, becomes invisible to mortal eyes but it exists in another form ; nor is the water, which disappears from a boiling pot, in any way lost : it is merely transformed into steam by the action of heat, which steam, under particular circumstances and specific conditions, may again be made to resume its liquid form. Yes, not a single particle of what exists in the Universe can be turned into nothing. All that now is, has always been,

and shall always be. The contents of the Universe can neither be increased nor diminished by a single atom. It follows, as a natural corollary from these remarks, that "nothing" cannot produce "something" and the inverse, that "something" cannot produce "nothing." This is one of the primary truths of science, and no theory or argument which ignores this truth can ever be trustworthy or sound. It would be contradicting Nature and going against the universal experience of mankind to assert that "nothing" can result in "something" or "something" in "nothing"; or, to put it more clearly, that "something" and "nothing", are synonymous terms. If it be true (as it *is*) that "nothing" cannot produce "something" and *vice versa*, how can the supposition that the soul did not exist at one time or was synonymous with "nothing" but that it now exists or is synonymous with "something," be reconciled with this basal truth of science? Those who believe that the soul is an entity, a "something," have not the slightest ground to assert that, though it was not at one time, it *is* at the present time, and *shall be* in time to come. The existence of a thing in the present, as already observed, pre-supposes its existence in the past and necessitates its existence in the future. If the soul is something, be its nature, qualities or attributes what they may, we are compelled to come to the conclusion that it existed in time past, that it exists now, and that it shall always exist: in other words, that it is eternal and imperishable. There is no scientific ground upon which the *creation* of the soul can be justified; for the creation of a thing, in the sense in which the word is popularly used, is an utter impossi-

bility. We cannot build a house without requisite materials, nor can we produce a table in the absence of wood or some other substance out of which it is to be fashioned. The soul is not a *created* entity as some believe, but an entity which has an independent existence of its own, an entity which has always existed and which shall always exist. If it be asserted to be a *created* substance, the assertion would necessarily lead to the conclusion that all the speculations of the religionists about the immortality of the soul are an idler's dream! Hence, those who believe in the present existence of the soul must also believe that it is eternal and everlasting.

There is a class of theists who, while they strenuously maintain that the soul is immortal, hold that it is a created substance. In their opinion, the soul is something which springs into being at the will and pleasure of the Almighty. It is a thing, an essence, give it what name you will, which the Supreme Being calls into existence out of nothingness, but which (it is a part of their faith based upon intuitive, inborn conviction!) will live for ever. The holders of such an opinion are those who deny the eternity of everything except that of God. Matter and Soul they hold to be capable of coming into being at the nod of the Almighty out of nothing, and of relapsing into their original state of nothingness the moment the Divine fiat goes forth that they shall cease to be. They do not allow either of the two an independent existence of its own, they do not regard it as something which has always existed and shall always exist, but as something which may exist at any specific time and may not exist at another time. The being of a thing or the not-being of it

is dependent upon the will of Supreme Being. He alone is eternal. They consider it as an insult to the Supreme Being for any one to assert that either *Prakriti* or the Soul is eternal. Such a belief, according to them, savours of blasphemy. The attribute of eternity exclusively belongs to the Supreme Being. The supposition of the existence of that attribute in anything, besides God, is enough to elevate the thing to the dignity of God himself ! It argues, they affirm, a misconception of the true nature of Godhead to extend the attribute of eternity to anything but God. In a word, they believe that God alone is eternal, and that everything else is but the embodiment of nothingness.

Many of those who hold this opinion are men of intelligence and culture. If the opinion were merely the result of ignorance of the actual conditions obtaining in the universe, it would be a different thing. It is not traceable to an imperfect understanding of the fundamental law of Nature—that what now exists has always existed and shall always exist, that they deny the eternity of everything but God : no, it does not require an intellect of a very high order to understand so simple a fact ; their inveterate dislike to believing in the eternity of anything but God is due to a wilful ignoring of the Laws of Nature. Their daily experience carries no weight with them. They have never seen a loaf of bread made out of nothing, nor have they ever seen a building raised without brick and mortar and other requisite materials. But for all that they do believe in the possibility of both these phenomena, their daily experience, though furnishing the most conclusive proofs to the contrary, counting for nothing !



Opinions which are the result of a gradual maturing of thought, conclusions which are arrived at, after a due and careful consideration of facts which are presented to the mind, are something different from mere arbitrary assertions. While the former will be approached and examined with respect by all thinking minds, the latter will always be unceremoniously rejected. The contention that Matter and Soul are created substances—formed out of nothing, amounts to no more than an arbitrary assertion. It is not supported by argument. It is out of harmony with the character of the laws operating in Nature, and is not upheld and backed up by commonsense and experience. Nobody has seen a substance *created* in the sense in which the term is commonly employed by non-Aryan theologians. No one has ever seen a goldsmith producing jewellery, without the needed metals, nor a potter producing pots in the absence of clay. In the face of these considerations, one cannot but believe that what now exists has always existed and shall always exist, or, which is the same thing, that what now exists is eternal.

Some people, while denying that Soul and Matter have been created out of nothing, hold that both Matter and Soul have been evolved out of the essence of the Supreme Being. If the Soul be admitted to be a part of God, it follows, as a natural inference, that God is divisible, which is opposed to reason as well as Revelation. The admission of the divisibility of the Deity necessitates the conclusion that He is not all-pervading. The perpetual influx and efflux of souls into and from the essence of the Supreme Being—their original source—must of a necessity keep that

essence in a state of constant perturbation and agitation. The ejection of any definite portion of the essence of Godhead, which it may be the will of the Supreme Being, should be encased in a tangible body, must leave a vacuum in that particular part of His essence it comes out from, and *this* must result in a rush of the diminished essence from all sides towards the created vacuum to fill up the gap, *which* must lead to a universal commotion in the diminished Divine Substance. Similar results must be produced by the influx of a soul into its original source. Before it is received and lost into the essence of the Supreme Being and before that essence can be calmed into stillness, a disturbance in the same is inevitable. When the soul plunges into the essence, it must impart it a kind of shock before it is absorbed into it. For instance, when a glassful of water is taken out of a pail which is filled to the brim with that element, a commotion follows, whose effects extend to the remotest particles of the element, the particles in question rushing from all sides to fill up the vacuum. Similarly, another commotion is the result when the same glass of water is poured back into the pail when the element in the pail is still. If this process be continued without stopping, the water in the pail would be subject to constant commotion.

Briefly, those who believe in the eternity of the soul must allow it an independent existence, otherwise they must be prepared to admit the Supreme Being to be divisible, and consequently neither all-pervading nor omnipresent, neither omniscient nor omnipotent. They must also admit God to be impure and unholy. They must hold the Supreme Being responsible for all that corruption, immorality, and

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iniquity which prevail in the world. As a matter of fact, if the soul were formed out of the essence of God, we should not see the vice and immorality which prevail in the world, for God is pure and holy ; and if the whole of Him be pure and holy, no part of the Divine essence can be impure and unholy. It is the property of fire to burn and to give light. The least spark of it is not without its inherent property. If God, by His very nature, be holy and pure, then every part of His essence must be holy and pure. Therefore, those who believe God to be holy and pure, must (duly mindful of the iniquity and corruption that prevail in the world) admit that the soul is not a part of the essence of God, but has an independent existence of its own. If it be urged that the iniquity and corruption which prevail in the world are not in any way the fault of the essence of God but depend upon the kind of frame-work in which the essence is encased, just as the inherent property of fire to burn and to shine disappears when it comes into contact with water, then the question will arise :—“ Who is responsible for the choosing of frame-works for the encasing of souls ? ” God, of course ? Then, God is the author of the evil which prevails in the world ! Where would the evil exist, if He chose proper cases for the souls to inhabit ?

Further, this doctrine, if interpreted in other words, only means that God is the reverse of “ all-happiness ” which He is said to be. For, who is the real sufferer of the misery and pain incident to human life according to this doctrine ? If the soul is a part of the essence of God, then God must be the sufferer of all this misery and pain. Thus, we see

that the doctrine which inculcates the divisibility of the Supreme Being by asserting that the soul is a part of the essence of God, is entirely untenable, and further, that if it be taken for granted to be true, it leads to such monstrous conclusions that no one who believes in the existence of God, can at all agree to them.

If the belief that the soul is a part of the essence of God is preposterous, the doctrine that the material world is a manifestation of God's essence, is equally absurd and unreasonable. The qualities or properties which are inherent in an object, must exist in it in whatever shape it exists. The property of hardness which exists in iron in its crude form does continue to exist when, through the skill of the mechanic, it is shaped into a steam-engine. The property of burning which exists in the fire must exist in it under all circumstances. The essence of roses pre-supposes the existence of scent in a rose. Everything, in short, must possess the properties or qualities which exist in what it has been made out of. If the existence of any particular property or quality in any particular thing or object necessitates the existence of that quality or property in the object from which it has been produced, the question arises, "Can the material universe be called a manifestation or embodiment of God's essence?" A theist's reply to the question can only be in the negative. Every theist must concede that "God is an intelligent, personal Being." But *Matter* or *Prakriti* shows not the slightest sign of intelligence. There are, indeed, certain inherent forces or properties in it, but these forces or properties require intelligence to regulate

and control them. Steam, for example, possesses a certain force, it possesses the property of locomotion. But an intelligent human being alone can utilize this inherent force in the right way. Unless the inherent force is, by human wisdom, brought to operate in a peculiar manner, it is useless. A steam-engine, especially adapted to develop and bring into play the inherent force of steam, must be constructed before we can expect it to draw a hundred cars at the rate of 30 or 40 miles an hour. Gunpowder has the property of exploding, when brought into contact with a spark of fire. But, in order to properly utilize this inherent property of exploding in the gunpowder, certain apparatus, say a gun or a cannon, must be constructed.

Thus, Matter, while possessing certain inherent forces, is without intelligence. God is the utilizer of Matter but not Matter itself. If it be regarded as a manifestation of God's essence in a tangible form, it would follow that God is not 'an intelligent personal Being,' but an unintelligent Being,—a blind force;—a conclusion to which no reasonable man would subscribe.

Of course, the doctrine that *Prakriti* or Matter is a visible manifestation of God, is open to every other objection to which the supposition that the soul is a part of the essence of God is. To assert God to be the material cause of the universe is to admit the divisibility of God. Hence, the doctrine is unsound in every way.\*

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\**Arya Patrika*, 1888.

Having, in answer to the question—**What does the Arya Samaj teach?**—declared belief in the existence of God as the foundation on which the superstructure of the Aryan Religion is built up, —having declared that it is God to whose workmanship the universe owes its existence and that it is He who is the root of all True Knowledge in the universe, we proceed to give the second part of our reply, and it is:—**God is all-truth, all-knowledge, all-happiness, incorporeal, omnipotent, just, merciful, unbegotten, omniscient, immutable, incomparable, unbeginning, without end, the support of all, imperishable, immortal, eternal, fearless, holy and the author of the creation. He alone should be worshipped.**

This is the Aryan conception of God, and, it will be conceded, that a nobler, higher and truer conception of the Supreme Being is not to be had. That the conception is essentially Vedic,—*i. e.*, derived immediately from the *Veda*, will be evident from the following mantras :—

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति । स्वर्ग्यस्य  
च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ १ ॥ यस्य भूमिः प्रमान्त-  
रिक्ष मुतोदरम् । दिवं यश्चक्रे मूर्द्धानं तस्मै ज्येष्ठाय ब्रह्मणे  
नमः ॥ २ ॥ यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः । आग्निं  
यश्चक्रं आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३ ॥ यस्य

घातः प्राणापानौ चक्षुरंगिरसो भवन् । दिशो यश्चक्रे प्रज्ञा-  
नीस्तस्मै ज्येष्ठाय ब्रह्मणेनमः ॥ ४ ॥ अथर्व ॥

1. "To Him who rules the Past, the Present and the Future, who presides over the entire universe, who is the sovereign lord of all, above the reach of Time and Death, (self-effulgent), immutable and absolute bliss,—even to Him, the exalted Brahm, be our homage !

2. "To Him, who makes the Sun and Moon, the eyes of the universe, at the commencement of every creation, who has made Fire like unto a mouth,—even to Him, the most exalted Brahm, be our homage !

3. "To Him who has, in the universe, made the Earth and other habitable globes in place of the feet, who has made Space in place of the womb, who has made the Luminous Bodies in place of the head,—even to Him, the most exalted Brahm, be our homage !

4. "To Him who has made the Atmosphere as the life of the creation, who has made the Rays of Light as its eyes, who has made the Directions of Space as the organs of hearing,—even to Him, the most exalted Brahm, be our homage !"

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ॥ १ ॥ न पञ्चमो  
न षष्ठः सप्तमो नाप्युच्यते ॥ २ ॥ नाष्टमो न नवमो दशमो  
नाप्युच्यते ॥ ३ ॥ स सर्वस्मै विपश्यति यच्च प्राणति यच्च  
न ॥ ४ ॥ तमिदं निगतं सहः सएष एक एक वृदेक एव ॥  
५ ॥ सर्वे अस्मिन् देवा एक वृतोभवन्ति ॥ ६ ॥ अथर्व० ॥

1. "Neither second, nor third, nor yet fourth is He called ;

2. "He is called neither fifth, nor sixth, nor yet seventh ;

3. "He is called neither eighth, nor ninth, nor yet tenth.

4-5-6—"He watcheth over creatures—over all that breatheth and over all that breatheth not. All conquering might is centred in Him, and He is the sole, the absolute Unity, the One alone. All bright and glorious heavenly bodies rest as a, harmonious whole in Him."

यत्परममवमं यच्चमध्यमं प्रजापतिः ससृजे विश्व  
रूपम् । कियता स्कम्भः प्रविवेश तत्र यन्न प्राविशत्  
कियत्तद्भूव ॥ १ ॥ यस्मिन् भूमिरन्तरिक्षं द्यौर्यस्मि-  
न्नध्याहिता । यत्नाग्निश्चन्द्रमाः सूर्यो वातस्तिष्ठन्त्यार्पिता  
स्कम्भं तं ब्रूहिकतमः स्वि देवसः ॥ २ ॥ अथर्व० ॥

1. (Q.)—"Who out of many, tell me, is *Skambha*, (the pillar, support or fulcrum of all existence) ?

(A).—"He on whom, as their foundation, earth and firmament are *set*, and in whom, in their appointed places, rest fire and moon and sun and wind."

2. "They who in the All-pervading Being know Brahm, know Him who is Supreme.



“They who know Him who is Supreme, and they who know the Lord of Life.

These know the loftiest Power Divine, and thus know *Skambha* thoroughly.”

अभित्वा शूरनो नुमोऽ दुग्धा इव धेनवः ईशानमस्य  
जगतः स्वर्ह्यमीशानमिन्द्रतस्थुषु ॥ साम् ॥

1. “Like kine unmilked, we call to Thee, O Lord of wealth and prosperity,—Looker on heavenly light, Lord of this moving world, and Lord of what moveth not.”

अभित्यं देवं सवितरमेण्योः कवि क्रतुमर्चाभि सत्सवं  
रत्नधामभि पूयं मतिम् । ऊर्द्धा यस्यामितिर्भा अदिद्युतत्स-  
वीमनि हिरण्णाणिर मिमीत मुक्रतुः कृपास्वः ॥ साम ॥

2. “I praise this God, parent of heaven and earth, exceeding wise, possessed of real energy, giver of treasure, thinker, dear to all, whose splendour is sublime, whose light shone brilliant in creation, who, wise and self-effulgent, made the sky.”

तमीशानं जगतस्तस्थु पस्पति धियंजन्वमवसेहूमहे  
वयम् । पूषानो यथा वेदसामसद्वृधे राक्षितापायुरदग्धः  
स्वस्तये । क्र० अ० १ ॥ हिरण्यगर्भः समवर्त्ताग्ने भूतस्य  
जातः पतिरेक आसीत् । सदाधार पृथिवीं द्यामुतेमां क-  
स्मै देवाय हविषा विधेम ॥ २ ॥

1. We invoke Him—the *Parmeshwara* who is the Creator of the universe, the Lord of both the animate and the inanimate creation, and the illuminator and enlightener of our understanding, to the end that He may protect us. He gives strength and energy to all, and He is our support. O Lord! Thou art the increaser of knowledge, riches, power and other desirable things. Do Thou, by Thy grace, guard and sustain us.”

2. “He who is the sustainer and upholder of the sun, moon and other effulgent bodies, who is the incomparable lord and master of all that has been, all that is and all that shall be,—He, the Supreme Being, existed before the birth of the visible universe. He, the Lord, who has created all things from the sun down to the earth,—He should be worshipped in love and humility.”

प्रजापते न त्वदेतान्यन्यो विश्वरूपाणि परितावभूव ।  
यत्कामास्ते जुहुमस्तन्नो अस्त्वयममुष्य पिताऽसावस्य  
पितावयꣳ स्याम पतयो रयीणाꣳ स्वाहा । रुद्रयत्तेक्रि-  
वि परं नाम तस्मिन् हुतमस्य मेष्टमसि स्वहा ॥ य०  
अ० १० । मं २० ॥

“Lord of sentient beings! the Souls, *Prakriti* and all other things possessing various shapes and forms in the universe,—over these Thou alone presidest, and none besides. With whatever righteous desires in our hearts we approach and worship Thee, even these desires do Thou grant and gratify.

Thou, O Lord, art the protector of the subtle, invisible universe even as Thou art of the visible. May we, O Lord, by Thy grace, be the guardians and possessors of learning, knowledge, etc., by virtue of our veracity. O Chastiser of the wicked! Thy name is most exalted, giving freedom from pain and suffering. For that Name we accept Thee, and in Thee we behold the Sovereign of our households. We seek Thee with truthful speech."

ब्रह्मजज्ञानं प्रथमं पुरस्ताद्विसीमतः सुरुचो वेन  
 आवः । सबुध्न्या उपमा अस्य बिष्टाः सतश्च योनिमसतश्च  
 विवः ॥ य० अ० १३ । मं० ३ ॥

"He who, in the beginning of creation, creates everything, knowing all, who is the primeval expander of matter, supreme over all, effulgent and attractive, in whose space suns, moons, earths, etc., occupying their respective places, bear witness to His existence and glory;—even He encompasses the universe by His presence, pervading the law-regulated visible creation, the subtle root-matter, and the receptacle of these—the Void."

किं स्वदासीदधिष्ठानमारम्भणं कतमत्स्वत्कथासीत् ।  
 यतो भूमिं जनयन्विश्वकर्मा विद्यामौर्णोन्महिना विश्व-  
 चक्षाः ॥ य० अ० १७ । मं० १८ ॥

"The support of the universe—what wondrous Entity is that? What is that material cause out of which the visible universe has come forth? How

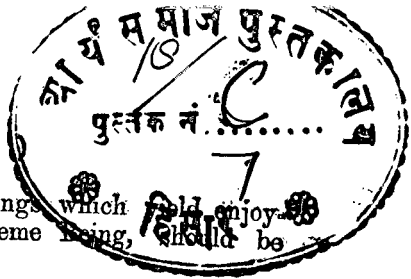
is the existence thereof known by argument? The wondrous Entity (*who evolved the visible universe from root-matter*) is the Supreme Being, the centre of all activity, the all-seeing Power, who, bringing into existence, the earth, the sun and other heavenly bodies, overspreads them all in His greatness."

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्व-  
तस्पात् । सं बाहुभ्यां घमति सं पतत्रैर्द्यावाभूमी जनयन् देव  
एकः ॥ य० अ० १७ । मं० १९ ॥

"He who sees the entire universe and gives His creatures instruction in every direction, who is possessed of infinite energy and pervades all and everything, who is One without a second and self-effulgent,—He, shaping the primary atoms into the visible creation—into earths, suns, etc., resides in both the movable and the immovable,—the Omnipotent!"

विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत-  
संदक् । तेषामिष्टानि समिषामदन्ति यत्रा सप्तऋषीन् पर  
एकमाहुः ॥ य० अ० १७ । मं० २६ ॥

"He who is the fashioner of the universe, who is possessed of knowledge of multifarious kinds, who pervades all effulgent bodies, who is the supporter and sustainer of everything, and its Creator, who sees all and is exalted above all, whom they call One without a second, in whom the soul, by means of the seven kinds of vital airs, enjoys bliss, who



accomplishes for the souls things which should be worshipped;—even He, the Supreme Being, should be worshipped.”

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि  
विश्वा । यो देवानान्नामधा एकऽएवत ७ समपूश्नम्भुवना  
यन्त्यन्या ॥ य० अ० १७ । मं० २७ ॥

“He who is our father and the progenitor of all things, who rewards everyone according to his deserts, who knows all the heavenly bodies and habitable globes, who gives names to the wise as well as to the worlds He creates, who is One without a second, in whom all things are comprehended;—Him let all strive to understand by means of friendly discussions.”

परो दिवा पर एना पृथिव्या परोदेवेभिरसुरैर्यदस्ति ।  
कि ९ स्विद्गर्भम्प्रथमन्दध्रऽ आपो यत्र देवाः समपश्यन्त  
पूर्वे ॥ य० अ० १७ । मं० २९ ॥

“He who extends beyond (or is exalted above, the luminous bodies, who extends beyond the earth) who extends beyond (*ie.*, is above the reach of) even the wise, who extends beyond the ignorant, in whom the vital airs sustain desirable objects, whom the sages, rich in knowledge and wisdom, can alone realize,—Him, do ye, try to know.”

तमिद्गर्भम्प्रथमन्दध्रऽ आपोयत्र देवाः समगच्छन्त  
विश्वे । अजस्य नाभावध्येकमर्पितं यस्मिन्नविश्वानिभुवनानि  
तस्थुः ॥ य० अ० १७ । मं० ३१ ॥

... "He in whom the souls (or the vital air) are clad in the eternal, expansive, subtle material cause of the universe, whom the *yogis*, with purified souls and enlightened minds, attain to, who is present in the inmost recesses of the eternal souls and the primordial atom, who is sustained by His own power, in whom all the worlds are established ;—*Him* do ye realize."

केष्वन्तः पुरुष आविवेश कान्यन्तः पुरुषेऽर्पितानि ।  
एतद्ब्रह्मन्नुप वहामसि त्वा किं ष्विन्नः प्रतिवोचास्यत्र ॥  
य० अ० २३ । मं० ५१ ॥

Q.—"O Thou knower of the Veda! what does the omnipresent Supreme Being pervade, and what is pervaded by and comprehended in that Being? We pray thee for knowledge which will advance us in wisdom. What is this mystery? Do thou explain it to us?"

पञ्चस्वन्तः पुरुष आविवेश तान्यन्तः पुरुषे अर्पितानि ।  
एतत्त्वात्र प्रतिमन्वानो अस्मि न मायया भवस्युत्तरोमत् ॥  
य० अ० २३ । मं० ५२ ॥

A.—"The omnipresent Supreme Being pervades the five elements, and these five elements are pervaded by, and comprehended in, the Supreme Being. This, knowing it for a *fact* in the universe, do I declare unto thee. If thou possessest exalted understanding, then know that there is none who can answer thy question more satisfactorily."

प्रजापते न त्वदेतान्यन्यो विश्वरूपाणि पारितामभूव ।  
यतकामास्ते जुहुमस्तन्नो अस्तु वय ९स्याम पतयो रयीणाम् ॥  
य० अ० २३।मं० ६५

“O Lord! Thou master and protector of the entire sentient creation, none except Thyself presideth over the earth and other similar bodies and over everything that has shape and form. With whatever (righteous) desires in our hearts we serve and approach Thee, do Thou realize the same for us. May we, by Thy grace, be the possessors of wealth knowledge, etc.”

उपयाम गृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येषते  
योनिः सूर्यस्ते महिमा यस्तेऽहन्त्सम्बत्सरे महिमा  
सम्बभूव यस्ते वायावन्तरिक्षे महिमा सम्बभूव यस्ते दिवि  
सूर्ये महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये देवेभ्यः  
स्वाहा ॥ य० अ० २३।मं० २ ॥

उपयाम गृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येषते  
योनिश्चन्द्रमास्ते महिमा । यस्ते रात्रौ संवत्सरे महिमा  
सम्बभूव यस्ते पृथिव्यामग्नौ महिमा सम्बभूव यस्ते नक्षत्रेषु  
चन्द्रमसि महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये  
देवेभ्यः स्वाहा ॥ य० अ० २३।मं० ४ ॥

1.—“Thee, O Lord! who shinest in the heart, I  
except for Thy care of Mundane Royalty. The pri-

mal root-matter, O Lord ! bears witness to Thy greatness ; the sun bears witness to Thy greatness ; the day and the year bear witness to Thy greatness ; the air and space bear witness to Thy greatness. To Thy majesty, disclosed in the lightening and the sun,—to that sovereign majesty of Thine and to thy sages and saints, all hail !”

2.—“ Thee, O Lord ! who shinest in the heart, I accept for Thy care of Mundane Royalty. The primal atoms (or waters) declare Thy glory ; the moon declares Thy glory ; the night and the year declare Thy glory ; the earth and the fire declare Thy glory ; the stars and the satellites declare Thy glory. To this sovereign glory of Thine, and to Thy saints and sages, all hail !”

यः प्राणतो निमिषतो महित्वैकऽइद्राजा जगतो बभूव ।  
य ईशेऽस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥  
य० । अ० २३ । मं० ३ ॥

“ Him who is the sole Ruler of the moving world that breathes and slumbers, who is the Sovereign Lord of bipeds and quadrupeds—even Him, who is all-bliss, let us worship and serve.”

विश्वानि देव सचितर्दुरितानि परासुव । यद्द्रुं तन्न  
आसुव ॥ य० । अ० ३० । मं० ३ ॥

“ O Thou Supreme Mover of the soul in the direction of righteousness, do Thou, O Lord ! keep away from us all that is wicked or fraught with trouble, and do Thou send us, instead, only what is good and desirable.”



पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् । उतामृतत्व  
स्येशानो यदन्नेनातिरोहति ॥ य० । अ० ३१ ॥ मं० २ ॥

“All that has been, all that shall be, and all that grows by food,—all this the Lord of immortality, the all-pervading Supreme Being, brings into existence.”

एतावानस्य महिमातो ज्यायाँश्चपुरुषः । पादोस्य वि-  
श्वाभूतानि त्रिपादस्यामृतंदिवि ॥ य० । अ० ३१ । मं० ३ ॥

“All that is visible and invisible declares the glory of the Supreme, who is greater than the universe. The earth and all other bodies in space, with their animate and inanimate creatures, are comprehended but in a fourth of Him, and three-fourths of Him dwell in Eternal Light.”

ततो विराडजायत विराजोऽधि पुरुषः । सजातो  
अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ य० अ० ३१ । मं० ५ ॥

“From Him the extended, developed universe sprang, and over this universe He, the all-pervading Spirit, presides. He, pre-existing and manifest from the first, extends beyond the earth in every direction.”

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसःपरस्तात् ।  
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥  
य० । अ० ३१ । मं० १८ ॥

“I know the all-pervading Supreme Being who is exalted above all, glorious like unto the suns,

and aloof from darkness. By knowing Him alone is death conquered. Except this, there is no other road leading to Salvation."

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा विजायते ।  
तस्य योनिं परिपश्यन्ति धीरास्तस्मिन् ह तस्थुर्भुवनानि  
विश्वा ॥ य० । अ० ३१ । मं० १९ ॥

"He, the unborn Lord of the universe, pervades the primal atom and the heart of every sentient creature. The wise alone realize His nature—the Omnipotent Being in whom all the worlds are established!"

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि । नैनमूर्द्धा न  
तिर्य्यञ्चं न मध्ये परिजग्रभत् ॥ य० । अ० ३२ । मं० २ ॥

"He, the effulgent Being, from whom have come all measures of time, the resplendent One,—Him no one can grasp or comprehend in the zenith, or in the nether, or in the middle."

स नो बन्धुरजनिता सं विधाता धामानि वेद भुष-  
नानि विश्वा । यत्र देवा अमृतमानशानस्तृतीये धामन्न-  
श्चैरयन्त ॥ य० । अ० ३२ । मं० १० ॥

"He is our kith and kin, our father and our judge, and He knows all beings and ordinances. In Him, who is the third—distinct from Soul and Matter, and the support of all, the wise obtaining salvation, range free in bliss."

परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो  
दिशश्च । उपस्थाय प्रथमजामृतस्यात्मनात्मानमभि संचि-  
वेश ॥ य० अ० ३२ । मं० ११ ॥

“ He, having encompassed round the living beings, having encompassed the round the worlds, having encompassed round everything—the quarters and the mid-quarters, becomes the soul of truth. Having thoroughly studied the primeval Divine utterances (the Veda) do ye approach Him, in spirit.”

बृहन्नेषामाधिष्ठतान्तिकादिव पश्यति ।

यस्तायन्मन्यते चरन्तसर्वे देवा इदं विदुः ॥ १ ॥

यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः  
प्रतङ्गम् । द्वौ संनिषद्य यन्मन्त्रयेते राजा तद्वेद वरुणस्यस्तृ-  
तीयः ॥ २ ॥ उतेयं भूमिर्वरुणस्य राज्ञा उतासौ द्यौर्वृहती दूरे  
अन्ता । उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प उदके  
निलीनः ॥ ३ ॥ उतयो द्यामिति सर्पात्परस्तान्न स मुच्यातै  
वरुणस्य राज्ञाः । दिव स्पर्शः प्रचरन्तीदमस्य सहस्राक्षा  
अति पश्यन्ति भूमिम् ॥४॥ अथर्व० अ० ४ । अनुवाक १६ ॥

1. “The mighty Ruler of these worlds belolds, as though from close at hand

“The man who thinks he acts by stealth; all this His eyes perceive and know.

2. "If a man stands or walks or moves in secret, goes to his lying-down or uprising ;

"What two men whisper as they sit together, the all-pervading Moral Governor of the universe knows ; He, as the third, is present.

3. "This earth, too, is the Omnipresent Lord's possession, and the high heaven whose ends are far asunder ;

"The loins of the one Omnipresent Lord are both the oceans, and this small drop of water, too, contains Him.

4. "If one should flee far beyond the heaven, the Omnipresent Lord would still be round about him ;

"Proceeding hither from the sky His envoys (*i.e.*, inherent powers) look with eyes countless, over the earth beneath them.\*"

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From the foregoing mantras it is clear that the Aryan conception of God is the best and noblest possible, and is essentially *Vedic*. All *Arsha Granths* have the same true and sublime conception of God to give us. Based on the Vedas, they could not but emphasise and echo the Vedic Teaching. Of course, there are some people who assert that the Upanishads inculcate a purer and grander form of theism than the Vedas. But this is not true, as the passages quoted above from the Scriptures show. The fact must not be lost sight of that some of the *Upanishads* are portions of the

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\* The rendering is, in the main, Griffith's.

*Brahmanas*, which are commentaries on the Vedas. Being thus *expositions* of the Vedic Truth, the *Upanishads* can only teach, in an amplified form, no doubt, that same Truth. Those who have had occasion to study them, will feel no hesitation in bearing us out when we say that they regard the authority of the Vedas as supreme, decisive and final, even as the *Darshanas* and other Aryan works regard it. Whenever the truth of any point or proposition is to be impressed upon the inquirer's mind, a text from the Vedas, as the teacher's authority for what he has been explaining to the inquirer, is put forward, prefixed by the words, *Thus saith the Veda*. For instance, one of the foremost of Aryan sages, the venerable Pipplada, when explaining to the Rishis the nature of the Prânâ in the first two sections of the Prashnopanishad, says. तदेतद्वचाभ्युक्तम् *i.e.*, even thus de-

clares the Richâ (a *Rigveda* mantra). This system is followed throughout the book. Everybody may verify the fact for himself by referring to the Upanishad. In the same manner, all other Upanishads, almost without a single exception, are interspersed with mantras from the Vedas as authorities for the teaching embodied in them. We will quote but a single verse from the Kathopanishad with the view to show that the Upanishads are exposition of the Veda mantras, treating of what is termed the "aprâvidyâ" (esoteric knowledge). Says Yamâchârya, in answer to a question from Nachiketa, his pupil, about the nature of God :—

सर्वे वेदा यत्पदमामनन्ति तपा ७ सिं सर्वाणि च  
यद्ददन्ति यदिच्छन्तो ब्रह्मचर्य्यं चरन्ति तत्ते पद ९ संग्रहेण  
ब्रवीम्योमित्येतत् ॥ कठ० ॥

“ I shall declare unto Thee, O beloved pupil, Him who, the wise declare, is the one supreme object aimed at in all austere devotion and contemplation and in the desire of whom the wise, triumphing over the senses, lead a life of virtue and self-discipline,—  
*Yea, even the Being whom the entire Veda teaches:*  
That Being, O beloved pupil, is He whom ‘Om’ represents.”

The passages show that the Upanishads regard the Vedas as the supreme authority. A stream cannot rise higher than its source. The fact that the Upanishads are spoken of as *Upanishads* of the *Rig* or the *Yaju*, or of the *Sama* or the *Atharva*, stamps them out as *dependent* works, occupying a lower position than the Vedas. And the Upanishads themselves nowhere put forward a claim of superiority for themselves. There is reason to believe that the majority of those who regard the Upanishads as independent works (in relation to the Vedas) and as teaching a higher and better form of Theism do this more through want of acquaintance with the Aryan Literature than deliberately and intentionally. Did they even study the Upanishads carefully, they would find out the truth and cease to exalt these works at the expense of the recognized and indisputable pre-eminence of the Sanhita.

The following passages from the Upanishads will show that they only repeat the *Vedic* conception of God :—

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरं । तस्या-  
वयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ श्वेताश्वतर ॥

“*Prakriti* is to be known as the *Maya*, and the Supreme Being as the Lord thereof. The whole universe is pervaded by this Lord's Essence.”

ज्ञाज्ञौ द्वावजावीशानीशावजाह्येका भोक्तृभोगार्थयुक्ता ।  
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्म-  
मेतत् ॥ श्वे० ॥

“Those are two,—the one Omniscient, the other possessing partial knowledge, both unborn, the one Almighty and the other weak. There is, again, a third, the *Prakriti*, unborn also, through which every man receives the recompense of his works. The infinite Supreme Being pervades all forms, undisturbed and in peace always. The man who has understood the nature of the three Entities, he alone can perceive the glory of the Supreme.”

क्षरं प्रधानममृताक्षरं हरः क्षरात्मा नावीशते देव  
एकः । तस्याभिधानाद्योजनात् तत्त्वभावात् भूयश्चान्ते विश्व  
माया निवृत्तिः ॥ श्वे० ॥

“That which is destructible is the *Prakriti*, but the Supreme Being is immortal and imperishable. He, the one Lord of all, rules the *Prakriti* and the Soul. By meditating on Him, by communion with and absolute devotion to Him, ignorance is destroyed once and for ever.”

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहतो गु-  
हायाम् । तमक्रतुः पश्यति वीतशोकोधातुः प्रसादान् महिमा-  
नमात्मनः ॥ १ ॥ अशब्दमस्पर्शमरूपमव्ययंतथाऽरसं नित्य-  
मगन्धवच्च यत् । अनाद्यनन्तं महतःपरं ध्रुवं निच्चार्यतं मृ-  
त्युमुखात्प्रमुच्यते ॥ २ ॥ यदेवेहतदमुत्रयदमुत्र तदन्विह ।  
मृत्योः समृत्युमाप्नोतियइहनानेवपश्यति ॥ ३ ॥ एको वशी  
सर्वभूतान्तरात्माएकरूपं बहुधा यः करोति । तमात्मस्थंयेनु-  
पश्यन्तिधीरास्तेषां सुखंशाश्वतंनेतरेषाम् ॥४॥ नित्योनित्या-  
नां चेतनश्चेतनानामेको बहुना योविधाति कामान् । तमात्म-  
स्थं योऽनुपश्यन्ति धीरास्तेषांशान्तिःशाश्वतीनेतरेषाम् ॥  
५ ॥ कठ० ॥

1. "The Supreme Being is smaller than the smallest conceivable object, and larger than the largest. He resides in the heart of all creatures. The person who has abandoned all desires of fruition, who has triumphed over sorrow, perceive by his pure intellect that Being,—yea realizes the glory and greatness of that Being !

2. "The Supreme Being is above the grasp of the faculty of speech, of feeling, of vision, of taste and of smell. He is imperishable, eternal, unbeginning and without end. He is superior to the primal atom. Whoever realizes this, is freed from the jaws of death.



3. "The Being who is the Supreme Sovereign of all in this world, the same is the Lord of all in the world to come, and the Being who presides over the world to come, is the Supreme Lord and Master of all in this. Whoever holds different opinions on the subject shall undergo the pain of birth and death repeatedly.

4. "There is one Supreme Ruler of all, the universally interpervading Spirit, who evolves from one form (the *Prakriti*) forms of multifarious kinds. To the wise who perceive Him in their souls,—yes to them belongs eternal bliss and not to others.

5. "He is the eternal of the eternal, and the intelligent of the intelligent. Though one Himself, He metes out to many the rewards of their actions. To the wise men who perceive Him in their souls—yes to them belongs peace eternal, and not to others."

यत्तद्देश्यमग्राह्यमगोत्रमवर्णमचक्षुः श्रोत्रं तदपाणि-  
पादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परि-  
पश्यन्ति धीराः ॥ १ ॥ यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं  
तपः । तस्मादेतद्ब्रह्मनाम रूपमन्नञ्च जायते ॥ २ ॥ दिव्यो  
ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरोह्यजः । अप्राणो ह्यमनाः  
शुभ्रोह्यक्षरात् परतः परः ॥ ३ ॥ आविःसन्निहितं गुहाचर-  
न्नाम महत्पद्मत्रैतत् समर्पितम् । एजत्प्राणन्निमिषच्च यदे-  
तज्ज्ञानथ सदसद्दरेण्यंपरंविज्ञानाद्यद्भरिष्ठं प्रजानाम् ॥ ४ ॥

यदाच्चि मद्यदणुभ्योऽणु यस्मिन् लोका निहिता लोकिनश्च ।  
तदेतदक्षरं ब्रह्म स प्राणास्तदुवाङ्मनः । तदेतत्सत्यं तदमृतं  
तद्वेद्भव्यं सोम्य विद्धिः ॥ ५ ॥ हिरण्मये परे कोशे विरजं  
ब्रह्म निष्कलम् । तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो  
विदुः ॥ ६ ॥ मुण्डक् ॥

1. "The Supreme Being is invisible and beyond grasp. He has no family, and no caste and no color. He has neither eyes nor ears, neither hands nor feet. He is eternal, omnipresent, all-pervading infinitesimal, and imperishable. The wise perceive Him to be the source of all beings.

2. "The Supreme Being perceives all and knows all. 'His very activity is knowledge itself.' From Him has proceeded this universe with its multifarious names and forms.

3. "The Supreme Being is all-light, incorporeal, all-pervading, and dwelling in and out of all things. He is unborn, is not sustained by the vital airs and He does nothing with the aid of a mind. He is pure and holy, imperishable, and higher than the highest.

4. "The Supreme Being is everywhere conspicuous, and is always most approximate. He pervades the very intellect (or the heart). In Him is centred this 'moving, breathing and throbbing universe.' He is self-existent, invisible and adorable.' He is the most exalted of all, and incomprehensible because of His infinity.

5. "He is glorious, finer than atoms, and the stay and support of the universe. He is imperishable and everlasting, the source of all life, the essential cause of language, the author of the mind, and eternal. Bear this, O beloved disciple, in thy mind.

6. "The Supreme Being is without passions and without parts. He is pure and the light of lights. Those who realize the true nature of the soul, perceive Him as such."

सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहतं गुहायाम् । परमे  
व्योमन्त्सोऽश्नुते सर्वान् कामान् ब्रह्मणा सह विपश्चितेति ॥  
तैत्तिरीय ॥

"The wise man who realizes, in the depths of his heart, the Supreme Being who is all-truth, all-intelligence and boundless, who is superior to all, the same obtains the gratification of all his righteous desires."

### Idol-Worship, etc.

Those who have carefully gone through the Veda-Mantras or the quotations from the Upanishads could not have failed to perceive that the Vedas, as well as the Upanishads, speak of an *incorporeal, formless* God, and that there is positively nothing in the wording or the *spirit* of these passages which countenances the worship of aught else than *God*. From this it follows that the worship of the *creature* in *any form whatsoever* is wrong. In other words,

there is nothing in the Veda and the Upanishads which supports *idolatry*, in the most comprehensive sense of the term. The present descendants of the ancient Aryas have, however, through the ignorance of centuries, become so partial to idol-worship that it is no easy task to convince them that the worship of idols, far from being a merit, is a sin out and out, and that, in ancient times, there was no trace of idol-worship in this country. No man was, in modern times, more deeply alive to the fatal effects of idol-worship and no one fought for the worship of the one true God more heroically than Swami Dayanand. The results of his discussions with the idolatrous Pandits are embodied in the 11th chapter of the *Sattiyarth Prakash*, and we shall make quotations from the chapter :—

“ Q.—God is formless, He cannot be conceived, and hence an image for His worship is indispensable.”

“ A.—God being formless and all-pervading, He cannot have an image. The sight of an image cannot remind one of God. But, even taking for granted that it does, what can it possibly accomplish in the way of reminding one of God, compared to what the contemplation of earth, water, fire, air, plants, etc.,—which the omnipotent God has brought into existence, which bear witness to His marvellous wisdom and skill, and out of which men fashion their insignificant and contemptible idols and images—can achieve? As a matter of fact, however, an image cannot remind one of God,

“Further, if a man cannot think of God except there is an image before him, it is evident that he will cease to think of God in the absence of the image, and, of course, will not mind committing robbery or adultery, and doing other things equally objectionable. For, he will say to himself, ‘Where is the harm in doing such things? My God is not watching me and taking cognizance of my actions!’ On the other hand, a man who has nothing to do with idols and images but believes in an all-pervading God and is conscious of His omnipresence and omniscience, he can never think himself hidden from the Object of his worship and adoration for a moment, and being aware that his good as well as bad actions alike are being taken cognizance of, will be careful how he does what is evil and reprehensible. For, he is fully alive to the fact that if he does anything wicked, in thought, word or deed, the Great Searcher of Hearts, the just and righteous God, will never fail to make him suffer for the same.”

Q.—“We know that God is formless, but He incarnated Himself in Shiva, Vishnu, etc., and hence it is that we make His images.”

“A.—The Vedas declare God to be free from birth, death, as one who never assumes a body, as is fully evident from epithets like—

अज एकपात् ॥ अकार्यम् ॥

nor can an incarnation of God be proved by reason and common sense. For, being present everywhere like space and free from whatever brings

pleasure or pain to embodied spirits, He, the infinite, can never be enclosed in the cavity of the womb, etc. That which is confined to a particular locality, can move about, shift from one place to another; but the immovable and all-filling God cannot go to, or move from, a place."

Q.—"Since God is all-pervading, He is present in an image, too. Why, then, cannot we adore Him in an image or symbol? Further, He is found by *faith*. In whatever we have faith, even there He is present."

A.—"God being present everywhere, to believe Him as present in one object, and not in others, is like regarding the sovereign of a vast empire as the owner of a miserable hovel. Is not localizing God detracting from His infinite glory and greatness? As to your assertion that you believe God to be omnipresent, why is it that you pluck flowers from a garden to offer them to an idol? Why do you apply sandal-wood paste to the body of an image? Why do you fumigate it with incense? Why do you ring bells and beat drums in its honor? God is present in your hands, why do you stand before the idol with folded hands? He is present in the head, why do you bend yours to the idol? He is present in food and drink, why do you offer the same to the idol? He is present in the water, why do you bathe the idol in it? In worshipping an idol, you worship not the *pervader*—God, but the *pervaded* or the image!

“With regard to your assertion that God is found by *faith*, we reply that irrational or false faith is absolutely worthless. If you can *confine* the Deity to an image, by the might of your faith, why can't you, by means of the same, change dust into gold and silver and other metals? Why can't you transform pebbles and pieces of stone into diamonds, emeralds and other gems? Why cannot you metamorphose sand into flour, sugar, and so on? If your faith is so potent, how is it that you experience pain, considering that you never even think of it, and why is it that you cannot have enjoyments, though you are perpetually longing for them? Why cannot a blind man see by *imagining* seeing, and why cannot one *imagine away* death? The fact is that true or real faith is identical with believing a thing to be just what it is—in believing fire as fire, and water as water. To have a contrary belief is the reverse of having real faith. To know a thing *as it is*, constitutes true knowledge, and to know it what it is not, is ignorance.”

Q.—“ग्राणा इहामच्छन्तु सुखं चिरं तिष्ठन्तु स्वाहा । आत्मे-  
हागच्छन्तु सुखं चिरंतिष्ठतु स्वाहा । इन्द्रियणीहागच्छन्तु  
सुखं चिरं तिष्ठन्तु स्वाहा ॥

“These are Veda-mantras, and support idolatry.”

A.—“They are no *Veda-mantras*, but the compositions of Vammargis, the authors of the worthless *Tantras*. There is not a single passage in the *Veda* relative to invocation, life-endowing and

image-worship, nor are expressions like

स्नानं समर्पयामि

anywhere to be found therein. Neither are passages like

पाषाणादि मूर्तिं रचयित्वा मन्दिरेषु संस्थाप्य  
गन्धादिभिरर्चयेत् ॥

anywhere to be met with in  
the Scripture.”

Q.—“If the Vedas do not *enjoin* idol-worship, they do not *prohibit* it, too. A clear *prohibition* alone can ‘disprove’ idolatry.”

A.—“There is no injunction, but (what amounts to the same thing) there is an explicit commandment to the effect, *that nothing shall be worshipped and adored in place of God*. Cannot a thing that has yet no actual existence be prohibited ?

“The Scripture says :—

अन्धंतमः प्रविशन्ति येऽसम्भूतिमुपासते । ततो भूय  
इव ते तमो य उ सम्भूत्या रताः ॥ यजु० अ० ४० । मं० ९ ॥  
न तस्य प्रतिमा अस्ति ॥ यजु० अ० ३२ । मं० ३ ॥

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥



यञ्चक्षुषा न पश्यति येन चक्षुषि पश्यन्ति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

यत्प्राणेन न प्राणिति येन प्राणः प्रणियते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ केनोपनि०

1.—‘Utter darkness and misery shall be the portion of those who worship the primordial, material cause of the universe (*prakriti*) in place of the Supreme Being; but far worse shall be the fate of those who worship objects sprung from gross, visible matter.

2.—‘The all-pervading Supreme Being has no image, measurement, or the like.

3.—‘He whom speech cannot *immediately* and *directly* point out but who imparts energy and meaning to speech,—even Him do thou know and adore as *Brahm*. Anything else than Him is not worth being worshipped.

4.—‘He whom the mind can not *immediately* and *directly* cognize, who understands the nature and powers of the mind,—even Him do thou know and adore as *Brahm*. Aught else than Him should not be worshipped, neither the soul nor the senses, etc.

5.—‘He whom the eye cannot see but who gives the eye the power to see,—even Him do thou know and

worship as Brahm. Aught else than Him should not be worshipped—neither the sun, nor the lightning, nor fire, etc.

6.—‘ He whom the ear cannot hear but who enables the ear to hear,—even Him do thou know and worship as Brahm. Aught else than Him should not be worshipped, neither sound nor any other thing.

7.—‘ He who does not live by breath but who sets the breath acoursing, even Him do thou know and worship as Brahm. Aught else than Him should not be worshipped, neither the wind nor anything else.’

“The *Veda* prohibits the doing of things (objectionable in their character) whether *existing* or *non-existing* (at any particular time), for though the human mind may not be cognizant of the same, the Divine Mind is.”

Q.—“If there is no merit in image-worship, there is no sin in it, either.”

A.—“Actions are of two kinds—those which the *Veda* say should be done, and those, the doing of which the *Veda* prohibits. While it is meritorious to do the former and sinful not to do them, it is meritorious not to do the latter and sinful to do them. Since the *Veda* indirectly prohibits idol-worship, it is a sin to worship idols and images.”

Q.—“When a person wants to go to the top of a staircase, he must ascend one step after another. He cannot go up, without ascending the first step. Image-worship is the first step towards the realization of God, and he who would reach

Brahm, must practise the worship of idols to secure the necessary spiritual knowledge and self-purification to meditate upon and hold communion with Brahm direct."

A.—“Idol-worship is not a step towards the realization of God. It does not give spiritual knowledge, nor is it conducive to self-purification in the slightest degree, for there is nothing in common between an omniscient, almighty God, and an inanimate idol. It is moving in the company of good and pious men that is a step towards the realization of God; for the society of these persons does give one knowledge and wisdom, *which* show the inquirer the way to find God. The fact that idol-worshippers never mount higher than their *so-called* first rung of the spiritual ladder—stick to their idols all their life, shows that idol-worship is barren of spiritualizing knowledge, or purifying power, and hence utterly useless as a means of attaining to God.”

Q.—“The mind can be fixed upon corporeal (material) objects, but it is hard to fix it upon that which is *incorporeal*. Hence, the necessity of idol-worship.”

A.—“The mind cannot be fixed upon a corporeal thing; for it grasps it at once, and then runs from one part of it to another. But, howmuchsoever the mind may exert itself, it can never grasp and encompass God, who is infinite and all-pervading. And since God is formless, the mind can find nothing in Him to be flighty and restless about the contemplation of His attributes, works and

nature humbles and calms it and absorbs it completely, yielding indescribable peace and joy. Were your assertion, that the contemplation of corporeal things conduces to mental concentration, true, we should find the mind of everybody in the world composed and collected, for the mind of the worldly man is ever revelling in the contemplation of material objects. The fact is that idol-worship is degrading and injurious out and out, among others, for the following reasons :—

1. 'It produces poverty, requiring millions of money to be spent on temples.

2. 'It leads to unlawful intercourse between the sexes, to quarrelling, etc., by bringing men and women indiscriminately together in temples, and, of course, it is thus responsible for various diseases which need not be mentioned.

3. 'It destroys the usefulness of many lives, by giving the people concerned the impression that it is the only source of virtue, wealth, enjoyment and salvation.

4. 'It sows the seeds of disunion among the priests, for the favorite idol of one is an eye-sore to the other. These schisms work incalculable mischief, one priest being the deadly enemy of another and intent upon his ruin.

5. 'It robs a community of its independence, for, victory being the fruit of faith in idols, the people cease to lead active, manly life, and, of course, become an easy prey to the invaders.

6. 'It destroys the merit of gifts made. For the priests generally make the worst use possible of what they get—use it in drinking, and opium-smoking, in enjoying the society of women of abandoned character, and so on.

7. 'It makes people often neglect their duty by their parents, etc., by giving them the impression that in showing respect to their idols and images, respect to all others, worthy of regard and honor, has been shown.

8. 'It unmans hearts that should be manly ; for when the images get broken or are stolen away, the worshippers weep and beat their breasts over their loss !

9. 'It stints the growth of the mind, for the mind becomes inert and materialized by always contemplating inert, material objects.

10. 'It helps to make the air impure and to produce various ailments. For the flowers, sandal-wood powder, rice and other things offered to the idols are, as a rule, thrown into a gutter or cess-pool, where they rot and decay and emit stench, and produce germs of disease, the result of which is the loss of valuable lives.'\*

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From the foregoing, it follows that no sensible man, alive to his greatest and dearest interests, should have anything to do with the worship of stocks and stones.

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\* Not a literal translation of the Swami's remarks, but rather the substance.—C.S.

## The Divine Attributes of Justice and Mercy.

All theistic religions admit and teach that God is just and merciful, but not one of these, the Vedic Religion excepted, can reconcile the two attributes—justice and mercy. According to the Semetic creeds, and it would seem, according to the latter-day Hinduism, the two attributes are, more or less, antagonistic to each other, existing always in the Supreme Being certainly, but seldom finding their manifestation synochously in *one* and *the same* Divine act. But the Vedic Religion teaches that in everything that God does, He is just as well as merciful or good, that justice and mercy are, in a manner, synonymous terms. Let us quote from the *Sattiyarth Prakash* :—

Q.—“ Is or is not God both just and merciful ” ?

A.—“ Yes, He is both.”

Q.—“ The two attributes (mercy and justice) are opposed to each other. If God were to be just, He could only be so in defiance of the dictates of His mercy, and if He were to be merciful, He could be so only at the expense of His justice. For, justice requires that every one shall be awarded happiness or subjected to suffering, exactly according to the measure of his merits and demerits, but mercy demands that the offender shall be let off, without being punished.”

A.—“ There is between mercy and justice only a nominal difference. For, the purpose which

justice fulfils, is served by mercy, too. The object aimed at in inflicting punishment (in compliance with the dictates of justice) is that people, warned by pain, should leave off doing that of which pain is the consequence, and exactly this (*i.e.* the alleviation and destruction of the pain and suffering of others) is the object of mercy also. You are not right in interpreting the words justice and mercy in the manner you have. For, *justice* consists in visiting an offender with punishment *proportionate* to the character and extent of his offence. If the offenders were not punished, mercy would cease to be in the world. For, to let off one murderous villain is tantamount to inflicting pain on a thousand virtuous and pious men. When letting off an offender proves a source of pain and suffering to thousands of men, how can the act be called fraught with mercy or goodness? *Mercy*, in reality, lies in this, that the villainous fellow (the offender) should be cast into a dungeon and kept from doing further harm. The adoption of such a procedure with regard to him, is mercy: yea, his destruction would be showing mercy to thousands of individuals."

Q.—"Then, why are there two words—justice and mercy? For, if they mean one and the same thing, one of them is superfluous. It would be much better, if there were only one word instead of the two. It seems that the object of justice and mercy cannot be identical."

A.—“Don't we find, in the world, many words meaning the same thing, and several meanings of one and the same word”?

Q.—“Yes.”

A.—“Then, how came a doubt to arise in your mind on the subject?”

Q.—“By hearing what is said in the world.”

A.—“In the world we hear what is true as well as what is false; it is ours to differentiate the one from the other. Hear and reflect: The infinite mercy of God lies in this, that, to satisfy the wants and requirements of all creatures, He has created and bestowed numberless things upon them. Can there be a greater exercise of mercy than this? As regards (Divine) justice, we see the results thereof clearly everywhere, from the difference in the degree and extent of happiness and misery which mortals are enjoying or suffering. The difference between the two (mercy and justice) is only this, that mercy is the internal Divine desire or idea to impart happiness to all and to remove their pain; while justice is the infliction of just punishment (on the offenders) by means of external agencies—by means of bondage, the cutting off of a limb, etc. The one aim of both is to liberate all from sin and pain.”

Not only are followers of the non-Vedic Religions unable to reconcile the Divine justice with the Divine mercy: they often go to the length of doubting that God is either just or merciful, in perfection. A learned Bishop, a gentleman of real good



sense, in the course of a controversey with a Deist, observed:—

“Nor are the mysteries in nature confined to the physical order alone. Difficulties quite as great, quite as inexplicable, meet us in the moral order. Take the existence of pain and suffering which is one of the consequences of creation. Look at the wild beasts of the earth: carnivorous animals cannot exist, without causing pain and death to others. They cannot help it—it is a necessity of their existence; their members are framed for the purpose, and if they fail to cause pain and death to others, they are doomed to die themselves. What a mystery is here! Why did their Creator so fashion them? How is this to be reconciled with the belief that God is good, and that He loves all His creatures? We cannot deny the facts; we doubt not that God is good, yet we cannot explain the connection between the two; it is a mystery, and as such we accept it. The mystery is still greater in the case of man. How frequent are the cases of children, without any fault of theirs, born of vicious parents, reared in vice, brought up in dens of iniquity, removed from all good influences, taught to regard sin as their means of livelihood, and so carrying out a wretched existence in sin, poverty, and disease, till death comes as a relief; whilst others abound with good things and have every opportunity of instruction of practising virtue, and of improving their faculties both of mind and body? How are such things to be explained? How are they to be reconciled with the justice of God and His love for His children? That they are compatible every believer in God must admit,

yet he cannot explain how. The existence of evil is one of the greatest, perhaps the greatest, of difficulties which presents itself to the human mind, when contemplating the work of an all-wise and beneficent Creator. The atheist escapes the difficulty by denying the existence of God. He only involves himself in other difficulties and contradictions from which reason recoils, and he ends in universal scepticism. But the man who believes in God, while he is forced by his reason to acknowledge that God is just and wise and good, is unable either to deny these facts or to explain them."

Nothing could be clearer than the foregoing passage. The words of the erudite and truthful prelate ought to be well pondered, by those who are never tired of talking in a different vein—of telling those who are not of their creed that, in point of fact, no person is happier or more miserable than any of his brethren. That the Bishop is not alone in confessing that absolute justice or absolute goodness, as manifestations of Divine activity and power, are not to be found in the universe, and that all veracious thinkers freely admit that there is evil in the world, will be further evident from the following passages. The author of "*Short Conclusions from the Light of Nature*," who looks upon the Bible as the only true Revelation, says:—

"Some persons are so evidently prosperous and happy in the tenor of their lives, that they afford no criterion; others exhibit a doubtful mixture of happiness and suffering; others, if judged by the distress

that they manifest, bodily and mental, appear to suffer far more misery than could have ever been balanced by happiness, even in their brightest period ; and some appear in every respect so *very wretched*, that it is almost inconceivable that they ever could have enjoyed existence, even for a day. They have been diseased from birth, vicious from the first dawn of moral responsibility, in want perpetually, except as their crimes fed them. We cannot conceive that such miserable victims of disease, bad example, and total neglect, have in this life any compensating enjoyments. And yet they may cling tenaciously to existence, for this is no proof that they love existence; they may fear dying just as much as if they loved life, and may fear a future award too much to endure the approach of it. Thousands of squalid, diseased, utterly ignorant and vice-led children in large cities, have never known the natural feelings of children, nor of adults, nor of men ; they have been perverted in body and mind ; have stepped, as it were, at once from childhood to decrepitude, miserable caricatures of humanity. Can we hesitate a moment to conclude that multitudes of such persons have had a much larger proportion of pain ?

“Should it still be doubted, whether, even in the case we have cited, a union of squalid poverty and debasing vice, there may not be some compensating satisfactions (for degradation may be so great, as to be blind to itself), there will be no doubt, I think, of the preponderance of misery in other cases,—cretinism, leprosy, hereditary disease, which is loathsome and incurable, extreme deformity or mutilation, madness,

with intervals of reason, lingering consumption, or other disorders, where certain death is foreseen for years, employments rapidly consuming health and life, yet imposed by circumstances, perpetual insufficiency of food ending in starvation. Will it be said these are physical evils? In part, they are; but the consequent misery rests in the mind; nor are they in any other degree self-inflicted, except as all sin heightens all suffering. Looking to this life only, I cannot solve these difficulties, when brought as arguments against the goodness of God. These are cases in which existence is a curse, if it terminates in this world, and it is the natural right (the only natural right) of a creature not to be brought into an existence which, on the whole, is an unavoidable calamity.

“It may seem as if the solution of this difficulty depends entirely on the free-will of man. But it does not: in such cases as I have alluded to, there might have been the most perfect free agency, but where were the means of making use of it? A child is born of wicked parents, associates only with the wicked, is taught wickedness only, has to get his living by it, hardly knows the very name of God, has no teacher, no example but in vice and crime; he may be a free agent, but his freedom will be invariably exerted in the wrong direction: he may have a conscience, but it is scarcely unlocked; therefore, in such a case as this, it is nearly immaterial to the argument whether the individual be considered as a free or as a necessary agent. Now, how does this whole body of misery bear upon the moral character of the Creator of such wretched beings? Even granting them enough of knowledge

and conscience to know they were acting wrongly, still there are no adequate means of reformation ; and we cannot but ask, How could a good God (*foreseeing* such cases) create or rather lay such a physical plan as would necessarily evolve such existences\*? We must not premise a future retribution, a future counterpoise of happiness ; for this would be (as I said before) reasoning in a circle.

“ It is of no avail to reply, that these cases are the consequences of general laws, the clashing of laws that are, on the whole, benevolent : this answer limits the wisdom and power of the Creator in a way that no argument can justify. The reply may be, What power could force the Creator to ordain such a plan as would involve these exceptions? Will injustice to individuals be less injustice, because the great mass of mankind have more than justice? If general laws will thus cause partial injustice, then, there is something in the laws which is independent of, nay, effectually oppugnant to, a good Creator,—yet, we cannot imagine what it can be,—certainly, not unorganized, inert, dead, senseless matter ; for these are active and moral evils.—Why did not God prevent the existence of such beings, such a hopeless mass of moral evil? If such instances are the unavoidable consequences of the laws of nature, why did not an omnipotent and all-wise God give matter other and better laws? Unorganized matter could have no choice.

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\* “ It is no legitimate plea, that these individuals are comparatively few in number, positive injustice to one individual only would invalidate the arguments for the goodness of his Creator.”—*(The author's own note.)*

“The Manichæan hypothesis (I repeat) would not solve the difficulty ; for the Good Being, foreseeing how His works would be marred by the bad being, would not create what His opponent was sure to deface.\* The partnership in creation implied in this hypothesis, between two entirely opposite principles, is perfectly absurd; no such co-agency could ever exist.

“We conclude thus : We have the strong arguments for the goodness of God, arising from the natural identity of perfect wisdom and perfect goodness,† from the absence of all motive to evil, from the enormous preponderance and redundancy of enjoyment in the animal kingdom, and of mental happiness in the rational world. We have seen, also, an account of the origin of evil ;‡ which,

\* “Much less does the scriptural doctrine solve the difficulty ; for Satan being represented as much inferior in relative power to the evil principle according to the Manichæan doctrine, could offer much less hindrance to the goodness and happiness designed by the Supreme God, who is described as Omnipotent. And it is a moral axiom that what an Omnipotent Being permits, He does.”—(*The author's own note.*)

† But why should a perfectly wise and good and all-powerful God allow the least evil to exist in His kingdom?—C. S.

‡ “Thus we have suggested two solutions to account for the cause of moral evil or sin consistently with the perfect goodness of God, neither of which is satisfactory. The first is, that it is the only means to discipline free agents in virtue and moral improvements, and true happiness, but as we must not premise that there is a state after death, the means appear inadequate to the end ; there being much more evil than is in this life only counterbalanced by the good which it produces. The second cause assigned, though it traced the evil to its origin, a system of gradation and mixture of the animal and spiritual principle in our minds, yet afforded no satisfactory reason for the constitution of such a nature, or the adoption of the system of gradation.’

if admitted, removes all idea that evil was imposed for its own sake, because it is inseparable from the system of gradation.\* But with all this, there is an appearance, not only of justice denied, but of positive cruelty inflicted, although in a comparatively small number of instances.—All is thus far involved in perplexity.”

Dr. Vaughan in his work the “*Age and Christianity*” declares :—“No attempt of any philosopher to harmonise our ideal notion as to the sort of world which it became a being of infinite perfection to create, with the world existing around us, can ever be pronounced successful. The facts of the moral and physical world seem to justify inferences of an opposite description from benevolent; to solve this enigma has been the great task of humanity from the birth-time of thought ; many have promised the solution, in none has the promise been performed †; some, indeed, have lived so long in the region of their own explanations and theories, as to be persuaded that they had given the true interpretation of the mystery, but mankind having listened for a while to the supposed exposition, have shaken their head and with a sigh

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\*The author himself acknowledges the weakness of the “gradation theory” when he says :—“...And if these evils be the natural consequences of our grade, they are certainly traced to to their origin ; but then I submit that if any one should object to the goodness of this system (and consequently to that of its Author), on account of the evil it thus involves, we could make no reply but that there is probably some mysterious reason why the God who has shown such consummate skill in His works, has ordered a system of gradation.”

† The Aryan sages did solve the enigma.— C. S.

have gone on their way, feeling that the old road was still burdened with all its old perplexities."

The Rev. George Gilfillan, in his "*Grand Discovery of the Fatherhood*," is forced to admit that nature does not prove God to be an absolute moral Governor of the universe. He cites many facts in support of his position, and then observes:—"Is this a spot chosen by a father for the education of his children, or is it a den of banishment and torture for his foes; is it nursery, or is it a hell? There is no discovery of the father in man, in his science, philosophy, history, art or in any of his relations, but is found in Scripture alone." \*

The Rev. Hugh M'Neile, of St. Judes, Liverpool, (Eng.), declares:—"I am convinced that from external creation no right conclusion can be drawn concerning the moral character of God. † Creation is too deeply and disastrously blotted in consequence of man's sin to admit of any satisfactory result from an adequate contemplation of nature. The authors of a multitude of books on this subject have given an adequate and partial induction of particulars. Already aware, (though, perhaps scarcely recognizing how or whence) that God is love, they have looked on nature for proofs of this conclusion, and taken what suited their purpose; but they have not taken nature

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\* In deed !

† What has man's sin got to do with the inferior creatures? If the absurd theory of original sin be granted, how would the Christian account for the suffering and pain incident to inferior animal life? Did the first progenitors of the countless inferior species also sin like Adam?—C. S.



as a whole and collected a conclusion fairly from impartial premises. They expatiate on the blessings and enjoyments of life, in the countless tribes of earth, air and sea. But if life be a blessing, death is a curse. Nature presents the universal triumph of death. Is this the doing of a God of love? Or, are there two Gods—a kind one giving life, and an unkind one taking it away; and the wicked one invariably the victor? In external creation, exclusively and adequately contemplated, there is no escape from Manichæism.\* It is vain to say that the death of the inferior creatures is a blessing to man; for why, in the creation of a God of love, should any such necessity exist, and how would this account for the death of man himself?"

The author of the "*Short Conclusions from the Light of Nature*," seeks to uphold the perfection of Divine justice and Divine goodness, or, which is one and the same thing, to explain away the existence of "evil" in the world by supposing the existence of a "future state," where the "imperfect will be perfected, the evil ones gradually purged of their evil, by going through a fresh course of discipline, and where they will be finally rewarded according to their deserts." But even this supposition does not offer any real solution of the question which is, Why are some persons morally and intellectually, as in other ways, elevated in this world, and why are others corrupt and degenerate, ever doing that which brings pain to others and to themselves? The Vedic Religion alone offers the solution—it alone vindicates

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\* See page 68.

the justice and the goodness of God—it alone can reconcile the two. In the Vedas we read—

असु ीते पुनरस्मासु चक्षुः पुनः प्राणमिह नो धेहि  
भोगम् । ज्योक् पश्येम सूर्यमुच्चरन्तमनुमते मृडयानः स्वास्ति १ ।  
पुनर्नो असुं पृथिवी ददातु पुनर्द्यौर्देवी पुनरन्तरिक्षम् ।  
पुनर्नः सोमस्तन्वं ददातु पुनः पूषा पथ्यां या स्वास्तिः ॥ २ ॥  
ऋ० अ० ८ । अ० १ । व० २३ । मं० ६ । ७ ॥

पुनर्मनः पुनरायुर्म आगन् पुनः प्राणः पुनरात्मा म  
आगन् पुनश्चक्षुः पुनः श्रोत्रं म आगन् । वैश्वानरो अदब्ध-  
स्तनूपा अग्निर्नः पातु दुरितादवद्यात् ॥ ३ ॥ यजुः० अ० ४  
मं० १५ ॥ पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।  
पुनरग्नयो धिष्ण्यायथास्थाम कल्पन्तामिहैव ॥ ४ ॥ अथर्व  
कां० ७ अनु ६ व० ६७ मं० ९ ॥ आ यो धर्माणि प्रथमः  
ससाद ततो वपूंषि कृणुषे पुरूणि । धास्युर्योर्निं प्रथम आ-  
विवेशा यो वाचमनुदितां चिकेत ॥ ५ ॥ अथर्व० कां० ५  
अनु० १ । व० १ । मं० २ ॥

द्वे सृती अशृणवं पितृणामहं देवानामुत मर्त्यानाम् ।  
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥ ६ ॥  
य० अ० १९ मं० ४७ ॥ मृतश्चाहं पुनर्जातो जातश्चाहं पुन-  
र्मृतः । नानायोनिसहस्राणि मयोषितानि यानि वै ॥ १ ॥

आहारा विविधाः भुक्ताः पीता नानाविधा स्तनाः । मातरा  
विविधा दृष्टाः पितरः सुहृदस्तथा ॥ २ ॥ अवाङ्मुखः पीड्य-  
मानो जन्तुश्चैव समन्वितः ॥ निरु० अ० १३ खं० १९ ॥

“ 1.—O Lord, Thou sustainer of life, give us again (*i. e.*, in our next birth) sound eyes, and give us again *prana*—*i. e.*, life, energy, vitality and so on, and give us things worth enjoying. May we, O Lord, have life and light, and do Thou make us happy and prosperous.

2.—“ Again may the earth and the brilliant sun and space, give us all that produces energy, life and vitality ; again (in the next birth) may the herbs give us healthy and vigorous constitutions ; again may the Lord, the Sustainer of life, teach us the ways of righteousness, which bring happiness.

3.—“ May we get again (in our next birth), mind and long life ; may we get strength, energy, vitality, etc., and pure wisdom ; and may we get eyes and ears.

4.—“ May the Lord, the leader of all, the pure entity the dispenser of health, the omniscient Being, keep us from doing what is wicked and sinful. May we, in our next birth, have sound organs, mind, energy, etc., and wealth (material and intellectual), and true Revelation. May we again perform *yajnas* and be as wise as we have been in the previous births.

5.—“ The soul that has been doing good actions in the previous births, gets, by reason thereof, bodies of a superior kind.

“The enjoyer of punishments and rewards viz., the soul, enters the womb according to its former actions, and he who acts according to the Revealed Word, obtains bodies of a higher order.”

6.—“We have heard of two ways, one of those versed in Divine Knowledge and of men of profound learning, and the other of ordinary mortals and lower animals. All creatures, by means of their (birth), enjoy fruits of their actions, and are born of various parents.”

7.—[“The author of the *Nirukta* says the same in the most clear terms :—] “I have died and been born again, and again have I died. By me have been occupied countless wombs, of multifarious kinds. I have enjoyed various kinds of food, and sucked many breasts. I have seen many mothers, fathers and friends. In great pain, with my head turned downwards, have I lived, as an embryo.”

The Vedic Religion teaches, as the foregoing quotations from the Shastras show, that the soul is eternal and so are its actions; that the present world is but one of the numberless worlds that have been or that shall be, and that God has been a Creator and a just and merciful Sovereign from ever. According as one does, even so doth he reap. The soul that has been doing good and virtuous actions in its previous existence, must be happy and blessed in its present existence, but that which wrought evil in its previous life, must have misery and suffering for its portion in the present. And, as already observed, the cast and complexion of the soul's future life will be regulated by the character of its present activities.

If these are of the right kind, its coming life will be one of happiness ; but if they are the reverse, it will be one of pain and degradation. God is just, and doth by each soul according as it deserves, which *means* that He is good, absolutely so, for His justice hath nothing but the chastening and elevation of the erring soul for its final aim. Being the ordainer and upholder of the law of *Karma* or of the law of Transmigration, the Vedic God, the real God—the God of Nature, is Absolute Goodness.

### **The Karmic law, or the Transmigration of Souls.**

Is the doctrine of the Transmigration of Souls true, or is it not? According to the Shastras it is, but there are some people in these days who, being more or less imbued with the spirit of scientific teaching, have no faith in the doctrine. We hold that they are wide of the mark in asserting what they do. We shall quote from the *Sattiyarth Prakash* :—

Q.—“ Is there only one single birth, or are there many ?”

A.—“ Many.”

Q.—“ If births are many, how is it that things connected with the previous birth are not remembered in the present ?”

A.—“ The soul’s knowledge is partial : it is not cognizant of the past, the present and the future, and hence it does not remember its past. And the mind also, by means of which knowledge is acquired, cannot be conscious of two things at one and the same time. When a person can

scarcely remember things connected with the first five years of his existence in the *present* birth, in spite of the fact that the body he possesses, is a fresh and newly-acquired thing, how can it be expected to remember anything connected with its previous births? Again, why does an individual, when, after doing many things, waking or in drowsiness, he falls into a deep sleep, become utterly forgetful of what was done waking or in the state of drowsiness? To take your own case, if anybody were to ask you the question, 'What did you do twelve years back, in the first half of 9-10 A.M., of the 9th day of the fifth month of your 13th year,—in what different directions were your face, hands, ears and eyes and the limbs of your body?—what was the state of these various organs?', what answer would you make?

“When such is the case with the soul in this very body, it is nothing but childish on the part of one to make the inability of the soul to remember things connected with its previous births, the subject of unpleasant criticism. Indeed, it is because the soul cannot remember things connected with its previous birth or births, that it is happy. Could a person see into his past and know all that he had to endure in the previous births, he would be distressed beyond measure, and would succumb to this distress. In point of fact, no person could know his past in the previous births, even if he tried to do so, for the soul's capacity and powers are limited. God (*Ishwara*) alone can know this, the soul cannot.”

Q.—“When the soul has no knowledge of its past, and God punishes it (in the absence of this know-

ledge), how can the punishment inflicted conduce to the soul's good? If the soul knew that it had done such and such a thing, and that the punishment it was suffering was the result of such and such deeds, then only could it be expected to shun and avoid what is wicked and sinful."

A.—"How many kinds of knowledge do you believe in?"

Q.—"In eight kinds, as acquirable through direct perception, through inference and so on."

A.—"If so, then how is it that, from your very birth-hour, being brought into contact with power and wealth, wisdom, knowledge, poverty, intellectual imbecility, ignorance, joy, suffering, in the world, you fail to infer from your observations and experiences the fact of there having been previous births? If a physician and a layman were to fall ill, the former would know the cause of his illness, but the layman would not be able to do the same *thoroughly*. For the one has studied medicine, but the other has not. For all that, however, even the layman, when attacked by fever or some other disease, would be conscious of at least this much, that he must have been guilty of intemperance in some way or another to be suffering from fever now! Similarly, why can't you, witnessing the varying degrees of happiness and misery, etc., in this world, infer that there must have been previous births? If you refuse to believe in the existence of previous births, you would be virtually declaring that God is

*partial*. For, if there was no previous birth, how could the Deity afflict some with poverty, suffering, etc., in the absence of the persons in question having any sins to atone for, and how could He bestow power, wealth, wisdom, etc., on others in the absence of these others having done any good deeds deserving a good reward? God is just only for this, that He sends us happiness and misery in proportion to the good and evil we wrought in our previous births."

Q.—“God can be just even in the event of there being a single birth. Just as what a king does, the same is justice; just as a gardener plants in his garden trees big and small, clipping some, rooting out others and carefully promoting the growth of many, even so God, the Lord and Master of all, can dispose of His *possessions* according to His good pleasure. There is none superior to Him to judge Him, nor any who could punish Him or whom He would fear.”

A.—“Inasmuch as Parmatma likes justice and does justice, and never aught that is unjust, even for this is He worthy of being adored, and great. Did He set the dictates of justice at defiance, He would not be Parmatma (or Ishwara). And just as a gardener, when, without any good reason, he plants trees in the way or in unlikely places, or clips plants that should not be clipped or promotes the growth of those that do not deserve to grow and flourish, or does not help good plants to grow and thrive,—just as such a



gardener lays himself open to blame, even so would the Supreme Being lay Himself open to blame, did He act without reason (unjustly). It is imperative for the Supreme Being to do justice, for He is inherently pure and just. Were He to act from whim, He would descend lower than a good earthly judge, and would come to be held in contempt. Does not the individual who, in this very world, bestows honor and distinction upon those who have done nothing commendable to deserve the same, or who punishes those who have wrought no evil calling for punishment, draw upon himself the ridicule and contempt of mankind, and is not he disgraced? To sum up, God is never unjust, nor doth He fear aught."

Q.—"Howmuchsoever God has already contemplated bestowing, that much doth He bestow, and howmuchsoever work is to be done, even that much doth He do."

A.—"The Divine awards are according to the merits and demerits of individuals, and not otherwise; for, were they to come otherwise, God would be erring and unjust."

Q.—"The big and small are alike happy and miserable. The great have great anxieties and cares, and the humble people, small ones. To take an illustration:—Suppose that a certain banker has a case pending in a court of law. He gets into a palanquin and goes to the court, in sultry and oppressive weather. When he passes through the bazar, the ignorant people, seeing him,

exclaim 'See the fruit of good and evil. One of the party is snugly seated in a palanquin, while the others are trudging along under a blazing sun and carrying a palanquin.' The wise, however, seeing the sight, will thus reflect: 'In proportion as the party is nearing the court, in the same proportion is the banker's heart growing sadder and becoming a prey to anxiety, while the bearers are feeling more and more glad. After the court is reached, the banker will knock about, not quite decided as to whether he should go to a pleader or to the Superintendent of the court. And he will commune with himself—'Shall I come off victorious to-day or shall I lose the case? No one can say what will happen!' The bearers, on the other hand, will smoke their pipes, and will have a chat among themselves, finally dropping into a slumber, in a happy frame of mind. If the banker wins the case, he will have some comfort; but if he lose it, he will feel as if thrown headlong into the sea of grief. And as to the bearers, they will not be affected one way or the other by the court's decision.' Similarly, when a king lays himself down on a beautiful and soft bed, it will be long before sleep comes to him, but the labourers stretch themselves down on stones, earth and uneven places, and soon go to sleep."

4.—"Only the simple will talk and reason in this way. If any one were to ask a banker to become a bearer, and a bearer, a banker, the banker would never

consent to go down to the level of bearer, but a bearer will only be too willing to rise to the position of a banker. If happiness and misery were equal in all stations of life, neither of the two would be willing to give up his present position in life and go up or down.

“ In the world we find that while a particular soul comes to find a lodgment in the womb of the consort of a learned, good-natured and powerful king, another finds its way into that of a grass-cutter’s wife in the most indigent circumstances. The one has comfort and ease from the very moment of its being conceived; but nothing but pain and suffering is the lot of the other. The king’s son, when it comes into the world, is bathed and washed in scented water, etc., has the navel string skilfully cut, and finds proper arrangements made for his feeding on milk, etc. When he would have milk, it is forthcoming in desirable quantities, with refined sugar dissolved in it. To keep him cheerful and happy, those about him see that he has servants, toys, conveyance, and his parents doting on him, he has comfortable rooms to rest in. The grass-cutter’s son, on the contrary, is born in a jungle, and not even simple water is forthcoming for him to be washed in. When he would have milk, he gets only slaps and thumbing instead. His cries are piteous. But no body heeds them. Briefly, to hold that God sends happiness and misery in the absence of good or bad deeds to be rewarded or punished, is to impugn the Divine justice.

“ At the same time, it is evident that if happiness and misery in this world, are not the fruit of action,



there can be *virtually* no heaven and hell in the world to come. For, just as God sends His creatures happiness and misery in this world, in the absence of previous actions meriting the same, even so He might proceed after death, placing in heaven whomsoever He likes, and condemning to the tortures of hell whomsoever He pleases. The inevitable result of such a proceeding will be that men will commence treading the path of unrighteousness. For, how can they conform their lives to the behests of righteousness (*Dharma*), when there is doubt about the fruit thereof? Everything resting with God, He will act just as it pleases Him. And thus, there being nothing to fear in doing evil, unrighteousness will prosper in the world, and righteousness will decline."

Q.—“Are the souls in the human bodies and those in the bodies of animals alike, or are they different?”

A.—“They are alike, but they become pure and impure, through the influence of good or bad actions.”

Q.—“Do the souls in the human bodies pass into the bodies of animals, etc., and those inhabiting the bodies of animals, etc., into human bodies? Again, do souls tenanting the bodies of females, pass into those of males, and *vice versa*?”

A.—“We answer in the affirmative. For, when the evil wrought is in preponderance and the stock of virtue small, the souls inhabiting human bodies pass into inferior bodies—into those of animals,

etc., but when the good actions performed are in preponderance, and the bad ones are but few, the soul gets a body reserved for the saint and the sage ; and further, when the merits and demerits of the soul are equally balanced, it is born as an ordinary individual. According as merits or demerits preponderate, or are average in amount, or extremely small, do the souls obtain superior or ordinary or inferior bodies, proportionally equipped. When the soul has enjoyed the fruit of evil in excess, the merits and demerits become equally balanced, and it again passes into a human body. Similarly, after the fruit of merit in excess has been enjoyed, the soul is born as an ordinary mortal.”

The doctrine of Karma or the Transmigration of Souls, is one of the oldest doctrines in the world, and, as already observed, one of the chief tenets of all religions specially and immediately founded on the oldest and the primeval religion of mankind—namely, the Vedic Religion. It is the central doctrine of the Budhistic religion—the foundation on which all its superstructure is reared. Sir Edwin Arnold expresses the Budhistic belief in the following lines :—

“ The Books say well, My brothers ! each man’s life.

“ The outcome of his former living is ;

“ The bygone wrongs bring forth sorrows and woes,

“ The bygone right deed bliss.

“ Who toiled a slave may come anew a Prince  
“ For gentle worthiness and merit won ;

“ Who ruled a King may wander earth in rags  
“ For things done and undone.”

Modern Hinduism, a system of idolatry and priest-craft in many respects, fully recognizes the doctrine of the Transmigration of Souls. The Garur Purana and other similar compositions give the doctrine, in their own fashion, all the prominence they can.\*

Sikhism, the religion of the Gurus, also regards the doctrine of Karma or Transmigration as a verity of verities, as the following quotations will show:—

**जेतो सृष्टि उपाई वेखां विण करमां कि मिले लई ॥**

“ The entire circle of creation that I see—what can it obtain in the absence of acts in the previous births?”

**पुत्रीं पापों आखण नाहि । कर २ करना लिख लै जाहि ॥  
आपे बीज आपे ही खाह । नानक हुकमी आवहु जाह ॥**

“ Saint and sinner are no mere idle words ;

“ Every soul carries from this world a record of its deeds with it.

“ Himself he soweth and himself he reapeth ;

“ By the order of the Lord, O Nanak, does the soul transmigrate.”

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\* Vaishnavism, Shaivism and other Puranic creeds—all regard transmigration as an absolute fact.

करमी २ होय वीचार । सच्चा आप सच्चा दरवार ॥  
तित्थे सोहण पंच परवाण । नदरी करम पवे नीशाण ॥  
कच्च पकाई ओथे पाय । नानक गिया जापे जाय ॥

“The deeds of every man are taken into consideration ;

“For the Lord is just, and just is His tribunal.

“The righteous and godly shine there ;

“The Divine grace and men’s own deeds combined obtain one a place among the Lord’s chosen.

“There the righteous shall be differentiated from the unrighteous ;

“This, O Nanak, men will see on reaching there.”

But although the doctrine of Transmigration is and has been all along the doctrine of the Aryan people *par excellence*, it has not been entirely unknown to the rest of the world. Some of the African tribes believe that “the soul, immediately after death, must look out for a new owner, and, if need be, enter even the body of an animal.” The old Mexicans had faith in it, and the Druids “looked upon transmigration as a means of purifying the soul, and preparing it for eternal life.” The original Egyptian religion taught that the souls inhabiting the human bodies tenanted them—to be purged of the evil that had come into them. Greek philosophers—Pythagoras and others, believed in and taught the doctrine. The *Gilgul-Neshamoth* of the Jews was in substance, the doctrine of Transmigration as taught by the Brahmins.



in this country. Many learned men of the West in the present day have upheld the doctrine—men like M. Louis Figuier, author of the *Day-after-Death*. Max Muller speaks of the doctrine as follows in his Lectures on the “Vedantic Philosophy” :—

“If a man feels that what, without any fault of his own, he suffers in this life, can only be the result of some of his own former acts, he will bear his sufferings with more resignation, like a debtor who is paying off an old debt. And if he knows besides that in this life he may, by suffering, not only pay off his old debts, but actually lay by moral capital for the future, he has a motive for goodness, which is not more selfish than it ought to be.”



Now the third part of our reply to the question :—  
**What does the Arya Samaj teach ?**

It is :—

**The Vedas are a Revelation from God, and are the books of true knowledge. It is the duty of all Aryas to read, teach and recite them.**

Is a revelation necessary, and are the Vedas a revelation from God? The following will furnish comprehensive answers to the two questions.

### THE VEDIC REVELATION.

THE DIVINE ORIGIN OF THE VEDAS.

तस्माद्यज्ञात्सर्वद्भुत ऋचः सामानि यज्ञिरे । छन्दांसि  
 जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ १ ॥ यजुः० अ० ३१ ।  
 मं० ७ ॥

यस्माद्दत्तो अपातक्षन् यजुर्यस्मादपाकषन् । सामानि  
 यस्य लोमान्यथर्वागिरसो मुखम् । स्कम्भं तं ब्रूहि कतमः  
 स्विदेव सः ॥ २ ॥ अथर्व० कां० १० । प्रपा० २३ । अनु० ४ ।  
 मं० ४२० ॥

[1. " From that adorable Yajna have proceeded the Rig and the Sama ; from Him have proceeded the Chhandansi ; and from Him has proceeded the Yaju.—[Yaju, Chapter 31, Mantra 7].

[2. He from whom the Rig has sprung, He from whom the Yaju has sprung, like unto whose *loma*

is the Sâma, and like unto whose mouth is the Atharva Angiras,—what is He like? Him do thou declare. *Reply*—Know that He is Skambha].

1. “ From Him, the adorable, from Him who is true, all-knowledge, all-happiness and so forth,—the Perfect Being, who ought to be the object of universal homage, and should be worshipped by all,—yes, from this almighty *Par Brahm* have proceeded all the four Vedas,—the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva Veda. Even this is to be believed. The term *Sarvahut* may also appropriately be applied to the Vedas. The Vedas are *sarvahut*, for they are worthy of being accepted and received by all men. The object of the two verbs *yajñire* and *ajâyat* (in this mantra) is to show that the Vedas contain numerous sciences, and the repetition of the word *tasmât* is also to convince man that they are of Divine origin. Inasmuch as the Vedas have in them *Gâyatri Chhandas*, the word *Chhandânsi*, in the *mantra*, indicates the Divine origin of the fourth Veda—the Atharva. Even this is to be believed.\*

यज्ञो वै विष्णुः । श० कां० १ अ० १ ब्रा० । कं० १३ ॥

‘Yajna’ is verily the ‘Vishnu.’—(*Shathpatha, Kand I, Chapter I*).

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । य० अ० ५ ।  
मं० १५ ॥

‘Vishnu made this universe, and disposed the things (therein or thereof) in a three-fold order.’

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\* Literal translation of the mantras.—C. S.

(This is to be found in the Yajur Veda.) The creation of this universe can be predicated of God only, and of none other. 'He who pervades both, the animate and inanimate creation, He is Vishnu, the Supreme Being.'

2. "The Almighty from whom the Rig Veda has proceeded, the Great God by whom the Yajur Veda has been revealed, the Being from whom the Sama Veda and the Atharva Veda have sprung,—the *Atharva* being like unto His mouth, the *Sama* like unto His *lomas* (hairs on the body), the *Yaju* like unto His heart, and *Rig* like unto his vital airs (*figuratively*).—He from whom all the four Vedas have come forth:—what is this *Deva* like?—Declare Him unto me.' This is the question. The answer is, 'He is '*Skambha*' the supporter of the whole universe; other than this *Deva* (supporter of the universe) the author of the Vedas is none. Even this is to be believed."

एवं वा अरेस्य महतो भूतस्य निःश्वसितमतद्यद्देवो  
यजुर्वेदः सामवेदोऽथर्वागिरसः । श० कां० १४ । अ० ५ ।  
ब्रा० ४ कं० १० ॥

'The Rig Veda, the Sama Veda, the Yajur Veda and the Atharva Veda, are the outbreathings of that Great Being.'—(*Shatpatha, Kand 14, Chapter 5*). To make this clearer.

'Maitriyi,' says Yajnavalka, 'by Him, who encompasses even Space, the Rig Veda as the other Vedas—all four of them—are breathed forth, without effort, even as breath is exhaled without effort.'

Even this is to be believed. Just as the vital air issuing from the body is again drawn into it, even so are the Vedas breathed *out* and (finally) breathed *in* by God. This is certain.

On this subject many people say : “ How can the Veda, which is embodied in words, have proceeded from God, who is incorporeal and without parts ”? We reply : “ Such an objection cannot hold good when urged against an *almighty* God. Why ”? Because, even in the absence of mouth, the *prānas* (vital airs) and other appliances, the power to do His work is ever manifest in the Supreme Being. And even as in the *mind* of man, when absorbed in silent thought, words embodying questions and answers are pronounced, even such must we believe to be the case with God also. He who is, beyond doubt, *almighty*,—*He* never takes any one’s help in doing His work. *We* cannot do our work without the help of others, but such is not the case with God. When He, though incorporeal and without parts, made the whole world, then how can a person, doubt His having made the Vedas ? Yes, how ?—when in the world itself, things extraordinary and marvellous to match the revealing of the Vedas have been done by Him.”

(*Prativadi*)—“ Undoubtedly, no one but God has, of a surety, the power to create the universe, but one can have the power to produce the Vedas like other works produced by men.”

(*Vādi*)\*—“ We reply : The power in man to produce any work whatsoever is possible only after he

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\* The two words mean *believer* and *sceptic*, respectively.—C.S

has read the Vedas, the production of God, and in no other way. Even at present nobody can become wise and learned till he has read something or listened to (what the wise say). Knowledge comes to men by a study of the Shastras, however slight and partial, through oral instruction, and by observing the dealings of man with man. For example, if a person (as soon as born) were removed to an isolated and secluded (though a safe place), and though regularly supplied with food and drink, etc., were never spoken or talked to by his guardians down to the hour of his death—such a person would have absolutely no sure and certain knowledge of anything. And further, as people inhabiting some immense forest have all the instincts and ways of brutes, even such instincts and ways would all mankind have retained from the beginning of creation to the present time, if the Vedas had not been revealed to them. To have produced a book under these circumstances is out of the question.”

(P.)—“Don’t say such a thing. God has given men intuitive knowledge, and that is better than any book. Without this knowledge, it is impossible, even to understand the connection between the words of the Veda and what they connote. By improving and developing this intuitive knowledge men can produce books, too. Why, then, should one believe that the Vedas are the Word of God?”

(V.)—“If this is your objection, we reply to it thus: Has not God given intuitive knowledge to the

aforesaid child, (whom we have supposed as brought up away from the haunts of men, and without any education), and has not He given the same knowledge to the people whom we have supposed as occupying the recesses of a vast forest? Why can't anyone of us become a *Pandit* without studying the Vedas, and without receiving instruction from others? What does all this lead to? To the conclusion, that mere intuitive knowledge won't do, *unless* it is improved and supplemented by study and by instruction from without. As we write books only by means of the knowledge we gain from our contact with the wise and learned and *through* their works, even so do mankind required (in the beginning of creation) the Divine Knowledge (to get on in the world). Indeed, there being no books nor any system of education in the beginning of creation, it was impossible, in the very nature of things, for any one to acquire knowledge, if God had not vouchsafed His 'Knowledge,' to the human race. How could, under these circumstances, any man have produced a book? For, as far as acquired knowledge is concerned, man is *dependent* upon others for it; and mere intuitive knowledge can never enable him to become wise and learned.

“And as regards the assertion that intuitive knowledge is better (than anything else),—this assertion, too, is not based on truth. For intuitive knowledge like the eye, is a *means* through which something is accomplished. Even as the eye, is useless without the help of the *mind*, even so is intuitive knowledge useless without the help of the wise teachers and of Divine Knowledge.”

(P.)—"What object had God in revealing the Vedas? This I want to be explained here to me."

(V.)—"We answer by a counter-question: What object would it have served if God *had not* revealed the Vedas?"

(P.)—"I don't know."

(V.)—"You may truly say this. You may now learn, by all means, what object God had in revealing the Vedas. Is, or is not, knowledge in God infinite?"

(P.)—"Yes, it is infinite."

(V.)—"For what purpose is this Knowledge?"

(P.)—"For His own *individual* purposes."

(V.)—"Is not God beneficent, and does not He do good to others?"

(P.)—"He is, and does good to others. What, then?"

(V.)—"Only this, that knowledge always exists for the benefit of him who possesses it, as well as for that of others. This is the two-fold object of knowledge. If God did not vouchsafe His Revelation unto us, His knowledge would become useless and abortive in reference to the *second* object of knowledge. Hence it was that He made His knowledge fruitful by revealing the Vedas. The infinitely merciful God is like unto a father. As a father ever does kind offices unto his children, even so God, in His infinite mercy, preach His knowledge unto all men. Otherwise, in consequence of the ignorance and barbarism transmitted from age to age, people would find it impossible to understand and realize *dharma* (duty),



*artha* (wealth), *kāma* (pleasure), and *moksha* (salvation), and, hence, would be shut out from the enjoyment of supreme bliss. When the merciful God has created roots, fruits, etc., for the enjoyment and happiness of His subjects, how could He—the bestower of perfect happiness, the embodiment of all knowledge—have left out revealing the “Veda Vidya” unto them? The happiness, which man can derive from the possession of the most enjoyable things in the universe, cannot come up even to a thousandth part of that which the possession of *knowledge* gives. It follows from all this that God is the author of the Vedas, and even this must be believed in.”

(P.)—“Where did God get pen and ink and other necessary things to write the Vedas with?”

(V.)—“We reply: You have certainly brought forward a great objection. Just as God made this world without the help of hands and other parts of the body, and without wood, iron, and the like materials, even so He revealed the Vedas. You should never have urged the objection you have against an almighty God in reference to the revealing of the Vedas. The Vedas revealed in the beginning of creation were not, however, in the form of *books*.”

(V.)—“How, then, did God reveal them?”

(P.)—“He communicated them through the *mind*?”

(V.)—“Through whose mind?”

(P.)—“Through the minds of Agni, Vāyu, Aditya and Angiras.”

(P.)—" All these are things dead and inert, and devoid of reason."

(V.)—" Don't say such a thing. They were corporeal beings—men—in the beginning of creation."

(P.)—" How do you make this out ?"

(V.)—" Because inanimate objects are incapable of thought-work. The sense in which anything is taken in any particular place is according to the context. For instance, if a person were to say to another, 'The couches are making a noise, the word 'couches' here would be taken to mean the 'occupiers of couches.' Even so must we interpret Aditya, etc., when we speak of them (as the recipients of Veda Knowledge). 'Knowledge' can be imparted only to rational men, In support of (Aditya, etc. having been men), we have the authority :—

तेभ्यस्तप्तेभ्यस्त्रयोवेदा अजायताग्नेर्ऋग्वेदो वायोय-  
जुर्वेदः सूर्यात्सामवेदः । श० का० ११ अ० ५ ॥

'To these practisers of austerities the three Vedas were revealed : the Rîg Veda was revealed through Agni; the Yajur Veda through Vayu; and the Sama through Surya.' (*Shatpatha, Kand II, Chapter 5*) God communicated the knowledge, termed the Veda, to these men, and through them made it known to all."

(P.)—" You are right. But to me it seems that God gave these persons knowledge, and, by means of this knowledge, they produced the Vedas."

(V.)—" Don't believe any such thing. What kind of knowledge did He impart unto these men ?"

(P.)—"The knowledge termed 'the Veda.'"

(V.)—"Is this knowledge God's or of the men (to whom it was imparted)?"

(P.)—"It is God's."

(V.)—"Then who made the Vedas, God or they?"

(P.)—"He made them whose knowledge the Vedas are."

(V.)—"Then, why did you raise the objection, that those *men* made them?"

(P.)—"To find out the truth."

(P.)—"Is God partial or impartial?"

(V.)—"Impartial."

(P.)—"Then why did He reveal the Vedas to the minds of these four persons only, and not to the minds of all men?"

(V.)—"We reply: God's having imparted His 'knowledge' to the minds of these four persons only cannot make Him guilty of the slightest partiality. On the contrary, this is a proof positive of the absolute impartiality of that just Being. For *impartiality* (or justice) means, *rewarding every one according to the merit of his deeds*. And thus you must know that it was only these four persons who, in consequence of the consummate excellence and purity of their actions, deserved to be imparted the knowledge of the Vedas."

(P.)—"The Veda was revealed in the *beginning* of creation; where did this excellence and purity of their *previous actions* come from, (for as yet they had done *no actions*)?"

(V.)—"We answer: The souls are all *eternal* in their own *essential nature*, while their actions, as well as this entire visible universe, are, in consequence of the regularity of their succession, also eternal."

(P.)—"Are *Gâyatri* and other *Chhandas* (metrical texts of the Vedas) also the work of the Divine Mind?"

(V.)—"How could a doubt like this spring up in your mind? Has not God the knowledge to produce the *Gâyatri Chhandas*?"

(P.)—"Certainly He has, for He is all-knowledge."

(V.)—"Hence, your doubt is groundless."

(P.)—"The 'four-mouthed' Brahma originated the Vedas,—even so says *itihas* (history)."

(V.)—"Don't say such a thing, for the validity and genuineness of *itihas* depends on *shabadpraman* and

आप्तोपदेशः शब्दः ॥ न्यायशास्त्रे अ० १ । सू० ७ ॥

'*Shabad* is what an *Apt* inculcates and teaches. (*Nyaya Shastra*, chapter 1st, aphorism 7th). Even this is what the sage Gautama says. The sage also says that *shabad* is *itihas*. On this subject Vatsayana, in the Mahabhashya, says:—

शब्दं पेटिह्यमित्यादि च । अस्यैवोपरि । आप्तः खलु  
साक्षात्कृत धर्म्मो यथा दृष्टस्यार्थस्यचिक्षापयिषया प्रयुक्त  
उपदेशा साक्षात्करणमर्थस्या प्तिस्तया प्रवर्तत इत्याप्तः ॥

'*Apt* is verily he who has completely and thoroughly

*realized and felt* (in the inmost recesses of his conscious soul) the significance and glory of Dharma (truth, purity, etc). To *realize and feel in practice* the sense and meaning of what a teacher has found (a virtuous principle or doctrine) to signify, with the view to make this sense and meaning *known* to others when the experiment is over, is called *apatti*, and he in whom this quality exists is called *Apat*. Hence, *itihās* means *what embodies facts and truths*, and not *falsehood*. Consequently, that which has been inculcated and taught by an *Apt* is true and worthy of respect, even that alone deserves to be received by man as *itihās* and not that which is the opposite of it. For, an 'evil-minded man only says what is false and untrue.' Also the assertion 'that Vyas Rishi originated the Vedas' is unfounded. Even this should be believed, because of the worthless character of the *Purānas* and *Tantras* which assert such a thing."

(P.)—"Why should not we hold that the *rishi*, whose name heads any particular *mantra* or *sukta*, is the originator thereof?"

(V.)—"Don't say such a thing; for, Brahma and other such sages, too, have *studied and been taught* the Vedas. Says the *Shwetashwetara Upanishad* :—

यो वै ब्रह्माणं विद्मति पूर्वं यो वै वेदांश्च प्रहिणोति  
तस्मै० ॥

'He creates Brahma in the beginning of creation, and preaches the Vedas.' Even when the *Rishis* (whose names head the *mantras* and *suktas*) were

not yet in existence, even at that time the Vedas were with Brahma and others :—

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् । दुदोह यज्ञ  
सिद्धयर्थमृग्यजुः सामलक्षणम् ॥ मनु० ॥ अ० १ ॥

‘From Agni, Vâyu and Aditya the three eternal Vedas—known, as Rig, Yaju, and Sâma—were milked,\*’ and :—

अध्यापयामास पितृन् शिशुरंगिरसः कविः । मनु० अ० २ ॥

‘The boy Angiras taught the Vedas to his elders,’ even so says Manu (chapter II). When even Brahma read and studied the Vedas with Agni, etc, how could Vyās have originated them?†

Among the orthodox Pandits there are many who are not quite decided as to what books only are the “Veda”. Indeed, they believe that *Mantra Bhâg* and the *Brahmanas* both are the Veda. They are not right in saying this. The *Sanhita* or the *Mantra Bhâg* only is the Veda. We shall quote from the *Rig Vedâdi Bhâshya Bhumikâ*, and show how the contention of the orthodox is untenable.

#### OF WHAT IS VEDA THE NAME ?

*Believer.*—“Now to what is the name *Veda* applied? To the *Mantra Bhâg* only, is our reply.”

*Sceptic.*—“Why do you not, according to the saying of Kâtyâna, that the name Veda is applicable to the *Mantras* and *Brahmanas* alike, accept the name Veda for the *Brahmana Bhâg* as well?”

*Believer.*—“Don’t say so. The *Brahmanas* cannot be called the Veda?”

\* Literal translation.—C. S.

† Translated from the *Sanskrit* of Swami Dayanand.—C. S.

*Sceptic.*—"Why?"

*Believer.*—"Because the Brahmanas are called the Purânas (histories); because they are the expositions of the Vedas; because they are the compositions of the *Rishis* (sages), and not the Word of God; because the *Rishis*, *Katyana* only excepted, have refused the name *Veda* to the Brahmanas, and because they are the productions of mortals. The histories of men which the Brahmanas contain—these histories are not to be found in the *Veda*."

*Sceptic.*—Brother! texts like—

त्र्यायुषं जमदग्नेः कश्यपस्यत्र्यायुषम् । यद्देवेषु  
त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥ यजु० अ० ३ । मं० ६२ ॥

'[i. e., the treble the age that is of Jamdagni, the treble the age that is of Kashyapa, the treble the age that is of the sages,—even that treble the age be ours], bearing the seal of the names of *Rishis* are to be seen in the *Yajurveda* and in the other Vedas. Then, why do you refuse to give the name *Veda* to the Brahmanas also?'

*Believer.*—"Don't labour under such a delusion. Here, the words *Jamdagni* and *Kashyapa* are not the names of individuals or corporeal beings. On this there are the authorities :—

चक्षुर्वै जमदग्निर्ऋषिर्यदेनेन जगत्पश्यत्यथो मनुते  
तस्माच्चक्षुर्जमदग्निर्ऋषिः ॥ श० कां० ८ । अ० १ ॥

Again :—

कश्यपो वै कूर्मः प्राणो वै कूर्मः ॥ श० कां० ७ । अ० ५ ॥

‘[Kashyapa is *koorm*, which means the *vital airs*—the *prānas*.]’

“Hence, *Koorm* and *Kashyapa* are the names of the vital airs (*prānas*), because of their tortoise-like form in the regions of the navel. With this *mantra* God alone is worshipped and praised. It means:— ‘By Thy grace, O Lord, may our eyes (*jamdagni*) and our *prānas* (*kashyapa*), attain treble the usual age—*i.e.*, last for a period of three hundred years.’

‘[The word *chakshu* (eye) stands here, figuratively, for all the external organs, and the *prānas* for the internal organs (*mind*), *etc.*]’

“On this part of the *mantra* there is the *pramāna* :—

विद्वांसोहि देवाः ॥ श० कां० ३ । अ० ७ ॥

‘[Even the wise are the *devas*.]’

“Hence, the wise are called the *devas*. The meaning :—

‘The treble the age which the wise attain to, by virtue of their knowledge, even that, with the physical organs and the mind, sound and yielding righteous enjoyment, be ours, so that enjoying felicity we may live this treble the age.’

‘[The *eye* is the *jamdagni rishi*, because with the eye *man* sees and understands this world. Hence the eye is the *jamdagni rishi*.]’

“Hence the stories which *Sāyanācharya* an



others have related in their commentaries on the Veda, should be looked upon as the outcome of delusion. Even this should be believed."

[After this the Swami proceeds to show, on the authority of Yaska, Panini, Vatsâyana and others, that the Vedas are the *Mantra Bhâg* only, and do not include the Brahmanas, and, in conclusion, answers the question, 'Should the Brahmanas be regarded as authoritative as the Veda' thus :—]

"It is not proper to regard the Brahmanas as authoritative as the Vedas, for the Brahmanas do not come from God. Of course, they are to be regarded as authoritative only, in so far as their teaching is in conformity with that of the Veda. Hence, they should be regarded as *secondarily* or *dependently* authoritative only."

### **No other book in the world—a true revelation.**

A true revelation ought to satisfy the five great conditions :—

1. It should date from the beginning of creation.
2. It should be comprehensive and perfect, free from all error, and incapable of being amended or of becoming obsolete in part or in whole.
3. It should not speak of particular individuals or set of individuals but of the whole human race, and should deal with general principles and general laws.
4. The truths revealed and the doctrines taught therein should not be opposed to each other.

5. Its teaching should not be at variance with the laws of the material world, nor opposed to the fundamental laws of the human mind.

Now, the Vedas\* only excepted, there is not a single book or set of books, set down as revealed, in the world which man possessed even a few thousand years ago. The Koran is only some thirteen hundred years old, while the antiquity of the most ancient portion of the Bible does not go back beyond three thousand and five hundred years. What must have been the fate of those who lived in the world during millions of years before the Bible and the Koran saw the light of day, the followers of these books alone can tell. The Vedas, however, are from the beginning of creation, as has been already shown, and thus are *the* Revelation. The justice and the mercy of Deity both demand that His knowledge shall be given to mankind in the beginning of creation, so that the first rational being as well as the last that has to live in the world may equally enjoy its blessings.

Neither the Bible nor the Koran, as any other religious book, is perfect in itself. The Old Testament is, admittedly, not of such value as the New Testament—the Gospels), containing, in an amended form, the original Christian teaching. Many rites and ceremonies which the Jews observed, the Christians think unimportant, almost unmeaning. As regards the Koran, it contains many verses that were *abrogated* at different periods and substituted by better ones.

Particular individuals and classes alone figure

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\* The *Zindavasta* and some other books also. The reference here is to the Semetic religious literature.—C. S.

both in the Bible and the Koran, and mankind, as a whole, receives little or no attention in these. The Bible (as the Christians themselves maintain) is a *history*, and the Koran, too, is a sort of narrative on a miniature scale. Particular portions of the earth find a prominent mention in the books, being the scenes of the achievements of their heroes, while others have been passed over in silence, probably because the geography of the world was far from being perfect in those days!

With regard to the remaining two conditions, these also the Semetic Codes of Religion fail to fulfil. We quote the words of a most devoted follower of Christianity :—

“The next phenomenon, which strikes the honest student of Scripture, is, that there are *contradictions* there; statements, some of which cannot possibly be reconciled with each other, and many more which, though said to be reconciled, yet remain to the natural eye of common sense, unresolved discrepancies. They may be concerned with comparatively trifling subjects: but still, contradictions they are. For instance—Numbers, iii. 39. mentions the whole number of Levites as 22,000; while the distinct enumeration of the three Levitical families in the same chapter gives a different computation. 2 Chron, xvi. 1. relates that in ‘The six-and-thirtieth year of the reign of Asa, Baasha, King of Israel, came up against Judah.’ But in 1 King xv. 33. it appears that Baasha had died in the twenty-seventh year of Asa’s reign. Again, 2, Chron. xxxii. 2. makes Ahaziah

forty-two years old when his father dies; but xxxi. 20. relates that the father himself was but forty years old when he died. Lastly, 2. Chron. xxiv. 14. relates that 'spoons and vessels of gold and silver,' here made of the surplus money collected by Johoiada: while 2 Kings xxi, states distinctly 'There were not made . . . any vessels of gold or of silver, of the money that was brought into the house of the Lord.' These specimens, taken from the *Old Testament alone*, will suffice. They.....are facts which, however small, are enough to prove that *inspiration*, whatever else it means, does not mean a divine guarantee of an infallibly consistent statement of numbers and events."

Further on, the same writer says:—

"The further question immediately suggests itself—'Are there, as a fact, any passages in the Bible which are at variance with the known truths of science?' For, to use the words of Dean Goodwin, 'Divine inspiration may imply an absence of errors upon physical questions, or it may not: who shall venture to say *a priori*, whether it does or no.' ' . . . . Why not endeavour, by looking at the evidence, to see on which side the truth lies'? And if it should appear, upon examination, that any chapter contains statements not in accordance with science, then, instead of coming to the conclusion that the Scriptures are not inspired, I should rather come to this, *viz.*, that the idea of *inspiration does not involve that accuracy concerning physics which many persons have imagined that it does.*' By way of specimen, it may suffice to adduce the *insuperable difficulties* that

all *non-theological geologists* have found in the idea of a universal deluge: and, to refer the reader to two remarkable letters from the professor of geology and the 'Redcliffe Observer' at Oxford which were appended to the "Replies to Essays and Reviews," Mr. Main there absolutely scouts the idea of creation in six days; and Professor Phillips prudently confesses, 'We do not seek our geology in the Bible.' We are brought, then, to this further result, that *inspiration*, whatever else it means, does not mean *infallible scientific accuracy*.

The Koran also, with its revoked passages, with its advocacy of miracles, its curious geography, is on the same level with the Bible in respect of its value as a teacher of science.\*

The Vedas, being from God, and Divine Knowledge, in the absolute sense of the term, is a full and perfect compendium of unchanging principles and facts. The great Aryan law-giver gives expression to the conviction of all *Rishis* and *Munis*, that have been, or that shall be, regarding the Veda in the following words:—

या वेदवाह्याः स्मृतयो याश्च काश्च कुदृष्टयः । सर्वास्ता  
निष्फलाः प्रेत्य तमोनिष्ठाः हि ताः स्मृताः ॥ १ ॥ उत्पद्यन्ते  
व्यद्यन्ते च यान्यतोऽन्यानि कानिचित् । तान्यर्धाकालिक-  
तया निष्फलान्यनृतानि च ॥ २ ॥ चातुर्वर्ण्यं त्रयो लोका-

\*"And he hath set fast mountains upon the earth, lest it should move with you." Such is the science of the Koran !

अत्वारश्चाश्रमाः पृथक् । भूतं भव्यं भविष्यं च सर्वं देहात्प्र-  
सिध्यति ॥ ३ ॥ शब्दः स्पर्शश्च रूपञ्च रसो गन्धश्च पञ्चमः  
वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मतः ॥ ४ ॥ विभितिं सर्व-  
भूतानि वेदशास्त्रं सनातनम् । तस्मादेतत्परमन्ये यजन्तोस्य  
साधनम् ॥ ५ ॥ सेनापत्यञ्च राज्यञ्च दण्डनेतृत्वमेव च ।  
सर्वलोकाधिपत्यञ्च वेदशास्त्रविदर्हिति ॥ ६ ॥ यथा जात-  
बलो वह्निर्दहत्यार्द्रानपि हुमान् । तथा दहति वेदज्ञः कर्मजं  
दोषमात्मनः ॥ ७ ॥ वेदशास्त्रार्थतत्वज्ञो यत्र तत्राश्रमे वसन् ।  
इहैव लोकेतिष्ठन्सब्रह्म भूयाय कल्पते ॥ ८ ॥ म० अ० १२ ।

These mean :—

1.—“Such codes of law as are not grounded on the *Veda* and the various heterodox theories of men, produce no good fruit after death, ; for they are declared to have their basis on darkness.

2.—“All systems which are repugnant to the *Veda*, must have been composed by mortals, and shall soon perish ; their modern date proves them vain and false.

3.—“The three classes of men, and their four distinct orders, with all that has been, all that is, all that will be, are made known by the *Veda*.

4.—“The nature of sound, of tangible and visible shape, of taste and of odour, the fifth object of sense, is clearly explained in the *Veda* alone, together with the three qualities of the

mind, the births attended with them, and the acts which they occasion.

5.—“ All creatures are sustained by the primeval *Veda-Shastra*, which the wise, therefore, hold supreme, because it is the supreme source of prosperity to this creature of man.

6.—“ Command of armies, royal authority, power of inflicting punishment, and sovereign dominion over all nations he only well deserves who perfectly understands the *Veda*.

7.—“ As fire with augmented force burns up even humid trees, thus he who knows the *Veda*, burns out the taint of sin which has infested his soul.

8.—“ He who completely knows the sense of the *Veda-Shastra* while he remains in any of the four orders, approaches the Divine nature, even though he sojourn in this world.”

Of course, the oriental scholars of Sanskrit, and other Western thinkers, yielding to the influence of peculiar intellectual atmosphere in which they live, and often actuated by none of the best of motives, find a chronology for the Vedas also, but no sensible Indian scholar and genuine Pandit will attach any value to it, for their interpretation of the Vedas is arbitrary and artificial, and not in consonance with the canons on which they should be interpreted according to the sages and saints of old. The late lamented Pandit Guru Datta M. A., Professor, wrote a valuable paper on the “ Vedic Terminology.” We shall quote from it at length, for the benefit of all true enquirers :—

“ The first canon for the interpretation of Vedic terms, which is laid down by Yâska, the author of

Nirukta, is that the Vedic terms are all *yaugika*\*. The fourth section of the first chapter of Nirukta opens with a discussion of this very subject, in which Yâska, Gârgya, Shâkatayana, and all other Grammarians and Etymologists, unanimously maintain that Vedic terms are all *yaugika*. But Yâska and †Shâkatayana also maintain that *rirhi*‡ terms are also *yaugika*, inasmuch as they were originally framed from the roots: whereas Gârgya maintains that only the *rirhi* terms are not *yaugika*. The section concludes with a refutation of the opinion of Gargya, establishing it as true that all terms, whether Vedic or *rirhi*, are *yaugika*. It is on this authority of Nirukta that Patanjali expresses, in his Mahâbhâshya, Chap. III., Sec. iii., Aph. I, the same opinion, and distinguishes the Vedic terms from *rirhi* terms by the designation of *naigama*.

Says Patanjali:—‘ नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च लोकम्’ †and a line before this,—‘नैगमरुदिमं हि सुसाधु’ ‡

“The sense of all this is, that all the *Rishis* and *Munis*, ancient authors and commentators, without

\* A *yaugika* term is one that has a derivative meaning, that is, one that only signifies the meaning of its root together with the modifications effected by the affixes. In fact, the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word. The word is purely connotative.

† A *rirhi* term is the name of a definite concrete object, where the connotation of the word (as structurally determined) gives no clue to the object denoted by the word. Hence, it means a word of arbitrary significance.

‡ Mahabhâshya, Chap. III, Sect. III, Aph. I.



exception, regard all Vedic terms to be *yaugika*, whereas some *laukika* terms are regarded by some as *rirhi* also.

“ This principle the European scholars have entirely ignored, and hence have flooded their interpretations of the Vedas with forged or borrowed tales of mythology, with stories and anecdotes of historic or pre-historic personages. Thus, according to Dr. Muir,\* the following historical personages are mentioned in the Rig Veda, viz,—the *Rishis* Kanvas, in l. 47. 2 ; Gotamas, in i. 71. 16. ; Gritsamandas, in ii. 39. 8 ; Bhrigavas in iv. 16. 23 ; and Vrihaduktha, in x. 54. 6. But what is the truth? The words Kanva and Gritsa, only signify learned men in general (*see* Nighantu, iii. 13) ; the word Bhrigavah only signifies men of intellect (*see* Nighantu, v. 5.). The word Gotama signifies one who praises ; and Vrihaduktha is simply one whose *ukthas*, or knowledge of natural properties of objects, is *vrihat* or complete. It is clear, then, that, if this principle is once ignored, one is easily landed into anecdotes of historical or pre-historic personages. The same might be said of Max Muller discovering the story of *Shunahshepa* in the Rig Veda. Shepa, which means “ contact ” (Nirukta iii, 2.—शेषः शपते स्पृशति कर्मणो,) being suffixed to शनः or श्वन् which means, knowledge, ( श्वा श्वसतेः शवतेर्वा गतिकर्मणः स्यात् ), means one, who has come into contact with knowledge *i. e.*

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\* Muir's Sanskrit Texts, Vol. III, pp. 232 —234.

a learned person. It shall appear, in the progress of this article, how *mantra* after *mantra* is misinterpreted by simply falsifying the law of *Nirukta*.

“To an unprejudiced mind, the correctness of this law will never be doubtful. For, independently of the authority of *Nirukta*, the very antiquity of the Vedas is a clear proof of its words being *yaugika*. And even Professor Max Muller, in his mythological moods, is compelled to confess, at least concerning certain portions of the Vedas, that their words are *yaugika*. Says he :—

‘But there is a charm in these primitive strains discoverable in no other class of poetry. Every word retains something of its radical meaning ; every epithet tells ; every thought, in spite of the most intricate and abrupt expressions, is, if we once disentangle it, true, correct and complete.’ (Page 553, Max Muller’s *History of Ancient Sanskrit Literature*.)

“Further again, says Max Muller :—

‘Names. . . are to be found in the Vedas, as it were, in a still fluid state. They never appear as *appellatives*, nor yet as *proper* names ; they are organic, not yet broken or smoothed down.’—Page 755, *ibid.*)

“Can there be anything clearer than this? The terms occurring in the Vedas are *yaugika*, because they never appear as *appellatives*, nor yet as *proper* names, and because ‘every word retains something of its radical meaning.’ It is strange to find that the self-same Max Muller, who has perceived the *yaugika* character of words in some *mantras*

of the Vedas, shall deny the same characteristic in other portions of the Vedas. Having said that words are *yaugika* in these primitive strains,' the Vedas, he proceeds to say :—

' But this is not the case with all the poems of the Vedas. It would be tedious to translate many specimens of what I consider the poetry of the secondary age, the Mantra period. Those songs are generally intended for sacrificial purposes, they are loaded with technicalities, their imagery is sometimes more brilliant, but always less perspicuous, and many thoughts and expressions are clearly borrowed from earlier hymns.'—Page 558, *ibid.*)

" This he calls the *Mantra* period. The ' primitive strains ' belong to what is called *Chhandas* period. He describes the characteristics of the *Chhandas* period, as distinguished from the *Mantra* period that has been above described, thus: ' There is no very deep wisdom in their teaching, their laws are simple, their poetry shows no very high flights of fancy, and their religion might be told in a few words. But whatever there is of their language, poetry and religion, has a charm which no other period of Indian literature possesses; it is spontaneous, original and truthful.'—(Page 526, *ibid.*)

" Professor Max Muller quotes Rigveda, vii, 77 as a specimen hymn of the *Chhandas* period. Says he:—

' This hymn, addressed to dawn, is a fair specimen of the original simple poetry of the Veda. It has no reference to any special sacrifice; it contains no

technical expressions; it can hardly be called a hymn, in our sense of the word. It is simply a poem, expression without any effort, without any display of far-fetched thought or brilliant imagery, the feelings of a man who has watched the approach of the dawn with mingled delight and awe, and who was moved to give utterance to what he felt in measured language.' —Page 552. *ibid.*)

“From these quotations it will be clear that Professor Max Muller regards different portions of the Vedas belonging to different periods. There are some earlier portions (according to Max Muller’s highly accurate calculations, the very exactness and infallibility of which Goldstucker bears ample testimony to), which he calls as belonging to the *Chhandas* period. The word *Chhandas*, in *laukika* Sanskrit, means spontaneity. Hence, he regards *Chhandas* period to be the one the hymns of which period only teach common things, are free from the flight of fancy, and are the spontaneous utterances of a simple (foolish.) mind. The *Mantra* period (2,900 years older) is full of technicalities and descriptions of elaborate ceremonies. Now, we ask, what proof has Max Muller given to show that the the different portions of the Vedas belong to different periods. His proofs are only two. *Firstly*, the ill-conceived, confused idea of the difference between *Chhandas* and *Mantra*; and *secondly*, the different phrases of thought represented by the two portions.

“We will consider each of these reasons in detail’.

Says Yāska—मंत्रः मननात् छन्दांसि ह्यदनात् स्तोमः  
स्तवनात् यजुर्यजतेः सामसंमितमृचा ॥ निरु० ७।१२ ॥

“It means that there is no difference in the meaning of *Mantra* and *Chhandas*. The Veda is called the *Mantra*, as through it one learns the true knowledge of all existences. The Veda is also called the *Chhandas*, as it removes all ignorance, and brings one under the protection of true knowledge and happiness. Or, more explicitly still, we read in *Shrutapatha*, viii, 2, छन्दांसि वेदेवा  
 धयोनावाश्छन्दोभिर्हीदं सर्वं वयुनं नद्धं ॥

‘The *Mantras* are called *Chhandas*, for a knowledge of all human conduct is bound up with them.’ It is through them that we learn all righteous conduct. The *yaugika* sense of the words will also lead to the same conclusion. *Mantra* may be derived from the root *man* to think, or *matri*—to reveal the secret knowledge. Panini thus derives the word *Chhandas*—चन्द्रादेश्चछः\* *Chhandas* is derived from the root *chadi*, to delight or illumine. *Chhandas* is that, the knowledge of which produces all delight, or which illumines every thing, *i. e.*, reveals its true nature.

“The second reason of Max Muller for assigning different periods to different portions of the Vedas, is that there are two different phases of thought discoverable in the Vedas. The one is the truthful and simple phase of thought which corresponds to his *Chhandas* period. The other is the elaborate and technical phase of thought that corresponds to the *Mantra* period. But what proof has Max Muller to show that the hymns of his secondary period are full of elaborate and technical thought? Evidently

\* *Unnadi Kosha*, iv, p, 219.

this, that he interprets them thus. If his interpretations were proved to be wrong, his distinction of the two periods will also fall to the ground. Now, why does he interpret the hymns of the *mantra* period thus? Evidently because, on the authority of Sâyana and Mahidhara, he takes the words of those hymns to signify technicalities, sacrifices, and artificial objects and ceremonies, or, in other words, he takes these words not in their *yaugika*, but in their *rurhi*, sense. It is clear, then, that if Max Muller had kept in view the canon of interpretation given in Nirukta, that all Vedic words are *yaugika*, he would not have fallen into the fallacious anachronism of assigning different periods to different parts of the Vedas.

“ But there is another prejudice which is cherished by many scholars, evidently under the impression of its being a well-recognised scientific doctrine. It is that in the ruder stages of civilization, when laws of nature are little known and but every little understood, when mankind has not enough of the experience of the world, strict methods of correct reasoning are very seldom observed. On the other hand, analogy plays a most important part in the performance of intellectual functions of man. The slightest semblance or vestige of semblance is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind in such a period of rude beginnings of human experience, by motions mainly. The wind blowing, the fire burning, a stone falling, or a fruit dropping, affects the senses essentially as moving. Now, throughout the range of conscious exertion of muscular power *will* precedes

motion, and since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellectual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will. The personification of the forces of nature being thus effected, their deification soon follows. The overwhelming potency, the unobstructible might, and often the violence, with which, in the sight of a savage, these forces operate, strike him with terror, awe and reverence. A sense of his own weakness, humility and inferiority creeps over the savage mind, and, what was intellectually personified, becomes emotionally deified. According to this view, the Vedas, undoubtedly books of primitive times, consist of prayers from such an emotional character addressed to the forces of nature including wind and rain—prayers breathing passions of the savage for vengeance or for propitiation, or, in moments of poetic exaltation hymns simply portraying the simple phenomena of nature in the personified language of mythology.

“ It is, therefore, more agreeable for these scholars to believe that the Vedas, no doubt books of primitive times, are records of the mythological lore of the ancient Aryans !

“ And since, even according to the confessions of Max Muller, higher truths of philosophy and monotheism are to be found here and there in the Vedas, it has become difficult to reconcile the mythological interpretations of the main part of the Vedas with the philosophical portions. Says Max Muller :—

‘ I add only one more hymn [Rig. x. 121], in

which the idea of one God is expressed with such power and decision that it will make us hesitate before we deny to the Aryan nations an instinctive monotheism.'—(Max Muller's *History of Ancient Sanskrit Literature*, p. 568).

“It is, therefore, argued by some that the mythological portions are earlier than philosophical ones; for the primitive faith, as already indicated, is always mythology.

“The fundamental error of this supposition lies in regarding a contingent conclusion as a necessary one; for, although mythology may be the result of barbarous intellect and analogical reasoning, it is not necessarily always so. It may even grow up as a degenerate, deformed and petrified remnant of a purer and truer religion. The history of religious practices, primarily designed to meet certain real wants, degenerating, after a lapse of time, on the cessation of those wants, into mere ceremonies and customs, is an ample testimony of the above remarks. Had the European scholars never come across the mythological commentaries of Sâyana and Mabidhara, or the *puranic* literature of post-Vedic (nay anti-Vedic) period, it would have been impossible for them, from the mere grounds of comparative mythology or Sanskrit philology, to alight on such interpretations of the Vedas as are at present current among them. May it not be, that the whole mythological fabric of the *Puranas*, later as they are, was raised long after the vitality of true Vedic philosophy had departed from their words in the sight of the ignorant pedants? Indeed, when one considers that the *Upanishads*



inculcate that philosophical monotheism, the parallel of which does not exist in the world—a monotheism that can only be conceived after a full conviction in the uniformity of nature,—and that they, together with the philosophical *Darshanas*, all preceded the *Puranas* ; when one considers all this, he can hardly resist the conclusion that, at least in India, mythology rose as a rotten remnant of the old philosophical living religion of the Vedas. When, through the ignorance of men, the *yauçika* meanings of the Vedic words were forgotten, and proper names interpreted instead, there grew up a morbid mythology, the curse of modern idolatrous India. That mythology may thus arise on account of the decay of the primitive meaning of old words, even Professor Max Muller admits, when speaking of the degeneration of truth into mythology by a process, he styles ‘*dialectic growth and decay*,’ or dialectic life of religion. He says :—

“It is well-known that ancient languages are particularly rich in synonyms, or, to speak more correctly, that in them the same object is called by many names—is, in fact, polynomous. While in modern languages most objects have one name only, we find in ancient Sanskrit, in ancient Greek and Arabic, a large choice of words for the same object. This is perfectly natural. Each name could express one side only of whatever had to be named, and, not satisfied with one partial name, the early framers of language produced one name after the other, and often times retained those which seemed most useful for special purposes. Thus, the sky might be called not only the brilliant, but the dark, the covering, the thundering, the rain-giving. This is the polynomy in

language, and it is what we are accustomed to call polytheism in religion.”—(Max Muller’s *History of Ancient Sanskrit Literature*, pp. 276-7.)

“To return to the subject. Yâska lays down a canon for the interpretation of Vedic terms. It is that the Vedic terms are *yaugika*. Mahâbhâshya repeats the same. We have seen how this law is set aside and ignored by the European scholars in the interpretation of the Vedas, whence have arisen serious mistakes in their translations of the Vedas. We have also seen how Dr. Muir, falling in the same mistake, interprets general terms as proper nouns ; and how Max Muller, also led by the same error wrongly divides the Vedas into two parts, the *Chhandas* and the *Mantras*. We have also seen how, due to the ignorance of the same law, *mantras* upon *mantras* have been interpreted as mythological in meaning, whereas some few *mantras* could only be interpreted philosophically, thus giving rise to the question of reconciling philosophy with mythology. To further illustrate the importance of the proposition, that all Vedic terms are *yaugika*, I herewith subjoin the true translation of the fourth mantra of the fiftieth Sukta of Rigveda with my comments thereon, and the translation of the same, by Monier Williams for comparison. Surya, as a *yaugika* word, means, both the sun and the Divinity. Monier Williams takes it to represent the sun only. Other terms will become explicit in the course of exposition. The *mantra* runs as follows :—

तरणिविश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमाभासि  
रोचनम् ॥

“The subject is the gorgeous wonders of the solar and the electric worlds. A grand problem is here propounded in this *mantra*. Who is there that is not struck with the multiplicity of objects and appearances? Who that has not lost thought itself in contemplation of the infinite varieties that inhabit even our own planet? Even the varieties of plant life have not yet been counted. The number of animal and plant species, together with the vast number of mineral compounds, may truly be called infinite. But why confine ourselves to this earth alone? Who has counted the host of heavens and the infinity of stars, the innumerable number of worlds yet made and still remaining to be made? What mortal eye can measure and scan the depths of space? Light travels at the rate of 180,000 miles per second. There are stars from which rays of light have started on their journey ever since the day of creation, hundreds of millions of years ago the rays have sped on and on, with the unearthly velocity of 180,000 miles per second, through space, and have only now penetrated into the atmosphere of our earth. Imagine the infinite depth of space with which we are on all sides surrounded. Are we not struck with variety and diversity in every direction? Is not differentiation the universal formula? Whence have these manifold and different objects of the universe proceeded? How is it that the same Universal-Father-Spirit, permeating in all and acting on all, produced those heterogenous items of the universe? Where lies the cause of difference? A difference so striking and at once so beautiful! How can the same God; acting upon the universe,

produce an earth here and a sun there, a planet here and a satellite there, an ocean here and a dry land there, nay a Swami here and an idiot there? The answer to this question is impressed in the very solar constitution. Scientific philosophers assure us that colour is not an intrinsic property of matter, as popular belief would have it. But it is an accident of matter. A red object appears red, not because it is essentially so, but because of an extraneous cause. Red and violet would appear equally black, when placed in the dark. It is the magic of sunbeams which imparts to them this special influence, this chromatic beauty, this congenial coloration. In a lonely forest, mid gloom and wilderness, a weary traveller, who had betaken himself to the alluring shadow of a pompous tree, lay down to rest and there sank in deep slumber. He awoke and found himself enveloped in gloom and dismal darkness on all sides. No earthly object was visible on either side. A thick black firmament on high, so beclouded as to inspire with the conviction that the sun had never shone there, a heavy gloom on the right, a gloom on the left, a gloom before and a gloom behind. Thus laboured the traveller under the ghastly, frightful windspell of frozen darkness. Immediately the heat-carrying rays of the sun struck upon the massive cloud, and, as if by a magic touch, the frozen gloom began to melt, a heavy shower of rain fell down. It cleared the atmosphere of suspended dust particles, and, in a twinkling of the eye, fled the moisture-laden sheet of darkness, resigning its realm to awakened vision entire. The traveller turned his eyes in ecstatic wonder from one direction

to the other and beheld a *dirty gutter* flowing there, a crystalline pond resposing here, a green grass meadow more beautiful than velvet plain on one side, and a cluster of variegated fragrant flowers on the other. The feathery creation with peacock's train, and the deer with slender legs, and chirping birds with plumage lent from Heaven, all, in fact all, darted into vision. Was there naught before the sun had shone? Had verdant forests, rich with luxuriant vegetation, and filled with the music of birds, all grown in a moment? Where lay the crystalline waters? where the blue canopy? where the fragrant flower? Had they been transported there by some magical power in the twinkling of an eye from dark dim, distant region of chaos? No! they did not spring up in a moment. They were already there. But the sunbeams had not shed their lustre on them. It required the magic of the lustrous sun to shine, before scenes of exquisite beauty could dart into vision. It required the luminous rays of the resplendent orb to shed their influence, ere the eyes could roll in the beautiful, charming, harmonious, reposeful and refreshing scenes of fragrant green. Yes, thus, even thus, is this sublimely attractive Universe, रोचनं विश्वं, illuminated by a sun सूर्य आभासि, the Sun that knows no setting, the sun that caused our planets and the solar orb to appear ज्योतिष्कृद् the Sun that evolves the panorama of this grand creation, विश्वदर्शित, the eternal Sun ever existing through eternity in perpetual action for the good of all. He sheds the rays of His Wisdom all around ;

the deeply thirsty, parching and blast-dried atoms of matter drink to satiation, from the ever-flowing, ever-gushing, ever-illuminating rays of Divine wisdom, their appropriate elements and essences of phenomenal existence, and panoramic display. Thus is this Universe sustained. One central Sun producing infinity of colours. One central Divinity producing infinity of worlds and objects. Compare with this Monier Williams' translation :—

‘ With speed beyond the ken of mortals, thou,  
O sun,  
Dost ever travel on, conspicuous to all.  
Thou dost create the light, and with it illumine  
The entire universe.’

“ We have shown why we regard *Chhandas* and *Mantra* as synonymous. We have also seen how Max Muller distinguishes between *Chhandas* and *Mantra*, regarding the latter as belonging to the secondary age, as loaded with technicalities, and as being less perspicuous than the former. He points out its chief character to be that ‘ these songs are generally intended for sacrificial purposes.’ Concerning this *Mantra* period, he says: ‘ One specimen may suffice, a hymn describing the sacrifice of the horse with the full detail of a superstitious ceremonial.—(*Rigveda*, i, 162).’

“ We shall, therefore, quote the 162nd Sukta of *Rigveda*, as it is the specimen hymn of Max Muller, with his translation, and show, how, due to a defective knowledge of Vedic literature and to the rejection of the principle that Vedic terms are all *yaugika*,

Professor Max Muller translates a purely scientific hymn, distinguishable in no characteristic from the *chhandas* of the Vedas as representative of *artificial, cumbersome and highly superstitious* ritual or ceremonial.

“To our thinking, Muller’s interpretation is so very incongruous, unintelligible, and superficial, that were the interpretation even regarded as *possible*, it could never be conceived as the description of an *actual* ceremonial. And now to the hymn. The first *mantra* runs thus:—

मानो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः  
परिख्यन् । यद्वाजिनो देवजातस्य सप्तेः प्रवक्ष्यामो विदथे  
वीर्याणि ॥ १ ॥

“Māx Muller translates it, “May Mitra, Varuna, Aryaman, Ayu, Indra, the lord of the Ribhus, and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods.”

“That the above interpretation may be regarded as real or as true, let Professor Max Muller prove that Aryans of the Vedic times entertained the superstition that at least one swift horse had sprung from the gods, also that the gods Mitra, Varuna, Aryaman, Ayu, Indra, the lord of Ribhus, and the Maruts, did not like to hear the virtues of the swift horse proclaimed at the sacrifice, for, if otherwise, they would have no reason to rebuke the poet. Not one of

these positions it is ever possible to entertain with validity. Even the most diseased conception of a savage shrinks from such a superstition as the 'swift horse sprung from the gods.' It is also in vain to refer for the verification of this position to the *ashwamedha* of the so-called *Puranas*. The whole truth is that this mythology of *ashwamedha* arose in the same way in which originates Max Muller's translation. It originates from an ignorance of the dialectic laws of the Vedas, when words having *yaugika* sense are taken for proper nouns, and an imaginary mythology started.

"To take, for instance, the *mantra* quoted above, Max Muller is evidently under the impression that Mitra is the 'god of the day,' Varuna is the 'god of the investing sky,' Aryama the 'god of death,' Ayu the 'god of the wind,' Indra the 'god of the watery atmosphere,' Ribhus the 'celestial artists,' and that Maruts are the 'storm-gods.' But why these gods? Because he ignores the *yaugika* sense of these words and takes them as proper nouns. Literally speaking, *mitra* means a friend; *varuna*, a man of noble qualities; *aryaman*, a judge or an administrator of justice; *ayu*, a learned man; *indra*, a governor; *ribhuksha*, a wise man; *marutah*, those who practically observe the laws of seasons. The word *ashwa* which occurs in the *mantra*, does not mean horse only, but it also means the group of three forces—heat, electricity and magnetism. It, in fact, means anything that can carry soon through a distance. Hence, writes Swami Dayananda, in the beginning



of this Sukta—(Rv Bhāshyam, Vol. III, p. 533.)

अथाश्वस्य विद्युद्रूपेण व्याप्तस्याग्नेश्च विद्यामहि ॥

‘This Sukta is an exposition of *ashwavidya* which means the science of training horses and the science of heat which pervades everywhere in the shape of electricity.’

“That ‘*ashwa*’ means heat will be clear from the following quotations :—Rv, i. 27, 1.

अश्वं न त्वा वारवन्तम् विदध्या अग्निं नमोभिः ॥

“The word *ashwamagnim* shows that *ashwa* means *agni* or heat. And further:—

वृषो अग्निः समिद्धयतेऽश्वो न देववाहनः तं हविष्मन्त ईडते ॥

“Which means-‘*Agni*,’ the *ashwa*, carries, like an animal of conveyance, the learned, who thus recognize its distance-carrying properties; or, further:—*Shatapatha Br.* 1. iii. 3. 29-30)

वृषो अग्निः । अश्वो ह वा एष भूत्वा देवेभ्यो यज्ञं वहति ॥

“The above quotations are deemed sufficient to show both meanings of *ashwa*, as above indicated.

“Professor Max Muller translates the “*devajāta*” of the *mantra* as “sprung from the gods.” This is, again, wrong, for he again takes *deva* in its popular (*laukika*) sense, god; whereas *devajata* means “with brilliant qualities manifested, or evoked to work by learned men.” the word *deva* meaning both brilliant qualities and learned men. Again, Max Muller translates “*virya*” merely into ‘virtues,’ instead of ‘power-genera-

ting virtues.' The true meaning of the *mantra*, therefore, is:—

'We will describe the power-generating virtues of the energetic horses endowed with brilliant properties, or the virtues of the vigorous force of heat which learned or scientific men can evoke to work for purposes of appliances (not sacrifice). Let not philanthropists, noble men, judges, learned men, rulers, wise men and practical mechanics ever disregard these properties.'

"With this, compare Max Muller's translation:—

'May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of Ribhus and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods.'

"We come now to the second *mantra* which runs thus:—

यन्निर्णिजारेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो  
नयन्ति । सुप्राङ्जो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति  
पाथः ॥ २ ॥

"Max Muller translates it thus:—

'When they lead before the horse, which is decked with pure gold ornaments, the offering, firmly grasped, the spotted goat bleats while walking onward; it goes the path beloved by Indra and Pûshan.'

"Here, again, there is no sense in the passage. The bleating of the goat has no connection with leading of the offering before the horse, nor any with its walking onward. Nor is the path of Indra and

Pūshan in any way defined. In fact, it is very clear that there is no definite, specific relation between the first *mantra* and this, according to Muller's translation, unless a far-fetched connection be forced by the imagination bent to discover or invent some curious, inconceivable mythology. And now to the application of the principle that all Vedic terms are *yaugika*, Max Muller translates *reknasas* into 'gold ornaments', whereas it only means 'wealth (*see* Nighantu, ii. 10). *Rāti*, which signifies the mere act of 'giving', is converted into an 'offering'; *vishvarūpa*, which only means 'one having an idea of all forms' is converted into 'spotted'; *aja*, which means 'a man once born in wisdom *being never born again*,' is converted into a goat'; *memyat*, from root *mi* to injure, is given to mean 'bleating'; *suprang*, which means, from root *prachh* to question, 'one who is able enough to put questions elegantly,' is translated as 'walking onward'; *pathah*, which only means drink or food, is translated into 'path'; and, lastly, the words *indra* and *pūshan*, instead of meaning the governing people and the strong, are, again, made to signify two deities with their proper names 'Indra' and 'Pūshan.' Concerning the word *pathah*, writes Yāska, vi. 7:—

पाथोऽन्तरिक्षं । उदकमपि पाथ उच्यते पानात्  
अन्नमपि पाथ उच्यते पानादेव ॥

"*Mukhato nayanti*, which means, 'they bring out of the organ of speech,' or 'they explain or preach,' is translated by Max Muller into 'they lead before.'

"It is, thus, clear that in the *one mantra* alone, there are *nine* words that have been wrongly

translated by Max Muller, which all is due to this, that the *yangika* sense of the words has been ignored, the *ruhī* or the *luukika* sense being everywhere forced in the translation. The translation of the *mantra*, according to the sense of the words we have given, will be:—

‘They who preach that only wealth earned by righteous means should be appropriated and spent, and those born in wisdom, who are well-versed in questioning others elegantly, in the science of form and in correcting the unwise, these and such alone drink the potion of strength and of power to govern.’

“The connection of this *mantra* with the foregoing is that the *ashwavidya*, spoken of in the first *mantra*, should be practised only by those who are possessed of righteous means, are wise, and have the capacity to govern and control.

“We come now to the 3rd *mantra* of 162nd Sukta—

एष छागाः पुरो अश्वेन धाजिनो पूष्णो भागो नीयते  
विश्वदेव्यः । अभिप्रियं यत्पुरोलाशमर्वता त्वष्टेदेनं सौ-  
श्रवसाय जन्विति ॥ २ ॥

“Max Muller translates it thus:—

‘This goat, destined for all the gods, is led first with the quick horse, as Pūshan’s share; for Tvashtri himself raises to glory this pleasant offering which is brought with the horse.’

“Here, again, we find the same artificial stretch of

imagination which is the characteristic of this translation. How can the goat be 'destined for all gods,' and at the same time be 'Pûshan's share alone? Here, Max Muller gives a reason for the goat being led first as Pûshan's share; the reason is that 'Tvashtri himself raises to glory this pleasant offering.' Now, who is this Tvashtri, and how is he related to Pûshan? How does Tvashtri himself raise to glory this pleasant offering? All these are questions left to be answered by the blank imagination of the reader. Such a translation can only do one service. It is that of making fools of the Vedic *rishis* whom Max Muller supposes to be the authors of the Vedas!

"The word *vishwadevyas*, which Max Muller translates as 'destined for all the gods,' can never grammatically mean so. The utmost that one can make for Max Muller on this word is that *vishwadevyas* should mean 'for all the *devas*,' but 'destined' is a pure addition unwarranted by grammar. *Vishwadevya* is formed from *vishwadeva* by the addition of the suffix *yat*, in the sense of *tatra sadhu*. (See *Ashtadhyayi*, iv, 4, 98). The meaning is:—

विश्वेषु देवेषु दिव्यगुणेषु साधुर्विश्वदेव्यः ।

or *vishwadevyas* is whatsoever is, *par excellence*, fit to produce useful properties. We have spoken of Max Muller translating *pûshan*, which means strength, into a proper noun. *Tvashtri*, which simply means one who befits things, or a skilful hand, again converted into a proper noun. *Purodasha*, which means

food well-cooked, is translated into 'offering.' The words 'which is brought with' are, of course, Max Muller's addition, to put sense into what would otherwise be without any sense. *Arvat* which, no doubt, sometimes means a 'horse,' here means 'knowledge.' For, if 'horse' were intended, some adjective of significance would have so changed the meaning. *Saushravasaya Jinvati*, which means 'obtains for the purpose of a good food, (*Shravas*, in Vedic Sanskrit 'meaning food or *anna*,') is translated by Max Muller into 'raises to glory.' The true meaning would be :—

'The goat possessed of useful properties yields milk as a strengthening food for horses. The best cereal is useful when made into pleasant food, well-prepared by an apt cook, according to the modes dictated by specific knowledge of the properties of food.'

"We leave now Max Muller and his interpretations, and come to another commentator of the Vedas, Sâyana. Sâyana may truly be called the father of European Vedic scholarship. Sâyana is the author from whose voluminous commentaries the Europeans have drunk in the deep wells of mythology. It is upon the interpretation of Mâdhava Sâyana that the translations of Wilson, Benfey and Langlois are based. It is Sâyana whose commentaries are appealed to in all doubtful cases. 'If a dwarf on the shoulders of a giant can see farther than the giant, he is no less a dwarf in comparison with the giant.' If modern exegetes and lexicographers, standing at the top of Sâyana, *i. e.*, with their

main knowledge of the Vedas borrowed from Sâyana, should now exclaim: 'Sâyana intimates only that sense of the Vedas which was current in India some centuries ago, but comparative philology gives us that meaning which the poets themselves gave to their songs and phrases,' or, if they should exclaim that they have the great advantage of putting together ten or twenty passages for examining the sense of a word which occurs in them, which Sâyana had not, nothing is to be wondered at. Mâdhava Sâyana, the voluminous commentator of all the Vedas, of the most important Brahmanas and a Kalpa work, the renowned *Mimansist*,—he, the great grammarian, who wrote a learned commentary on Sanskrit radicals:—yes, he is still a model of learning and a colossal giant of memory, in comparison to our modern philologists and scholars. Let modern scholars, therefore, always bear in mind, that Sâyana is the life of their scholarship, their comparative philology, and their so much boasted interpretation of the Vedas. And, if Sâyana was himself diseased—whatsoever the value of the efforts of modern scholars—their comparative philology, their new interpretations, and their so-called marvellous achievements cannot but be diseased. Doubt not that the vitality of modern comparative philology and Vedic scholarship is wholly derived from the diseased and defective victuals of Sâyana's learning. Sooner or later, the disease will develop its final symptoms and sap the foundation of the very vitality it seemed to produce. No branch of a tree can live or flourish when separated from the

living stock. No interpretations of the Vedas will, in the end, ever succeed unless they are in accord with the living sense of the Vedas in the Nirukta and the Brahmanas.

“ I quote here a *mantra* from Rigveda, and will show how Sâyana's interpretation radically differs from the exposition of Nirukta. The *mantra* is from Rigveda, ix. 96. It runs thus :—

ब्रह्मादेवानां पदवीः कवीनामृषिविप्राणां महिषो मृगाणम् ।  
इयोनो गृध्रानां स्वधितर्बनानां सोमः पवित्रमत्येति रेभन् ॥

“ Says Sâyana :—

‘ God himself appears as Brahma among the gods, Indra, Agni, etc. He appears as a poet among the dramatists and writers of lyrics ; He appears as Vashlitha, etc., among the Brahmanas ; He appears a buffalo among quadrupeds ; He appears as an eagle among birds ; He appears as an axe in the forest ; He appears as the *soma juice* purified by *mantras*, excelling, in its power of purification, the sacred waters of the Ganges, etc., etc.’

“ The translation bears the stamp of the time when it was produced. It is the effort of a Pandit to establish his name by appealing to popular prejudice and feeling. Evidently when Sâyana wrote, the religion of India was “ pantheism,” or, every thing is God ; evidently superstition had so far increased that the waters of the Ganges were regarded as sacred ; incarnations were believed in ; the worship of



Brahma, Vashishtha and other *rishis* was at its acme. It was probably the age of the dramatists and poets. Sâyana was himself a resident of some city or town. He was not a villager. He was familiar with the axe as an instrument of the destruction of forests, etc., but not with the lightning or fire as a similar but more powerful agent. His translation does not mirror the sense of the Vedas but that of his own age. His interpretation of *brahma*, *kavi*, *deva*, *rishi*, *vipra*, *mahisha*, *mriga*, *shyena*, *gridhra*, *vana*, *soma*, *pavitra*—of all these words, without one exception, is purely *surhi* or *laukika*.

“Now follows the exposition of Yaska in his Nirukta, xiv. 13. There is not a single word that is not taken in its *yangika* sense. Says Yaska:—

अथाध्यात्मं ब्रह्मादेवानामित्ययमपि ब्रह्मा भवति देवानां  
 देवनकर्मणामिन्द्रियाणां पदवीः कवीनामित्यपि पदं वेत्ति  
 कवीनां कवीयमानानामिन्द्रियाणामृषिर्विप्राणामित्ययमप्यृषि-  
 णो भवति विप्राणां व्यापनकर्मणामिन्द्रियाणां महिषो मृगाणा-  
 मित्ययमपि महान् भवति मार्गणकर्मणामिन्द्रियाणां श्येनो  
 गृध्रानामितिश्येन आत्मा भवति श्यायतेर्ज्ञान कर्मणो गृध्रा-  
 णीन्द्रियाणि गृध्यतेर्ज्ञान कर्मणो यत एतस्मिंस्तिष्ठति  
 स्वधितिर्वनानामित्ययमपि स्वयं कर्माण्यात्मनिधत्ते वनानां  
 वनन कर्मणामिन्द्रियाणां सोमः पवित्रमत्येति सूयमानोऽय-  
 मेवैतत् सर्वमनुभवत्यात्मगतिमाचष्टे ॥

“We will, now, speak of the spiritual sense of the *mantra* as Yāska gives it. It is his object to explain that the human spirit is the central conscious being that enjoys all experience. ‘The external world, as revealed by the senses, finds its purpose and object, and, therefore, absorption, in this central being. The *indriyas* or the senses are called the *devas*, because they have their play in the external phenomenal world, and because it is by them that the external world is revealed to us. Hence *Atma*, the human spirit, is the *brahma devanam*, the conscious entity that presents to its consciousness all that the senses reveal. Similarly, the senses are called the *kavayah*, because one learns by their means. The *Atma*, then, is *padavi kavinam* or the true sentient being that understands the working of the senses. Further, the *Atma* is *rishir vipranam*, the cognizer of sensations; *vipra* meaning the senses, as the feelings excited by them pervade the whole body. The senses are also called the *mrigas*, for they hunt about their proper aliment in the external world. *Atma* is *mahisho mriganam*, *i.e.*, the greatest of all the hunters. The meaning is that it is really through the power of *Atma* that the senses are enabled to find out their proper objects. The *Atma* is called *sheyena*, as to it belongs the power of realization; and *gridhras* are the *indriyas*, for they provide the material for such realization. The *Atma*, then, pervades these senses. Further, this *Atma* is *swadhitir vananam*, or the master whom all *indriyas* serve. *Swadhiti* means *Atma*, for the activity of *Atma* is all for itself, man being an end unto himself. The senses are called *vana*, for they serve their master, the human spirit. It is this *Atma* that, being pure,

in its nature, enjoys all.'

"Such, then, is the *yaugika* sense which Yâska attaches to the *mantra*. Not only is it all consistent and intelligible unlike Sâyana's which conveys no actual sense; not only is each word clearly defined in its *yaugika* meaning, in contradistinction with Sâyana who knows no other sense of the word than the popular one, but there is also to be found that simplicity, naturalness and truthfulness of meaning, rendering it independent of all time and space, which, contrasted with the artificiality, burdensomeness and localisation of Sâyana's sense, can only proclaim Sâyana's complete ignorance of the principles of Vedic interpretation.

"It is this Sâyana upon whose commentaries of the Vedas are based the translations of European scholars.

"We leave now Max Muller and Sâyana with their *rirhi* translations, and come to another question, which, though remotely connected with the one just mentioned, is yet important enough to be separately treated. It is the question concerning the *Religion of the Vedas*. European scholars and idolatrous superstitious Hindus are of opinion that the Vedas inculcate the worship of innumerable gods and goddesses, *devatas*. The word *devata* is a most fruitful source of error, and it is very necessary that its exact meaning and application should be determined. Not understanding the Vedic sense of the word *devata*, and easily admitting the popular superstitious interpretation of a belief in mythological gods and goddesses, crumbling into wretched idolatry, European scholars have imagined the Vedas to be full of the worship of

such materials, and have gone so far in their reverence for the Vedas as to degrade its religion even below polytheism, and, perhaps, at par with atheism. In their fit of benevolence, the European scholars have been gracious enough to endow this religion with a title—a name, and that is Henotheism.

“After classifying religions into polytheistic, dualistic, monotheistic, remarks Max Muller:—

‘It would certainly be necessary to add two other classes—the *henotheistic* and the *atheistic*. Henotheistic religions differ from polytheistic, because, although they recognize the existence of various deities or names of deities, they represent each deity as independent of all the rest, as the only deity present in the mind of the worshipper at the time of his worship and prayer. *This character is very prominent in the religion of the Vedic poets.* Although many gods are invoked in different hymns, sometimes also in the same hymn, yet there is no rule of precedence established among them; and, according to the varying aspects of nature, and the varying cravings of human heart, it is sometimes Indra, the god of the blue sky, sometimes Agni, the god of fire, sometimes Varuna, the ancient god of the firmament, who are praised as supreme, without any suspicion of rivalry or any idea of subordination. This peculiar phase of religion, this worship of single gods, forms probably everywhere the first stage in the growth of polytheism, and deserves, therefore, a separate name.”\*

“To further illustrate the principles of this new religion, henotheism, says Max Muller:—

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\* Max Muller: Lectures on the Science of Religion, London, 1873, pp. 141-2.

‘ When these individual gods are invoked, they are not conceived as limited by the power of others, as superior or inferior in rank. Each god is, to the mind of the supplicant, as good as all the gods. He is felt, at the time, as a real divinity, as supreme and absolute, in spite of the necessary limitations, which, to our mind, a plurality of gods must entail on every single god. All the rest disappear for a moment from the vision of the poet, and he only, who is to fulfil their desires, stands in full light before the eyes of the worshippers. ‘ Among you, O gods, there is none that is small, none that is young ; you are all great indeed,’ is a sentiment which, though perhaps not so distinctly expressed as by Manu Vaivasvata, nevertheless, underlies all the poetry of the Veda. Although the gods are sometimes distinctly invoked as the great and the small, the young and the old (Rv. i. 27-13), this is only an attempt to find out the most comprehensive expression for the divine powers, and nowhere is any of the gods represented as the slave of others.’\*

“ As an illustration :—

‘ When Agni, the lord of fire, is addressed by the poet, he is spoken of as the first god, not inferior even to Indra. When Agni is invoked, Indra is forgotten ; there lies no competition between the two, nor any rivalry between them and other gods. This is a most important feature in the religion of the Veda, and has never been taken into considera-

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Max Muller : History of Ancient Sanskrit Literature, pp. 532-3.

tion by those who have written on the history of ancient polytheism.'

“We have seen what Max Muller's view of the Religion of the Vedas is. We may be sure that the view of other European scholars also cannot be otherwise. Is henotheism really, then, the religion of the Vedas; Is the worship of *devatas* an essential feature of Vedic worship? Are we to believe Max Muller and assert that the nation to which he hesitates to deny instinctive monotheism, has so far uprooted its instincts as to fall down to an acquired belief in henotheism?\* No, not so. The Vedas, the sacred books of the primitive Aryans, are the purest record of the highest form of monotheism possible to conceive. Scholars cannot long continue to misconstrue the Vedas, and ignore the laws of their interpretation. Says Yâska:—

अथातो दैवतं तद्यानिनामानि प्राधान्यस्तुतीनां देवता-  
मां तद्वैषलमित्याचक्षते सैषा देवतोपपरीक्षा यत्काम ऋषि-  
र्यस्यां देवतायामर्थपत्यमिच्छन् स्तुतिं प्रयुङ्क्ते तदैवतः स  
मन्त्रो भवति ॥—Nirukta, vii, 1.

‘*Devata* is a general term applied to those substances whose attributes are explained in a *mantra*.’ The sense of the above is that, when it is known which substance it is that forms the subject of exposition in the *mantra*, the term signifying that substance is called the *devata* of the *mantra*. Take, for instance, the *mantra* :—

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\* Max Muller : History of Ancient Sanskrit Literature, p. 546.

अग्निं दूतं पुरोदधे हव्यवाहमुपब्रुवे ॥ देवां ॥ २ ॥

आसादयादिह ॥ यजुः २३ । १७ ॥

‘I present to your consideration *agni* which is the fruitful source of worldly enjoyments, which is capable of working as though it were a messenger, and is endowed with the property of preparing all our foods. Hear ye, and do the same.’

“Since it is *agni* that forms the subject-matter of this *mantra*, *agni* would be called the *devata* of this *mantra*. Hence, says Yâska, ‘a *mantra* is of that *devata*, with the object of expressing *whose* properties, God, the Omniscient, revealed the *mantra*.’

“We find an analogous sense of the word *devata* in another part of Nirukta. Says Yâska :—

कर्म सम्पत्तिमन्त्रो वेदे ॥ Nirukata, i. 2.

‘Whenever the process of an art is described, the *mantra* that completely describes that process, is called the *devata* (or the index) of that process.’

“It is in this sense that the *devata* of a *mantra* is the index, the essential key-note of the meaning of the *mantra*. There is in this analysis of the word no reference to any gods or goddesses, no mythology, no element-worship, no henotheism. If this plain and simple meaning of *devata* were understood, no more will the *mantras* ‘having *marut* or *agni* for their *devatas*’ be regarded as hymns addressed to ‘the storm-god’ or ‘the god of fire’; but it will be perceived that these *mantras* treat, respectively, of the properties of *marut* and of the properties of *agni*. It

will, then, be regarded, as said elsewhere in Nirukta :—

देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युतस्थानो भवती-

ति वा ॥ Nirukta vii. 15.

that whatsoever or whosoever is capable of conferring some advantage upon us, capable of illuminating things, or capable of explaining them to us, and lastly, the Light of all lights, the same are the fit objects to be called *devatas*.' This is not, in any way, inconsistent with what has gone before. For the *devata* of a *mantra*, being the key-note of the sense of the *mantra*, is a word capable of rendering an *explanation* of the *mantras*, and hence is called the *devata* of that *mantra*. Speaking of these *devatas*, Yâska writes something which even goes to show that people of his time had not even the slightest notion of the gods and goddesses of Max Muller and superstitious Hindus—gods and goddesses that are now forced upon us under the Vedic designation, *devata*. Says Yâska :—

अस्ति ह्याचारो बहुलम् लोके देवदेवत्यमतिथिदेवत्यं

पितृदेवत्यं ॥ Nirukta, vii 4.

'We often find, in common practice of the world at large, that learned men, parents, and *atithis* (those quest-missionaries who have no fixed residence, but wander about from place to place, benefitting the world by their religious instructions), are regarded as *devatas*, or called by the names of *devatas*.' It is clear from the above quotation, that



religious teachers, parents and learned men, these alone, or the like, were called *devatas* and no other, in Yaska's time. Had Yaska known of any such idolatry or henotheism or *devata*-worship, which superstitious Hindus are so fond of, and which Professor Max Muller is so intent to find in the Vedas, or had any such worship prevailed in his time, even though he himself did not share in this worship, it is impossible that he should not have made any mention of it at all, especially when speaking of the common practice among men in general. There can be no doubt that element-worship, or nature-worship, is not only foreign to the Vedas and the ages of Yâska and Pânini and Vedic *rishis* and *munis*, but that idolatry and its parent mythology, at least in so far as Aryavarta is concerned, are the products of recent times.

“To return to the subject. We have seen that Yâska regards the names of those substances whose properties are treated of in the *mantra* as the *devatas*. What substances, then, are the *devatas*? They are all that can form the subject of human knowledge. All human knowledge is limited by two conditions, *i.e.*, *time* and *space*. Our knowledge of causation is mainly that of succession of events. And succession is nothing but an *order* in *time*. Again, our knowledge must be a knowledge of something and that something must be somewhere. It must have a *locality* for its existence and occurrence. Thus far, the *circumstances* of our knowledge—*time* and *locality*. Now to the *essentials* of knowledge. The most exhaustive division of human knowledge is between *objective* and *subjective*. Objective knowledge is the knowledge of all that

passes without the human body. It is the knowledge of the phenomena of the external universe. Scientific men have arrived at the conclusion that natural philosophy, *i.e.*, the philosophy of the material universe, reveals the presence of two things, matter and force. Matter, as matter, is not known to us. It is only the play of forces in matter producing effects sensible, that is known to us? Hence, the knowledge of external world is resolved into the knowledge of *force* with its modifications. We come next to subjective knowledge. In speaking of subjective knowledge, there is *firstly* the *ego*, the *human spirit*, conscious entity; *secondly*, the internal phenomena of which the human spirit is conscious. The internal phenomena are of two kinds. They are either the voluntary, intelligent, self-conscious activities of the mind, which may hence be designated *deliberate activities*: or the passive modifications effected in the functions of the body by the presence of the human spirit. These may, therefore, be called the *vital activities*,

“An *a priori* analysis, therefore, of the knowable leads us to six things: *time*, *locality*, *force*, *human spirit*, *deliberate activities* and *vital activities*. These things, then, are fit to be called *devatas*. The conclusion to be derived from the above enumeration is, that if the account of *Nirukta* concerning Vedic *devatas*, as we have given, be really true, we should find the Vedas inculcating these six things—*time*, *locality*, *human spirit*, *deliberate activities* and *vital activities* as *devatas*, and no others. Let us apply the crucial test.

“We find, however, the mention of thirty-three *devatas* in such *mantras* as these;—

यस्य त्रयस्त्रिंशद्देवा अङ्गे गात्रा विभेजिरे । तान्वै त्रय-  
स्त्रिंशद्देवानेके ब्रह्मविदो विदुः । अथर्व, Atharva, xxii, 4-27

त्रयस्त्रिंशतास्तुवत भूतान्यशाम्यन् प्रजापतिः परमे-  
ष्ठ्याधिपतिरासीत् ॥ Yajur, xiv, 31.

‘ The Lord of all, the Ruler of the universe, the Sustainer of all holds all things by thirty-three *devatas*.

‘The knowers of true theology recognize the 33 *devatas* performing their proper organic functions as existing in and by Him, the One and Only.’

‘Let us, therefore, see what these thirty-three *devatas* are, so that we may be able to compare them with our *a priori* deductions and settle the question,

“ We read in *Shatapatha Brahmana*:—

सहोवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा  
इति । कतमेते त्रयस्त्रिंशदित्यष्टौ वसव एकादशरुद्रा द्वाद-  
शादित्यास्ता एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशा-  
विति ॥ ३ ॥ कतमे वसव इति । अग्निश्च पृथिवीच वायुश्चा-  
न्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसव  
एतेषु हीदं सर्वे षसुहितमेते हीद ५ सर्वे वासयन्ते तद्यदिदम्  
सर्वे वासयन्ते तस्माद्वासव इति ॥४॥ कतमेरुद्रा इति । दशमे  
पुरुषे प्राणा आत्मैकादशस्तेयदास्मान्समर्त्याच्छरीरादुत्-  
क्रामन्त्यथ रोदयन्ति तद्द्रोदयन्ति तस्माद्द्रुद्रा इति ॥५॥

कतम आदित्या इति द्वादशमासाः संवत्सरस्यैता आदित्या  
एते हीद ५ सर्वमाददानायन्ति तद्यदिदं ५ सर्वमाददानायन्ति  
तस्मादादित्य इति ॥ ६ ॥ कतम इन्द्रः कतमः प्रजापतिरिति ।  
स्तनयित्नुर्वेन्द्रो यज्ञः प्रजापतिरिति कतमः स्तनयित्नुरित्य-  
ज्ञनिरिति कतमो यज्ञ इति पशव इति ॥ ७ ॥ कतमेते त्रयो  
देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति कतमौ  
द्वौ देवावित्यन्नं चैव प्राणश्चेति । कतमो अध्यर्ध इतियोऽयं  
पवते ॥ ८ ॥ तदाहुः यदयमेकएव पवतेऽथ कथमध्यर्ध इति  
यदस्मिन्न ५ सर्वमध्याध्नोत्तेनाध्यर्ध इति । कतम एको देव  
इति सब्रह्म त्यदित्याचक्षते ॥ (*Veda Bhashya Bhāmika,*  
*by Swami Dayananda Saraswati.*)

“The meaning is:—Says Yajñavalkya to Shakalya:  
‘There are thirty-three *devatas* which manifest the  
glory of God; 8 *vasus*, 11 *rudras*, 12 *adityās*, 1 *indra*  
1 *prajapati*; 33 on the whole. The eight *vasus* are:  
(1) heated cosmic bodies; (2) planets; (3) atmospheres;  
(4) superterrestrial spaces; (5) suns; (6) rays of ether-  
eal space; (7) satellites; (8) stars. These are called *vasus*  
(abodes), for the whole treasure of existences resides  
in them, *viz.*, they are the abode of all that lives, moves,  
or exists. The eleven *rudras* are the ten *prānas*  
(nervauric forces), enlivening the human frame,  
and the eleventh is *atma* (the human spirit). These  
are called the *rudras* (from root *rud*, to weep), because

when they desert the body, it becomes dead, and the relations of the dead, in consequence of this desertion, begin to weep. The twelve *ādityas* are the twelve solar months, marking the course of time. They are called *ādityas* as, by their cyclic motions, they produce changes in all objects, and hence the *lapse of the term of existence for each object*. *Aditya* means that which causes such a lapse. *Indra* is the all-pervading *electricity* or *force*. *Prajāpati* is *yajna* (active voluntary association of objects on the part of man, for the purposes of art, or association with other men for purposes of teaching or learning). It also means *Pashus* (useful animals). *Yajna* and useful animals are called *prajāpati*, as it is by such actions and by such animals that the world at large derives its materials of sustenance. 'What, then, are the three *devatas*?' asks Shākalya. 'They are,' replies Yājñavalkya, "the 3 *lokas* (*viz.*, locality, name and birth)." What are the two *devatas*?—asks he. Yājñavalkya replies, '*prānas* (the positive substances) and *anna* (the negative substances).' What is the *Adhyardha*? he asks. Yājñavalkya replies, '*Adhyardha* is the universal electricity, the sustainer of the universe, known as *sutrātma*.' Lastly, he inquires, "Who is the one *Devata*?" Yājñavalkya replies, "God, the adorable."

"These, then, are the thirty-three *devatas* mentioned in the Vedas. Let us see how far this analysis agrees with our *a priori* deduction. The eight *vasus* enumerated in *Shatapatha Brahmana* are clearly the *localities*; the eleven *rudras* include, *firstly*, the *ego*, the human spirit, and *secondly*, the ten *nervauric forces*

which may be approximately taken for the *vital activities* of the mind; the twelve *ādityas* comprise *time*; *electricity* is the all-pervading *force*; whereas *prajapati*, (*yajna* or *pashus*,) may be roughly regarded as comprising the object of intelligent *deliberate activities* of the mind.

“When thus understood, 34 *devatas* will correspond with the six elements \* of our rough analysis. Since the object here is not so much as to show exactness of detail as general coincidences, partial differences may be left out of account.

“It is clear that the interpretation of the word *devata*, which Yaska gives, is the only interpretation that is consistent with the Vedas and the Brahmanas. That no doubt may be left concerning the pure monotheistic worship of the ancient Aryas, we quote from Nirukta again:—

महाभाग्याद्देवताया एक आत्मा बहुधा स्तूयते एक-  
स्यात्मनोऽन्येदेवाः प्रत्यंगानि भवन्ति । कर्मजन्मान आत्म-  
जन्मान आत्मैवैषांरथो भवति आत्माऽश्वा आत्मायुधमात्-  
मेषव आत्मा सर्वे देवस्य देवस्य ॥

This means:—

‘Leaving off all other *devatas* it is only the Supreme Soul that is worshipped only on account

\* The six elements are : (1) Time (12 *adityas*) ; (2) Locality (8 *vasus*) ; (3) Force (10 *rudras*) ; (4) Human Spirit (*Atma*, the eleventh *Rudra*) the deliberate, intelligent activities of the mind ; (6) vital activities of the Mind.—Ed.

of His omnipotence. Other *devatas* are but the *pratyangs* this Supernal Soul, *i.e.*, they but *partially* manifest the glory of God. All these *devatas* owe their birth and power to Him. In Him they have their play. Through Him they exercise their beneficial influences by attracting properties, useful, and repelling properties, injurious. He alone is the All-in-All of all the *devatas*."

**The Vedas are the books of true knowledge**, for the simple reason that they are from Him who is the fountain-head of true knowledge. One great feature, among many others, of Revealed Teaching must be its unapproachable superiority as to what it has to say on the three-fold duties of man :— (1) his duty towards his Maker, (2) his duty towards himself, and (3) his duty towards others. We shall see what the Veda has to say on these points :—

### **Man's duty towards God.**

The Veda teaches, as will be abundantly clear from the Mantras already quoted, that *the one only God* should be worshipped by all. No other book in the world could furnish passages of such beauty and worth as the following :—

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आ-  
सीत् । सदाधारपृथिवीं द्यामुतेर्मा कस्मै देवाय हविषा वि-  
धेम ॥ १ ॥

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य  
देवाः । यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा  
विधेम ॥ २ ॥

यः प्राणतो निमिषतो महित्वैके इद्राजा जगतो बभूव ।  
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥३॥  
यस्येमेहिमवन्तो महित्वा यस्य समुद्रं रसयासहाहुः ।



प्रदिशो यस्य बाहू कस्मैदेवायहविषाविधेम ॥ ४ ॥

दौरुग्रापृथवीच दृह्यायेन स्वः स्तभितयेननाकः । यो

एजसो विमानः कस्मैदेवायहविषाविधेम ॥ ५ ॥

न्दसी अवसातस्तभाने अभ्यैक्षेतांमनसारेजमाने ।

एउदितोविभाति कस्मैदेवायहविषाविधेम ॥ ६ ॥

तोहयद्बृहतीर्विश्वमायन्गर्भं दधानाजनयन्तीरग्निम् ।

तां समवर्ततासुरेकः कस्मैदेवायहविषाविधेम ॥ ७ ॥

श्चदापोमहिनापर्यपश्यदक्षं दधानाजनयन्तीर्यक्षम् ।

धेदेवपकआसीत्कस्मैदेवायहविषाविधेम ॥ ८ ॥

नोर्हिसीज्जनितायः पृथिन्यायोवादिवंसत्यधर्म्माज-

ापश्चन्द्राबृहतीर्जजान कस्मैदेवायहविषाविधेम ॥ ९ ॥

पतेनत्वदेतान्यन्यो विश्वा जातानि परिता बभूव ।

जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणां ॥ १० ॥

“What Being shall we adore? Even Him who repository of all effulgent bodies, who shone first on the beginning of the universe, was lord of all, and is the supporter of heaven and earth.”

“What Being shall we adore? Even Him who is the giver of life, giver of strength and vigour, whose commands all the sages obey, whose measure is death, and whose grace makes the mortal immortal.”

3. "What Being shall we adore? Even Him who, by the glory of His might, is the sole ruler of all the moving world that breathes and slumbers—the Being who is the lord of both man and beast.

4. "What Being shall we adore? Even Him whose glory, the wise declare, these snowy mountains display, and the ocean, with the sweet streams that flow into it;—the Being whose arms embrace the entire infinity of worlds.

5. "What Being shall we adore? Even Him who established the heavens and made fast the earth,—the Lord by whom the Light's realms and the sky-vault are supported, the Creator who measured out the mid-sky.

6. "What Being shall we adore? Even Him to whom heaven and earth look up in awe, and urged and controlled by whom the sun shines.

7. "What Being shall we adore? Even Him who, when the primeval waters swept through the void, bearing seed and begetting fire, was the life and soul of all the elements, etc., (*devatas*.)

8. "What God shall we adore? Even the one living God of gods, who contemplated the aforementioned primeval waters pregnant with force and producing the universe (*yajna*).

9. "What God shall we adore? Even Him who is the author of the universe, the life and soul of Truth, the creator of the bright firmament, who begat the mighty and shining waters.

10. "Lord of all ! Thou alone comprehendest all these created things and none besides Thee. Grant us, who call upon Thee, our hearts' desires; may we have abundance of all good things !"

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### Duty Towards Self.

No individual can ever properly attend to his duty to himself till his Mind—that subtle, mysterious entity in man—is what it ought to be. Wonderful is the play of this wondrous principle in the human organism.

The grandest and most impressive sights may often pass from before our eyes without our perceiving them. Our most intimate friends or our mortal foes may often stand before us without our knowing that they are standing before us. Who cannot recall some few instances in which the internal working of his Mind had so completely transformed him into a passive, unconcerned being that even a bosom companion, though standing in the full light of his eyes, was compelled, after a fruitless attempt to catch from him a look of recognition, to shake him somewhat briskly into consciousness and to make him take notice of him ? We very often run our eyes over the contents of a letter a dozen times and even then have no more than the haziest and most indistinct idea possible of what it says. We may often examine a picture apparently with assiduous attention, out of deference to a friend's wishes, and after all our examination we may be no better than as if we had all the time been gazing into vacancy !

Nor does the ear prove itself less eccentric and refractory, at times. The most musical voice will, in these moments, find itself peremptorily and unceremoniously repulsed and loathed. It would appear as if the ear had altogether resigned, for the time being at least, its function of hearing. It will not even hear the roar of thunder. It will be deaf to the roar of the sea, and to the din and bustle of clashing arms of hostile forces. The famous mathematician worked away at his problem in the midst of bloodshed and death-howl, perfectly unaware of the hideous achievements of fire and sword all around him and of the agonized wail of the wounded and the dying which rent the very air. Had he a defective ear? No, it was in as good a working order as it could well desire to be in.

Similarly, the most fragrant, as the most obnoxious, smells will, on occasions, fail to make their existence known to the nose. Earnest and intellectual discussions or an enlivening conversation between two friends have not unfrequently completely incapacitated it from doing its duty for hours running. When anxious care sits on the brow or revenge gleams through looks of blood, or some other powerful force is at work within, one may move about in the fairest of rose-gardens or lie in the gutters choked with filth without knowing where he is.

The same remarks apply to the organ of taste. The most savory viands it repels at intervals. The most delicious and inviting fruit cannot stir it up into activity now and then. Not that there is anything amiss with the organ itself, or with the stomach, or with any other part of the frame. Even in perfect health

there are moments in a man's life when the organ becomes inert and dead and incapable of doing its duty. When the heart is weighed down with sorrow or overwhelmed with fear, one may swallow a thing without actually feeling its taste!

The question may be asked: What is this apparent death of the organs due to? How is it that, at times, a man seeing sees not, hearing hears not, smelling smells not, eating eats not, and so on? The organs are as good and sound at these times as ever, and as such they should perform their assigned and legitimate functions properly, but they do not. The answer to the question is simple enough. This apparent death of the organs is due to the *absence of the Mind* from them. The eyes see when the Mind wishes them to see, the ears hear when the Mind wishes them to hear, the nose smells when the Mind wishes it to smell, the tongue tastes when the Mind wishes it to taste, and lastly, the organ of touch feels when it has a commission from the Mind to do so. When the Mind breaks its connection with these organs, they become devoid of life and sensibility. The sublimest natural scenery may be stretched before our eyes in all its bewitching charms, but we will not see it, though we may strain our eyes ever so much if the Mind within is occupied otherwise. A mad man fails to recognize his dearest friends and his nearest relations. They may say what they will, they may speak of the many happy days he passed with them, but he only answers by a weird and strange glance, by incoherent, meaningless expressions, by threats or by a grin. His Mind is wrecked, and while he looks at his visitors

with wide open, lustrous eyes, he sees them not. The most eloquent and heart-stirring utterances often go totally unheard by the nearest of a speaker's audience. The best efforts of a teacher often *literally* fall on deaf ears, including some of his brightest and most intelligent students. We may go on nodding approval to a friend's remarks for hours together, but we may not have the most distant notion of what he has been talking after he is done. A person inhaling the healthiest and most heavenly odours would lose all consciousness of their existence if he heard news of an ominous character, affecting him deeply. When the executioner's sword hangs over the murderer's head, the most palatable things will taste to him as utterly insipid and tasteless. The most abandoned libertine would find his attempts at animal enjoyment forced and unsuccessful when his Mind is taken up with the thoughts of some danger he espies looming in the distance. The Mind is rightly called the "lord" of the organs. The senses, as dutiful subjects, are entirely at its beck and call. They will work, each at its lord's wish and pleasure, and then only. The mind can turn their energies and powers to the highest account, as it can apply them to the basest pursuits. The eye, for instance, may be made a means of acquiring wisdom and knowledge by a contemplation of the laws and wonders of Nature and by the study of truths and principles embodied in holy books as it may be made a means of enjoying immoral sights and reading immoral works. The ear may be made a means of hearing the words of the wise, the song setting forth the glory of the Heavenly Father, as they may be lent to calumny and slander and to language calculated to degrade and debase human nature. In a

word, it depends upon the Mind how the different organs shall be employed. If the Mind is well drilled and disciplined in virtue, it will guide and direct the senses to pursuits which are good and beneficial in their character; but if it is unsteady, unruly and wayward, it will let the senses have their own way and spend their energies on pursuits which are utterly out of touch with virtue and essentially detrimental to the individual's interests as well as to the interests of mankind at large. "The heart," says Manu, "must be considered as the eleventh (organ); which, by its natural property, comprises both sense and action, and which being subdued, the other two sets with five in each (*i. e.*, *the five organs of perception and the five organs of action*) are also subdued." In other words, the Mind controls and guides the senses as it likes.

Upon the mind depends man's present and future. Worldly success cannot be attained without the help of a well-regulated, well-trained mind, nor happiness in a future state. Perseverance, sustained application, self-control and other qualities, which are indispensable for success in life, all come from a sound, healthy, firm and cultured Mind, and that knowledge and that purity and holiness of life and aspiration which procure the Soul union with the Supreme are possible of attainment only when the Mind is healthy and strong, and works in harmony with the dictates of virtue. "For spiritual union is to be attained with resolution by the man who has mastered his Mind. When he abandons every desire that arises from the imagination, and subdues every inclination of the sense, he may, by degrees, find rest, and having, by a firm resolution, fixed

his Mind, he should think of nothing. Whenever the unsteady mind rambles, he should govern it, revert and restore it to his (breast). Supreme happiness attends on that man whose Mind is thus tranquil, whose carnal affections and passions are thus subdued and who is thus in God, and free from sin."

It is the Mind which "thinks, remembers, reasons and wills." Without it man has but little of the *man* in him. He is one with the beasts. The Vedas lay the highest stress possible on the necessity of mental purity. How beautiful the Mantras wherein man has been enjoined by the great Father to pray to Him—the Source of all good, the Fountain-head of knowledge and wisdom. They will bear to be reproduced :—

यज्जाग्रतो दूरमुदैति दैव तदुसुप्तस्य तथैवेति । दूरङ्गमं  
ज्योतिषां ज्योतिरेकं तन्मेमनः शिवसङ्कल्पमस्तु ॥ १ ॥

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु  
धीराः । यत्पूर्वं यक्ष्मन्तः प्रजानां तन्मे मनः शिवसङ्कल्प  
मस्तु ॥ २ ॥

यत् प्रज्ञान मुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं  
प्रजासु । यस्मान्न ऋते किञ्चन कर्म क्रियते तन्मे मनः शिव-  
सङ्कल्पमस्तु ॥ ३ ॥

येनेदंभूतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वम् ।  
येन यज्ञस्तायते सप्त होता तन्मे मनः शिवसङ्कल्पमस्तु ॥ ४ ॥

यस्मिन्नुचः साम यजूषियस्मिन् प्रतिष्ठिता रथना



भाविवारः यस्मिञ्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिव-  
सङ्कल्पमस्तु ॥ ५ ॥

सुपारथिरश्वानि वयन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन  
इव। हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मेमनः शिवसङ्कल्पमस्तु ॥६॥

1. "That which rangeth far and wide when a person is awake, that which roameth everywhere when he is asleep, that which illumineth even those that give light (*i. e.*, the senses)—even that Mind of mine may, O Lord, be ever a spring of pure, noble and philanthropic thoughts.

2. "That whereby the wise, actively benevolent people, having an insight into the nature of things, perform works calculated to promote the good of the whole human race (*yajnas*), the extraordinary and glorious *entity* which worketh in all living beings—even that Mind of mine may, O Lord, be ever a spring of pure, noble and philanthropic thoughts.

3. "That which is the means of acquiring knowledge of the visible universe, that which bringeth back the memory of things past, that which giveth birth to fortitude and resolution and stimulateth all rational beings, without which nothing is attempted or accomplished,—even that Mind of mine may, O Lord, be ever a spring of pure, noble and philanthropic thoughts.

4. "That which is imperishable and keepeth hold of the Present, the Past, and the Future, that by means of which the sacrifice of self-denial and self-abnegation is accomplished,—even that Mind of mine may, O Lord,

be ever a spring of pure, noble and philanthropic thoughts.

5. "That unto which the Rig, Yaju, and Sâma are fixed as the spokes of a wheel unto the axle, that with which is interwoven the knowledge of all rational beings,—even that Mind of mine may, O Lord, be ever a spring of pure, noble, and philanthropic thoughts.

6. "That which keepeth in check all rational beings even as a skilful driver who controlleth the horses, and directeth them aright by means of the reins, that which resideth in the heart, is indivisible, and swift-winged,—even that Mind of mine may, O Lord, be ever a spring of pure, noble and philanthropic thoughts."

The Veda abounds with similar other mantras, showing what the individual should *strive for* and what he ought to be to himself, physically, intellectually, morally and spiritually. To quote some of these :—

पुनन्तु मा देवजनाः पुनन्तु मनसो धिया । पुनन्तु  
विश्वा भूतानि पवमानः पुनातुमा ॥ १ ॥

पवमानः पुनातुमा ऋत्वे दक्षाय जीवसे । अथो अरिष्ट-  
तातये ॥ २ ॥

उभाभ्यां देवसवितः पवित्रेण सवेन च अस्मान् पुनीहि  
चक्षसे ॥ ३ ॥ अथर्व ॥

1, "Let the sages purify me, let men purify me with a prayer ;

"Cleanse me all creatures that exist ! let pure healthy juices make me pure.

2. "Yea, medicinal juices make me pure for wisdom, for power and life, and for unassailed security ;

3. "May the self-effulgent Lord, by means of these, vouchsafe to us healthy juices, well-strained and pure, that we may see."

परोऽयेहि मनस्पाप किमशस्तानि शंससि । परोहि  
न त्वा कामये वृक्षां वनानि संचर गृहेषु गोषु मे मनः ॥ १ ॥

अवशसानिः शसा यत् पुराशसो पारिम जाग्रतो यत्  
स्वपन्तः । अग्निर्विश्वान्यद्दुष्कृतान्यजुष्टान्यारे अस्मद्-  
धानु ॥ २ ॥

यदिन्द्रब्रह्मणस्वतेऽपि मृषा चरामसि । प्रचेता न  
आंगिरसो दरितात्पा त्वं हसः ॥ ३ ॥ अथर्व ॥

1. "Sin of the mind, avaunt, begone ! Why sayest thou what none should say ?

"Go hence away, I love thee not. Go to the forests and the trees. My heart is in our homes and cows.

2. "Whatever wrong we have committed, sleeping or waking, by ill-wish, dislike or slander,

"All those offences which deserve displeasure, may the Supreme Purifier take from us and keep them distant.

3. "Lord! Thou who art the mightiest of the mightiest, the most exalted of the exalted, whatever foolish deed we plan,

"Do! Thou, wise and gracious Lord, preserve us from the sin and woe thereof.

यच्चक्षुषा मनसा यच्च वाचो पारिम जाग्रतो यंत स्वपंतः ।  
सोमस्तानि स्वधया नः पुनातु ॥ ४ ॥ अथर्व ॥

"From every fault in look, in word, in spirit, that we, awake or sleeping, have committed,

"May the Supreme giver of peace, with His Divine nature, cleanse us."

घाह्य आसन्नसोः प्राणश्चक्षुरक्षणीः श्रोत्रं कर्णयोः  
अपलिताः केशा अशोणादन्ता बहुबाहोबलम् ॥ १ ॥

ऊर्वोरौजो जङ्घयोर्यवः पादयौः प्रतिष्ठा । अरिष्टानि मे  
सर्वात्मानि भृष्टः ॥ २ ॥ अथर्व ॥

1. "May I have voice in my mouth, breath in my nostrils, sight in my eyes, hearing in my ears, hair that hath not turned grey, teeth free from yellowness, and much strength in my arms.

2. "May I have power in my thighs, swiftness in my legs, steadfastness in my feet. May all my members be uninjured and my soul unimpaired."

पश्येम शरदः शतम् ॥ १ ॥ जीवेम शरदः शतम् ॥ २ ॥  
बुधेम शरदः शतम् ॥ ३ ॥ रोहेम शरदः शतम् ॥ ४ ॥

पुष्येम शरदः शतम् ॥ ५ ॥ भवेम शरदः शतम् ॥ ६ ॥  
भूषेम शरदः शतम् ॥ ७ ॥ भूयसीः शरदः शतात् ॥ ८ अथर्व ॥

“ A hundred winters may we see. A hundred winters may we live. A hundred winters may we know. A hundred winters may we grow. A hundred winters may we thrive. A hundred winters may we be. A hundred winters may we bide. A hundred, yea, and even more.”

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् पश्येम शरदः शतं  
जीवेम शरदः शतं शृणुयाम शरदः शतं प्रब्रूयाम शरदः  
शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥ य०  
अ० ४६ । मं० २४ ॥

“ He is the omniscient Lord, ardently desired by the wise, and their truest and most loving friend. He is the Author of the universe. He exists before creation, and survives its dissolution. By the goodness and grace of Him may we see for one hundred years, live for one hundred years, hear for one hundred years, speak for one hundred years, and enjoy independence for one hundred years, and even for more than one hundred years.”

तेजोऽसि तेजो मयि धेहि । वीर्यमसि वीर्यं मयि धेहि ।  
बलमसि बलं मयि धेहि । ओजोऽस्योजो मयि धेहि । मन्यु-  
रसि मन्युं मयि धेहि । सहोऽसि सहो मयि धेहि ॥ यजु०  
अ० १९ । मं० ९ ॥

- “ Thou art energy, give me energy ;  
 “ Thou art might, give me might ;  
 “ Thou art strength, give me strength ;  
 “ Thou art vigour, give me vigour ;  
 “ Thou art indignation, give me indignation ;  
 “ Thou art patience, give me patience.”

दृते दृ० ह मा मित्रस्यः मा चक्षुषा सर्वाणि भूतानि  
 समीक्षन्ताम् । मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।  
 मित्रस्य चक्षुषा समीक्षामहे ॥ य० अ० ३६ । मं० १८ ॥

“ O Lord, Thou destroyer of ignorance, may all creatures see me with the eye of a friend ; may I regard all creatures with the eye of a friend ; may we all see each other with the eye of a friend.”

अवजामिव धन्वनो मन्युं तनोमि तेहृदः । यथा संम-  
 नसौ भूत्वा सखायाविव सचावहै ॥ १ ॥

सखायाविव सचा वहा अवमन्युं तनोमिते । अधस्ते  
 अश्मनो मन्युमुपास्यामसियो गुरुः ॥ २ ॥

अभि तिष्ठामि ते मन्युं पाष्ण्यां प्रपदेन च । यथा  
 वशो न कादिषो मम चित्तमुपायासि ॥ ३ ॥

1. “ I loose the anger from thy heart, as it were the bow-string from a bow,

“ That we, one-minded now, may walk together as familiar friends.

2. "Together let us walk as friends, thy wrathful feeling I remove ;

"Beneath a heavy stone, as it were, we cast thy wrath and bury it.

3. "I trample on thy anger thus, I tread it down with heel and toe ;

"So dost thou harmonise thy will to mine, to speak no more in anger."

यथा द्यौश्च पृथिवी च न विभीतो न रिष्यतः । एवा मे प्राणमाविभेः ॥ १ ॥

यथाहश्च रात्री च न विभीतो । एवा मे प्राणमाविभे ॥ २

यथा सूर्यश्च चन्द्रश्च न विभीतो । एवामे प्राणमाविभेः ॥ ३ ॥

यथा ब्रह्म च क्षत्रं च न विभीतो । एवा मे प्राणमाविभेः ॥ ४ ॥

यथा सत्यं चानृतं च न विभीतो । एवा मे प्राणमाविभेः ॥ ५ ॥

यथा भूतं च भव्यं च न विभीतो न रिष्यतः । एवा मे प्राणमाविभेः ॥ ६ ॥ अथर्व ॥

1. "As Heaven and Earth are not afraid, and never suffer loss or harm,

"Even so my spirit fear not thou.

2. "As Day and Night are not afraid, nor ever suffer loss or harm,

“ Even so my spirit fear not thou.

3. “ As Sun and Moon are not afraid, nor even suffer loss or harm,

“ Even so, my spirit, fear not thou.

4. “ As Brahmanhood and Princely Power fear not, nor suffer loss or harm,

“ Even so my spirit fear not thou.

5. “ As Truth and Law have no fear, nor ever suffer loss or harm,

“ Even so my spirit fear not thou.

6. “ As what hath been and what shall be, fear not, nor suffer loss or harm,

“ Even so my spirit fear not thou.”

त्वंनीमेधे प्रथमा गोभिरश्वेमिरा गहि । त्व सूर्यस्य  
रश्मभिस्त्वं नो अति यज्ञिया ॥ १ ॥

मेधा महं प्रथमां ब्रह्मण्वतीं ब्रह्म जूतामुषिण्डुताम् ।  
प्रपीतां ब्रह्मचारिभिर्देवानामवसे हुवे ॥ २ ॥

यां मेधामृषवो विदूर्या मेधा मसुराविदुः । ऋषयो  
भद्रां मेधां यां विदुस्तां मय्यावेशयामसि ॥ ३ ॥

यामृषयो भूतकृतो मेधां मेधावि नो विदुः । तातया  
मा मद्य मेधयाग्ने मेधाविनं कृणु ॥ ४ ॥

मेधां सायं मेधां प्रातर्मेधां मध्यं दिनं परि । मेधां  
सूर्यस्य रश्मभिर्विचसा वेशयामहे ॥ ५ ॥ अथर्व ॥



1. " May intelligence come to us, with abundance of horses and kine ;

" The intelligence, bright as the sun-rays, worthy of our esteem, and holy.

2. " The first devout intelligence, lauded by sages, sped by prayer,

" Trusted by Brahmacharis, for the favor of the sages and saints, I call to my aid.

3. " The excellent intelligence, which mechanics and artists know, and spiritual beings—

" Intelligence which sages know, let us cause to enter into ourselves.

4. " Do thou, O Lord, make me wise this day with that intelligence,

" Which the Creative Rishis, which the men endowed with wisdom knew.

5. " Intelligence at eve, intelligence at morn, intelligence at noon of day ;

" By the beams of the Great Spiritual Sun and by our prayer we plant in us intelligence."

यां मेधां देवगणाः पितरश्चोपासते । तथा मामद्य  
मेधयाग्ने मेधाविनं कुरु स्वाहा ॥ यजु० अ० ३२ । मं १४ ॥

" The intelligence which the wise and elders cultivate and make use of, with that intelligence, do thou, O Lord, endow me this very day."

ओं भूर्भुवस्स्वः तत्सवितुर्वरेण्यम्भर्गो देवस्य धीमहि ।  
धियो योनः प्रचोदयात् ॥ गुरुमन्त्रः ॥

6. "He to whom belongs this earth and heaven, who is All-happiness—the Om, who is self-effulgent, most worthy of acceptance, pure and immaculate, holy and the bestower of knowledge—even He, the Lord, may enlighten and draw unto Himself our understandings."

मनसे चेतसे धिय आकूतय उत चित्तये । मत्तै श्रुताय  
चक्षसे विधेम हविषा वयम् ॥ १ ॥

अपानाय व्यानाय प्राणाय भूरिधायसे । सरस्वत्या  
उरुव्यचे विधेम हविषा वयम् ॥ २ ॥

मानो हासिषु ऋषयो दैव्या ये तनूपा येनस्तन्वस्त-  
नूजाः । अमर्त्या मर्त्यां अभिनः सचध्वमायुर्धत्त प्रतरं  
जीवसे नः ॥ ३ ॥

1. "For mind, for intellect, for thought, for will-power, for intelligence;

"For sense, for hearing, and for sight, let us adore the Supreme Being, in spirit."

2. "For expiration, vital breath, and breath that amply nourishes,

"Let us give worship to the Supreme, whose reach is wide.

3. "Let not the sages divine forsake us, our own, our very selves, our protectors ;

"Do ye, immortals, ever watch us, the mortals, and give us vital energy to live the longer."

इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थ-  
मेतम् । शतं जीवन्तः शरदः पुरूचीस्तिरोमृत्युं दधतां  
पर्वतेन ॥ य० अ० । ३५ । मं० १५ ॥

“ For the good of these creatures, I, the Lord, fix the law :—Let no one seize or appropriate to himself the wealth acquired by others. Let every one live through a hundred winters in activity, and conquer death by knowledge and self-control.”

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । तेन  
त्यक्तेन भुञ्जीथा मागृधः कस्य खिद्धनम् ॥ १ ॥

“ The entire universe, both animate and inanimate, is pervaded by the Supreme. What has been given by Him, that do thou enjoy, but never covet the belongings of others.”

ओं अग्ने व्रतपते व्रतं चरिष्यामि तत्ते प्रव्रवीमि तच्छ-  
केयम् । तेनर्ध्यांसमिदमहमनुतात्सत्यमुपैमि ॥

“ O Lord, the Fountainhead of truth, enable me to live a life of principle. I desire to follow principle. Thou alone canst give me strength to act up to truth, entirely free from all untruth. May I have strength to follow and act up to it.

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।  
तांस्ते प्रेत्याभि गच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥ यजु०

“ The lowest and most degraded of mortals are assuredly those who pass through life enveloped in folds

of dense darkness, and those who deal falsely by their souls. Utter misery is their portion in the life that is and in the life that shall follow."

यदग्ने तपसा तप उपतप्यामहे तपः । प्रियाः श्रुतस्य  
भूयास्सायुष्मन्तः सुमेधसः ॥ १ ॥

अग्ने तपस्तप्यामह उप तप्यामहे तपः । श्रुतानि  
ऋण्वन्तो वयमायुष्मन्तः सुमेधसः ॥ २ ॥ अथर्व ॥

1. "Since, O Lord, with our fervant zeal, we undergo austerity,

"May we be dear unto the Sacred Lore (the Veda), may we be wise and live long lives.

2. "Self-effulgent Lord! We practise austere lives, we undergo austerity ;

"So listening to the Holy Lore may we grow wise and full of days."

ऋचं साम यजामहे याभ्यां कर्माणि कुर्वते । एते सदासि  
राजतो यज्ञं देवेषु यच्छतः ॥ अथर्व ॥

"We glorify the Holy Verse (*i.e.*, the Veda), by which they carry out their acts ;

"Resplendent in the *Yajna-shala*, do they perform *Yajnas* unto the sages."

यो नः शपादशपतः शपतो यश्च न शपात् । वृक्ष इव  
विद्युता हत आमूलादनु शुष्यतु ॥ अथर्व ॥

The Omniscient we worship, sweet augments of prosperity.

“As from its stem the melon, so may I be released from death, not reft of immortality.”

कुर्वन्नेवेह कर्माणि जिर्जीविषेच्छत० समाः । एवं  
त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥ यजु० ॥

“Do thou, O mortal, lead a life of disinterested activity for one hundred years.

“Thus, and not otherwise, will actions not cling to thee.”

धाता दधातु नो रयिमीशानो जगतस्पतिः । स नः  
पूर्णनयच्छतु ॥ १ ॥

धाता दधातु दाशुषे प्रार्ची जीवातुमक्षिताम् । वयं  
देवस्य धीमहि सुमतिं विश्वराधसः ॥ २ ॥

धाता विश्वा वार्या दधातु प्रजाकामाय दाशुषे दुराणे ।  
तस्मै देवा अमृतं संव्यन्तु विश्वे देवा अदितिः सजोषाः ॥ ३  
अथर्व ॥

1. “May the Supreme Ordainer give us wealth ; Lord, ruler of the world of life, with full hand may He give us.

2. “May the all-supporting Being grant the worshipper, henceforth, imperishable life ;

“May we obtain the favor of the Lord who giveth every boon.

3. "To him may the Supporter of the universe grant all kinds of blessings, who, praying for children, serves Him in his dwelling;

"Him may the sages invest with life eternal;—yea, all the sages and the Imperishable Supreme Being accordant."

The foregoing Mantras cannot fail to give one an idea of man's duty by himself. They tell us that while every man is to do his best to be good and sound physically and to strive for and enjoy physical comforts, he is to be better and sounder mentally and spiritually, and to have nothing undone that will get him salvation with the termination of his earthly career.

### Duty towards others.

Whoever would do his duty towards society at large, must first know how to discharge the same towards the miniature society of which he is *immediately* and *directly* the member—even towards the family to which he belongs. The following is a Divine picture of an ideal human family :—

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः । अन्यो अन्यमभि  
हर्यत वत्सं जातमिवाङ्ग्या ॥

अनुव्रतः पितुः पुत्रोमात्रा भवतु संमनाः । जाया पत्ये  
मधुमतीं वाचं वदतु शान्तिवान् ॥

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा । सम्यञ्चः  
सव्रता भूत्वा वाचं वदत भद्रया ॥

येन देवा न वियन्ति नो च विद्विषते मिथः । तत्कृण्मो  
ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः ॥

ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुरा-  
श्चरन्तः । अन्यो अन्यस्मै वल्गु वदन्त एत सध्रीचीनान्वः  
संमनसस्कृणोमि ॥

समानी प्रपा सह वोऽन्नभागः समाने योक्त्रेसह वो  
युनज्मि । सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः ॥

सध्रीचीनान्वः संमनसस्कृणोम्येकश्रुष्टीन्त्सं वननेन  
सर्वान् । देवा इवामृतं रक्षमाणाः सायं प्रातः सौमनसो वो  
अस्तु ॥ अथर्व० । कां० ३ । वर्ग० ३१ । मं० १—७ ॥

1. "I, the Lord, bring you freedom from  
hate, concord and unanimity ;

"Love one another as the cow loveth the calf  
she hath borne.

2. "One-minded with his mother let the son be  
loyal to his sire ;

"Let the wife, calm and gentle, speak words  
sweet as honey to her lord.

3. No brother hate his brother, no sister to  
sister be unkind ;

"Unanimous with one intent, speak ye your  
speech in friendliness.

4. "The law by which the sages sever not,  
nor ever bear each other hate ;

“That law I make binding upon your home, a bond of union for the men.

5. “Intelligent, submissive, rest united, friendly and kind, bearing the yoke together ;

“Come, speaking sweetly each one to the other, I make you one-intentioned and one-minded.

6. “Let what you drink, your share of food be common ; together with a common bond I bind you—even I, the self-effulgent Being ;

“Serve Me, the Lord, gathered round Me like the spokes about the chariot nave.

7. “With the uniting law I make you all united, obeying one sole leader and one-minded ;

“Even as the sages who watch and guard the Amrita (immortality) at morn and eve, may ye be kindly-hearted.”

To show what the *husband* should be to the *wife*, and *vice versa*, we shall give a few more passages from the Scripture :—

तेन भूतेन हविषायमा प्यायतां पुनः । जायां यामस्मा  
आवा क्षुस्तां रसेनाभि वर्द्धताम् ॥ १ ॥

अभिवर्द्धतां पयसाभि राष्ट्रेण वर्द्धताम् । रय्या सहस्र  
वर्चसेमौस्तामनु पक्षितौ ॥ २ ॥

त्वष्टा जाया मजन यत्त्वष्टास्यै त्वां पतिम् । त्वष्टा  
सहस्रमायूंषि दीर्घमायुः कृणोतु वाम् ॥ ३ ॥ अथर्व



1. " Let this man be refreshed and made stronger with this offering for success ;

" And comfort with the sap of life the bride whom they brought to him.

2. " With life's sap let him comfort her, and raise her high with princely sway ;

" In wealth that hath a thousand powers, this pair be inexhaustible.

3. " The Supporter of the universe, O youngman formed her to be thy dame, and He made thee to be he, lord ;

" Long life let this Upholder of the universe give you both—yea, may He give a thousand lives."

अक्षयौ नौ मधु संकाशे अनीकं नौ समञ्जनम् । अंतः  
कृणुष्व मां हृदि मन इन्नौ सहासति ॥

" Sweet are the glances of our eyes, our faces are as smooth as balm ;

" Within thy bosom harbour me, my spouse ; one spirit dwell in both of us."

अभि त्वा मनुजातेन दधामि मम वाससा । यथासौ  
मम केवलो नान्ध्यासां कीर्तयाश्चन ॥

" With this my robe inherited from the father of mankind, I envelope thee ;

" So that thou mayst be all mine own, and give no thought to other dames."

पूषा त्वे तो नयतु हस्तगृह्याश्विना त्वा प्रवहतां रथने ।  
गृहान्गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि । १ ।

मा विदन् परिपन्थिनो य आसीदन्ती दम्पती । सुगेभि-  
र्दुर्गमतीतामप द्रान्त्वरतयः ॥ २ ॥

सुमङ्गलीरियं वधूरिमां समेत पश्यत । सौभाग्यमस्यै  
दत्त्वा । याथास्तं विपरेतन ॥ ३ ॥

इह प्रियं प्रजया ते समृध्यतामस्मिन् गृहेगार्हपत्याय  
जागृहि । एना पत्या तन्वं संसृजस्वाधाजिब्रीविदथमा-  
वदाथः ॥ ४ ॥

ओं गृभ्णामि ते सौभगत्वाय हस्तं मया पत्याजरदष्टिर्यथासः  
भगो अर्यमा सविता पुरन्धिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥ ५ ॥  
तां पूषञ्छिवतमामेरथस्व यस्यां बीजं मनुष्या वपन्ति ।  
या न उरू उशती विश्रयाति यस्यामुशन्तः प्रहरेम शेषः ॥ ६ ॥

इहैव स्तं मा विद्यौष्टं विश्वमायुर्व्यश्नुतम् । ऋडन्तौ  
पुत्रैर्नष्टुभिर्मोदमानौ स्वस्तकौ ॥ ७ ॥

नः प्रजां जनयतु प्रजापतिराजरसाय समनक्तु-  
र्यमा । अदुर्मङ्गलीः पतिलोकमाविश शन्नो भव द्विपदे शं  
चतुष्पदे ॥ ८ ॥

अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः  
वीरसूर्देवृकामा स्योना शन्नो भव द्विपदेशं चतुष्पदे ॥ ९ ॥

इमां त्वमिन्द्रमीढ्वः सुपुत्रां शुभगां कृणु । दशास्यां  
पुत्रानाधेहि पतिमेकादशं कृधि ॥ १० ॥

सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव । ननान्दरि  
सम्राज्ञी भव सम्राज्ञी अधि देवृषु ॥ ११ ॥

समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ । सं मात-  
रिश्वा सं धाता समुदेष्टी दधातु नौ ॥ १२ ॥

1. " Let the Energizer of the universe take thy hand, and hence conduct thee ; may the expert drivers on their cart transport thee ;

" Go to the house to be the household's mistress, and speak as lady to thy gathered people.

2. " Happy be thou, and prosper with thy children here : be vigilant to rule this household in this home ;

" Closely unite thy body with this man, thy lord. So shall ye, full of years, address your company.

3. " Let not the highway thieves who lie in ambush find the wedded pair ;

" By pleasant ways let them escape the danger, and let foes depart.

4. " Signs of good fortune mark the bride : come all of you and look at her ;

" With her enjoy prosperity, and then return into your homes again.

5. "I (*saith the husband*) take thy hand in mine for happy fortune that thou mayst reach old age with me, thy husband.

"The Supreme Being, the Lord of wealth and power, the great Being who is the Creator of the world and the author of infinite variety, as also the wise here assembled, have given thee to be my household's mistress.

6. "O Lord ! send her on as most auspicious, her who shall be the sharer of my pleasures ;

"Her who shall twine her loving arms about me, and welcome my love and mine embraces.

7. "Be ye not parted; dwell ye here; reach the full time of human life ;

"With sons and grandsons sport and play, rejoicing in your own abode.

8. "So may the Creation's Lord give living children to us ; may the Supreme Ordainer adorn us till old age come nigh ;

"Not inauspicious enter thou thy husband's house : bring blessings to our bipeds and our quadrupeds.

9. "No evil-eyed one, no slayer of thy husband, bring meal to cattle, radiant, gentle-hearted ;

"Loving the sages ; delightful, bearing heroes, bring blessing to our bipeds and our quadrupeds.

10. "Lord of power and glory ! make this bride blest in her sons, and fortunate ;

“ Vouchsafe to her ten sons, and make her husband the eleventh man.

11. “ Over thy husband’s father and thy husband’s mother bear full sway ;

“ Over the sister of thy lord, over his brothers rule supreme.

12. “ So may all the wise men assembled and the all-pervading Deity join our hearts ;

“ Yea, may He, who is the Breath, and the Stay and Support of the creation in one, bind us close.”

किर्याति योषा मर्यतो वधूयोः परिप्रीता पन्यसा वार्य्येण ।  
भद्रावधूर्भवति यत्सुपेशाः स्वयं सा मित्रं वनुते जने चित् । ऋ०

“ How many a maid is pleasing to the suitor who would fain marry for her splendid riches ?

“ If the girl be both good and fair of feature, she finds herself a friend among the people.”

**Women may take part in Yajna:**

संजानाना उपसीदन्नभिष्टु पत्नीवन्तो नमस्यं नमस्यन् ।

रिरिक्वासस्तन्वः कृण्वत स्वाः सखासख्युर्निमिषिरक्षमाणः ॥

अग्निं द्वयोरदधा उक्थ्यं वचो यत्सुचा मथुना या  
सपर्यतः । असंयत्त व्रते ते क्षेति युक्ष्यति भद्रा शक्तिर्यज-  
मानाय सुन्वते ॥

“ Nigh they (saints) approached, one-minded, with their spouses, kneeling to Him, adorable, paid worship.

“Friend finding in his own Friend’s eye protection, they made their own the bodies which they chastened.”

“Praiseworthy blessing hast Thou, O Lord, laid upon the pair who with up-lifted ladle serve thee, man and wife ;

“Unchecked Thy devotee dwells and prospers in Thy law ; Thy power brings blessing to the sacrificer pouring gifts.”

### **Benevolence :**

उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी । अदे-  
त्रादराधसः ॥ ऋ०

1. “Yea, many a woman is more firm and better than the man who turns away from the sages and offers not.

2. “She who discerns the weak and worn the man who thirsts and is in want,

“She wins the favour of the sages.”

### **Polygamy condemned :**

सं सा त पन्त्यभितः सपत्नीरिव पर्शवः ।

निषाधते अमतिर्नम्रता जसुर्वेर्न वेवीयते मतिः ॥

“The ribs that compass me give pain and trouble me like *rival wives* ;

“Indigence, nakedness, exhaustion press me sore : my mind is fluttering like a bird’s.”

### **The Vedas for all:**

यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजम्या-  
भ्या ऋशूद्राय चाप्याय च स्वाय चारणाय ॥ यजु०

“Just as I, the Lord, give this Word, most conducive to happiness, for the good of entire mankind—for the twice-born as well as for women and Shudras, and even for those who are below the Shudras, even so do ye, O teachers and preceptors, disseminate its teaching among your fellow-men.”

**LOVE THY NEIGHBOUR AS THY-SELF**, says the *Mahābhārta*, and rightly, because the Scriptural Teaching is full of mantras like the following :—

संज्ञानं नः स्वोभिः संज्ञानमरणोभिः । संज्ञानमश्विना  
शुवमिहास्मासु नियच्छतम् ॥ १ ॥

संज्ञानामहै मनसा संचिकित्वामायुत्स हि मनसा  
द्वैव्येन । माघोषा उच्युवे हुले विनिर्हते मेषुः पत्न्यादिन्द्रस्या  
हन्यागते ॥ २ ॥ अथर्व

1. Give us agreement with our own, with strangers give us unity ;

“ Do ye, O sages, in this place join us in sympathy and love.

2. “ May we agree in our mind, agree in purpose ; let us not fight against the Heavenly Spirit (in our hearts) ;

“ Around us arise no din of frequent slaughter, nor the warrior’s arrows fly, for the joy and the glory of the day we enjoy.”

संगच्छध्वं संवदध्वं संवो मनांसि जानताम् । देवा भागं  
यथा पूर्वे संजानाना उपासते ॥ १ ॥ ऋ० अ० ८ । अ० ८ । वर्ग  
४९ । मं० २ ॥

सामानोमन्त्रः समितिः समानी समानं मनः सहचित्त-  
मेषाम् । समानं मन्त्रमभिमन्त्रये वः समानेन वो हविषा  
जुहोमि ॥ ऋ० अ० ८ । अ० ८ । व० ३९ । मं० ३ ॥

समानीव आकूतिः समाना हृदयानि वः । समानमस्तु वो  
मनो यथा वः सुसहासति ॥ ऋ० अ० ८ । अ० ८ । व० ४९ । मं० ४ ॥

1. "Agree and be united; let your minds be  
all of one accord ;

"Even as the sages of old, unanimous, would  
await for their portion and turn.

2. "Let the rite be common, common the  
assembly, common the law, and so be your thoughts  
united ;

"Let your offerings be common,—this I, the Lord,  
ordain ; and let your purposes be common.

3. "One and the same be your resolves, be all  
your hearts in harmony ;

"One and the same be all your minds that all  
may happily consent."

### Liberality :

न वा उ देवाः क्षुधमिद्वधं ददुरुताशितमुपगच्छन्तिमृत्यवः ।  
उत्तोरयिः पृणतो नोप दस्यत्युतापृणन्मर्दितारं न विन्दते ॥१॥



य आधाय चकमानाय पित्वोऽन्नवान्त्सत्राफितायोप-  
जग्मुषे । स्थिरं मनः कृणुते सेवते पुरोतो चित्स मर्डितारं  
न विन्दते ॥ २ ॥

स इन्द्रोऽो यो गृहवे ददात्यन्नकामाय चरते कृशाय ।  
अरमस्यै भवति यामहूता उतापरीषु कृणुते सखायम् ॥ ३ ॥

न स सखा यो न ददाति सखये सचाभुवे सचमानाय  
पित्वः । अपास्मात्प्रेयाञ्च तदोको अस्ति पृणन्तमन्यमरणं  
चिदिच्छेत् ॥ ४ ॥

पृणीयादिन्नाधमानाय तव्यन्द्राधीयांसमनु पश्येत पन्थाम् ।  
ओहि वर्तन्ते रथयेव चक्रान्यमन्यमुप तिष्ठन्त राय ॥ ५ ॥

मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य ।  
नार्यमणं पुश्यति नो मखायं केवलाघो भवति केवलादी ॥ ६ ॥  
कृषन्निष्फल आशितं कृणोति यन्नध्वानमप वृद्धे चरित्रैः ।

वदन्ब्रह्मावदतो वनीयान्पृणन्नापिरपृणन्तमभिष्यात् ॥ ७ ॥

1. "The Supreme Being has not ordained hunger to be our death : even to the well-fed man comes death in varied shape ;

"The riches of the liberal never waste away, while he who will not give finds none to comfort him.

2. "The man with food in store who, when the needy comes in miserable case begging for bread to eat,

“Hardens his heart against him—even when of old he did him service—finds no one to comfort him,

3. “Bounteous is he who gives unto the beggar who comes to him in want of food and feeble ;

“Success attends him in the shout of battle. He makes a friend of him in future troubles.

4. “No friend is he who to his friend and comrade who comes imploring food, will offer nothing ;

“Let him depart—no home is that to rest in—and rather seek a stranger to support him.

5. “Let the rich satisfy the poor implorer, and bend the eye on a longer pathway (*i. e.*, think of the world to come) ;

“Riches come now to one, now to another, and, like the wheels of a car, are ever rolling.

6. “The foolish man wins food with fruitless labour: that food—I speak the truth—shall be his ruin ;

“He feeds no trusty friend, no man to love him. All guilt is he who eats with no partaker.

7. “The plough-share ploughing makes the food that feeds us, and with it cuts through the path it follows ;

“Better the preaching than the silent Brahman ; the liberal friend out-values him who gives not.”

उच्चा दिवि दक्षिणावन्तो अस्थुर्ये अश्वदाः मह ते  
सूर्येण । हिरण्यदा अमृतत्वं भजन्ते वासोदाः सोम प्र निगन्त  
आयुः ॥

“ High up in heaven abide the givers of largesses ;  
they who give steeds dwell in light for ever ;

“ They who give gold are blest with life eternal ;  
they who give robes prolong their lives, O Lord.”

### Hospitality :

इष्टं च वा एष पूर्तं च गृहाणामश्नाति यः पूर्वोऽतिथे-  
रश्नाति ॥ १ ॥ पयश्च वा एष रसं च० ॥ २ ॥ ऊर्जा च वा एष  
स्फार्ति च० ॥ ३ ॥ प्रजां च वा एष पशूश्च० ॥ ४ ॥ कीर्तिं च  
वा एष यशश्च० ॥ ५ ॥ श्रियं च वा संविदं च गृहाणामश्नाति  
यः पूर्वोऽतिथेरश्नाति ॥ ६ ॥ एष वा अतिथिर्यच्छोत्रि यस्त-  
स्मात्पूर्वोनाश्नीयात् ॥ ७ ॥ अथर्व० ॥

“ The man who eats before the guest, eats up the  
sacrifice and the merit of the house. He devours the  
milk and the sap, the vigour and prosperity, the pro-  
geny and the cattle, the fame and reputation (of the  
house). The man who eats before the guest, eats up the  
glory and the understanding of the house. No man  
should eat before the guest—a Brahman versed in  
holy Lore. When the guest hath eaten, he should eat.”

### Friendship :

अत्रा सखायः सख्यानि जानने भद्रैषां लक्ष्मीर्निहताधि-  
वाचि ॥ १ ॥ ऋ०  
उत त्वं सख्ये स्थिरपीतमाहुर्नैनं हिन्वन्त्यपि वाजिनेषु ।  
अधेन्वा चरति मायथैष वाचं शुश्रुवाँ अफलामपुष्पाम् । २ । ऋ०

सर्वे नन्दति यशसागतेन सभासाहेन सख्या सखायः ।

किल्बिषस्पृत्पितुषणिर्ह्येषामरं हितो भवति वाजिनाय ॥३॥ऋ०

1. " Friends see and recognize the merits of friendship.

2. " One man they call a laggard, dull in friendship : they never urge him on to deeds of valour ;

" He wanders on in profitless illusion : the voice of instruction he heard yields neither fruit nor blossom.

3. " All friends are joyful in the friend who cometh in triumph, having conquered in assembly ;

" He is their blame-avertter, food-provider, prepared is he and fit for deeds of valour."

There is no virtue, public or private, of which the Vedas do not speak. This is the reason why all the great teachers of Arya Varta have held the Vedas to be the repository of true knowledge and true science. While a scoffer of the Veda was looked upon as an atheist of the worst type, unfit to be associated with, the study of the Scripture was regarded as the highest merit, and the basis of all greatness. The following few quotations reflect the attitude of the greatest sages and saints of the past towards the Vedas :—

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।

दुदोह यज्ञ सिद्ध्यर्थमृग्यजुः सामलक्षणम् ॥ अ० १ ॥

1. " To Agni, Vāyu and Ravi He gave the three primordial Vedas, named *Rik*, *Yaju* and *Sāma*, for the due performance of Yajna.

वेदोऽलिखो धर्ममूलं स्मृतिशीले च तद्विदाम् ।

आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥ अ० २ ॥

2. "The roots of law are the whole Veda, the ordinances and moral practices of such as perfectly understand it, the immemorial customs of good men, and self-satisfaction.

यः कश्चित्कस्यचिद्धर्मो मनुना परिकीर्तितः ।

स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥ अ० २ ॥

3. "Whatever law has been ordained for any person by Manu, that law is fully declared in the Veda, for he was perfect in divine knowledge.

आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।

उत्पादयति सावित्र्या सा सत्या साजरामरा ॥ अ० २ ॥

4. "But that birth which his principal *Acharya*, who knows the whole Veda, procures for him by his divine mother, the *Gaytri*, is a true birth: that birth is exempt from age and death.

न हायनेन पलितैर्न वित्तेन न बन्धुभिः ।

ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान् ॥ अ० २ ॥

5. "Greatness is not conferred by years, not by gray hairs, not by wealth, not by powerful kindred: the divine sages have established this rule: Whoever has read the *Vedas* and their *Angas*, he among us is great.

न तेन वृद्धो भवति येनास्य पलितं शिरः ।

यो वै युवाप्यधीयानस्तं देवा स्थविरं विदुः ॥ अ० २ ॥

6. "A man is not, therefore, aged because his head is gray: him, surely, the sages considered as aged,

who, though young in years, has read and understands the whole Veda.

यस्य वाङ्मनसी शुद्धे सम्यग्गुप्ते च सर्वदा ।

स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥ अ० २ ॥

7. " He whose heart and discourse are pure and ever perfectly guarded, attains all the fruit arising from his complete course of studying the Veda.

यो ऽ नधीत्य द्विजो वेदमन्यत्र कुरुते ध्रमम् ।

सः जीवन्नेव शूद्रत्वमाशु गच्छति सान्धयः ॥ अ० २ ॥

8. " A twice-born man, who, not having studied the Veda, applies diligent attention to a different and worldly study, soon falls, even when living, to the condition of a *Shudra*, and his descendants after him.

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।

माता पृथिव्या मूर्तिस्तु भ्राता स्वो मूर्तिरात्मनः ॥

9. " A teacher of the Veda is the image of God; a natural father, the image of the sun; a mother, the image of the earth; an elder whole brother, an image of self.

मन्त्रतस्तु समृद्धानि कुलान्यल्पधनान्यपि ।

कुलसंख्या च गच्छन्ति कर्षन्ति च महद्यशः ॥ अ० ३ ॥

10. " But families enriched by a knowledge of the Veda, though possessing little temporal wealth, are numbered among the great, and acquire exalted fame.

श्रोत्रियायैव देयानि हव्यकव्यानि दातृभिः ।

अर्हत्तमाय विप्राय तस्ये दत्तं महाफलम् ॥ अ० ३ ॥

11. "Offerings in honor of the sages and to the elders should be given to a most reverend *Brahman*, perfectly conversant with the Veda; since what is given to him, produces the greatest reward.

अश्रोत्रियः पिता यस्य पुत्रः स्याद्वेदपारगः ।

अश्रोत्रियो वा पुत्रः स्यात्पिता स्याद्वेदपारगः ॥

ज्यायांसमनयोर्विद्याद्यस्य स्याच्छ्रोत्रियः पिता ।

मंत्रसम्पूजनार्थं तु सत्कारमितरो ऽ हति ॥ अ० ३ ॥

12—13. "There may be a *Brahman* whose father had not studied the Scripture, though the son has advanced to the end of the Veda; or there may be one whose son has not read the Veda, though the father had travelled to the end of it ;

"Of those two, let mankind consider him as the superior whose father had studied the Scripture; yet in the performance of rites with Holy Texts, the other is worthy of honor.

अग्राः सर्वेषु वेदेषु सर्वप्रवचनेषु च ।

श्रोत्रियान्वयजाश्चैव विज्ञेयाः पङ्क्तिपावनाः ॥ अ० ३ ॥

14. "Those priests must be considered as purifiers of a company who are most learned in all the Vedas and in all their Angas, together with their decendants who have read the whole Scripture.

क्षान्त्या शुद्ध्यन्ति विद्वांसो दानेनाकार्यकारिणः ।

प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥ अ० ५ ॥

15. " By forgiveness of injuries the learned are purified ; by liberality those who have neglected their duty ; by pious meditation those who have secret faults ; by devout ansterity those who best know the Veda.

ब्राह्मणान्पर्युपासीत प्रातरुत्थाय पार्थिवः ।

त्रैविद्यवृद्धान्विदुषस्तिष्ठेत्तेषां च शासने ॥ अ० ७ ॥

16.—" Let the king, having risen at early dawn, respectfully attend to *Brahmans*, learned in the three Vedas, and in the science of ethics ; and by *their* decision let him abide.

तपोमूलमिदं सर्वं दैवमानुषकं सुखम् ।

तपोमध्यं बुधैः प्रोक्तं तपोऽन्तं वेददर्शिभिः ॥ अ० ११ ॥

17. " All the bliss of saints and of men is declared by sages, who discern the sense of the Veda, to have in devotion (or austerly) its cause, in devotion its continuance, in devotion its fulness.

यथैधस्तेजसा वह्निः प्राप्तं निर्दहति क्षणात् ।

तथा ज्ञानाग्नि पापं सर्वं दहति वेदवित् ॥ अ० ११ ॥

18.—" As fire consumes in an instant with its bright flame the wood that has been placed in it, thus, with the flame of knowledge, a *Brahman*, who understands the Veda, consumes all sin.



यथा महाहृदं प्राप्य क्षिप्तं लोष्टं विनश्यति ।

तथा दुश्चरितं सर्वं वेदे त्रिवृत्ति मज्जति ॥ अ० ११ ॥

19. "As a clod of earth cast into a great lake, sinks into it, thus is every sinful act submerged in the triple Veda.

ऋग्वेदविद्युर्विच्च सामवेदविदेव च ।

त्र्यवरा परिषज्ज्ञेया धर्मसंशयनिर्णये ॥

एकोऽपि वेदविद्धर्मं यं व्यवस्येद्विजोत्तमः ।

स विज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः ॥ अ० १२ ॥

20—21. "One who has chiefly studied the *Rigveda*, a second who principally knows the *Yajush*, and a third best acquainted with the *Sáman*, are the assembly of the three under a head, who may remove all doubts both in law and casuistry.

"Even the decision of a single wise man, if more cannot be assembled, who perfectly knows the principles of the Veda, must be considered as law of the highest authority; not the opinion of myriads, who have no sacred knowledge."

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In modern times, the one object of all that Swami Dayananda wrote or said, was to bring the fact of the Veda being the repository of all true knowledge home to the lovers of truth. We shall, in connection with the principle under discussion, quote farther from his writings on three subjects only :—

(1) The Five great Sacraments (the individual's daily duties); (2) the Varnas, and (3) Mukti or Salvation, concluding the whole, *provided our limits permit*, with a chapter on *authoritative and non-authoritative* works.

## THE FIVE GREAT YAJNAS :—

### 1. The Brahm Yajna.

“*Sandhyā*,” interpreted in its double sense, means the contemplation of the Supreme Being, and the time immediately preceding the hours of sunrise and sunset, which, by its very nature, is peculiarly fitted to induce a contemplative mood of the mind. Hence, both according to the etymological signification of the word and to competent religious authority (see *Manu*, Chapter II,) the union of the human soul with the Divine should be sought twice in the course of a day and night, viz., at the morning and evening twilights.

With the appearance of the first streaks of light in the east announcing the approach of morning (as also with the first perceptible change of daylight into the shades of the evening), an Arya should, if possible, thoroughly wash himself and retire to a place free from all disturbing influences and environed by surroundings specially calculated to concentrate attention, and there seating himself on a mat or even on the bare ground, as he should deem advisable, in an upright posture, prepare himself to meditate with an exclusive application of the mind, deeply and profoundly, on the Deity, Whom the *Gāyatrī* and its accompanying *Mantras* truly and fitly reveal.

As a preparatory step towards the meditation in which he is about to engage, he should, unless he has already had a thorough wash, and has cleansed his teeth and, above all, cleared his throat of all foul matter, take some water in the hollow of his right

hand and sip it thrice so as to facilitate his articulation, and then reflecting on the Deity as revealed in the *Achman Mantra*, he should ask the blessing he is therein enjoined to pray for.

After this, he should pray to the Deity, by means of the *Indriya Sparsha Mantra*, to preserve, in their full strength and vigour, his body and every individual organ thereof, and then perform the *Mārjan* ceremony,—in other words, he should sprinkle some water on his eyes, forehead, and so forth to cast off any feeling of languor that might be creeling upon him. If, however, he experiences no such feeling, he may dispense with the ceremony.

The *Mārjan* ceremony should be succeeded by the observance of *Prānāyām*, which consists in the suppression of the outgoing and in-going breath, as far as it may be practicable and consistent with safety. Such suppressions should be practised at least thrice. They are of the highest service in curbing the wandering tendencies of the mind, in calming its restlessness and fixing it in contemplation of the Deity by concentrating its energies and powers. The *Prānāyām* having been duly observed, the worshipper should recite the *Gāyatri Mantra*, tying up, at the same time, the lock of hair on the crown of his head into a knot. This is merely done to keep the hair from falling upon the face. In case there is no hair on the crown (as in the case of *Sanyasis*) the ceremony should be dispensed with. After this, he should recite, in due order, each succeeding *Mantra* and meditate on the Deity as revealed therein.

The *Gâyatri Mantra*, in particular, should claim his profoundest attention, as it reveals the powers and attributes of the Deity most perfectly.

## ॥ आचमन मंत्रः ॥

ओं शन्नो देवीरभिष्टय आपो भवन्तु पीतये । शय्योर-  
भिस्रवन्तु नः ॥ यजु० अ० ३१ म० १२ ॥

“ May the self-effulgent Supreme Being, who pervades and permeates the entire universe, bestow upon us the happiness longed for by the mind, yea, the happiness that is most perfect. May the self-same Being shower upon us His choicest blessings.”

## ॥ इन्द्रियस्पर्शः ॥

ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षुः चक्षुः ।  
ओं श्रोत्रं श्रोत्रम् । ओं नाभिः । ओं हृदयम् । ओं कण्ठः ।  
ओं शिरः । ओं बाहुभ्यां यशो बलम् । ओं करतलकरपृष्ठे ॥

“ O Lord! preserve, in their full strength and vigour, my speech and my organ of speech, my respiration and my organ of respiration, my vision and my organ of vision, my hearing and my organ of hearing, my navel, my heart, my throat, my head. O Lord! vouchsafe glory and strength unto my arms and unto my hands.”

## मार्जन मंत्राः ।

ओं भूः पुनातु शिरसि । ओं भुवः पुनातु नेत्रयोः ॥

ओं स्वः पुनातु कण्ठे । ओं महः पुनातु हृदये । ओं जनः  
पुनातु नाभ्याम् । ओं तपः पुनातु पादयोः । ओं सत्यं पुनातु  
पुनश्शिरसि । ओं खं ब्रह्म पुनातु सर्वत्र ॥

“ O Lord, Thou who endowest all creatures with life, and art dearer than life, purify Thou my head; O Lord, Thou who awardest salvation to the righteous and supreme bliss to those in a state of salvation, purify Thou my eyes; O Lord, Thou who art the director and controller of the universe, and all-bliss, purify Thou my throat; O Lord, Thou who art the greatest of all, purify Thou my heart; O Lord, Thou who art the creator (maker) of the universe, purify Thou my navel; O Lord, Thou, who art all-knowledge and the chastiser of the wicked, purify Thou my feet; O Lord, Thou who art imperishable, purify Thou my head, I beseech Thee again; O Lord, Thou who art all-pervading, purify me throughout.”

## ॥ प्राणायाम मंत्राः ॥

ओं भूः । ओं भुवः । ओं स्वः । ओं महः । ओं जनः ।  
ओं तपः । ओं सत्यम् । तैत्ति० प्रपा० १० । अनु० १७ ॥

“The Lord endows all creatures with life and is dearer than life. He awardest salvation to the righteous and supreme bliss to those in a state of salvation. He is the director and controller of the universe and all-bliss. He is the greatest and most exalted

of all. He is the creator of the universe. He is all-knowledge and the chastiser of the wicked. He is imperishable.

## ॥ अधमर्षण मंत्राः ॥

ओं ऋतञ्च सत्यञ्चाभीद्धात्तपसोऽध्यजायत । ततो राज्य-  
जायत ततः समुद्रो अर्णवः ॥ १ ॥ समुद्रादर्णवादधि संवत्सरो  
अजायत । अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ २ ॥  
सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् । दिवञ्च पृथिवीं  
चान्तरिक्षमथो स्वः ॥ ३ ॥ ऋ० अ० ८ । अ० ८ । व० ४८ ॥

“From Him, who is all-knowledge and whose light shines in all directions, were made manifest the laws of Nature, and moral and spiritual laws (as embodied in the Vedas). By Him the Great Night was produced, and subsequent to that root-matter agitated and perturbed. From this agitated and perturbed matter came the motion-cycle. He, the controlling Lord of the universe, the sustainer and supporter of all, while bringing into existence Day and Night, created, without any extraordinary effort, the sun and moon, the regions of light, the earth, the firmament, and the heavenly bodies in the midst of space, even as He had created all these before.”

## ॥ मनसापरिक्रमा मंत्राः ॥

ओं प्राची दिगग्निरधिपतिरसितो रक्षितादित्या इषवा  
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम

एभ्यो अस्तु । यो ऽ स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे  
दध्मः ॥ १ ॥

दक्षिणादिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिताः पितर  
इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नमः इषुभ्यो  
नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे  
दध्मः ॥ २ ॥

प्रतीची दिग्वरुणोऽधिपतिः पृदाङ्गुरक्षितान्नमिषवः  
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम  
एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे  
दध्मः ॥ ३ ॥

उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिता ऽ शनिरि-  
षवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो  
नम एभ्यो अस्तु । यो ऽ स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे  
दध्मः ॥ ४ ॥

ध्रुवां दिग्विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध  
इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो  
नम एभ्यो अस्तु । यो ऽ स्मान्द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे  
दध्मः ॥ ५ ॥

ऊर्ध्वां दिग् बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमि-  
षवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो



नम एभ्यो अस्तु योऽस्मान्द्वेषिष्यं वयं दिग्मस्तं वो जम्भे  
 द्धमः ॥ ६ ॥ अथर्व० कां० ३ । अ० ६ । व० २७ ॥

1. "The East is presided and ruled by the self-effulgent Being, the source of all light and enlightenment, free from all bonds and the preserver of the entire mobile and immobile creation. The rays or the vital airs, upon which life dependeth, are His arrows, displaying His protective qualities. Unto them hail! Unto them hail, because they are supreme over us, unto them hail because they are our protectors, unto these arrows hail. Yea, unto these arrows hail: to the end, that whatever man hates us and excites our indignation on account of his iniquities, the same we may bring under His righteous control by the help of these arrows (His protective qualities).

2. "The South is presided and ruled by the self-same Being of infinite wealth and power, who guards us from the insect-world. His arrows are the wise. Unto them hail! Unto them hail, because they are supreme over us, unto them hail because they are our protectors, unto these arrows hail. Yea, unto these arrows hail: to the end, that whatever man hates us and excites our indignation on account of his iniquities, the same we may bring under His righteous control by the help of these arrows (His protective qualities).

3. "The West is presided and ruled by the self-same Being of holiness infinite, who guards us from snakes and other poisonous reptiles. His arrows are the vegetable productions of the earth. Unto them hail! Unto them hail, because they are supreme over

us, unto them hail because they are our protectors, unto these arrows hail. Yea, unto these arrows hail : to the end, that whatever man hates us and excites our indignation on account of his iniquities, the same we may bring under His righteous control by the help of these arrows (His protective qualities).

4. "The North is presided and ruled by the self-same Being, from whom flow all peace and harmony, who is all-bliss, who is unborn, who is the guardian and sustainer of the whole universe. His arrows are the forces of electricity. Unto them hail. Unto them hail, because they are supreme over us, unto them hail because they are our protectors, unto these arrows hail. Yea, unto these arrows hail : to the end, that whatever hates us and excites our indignation on account of his iniquities, the same we may bring under His righteous control by the help of these arrows (His protective qualities).

5. "The Nadir is presided and ruled by the self-same Being, who is all-pervading, in whose creation vegetation plays a conspicuous part, and who is the guardian of the whole universe. His arrows are the trees. Unto them hail ! Unto them hail because they are supreme over us, unto them hail because they are our protectors, unto these arrows hail. Yea, unto these arrows hail : to the end, that whatever man hates us and excites our indignation on account of his iniquities, the same we may bring under His righteous control by the help of those arrows (His protective qualities).

6. "The self-same Being presides and rules over

all that is over-head. He is most holy, the guardian of the whole universe, and the Lord of space. His arrows are the drops of rain. Unto these arrows hail' Unto them hail, because they are supreme over us, unto them hail because they are our protectors, unto these arrows hail. Yea, unto these arrows hail, in order that whatever man hates us and excites our indignation on account of his iniquities, the same we may bring under His righteous control by the help of those arrows (His protective qualities)."

## ॥ उपस्थान मंत्राः ॥

ॐ उद्वयन्तमसस्परि स्वाः पश्यन्त उत्तरम् । देवं देवत्रा  
सूर्यमग्नमज्ज्योतिरुत्तमम् ॥ १ ॥ यजु० अ० ३५ मं० १४ ॥

"May we realize the Being, who is aloof from ignorance and impurity, who is all-happiness, who survives the universal dissolution of things because of His immutability, who awards felicity to the virtuous, and in whom, of all resplendent objects, in here, in their perfection and infinity, the qualities of light. He pervades and permeates the entire mobile and immobile creation, is self-effulgent, and the most exalted of all."

उदुत्यं जातवेदसं देवं वहन्ति केतवः दशे विश्वाय  
सूर्यम् ॥ २ ॥ यजु० अ० ३३ मं० ३१ ॥

"Assuredly the marvellous, all-controlling and knowledge-imparting powers displayed in creations of

multifarious kinds, point, for the better comprehension of the world, to a Being pervading all animate and inanimate objects, cognizaat of the whole universe, and endued with infinite creative powers. He is the source of all light and knowledge existing in the world."

चित्रं देवानामुद्गादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।  
 आप्राद्यावा पृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च  
 स्वाहा ॥ ३ ॥ यजु० अ० ७ मं० ४२ ॥

"He is a most wondrous Lord. He makes Himself visible to the minds of the wise. He is able to remove every phase of pain. He is omniscient, the source of all light and enlightenment. He is the light of the eyes of the benevolent. He invests the sun with its lustre, and is the stay and support of life. He guides and directs these engaged in virtuous deeds, and facilitates the progress and discoveries of those devoted to the investigation of mechanical sciences and the science of electricity. He preserves luminous bodies, the Earth and Space. He is a self-effulgent Being, pervading the entire mobile and immobile creation. He should be known and proclaimed as such by all mankind."

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं  
 जीवेम शरदः शतं शृणुयाम शरदः शतं प्रब्रवामशरदः  
 शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥ ४ ॥  
 य० अ० ३६ मंत्र २४ ॥

“ He is the omniscient Lord, ardently desired by the wise, and their truest and most loving friend. He is the creator of the universe. He exists before the creation of a universe and survives its dissolution. By the goodness and grace of Him may we see for Him for one hundred years, live for Him for one hundred years, hear His Word for one hundred years, preach it for one hundred years, and enjoy independence for one hundred years, yea, even for more than one hundred years.

## ॥ गुरु मंत्रः ॥

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि  
धियो योनः प्रचोदयात् । यजुर्वेद अ० ३६ मं० ३ । ऋ० मंडल  
३ सू० ६२ मं० १० ॥

“ May we worship and adore ‘Om’ who gives light to the entire universe, whom the Vedas and the wise men honor and reveal, and who is attainable through them alone ; in whom are established ether and all other elements ; in whose womb move self-luminous suns in countless numbers ; who knows the entire universe and supports it by His boundless power ; who is self-effulgent and the illuminator of the sun and other shining bodies ; who rules the entire universe, is of infinite might and absolutely just ; who is immutable, immortal, and omniscient.

“ Om, the Lord of all, endows all living creatures with life and is dearer than life. He is the destroyer of

the pain of the virtuous and wise aspirants after salvation.

“ Being all-pervading, He creates and vivifies all living beings, is the lord of all, and the greatest and most exalted of all.

“ He is the father and progenitor of the entire creation. He is most worthy of acceptance, and the most pure and immaculate of all beings. In Him dwells no mischief or sin. He is above death and decay, the impurities and imperfections of things born. He is all-holiness and the bestower of higher knowledge. From Him flow all light and felicity. May we worship and adore this Lord, in order that He may enlighten and draw unto His own self our understandings.”

## ॥ समर्पणम् ॥

नमः शम्भवाय च मयो भवाय च नमः शङ्कराय च मयस्क-  
राय च नमः शिवाय च शिवतराय च ॥ १ ॥ य० अ० १६  
मं० ४१ ॥

“ We adore and bow unto Him who is all-bliss. We adore and bow unto Him who is the bestower of mundane felicity. We adore and bow unto Him who is all-righteousness and the well-wisher of all His creatures. We adore and bow unto Him who promotes the welfare of His followers by leading them into the ways of virtue. He is all-bliss and the showerer of choicest blessings on the good and virtuous.”

**THE BHUT OR AGNIHOTRA YAJNA.**

Sandhyopāsna should be followed by Agnihotra. A (kund) of gold, silver, copper, iron or clay (according as one's circumstances permit) should be constructed for the purpose. It should be 16 inches long, 16 broad (on the top), 16 inches deep, the bottom should be only 4 inches in length and as many in breadth. A spoon fashioned at the end into the shape of the forefinger with a handle 16 inches long, resembling an *Achmani*, should also be procured. It might be made of any substance—gold, silver, copper, iron or wood. A vessel for keeping *Ghee* (clarified butter) and *Samagri* (odoriferous drugs, combusted in the *havan*) constructed out of the foregoing substances may likewise be procured. A vessel containing water, a pair of tongs and pieces of *palash* wood, to be used as fuel, should be kept ready for use. The *Ghee* should be warmed and sifted. In one seer of *Ghee* one *ratti* of musk and one *missha* of saffron should be mixed, and the mixture kept in a separate vessel. The Agnihotra should be performed at a clean place, every article should be kept within reach of hand—water in the water-vessel, etc, and one *chhatak* or more of *Ghee*, (as the circumstances may permit) in some vessel. The pieces of wood should, then, be arranged and, the fire kindled and flame produced by means of a fan and, then, as each of the following *mantras* is recited, one *Ahut* should be thrown into the *kund*, both in the morning and evening.\*

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\* A Literal translation of the Swami's instructions.

VERSES TO BE REPEATED IN THE  
MORNING.

**सूर्यो ज्योति ज्योतिः सूर्यः स्वाहा ॥**

“ For the good of all creatures offer we in His name who is the soul of the mobile and immobile creation, self-effulgent, the illuminator of the universe and the Light of lights.

**सूर्यो वर्धो ज्योतिर्वर्धः स्वाहा ॥**

“ We offer in His name who is the light of all, dispenser of knowledge, omniscient, teacher of truth, and the giver of enlightenment unto His creatures.

**ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥**

“ We offer in His name who is self-illuminated, the illuminator of all, and the Lord of the universe.

**सजूर्द्वेन सवित्रा सजूरुषसेन्द्रवत्या जुषाणः सूर्यो  
वेतु स्वाहा ॥**

“ We offer in His name who pervades the sun, the human soul, who co-exists with the sun and the atmosphere during the day, who is the giver of salvation, who is the light of all, and is all-love, for the attainment of knowledge.”

VERSES TO BE REPEATED IN THE EVENING.

**अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा ॥**

“ We offer in His name who is the Light of lights, omniscient, and all-knowledge.



**अग्निर्वचसो ज्योतिर्वचः स्वाहा ॥**

“ We offer in His name who is the giver of all knowledge, who refineth the intellect, and is omniscient and all-knowledge.

**अग्निर्ज्योतिर्न्योतिरग्निः स्वाहा ॥**

“ We offer in His name who is all-knowledge, omniscient, and the Light of all.

**सजूदेवेन सवित्रा सजू रात्रयेन्द्रवत्या । जुषाणो अग्निर्वेतु स्वाहा ॥**

“ We offer in His name who pervades the sun and the human soul, who exists during the night with the atmosphere and the moon, who is omnipresent, who is all-love and all-bliss, who is the giver of salvation, who is all-wise, for the attainment of eternal beatitude.

**ओं भूरग्नये प्राणाय स्वाहा ॥**

“ We offer in His name who is dearer than life, omniscient and all-pervading.

**ओं भुवर्वायवेऽपनाय स्वाहा ॥**

“ We offer in His name who is dearer than life, is the purifier of the soul, and keeps up the motion of vital airs.

**ओं स्वरादित्याय व्यानाय स्वाहा ॥**

“ We offer in His name who is unborn, self-effulgent, and the regulator of the vital airs that produce motion in all parts of the body.

ॐ भूर्भुवः स्वरग्निवाय्वादित्येभ्यः प्राणापानव्यानेभ्यः  
स्वाहा ॥

“ We offer in His name who is dearer than life, is the purifier of the soul, the giver of the blessings of salvation, all-knowledge, all-powerful, the perennial source of light, and the sustainer of vital airs that contribute to the preservation of life.

ॐ आपोज्योतीरसोमृतं ब्रह्मभूर्भुवः स्वरो स्वाहा ॥

“ We offer in his name who is all-pervading, all-light all-calm, immortal, omnipresent and diffused throughout the universe, dearer than life, purifier of the soul, and giver of supreme bliss.

ॐ सर्वं वै पूर्णं स्वाहा ॥

“ We offer in the name of the Lord, who pervades everything.”\*

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Swami Dayananda points the necessity and utility of the Agnihotra in the *Vedadi Bhashya Bhumika* as follows :—

The means of purification are two. One of these is the Divine Agency, and the other, the Human. The Deity has created the Sun, the embodiment of heat and fire, & flowers and similar other things, the embodiment of scent. The sun is perpetually sucking up from the earth juices of all kinds; but inasmuch as the particles of moisture thus sucked up

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\* The *Agnihotra* of the *Sanyasis* shall be described in the chapter on the *Varan-Ashrama*.

contain both fragrance and stink, they impart to the air and water a mediocre virtue, and when the water in the atmospheric regions, sucked up by the Sun, comes down in the shape of rain, it exerts a mediocre influence on herbs, corn, the semen of living beings, organisms, etc., and these, in their turn, exert adverse influence on the intellects, strength, courage, activities, etc., of human beings. For *cause* manifests in its *effect*. It is not due to any defect in the creative power of God that air and water are not pure; on the contrary, it is only man that is to blame for it; for stink dwells in human habitations and settlements. All stink and impurity is born of men, and hence it is the duty of men to remove it. For instance, it is a Divine commandment: "Speak the truth always, and never utter an untruth." He who violates the commandment, sins against God, and he shall be punished by the Divine laws. Similarly, there is the Divine commandment: "Do the Yajna." He, who does not act up to this Divine order, falls into sin, and suffers pain; for a violation of the Divine commandment makes one guilty. The greater the number of men in any place, the greater is the stink there. This stink does not proceed from the works of God, but from the groups of men. And the men, who bring together groups of elephants and other similar animals for their own comfort and convenience, are responsible for the additional stink which proceeds from these animals, for it is men's efforts to enjoy greater comforts which create it. What follows from the foregoing remarks?—but this, that, inasmuch as the stink which vitiates the air and water, is traceable to men

directly and indirectly, it is their duty to remove it. Of all living creatures, men alone can distinguish between Right and Wrong. *Manan* means thought and reflection, and hence the *Manushyapan* (manhood) of man lies in his being able to think and judge for himself. For among the living beings created, God has given the reasoning faculty and the power of discriminating between what is good and what is bad to men alone. He has combined the elements composing their bodies in a manner, which alone makes the evolution of thinking power possible in them. And hence, it is only men who possess the power of doing what is good and virtuous and of avoiding what is injurious and sinful, and none others. Therefore all men should perform Yajnas for the good of the whole human race.

(*Sceptic*).—Friend! the musk and other fragrant things, when thrown into the fire, are destroyed; how, then, can a Yajna promote the welfare of men? Indeed, rather than do such a thing (*i. e.*, rather than burn these fragrant things in *Havan*), the Brahmins should be feasted. This would be productive of far greater good; why should we then do Yajnas?

(*Believer*).—To this we reply: Nothing is actually destroyed (*i. e.* annihilated) in this world; things are broken up into their component parts; for destruction or annihilation of a thing means, that it existed once but that it has *absolutely* ceased to exist now.

When a person, grinding a sod of earth fine, throws it, in a strong wind, towards the sky, it *appears* to have been destroyed, for it is no longer visible to

the eye. The root *nash* means *to cease to be seen*. By adding the *ghanj pratyā* (particle) to it, *nash* becomes *nāsh*. Hence, *nāsh* means nothing more than the absence of perception by the bodily organs. And when the particles or atoms become separated from each other, they cannot be seen with the naked eye, for they are beyond the reach of the organ of vision. But when they join together and become coarse, then alone can we see them in a compact mass; for what is coarse, a bodily organ can perceive. *Pramānūs* (particles or atoms) are those which can not be sub-divided, and these, separate from each other and invisible, remain in space.

In the same way, when a thing is cast into the fire it becomes broken up into parts, and stays in some other place, for it is not destroyed (annihilated). Similarly, a fragrant thing, which destroys the evil effects of bad smell, gets separated into its constituents when thrown into the fire, and it purifies the air and water. By the purification of air and water the world is enabled to enjoy a great deal of comfort and is highly benefitted. For this, the Yajnas ought to be performed

(S).—Friend, if the only object of performing the Yajnas be the purification of air and water, this could be done by keeping the essences of roses and similar things in houses. Where, then, is the necessity of putting ourselves to all this trouble?

(B).—Your idea is erroneous. The essence of roses, etc, cannot purify the vitiated air and make it ascend into the sky, for it cannot rarify the air. And when this vitiated air stays in the house, air from outside cannot come into the house, for a thing cannot go

into a place which is not vacant (*i.e.*, where there is no vacuum). If the vitiated and fragrant particles of air stay mixed up in the house, they cannot yield any fruit in the shape of destroying disease, etc.

The vapour, which, mixed with particles of fragrant things, goes up into the sky, purifies the water suspended in the air, and also causes rain in greater abundance. This improves the quality of herbs, medicinal plants, corn and other vegetable productions, and adds progressively to the comfort of mankind. It should be borne in mind that this desirable result (that is, the purification of the air, which results in additional comfort to man) can never come about without the combustion of fragrant things in the fire. Hence, the performance of *Hom* is a most praiseworthy thing. Even this should be believed in.

The scent, diffused by means of the combustion of fragrant things in the fire, is not really destroyed. When a person burns fragrant things in the fire at a distance, the air, containing the fragrant particles thrown up by the fire, comes in contact with the olfactory nerves of a person, stationed far from the actual site of the *Hom*, and he comes to know that the air is scented. From this it is evident that scent, as well as bad smell, remains present in the air (and is never actually *destroyed*). When the fragrance wafted by currents of air (from the site of the *Hom*) has travelled to distant places and ceases to come in contact with the olfactory nerves of people, those of them, who are men of little understanding, think that fragrance has vanished from the air; for, the fragrant particles,

sprung from the combustion of things in the fire, are no longer perceptible in consequence of their being stationed in some far-off place in the atmospheric region.

There are many other benefits which accrue from the performance of *Hom*. The wise can think them out for themselves.

(S.) If the object of *Hom* can be accomplished by performing the *Hom* alone, why need one chant Veda Mantras on the occasion?

(B.) To this we reply:—The fruit of that (*i. e.*, of reciting the Veda Mantras) is something else.

(S.) What is that ?

(B.) As we employ the hand in performing the *Hom* rites, the eyes in carefully watching the process, and the skin in carrying on the function of touch, even so should we employ our tongue in chanting the Veda Mantras. Doing this is synonymous with glorifying God, with praying to Him, and withholding communion with Him.

The advantage, which accrues to us from the performance of *Hom* accompanied with the recitation of Veda Mantras, is, that this recitation makes us vividly conscious of the various benefits which result from burning fragrant articles, it ensures the preservation of the *Mantras*, and furnishes proofs of the existence of the Deity. Besides, we also learn from this the great lesson, that, at the commencement of

every work, God should be prayed to and glorified. The Mantras, recited on the occasion of a Yajna, one and all glorify God. Even this should be known.

(S.) What is the harm if, instead of Veda Mantras, something else be recited on the occasion?

(B.) To this we reply : The benefit which results from the chanting of Veda Mantras results not from reciting something else in their place ; for this something cannot be of Divine origin, and must be mixed up with falsehood. Whatever fraction of truth has come to be known in any place, it has emanated from the Vedas. Even this should be believed in. That which is false, not having been uttered by God, is not contained in the Vedas. [Here the Swamī cites certain verses from the Manu Smṛiti, to show that the Vedas are of supernatural origin, and the store-house of righteous and scientific precepts. The fact that the Vedas are from God has, as the reader is aware, been already exhaustively dealt with in the chapter on the " Divine Origin of the Veda."]

(S.) Is it necessary that, having dug the ground for the performance of a Yajna, the Vēdi should be constructed, the vessels like the *Pranūta* and the *kusha* grass be placed by, the Yajna-Shala (place where a Yajna is performed) be prepared, and the Ritwajas (persons who conduct the Yajna ceremonies) be stationed (round the Vēdi) ?

(B.) To this we reply : That which is indispensably necessary to be done, and for the doing of which



there are reasons—*that* ought to be done, and naught besides. The ground ought to be dug for the construction of the Vedi, for, by performing the Yajna in the Vedi, the strength (heat) of the fire is increased, and the things that are thrown into this fire, rapidly breaking up into their constituent parts, ascend into the sky. Moreover, by constructing the Vedi, triangular, square, circular, or after the shape of birds, we learn the principles of geometry. The enumeration of the bricks to be used in the construction of the *Vedi* is based on the principles of Arithmetic. Similarly, the use of everything in connection with the Yajna has been prescribed with an eye to its essential utility. But the idea that the placing of the *Pranita* in a particular style is in accordance with the behests of righteousness, and the placing of it in ways other than this is sinful, is based on a delusion ; for, the placing of it, wherever necessary, cannot possibly involve the infraction of a moral or religious principle. On the contrary, whatever is necessary and reasonable for the performance of the Yajna, the same ought to be taken, for, without them, the Yajna cannot be successfully performed.”\*

## पितृ यज्ञ ।

### THE PITRI YAJNA.

We now proceed with Pitri Yajna, the third (in order). It is of two kinds, namely, TARPAN and SHRADEHA. The ministering to the ease and comfort of the learned, (*vidushi*), the wise (*deva*), the seers (*Rishi*),

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\* Translated from the Sanskrit of Swami Dayananda.

and the elders (*Pitris*), is called TARPAN, while SHRADHA consists in serving the same persons with (*shradha*) faith. Such acts can only be performed towards those who are alive and not towards the dead, because of the impossibility of any living contact with them. Hence, anything given away in their name cannot reach them, and the act becomes useless. That is why *Tarpan* and *Shradha* are inculcated only for the living in the Veda. Besides, all this is possible only when the *sevyā* (the man who is served) and *sevak* (the server) are in actual contact. Those who are worthy of being served are *devas*, *rishis* and *pitris*. The following is declared with regard to Devas :—

पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।

पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥

“Do Thou, O Lord, purify me. May the wise purify me. May the learned men purify me through their mental powers. May the creatures of the Universe conduce to my happiness.”

द्वयं वाऽइदं न तृतीयमस्ति । सत्यं चैवानृतं च सत्यमेव देवो  
अनृतं मनुष्या इदमहमनृतात् सत्यमुपैमीति तन्मनुष्येभ्यो  
देवानुपैति ॥ स वै सत्यमेव वदेत् । एताद्धि वै देवा व्रतं  
चरन्ति यत् सत्यं तस्मात्ते यशो यशो ह भवति य एवं विद्वा-  
न्सत्यं वदति ॥ शत० कां० १ अ० १ ब्रा० १ कं० ४ । ५ ॥  
विद्वा० सो हि देवाः ॥ शत०कां०३ अ० ७ ब्रा० ६ कं० १० ॥

“The distinction between men is two-fold, and a third there is none. Men are known as *Devas* and *Manushyas* according as they lead a righteous or unrighteous life. Those who believe in Truth and act up to it are termed *Devas* (angels or wise men), and those who believe in falsehood, speak untruth and regulate their lives according to its evil promptings, are *Manushya* (ordinary men). Those who keep aloof from untruth and work for the attainment of truth are classed among gods or angels, and those who give up truth and stick to what is false, are known as *Rākshas*—devils or unrighteous persons.”

The following verses have reference to *Rishis* (as *Pitris*) :—

तं यज्ञं वर्हिषि प्रौक्षन्पुरुषं जातमग्रतः । तेन देवा अयजन्त  
साध्या ऋषयश्चये ॥ य० अ० ३१ मं० ९ ॥

“Him do the sages faithfully and affectionately, in the cavity of the heart, adore who is the Creator of the universe, all-pervading, existing from eternity, by whom all are instructed in the precepts of the Vedas, whom all wise and learned people and seers worship and glorify.”

अथ यदेवानुब्रवीत । तनर्षिभ्य ऋणं जायते । तच्चेभ्य  
एतत्करोत्यृषीणां निधिगोप इति ह्यनूचानमाहुः ॥ शत०  
कां० १ अ० ७ कं० ३ ॥

“The acquisition of knowledge and imparting it to others, is called *Rishi Karam*, and it constitutes what is called the debt of the *Rishis* which can not be liquidated except by serving them.”

अथार्षेयं प्रवृणीते ऋषिभ्यश्चैवैनमेतद्देवेभ्यश्च निवेदय-  
त्ययं महावीर्यो यो यज्ञं प्रापदिति तस्मादार्षेयं प्रवृणीते ।  
शत० कां० १ प्रपा० ३ अ० ४ कं० ३ ॥

“Those who, after the acquisition of wisdom and a knowledge of the Veda, teach them to others, are called *Rishis*. Every man has a right to strive for the attainment of this exalted station.”

The following from the Yajur Veda refers to parents, &c., as *Pitris* :—

ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम् । स्वधा  
स्थ तर्पयत मे पितृन् ॥ य० अ० २ मं० ३४ ॥

“Gratify the parents, forefathers and preceptors, so that they may attain unto happiness. Offer unto them clarified butter, milk, variously dressed food, honey, fruits of the season and other healthful juices that contribute to the maintenance of strength and vitality.”

The *Pitris* are:—

1 ( सोमसदः )—Men conversant in the Science of Yajna.

2 ( अग्निध्वजाः )—Mechanics, scientists, &c.

3 ( बर्हिषदः )—Chaste and righteous people.

4 ( सोमपाः )—Physicians and medical men.

5 ( हविर्भुजः )—Hygienists.

6 (आज्यपाः)—Preservers of the cow and other milk-yielding animals.

7 (सुकाकिनः)—Professors of Divine Science.

8 (यमराजाञ्चेति)—Judges, &c.

As also the following :—

पितृपितामह प्रपितामहाः । मातृपितामहीप्रपितामह्यः ।  
रुगोत्राः । सस्बन्धिनः ॥

Father, grandfather, great-grandfather, mother, grandmother and great-grandmother, as also individuals of the same *gotra*,—relatives, &c., &c.

## बलिवैश्व यज्ञः ।

### THE BALI VAISHWA YAJNA.

Bali Vaishwa Yajna consists in feeding the poor and destitute people. It is one of the five Yajnas that a man is enjoined to perform every day. Says the Veda :

अहरहर्बलिमिच्छे हरन्तो ऽश्वायेव तिष्ठते घासमग्ने ।

शयस्पोषेण समिषा मदन्तो मा ते अग्ने प्रतिवेशारिषाम् ॥

अथर्व० कं० १९ अनु० ७ मं० ७ ॥

“O Lord, may we, by regularly performing the Balivaishwa Yajna according to Thy injunctions, attain unto prosperity, and to abundance of nourishing and nutritive substances; may we always serve our parents and instructors with devotion; may we offer unto them everything so that they may be pleased with us even as a horse is when grass, &c., is provided for him; may we never do anything contrary to Thy commandments; may we never give pain to anybody, and may we regard all with the eye of a friend.”

The *mantra*, it would appear, teaches that it is the duty of every man to serve his parents, to meet out a kind and friendly treatment to his fellow-beings and other creatures. This Yajna is performed just in the same way as the Agnihotra. The Vedi may be of the same size, and the fire might also be kindled in the same manner. The *samagri* is here replaced by the articles of food which, of course, must be salt-less. The quantity of *Ghee* should, if possible, be increased, for the more it is offered, the more will it invigorate the surrounding atmosphere, &c. The following are the *mantras*, after the recitation of each of which a *havi* may be offered :—

**ओमग्नये स्वाहा ।**

“ We offer in the name of the Lord who is all-knowledge.

**ओं सोमाय स्वाहा ।**

“ We offer in the name of the Lord who enlighteneth the wise.

**ओमग्नीषोमाभ्यां स्वाहा ।**

“ We offer in the name of the Lord who is benevolent.

**ओं विश्वेभ्यो देवेभ्यः स्वाहा ।**

“ We offer in the name of the Lord who illumineth the world and the wise.

**ओं धन्वन्तरये स्वाहा ।**

“ We offer in the name of the Lord who is the destroyer of all phases of pain.

**ओं कुह्यै स्वाहा ।**

“ We offer in the name of the Great Being who is the Lord of *Amúras*, and the refuge and support of all.

**ओमनुमत्यै स्वाहा ।**

“ We offer in the name of the Lord who is the revealer of all knowledge.

**ओं प्रजापतये स्वाहा ।**

“ We offer in the name of the Lord who is the protector of the universe.

**ओं सह द्यावापृथिवीभ्यां स्वाहा ।**

“ We offer in the name of God who is the Lord of the earth and firmament.

**ओं सिवष्टकृते स्वाहा ।**

“ We offer in the name of the Lord who is all-happiness.

**ओं सानुगायेन्द्राय नमः ।**

“Salutation to the Lord who is all-glorious.

ओं सानुगाय यमाय नमः ।

“Salutation to the Lord who is just.

ओं सानुगाय वरुणाय नमः ।

“Salutation to the Lord who is holy and adorable.

ओं सानुगाय सोमाय नमः ।

“Salutation to the Lord who is all-calm and dispenser of happiness unto the righteous.

ओं मरुद्भ्यो नमः ।

“Salutation to the Lord who is the life and support of the universe.

ओं मद्भ्यो नमः ।

“Salutation to the Lord who is all-pervading.

ओं वनस्पतिभ्यो नमः ।

“Salutation to the Lord who is the supporter of herbs and plants.

ओं श्रियै नमः ।

“Salutation to the Lord who is worthy of adoration.

ओं भद्रकाल्यै नमः ।

“Salutation to the Lord who is the giver of supreme bliss.

ओं ब्रह्मपतये नमः ।



“Salutation to the Lord who is the source of all true knowledge.

**ओं वास्तुपतये नमः ।**

“Salutation to the Supreme Being who is the Lord of all beings.

**ओं विश्वेभ्यो देवेभ्यो नमः ।**

“Salutation to the Lord who is the Creator of the universe and the regulator of the affairs of the world.

**ओं दिवाचरेभ्यो भूतेभ्यो नमः ।**

“Salutation to the Lord who dispenses happiness unto the creatures that move about in the day.

**ओं नक्तञ्चारिभ्यो भूतेभ्यो नमः ।**

“Salutation to the Lord who administers happiness unto the creatures that move about in the night.

**ओं सर्वात्मभूतये नमः ।**

“Salutation to the Lord who pervades all creatures and is just.

**ओं पितृभ्यः स्वधायिभ्यः स्वधा नमः ।**

“We reverence the elders, and wise and learned men.”

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## अतिथि यज्ञः ।

### THE ATITHI YAJNA.

The Atithi Yajna is the fifth and the last Yajna that a man is required to perform in his daily life. Roughly

interpreted, it signifies Hospitality. But the word *hospitality* is insufficient to give anything like an adequate idea of the *rationale* of this Yajna. *Atithi* is a comprehensive word, and connotes various attributes. These attributes must be present in one man : he must be deeply conversant in all sciences, be a benevolent and disinterested worker, master of his senses and passions, righteous, truthful, utterly free from deception and fraud, always going about from place to place *i.e.* without fixed abode, if he would be called an *Atithi*. Such a man should be honoured, respected and entertained, for says the Veda :

तद्यस्यैवं विद्वान् ब्राह्म्यो ऽ तिथिगृहानागच्छेत् ॥ १ ॥  
 स्वयमेनमभ्युदेत्य ब्रूयाद्ब्राह्म्यक्वावात्सीर्ब्राह्म्योदकं ब्राह्म्य तर्प्य-  
 यन्तु ब्राह्म्य यथा ते प्रियंतथास्तु ब्राह्म्य यथा ते वशस्तथास्तु  
 ब्राह्म्य यथा ते निकामस्तथास्त्विति ॥ अथर्व० कां० १५ व०  
 ११ अ० २ मं० १ । २ ॥

“ When an *Atithi*, who is learned, wise, &c., &c., and whose time of arrival and departure is unknown or who is without a fixed abode, turns up, the house-holder should salute him, receive him with great respect, offer him the best seat and then ask : “May I bring food and water, if it please you ?” and then, satisfying him in every way, he must proceed thus : “O best of men—! where did you put up last night ? Here is water, we are at your service, may it please you to give us your advice. We shall act as you direct us to, that we may be happy. May it please you to call upon us for some service, so that we may be able to attend to all your needs, and contribute to our mutual welfare.”

## वर्णाश्रमविषया ।

वर्णो बृणीते ॥ नि० अ० २ खं ३ ॥

THE VARNA-ASHRAMA.

The word *varna* comes from the root *vrineti* which means to *accept*. (*Nirukta, Chapter 2, Khand 3.*)

Hence what is accepted or what is worthy of being accepted—what is accepted or believed because of its characteristics or functions, the same is called *varna*.

ब्रह्म हि ब्राह्मणः ॥ क्षत्रं च हीन्द्र क्षत्रं च राजन्यः ॥ २ ॥  
श० कां० ५ अ० १ ब्रा० १ ॥

“The man who knows *Brahm* or the *Veda*, who worships the Supreme Being and is possessed of knowledge and distinguished qualities, even he is a true *Brahman*. Similarly, he who is a man of wealth and power, the destroyer of foes, warlike, ever ready to guard and protect the people, even he is one that belongs to a *Kshtra* or *Kshtrya* family.” (*Shatpatha Brahmana, Kand 5, Chapter 1, Brahmana 1.*)

बाहू वै मित्रावरुणो पुरुषो गर्तः ॥ वीर्यं वा एतद्राज-  
न्यस्य यद्बाहू वीर्यं वा एतदपा च रसः ॥ श० कां० ५  
अ० ४ ब्रा० ३ ॥

“To be the maker of every one happy, and to be endowed with excellent qualities and virtues, are the two things, which are like unto a *Kshatrya's* arms, or courage and strength are the two arms of a *Kshatrya*.” (*Shatpatha, Kand 5, Chapter 4, Brahmana 3.*)

इषवो वैदिद्यवः ॥ ३ ॥ श० का० ५ अ० ४ ब्रा० ४ ॥

“The strength and power of a *Kshatrya* grows by guaranteeing safety of life and limb to the people and by bestowing happiness upon them. His arrows should ever be destructive (literally, *emitters of fire*.) The word *arrow* is here used as *part* for the *whole*. It stands for all the arms.” (*Shatpath, Kand 5, Chapter 4, Brahmana 4.*)

There are also four *Ashramas*—the *Brahmacharya*, the *Grihastha*, the *Bânprastha*, and the *Sanyâs*.

While in the *Brahmacharya Ashrama*, a man should acquire the true sciences and obtain an excellent training.

While in the *Grihastha Ashramâ*, a person should lead a virtuous life or, what is the same thing, do good deeds, and accumulate the means of worldly enjoyment.

In the *Bânprastha*, a man should cultivate retirement, meditate on, and worship, the Supreme Being, and should ever be anxious to enlarge his stock of knowledge and to secure his welfare in the next.

In the *Sanyâs Ashrama*, all connection with the world should be given up, the means of attaining salvation should be resorted to, and the happiness of all should be promoted by true, sound advice and instruction. In short, it behoves man to acquire, by means of the four *Ashramas*, *Dharma* (spiritual enlightenment), *Artha* (wealth and affluence), *Kâma* (realization of objects) and *Moksha* (salvation). In the *Brahmacharya Ashrama* especially, every nerve should be strained to acquire true science and wisdom, an excellent training, and excellent qualities.

Now, as regards the *Brahmacharya Ashrama*, some passages from the Vedas shall be given :—

आचार्य्य उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ॥  
तं रात्रीस्त्रिस्र उदरे विभर्त्ति तं जातं द्रण्डुमभिसंयन्ति  
देवाः ॥ १ ॥ अथर्व० कां० ११ अनु० व० ५ । मं० ३ ॥

“The Acharya or the spiritual preceptor having girt the *Brahmachari* with the ‘thread of the student’ and having thus bound him fast with the vow of acquiring knowledge, takes him under his charge and protection, and keeps him under his eye for three days. He gives him counsel and advice of every description, and shows him the way of acquiring knowledge. When the student, having acquired knowledge, becomes learned and wise, then wise and learned men come to see him, now famous for his learning. They gladly bestow honor upon him, and thus praise him: ‘Thou hast, by the grace of God, been born among us as a most fortunate person and in order that thou mayst do good unto all mankind.’”

इयं समित्पृथिवी चौर्द्धितोयान्तरिक्षं समिध्र पृणतति ॥  
ब्रह्मचारी समिध्र मेखलय श्रमेण लोकांस्तपसा पिपार्त्ति ॥२॥  
अथर्व० कां० ११ । अनु० ३ । व० ५ । मं० ४ ॥

“The *Brahmachari* (or the student) fills the earth, the sky or the sunlighted regions, and the firmament ; (i. e., by his knowledge and his *homa yajnas* makes the sentient creatures inhabiting these places happy), and being adorned with the symbols of a doer of *Agnihotra*, with the student’s girdle and with the signs of one

devoted to a life of knowledge and purity, he works hard, and, by following the behests of righteousness, by teaching and preaching, he imparts strength and happiness to all beings."

पूर्वां जातो ब्रह्मणो ब्रह्मचारी धर्मं वसानस्तपसोद-  
तिष्ठत् ॥ तस्माज्जातं ब्राह्मणं ब्रह्मज्येष्ठं देवाश्च सर्वे अमृतेन  
साकम् ॥ ३ ॥ अथर्व कां० ११ अनु० ३ व० ५ मं० ५ ॥

"He who keeps himself engaged in the acquisition of knowledge embodied in the Vedas, and in the realization of God, is called a *Brahmachari*. The *Brahmachari* acquiring, with extreme labour and painful effort, a knowledge of the Vedic teaching and God, occupies a foremost place in all the orders. Acting in rigid conformity with the behests of virtue and righteousness, he engages himself in the acquisition of knowledge of the highest type and in the doing of good works, and he looks upon God and wisdom as superior to everything else. When the *Brahmachari*, having acquired a knowledge of God and of salvation, obtains the highest bliss and becomes famous as the knower of the Supreme Being, then the whole world praises him."

ब्रह्मचार्येति समिधा समिद्धः काष्ण्णं वसानो दीक्षितो  
दीर्घश्मश्रुः । स सद्य एति पूर्वस्मादुत्तरं समुद्रं लोकान्तसङ्-  
गृभ्य मुहुरचरिक्त ॥ ४ अथर्व० कां० ११ अनु० ३ ।  
व० ५ । मं० ६ ॥

“The *Brahmachari* having, in the manner specified above, been illuminated with knowledge, puts on a deer-skin, and wearing the hair of the head, moustache and beard, long, obtains *diksha* and bliss of an exalted type, and having crossed the first ocean (that is having passed through the *Brahmacharya Ashrama*), enters the second ocean (or the order of the house-holder), and, having settled in a happy, comfortable house, ever preaches the truth.”

ब्रह्मचारी जनयन्ब्रह्मापो लोकं प्रजापतिं परिमोष्टिनं  
विराजम् । गर्भो भूत्वा मृतस्य योनाविन्द्रोहं भूत्वा ऽ  
सुरास्तर्ह ॥ अथर्व० कां० ११ । अनु० ३ । मं० ७ ॥

“The *Brahmachari*, acquiring a knowledge of the Vedic teaching, explaining the nature and character of the subtle forces and of the visible material objects, as also of the Lord of creation, becomes profoundly learned and wise, and illuminated like the sun. He puts to shame and destroys the sin-committing ignorant creatures, the hypocrites, the gluttons and the injurers of mankind. Just as the sun disperses the clouds, even so doth the *Brahmachari*, bringing to light all good qualities, destroy the evil ones.”

ब्रह्मचर्येण तपसा राजा राष्ट्रं विरक्षति । आचार्य्यो  
ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥ अथर्व० कां० ११ । अनु०  
३ । मं० १७ ॥

By virtue of his austerities and self-sub-  
gation, by practising the Divine law

as declared in the Vedas, a King is enabled to rule his kingdom and, particularly, to guard and protect his subjects. The *Acharya* (teacher), too, becoming profoundly learned and wise by means of his intense application to study and his purity of life, is enabled or encouraged to teach the *Brahmachari* (the student). Without this, nothing can be done."

The authority of *Nirukta* shall be cited as regards the word *Acharya* :—

आचार्यः कस्मादाचारं ग्राहयत्याचिनोत्यर्थानाचिनोति बुद्धिमिति वा ॥ निरुक्त० अ० १ । खं० ४ ॥

"He who teaches one good manners and good habits, who leads one to a knowledge of subtleties and the sense (of words and passages), who strengthens and develops one's intellectual faculties, even he is an *Acharya*."

ब्रह्मचर्येण कन्या युवानं विन्दते पतिम् । अनङ्गान्ब्रह्मचर्येणाश्वो घासं जिगीषति ॥ अथ० कां० २२ अनु० ३ सं० १८ ॥

"When a girl, after having completed her *brahmacharya*, becomes a full-grown woman, she chooses, agreeable to her taste and her temperament and bent of mind, a grown-up husband. On the contrary, without completing her *brahmacharya* and becoming a full-grown woman, she does not choose a husband, and neither doth she choose a husband that her heart or temperament dislikes. The ox, too, accumulating strength by means of his *brahmacharya* and eating grass, overcomes the animals that are his foes, i



becoming impelled and prompted by his strength, desires to subdue them."

ब्रह्मचर्येण तपसा देवा मृत्युमुपाक्षत । इन्द्रो ह ब्रह्म-  
चर्येण देवेभ्यः स्व राभरत् ॥ अथ० कां० ११ अ० ३ मं० १९ ॥

"The wise having, by means of *brahmacharya*, studied the *Vedas* and acquired a knowledge of God and spiritual illumination, obtain, by their austerities and their observances of the behests of virtue, freedom from the pain of birth and death, and not otherwise. A man, by practising *brahmacharya* or the best and truest physical, moral and spiritual laws, secures the senses true enjoyment, and illuminates the earth and the sun. Without *brahmacharya*, no man can obtain real knowledge or happiness."

Hence it is only by observing *brahmacharya* before passing into the three remaining *Ashramas* (orders; such as *Grihastha Ashrama*, etc., that real happiness can be obtained. When the roots themselves are not in a sound condition, how can the branches be all-right? When the roots have become firm and strong, only then are produced *branches, flowers, fruits, shade, etc.*

In the following mantras the *Grihastha Ashrama* or the order of the house-holder is spoken of :—

#### THE GRIHASTHA ASHRAMA.

यद्गामे यद्रण्ये यत्सभायां यदिन्द्रिये यदेनश्चक्रमा वय-  
मिदं तदवयजामहे स्वाहा ॥ य० अ० ३ मं० ४५ ॥

"Established in the *Grihastha Ashrama*, whatever good actions we do, whatever energy we may put

forth to promote the cause of learning and science and whatever children we may produce, whatever praiseworthy and exalted social rules we may formulate and whatever good we may do to the world, let all and everything be done unto the Lord, and for salvation. And whatever sins we may have done, unconsciously or through error, let us avoid them in future. Hence shall we adhere to the *Ashramas*."

देहि मे ददामि ते निमे धेहि निते दधे । निहारं च  
हरासि मे निहारं निहराणि ते स्वाहा ॥ य० अ० ३ मं० ५० ॥

"O man, do thou pray thus : 'Do Thou, O Lord, grant unto me this ; grant unto me, for my happiness and comfort, wisdom, wealth, etc.'

'Even that do I grant unto thee'. (*Saith the Lord.*)

'Do thou, O Lord, establish in me excellent qualities, generosity, benevolence, good conduct, etc.'

'I do establish these in thee.' (*Saith the Lord.*)

"Do thou, O Lord, grant me truth and righteousness to be made use of in my dealings with others, in buying and selling'.

'I do grant thee even these, O mortal.'

"Truth only should be spoken, truth only should be believed in, truth only should be acted upon, and truth only should be heard. May we all, in obedience to the Divine Commandments, deal truthfully by a

गृहामाविर्भीतमावेपध्वमूर्ज विभ्रत एमसि । ऊर्जे  
विभ्रद्वः । सुमनाः सुमेधागृहा नैमि मनसा मोदमानः ॥ यजु०  
अ० ३ मं० ४१ ॥

“O ye men, who are desirous of entering the order of the house-holder, do ye, entering the married state of your own free and independent choice, establish a household. Be not afraid of entering the order of the house-holder, nay do not tremble. Do ye resolve, with strength and firmness, to acquire all the materials of enjoyment. I shall grant you all the means of enjoyment and comfort.” (The creature replies :) “O Lord, having acquired a pure heart, a powerful brain and a righteously-inclined and illumined intellect, I do cheerfully accept the order of the house-holder.”

येषामध्येति प्रवसन्येषु सौ मनसोबहुः । गृहानुपह्वया-  
महे ते नो जानन्तु जानतः ॥ य० अ० ३ मं० ४२ ॥

“Being established in a comfortable house, a man remembers happiness-imparting benefactors. On occasions of marriage, etc., he invites, with respect, the relations of his family, his friends, brothers, teachers, etc., so that they may remain witnesses of this, that he is faithful to the vow he made in regard to marriage, namely, that he has, after acquiring a thorough education, married a full-grown young woman.”

उपहृता इह गाव उपहृता अजावयः अथो अन्नस्य  
कीलाल उपहृतो गृहेषु न । क्षेमायवः शान्त्यै प्रपद्ये

शिव ७ शम्भ ७ शंयोः शंयोः ॥ य० अ० ३ म० ४३ ॥

“May we, by Thy mercy, O Lord, have, in this order of the house-holder, cows, sheep, goats and other animals, as also lands, the light of knowledge, happiness and joy, etc., in fulness. May all these things agree with us. And may we have, over and above these, fine and desirable materials for eating and drinking, and clarified butter, honey, etc. All these things do we, O Lord, desire for our preservation and comfort. By means of these, may I, the individual, secure my highest welfare, *i. e.*, the end of all human desire—the bliss of salvation, and worldly happiness,—namely, power and glory. And may we, forwarding the good of each other, promote, established as house-holders, the two kinds of bliss mentioned above (*i. e.*, *temporal* and *spiritual*).”

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THE BANPRASTHA ASHRANA, etc.

त्रयो धर्मस्कन्धा यज्ञो ऽ ध्ययनं दानमिति प्रथमस्तप  
एव द्वितीयो ब्रह्मचर्याचार्यकुलवासी तृतीयो ऽ न्यन्तमा-  
त्मानमाचार्यकुले ऽवसादन्सर्वपुण्यलोका भवन्ति । छान्दो०  
प्र० २ खं० २३ ॥

“In all the *Ashramas*, the requirements of *Dharma* are three-fold, namely, (1) *Studying*, (2) The performance of *yajnas* (works), and (3) The exercise of

charitable and benevolent instincts. The first of these the student fulfils by staying in the house of the family-preceptor and acquiring an excellent, desirable education and training, and by regulating his conduct in accordance with the dictates of virtue or true religion ; the second, he can fulfil by entering the *Grihastha Ashrama* ; the third, he can fulfil by acquiring, in the *Banprastha Ashrama*, a thorough control over his soul, by cultivating habits of retirement and developing and perfecting the power of distinguishing right from wrong, through fixing his mind in contemplation. All the three *Ashramas*—*Brahmacharya*, etc., are for the exercise of benevolence and charity, and for the acquisition of happiness, and are full of enjoyment. Inasmuch as it is through these that benevolence is exercised, they are called *Ashramas*.”

Having acquired learning and science in the *Brahmacharyu Ashrama*, and, after conducting a thorough investigation and research as regards God, *Dharma*, etc., and arriving at definite and satisfying conclusions with respect to them in that same *Ashrama*, one should enter the *Grihastha Ashrama*, act up to the truths and convictions learned and formed in the *Brahmacharya Ashrama*, and grow in knowledge and spiritual enlightenment. After that, he should repair to the jungle and seek a place of retirement, and conduct a thorough investigation as regards the nature of truth and untruth, of worldly objects and worldly affairs. Then, having passed through the *Brahmacharya Ashrama*, he should become a *Sanyasi*.

In the *Shathpatha Brahmana*, (*Khand 14*), the first general rule given regarding *Sanyas* is as follows:

“ After completing the *Brahmacharya Ashrama*, a man should enter the *Grihastha Ashrama*, and having completed the *Grihastha Ashrama*, he should take to the *Banprastha Ashrama*, and after passing through the *Banprustha* he should become a *Sanyasi*. Another rule in this connection is to the effect that one may pass into the *Sanyas Ashrama* direct from the *Grihastha Ashrama*, without entering the *Banprastha*. The third rule is that one may enter the *Sanyas Ashrama* direct from the *Brahmacharya Ashrama* i. e., having completed the *Brahmacharya Ashrama* he may, leaving out the two intervening *Ashramas*—the *Grihastha* and the *Banprastha*—enter the *Sanyas Ashrama*. Accordingly, the *Shasthpatha Brahmanas* says:—“The day on which the mind discovers hatred of worldliness and sin, on that same day one may enter the *Sanyas Ashrama*, it matters not whether he is in the *Banprastha Ashrama* or in the *Grihastha Ashrama*.”

The fact ought to be kept in view that exceptions have been made in favour of all the *Ashramas* but that of *Brahmacharya*, from which the conclusion follows that the observance of the *Brahmacharya Ashrama* is positively necessary ever and always, for the very existence of other *Ashramas* is impossible in the absence of *Brahmacharya Ashrama*.

ब्रह्मसंस्थोऽमृतत्वमेति । छान्दो० प्रपा० २ खं० २३ ॥

“The one in the 4th *Ashrama* i. e., a *Sanyasi*, obtains salvation.”—

तमेतं वेदानुवचनेन विविदिषन्ति ब्रह्मचर्येण तपसा श्रद्धया  
यज्ञेनानाशकेन चैतमेव विदित्वा मुनिर्भवत्येतमेव प्रवाजिनो

लोकमीप्सन्तः प्रव्रजन्ति । एतद्धस्म वै तत्पूर्वे ब्राह्मणाः अनू-  
 चाना विद्वा ७ सः प्रजां न कामयन्ते किं प्रजया करिष्यामो  
 येषां नोऽयमात्मायं लोक इति ते हस्म पुत्रैषणायाश्च वित्तै-  
 षणायाश्च लोकैषणायाश्च व्युत्थायाथभिक्षाचर्य्य चरन्ति  
 याह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे-  
 ह्येते एषणे एवभवतः । श० कां० १४ अ० ७ ब्रा० २ ॥

“Of persons belonging to the various *Ashramas*, it particularly behoves the *Sanyasi* to strive to know and realize the preserver and protector of the entire creation by a study of the Vedas and by teaching them to others, by hearing them read himself and by reading them to others. By *Brahmacharya* (absolute celibacy), *tapa* (austerities), by conforming his conduct to the behests of virtue, by profound faith, by extreme kindness of manner, by *yajnas* (works of public utility), and by imperishable learning and science and spiritual illumination, as also by doing virtuous acts, he should know and realize God and become a *Muni* (a hermit or recluse). These devotees of God, impelled by an intense longing to know God, enter the *Sanyas Ashrama* with this intention, that they may attain to the region or the happiness which is worthy of being seen or of being experienced, and which is the portion of the *Sanyasis*. Those exalted divines, who are filled with such a longing,—yea even the *Brahmans* who are profoundly learned and wise, who, having removed their doubts, remove the doubts of others, and who have no desire to enter the *Grihastha Ashrama*—they,

illuminated with the light of knowledge and, intoxicated with the pleasures of spiritual vision, exclaim: 'What shall we do with offspring? We are not at all concerned with this. The realization of God and Soul alone is the supreme object, the cherished goal of our wishes.' In this way, renouncing all-desire of procreating offspring and the ambition of accumulating paltry riches, and becoming utterly indifferent to all thought of securing worldly honour, and caring nothing for men's praise or dispraise, they, becoming absolutely disgusted with sin, enter the *Sanyas Asharma*. For he that desires offspring, desires wealth beforehand, and he that seeks after wealth, is sure to desire worldly honor also, and he that desires worldly honours, is bound to be swayed by the afore-mentioned two-fold longing of obtaining offspring and wealth; but he that longs to obtain God only—*i. e.*, who longs to obtain salvation, in him all these three kinds of desires become extinguished."

Compared to the treasure of bliss obtainable by a communion with and realization of God, the riches of this world are as nothing. The latter can never claim an equality with the former. He whom the Lord honors, ceases to have a longing for any other kind of honor. Such a man, laying all men under obligation by his true precepts and counsels, enjoys happiness. He cares only to forward the good of others,—*i. e.*, his only desire is to disseminate truth.

प्राजापत्यामिष्टिं निरूप्य तस्यां सर्ववेदसं हुत्वा  
ब्राह्मणः प्रब्रजेदिति शतपथे श्रुत्यक्षराणि ॥

"The Sanyasi, having made his mind firm in the love of one God, and parting with his hair, clothes



and other means of external embellishment, adopts the life of a recluse, and remains absorbed in the contemplation of God." [These are the words of the Veda and have been copied from there in the *Shathpatha*.]

Be it known that only those who are profoundly learned, whose minds are free from all feelings of love and hate, who are swayed by the desire of furthering the well-being of all men,—only such persons are entitled to enter the order of *Sanyas*. Men of imperfect knowledge have no right to enter this order.

[Now the five daily duties (*yajnas*) of the *Sanyasis* shall be described]:—

'The *Agnihotra* of the *Sanyasis* is this, that they should use their out-coming breath and the in-going breath as materials for the performance of a *homa* (*i. e.*, should practise the controlling of breath or *prāṇāyāma*). In other words, withdrawing their senses and their minds from vice and sin, they should always follow the behests of virtue. The *Agnihotra* of men belonging to the first three orders is the same as has connection with outward and physical action, but this *Agnihotra* is not meant for the *Sanyasi*. For the *Sanyasis* there is only *Devayajna* or the worship of the Supreme Being.

2. 'The *Brahmayajna* or the worship of the Supreme Being for the *Sanyasis* also consists in preaching truth and in giving good counsel,

3. Their *Pitriyajna* consists in their showing honor to the sages and godly men.

4. Their *Bhūtyajna* is synonymous with bestowing the blessings of knowledge upon ignorant and illiterate men, and with being kind to all living beings—i. e., with refraining from causing them pain.

5. Their *Atithiyajna* consists in travelling to all places for the advancement of the welfare of all men, and giving up vanity and conceit, in preaching the truth and giving good counsel, and in showing respect to all men.

In short, the acquisition of wisdom and growing in spirituality and conformity to the dictates of virtue in all its phases, are the five daily *yajnas* or duties of the *Sanyasis*. To worship the one God, the incomparable Being, almighty and absolute, etc., and to follow the true religion, is a duty the performance of which is incumbent upon men of all orders.

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते  
यांश्च कामान् । तं तं लोकं जायते तांश्च कामांस्तस्मादात्मज्ञं  
ह्यर्चयेद्भूतिकामः ॥ मुण्डकोपनि० मु० ३ खं० १ मं० १० ॥

“Whatever desires a pure-hearted man wishes to realize and whatever felicity he longs for, even those desires of his are realized, and even that felicity he gains. Hence, people that desire their prosperity and their advancement should ever show honour to the

godly and pious *Sanyasis* who have realized God and the soul; for it is by moving in their company and by showing honor to them that a man can pass into a state of felicity or a region of happiness, and can realize all his desires."

On the other hand, men that preach untruth, that are creatures of selfishness, that are hypocrites—these should never be shown honor and respect, for it is useless to show them honor—indeed, it is a source of pain and annoyance to do such a thing, and does one harm.

The *Varana-Ashrama* system is founded on difference in mental, moral and intellectual qualities, and in actions and conduct. For instance, the revered Manu says:—

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् । क्षत्रिया-  
जातमेवन्तु विद्याद्वैश्यास्तथैव च ॥ मनु० ७० । ६५ ॥

"If a *Shudra* possess the qualities of a *Brahman*—profound learning, excellent and virtuous behaviour, etc., he attains to *Brahmanpan* or the rank of a *Brahman*; in other words, he is entitled to enjoy all the rights and privileges of a *Brahman*. Similarly, if a *Brahman* be wicked in behaviour, a committer of sin, lacking in sense and illiterate, dependent upon others, etc., and a server of others and thus mentally and in practical life on a par with the *Shudras*, he sinks to the level of the latter. The same holds good of men who are the offspring of *Kshtryas* and *Vaishyas*."

To sum up the above, of whatever *varna* (order) may one possess the distinctive and differentiating characteristics and habits, that same *varna* is one entitled to belong to. The same thing is said in the *Apastambha Sutras* :—

धर्मचर्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जाति-  
परिवृत्तौ ॥ प्रपा० २ पट० ५ सू० ७७ ॥

“By following the true dharma, a *Shudra* rises successively to the *varna* (order) of a *Vaishya*, of a *Kshtrya* and of a *Brahman*, or secures the rights and privileges which belong to those. His *varna* is thus changed : in other words, the *Shudra* attains to all the characteristics, habits and privileges which men of the higher *varnas* possess and display.”

अधर्मचर्यया पूर्वो वर्णो जघन्ये जघन्ये वर्णमापद्यते  
जातिपरिवृत्तौ ॥ प्रपाठक २ पटल० ५ सू० ७७ ॥

“Similarly, by following a course of unrighteous conduct, members of a particular *varna* sink to the level of those belonging to the next lower *varna*. For instance, a *Brahman* goes down, by displaying such conduct, to the *Kshtrya* or *Vaishya* or *Shudra*, *varna*, and his caste is changed accordingly.”

The purport of all this is that the best way of attaining to any *varna* is by following the *dharma* (requirements) of that *varna*, and that by following

the promptings of sin, one falls to the lower *varna*. Hence when it is said that a *Shūdra* should not be taught and instructed, nor permitted to hear (the Vedas, etc), what is meant is simply this, that it is useless to teach or to recite (the Shastras) to such a person, for he does not possess sense and intelligence, and has no memory or the power of thinking for himself.

### Mukti or Salvation.

By worshipping and adoring the Supreme Being in accordance with the rules of *Stuti*, *Prarthna*, and *Upasna*, ignorance and unrighteous tendencies disappear, and the devotee's knowledge and perception of the Deity increasing and becoming clearer, his soul finally passes into a state of salvation. On this subject the authority of the *Yoga Shastra* shall be cited:—

अविद्यास्मितारागद्वेषाभिनिवेशाः पञ्चक्लेशाः ॥ योग०  
अ० १ । पा० २ । सू० ३ ॥

“*Avidya*, *Asmita*, *Rāga*, *Dvesha* and *Abhinivesha*—these are the five evils.”

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥  
योग० अ० १ । पा० २ । सू० ४ ॥

“Of these, *Avidya* is the mother of the remaining four evils. It keeps the illiterate and unenlightened groping in the darkness of ignorance, and involved in the pain of birth and death; but when enlightened and pure-minded devotees remove it by means of true knowledge, then they obtain salvation.”

अनित्याशुचि दुःखानात्मसु नित्यशुचिसुखात्मख्याति-  
रविद्या ॥ योग० अ० १ । पा० २ । सू० ५ ॥

“ To take the *perishable* for the *imperishable*, the *impure* for the *pure*, *pain* for *pleasure*, the *soul-less* for *with-the-soul*, is *Avidya*—ignorance.”

1. To consider the atom-made bodies or worlds as imperishable, and God, [Soul and Prakriti (root-matter), action and agent, attributes and the possessor of attributes, righteousness and the possessor of righteousness, —things imperishable and between which there is an eternal connection—as *perishable*, is the first *anga* or phase of *Avidya*.

2. To look upon the body, the repository of dung and urine, and full of bad smells and filth, as pure ; to look upon tanks, wells of all kinds, rivers, and streams, etc., as *tirths*—as pure places, the destroyers of sin ; to look upon taking a sip from the water in which the feet have been washed, or upon bearing the pangs of hunger and thirst, without rhyme or reason, by keeping *brats* such as the false *brat* (fast) of *Ekadashi*, etc., or, again, upon touching things soft to the touch and upon enjoying sensual pleasures and so on, as *something pure*; and, on the other hand, to look upon the true sciences, truthfulness, righteous doing, virtuous company, the worship and adoration of God, the subjugation of the senses, philanthropy, loving all men—things, all of them pure and good—as *something impure* ;—this is the 2nd *anga* or phase of *Avidya*.

3. To look for happiness in the gratification of the senses, in the enjoyment of sexual pleasures, in anger avarice or the love of the world, in heart-burning

jealousy, enmity, etc., and to regard, as fraught with pain, the subjugation of the senses, the being above the influence of avarice, keeping the mind under control, contentment, the power of discerning right from wrong, joy, pure love, friendship, etc ;—is the 3rd *Anga* or phase of *Avidya*.

4. Similarly, to regard the soul-less and material as possessing the soul and immaterial, and to look upon that with-the-soul and living, as soul-less and material, is the fourth *anga* or phase of *Avidya*.

The illiterate and unenlightened entangled in these remain always in bondage, and as long as they do not get rid of *Avidya*, by means of true knowledge, they obtain not salvation.

दृक्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ योग० अ० १ ।

पा० २ । सू० ६ ॥

“ To regard the intellect and the soul as identical, and to look upon oneself as great, etc., through conceit and pride, is called *Asmita*.”

By true knowledge and enlightenment, pride and conceit, etc., are destroyed, and after this the desire in the mind springs up to acquire good qualities.

सुखानुशायीरगः ॥ यो० अ० १ । पा० २ । सू० ७ ॥

“ The longing for gross, worldly enjoyment, a consciousness of the effects of which lingers in the memory from many past births, is called *Raga*.”

When a person comes to realize that all combination results in disintegration and disintegration is followed by combination, and that every rise ends in a fall,

and every fall is succeeded by a rise, then *Raga* (ambition or avarice) disappears.

दुःखानुशयीद्वेषः ॥ यो० अ० १ । पा० २ । सू० ८ ॥

“ To be angry at what one has had a (painful) personal experience of before, and at the peculiarities of its existence, is called *Dvesha*.”

स्वरसवाही विदुषोपि तथा रूढोऽभिनिवेशः ॥ यो०  
अ० १ । पा० २ । सू० ९ ॥

“ Every living creature desires to remain always with the body and to escape destruction. This desire (of the living creatures) is called *abhinivesha* (or the fear of death.) In the ignorant and the enlightened, in the highest as well as in the lowest, this fear is alike found.”

This fear of death is the result of experience in a previous birth. For even small and insignificant creatures like worms, ants, etc., are ever afraid of death. When the soul comes to realize that God and Prakriti (root-matter of the world) are imperishable and that combination and disintegration of objects, made of atoms, are impermanent, then this evil also (*i. e.*, *Abhinivesha*) disappears. And the destruction of the afore-mentioned evils leads to salvation.

तदाभावात्संयोगाभावो हानन्तदृशोः कैवल्यम् ॥ यो०  
अ० १ । पा० २ । सू० २५ ॥

“ The evils like *ignorance*, etc., being destroyed, are replaced by knowledge, and enlightenment. Then,



the soul, being freed from bondage and pain of every description, obtains salvation.

तद्वैराग्यादपि दोषबीजक्षये कैवल्यम् ॥ यो० अ० १ ।  
पा० ३ । सू० ४८ ॥

“By *Vairaga* or the giving up of unrighteousness and by the extinction of ignorance, the root of all the vices, is salvation obtained.”

सत्त्वपुरुषयोः शुद्धिसाम्ये कैवल्यमिति यो० अ० १ ।  
पा० ३ । सू० ५३ ॥

“When the intellect and the soul are both pure and unalloyed, salvation falls to the lot of the devotee.”

तदाविवेकनिम्नं कैवल्यप्राग्भारं चित्तम् ॥ यो० अ० १ ।  
पा० ४ । सू० २६ ॥

“When the soul, being purged of all impurities, devotes itself to the acquisition of spiritual wisdom, the mind becomes filled with the thought of salvation.”

पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूप-  
प्रतिष्ठावा चितिशक्तिरिति ॥ यो० अ० १ । पा० ४ । सू० ३४ ॥

“When, as the result of constant effort and application, the soul, being freed from the influence of the three-fold qualities of *Prakriti*—the *Sattva* or the intellect-sharpening, the *Rajas* or the exciting and impelling, the *Tamas* or the lassitude-producing and darkening, as well as from the effects to which these

qualities lead, becomes the dwelling-place of knowledge and purity, and when, being established in its own inherent qualities and powers, it becomes filled with enlightenment streaming from the pure Divine Existence, is illuminated by His light, and immersed in supreme bliss, it is said to be enjoying *Kaivalya Moksha*."

We shall now cite, on this subject, passages from the *Nyaya Darshan* :

दुःखजन्मप्रवृत्तिदोषमिथ्याज्ञानानामुत्तरोत्तरापाये त-  
दनन्तरापायादपवर्गः ॥ न्यायद० अ० १ । आहि० १ । सू० २ ॥

"By the destruction of ignorance, of false knowledge, all the vices of man disappear ; by the disappearance of the vices, the leaning towards unrighteousness and sensual enjoyment is destroyed : this stops the succession of birth and death, and when the devotee is no longer subject to birth, pain ceases to affect him ; when pain is destroyed, the soul, drawn unto the Supreme Being, obtains the highest bliss. This is called *Moksha*."

बाधनालक्षणं दुःखमिति ॥ न्यायद० अ० १ । आहि०  
१ । सू० २१ ॥

"The non-fulfilment of desires of all kinds and the being subject to the power of another, is called *Dukha*."

तदत्यन्तविमोक्षोऽपवर्ग्यः ॥ न्यायद० अ० १ । आहि०  
१ । सू० २२ ॥

“ The utter extinction of pain and revelling in the all-bliss existence of the Deity, is termed *Moksha*.”

अभावं वादरिराह ह्येवम् ॥ वेदान्त० अ० ४ । पा० ४ ।

सू० १० ॥

“ *Vadri Acharya* (Prashra), father of *Vyasa*, maintains that in the state of salvation, the soul, united with a pure mind, revels in bliss Divine, and the senses, etc., remain not in this state.”

भावं जैमिनिर्विकल्पामननात् ॥ वेदान्त० अ० ४ । पा० ४ ।

सू० ११ ॥

“ The particular disciple of *Vyasa*—*Jaimini*—says that just as the mind retains its existence in the state of salvation, in the same way the root-matter or ethereal body of the soul, full of righteous impulses and intentions, remains intact, together with the *pranas* (the vital airs), and with the purer and finer powers of the senses.”

द्वादशाहवदुभयविधं वादरायणोतः ॥ वेदान्त० अ० ४ ।

पा० ४ । सू० । १२ ॥

“ *Vadrayna* (that is, *Vyasa*) believes that ‘in the state of salvation there is both extinction and non-extinction (of qualities and powers). That is, in his opinion, the evils of ignorance, impurity, etc., become totally destroyed, while supreme bliss, enlightenment, purity, and other praiseworthy qualities and possessions of the soul remain intact. To make this clear by an illustration : In the *Banprastha Ashrama* (or during the forest-dwelling period of contemplation and meditation)

a fast of twelve days is kept, in which very little food is taken. By this the hunger is partly satisfied, and partly remains (unsatisfied). Similarly, in the state of salvation, the pure qualities and powers of the soul remain, while the impure ones are destroyed."

*The Upanishads on Salvation :—*

यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह ॥ बुद्धिश्च  
न विचेष्टते तामाहुः परमां गतिम् ॥ कठो० अ० २ । बल्ली०  
६ । मं० १० ॥

"When the mind with the five organs of senses becomes established in the Supreme Being, and the intellect ceases to act in defiance of the dictates of true knowledge,—that is called the *highest state* or salvation."

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् । अप्रम-  
त्तस्तदा भवति योगो हि प्रभवाप्यथौ ॥ क० अ० २ व० ६ मं० ११ ॥

"The state in which perfect purity and quietude dwell in the soul, that is *Dharma* or the sixth stage of *Yoga*. When the devotee, by means of contemplation and prayer, reaches the Supreme Being, and is freed from all vices and sins, only then does he obtain salvation. Contemplation and prayer—the progenitors of purity and other good qualities, are the destroyer of vices and other bad qualities."

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदिश्रिताः ॥ ३ ॥  
अथ मर्त्योमृतो भवत्येत्यत्र ब्रह्मसमश्नुते ॥ कठो०-  
बल्ली० ६ । मं० १४ ॥

“ When the human mind, giving up all evil pursuits, becomes pure, then, having obtained deathlessness or salvation, doth the soul enjoy bliss in the Supreme.”

यदा सर्वे प्रभिद्यन्ते हृदयेस्यह ग्रन्थयः । अथमर्त्योऽमृतो  
भवद् येतावदनुशासनम् ॥ कठ० अ० २ । ब्रह्मी० ६ । मं० ११ ॥

“ When the knot of the human heart is cut asunder,—that is, when ignorance, etc, which keep the soul in bondage, are destroyed, then doth the soul obtain salvation. Hence, the advice to all is, to strive for this salvation.”

देवेन चक्षुषा मनसैतान् कामान्पश्यन् रमते ॥  
छान्दोग्योपनि० प्रपा० ७ ॥

“ When, in the state of salvation, the body and the physical organs remain not, then the soul, by the assistance of the purer and finer powers of the mind and the senses, witnesses and enjoys all bliss-yielding pursuits and things, for at that time the mind and the senses are illumined and enlightened.”

य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मा-  
त्तिषा ७ सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वा ७ अ  
लोकानाप्नोति सर्वा ७ अ कामान् यस्तमात्मानमनुविद्य  
जानातीतिह प्रजापतिरुवाच प्रजापतिरुवाच ॥ छान्दोग्योप०  
प्रपा० ७ ॥

“ The souls in a state of salvation having obtained the *brahma-loka*, or union with the Supreme Being, and

worshipping and adoring Him only, remain dependent upon Him, and they can go wherever they like. For them, there is no obstruction anywhere. All their desires are realized, and they are not unsuccessful in anything. Hence, whatever man recognizing, by following the procedure laid down above, the Supreme Being as the soul of all things, worships Him only, he obtains all his wishes. The Lord of sentient creatures has declared this truth in the Vedas for the benefit of all men."

यदन्तरापस्तदूब्रह्म तदमृतं स आत्मा प्रजापतेः सभां  
वेश्म प्रपद्ये यशो ऽ हं भवामि ब्राह्मणानां यशो राज्ञां यशो  
विशां यशो ऽ ह्मनुप्रापत्सि सहाहं यशसां यशाः ॥  
छान्दोग्योपनि० प्रपा० ॥ ७ ॥

"The Supreme Being that is present within the soul, that knows what passes in the mind, and that is the director of all, even that is *Brahm*, and even He is highest bliss or personation of absolute beatitude. He is the soul of all things, and none is His soul. In the everywhere-extended court of that Lord and protector of sentient creation, I have admission. In this world I am distinguished among the most thoroughly learned *Brahmanas*, the most powerful *Kshtryas* and the pursuers of trade, the *Vaishyas*. O Lord ! having obtained good name, I wish to attain unto Thee. Do Thou, by Thy mercy and goodness, accept me as one near unto Thee."

अणुः पन्थावितरः पुराणो मां स्पृष्टो वित्तोमयैव

तेन धीरा अपि यन्ति ब्रह्मविद् उत्क्रम्य स्वर्गं लोकमितो  
विमुक्ताः ॥ श० कां० १४ । अ० ७ ॥

“The path of salvation is extremely fine (that is, extremely difficult to traverse). By following it, the devotee can ‘cross over’ misery and suffering of every description. This path is ancient. This path have I gained by the goodness of God. The wise and enlightened, free from all vices and above every kind of pain,—even the sages that know *Brahm*,—the Veda or the Supreme Being, having, by constant application and by prudence, subdued pain in all its phases, obtain *Brahm* or God who is absolute bliss.”

तस्मिञ्छुक्लमुतनीलमाहुः पिङ्गलं हरितं लोहितं च  
एष पन्था ब्रह्मणाहानुवित्तेनैति ब्रह्म विसैजसः पुण्यकृष ॥  
श० कां० १४ । अ० ७ ॥

“In that state of salvation the white, the blue, the yellow, the green, and the red-featured regions become visible by the light of knowledge and enlightenment. This path of salvation is reached by being near unto the Supreme Being, and he alone who has realised *Brahm*, who is full of light and glory or who is pure and virtuous, obtains the bliss of salvation.”

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत् श्रोत्रस्य श्रोत्रमन्नस्यान्नं  
मनसो ये मनो विदुः । तेनिचिक्युर्वह्य पुराणमग्र्यं मनसै-  
वाप्तव्यं नेह नानास्ति किञ्चन ॥श० कां० १४ अ० ७ ॥

“ He, the Supreme Being, is the vital air of the vital airs (or the breath of breath), the eye of the eye, the ear of the ear, the sole support of existence, and the mind of the mind. The wise who have realized Him thoroughly, enjoy, by reason of having obtained the ancient and pure Brahm, the bliss of salvation. This bliss is enjoyable by the mind alone, and in this bliss there is naught but happiness—*pain there is none.*”

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति । मनसै-  
वानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ॥ श० । कां १४ । अ० ७ ॥

“The man who, instead of believing in one God, believes in many, or who believes God to be compounded of many things, is repeatedly involved in the pain of birth and death. For the Supreme Being is One only, and He is ever above sin and unrighteousness, and all-pervading. He can be *seen* in the mind alone, for He is finer than even space.”

विरजः पर आकाशात् अज आत्मा महाध्रुवः । तमेव  
धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ॥ १२ ॥ शत० कां०  
१४ । अ० ७ ॥

“God is free from impurity and distraction of all kinds, is finer than space itself, unborn and self-existent. The pious and religious should illuminate their intellects by the acquisition of a knowledge of His nature. The devotees who have realized the Brahm, —the lord of all, are called *Brahmans.*”



सहोवाच । एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्त्या  
 स्थूलमनएवह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमो ऽवाद्या-  
 नाकाशमसङ्गमस्पर्शमगन्धमरसमचक्षुष्कमश्रोत्रमवागमनो-  
 ऽ तेजस्कमप्राणममुखमनामागोत्रमजरममरमभयममृतमर-  
 जो ऽशब्दमविवृतमसंवृतमपूर्वमनपरमनन्तरमवाह्यं न तदश-  
 नोति कश्चन तदशनोतिकश्चन ॥ १३ ॥ श० का० १५  
 अ० ६ । कं० ८ ॥

Yagnavalka, addressing himself to Gargi, says :  
 "Gargi ! the Brahmans who know and understand the  
 Supreme Being, they describe Him as indestructible,  
 free from thickness, thinness, shortness, softness ;  
 without shadow, without darkness ; airless, spaceless,  
 connectionless ; minus sound, touch, smell, taste, sight,  
 hearing, mind, light, breath, mouth, name, pedigree,  
 old age, death, fear, shape, cavity, construction,  
*firstness, lastness, internalness and externalness ;* and  
 as in a state of absolute salvation. No one can obtain  
 Him as He can things material, nor can He be felt  
 after the fashion of things material. He is beyond  
 the reach of the senses, and is the soul of everything."

Those alone who are in a state of salvation can  
 realize this Supreme Being, who is absolutely existent,  
 who is absolute knowledge, absolute bliss and so  
 on. Having realized Him, the soul is perpetually  
 happy.

ये यज्ञेन दक्षिणया सनक्ता इन्द्रस्य सख्यं इम-  
 नश । तेभ्यो भद्रमङ्गिरसो वो अस्तु प्रति व ॥ १ ॥ इति  
 सुमेधसः ॥ ऋ० अ०८ अ०२ व०२ मं०

“The man who following the procedure detailed above, does *mental* Yajnas, and surrenders his soul unto God, he, having obtained salvation, enjoys the bliss thereof. The human beings who, in this way, obtain the friendship of the Lord, obtain the highest bliss. Their *pranas* (the vital airs) illuminate their intellects, and the people who have already obtained salvation keep these candidates for salvation near them. These individuals meet each other affectionately through their knowledge, and see each other.”

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवना-  
नि विश्वा । यत्र देवा अमृतमानशानास्तृतीये धामन्नधै-  
रयन्त ॥ य० अ० ३२ मं० १० ॥

“That Supreme Being is our support and stay (the destroyer of our pain), our creator, the bestower upon us of happiness of every description, and our sustainer). He is the one who fulfils all our desires and who knows all the worlds. The wise having obtained salvation, ever enjoy bliss in Him, and, enlightened and illuminated by pure knowledge, are ever independent and happy.”

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We have said sufficient in our 3rd reply to the question—**What does the Arya Samaj teach?** We shall put it to ourselves again, and see what reply is forthcoming. We answer that in the fourth place, the Arya Samaj is a body which teaches that—

**It is the prime duty of every man to be ever ready to accept truth, and to renounce untruth."**

This principle is based on such Scriptural and Shastric teachings as :—

सत्येनोत्तमिता भूमिः सूर्येणोत्तमिता द्यौः ।

ऋतेनादित्यास्तिष्ठन्ति दिवि सोमो अधिश्रितः ॥

"Truth is the base that bears the earth."

The beginning of Hymn 7, Book X of the Atharva Veda declares, in the form of an interrogation, that truth is inherently implanted in the Supreme Deity whose law the universe obeys.

अग्ने व्रतपते व्रतमचरिषं तदशकं तन्मेराधीदमहं

य एवासि सोसि ॥ य० अ० २ । मं० २७॥

"O Lord, Thou Fountainhead of truth, do Thou enable me to live a life of truth. I desire to follow truth. Enable me, O Lord, to follow it in whatever way Thou, in Thy infinite wisdom, thinkest it proper, for I know that I must reap the reward of my deeds."

व्रतेन दीक्षामाप्नोति दीक्षयाप्नोति दक्षिणाम् ।  
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ॥

य० अ० १९ मं० ३० ॥

“He who follows truth attains to excellent qualities, and, by excellent qualities, one attains to honor and esteem. Honor and fame react upon the mind, and make it more profoundly conscious of the value of truth, and more than ever determined to follow it. Then, as one's attachment to truth keeps growing stronger, in the same proportion do one's prospects in this and the world to come keep becoming brighter and brighter.”

श्रमेण तपसा सृष्टा ब्रह्मणा वित्तऋतेश्रिता ॥ १ ॥  
सत्येनावृता श्रया प्रावृता यशसा परीवृता ॥ २ ॥ अथ०  
कां० १२। अ० ५ मं० १०२ ॥

“Let mankind live a life of incessant activity and of a thorough control over the passions. Let them constantly study the Word of God, and let them ever follow Truth. Let them ever acquire righteous wealth, and let them ever adhere to Truth—yea, (to put it literally)—*let them be wrapped up in Truth.*”

ऋतंचसत्यञ्च० ॥ अथर्व कां १२ ॥

“The Word of Truth should be the guide of all, the Truth should be the guide of all.”

ऋतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतुतद्वक्ता-  
रमवतु ॥ ऋग०

“ O Lord, protect me, graciously do Thou protect me, O Lord. I shall ever follow the Word of Truth, I shall ever follow truth in thought, word and deed.”

ये रूपाणि प्रतिमुञ्चमाना असुराः सन्तः स्वध्या  
चरन्ति । परापुरो निपुरो ये भरन्त्यग्निष्ठाः श्लोकात्प्रणुदात्य-  
स्मात् ॥ य० अ०२ मं० ३० ॥

“Those who, in defiance of the promptings of the heart and the voice of conscience, conceal from others what they really feel and think, and thus mislead and deceive others by suppressing the actual truth, the same are perpetually subject to misery and suffering inseparable from inferior births. May the Supreme Being, the source of all light, cast out from among us those who seek their good in the detriment of others and who delight in and cherish thoughts which are fraught with injury to mankind and are not approved by conscience.”

सत्यं परं परः सत्यं सत्येन न सुवर्गाल्लोकाश्चावन्ते  
कदाचन सताः हि सत्यं तस्मात्सत्ये रमन्ते ॥ उपनि०

“Truth is the highest of all virtues. Truth constitutes the highest merit among truthful men. Truth leads to enduring bliss. Hence, men should live and delight in truth.”

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।  
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥  
मुण्डक० ॥

“Truth is ever victorious, and falsehood is ever defeated. Truth is the path which the wise tread. It is truth by means of which those thoroughly versed in Divine Knowledge have obtained all their desires in Him Who is the infinite ocean of truth.”

नहि सत्यात्परमो धर्मो नानृतात्पातकं परम् । नहि  
सत्यात्परं ज्ञानं तस्मात्सत्यं समाचरेत् ॥ उपनि० ।

“There is no virtue higher than truth, there is no knowledge more precious than truth, and there is no vice more debasing than falsehood. Truth, therefore, and truth only, should be our guide.”

समूलो एष परिशुष्यति योऽनृतमभिषदति ॥ उपनि०

“He who speaks what is untrue, is withered down to the very root.”

The Kenopanishad calls truth as the basis of all that is good and righteous. सत्यमायतनम् are the words of this Upanishad.

योऽन्यथासन्तमात्मानमन्यथासत्सु भाषते ! प्रश्नोप०

सपापकृत्तमो लोके स्तेन आत्मापहारकः ॥ १ ॥

वाच्यर्था नियताः सर्व वाङ्मूला वाग्विनिस्सृताः 1

तांस्तु य यस्तेनद्वाचं स सर्वस्तेयकृन्नरः ॥ २ ॥

मनु० अ० ४ श० २५५ । २५६ ॥

1. “He who describes himself to worthy men in a manner contrary to truth, is the most sinful wretch

in the world. He is the worst of thieves, a stealer of minds.

2 "All things have their sense ascertained by speech ; in speech they have their basis ; and from speech they proceed ; consequently a falsifier of speech falsifies everything."

Again, in Chapter VIII of the Manu Smriti, we find the value of truth thus emphasised :—

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।

मावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥ १ ॥

मन्यन्ते वैपापकृतो न कश्चित्पश्यतीति नः ।

तांस्तु देवाः प्रपश्यन्ति स्वस्थैवान्तरपुरुषः ॥ २ ॥

जन्मप्रभृति यत् किञ्चित्पुण्यं भद्रं त्वया कृतम् ।

तत्ते सर्वं शुनो गच्छेद्यदि ब्रूयास्त्वमन्यथा ॥ ३ ॥ मनु०

1. "The soul itself is its own witness; the soul is its own refuge ; offend not thy conscious soul, the supreme eternal witness of men, by speaking falsely.

2. "The sinful have said in their hearts, 'None seeth us.' Yes, the sages distinctly see them, and so doth the Spirit within their hearts.

3. "The fruit of every virtuous act which thou hast done, good man, since thy birth, shall depart from thee to day, if thou deviate in speech from the truth."

In another place, in the same work, we find :—

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।

प्रियञ्च नानृतं ब्रूयादेष धर्मः सनातनः ॥ म० अ० ४ श० १३८ ॥

“ Truth that is agreeable should be spoken, and not that which is disagreeable and productive of no good (as for instance, calling one-eyed person one-eyed). Falsehood, however agreeable and pleasant, *should never be spoken*. Even this is the eternal law.”

The Râmâyana contains many noble passages, setting forth the value and dignity of truth. We will quote here a few lines from Ram Chandra's reply to his brother, Bharata, and to the atheistic Jâvâli who pressed him to stay at home and rule when an order to the contrary had been wrung from his father, who would rather part with his dearest and divinest of sons and die broken-hearted than break his promise. The lines we refer to are :—

सत्यमेवानृशंसञ्च राजवृत्तं सनातनम् ।

तस्मात्सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः ॥ १ ॥

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे ।

सत्यवादीहि लोकेस्मिन् परङ्गच्छति चाक्षयम् ॥ २ ॥

उद्विजन्ते यथा सर्पान् नरादनृतवादिनः ।

धर्मः सत्यपरो लोके मूलं सर्वस्य चोच्यते ॥ ३ ॥



सत्यमेवेश्वरो लोके सत्ये धर्मः सदाश्रितः ।  
सत्यमूलानि सद्वाणि सत्यान्नास्ति परं पदम् ॥ ४ ॥  
दत्तमिष्टहुतञ्चैव तप्तानि च तपांसि च ।  
वेदाः सत्यप्रतिष्ठानास्तस्मात्सत्यपरो भवेत् ॥ ५ ॥  
एकः पालयते लोकमेकः पालयते कुलम् ।  
मज्जत्येको हि निरये एकः स्वर्गे महीयते ॥ ६ ॥  
असत्यसन्धस्य सतश्चलस्यास्थिरचेतसः ।  
नैव देवा न पितरः प्रतीच्छन्तीति नः श्रुतम् ॥ ७ ॥  
प्रत्यगात्मामिमं धर्मं सत्यं पश्याम्यहं ध्रुवम् ।  
भारः सत्पुरुषैर्ध्वीर्णस्तदर्थमाभिनन्दते ॥ ८ ॥  
कायेन कुरुते पापं मनसा सम्प्रधार्य तत् ।  
अनृतं जिह्वा चाह त्रिविधं कर्मपातकम् ॥ ९ ॥  
श्रेष्ठं ह्यनार्यमेव स्याद्यद्भवानवधार्य माम् ।  
आह युक्तिकरैर्वाक्यैरिदं भद्रं कुरुष्व ह ॥ १० ॥

The purport of the foregoing passage is:—

“ The ancient empires were founded in truth, and hence they are wholly above all censure. Yes, truth is the very life and soul of all sovereignty, nay the very world is sustained and upheld by truth alone. Truth has ever commanded the most devoted adherence and love of the saints and sages, and it is only the truthful who have passed from this life into

a life of enduring bliss in God. Even as we shrink from a poisonous serpent, even so should a liar be wholly shunned and avoided. Truth is the root and spring of all virtue and of whatever man can prize in this world. Truth is the supreme, absolute sovereign over this world, it constitutes the basis of all morality and of all that is good and noble. There is positively nothing superior to truth. All valence is founded on truth, all lofty aspirations are born of truth. All philanthropic rites such as "Havan" are the result of the promptings of truth : *Brahmacharya* and all other forms of *Tapa*, and the merit and worth derivable therefrom are accomplished and gained by truth. Yea, the Holy Writ is based and depends upon truth. Truth, therefore, must be cherished and supported by all. Truth is the one preserver and protector of the world. Truth alone conduces to the prosperity and continuance of families. If neglected, truth hurls a man into misery and suffering; but if cherished, it secures him ineffable bliss in God. Have we not heard that saints and sages have ever refused to be served and entertained by the fickle-minded man who can violate his pledge and break his word. ? I see truth to be the foundation of all virtue and the soul of every thing. The good and righteous ever reverence it, and *I do reverence and hold to it*. Man's sins are wrought by thought and deed and speech, and they all deserve to be equally abhorred, but especially those that are committed by a lying tongue. Base is, indeed, the deed which thou (addressing to Jâvâli) would have me do by thy sophistry. " स्थिरा मयाप्रतिज्ञाता

प्रतिज्ञा गुरुक्षिधौ ” Rama goes on to say,—“ *I do keep the oath I swore before my father.*”

The Mahâbhârta abounds with as sublime passages. We shall give here but one. Says Bhismapitâmah to Satravati :—

परित्यजेयं त्रैलोक्यं राज्यं देवेषु वा पुनः ।

यद्वाप्याधिकमेताभ्यां न तु सत्यं कथञ्चन ॥ १ ॥

त्यजेच्च पृथिवी गन्धमापञ्च रसमात्मनः ।

ज्योतिस्तथा त्यजेद्रूपं वायुः स्पर्शगुणं त्यजेत् ॥ २ ॥

प्रभां समुत्सृजेदकीं धूमकेतु स्तथोष्मताम् ।

त्यजेच्छब्दं तथाकाशं सोमः शीतांशुतां त्यजेत् ॥ ३ ॥

विक्रमं वृत्तहा जह्याद्धर्मं जह्याच्च धर्मैराद् ।

न त्वहं सत्यमुत्सृष्टुं व्यवस्येयं कथञ्चन ॥ ४ ॥

(महाभारत)

“ I would renounce the three worlds, the empire of heaven, or anything that may be greater than that, but truth I would never renounce. Earth may renounce its scent, water may renounce its moisture, lightning may renounce its attribute of exhibiting forms, the atmosphere may renounce its attribute of being perceptible to the touch, the sun may renounce its glory, the comet its heat, the moon her cool rays, space its capacity of generating sound, the shatterer of clouds his powers, Justice personified his impartiality, but *I cannot renounce truth.*”

Such is the value which the Vedas and the dependent Shastras put upon truth. And why should

not they? Truth, as the best of mankind have all along acknowledged, is the most precious of all that noble natures can value.

No man is a man in the true sense of the word who does not feel an insatiable hankering after truth, and who does not follow it in thought, word and deed. Truth is rightly regarded as constituting the very life and vitality of society, for it generates mutual confidence and sympathy, which may truly be considered as the basis of all association. Truth is the first essential of all human dignity; without it a man is a despicable being unworthy of being mixed with. Truth is the most potent force for the suppression of evil tendencies and evil desires, for it requires that the heart shall be in perfect agreement with the lips, and this consciousness must naturally compel one to exercise a greater vigilance over his mind and the senses in order to be secure against being betrayed into sin in thought or deed. It is truth which sustains a man in the midst of trials and persecutions, it is truth which nerves him with courage to preserve an attitude of dignified calmness and heroic indifference under wrong and oppression, it is truth which enables him to defy corruption and villainy, and to vindicate its own dignity. Truth calls forth the brightest points of a man's character, and holds him up as a noble example to his fellow-beings. This is because truth is God's law, because truth is Divine. How thrillingly pleasurable, how exquisitely elevating is the sensation which pervades the whole being when truth has triumphed over the seductions and temptations of falsehood, and how

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depressing, enervating and exhausting the feeling which seizes upon the mind when falsehood is suffered to get the upperhand in defiance of the claims of truth.

## [ 5 ]

In our previous replies to the question.—**What is the Teaching of the Arya Samaj?** four of the *most essential* and *basic* doctrines of the Arya Samaj have been dealt with. The space at our disposal being limited, our exposition of the remaining principles of the Arya Samaj will necessarily be brief.

In the fifth place, then, the Arya Samaj is a body which teaches that—

**Everything should be done according to the dictates of Dharma—i. e., in conformity with the behests of sound morality and with a due regard to truth.—**

or, in other words, that both mind and body should be subordinated to the dictates of Right and Truth, in the most comprehensive sense of the term in all the affairs of life.

This principle is based on Mantras like the following :—

**गर्भो भारं भरत्या चिदस्या ऋतं पिपत्यनृतनिपाति ॥**

“The unmanifested Supreme Being supporteth this world’s burden. supporteth Right and watcheth Wrong and Falsehood.”

**विश्वान्देवानिदं ब्रूमः सत्यं सन्धानृतावृधः ।**

**विश्वाभिः पत्नीभिः सहते नो मुञ्चन्त्वं हसः ॥**

“This we address to all the saints and sages, faithful maintainers of the Right, ‘With all their

consorts by their side, may they deliver us from woe.' ”

Honesty, justice, purity of heart, and all other virtues which go under the name of moral virtues, should regulate and govern our thoughts, our words and our actions. Nothing that runs counter to the requirements of honesty and justice, that overrides the natural promptings of the heart, or which in any other manner galls the moral sensitiveness of man, and threatens to make him *false* either to himself or to others, should be countenanced in ourselves or in others. Whatever the value and nature of the moral principles of thought and action inculcated by other religions, and in many respects they are hopelessly below the ideal of moral excellence held up to our imitation by our own Shâstras, we shall not stop to examine the same here. Suffice it for us to observe that the moral obligations which the Vedas and the Vedic works impose upon man require no ordinary effort to be attended to and discharged, but the fact is past all doubt that if, properly attended to and discharged, they can not fail to elevate human nature to the highest reachable height. We may quote here a few more mantras to give the reader a conception of what sort of moral men we are required to be by the Vedas :—

प्राणश्च मेऽपानश्च मे व्यानश्च मे सुश्च मे चित्तश्च मे  
 आधीतञ्च मे वाक् च मे मनश्च मे चक्षुश्च मे श्रोत्रश्च मे  
 दक्षश्च मे बलञ्च मे यज्ञेन कल्पताम् ॥ य० अ० १८ मं० २ ॥

Translating it as a direct address to man it means :—

“ Let Dharma or virtue, O mortal, be the strength of thy *prāna*, and of the air which resides in thy throat; of thy *apāna*, and of the air which resides in thy navel; of thy *vyāna*, and of the air which increases and purifies the blood in thy body; of thy *asuh*, and of the other vital airs which dwell in thy body; of thy thoughts and of thy intellect; of thy knowledge, and of what conduces to that knowledge; of thy tongue and its utterances; of thy mind and its activities; of thy ears and their perceptions; of thy imagination and its conceptions; of thy strength, and of the means whereby that strength may be gained.”

अजश्च मे सहश्च मे आत्मच मे तनूश्च मे शर्मच मे  
वर्मच मेऽङ्गानिच मेऽस्थानिच मे परूषिच मे शरीराणि  
मे आयुश्च मे जरा च मे यज्ञेन कल्पताम् ॥ य०अ० २१ मं०३॥

“ Let Dharma or virtue, O mortal, be the strength of thy physical energy and of what conduces to that energy; of thy strength, and of the means whereby that strength may be had; of thy soul and its aspirations; of thy body and all its parts; of thy household and all that is in it; of thy activities, and of the use of those activities; of thy big limbs and of thy small ones; of thy bones and of thy veins; of thy vital parts, and of what keeps up vitality; of the persons of thy relations and friends; of thy longevity, and of the means whereby that longevity may be attained; of thy old age, and of thy youth.”



वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीति-  
श्च मे कृतुश्च मे स्वरश्च मे श्लोकश्च मे श्रवश्च मे श्रुतिश्च मे  
ज्योतिश्च मे स्वश्च मे यज्ञेन कल्पताम् ॥ १ ॥

“ Let Dharma or virtue, O mortal, be thy guide and strength in the enjoyment of thy corn, and in the application of the means whereby that corn is attainable ; in the use of thy wealth, and in the application of the means whereby that wealth may be acquired ; in thy plans of self-preservation and in the application of the means whereby those plans may be made feasible ; in thy management, and in the application of the means whereby it may be maintained and kept up ; in thy patience and firmness, and in the application of the means whereby they may be acquired ; in the cultivation of thy intellect, and in the application of the means whereby that cultivation may be possible ; in the exercise of thy free-will and a spirit of independence, and in the application of the means which fosters free-will and a spirit of independence ; in thy speech, and in the exercise of thy powers of speech ; in the use of thy organs of hearing in regard to thyself and others : in thy study of the Vedas and Nature ; in thy diffusion of true knowledge, and in the application of the means whereby that knowledge may be diffused ; in the attainment of happiness, and in the application of the means whereby true happiness may be attained.”

There are some thirty mantras, resembling the foregoing three in style and construction, given in the 18th Chapter of the Yajur Veda, and they all inculcate

the practice of Dharma and moral truths with equal force. To quote from these but a single mantra more :—

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुः  
यज्ञेन कल्पतां श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो  
यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिः  
यज्ञेन कल्पतां स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञोयज्ञे-  
कल्पताम् ॥

“May my life, O Lord, derive strength from virtue ; may my vital airs derive strength from virtue ; may my eyes derive strength from virtue ; may my ears derive strength from virtue ; may my mind derive strength from virtue ; may my soul derive strength from virtue ; may my efforts to diffuse true knowledge derive strength from virtue ; may my illuminating intellect derive strength from virtue ; may my yearning after ‘light’ derive strength from virtue, and may my attempts at promoting the well-being of my fellow-men derive strength from virtue.”

भद्रं कर्णेभिः श्रुणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्रः ।

स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेमहि देव हितं यदायुः ॥

“May our ears, O Lord, hear what is good and conducive to happiness ; may our eyes behold what is virtuous and pleasing to behold. Ground, O Lord, all our organs of sense and action in virtue, that we may live up to the age of sages having a thorough control over their passions.”

यन्मेच्छिद्रं च भुवो हृदयस्य मनसो वा तितृणं बृहस्पतिर्मे-  
तह भानु । शन्नो भवतु भुवनस्य यस्पतिः ॥ य० अ० ३६ मं० ०२ ॥

“Remove, O Lord, what is evil in my eyes, my heart and my mind and make them perfect, for thou alone art the protector and preserver of the world.”

समानो मन्त्रः समितिः समानी समानं मनः सह  
चित्तमेषाम् । समानं मन्त्रमभिमन्त्रयेवः समानेन वो हविषा  
जुहोमि ॥ ऋ० अ० ८ अ० व० ४९ मं० ३ ॥

Briefly expressed it means: “Let all men’s thoughts and deliberations, their minds, their aspirations and desires,\* influenced and guided by virtue, be in agreement with each other. I, their Lord and Maker, bless those who are one in their minds and hearts. Let every man constantly keep in view the dictates of virtue in his dealings with others.”\*

स्वधया परिहिता श्रद्धया पर्य्यूढा दीक्षया गुप्ता यज्ञे  
प्रतिष्ठिता लोके निधनम् ॥ कां० १२ अ० ५ ॥

“All men should rest satisfied with what is lawfully and rightly theirs. They should have profound faith in virtue and truth. They should ever follow in the footsteps of the learned and wise. They should promote each other’s well-being by mutual assistance and co-operation. They should never, as long as they live, deviate from the path or virtue or truth.”

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\* This Mantras has already been quoted and translated in this work.—C.S.

ओजश्च तेजश्च सहश्च बलश्च वाक् चेन्द्रियञ्च श्रीश्च  
धर्मश्च ॥ कां० १२ अ० ५ ॥

“Ceaseless activity, patience and forbearance at all times, accumulation of energy, mental and physical, truthful speech and a thorough control over the mind and the senses, desire for righteous wealth, and virtue in its comprehensive sense, should be the distinguishing characteristics of every man.”

From these few quotations we can judge what man's moral obligations are according to the Vedas. Our sages, too, have laid the highest stress on the practice of virtue in a language which, in expressiveness and earnestness, finds no match in the religious literature of any other people. Says the divine Manu :—

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः । न पुत्र  
दारा न ज्ञातिर्धर्मस्तिष्ठति केवलम् ॥१॥ एकः प्रजायते जंतु-  
रेक एव प्रलीयते । एकोनुभुङ्क्ते सुकृत मेक एवचदुष्कृतं ॥ २ ॥  
मृतं शरीरमुत्सृज्य काष्ठ लोष्ठ समं क्षितौ । विमुखा बान्धवा  
यान्ति धर्मस्तमनुगच्छति ॥ ३ ॥ तस्माद्धर्मं सहायार्थं  
नित्यं सञ्चिनुयाच्छनैः । धर्मेण हि सहायेन तमस्तरति  
दुस्तरम् ॥ ४ ॥

1. “In one's passage to the next world neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen will remain in his company ; his virtue alone will adhere to him.

2. "Single is each man born, single he dies; single he receives the reward of his good, and single the punishment of his evil, deeds.

3. "When he leaves his corpse like a log of wood or a lump of clay on the ground, his kindred retire with averted faces; but his virtue accompanies his soul.

3. "Continually, therefore, by degrees, let him collect virtue, for the sake of securing an inseparable companion; since, with virtue for his guide, he will traverse a gloom, how hard to be traversed."

न सीदन्नपि धर्मेण मनोधर्मे निवेशयेत् । अधार्मि-  
काणां पापानामाशुपश्यन्विपर्ययम् ॥ १ ॥ नाऽधर्मश्चरितो  
लोके सद्यः फलति गौरिव । शनैरवर्तमानस्तु कर्तुर्मूलानि  
कृन्तति ॥ २ ॥ अ० ४ ॥

1. "A man, though oppressed with penury in consequence of his righteous dealings, should never give his mind to unrighteousness; for he may observe the speedy fall of iniquitous and sinful men.

2. "Iniquity committed in this world produces not fruit immediately, but, like the earth in due season; advancing little by little it eradicates the man who committed it."

Such is the Aryan teaching on Dharma and Adharma. Such is the force with which they enforce moral principles of thought and action.

It may be urged here that it is not always possible to know what is virtuous and true, and what is not. To this we will reply in the words of the Veda :—

यदाकूतात्समत्सु स्त्रीद्दृष्टो वा मनसो वा सम्भृत  
चक्षुषो वा तदनुप्रेत सुकृतासु लोकं यत्रऋषयोजग्मुः प्रथ-  
मज्ञाः पुराणाः ॥ य० अ० १८ मं० ५८ ॥

“That which accords with natural promptings of conscience, which is approved by the heart, which the mind and the other senses have verified in Nature,—the same let all men believe in and follow. Thus alone can an individual hope to attain to that blissful state to which the ancient sages, well versed in Divine Knowledge and devoted to God, have attained before him.

The Manu Simriti sums up the meaning of such Veda Mantras in the following words :—

प्रत्यक्षं चानुमानञ्च शास्त्रञ्च विविधागमम् । त्रयं  
सुविदितं कार्यं धर्मसिद्धिमभीप्सता ॥ म० अ० १२ । १०५ ॥

“Three modes of proof, ocular demonstration, logical inference, and the authority of various books which are deduced from the Veda, must be well understood by that man who seek a distinct knowledge of all his duties.”

This is the test by means of which we may distinguish what is virtuous and true from what is unrighteous and false.

In the manifestoes issued by the founder of the Arya Samaj from time to time, he set down the *Tantras* and *Puranis* as teachers of Adharma, and showed how their views ~~of~~ *Shraddhas, Tiraths, etc.*, were utterly

baseless. We should have given copious extracts from his chapter on "Authoritative and Non-authoritative Works," embodying the exposure in question here but for want of space. Let the reader go through it for himself.

In the sixth place, **the Arya Samaj is a body which declares that its primary object is "to improve the World physically, intellectually, and spiritually."**

The perfection of manhood, as every sensible man will admit, consists in the harmonious and full development of three-fold powers of man,—*viz.*, his physical powers, his intellectual powers, and his spiritual powers, and no man can be called a perfect man who does not unite in him the three essential conditions of true manhood.

The first of these essentials, as the Arya Samaj teaches, and as the mantras already quoted in this work show, consists in having a sound and well-developed body. Yes, a well-built, powerful and undiseased frame is indispensable for every person irrespective of sex. The experience of other nations also testifies to the truth of this fact. They all hold that the first thing which every one of us needs is to be a "good animal," which may be interpreted to mean that the maximum of physical strength and energy, which is possible for an individual to enjoy, is essential for success life. The wisdom of this is unquestionable. Those who devote themselves to mental pursuits require a good, healthy physique as much as those who follow manual occupations. The student can no more hope to win laurels in the field of literature and science, or a lawyer to rise to the heights of his profession, or a medical man to secure preferment and fame, without a good, sound body, than a blacksmith, or a minor, or a sailor, or any other manual labourer, can hope to



secure plenty and comfort for himself and his dependents without the same. That determination, that perseverance, that sustained application, that contempt of difficulties, that indefatigable energy and hankering after work, which mark a good, sound physique, are seldom met with in men of feeble and diseased constitutions. These latter are incapable of a protracted effort, look upon work not as something which lends a charm to existence, as something to be desired to keep one right and straight, but as something which could better be avoided and shunned, as something which is inseparably linked with some very disagreeable associations, which raises very unpleasant thoughts in the mind. When they take a thing in hand, because of a necessity they must, they do it with their minds full of misgivings as to the nature of the result; and even when they embark upon a scheme with a cheerful heart and full of hope, they soon lose their enthusiasm and become dispirited when they find they must plod on at their work for days and weeks beyond the hour which they had hoped would see the termination of their labours. Nothing is truer than that mind and matter act and react upon each other. Every one of us may have observed how light-hearted and buoyant those people generally are who possess good, sound bodies, and how morose, moody and unsociable those who are weak and diseased. The former invite company, but the latter repel it. We deny not the existence of men who, though slenderly built and subject to ailments, are strong-minded enough to triumph over the weakness of the flesh, and to always look cheerful and happy; but such exceptions are very rare,

and cannot affect the general rule,—*that where there is want of animal energy and animal health, there is peevishness and unsociability, and intolerance of work.* This cannot be helped. When one's eyes and ears, and brain, and hands and feet, and other organs of the body, cannot bear any strain, what is he to do?

The necessity of a good, sound body for every individual is, we think, clear enough to every one of us. But if a good, sound body is indispensable for a man, it is also absolutely necessary, as hinted before, that it be presided over and directed by a cultivated and well-disciplined mind. The maximum of animal energy and strength alone constitutes, at the best, but the perfection of the beast, nor can the addition of mere intellectual education improve matters much. Indeed, a mere brute, however splendid his endowments, can never be half so mischievous as the man who combines with great physical gifts a well-developed brain, impatient of all moral restraint. The former can depend but on blind, brute force in his attempts to injure mankind, and brute force, without an enlightened mind to guide, it, is soon overcome; but the latter being able to think and judge for himself, must be naturally fertile in resource and expert in carrying out his plans. He could never be expected to give way to that impetuous, headlong impulse which governs the brute, but would ever tread cautiously and never deal a blow till he was sure that he might do it with impunity and with success. Even as a piece of rough steel changes into a thousand-fold more deadly weapon under the skill of a clever mechanic, even so does a

powerful physique become a terrible engine of destruction under the guidance and direction of a subtle brain,—of destruction not purely in its physical sense, but also in its moral sense ; not only in relation to the body, but also as far as honor and virtue are concerned. This is a plain truth, and need not be lingered over any further. Suffice it to say that a good, sound body and great intellectual culture, unaccompanied by sound morals, are far more dangerous than the mere perfection of brute force, and that no man deserves to be designated as such in the true sense of the word unless his three-fold powers be fully and harmoniously developed. To form some conception of a perfect ideal of a true man (one whose three-fold powers have had a thorough and perfect development) and of what such a man can accomplish for humanity, we refer the reader to Dayananda, although Dayananda belonged to the class extraordinary, and every one cannot be a Dayananda.

The Vedas and all other Aryan works are replete with passages inculcating a full and harmonious development of the three-fold powers of man, and as *Brahmacharya* is the basis of this three-fold development, the highest possible stress has been laid on the necessity of perfecting it. *Brahmacharya*, we should explain, is the exercise of a thorough and rigid control over the body and a whole-hearted devotion to study from infancy up to one's twenty-fourth or twenty-fifth year, or, what is best of all, up to one's forty-eighth year ; *although in its general sense, it should extend to one's latest breath.* Hence it is plain that *Brahmacharya* conduces to the highest development

of the body, and that it is *Brahmacharya* alone which, by helping the conservation of energy, can make the acquisition of knowledge and its application to the furtherance of personal well-being and the well-being of society at large, possible. Says the Chhândo-gayopanishad :—

पुरुषो घाव यज्ञस्तस्य यानि चतुर्विंशतिवर्षाणि  
तत्प्रातः सवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातः सवनं  
तदस्य वसवोऽन्वा यत्ताः प्राणा वाव वसव एते हीद ७ सर्व  
वास्यन्ति ॥ १ ॥

तश्चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा  
वसव इदं मे प्रातः सवनंमाध्यन्दिन ७ सवनमनुसन्त  
नुतेतिमाहं प्राणानां वसूनां मध्ये विलोप्सीयेत्युद्धैव तत  
एत्यगदो ह भवति ॥ २ ॥

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यं दिन ७ सवनं  
चतुश्चत्वारिंशदक्षराणि त्रिण्डुपत्रैण्डुभं माध्यन्दिन ७ सवनं  
तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीद ७ सर्व  
रोदयन्ति ॥ ३ ॥

तश्चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा  
रुद्रा इदं मे माध्यन्दिन ७ सवनं तृतीय सवनमनुसन्तनुतेति  
माहंप्राणानां ७ रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत

एत्यगदोह भवति ॥ ४ ॥ अथ यान्यष्टाचत्वारिंशद्वर्षाणि तत्  
 तृतीय सवनमष्टाचत्वारि ७ शदक्षरा जगती जागतं तृतीय-  
 सवनं तदस्यादित्यान्वायन्ताः प्राणा वावादित्या एतेहीद ७  
 सर्वमाददते ॥ ५ ॥

तञ्चेदेतस्मिन्वयसि किञ्चदुपतपेत्स ब्रूयात्प्राणा आदि-  
 त्या इदं मे तृतीय सवन मायु रनुसन्तनुतेति माहं प्राणानामा-  
 दित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदोहैव  
 भवति ॥ ६ ॥

“There are three kinds of *Brahmacharya*, the ordinary *Brahmacharya*, the middling *Brahmacharya*, and the highest *Brahmacharya*. The ordinary *Brahmacharya* is the living a life of perfect celibacy, devoted to study, up to one's twenty-fourth year. The student must bear in mind that the keeping this *Brahmacharya* secures one an exemption from physical and mental ailments, and a life of peace and tranquility ranging over seventy or eighty years. The middling *Brahmacharya* is the living a life of perfect celibacy up to one's forty-fourth year. This *Brahmacharya* conduces to the fullest development of the physical powers, gives the body a thorough control over the body and the senses, and makes one a terror to the wicked and sinful, physically, morally, and intellectually. The teacher should impress the value of *Brahmacharya* on the student's mind by pointing out its advantages. The highest kind of *Brahmacharya* is the living a life of perfect celibacy, devoted to study,

up to one's forty-eighth year. Even as the perfection of the alphabet lies in forty-eight letters, even so does the perfection of *Brahmacharya* consist in forty-eight year. This *Brahmacharya* conduces to the fullest and harmonious development of all the powers of man."

This passage is an index to the value which the ancient Aryan sages set on *Brahmacharya*. They regarded it, and rightly, as indispensable for a happy Here and Hereafter. What else, indeed, could have been expected from them when Revelation enjoins it in such forcible language as the following :—

अर्वागन्यः परो अन्यो दिवस्पृष्टाद्गुहा निधौ निहितौ ब्राह्मणस्य । तौ रक्षति तपसा ब्रह्मचारी तत् केवलं कृणुते ब्रह्मविद्वान् ॥ अथर्व० कां० ११ । अनु० ५ । मं० १० ॥

"Both the treasures of sacred knowledge lie hidden, one in the nether universe, and the other in the universe beyond the visible. These treasures the *Brahmachari* guards. He makes them all his own, by virtue of his knowing the Supreme"

ब्रह्मचर्येण तपसा देवा मृत्युमपाध्नत । इन्द्रोह ब्रह्मचर्येण देवेभ्यः स्वराभरत् ॥ अथ० कां० ११ अ० ५ मं० १९॥

"By *tap* and *Brahmacharya* the wise drove away death from them. By *Brahmacharya* did the Soul win Divine Light for the senses."

ब्रह्मचारी ब्रह्म भ्राजद्विभर्ति तस्मिन् देवा अधिविश्वे समोतः । प्राणापानौ जनयन्नाद्ब्रह्मानं वाचं मनो हृदयं ब्रह्ममेधाम् ॥ अथर्व० कां० ११ अनु० ५ । मं० १५ ॥

“The *Brahmachari* knows the effulgent Brahm, in whom the entire visible universe is woven close together ;

“He develops in himself the various vital airs to perfection, his voice, mind, and heart, sacred knowledge and wisdom.”

ब्रह्मचारी चरति वाविषद्विषः सदेवानां भवत्येक  
मङ्गम् ॥ अथर्व० कां० ५ । अनु० १७ मं० ५ ॥

“Active in duty serves the *Brahmachari*, he is, as it were, God’s own—His beloved.”

From these passages it is clear that *Brahmacharya* is the foundation upon which perfect physical, moral, and intellectual structure can be raised, and further, that the Vedas, by inculcating *Brahmacharya*, enable man to secure the fullest and harmonious development of his three-fold powers.

The reader may require a few more quotations from the Vedas, emphasising the necessity of man’s developing his three-fold powers. We give some :—

ओजोऽस्योजो मे दाः स्वाहा । सहोऽसि सहो मे दाः  
स्वाहा । बलमसि बलं मे दाः स्वाहा । आयुरस्यायुर्मे दाः  
स्वाहा । श्रोत्रमसि श्रोत्रं मे दाः स्वाहा । चक्षुरसि चक्षुर्मे  
दाः स्वाहा । परिपाणमसि परिपाणं मे दाः स्वाहा ॥

“Energy art Thou, give me energy, O Lord.  
Vigour art Thou, give me vigour, O Lord. Strength  
art Thou, give me strength, O Lord. Life art Thou,

give me life, O Lord. Hearing art Thou, give me hearing, O Lord. Sight art Thou, give me sight, O Lord. Shield art Thou, shield me well, O Lord."

आत्ममन्नुपस्थे न वृकस्य लोम मुखे श्मश्रूणि न व्याध्र  
लोम । केशा न शीर्षन्यशसे श्रिये शिखा सिंहस्य लोम-  
त्विषिरिन्द्रियाणि ॥ य० अ० १९ मं० १२ ॥

"The virtuous man whose mustache and beard resemble the hair of a wolf or a tiger, whose hair on the head resembles the mane of a lion, whose looks possess the brilliancy and radiance of the same, whose eyes, ears and all other organs are sound and vigorous, the same attains to wealth and fame."

मेधां मे वरुणो ददातु मे धामग्निः प्रजापतिः । मेधा-  
मिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥ २ ॥  
य० अ० ३२ मं० १४ । १५ ॥

"O Lord, Thou Who art all-holiness, bestow upon me righteous and penetrating intellect ; O Lord, Thou Who art omniscient, bestow upon me a righteous and penetrating intellect ; O Lord, Thou Who art all-knowledge, bestow upon me a righteous and penetrating intellect ; O Lord, Thou Who art the supporter of the whole universe and the life of all, bestow upon me a righteous and penetrating intellect."

The frequent repetition of the word "*medham*" (which means an intellect which with the highest acuteness, combines a profound love of all that is



good and holy) speaks for itself. Indeed, that noblest of mantras, by means of which all men should contemplate the Supreme Being, daily, both morning and evening, and which occurs in all the four Vedas (we mean the *Gâyatri Mantra*), embodies nothing but a prayer for pure and righteous understanding.

Sufficient, in our opinion, has been said on the necessity of securing, by every man, a full and harmonious development of his three-fold powers that of both from the point of view of Reason and from, Revelation. Let the reader just think how noble is the principle which enjoins the full and harmonious development of the powers of man, and how noble the Society which inculcates the principle. Considered in relation to the present state of the Indian community, the principle acquires a hundred-fold more importance, and gives the Body, which teaches and advocates it, a special title to our gratitude. People may possibly differ as to the extent to which the Arya Samaj is itself acting up to this principle, but in this there is no doubt that it is acting up to it. The various institutions of a disciplinary and educational character, worked by, and conducted under the auspices of, the Arya Samaj, and the manner and method of tuition followed in them, is a proof of this. The orphanages and other institutions of a philanthropic character testify to it. The existence of Boarding-Houses attached to educational institutions and a growing desire on the part of the Samaj for more institutions of this kind, is an additional evidence in this direction. The lectures and speeches daily delivered in the Samajes all over the country on social, intellectual and moral subjects by Aryan gentlemen

and by regular Updeshaks and missionaries, the vigorous, practical effort made to exterminate child-marriage, idol-worship, and other forms of social and moral evils, the performance of, *Vedic Sanskārs* in the teeth of superstition and persecution, and a hundred other things which need not be detailed, are a further illustration of this fact. We may as well observe here that as long as child-marriage, and other kindred institutions have not been removed from among us, as long as education, sound moral and intellectual education, has not been made accessible to all, irrespective of sex, so long our nation will never rise in the scale of civilization. Transgressions of the Divine commands cannot but be productive of misery and suffering. The Vedas countenance no child-marriage, nor do they recognize any other of the numerous sinful and degrading practices in favour with the Hindu community. They set the highest value on education. They say in a thousand places that members of both the sexes shall be thoroughly educated, and they declare all throughout that worship is due to the Supreme Being alone, who is One and Only. In support of the last point we have already said something in the course of our exposition of the Second Principle, and there are few among us—even among the ignorant and illiterate—that are not aware that every *Upanishad* and every other work which is based on the Vedas is an absolute refutation of the worship of stocks and stones.

In support of *Brahmacharya*, too, we have already given several passages from the Revelation—passage like—

ब्रह्मचर्येण कन्या ३ युवानं विन्दते पतिम् । अनङ्गान्  
ब्रह्मचर्येणाश्वो घासं जिगीषति ॥ अथ० कां० ११ अनु०  
३ मं० १८ ॥

“Even as *Brahmacharis* having completed the course of their *Brahmacharya*, settle down into married life, even so should girls wed, after completing their course of education, and after perfecting their *Brahmacharya*.”

गैरिर्मिमाय सलिलानि क्षत्येकपदी द्विपदी सा चतु-  
ष्पदी अष्टापदी नवपदी बभूवषी सहस्राक्षरापरमेव्योमन् ॥  
ऋ० मं० १ अ० २२ सू० १६४ ॥

“The woman who is learned in one Veda, or who is versed in two Vedas, or who knows all the four Vedas, or who knows all the Vedas together with the four *Upavedas*, or who knows all the four Vedas and the *Upavedas*, together with *Vyākarna*, who is conspicuous for her wisdom, who with her vast learning promotes the glory of the all-pervading Supreme Being and imparts knowledge unto the fair girls in sweet, gentle tones, the same proves an inestimable blessing to humanity.”

युवा सुवासाः परिषीत आगात्स उ श्रेयान् भवति  
जायमानः । तं धीरासः कवय उन्नयन्ति स्वाध्योमनसा  
देवयन्तः ॥ ऋ० मं० ३ । सू० ८ ॥

“Virgins of spotless honor, resembling unmilched cows, past the age of childhood, accomplished in all respects, full-grown and full of youthful energy and strength, well-educated, well-instructed by the wise, should wed husbands of equal worth, and produce children.”

आधेनवो धुनयन्तामशिश्वीः शबर्दुग्धाः शशया अप्र-  
दुग्धाः । नव्या नव्या युवतयो भवन्तीर्महद्देवानामसुरत्व-  
मेकम् ॥ म० सू० ५५ म० १६ ॥

“The student who has thoroughly observed the rules of *Brahmacharya*, who is begirt with the *Yajnapavit*, who is well-versed in knowledge, is elegantly dressed, and full-grown,—the same, on his entrance into married life, attains to happiness and fame. Those who are deep in wisdom and knowledge and distinguished for their calm and courteous behaviour, promote his well-being in every way.”

The only comment that we can make on these Mantras is that they deserve to be rigidly followed by all those who wish themselves good.

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In the seventh place, the Arya Samaj is a body which teaches that, **“ Love, tempered with equity and justice, should be our guide in our dealings with others.”**

Suffice it to say that in the exercise and cultivation of a kind and affectionate feeling towards all sentient creatures, lies one of the characteristics of true manhood, and that he who wants this feeling is an unnatural creature, a monster in human shape. As to what the Vedas have to say on this point, the reader may judge from the following :—

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु प्रियं सर्वस्य  
पश्यत उत शूद्र उतये ॥ अथर्व० ॥

“ Make me beloved among the wise, O Lord among the Rulers make me beloved ;”

“ Make me dear to every one who sees, to high and low alike.”

God Himself is all love. Who can fathom His love for His creatures, or enumerate the blessings which He showers on His subjects ! He has given them not only physical enjoyments, but also that which surpasses all other gifts,—the gift of knowledge which reveals His own ineffable glory and majesty, and which secures man unspeakable bliss in Him.

The Lord speaking to us in the Yajur Veda (Chapter 26) declares that His knowledge, which is productive of happiness here and hereafter, is given for the good of

Brahmans, the Kshatryas, the Vaishyas and the Shudras and for the good of every man and every woman,—yea, even for the good of the most degraded among mortals.

What can be more becoming in a creature than that he should follow his Creator ! If the foregoing mantra tells us that God is all-love, that He loves all, even the most degraded among His subjects, it is the paramount duty of every man to imitate his Maker in his dealings with, and his behaviour towards, his fellow-beings. In numerous places doth God call Himself our *Pita and Bandhu*. The sense of these words cannot be mistaken, and the lesson they convey should be well laid to heart by every one of us.

The Rigveda in telling mankind that “ their aspirations should be the same ; their hearts should beat in unison each with the other ; their minds should be influenced by the same feeling, and, their love and sympathy should be extended to all,” preaches a lesson whose value no one, truly desirous to be happy himself and make others so, can under-rate.

Yes, we should be friends and brothers to each other ! But while we should entertain a feeling of love towards all, we should take care that our “ love ” is consonant with the dictates of equity and justice. For be it remembered that real love is that only which is consistent with the behests of equity and justice, and that it is equity and justice which encourage worth and merit, which put down worthlessness and pretentious ignorance, which promote virtue and suppress vice and iniquity. If villainy and crime were elevated to the dignity of virtue and purity, and

the latter degraded to the level of villainy and crime ; if ignorance and superstition were exalted to the rank of wisdom and knowledge, and the latter degraded to the level of ignorance and superstition ; if the miserly were put in the place of the philanthropic, and the latter in that of misers ; if cowards were advanced to the place of the brave, and the brave denounced and treated as cowards, and if this system were followed in every department, the only result of this would be that the world would be thrown into a state of anarchy and confusion, and would be soon destroyed. It is traceable to a disregard of the principle under discussion that we see in our country illiterate, know-nothing, nominal Brahmans (*nirakshar Bhattacharyas*, as they are rightly styled) occupying the place of real Brahmans ; and passion-ridden, ignorant, false Sanyâsis, whose only merit lies in having long, matted hair (if indeed they are not close-shaven) and in being dressed in ochre-colored clothes, usurping the place of true, genuine Sanyâsis. We have transformed our barbers into kings (*rajas*), and made them the arbiters of our children's destinies. We have metamorphosed our donkey-drivers (*ghumârs*) into *prajapatîs* (lords of subjects and kingdoms), though, perhaps, this has not given rise to much mischief. We have done all this and much more ; but what is there that is not possible with a people who can be senseless enough to degrade their very God to the level of stones and stumps of trees ! Who, knowing all this, will say that our punishment is not richly deserved ?

The fact is that it is of the highest moment for the well-being and progress of a community that its

conduct towards every one of the units of which it is composed should be marked by a due sense of the merits and demerits of each;—in other words, that the requirements of justice and equity should never be ignored and set at naught in any man's treatment of any of his fellow-beings. We must not lose sight of the fact that if God is all-love, He is, as we have said and shown elsewhere, also *all-justice*. To quote one or two new passages :—

यस्मिन् वृक्षे मध्वदः सुपर्णा निवशन्ते सुवतेचाधि-  
विश्वे । तस्येदाहुः पिप्पलं स्वाद्वग्रे तन्नोन्नशद्यः पितरं न वेद  
ऋ० मं० १० । अ० २२ । सू० १६४ ॥

“The fruit of acts, which men do in the world in which they live and multiply and enjoy, is never destroyed. He who does not realize the Supreme Being, never, as the consequence of his ignorance, attains to happiness here or hereafter.”

Again, the *Brahmana* of the Yajur Veda says :—

यन्मसाध्यायति तद्वाचा वदति यद्वाचा घदति तत्क-  
र्मणा करोति यत्कर्मणा करोतितदभिसम्पद्यते ॥

“Man speaks what he thinks; he does what he speaks, and he enjoys the reward of what he does.”

To sum up :—If God is all-love, He is also absolute justice, and further, that all true, genuine love is that which does not ignore the requirements of justice and equity. The love which sets aside the dictates of justice and equity is not deserving of the name, and is positively injurious to the best interests of mankind at large.

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In the eighth place, the Arya Samaj is a body which teaches that,

**“ To diffuse true knowledge and to dispel ignorance is the duty of every man.”**

Who can deny that, as already remarked, it is sound education which makes the man. What language can convey the force of the following:—

उतत्वः पश्यन्न ददर्श वाचमुतत्वः शृण्वन्नशृणोत्ये-  
माम् ॥ ऋ० मं० १ । सू० ७१ । मं० ४ ॥

In other words. “ *The ignorant seeing, see not; speaking, speak not; and hearing, hear not.* ”

Manu considers Knowledge as the highest and most valuable of possessions. Says he:—

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी । एतानि  
मान्दस्थानानि गरीयोयद्यदुत्तरम् ॥ अ० ४८ । द्य० १६६ ॥

“ Wealth, kindred, age, moral conduct, and fifthly knowledge, entitle men to respect; but he who possesses what is last mentioned in order, is the most respectable.”

We would, again, press upon the reader's attention truths like the one embodied in the words:—

मातृमान् पितृमानाचार्यवान् पुरुषो वेद ॥

Which means that a thorough, sound education is the combined result of the teaching of three different persons—of one's father and mother, and of the Ach-

arya. In other words, that no man can hope for thorough, sound education whose parents are not people of education and enlightenment. The influence which the parents exercise on their children is simply unbounded, but it is the mother from whose character the character of her child chiefly takes its coloring. If India would be prosperous and great, let her produce good mothers. A Western writer only emphasises the meaning, in part, of the last quotation when he says that the condition of women "influences the morals, manners and the character of the people in all countries. Where she is debased, society is debased; where she is morally pure and enlightened, there society will be proportionally elevated. Hence, to instruct woman is to instruct man; to elevate her character is to raise his own; to enlarge her mental freedom is to extend and secure that of the whole community. For Nations are but the outcomes of Homes and People of Mothers." Let the doors of education be thrown open to our females, if we would be a good and great nation. Our anscient annals abound with names of women of profound scholarship. Gargi and Maitriya live in our *Upanishads* and our *Brahmanas*. By looking into these works one may realize the depth of their learning and of their wisdom. Draupadi, according to Mahâbharta was:—

“ धर्मज्ञा धर्मदर्शिनी ”

“Well-versed in the knowledge of the laws of religion and morality,” and this will be fully clear to every man who would read her discourses in that great historical work.

The queen of Prince Janak was, according to the same work, (*see* Shanti Parva, Chapter 18th) thoroughly conversant with the Veda.

Badula, a Kshatriya lady, preached the duties of a Kshatriya to her son (*see* Udyoga Parva. Chapter 133).

In the discussion between Munda Misra and Shankracharya, the wife of the former, was appointed umpire (*see* Shankra's Digvijai). She taught her son the knowledge of the *Brahma*.

Ravana's wife, Mandodri, was a very learned and wise woman. She was the inventor of the Shatrunja or Chess.

In the same manner, Damyanti and Lilavati were women of great learning and great intellectual attainments. The truth is that woman was not looked upon as a drudge in ancient times. She was considered as the companion of man, as his helper and assistant. Her intellectual and moral wants were as much cared for as those of the rougher sex. She was called *Ardhangi*—the other half of man, and hence it was that there were wise and enlightened mothers to guide and direct the education of their sons and daughters and to develop them into worthy and useful members of Society, which was, in consequence thereof, in a state of unparalleled prosperity

It is strange that the bulk of the Hindus should be so averse to female education! The Vedas, our

highest authority, enjoin it, as we have already shown. Truly the stupid *Shigarbodh* has so completely enslaved their intellects, that they have become wholly incapable of all independent thinking. Let the Hindus cease the following pernicious teaching of *Shigrabodh*, if they have any regard for their true interests. All true Shastras, that is those which are based on Revelation, enjoin Female Education. Mark the following Shlokas :—

कुमारीं शिक्षयेद्विद्यां धर्मनीतैर्निवेशयेत् । द्वयोः  
कल्याणदा प्रोक्ता या विद्यामधिगच्छति ॥ ततो वराय  
विदुषे कन्या देया मनीषिभिः । एषः सनातनः पन्था  
ऋषिभिः परिगीयते ॥

“Let every girl be educated and especially grounded in virtue. The girl who acquires sound knowledge, proves a blessing to her father’s family as well as to the family of her husband. After she has finished her course of education and has been thoroughly instructed in the principles of religion and morality, let her be given away in marriage to a learned and wise husband. Even this is the eternal rule.”

For more illustrations, the Aryan Shastras should be studied. But nothing is more clear than thorough, sound education was considered indispensable for women in ancient times in this country, Yea, even spurious compositions like the *Bhagvat*,

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which are made so much of by our Hindu brethren, have often to say a word in favor of Female Education.

## [ 9 ]

In the ninth place, the Arya Samaj is a body which teaches that

**“ No man should rest satisfied with his own personal good, but should seek his own good in the good of others. ”**

This is truly -- a noble teaching. A man of cold and calculating instincts, whose heart throbs at nothing but what promises to further his own interests, whose mind can see nothing beyond what immediately concerns his personal requirements, is the ideal of a savage. The eye which can contemplate misery and suffering unmoved, would better be lightless and blind ; the hand which can grudge its assistance in time of need, would better be withered and paralysed, and the tongue which cannot utter a word of comfort in the hour of trial, would better be dumb ! Self-sacrifice is simply indispensable for the prosperity and progress of a nation. It is this virtue of which mutual love and reciprocal feelings of sympathy and esteem are born. It is this virtue which strikes at the very root of selfishness, which fills the soul with a most healthy and wholesome desire to oblige others and to do one's best for them. A Teg Bahadar, who lays down his life to relieve the misery and sufferings of others, not only becomes an heir to enduring fame and glory, but breathes in those, for whom he sacrifices his life, a spirit which saps the foundation of all individual selfishness in them and makes them live each for the others only ! The illustration typical

of the effects of self-sacrifice in all cases. The nations in which every individual has learnt to live for his neighbour, to seek his own personal good in the good of his countrymen, are at present at the zenith of power and glory.

The reader may urge here : "The people you speak of have very narrow notions of self-sacrifice ; they care only for the well-being of the communities of which they immediately happen to be the members, and are wholly indifferent to the interests of the world at large ; nay, they actually go and rob other people, thus thinking them wretched and miserable." To this we reply that with them we most strongly condemn the encroachments and aggressions of those they allude to as well as their unwillingness to help any one outside the pale of their own immediate communities, *when they are in a position to afford this help*. From this our interpretation of "*Every one should seek his own good in the good of others,*" is sufficiently clear. It is,—“Good to some and harm to none,” in the words of one who,\* alas ! is no more among us. We do not regard this interpretation as militating in any way against the doctrine of Universal Brotherhood. Indeed, we think that this is the only reasonable interpretation of the Universal Brotherhood doctrine. Man's faculties and powers are limited. He must move in a particular circle, and influence directly that circle only. He cannot be everywhere and influencing everybody directly. This is only possible for God who reigns in all places. A man can no more be equally helpful to all his fellow beings than he can bring up all the children

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\* Pt-Gurudatta, M. A.

in the world along with his own. But because he can only bring up his own children, are we to say that he is selfish and wanting in love for mankind at large? He is no more selfish than the school-master who can only keep one small school because he cannot keep more than one. If the school-master contributes to the good of the whole human race by teaching the children in his own small school only, as most assuredly he does, one who can do some good to his neighbour only, equally promotes the well-being of the whole human race.

If every one were to assiduously address himself to the task of elevating his own particular nation, elevating in the real sense of the word (*i.e.* by righteous means), we should soon see the whole human race elevated and ennobled. It should also be borne in mind that man can only work by division of labour. If twenty hands are required to produce a mere pin, millions of workers, each working in a particular, definite sphere, are required to elevate the whole human race.

The fact that every man can only work well and efficiently in his own particular sphere is clear enough. A native of India, being well acquainted with the habits and manners of his countrymen, can be infinitely more useful to his countrymen than to any foreign people, if indeed he can be at all useful to the latter. We need not dwell upon this point any further. Our position is that "patriotism" in its true sense is not incompatible with Universal Brotherhood.

The Vedas and the Vedic Shastras inculcate the principle of seeking one's own good in the good



of others in a very forcible manner. In the Yajur Veda, we read:—

अस्मे वो अस्त्विन्द्रियमस्मे नृणमुत कृतुरस्मे वर्चा  
सि सन्तु वः नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्या इयंते  
राभ्यन्तासि यमनो ध्रुवोऽसि धरुणः । कृष्यै त्वा क्षेमाय  
त्वा रथे त्वा पोषाय त्वा ॥ य० अ० ९ ॥

“I, the Lord of all, direct thee, O mortal, to cultivate thy fields in order to maintain and preserve thyself and others; to acquire righteous wealth and to acquire everything else which contributes to the strength of thyself and others. Since thou art firm in thy principles, patient and persevering, and full of energy, thou hast attained to this wealth and fame and to these enjoyable products of the earth. Let all your fellow-beings acquire a thorough knowledge of the science of the earth, and after having acquired the enjoyable products thereof say unto each other:—‘May our bodies, together with all their organs of sense and action, O brethren, be for your benefit; may our wealth be for your service; may our actions and our intellectual pursuits conduce to your happiness; may our studies and our knowledge promote your well-being; and may all that you have promote our welfare.’”

Again, we find the same noble sentiments inculcated in the following verse:—

ॐ सहनाववतु सहनौ भुनक्तु सहवीर्यं करवावहै ।  
तेजस्विनावधीतमस्तु मा विद्वेषावहै ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥ तैत्तिरीयआरण्यके ॥

“ May we, through the grace of the Eternal Being, protect each other ; may we enjoy peace and happiness together : may we augment each other's strength and powers ; may we contribute to each other's knowledge and enlightenment, and may we never be unfriendly to each other. Om, Shānti, Shanti Shānti.”

Now the last instalment of our reply :—

**The Arya Samaj is a body which teaches that perfect liberty in matters private and implicit obedience in matters effecting the public weal, should be the guiding principle of all.**

This is one of those principles, the truth of which has been recognized in Europe but recently through the writings of some of its greatest thinkers. It is founded on Veda Mantras like :—

पश्येम शरदः शतं जीवेम शरदः शतं शृणुयाम  
शरदः शतं प्रव्रवाम शरदः शतं मदीनाः स्वाम शरदः शतं  
भूयश्च शरदः शतात् ॥ यजु० अ० ३६ मं० २४ ॥

“By the goodness and grace of the Supreme Being, may we see for one hundred years, live for one hundred years, hear for one hundred years, preach truth for one hundred years, may we live a life of independence for one hundred years,—yea, even for more than one hundred years.

माते प्रतिवेशाः रिषामः ॥ य० अ० ११ मं० ७५ ॥

“May we, by following the dictates of virtue, never injure and destroy thine wealth and prosperity, O Brother and fellow-mortal.”

In the foregoing pages we have tried to give the reader some idea of the grandeur and sublimity of the

Vedic doctrine. We know not how far we have succeeded in the effort. We trust the reader will think and ponder over what we have said in the spirit of a " Truth-seeker" and will accept it, if he is convinced that it is the Truth.

*Om—Shanti, Shanti, Shanti.*

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FINIS.

गुरु विरजानन्द दण्ड  
सन्तर्भ पुस्तक  
पु पु परिग्रहण क्रमांक ...  
दयानन्द महिला महाविद्यालय

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