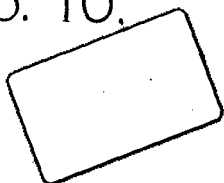


VAMJI ON VEDAS.

TRACT No. 10.



Youngmen's Arya Samaj,

LAHORE.



MARCH 1912.

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PREFACE.

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The present pamphlet embodies a translation of the 1st and 2nd Chapters of the Veda Bhashya Bhumika (*An Introduction to a Commentary on the Vedas*) of Swami Dayanand Saraswati. The translation is purely a rendering of the original Sanskrit, and not of Hindi containing the *purport* of the original Sanskrit. The two Chapters have been printed together because of the marked affinity between, and the mutually supplementary nature of, the subjects dealt with in them. It is hoped that the translation, however imperfect and faulty, will not be entirely unwelcome to those lovers or seekers of Truth who, best conversant with English only, would requisition the services of that language as an *interpreter* between themselves and the Maharishi.

Pr LAHORE :

C. S.

१-तस्माद्यज्ञात्सर्वहुत ऋचः सामानि
जज्ञिरे । छन्दांसि जज्ञिरे तस्माद्यजु
स्तस्माद् जायत ॥ यजुः०



२-यस्माद्दृचो अपातक्षन् यजुर्यस्मा-
दपाकषन् । सामानि यस्य लोमान्यथर्वा-
गिरंसो मुखम् । स्कंभं तं ब्रूहि कतमः
स्विदेव सः ॥ अथर्व०

THE ORIGIN OF THE VEDAS.

1. From that adorable Yajna have sprung the Rig and the Sama ; from Him has sprung the Chhandansi, and from Him hath sprung the Yajur. Yajur, Chapter 31, Mantra 12.

2. He from whom the Rig sprang, He from whom the Yaju sprang, like unto whose hairs (on the body) are the Samas, whose mouth, they declare, are the Atharva-Angiras—what is He like? Him thou declare, O sage. *Ans.* Know, O inquirer, that He is *Skambha* (the Pillar of the universe, or Fulcrum of all existence.) Atharva, X-7-20.

1. From Him, the Adorable, from Him who is Truth, All-knowledge, Absolute Bliss and so forth, the Perfect Being who ought to be the object of universal homage and should be adored by all,—yes, from this almighty Parabrahm have sprung all the four Vedas,—the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda : even this is the truth. The word *sarvahuta* in the mantra may also appropriately stand for the *Vedas*. The Vedas are *sarvahuta*, for they are worthy of being accepted and received by all men. The object of the two verbs *ajayat* (sprang) and *jajnire* (came forth) is to show that the Vedas are the repository of numerous sciences, and also to convince man that they are of Divine origin, the expression *from Him* testifying to that fact. And inasmuch as there are in the Vedas the *Gayatri* and other *chhandas* (metres), the word *chhandansi* proves the

Divine origin of the fourth Veda also—of the Atharva. Even this should be believed.

“Yajna, verily, is Vishnu.”—Shathapatha, Kand I, Chapter I.

“Vishnu made this universe and disposed the things therein (or thereof) in three-fold order”. (This is a mantra of the Yajur Veda.) The creation of this universe can be predicated of God only and of none other. In other words, “He who pervades both the animate and inanimate creations, even He is Vishnu, the Supreme Bring.”

2. The Almighty from whom the Rig Veda sprang, the great God by whom the Yajur Veda was preached, the Being from whom the Sama Veda and the Atharva-Veda came forth, the Atharva being like unto His hairs (on the body), the Yaju like unto His heart, and the Rig like unto His vital airs, (figuratively speaking),—He from whom all the four Vedas have emanated, what is this glorious Being like? Declare Him unto me. This is the question. The answer is: He is *Skambha*—the Supporter of the whole universe. Other than this Supporter of the Universe the author of the Vedas there is none. Even this should be believed.

“The Rig Veda, the Sama Veda, the Yajur Veda, and the Atharva Veda are the out-breathings of that great Being.” Shathapatha, Kand I, Chapter 5.

To make this clearer:—

“Maitriya (says Yajnavalka) by Him who encompasses even Space, the Rigveda as well

as the other Vedas—all four of them—are breathed forth without effort, even as breath is exhaled (by living beings) without effort.” This is a fact. And as the vital air issuing from the body is breathed in again, even so are the Vedas breathed forth and finally breathed in again by God. This is certain.

On this subject many people say : “ How could the Veda which is in *word-form* have proceeded from God who is incorporeal and without parts ? ” To this we reply : “ Such an objection cannot hold good when urged against an *almighty* God. Why ? Because even in the absence of mouth, the *pranas* (breathing-power) and other appliances in the Supreme, the power to do His work is ever present (or manifest) in Him. And even as in the mind of man, when absorbed in silent thought, words in question-and-answer form are being constantly pronounced, even such (we must believe) is the case with the Supreme also. He whose omnipotence is undoubted, taketh not the help of anyone in doing His work. Mortals cannot do their work without the help of others, but such is not the case with God. When He, though incorporeal and without parts, made the entire universe, then how can the fact of His having made (revealed) the Vedas be doubted ? Yes, how ? when in the universe things extraordinary and marvellous to match the revealing of the Vedas have been created ?

Inquirer.—Undoubtedly, none but God hath, of a surety, the power to create the universe, but one may produce the Vedas like other works produced by man.

Enlightener.—We reply : The power in man to produce any work whatsoever is possible only after he has read the Vedas, the Revelation from God, and in no other way. Even at present no one can become wise and learned without having read something or listened to (what the wise say.) Knowledge comes to man from a study of the Shastras, however slight and partial, through oral instruction, and by an observation of the dealings of man with man. If, for example, a person (as soon as born) were removed to an isolated and secluded place, and, though regularly supplied with food and drink and so forth, were never spoken or talked to by his guardians or any one else, he would never acquire certain and sure knowledge of anything. And as people inhabiting a forest or wilderness have all the instincts and ways of brutes, even such instincts and ways would the entire human race have retained (from the beginning of creation up to the present) if the Vedas had not been revealed to man : to have produced a book for any one (under the circumstances) would have been wholly out of the question.

I.—Don't say such a thing. God has given men intuitive knowlege, which is better than any book. Without the possession of this knowledge it is impossible for them to understand the words, the meanings and the syntactical connection between words. By improving and developing intuitive knowledge man can produce books too. Why should then one believe that the Vedas are the Word of God ?

E.—If this is your objection, we reply to it thus : Does not the aforesaid child too, whom we have supposed as brought up away from the haunts of men and as destitute of education, possess this intuitive knowledge as a gift from God? And do not the people also whom we have supposed as occupying the recesses of a forest possess that same intuitive knowledge as a gift from God? And how is it that none of us can become a *Pandit* without studying the Vedas and without receiving instruction from others? What is the inference from all this? It is this : mere intuitive knowledge is of no use unless it is improved and supplemented by study and by instruction from without. As we can write books only by means of the knowledge we gain by our contact with the wise and learned or through their works, even so do men require (in the beginning of creation) Divine Knowledge (Revelation) to get on in the world. There being no books nor any system of education in the beginning of creation, it would have been impossible, in the very nature of things, for any one to have acquired knowledge if God had not *then* vouchsafed His revelation to the human race. In the absence of this Knowledge how could any one have produced a book? For so far as “acquired knowledge” goes, man is dependent for it upon others—it will not come of itself, and mere intuitive knowledge (thus) can never enable one to become wise and learned. As regards the assertion that intuitive knowledge is better than anything else, this assertion is not commendable; for intuitive knowledge, like the eye, is only a *means* through which something may be accomplished. Even as the eye is useless

without the help of the *mind*, even so is intuitive knowledge useless without the help of wise teachers, or that of Divine Revelation.

I.—What object had God in revealing the Vedas? Enlighten us on this point, please.

E.—We answer by a counter-question : What end would it have served if God *had not* revealed the Vedas? Your answer probably will be—we don't know. You might truly say this. Now listen to our answer to your question. We ask : is or is not knowledge in God *infinite*?

I.—It is infinite.

E.—For what purpose does this knowledge exist? Does not God do good unto His creatures?

I.—He does, but what then?

E.—Only this : Knowledge always exists for the benefit of its possessor as well as for that of others. Even 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 respect of the second object of knowledge. Hence it is that God made His knowledge fruitful by revealing the Vedas. The infinitely-merciful God is like unto a Father. Just as a father ever does kind offices unto his children, even so does God, in His infinite mercy, preach His knowledge unto all men. If He did not do this, then, as the result of ignorance and barbarism transmitted

from age to age, men would find it impossible to realize *Dharma*, (duty) *Artha* (wealth), *Kama* (felicity) and *Moksha* (salvation), and hence would be shut out from the enjoyment of supreme bliss. When the merciful God has created roots, fruits and so forth for the enjoyment and happiness of His creatures, how could He then have left out vouchsafing to them the Vedas, the source of all bliss, the record of all Law and Knowledge? The happiness which accrues to man from the possession of the most enjoyable things in the universe, does not 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.

I.—Where did God get pen and ink and other necessary things to indite the Vedas with?

E.—We reply: You have certainly brought forward an unanswerable objection! Know that God revealed the Vedas even as He fashioned this universe without the help of hands and other parts of the body, and without wood, iron and other similar materials. The sort of objection you have brought forward in reference to the revealing of the Vedas by an *almighty* God, does not hold good. The Vedas revealed in the beginning of creation were not, however, in the form of *books*.

I.—How, then, did God reveal them?

E.—He communicated them (as knowledge) through the *mind*.

I.—Through whose mind ?

E.—Through the minds of Agni, Vayu, Aditya and Angiras

I.—All these are things dead and inert, and devoid of reason.

E.—Don't say such a thing. These are the names of corporeal beings—of men—who sprang into existence in the beginning of creation.

I.—How do you make this out ?

E.—Because inanimate objects are incapable of thought-work. And the sense in which anything is taken in any particular place, is according to the context. If, for instance, a person were to say to another—*the bedsteads are making a noise*, then, on such an occasion, the word *bedsteads* would be construed as meaning the *occupiers* of bedsteads. Even so should the terms *Aditya*, etc., be interpreted when we use them in the sense of “recipients of Vedic Knowledge”. Knowledge can be imparted only to rational beings. In support of the fact of Agni, Vayu, Aditya and Angiras having been men we have the authority :—“To these practisers of austerities were the three Vedas revealed—the Rig was revealed through Agni, the Yajur through Vayu, and Sama through Súrya.” Shathapatha, Kand II, Chapter 5.

In other words, God communicated the Knowledge, known as the Vedas, to these men, and through them made it known to all.

I.—You are right, but to me it appears that God gave these persons knowledge, and that by means of this knowledge they produced the Vedas.

E.—Don't entertain such an idea. What kind of knowledge, we ask, did God impart unto these men?

I.—The knowledge termed the *Vedas*.

E.—Was this knowledge God's, or of the men to whom it was imparted?

I.—God's.

E.—Then who is the author of the Vedas—God, or the men through whom they came?

I.—Even He whose knowledge the Vedas are.

E.—Then why did you urge the objection that it was those *men* who made the Vedas?

I.—To learn the truth.

I.—Is God partial or impartial?

E.—Impartial.

I.—Then why did He reveal the Vedas to the minds of the aforesaid four persons only and not to the minds of all men?

E.—We reply: The fact of 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, it constitutes a proof positive of the absolute impartiality of that just Being. For impartiality or justice implies *the giving every one his due*. And you must know that it was only these persons who, as a reward for the consummate excellence and purity of their previous actions, deserved to be imparted to the Veda-knowledge.

I.—The Vedas were revealed in the *beginning* of creation: where then did this excellence and purity of the *previous actions* of their recipients come from (for as yet they had done no action?)

E.—We answer: The souls are all *eternal* in their *essential nature*, and their *actions*, as well as this entire visible universe, are, in consequence of the regularity of their succession and continuance, also eternal. (With this subject we shall deal later on, citing proofs and authorities in support of our proposition.)

I.—Are *Gayatri* and other *chhandas* (metrical texts of the Vedas) also of Divine origin?

E.—How could a doubt of this kind arise in your mind? Has not God the knowledge wherewith to produce the *Gayatri* and other *chhandas*?

I.—Of a surety He has, being All-knowledge.

E.—If so, your doubt is groundless.

I.—The four-mouthed Brahma originated the Vedas—even this is what *Itihasa* (history) declares.

E.—Such an assertion should not be made, for the validity and genuineness of *Itihasa* is included in and determined by *shabdapramana*, and “*shabda* is what an *apta* inculcates and teaches.” (Nayaya, Chapter I, aphorism 7.) Even this is what the sage Gautama declares. Such unquestionable and trustworthy declaration alone (according to the sage) is *history*. In connection with this subject, Vatsyayana, in his commentary on the *Mahabhashya*, says : “*Apta* is verily he who has thoroughly and completely realized the teachings of all sciences, who, straightforward and virtuous, has, by personal experience, known the how and the why of everything, and who, actuated by motives of public weal and swayed by an intense desire to proclaim truth and give good counsel, lays before the world what he, in all conscience and in the light of his comprehensive knowledge, is convinced is fact. To realize the actual and essential nature of everything (from the smallest to the great), to see into the inmost soul, as it were, of things, and to conform one’s practice wholly to the truth thus discovered, is called *apatti*, and he of whom the possession of this *apatti* is predicable, is an *Apta*.” Thus *Itihasa* is that alone which is synonymous with fact and truth, and not that which is false. Consequently that only which is inculcated or declared by an *apta* and is thus true and worthy of respect—that only deserves to be received and

to be believed by man, and not that which is the reverse of it. For the evil-minded man says what is baseless and untrue. Similarly, the assertion that the Rishi Vyasa originated the Vedas has no foundation in fact. Even this should be believed, because of the worthless character of the *Puranas* and *Tantras* which assert such a thing.

I.—Why should not we hold that the *Rishis* of the various *Mantras* and *Suktas* were the originators of the *Mantras* and *Suktas* in question?

E.—Don't say such a thing, for Brahma and other sages too *studied* and *were taught* the Vedas. So declare the *Shwetashvatara* and other Upanishads: "He, the Supreme, creates Brahma, in the beginning of creation, and preaches to mankind through him (he himself having been taught by the Rishis *Agni*, *Vayu*, etc.,) the Vedas. (*Shwetashvatara*, Chapter 6, Mantra 8. Indeed, even when the Rishis whose names head the *Mantras* and *Suktas*, were not yet in existence, even then the Vedas were with Brahma and others. "From *Agni Vayu* and *Aditya* the three eternal Vedas, known as *Rig*, *Yajur* and *Sama*, were milked (received by the human race") and "the boy *Angiras* taught the Vedas to his elders," so says *Manu* (Chapter II.) When even Brahma read and studied the Vedas with *Agni*, etc., how could *Vyasa* have originated them?

I.—Why do the *Sanhitas* of the *Rig*, etc., bear a double name—*Veda* and *Shruti*?

E.—Because of the different meanings of these words. First, *Vid* means to *know*; *secondly*, it means, *to be*; *thirdly*, it means to *acquire*, or to exist, and *fourthly*, it means to *reflect*, *to think*. From this four-fold root is formed the word *veda* by the addition to it. in the *instrumental* and *locative* cases, of *ghan*. The root *shru* means *to hear*, and the word *shruti* is formed from it by the addition to it of the suffix *ktin* in the *instrumental* case. That by studying which *knowledge* is gained, or that which embodies *true sciences*, or that by means of which men become wise and learned, or that through whose instrumentality happiness or wisdom is acquired or gained, or in which or by means whereof men study or ponder over true sciences,—even that is *Veda*. Similarly, that through which Brahma and other Rishis or the sages and saints in general have, from the beginning of creation down to this day, been hearing true sciences or studying them in unbroken succession,—even that is called *Shruti*. The reason why the Vedas are named *Shruti* is that no one has ever seen a corporeal being compose or produce the Vedas, these having been revealed by an incorporeal God, of a surety, and all men (in whatever age) have only *heard* them from those who preceded them. In other words, Agni, Vayu Aditya and Angiras were only, as it were, a vehicle through which the Veda-Knowledge was communicated to mankind : it was not the knowledge of these men that originated the Vedas. Indeed, all the words, their meanings, and their mutual connection—all, all are of Divine origin, for God is the Repository of all sciences. Hence it follows that the Supreme revealed the Vedas or the Shruti to mankind through

corporeal beings—Agni, Vayu, Ravi (Aditya) and Angiras.

I.—How many years have passed since the Vedas were revealed?

E.—We reply : One *vrind*, ninety-nine *crores*, eight *lakhas*, fifty two thousand, nine hundred and seventy-six years. The year now passing is the seventy-seventh. † This is certain. And this is the number of years that have gone by since the commencement of the present great cycle of creation.

I.—How are we to know that only so many years have gone by since the present world began, neither more nor less.

E.—We reply : because of Vaivaswata, the 7th *Manwantara*, being at present in course of parting, and because of six *Manwantaras* having already preceded the present one. The seven *Manwantaras* were :—*Swasyambhua*, *Swas-rochisha*, *Auttami Tamasa*, *Raivta*, *Chakshus-has*, and *Vaivaswata*. These all, computed with those that are yet to come, form fourteen *Manwantras*. Each *Menu* comprise, 71 *Chaturyugas* (four *Minon* cycles) and fourteen *Manas* make up a Brahma-day. The day of Brahma comprises one thousand *Brahma Yugas*, and a *Brakmeretri i. e.* a light of Brahma) is also of equal duration. As long as the world lasts, the period is termed the Day, while the period covered by a dissolution is termed *Night*. Out of the current Brahma-day six *Manavantras* have already gone by, and of the *Vaivas wath* now passing the present is the 28th

† Up to Samvat 1933 of Bikrama.

Kaliyuga, of which 4976 years have already expired, and of which the 4977th year is now in course of expiring. This year is by the Agyas termed the thirty-third of the (20th century) of Bikrama era. On this subject we may cite the following authorities from the *Manusmriti* :—

1. Learn now the duration of a day and night of Brahma, and of the several ages which shall be mentioned in order succinctly:—

2. Sages have given the name of *Kritayuga* (*Satyayuga*) to an age comprising four thousand years of the *devas*; the twilight preceding it consists of as many hundreds, and the twilight following it of the same number;

3. In the other three ages, with their twilights preceding and following, are as many thousands and hundreds diminished by one;

4. The years, in the four human ages just enumerated, being added together, their sum of twelve thousand, is termed a *Devayuga*;

5. And by reckoning a thousand such *Devayugas*, a day of Brahma may be known; and a Brahma-night has an equal duration;

6. Those persons best know the division of days and nights, who understand that the day of Brahma, which endures to the end of a thousand such ages, gives rise to virtuous

exertions, that his night endures as long as day.

7. The afore-mentioned Devayuga of twelve thousand years, being multiplied by seventy-one, constitutes what is termed a Manwantra, or the reign of Manu.

To measure time it has been divided into the easily comprehended divisions of a Brahma-day and Brahma-night, so that the age of the world, the duration of the universal dissolution-period, as also the period which has elapsed since the Vedas were revealed, be (at any moment) computed with ease. On the change of a Manwantra the accidental characteristics of the creation also undergo a slight change, and hence a further division of time into Manwantras, the term *Manwantra* signifying a period of change. The system of enumeration (in Sanskrit) is carried on as follows :—

One—ten—hundred—thousand—ten thousand—lakh—ten lakhs—crore—ten crores—arab—varind, (5 arab)—kharab—(ten arab)—nikharab—ten kharabs—padam—sagar—madhya—prardha (surya sidahant).

In this manner, the figures go on increasing ten times each, and hence the years should be calculated in the way specified.

“He the Lord Supreme, is the computer of the day and night comprising each a thousand *Mahayugas*, or he is the measure (calculator) of the entire universe.” (Yaju, Chapter 15, Thantra 65)

Sarva (in Sanskrit) is a name for the *entire universe*, and it means *time*. The *Shathpatha Brahmana* (Kand 7 Chapter I) says :—

“ The words *Sahasra* and *Sarva* are synonymous terms, and the supreme is the Vouchsafer (fashioner) of the whole universe.

The *Jyotish Shastra* (Works on Astronomy) each day has been computed, and the Aryas have, in accordance with Mathematical precision kept a strictly correct account of time from a minute upto a cycle, and they are keeping it in the present also. Inasmuch as each day has been regularly taken into account, and as everyone is cognizant of this fact, it behoves all to believe this calculation to be correct, and to absolutely reject what is opposed to it. The correctness of this calculation is vouched by another fact also, namely, that the Aryas, from the youngest to the oldest, have from times immemorial daily made use of the following words in their transactions and dealings, etc. :—

“ Om, Tab Sat (He whose name is Om is the True Lord). In Noon *pahar* the Day of Shri Brahma, and in the first part of the 28th *kaliyuga* of *Vaiwaswata Manwantra*, in such and such a year, in such-and-such a season, such-and-such a month, in such-and-such a fortnight, on such-and-such a day, under such-and-such conjunction of the stars, at such-and-such an hour, at such-and-such a monarch, this work is being performed ”.

Further, there exists the same almanac (or chronological record) in every part of India, and such being the case it is conceivable that no one can upset or tamper with this system of computation.

The *Yugas* shall be dealt with in detail later on and the reader can enlighten himself on the subject by going through in its proper place.

In the face of the facts stated above, the assertion of Professors Max Muller, Wilson and other Europeans "that the Vedas are the compositions of men, and are not Shruti, and also that 2400 or 2900, or 3000 or 3100 years have elapsed since the Vedas were composed", is entirely baseless, for herein they have made mistakes. Similarly, the opinions of other commentators or annotators of the Vedas in the language of diverse countries opinions of a piece with that of Max Muller or Wilson, are erroneous.

THE ETERNITY OF THE VEDAS.

Inasmuch as the Vedas are a revelation from God, their eternity or imperishableness is self-evident from that, for the Divine Powers are all eternal. On this many people say, "The Vedas being embodied in words, they cannot possibly be eternal or imperishable. Words are perishable because created and produced even as a pitcher which is a creation or production is perishable. Words being as much a thing *made* as a *pitcher*, the Vedas in consequence of the perishable nature of words, must be considered as *perishable*."

To this we reply: Let nobody harbour such an idea. Words are of two kinds, those that are eternal and imperishable, and those that are created or produced. The words, their quotations and the relationship between these two *as they exist in the Divine knowledge and consciousness* these are eternal; but the words which we use are creations or productions (and therefore perishable.) For He whose knowledge and activities are eternal, inherent or constitutional, and everlasting (or without a beginning), His powers in all their phases, must be eternal. Inasmuch as the Vedas are replete with knowledge Divine, one is not justified in predicating *perishableness* of them.

I.—On the dissolution of the world and its lapsing into its cause (*Prakriti* or Root-matter), all composite and gross bodies will disappear, and reading and study as books too must also

cease to be. This being the case, how can you believe the Vedas to be imperishable or eternal?

E.—We reply. What you say holds good only of books, paper, ink, and so forth, as also of our activities, but it holds good of naught besides. As the Vedas are knowledge Divine, we, for that very reason, believe them to be imperishable or eternal. The Vedas cannot be perishable or non-eternal, because human studies or books are perishable, for they are ever present (or existent) in Divine knowledge and consciousness. Given as in the present creation cycle stand, in the Vedas, words, letters, meanings, and the relationship subsisting among these, even so stood they in the previous creation-cycles, and even so shall they stand in the creation-cycles that are to come; for God's knowledge being eternal or imperishable changeth not and is never subject to delusion. Hence it is declared in the Rig-veda:—"He, the upholder of the entire universe, the Supreme Being, both made suns, moons, and other things even as He made them before." (R. X—190-3).

In this mantra the words *sun* and *moon* are used merely as *part* for the *whole*, the meaning being that just as in the previous creation-cycle there existed in the divine consciousness the knowledge how to make suns, moons, and so forth (even the entire universe), even in accordance with that knowledge hath He fashioned them in the present creation-cycle also, for Divine knowledge is subject to neither increase or decrease, nor to change or corruption. The same argument holds good in the

case of the Vedas, for they are a revelation of God's own distinctive Divine knowledge. In connection with the eternity or imperishable nature of the Vedas, we shall proceed to cite the authority of Vyakarna and from other shastras. Patanjli, author of the *Mahabhashya*, in the first *Ahnik* of his work and in diverse other places says:—All the words that occur in the Vedas, as also the words which are current in the world, are all imperishable, for words are made up of letters which are in their nature unchangeable, indestructible, (or undying) immoveably fixed, (or unborn) unomitable, unaddable, and immutable.”

Similarly, when commenting on the aphorism *a-i-un*, Patanjli Muni says : “That which is heard by the ear, which is perceived (or understood) by the intellect, which, when duly uttered, issues from the place proper to it, which dwells in space—even that is called word.”

I.—In Ganpath, Ashtadhyai and Mahabhashia, rules as regards *omissions*, etc., are given. How then can that which you urge be maintained ?

E.—The author of Mahabhashya, commenting on the aphorism—Dada ghawadhap—replies to this objection thus: “Whole expressions take the place of whole expressions, *i. e.*, a particular group of words takes the place of another group of words. For instance, in place of the words *ned-par-gam-do-sun-bhuishap-tip* is brought in a totally distinct group *vedapar gobhat*. Some people think that in the group

substituted *am, da, un, sha, pa, i, pā* from *gam, da-sun, shap* and *tip* have come to be omitted, but this impression of theirs is unfounded, for the change does not take place in a *portion* of word-group. (Here the word *change* is to be taken as *part* used for the *whole*. In point of fact, it stands here for the *omission*, the *addition* and *change* of words. In other words, if, according to the view of Panni Acharya, son of Daksha, the omission or addition or change took place in but a single portion of words, the imperishableness or eternity of words could not be proved. In reality, the omission, addition, etc., are merely suppositional, a makeshift resorted to for the satisfaction of the mind, they make no new words, for the words already exist. What the rules of grammar do is simply to explain away their present form. Hence the omission, change, etc., are nothing *actual* for, in either form, the meaning of the words is the same. And also the letters which have been replaced by other letters both these in themselves unchangeable (or immutable) and indestructible (or imperishable). For example, if in a cart a horse be yoked instead of a bullock, the fact does not in any way affect the distinctive independent existence of either. Both continue to exist as they existed before; of course if there had been a change in a part of the latter, it would have been in that case necessary to cut up the word, but a letter cannot be cut up. This is the reason why it is said that a whole group of letters is replaced by another group of letters.

The same argument explains away why *bhu* becomes *bho* by the addition of *ad*.

And where the word is defined—"Word is that which is perceived by the ear, understood by the intellect and revealed by articulation, and which dwells in space," there too the eternity or imperishableness of word is made out. The Mahabhasya says, "The act of speaking and of hearing continues becoming a thing of the past (disappearing) every moment the tongue continues to concern itself with one letter after in succession. In other words, the action ceases with every letter, which proves the perishableness of the tongue's action, not of the word (or letter)."

I.—The word too perishes (or disappears), and springs into being or as present again it springs into existence when pronounced, but it is conspicuous by its absence when not pronounced. In other words, what holds good of the action of the tongue, exactly the same thing holds good of the Word. How then can Word be imperishable or eternal ?

E.—We reply: Word, though already ubiquitous like space (*akash*), does not reveal its existence and is not perceived *in the absence of means* to help it to reveal itself and be perceived. It reveals itself only by the action of the *vital air* (*prana*) and action of the tongue. Take, for instance, the word *gauh* so long as the tongue is occupied with the articulation *off*, it is not concerned with *au* and so long as it is occupied with *au*, it is not conceived with *bisarga* (*ha* understood). Thus it is the *action* (movement) *of the tongue* and *articulation* (or pronunciation which, as it were, now lose their being and anon spring into existence, but not the indestructible and unchangeable word.

For the word is Omnipresent, and can be obtained everywhere. Where the air and the action of the tongue are absent, there is no articulation, nor is the word heard; hence, word, like space (akash) is imperishable or eternal. From the afore-cited authorities from *Vayakarna*, the imperishableness or eternity of all words is proved, and this being the case the fact of the imperishableness or eternity of Vedic words is absolutely unquestionable.

Jaimini Muni also maintains the imperishableness or eternity of Word. He says.—“The word is eternal because of its imperishableness, for its manifestation is for others: in other words, the action of pronouncing is made to make the drift known to others.” (Purv Mimansa, Chapter I, Sutra 18). The presence of the word *tu* in the aphorism is an answer to the objection urged against the imperishableness or eternity of Word. Word can never be perishable (or non-eternal), for were it perishable (or non-eternal), he could not know that the word *gauh* means so and so. It is only, if the Word be eternal, that the acquisition of knowledge is possible by the simultaneous presence of the connotative word and that which is the object of its connotation (or the speaker) or to which the speaker's speech points. This is the reason why the same word *gauh* is obtained by diverse speakers simultaneously at different places. Jaimini Muni has given several other arguments also in support of the imperishableness or eternity of word. Khanada Muni, author of *Vaisheshak Darshan* says: “Everyone should believe all the four Vedas to be eternal (or imperish-

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able) because they are the Word Divine and because they treat of Dharma and God (*i. e.*, because they teach the practice of righteousness or virtue (or Religion) only and are a revelation from the divinity." (Vaisheshak, Adhaya 1, Ahnak 1, Sutra 3.)

Gautama Muni in his Naya Shastra says: "All should believe the eternal Vedas to be the supreme authority because of their having emanated from the Supreme Being. For they have been believed as authority like the mantras and the Ayurveda by truthful sages by all pious and godly men who were free from hypocrisy and chicanery of every description and from all vice—kind-hearted individuals, inculcators of what was right and true, versed in all sciences *Yogis* of the highest rank—even persons like Brahma and all others of upright ways and habits. In other words, just as the mantras (principles or facts) setting forth or revealing scientific truth are recognized as authority because of their being true or just as a particular portion of the Ayurveda Virabra (medical science) treating of the healing of diseases, invests, by *reasons of the cures which recipes affect*, with an equal weight of authority the remaining portions of the work, even so does the entire Veda become absolutely authoritative, even in parts which have not yet been studied, tested and understood, *by reason of the part whose meaning has been thoroughly realised and which has been found to contain nothing but the truth*, (Nayya, Adhya 2 Ahnak 1, Sutra 67) Commenting on this aphorism the commentator Vatsayna Muni says: "Even this seems accordant with reason because of the *identity* of the seers of the Veda

and the expounders of sciences, *i. e.*, the sages who thoroughly understood the contents of the Veda, even those were the expounders of sciences like the Ayurveda also. Hence the instanced authoritative character of the Ayurveda should be construed as establishing the authoritative character of the Veda. Thus the imperishable or eternal words of the Veda ought to be held as supreme authority because of the fact of their having been so held by truthful sages ”

The purport of this is that just as the declaration of a truthful sage is considered to fall under the head of *shabed parmana* (authoritative and decisive), even so should the Veda having proceeded from the Highest of Sages the Repository of truth, the omniscient Supreme Being—be considered as authoritative, for it has been held to be authoritative, by all truthful sages. Thus the eternity of the Veda is proved because of its being the Word of God.

On this subject Patanjli Muni in his Yoga Shastra says: “The Supreme Being who is the principal teacher of ancient sages (Aditya, Vayu, Aditya, Angires, Brahma and others born in the beginning of creation) of us, and of those that are yet to come, is ever indestructible, for He transcends the holds of Time. (Yogadarshan, Adhya 1; Pada 1, Sutra 26).

In the Supreme Being there is not a trace of ignorance or aught else which is the source of pain, of sinful activity, or of sinful thought. Inasmuch as the knowledge of the supreme is inherently perfect and indestructible, the Vedas,

† Guru comes from the root Gir, which means to speak. He who is through the Veda inculcates truth, even He the Supreme is Gura ?

being a revelation from Him, should be believed as replete with truth and indestructible,

Similarly Kaplacharya says in his Sankhshastra:—"The Vedas having been manifested by the special power of the Supreme, *i. e.*, because of their having sprung from the inherent or essential Omnipotence of Purusha, the Supreme, they should be believed to be independently and in themselves authoritative and imperishable." (Sankhya, Adhya 5, Sutra 51).

Krishna Dopayan Vyas Muni observes in his Vedant Shastra on this subject :—

"All the four Vedas—Rig, etc., which are a treasury of knowledge of every description, and like the sun illumine all subjects and meanings, and are the mine of all sciences, have, for their source, Brahm (the Supreme Being.) (Vedanta, Adhaya I, Pada, 1, Sutra 3.)

"The characteristic of the four Vedas-Rig, etc.—*that they are replete with all sciences*, makes it absolutely impossible that they should have proceeded from a source other than the Supreme who is All Knowledge. Although particular individuals have written works (for instance, Panni and other learned sages have written Vyakarna, etc.) for a particularization of the sciences embodied in the Vedas, yet these enumerate the Vedic sciences but *partially*. The knowledge or wisdom contained in the Vedas is far, larger than what those works of the sages, in their limited range, specify. This is a fact so universally admitted to be true in the world that it need not be dwelt upon at length." These are the words.

of Shankra charya given expression by him in his commentary on the foregoing aphorism of Vyasa. From this it is clear that a work (to speak) which has proceeded from an omniscient God must be indestructible, and replete with all subjects and sciences.

In the same chapter Vyasa writes another aphorism :—“The Vedas, being the Word of God and possessing the property or quality of non-perishableness, which establishes supreme independent authority, and the fact of their being replete with all sciences and their unchangeableness and immutability through all ages and times, makes it obligatory on all to believe them to be eternal. (Vedant darshan, Adhya 1, Pada 3, Sutra 29).

No proof is needed in support of the Vedas being authoritative, for being their own authority, they are in themselves and independently authoritative. Just as the sun, being self-effulgent, illuminates the world's mountains and other great things as also small, subtle things like particles and atoms of matter, even so the Vedas, being self-illuminated and inherently bright, throw light on all sciences and all subjects. The Supreme Being, in the Vedas which are His revelation, gives a mantra which bears testimony to His own eternal and supreme nature as well as to the eternity and independent authoritative characteristic of the Vedas.

“He, the Supreme, all encompassing, etc., is omnipresent, and omniscient. Not a particle is without His presence in it. He, the Brahm, is the Fashioner of the whole universe, is the Repository of energy, and omnipotent. He is free from corporeality of every descrip-

tion-gross, subtle, and that which would come from the primeval root matter—yea, transcends all bodily ties or bonds. Not even an action can penetrate or pierce His-essence. Hence being indivisible, He cannot be cut up Being destitute of arteries, veins, muscles, and so forth, He transcends all restraint or impediment. He is even free from ignorance and similar other evils. In Him there is not a trace of sin, and hence He never commits a sin. He knows everything, is privy to our inmost thoughts, and exalted above all. He has no cause, neither efficient, nor material (or intermediate or ordinary.) He is the Father the Proprietor of all, and naught has be-got Him. He is self-existent or upheld by His own power. The King with these qualities even He who is Absolute Reality, Absolute Knowledge, Absolute Bliss, Parmatma reveals, in the beginning of every creation-cycle, through His true an authentic Vedic Revelation, knowledge and sciences, for His ancient and eternal subjects (or creatures). In other words, He, the Lord, preaches, for the well-being of His creatures, the Vedas—treasury of all sciences in the very beginning of the world whenever a creation-cycle takes place.” (Yaju, Adhya, 40 Manra 8.) Hence the Vedas should never be considered perishable or non-eternal, for Divine knowledge is ever unchangeable and immutable.

Just as the imperishableness or eternity of the Vedas is evident on shastric authority, even so may it be proved by reasoning. For that which is not, can never (*be,*) and that which *is* can never *cease* to be. *Something* cannot proceed from *nothing*, and *vice versa*).

That which is, the same shall be. On the ground too, the imperishableness (or, eternit) of the Vedas is fully believable, for that which has no roots, can have no branches, etc. It is for instance, an absolute impossibility for one to witness the marriage of a barren woman's son. For if she had a son, her barrenness could never be proved, and when the son existed not, how can it be possible for him to get married, or for any one to see him getting married? The same argument applies here. If there were not infinite knowledge in God, how could He vouchsafe a Revelation to mankind and He had not vouchsafed a Revelation to the human race, not a trace (particle) of knowledge would have been found in any man, for nothing can grow without roots. In this world nothing can be seen to spring up or grow in the absence of roots. The mind of every individual is stirred by or gives birth to whatever he has had an actual experience of (*i. e.*, what he has experienced in this life or preceding births.) In other words, of the impressions which we have actually experienced, the impression is left on the mind, and the impression, of whatever it may be, that is retained in memory and consciousness, determining our likes or dislikes in relation to this and that object. The reverse of this happens in the beginning of creation, the Supreme Being, had not vouchsafed His Revelation to the human race, had not vouchsafed them instruction and guidance, no man would have known what knowledge is and in the absence of this no impression had been retained, and in the absence of impression, the memory would have remain

blank, and when the memory is blank, one can assimilate no knowledge whatever.

I.—Man has an instinctive attachment to worldly affairs, which gives human experience of pleasure and pain. And as one grows, one's experience is enlarged to be in time crystallized in knowledge. Then where is necessity of believing that God created the Vedas ?

E.—An exhaustive and convincing answer to this objection has been given in the chapter on the origin of the Vedas. There we have shown how, when even in the present no one can become wise and learned without receiving instruction from others or enlarge his knowledge without the help of others, it would have been impossible for any one to acquire secular or spiritual knowledge if the Supreme Being had not vouchsafed His revelation to the human race (in the beginning of creation.) There we illustrated our meaning by taking the case of an uneducated child and of forest-inhabiting tribes (wild men). In other words, in the absence of education and training, children or savages cannot even acquire a knowledge of the man (or refined) speech, let alone their discovering scientific principles and facts. Hence the Veda-knowledge which comes from God is imperishable, for the attributes of Divinity are all eternal. That which is imperishable or eternal, is in its designation, qualities (or properties), and functions imperishable and eternal also, for these are inseparably bound up with the imperishable and eternal. Designation, qualities (or properties), functions, etc. cannot be permanent or everlasting in the absence of the thing or *numenon* to which

they belong being permanent and everlasting, for these are dependent upon something else. The qualities, properties, etc., of that which is impermanent, must be impermanent also. That alone is permanent (imperishable or eternal) which is neither both nor is subject to decay and destruction. A particular combination of separate elements or substances bring about what is termed *birth*, while the breaking up or disintegration of these elements or substances is termed death or destruction. (In Sanskrit the word *vinash* (death or destruction) means disappearance or becoming imperceivable). Inasmuch as the Supreme Being always unchangeable and immutable, His essence transcends both combination and disintegration. This is corroborated by an aphorism of Kanada Muni "that which springs into being from a *cause*, that is called perishable, for before it sprang into being, it existed not but that which has no cause and ever exists in the cause—state itself, that is called imperishable or eternal. ("Vaisheshik, Adhya 4, Pad 4, Sutra 1). That which is born of combination, is ever dependent agent or doer. And if the agent or doer (cause) is to be believed as the product of combination, the necessary inference from this would be that this agent or doer proceeds from some other agent or doer (cause). Pursuing this succession, it would go on extending *adinfinitum* (which is objectionable.) That which springs from combination, is powerless to bring about a combination, is powerless to bring about a combination of root-matter or atoms, for root-matter or atoms are fine and subtle. That which is finer or subtler than aught else, t