

A true interpretation
of Vedic sacrifice

by

Sri. M. S. Narasimha Chary

- B. A.

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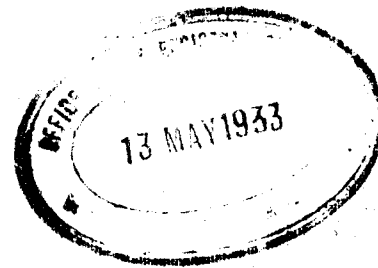
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THE INTERPRETATION OF VEDIC SACRIFICE

BASED ON
& YAJUR VEDAS AND THE RITUALS.



BY

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PREFACE.

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A spirit of liberal enquiry has now arisen to a very high level and with it has come a great advance in ideas and an edifying light has been thrown on the workings of the human mind. The test of truth requires an adequacy more complete than before and the current of thought has to be in full accord with the progressive demands of culture. In every side of life individual national and international, the old ideas have ceased to carry conviction, and ideals have to be remodelled to suit modern needs.

Now meaningless ceremonies are not believed and the thinker's attitude towards religion has changed, and bigotry, prejudices and sentiment, not well balanced, have increased. The tone has to accord with the mood of those addressed and the mood and the tone have to be modified in the light of experience.

The unavoidable employment of metaphors in philosophy to stimulate the imaginative faculty and hold tight abstract conceptions of metaphysical positions has rendered interpretation immensely difficult. Such are the books on the philosopher's stone, as also are the Vedas. To understand the real meaning of Vedic mantras, a knowledge of sacrificial rites is necessary. For, all the religious ceremonials of the Hindus, temple rites, Yoga practices and contemplation have an intimate and intrinsic reference to the sacrificial rites; and their know-



ledge gives a correct understanding of the stories of the Ramayana, Mahabharata and the Puranas. Hence to serve as a key to the study of the Vedas, and to throw a new light on the meaning of Hindu rites and ceremonies, the principles of Vedic sacrifice, are clearly set forth in this treatise with instructions for interpreting the several Vedic expressions.

Those who have a curiosity to know the Vedas and to understand the ceremonies but who have no time to study the difficult and voluminous Vedic literature, will surely find an interest in these researches. All superstition, sentiment and prejudices are due to the neglect of the study of the Vedas and to the observance of the customs and ceremonies meaninglessly and to the study of Puranic literature.

Owing to the difficulty in printing together English and Sanskrit passages, those quoted from the Vedic and sacrificial Ritual and their translations have been omitted giving only an abstract of the ideas of the quotations, with transliteration in English of important Sanskrit words. For Sanskrit scholars who do not understand the English language, a separate treatise in Sanskrit has been written and will be published soon.

Madras.

SRIMUSHNA NARASIMHACHARYA.

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INTRODUCTION.

Our customs, ceremonies and sacrificial rites have arisen from a long time and are now observed without understanding their meaning. Owing to the neglect of Vedic study from the advent of Buddhism, Puranas were composed in the name of vedic Rishis and gods to draw the masses away from the influence of Buddhism; also temple rites and procession of idols were introduced for the same purpose and these have made the study of the Vedas hopeless by Puranic ideas being thrust in the interpretation of vedic expressions, and minds of people are engrossed in these Puranic ideas. There is a local Purana for each village or idol, and grihya ceremonies have been instituted on the basis of a vedic word of the mantras, unconnected with vedic ideas. The modern education in schools and colleges has made the younger generation to open their eyes and face boldly the older one to convince them of the utility of the rites and customs which are observed without understanding their significance.

Man generally does not know why he suffers, he has no belief in anything now and he does not know what is best for him to do, for he has wrong ideas through inexperience of the world, and anxious thoughts blind him from arriving at correct lines of action. All customs and religious ceremonies which are only means to an end are now observed as ends in themselves and are considered as the only practical religion to be observed now a days. The vedic Rishis possessed an active perception of the right values which made human happiness, and so the great value of the Vedas lies in promoting the happiness of man. If any one studies the Rik Samhita

he will know its value and beauty. Soma sacrifice is implied in the mantras of the Rik Samhita and unless the vedic follower understands the principles of Soma sacrifice, he cannot easily know how to conduct himself in this world for attaining happiness. The habit of evil or idle thoughts causes man's mind to wander away, prevents its concentration and gives room for waste of mental energy. To induce peace of mind and divert it from anxious thoughts in life, the Vedas have ordained the contemplation of the Omnipresence of the Supreme self. So recitation of Suktas which vedic Rishis saw, change the habit of idle or vain thoughts, and the significance of the hymns diverts the mind and enables man to concentrate it on higher things. The hymns try to show how meditation may be made of the All pervading Being. This is called *gnanamarga*.

Moreover there is an unavoidable employment of metaphors in the hymns of the Rik Samhita to stimulate the imaginative faculty for conveying abstract conception of the Supreme Being. The Samhita treats only of Devas who are invariably invoked in Sacrifices, and even inanimate matter used in the extraction of Soma Juice, and all priests and vessels of the sacrifice are deified and spoken of as Devas. By this circumstance, the literal sense of the hymns in many places does not convey consistent ideas, the expressions being mystical in language. This is the first thing that apparently strikes all readers of the Vedas. The main ideas of the Samhita according to the literal sense refer to the taste of Soma by the Devas and to their exploits. Then what is the use of so many hundreds of hymns for offering Soma to Indra and other deities. The value of the Rik Samhita lies in its riddles, allusions and mystic language, and many Suktas contain even some repetitions of ideas, being sung by many Rishis in the

same strain. The Riks are employed as the basis for the performance of sacrificial rites; and the yajus relates the formula of the ritual, and so both the Vedas have to be studied together for arriving at a consistent idea and it cannot be contended that the Riks have nothing to do with Soma vessels. As gods are said to be in the sacrifice with Soma vessels as their abode and are invoked to taste Soma juice there, the Aitareya Brahmana interprets that the term Devas refers to the Devas of Soma vessels. The neglect of the Vedic study is the indirect cause of all our sufferings. So now the necessity for understanding the significance of all our customs and ceremonies has arisen; otherwise our youngsters will be misled soon. Vedic truths and sentiment are mingled together with the rites and ceremonies and have to be distinguished by readers who want to make religion practical in life and want to develop their inner life. Let us take the five yagnas ordained in the Taittiriya Aranyaka for all vedic followers. If man does the rites after knowing the significance of the mantras, he will open his eyes and try how to improve the mind for contemplation of God, how to keep the mental equilibrium or induce peace of mind and how he could change his environments by inducing a calm atmosphere all round. Instead of advices for making any such attempt, the sacrificer is mechanically asked nowadays to observe Sradha rites and repeat the mantras without understanding their meaning. If the sacrificer knows the authority for the observance of the Yagnas, he will find that Deva Yagna is also prescribed along with Sradha rites and he will see the necessity first for the meditation of the Allpervading Being and then follow the course of the rites according to their significance.

While studying the Rig and Yajur Vedas and the sacrificial ritual, the ideas about the following rites, customs or beliefs struck me.

(1) The sacrificial hall and temples are built in the form of a human body; the mango leaves or festoons hung at the fronts of the doors, and the position of the sacred mandap in their midst suggested the position of the large intestines and of the heart in the body of man.

(2) The three sacrificial fires are explained in the Chandogya Upanishad 5-18, as referring to heart, brain, and senses; the position of Vishnu, Rudra and Brahna in old Siva temples at Chidambaram and Nanjangud in South India is also the same. Likewise the story of the killing of Tripurasura describes in Upasad rites and Bhagavata Purana. In Mahabharata too the heart is referred to as having Agni therein. So also is the position of three fires in the body of man as described in Aitareya Aranyaka.

(3) The Yoga practices are based on Pacu rites where the heart refers to the sacrificial post as stated in Taitareya Aranyaka.

(4) The story of Devas and Asuras conveying Soma shoots in the Pra Yuga Cart at the commencement of Soma sacrifice and their fight for the nectar suggested to me of the healthy and unhealthy nature of Soma Juice in the body of man and of their fight for the nectar of Soma brought by Syena.

(5) The first mantra in all Grihya rites praises Ganapati who pervades the three regions of the world, his ganas relating to the emotions of man or the functions of mind and senses. The body of man is described as having the three worlds in the sacrificial hall in the Taitareya Brahmana. The position of Ganapati too is Mooladhara of the body. (Rig. 2-23-1.)

(6) The idea of non-attachment of the Bhagavad Gita arose from the sacrificer being only a witness to

the sacrifice. Vishnu, the deity of the heart is seated in the centre of all, regulating the whole world mysteriously as in a machine. In the sacrifice Devas (mind and senses) do the work as priests in the body of man in matters beyond man's control i.e., regulate digestion, respiration, circulation of Soma Juice etc.

(7) The offering of ghee oblations diagonally in Dakshinagni and grihya fires resembles the motor impulses from the brain crossing over in the spinal bulb to the other side. The ghee is stored in Upabhrat (brain) and taken through Dhruva (spinal bulb) on each occasion of the offering. The Taitariya Aranyaka describes liquid ghee as mental vibration 3-1-1.

(8) The idea of Pranic force led from the heart during mesmeric passes, to the diseased parts concerned, suggests the flow of Soma Juice from the heart to the internal organs of the body. The offering of food to minor deities around the temple, corresponds to the circulation of Soma Juice from the heart to the sense organs and back i.e., to Pavamanasarpana. The idea of blood still lingers in the waving of lights in ceremonies in vessels containing red saffron waters.

(9) The offering of food to Devas in the idol arose out of the custom of offering Soma to Devas in sacrifices, where no partaking of food by the deity is meant. The Devas (mind and senses) are invoked in mantras to taste Soma Juice as it flows to their vessels or chamasaas.

(10) The idea of Divine Will and man's resignation to it arose from the concluding rite in sacrifices, which relates to the three strides of Vishnu (deity of the heart) who helped Indra in killing Vritra, and all men are ordained to kill Vritra like Indra.

(11) The pounding and winnowing of barley by women at the commencement of marriage rites are allied to the Purodaca rites of Darsapurnamasa and Soma sacrifice.

(12) The building dedicated to Vishnu in old temples of South India in the heart of the temple has not the entrance thereto direct from the gates of the temple but has entrance doors from the sides analogous to the opening of blood vessels into the heart in the lungs of the body of man.

On the perception of the above ideas, certain facts gradually took shape, and the same are collected and discussed in this treatise for information of the public. So nothing has been the outcome of preconceived ideas, speculation or haste, and I hope these researches will set others at thinking in the matter.

The present day Soma sacrifice is performed meaninglessly and lots of rupees are spent without any attempt even to understand consistently the ideas of rituals in the light of the Rik mantras on which they are based. The tantra or rituals relating to the Soma vessels of the Devas has to be studied in the light of the Mantras, and a consistent idea about the real meaning of the rituals has to be known.

In the Rik samhita the sacrifice relates to the slaying of Vritra for attaining Soma and it is said that after the killing of Vritra, waters flowed. The result of Soma sacrifice is stated in Rik 8-48-3 as follows—"We drank the Soma, may we become immortal, we have seen the Light we have known the gods." With the release of the waters is connected the winning of Light, Sun and dawn. (Vide 6-30-5, 2-19-3.) With Vritra's conflict and the

winning of the cows and sun, is also connected the gaining of Soma and the release of the waters. The elements concerned in the conflict with Vritra are waters, rock, bolt and kine and they are all described as celestial ones (i.e. relating to Devas) and are not to be construed in their literal sense. Agni too is not ordinary fire, for he is brought by Matarisva from above and how could Soma oblations offered in fire and therein consumed, become available for distribution to the Gods by Agni! Nor could the ordinary fire be in a liquid like Soma Juice and yet be burning without any fuel in the waters (Rig 35-4). The performance of the sacrifice as described in Rig 1-13-5, and 1-170-4 is for attaining immortality and winning the Light of God. The Devas are described as performing the sacrifice (Vide 10-90 Sukta and 1-130-6). Moreover there is an apparent conflict of ideas about the nature of Soma Juice and of Devas between the Rik Samhita and Yajur Veda; all confusion has arisen by not studying the Rig and Yajur Vedas and the rituals together, and by thrusting inconsistent Puranic ideas in the interpretation of the Vedic terms, such as Vritra as an Asura, of Soma as a plant and of Agni as ordinary fire and by using a living animal as a victim of the sacrifice, against the spirit of the mantras of the Rik Samhita. To reconcile the apparent conflict of ideas about the nature of Soma Juice between the Rik Samhita and Yajur Veda, the Tantra has to be interpreted in the light of the Mantras. i.e. a consistent idea has to be known about the meaning of the rituals. So I culled out all the hymns of the Rik Samhita about Syena, Devas of Soma vessels and Soma and strung them together for purposes of analysis and found out that the hymns treat about gods, that names of Soma vessels have been deified, that the names of Devas of Soma vessels in the Pra Uga Sastras, referred to the course which the Syena bird took in its journey to the

heart, where it offered the nectar in a whitish tube to Indra, that this idea figuratively referred to the flow of Soma Juice in the Soma vessels of the body of man, that the situation of the Devas of Soma vessels in the microcosm gives an idea of the contemplation of Virat in the macrocosm, that the Soma sacrifice is only a means for attaining Divine Light and that the apparent conflict of ideas about the nature of Soma Juice could be reconciled only as per interpretation of the Taitariya Samhita in 6-2-11.

The ideas of the Vedic truths are all practical and expressed in symbolical language; everything was taught orally in very ancient times and remembered orally too and existed only in the remembrance of our ancestors from generation to generation. To turn man's attention to higher things, to stimulate the imaginative faculty and to teach him how he is hedged in by physical conditions, everything had to be taught in a concrete form. They arranged the hymns for recital of praises of gods and taught men contemplation of God in the only practical way by a comparison of the truths relating to the internal working of the body which goes on regularly like the outside world. The average priests of the Rik Samhita did not believe in gods and demons as in the Puranic period. The Vedic Rishis and deities are different from the Puranic Rishis and gods; neither the deities worshipped according to the Puranas nor the Puranic stories thereof find mention in the Vedas at all (Vide pages 47 and 61 of this treatise.) Thus it will be seen that the names of the Devas are all symbolical in the Rik Samhita and are used in connection with Soma sacrifice. So I have arranged the chapters of this treatise for a definite purpose so as to make the beginner or layman understand the symbolical expressions first and then I have discussed the significance of the Riks

about the nature of Soma and the Gods of Soma vessels and then the Soma sacrifice is explained so as to make the reader gradually judge for himself about the use of the symbolical expressions and the performance of Soma sacrifice.

The first idea that strikes anyone on hearing the term Vedic sacrifice, relates to the Puranic notion of the sacrifice of a living animal; to get rid of this notion, I have described in the first chapter the nature of the sacrifice. As many have no idea of the Vedas, the Vedic literature is explained in the second chapter. The several Vedic interpretations too are described in this chapter. I had to select the subjects of the researches according to the way in which a beginner may easily understand the meaning of the rites and the methods of the ancient Soma sacrifice. The object of sacrifice and the result of the sacrifice are discussed in the third chapter to enable the reader to know about the nature of the sacrifice enjoined in the rites. As the object of sacrifice is the attainment of Divine Light, the ideas of the Vedas and Upanishads about the conception of God are quoted in the fourth chapter. The story running through the Rik Samhita about Indra and his exploits are explained in the fifth chapter by discussing the method of interpreting the Rig and Yajur Vedas and by explaining briefly about the term Facu in the light of sacrificial principles. In the sixth chapter investigation into the significance of all mantras relating to Indra, Soma, Vritra, Sarana, etc. are made and the principles discussed in detail after the analysis of the Mantras; and the method of the interpretation of the hymns is also explained. Outlines of sacrificial rites for understanding the various sacrificial expressions occurring in Rig and Yajur Vedas, the differences in the use thereof and the sa-

erificial fires are explained in the VII Chapter. In the VIII Chapter the control of passions necessary for the performance of the sacrifice is explained. In the IX Chapter quotations from Vedas are made to clearly prove that the various rites in the Soma sacrifice relate to the functions of Soma vessels and bodily organs. In Part III, tenth Chapter the nature of Soma is discussed by referring to hymns relating to Soma extraction and to Devas of Soma vessels. In the Eleventh Chapter the functions of the Ritviks necessary to understand the Soma sacrifice are explained. In the XII Chapter the savana rites, and the flow of Soma Juice is described. In the XIII Chapter the nature of vessels relating to the morning Savana rites is discussed. In the XIV and XV Chapters the use of Soma vessels in the midday and third savana rites and their relation to the bodily organs are explained. The XVI Chapter explains about Agni (fire of life) of Soma sacrifice. In the XVII Chapter real functions of the priests of Soma sacrifice are explained. XVIII Mind senses and heart. XIX Ishtis. Mantras, features of Gods for understanding mudras (contact passes). XX Pacu rites continued. XXI Purodaca rites. XXII Daivic and Asuric forces, real nature of Soma sacrifice etc. are explained. XXIII Symbolical expressions explained. The practical aspect of the Vedic religion has been also explained according to the significance of the sacrificial rites concerned. Thus the researches embody the results of an application of scientific method to the solution of the difficulty in understanding the truths of the Vedas.

The study of the principles of Soma sacrifice as taught in this treatise will enable the reader to understand also the real nature of the Mantras relating to the ceremonials and customs now observed mechanically and to understand better the principles of Ramayana and Mahabharata.

The key for the actual working of the Vedic religion is peace of mind, and this cannot be attained without acquiring the habit of control of thoughts. Only to a passive Mind or a Mind which stands still can intuitions come or spiritual impulses arise for correct lines of action. Then only, man's miseries could be remedied and sufferings alleviated according to the Rik Samhita and so the significance of the Mantras has to be known according to the principles of Soma sacrifice for correct contemplation of God who directs the intuitions. This is figuratively expressed in the Samhita as Indra's asking his friend Vishnu (deity of the heart) to help him for killing Vritra easily.

For those who want to change the environment into a calmer atmosphere, the significance of the Mantras gives the will power necessary for thought transference in peace of mind, and the measure of will power is the measure of our worth. Thought uncontrolled is a deadly enemy to will power.

This subject, though apparently difficult at the outset, is easy for all who are interested in the study of the Vedas and they can find in this treatise the basic principles of the Vedic religion inculcated in Soma sacrifice.



PAGE. LINE.

- 20 14 Insert a dash for full stop.
 " 15 Omit the reference 9-97-30.
 21 30 Insert that for th
 24 28 Insert eight the number of the quotation.
 26 21 Read Rig for Reg.
 26 6 Put Part II before Chapter V.
 28 6 Read create for creat.
 30 11 Read as "they." for thy.
 " 15 Read Samhita as one word.
 32 24 Insert page No. as 28 instead of 29.
 " 30 Read as sacrificial.
 33 1 Read Rig 4-19-8 & 6-72-3 for the quotations.
 " 25 Delete 84-18.
 35 5 Omit er in the word plainer.
 38 17 Insert comma after rivers and delete full stop.
 39 9 Read 1-188-10 & 2-54-22 for II-14-2 & IV-45-5.
 39 10 Read II-35-4 for II-1-13-2.
 " 20 Delete 4-38-1.
 " 21 Read II-11-5 & 9.
 " 22 Read III-31-21 for 111-31-21.
 " 24 Read II-15-3 for 11-15-3.
 " 25 2-24-3 for 2-24-2.
 40 1 Delete and 8 "after VI-30-4.
 " 2 Delete 11-11-8.
 " 7 Read 2-19-3 and 6-23-4 for 2-17-11 & 9-49-2.
 41 12 Read II-20-8 for 11-20-81.
 " 19 Read 5-43-1 and 3-31-11 Rig for 1-55-6.
 " 25 Read 1-130-2 for 1-130-3.
 " 3 Insert full stop at the end of the 3" line.
 " 31 Delete 'and 6"
 42 23 Delete VIII-66-1.
 " 29 Read 10-130-3 for 10-1-30-3.
 43 3 Delete 5-31-8.

PAGE. LINE.

- 43 10 Delete viii-52-3 & read 4-18-11 for 4-13-11.
 " 19 Insert 12 in the space left.
 " 32 For X 45-11 read X-45-11.
 " 34 Read 10-83-7 for 10-83-17.
 44 5 Read 1-130-8 and 2-20-7 for 9-130-8 and 2-20-70.
 " 17 Delete 9-48-2.
 45 3 Read 2-15-4 for 2-15-3.
 " 9 Read 10-73-7 for 10-13-7.
 " 10 Read as Taitariya Samhita for aitereya.
 " 12 Read 4-4-1 and 8-39-8 for 6-4-1 & 7-39-8.
 " 13 Read 6-16-48 for 6-16-4.
 " 27 Read Jyotishtoma inserting o.
 46 17 Read 6-5-1.
 " 19 Read X-113-7 for X-130-7.
 49 28 Read have for had.
 47 31 Read Usanas.
 50 Read as chap. VII for VI.
 51 22 Read as symbolical.
 49 15 Read original for orginal.
 52 5 Read have for has.
 " 20 Read Dhatu for hatus and "are" in line 31 for 'ary.'
 " 22 Read VI-3-5 for VI 3-4.
 57 9 Read overpowered.
 58 18 Read 7-17-4 for 7-7-14.
 59 4 Delete not.
 60 24 Read 3-40-4 for 3-40-9.
 26 Read 8-48-7 for 8-4-87.
 " 29 Insert full stop at the end of the line.
 62 11 Read Soma for 8oma.
 Last line Read 9-67-14 for 9-97-4.
 65 22 For Taitariya Sam. read Taitairya Brahmana.
 68 For Chapter VII read Chapter VIII.

PAGE. LINE.

- 69 5 For 4-18-1 read 4-18.11.
 70 For Chapter VIII read Chapter IX.
 71 25 Read Yajus Samhita.
 73 Insert Part III before Chap X.
 72 13 Read the for ihe.
 74 4 Insert comma after the word doors.
 76 20 Add i.e. a consistent idea is given about the
 meaning of the ritual.
 75 1 Read macrocosm for macrocasm.
 „ 19 Read extraction for extration.
 „ 31 Read 9-67-14 for 9-67-4.
 78 28 Read Dronakalaca for Dronalaca.
 80 31 Insert 103 as page no.
 82 14 For 9-92 read 8-92.
 83 25 Read 9-83-1 for 9-8-3.
 „ 29 Insert Rig before 9-15-3.
 84 14 Insert comma after 8-68-7.
 „ 26 Read planks for plants.
 „ 20 Read as prove for proves.
 85 Last line read Rig 1-30-16 for Rig 30-18.
 87 5 Read Adhavaryu for Adhvaryaca.
 „ 4 Read Agnidhra for Agni.
 88 23 Insert full stop after vessels.
 89 16 Insert comma after Soma.
 89 29 Insert apostrophe after sacrificer.
 91 8 Read cart for castra.
 92 11 Read rites for rite.
 „ 21 Insert 7 before soma.
 93 12 Read 9-67-14 for 9-6-7-14.
 „ 29 Add the term "stones" of the ritual refers to
 teeth as stated in Tait. Samhita 6-2-11.
 94 4 Read 8-65 (54)-8 for 8-68 (54)
 „ 12 Read 8-65 (54)-8 for 8-68 (5).
 „ 13 Read Vayu for vaya.
 „ 14 Delete "9-25-2"

PAGE. LINE.

- 94 17 Delete "& 7 Rig 7"
 „ 28 Add "Vide also Rig 1-19-9.
 97 4 Delete Rig 9-34-2.
 „ 7 Add Rig after Vide.
 „ 12 Read 9-108-16 for 9-10-16.
 98 9 Read 4-45-1 for 4-45-3.
 „ 16 Read 4-45-7 for 4-57-7.
 „ 23 Read 3-58-5 for 1-181-4 & 6.
 99 27 Read 5-29-7 for 7-29-7.
 100 18 Read 3-7-7 for 3-77.
 „ Last line. Read an for on.
 101 19 Delete "and Rig 10-85-3.
 102 2 Read 5-44-14 for 9-44-3.
 „ 6 Delete Vide 6-44-24.
 „ 8 Insert comma after Soma.
 „ 39 Insert "was figuratively expressed" for "is
 "represented".
 „ 40 Delete as expressed in" and add vide.
 103 5 Insert full stop for comma after organs.
 „ 7 Insert vide Rig 7-6-3 after the end of the
 para.
 104 34 Insert full stop for comma.
 106 21 Read chamasah as one word.
 112 11 Read Ukhagni for Ukagi.
 118 19 Add Rig 10-129-5.
 121 3 Read the knot of heart for "that"
 123 29 Add Also 1-15" "Sukta (Rig).
 131 2 Read besmearing for besmearin.
 132 9 Delete the word nor.
 133 22 Read done for donc.
 136 7 Read on for an.
 141 24 Insert 'the' after "of"
 142 10 Read full stop before Rig.

A TRUE INTERPRETATION OF VEDIC SACRIFICE.

CHAPTER I.

Origin of Sacrifice.

As a matter of fact no one ever accepts a thing as real or a proposition as true unless it is proved to be so. But in the case of religious beliefs no such proofs are needed. It is from the disposition of man to turn to higher things there have evolved various forms of Religion symbolised by churches, and mosques, with hero-worship and the like. Towards the same end Somnambulism, Clairvoyance, Mesmerism, and other phenomena have been employed to catch hold of the popular mind.

In India sacrificial rites, temples and festivals, with Puranic expositions have been instituted to nourish the religious sentiment of the people, so as to suit their mental conditions, according to the stages of development. These forms are after all gross and physical in nature. When the desired culture is attained, the whole process of external worship is transferred to the intellectual plane, which though intimately connected with the physical plane, becomes separable and fit to be exercised with maximum advantage to the intellectual being. All Vedic rites, religious ceremonies, modes of worship—Yoga practices, feasts etc., are all at one in spirit and significance, and one after another contribute to the strengthening of faculties, to be exercised ultimately in the work on a higher plane by the power of habitual

thought and conduct. Consequently a keen eye honestly and faithfully directed, cannot fail to recognise how the paths are analogous in every course, as it is, in every plane. Unless one understands the sacrificial performances, and everything connected with them in this light, one cannot be said to have understood the true spirit of the Vedas, so far as they go to describe them.

In the later portions of the Vedas, there is an explicit endeavour to withdraw the individual's activity from the physical to the mental plane, and from the mental plane, which is also in the Aryan conception, a subtle physical plane, to the spiritual plane, in which alone the activity of the intelligent being is to bear the desired and lasting fruit.

Deva Yagna.

In this work main attention will be drawn to the sacrificial rites with necessary references to analogous religious institutions. According to Panini and Badarayana it means the worship of the Supreme Being who is pre-eminently known as "Yagna".

Then the course of worship (i) and the Lord who is worshipped (ii) are both denoted by the same term so as to emphasise the idea of worship, and the supreme Being is meant by the term alone in a pre-eminent degree (Rig. 1-84-18, 1-170-4). This is supported by the following:—Yagno vai Vishnuh-Yagnena Yagnam ayajanta D vas (Taitariya Samhita) 6-6-7, 10-90-16 "Yagna is verily Vishnu": "the gods worshipped yagna with yagna." It is clear that the term includes all forms of religious activity which can be consistently explained as WORSHIP, which in its turn should be an exponent of the relations recognised between the worshipper and the worshipped. The term does not etymo-

logically convey any idea of slaughter or injury; nor does any other word synonymous with it in the language imply that idea. It is evident that the original idea of worship has been quite pure, and free from immolation of animals and this is the natural interpretation of the Rig Vedic texts, and it has nothing to do with Buddhism.

It may be stated that all creation is doing a sort of yagna, consciously or unconsciously in acts of daily life, and contributes towards the progress of the world i.e., where there is sustenance of life, there is also self-sacrifice, and both form two poles of the ladder, for the well being of man-kind. In other words, in the physical world the minerals, while maintaining their individuality, split themselves in slow degrees, and contribute to the life of the vegetable kingdom; the lower animals live for the higher animals. And creation means gradual transformation from the lower to the higher. The Mahabharata and Bhagavata Purana say that life itself is the food of life and lastly man in his turn maintains his individuality and also sacrifices himself to others, consciously or unconsciously as will be seen in the relationship of husband and wife, master and servant, king and citizen etc. His duties to himself and to others are all based on this principle of self assertion and self sacrifice and natural co-operation, and this idea is comprised in the six duties assigned to man, They are sacrifice, causing others to sacrifice, gift: earning, study and teaching.

Objective activity or Pravritthi Marga may instinctively be followed by all, but Nivritthi Marga (Subjective activities) requires a higher stage of mental development or enlightenment. Hence the ancient Rishis held that the imparting of knowledge to others is the highest

duty of man, or the highest sacrifice. His intelligence has to be used for others' help, and he has to consider himself as a part of the whole. As everything is not perfect, he has to take the best in all, and love all beings for the sake of God in them, sacrificing his self or his material nature. *Atmanastukamaya sarvam priyam bhavati* (Everything becomes dear, so that you may love the self therein). Without disinterestedness and love of truth, man cannot sacrifice himself for the world, nor do men and nations compromise at times of need and crisis. The Rishis also held that there is a conflict between the higher and lower nature of man in daily life, that two opposite forces Divine and Satanic are working both in man's mind, and the outside world; In this conflict lie knowledge, peace of mind and happiness. The higher self of man could only be developed through the control of mind and senses; through the control of Pranas, the nervous system may be gradually induced to control the involuntary muscles and through self-control or tranquillity of mind, conscience or intuition may be developed so as to become a guide to intellect in taking right lines of action and deciding correctly in times of crisis.

CHAPTER II.

Vedic Literature and Interpretations.

Before investigating the principles underlying Vedic sacrifice, a general view of the Vedic literature is necessary for the purpose. It may be briefly stated as follows. The Vedas are the earliest work bequeathed by the great Rishis, to whom the Indian world is indebted for the original and the earliest conception of God.

There are 4 Vedas (1) The Rig (2) Yajus (3) Sama and (4) the Atharvan; and each Veda has its own (a) Brahmana, (b) Aranyaka and (c) Upanishads. The Rig Veda and Sukla Yajur Veda have their mantra portion separate from the Brahmanas, but the Taitareya or Krishna Yajus Samhita has both the Mantra and Brahmana (Ritual explanation) mixed up together. Mr. Bloomfield writes "The Yajus or formulas" in prose. are by the way, unquestionably the oldest prose on record in the Literature of the Indo-European people." In the Yajur Veda, Brahma Vadins indulged in discussing about the real meaning of the mantras, Nivids and rituals, taking the mantras as a basis for exposition. So also the Aranyakas and Upanishads were engaged in expounding the principles contained in the Mantras, and in describing the Rituals, and their purely spiritual aspect:—and to understand all these, a knowledge of Nirukta—Mimamsa Sutras—Srauta Sutras, Puranas and Brahma-Sutras is necessary. The Brahmanas have in the main a practical aspect about them, by laying down rules, by illustrating and explaining every step in the course of ritualistic performances, with particular reference to spiritual training and to develop the higher nature of man, and gradually educate him to undivided contemplation of the Supreme Being. The study of Brahmanas, Aranyakas, and Upanishads is therefore essential for understanding the Vedic Religion. The Rig Veda has its upanishads in its later portion of Aitareya Aranyaka, the Sukla Yajus in its last Chapter of the Samhita, and of Sathapatha Brahmana, and the Taitareya in the latter portion of its Aranyaka. Likewise the Purva Mimamsa as well as the Uttara Mimamsa carry on the same teaching. The Mahabharata has its Gita to explain the moral code, and the principles of contemplation of God. Whenever the Mantras are interpreted in the Samhitas, Brahmanas

and the Upanishads, it should not be supposed that the interpretation is the work of imagination made long after the meaning of the original texts was forgotten.

The extent of Vedic Literature available is still astonishingly great, and that great body of literature has such an enduring life, cannot but be attributed to this character, that it deals with the very constitution of nature, and nothing more and nothing less. Both the Mantra and its interpretation have been preserved treasured up in the minds of men in an unbroken tradition, and transmitted with meaning by oral repetition through a succession of teachers, from generation to generation and the whole must have required some centuries before they reached the Samhita and Brahmana form; It was not entrusted to the Scribes, and committed to perishable material to be burnt up in any way. Whatever might have been the state of confusion produced in the course of time and under uncourgenial circumstances, the handing down of this literature consisting of Mantras, Brahmanas Upanishads, Aranyakas, Nirukta and Sutras was never wholly interrupted, since this learning was confined not to large towns alone, but also to rural parts and Asramams, so sequestered from the busy scenes of worldly life, that they came not to the notice of the merciless and rude invaders, while they really continued to be living, and flourishing in the rural parts of the continent; the modern secular education, and growth of modern cities have effectually destroyed the Vedic learning and rendered the villages empty of the Brahmin population which has been drawn away by the advantages of secular culture in towns. Even in these days of this adverse influence, small institutions for learning the Vedas are yet lingering, proving its incomparable vitality. The grants of villages made by the earlier rulers, and their continuance to this day, afford an

overwhelming proof against the theory of complete interruption—a theory which enables many a modern thinker to impeach boldly the interpretations handed down in unbroken tradition. If the considerate and liberal thinker of today would in the light of the aforesaid facts endeavour to understand and realise the sense of the Vedas, and the connected literature with due deference to the principles of consistency, he cannot but see that the Vedas primarily and mainly describe the highest attainments of a spiritual being and the means of gaining them (c. f. Macdonald's History of Sanskrit Literature (page 23) "Vedic Literature bears exclusively a religious stamp and is meant to further religious ends." The modern reader will be glad to observe that incidentally a glorious view of the human physiology and psychology is afforded by that portion of the Vedas, which explain the vedic rites in various ways, a View which may be surprising enough to those who claim to moderns alone the discovery of circulation of blood, and the structure of living organisms. It will be most astonishing to find on the other hand that the finders of the Vedas had such a minute knowledge of the structure of the human body and functions of the various organs, as may still be eluding the grasp of modern experimentalists and that knowledge was from the beginning meant to be used for the development of the spiritual nature and attainment of everlasting and highest attitude of the spiritual being. It is laid down that later writings called smritis cease to be authoritative when they are contradictory to srutis, as expounded in Brahmanas—Nirukta—Srauta Sutra and Brahma Sutra. Thus we are provided with a safeguard against all spurious interpretation, sought to be put on the srutis, by the ancients or moderns. But the light thrown on the interpretation of the Vedas by the industry of western Scholars, does not show the thing as they are meant to

be understood by the whole body of Vedic literature and the unbroken tradition regarding the genuineness of the interpretations. For various reasons, the western observer cannot be expected to see things, and revolve thoughts under exactly the same angle of vision and in the same light as are the birth-right of the vedic followers.

To be brief, all the difference is due to the prejudice that the Brahmanas are no genuine interpreters of the Vedic Texts. There is, hence, a large field for the exercise of Indian Scholarship in pursuit of knowledge for its own sake, for bringing out the truths buried in the abstruse mantras of Rik Samhita.

Some contend that the Rig Veda has nothing to do with Sacrifices, but I have only to refer them to the following sacrificial terms, occurring in the various portions of the Rig Samhita. The terms are Purodasa (oblation), Savana (somapressing), Madhyandina Savana (midday Somapressing) Pratassave purodasam, madhyandine purodasam (3-52 Sukla) Ajyam Kim Asit, Paridih Ka Asit, praugam Kim Uktham (10-130-3) Somamiva sruvena (1-116-24) Yatra Somah sooyate, Yatra yagno Ghritasya dhara (4-58-9) Pindanam prajuhomyagnau. somam thrikadrukeshu, vapavantam, yagniyam devam, Yupah (3-7) asvamedhab, samitarah, juhuh, sadah, paridhayah, medhasah, chamasah, chamu shadah, Ritupatra, grava hastaso adhware, vapa, vashatkritam, tribhih pavitraih, pavitravantah, Yagnah (1-170-4), Agnayo Agnishu, garhapatyah, prachinavarhis, srucha, ghritasruta. Neshta, Pota, Indrasoma, Asvinan, Hota, Sastra, Aindragna, maitra-varuna, Ulookhalai, svaruh, paryagnih, gravanah, Drona, Avata, Asmachakra, adhriguh, Ukha (4-19) Kalasa soma dhanah, Dual gods, Somapushanau, Somarudrau, Indra-gni, Indravishnu, Agnavishnu, Agnavaruna, narasamsa tanunapat, Apamnapat, prishadajyam, gharma, mahavira

Dhishnyam, manthinam, Agnidhrah, gravagrabbah, agni-mindhab, agnishomau, abhigurtam stirnebarhishi, samidbane Agnau, barhishado ye svadhaya sutasyabhajanta, suktavakah (10-88-8), tam harami pitruyagnaya devam, Devebhya sha, pitrubhaya sha, Apurno Asya kalasa svaha. adribhissutam somam (9-51-1) A'kalaseshu dhavati pavitre parishichyate, somam antah pavitra abhitah, somamahanasam, Deva yagnam, tauvana, Yegnena Yagnam ayajanta Devah, Panchayamam trivritam saptatantum (10-52-4) astushraushat (1-139) thrayah Indrasya somam, traya ahavah tredha havishkritah (1-34-8) adridugdhaschamooshadah, chamasah, Indrapanah, syenah, tisruh chamvah supoornascha, ghritapratishat, abhidrone. arshati sahasradharah, somamsamskurutah, somamsrinvanti prishnayah, prishnirasma, dhruvena havisha satapavitrah, varunapasam, also to the invocations of the deities of sacrificial rites to drink Soma Juice for slaying Vritra, and to the references about the sacrificial rites and fires in most of the hymns of the Rig Veda. The Hymns of the 9th Mandala of the Rig Samhita, and the hymns of the other Mandalas too, clearly refer to Soma shoots, brought by the Devas from the upper regions, and pressed through fingers and stones, and to soma juice strained through pavitrah filled in thousand drops, and to their flow into the Dronakalasa, a vessel for soma storing and subsequent purification and offering to deities in sacrificial rites. Indra and Agni are said to have killed enemies called (Dasyu) in Madhyam Dina Savana.

Even sacrificial implements, sacrificial post, sacrificial grass, sacrificial ghee, the doors leading to the sacrificial ground, pressing stones, mortar and pestle, used in pounding Soma are deified and personified; so also Soma Juice and priests and sacrificial vessels etc., The Suktas of the Rig Samhita are arranged according

to Rishis, deities and metres to facilitate the recitation of praises to gods in sacrificial rites, and this arrangement shows that the subject matter relates to praises of gods in sacrifices. Moreover the names of dual gods are unique to the Rik Samhita, and are addressed in sacrificial rites alone.

The above facts prove beyond doubt, that sacrifices are inculcated in the mantras of the Rig Veda, and many mantras would be meaningless in their literal sense, if the principles of sacrifices were not applied to in the interpretation of the metaphorical and other symbolical expressions of the Samhitas.

In some cases, Vedic commentators have departed from the literal sense, which explains the principles better, by comparing passages, of similar ideas in the Samhita. Here if the viniyoga of the mantra is discussed, the correct idea will be known.

No other branch of human knowledge has suffered so much from the dominance of metaphor, as philosophy. However their employment becomes unavoidable, as the imaginative faculty has to be stimulated, and abstract conceptions of God have to be held firm and exact. By this circumstance, the interpretation of the Vedas, which is full of symbolical expressions has been rendered difficult, like the book of old alchemists' experiments (narrated in books on philosophers' stone).

If we want to understand an ancient Religion, we must first try to understand the ancient language and then grasp the meanings of the expressions used there and why various Vedas exist. It is not the rays of the sun, the showers of the sky, the water of the river, or the fire of the hearth, that the Vedic Aryans worshipped,

but the Intelligent Energy underlying them, the Power that makes them as instrument, the Superhuman Power in whom they have their being.

Nor could it be imagined that the average priests of the Rig Veda period believed in gods and demons as did the average man of those times, as they were of superior intelligence and training and felt the presence of God, realising the truths of the Veda, in their spiritual consciousness, as could be seen from the tone of the following Hymns:—(1) 1-4-4. Oh mind! Though you are far from Indra, seek Him who is Omniscient and supreme of gods. (2) 1-13-5. Oh Devas, closely spread the Kusa seats to facilitate calmness of mind when we shall have the sight of immortality. (3) 1-17-6. Through their help alone we shall attain knowledge and be able to contemplate them. (4) Indra is a friend of the Rishis 8-17-14. 1-53-11. (5) The wise see the abode supreme of God, seeing him everywhere 1-22-21 (6) You give intuition to the mortal who praise ye in calm mind. 5-61-15. (7) He who knows Him, praises the god. 6-65-1. (8) We are absorbed in the Lord, 1-57-4. (9) We are Thine & Thou art ours. 8-52-32. (10) They realised Him in the cave or temple. (11) 7-86-2. With my own self I hold communion of the heart. 1-65-2. 5-11-6. Here the poet's soul hears or has revealed to it the truth, in its inspired condition, when the mind is lifted above the narrow plane of the discursive consciousness. Etam biyeva bahvricho meemamsante, Etameva Adhvaryavah, Etam mahavratham chandogah, Etam divi Akase, Etam sarveshu bhuteshu, Etameva brahmetya-chakshate etc. Aita: Aran. III 2-3 (Translation)-"Him they see in this earth, in heaven, in air, water, trees, Moon, Stars, in all beings, Him alone they call Brahma." To the all pervading Being oblations are poured by Adhvaryu (priest) 1-164-46. They call the one god by

various names, Indra, Mitra, Varuna, the refulgent Garutman, Agni, Yama, Matarisva.

Thus the idea of one God is declared in the Rik itself as early as if the first book of the Rik Samhita became revealed, and it will be sheer injustice to disregard this internal evidence available in support of the position taken here. All these names Indra—Mitra—etc., are names of one and the same Divine Being, the one Supreme Spirit under various manifestations. In

- II. 1-10 the Rik Samita } the one God is given.
V. 3-1..... } His various names.

Unless we compare the Rik and Yajur Vedas, and analyse them in the light of the Srouta Sutras, and consistently understand the real purport of Sacrifices, the nature of Vedic gods, and fires, Rakshasas, Sacrificial expressions, rivers, rishis and mountains, and vessels referred to in the mantras, and their application or Vinayoga in the various sacrifices, the true meaning of the Vedas cannot be understood.

The Vedic Mantras have 3 meanings:—

- (1) Adhyatma—Intuitive
- (2) Adhidaiva, i.e., relating to the stories of gods referred to in the Mantras
- (3) Adhibhuta a i.e., relating to unintelligent matter, both in its subtle and gross forms

so as to facilitate the exercise of the habits of contemplation according to the mental capacity or essential powers of the contemplator. This view has been consistently entertained by commentators, on the authority of the Vedic Texts themselves. It should be remembered that the traditional view based on internal evidence has a far greater weight, than the interpretation based upon

modern comparative philology, which after all might be of some help wherever it does not go against tradition. Mahidhara also refers to the three meanings of a Rik of the Rig Samhita. 129th Sukta of the Tenth (X) Mandala, while commenting on the 72nd and 90th verses of Sukla Yajur Samhita ch: 28. In Yaska's Nirukta, too it is said that all the Riks are of three kinds. Sarva Richah trividhah paroshakritah, pratyakstakrita, adhyatmikiyascha. The Vedic Asuras called Vritra etc., are explained in the Nirukta as powers of darkness, and slaying of Vritra as Vidya or Divine knowledge.

In the Bhagavta Purana, it is said, parokshavado Vedoyam balanam anusasanam, Karma mokshaya Karmañ Vidhattam hyagadam yatha, Vedoktameva kurvano Nissango arpitam Isvare, Neishkarmyam labhate siddim rochanartha phalasrutih.

In Purva Mimamsa, too, it is stated abidhane arthavadha 1-2-46. The figurative description in the Vedas is by way of Artha-Vada. There are three kinds Vidhi, arthavada and mantra. Sayana refers to arthavada (Esoteric Explanation) given in the Brahmanas:—the nonmetrical portion is of two kinds Vidhi and arthavada. Srimad Ananda Thirtha also says all Riks of the Rik Samhita have three meanings adhyatmikaetc as already explained.

“That the expressions of the Vedas are symbolical and of the Rishis mystical are also relevant to the point. Vide (Tait: Bra: 2-3-11) In Purva Mimamsa of Jaimini (111-3-14) preference is given to whatever laid down in the Vedas, in the Samhita Brahmanas and Aranyakas as contrasted with other later writings. Smritis, for example cease to be authoritative when

they convey anything contrary to the Samhitas and Brahmanas and Aranyakas. Hence a study of the Vedas is indispensable.

Now a question arises, as to what the form of sacrifice is and how it is to be done :--

Jyotishtoma, a sacrifice is so called, because Prajapathi or God who is Avyakta (unknown) becomes (manifested) by the sacrifice, and hence the word Jotis : in gotishtoma is used as a name of sacrifice. The sacrificial hall is so constructed as to represent the human body, in which the contemplation of the supreme Atman is taught in detail, as the various sacrificial rites are performed. The position of sacrificial fires in pragamca portion of the sacrificial hall, combined with the fact that a thousand men are fed in each sacrifice, clearly shows that the portion is intended also for the education of the public, who are admitted only so far, and not beyond it. The relative positions of the altars and fires in the sacrificial rites are described in the Sulba Sutra according to the positions of the various organs in the body. The arrangement of Suktas as per, deities and Rishis is to facilitate, the recitation of pratyanuvaka and other chants in sacrificial rites. The definition mananat mantrah, (mantra is so called because it is thought of,) proves that the mantras are for one's own understanding or for the contemplation of the Supreme Atman. Sacrifice is begun with mind concentrated in God, and diksha vow is made with all the senses, and mind, and with everything on earth, consecrated as the means and materials of worship, and not being viewed in any other light or relation, renouncing all other thoughts and placing trust in God. Tait. Samhita 1. 2-1. The Mantra, Visvo devasya netur marto vrinata Sakhyam. meaning that man should court

the friendship of Visva Devas, is used in Diksha ceremony, and it implies that the Supreme Self is contemplated as a guide. Achamana is made for purging the mind of all thoughts of "I" or "My" and "Mine" and also the priests are made to say Ait. Sam. 1. 2 - 3 "We would give our thoughts only to Him, for it is blissful to do so." Ohsravaya, Ohdhama and Om are used for remembrance of God. Svishtakrit (good end) is made at the end of every sacrifice, to represent that the mind is fully absorbed in the rite. It is also stated that the priest does it mentally. Ait. Sam 1-6-8 manasa Yagnam tanute and he does it in his own mind.

The sprinkling of water (inside the altar) is for bringing the mind in contact with light (Taittiriya Samhita 11-6-8.) Thus it may be stated that sacrifices are not to be construed in their literal sense, as a karma or Rite alone, a mere course of physical activity, in relation to physical substances, for the sake of physical things; they are really made for contemplation of God with mind fully concentrated, in Him - vide - Ko mansute veetihotrah sudevah. Rig. I 84-18. tatra amritasya chetanam yagnam te tanavavahai (Rig. I 170-4.) and that the Vedas are only intended for developing the spiritual nature of man, and that the various sacrificial rites are the means employed for facilitating meditation of the SUPREME SELF.

CHAPTER III.

Object of Sacrifices.

The religion of the Vedas was simple. Their morals were simple and every thing was aimed at by the knowledge of the internal working of the body. Life was

considered a sacrifice. The body of man and the whole universe were all considered as created by the Devas who acted as priests in the sacrifice working the senses and were described as obtaining the wealth of the Asuras. Later on the highest truths of philosophy were dressed up in fables and stories in the Mahabharata and Ramayana so that all men may attain right knowledge. Therein Vedic terms were treated as proper names who acted as Kings and servants in the stories. The whole moral code was taught in the Bhagavat Gita in very simple language and all confusion about the Vedas sprang after the neglect of their study from the time of Buddhism.

The Vedas have been handed down by oral tradition from time immemorial before they were reduced to writing, and traditions say that they are eternal or revealed by God or Brahma. They are the records of religious experiences of the great Rishis from whom the Hindus are descended, eternal truths expressed in a language to which every other form of human language may be closely or distantly related; "Sruti" being the recognised term for divine revelation in Sanskrit. The Rishis are so called because they are seers of the Supreme Self or the greatest truth. Each Sukta has a Rishi or an inspired teacher to whom it has been revealed. The language, Meters and style, all show a considerable amount of learning. A knowledge of the true meaning of the Veda is considered as true wisdom, and also as the real wealth of man imperishable in contradistinction to the ordinary wealth. The Vedic Mantras are real treasures of thought. The term Veda meaning also Wealth or what alone should be ultimately sought. Taittiriya Samhita 1-7-4.

The Gods obtained the wealth of the Asuras through the Veda, or knowledge." Hence it is so

called. The important topics treated of in the Vedas are :—

- (1) Is there a God ?
- (2) Can there be a conception of God ?
- (3) What is the necessity for such a conception ?
- (4) What benefits can be derived from contemplation of God ?
- (5) What is the most practical way for such contemplation by rich and poor alike ?

The methods for the knowledge of the Supreme Self are contained in the principles of Sacrifices, and their performance is considered as obligatory on all. The object of sacrifice and the questions are dealt with in the succeeding chapters, in such order as may be easy to acquaint the general reader first with the technical expressions, and then with the sacrificial principles relating thereto. The object of the sacrifices is explained in the following passages :—

1. The sacrificial works which the wise read in the Hymns of the Veda, have been performed in many uninterrupted courses in the Treta age, distinguished for sacrifices; Practise them diligently, ye, lovers of truth, this is your path that leads to the true world. Mundaka Upanishad.

2. Sacrifice, Charity and austerity, and actions are necessary and obligatory, and all acts should be done as worship of God. Gita 18-5.

3. There are 3 branches of the Law viz., Sacrifice, study and charity governing the life of a Vedic follower—Chandogya.

4. They seek to know him through the study of the Vedas, through fasting and by knowing Him alone, one becomes a Muni. Brihadaranyaka 6 chapter.

These clearly prove that the object of sacrifices is to make man understand the secret knowledge (Guha Vidya) or the Supreme Self, and also the workings of nature in the body and outside world. It is also to make nature a living presence with which the contemplator may come in communion with, in his spiritual consciousness, and to act in real harmony with the Divine will, and live in God. This was shown by the Ritviks plainly to the Sacrificer, and men capable of really explaining the hidden meaning of the rites, and acting on the principles of sacrifices during such performances, were alone selected for the purpose. Through the outward symbol and procedure of rites (Tantras) the sacrificer views everything like a witness, realises the orderliness and uniformity of Nature, and the conflict of forces going on outside his control, for the education of man, and removal of defects and prejudices, and he learns also how the Devas may be invoked, realising the omnipresence of God or His Divinity everywhere, how miseries or obstacles may be warded off naturally, and correct lines of action adopted. how mind may be diverted from the objective world, or temporary benefits, through experience of the world and how true knowledge of God, and Dhyana of the Supreme Self made real, and mental faculties developed, in quiescent mind, and how from the contemplation in Sushumna or the temple of the heart the omnipresence of God or his Divinity everywhere may be felt always to make him a wise man. The Ritviks by their meditation of the Gods, according to the Mantras recited, create all-round harmony and peace to the world, and help the sacrificer a great deal. All these create cumula-

tive effect in sacrifices. His motive too is "Heaven and earth be peaceful, may I become the slayer of Vritra." Ai. Br. 11-8 means that the Devata should be contemplated while offerings are made to do it. In Kathaka upanishad, Yama says to Nachiketa "I tell thee, learn it from me, and when thou understandeth, the fires sacrificial which leads to heaven, know oh Nachiketas, that it is the attainment of the endless region, and that fire lies hidden in the heart of man, He who knows the three Nachiketa fires, he who has performed the duties, overcomes birth and death, and on knowing Brahma obtains everlasting peace, and rejoices in the heaven which is beyond the reach of grief, that is: Yagna is a training ground for contemplation of God (in Guha Vidya) for self restraint, for self surrender, without any desire of reward and productive of serenity, which becomes a means for attaining freedom from further births. In the Rik Mantras, prayers are made to ward off worries and to obtain peace to the whole world.

Rig Veda.

1. Opulent Indra guide us in this rite to the attainment of wealth or knowledge, for we are diligent in praising you. 1-9-6.

2. Ye, Sing of Indra, who gives happiness, who is great, and who protects his devotee like a friend and makes him cross all miseries of Samsara. 1-4-10.

3. Come quickly, Indra, son of Kausika, delighted to drink the libation, prolong the life that merits commendation, and make me a Rishi or seer of 1000 Hymns. 1-10-11.

4. May our sacrifices proceed well, unmolested, unimpeded, and subvert the foes, who come to us from

every quarter. May not the gods turn away from us, but grant us protection, day after day, be ever with us for our advancement. 1-89-1.

5. O Agni, Lead us to beatitude by a good path O God who knowest all things keep us far from crooked evils or sins, and we offer thee the fullest praise. 2-5-189

6. Let peace be to us, to all and to quadrupeds, to us in sacrifices. Let honey flow to us and prosper us all round.

Sacrifice is the best act. Tai; Brat. 3.2.1.4. Each minute act or (Pantra) done in sacrifice has a Mantra which makes the sacrificer feel the presence of God in every act, sensation or thought.

The result of Soma sacrifice is.

1. Rig Veda 8-48-3; 3-39-6 and 7.9-97-39, 1-170-4

We drank Soma, may we become immortal, we have attained the light, we have known the gods.

2. Yama says to Nachiketas:—Kathavalli (Katha Upanishad).

“Thou hadst seen the fulfilment of all desires, the foundation of the world, the endless rewards of good deeds, and knowing the shore where there is no fear, the abode of Vishnu, thou hast with firm resolve, dismissed everything from your mind.”

But he who does it (sacrifice) without understanding the meaning of Mantras, and contemplation of God, gets only a temporary benefit, and it is a hindrance to his real salvation.

Brihadaranya Upanishad Chapter 5.

1. That, O Gargi, without knowing this Akshara or the imperishable, a man offers oblation into the fire

performs sacrifices, offers prayers to the gods, or practises austerities for thousands of years, all that work of his will surely have an end, (i.e.) will bear only fruits limited in time.

2. Considering sacrifices, and other good works as the best means, these fools know no higher good, and having elsewhere enjoyed their reward, return again to this world. Mundaka Upanishad 2-9.

The Vedas do not save that sinful, deceitful man, who behaves deceitfully; they abandon him at the time of death.

3. Anugita IX 25.

4. “Being perfected with the perfect sacrifice, they were perfect with light,”—Anu Gita 5.

Hence an Adhyapaka or ignorant Purohit is considered inferior to a Sastragna. The sacrifice done without understanding is denounced as useless in the 7th Mandala of the Rik Samhita, and there the gods too are indifferent, and none of the Vedas, with their sacrifices, and ceremonies could ever secure the salvation of the worshipper, without his meditation on the Atma in man.

The Rishis Kavashaya state in Aitareya Aranyaka.

“We offer breath, as an oblation into speech, speech into breath, what is the beginning of one is the end of the other.” Aita, Aran III 2-6.

The Vedic Mantras have their own efficacy, and the priests and the sacrificer, while reciting them in earnestness, concentrate their mind, both on the ritual and its significance, and realise the omnipresence of God. It is stated in Chandhyogya Upanishad 4th Adhyaya that Jabali and Satyakama realised God through contemplation in peace of mind, on the sacrificial fires and the

same procedure is followed, in daily prayer, worship and recitation. (Sandhya - Pooja - Parayana) so that it might lead to Gnana, and peace of mind.

Every day one hour should be devoted to the performance of these acts, to induce a tranquil mind, giving no room for other thoughts to enter the brain at the time. Even the performance of these acts are sufficient to improve the spiritual nature of man. The real performance of sacrifice as ordained implies contemplation or Dhyana of God, the consecration of the Soma juice etc., which makes the act more effective, and makes man live more in God, in every act, sensation or thought.

If Karma - marga, in its true sense, is well understood and acted upon, it leads to Gnana and hence Karma should not be left unperformed. No doubt it is true, that for the proper realisation of the Supreme Atma it is absolutely necessary to understand the real meaning of the various Vedic rites, but it is not to be understood, that others who are not capable of understanding such meaning or have not risen to the high standard of intellectuality should keep aloof and not perform any of the sacrificial rites; the merit or the result of its performance will be proportionate as the knowledge of the individual increases, and however poor he may be in the matter of learning, if only he has faith (Sraddha) and devotion (Bhakhthi) and peace of mind he must necessarily rise to the higher planes (Atharvana Upanishad.)

But if the religious duty is not done with Sraddha - Bhakti and peace of mind, or if it is done solely with the object of gaining Swarga, it is merely waste of money and time, such sacrifices do not realise the Supreme Self (Bhagavatha XI - 21.)

CHAPTER IV.

Conception of God.

The Rishis have distinguished the Eternal from the perishable (vide Aaita: Aran: II - 1 - 8) and held that within the individual, the germ of the Eternal exists (Rig: X-27-9) and that the realisation of Atman within must be through the mind, and the heart; as the functions of the heart and mind play an important part in man, a knowledge of the heart and mind and their connection (Sushumna), with the brain is considered necessary in the Vedas, and Upanishads, for attaining self control, and for meditation of and communion with the Supreme Self. In the following are some of the passages the above referred to in Vedas and Upanishads.

(1) Tattariya Upanishad 1-5.

There is the Akasa within the heart, and in it there is the Purusha consisting of Pure Intelligence, immortal and of golden complexion, where Sushumna, subtle like the end of hair, divides the cerebrum into two Hemispheres. Brahman whose body is unseen like the Akasa is the delight to the mind, perfect in bliss and immortalin the heart, appears like a flash of lightning, in the heart furnished with blood vessels.

(2) Mundaka Upanishad 2-6.

This Atman moves within the heart where the tubes meet like spokes fastened to the nave; the Self is placed in the akasa of the heart, the heavenly city. He is also in the mind regulating the Pranas and the senses; He is in the food (Soma Juice) of the heart; for the heart is His universe; he who thus knows Him in the heart gains true knowledge.

(3) Kathaka Upanishad.

The Purusha of the size of a thumb, stands in the middle of the body. There is a town with eleven gates, belonging to Brahma; he who sends up the breath also sends it down. All the Devas worship Him the Dwarf who sits in the centre of the heart. No mortal lives by the breath, that goes up or goes down; we live by Another, on whom these two depend.

(4) Aiteraya Aranyaka 2-4.

He becomes born (manifest) in the Sushumna, which divides the cerebrum into 2 Hemispheres. He saw the light, the all pervading Brahman, manifest in the Sushumna, I saw it, he said, and so became Indra.

(5) There is the Aswatha tree (jiva) having its root in the Supreme Self, showering down Soma Juice in the heart.

(6) The city of the Devas called Ayodhya has 8 wheels and 11 gates or openings, and in the heart is the God of golden complexion.

Taittiriya Aranyaka 1-27.

(7) Kathaka Upanishad.

The smaller than small, greater than great, is hidden in the heart of the body. A man who is free from grief sees the majesty of the Self, by the grace of the creator. He who has understanding and self control, and is always pure, reaches indeed the abode of Vishnu, whence he does not return to Samsara.

Just as a miner, well acquainted with the process of gold mining may obtain it by melting ores, found in the

mines, so a person conversant with the actions of the Supreme Spirit, may have communion with Him, through contemplation in Samadhi (Bhagavatha 7-7-21).

9. Mundaka Upanishad 5-5-5.

When man is purified in the light of divine knowledge, then he sees Him, meditating on Him, with serene mind. This subtle Self is to be known, by the light of mind, where fivefold Prana has entered.

10. Rig Veda X-101-7.

Equip the sacrifice with good horses, good heart like an impenetrable armour unaffected by diseases.

11. Bhagavat Gita 18-61.

He is seated in the region of the heart, O Arjuna, controlling all things with incomprehensible mystic power. He is a witness, He gives intuitive knowledge, or dictates through His voice or conscience. He is Lord of Everything. Do. 13-22

12. Rik Samhita 5-11-6.

The Angiras realised Thee in the Sushumna or the temple of the heart.

13. Taittiriya brahmana 2-6-4.

By the grace of God (Varuna) the Liver gives rise to bile, the small and large intestines prepare honey like a cow; so also the spleen - all do their respective functions, involuntarily in the body (i. e.,) Varuna regulates the functions of the internal Viscera of the body.

14. The supreme self is described as omnipresent and as creating the world in the Purusha Sukta 90" Sukta of Rik Samhita 10th mandla.
15. He is called as father, creator etc., as supreme of the Devas, Rik Samhita 10-82-3, 2 & 5 & 10-81-1

CHAPTER V.

The whole body of Vedic literature *i. e.* Samhitas, Brahmanas and Upanishads have been handed down, treasured up as sacred truths in the minds of men in an unbroken tradition and transmitted with special meanings by oral repetition through a succession of teachers for thousands of years and the whole must have required many centuries before they reached the Samhita and Brahmana form. The value of the Rik Samhita lies in its riddles, allusions and mystic language and many Suktas contain apparently even some repetition of ideas, being sung by many Rishis in the same strain. The real meaning can be made out only by a comparison of the different expressions used to convey ideas in the ancient language.

The ordinary story running through the Rig Samhita is that Indra smote Vritra who encompassed the waters, and set free the seven rivers for the sake of man and gave him light of knowledge through the drink of Soma. What is the use of so many hundreds of Riks for offering Soma to Indra and other gods. If there was no use of these Riks why were they remembered for thousands of ages as a sacred literature except perhaps with an idea of doing good to the people in their daily life. This is the first idea that apparently strikes

all readers of the Vedas. When we critically study the various Riks we find Indra to be a supernatural Being. Soma sacrifice begins after the birth of Indra who was in the mother's womb for 1000 years and is not an ordinary being as commonly understood. The Soma sacrifice is begun at midnight alone. As soon as Indra was born for killing Vritra he pervaded Heaven and Earth and was given Soma to drink by his parents Heaven and Earth, and he at once began his exploits and killed the Rakshasas. The arrangement of Suktas in the Rik Samhita as per deities, metres and Rishis is only to facilitate the recitation of Pratar Anuvaka and other chants in sacrificial rites. All hymns speak of Devas mostly seated in sacrifices. 1-14-11, 1-25-14, 6-44-15 etc. There are many dual gods too of the sacrifice praised in the hymns. In the Riks it will be found that sacrificial implements, sacrificial post, sacrificial grass, sacrificial ghee, the doors of the sacrificial hall, pressing stones, mortar and pestle used in pounding Soma and Soma Juice also are all defied and personified. Without understanding the above arrangement and the use of the symbolical names of Devas and other expressions of the ancient language, the hymns are arranged by foreign scholars according to names of gods and not on sacrificial principles intended for meditation of god, and deductions made therefrom (without considering why dual gods are praised, and why inanimate matter is praised as gods) by interpreting the symbolical terms in their literal sense even though meaningless to the context. Moreover there is unavoidable employment of metaphors to stimulate the imaginative faculty for conveying abstract conceptions of the Supreme Being. All this is the cause of confusion in all translations which convey incorrect ideas in many places of the Vedas without any consistency. The Soma sacrifice deals with the exploit of Indra, drinking of Soma by the gods and the slaying of

Vritra. Rig 4-32-12. All creation implies gradual transformation from a lower to a higher order, and all are ceaselessly active and working out the evolutionary process. The laws of nature are uniform expressions of divine action. So the whole creation is considered in the nature of a sacrifice by the gods and they create the body of man too. Hence the Devas are the actors in the sacrifice and the knowledge of the microcosm makes man wise, and so Vedic knowledge is considered as wealth. Every one is ordained to do the sacrifice of life, use the faculties like Indra or Brihaspati 1-8 3 and act in harmony with the whole creation. Soma flowed between Heaven and Earth 8-48 13 and Agni as Messenger knew his duties between Heaven and Earth. All this is mystical language embodied in the riddles. So also on account of the symbolical language no consistent idea about the Tantric Soma sacrifice implied in the Riks of the Samhita, can be made out. These facts show that the Tantric ideas required for better understanding of the Samhita should be investigated. If one compares the various Mandalas of the Rik Samhita, and the Yajur Veda, he will find that the sacrificial principles of Yajur Veda are based on the Mantras of the Rik-Samhita, and if various Riks of the Rik Samhita intelligible and conveying same ideas with reference to the exploits of the Devas are strung together from various Suktas and Mandalas of the Rik Samhita, for the purpose of analysis and interpretation, they give a consistent idea; the result of the analysis has to be verified, and its accuracy tested with the help of the Yajur Veda. This is the real cause of the existence of three or four vedas, with special and definite purposes to serve.

The Riks containing many allusions to the exploits of the Devas require that certain terms should

be understood in the technical sense given in the old hymns. 4-18-6 & 7; 3-29-11; 6-21-4; 10-88-17 10-130-3 etc., of Rig Veda. Moreover certain questions; are raised and replied to in certain Riks, and some are left un-answered in the Rik Samhita for being inferred from the context. These facts prove that the obscure expressions of this Samhita are symbolical. Unless the symbols are understood many Suktas become unintelligible riddles and mystical expressions.

A study of the sacrificial symbolical principles of Yajur Veda is necessary to make out the Soma Sacrifice, implied in the hymns of the Rik Samhita. The main ideas of the Rik Samhita, if analysed, refer to Soma drink (Somapana) of the Devas and to their exploits. The main exploit of Indra, the chief deity of the Samhita is the slaying of Vritra.

So a real knowledge of the nature of Soma and of Devas, and of their exploits is necessary, and this can be done only by a study of the Rik Samhita and Yajur Veda. And to study the Rik Samhita and Yajur Veda which treats of the Tantric rites from beginning to end, one has to study the following:—

- (I) The nature of the Vedic gods invoked in the Mantras as stated in Rig III. 54-5.
- (II) In what connection, and why the names of certain Devas and Rakshasas are mentioned in the Riks of the sukta.
- (III) What do the names of various fires, of gods like Vasus, Rudras and Adityas, and dual gods of Riksamhita signify?
- (IV) Why stones, sacrificial post, pestles, mortars, grass, fires, vessels etc., are deified in Rik-Samhita. and why winnows, flour, bricks, pot,

herds are considered as weapons of sacrifices in the Yajur Veda, while the same do not find any mention in the Rik-Samhita?

(V) Are they really weapons? If so, what sort of weapons are they?

(VI) What meanings do Yajur and Rik Samhitas themselves give in respect of certain technical expressions, and in what connection do the Rik Mantras occur in the Yajur Veda?

(VII) What sacrificial terms and rites find mention in Rik Samhita and what do they imply?

If analysed with reference to the above points it will be found out that Vedic names Rishis, rivers etc., of the Rik Samhita are not proper names. Aitareya Brahmana explains the names of the Rishis of the Samhita. And so, in the absence of knowledge of the sacrificial rites, the Yajus Samhita will be without a meaning or purpose and will prove to be a mass of tediousness and stupidity, and the practices which accompany the Yajus formulas will become covered up by silly details of formalism, conveying no real human meaning, and the Upanishads too cannot have sprung out of such Brahmana compositions. If all the three Vedas have a practical significance and application, it can be seen only in connection with sacrificial rites. The employment of metaphors and symbols in the Vedas has caused confusion in the minds of all, about the real meaning of terms like, Pasu, Vitrahanana etc., used in Soma sacrifices. It may be gathered from the hymns of the Rik-samhita:—

(1) The performance of sacrifice is for attaining divine knowledge or winning of the light of God, Rig Veda-i-170-4; 1-84-18; 1-13-5;

2) Agni releases the human victim from the bonds of Yupa (and Varuna Pas, Rig veda V-2-7) to which the Devas bound him (Rig X. 90-15.)

(3) It is Agni that kills the victim of sacrifice (Rig Veda III-4-10, X-110-10 etc.,

(4) Yupa is deified in the 8th Sookta of the 3rd Mandala. So also Soma Juice, sacrificial implements, vessels etc.,

(5) Some libations to gods are offered, praising their exploits. But the term Pasu as understood in the ordinary sense of an animal to be sacrificed, has not been mentioned at all in the Rik Samhita; the mistaken ordinary interpretation arose by taking the term in its literal sense, without understanding the ancient language of the Mantras, and Tantric rites. And a true idea of Pasu in connection with sacrifice, cannot be had except by investigating the rites connected with Pasu rites and understanding their significance in the various sacrificial courses. To understand the principles of Soma Sacrifice, as detailed in the Yajur Veda, a clear knowledge of the sacrificial hall, and of the sacrificial rites therein done, is necessary.

All sacrifices minor rites, and ceremonies are divided into 3 portions:—

(1) the preliminary part (2) the main part (3) and the conclusion. Accordingly the Soma Sacrifice has three main portions:

(Viz) (i) Upasada (ii) Savana rites (iii) Avabirtt Likewise the sacrificial Hall too is divided into 3 portions:

(a) The havirdhana (b) the sadas and (c) the Pragvamca. Soma libations are made in the main part

of the sacrificial hall, above the Paragvamca and not the Paragvamca itself, where only preliminary rites, parites, and other minor ones are performed. Not following the former order, the Pasu rites are being done in the Paragvamca. Though these form a part and parcel of the Soma sacrifice, their performance in the Paragvamca is not supported by any vedic texts at all, nor does the meaning of Mantras relate to that portion of the hall in which is the term found anywhere in the Riksamhita. Now days the sacrifice of Pasu is effected after tying the animal victim to a sacrificial post called Yoopa (Rig Veda IV 6-3) and portions of the victimised animal (pinda) are offered to the gods in the fire. Pasu rites being Tantric, each pasu has its separate rites and Mantras connected therewith and details thereof are explained on page (). The executioners are not considered to be ordinary men, but divine ones and the priests too are called divine priests and the various vessels of the sacrifice are explained to mean the various organs of the body (vide) Tait; Aran; III 1—1 and 2

But there are no mantras for killing the animal and so its slaughter is purely a tantric and symbolic one; and sacrifices are (as explained on page 29), considered to be done by Devas, in the body of man and in the universe. Devas and Asuras are represented as bulls drawing the soma on the Prauga car. In the body created by the Devas, Soma is said to fly like a bird. The Gods intending to do the sacrifice bound man at the time of birth to a mortal body with various organs Rig. (10—90—15). The sacrificial ground is not at all mentioned in the Rik Samhita where reference is made only to the sacrifice's house I 1—13—12 and 28—5, and the fact proves that the body of man was looked upon as a sacrificial ground in the Rik Samhita. To remove the obstructions caused by the

Rakshasas to the flow of Soma juice, 6—16—48, 10—88—1) Indra kills Vritra and Devas taste Soma and so rites are instituted with Ritviks, representing Devas to educate the public about the way in which the Devas work. The sacrificial hall is constructed in the form of a human body. The position assigned to God Vishnu, in the old Siva Temples of India, is in the heart of the temple and it clearly points to the fact that Yoopa referred to in the Yajur Veda is the heart of man, and Vishnu too is the deity of Yoopa.

Hence the real meaning of the term Yoopa is the one given in Taittiriya. Aranyaka—6—64. It says Hridayam vai Yoopah, manyuh pasuh and sapta sirsbanyah pranah Pranas pasayah: (Tait Sam V. 2—6), i.e., Heart is the sacrificial post, anger is the animal and seven are the pranas in the head, Pranas are animals.

To show that the rite is only Tantric, it may be pointed out that Pasupati of the Vedas is not the Puranic Pasupathi, worshipped in Siva Temples, but as described in the Vedas, he is the father of Maruts, friend of Indra, and Lord of bodily senses. Etymologically even the word Yagna does not imply any slaughter or injury to an animal, but means only worship of God for attaining divine light or knowledge (Rig; Vi—9—3 and 4; I—84—18; 170—4; VIII 48—3;) This question has been discussed and decided in the same way in the Santhi Parva and Asvamedha Parva of the Maha Bharatha. The Madhva and Vaikanasa Brahmins and other Agamikas have been for a long time using in sacrifices a Pasu made of wheat flour only and not any living animal at all. These treat sacrifice as a kind of Upasana, a worship of the Supreme being, and offer the Pasu as an oblation to god in the temple of the heart.

Even in sraddha and temple rites, customs and ceremonies, all offerings to God are treated as Pasu and no real animal sacrifices are made. Such auxiliary rites or ritualistic processes as are gone through by those who have taken to the immolation of an animal, can be and are as a matter of fact done without any slaughter of animals. This fact establishes that the Vedic term Pasu, was not originally restricted to, or to be more correct, was not originally intended to convey an animal to be killed in its literal sense. From this point of view it is clear that there is in all the Vedas one continuous and consistent thread of spiritual thought with an inward perennial truth and greatness in it. The Vedas are but the registers of the intuition of the Rishis or seers.

It may also be observed that great thinkers from generation to generation through many ages must have realised this fact and therefore the Vedas have kept their exalted place in spite of the mistaken practices on the part of a few or even many. If we care to rightly understand the procedure of the four faced Brahma, in transferring himself into a horse and making himself an offering, and the spiritual interpretation thereof, we are sure to have a correct idea of the passage in the Purusha Sukta such as "bound man to a mortal body" Vide Rig. X-90-15. a passage in which it is impossible to take the term Pasu to mean a poor innocent animal to be brought and killed, as if it could satisfy any man in any manner or to any degree. On the other hand, there are really two edifying views that may be taken. viz, (i) That the spiritual being absolutely offers himself in devotion to the Supreme Being (ii) That the soul or the limited spiritual being has after all to make the Lord himself, both the material of worship and the object of worship, for everything has to be given to him by the Almighty Being, and in every activity he would be

villing to help him on. This grand idea handed down by the great, but often forgotten and mistaken by poor souls is beautifully expressed by the Lord himself in the Hita "Brahmarpanam Brahmahavihi" IV 24. This will become plainer when the term Rakshasa is also explained.

CHAPTER VI.

Devas and Rakshasas and Soma sacrifice.

Before going to explain what is meant by Devas and Rakshasas we have to understand the form of arrangement of the Riks in the Samhitha and of the nature of the Yajur Veda Rituals.

If a critical study is made of the various mandalas and anuvakas of the Rik Samhita it will be found that many ideas are repeated by the Rishis in various Suktas, in different expressions of language, and some Riks too are verbatim found in the other mandalas, and if we take away all the reiteration of ideas, the Samhita will dwindle down into a few Hymns, which can be studied in a condensed form.

The following expressions. Poorvaya nivida hoomahavayam I 89-3, I 96-2, I 176-6, II 36-6 Gayatrena naviyasa, nootanakritani, brahma navyam II 11-6. occurring at the end of certain Suktas, prove that there are old and new hymns in the Samhitas with references to old and new Rishis, (I-1-2; VI-34-1; VII-22-29; VII-29-4) etc., who sang the praises old and new (VI-44-13). The old and new hymns are found intermingled in the Suktas. For instance, in the V Mandala 22nd sukta the term Atrivat is used in the 1st Rik and Atrayab in the last Rik. If Atri praised the god of the Sukta

Atrivat can have no meaning in the 1st Rik. In the 14th Sukta of the same Mandala, all the Riks, except the 4th are praises of Agni, but the 4th Rik refers to certain exploits of Agni in a symbolical language. So also allusions are made in other Suktas regarding the exploits (Old and new VII-98-5) of Indra and other Devas; the poetry of the Suktas too is often impaired by such constant allusions everywhere. On account of this intermingling of old and new hymns, and the symbolical nature of the old hymns, the *suktas* of the Rik Samhita seem to be fragmentary pieces. If we want to understand an ancient religion, we must first try to understand the ancient language, and then grasp the meaning of the expressions used there. If the literal sense of any passage gives no consistent idea, attempts have to be made to arrive at the true meaning of the symbolical expressions. The value of the Rik samhita lies in its riddles, allusion and mystic language and the real meaning could be made out only by a comparison of the different expressions used to convey ideas by the Rishis, and the hymns too have been revealed to them in their spiritual consciousness, Riks 1-6-6, 3-8-1, 6-1-7, for the benefit of others and not for their own selfish purposes. In many hymns the Rishis address Devas even as friends 3-9-1 etc.

Foreign scholars think that Soma was really a Juice which came to be regarded as a divine drink which bestowed everlasting life, that it was afterwards hypostatized and regarded as a god, and a special ritual grew up with Soma chants under a special priest. This is a Puranic idea thrust upon the interpretation of the Rik Samhita and is due to the Rik Samhita and Yajur Veda not being studied together and analysed. There is an apparent conflict of ideas as regards the nature of Soma between the Rik Samhita and the

Yajur Veda. Soma is stated according to the Yajur Veda to have been brought from above by Syena bird taking the form of Gayatri metre. Tait Samhita 6-1-6. The Rik Samhita merely mentions Soma as being brought by Syena who flew to the heart in Indra's mansion across the ocean of lungs. (Rig. 5-47-3) with Soma, when Indra received it in a whitish tube (Aorta) Rig. 4-27-6 for distribution to the Devas, that Soma is intended for the gods and no mortal can taste it. But the rites of Soma sacrifice is a long and elaborate ceremonial introducing the *sale* of Soma shoots drawn in a sacrificial cart etc., and has caused confusion of ideas about the nature of Soma; hence being symbolical the Yajur Veda has become meaningless in the midst of the puranic notions thrust upon for interpretation of the Ishtis about Garuda. The main ideas of the Rik Samhita, if analysed, refer to invocation of gods for tasting Soma and their exploits. So a real knowledge of the nature of Soma and of the Devas and their exploits is necessary. Soma vessels are deified and personified as Devas in the Rik Samhita, as also inanimate matter such as implements for pressing Soma, sacrificial grass etc. So also are waters. Mind and senses are addressed as Devas and friends too in the Rik Samhita. For instance, let us take the questions in the 7th and 8th Riks of the 18th sukta of the 4th Mandala,

(1) what waters the rocks encompass?

(2) what do the old sacred hymns declare in the matter? From Rik 2 of Sukta 40 of Mandala VI it has to be inferred that cattle, waters rock and Soma have connection with the Soma drink of Indra, and that Sacrifice (Krathu) is made for Vritra-hatya or slaying of Vritra. This Sukta is a riddle from beginning to end,

all of allusions in symbolical language, meaningless in the literal sense, and outwardly conveying no consistent idea. To understand the questions above raised, we have to see where else the expressions occur in other parts of the Samhita, and what the Rishis meant by Vritra hananam and soma sacrifice. If all the texts bearing thereon are fished out, from the several mandalas, and strunged together, the truth will become clear. The ordinary story running through the Samhita is, that Indra requested by the gods 4-19-1, Brihaspathi with the aid of soma, Agni or Vishnu, smote Vritra or Ahi, who encompassed the waters, and set free, seven rivers for the sake of man, and gave him light of knowledge. Vide Rig Veda I 170-4, VI 9-3 & VIII 48-3.

The physical elements in the constant conflict of Indra with Vritra are always the bolt, Rock, waters and rivers while lightning, thunder, cloud, rain etc., are seldom directly mentioned in the conflict any where in the Samhitas. From this fact, it has to be inferred that the term Vritra Hanana referred to in the Soma sacrifice had nothing to do with the phenomenon of rain, as commonly believed by all scholars and this view will turn out correct if the various expressions used in the Riks, referring to the conflict are compared with one another and analysed. The connected Riks may be first treated under 4 divisions for purposes of comparison and investigation :—

(I) Waters are described as Dasapatnis: in I. 32-11; V 30-5; viii-96-18; The strongholds of Dasyus are shattered by Indragni who are also addressed as slayers of Vritra. III-12-6,4; Ahi and Vritra were killed by Indra, and Dasyus were consumed by Agni in noon iv-28-3. Vide also vi-16-34 & 39. These were killed

by Soma also 1-53-4; iv. 28-1. Indra is invoked to drink Soma Juice with the Devas in the fire during Soma sacrifice. 1-45-8. Agni and Soma are stated to have been brought from above by Mata-riswa and Syena respectively. 1-93-6; iv. 26-7 & 4; X-85-1. Soma is intended for the gods and no mortal can taste it. X-85-3. Agni leads Soma by divine paths V 43-6. He is said to be in Soma Juice. 1-23-20; III 1-4; III 29-16. and sweetening it too II-14-2; IV-45-5. He burns in the waters without any fuel. II-1-13-2; He is addressed as carrier of Soma III-1-1.

(ii) It is mentioned in the Riks that divine kine were searched by Sarama V-45-8 by the path of Truth, in the cave, (x 108-7; ii 24-6) of the Panis, and Angirasas through knowledge of Truth (iv-3-11), removed the Adri which obstructed the cave and Indra opened the stall of the divine kine and they won divine light (I 62-2; 4-1-14 & 15.

(iii) Indra Slew Vritra and Ahi from heaven and earth. 1-80-4; iv-38-1; 1-36-8, who lay across seven rivers, 11. 11-5 & 9; iv-19-3, and released the waters by truth. 111.31-21, which flowed towards him carrying Soma Juice. iii. 36-7 and he created a path for their flowing towards the sea vi. 17-12; vi-30-4; 11-15-3; They gave light to the sacrificer 1-55-6 ii. 24-2; ii. 11-18; Waters are celestial ones i-32-11; v-14-4. The bolt of Indra with which he smote Vritra is also a celestial one. i-32-2. Indra got the reproach of waters for having slain Vritra (iv-18-7). The conflict of Indra with Vritra is constantly renewed as a perpetual struggle. All drank Soma Juice, became immortal, won the light, and knew the gods (viii-48-3) and men are asked to have a calm and tranquil mind in sacrifices for winning Divine Light. (1-13-5). With the release of the waters is connected the

winning of Light, sun, and Dawn. vi-30-4 & 8. ii-19-3; ii-11-8. With Vritra's conflict, and winning of the cows and sun, is also connected the gaining of Soma and the release of waters. 1-32-12; v-29-3; viii-6-13; iv-19-8. Thus when Indra drove the Serpent from the air, there shone forth fires, Sun and Soma, and Indra won Soma at the same time as the cows. 2-17-11; ix-49-2. The elements concerned in the conflict with Vritra are waters, bolt and kine and they are all celestial ones, and are not to be construed in the ordinary sense.

Agni too is not ordinary fire, for he is brought by matarīśva from above, and how could Soma oblations offered in fire, and therein consumed, become available for contribution to the gods by agni, ix. 28-2; nor could ordinary fire be in a liquid like Soma Juice 1-23-20, and yet burning without any fuel. ii-35-4. It is also stated that divine kine, waters, rock and Soma approached Indra in connection with Somapana vi-40-2. So, it may be safely inferred that ideas relating to Agni waters, Divine kine, Soma, and Vritraslaying are all allied subjects and are all symbolical in their nature.

(iv) In a sacrifice Pasu is said to be tied to a post, iv-6-3, and sacrificed in fire as an offering to gods. In iii-8-3 the sacrificial post is addressed thus:—"O Living Substance (Vanaspati) stand upright, giving intellect to the sacrificer." The same Agni is addressed as Vanaspati and is requested to distribute the offerings to the gods, giving intellect to the sacrificer (1-13-4.) In iii-8-4 it is mentioned about the post "The wise know ye well in their minds, ye nourished in the sacrifice, the sacrifices purify ye and glorify." In v-2-7 it is stated that Agni released Sunassepa from the bonds of Yupa and Varunapasa. In 1-13-4 and i. 170-4 it is stated that sacrifice is for attaining Divine Light, after the so

called kindling of fire. The post too is not the branch of an ordinary tree; we have to know what is meant by Yupa and the release of sunassepa from Varuna pasa. The above ideas marked (ii), (iii) & (iv) are connected with each other and point to one definite end. i.e.

(a) The knowledge of Yupa corresponds to that of Sarama's search of the abode of the Panis, who restrained the Divine Kine, and to the idea of Soma brought by Syena after fighting with Krisann. iv-27-3.

(b) The sacrifice of pasu tied to the post corresponds to the removal of obstruction of the cave called Adri or Pura (ii. 20-81) or burning of Pura (vi-16-39) and also to Vritraslaying in Somasacrifice. (i-170-4; ii. 12-3; 1-22-21; 1-36-7),

(c) The release from Varunapasa corresponds to the release of the waters, flow of purified Soma Juice. (iii-36-7) and the opening of the cave containing the kine (iv-1-15) the winning of the Divine Kine (1-10-8) or Indra's finding milk in cows of 1-55-6.

(d) The drinking of Soma Juice, and the winning of Light or knowledge is the general result of all the exploits of Indra. Hence the flow of Soma waters after the slaying of Vritra should not be confounded with Soma Juice partaken by Indra, before slaying Vritra. Adri 1-130-3; iv-1-14; 1-62-3; iii. 31-6; vi-43-3; viii. 49-16; viii 54-8; x 108-7; iv-16-8,) is a rock which encompasses the cows, (as the waters are sometimes called) from which Indra, Angirasas, or Brihaspathi, sets them free after striking down Vritra and it is also within the body of Vritra who obstructs the flow of the waters in darkness. 1-54-10; v-30-4 & 6. The gaining of Soma is the result of the slaying of Vritra after the removal of the obstruction, which led to the release of

the waters, and waters mingling with Soma become rivers gliding along their course (1-23-16; viii-1-17) and beautifying the body of man. (v-47-1; vii-88-2),

The term 'Seven rivers' cannot refer to ordinary rivers of water, but denotes rivers taking Soma Juice for Indra iii-40-4, iii-42-2; ix-92-4; ix-76-1; ix-54-2; ix-53-4; ix-9-4 & 6; x-30-13; viii-58-12, producing heat (1-23-18 & 20) flowing through divine paths, full to the brim, oozing, purified, drop by drop (v-43-6) filtered through (pavitrās) (iii-36-6 & 7), which make man know the light of God (iii-26-8) and the seven rivers are said to be in the abode of Indra, the deity of the soul.

The winning of light is (1) through the piercing of the rock (iv-1-14 & 15) which sets free the rivers (ii-19-3; 1-55-6).

(2) through the drinking of Soma juice (viii-48-3; ix-66-23;) or

(3) through purification by Pavitrās (iii-26-8).

Indra, after slaying Vritra, distributed Soma to the Devas (iii-36-8). As soon as Indra was born for killing Vritra (iii-49-1 v-29-7) he was given Soma to drink by his parents Heaven and Earth, who informed him of his enemies (iv-18-10; viii-66-1) when he, pervading Heaven and Earth (iii-32-10; iv-18-5) began his exploits, (iii-48-3) and killed the Dasyus. Thus Soma sacrifice begins after the birth of Indra and is not an ordinary one as commonly understood. It is begun at midnight alone. The terms Ghee, Pranga etc., used in sacrifice have special meanings (10-1-30-3) vi-21-4). So also ghee in iv-58 Sukta. Through the mistaken notion of rain to represent the release of the waters, the literal sense of the hymns has been changed in some places, by certain commentators against the context. The term Khani

for example has been interpreted as "waters," instead of the ordinary meaning of "senses" in iv-28-1; v-32-1 and senses as wealth in v-31-3, and abbike as "battle" instead of the ordinary sense of "near" in iv-28-3; In v-45-1 the recovery of the Sun from the darkness of the night at dawn, cannot mean as interpreted by some scholars, the Sun after the darkness of the thunder storm.

In connection with Vritra's fight, Vishnu too is glorified. 1-156-5; iv-13-11; viii. 52-3; viii. 89-12; vi. 69-5; vi-20-2; vi-17-11; ii. 22-1. To correctly understand the symbolic meaning of the above passages or to form a connected idea is impossible, if we follow only the literal sense of the expressions. So also in Rig Veda viii. 45-37. The slaying of Vritra referred to in Rik Samhita (iv-18-7) has a symbolical meaning, and this accounts for the questions raised in the Sukta iv-18-6 & 7 and in x-130-3 and vi-21-4.

As stated on page, the Rik Mantras have three meanings, and the same principle has to be applied in the interpretation of the above Riks, to avoid confusion of ideas. As sanskrit words like "go" etc., have three or four meanings, the correct sense relevant to the context has to be adopted. So besides meaning (1) praises (2) rays. (3) cows, the term "go" represents knowledge or attainment of light. (1-62-2; iv-1-14) and people pray to Indra for Vajra being given them to overcome enemies (I-8-3) and each man has to kill Vritra just as Indra did, with the assistance of God in the Temple of the heart, (1-36-8) hearing the dictates of conscience and attain light (1-170-4) after opening the stall of divine kine (x-48-11). Indra is called slayer of darkness in 1-173-5, and he destroyed the forts of Dasyus (ii-20-1 vii-18-13) and men kill Vritra to become Indra (10-83-1)

and Indra and Brihaspathi are invoked with the aid of the gods Vasu-Rudra-Adityas. All the exploits of Indra and other gods, are also described as taking place for the sake of manu or man. 1-31-4, 4-28-1, 1-165-8, 9-130-8, 6-49-13, 4-26-24, 2-19-4, 2-20-70, 10-43-8, 3-34-4, 5-29-3.

The term Sarama (vach as per Nirukta), represents the search like that of a greyhound of Vedic truths, 5-46-8, and the finding out of the Panis who concealed the cows, and the winning of light. The return of cows represents removal of darkness, and attainment of light of God. The return of the waters (vide 1-37-12; ix-49-2; iv-19-8) represents the regular flow of Soma Juice or the essence of food as will be pointed out supra; therefore Soma is addressed as slayer of Vitra in 1-91-5, ix-48-2; 9-1-10, 9-47-2, 9-48-2, 6-17-11.

Serpents Ahi and vritra whose heads were not crushed but whose bodies lay in darkness, 1-32-10, after being slain by Indra's bolt which gave Light to the conqueror (1-55-6; 1-33-10; 11-11-8) are really obstructions to the sacrifice i.e., to the winning of light and to the full flow of the Soma rivers (viii-68 2; ix-56-1) and so they are described as encompassing waters or cows. Vritra is said to be in blood-vessels-1-121-11) and Indra set free the rivers after striking down Vritra (iv-19-8). Soma and Indra slew Vritra, and set free the seven rivers for the sake of man (iv-28-1; vi-72-3) and gave him light of knowledge. Dasyus who wanted to ascend to Heaven, whose strongholds (or sensual desires) were destroyed by Agni and Indra, after winning thereby the divine king, waters and sun (ii-20-7; v-14-4) or Soma, are really powers of ignorance and they were created by Indra

devoid of good qualities i.e., as powers of darkness (iv-28-4; vi-20-10; iii-12-6 iv-28-3) and their weapons were destroyed in fire, ii. 15-3; and in these old Riks, the term "Aryas" does not occur. The 7 forts of old hymns were described as 100 and as thousands of forts in the new hymns. In the 32nd and 52nd Sooktas of the iii Mandala, 28th Sukta of iv Mandala, 37th Sukta of viii Mandala, Vritra or Ahi is described as slain by Indra, in Noon sacrifice 3-28-4, 3-32-12, 10-13-7, (vide also aitareya Samhita vi-5-5). Agni too is called Slayer of Rakhasas in Riks iv-4-1; iv-3-14; viii-39-8. and of Dasyus in iv-28-3; vi-4-1 iv-3-14; vii-39-8 and in iv-28-3 vi-16-15 and of Vritra in vi-16-41; It was Twashta that made Indra's bolt. (1. 32-2) If Vritra is son of Twashta how can his father have manufactured the weapon to kill his son therewith.

That Vritra was Thwasta's son is mentioned only in the Yajur Veda, and as such it is a later idea.

As the word Pasu is not used in the Rik Samhita in the ordinary sense of an animal to be sacrificed, and as Pasu rites too have no mention in the Rik Samhita and as it is done with the desire of becoming the slayer of Vritra, Pasu is Vritra and not an animal, iii. 32-11 & 12, so it follows that the original winning of light after actual Vritra's slaying during the time of the Nivid or old hymns, was later on developed into Jyotisthma sacrifice and pasu rites in the Yajus Samhita period, when the year became of twelve months, when there were not 3 or 5 seasons for the year as mentioned in the Rik Samhita, when there was no fear of long nights (ii-27-14) and when all the stars of the Solar ecliptic were seen; and this too was still further changed into waving of lights before the idol, or light of God in worship, during the

Puranic or Sutra period. This view is supported by the passage of Mundaka Upanishad 1-2-1. The sacrificial principles were taught to men, vide Thitareya Samhita iii-5-2. The Rishis of the Rik Samhita, who had full knowledge of the Mantras, realised the Divine Light, and knew the gods in spiritual consciousness (v-30-1 & 2; 8-48-3) after drinking Soma Juice, which flowed on Vritra's slaughter. It is stated also that by performing Pasu and Quarterly rites, Asuras who molested sacrifices were defeated and Devas became Devas. Thait Sam: iii. 2-2. In adwaita philosophy Vritra is considered as a begetter of passions. Thus it is clear that Indra and other Deities of the Rik Samhita always slew Rakshasas only in the course of Soma Sacrifices and not in bloody battles in land or water which could occur only on some (vide Tai: Sam vi-2-9, 1-6-8, 7-5-1,) cause or other and not always as described in the Rik Samhita. Rig: vi-36-2; and on their death darkness flew away x-130-7; they were enemies of the gods Rig 6-59-1 molesting sacrifices Rig 10-7-37. 10-73-7. There are 2 kinds of Yagna or sacrifice contemplated in the Rik-Samhita corresponding to the new and old symbolical hymns intermingled together in the Suktas. Prayers for pleasing gods, for obtaining wealth and happiness from them, occur only in the new Riks and not in the old hymns. The mantras (New hymns) were seen by Rishis in their spiritual consciousness, not for any selfish purposes, but only to alleviate the sufferings of mankind, and sacrifices were not made, in the way they are performed now-a-days.

The Rishis content in their self, realised the gods. The distinction between Devas and Asuras is made only in the Yajur Veda and Brahmanas, and not in the Rik Samhita old hymns, where Asura is an appellation invariably of Devas; and Vritra is called Deva

in 1-32-12 and is never addressed as Asura. With a non-Rakshasic mind (Rig. 2-10-5) Agni killed Vritra in the sacrifice. Vide also the story of Rakshasas explained on page. Hence the Puranic idea of demons could not be brought in the interpretation of the terms Rakshasas and Devas of the Rik Samhita, and imaginary comparisons made with the words of the other languages for purposes of comparative philology, as the function of the Devas of the Samhita are different from those of other books. Nor is this Puranic meaning mentioned, in Yaska's Nirukta, about Indra, Vritra, and others. Devas and dual Devas mentioned in the Rik Samhita are deities of Soma vessels wherein Soma libations are offered to them. Agni of Soma Juice is different from fire; hence the difficulty. The Vedic deities too are different from the Puranic gods and Rishis; neither the deities worshipped according to the Puranas, nor the Puranic stories thereof as understood by common folk, find mention in the Vedas at all. The Vedic Astra and Sastra are different from the Puranic Astra and Sastra. In the Rig Veda, Indra is often praised for always slaying Vritra and Visvarupa but not in the Puranas, wherein he is condemned, as a sinner for having once killed—Visvarupa, a Brahmin who is not mentioned at all in that light in the Rik Samhita. The Indra of Rik Samhita is different from Indra of Yajus Samhita, where Indra is described as the deity of the abdomen. The Vedic Rudra who is the father of Maruts is different from the Puranic Rudra. Names of dual deities are peculiar to the Rik Samhita, signifying only sacrificial ends. So also usanas is praised in the vedic hymns, but in the Puranas he is priest of the demons. The Punjab rivers are not held in veneration by the Hindus, though the names occur in Rik Samhita in the reverse order from the gangetic plain, whereas they ought to have been named from the Punjab

down to the Gangetic plain, if the Vedas were compiled, when the Aryans descended to the Gangetic plateau, and the names of rivers too should have been mentioned in the 2nd to 7th Mandalas, and not in the 10th Mandala, which is believed as spurious. The Devas are referred to as the senses of man. Vide Taitairya Samhita 1-2-3, 4-1-1, 6-1-4, 5-1-10.

So the term Rakshasas has to be taken in the sense of evil forces and tendencies, and they are therefore, personified as Pasu in the body. This very idea is mentioned by Sankaracharya in the beginning of his commentary of the Vajasaneya Upanishad. The warring of Rakshasas and Devas is treated in the Upanishads as the war between the Prana and the senses.

SYMBOLICAL EXPRESSIONS-HOW TO BE INTERPRETED.

The Rik Samhita requires that certain expressions should be interpreted technically, and the Yajus explains the meanings of such expressions in further detail, and these have to be adopted in interpreting or analysing the symbolic passages of the Rik Samhita, which seem meaningless in their literal sense; but it cannot be contended that it would be unwise to interpret the Riks in the light of the Yajus without allowing for advancement of ideas between the two, and that the interpretation is the work of imagination, when the meaning of the original text is forgotten. The literal sense cannot be taken, as it gives no consistent idea, and attempts have to be made to arrive at the true meaning of the technical expressions, by a comparison of the various Riks of other Mandalas, containing the same ideas in a different form, and the result verified with the Yajur Veda interpretation, and solution of riddles in the Riks made, explaining the principles of Soma sacrifice implied in many of the

Riks of Rik Samhita. Only in the interpretation of the Mantras, symbolical in nature and meaningless according to the literal sense, is the Yajur Veda useful. For instance in Rik 5-29-8, 6-43-24, 1-62-6, 1-23-20, 9-108-16 9-67-14, 1-134-2, there is no conflict at all between the Rishis of Rik samhita and the sentiments of the Brahmanas and Yajus; nor is there anything new in the Yajur Veda, where the Rik samhita ideas are only reiterated in clear language. For instance the term "waters" referred to in the slaying of vritra in the hymns relating to the conflict of Indra with Vritra is clearly described in Tait. Samhita 6-4-3. Moreover, it has to be understood that both the original texts of the Rik Samhita and the interpretation in the Brahmanas and Upanishads have been handed down in one unbroken tradition, for thousands or hundreds of years, and could not be impeached in anyway possible. Adoption of meanings according to the literal sense, means interpretation of words according to Panini's or other grammar, Amara simha's lexicon or other Dictionary. Yaska's Nirukta is a better authority and older too than these books and still more so is Taitareya samhita or Brahmana or Aranyaka and is therefore the best authority when compared with a later grammar, lexicon or dictionary or Nirukta to do away with the Budhist ideas adopted through the Puranas. The Rik Samhita explains the terms Tanunapat, Narasamsa 3-29-11 etc. and all the Vedas had definite purposes to serve.

The Taitareya Aranyaka explains in III I-1 about libations of ghee in fire, and this when applied to the interpretation of (Ghruta Sukta) 4-58 of Rik-Samhita, makes the meaning very plain. So also the Taitareya Samhita passage VI-2-11 about the pressing of Soma Juice clearly explains the 28th sukta of the 1 Mandala of Rik Samhita. The Taitareya Aranyaka explains

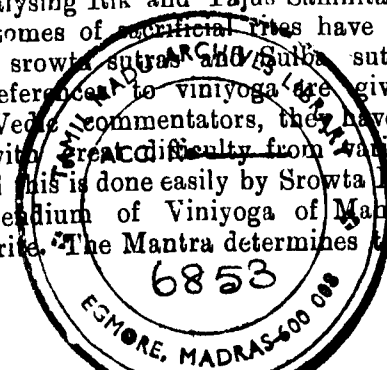
but sacrificial vessels, in 2-18, and about offerings 3-6. The Chandhyogya Upanishad explains about sacrificial fires in 5-18, and about Priests in 4-15. This is what is meant by "priority of meaning" in Purva mimesa of Jaimini 3-3-4, in preference to other meanings. So also the application of Mantras in sacrificial rites has to be seen for testing the correctness of the interpretation for eliminating the Budhis idea adopted through the Puranas for interpreting Vedic expressions.

CHAPTER VI.

Outlines of Sacrificial rites.

The Vedas enjoined on humanity performance of rites and sacrifices, with a view to enable them to contemplate the Supreme Being, and Soma Sacrifice was one of those sacrifices; and during the Vedic period this significance of the sacrifice was evident to the sacrificer. The Ritwiks explained the hidden meaning of the Tantric observances, at the time whenever such rites were performed, so that the outward symbol might induce the necessary course of thought in his mind i.e., the contemplation of the infinite Atman pervading the whole universe as viratupa analogous to the Macrocosm and the devotee's firm faith realised the picture, which his imagination painted in such glowing colours before his mental vision. Thus Indian Psychology realised the value of concentration, and looked upon it as the means for the perception of Truth. The entire discovery about the reality of man, was made not through intellectual effort, but through introspection or intuition. The Hindu practice of pranava Dhyana by periodical retirement from the seething

world, shows that the mind may become calm and still to reflect upon life, looking at it from the outside, and establish a personal spiritual poise and strength, not at all disturbed by the shocks of circumstances. Life and mind never were functions of the material body and we have seen in telepathy that mind can act on mind without the use of the bodily organs. The Rishis clearly showed in the sacrifice how mind could be kept at perfect rest through contemplation of God in the temple of the heart and how from the contemplation in tranquil mind, Atma may come in communion with or realise the omnipresence of the Supreme Self or His divinity in everything to overcome calamities and thus made religion a practical one; and man led a happy life fully understanding the Mantras. Later on to understand it, a great amount of learning and deep insight into the spiritual lore was needed on the part of many, who by force of time and circumstances had their attention distracted by worldly concerns. Naturally with them the Ritualistic ceremonies had the form only, their meaning having been lost sight of, through absence of learned priests. Now if any student tries to understand the symposical expressions of Riksamhita, meaningless in their literal sense, and consistently intepret the various ideas of the Mandalas, all repetition of ideas and expressions in various mandalas and suktas have to be compared and the result verified with the help of the Yajur Veda. And for analysing Rik and Yajus Samhitas and Brahmanas, epitomes of sacrificial rites have to be studied along with srowta sutras and Yajur sutras for altars. Though references to viniyoga are given here and there by Vedic commentators, they have to be culled together, with great difficulty from various places or sources and this is done easily by Srowta Prayoga, which is a compendium of Viniyoga of Mantras for each sacrificial rite. The Mantra determines the form of the



sacrifice and Srowtha Prayoga deals with its procedure in accordance with Samhitas or Brahmanas. So, for understanding the terms used in Soma Sacrifice, the rites named Darsapurnamasa etc are necessary. The rites relating to Syenachithiti has a sketch too of the altar and bricks for guidance; and all rites are further divided into Houtram, Adhvaram and Audgatram according to the priests engaged in the rites and all confusion has arisen by the meddling of the Tantric rites during the Buddhist period and the adoption of Buddhist ideas in Puranas during the revival of Brahminism. Samadhi and other Yoga practices, Tantric Sradha, and Agamic Pooja rites based on the Vedas have arisen, and are being observed, though meaningless by all Aryans throughout India, and these have come to us taught through Gurukulavasa, and have been in existence for the past hundreds of years. It is not true that physical sciences were not cultivated in ancient India. For the Rishis of the Rik Samhita knew Medical Science, the hatus of the body (Rig. I.34-4), legs were amputated and replaced by iron substitutes (i-116.15); smelting of iron is referred to in v-9-5 and vi-3-4. The crucible process of making cast steel in a fused condition by cementation is an Indian discovery of very ancient times. Injured eyes were plucked out, and arrow shafts extracted from the limbs of the wounded. (i-116-15) And this knowledge of Anatomy, and other scientific practices, sprang from religious needs, and served religious purposes. If we try and see how our customs, Agamic and Tantric rites and Yoga practices arose, and on what sacrificial rites and Vedic Mantras they are based, the symbolical meanings of the Mantras will become clear. In prehistoric days everything was done as a rite and was given a sacrificial name. So a lucid explanation of the details of the sacrifice, as far as possible, is attempted here, reconciling the Mantras

with the Tantra, in accordance with the application, (that is) solving the symbolical language of Mantras and rites, and showing at the same time how vedic expressions were interpreted and used in good old days in Indian traditions and observances, when the meaning of Rik Mantras used in rites were in consonance with the viniyoga; and what points of difference in ideas may be noticed between the Rik Samhita, Yajur Veda, and the Srowta and Mimamsa sutras, and how the sacrificial rites have developed from the times of the old hymns of Rik Samhita.

Various sacrifices with many pasus, Kapalas, and sacrificial vessels and fires, find mention only in the Yajur Veda. The Rik Samhita contains sacrificial expressions which imply a sacrifice with soma vessels, soma drinking and slaying of Vritra. Hence the earliest Vedic and most important sacrifice is the Soma sacrifice. Let us see what its nature is, how the sacrificial hall is constructed and what Soma vessels and fires are used therein.

In the sacrificial hall Pragvamsa represents the legs; Sadah represents abdomen, Havirdhanam lungs including the heart, Taitariya Brahmana 2-1-5-1 and this symbolic description cannot be misinterpreted as a praise only when the literal sense cannot give any consistent idea; and such a misinterpretation is condemned in Purva Mimamsa Sutrās. 5-3-41 & 42:— Without making attempts to arrive at the true meaning of Vedic expressions, one must not have recourse to such interpretations without knowing how Hindu customs and traditions have arisen based thereon, and how the principles thereof have been preserved in tact in symbolical passages for the last thousands of

years in Tatwanyasa Mantras, Mathrukanyasa Mantras and Ashtakshara and Panchakshara Mantras for invoking the manifestation of the presence of deities, on the parts of the body of the contemplator, or of an idol, or in places to be consecrated, according to the above rites,—the position of Vinayaka in Mooladhara, of Vishnu in the heart, of Rudra in the head and of the flagstaff at the navel in temples, all point to the above interpretation. Unless the Soma sacrifice which is implied in the Vedas is understood, no attempt could be made to correctly interpret the symbolical terms occurring in the Rig and Yajus Samhitas of the Vedas. Otherwise the mantras of the Rik Veda will appear as riddles and become meaningless. The whole soma sacrifice is acted like a drama, the sacrificial vessels priests and fires have a meaning which can only be known by a comparison of Rig Veda and Yajur Veda, and Srowta Prayoga.

The present Hindu traditions, religious rites, and ceremonies, which are admitted and observed by all are based on vedic mantras, and if a compendium of such mantras is prepared, the above meaning will turn to be the true interpretation.

From the situation of the fires in the sacrificial Hall, the Rishis taught how contemplation of God in the heart may be made. The Pragvamca is so called because the bamboos of its roof are longitudinal in the direction of the head, like bones and blood vessels of the legs in contra-distinction to those of the trunk of the body, where they are cross wise like the ribs. The relative positions of altars and fires in the sacrificial rites, are described in the Sulba sootras according to the positions of the various organs of the body. All sacrifices and ceremonies are divided into 3 portions: (1)

Introductory or preliminary (2) the Main portion of the rite (3) the end of the rite. So also is Soma sacrifice.

To have an idea of the Vedic terms used in this chapter their meanings are expressed briefly here for purposes of reference.

Dronakalaca is a soma vessel, referring to the heart.

Upasad rites refer to preliminary soma rites.

Tripurasura is a Rakshasa who possessed 3 forts.

Rakshasas as a rule oppose Devas in their acts.

Pasupatastra is a bow of Rudra.

Sahasrara refers to the brain.

Ekadhana Apah—waters to be mixed with soma.

Pasubandha—rites relating to the sacrifice of a living animal.

Pratar Anuvaka—hymns first recited in Soma sacrifice.

Pragvamca—the first portion of the sacrificial hall where the public could enter.

Rites following Pasu rites are called Purodaca rites.

Dakshinagni—one of the fires kept in Pragvamca referring to mind.

Dasyus—Rakshasas killed by Indra.

Vajra—weapon of Indra with which he smote Vritra.

Bhaksha—drinking of Soma Juice.

Savana—main rites of Soma sacrifice.

Dhishnyah—abodes of Devas having altars.

Antariksha—middle regions.

Ritwiks—Priests in soma sacrifice.

Soumika Uttaravedi—Soma altar.

Aishtika Vedi—altar for minor rites.

Adityagraha and Marutagraha—vessels of Soma Juice.

Visvedevas—The Devas collectively or Devas besides Indra, Agni, etc.

In the Upasad rites it is stated that the Rakshasas had three forts or cities made of iron, silver and gold; the Devas finding it difficult to overpower them, made three worlds in the body of man viz. abdomen as earth, heart as Antariksha or middle regions, and lungs as heaven and conquered the Rakshasas and became Devas, taking their stand or refuge in the heart which is considered Aparajita or invulnerable, Vide Sukla Yajus Samhita 5 Adhyaya, Taitariya Samhita 6-2-3, 1-2-11 and Aitareya Brahmana 1-4-23. It is also stated there that Agni is in the lungs, and Vishnu is in the heart, that Rudra or mind (master of passions) with Vishnu or heart as weapon and Soma as bow controlled the self; Rakshasas are evil passions that obstruct the work of the Devas for the development of the Higher self in man. The warring of the two elements are constantly referred to in the Vedas, Brahmanas and Puranas. The story of Indra slaying Vritra is narrated as follows in Taitariya Samhita 2-4-12, and in Rik Samhita in many mantras; but there is a difference in the narration of the stories between the Rik Samhita and Yajur Veda. In the Yajur Veda it is said that when Tvashtha's son Visvarupa was killed by Indra, the father to revenge his son's death performed a sacrifice to raise up an enemy able to kill Indra and got a son named Vritra for the purpose. When Vritra obstructed the performance of Soma sacrifices, Indra found himself not equal to withstand Vritra,

and had recourse to the aid of Vishnu in the heart, and with his friend's help defeated Vritra. Indra is the deity of the abdomen (Tait-Sam 6-2-10), Vishnu of the lungs (Do-6-2-9) and Vritra is in the abdomen. (Do 2-4-12 and 6-2-11). Here the symbolical Thvashta represents the palpitating organ of the heart, his son Vritra the evil passions, and Indra the good nature of man. Yagna is Vishnu and through him Rakshasas are over powered Tait Sam. 6-2-9, and the sacrificial hall served as a nursery for practising contemplation of God in the macrocosm, considering that the whole universe created is in the bosom of God, Vide Aitareya Aranyaka 2-1-4. The story of Tripurasura killing is more or less identical with that of Upasad rites and it represents the overpowering of the evil forces in man. It is said that Rudra master of passions, with Brahma as charioteer, and Vishnu as shaft, and Meru or Sushumna as bow killed Tripurasura in his three dens or stages of waking dreaming and sleep, set free all the Devas and made man know the real Truth. Vide Bhagavata Purana 7-10, and Pasupatastra is described as Sahasrara with the bow of Pinaka which has seven heads, Vide Mahabharata Anusasna Parva 45 Adhyaya; on the principle of the story of three worlds referred to in the body, the term Dyavaprithvi (Heaven and Earth) refers to chest and abdomen in passages where the literal sense gives no clear idea owing to the symbolical language. E. G. (1) Vapa (diaphragm) is between Heaven and Earth. (2) Rig 3-44-3. Pressed through stones (teeth) brightening Heaven and Earth (chest and abdomen) Soma flows into Dronakalaca Rig 9-75-4. (3) Agni is asked not to burn heaven and earth in the body of man. Hence Sayana has given the meaning of Sadah as Antariksha (Rig 5-87-4). (4) Agni, messenger of the sacrifice knows his duties between Heaven and Earth (in the body of man) Rig 4-7-8, 4-8-4. This meaning has to be

adopted, as sacrifices are done only on earth and not in the air between Heaven and Earth. How could Rakshasas be stated to live round the Sun obstructing the Sun's path both morning and evening (Vide Taitariya Aranyaka). So everything must be construed symbolically.

Soma sacrifice implied in the mantras of the Rig Samhita seems to be different from the one observed now-a-days, for the reasons stated below :—

1. Excluding chamasadvaryavah there are 16 Ritwiks or priests in the present day sacrifice, whereas in the Rik Samhita 1-162-5, 8-81-20, 9-10-7 only seven priests are mentioned, while 6 priests are referred to in 5' Sukta of the II mandala. Chamasadvaryavah are referred to in I-15 Sukta, 2-36, 37 & 38 Suktas of Rik Samhita. In Taitariya Brahmana 2-2-5-1, and Tait Aranyaka 3-11-1 ten priests are mentioned. In Rik Samhita 7-7-14 and 2-1-2 Agni is praised as facilitating the duties of 7 priests. That the priests are divine is mentioned in Rik 10-2-1, seven priests are referred to in Rig 3-4-5 & 10-63-7. The invocation of the 16 priests in the mantra ritual has no mention at all of the 16 priests and moreover Agni is praised as doing sacrifice to the Gods, Vide 7-17-4, 6-62-4, 5-13-3, 6-52-12, 7-2-10, 8-39-9 of Rik Samhita. All these facts prove that the division of 4 main Ritwiks with 4 assistants for each is an arbitrary one, not based on Vedic texts. In the Rik Samhita the Devas are said to do the sacrifice.

2. The present practice of using antelope skin, which is not at all referred to in the Rik Samhita instead of cow's hide (Rig 1-28-9) and of milk as substitute for Sura (lymph) is a later development against the spirit of

the mantras. So also is the practice of reciting Apri-hymns according to the gotras of the sacrificer inconsistent with the Rik Samhita, where certain Gotra Rishis have not been revealed the Apri hymns, while other Rishis have not been revealed the Apri hymns at all. Even Rishis like Gritsamada, Sumitra (10-70 Sukta) and Pavamana in the 9 mandala, who are not included in the main seven Gotra Rishis, have seen the Apri-hymns. So the selection of Apri Hymns according to the gotra of the sacrificer is unsupported by Vedic texts and is a later development after the revival of Brahminism in the Sutra period.

(3) The practice of Ekadhana Apah brought by the priests in earthen pots on the night previous to the Soma extraction day, i.e. previous to the recitation of Pratar Anuvaka is not signified in the mantra recited by the priests on the occasion. The mantra describes the natural flow of the waters and does not refer to the pots of water brought by the priests. So also the mantras recited in the various Pacu and other rites done in Pragvamca are unconnected in their meaning with the rites concerned. These facts prove that the above rites are only later developments when the meaning of the Vedic texts was forgotten.

4. There are no mantras for the actual performance of Purodaca rites and slaughter of Pacu, though Tantric acts are done according to the ritual without any Vedic authority therefor. In the Rik Samhita Agni alone is called the executioner Rig 2-3-10 and slayer of Vritra in 3-4-10, 10-110-10 of Rik Samhita and not any priest. Nor are the words Pragvamca, Dakshinagni, Hotrakah etc, found in the Rik Samhita, nor the fires kept there have any Vedic authority. The situation of Pragvamca, separate from the main hall of Soma sacri-

fice lends support to the view that performance of rites therein is only a later development after the significance of the mantras was forgotten. Purodaca has nothing to do with Pacu in the Rik Samhita and is considered as food of the Devas. Rig 8-67 (78) 1 & 7. Purodaca rites are supplementary to Pacu rites in the Yajus Samhita but not so in the Rik Samhita where Purodaca and Soma oblations alone are mentioned as offered to Indra in the three Savana rites. The terms Soma and Purodaca occur together but not the term Pacu therewith in the Rik Samhita, nor does the term Pacu find any mention therein in the sense now used in sacrifices. There was real slaying of Vitra in Rik Samhita times as per intention of the sacrificer but not so in the Yajur Veda period;

5. The following differences may be observed between Rik Samhita Yajur Veda and the rituals of the present day.

(a) Sacrificial implements, vessels, sacrificial post, grass, ghee, doors, stones, Soma Juice, fires etc. are deified in the Rik Samhita and Yajurveda but not in the sacrificial ritual e. g. Adityagraha, marutgraha etc.

(b) Indra is lord of Soma, Soma is called indavah, vide chandrasa a indavah Rig Samhita 3-40-9 in the early hymns but later on Soma itself came to be considered as Raja, Rig 8-4-87, 8-68-9 etc. in the Rik Samhita, Yajurveda and Upanishads.

(c) There was no distinction between the terms Deva and Asura in the early hymns of the Rik Samhita Vitra is even called a Sura and is not addressed at all as an Asura in the Rik Samhita. But in the Yajurveda and at 15 places of the later hymns of the Rik Samhita, the distinction between Deva and Asura is maintained.

(d) The reward for the sacrifice is mentioned in the Yajur Veda but not in the Rik Samhita where removal of bondage is the natural result, Rig 7-59-12.

(e) Indra is praised as slayer of Vritra in the Rik Samhita but he is also described as the deity of abdomen in the Yajur Veda.

(f) While iron forts and 7 forts of Dasyus and Sambara are mentioned in the old hymns of Rik Samhita, they are divided into three kinds of forts in the Yajur veda as iron, silver and gold i.e. the Tripura of Upasad rites. Vide Taittiriya Samhita 6-2-3.

(g) Vritra is considered as born to Tvashta after Indra's killing Vishvarupa in the Yajurveda but not so in the Rik Samhita where he is never spoken of as Tvashta's son. On the other hand Tvashta got Vajra weapon for Indra to kill Vitra, and this could never have happened if Vritra was the son of Tvashta, and Tvashta too has been styled Visvarupa in many hymns of the Rik Samhita.

(h) The Sacrificial ground is mentioned only in the Yajurveda but not in the Rik Samhita where the sacrificer's house alone is mentioned as the place of sacrifice

(i) The idea of twelve months in a year, and of Rudra as Agni and master of Pacu are mentioned only in the Yajur veda but not in the Rik Samhita.

(j) Soma juice flowing is addressed as Pavamana in the Rik Samhita, but in the Yajur Veda the epithet is transferred to the flow of Soma Juice during the three Savana rites.

(k) Syena brought Soma according to the Rik Samhita, whereas in the Yajur Veda, Gayatri took the form of a bird and brought it. Soma shoots are purcha-

sed and brought in a cart drawn by Devas and Asuras according to the Yajur Veda, but in the Rik Samhita Soma Juice alone is described as being brought in a wheelless cart by the bird Syena.

(l) The term Naracamsa refers to Indra and Agni in the Rik Samhita but in the Yajur Veda and sacrificial ritual it refers to the flow of Soma Juice wherein Agni or chemical heat is produced. Tait. Sam. 1-8-21. Soma Juice was tasted by Indra in Agni Rig 3-22-1, 3-35-9, but is kept apart from Agni in the Yajur Veda and sacrificial ritual. Agni conducts Soma as per Rik Samhita and is generated when Soma Juice is supplied to organs. Soma oblations are made to Devas through Agni i.e. in fire in the Yajur Veda.

(m) Sarasvati is a deity in Pra Uga Castra presiding in the brain as per Rik Samhita but not so in the Yajur Veda.

(n) Yagnayudhani, (weapons of sacrifice) are mentioned only in the Yajur Veda but not in the Rik Samhita. Ida refers to Agni in the Rik Samhita but it is termed Ida in the Yajur Veda and refers to a cow in the Ida rites in Purodaca.

6. It is stated in the Khata and Brihadaranyaka Upanishads that Nadis spring from the heart. The Vanaparva passage of Mahabharata in Dharmavyadha story refers to the nadis springing from the heart bearing food. But against these teachings we find in the sacrificial ritual that soma vessels are kept in one place above and around Drona Kalaca and far from Agnidhra fire but also detached and unconnected with one another, though Soma Juice is described in the mantras of Rik Samhita as flowing from one vessel to another. Vide Rig 9.97.4.

7. So also the position of Dhishnyah; Devas are addressed as Dishnyah and as fires in the Rik Samhita, Rig 1-3-9 & 2, and no one easily knew their situation Rig 10-114-9. Aswins are addressed as Dhishnyah in Pra Uga Sastra and 7-67-1 of the Rik Samhita. In Taitariya Samhita 6-3-1, the senses are referred to as Dhishnyah, Vide also Rig 4-3-6, and special altars erected in Sadah (abdomen) for the above deities are designated as Dhishnyah. And Agni is described as gaining strength in Dhishnyah. This shows that the term has a special symbolical meaning and is not an ordinary altar. The priests starting from the altar of Agnidhara (heart) and returning to the same point in each Savana rite points to the circulation of Soma Juice from the heart to the organs and back. So these discrepancies between the mantra and the rituals have to be investigated.

8. As the system of gotras originated in the later Sutra period after Buddhism and as meaningless rites were introduced during the revival of Brahminism when the meaning of the mantras was not studied, I think that the system of sixteen Ritviks also was introduced in the same period for the education of the public, and Ritviks taught like actors in a drama the functions of the Devas and Soma vessels and the principles of Soma sacrifice. The fact that one thousand men are to be fed in Soma sacrifices and they should be allowed to enter the sacrificial hall till Pragvamca alone and not further, shows also that new sacrificial rites and temple rites were introduced to draw away the masses from Buddhism during the revival of Brahminism. I think that the use of Pragvamca in the sacrificial hall for Kamyeshiti purposes is only for the education of the public, and so necessary changes were effected in the storing of all soma vessels and altars in one place. This view will

be found correct, if the sketch of the sacrificial hall is seen along with the discrepancies pointed above for investigation in detail.

9. Another cause may be traced for the origin of the discrepancies. During the Buddhist period all intelligent brahmins without any exception had to become Budhists for eking out their livelihood and there was a neglect of the study of the Vedas altogether, so much so that the Purvamimamsa Sutras which explain the Vedic mantra ritual of the sacrifices had to be studied later on from Budhists like Prabhakara etc. by brahmins like Kumarilla Bhatta and others. Even now the Mimamsa Sutras are not fully intelligible. The meanings learnt from budhist teachers were in many places opposed to Vedic ideas, and so Kumarilla Bhatta had to differ from previous commentators, and Madhava too revised it still further and his commentary gives only a summary of the purport of the Sutras and does not explain them by way of paraphrase, and even some of the Sutras are not fully explained there. The cause of the difficulty is either the meaning of the Vedic texts was forgotten during the Sutra period or the Sutras were meddled with by budhist teachers taking away the Tantric and Yoga secrets. Some of the mimamsa sutras are not supported by Vedic ideas and are devoid of tantric explanation, and discrepancies between the mimamsa Sutras and Vedic texts have to be rectified to do away with Budhist influence in the Puranic stories.

10. Agni is described in the Rik Samhita as himself doing sacrifice to the Gods, and he is in the sacrifice along with the Devas, and he feeds them carrying their oblations in Soma Juice through Divine paths. Indra received the Soma juice in Agni. Devas are called Chamoo Shadah and Agni drinks only with them in the

vessels dedicated to them. Rig 1.14-10. It has to be noted how Agni could offer Soma oblations to the gods after they are thrown in the fires and burnt away. Hence the present day sacrifice is symbolical. The truth will be found out if we investigate the matter.

11. The same discrepancy may be found about the term Agnidhra of Rik Samhita and of the mantra ritual based on the Mimamsa Sutras. The northern portion of the sacrificial hall is called Havirdhana which corresponds to the lungs in the body of man. In the mantra ritual it is stated that Agnidhra fire is in the southwest portion of the lungs or Havirdhana. But the northern portion of the sketch of the sacrificial hall, built in the form of a human body points to the Dronakalaca being in the lungs also. The Yajur mantra describing the Dronakalaca (Tat. Sam. 3.1-6.) tallies with the description of the circumference of Agnidhra fire. If Agnidhra is different from Dronakalaca, its description as one of the worlds of the sacrificial hall becomes discrepant, for in the symbolic sense the abdomen represents the earth, Agnidhra the middle regions, and the lungs the heaven. (Vide Tat. Sam.) Hence on account of the same description, both the terms cannot refer to different organs in the lungs. Moreover Dronakalaca is described in the mantra ritual as lying concealed below the left lung and conical at the apex. It is described also as connected with the lungs above through the Soma vessels there and has the diaphragm below. Dronakalaca contains food. (Tat. Sam. 5.4-11). So it refers to the heart. It is placed in Agnidhra (Tat. Sam. 6.3-2); Agnidhra is considered as Aparajita or invulnerable and there Vishnu is considered as seated (Tat. Brah. 3.7.7.) and it is his abode (Tat. Sam. 3.2-3). The heart is considered as the Aparajita town in the body, as it is not affected by diseases till the end of life. It is con-

sidered as the town of the Devas in the Upanishads. Soma circulation called Pavamanasarpāna starts from Agnidhra and returns to Agnidhra. So this term refers to the heart also. Devas are said to have got their portion of Soma juice from the heart, (Rig 2-36-4 & 10-14-3.) referring to the supply of Soma juice from the heart to the Devas in the vessels and organs of the body. It is also stated that Agnidhra lies near the upper portion of the back of the body (Prishtya) and corresponding to it, there is in the south Marjaliya or the colon; when Soma was being taken from the alimentary canal to the lungs, the Rakshasas molested Soma, but Agni overpowered them and mystically took Soma to the lungs where Vishnu (the deity of the heart) opened the doors and admitted Soma therein, and then oblations are made in Agnidhra. Vide Aitareya Brahmana. Here the term Agnidhra refers to the heart, whose doors were opened by Vishnu to Soma. The mantra in the Savana rites by which Agnidhra (priest) makes oblations to the gods refers only to the filling up of Soma Juice in the vessels from Dronakalaca and this mantra is recited when each Soma vessel is taken up and offered for taste of the Devas Rig 3-32-15. Here the mantra means one thing and the Tantra does something else. The mantra refers only to the filling up of the Soma Juice in the vessel while the Tantra relates to the lifting of the Soma vessel with the Juice. Etymologically the term Agnidhra refers to a vessel of Soma Juice. The term is used to denote the priest also who ignites the Agnidhra fire. As libations of Soma Juice are received by Devas through the heart, (Vide Rig 10-114-3,) and as Agnidhra is said to offer Soma libations in his fire to the Devas from Dronakalaca, it may be safely inferred that both the terms Agnidhra and Dronakalaca refer to the heart alone, the fire being personified as a priest. If all the above ideas are connected together, the description

clearly makes out Agnidhra as the heart or Dronakalaca. This fact proves the various functions of the heart; it is a Soma vessel for receiving and storing the Juice for distribution and also a priest for offering the oblation to the Devas from the heart. The term also refers to the animal heat within the heart, (vide Mahabharata Anusasana Parva 43-18 & 62) and is therefore called Agnidhra fire. Hence the position now given to Agnidhra fire apart from Dronakalaca in the sacrificial ritual is for purposes of explaining it to the public, though it is opposed to Vedic ideas.

There are three fires in the body and Agni is stated to be in sacrifices Rig-1-14 etc. A fire is in the mind, the second fire is in the heart, and the third Ahavaniya in the mouth (Tait-6-2-11, and Chandogya Upanishad 5-18) and these should be preserved always during the life of the sacrificer. These fires are referred to only in Soma sacrifices. There are three other fires of the same name kept in Pragvamca in the entrance portion of the sacrificial hall and these fires are (1) Garhapatya (2) Ahavaniya and (3) Dakshinagni and they are explained in Chandogya Upanishad 5-18 as follows:—Heart refers to Garhapatya, mind is Dakshinagni, mouth is Ahavaniya and they are used only for performing minor rites in Pragvamca i.e., for preliminary and other rites and not for the main Soma sacrifice. These fires are also mentioned in Aitareya Aranyaka 3-1-2. There are two separate altars used for the two sets of fires, one Soumika altar in the north (Vide Satapata Brahmana 3-5-12 and Tait Sambhita 6-2-11) and the other Aishtaka altar is in Pragvamca. The former is called Uttara Vedi for it is situated north of the usual altar of Garhapatya (heart). From the above it will be seen that there is no Agnidhra in minor sacrifices and it is only used in Soma sacrifice. Dakshinagni is called Anvaharyapachana, because it was

brought by divine messengers. Tait Sam 1-5-3, 1-7-3. It is powerful for contemplation of God, for removing obstacles and defects and is used for all purificatory rites. It is fire or mind, kept calm and standstill in the body through the control of Pranas after killing the Rakshasic nature of mind. (Tait Sam 1-6-8); and ghee oblations are made through the Dhruva vessel. It may be asked how could there be two sets of fires. The one is to overcome the bodily evil forces or passions while the other is for the attainment of worldly objects Vide Tait Sam 6-2-7 & 8. Unintelligible as it may be for ordinary men to understand the significance of Soma sacrifice, (Rik 9-97-35) the outer fires in Pragvamca are set up symbolically in Tantric rites to teach the less enlightened—to those who seek for fulfilment of worldly desires, as without something substantial or tangible, human mind is not likely to grasp abstract ideas easily. This appears to be the meaning for allowing the public till Pragvamca portion in the sacrifice and for the saying that at least 1000 people should be fed in Soma sacrifices.

CHAPTER VII.

Control of Passions.

The practical way for control of passions and for the development of spiritual nature aimed at in the sacrifices is as follows:—

The Rishis considered that by keeping the abdomen clear and brain cool, the health of the body may be regulated, passions and anxious thoughts controlled or nipped in the bud and mind diverted towards God in meditation. For this purpose Thraidhataveyishti referred

to in Taitariya Samhita 3-2-11, 2-4-12 or balancing of the three Dhatus of the body and Pacubandha are ordained. With the help of Vishnu the deity of the heart, who manifested his presence in the three worlds, (Tait Sam 2-4-12 Rig 4-18-1, 8-100-12) became Trivikrama, protected Indra all round and made Vritra powerless everywhere, Indra slew Vritra easily. Both Indra and Vishnu regulate the three Dhatus (Vata represents indigestion, Pitta represents the result of the quickened heart beats and sleshma represents the want of oxygen owing to excess venous blood). This Ishti is now developed as Pranayama in the Yoga system i.e., through the control of Prana and Apana and the regulation of the beats of the heart, the nervous system is gradually induced to control the involuntary muscles of the heart, abdomen and lungs. This idea is represented in the story of the Mahabharata, where Garuda (Syena) soaring high as Udana through the Kundalini and spinal cord, holds Prana and Apana (elephant and tortoise) in its claws and eats them away. Vide Anusasna Parva, 28 and 29 Adhyaya. This is what is meant by the expression hridinirodhanam in Gita 8-12 and Bhagavata 7-15-33. This Pranayama is performed for contemplation of God in calm mind for being absorbed fully in the Lord for knowledge of the Truth and for superior mental force.

Even the effects of poisons may be counteracted by Yoga practices. Vide Rig 10-136-7 which hints the process. The Padmasana posture controls the intestinal rings and gives no room for Hernia in pranayama practises. Hernia is only brought on by pushing muscular effort to painful excess so as to affect the intestines.

Eustachean tubes lead to the upper part of the pharynx; hence air inhaled and shot in Udana through the Eustachean tube cavities affects the cerebrum

and cools it perfectly. Deafness due to congestion in the throat may be cured by this process also. Even pains in the ear may be relieved.

CHAPTER VIII.

Quotations from Vedas.

The various rites in Soma sacrifice relate to the functions of the organs and vessels of the body and these are referred to in the following quotations from the Vedas.

1. (a) Vritra is abdomen, Tait Sam 2-4-12.
2. Abdomen is sadah, which is considered as physical world in the 3 worlds of the body. Do 6-2-11.
3. Two divine doors of Sadah (Tait Sam 3-2-4.)
4. Vritra encompassed the whole Universe and within him is Heaven and Earth and so he was called Vritra. and waters of awful smell flowed on his death out of the body, Vide Satapata Brahmana.
- (b) Sacrificial vessels are referred to as organs of the body used for contemplation of God:—
1. Tongue is Juhoh, mind is Upabrith, Pranas are Sruvah. Vide Tait. Aranyaka 2-18,
2. Mind is offering, Diksha is wife Do 3-6.
3. The wings of Syena are the liver lobes. vide Sukla Yajus Samhita 14-85, Chandogya Upanishad says in 5-18-Heart is Garhapatya, mind is Anvaharyapachana and mouth is Ahavaniya.

(c) Brahma is mind, tongue Hota, Prana Udgata, Vide Chandogya Upanishad 4-15.

(d) Tongue is Subrahmanya and his offspring is Soma. Vide Aitareya Aranyaka 6-3, and Taitariya Samhita 6-1-7, meaning thereby that Soma was purchased by the mouth. Mahidhara also endorses the same view, Vide Sukla Yajus Samhita 4-16.

(e) Mind without action is Srut, mind in action is ghee, object thought of-grass. Vide Tait. Aranyaka 3-1-1, and Aitareya Brahmana 24-6. Knowledge represents dry fuel pieces. Paridhaya in Rig 10-90-15 refers to the 7 senses, 21 fuel pieces refer to the various organs and vital airs of the body. This shows that contemplation of God is aimed at while ghee oblations are made in the fire. e. g. Jabali and Satyakama are referred to in Chandogya Upanishad as having made meditation in the sacred fires, and the altar is the temple of the heart in such meditation.

(f) The pavitras of Agni are Prana Apana and Vyana Vide Satapat Brahmana 1-1-3-2, Tait. Brah. 3-3, Two pavitras, Prana and Apana are used for purification of ghee. Vide also Rig 9-83-1.

In the body of man, Heaven and Earth refer to chest and abdomen Vide Mahidhara's commentary on 7-4 of Sukla Yajus Samhita. The three deities referred to in Apri hymns are Prana, Apana and Vyana, and also the fires in the lungs, brain and abdomen. Vide Aitarya Brahmana and Taitariya Brahmana.

(g) In Aitariya Aranyaka Kavasheyas asked about the object of sacrifice. The reply was, they made Prana oblations in the mouth.

(h) Heart is the sacrificial post to which feelings of mind are tied and slaughtered. Vide Taitariya Aranyaka 6-64.

(i) Diksha is made with all the senses and mind concentrated in God, sacrificing everything on earth. Sacrifice or life is begun after breathing. Vide Tait. Sam. 1-1-2. The end of a rite is mind fully absorbed in God,

In Satapat Brahmana 11-3-8-3 it is stated that in Svadhayaya Brahma Yagna, tongue is Juhoh. and mind is Upabhrit.

(j) Taitariya Upanishad.

There is the Akasa within the heartSushumna. subtle like end of hair divides the cerebrum into two hemispheres.....in the heart furnished with blood vessels.

(k) There is the Asvatha tree showering down Soma Juice in the city of the heart (Aparijita) Chandogya 8-5.

(l) Sri Ananda Tirtha in his commentary on Rig 1-28 Sukta interprets Ulookhala as tongue, Soma extraction is in the mouth, the planks are the lips for pressing Soma Juice. The same idea is conveyed in Tait. Sam, 6-2-11.

(m) Durgacharya explains "woman" as Nadies with red clothes while commenting on Rig 1-24-7.

(n) Mahidhara explains Devas as the senses and Sri Sankaracharya too in his commentary of Brihadaranyaka Upanishad considers Devas and Rakshasas as good and evil forces in the body. In the Taitariya Samhita "Pranas or Senses are the Devas, 5-4-6. The

Saptarishis refer to the senses as per Yaska's Nirukta. In Khathaka Upanishad the steeds of Atma are considered as the senses.

(o) In Mahidhara's commentary of 12-3 of Sukla Yajus Samhita, Sikyapaca is considered to be worn near the navel with fire therein, hanging like a sling from the neck. Similarly Sayana interprets "Tanunapat" as fire in the abdomen. Vide Sukla Yajus Samhita 20-37. "Svayam Atriuna" of Taitariya Samhita and Satapata Brahmana refers to intestines in the abdomen containing food.

CHAPTER X.

Nature of Soma discussed.

The sacrificial hall is constructed in the form of a human body. In the eastern portion of the hall called Havirdhana (lungs) there are 2 kinds of carts used in Soma sacrifice and these two are called Pra Uga Cakata and Havirdhana cakate. The first is used to bring Soma shoots for extraction of the Juice and for use in Ukhagni. The second is used in Purodaca rites. Havirdhana Mantap (chest) is constructed over the two havirdhana carts (lungs), placed one on each side, and lower down is abdomen. Tait. Sam. 6-2-6.

Though Havirdhana is between abdomen and uttaravedi, no one including Soma could enter it through the Northern door except through the abdomen in the south, and has to use Pra Uga Cakata passage below, to reach the abdomen. And this is why the priests and Soma go round the Havirdhana in rites connected with Sadah (abdomen) through the Pra Uga Cakata passage to the

stomach. Pra Uga Cakata below the lungs refers to the Alimentary canal. It is called Pra Uga Cakata because of its resemblance to a yoke in shape, within the body. Abdomen of the sacrificial hall has two doors (Tat. Sam. 3-2-3.) One in the north and another in the south, called diaphragm and colon respectively. Two Soma Vessels pierce through the hole in the diaphragm in opposite directions, of these one goes upwards and the other downwards. Sayana remarks that the placing of waters in the cart refers to the flow of Soma Juice down the Pra Uga passage. By the above description it is clear that the term Havirdhana cannot merely refer to a portion of the sacrificial hall but applies to the lungs in the body of man. Moreover it is invoked and consecrated by the mantra (Tat. Sam. 1-2-3-1, Rik. 5-81-1) which refers to the lungs having connection with mind and intellect and attached to the vertebral column; for the Rishis believed that thoughts heave with the heart and lungs, *i.e.* that there is connection between breathing and thoughts, and that continuous inhaling and exhaling without giving room for kumbhaka allow no thoughts to arise in the mind and induce sleep during nights.

There is a conflict of ideas about the Soma Juice as described in the Riks of the Rik Samhita and Yajur Veda; Soma is stated in the Yajur Veda as having been brought from above by Gayatri metre taking the form of a Syena bird and as having pervaded the Symbolic heaven and earth. (Rig. 8-48-13 and Tat. Sam. 6-1-6). But the Rik Samhita speaks of Soma itself as being brought by Syena in a wheelless cart Rig. 4-26-4 and offered to Indra in a whitish tube at the end of its journey, (Rig 4-27-5) without mentioning the sale of Soma shoots as described in the Yajur Veda. The Soma vessels are deified and personified in the Riks as Devas. The situation of Soma vessels in the body is like the

position of Devas in the macrocosm and is treated in the Pra Uga Sastra. (2nd & 3rd Suktas of Rik. Sam. and in the 9th mandala of the same Samhita). Unless all the Riks relating to the Devas of Soma vessels and to soma are studied together and analysed the real nature of Soma cannot be understood. The Syena altar is built in the form of a bird representing its head and alimentary canal, and water poured down the mouth comes off at the tail end. The flow of Soma Juice in the Soma vessels and its destination in the end to Drona Kalaca or heart is described in many Riks of the Samhita, some of which are noted for purposes of reference viz 3-62-13 & 15, 1-93-6, 9-67-14, 5-45-9, 4-26-4 & 5, 6, 7 & 8, 4-27-5, 5-47-3, 6-44-24, 2-40-3, 9-65-20, 9-66-6 & 12, 9-86-7, 3-62-1 etc. Soma shoots are brought on the Pra Uga cart on the first day of the Sacrifice and taken to the Havirdhana or lungs on the 4th day, the day of extraction of Soma Juice. Soma is stated in the Riks as being masticated by the teeth and so it is not a liquid when it is brought.

It joins with the Saliva in the mouth. It is then addressed to enter Indra's mansion Tat. Sam. 1-2-9 and therein fly like a bird in the body prepared by the Devas, and then it flows down to the stomach (this is called Pra Uga Cakata passage). The Devas are considered as doing the actual sacrifice. The Sacrificial ground refers only to the sacrificer's house. The fact of Soma being brought on the fourth day to the Havirdhana and its being asked to flow to the Drona Calaca (Rig, 9-67-4) and to Indra in the 9th mandala of the Rik Samhita, proves beyond doubt that both the sacrificial hall and Indra's mansion refer to the body of man or the sacrificer's house. It is stated that Vishnu (the deity of the heart),

opened the door to Soma on its being freed from the molestation of the Rakshasas by Agni (Rig. 3-27-7.) between Havirdhana and abdomen on its way from Pra Uga Cart. It is also stated in the Riks that Syena brought Soma through Prasniracma (or hole in the diaphragm) or food path to Indra in the heart across the ocean of lungs. (Rig 5-47-3) and that Indra received the nectar of Soma in a whitish tube (or Aorta) Rig. 4-27-5 at the base of the heart, and that Soma was a source of nourishment in the heart, Rig. 8-48-4, 9 and 11, and 9-83-1. The description of the extraction of Soma juice in Taitareiya Samhita 6-2-11 is relevant to the point. Soma juice flows to the heart and is distributed therefrom to the Devas in the organs of the body. The description of Soma vessels according to the Srouta Sutras, and the mantra ritual when interpreted according to the Riks give the exact situation of the vessels as in the body of man and thus the tantra has to be interpreted according to the spirit of the mantras recited on the occasion.

Soma supports the machine of the ten senses. The two bulls conveying Soma in the Pra Uga cart are said to be the Devas and Rakshasas i.e. it refers to the healthy and unhealthy nature of the Soma juice flowing in the body. Agni and Soma too kill Rakshasas, Agni tastes Soma juice along with Devas and he is also in Soma. Hence the sketch of the Syenachiti (altar of fire) and the diagram of Soma vessels, if put together constitute the form of a human body. The flow of Soma juice is after the slaying of Vritra, who encompassed the waters which are described as Seven rivers taking Soma Juice for Indra and no mortal can taste it (Rik. 10-85-3). Agni is generated with Soma, leads the latter along Divine paths where Soma oozes purified drop by drop through the three pavitras of Agni (Prana, Apana

and Vyana). All the senses are considered as Dhisnyah producing Agni or chemical heat in the organs, and Ritwiks or priests perform "Pavamana Sarpana" or the circulation of the Soma from the heart to the sense organs and back in the three Savana rites, and this interpretation will be plain if we investigate about the names of the Devas of Soma Vessels. Soma sacrifice is a long and elaborate ceremonial from pounding Soma shoots, pressing the pounded shoots and straining it with a wooden sieve to the flowing of Soma into the Wooden Vat (Drona Kalaca) and offering thereof to the gods in sacred fire. If one wants to understand it he must arrange the Riks not according to the names of Gods but according to Soma Vessels through which Soma flows as stated in the sacrificial ritual and at the commencement of the Rik Samhita. The details of Soma Sacrifice as per ritual, if understood in this connection will make the point more clear. Soma shoots are purchased and brought on Pra Uga Cart before the reception or guest Ceremony and kept for three days during Upasad rites. Then Agnishomiya Pacu is killed on the 3rd night and the remaining portion of the night is used for storing the accessories for the morning Savana rites, and then Pratar Anuvaka is recited till sunrise. On the 4th morning Soma shoots are mixed with water and juice is extracted, and Agni is taken to the altar. (Rig. 1-44-8). Soma juice is filled in the Soma Vessels after Agni is taken to Agnidhra. Some Ritwiks go around for Bahishpavamana Sarpana from Agnidhra and return thereto. Then Savaniya Pacu is killed. This is the morning Savana rite.

Each Savana rite has a killing of pacu i.e. different portions of the animal victimised are offered before each Soma libation. Such rites are performed in midday and in the evening too.

The apparent discrepancy between the two Vedas about the purchase of Soma and its being tasted on the way by the bird Syena cannot be understood unless we go deep into the meaning of the Symbolic expressions. As the passage of priests and of Soma direct to the Havirdhana is forbidden, as their passage through the Pra Uga cart and Sadah are ordained instead, and as Soma is said to flow to the heart and reach the Havirdhana on the 4th day of extraction of Soma Juice, the extraction of Soma Juice as stated in Taitariya Samhita 6-2-11 reconciles the discrepancy between the two Vedas and not otherwise. Therein it is stated that Pranas are the empty spaces, the chins are the planks, the stones are the teeth for pounding and pressing the Juice, the mouth is the Ahavaniya fire, the nose is the northern altar; when Soma is masticated between the teeth, it goes down the stomach from the mouth for taste there by the Devas and this extraction of Juice is referred to in Rig 1-28 Sukta also. It is already stated the Pra Uga passage is below the Havirdhana or lungs. Hence the priests and Soma have to go through the Pra Uga cart passage to the stomach and reach the Havirdhana, only through its lower door or hole in the diaphragm. This also points to the Soma passage referred to in the Rik 5-47-3 as being the food path (*i.e.* passing of the blood vessel through the hole in the diaphragm from the abdomen to the heart), and Dronalaca (heart) is described as lying below in the left Havirdhana. As already stated Soma grabha vessels and Suragraha vessels are both conveyed from and into the Havirdhana (lungs) through the divine door in the north of the abdomen *i.e.* through the diaphragm hole in opposite directions. One of the vessels is white (lymph) and in the other is food (*i.e.* blood from aorta) *i.e.* impure and pure respectively. And Vishnu, deity of the heart was already stated according to Aitariya Brah-

mana, as having opened the door of his abode (the heart) to Soma when it was brought there by Agni mysteriously from the Pra Uga cart (alimentary canal) and Sadah (abdomen) to Havirdhana (lungs), on its being molested by the Rakshasas on the way between Sadah and Havirdhana. Vide Rig 3-27-7 also. Hence the Riks of the Samhita relating to Syena and Soma prove that Soma flows in the body of man and Devas taste the Soma. So the term Pra Uga cart represents the alimentary canal of the body.

Havirdhana carts represent the lungs or bronchial tubes.

Sadah represents abdomen (Udara in Sanskrit).

Somagraha—Soma vessel *i.e.* Aorta.

Suragraha—Lymphatic vessel—Thoracic duct.

Agnidhra represents fire in the heart or chemical heat of the blood in the heart.

Real use of Rik Samhita and investigation into the names of Devas of Soma vessels.

The Vedas are books of revelation; they alone are the supreme authority in the ascertainment of the Aryan religion. Multitudes of names like Indra etc, signify not different divine beings but different aspects of one Absolute Existence. It was stated in the 2nd chapter that Vedic mantras have three meanings so as to facilitate the exercise of the habits of contemplation for development of the spiritual nature according to the mental capacity of the contemplator. The ideas of the Vedic truths are all practical and expressed in Symbolical language; everything was taught orally and remembered orally. The hymns speak of high and noble thoughts:

It shows the culture of hundreds of Rishis and it is strange to find it has not been recorded in writing. Perhaps they did not like to record anything for fear of making the Vedas attributed to some human authorship. To turn man's attention to higher things, to stimulate the imaginative faculty and to teach him how he is hedged in by physical conditions, everything had to be taught in a concrete form. And to make man remember easily, the Rishis saw hymns and Suktas in a metrical form and considered everything as a sacrifice. They arranged them for reciting sacrificial praises and taught therein the principles of contemplation of God in the only practical way by a comparison of the truths relating to the internal working of the body which goes on regularly like the outside world. This idea will turn out to be true if the various Riks of the Rik Samhita are compared. Rig 1-14-10 refers to Soma vessels wherein Agni drinks Soma along with the Devas. And the Aitareya Brahmana while commenting on the Pra Uga castra (2nd & 3rd Suktas of the 1st mandala of the Rik Samhita) says that the terms Indra-vayu and other names of the Devas refer to names of Soma vessels presided over by them. The Devas and Soma are said to be in Soma vessels. Vide Rig. 1-14-4, 9-20-6, 9-67-26 & 14, and Soma goes to Havirdhana (Rig. 3-62-15) through the food path across the ocean of lungs (Rig. 5-47-3). Soma flows ultimately to Indra in the heart, where he tastes it (Rig. 4-18-3). An investigation about the names of Devas will convince still further in the matter. The internal working of the body is easily explained in the nature of Soma sacrifice on page.

The average priests too of the times of the Rik Samhita did not believe in Gods and demons as in the Puranic period. The fundamental truths of religion should be known first and then man can be true in word,

thought and deed and he may practice selfrestraint easily. Otherwise if the reverse order is followed in practising religion by meaningless ceremonies, it is next to impossibility, and man does not know where to begin or end for attaining self control, for the mind of man is always selfish and ambitious and cannot be subdued easily. These truths are embodied in the principles of Soma sacrifice, as an help in practical life, and are taught in the Rik Samhita. The habit of having idle and vain or evil thoughts causes man's mind to wander away, prevents its concentration and gives room for waste of mental energy. To induce peace of mind, and divert it from anxious thoughts in life, the Vedas have ordained the contemplation of the Omnipresence of the Supreme Self. (Vide Rig, 1-22-20 & 1-6-1.) So, Suktas or hymns are composed to change the habit of vain thoughts; and recitation of Suktas following the significance of the hymns, gradually diverts the mind and enables man to concentrate it on higher things. Being a sacred text the contemplator feels the Omnipresence of the Supreme Self during the recitation of the Suktas. At the commencement of the Rik Samhita, the symbolic names of deities relating to the Soma vessels are so arranged as to enable man to know how to regulate the health of the body and to have a conception about the All pervading Being (Virat). The Virat is imagined as a resplendent Being pervading the whole Universe of the three regions. The Suktas try to show how the meditation may be done (Rig. 6 47-18) and how from an idea of the position of the Devas in the Macrocosm (Virat), the position of Soma vessels within the Microcosm and the passage of Soma Juice (offered to Gods) within the body, can be made out by a layman. And the literal sense of the names of the Devas too point out the way for having an abstract conception of the Supreme Being and this is called Gnanamarga. All the Riks of the Rik Samhita speak

only of Devas who are invariably invoked in sacrifices and even inanimate matter etc., used in the extraction of Soma Juice, and all priests and vessels of the sacrifice are deified and spoken of as Devas. Thus the names of Devas represent the names of Soma vessels and the organs of the body, referred to in the sacrifice, and Devas presiding over them are considered as performing the sacrifice. The functions of the internal organs are beyond the control of man and are supposed to be done by the Devas in the body. In ordinary life, when man gets an injury, flesh grows of itself naturally, and the growth of the flesh heals the wound and this is considered as the work of Devas for the benefit of man. The Rik Samhita speaks of sacrifice by the Devas (9-92 (81)-21, 10-90, 10-130 Suktas,) where every act of the sacrifice, is expressed as a divine act for a divine purpose and where Soma flows for taste of the gods, (Rig. 9-28-2,) and not for the taste of any mortal. (vide Rig. 10-85-3.) The Devas are considered also as weaving the body of man and as responsible for the whole creation in the nature of a sacrifice. (Vide Rig. 10-130-1.) They have given man body, mind and other faculties to get experiences in this worldly life and to use them for attaining knowledge and peace of mind. (Rig 10-90-15.) But beatings of the heart, respiration, actions of the involuntary muscles, circulation of Soma Juice to the sense organs etc., are said to be done by Devas for the benefit of man (Rig. 10-125 Sukta). So Soma sacrifice deals with acts of the Devas in matters beyond man's control in the body and the outside world and shows him the way for attaining peace of mind after Purandaravatvam and Vritrahananam through meditation of the Omnipresence of the Supreme Self and for the development of the spiritual nature; and this is explained in the following chapters according to the Vedic rites. Every one must do self-sacrifice in the service of humanity in the way he is best fitted for and must also remove

his weakness, defects and ignorance (Vide Rig. 7-86-6 & 7) and know the truth after experiences in life like Soma in the internal body of man, and after search of Truth like Sarama. Religion is nothing but life, a mode of feeling, thinking and living and search after truth. Vritrahananam refers to killing of Vritra or selfishness. Purandaravatvam refers to removal of ignorance.

The second and third Suktas of the first mandala of the Rik Samhita are termed Pra Uga Castra in the sacrificial ritual, for the hymns thereof refer to the Devas of Soma vessels in the Pra Uga or the alimentary canal which appears like a yoke in the interior of the body. Further investigation about the nature of Soma solves the whole confusion thrust by the Puranic interpretation on the Vedas and reconciles the discrepancies between them, arising through the adoption of the literal sense. In the old hymns of the Rik Samhita allusions are made to the exploits of Devas and they appear meaningless according to the literal sense. Soma Juice is said to flow in Soma vessels in the following hymns and Devas are requested to taste the Juice as it flows in the vessels dedicated to them. (Rig 1-23-1, 1-180-2, 2-36-4, 3-36-7, 7-98-2, 9-8-2, 9-57-4, 9-88-6, 9-21-1, 9-110-4, 9-28-2, 9-67-4, 9-25-2, 9-73-1, 9-75-2, 9-8-3, 9-106-7 etc.) The sacrificial ground is considered to be the mansion of Indra and Soma is requested to fly inside like syena in the sacrificer's house created by the Devas and to enter Indra's heart. (Vide Tait Sam. 1-2-9 & 9-15-3.) The sacrificial hall is built in the form of a human body and the various organs are called Dhishnyah or abodes of Devas. Soma is received in Soma Vessels; it grows in waters and becomes food, after being masticated by teeth. (Vide Rig 2-13-1, 2, 4.) Here if Soma is considered as an ordinary plant, growing in the waters

where is the exploit of Indra fit for praise by the Rishis as stated in the hymn, and the mistaken interpretation arose by not correctly interpreting the term Ritu which occurs again as Ritavah in the 36th Sukta revealed to the same Rishi. That Soma Juice is not an ordinary one is proved by the fact that milk, butter, gram etc. are mixed together with the liquid for manufacturing the real Juice. "Waters take Soma with ghee, milk etc." (Rig. 10-30-13) and no mortal can taste it. (Rig 10-85-3.) Soma Juice is not known ordinarily. (Rig. 9-97-35.) How could it pervade Heaven and Earth as stated in Rig 8-48-13. Soma sacrifice has no end, as it is always going on in the body, without staying any where long. (Rig 8-68-(79)-710-111-9, 9-110-4.) He is not evaporated by winds, but protected by Vayu. (Rig 10-85-8.) Soma brought by Syena is addressed as Jambasutam in Rig 8-80-2 and Sayana interprets it as "pressed by teeth." It is asked not to kill persons through its heat. 8-68 (79)-8. The above ideas about the nature of Soma proves that Soma is in the body of man and the description in Taitariya Samhita 6-2-11 is real and correct; the same view is implied in all the Riks of the Rik Samhita. The Rishis purify it in the mouth as soon as it is masticated. (Rig 10-76-7, 9-73-9, 9-101-11, 8-65-8 and 1-28 Sukta) so Soma Juice-extracted from Soma shoots, pressed between 2 plants, refers to Soma masticated by teeth and swallowed down the alimentary canal into the stomach, the planks being the upper and lower Jaws, the teeth stones, and mouth Ahavaniya fire. i.e. Soma means food stuffs taken into the body through the mouth. Agni is a carrier of Soma Juice in the body. Rig 3-1-1, 3-22-1. Soma Juice cannot be the ordinary Juice, for in the waters thereof is fire (1-23-20, Rig 3-29-16) and fire grows in Soma Juice (Rig. 6-16-16.) Soma is considered as guardian of the body (Rig 8-48-9) and is always awake in the organs. (Rig 9-44-2 and

9-83-1.) Diseases fly on the approach of Soma 8-48-11. Soma Juice nourishes the machine of ten senses, Rig 6-44-24.

The following points too are relevant to the point.

(1) Mahidhara in Sukla Yajus Samhita interprets Soma as food while commenting on chapter 16, 26 Rik; he interprets the term "Seerah" as nadis containing food in XII-83 of Sukla Yajus Samhita and Rig 10-101-4.

(2) Sayana too comments in the same way, while commenting on Satapatha Brahmana 7-14-2 and in Taitariya Samhita 3-2-5.

(3) Durgacharya explains Soma as food while commenting on Rig 34-7-1. So also Sayana comments in 6-44-1 Rig Samhita.

(4) The deity of Soma in the heart (Ambhrani) says in Rig 10-125 Sukta that she prepares Soma Juice, supports the gods and supplies the Juice to the sense organs to facilitate the sense perceptions.

(5) The sketch of Syenachiti and the mantras recited for placing the bricks of the sacrificial altar built in the form of Garuda bird clearly shows that the central canal of that altar is the alimentary canal of the bird. Vide Taitariya Samhita, 1 & 2 "Prapathakas of 4" Kanda.

(6) The gaining of Soma is the result of the slaying of Vritra i.e., after removal of obstructions to the rich and pure flow of Soma juice in the body and this is considered to be the taking of wealth of the Rakshasas. Vide. Rig. 30-18. and tasting of Soma by Devas.

CHAPTER XI.

Ritwiks.

I shall now come to the more important but less intelligible subject viz. the actions of Ritwiks or priests of sacrifices and this has to be first understood before attempting to know about the vessels of Soma. The following is a very lucid description in simple phraseology of the duties of Ritwiks. There are four sets of priests viz. (1) Hota, (2) Adhvaryu (3) Udgata (4) Brahma. Hota recites Rik Samhita mantras for invocations of deities. Adhvaryu does the sacrifice offering all libations to Gods, according to the Yajurveda mantras, Udgata sings the Sama Veda chants relating to the rites. Brahma (mind) (Vide Chandoga Uparishad 4-15), turns the sacrificer's attention to the sacrifice i.e., directs the mind towards the act and then keeps quiet observing the correctness of the various rites. And all these are the main priests and have three assistants each. If we observe the ceremonies in a temple, we see the work done by several persons together in succession and harmony with one another; the musician's piping commences, the devotees enter the temple, the servant tolls the bell, the brahmins sing praises of God, the cook brings food, the menial brings flowers for offering and lastly the Archak does the worship and the devotees witness the whole scene learning how to realise God in the temple of the heart. So also the priests in sacrifice do their various duties in succession and harmony with one another and the sacrificer witnesses the whole thing without any attachment, though the whole sacrifice is being done for him and though the benefits thereof are reaped by him alone and it is believed that the priests really do the duties of the sacrificer and nothing more. Vide

Purva mimamsa Sukta 3-8-20. Though the mantra is recited in the first person, it is considered that the sacrificer really recites the mantra and not the priest. As Brahma sits quiet, his assistant Agni always permits Adhvaryu to do the acts who then calls on the other priests concerned to perform the acts of the sacrifice. It has to be understood in this connection that if we observe and analyse man's experiences in life, the functions of the priests will become plainer. The nerves Ida and Pingala act as a bridge between the will and the senses. Muscles and glands cannot live without the blood supply from the heart and cannot obey the will or communicate to it the sensations except through the nerves. Agnidhra (deity of the heart) who controls the blood-supply from the heart and controls the nerves through the regulation of the feelings of mind after the tone of the heart beats and stimulation of the sympathetic system, is communicated on each occasion in the sacrifice by the muscles and glands and then the senses act. Man while naturally performing duties in life comes in contact with natural forces and activities of disconnected individuals to which man's attention is drawn, when he recognises or experiences the fresh relation, and becomes actuated by a desire to will something and sets the muscles in action. So also in Soma sacrifice, the attention of the mind is drawn to the new relation, and the deity of the heart controlling the mind, directs impulses to the line of action. Here it may be asked why the deity of the heart is addressed and not the mind by the Adhvaryu. The Vedic sages believed that feelings arise in the mind and express themselves on the heart, that there exists no greater enemy than the unrestrained mind which always gets astray. They thought that the ignorant act according to their own will through selfish impulses, prejudices and beliefs, without controlling the mind and heeding the dictates of conscience,

thus following wrong lines of action and coming in conflict with the outside world, undergo great suffering and get worried. As mind undeveloped and uncontrolled is not helpful in taking correct lines of action, the mind must sit quiet, absorbed in the contemplation of the All pervading Being, when the mind becomes calm and directs right lines of action. Hence the deity of the heart controlling mind and heart in a quiescent mind is consulted by Adhvaryu and not the ordinary mind.

In other words, intuition helps man on each occasion for becoming wise. Thus to distinguish the ideas of right and wrong, the Rishis considered peace of mind as a great asset and as the standard of moral right. That which conduces to one's quiescent mind was considered morally right and that which does not conduce as such was considered not right in their opinion. Intuitive knowledge leads to development of conscience, which develops only when mind is stand-still.

When two actions have to be done simultaneously and in co-operation, the assistant of Adhvaryu co-operates with him in the act. Neshta leads the wife and Unneta supplies the Soma Juice to all the vessels Hota recites mantras relating to rites done in fires other than Dakshinagni. In acts done in Dakshinagni and Agnidhra, Maitravaruna holding a stick, calls others to duty in Pasu rites, Soothramni and Rituyajas. All this is expressed in symbolic language. Udgata and his assistants come for singing soma chants, when Soma Juice is strained, after the praises are recited by the connected priests. The details of duties of other priests will be mentioned after an exact idea of the Soma vessels. Thus there is no work for the sacrificer or the seventeenth Ritwik who is considered to be the Ego of the body, merely using the various organs and senses

through the mind as witness without any attachment to the results of actions and he becomes a wise man by such training undistracted by the senses or wrong beliefs and becomes fit for contemplation of God. The existence of a soul is admitted in the Rik Samhita 10-16-4 & 5 where the soul of a dead man is described as being embodied in a separate body after death. (Rig 10-56-1 & 2 also.)

CHAPTER XII.

Savana rites.

Now it may be clearly stated that in sacrifices, where the mantras in the literal sense are meaningless. Hota is considered as tongue, both Brahma and Daskhinagni refer to mind, Earth as Sadah (abdomen), Heaven and Earth—chest and abdomen, Havirdhana carts—Bronchial tubes or lungs, Somafood—stuffs, stones—teeth, Soma Ahavaniya mouth, Soma altar is nose, Pacu-passions or emotions, and Yupa—heart.

Indra's mansion representing the sacrificial ground is described in Tait. Sam 3-2-6 as extending to Heaven and earth and having seven rivers therein. It has to be seen where these rivers are. The sacrifice is intended to be performed for the benefit of Indra, for his being offered Soma Juice and for killing Vritra (Vide Rig 3-32-12,) who obstructs Indra; and this conflict with Vritra is constantly renewed as a perpetual struggle. The sacrificial hall too is constructed in the form of a human body and Indra made seven rivers of Soma move. (Vide Rig 9-66-6.) Soma as stated in Tait. Samh: 1-2-9, is asked to fly like a bird in the sacrificers house. This shows that Soma flows there. So the term rivers is used in a metaphorical sense to denote the seven senses or rivers.

The term Dasapavitra is used only in the sacrificial ritual. As Soma Juice flows in the body of man, as Dronakalaca refers to the heart, as Indra's mansion is described as the sacrificial ground, as Soma flows for Indra alone (Rig. 9-61-25), as Dronakalaca is consecrated along with Dasapavitra, a filter for Soma Juice, and as Soma is filtered for being stored in Dronakalaca, it necessarily follows that the filter is nothing else than the alimentary canal with mouth as its filter, where-from Soma Juice flows down reaching the heart as nectar in the long run. If all the hymns connected with Dasapavitra in the 9th mandala of the Rik Samhita such as Rig 9-73-9, 9-75-4, 9-101-16, 9-63-10 etc. are compared together with the extraction of the juice mentioned in I-28 Sukta, it would be plain that Dasapavitra is in the mouth, and so the filter cannot but be the alimentary canal.

The origin of the three Savana rites is explained by means of a story. Gayatri metre took the form of a bird and brought Soma, holding the two Savanas in its two claws and the third in its beak. (Vide Tai. Sam. 6-1-6); when flying down, it sucked the juice of the portion held in its beak and the residue did not equal in strength to the soma libations of the first two Savana rites (Ait. Bra. 3-2-2.) So the first and second Savana rites are performed using soma juice, and the third by the residue of Soma.

In the first and second Savana rites scarlet Soma juice is used. The Juice is strained in a wooden sieve called Dasapavitra. The colour of the Soma Juice used in the three Savana rites varies like the vigour of the sun in morning, noon and night. Some of the vessels of the 3rd Savana rites are even called sun's vessels, and the Juice is dark like the night and it gains its original colour after sunrise, and the deity of this

Savana rite is the Sun: Hence the names of the Savana rites and the use of the vessels varies according to the nature of the Soma Juice used.

The 2nd and the 3rd Suktas at the commencement of the Rik Samhita named Prauga castra shows the order of Soma vessels through which Soma flows in the body, and the Riks invoke the Devas of the vessels concerned; Prauga Castra is said to contain food, Vide Satapatha Brahmana. The position of Soma vessels is also described in the Srouta Sutras and in many Riks of the Samhita. The texts relating to the Devas of the Soma vessels related in the Prauga Castra etc. have to be sorted from among the several mandalas and stringed together for this purpose.

The Sesha Bhaksha described by Sayana and the description of the passage of juice in Soma vessels as stated in Aitareya Brahmana gives a clear idea of the passage of Soma in the vessels and this has to be verified with the description of the vessels given in the mantra ritual. It has been already pointed out before that the storing of all the Soma vessels in one place in Havirdhana, round the Dronakalaca is opposed to the significance of the mantras relating to the Soma vessels, whose deities are praised in the hymns concerned. On investigation it would be found that the position of Dhishnyah, Agnidhra and some of the Soma vessels have been altered, creating Pragvamsa rites in a portion of the sacrificial hall, keeping the sacred fires separately in one place for convenience in showing to the public for their education about the sacrificial rites. This fact will turn out true if the description of Dhruvasthan, Dronakalaca, Adhavanaya, Pootabrith etc. is compared with their use in the sacrificial hall. The long recitation of Prataranuvaka is made before the morning of the fourth day. It is made up of all hymns

of the Rik Samhita relating to Agni, Aswins and Usha. The recitation is made before the dawn on the extraction day of sacrifice and it represents the sun's dawn which is eagerly awaited even by the animals of the polar regions, after a long night of more than three months. (Vide Rig. 2-27-14.)

CHAPTER XIII.

Soma Vessels.

The various vessels used in the Savana rites are stated below in the order of their use.

1. Morning Savana rite—Upamecu, antaryama, Aindravayava, maitravaruna and Aswina implying Adhavaniya and Poota brith.
2. Midday Savana rites—Agrayana Sthali, Pat-nivat, Ukthya, Shodaci, Marutvatiya, Atigrahya and Hariyojana.
3. Third Savana rite—Adityagraha, Aditya sthali and Shodaci.

The twelve soma vessels mentioned in the Rigveda 10-114-5 are the main soma vessels.

The cause of the soma sacrifices is that as the rites relating to the very first vessel of midday savana rites alone take up all the time till the evening, and the priests are exhausted without any sleep or rest since the previous evening; and as the time for the third Savana rite has approached, the midday rites are for purposes of convenience and of necessity split up into seven parts or seven Soma sacrifices, and they sprang up according to the use or the importance given to the several Soma vessels in the midday rites. For Agrayana Sthali, the

Agnisthoma was restricted. Ukthya for Ukhtya sacrifice and Atigrahya for Vajapeya etc. Soma sacrifice as stated in the Rik Samhita differs from the present day sacrifice, which conveys no consistent idea owing to Tantric rites having been revived after Buddhism. If the symbolic rites of Yajurveda and the sacrificial ritual are interpreted according to the spirit of the mantras of Rik Samhita it will be found that Soma sacrifice implies the circulation of soma juice in the body of man.

Let us now investigate into the names of the Soma vessels and their situation. Soma flows through the Soma vessels (Rig. 9-6-7-14). Soma libations are offered to the deities of the Soma vessels in the order stated in Prauga castra of Rik Samhita (2nd & 3rd Suktas of 1st Mandala). Devas are addressed as Chamoooshadah, (Rig 1-14-4) meaning thereby that Soma is tasted by the Devas in Soma vessels where they get the supply of juice, and hence the rich and pure flow of juice therein is described as being tasted by the Devas concerned in company with Agni or chemical heat. As soon as Soma juice is extracted i.e. soon after the entry of the food-stuffs into the mouth as described in Taitariya Samhita 6-2-11, it is used as the first vessel by Indra to taste Soma and is called Hotruchamasa, for "Hota or tongue chews in these vessels". So the expression means "the vessel of Hota or mouth." Hence the waters of this vessel are added to Soma for extraction of Soma juice i.e. it refers to saliva mixed with food-stuffs after their mastication by the teeth (Rig. 1-15-1, 2-36-1 & 1-139-10.)

In the mouth are Upamecu and Antaryama vessels which are addressed as Prana and Apana in the mouth and across them are the teeth. The alimentary canal which passes from the mouth down the stomach is called Dasapavitra and is considered as a filter for straining Soma through the mouth. Such extraction of Soma

Juice is called Upamcu Savanam with tongue as Pavitra, i.e. it means mastication by the teeth. (Vide also hymns giving similar ideas in Rig 1-93-6, 3-54-12, 9-79-8, 9-86-23, 8-65 54-8, 9-73-1, 10-94-13.) In 10-94 Sukta of Rik Samhita stones are praised and these refer to teeth, and this is in accordance with the description in the mantra ritual too.

The 3rd vessel is called Vayu or Indravayu. This is the first vessel into which Soma flows from the mouth and is in continuation of the mouth. Soma Juice mixed with waters of the tongue flows here. (Rig 1-28-9, 1-134-2, 8-68 (57)-8.) Soma Juice is addressed to enter Vaya vessel on its way to 'Dronakalaca. (Rig 9-25-2. Rig 9-25-2.) The vessel is described in the Srouta Sutra as hanging like a sling round the neck below the mouth. It is also called Sikya paca. It is described as a red tube in Rig 1-96-5, Vide also 5-51-4 & 7 Rig 7 where fire is kept by Devas. All this description clearly points it out as the alimentary canal. In Tait. Sam. 6-2-11 it is stated that Soma Juice enters the stomach through the alimentary canal. Indra being the deity of the abdomen, the vessel is called Indra Vayu in the abdomen. After leaving Indravayu vessel, the Juice flows down in thousand drops (Rig 9-13-1) into the maitravaruna vessel, (Vide 9-108-16) and thence it flows to the heart (Rig 9-34-2). Unless the ideas scattered in the Vedas are culled together, no consistent idea could be made out in the matter.

It is stated that Soma reached Havirdhana, (Rig 3-62-13 & 15,) on the 4th day from the Pra Uga cakata. In Tait. Sam. 6-3-2 Rig 9-25-2 and 9-108-16 it is mentioned briefly that Soma flows from the stones to Vayu vessel, thence to Dronakalaca and Patnivat. As per Aitareya Brahmana and as per Sayana's commentary in Taitariya Samhita about Sesha

Bhaksha (order of drinking of gods in Soma vessels) it is clear that Soma flows from Indravayu to Maitravaruna; thence to Aditya vessel, and through the vessels of dual gods (Vide Tait. Sam. 6-4-9,) i.e. through the Asvins in the lungs, it reaches Dronakalaca or heart; and then goes to Agrayana (Aorta) and to Patnivat for supply to the organ of the heart; and these details supply the links in the statement of Tait. Samhita 6-3-2 above referred to and 6-5-6. Rig 9-72-7 says that Soma enters Indra's stomach and Sayana interprets it as Dronakalaca.

In 9-67-14, 9-25-2, 9-34-2, 9-86-21 of Rik Samhita it is stated that Soma flows to Dronakalaca (heart) through Soma vessels. Soma is digested by Pranas within the abdomen and turned into a liquid form; thence flying through the vessels of the dual gods, suparna reaches the food path (Rig 5-47-3) and Aditya vessel and enters the ocean of lungs and presents the nectar in a whitish tube to Indra in the heart. All these Riks fully verify the Sesha Baksha details explained above in Sayana's commentary and Aitareya Brahmana. It is may be gathered from the above facts that the natural flow of Soma Juice is from the alimentary canal towards the heart via Maitravaruna vessels (in the abdomen) and Aditya vessel, (Vide "Tait. Sam. 6-5-6); thence from the heart to Asvina vessels in the lungs and back and on to Agrayana or Aorta. Moreover Ida ceremony is made for purifying Soma Juice which Indra did not relish (Tait. Sam. 6-5-11), as the flow was not pure and so had to be purified in the lungs. This consistently tallies with the theory of the Yajur Veda that Syena tasted the Juice in its bill (i.e. used the arterial blood) during its journey, and Agni (oxygen) purified it in the lungs. Thus Soma comes from the mouth to the alimentary canal and thence to abdomen and then is

mysteriously led to the heart by Agni (Rig 3-27-7). Vide also Tait. Sam. 6-2-11 and 6-3-2 and Aitareya Brahmana.

It is stated that Soma Juice in the same chamasa or vessel is offered to the Gods in succession, thus showing that the flow of the juice in all the vessels dedicated to the Gods refers to the flow of the same juice, though there may be different gods relating to the various vessels, for whom the juice is severally offered and this is called Sesha Baksha by Sayana and in Aitaraya Brahmana.

Maitravaruna vessel is described as resembling the teats of a goat as if to milch the two worlds of heaven and earth or the chest and abdomen. (Vide Apasthamba Srauta Sutra and Taitariya Samhita 5-1-6). The stick held by Maitravaruna which is given to the priest by the sacrificer after Diksha ceremony, refers in the esoteric sense to the spinal cord which supports the trunk of the body in the back or vertebral column. This vessel influences the Prana and Apana portion of the body and is considered as leading Soma Juice to the trunk of the body (Tai. Sam. 6-4-3. 6-2-9) and Rig. 10-30-1 and 2-41-5. Here the juice from the alimentary canal goes through the abdomen to the heart.

The fifth vessel is called Dronakalaca or heart, as explained in Chapter VI. The text says that Dronakalaca is placed below the left lung and it has Dasapavitra as a filter for receiving the soma juice. Adhvarya priest joins Dronakalaca with the middle regions or the Adhavaniya and Pootabrit vessels in the lungs. It is called Prakasamana for it contains the purified juice of Soma in the Poota brith vessel. So it is stated that Drona contains food. (Tai. Sam. 5-4-11.) It is also considered healthy to the body. (Rig. 8-48-4.) The other

vessel is called Adhavaniya, for Soma juice flows rapidly from Dronakalaca into the vessel. Dronakalaca is called the stomach of Vishnu or his abode and he is considered as seated in the heart. Rig. 9-34-2. While commenting on the hymn Rig. 9-1-1 of Sukla Yajus 2-6-25 Mahidhara explains that Soma juice flows to Dronakalaca in the end. Vide 9-65-20. Syena bird is stated to fly towards Drona vessel (Rig. 9-67-14, 9-108-16) and (9-25-2) in the sacrificer's house created by the gods. So if Dronakalaca becomes broken, Vaishnavi hymns should be recited Vide Tai. Sam. 7-5-5.

The mantra Rig. 9-10-16 means "enter the heart the Soma store of Indra, as rivers enter the sea after flowing through Vayu and maitravaruna." In Aitareya Brahmana it is stated that Agni led Soma into the heart, the abode of Vishnu freeing it from the molestation of Rakshasas between the alimentary canal and Havirdhana, mysteriously within the body. Vide Rik. 3-27-7. So the guest ceremony of Soma is said to last till Soma reappears in the lungs after its passage through the vessels of the dual gods and the Aditya Vessels. Tait. Sam. 6-5-6, and then Ila or oxygen of the air is given to Indra and maruts. Vide Tai. Sam. 6-4-9. And this is the Ila or Agni brought by air from the sun for purifying Soma juice in the lungs and it is symbolically expressed that Agni joins Soma Rig 3-62-15. 4-25-1, and that Indra tastes Soma in Agni (Rig 3-22-1.)

Grahagrahana or receipt of Soma in Soma vessels is stated below.

- (a) Vessels used before Dronakalaca-Upamcu Antaryama, Indravayu and Maitravaruna
- (b) Vessels used for taking Soma juice to and from Dronakalaca-Asvina including Adhavaniya and pootabrit, Agrayana, Aditya-

graha, Adityasthali, Pratinigrahyagraha and Atigrahyagraha.

Asvinagraha is in the lungs. Tai. Sam. 6-4-9. It is a vessel of the dual gods. The Soma vessels of the dual gods are Indravayu, Maitravaruna and Asvina vessels. The Asvina vessels refer to Adhavanīya and Pootabrit together and Asvins are personified deities of the lungs. They bear the bag of blood or heart between them. (Rig 4-45-3) Savana compares them to horses bearing Soma juice Rig 4-45-2. They distend with sun's light or oxygen (4-45-4) of the air and contain honey or pure Soma juice (Rig 4-45-5). "Food digested flow with your power, the fellies of your Car scatter sprays of nectar, as they roll on". (Rig 1-180-1.) They bring it as a liquid (Rig 1-181-1, 4-45-5, 10-24-6) their car does not deteriorate by moving with oblations (Rig 7-67-1, 4-57-7), they are called Dhisnyau as they oxidise or ignite the Soma juice in the lungs (Rig 10-24-4, 4-45-5, 1-15-11, 10-24-6), and as soon as they yoke their horses they create pure impulses in the devotee as thoughts heave with the lungs and heart. (Rig. 1-180-6, 7-67-1.) But their chariots have no horses. They convey a rich flow of the juice and are called Maruttama (1-181-4 & 6 and 1-182-2). Asvina vessels are considered as the second slayer of Vritra. (Tai. Bra. 2-7-13). They are filled after Bahishpavamana stotra is recited or sung when Soma juice flows out of the heart for circulation in the body and this is called Bahishpavamana Sarpana; when obstructions are removed and offerings made to Asvins, springs of honey speed on. Rig. 1-180-4 i.e. Soma purification begins when Asvina pacu is slaughtered for removing waste products of Soma juice in the lungs. (Rig 4-45-6 and 9-86-44). Here the morning savana rites end.

CHAPTER XIV.

The midday Savana rites deal with the supply of juice from Agrayana vessel at the base of the heart to the senses. These vessels are (1) Patnivat going to the heart, (2) Ukthya to the hands, (3) Dhruva vessel to the neck and (4) Shodaci to the trunk of the body and the feet. Atigrahya vessels are small arteries amidst these vessels, and have their supply from Dronakalaca. Pratinigrahya vessels (Tat. Sam. 3-2-10) are the valves in the heart which prevent the flow of juice in the contrary direction, and enable Soma to flow in one direction alone. Dronakalaca overflowed is Hariyojana vessel. The flow of Soma juice from Adityasthali is called its Sampata in Dronakalaca and from Dronakalaca to Agrayana is also called its Sampata. To sum up, Hotruchamasa is in the mouth, Indravayu in the alimentary canal, Maitravaruna in the abdomen, Aditya vessels on the way to the heart and Asvina in the lungs.

For midday Savana rites Soma juice is strained by Unneta from Adhavanīya and from Pootabrith into a vessel called Udanchana and these are added on to Agrayana vessel which is used as the store for Soma supply to Visvedevas. (Tat. Sam. 1-4-10, 6-4-11). Adhavanīya and Pootabrith vessels are referred to in Tait. Sam. 3-2-2 as two seas, within which is the heart. Dronakalaca. Adhavanīya and Pootabrith are called three ponds of Soma Juice in Rik Samhita (vide Rig 7-29-7, 6-17-11, 8-7-10, 8-2-8, 9-54-2) for supply to Indra. So within two seas is the heart, the abode of Vishnu and he is described to be in the midst of the sea, Rig. 10-125-6 & 7 and as also being in Drona vessel, Rig. 4-40-5. The vessels in the lungs are described as resembling day and night, on account of their arterial and venous blood, Vide Rig 1-96-5, 3-55-11 & 15. Adhava.

niya is not seen as it flows in the midst of aircells, and the other Pootabrith which contains pure Juice is seen flowing to the heart and aorta. (Rig 5.47-2 to 5.) So the Juice which flows to the hands is called pure, Vide Rig. 1-3.4, 1-95-1, as it comes from the Aorta. In morning Savana rites, Soma goes from the mouth to the stomach and thence flows to the abdomen where it transforms into blood i.e. Soma is digested there, Rig 8-58 (69)-3 and flows from the navel to the heart (Rig 8-61-11) and this is briefly referred to in Tait. Sam. 6-3-2 as going from teeth to the heart through the stomach. In the midday and third Savana rites Soma Juice flows from the heart to the senses and back to the heart, and thus Soma nourishes the machine of ten senses. Rig 6-44-24. All the Soma vessels together are symbolically referred to as a Soma chariot driven on seven wheels (senses), moving of its own accord, influenced by five Pranas. Rig 2-40-3 & 3-77. It is stated in Purva Mimamsa (Sabarabhasya) Sutras 3-2-29 to 35 that Soma Juice tasted by Indra Rig 1-15-1, passes through Indravayu, Maitravaruna and other vessels of dual gods and reaches Agnidhra and Patnivat.

Patnivat vessel is supposed to be the abode of all the deities wherein they all taste Soma Juice, Vide also Purva Mimamsa 3-2-36. This is the vessel which takes Soma to the organ of the heart branching from Agrayana or Aorta. Soma is considered to be the wife of Agrayana, the Prajapati, and their daughter is Patnivat or the artery supplying the blood to the heart, Vide Tait Sam. 6-5-8, 6-4-11, and Neshta leads Soma Juice to the organ of the heart; and this fact is exaggerated and described as Prajapati marrying his own daughter. So the story has only an allegorical sense.

The midday Soma vessels are above the third Savana vessels in the sacrificial hall.

The Soma vessels connected with the heart direct are called true ships Vide 9-73-1 & 1-182-6 Rig.

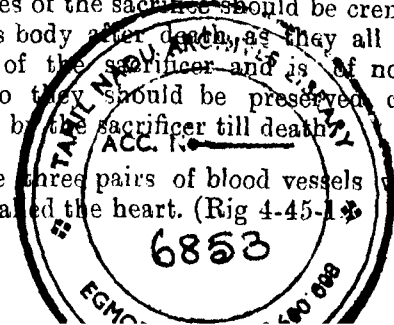
The third Savana rites deal with Soma vessels i.e. Shodaci and Aditya vessels. So Soma Juice offered for oblation in this rite consists of four drops, of which one is taken from Agrayana or Aorta, the second and third drops from Aditya vessels and the fourth from Adhavaniya, i.e. the Soma Juice which flows in these vessels is used in the rites.

After Ukthya branches from the aorta, Shodaci flows to the trunk of the body and legs.

The Dbruva vessel is above the lungs and abdomen i.e. is in the neck (Rig 6-7-1).

The heart is compared to a cow and is said to have four milch teats i.e. the four Soma vessels connected with the heart, appearing like milch teats to the heart. Vide Tait. Brah. 1-14-1-4 and Rig 10-85-3. As Soma Juice is the blood of the body, no mortal can taste it Rig 10-85-3. As the sacrifice relates to a living body, the slightest discrepancy in the performance of even a minute ritualistic detail, say in the pouring of melted butter on the fire or in the proper placing of Vessels etc. is sufficient to spoil the whole sacrifice; and all the vessels and fires of the sacrifice should be cremated with the sacrificer's body after death, as they all denote the living organs of the sacrificer and is of no use after his death. So they should be preserved carefully as sacred vessels by the sacrificer till death.

Inside are three pairs of blood vessels with a bag full of blood called the heart. (Rig 4-45-1)



Soma and Agni are stated to be awake all time in the body, performing their functions (Rig 9-44-3.) "Agni's steed leads him from the left side of the body upwards (Vide 3-6-1)" refers to the aorta passage. Soma Juice is considered as nectar within the mortal body Vide (6-44-24) and Aorta is the whitish tube of nectar. Seven Soma rivers flow to Visve Devas for supplying them with Soma and Visve Devas are the lords of the senses.

Marutvatiya Vessels.

Agni drinks Soma with maruts to make the body healthy. Indra with the help of maruts overpowers Vritra and tastes Soma. Vide Tait. Samhita 6-5-6, Rig 5-60-8, 1-19-9. This vessel refers to the atmosphere pressing everything within and outside the body. The lungs are pressed by the atmosphere on their inside and this facilitates the action of the muscles and ribs, and indirectly helps the purification of the Soma Juice. Otherwise if glandular secretions are disturbed by bad weather, diseases set in.

The bronchial tubes and aircells are described as a tree in the ocean of lungs. (Rig 1-182-7) and Asvins move them by their vigour. The windpipe divides itself like a tree of two branches, one for each lung (i.e. represents the two Havirdhana carts) and then ramifies into smallest hollow twigs and leaves called aircells. Here the blood or Soma Juice breathes the air in Nida.

Food and air are two chief things for man by which the body is nourished. The air is drawn into the body by Havirdhana carts and we have no need to buy or toil for it; but for the food, we have to purchase and store it in our bodies daily, and this is represented as being purchased by the mouth or Somakrayani as expressed in Tait. Sam. 6-1-7 and so Soma shoots are purchased. Soma is deified and described as bringing these food

stuffs as a liquid Juice and supplying them to all parts of the body and carrying away from them their waste products Vide 9-86-44, 4-24-10, 8-1-5. Thus Soma Juice or blood is the great circulating market for the formation of muscles, brain, skin and other organs, Rig 6-51-14, 6-53-3, and Panis are merchants who hold away the articles from sale.

Every part of the body is governed by two centres, the brain and the heart, and so man has two marketable assets - the brain power and muscular power; the nerves come from the brain, and the blood is circulated by the heart to the muscles and organs after receiving the Soma Juice. These two actions are referred to as Rituyajah and Grahagrahana of Soma Juice for offering libations to gods in the fire of the heart. The priests too are different; the ordinary Soma priests are different from those of Rituyajah. Thus in simple language was physiology taught to laymen in ancient times to make them understand the working of the body within. To show that the body needs air and food, they used the Havirdhana carts (lungs) and Pra Uga cart or alimentary canal for bringing air and Soma respectively into the body. They showed that air enters Havirdhana as in a hollow tree held down with root upwards and with hollow twigs and leaves called Nida (aircells). To show that the system becomes healthy or unhealthy through the Soma, they represented Devas and Asuras as conveying Soma shoots on the Pra Uga cart. To show the formation of blood within, they manufactured Soma Juice by mixing together many substances. They showed how the extraction of Juice takes place in the mouth by mastication in the teeth as pressed by stones on planks, how the Juice filtered through the mouth flows down as in a red tube from a funnel like the mouth into the alimentary canal and is stored in the heart or

Dronakalaca. They represented Soma as a bird flying inside the sacrificer's house prepared by the Devas, that Soma shoots sent along the Pra Uga cart reaches Havirdhana (lungs) on the 4th day to join the Agni there brought from the sun by the air. They taught that Soma is digested by the Pranas in the abdomen and that it is molested by Rakshasas on the way between Sadah and Havirdhana, that Agni leads it mysteriously to the heart, when it flows through the dual gods and Aditya vessels and enters the ocean of lungs by the foodpath; where soma meeting air is purified by Agni and Suparna presents Indra with nectar in a whitish tube. Agni leads Soma through divine paths, partaking of Soma along with the gods in their modes. They taught also how the Juice is distributed from the heart to all the sense-organs or Dhishnyah presided by the Devas. It is also stated that Vritra and others obstructed the flow of Soma Juice, and Indra smote Vritra and released the seven Soma rivers. Agni, Soma, heart and soma vessels are all deified in the mantras and Soma is described as taking the form of a bird and meandering in its journey through the Soma vessels of the deities concerned along with Agni. They showed that the heart, mind and mouth act both as priests and fires and generate animal heat within, and they described Agni as burning without fuel in the Soma for digesting it. They stored all the Soma vessels around the Drona kalaca or heart and explained their use by means of the mantras. They represented the heart as a leathern bag containing red Soma Juice within the two seas of the lungs. To give an idea about the circulation of Soma Juice they represented the priests of the sense organs (altars) as starting from the heart and returning thereto at the end of the rite. The Akasa or God is within the heart, and Sushumna subtle like the end of hair divides the cerebrum into two hemispheres.

CHAPTER XV.

Castra and Stotra.

A collection of Riks recited on an occasion is called castra and the same when sung is called Stotra or Sama chant. Castrani and Stotrani are made for invoking Devas and for consecrating the Soma Juice. When Ajya castra is recited, the Devas overpower the Rakshasas who resist the formation and the rich flow of Soma Juice in vessels, by taking their stand in the heart or Aparajita, which is not subject to any diseases. Tait. Sam. 6-3-1. Adhvaryu has no function till Soma gets vigour by the chanting of Sama chants. After Ajya castra is recited, Pra Uga castra begins.

Nishkaivalya castra is recited in midday Savana rites after Soma is purified and reaches Agrayana. It is called honey or nectar and then alone is Syena considered to have brought Soma which Indra drinks with Rudras and maruts (Rig 3-32-3) and he kills Dasyus then alone Rig. 4-28-3, 6-72-3 and sets free the seven Soma rivers for the use of the Senses or Devas (Rig 4-19-8, 9-66-6. Soma Juice kills Rakshasas Vide Tait. Sam 6-6-3, Rig 9-56-1.

Each Savana rite has its own Soma vessels, Rituyajahs, Bhaksha, Naracamsa, Dhishnyah, Sastra, Stotra, Pacu and Purodaca. They all relate to the same series of physiological action in the Savana rites and teach that there are plurality of causes and effects. They are done one after another in succession. All the organs in the body cooperate together for Soma going to heart as nectar and they are all partners in the business of life. When chamasa cups are held up and given to Devas i.e. when the Soma Juice flows into the vessel, it is termed Bhaksha, and Agnidhra says the vessel is filled and there it is offered to the Devas. Rig 3-32-15

The subsequent process is called Naracamsa, to represent the still flow of Soma Juice in the capillaries. These processes are meant for satisfaction of the seven Rishis or senses, Tait. Sam. 3-2-5 i.e. the organs become supplied with vigour through the rich flow of Soma Juice. Soma cups are filled twice in morning Savana rites, twice in midday rites and once in the third Savana. There is also a naracamsa rite following each Bhaksha. The five senses, lungs and heart are called Dhishnyah. They are also considered as fires, as they assimilate the substances after oxidation. Adhvaryu has no voice in Dhishnyah, as the flow of the Juice is due to blood pressure rather than to the muscular tissue of the arteries. It is the work of Udgatharah to sing Sama chants for restoring the equilibrium of the functions of the parts of the body. Dhishnyah are thus stations in the blood circulation. The circulation of the Juice from the heart to the organs and back to the starting point is called pavamana sarpana. So all the departed return to God in the heart or to the First cause. *To be clearer* Soma vessels filled are called chama sah; and they may be considered as Soma rivers supplying the organs. The regulation of this supply through the nerves to the vessels and organs are called Rituyajahs in Ritu vessels, and so chamasa vessels are placed in Ritu vessels. The rapid flow in the vessels is called Bhaksha, and the flow in the capillaries or minor distribution channels is called Naracamsa. Dhishnyah or sense organs (Tait. Sam. 6-3-11) may be considered as stations to which the main circulation channels are taken from Soma rivers, the heart being the pumping station for receiving the supply, for sending it and for receiving it back Rig 10-125-4, 4-18-7, 9-66-6.

The Juice in the vessels flow in one way, and any resistance to it is considered as the work of the Raksha-

sas. The following story explains their obstruction work. After maitravaruna castra the Devas defeated the Rakshasas on the south side (of the sacrificial hall) in the morning Savana rites; then after Brahmanacchamsi castra, Indra defeated them in the centre. There Acchavaka by reciting the Indragni castra defeated them in the north, and Agni defeated them in the east. The Asuras defeated eastwards, went west, when the Devas awoke and posted mind and senses in the west or waking state. Vide Aitareya Brahmana 2-7-1. The various directions the Rakshasas took, refer to their obstruction to the preparation of and to the rich flow of Soma Juice from the abdomen to the heart and on to the senses. (Dhishnyah-Tait. Sam. 6-3-1). The Devas and Asuras from the very beginning of creation churn the ocean of Soma Juice, and Asuras are defeated while obstructing the Devas in their constructive work and in the end the Devas succeed with the help of Vishnu, the deity of the heart, i.e. pure and rich flow of blood goes from the heart to the senses or Devas and hence Soma is asked to go to the Gods. (Tait. Sam. 1-3-4 Rig. 10-114-3 & 10-125-3 & 4, 4-42-7.)

Ritugrahas relate to the regulation of Soma Juice in the vessels and organs of the body. The mantras are related in 1-15th Sukta and 2-36 & 37th Suktas of the Rik Sambita. Here oblations of Soma juice are offered by Hota and his assistants who are called Dhishnyavantah and are called to duty by Maitravaruna i.e. by impulses from the spinal bulb. The Prana Apana and Vyana form represented by the oblations relate to the regulation of the supply of Soma juice or keeping the tone thereof in the Soma vessels, in the heart and in all parts of the body, through the nerves concerned,

The priests hold the seven reins (vide Rig. 2-5-2, 2-12-2,) and are called Chamasadhvaryavah. Hota regu-

lates the supply in the mouth, Pota of the supply to the maruts, Prasasta in maitravaruna vessel, Agni of supply from the heart. (Rig. 2-36-4.) Aswins to the lungs, Neshta to the organ of the heart and Brahmana to the other Soma vessels. In the Yajur Veda the term Dhishtayah refers to the altars of sense organs, lungs and heart. In Ritu vessels are chamasa vessels placed to show that they are governed in their supply by the nerves concerned. If one enquires what the symbolic vessels, fires, mango-leaves, grass, and ghee etc. represent in Grihya ceremonies, he will find the necessity of investigating the principles of sacrifice and adopt the interpretations given here about the Soma vessels of the sacrifice.

Gavamcharah refers to Soma circulation, Gavamlabha referred to in 5-30-10, 9-72-1, 1-151-5, of Rik Samhita means the winning of Soma or full flow of Soma juice in the vessels. The aorta too is spoken of as full of Soma juice in 9-74-8 of Rik Samhita.

Circulation of Soma Juice is very well described briefly in Rik Samhita X-125 Sukta, which is expressed by Ambhrani or the deity of the Soma Juice seated in the heart. Ambhrana means a pot, i.e. the Dronakalaca. Hence the word Ambhrani. She states, "She (the heart) is moving with Vasus, Rudras, Adityas, Visvedevas, and facilitates thereby the actions of Maitravaruna, Indragni and Asvins; thus she causes the preparation of Soma Juice and supports Tvashta, Pusha and Bhaga; she gives Soma Juice to the sacrificer for his sacrifice, she joins the sacrificial Juice of the two worlds (chest and abdomen) in the heart, by the beats of which the Devas conduct the working of the senses and other organs in the body. She supplies Soma to all the sense organs and makes them perform their functions, and she definitely says that she gives intellect to man and makes him powerful. She controls the manifestation of the

feelings of mind (Rudra) on the heart, gives vigour to man, pervading the three worlds of the body, her creator is seated in the midst of the ocean of lungs (i.e. the heart) and in the milky ocean of the Universe etc."

The names of Soma vessels is described in the Pra Uga castras and in Taitariya Samhita 1-1-4 and in the ninth Mandala of the Rik Samhita. The mention of Indra's help to Soma in 4-28 Sukta of Rik Samhita clearly indicates that it resulted in the removal of obstruction to the flow of Soma Juice in the body of man.

In a metaphorical sense every offering made to God mentally may also mean soma oblation. The passage of Soma Juice within the body was taken advantage of to teach the various Kosas or sheaths of the body related in Taitariya Upanishad and to indicate the Devayana path after death.

Thus Soma refers to food stuffs taken through the mouth into the stomach (Rig 10-76-7, 5-51-7 & 8-1-15) passed on into the abdomen and absorbed in the digestive organs (maitravarunagraha) and transformed as blood, and purified before entering the heart, and no mortal can taste it. Thence it is circulated to all the organs of the body (Dhishtayah). The morning savana rites deal with food stuffs swallowed, digested and absorbed as blood and purified and entered into the heart, Bhaksha, Sarpana and Naracamsa representing the various processes. The term naracamsa refers to chemical heat in the capillaries. Adhavaniya represents the forcible flow of blood from the heart into the lungs, and Pootabrith represents the arterial blood in the tube which flows to the aorta at the base of the heart. Patnivat refers to the coronary artery from the aorta to the heart. Dhruva represents the spinal bulb. Hariyojana is

arterial blood. Agrayana is Aorta, Shodaci is referred to in 8-69 Sukta of Rik Samhita. The third Savana rites deal with flow of Soma Juice to the abdomen and legs from the aorta, and with venous blood which reaches the heart from the internal viscera.

PART IV—CHAPTER XVI.

Agni (Fire of life.)

Agni is brought through air to the lungs (Havir dhana) as a messenger of Sun. He is also kept with Soma vessels till death and he is always awake in the body with Soma, Rig 5-44-15 i.e. he comes with Soma, is with Soma and goes away with Soma. Agni too is described as himself doing the sacrifice to the gods (Rig 1-14-1); he is in the sacrifice and tastes Soma along with Devas in the vessels dedicated to them. Indra tastes the Soma Juice in Agni. A question arises how could Agni offer Soma oblations to gods, after they are burnt away in the fire. He leads Soma through Divine paths. He takes Soma to the heart mysteriously on its being molested by the Rakshasas between the abdomen and the lungs on the fourth day. (Rig 3-27-7.) So Agni is not the ordinary fire. To investigate into this matter, let us see how the 1 & 2 Prasnas of the fourth Kanda of Tait. Samhita state about Agni. There it is described that Agni is kept on the skin and on the lotus leaf. He burns within, without making the heat felt outside on the skin of the body. It is not to be generated on earth, in air or in the sky but is kept within the body. Ignited Agni enables Devas to taste Soma Juice and gives them vigour. Agni carries Soma oblations to the Devas for the sake of man (Rig 1-45-8.) The fire or animal heat is

generated in the body after digestion of Soma (Rig. 8-69-3), and Devas taste Soma through the path of sacrifice. All these functions point only to the Agni who is generated after supply of Soma Juice to the parts of the body (Rig 1-23-20, 3-62-15). Thus Agni is generated through oxidation along with Soma. It refers to the chemical heat, produced during oxidation in the tissues of the body. Oxidation takes place in the midst of Soma waters without any fuel and goes on without light being given out. Hence the description in the Yajur Veda is correct. So the description that Agni is kept on the skin and on the lotus leaf has to be considered according to the symbolic sense of the Tantric rites. The skin refers to the chest skin, and lotus refers to the heart, and the expression Heaven and Earth refers to chest and abdomen. The term lotus in the above sense also occurs in Rig 8-61-11, 6-16-30 etc. The fire is kept according to the hymn 1-96-5 of the Rik Samhita, in a red tube in the form of a sling hanging round the neck i.e. in Sikyapaca or alimentary canal within the body. Agni (Ukhagni) has to be kept above the navel. Besides, the sketch of the Syena sacrifice and the mantras relate to the alimentary canal which is built in the form of a sacrificial altar. In Mahabharata, Anucasana Parva 43-18, heart is described as a lotus in the pond of lungs with fire burning in it without fuel. In Rik Samhita too Agni is described as burning without any fuel in Soma waters (Rig 2-35-4.) The path of Agni for Soma is unobstructed by Rakshasas, so he is praised as facilitating the duties of all the Ritviks, (Rig 10-91-10.) Agni sweetens and purifies the Soma Juice in the lungs Rig 1-13-2, i.e. turns the venous into arterial blood. The Devas kindled Agni who nourished them, (Rig 1-96-1) and he knew their abodes, (Rig. 1-72-7) and he is addressed as Vanaspati or Agni in living matter Rig. 1-13-11) giving vigour. The fire is burning off wet

food in the whole body bit by bit, and the circulation of Soma juice distributes the heat. Oxidation generates heat and gives man the power to move, and Agni grows in Dhishnyah or sense organs (Rig 4-3-6) and makes man healthy (Tait. Sam. 5-6-60, Rig 1-13-12.) Agni Shomiya rite is performed to celebrate the killing of Vritra in the abdomen (Vide Tait. Sam. 1-6-11 & 6-1-11.) So digestive action creates fire or chemical heat or oxidation of the raw materials' of the Soma juice supplied to Dhishnyah i.e. he who wants to do Soma sacrifice must keep Ukhagi (Vide Tait. Sam. 1-8-21.) Devas created Agni for killing the Rakshasas i.e. for removing the resistance to the flow of the juice (Rig 6-16-48 and 4-4-1.) the generation of heat in the sense organs is called Ahavaniya which is generated on the supply of Soma juice to the organs from the heart. i.e. it is considered as generated by Agni from the heart (Rig. 1-12-6 & 1-15-12). Just as Agni generates heat and gives man power, so also the Inner Light in the heart becomes a mysterious invisible force when contemplated and realised, (vide Rig 5-3-3 Rig. 1-13-5 1-18-7) and helps man in all his actions. It is he who is ever and anon within the heart, protects man in the sacrifice of life which is accepted by the Gods. (Rig. 1-1-4.)

So the commencement of Rik Samhita teaches the conception of the All pervading Being as remarked already. As these ideas could not be explained all at one time to an ordinary mind, they are found scattered in many Suktas in various ways. Hence there are many Suktas for Indra and Agni seen by the Rishis in the various mandalas and these ideas have been fished out and here strung together for a better understanding of the subject.

Agni is addressed as giving rise to three activities in the body i.e. (1) in Purodaca (respiration) (2) in Soma

all over the body and (3) in ghee (mental oblation or vibrations.) Vide Rig. 1-140-2 and Tait. Ara. 3-1-1. where the term "ghee" applies to mental vibrations leading to feelings and thoughts. Agni has three pavitras Prana, Apana and Vyana, and Agni is called Ila, Mahi and Saraswati.

In Tait. Sam. 5-2-5 it is stated that six bulls plough the alimentary canal for purposes of digestion i.e. it relates to the secretion of glands for the digestion of food stuffs all over the alimentary canal and this is considered also as the function of Pusha. (Vide Rig. 2-40 Sukta & 1-23-10)

In Sakla Yajus Samhita 18-52 it is stated that Suparna, deity of the liver killed the Rakshasas with his wings; the three lobes of the liver are described as being dark-red in colour (vide Tait. Sam. 5-2-4); and the contraction of the muscular coat of the stomach first of one part and then of another, is considered as the movement of Vishnu. (Tait. Sam. 4-2-1.) The stomach is called 'curd vessel' referring to the acidity of the materials therein. The term lokamprina or the vessel which fills up the space fully without leaving any cavity, refers to the small intestines of the body. All the digestive organs are stated in Tai. Brahmana 2-6-4-3. "Through the grace of Varuna the liver gives rise to bile, the small and large intestines prepare good juice like cows, as also the spleen all do their respective functions in the body naturally." The vessel of small intestines is also described as thrown into coils in the abdomen round the navel (Tai. Sam. 4-2-4) and food is cooked there. (vide Satapatha Brahmana 7-3-2-1,) and the term Ukha signifies boiler. In Taitariya Samhita 4-2-5 & Rik 10-101-5 reference is made to Soma waters emptying themselves round the navel.

Marjaliya fire is the chemical heat generated in the large intestines and the vessel is used for cleaning the impurities (i.e. toxins in the blood). All dance after Soma is assimilated and formed as food and call it sweet. (Vide Tait. Sam. 7-5-10 & Aitareya Aranyaka 5.) The sweet Juice flows into the heart after leaving the navel (Rig 8-61-11.) After the full formation of Juice is the worship of Syena made.

Indra is the deity called Sutrama, as the capillaries are a net work of thread-like vessels through which the Juice (blood) is supplied to the organs, and he cooks sweet food there and so is called Naracamsa. (Vide Tait. Sam. 1-8-21.) Soma tube (Somagraha) and Suragraha (lymphatics) are described as passing through the hole in the diaphragm which is called food path, in opposite directions through which Syena took the Juice to the heart. (Vide Rig 5-47-3.) These two circulations are referred to as two paths in Rig 10-88-15. The capillary action is referred to in 5th & 6th Riks of 14th Sukta of 9th Mandala of Rik Samhita, and the sacrifice is called Sutramni in Taitariya Samhita. In this rite maitravaruna calls to duty Adhvaryu and praises Indra and the three deities Ila in the lungs, Sarasvati in the brain, and mahi in the abdomen. Prana and Apana regulate the blood and lymph in the body.

Ukghagni (or chemical heat) rite is after supply of Soma Juice. (Vide Tait. Sam. 1-8-21.) After that is Soothramni (capillary action) and then the receiving of Soma in vessels. Pusha supplies six secretions of glands. (Rig 1-23-10.) "We drank Soma to see the Divine Light and knew the gods." (Vide Rig 8-48-3, 3-39-7, 6-9-5.)

CHAPTER XVII.

Real functions of Ritviks.

Thus the parts played by the priests represent different functions of the several parts of the body. All sacrifice is meant for facilitating the constructive work of the Devas. Hota recites all the Rik Mantras and does the functions of the mouth. Subrahmanya is tongue who first enters and announces the sacrifice that begins. Brahma then turns the mind to the act and judges the performances in silence, i.e. in a quiescent mind are senses controlled (Rig 2-5-3). Maitravaruna comes when the action of the sympathetic system is concerned and regulates the Soma course. (Rig 4-30-2, 6-69-2, 10-30-1.) His vessels look like milch teats of a goat, (Tait. Sam 5-1-6,) the chest and abdomen representing the teats thereof. The cows of Maitravaruna milch sweet blood or keep the tone of the blood vessels in the three worlds of the body deriving impulses from the brain. Vide Rig 1-15-5, 5-69-1 & 2, 5-62-3 and inspire the sacrifice for man's happiness. (Rig 1-2-4.) Maitravaruna separates the digested matter from the undigested ones. (Rig 1-139-2.) The stick in his hand which he receives from the sacrificer, represents the spinal cord. Maitravaruna regulates the circulation of Soma, the generation and distribution of heat in the body (Rig 6-49-2, 7-60-12) and he induces all reflex actions. Agnidhra comes where the actions of the heart are in play, and the beats of the heart are regulated so as to influence the mind. (Tait. Sam. 6-3-1.) Adhvaryu and his assistant play the part of muscular and glandular movements of the body and help the senses (Rig 2-5-6). Neshta (motor nerve) leads the Soma Juice from the aorta to the heart. Unneta supplies Soma to the blood vessels. Neshta and Unneta represent the motor and spinal nerves regulating the supply of blood.

Gravastut recites mantras of the ninth mandala relating to the circulation of Soma Juice to represent the long duration taken for digestion of Soma in the body. Pota (spinal nerve) leads Soma from the alimentary canal. (Rig. 1-15-2 & 2-5-2.) The nerves hold the seven reins of supply to the senses (Rig 2-5-2). Udgata and his assistants come to sing Sama chants for restoring the equilibrium of the functions of the various parts and to induce a calm atmosphere all round. The sacrifice has "ten priests", (Tait. Brahmana 2-2-1.6) mind and senses are the priests of the sacrifice. The term Rita refers to the Eternal Law.

Larynx or Prenkha.

In mahavrata rite, to tempt Asuras and make them go away Nishkaivalya castra is praised. In Aitareya Aranyaka 1-2-3 it is stated that there are two planks of vocal cords which move only in one way; their vibration is caused by a blast of air driven between them from the lungs. It is one span above the heart. Hota alone in his seat (mouth) utters sounds and all the damsels sing their tunes. (Vide Tait Samhita 7-5-8 & 9.) By the action of muscles (Adhvaryu action) which slacken the vocal cords, the tension of the vocal cords is varied, and different notes are produced. The deity Sarasvati controls the flow of voice in the organ. (Rig 6-61-7.) Here Adricharima refers to tongue, Dundubh to mouth, datrani to teeth, Pani is tongue, and vardhn is leather strap or mouth.

PART V.

CHAPTER XVIII.

Mind senses and heart.

By pranayama man prolongs life. During pranayama process when Prana and Apana come in contact,

the resultant is Vyana which regulates the regularity, of the beats of the heart. Through small arteries which are connected with the medulla (Dhruva) the beatings of the heart may be regulated i.e. through nervous impulses passing down the vagus nerve from the spinal bulb, the muscular fibres connected with the heart may be controlled. Through the control of the manifestation of feelings expressed on the heart in Vyana, the feelings of mind may be controlled. Thus in Pranayama mind may be controlled and involuntary muscles turned into voluntary ones. Heart is considered as a metre for gauging health and feelings of mind through the disturbance or otherwise of heart beats; and brain is considered a magnet of the human machine which brings into action the inner mind, on the ordinary one becoming quiescent and tranquil. This is called intuition. Just as a machine is set right by working on the magnet in times of accident, so mind if kept calm and stand-still like a magnet, will help man in taking correct lines of action and original lines of thought at times of crisis. Man's mind should be diverted always towards God in leisure hours by the contemplation of His Omnipresence in calm mind (Rig 1-22-20) so as to prevent idle thoughts from disturbing the brain at any time whatever. Man possesses a dual nature, Daivi and Asuri. (Vide Tait. Sam. 3-3-7.) So also Rudra, deity of mind has a calm appearance (Do. 4-5-1) and a fierce form (Do. 5-7-3.) In the conflict between the Daivi and Asuric nature lies knowledge, peace of mind and happiness.

Patni is feelings affecting the heart; patni is the connection between heart and mind, and this is the meaning of the term "Patni" in Patnisamyaja rites. Through quickened heart beats, the emotions of the mind may be known and so Twashta is considered as the deity of the emotions (Vide Tait. Sam. 6-3-1) or pacu.

The heart moves of itself and moves all the gods, supplying Soma to the sense organs and supports them (Vide Rig 10-125-1 & 2.) Heart is the sacrificial post to which feelings are tied and slaughtered. (Vide Tait Aranyaka 6-64.) Heart is Vajra, being invulnerable and unaffected by diseases and this was given to Indra as a weapon by the deity Tvashta (Rig 1-61-6). Rig 10-53-9 refers to Tvashta or heart who bears the blood vessels arising from or entering into the heart. He is called Visvarupa through the quickened heart beats. Tvashta's son Visvarupa had three heads with which he drank different fluids arterial and venous in the heart. (Rig 10-8-9.) Hence Tvashta Visvarupa is invoked in Apri hymns of Rik Samhita.

Aghara referred to in Tait. Sam. 1-1-12, 2-5-11 etc. refers to motor impulses from the brain crossing in the spinal bulb. Through Aghara oblations Indra got his powers. (Vide Tait. Sam. 1-1-12.) Aghara oblation is made diagonally in fire.

All the nerves of the senses spring from the brain, which controls the senses like the nave of a wheel. (Vide Rig 2-5-3.)

Acts done in Vyana become more powerful. (Vide Chapter I of Chandogya Upanishad.)

When mind becomes calm and stands still, conscience gradually expresses itself, helps the intellect in taking correct lines of action, gives rise to intuitions and facilitates memory. A calm brain is called Sahasrara and it helps transformation of thought power too.

If optic nerve is controlled by rotating the eye balls or by successive inhalation and exhalation, sleep may be induced.

The altar of Dakshinagni is constructed in the form of a semicircle to represent sushumna, heart and

mind. Ida and Pingala nerves run on both sides of the sushumna. The place of the sacrificer is near Dakshinagni or mind. Heart and brain are called two wheels of the mind car (Vide Rig 10-85-10 & 16) of which Vyana is the axle (Do 12 Rik.)

When mind and senses are exhausted, muscular movements have to be resorted to give relief to the body i.e. the centre controlling mind and senses is different from the centre controlling the muscles.

Brain is enclosed in the skull and so is described as a bowl held topsy turvy in Brih. Upd. 4-2-3 and is termed as Upabrith in sacrificial rites (Vide Satapath Brahmana 11-3-8-3.) It is called a hillock in Aitareya Aranyaka 2-18-, where the seven sense perceptions take rise.

The senses are called the seven Rishis; the sense perceptions are called oblations (Rig 9-92-2.)

(Rig 10-114-3.) The quadrangular altar of the heart, fresh and beautiful, expresses the feelings of the mind; from it all gods have their share; there, God and soul have their abode.

(Tait. Sam. 1-2-13.) The lungs are attached to the vertebral column, which is at the back of Vishnu who resides in the heart. Respiration is controlled through the neck (medulla); this Rik consecrates the lungs, with which mind and senses are brought into action at the time of birth, through the cry of the child. Hence sacrifice of life is said to begin with respiration. (Vide Tait. Sam. 1-2-2 and Rig 5-81-1 & 10-101 Sukta.) Head was joined with the lungs at Medulla (Dadhichi) for being initiated into the knowledge of honey culture (Rig 1-117-22.)

The rites regarding the three strides of Vishnu are performed at the end of each sacrifice, to leave

everything to the will of God through His contemplation as an all pervading Being. (Vide Tait. Sam. 1-5-5, Rig 6-69 Sukta Rig 1-22-19.) Indra and Vishnu by balancing the three Dhatus (Vide Tait. Sam. 2-4-11, 3-2-11) regulate the involuntary muscles of the abdomen, heart and lungs, remove the obstacles to the digestion of food by improving the rich flow of Soma Juice and the quality of the pulse (Vide Rig 6-69-8, 8-89 (100)-12, 6-49-13, 3-55-10, 1-164-36, 7-99-3, 4-58-11. 1-22 Sukta) through his divine Force or mystic power. (10-125 Sukta of Rik Samhita.) He is a friend of the Ego (Indra). Vide Tait. Sam. 6-6-7. Man should self introspect within himself in a calm mind as did Vasistha in Rig 7-86 Sukta of Rik Samhita, and hold communion with God, realizing Him, for all men are liable to error through ignorance or temptation and Devas regulate the whole Universe. The human machine and all creation too is a wonder, how man thinks, enjoys, awakes, dreams etc. whence and why he comes into this world, how he grows and dies without taking anything with him are all wonders to be known. The following ideas if felt after self introspection will shed a softening influence and practically deliver the mind from fear of death at the time of departure from this world and bring inward peace and light. Suffering is common to all, but the time of suffering varies according to the stages of life; one suffers in early life, another in middle life and the third at the end of life. All men are not in God and so sufferings are felt. A wise man feels that his body sufferings are not the Ego. This body of flesh is not his; he is a spark of the Divine. He is kesi (10-136 Sukta of Rik Samhita). The whole creation including the body of man is the creation of Sun's rays (Rig 1-161 Sukta) He came alone in this world; then why he should feel for the loss of what he

mistakenly considered as his own and what he has to enjoy only till life time? His real property is the city of his heart and that too bursts away on his death. The Vedas become a divine force to those who realise and practise the truths of the mantras. Pavamana sarpana teaches that all go to the First cause (Tait Sam 3-1-10) after death, and man's abode is really in God. Love is really forgetting one's self with mind absorbed in God. We have drunk Soma, we have become immortal, we have attained the Light and we have known the gods. (Rig 8-48-3, 3-39-7, 6-8-5) Unless mind becomes selfless with mental equilibrium there will be no peace in the end or universal happiness. This is the real Somapana aimed at in the Vedas.

Evastha is praised as giving vigour to the circulation of blood by contraction of the heart, and the circulation of Juice is termed as Juice pressed by Vishnu in Rig 2-22-1.

CHAPTER XIX.

(a) In Syenachiti, the altar is built in the form of a Garuda bird with alimentary canal within and with wings to represent the liver lobes. The bricks are laid reciting Yajur mantras regarding Ukhagni (Tait. Sam. 4 1 & 2 Prasnas). The bird is described in chapters 26 to 28 of Anucasana Parva of Mahabharata as having soared high as Udana, controlling both Prana and Apana (Elephant and tortoise) in its claws and sat on the tree of circulation of Soma Juice and then perched on a hill (Gomanta or Medulla) and killed Prana and Apana, producing Vyana by their conjunction and used the arterial blood in its journey and finally flew across the ocean of lungs to the heart or Indra's mansion with nectar in a whitish tube. The hymns

relating to Syena show the passage of Soma within the body of man, winding like a bird therein. This story represents blood reaching the heart, meandering like a bird through the blood vessels of the internal viscera with animal heat.

(b) Ishti or minor rite is done in Pragvamca for the attainment of desired objects. Tantric rites are performed invoking Vasurudradityas. If certain operations or rites are actually gone through, reciting mantras relating to the functions of the connected organs, certain results follow as a sequence of cause and effect. Attempts are made to set a cause in motion by mimicking its consequences, and the operator endeavours to control a natural force imitating its manifestations and visible effects. E. g. Suktas relating to rain, Pra Ugacasttras, Sunessepa Sukta and mantras relating to the cure of certain diseases coupled with meditation on the Omnipresence of the Supreme Self.

"Man is bound in life endowed with a body, mind and faculties". He has to use them for attaining knowledge and happiness. He has to act like Indra, killing Vritra (bad nature) has to know the gods and attain Inner Light and aim at immortality.

Recitation of suktas according to their significance facilitates gradual concentration of mind by suggestion or gaze in a determined manner combined with contact-passes; it develops a higher degree of vital force, to exercise the dormant mental faculties. As a man thinketh so is he, and success is merely a question of right method. The distinctive features of the gods as related in the hymns of the Rik Samhita are noted below to use the right method.

Vishnu—supports the Dharmas and the three worlds; at whose feet there is a perennial fountain

of nectar. His three strides represent the influence of His Divine Will. He is the friend of the soul. He is in the centre of all things. Indra with the help of the deity of the heart, kills Vritra. As Soma or vital force has to be sent from the heart to influence the nerves concerned in the part of the body;—contact passes and suggestion through firm will power called Shankha, Dhenu, chakra mudras etc. are made according to the significance of the hymns. (1-15 Sukta, 2-36 & 37 Suktas and X-125 Sukta.) In matters beyond man's control (1-22-16 to 21) hymns are recited for His rays to pervade everywhere and kill Vritra i.e. to change the environment, through meditation of His omnipresence. These mudras relieve pain and suffering.

Visvedevas—Suktas relating to these deities create a calm atmosphere around and are called Santi Suktas.

In a special sense the term relates to senses also.

Agni—(1) Fire of life. (2) Inner light in the heart. To induce vitality the five Pranas concerned are induced as per Apri hymns (1-13 Sukta). Agni is invoked for manifesting the presence of the other deities for development of mental faculties and for burning the evil disposition in others. (3) Hagni or oxygen invoked for oxidation in the body.

Manu—Will power with suggestion or projection of thought (Rig 10-83 & 84 Suktas.)

Pra Uga Castra—And *Amhrami Suktas* are recited to invoke the gods, concentrating the mind on the parts concerned. (1-2 & 3 Suktas.)

Ribhus—Or Sun's rays create the body of man and the material world.

Purusha—Removal of wandering or vain thoughts can be made by imagination of Virat or meditation of

His Omnipresence, (Vide First 7 Suktas of first mandala, 10-90 Sukta and 6-47-18 of Rik Samhita.)

Vasu Rudra Adityas—Devas of three regions.

Varuna—The Unknown or mysterious Nature—creates path for celestial bodies. On Self introspection. Varuna removes Varunapaca or defects, sins, temptations or miseries. Vide Rik Samhita Sunassepa Suktas and 7-86 Sukta. Vasishtha realised Him as a ship in the ocean.

Indra—(1) triumphs, kills enemies. As soon as he is born, he pervaded Heaven and Earth. *Daivi* or *Good nature*, (2) God in the esoteric sense.

Vritra—Obstacle or evil forces.

Pusha—For material growth, shows way for truth or progress.

Savita—Creator-Gayatri mantra.

Rudra—Cool and fierce; cures diseases. Makes whole village prosperous through man's suggestion or imagination. Being fire he kills passions, protects against fever or molestation from enemies.

Teashta—Organ of heart. *Asvins* give health.

Usha—Imparts truth, light, removes darkness, theft or hate, daughter of heavens, appears before the Sun.

San—Door to upper regions, equal to all, creates colours, gives sight, takes away diseases or darkness. Gives health and good path.

Rita—Eternal law. *Maitra Varuna* controls Prana and Apana, makes man skilful, leads Soma, gives rain.

Sarasvati—Gives intellect and light in Sahasrara for projection of thought.

Indragni, Indra Soma—for killing evil forces in the y.

Brihaspati—for good words and concentration of ind.

(c) Ribhavah are sun's rays. Vide Yaska's Nirukta 11-2-4 of Daivatakanda and are said to have come from divine paths. The deities build the body of man, (Vide Rig 4-36-2,) set going the lungs brain and heart, (Vide 1-161 Sukta of Rik Samhita,) They fashioned the vases of gods (bodily organs), created the senses, put life even into a dead carcass, and turned one vessel into four fold i.e. muscles, bones, blood vessels and nerves. They enabled the deities of organs to taste Soma Juice or get the supply of blood from the heart. Even soma came from Sun's rays. Sun's rays or Rishis marichis created the bodies of men (Vide Taitareya Aranyaka 1-27.) Agni gives energy to the senses from the Sun's rays. Rig 1-14-9. Sun's rays are referred to in 8-67 Sukta of Rik Samhita. Rig 1-24-15, 1-89-10, 1-161 Sukta.

CHAPTER XX

(Pacu Rites Continued)

In these rites fire is churned first and then the animal to be victimised is brought and tied to the sacrificial post near the northern Soma altar and then taken to the place of slaughter with fire carried before it by Agnidhra. There it is sacrificed unknown to others.

Ordinarily the sacrifice is begun by the Yajus mantra "we have come to the divine sacred place where the Devas had performed the sacrifice before" i.e. it refers to the sacrificer's house or the body of man. Then the Supreme Self is contemplated as a guide to purge the mind of all

thoughts of my and mine. With all mind and senses concentrated in God "We give our thoughts to Him alone, for it is blissful to do so," and the sacrifice is begun after mind turned thereto. The intention of the sacrifice is stated to the effect that he may become the killer of Vritra and not of an animal, and no living animal is mentioned in the mantra. From this it may be inferred that the killing of Vritra was actually done in a metaphorical sense during the time of Rik Samhita and this animal Sacrifice was later on developed keeping the original mantra. The executioners of the animal are not ordinary men but divine ones who work with mortals in the human body. (Tai. Bra. 3-6-61.) The maruts tie the rope thrice round the post. (Tai. Sam. 1-3-6) The fact of fire being taken by Agnidhra before the animal to be sacrificed, shows that it is not slaughtered in the ordinary way by a sword but killed in Agnidhra fire by the gods in a separate place unknown to the ordinary priests, and no mantras too are recited on the occasion, proving the fact that there is no mortal immolator of the animal. It was already stated that the term Pacu is not found in the Rik Samhita in the ordinary sense of an animal victim to be slaughtered. The Devas are the real priests of the sacrifice, and the vessels too refer to organs of the body. So the Pacu question has to be understood by the Tantric rites of Yajur Veda in the light of the mantras recited on the occasion.

In Tait. Sam. 6-2-6 it is stated that the so called animals are the senses. In Tait. Aranyaka 6-64 it is explained that heart is the sacrificial post to which feelings are tied and slaughtered, and so the deity of the heart viz. Vishnu is also the deity of the sacrificial post. Let us examine the rites regarding the sacrificial post. The post is a branch of a living tree cut after Agni is taken to Agnidhra (heart.) The object of the sacrifice is men-

tioned to be immortality Vide Rig 1-170-4. The post is consecrated for attaining the supreme abode of Vishnu, Vide Tait. Sam 1-3-6. The branch is cut for performing the sacrifice relating to Vishnu, and the oblation too is made to Vishnu. The story goes that the sacrificial post got its symbolical name by the gods having gone therefrom to Heaven and that all who knew the real meaning of the term go also to heaven. So it is not an ordinary sacrificial post that is intended in the ritual. It is also stated that the post had its tapering point upwards and that the Devas while leaving it for Heaven, planted it topsy turvy with its base uppermost and the conical part downwards, so that man may learn its symbolic meaning for attaining Heaven like the Devas. This description actually refers to the heart of man implanted at the time of birth in the fashion above described. Hence Rig 10-90-15 says that the Devas bound man as a "Pacu" to a body at the time of birth with senses and faculties endowed to him for undergoing life in this world which is considered a sacrifice amidst the conflict of forces going on in the world. It is stated in the Upanishads that this knot breaks away at the time of death in the case of wise men who become free from the bondage of life. So the sacrificial post has to be known and then prepared (Rig 3-8-3 & 4). While chopping the branch, the sword is asked not to harm the body. It is also stated that the branch grows during the sacrifice, removing ignorance and giving beauty and that affects the three worlds of the body when it is planted in the sacrifice (Vide Tait. Sam. 1-3-6) and it leads to know the resplendent Vishnu's abode. (Rig 3-8 Sukta.) It shows the divine paths (Do 3-8-9.) It is stated in Aitareya Brahmana 6-3 that the cloths wound round the post give life thereto. The divine maruts tie the rope round it. The honey besmeared to the post by the Sun is not an ordinary one. It is said to be divine.

Taittiriya Aranyaka 3-1-1 explains the ghee as mental vibration. The post is meditated to give Light to the sacrificer. Vide Tait. Sam. 1-5-3. So the victimised animal too is considered an oblation of the mind. (Vide. Tait. Sam. 3-4-2); and by this rite Brihaspati got his wealth of knowledge. (Do 1-3-7.) Besmearing of ghee to the post is intended to fix it firmly. As emotions of mind express on the heart and quicken its beats, the ghee besmeared reduces the irregularity of the beats to its normal state.

The sacrifice is for removing Ahankara which distracts the mind. The post is thrown away by the Devas after the completion of the sacrifice, referring to its cremation after death of the sacrificer.

Agni is produced near the sacrificial post by churning two pieces of wood and is then thrown into Ahavaniya (chemical heat) and is asked not to burn anything. Agni is considered as killer of Vritra, Vide Rig 6-16-34 and refers to Agnidhra who consumes Dasyus. (Rig 4-28-3.) The chopping of the branch of the tree for the post begins only after Agni and Soma are brought to Agnidhra side, Vide Purva mimamsa 5-1-27. As the fire cannot burn the body, it refers to Agni of the heart, to the deity of which the post is dedicated, where Agni is produced in Vyana through Pranayama by the conjunction of Prana and Apana. Vide Chandogya Upanishad 1-3. This Agni is called the executioner in Rig 3-4 10, & 10-110-11. It is the vyana fire that kills the victim of emotion i.e. releases man from the bonds of Yupa (Vide Rig 3-2-7.) It is this fire which controls the heart beats from being quickened by the emotions and does not burn the body within.

(b) Apri hymns are recited in Pacu rites. They occur in various mandalas of the Samhita invoking the same deities and conveying the same ideas. Being a

Tantric one, no clear idea can be had according to the literal sense. The interpretation of the Aitareya Brahmana solves the symbolical language. The hymns relate to the action of five pranas in the body. The first three hymns relate to the Pranvic process in the lungs which sweetens by oxidation the Soma Juice and turns it into arterial blood. The fifth Rik relates to Udana which gives rise to the knowledge of immortality. The other Riks relate to the three Pranas of the body and to the action of the heart beats. Prana and Apana are divine priests. The deities Ila, Bharati and Sarasvati relate to Agni in the lungs, brain and abdomen. Ila refers to oxygen, and Tvashta refers to the organ of the heart. Naracamsa refers to chemical heat in the capillaries. The term ghrataprishta in 1-13-5 Rig refers to the mind, as Tait. Aranyaka, 3-1-1 explains ghee as mental vibration. So the fifth hymn relates to the realisation of God after victimising the lower nature of man. Hence no slaughter of an animal victim is contemplated in the mantras recited during Pacu rites. The freedom from the bondage of Varuna is the result aimed at in the rites (Tait. Sam 1-3-11). And there is an Apri Sukta too for the flow of Soma juice (Rig 9-5 Sukta) and the removal of resistance to it. In the 3' hymn of the 8' Sukta of 3' mandala of Rik Samhita the post is referred to as a living one i.e. as belonging to a living body. In Tait. Sam 3-1-4 Aditi is requested to remove the bondage preventing the salvation of man.

Then the Devas kindled the fire and Prajapati turned it into Agharagni. (Vide Tait. Sam. 6-3-7.) Aghara oblation is made in silence mentally. (Do 2-5-11) Thus Aghara refers to some action of mind. The oblations are made by cruva or Prana and it cannot be taken in the ordinary sense as it is accompanied by attainment of light or knowledge. (Vide Rig 1-170-4). Through

Aghara alone Indra got his power to perform exploits. (Vide Tait. Sam. 1-1-12.) and this act is dedicated to Vishnu; it refers to the motor impulses from the brain crossing over in the spinal bulb to the other side. Vide Rig 10-129-5; oblations are made diagonally, it refers to intuition from the brain and so the use of this fire has nothing to do with the killing of the animal.

(d) when the diaphragm of the sacrificed animal is being removed by the instrument, it should not be touched by the hands, and the maruts throw the instrument forwards and backwards. And the instrument too is divine (Vide Tait. Sam. 6-3-9). In Tait. Sam 1-3-9 the instrument is addressed as Heaven and Earth, and as such no instrument for the removal of the diaphragm is meant under the circumstances. As the maruts operate on the instrument and as no injury is to be caused in the removal, the rites, being Tantric and symbolical, refer only to the maruts who contract or enlarge the diaphragm by contracting and relaxing the muscular fibres connected therewith during inhalation and exhalation. The term 'Heaven and earth' by which the instrument is addressed relates to the muscles of chest and abdomen affected during inhalation and exhalation. Hence the victimised animal refers to that created by Angirasa between Sadah and Havirdhana. (Vide Tait. Sam. 6-2-6). Moreover Agni is addressed to take the vāpa of the animal to the Devas (Tait. Sam 3-1-4) and this becomes meaningful only when Agni refers to oxidation in the lungs for the purification of the Soma Juice for which alone the Pacu rites are intended, as a complement to Soma sacrifice. Otherwise Agni cannot take the vāpa to the gods, as he burns it to ashes. In these oblations Indra is addressed as slayer of Vritra, and no slaughter of any animal is implied in this rite. In Tait. Sam 6-3-11 it is stated "In sacrifice

Pacu was created along with ghee (mental vibration) in the body of man." The besmearing of ghee to the heart of the animal victim has only a symbolic meaning.

The fact of the Pacu rites being done in Pragvameca proves that they are tantric and have an inner meaning. Though Purodasa rites subsequent on each Pacu-rite is done, the tantric acts have nothing to do with Pacu. Being a part of the Soma sacrifice, Pacu and Purodasa should be done only in the main portion of the hall like the Soma sacrifice, and there is no Vedic authority or text to support their being done in Pragvameca; and neither the meaning of the mantras relate to that portion of the hall, nor the term Pragvameca has any mention in the Rik Samhita. So it has to be inferred that it was created to explain to the public about the various rites and divert their attention to higher things, awakening their curiosity and faith.

Sacrifices are said to be performed by Devas in the body, creating Agni therein (Rig 10-88-1) (1-96 Sukta) for their own delight in accordance with natural laws to remove the resistance to the formation and flow of Soma Juice by means of diseases in the organs. Mind and senses are considered as priests, and Pacu rites are being done by Devas in the body of man and it is acted as if on a stage by the Ritviks or priests for teaching the principles of Soma sacrifice to the public. The difference between Rik Samhita and Yajur Veda about the Pacu rites has already been explained. Pacu rites are connected with Tvashta (Vide Tait. Sam, 6-3-7, 6-5-11) and Tvashta has been explained to be the organ of the heart. If all these ideas are taken together the sacrificial post refers only to the heart of man. Moreover the various mantras used for various Pacus have no bearing

with the rites in their significance, and the fact of an apri hymn being recited for each gotra of the sacrificer, proves beyond doubt that the Pacu rites are only later developments. In Rig 10-130-3 the term ghee, circumference of altar etc. relating to sacrifices have a special meaning, as may be inferred from the question therein raised. There are no passages to show on the other hand expressly that man alone sacrifices the animal victim nor that the sacrificer drinks the marrow or eats the Vapa, though he actually does so, in dramas to teach the public the idea of the Vedas. Brahma is said to have transformed himself into a horse for offering himself to God in Asvamedha. The sacrifice of Abankara (Rudra) is said to have been done by Brahma in Manasa Yagna. So also did Rudra in sacrificing Daksha's head. When the head did not fall on account of his longevity of life, Rudra imagined the head of Daksha itself as a Pasu and offered it in an imaginary sacrifice to the Supreme self, when Daksha's head fell down. (Vide Bhagavata Purana 4-5-24.) Hence importance lies not in the nature of the Pacu but in its consecration and imagination for various purposes. The principle of these rites is also adopted in Sradha rites of ancestors. The enemy contemplated is a Pacu, Vide Tait. Sam. 6-6-4. One glorious hymn is even now chanted by Brahmans before breaking fast every day as follows:—And of the sacrifice performed by the master who has understood these truths, the soul is the performer, the heart the seat of sacrificial lamb, contemplation fire, the period of sacrifice as long as life lasts; what is eaten is sacrificed rice; what is drunk soma drink; and death is the bath, concluding the ceremony. While animals sacrificed can get Heaven (Vide Tait. Sam. 1-3-10) with their ancestors, why should not man sacrifice himself in service of God throughout life, is the real teaching implied in the Vedas.

CHAPTER XXI.

Purodaca rites.

Each Pacu rite is followed by a Purodaca rite, (Vide Tait. Sam. 6-5-11.) In this rite the havirdhana cart (lungs) has first to be consecrated, (Tait. Sam. 1-1-4.) The cart moves only on one side towards the East or the Sun and is addressed as cart of the Devas. No mantras are recited for acts done during this rite, which is purely Tantric or symbolical and so the real meaning has to be read between the lines. The result of this rite is according to the mantra recited (Rig 3-54-22) the sweetening of the Soma Juice by Agni. He is brought by air from the Sun. Soma is brought from the Pra Uga cart to Havirdhana previous to this rite. (Rig 3-62-13 & 15.) After this rite Soma is drunk, (Rig 6-23-7.) If so a question arises now "why is this rite done in Pragvamca?" though it is connected with Soma rites. Ida ceremony is done in the later part of this rite. The word Ida occurs in the Yajur Veda. In the Rik Samhita it is termed Ila and refers to Agni and it is ordained that this rite should be done at the guest or reception ceremony of Soma i.e. after Soma meets Agni. In 6-4-9 of Tait. Sam. it is stated that Ida rite should be done after Soma is drunk from the vessels of the dual gods. This means that the guest ceremony should be done after Soma Juice comes from the vessels of the dual gods i.e. Soma meets Agni then alone. As the result of the Purodaca rite is the sweetening of the Soma Juice by Agni, it means also that Agni after meeting Soma in Havirdhana sweetens it by this rite and that the Soma Juice becomes fit for the taste of the Devas after this rite, as stated in Tait. Sam. 6-5-11. Here it is also stated that Indra did not relish the Soma and so did this Purodaca rite. So it is a part of Soma.

sacrifice. As the Agni and Soma Juice are in Havirdhana, and as Havirdhana cart has to be moved at the outset of the rite, it is plain that the sweetening of the Soma Juice by Agni takes place in Havirdhana after Soma comes from the vessels of the dual gods and meets Agni in the Havirdhana for the guest or reception ceremony, when the Purodaca rite takes place according to the wish of Indra, who did not relish the Juice otherwise and then Indra partakes. Ida and Soma becomes purified. So it is plain that the rites being done in Pragvamea is a later development for teaching to the public.

Its being done in Pragvamea is a mistake as proved below from the significance of the expressions used in the rites. Aditi is the deity of the rite and on her skin is the Purodaca flour kept. The barley flour is considered as parts of Agni and are baked only by the Sun and not by any mortal man. The flour is asked to become fit for divine action. Here Aditi's skin refers to the bodily skin. The cart of lungs is moved and air is addressed to distend the lungs (Vide Tait. Samhita 1.1-4), and this is considered as the movement of Purodaca flour. The air is asked to separate oxygen "Let the winds separate you" (Agni). The flour is sprinkled with divine waters called Pranas for killing Vritra. Agni is asked to protect the flour without heating the skin on the outside. The sun purifies the flour and bakes it too. The winnows are kept on the Pra Uga cart (alimentary canal) below i.e. the lungs are considered as winnows on the Pra Uga cart. Thrice the winnows separate the chaff which are treated as Prana. Apana and Vyana and thus Purodaca becomes fit for divine action. The two winnows drive off the chaff towards the eastern direction, referring to the carbonic acid gas, which belongs to the Rakshasas, out of the waste

products of Soma Juice. Thus carbonic acid gas is driven away towards the east i.e. to the nose (Vide Rig 4-45-6). So the killing of Vritra by Prana waters, the rendering of the Soma Juice into sweet by Agni brought by air from the Sun, and the driving away of the portions fit for Rakshasas through the two winnows of the lungs to the east, all these ideas connected together prove beyond doubt the process of respiration in this rite, which is described in the 4, '5, 6'. Anuvakas of the first Prasna of Tait. Samhita. The vessels used in this Tantric process are called ten weapons of sacrifice. (Tait Sam. 1-6-8) and Indra partakes of Purodaca only with the maruts (Rig 3-52-7) and then drinks Soma and it is he who not relishing the original Soma Juice, introduced the Purodaca rites. (Tait. Sam. 6-5-11). The weapons of sacrifice are addressed as having life, partaking in the divine action, conscious of co-operation with the other weapons of sacrifice. (Vide Tait. Sam. 1-1-5.) So it is clear that Drishad is to be considered as diaphragm, supporting Heaven and Earth (chest and abdomen); Krishnajina's chest skin; camya is ribs and is considered as holding the upper portion of the chest from falling down, soorpa is lungs (winnows), Ulukhala is mouth, musala's tongue, Upala teeth, Kapala is tile pieces or aircells, and spyas heart. Through winnows are oblations made, and food is offered to Devas, i.e. through respiration, blood is turned into food for Devas. Till sufficient food is formed, air must be inhaled by the action of the ribs and diaphragm. The aircells resemble a sponge-like cake which is baked from flour. After partaking of this cake by Indra and maruts, the portion fit for Rakshasas is driven out from the lungs. Preparing Purodaca thousand times refers to respiration made thousand times daily (Rig 8-78-1). The apex of the heart touches the wall of the chest and so Agnidhra is

supposed to cause inhalation, followed by exhalation and then a pause occurs. Vayu is treated as a calf to the cow of Ida. The whole process is like the moving of a tortoise, (Vide Tait. Sam. 2.6-3.)

PART VI—CHAPTER XXII.

There is always the constructive and disruptive counter parts of the world; both act and react on each other and are called Devic and Asuric forces. Good and bad exist from the very beginning and man is hedged in by physical conditions and moreover he is a social animal. So all suffer through action and reaction and cannot find happiness easily. To attain it the principles of Vedic sacrifice have been taught by our ancients. Man is endowed with a body, mind and other faculties, and unless he becomes wise in the use of these faculties and finds a mental equilibrium he cannot become happy. Without committing any sin riches do not come and once they are earned they make man unsympathetic. Many think themselves as gods or superior beings and do not realise their responsibilities. All suffer from want of sober mindedness or through want of associations for mutual co-operation and improvement or through want of higher religious education. Imitation of others though necessary at the outset, has to be regulated afterwards in the light of experiences of life through sound judgment. Adversity is the first path to Truth and life of the spirit is wrought with human suffering. Wisdom is seldom gained without sufferings. Besides, truth and sentiment are mingled together in our customs and religious practices and have to be distinguished or understood after an analytical study of the Vedas on which they are based. How our meaningless ceremonies have arisen, and how prejudices and sentiment, not

well balanced, rule our conduct in life should be known after their examination in the light of Vedic teachings.

In Rig 8—48—3 it is stated “We have tasted Soma to become immortal, we have obtained the light, we have known the gods.” Here according to the literal sense the drinking of Soma as per present day sacrifice is impossible for it is ordained that no mortal can taste it (Rig 10—85—3) nor is it possible to know the Devas. Who is Vritra, who are the Devas, how does the tasting of Soma Juice enable the sacrificer to attain Divine Light.—All these questions have been investigated. The Tantras have to be interpreted in accordance with the mantras of the Rik Samhita and have to be explained so as to reconcile the conflict of ideas about the nature of Soma Juice and gods between the Mantras of the Rik Samhita and the formulas of the Yajur Veda. The gaining of Soma is the result of the slaying of Vritra after the removal of the obstruction to the flow of Soma Juice. Indra after slaying Vritra distributed Soma to the gods. Soma and Indra slew Vritra and set free the seven rivers (or senses). Vritra is said to be in blood vessels encompassing the waters. Indra received the nectar of Soma from Syena in a whitish tube (or aorta). Soma supports the Machine of ten senses. Each sacrificer is considered as killing Vritra like Indra with the assistance of the deity in the temple of the heart. In the Soma sacrifice, the sacrificer is only a witness without any attachment and he has nothing to act therein. It is being done for him by the priests (mind and senses) and the benefits thereof are reaped by him alone. The sacrificial ground represents the body of man. Agni is the fire of life and so he is generated on the supply of Soma Juice, is in Soma and is burnt away with the Soma vessels after the death of the

sacrificer. The situation of the Soma vessels and fires as described in the Rik Samhita, Vedic Sutras and the sacrificial ritual actually relates to the position of the organs in the body of man. Soma Juice pressed by teeth flows to the stomach and reaches the Havirdhana (lungs) on the 4th day of Soma sacrifice. Thus the nature of Soma relates to foodstuffs taken through the mouth into the stomach and passed on into the abdomen (Vide Page 109). The functions of the internal organs of the body are beyond man's control and are supposed to be done by the Devas for the benefit of man; every offering made to god mentally is soma oblation in the figurative sense. Soma sacrifice is only a means to an end, and the knowledge of the internal working of the body enables man to control the passions in Pranayama; he conquers his brutal nature (Pacu) and becomes unattached to the flesh of self and attains the Divine Light. The description of the internal viscera enables man to conduct the vital force (Soma) from the heart to the disased parts by means of mudras (contact passes). So Soma sacrifice means the sustenance of life for keeping the health and purity of the body and for acquiring peace of mind and all this is considered as the functions of the Devas in the body of man. After this knowledge alone man contemplates God truly and becomes fit for attaining Divine Light and this is implied in the esoteric sense of Soma Sacrifice. Through the significance of the mantras, man reasons and knows the functions of Gods as related therein and develops his will power and other dormant faculties and changes his environment or circumstances. The creative power comes through the development of will power (Vide Rig 10-129-5.) The macrocosm is like the microcosm and the contemplation of Virat is possible after an idea of the position of the Devas in the microcosm.

There is a conflict of forces going on in the body between the higher and lower nature of man. All have to be active ever and anon like Soma circulation within and all are dragged along by the Divine Force in this world like Soma, without which all will be paralysed. The real question is how or why man fails to know the truth—it is due to his limitations. So mental discipline is necessary to hear the mighty voice of silence within. With all one's intelligence and carefulness, man fails sometimes through weakness, wrong beliefs and absence of memory and suffers thereby. To prevent such miseries Vedic Rishis taught how to develop conscience (Rig 10-32-7) in a quiescent mind, i.e. Purandaravram and Vritrahananam are enjoined on all for developing higher self. A wise man feels that nothing is lost; that everything happens for the best for the education of man and removal of defects and wrong beliefs and that the Grace of God will set right everything as Vishnu did to Indra Vide Rig 6-69 Sukta, though he tries man through and through to the last suffering point and He is so gentle as never to test him to the breaking point.

By Soma sacrifice man learns the functions of the various Devas for effective contemplation of Virat. He knows that sacrifice is going on everyday in man's body and outside (Rig 8-68-7, 10-90-6) and life is worship of God. Like Soma he comes to life and has to prepare himself. Like Sarama, man must search after Truth and see every day whether he improves or retrogrades in his character and conduct of life. Soma Juice is offered to deities for providing healthy activities to the mind and body. Like Soma he has to move in life and come in communion with the mysterious and invisible powers seen at work around him. There are series of changes in man's life like those of Soma in the body of

man, and just as everything is unknown within, so also is the mysterious hand of God working everywhere towards harmony. The practical difficulty is in over-coming vain thoughts and our obligations to undeserving persons. Every one has to try and kill Vritra like Indra with the help of God in the temple of the heart, (Rig 4-18-14). As Soma is brought from Heaven, he sees that everything is given him by the Almighty God who in every activity willingly helps him on by harmonising everything around, and Universe is made of relatively absolute entities which are different and yet are one, doing a sort of sacrifice according to the laws of nature. (Rig 4-56-2 & 3.) Many things could be achieved if many at least work jointly with good will in a quiescent mind like the organs in the body. So a sacrifice is a sacred action for admiring the creation and the mysterious work of God in accordance with laws of nature or Rita. Besides to correctly understand the Aryan rites and customs, a knowledge of the Soma sacrifice is necessary and it also helps to a correct understanding of the stories of Ramayana, Mahabharata and the Puranas. It is the old sacrifices that developed the Panchayet system or council of elders in family, clan and villages to regulate the petty disputes caused through ignorance and ambition; but the Judges should be selfless like the sacrificer in a sacrifice ready to work for the service of humanity.

CHAPTER XXIII.

In places where no connected ideas could be made out in the hymns or Yajus according to the literal sense, the following symbolic meanings of terms may be adopted.

(1) From a study of the positions of Sukramanthi and Maitravaruna Soma vessels Vide Tait. Sam. 6-4-10, and 1-4-5 it may be inferred that to regulate health and peace of mind in man, it is necessary that brain and abdomen should be kept cool but if there is disturbance therein, indigestion crops up and the emotions of mind disturb the regularity of the heart beats, the brain becomes congested and mind loses its balance.

(2) Garhapatya is fire of the heart Vide Chandogya Upanished 5-18. On the blood supply from the heart to mind and sense organs, oxidation is produced and they are considered as Dakshinagni and Ahavaniya. All short comings have to be set right by the contemplation of God i.e. by oblations in Dakshinagni. Then alone mind becomes calm. No fire can be taken vice versa from the other fires to Garhapatya. The figures of the altars of these fires are drawn below plantain leaves when taking food in ceremonies. Ghee is melted in Dakshinagni or mind. This ghee is stored in Upabrith (brain) and drawn through Dhruva (spinal bulb) and then ghee oblations are made. Without Dhruva there is no oblation in Dakshinagni. The Dhruva (spinal bulb) is described in Rig 6-7-1. The front part of neck may be used for awakening in sleep and the hind part for lessening the blood congestion in brain and inducing sleep thereby. Tait. Sam. 3-2-8, Rig 10-173-6.

As the fire of Agnihotra is stated to be kindled by Prana and Apana, Tait. Brah. 2-1-6-3, it is the Agni generated after supply of Soma Juice Vide Rig 1-23-20, 3-29-16. Agnihotra is a brief epitome of Soma sacrifice like Sandhya rites etc. The spreading of grass metaphorically denotes the inward urge for use of mind for higher things.

(3) In Tait. Aranyaka 3-1-1 the esoteric sense is stated as follows—mind is ghee, object thereof is grass, knowledge is fire. In do 6-64 sacrificer is called Atma. earnestness wife, and body as a piece of sacred fuel. Feeling in the form of desire is always urging man forward to action and so is called liquid ghee. To feel and to think are two parts of the process for using the mind and so sacred grass and fuel pieces are used. Mind in action is called ghee. Man is given mind, senses etc. for conducting life Rig 10-90-15. The various vessels in the sacrifice represent the various organs of the body.

The tying of grass girdle round the sacrificer's wife represents control of mind's feelings through the regulation of the heart beats. The kindling of fire metaphorically represents oxidation after supply of Soma Juice to the organs. Apana is control of colon in Pranayama. Udana is moving of spinal cord. Samana is circulation. Conjunction of Prana and Apana (Vide Chandogya 1-3) is called Vyana which controls the heart through the spinal bulb. Amba, Ambika and Ambalika referred to in Tait. Sam. 7-4-19 refers to Kundalini awakening. Prastara is will power of man. Tait. Sam. 1-7-4. It is used in all sacrifices from the beginning and thrown off at the end.

The term *Savana* in its esoteric sense refers to the offering or devotion of the mind towards the supreme Self. The term *Purandaratra* refers to the removal of ignorance and of evil forces or Rakshasic nature of man.

Varunapaca makes man hedged in physical conditions on this planet under the Sun; such life is called *Drupada*. Rig 1-24-13 & 15. The term literally refers

to the bondage of all, created by Varuna from the time of creation. It is he who created the path for the Sun, stars etc. It also refers to the ignorance of man in its metaphorical sense.

I have appended herein a list of symbolical terms relating to the organs of the body occurring in Soma sacrifice.

Parts of the body.

Sanskrit names.

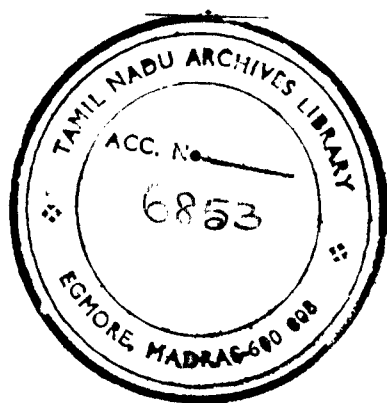
Mouth	...	Hotruchamash.
Gullet	...	Antaryama and Upamcu- patras.
Alimentary canal	...	Pra Uga Cakata or Ain- dra Vayu graha, Sikyapaca or Dasapavitra
Teeth	...	Gravanah.
Legs and head	...	Sukramanthi grahas.
Abdomen	...	Sadah or Prithvi in the symbolical sense.
Lungs	...	Havirdhana, Pliha or Dyus in the symbolic sense.
Stomach	...	Dadhigraha.
Heart	...	Dronakalaca, Agnidhra or grahapatyagni in the sym- bolic sense.
Ribs	...	Samya.
Brain	...	Upabhrit.
Pulmonary vein	...	Adhavaniya.
"Do-artery	...	Putabhrit.
Aircells	...	Needa or Kapalani.
Navel	...	Avata.
Neck	...	Dhruvasthali.
Aorta	...	Agayana or Sveta kalaca.
Coronary artery	...	Patnivat.

Larynx	...	Prenkha.
Capillaries	...	Sutramni.
Chambers of the heart...		Chatush kaparda of Agni
Chemical heat	...	Ukhagni.
Hole in the diaphragm	...	Prisniracma.
Suragraha	...	Toracic duct
Somagraha	...	Aorta
		} pass though the hole in the diaphragm.
Mind	...	Ahavaniya or Dakshinagni.
Spinal column	...	Maitravaruna graha.
Superior or inferior	...	Adityagraha and Aditya-
vena cava	...	sthali.
Small intestines	...	Lokamprina.

ERRATA.

PAGE. LINE.

- 1 8 Read as clairvoyance.
4 20 Read tranquility for tranquillity.
5 29 Read Aranyaka omitting r-s.
6 23 Read as sequestered.
10 14 For which explains' read "and they explain"
11 11 & 12 Read as omniscient and supreme.
11 24 Omit "of the heart".
12 31 Read on for oc, & in line 6 read as internal.
13 8 Delete t, and read Pratyakshakrita.
13 9 Omit "Asuras called."
13 1 Read as comparative.
13 25 Split the word into Adhyatmika etc.
14 8 Read Jyotishtdma for Gotishtoma and omit
the semicolon in line 8 after Jyotis.
14 22 Omit comma.
15 7 Read Oh Sravaya, Oh Dhama as separate
words and read as ceremony in line 2.
" 11 Put the quotation "Ait. Sam etc. under
brackets.
" 12 Omit 'and' and insert a dash before he.
" 15 For 11-6-8 read 11-6-8.
" 20 Read Ko mamsate.
" 21 Read 1-84-18 for 184-18.
" 22 Read 1-170-4 for I 170-4
16 31 Insert comma after thought and read small
letter for The.
18 24 Insert comma for full stop at the end of the
line.
19 14 Insert inverted commas after the word grief.



PAGE. LINE.

- 20 14 Insert a dash for full stop.
 " 15 Omit the reference 9-97-30.
 21 30 Insert that for th
 24 28 Insert eight the number of the quotation.
 26 21 Read Rig for Reg.
 26 6 Put Part II before Chapter V.
 28 6 Read create for creat.
 30 11 Read as "they." for thy.
 " 15 Read Samhita as one word.
 32 24 Insert page No. as 28 instead of 29.
 " 30 Read as sacrificial.
 33 1 Read Rig 4-19-8 & 6-72-3 for the quotations.
 " 25 Delete 84-18.
 35 5 Omit er in the word plainer.
 38 17 Insert comma after rivers and delete full stop.
 39 9 Read 1-188-10 & 2-54-22 for II-14-2 & IV-45-5.
 39 10 Read II-35-4 for II-1-13-2.
 " 20 Delete 4-38-1.
 " 21 Read II-11-5 & 9.
 " 22 Read III-31-21 for 111-31-21.
 " 24 Read II-15-3 for 11-15-3.
 " 25 2-24-3 for 2-24-2.
 40 1 Delete and 8 "after VI-30-4.
 " 2 Delete 11-11-8.
 " 7 Read 2-19-3 and 6-23-4 for 2-17-11 & 9-49-2.
 41 12 Read II-20-8 for 11-20-81.
 " 19 Read 5-43-1 and 3-31-11 Rig for 1-55-6.
 " 25 Read 1-130-2 for 1-130-3.
 " 3 Insert full stop at the end of the 3" line.
 " 31 Delete 'and 6"
 42 23 Delete VIII-66-1.
 " 29 Read 10-130-3 for 10-1-30-3.
 43 3 Delete 5-31-8.

PAGE. LINE.

- 43 10 Delete viii-52-3 & read 4-18-11 for 4-13-11.
 " 19 Insert 12 in the space left.
 " 32 For X 45-11 read X-45-11.
 " 34 Read 10-83-7 for 10-83-17.
 44 5 Read 1-130-8 and 2-20-7 for 9-130-8 and 2-20-70.
 " 17 Delete 9-48-2.
 45 3 Read 2-15-4 for 2-15-3.
 " 9 Read 10-73-7 for 10-13-7.
 " 10 Read as Taitariya Samhita for aitereya.
 " 12 Read 4-4-1 and 8-39-8 for 6-4-1 & 7-39-8.
 " 13 Read 6-16-48 for 6-16-4.
 " 27 Read Jyotishtoma inserting o.
 46 17 Read 6-5-1.
 " 19 Read X-113-7 for X-130-7.
 49 28 Read have for had.
 47 31 Read Usanas.
 50 Read as chap. VII for VI.
 51 22 Read as symbolical.
 49 15 Read original for orginal.
 52 5 Read have for has.
 " 20 Read Dhatus for hatus and "are" in line 31 for 'ary.'
 " 22 Read VI-3-5 for VI 3-4.
 57 9 Read overpowered.
 58 18 Read 7-17-4 for 7-7-14.
 59 4 Delete not.
 60 24 Read 3-40-4 for 3-40-9.
 " 26 Read 8-48-7 for 8-4-87.
 " 29 Insert full stop at the end of the line.
 62 11 Read Soma for 8oma.
 " Last line Read 9-67-14 for 9-97-4.
 65 22 For Taitariya Sam. read Taitairya Brahmana.
 68 For Chapter VII read Chapter VIII.

PAGE. LINE.

- 69 5 For 4-18-1 read 4-18-11.
 70 For Chapter VIII read Chapter IX.
 71 25 Read Yajus Samhita.
 73 Insert Part III before Chap X.
 72 13 Read the for ihe.
 74 4 Insert comma after the word doors.
 76 20 Add i.e. a consistent idea is given about the meaning of the ritual.
 75 1 Read macrocosm for macrocasm.
 " 19 Read extraction for extration.
 " 31 Read 9-67-14 for 9-67-4.
 78 28 Read Dronakalaca for Dronalaca.
 80 31 Insert 103 as page no.
 82 14 For 9-92 read 8-92.
 83 25 Read 9-83-1 for 9-8-3.
 " 29 Insert Rig before 9-15-3.
 84 14 Insert comma after 8-68-7.
 " 26 Read planks for plants.
 " 20 Read as prove for proves.
 85 Last line read Rig 1-30-16 for Rig 30-18.
 87 5 Read Adhavaryu for Adhvaryaca.
 " 4 Read Agnidhra for Agni.
 88 23 Insert full stop after vessels.
 89 16 Insert comma after Soma.
 89 29 Insert apostrophe after sacrificer.
 91 8 Read cart for castra.
 92 11 Read rites for rite.
 " 21 Insert 7 before soma.
 93 12 Read 9-67-14 for 9-6-7-14.
 " 29 Add the term "stones" of the ritual refers teeth as stated in Tait. Samhita 6-2-11
 94 4 Read 8-65 (54)-8 for 8-68 (54)
 " 12 Read 8-65 (54)-8 for 8-68 (5).
 " 13 Read Vayn for vaya.
 " 14 Delete "9-25-2"

PAGE. LINE.

- 94 17 Delete "& 7 Rig 7"
 " 28 Add "Vide also Rig 1-19-9.
 97 4 Delete Rig 9-34-2.
 " 7 Add Rig after Vide.
 " 12 Read 9-108-16 for 9-10-16.
 98 9 Read 4-45-1 for 4-45-3.
 " 16 Read 4-45-7 for 4-57-7.
 " 23 Read 3-58-5 for 1-181-4 & 6.
 99 27 Read 5-29-7 for 7-29-7.
 100 18 Read 3-7-7 for 3-77.
 " Last line. Read an for on.
 101 19 Delete "and Rig 10-85-3.
 102 2 Read 5-44-14 for 9-44-3.
 " 6 Delete Vide 6-44-24.
 " 8 Insert comma after Soma.
 " 39 Insert "was figuratively expressed" for "is.
 " "represented".
 " 40 Delete as expressed in" and add vide.
 103 5 Insert full stop for comma after organs.
 " 7 Insert vide Rig 7-6-3 after the end of the para.
 104 34 Insert full stop for comma.
 106 21 Read chamasah as one word.
 112 11 Read Ukhagni for Ukagi.
 118 19 Add Rig 10-129-5.
 121 3 Read the knot of heart for "that"
 123 29 Add Also 1-15 "Sukta (Rig).
 131 2 Read besmearing for besmearin.
 132 9 Delete the word for
 133 22 Read done for done.
 136 7 Read on for on.
 141 24 Insert "the" after "of"
 142 10 Read full stop before Rig.

