

THE CONSTITUTIONAL  
PROTECTION OF COWS  
AND ALL HARMLESS CREATURES  
FROM VIOLENCE AND INHUMANITY

A MORAL AND SPIRITUAL NECESSITY  
FOR HUMAN SURVIVAL, TRUE PEACE  
AND PROSPERITY  
SAT-CHIT-ATMAN.



गायवादसत्यमात्रः

"All Scriptures have become a mixture of sugar and sand or of Truth and untruth." **The Gospel-Satyayuga-Dharm, Shri Ramakrishna Paramatman.**

**The Constitutional  
PROTECTION OF COWS  
And All Harmless Creatures,  
From Violence and Inhumanity**

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आर्यसत्त्वीतिः सा पव अदितिः  
सत्-चित्-आत्मन्

*The Cow is the Embodiment of the Aryan Ethics  
of Compassion and Ahimsa Based on Truth.*

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A Moral and Spiritual Necessity  
for Human Survival, true Peace  
and Prosperity.

Sat-Chit-Atman



1982



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- (1) to establish through Educated Public Opinion, the right regard for all Life, based on 'Atmaupamya' (putting oneself conscientiously in the position of another).
- (2) to provide for the Fundamental Constitutional Protection of all harmless creatures from cruelty and violence, and all others from cruelty and unnecessary violence.
- (3) to rouse the Conscience of the World to the throes and agonies of the Mute Creation and to inspire Compassion by resuscitating the sluggish heart of Humanity,
- (4) to form a Trust for the implementation of the above aims and for the republication and translations of this Book.

*Sat Chit Jnan*

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ॐ (यत्) सत्परं चिदधनं करुणात्मकं ब्रह्म  
(तम्) परमात्मने श्री सत्-चित्-आत्मनाय नमः ॥



Spirituality is not possible without strict adherence to non-violence.

Sat-Chit-Atman



A HYMN TO  
PARAMA BRAHM

The unfading Amaranths of devotion to duty-  
transcendent, true,  
The sparkling Pearl-Jasmines of Spiritual-Ethical  
Thought,  
The sturdy Sunflower of Brahmacharyatmak  
self-control,  
The overspreading Kadamba blossoms of Com-  
passion pure,  
The ever-fragrant Agave of active, loving Non-  
Violence,  
The variegated Cosmos of Truth in all its  
Forms and Phases,  
The blue Morning-Glory of Brahm-Mantra  
meditation,  
The diaphanous Lily of devotion to one's  
Chosen Form of Brahm,  
The thousand-petalled Lotus of Universal Love  
Divine,  
Are pleasing to Parama Paribrahman Shri Vishnu  
Paramatman.

Sat-Chit-Atman





**THE POWER OF  
PERSUASION AND PRAYER**

**PERSUASION BASED ON TRUTH, JUSTICE  
AND RIGHT REASON AND PRAYER OF A PURE  
HEART FOR A BENIGN CAUSE, ARE INFINITELY  
MORE POWERFUL THAN THE COMBINED MIGHT  
OF ATOMIC FISSION AND HYDROGEN FUSION.**

**Sat-Chit-Anand**





## PREFACE

In accordance with the directive and suggestion given by Parmatman Shri Sat-Chit-Atman Bhagwan, we are publishing this work, as it is, written by Him, as a campaign for the protection of the Cow (Gaumata) and other innocent creatures and thereby we experience a joy of performing a divine service, for the sake of love towards God, for the good of the people and without any ulterior motive or desire.

It is natural that the readers will be very curious to know more and more about Shri Sat-Chit-Atman Bhagwan, but at the present moment it will be proper to mention this much that the composition of this work was a part of His gigantic work as an Incarnation (Avatar) for preventing the destruction of the Universe (Pralay) and for the establishing the Age of Truth (Satyayuga). The Penances performed by Him in order to accomplish the work of the Incarnation (Avatar) during the last thirty years and the hard sacred task (Tapasya) of writing this book during the last four years, clearly indicate that He has given a golden message for the establishment of new era of Truth (Satyayuga), not to a Particular Country Religion or Community but to the whole Universe and the entire mankind.





Parmatman shri wanted to incorporate in the present work, about this problem, over and above the Vedic aspect, various problems arising out of the present times and circumstances, particularly the competence or otherwise of the Parliament in passing the specific legislation for the protection of the Cow (or the possibility of preventing the violence towards the Cow, and other creatures under the Article 48, as it is in the present legal provision, without passing any new law for the purpose) and such other points, but all these points have been clearly and convincingly dealt with by Him in a Gujarati Book in a very concise form. He has ordained us to publish this Gujarati work also and accordingly the publishing of this Gujarati book is already being undertaken forthwith, while at the same time the rendering of this Gujarati book into English is also under way to expedite the Publication of the English Translation.

**RAJKOT.**

Dt. 12-3-1982

**Bhakta Shankerbhai R. Dave.**

**Bhakta Jayantibhai M. Udani.**

**Vishwa Satyayuga Samsthapan**

**'Udani Villa',**

**5, College Wadi,**

**Rajkot. (Gujarat)**



HE WHO EATS BEEF,  
EATS HIS OWN MOTHER'S FLESH,  
LORD BUDDHA



No not be violent to creatures,  
No not injure any living being.  
Edicts of Ashok



THE EARTH RESTS ON ONE OF THE HORNS  
OF THE COW  
— THE ISLAMIC TRADITION



COW'S MILK IS HEALTH  
BEEF IS A DISEASE  
BUTTER (from Cow's milk) IS THE MEDICINE  
COW'S MILK IS THE MEANS TO CURE...  
THE CHIEF CAUSE OF RECOVERY,

PROPHET MUHAMMAD

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**THE RIGVEDIC GOD PUSHAN —**  
**A FORM OF PARIBRAHMA VISHNU PARAMATMAN**  
(Distinct from the non-Aryan god of the same name)  
**LORD OF THE PASTURES & PROTECTOR OF CATTLE**



— THE GREATER HUMANITY —



माता रुद्राणां, दुहिता वसुनाम् ।  
स्वसा आदित्यानां, अमृतस्य नामिः ॥  
य तु बोच चिकितुष्य जनाय ।  
मा मा अनागां अदिति वधिष्ठ ॥

(ऋग्वेद ८.१०.१५)



“Mother of Rudras, daughter of the Vasus,  
sister of Adityas, navel of Immortality (is she).  
DO NOT INJURE THE SINLESS COW. She is  
(Earth itself), Aditi, the goddess. I speak to them  
that understand !”

(Rigveda VIII. 90. 15)



## CHAPTER 1

### THE POSITION OF THE COW IN VEDIC INDIA.

(The height of glory)

In the dim mist of the distant past, when the Aryans came to this country which they called Aryavarta and made it their homeland, they took spontaneously to agriculture as their chief occupation and lived mainly in villages in joint families. In this life of rural environment and simple agricultural economy, the Cow in view of her all-round usefulness came, naturally to be associated with the Aryan household.

By virtue of her steadfastly serving the Family with her milk and milk-products, together with other necessities of life, such as, fuel for the household and manure for the farm and field, calves eventually for the cultivation of land and heifers by and by to ensure a continuity of milk supply, presently the Cow became an indispensable member of the Family, receiving from the grateful Aryans the affectionate appellation of 'Vasha' or the daughter.\*

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\*Irrespective of whether the Perso or the Indo-Aryans knew the 5000 years old Egyptian Religion, based on the sanctity, the worship and the inviolability of the Cow, there is no doubt that they also realized the same truth. (See *Infra.*, p 28).





The Aryans have been known for their high sense of hospitality, which has been extended even to strangers. Here again the Cow served the Aryans in playing the host so magnificently well that she soon came to earn from them the spontaneous encomium 'Atith-eye', meaning 'hospitality personified.'

During this golden dawn of Aryan culture and history when the Religion of the Vedas was in the making, the Aryans were wont to worship their Chosen Devas, chief among whom were Surya, Savitar, Pushan, Mitra who were forms of Vishnu and Agni, Varuna, Vayu, Indra, Yama and Brihaspati by means of a simple device called 'Yagna' – the word being, derived from 'yaj' to worship.

Presently, this simple way of worship became formal and elaborate, and assumed a public character. It consisted in the first place of invoking 'Agni' or the Fire-god by ritually kindling some 'Samidh' or sacred wood and placing it in a specially built 'Vedi' or altar and feeding it continually with 'ghruti' or melted butter and barley etc. It was through the instrumentality of 'Agni' that the 'havish' or oblation of boiled rice or milk-pudding was conveyed to one's chosen Devas. Here again whether in maintaining the physical fire by means of 'ghruti' etc., or in offering oblation of milk-pudding or libation of



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**madhupeya**—a drink of milk, curds and honey or of 'soma'—the juice of a plant mixed with milk, the Cow came to the rescue of the sacrificing worshipper by supplying the major requirement of the Yagna. The Aryans on their part, out of grateful appreciation gave her the highest appellation of 'Yagnapadi' i. e. one who is the leg and support of the Yagna.

Silently serving the Family like a selfless Mother with its basic need— Milk, the stuff from which are made a score of dainty nourishing health-giving dishes and equally delicious sweets for the young and the old alike, in a society overwhelmingly vegetarian; bearing in her form and behaviour the graceful mian of a Mother, giving unhesitatingly her all and demanding practically nothing in return, she soon came to win from the deeply indebted Aryans the most appropriate epithet of '**Gaumata**' or COW THE MOTHER.

Finally, pleased by her singular services, selflessness and Sattvic disposition, when the Devas by way of putting the seal of approval showed themselves to be residing within her body, she was hailed as '**Aditi**' or the Mother of gods.<sup>1</sup> Numerous other

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<sup>1</sup> The above revelation is not confined to the ancient  
(Contd. on p. 28.)





appellations following from the above Revelation were bestowed on the Cow endowing her with a personality unique for her kind.

She was at once acclaimed to be 'Maha' — the great, For now she was 'Eejya', 'Idya' or 'Archya' i.e., worthy of worship. She was recognised to be not only sacred, but also (like the Ganges), *Pavani*<sup>2</sup>— the sanctifier. Again, in view of her sanctity and venerable status she was looked upon as 'Aghnya' or inviolable.

Presently, she became 'Vishruta' or celebrated for being: an incarnation on earth of 'Laxmi'—the Mother of prosperity, 'Kalyani' or universal benefactress and 'Bhadra' — the auspicious.

Looked upon as one with the life-sustaining Earth itself, she was called 'Jagati' — the Earth Incarnate or 'Bhoorimahi' — the Great Earth.

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(Contd. from p. 27)

past. Many devout Hindus have had in course of years visions of countless monads (souls) scintillating like stars in the body of the Cow and similar other experiences. Cf. also the historical episode of God coming to the rescue of His devotee Saint Namdev and reviving the Cow (Introduction p. 1, f. n. 2).

<sup>2</sup> The word also means the Ganges and the Tulsi Plant—both-known for their sacredness.





Although her highest appellation is 'Vishvayu' or the Life of the Universe, the Aryans loved and still love and revere her simply as "Gaumata".

From the various names given to the Cow, it will be easily seen that she has exercised over the thoughtful Aryans, a genuinely humanizing and benign influence. To whatever extent, the Indians have been known to be gentle and benevolent, liberal and broad-minded, tolerant and considerate, and above all humane and non-violent, the Cow has had her share in the making.





## CHAPTER 2

### WHAT HAPPENED IN HISTORY?

( Man, the Earth and the 'Antariksha' )

While the Cow was at the height of her glory and the Religion of the Aryans was developing apace along the 'sattvic' path of Purity and Light towards its ultimate goal—Spirituality, both the progress of Religion as well as the position of the Cow met with a great setback.

Dark adverse forces of 'Antariksha' inspiring and acting in close union with certain non-Aryan sects practising low cults, consisting mostly of gross sensuality and wholesale 'himsa' in the form of animal sacrifices, broke in upon the serenity of the 'sattvic' life of the Aryans with unprecedented force and fury. Disrupting the even tenure of their life and causing violent upheavals in the Society itself, they destroyed that congenial atmosphere so necessary for any kind of genuine religious progress. This undesirable impact arrested the even growth of the Aryan Religion for a long time and the interpolations superimposed by these sects based on their own barbaric customs and





obnoxious ways of life have not only marred the inner consistency of the Vedas but have also left their awkward marks affecting their future development as well.

Their aggressive attitude as reflected in their wild, coercive demands to be treated as 'Atithi' with fantastic privileges of a guest without any responsibility to the host, in every house they visited, struck terror in the hearts of the Aryans and harassed them beyond words. Religion, instead of being a unifying force became an oppressive power. Instead of enabling men to cross the bar of worldliness onto the open Seas of the Spirit, it came on the other hand to confine men's lives to the backwash of superstitious customs and superficial minutiae solemnly performed.

For a while, things looked dark and foreboding as though the cults of these savage sects would extinguish for ever, the light kindled by the Aryans. Although this was not to be, they had to wait till the closing of the period of the 'Brahmanas' down to the middle of the 'Aranyakas', that the long-eclipsed Religion of the Aryans could free itself from this alien influence as well as from the trammels of elaborately ritualised sacrifices, innocent (like the





pristine ones of old) or degenerate, (like the animal-immolating of later times) and picking up the rhythm of Spiritual thought, could begin in right earnest the inquiry into the nature of 'Brahma', 'Maya', 'Jiva', 'Jagat', 'Aima' etc., which reached its culmination in the Upanishads. Yet, even the Upanishads are not, on the one hand, all or in every respect free from this alien influence\*, and on the other, from the totally life-negating attitude caused by the excesses of these cults.

In order however to understand how all this happened in the early history of the Aryans in India during this crucial and critical period, that decided to an extent its future destiny as well, it is necessary to know the barest essentials of the nature of Man, the World or Worlds he inhabits, the kinds of Cults followed by these Sects together with a correct understanding of the nature of God and of Spirituality.

Starting with the simple observation that Man is not merely a physical body, it may further be pointed out that neither is he a body with a mind only. For,

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\* See for example the Brihad Aranyaka Upanishad, elaborately dealing with the Ashwamedha Yagna, presented though here and there, in mystical terms.





he is a 'Jiva' endowed with an 'Atma' or a 'Soul', which although incipient at the present stage of mankind's development, is nevertheless a part of man's complete personality. Further, it is only through the development of this transcendental Self called the Soul,<sup>1</sup> that Man can hope to establish union with Brahma.

Similarly, the World he inhabits is not only this gross sphere called the Earth, but also the subtle region called 'Antariksha', which is not, it may be pointed out, what is commonly identified with the outer space made familiar by modern science. It is a subtle inner world of objectified thought enveloping the earth, similar to the outward atmosphere surrounding it. And just as the atmosphere is divisible into the lower troposphere and the higher stratosphere, the 'Antariksha' too can be further divided into the comparatively outer region called 'Bhuvah' or the

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<sup>1</sup>The Hindu idea of this Soul or the Atma proper is fundamentally different from the Greek concept of 'Sukhe', which though ordinarily translated as 'a Soul', is actually used for the mind, as for instance, in 'psychology'.





'Antariksha' proper and the inner region called 'Swarg' or the ordinary heaven.<sup>1</sup>

The 'Antariksha' which touches and surrounds the earth is inhabited by those disembodied souls or 'Jivatmas' of people departed from this earth who are unable to go to higher spheres on account of their gross earthly desires and attachments to things of the world.

The 'Swarg' or the ordinary heaven on the other hand, is the temporary abode of those souls who have done some altruistic acts of religious merit during their life on earth with a desire however, to enjoy their fruits in the next World. Both the regions have their subdivisions or Circles, the lowest of the 'Antariksha' being inhabited by evil spirits that often frequent the earth,<sup>2</sup> while the highest of the ordinary heaven is the abode of Devas such as, Agni, Vayu, Varuna, etc.

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<sup>1</sup>This heaven again should also be distinguished from the highest Heaven — the divine abode of the Spiritual God — the Pure Brahma in its universal, personal aspect.

<sup>2</sup>That such entities capable, of doing immense harm through voices and inspirations including even  
(Contd. on p. 35).





In order to understand the vicissitudes of the Vedic Religion in the course of history particularly during its early phases, and the factors responsible for it, it is essential to bear in mind that the Powers of the 'Antariksha', in view of their being able to remain invisible to the common people, are often in the habit of impersonating the 'Devas' or even God and are thus capable of playing endless mischief and causing infinite harm to people on Earth :-

Again while the 'Antariksha' is proverbially known for its lawlessness and anarchy, the 'Swarg' on the other hand, is orderly and is ruled by Indra. This Indra however, must be distinguished from any beguiling entity of the Antariksha impersonating 'Devraj' Indra.

(Contd. from p. 34).

leading to wars among men do exist, is proved by occasional photographs of such entities haunting the auras of some persons or voices caught on a sensitive tape-recorder in the stillness of night.

- A Ghengis Khan for instance, at the time of setting out abroad on a career of conquest and loot and hearing from the 'Antariksha' to "go and destroy the Kafirs" might, believing it to be God's voice,

(Contd. on p. 36).





Nothing has created more confusion in understanding and scrupulously following Religion than the failure to discriminate between voices, visions and inspirations coming from the 'Antariksha', but taken by the unvary, to have been wafted from the highest heaven or God.

The 'Antariksha' being a place for 'Jivatmas' immersed in low things of life, the degenerate among them are the causes of greatest disturbance on earth. They tempt men to establish communion with them and are known to have given rise to dark cults practised by various sects from the dawn of history, down to this day. There is thus a two way traffic between unscrupulous men on earth, trying to establish communication

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(Contd. from p. 35).

be led to put the entire population — men, women and children — of a defeated city to fire and sword, as recorded by history with regard to the city of Delhi.

About to depart with his loot from the city he had defeated and asked what was to be done with its population, Ghengis Khan remembering 'the Voice' he had heard, ordered at once to set fire to the entire city with express instructions, not to spare anyone who tried to escape the fire.





with these dark spirits, with a view to gain some worldly ends and such entities on the other side, trying to use them or lure unvary souls for their own purposes leading to most-difficult-to-redeem degeneration on the part of both.

Since such forces cannot establish power over people of 'sattvic' nature, the relinquishment of, 'Ahimsa' (non-violence), 'Satya' ( truth ), 'Brahmacharya' ( continence), is a condition precedent for membership of such cults. Again, since they relish and desire flesh-food and love sensuality, animal sacrifices and phallus-worship § have been their normal paraphernalia.

The obvious explanation for the flourishing of such sects from the dawn of history **down to this day** is the fact that it suits the lower nature of men **who are ignorant of a higher life**. The other reason is that such sects being without any moral principle or scruple of conscience and possessing the extra advantage of striking the opponent from a distance with the help of such dark entities, have made themselves so formidable that to oppose them is at best to stir a

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§See The Cambridge History of India edited by E. J. RAPSON, the Cambridge University Press, 1935, pp. 85,233.





hornets' nest and at worst to invite even more serious consequences.

That such entities come particularly in the way of genuine **Incarnations of God**—the Paribrahma Ishwar, functioning on earth and trying to bring spiritual enlightenment to people, can be seen from an excerpt from the 'Puranas', as quoted by Prof. Zimmer:

"Whenever the... Sustainer of the world, Shri Vishnu [Bhagwan] is implored to appear in a new Incarnation, the beseeching forces leave Him no peace until He condescends. Nevertheless, the moment He comes down [ taking birth, on earth ] **self-willed demonic forces set themselves against Him**. For, there are those who hate and despise Him. They have no room for Him in their systems of expansive egoism and domineering rule. **These do everything within their power to hamper His career.**"\*

(Emphasis added)

\* Heinrich Zimmer, "Philosophies of India" edited by Joseph Campbell, Princeton University Press — 1951, p. 2.





## CHAPTER 3

### WHAT HAPPENED IN HISTORY ? (Contd.)

(The Nature of the Aryan 'Yagna')

Since the fate of the Cow has been inextricably bound up with the Institution of 'Yagna' (or sacrifice) as it developed in the course of history, it is essential to go back once again to the origin of this ancient Institution and trace its growth through Vedic times.

Etymologically, the word 'Yagna' as already seen, comes from the root 'Yaj', to worship with words and as such it is to be distinguished from pure meditation on the one hand and prayer on the other. Since this form of worship was complete by the mere use of the words "I sacrifice", no further action was necessary, the words themselves completed the act of sacrifice or worship.

Thus for instance, when the Avestan Aryans of ancient Persia (modern Iran) chanted solemnly: "We sacrifice to the body of the Cow, to the powerful 'Drvaspa' made by Mazda and holy",<sup>‡</sup> with the utter-

<sup>‡</sup> Sirozah II 14, The Sacred Books of the East Series. Vol. XXIII p. 17.





ance of the above words the entire act of sacrifice was complete.

It is also important to remember that the sacrifice was 'to' and not 'of' the body of the Cow. For, to the Avestan Persians, the Cow like the Bull was also sacred and holy. In other words the Cow was the subject of veneration and not an object to be used to please some other deity.

The Persians in fact worshipped the soul rather than the body of the Cow as can be seen from the following :

"We sacrifice unto the soul of the bounteous Cow; we sacrifice unto the Powerful 'Drvaspa' made by Mazda and holy."<sup>\*</sup>

From the above, it is not to be inferred that some other animal was sacrificed to propitiate the soul or the Spirit of the Cow. For, "The destruction of any living being was an injury to Drvaspa."<sup>†</sup> The entire act thus was an act of worship, pure and simple.

There is no doubt that this also was the case with the early Aryans of India. For, both the people

<sup>\*</sup> Sirozah I, 14 Ibid., p. 9.

<sup>†</sup> Baharam Yast 54, Ibid., p. 245.





## PROPHET ZARATHUSHTRA



"The Collective Soul of the Earth approached omnipotent God in the form of a Cow and prayed for a Protector after narrating her misery. Thereupon God sent the Great Teacher Zarathushtra to take birth in Persia to establish the reverence for the Cows...". (Yashna 19)



had common customs and traditions, so much so that when Zenda Avesta the sacred Book of the ancient Persians is transliterated into Sanskrit, it reads very much like an ancient Scripture of the Aryans of India.

Later on however, to make the worship appear more positive and purposive, concrete forms were devised, such as the sacrificial 'Vedi' built in strict conformity with prescribed rules regarding number of bricks to be used as well as its overall lay-out. In this meticulously built altar was kindled with extreme care and solemn invocation the sacred fire, ceremoniously installed with necessary rituals. This was followed by a series of formal acts methodically performed, which gave to the Aryan Yagna the status of a full-fledged institution.

By and by the collective performance of Yagnas became common and universal, resulting in the ultimate distribution of the entire corpus of the Vedas into the Rigveda, the Yajurveda and the Samaveda. It is important to remember here, that the Atharvaveda did not belong to the early Aryans, nor was it adopted by them at this stage.

While the Rigveda contains all important hymns addressed to the various Devas and remains the most original of the three, the Yajurveda is exclusively the





Veda of the 'Yagnas,' dealing with the manner, the method and the conduct of sacrifices. To the Samaveda were allotted, hymns meant to be sung to the accompaniment of the Yagna.

Along with the distribution and rearrangement of the Vedas, corresponding to the function to be performed, there came into existence four classes of priests—those meant to invoke the Devas, those entrusted with the task of offering oblations to them, those intended to sing hymns through the course of the Yagna and lastly those appointed for its overall supervision.

Notwithstanding their elaboration and proliferation, the Aryan 'Yagnas' of early times had still maintained their pristine character of purity, sanctity and absence of violence—in other words their 'sattvic' nature. Living along with people of a different stock, with their primitive cults practising animal-sacrifices, the Aryans, conscious of the need of preserving their own 'sattvic' ways of life, were careful to give the name '**Adhvaryu**' with the necessary condition of non-violence built into the very conception of their own form of Yagna.

Equally significant is their choice of the designation '**Adhvaryu**' given to that class of priests entrusted with the task of offering 'bali' or oblation to





the Devas. There is thus nothing to compare with the genius, the foresight and the moral excellence shown by the early Aryans in this regard. For, when later on this innocent form of worship—the Aryan Yagna, came to be mixed up and confused with the degenerate non-Aryan sacrifices involving animal-immolation, and all sorts of dark and debasing acts and performances including black-magic, came also to be called by the same name 'Yagna', nothing helped the Aryans so much in maintaining the pure and innocent nature of their 'Yagna' as the names 'adhvar' and 'adhvaryu', meaning a Yagna of an out and out non-violent nature and the priest concerned with offering oblations to the invoked Deities in a non-violent Yagna, respectively.† Likewise, they took care to surround the Cow with a halo of protection by descriptively calling her 'Aghnya' or inviolable.

The sacrificial fire too, like the cow, ('Pavani'-the purifier), was held to be not only sacred, but sancti-

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† The other three classes of priests were the "Hota" the "Udgatha" and the "Brahm", corresponding to those who invoked the gods, those who chanted hymns to the accompaniment of the Yagna and those who supervised the Yagna, respectively.





fying (Pavaka) as well. Invoked with utmost sincerity and devotion, and kindled with meticulous care on the sacred 'samidh' and fed on Cow's clarified butter, barley grains and sesame seeds, the altar-fire unlike its 'terrestrial counterpart of the hearth, was looked upon as celestial in its entirety. § Besides, the sacrificial fire represented the 'god Agni' himself, worshipped by the Aryans with whole-souled devotion and held in highest esteem.

The Yagnas themselves were performed in the open, often on the bank of a river or a lake (looked upon by the Aryans as generally sacred, in view of their inveterate love of purificatory baths), or on the plains with the kusha-grass, held by them to be sacred. There was thus an all-pervading atmosphere of unsurpassed sanctity, peace and benignity, seeping through the worshippers and

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§ This sacred form of celestial fire worshipped by the early Aryans was, it may be observed, brought from heaven by Matarishvan—a Divine Being who was originally identified with Agni Deva himself but later became a designation of wind. (See A. A. Macdonell, *Ibid.*, p. 88. Compare also Shelley's "Prometheus Unbound" based on Greek Mythology.)





reflecting in every thing they used, in every invocation they uttered, and in every action they performed in the Yagna.

Since the picture of the original Aryan Yagna is incomplete without the knowledge of the Deities invoked and adored, it is essential to describe the nature and character of some of the Devas worshipped by the early Aryans.

Among the first to be revered and adored were 'Dyava Prithivyau' or the Heaven and the Earth. As noted before, the Aryans had as yet no temples built to worship the gods. They used to sit in the open, on the grass-carpetted (or even bare) ground which reminded them of Mother Earth bearing her children—all the living forms of life—with patience and love and the blue vault of heaven above, beneath which they sat, reminded them of majesty, harmony and strength. There was thus reason to worship Mother Earth with gratitude and Father Heaven with wondering awe and adoration.

The foremost among the other Devas was Varuna—the supreme Deity; outstanding for his moral excellence. Originally, 'the god of the high-arched sky,' 'the encompasser of the starry heavens,' he was not only the upholder of the physical order of the world against





the forces making for its disintegration but also of the Moral and Spiritual Order of the Universe called 'Rita'.\*

As the discoverer of sin and the discriminator of truth and falsehood, his chief concern was to make men observe 'Rita' and obey the Moral Law. He was also the forgiver of the sins of the penitents. To him the Aryans prayed:

**\*This concept of 'Rita'** which later on passed into the Stoic philosophy of the Greeks in the form of "Natural Law" and through it into Roman Law, as the "Law of Nature" doctrine and which gave rise to the Equity Jurisprudence of the Romans, **has served as the greatest humanising force** in breaking down the rigour and formality of Law, and Injustice in its interstices, both in the Roman and the Anglo-Saxon systems of Jurisprudence, which have fertilized in turn the legal systems of the world.

Acting as a leaven as well as a steady source of the necessary elements of equity and fairness, the doctrine of 'Rita' has contributed the most in making Law tempered with Justice. For an acknowledgement of the debt owed to India by the world, see Fritz Berolzheimer, *World's Legal Philosophies*, Rothmans Inc. (N. J., U. S. A.,) 1968 Vol. I., Chapter I.





"If we have sinned against the man  
who loves us, have ever wronged a bro-  
ther, friend or comrade, the neighbour  
ever with us, or a stranger, oh Varuna,  
remove from us the trespass." <sup>†</sup>

Associated with Varuna was **Mitra** – a sun-god who served as 'the eye of Varuna.' He was a Deity of high morality, representing faith-keeping and loyalty.

Another Solar Deity is '**Surya**' representing the Sun in its cosmic aspect and universal moral functions. He is the soul and guardian of all that is movable and immovable in the world. Sitting in his golden chariot, drawn by seven yellow fleet steeds, he beholds from the height all beings and the good or bad deeds of men.

The third Solar Deity is the golden-haired, bright-beamed '**Savitar**' – the moral stimulator of good thoughts. He is the inspirer and the presiding Deity of the famous *Gayatri Chhand*:

<sup>†</sup>Rigveda (5.85.9). For a complete account of how later on Varuna – the Lord of Earth and Heaven first became a Ruler of the depths of the Sea and then identified with **Soma** – 'the Moon-Deity, he was ultimately superseded by<sup>‡</sup> Indra, see next Chapter, "The Ascendancy of the Powers of Darkness."



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"Aum, the Earth, the Antariksha, the Heaven. We meditate on the pure light of Savitar (the sun-god) worthiest of choice. May he inspire our intelligence".<sup>§</sup>

Since life itself in its present form would not have come into existence but for his ceaseless activities, he is also called the Generator, the Vivifier, or the All-Creating Deva.

The next is **Pushan** who besides being a sun-god is also the giver of prosperity, the guide of travellers and above all the protector of cattle on earth. Pushan 'personally drives the Cows to pastures.' He 'weaves the sheep's dresses and smoothes their coats.' He sits in a car drawn by goats. Thus over and above being a sun-god, he is a benevolent shepherd-god – the lord of the pastures.

The fifth of the Solar Deities is **Vishnu Deva**,\* who

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<sup>§</sup> Rigveda (III. 62 . 10).

\*This incipient and inchoate conception of the Solar Deity is to be distinguished from the full-fledged concept of **Shri Vishnu Parmatman** – the **Paribrahm Ishwar**, the Universal Personal Self of the Infinite Brahman with His complementary aspect of **Shiva Bhagwan** the

(Contd. on p. 49).





encompasses the sky and who redeems the night  
from darkness by his swift three strides.

There were besides, Nature Deities pre-eminent for their high poetic beauty – such as **Indra**, the god of thunder and lightning, destroying the drought-demon with his bolt and releasing the pent-up waters of the rain-charged clouds and rivers;\* **Vayu** the wind-god, the conveyor of perfume; breezy little **Maruts**, 'Vishnu's bands,' singers at the gates of heaven, 'lords of Amrit,' 'robed in rain', givers of bliss; **Ushas**, the spirit of the diaphanous dawn, 'great goddess of glory', 'heaven's daughter,' arrayed in garment all of light, shining from afar in her chariot of gold,§ and **Ashwins**, the Deities of celestial light, 'lords of splendour,' the Twin Stars of Morning which shine "While darkness still stands among the ruddy cows."

One of the most important Deities worshipped by the early Aryans was **Agni** – the god of sacrificial fire. No 'Yagna' was considered effective without his invocation and no sacrifice complete without his presence.

(Contd. from p. 48).

**Chidanand Ishwar** – the Universal Auspicious Benefactor of the world, possessing Pure Consciousness (Pra-gnanam) and Bliss.      § Rigveda (I. 124 . 3.)

\* See also Indra of the Soma-sacrifices.



As fire purifies and cleanses all things, so Agni removed sin and impurity from men's midst wherever he was worshipped. Thus Agni came to be called **Pavaka** – the purifier.

Brought on earth from Heaven by **Matarishvan** – a Divine Being, Agni is also identified with him.<sup>1</sup>

As a Heaven-born god, he was looked upon as the Lord of Light and Wisdom. In the former capacity he is identified with the Sun, and the Dawn, and in the latter capacity he is called **Jataveda** – a possessor of spiritual wisdom<sup>2</sup>.

He was worshipped as the soul of all and has often been identified with all the gods. On the earth, he gave protection to all homes (particularly against evil spirits) where he was regularly worshipped and to places of *Yagna* where he was ceremonially installed.

In homes where he was worshipped, he was an Immortal among mortals, the Lord of the house and yet a Guest.

He was the witness of men's actions who on their

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<sup>1</sup> See p. 44 F.N.

<sup>2</sup> Agni is called **Jatavedas**, meaning born rich. He is however, **Jataveda** – born wise.



part solemnly invoked his presence to prove the veracity of their claims.

A protector of homes and a purifier of sins, a grantor of boons and a great benefactor of the worshippers, Agni has still maintained the status of one of the most revered of Deities.

Another important Vedic Deity worshipped by the early Aryans was **Brihaspati**, the priest of the Heavenly community and the Deva behind the power of the sacred Mantra and devotion. Being the embodiment of high moral ideas, he also intercedes with the gods on behalf of men and protects them against the wicked.

The last of the Rigvedic Deities was **Yama**—the god of death and the judge and ruler of the departed. He gathered men together in death and the directions received by the departed soul from its past relatives on earth is unique in its significance :

**"Meet Yama, meet the Fathers, meet the merit of free and ordered acts, in highest heaven."**  
**"Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body."**

There cannot be an advice more appropriate and profound than the one given to the departed soul. The





lines besides, contain living seeds of the Law of Karma and the Law of Rebirth.

A complete list of the sattvic Deities (as distinguished from the 'rajasik' or 'tamasik' entities of the lower heaven or the Antariksha) invoked and worshipped by the early Aryans would remain incomplete without a reference to the Cow. As seen before, she was in a very real sense a 'Yagnapadi' – 'the leg and support' of the 'sattvic' Yagna of the Aryans – the most popular form of worship of early Vedic times. Revealed to be holy and worthy of men's veneration in view of her being 'Aditi' – the living abode of gods, her main function however, like the Ganges and the Basil Plant (Tulsi), was to sanctify places and persons. She was thus over and above being a 'Yagnapadi,' a 'Pavani' – sanctifier as well. Consequently everything associated with her came to be treated as hallowed and holy.

Although not formally worshipped like the other Deities – **nor was it ever intended to be so**, except occasionally or in the case of her Spiritual Prototype dwelling in her Heavenly Abode, the Go-Lok – the attitude of the early Aryans towards the Cow was one of an over-all sacredness, a loving veneration and a high sense of gratitude for the





numerous benefits\* heaped by her on them. This attitude of theirs is reflected in their treating Mother Cow exactly like Mother Earth – **Bhoorimahi** or the **Prithivi** of the **Dyava-Prithivya** – the foremost among the deities revered and adored by the Aryans of early Vedic times.

Nor is there any inconsistency between the high moral quality of the **Yagna** as performed by the early Aryans and the purely divine character of the **Devas** worshipped by them on the one hand and the offering by way of libation and subsequent partaking of the mild **sattvic Soma juice** by the worshippers as 'prasad'† on the other.

Etymologically, the word '**Soma**' which stands both for the Plant bearing that name as well as for the **Moon**, appears to be named after the **Moon** evidently in view of a close resemblance in their properties. For, both the **Moon** and the freshly extra-

\* Compare Ralph Hayne : "Cow the mother of Prosperity"

"Where the cows are kept and cared for, civilization advances, land grows richer, homes grow better, debts grow fewer. Truly the Cow is the Mother of Prosperity."

† Food or drink offered with devotion by the worshippers to the gods and become blessed as a result.





cted, milk-dressed scintillating 'Soma' juice were not only similar in their bright and cheerful appearance, but also in their intrinsically mild, cool and delightful effect on the mind. This characteristic similarity is precisely expressed by the adjective 'Saumya' (from the word Soma) meaning mild, quiet, gentle, pleasing. Thus the 'Soma' juice as used by the early Aryans in its pristine state when mingled with milk was a mild, placid and delightful soft drink and never an exciting intoxicant.

There is however, a universal misunderstanding started with the Western writers and now widely prevalent among the Indians also to the effect that the Soma was an intoxicating liquor. According to the Cambridge History of India for instance,

"...the Indians had at least two intoxicating drinks. The first was the Soma, almost exclusively used as a sacrificial drink..."

Again writes Dr. Macdonell in his History of Sanskrit Literature. "Indians of the Rigveda were acquainted with at least two kinds of spirituous liquors. Soma was the principal one."<sup>1</sup>

<sup>1</sup> The Cambridge History of India Vol. I edited by Rapson L. J., Cambridge University Press 1935, p. 102.

† Macdonell A. A. Ibid., p. 165.



Noss calls this juice "an intoxicating liquor."<sup>1</sup>

Similarly Basham calls Soma a sacred, inebriating drink of the Veda.<sup>2</sup>

It is rather a serious allegation to say that the 'Soma' juice as used by the early Aryans for the gods was an intoxicating beverage. If this statement is really true, there remains very little of the 'sattvic' quality — a precondition of Spirituality — of the Yagna, of the Aryans.

In deciding therefore, the nature of the 'Soma' Plant from the evidence available in the Rigveda itself, it is necessary to give a careful consideration to the conditions prevailing in the society at the time, including the kinds of people concerned and the purposes for which it was used. Further, it is also necessary to make a distinction between the nature of the 'Soma' plant and that of the 'Soma' drink.

Now in order that the 'Soma' plant can be said to be intrinsically inebriating, it must either possess leaves like the buds of the Hemp Plant capable of

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<sup>1</sup> Noss J. B., *Man's Religions*, The Macmillan Co., N. Y. 3rd Edi., 1967., p. 132.

Basham A. L. "The Wonder that was India" Sidgwick and Jackson Ltd., London, 1963, pp. 37, 132, 563.





directly causing intoxication or the sap like that of the Palm Tree with a natural tendency to ferment without the need of any admixture. Any artificial fermentation caused by such an addition to the juice or sap would make the plant juice (or sap) only a base like the grape juice for the beverage, but not the (intoxicating) drink itself – like the wine.

Taking now the statements made by various writers such as **Noss** the author of the comprehensive book, "**Man's Religions**" and **Griffith** the translator of the "**Hymns of the Rigveda**," based on information culled from the same source viz., the **Rigveda**, according to **Noss**:

"Separate ceremonies were often devoted to the soma-making. **The leaves** of the Soma plant had been gathered by moonlight on the mountains where it could be found, were brought to the place of sacrifice; then crushed between the "pressing-stones," sprinkled with water, strained, and [mixed with milk]<sup>1</sup> finally offered as a libation and drunk by those who were assembled round the altar."<sup>2</sup> (Emphasis added).

**This statement of Noss is confirmed by Basham:**

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1. Noss John B. *Ibid.*, p. 125, 2. *Ibid.*, p. 132.





'The drink prepared from the plant can scarcely have been alcoholic, for, it was made with great ceremony in the course of the sacrifice, when the herb was pressed between stones and mixed with milk, and strained and drunk on the same day.'

(Emphasis added)

According to Griffith however:

'The plant was gathered by moonlight on certain mountains, stripped of its leaves, and then carried to the place of sacrifice; the stalks having been there crushed by the priests were sprinkled with water and placed on a sieve or strainer, whence, after further pressure, the acid juice trickled into a vessel called Drona; after which it was mixed with flour, etc., made to ferment, and then offered in libations to the Gods.'<sup>4</sup>

(Emphasis added)

From the above statements three important facts clearly emerge viz., that the pristine Soma juice had just a 'saumya' or benign quality and that it possessed no intoxicating property actual like the

<sup>4</sup> Basham A. L. Ibid., p. 235.

<sup>5</sup> Griffith Ralph. T. The Hymns of the Rigveda Chowkhamba Sanskrit Series, Varanasi 1963, Vol. I, p. 2.





Hemp plant nor potential like the Palm tree. Had it been inherently intoxicating, mixing the juice with flour and further fermentation would have been superfluous.

Second, that the early Aryans took meticulous care to maintain the purity and sanctity of the Soma juice in view of its high, intended purpose. They plucked for instance, only the leaves for the juice and never the plant itself or its stalks for the sap. Again instead of preparing the drink in advance or elsewhere, they brought the leaves straight to the place of the Yagna, where they squeezed the juice to the accompaniment of the sacred Mantras and finally blending it with milk, offered it to the gods without undue delay. There is thus to be found an aroma of freshness in the manner and method of preparing the drink consistent with the high purpose it was meant to fulfil viz., to serve as libation for the gods.

Third, that there were other people also who however, were primarily interested in turning the 'sattvic' Soma juice into an intoxicating strong drink through adulteration and artificial fermentation, using Soma only as a base for the beverage. Thus although called Soma, the drink was in fact Soma converted into an inebriating 'sura'.





Since the early Aryans however, were never known to have been inebriated by Soma, these non-Aryan people had to attribute the cause of their intoxication to the presence of Soma their Moon-deity — called "the representative of the intoxicating power of libation"§ [!] This however, is not true. For, had the Moon-deity the power to cause such an inebriation, there would have been no necessity for these non-Aryans to add flour to the Soma-juice and get it fermented into 'sura'.

This complex conclusion — the one concerning the early Aryans and the other relating to the non-Aryans (including those later Aryans as well, who allowed themselves to come under the influence of the non-Aryans), is confirmed by the fact that the early Aryan priests known for their high devotion to the gods and also for their contempt of sura as "the cause of sin,"† would never have offered such a cause of sin to their sacred gods, had Soma been of an intoxicating nature.

Again, the same early Aryan priests who criticized the men "made arrogant, drinking sura and reviling the gods"\*\* would never have uttered these words,

§ Noss, *Ibid.*, p. 132.      † "Anger, dice and sura are the causes of sin". (*Rigveda* 7, 86, 6).

\* Macdonell, *Ibid.*, p. 165.



had Soma juice been also of an intoxicating nature. For, in that case they would have stood only self-condemned.

The reason for this critical inquiry into the nature of the Soma plant is that meant as it was exclusively to be offered as libation to the gods, the drink had to be pure in the first place. Thus when Basham calls Soma "a sacred, intoxicating plant of the Veda", spiritually speaking the words 'sacred' and 'intoxicating' are contradictions in terms. For a thing is never pure or sacred if it involves 'himsa' of a gross or subtle nature or affects the higher faculties or stimulates lower passions in men which an intoxicating drink naturally does. Again a thing impure in itself (such as 'sura' or meat) never becomes pure or sacred by the mere act of offering it to the Deity. The thing on the other hand must be clean, pure, and innocent (i.e. involving no 'himsa') in the first place in order that it may become acceptable by the Divine and the worshippers may get grace or blessings from it.

It was because Soma was such a pure, clean and innocent drink that the **Bhagavat Geeta** which does not accept the Atharvaveda as the Veda of the Aryans nor recognizes every word of the three Vedas to be the





inspired word of God, nevertheless calls 'Somapaha' to be 'pootpapaha'<sup>1</sup> i.e. the drinkers of Soma juice ['qua' 'prasad' in a 'sattvic' Yagna.] to have 'become purified of sins [as a result of their whole-souled participation in the worship]. Had the juice been of an intoxicating nature, the Geeta would never have commended it.

Recently some Parsees, claim to have discovered this Soma plant called by the ancient Avestan Aryans Haoma, which bears no intoxicating property. Basham, who dismisses this claim on the ground that the present plant is not intoxicating,<sup>2</sup> is not right in summarily dismissing its authenticity only on the ground that it does not possess any inebriating property. Such an argument only begs the question inasmuch as it takes for granted what is never proved viz., that Soma was an intoxicating plant.

The reason for pointing out this unjustifiable assumption is that if after all Soma was intrinsically an intoxicating plant, there remains very little of the 'sattvic' nature of the pristine Arya Yagna – a precondition of Spirituality – and also of the early Aryan

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1 Bhagavat Geeta 9.19.

2 Basham, Ibid., p 235.





Deities with their high morality, the sacredness and exalted character in every respect.

Although 'sattvic' by nature, the causes responsible for the impression that Soma was an intoxicating plant are not far to seek. Closely associated with the Moon, the Soma has been looked upon as a plant of mystery.\* As used by the early Aryans, it is supposed to have put on one leaf every day with the waxing of the Moon and to have shed them daily in the same order during the Moon's waning phase. Similarly its juice is supposed to create a state of Divine Inebriation in its drinkers.

Without entering into a discussion with regard to the veracity of the claim, it is enough to point out that this kind of 'Divine Inebriation' is altogether

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\* From the highest Spiritual standpoint however, what is of real importance is that the thing meant for libation must primarily be clean, pure and involving no violence, fraud or dishonesty rather than its possessing a mysterious or miraculous property. It is the touch of the Divine that does it when all the conditions are fulfilled. What matters therefore, is the worshipper's attitude — his sincerity, selflessness and whole-souled devotion of the heart rather than the thing's rarity, its mysterious quality or its preciousness.





different from the state of physical intoxication caused by a strong drink. In the former case the person is in complete control of his senses, body and mind. It is a state in which the Pure Intellect receives from the Soul or the Oversoul a higher light, bliss, inspiration or words of Spiritual wisdom.

Thus although the two states are poles apart, the word inebriation as used in this context appears to have created an impression and consequent confusion that the Soma was a plant causing physical inebriation.

The second cause of confusion responsible for the belief that Soma was an intoxicating plant, stems from the peculiar circumstances accompanying the adoption of the plant by the non-Aryans for its use as libation for their gods. Attracted by its reputation of its being a mysterious plant with a miraculous property and capable of imparting 'Divine Inebriation', the non-Aryan people appear to have taken to it with utmost enthusiasm.

Failing however, to get any 'Divine Inebriation' (which is largely dependent on the quality of life led by the aspirant) or even physical intoxication, (which it was not the property of the plant to cause), they introduced as noted before, a further process of artificial fermentation in the preparation of the drink.





Since however, they could not attribute this state of intoxication to the uninebriating Soma plant, they had to ascribe this fact to Soma their Moon-deity who was supposed to be "the representative of the intoxicating power of libation".\*

Since the so-called Soma sacrifices of the non-Aryans where the Soma juice used as libation was

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\*Spiritually speaking, just as the idea of a "sacred inebriating" Soma is of a contradictory nature, so also the concept of "the intoxicating power of libation". Thus e.g. when Noss calls Soma by the phrase "the heady Soma" and attributing this effect to the Moon-deity Soma, "the representative of the intoxicating power of libation" adds that "both gods and men needed him," it makes confused reading. As an act, to constitute perfect libation it must be performed with complete devotion and meticulous care to see that the object originally is and remains worthy throughout of being offered to the high Deities. In that case it may impart "Divine Inebriation". However this is not a state that can be induced mechanically by a power such as the Moon-deity Soma. As an object, its being naturally intoxicating is its disqualification for libation rather than a merit.



in actuality Soma turned into an intoxicating sura, **Soma has come to acquire a false reputation of being an intoxicating plant.**

Prof. A. B. Kieth's argument, "that it [the Soma Plant] was intoxicating is proved by the ill-repute in which it normally was held and by its very limited use at the sacrifices",\* in reality does not prove his point. A thing may have an ill reputation on account of a conglomeration of causes — want of complete or proper knowledge, unavoidable situation, artificial associations adroitly manoeuvred, and yet its **nature or character** may be altogether different.

Nor can it logically be maintained that, "its very limited use at the sacrifices" shows that it was intoxicating. Its restricted use can be traced to its rarity and consequent difficulty in its procurement as well as its strictly religious associations. Similarly its natural incapacity to cause intoxication is more likely to be the reason for its unpopularity in general use rather than its supposed inebriating quality. 'Sura' for instance, was an extremely intoxicating drink and yet for that very

\* Arthur B. Kieth., *The Religion and Philosophy of Veda and Upanishads*, Harvard Oriental Series, Vol. 31, Harvard Uni. Press, 1925, p 284.

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reason it was the most popular secular beverage. Again it was because intoxication was desired by the non-Aryans even at their religious sacrifices that Soma was subjected by them to a further process of artificial fermentation, before offering it as libation to the 'gods.'

From the above considerations, the conclusion is irresistible that Soma was by nature an unintoxicating plant. Originally used by the Vedic and the Avestan Aryans in their Yagnas as libation for their gods, the drink consisted of the freshly extracted juice from the leaves of the Soma plant and was mingled with milk before being offered to the gods. Attracted by its mysterious origin and its supposed capacity to produce Divine inebriation, the non-Aryans appear to have adopted its use as libation for their gods, expecting at the same time, some sort of inebriation out of it.

Failing however, to get any such sensation, the plant was subjected to, as shown before, further artificial fermentation. Since it was not the property of the plant to cause intoxication they appear to have attributed the fact of this inebriation ingeniously to the presence of Soma their Moon-Deity, who was supposed to be the representative of the intoxicating power of libation! Again at the so-called Soma sacrifices of the non-Aryans, as it was Soma juice turned into an





intoxicating 'sura' ( like the grape-juice turned into wine ), that was used as libation and since such Soma-sacrifices far out-number the sattvic Yagnas of the early Aryans, Soma has come to acquire a bad name of being an intoxicating plant.

It is also essential to repeat in closing that the function of libation is not to cause intoxication. It is just an expression of the worshippers' devotion to the gods and of gods' grace to the devotees. The second equally important fact to remember is that the Soma-sacrifices do not in reality deal with any cult of the deified Soma plant but are named after Soma the Moon-deity,—originally the god of the non-Aryans.

Thus the ancient Aryan Yagna carried out in an atmosphere of an all-round simplicity, goodness of heart and brightness of Spirit against the harmonious background of Nature, was 'sattvic' to the core — 'sattvic' in relation to the sacredness of the Deities invoked, 'sattvic' in relation to the purity and the peaceful nature of the libations and oblations offered and 'sattvic' also in relation to the rituals and ceremonies accompanying it. Vibrating with sanctity born of constant prayer, self-control and





strict non-violence,\* it was a genuine act of collective worship — a Yagna in the highest, brightest and the most original sense of the term.

The spontaneous nature of such a pure worship welling from hearts brimming over with sincerity and devotion, and maintained by the highest standards of morality cannot but attract the grace of the most exalted of the deities — the gods of the early Aryans.

And the gods on their part, blessed the worshippers by touching their simple offerings, the rice pudding and the 'Rita-Soma' — their oblations and libations — with grace and their hearts with light and bliss, preparing them at the same time, for a further flight of the Soul to still more lofty Realms of the Spirit.

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\* The Aryans took care to surround the Vedi or the Fire-Altar with triple channels of water to keep off small insects from falling into it.





## CHAPTER 4

### WHAT HAPPENED IN HISTORY?

(The Revealing Light)

*[Before the Vedas can yield the Pure Light of Absolute knowledge through contemplation and meditation, it is necessary to shed on the Vedas themselves the high Light of Historical Truth. For, in the words of Parmatman Shri Ramakrishna Bhagawan,\* "All Scriptures have become a mixture of sugar and sand". And the Vedas, it may be observed, are no exception in this regard.*

*It is, therefore, necessary to have an appropriate epistemological instrument (a means knowledge), constructed out of a broad ideal of Balanced Interpretation guided by Right Reason and aimed exclusively at the discovery of Truth consistent with the actual course of History and the requirements of Logic and Common Sense.]*

Generally speaking, in interpreting the sacred Scriptures such as the Vedas, the safe rule to follow is the same as the advice given by the great British Parliamentarian and Jurist, Edmund Burke with regard to the interpretation of the Constitution of England viz.,

\* **The Gospel of Shri Ramakrishna [ Bhagawan ]**  
Translated by Swami Nikhilananda, Shri Ramakrishna Math, Madras 1964, p 286.





**'We ought to understand it according to our measure and to venerate where we are not able presently to comprehend.'**<sup>1</sup>

Although criticized by Dicey,<sup>2</sup> Burke's suggestion is the only appropriate attitude to adopt even in the case of a secular subject where its utility is great and its nature profound. Burke however, does not intend to substitute veneration for understanding. Nor is initial veneration the same as unthinking adoration. It is meant only to keep the mind both open and vigilant till it comprehends the subject in its entirety and sees it as a whole.

Thus for instance, unlike many countries of the world, although Great Britain has no written Constitution in the form of a single document, the British Parliament in view of its great democratic tradition – its Magna Carta and the Bill of Rights etc., together with many unwritten Conventions of the Constitution is aptly called 'the Mother of Representative Democracy'.

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**1** *The Works of Edmund Burke*, Oxford Uni. Press, London, 1872 Vol. III p 114.

**2** A. V. Dicey, *The Introduction to the Law of the Constitution*, Macmillan and Co. Ltd., London, 9th Edi., 1952, p 1.





For the same reason, before one can know for instance, the true Constitutional position with regard to Civil Rights and Liberty in England, it would be necessary to examine not only documents such as the Magna Carta, the Bill of Rights, the Statute of West Minster etc., but also the relevant Conventions of the Constitution.

Hence Burke's famous dictum in the form of the above advice and exhortation becomes an **Ideal Axiom of Interpretation**.

Similarly in the matter of the Interpretation of the Vedas, it is important to bear in mind that the **Aryan** or the **Hindu Dharma** is not a Religion of the Book such as the Bible or the Quran, which is an authority for that Religion. Hence, although the Vedas are the source and the fountain-head of Hindu, Religious-Spiritual Thought, they do not constitute from the point of view of authority, the Book of the Hindu Dharma. Nor do they represent the religious principles and practices of the Aryans at one given period of time. Follow as they do a different principle of classification, they reflect without chronology, the evolving religious and social customs and usages, spread over more than a thousand years, embodying principles and practices, whose





heterogeneity is irreconcilable with the inner consistency of the Early Aryan Religion.

At the same time the pristine Religion of the Aryans, in spite of the vicissitudes from within and without in the turbulent course of History and irrespective of the ebb and flow in the world public opinion about it, is by all objective norms of Ethical-Philosophical Thought, the Potential Mother of World-Integrating Spirituality.<sup>1</sup> Hence the dictum of Burke viz., to understand it according to one's measure and to venerate where one cannot presently comprehend (till one comprehends it), applies in the case of the interpretation of the Vedas with even greater force and accuracy on account of their hoary past and their intrinsic venerability.<sup>2</sup>

1 Cf. e.g., Arnold Toynbee, "So now we turn to India. This Spiritual gift, that makes man human, is still alive in Indian souls. Go on giving the world Indian examples of it. Nothing else can do so much to help mankind to save itself from self-destruction." (Emphasis added). 'One World and India', Arnold Toynbee, Orient Longman's Private Ltd., New Delhi 1960, p 63.

2 Even in the case of the sacred Vedas, this approach  
(Contd. on p 73).



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To understand therefore the Vedas, one must have a good grounding in the Perennial Principles of the Hindu Dharma. Just as in the field of Public Law, one will have to look into the Magna Carta, the Bill of Rights etc., as well as the unwritten Conventions of the Constitution in order to know the exact position of Civil Rights and Liberty in England, so also in the field of Spirituality, one will have to be fairly acquainted with some of the landmarks in Aryan Religious Thought, before one can grasp the true Spirit of the Vedas.

One must possess for instance, some knowledge of the Perso-Aryan Sacred Book – the Zenda Avesta, some of the more important Upanishads, the Sankhya Shashtra of Shri Kapil Bhagawan for the crucial distinction between Purush (the Soul) and Prakriti (the Nature) and the superb analysis of Prakriti with its three 'Gunas', the Yoga Sutras of Maharshi Patanjali for Depth

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(Contd. from p. 72).

of veneration is suggested as an interim measure till one comprehends the meaning and significance of the subject. In no case it is intended to perpetuate a myth, a legend or an untenable proposition through adoration or mystification.

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Psychology, Shri Rama Geeta\* for the knowledge of the nature of Brahm, the Mahabharat including Lord Krishna's Bhagawat Geeta for Karma Yoga, the Original Teachings of Lord Buddha and Bhagawan Mahavir for the Ethics of 'Ahimsa', Nyaya and Vaisheshika of Gautam and Kanad for Higher Logic, Shri Rama Charit Manas of Saint Tulsidas for Ideal Bhakti or Devotion and the Gospel of Paramatman Shri Ramakrishna Bhagawan for Foundational Principles essential to usher in 'AN AGE OF TRUTH,' before one is in a position to assess the value and worth of significant hymns occurring in the Vedas – The seminaries (seed-plots) of later Spiritual Thought.

The second general rule to be adopted in the interpretation of the Vedas is to avoid two extremes of Scepticism on the one hand and of Sentimentalism on the other. While the former attitude is based on an irrational prejudiced belief that Vedas are nothing more than a bundle of superstitions of a by-gone Age, not at all in keeping with Modern Times or Reality and

\* Connected with the "Tattva Sarayan of Maharshi Vasishtha Muni, this Book falls into the category of 'Practical Advait' (oneness with Brahm) rather than 'the Theoretical Monism 'अहं वस्तुत्वम्' of Shri Shankaracharya.'





hence useless, the latter attitude of sentimentality looks upon every word of the Vedas as the Word of God and equates the corpus of the Vedas with the breath of God.

Both the attitudes are wrong inasmuch as close-minded Skepticism ignores and misses the Spiritual Truth hidden to a superficial study of the Vedas and also forgets that the past may have an important lesson to teach to the Present Ethicless Age of uncontrolled Science and absolute Materialism. The Sentimental attitude on the other hand which treats every word of the Scripture as literally the Word of God, closes the door on viewing the Vedas in their proper historical perspective and true Spiritual Light. This has resulted in keeping the believers confined to the backwash of a life of routine religiosity and unthinking orthodoxy.\*

The tradition that every word of the Vedas is the Word of God and therefore sacred, owes its origin to the fact that etymologically the word 'Veda' comes from 'vid' to know and, since such knowledge of a Spiritual nature is an attribute of God, the words of the

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\* Many pious people e.g., are found to have been left high and dry so far as Spiritual Knowledge is concerned, since they learn the Vedas by heart through repetition by rote only.





Vedas are considered to be the words of God. § There is however, a substantial difference between the Word representing the abstract Spiritual knowledge emanating from God, aptly called the word of God and the words to be found within the covers of the Books called the Vedas. These words may or may not correspond to the pure Spiritual knowledge or the Word of God. They therefore, need to be judged by the criteria of Moral and Spiritual Truth and tested by Right Reason or 'Pragna', before they can be accepted as the Word of God.

Another reason advanced in favour of the view that the Vedas are the Word of God is based on the argument that the Vedas are 'Apaurusheya' (i.e., not of human authorship, but of Divine origin). 'They are', it is maintained, "of the nature of 'Shruti'" i.e., 'what is heard' as distinguished from 'Smruti' i.e., 'what is recollected and reconstructed by human memory and intellect'. "Since such words are heard by the Sages

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§ Cf. e.g., ब्रह्म वाच (i.e., the highest Spiritual Knowledge is Brahm), the Mahavakya related to the Rigveda.

Cf. also Paramatman Shri Ramakrishna Bhagawan's, "God, His Name and His Word are one and the same" (i.e., of the same nature). **The Condensed Gospel of Shri Ramakrishna [Bhagawan]**, Shri Ramakrishna Math, Madras, 1978, pp 45, 165.





in the depths of their Souls, they cannot but", it is claimed, "be the Word of God."

Here again it may be pointed out that neither all the hymns to be found in the Vedas nor **the bulk** of the Atharvaveda can be said to have been heard in the depths of the Soul.

Nor such knowledge of black-magic and witchcraft – the main subject-matter of the Atharvaveda be called Divine so as to deserve the epithet of 'being the Word of God.' Similarly it cannot be said that all those who heard them were Rishies or Spiritual seers and not the worldly-wise sages, adepts in their own profession of Religion. For there have been men since the dawn of History possessing theoretical knowledge of Religion, yet affected heavily by worldliness.

Again the words may be heard supernaturally and yet they need not necessarily be coming from God. For, as pointed out before, they **might as well be coming from the Antariksha.**<sup>1</sup> There are e.g., cases of books having been written by Spirits or such Powers.<sup>2</sup>

1 See Chap. II.

2 Cf. the following:

Shri Dilip Kumar Roy: "I gathered from your  
(Contd. on p. 78).





Again such an attitude has resulted in lowering the dignity of the very Deities whose Word the Vedas are supposed to embody. One may take for instance, the following hymn\* from the Rigveda, describing the soliloquy of **Soma (sic)-inebriated** (!) Indra :

“Like wild winds the draughts  
Have raised me up. Have I been drinking Soma ?  
As swift steeds a chariot.  
The draughts have borne me up;      Have I...Soma ?  
Frenzy has come upon me,  
As a cow to her dear calf;      Have I...Soma ?

(Contd. from p. 77).

booklet **Yogic Sadhan...**” “I wanted to make sure whether you really meant what you write in your **yogic Sadhan**”

Shri Aurobindo : “...But, incidentally, I am not the author of the book **Yogic Sadhan**.”

Shri Dilip Kumar Roy : “How do you mean ?”

Shri Aurobindo : “Haven’t you heard of automatic writing ?” “...I merely held the pen while a disembodied being wrote off...”

Among the Great, Dilip Kumar Roy, Jaico Publishing House, New York, 1950, p 206.

\* Rigveda (X-119).





As a carpenter bends the seat of a chariot  
I bend this frenzy round my heart, Have I...Soma ?  
**Not even as a mote in my eye,**  
Do the five tribes count with me; Have I...Soma ?  
The heavens above do not equal  
One half of me. Have I...Soma ?  
**In my glory I have passed beyond**  
The sky and the great earth; Have I...Soma ?  
I will pick up the earth,  
And put it here or put it there; Have I...Soma ?

Now, if every word of the Vedas is the Word of God, it follows from the hymn that one of the most exalted Deities of the early Aryans, is a heavy drinker, is subject to the influence of a strong drink, has earthly ambitions and that the sacred Soma juice is only "a heady wine". No wonder that Macdonell is tempted to dwell at length on Indra's bragadolio<sup>1</sup> and Noss is led to remark "both gods and men needed Soma."<sup>2</sup>

The hymn however, does not bear any rational scrutiny. First of all there is nothing to show that it is Devaraj Indra the Ruler of the (higher) Heaven

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1 Macdonell *Ibid.*, p 87.

2 Noss, *Ibid.*, p 132





that is bragging of his might and glory in a state of drunkenness and showing contempt for the Five Tribes i.e., the Aryans,<sup>1</sup> and not some Asuric Power – the so-called **Indra** of the **Antariksha** [or the lower heaven], impersonating **Devaraj Indra**. For, the **Indra** of the higher heaven was adored in fact by the **Aryans** ("I hear you oh Indra, as the only good Lord belonging to the Five Tribes").<sup>2</sup> Nor need he get intoxicated in order to feel that he is above the earth and the sky when in reality he actually is.

In the alternative, the soliloquizer may be an ordinary mortal under the influence of 'sura', imagining himself to be **Indra** and his 'sura' to be **Soma** itself – the drink of the gods! But in that case the hymn cannot have a legitimate place in the **Vedas** of the **Aryans**. For, assuming that both the speaker and the audience are **Aryans**, the entire speech is not only incoherent but as seen above incongruous as well. But the hymn, in spite of its incoherence, makes sense when both of them belong to the non-**Aryan** class. For, logically the **Indra** of the non-**Aryans** only can be conceived to be contemptuous of the Five Tribes or the **Aryan** people.

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1 **Nirukta** (III-8), **Sat. Br.** (XIII 5-4-14).

2 **Rigveda** (V-32. 11).





The conclusion therefore is, that not only not a single word of the hymn is the word of God, but also that the hymn does not even remotely relate to the Aryan religious customs or usages. In other words, the hymn concerns neither the Aryan god Devaraj Indra nor the Aryan people – the so-called Five Tribes.

Yet another pitfall to avoid is the temptation to stretch the meaning of a term to breaking-point or giving it a mystical significance which normally cannot be read into it. Such fanciful interpretations do a disservice in fact, rather than serve any useful purpose in the correct appraisal or proper appreciation of the *Vedas*. Special meanings ought not to be given to words unless they are found in the *Nirukta* or standard *Vedic-Sanskrit Dictionaries*.

In the matter of interpretation, the correct course to follow is to strive to reach the Truth, using Right Reason as the guide. As regards Truth, the general advice given by **Bhagawan Buddha** applies here as well :

“Have confidence in the Truth although you may not be able to comprehend it, although you may suppose its sweetness to be bitter, although you may shrink from it





at first. Trust in the Truth.”

“And in the end,” one may add, “it will be sweet”.

Regarding Reason, it is important to bear in mind that formal reason is not enough since the process of reasoning may be logical and correct, but the postulate may not be true, a possibility which when present, would affect the conclusion.

The proper key to the understanding of the wisdom of the Vedas lies therefore, in viewing them in the light of a sufficiently trained Rational-Ethical Intelligence, whose Discriminative Faculty would at once reveal that underlying the vast mass of conflicting principles and confused religious practices that constitutes the **corpus of the Vedas** – THE HITHERTO SUPPOSED EXCLUSIVE BOOKS OF THE ARYANS – there is discernible not one culture, nor just two different shades – the PURE WHITE of the pristine Religion of the Early Aryans along with the RESULTANT

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\* Thus spake the Buddha, Compiled by Swami Shuddhasattwananda, Shri Ramakrishna Math, Madras-4, 1964, p 20.





GREY of a wide range, as developed from within and produced from without by the impact of the usages and customs of the non-Aryans in the course of a few millennia, but also the PLAIN BLACK of the PRIMITIVE ORGIASTIC RELIGION\* of the non-Aryans. Thus in the one and the same Corpus of the Books called the *Vedas*, there are found to be not one, but two distinct strata of disparate cultures belonging to two ethnic groups of peoples viz., the Aryans and the non-Aryans.

These two groups were poles apart in their ways of life, in their social usages and customs, in their religious principles and practices, in the worth and character of the gods they adored, in the nature and quality, the forms and motifs of the sacrifices they performed, in the rituals and ceremonies — the modes and methods of carrying them out, in the objects and intentions of libations and oblations they offer-

\* Cf. for instance: "Distinct Dravidian Civilization." "The Dravidian religion was centred on...orgiastic worship of chthonic deities...", Vincent Smith, *The Oxford History of India*, 3rd Edi. by P. Spear, Ox. Uni. Press, 1958, p 42.





ed to their respective Deities, in the personality of their high priests and sages, and above all in the sources of inspiration and experiences — their Scriptures, including the style and imagery of language they used.

This black patch of Avidya — symbol of the Power of Ignorance, the living tissue of non-Aryan's primitive Orgiastic religious custom THAT HAS FORCED ITS WAY INTO THE VEDAS, has been like a blot on the Sacred Lore of the Aryans for more than three millennia of History.

This self-sustaining source of black magic and witchcraft wherever it is to be found in the corpus of the Vedas is metaphysically both false and wrong, morally most debasing, logically inconsistent with the spirit of the early Aryan philosophy and historically no part of the genuine Vedas.

This dark shadow that has devoured the light of the Vedas must be removed completely before Truth can shine in its pristine glory and an Age of Spiritual Enlightenment may dawn not only for the Hindus, but for the entire World.





## CHAPTER 5

### WHAT HAPPENED IN HISTORY? (Contd.)

('Culture and Civilization'—'This Picture and That')

*In trying to separate within the Rational-Ethical framework (as prepared in the previous Chapter) the sugar-grains of Truth from the sand-heap of untruth — a confused plight of all Scriptures — it is important to point out at the outset that behind the endeavour to show the deep gulf of difference in the quality of cultures that existed between the two peoples — the Aryans and the non-Aryans at the dawn of History, the intention is to restore the purity of the original Aryan Thought — the Pristine Veda and not to build up, uphold or propagate a Racial Theory based on the imagined purity or intrinsic superiority of one Race over another.*

*According to Zimmer for instance, "like all the earlier Tirthankars and like his contemporary the Buddha, Mahavir was of non-Aryan stock".\* Now apart from the question of the historical veracity of the above statement which will be discussed later, following the Moral principle of "an Aryan is one who Aryan does," they were all Aryans of the Aryans.*

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\* Zimmer, *Ibid*, p 221.





Again it is worth remembering that Bhagavan Buddha Himself names His four great truths, the Aryan Truths, and the quintessence of His teachings, "the Aryan Eight-fold Path".<sup>1</sup> Similarly the foundational teachings of Bhagavan Mahavir are literally the same as the ground and basis of the great Aryan Book - Patanjali's *Yoga Sutras on Meditation*.<sup>2</sup> Thus it is not the stock that makes a person Aryan or noble but the quality of Thought that does so.

Now it is this Religious Thought of the Early Aryans, amazing for its purity, universality and high moral excellence that must not be allowed to get lost to the present day world, floundering in confusion for its very survival.]

**Culture and Civilization, Character and Conduct** are important concepts, allied and interrelated. Broadly speaking, while conduct and civilization are things external, character and culture are inner and more abstract. Yet both the conduct and the character of a people collectively influence their culture and the culture in turn is reflected in their civilization.

In the popular consciousness however, a Civilization is associated more with the material achievements

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<sup>1</sup> *Ibid.*, p. 469.

<sup>2</sup> See *Introduction* p. XXI.





and the general amenities including the luxuries of life than with the quality of the Culture it possesses. Thus an Urban Civilization is likely to evoke a far greater spontaneous response than a Rural one, even though the latter may possess a highly Moral and Spiritual Culture.

Generally speaking, a savage-man is looked upon as uncivilized and barbaric, since his ways of life are primitive and crude. As however, he picks up skill in the course of time and improves his tools and his external environment, he is called a civilized being. Yet after having reached this stage, If he goes on improving his mechanical intellect and his material standard of life only, without paying any heed to the Moral side of his Nature — his true Self, he may be continued to be looked upon as civilized, but his Psyche as a whole having failed to improve simultaneously, consistent with its nature and potentiality, Man will become in spite of the presence of external refinements, a civilized demon and a society of such individuals devoid of any sense of Moral and Spiritual Discrimination will be totally lacking in the saving grace of Humanity.

This is the result of the glorification of Science and 'the Scientific Method,' which with their marvellous achievements in the material field, have of late come to





acquire a prestige far beyond their merits. One of the undesirable results of this unfortunate trend however, is that modernism based on materialistic Science has come to destroy Moral values altogether, reducing Ethics to the status of a handmaiden, made to serve and justify rather than to judge and rule out the desirability of ideological expansion, the essentiality of wars, the active propagation of Godlessness and the daily destruction of innocent creatures – fish, fowl and beasts, on a vast and unprecedented scale. Thus **Character and Culture, Religion and Philosophy have all become soulless and sterile.**

The world has thus once again reached a point where both Culture and Religion have become externalized and positivist Sociology has come to put most primitive cultures of the pre-historic past on a par with the highly evolved culture for instance, of the pristine Christians – the Quakers and the Conscientious Objectors to violence and war and to equate men of Orgiastic Religion – the grossest form of irreligion, with the worshippers of the Spiritual aspects of the divine God-head in the form of the Devas. Thus all Religions and Cultures high and low, have come to be looked upon as though they were mere parts of a kaleidoscopic





design formed just by turning broken pieces of coloured glasses into view.

What is important to remember therefore, is that an ancient civilization may be admired for its urbanity and extraordinary material achievements, and yet it may morally be utterly bankrupt, if it harbours behind its glittering facade hidden cruelties, veiled iniquities, subtle dishonesties and utter want of Brahmacharyatmak morality which is the parent of the so-called permissive societies of the present or the past Age.

While the term 'Aryan' in common parlance denotes a member of a certain Race or a Community, etymologically it means 'of noble birth,' or 'civilized' and in relation to abstract thought, it shows a mark of distinction as in Bhagawan Buddha's, 'The Aryan Truths.' When applied to the earliest of the Indo-Aryans however, who laid the foundation of a Civilization '*sui generis*' for its extraordinary Religious Culture, the term has come to mean a person of high moral excellence and great cultural refinement.

Thus for instance, the 'Vedic Sempatti' defines the word Aryan as one who, over and above possessing certain physical characteristics of skin and complexion, 'excels also in courtesy and culture, in conduct and thought, in duty and works, in





nature and character and above all in Spiritual knowledge and experience".\*

Who were these earliest of the Indo-Aryans ? Whence did they come ? What special quality of head and heart did they possess so as to be quite distinct, both from the parent body whose scion they were and also from those Aryans who subsequently followed and mingled with them on the banks of the Sapt Sindhu ?

While there are many competing theories afield regarding the original home of the Aryans, intellectually satisfactory and historically quite tenable is the theory as expounded by H. Heras in his 'The Cradle of the Aryans'† which after a patient research into words common to the five great Aryan languages — the Vedic Sanskrit, the Avestan, the Greek, the Latin and the Teutonic, locates the home of the original Aryans around the region south of the River Volga. When however, they spread in different directions from their original homeland, it is certain that those who ultimately came to India lived for quite some time

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- \* **Vedic Sampatti**, Raghunandan Sharma, Swadhyay Mandal, Baroda, 1949, p 175.
- † **Revd. Father H. Heras**, 'The Cradle of the Aryans' M. Ledrus, Calcutta, 1937.





in the deep recesses of the Himalayas which they called Mount Meru.

There in the profound solitude of the peaceful Himalayas, surrounded by Nature's wonderful architecture of weather-carved hills and wind-sculptured ice, the Aryans gifted with a vision that could penetrate into the heart of things, developed a genius for Religion unique in the annals of history. Here in the Open-Air University of the magnificent Himalayas, they meditated and reflected on the nature of the Infinite Spirit and the Moral and Spiritual Order of the Universe, on the living substratum of the human Psyche and on the effect of Man's Actions upon it, on the existence of Life after Death and on the ultimate Goal of Life. Their efforts were richly rewarded by the transcendent knowledge of 'Brahm' or the Supreme Spirit — Personal as well as Impersonal, Rita the Eternal Order of the Universe, Atma Man's potential higher Self, Aditi Higher Nature, or the Mother of gods, the Laws of Karma and of Rebirth and Moksha or release from the thralldom of Maya — Ideas and Laws infinitely more precious to the complete personality of Man than all the Laws discovered by Science governing the material world.

Again, in the Faculty of Nature, in the Depart-





ment of Life on Earth, they studied with diligence the sovereign necessity of following Truth in all its forms and phases and adhering to it in all circumstances as a way of life, the continuing need of bearing in mind the fundamental unity of the Human Family, the imperative necessity of the Ethics of Ahimsa which is Compassion in action with regard to every living form of life, the inevitable requirement of Brahmacaryatmak purity — that self-control no less necessary for the society than for the individual, the moral and Spiritual utility of the Joint Family System, and the high desirability of graded divisions of life to redeem the Soul during its very tenure on earth from the blinding glare of Maya and the bondage of 'Avidya' or the Power of Ignorance. For, they had realized from experience that eternal vigilance was the price to be paid for this Freedom of the Soul, which they cherished the most, and valued the highest.

Thus, these Aryans who had spent a considerable time in the Himalayas practising austerities and meditating on the Ultimate Reality, before they were inspired (to all intents and purposes by the Divine) to leave the mountains for the plains of the Sapta Sindhu, were no ordinary people. They were 'men of destiny', pioneer Souls in the realm of the Spirit. Yet it was





the sanctity and solitude of the Himalayas that brought into play the hidden potentialities natural to men and the latent capacities they specially possessed. In any case their stay in the Himalayas is too crucial and important an event to be ignored or neglected in History.

These Aryans with their Himalayan domicile possessed a mind that would maintain its equanimity in all circumstances of life. Such a mind they had shaped and perfected in the ethereal environment of the sacred Himalayas, where they had sat and meditated till the beauty and the poetry of the place had percolated through their being and the peace of the mountains had permeated their souls.

They had likewise succeeded in fashioning and developing a standard of life, based on Truth, Simplicity, Self-control, and Compassion — the soul of Ahimsa, indispensable in living a life of moral and Spiritual perfection in the midst of its materialistic glitter.

The coming of these Aryans from their Himalayan heights to the broad plains of the Punjab is thus an event comparable to the migration of a colony of Swans from Lake Mansarovar to Sapta Sindhu. For, like the proverbial Swans known for their capacity to separate milk from water, these great Souls were endo-





wed with a power of Moral and Spiritual Discrimination, without which a truly Religious life is impossible. These high Souls, the denizens of the Himalayas, could discriminate Truth from subtlest untruth, the spiritually essential from the non-essential, that which is of permanent value from what is fleeting or transient and the genuinely Mystic from the 'mayaic' or the spurious.

It has been India's greatest fortune that at the very dawn of History, the Moral and Spiritual foundations of India's Religious life and culture have been laid by these Divine Souls – Aryans par excellence, august archetypes of the holy Rishies, Men of Renunciation, unworldly to the core, Seers blest, the true Universal Teachers of Mankind – the Light and Glory of India and the World.

In this perennial line of Spiritual succession are to be found not only great Rishies such as Yoganishi Patanjali, Brahmarshi Shukadev and Maharsi Raman; Tirthankars such as Shri Neminath, Shri Parshvanath and Shri Mahavir Bhagawan, great Saints like Gnaneshwar, Tulsidas and Tyagaraj, but also Divinities such as Dakshinamurti Shiva and Incarnations of God like Shri Nar-Narayan, and Shri Kapil Bhagawan, Lord Buddha and Shri Chaitanya Maha-





prabhuji, Bhagawan Swami Narayan and Paramhansa Shri Ramakrishna Paramatman.

It is wrong to allege that these Aryans taught nothing but the primitive worship of physical forces and personified forms of Nature. While it is true that the Aryans apparently worshipped the sun, the fire, the sky and the earth etc., it was however, in view of their being **symbols of the Divine Spirit and therefore sacred and venerable**, that they worshipped them.\* Yet the adoration of the symbols and images of the Deities was only a part or a means of the worship of the Divine Spirit behind them and not its substitute.

Thus when the Aryans worshipped the orb of the rising or the setting sun, although to all appearances they adored the glowing disc of the sun, they worshipped in truth, Surya (Savita) Narayan — the Spirit of the Divine Light (*bharg*), capable of inspiring the Moral Intuitive Intelligence ('*dhi*'), of those who

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\* The same principle applies in the case of Image-worship as well. Criticized and condemned most irrationally, the supposed evil lies however, not in the act or the spirit of the Image-worship but in the wrong choice of the deity represented by the image.



worshipped the Deity with sincerity and devotion.

Similarly when 'Surya,' 'Varuna' and 'Agni' are worshipped the Aryan way, they are worshipped not as anthropomorphic or personified forms of Nature, but as Divine Entities of the Infinite Spirit — **Brahm**, which is behind them. Thus for example, Varuna as worshipped by the early Aryans, was adored neither as an ordinary form of Nature nor even in its Spinozistic sense viz., as a personification of the impersonal Natural Order, but as an upholder of the **Moral and Spiritual Order of the Universe**. Hence it is that Varuna is also a Moral chastiser and a Spiritual forgiver of sin.

Lastly, the concepts such as 'Brahm' and 'Rita' 'Aditi', the Soul, Metempsychosis, 'Moksha' and the Law of 'Karma' are too complex and profound to be explained satisfactorily in the context of the worship of primitive forms and forces of Nature only.

**The ancient Indo-Aryans.**

**The Aryan Commonwealth : Panchjanaha'.**

At the threshold of the Vedic History one comes across the important concept of 'Panchjanaha' as used in relation to the Aryans. The term occurs often in the Rigveda<sup>1</sup> and is to be found in the Brahmanas as well<sup>2</sup>

1 Rigveda (V. 32, 2), (VII. 79. 1), (VIII. 32, 221), (IX. 66. 20), (XII. 1. 5).

2 E.g., Sat. Br. (XIII. 5.4.14).



Although translated as the 'five tribes' by modern writers of Indian History and Culture, both Western and Indian, neither the word 'panch,' as it occurs in 'panchjanaha' means 'five,' nor does 'janaha' mean 'tribe' or 'tribes'.

While normally the word 'panch' stands for the numeral denoting the number 'five', this term in view of its auspicious nature as held by the Aryans, **also means sacred or holy, noble or respectable, complete or universal.** Thus for example, a 'panchpatra' is a **sacred vessel** (not five vessels) of a certain size and shape, while the word 'panch' stands for an arbitral body of any number (not necessarily five), whose impartiality is taken for granted and which is held in high respect by the Aryans as a **noble institution.**\* Likewise the term 'panch' in combination with 'janaha' means not five, but '**the whole of**' or '**in its entirety**'.

Similarly the correct English equivalent of the word 'janaha', is '**people**' and not '**tribes**'. The Sanskrit word for a tribe is '**jati**' which however, means a small group of families of primitive people, while the

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\* Cf. the old adage: "Where there is 'Panch', there is Parameshwar (God)".





word 'people' need not necessarily imply primitiveness even though they may be ancient.

The compound word 'panchjanaha' therefore, when used generically means the entire mankind, the whole humanity,<sup>1</sup> while in a specific sense when applied to the Aryans, it means the entire Aryan Commonwealth – not in the sense of a political body, but as civilized men of noble birth, high character and generous nature, worthy teachers, exemplars of fine friendship and honour.<sup>2</sup>

In the Rigvoda the term 'panchjanaha' is used both in its specific and in its generic sense. Thus for instance,

"Indra who rules with single sway, men, riches and the entire Aryan Community among those who dwell upon the Earth".<sup>3</sup>

"I hear (O Indra) you as the only good lord belonging to the Aryan People".<sup>4</sup>

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1 See The standard Sanskrit-English Dictionary, V. S. APTE, Motilal Banarasidas, Varansi, 1968.

2 See the word 'Arya', in Ibid.

3 Rigveda (1. 7. 9).

4 Rigveda (V. 32. 2).



"Agni is the holy priest of the whole Aryan Race".<sup>1</sup>

"Men born on you ... you nourish them ... O Earth, the entire mankind belongs to you."<sup>2</sup>

"Aditi is heaven and mid-region, Aditi is mother and father, all the gods are Aditi, the whole humanity is Aditi.<sup>3</sup> Aditi is that which is born and that which will be born".<sup>4</sup>

Yet in spite of the above instances, the last of which reveals in its identification of Aditi – the Super Nature with the entire humanity, the general regard and respect for Man and the broad universal outlook of the Aryans and despite the obvious Dictionary meaning of the word 'Panchjanaha,' it is not only mistranslated by modern writers to mean the 'five tribes,' but also attempts have been made to identify them with tribes such as Anus, Druhyus, Purus, Yadus, and Turvases.

It may however, be pointed out that nowhere in the entire corpus of the Vedas, these tribes are found

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1 Rigveda (VII. 79. 1).

2 Rigveda (VIII. 32. 22).

3 Cf. also वसुर्वत्वं कुरुत्वकम् "The world itself a Family"

4 Rigveda (IX. 66. 20).



to have been mentioned under the heading 'Panchjanaha'. Nor any of these can positively be said to be Aryan. Thus for instance according to R. D. Banerji, the tribe of Anu is of non-Aryan origin.<sup>1</sup> And about the Yadus and Turvasas he writes, "Turvasas and Yadus... are supposed to have emigrated from Mesopotamia where they had mixed with the Semitic inhabitants".<sup>2</sup>

Again Purus might originally be those non-Aryan civilized people who lived in 'purs' or fortified towns and only later when the Aryans also started building and living in such towns that some of them might have called themselves Purus. Similarly, Druhyus might have been the practitioners of black-magic using Druh, the spirit of mischief and oppression for the purpose.<sup>3</sup>

These clans, to be truly Aryan would have to trace their ancestry to the five sons of Yayati (viz., Anu, Druhyu, Puru, Yadu, Turvesa) as described in the later Puranas. In no case however, can they be identified with the early Aryans.

1 *Prehistoric, Ancient and Hindu India*, R. D. Banerji, Blackie & Son Ltd., Calcutta, 1946, p 19.

2 *Ibid.*, p 25.

3 *Rigveda* (IV, 24. 7). Also see *Griffith*, *Ibid.*, p 425.



Thus, far from being vagabond tribes wandering into this country, the Aryans came as homogeneous groups of a highly cultured race, some of whom stayed for some time in the Himalayas, whereas others immigrated straight into India to be presently joined by their Himalayan counterparts. In either case there is not a shred of evidence to show that they came like conquerors or as invading hordes. For, as pointed out by Banerji in his "Prehistoric, Ancient and Hindu India" "The Indo-Aryans came to India, in very small numbers".\*

If there is any event comparable to the coming of the Aryans to India, it is the crossing of the Atlantic by the Quakers, — those unique Christians, united by a silent communion to God and by an over-all compassion to humanity and sustained by a common repugnance to war, violence, slavery and all forms of hypocrisy and cant — a true Society of Friends, landing at Pennsylvania and laying the foundation of all that is of lasting value in the Religious and Cultural History of the United States.

The cause of the myth that the Aryans came like land-hungry hordes breaking in upon the serenity of

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\* R. D. Banerji, *Ibid.*, p 24.





the Indian soil, intent on destroying its peace and its people or reducing them to slavery, lies in the use of an imagination both heated and wrong. For, it falsely imputes medieval and modern conditions to ancient times. What is assumed unjustifiably, is that the world of that time was a congeries of well-populated Nation-States with territorial boundaries staked and fixed and governed by a system of Passports and Visas, under which to immigrate anywhere without prior permission for even a small group of people, amounted to intrusion or invasion.

It is further alleged that the Aryans drove the local population out of the land they inhabited. However, as pointed out by Banerji:

"The Dravidians were driven out of the fertile plains of Northern India by a round-headed race" as – distinct from "the long-headed Aryans," – about whom we know nothing."\*

Again according to Richard Lennoy, *The Aryan*

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\* R. D. Banerji *Ibid.*, p 14. As shown by Ramaprasad Chanda however, "these round-headed people are supposed to have come from the Pamirs." *The Indo-Aryan Races*, Ramaprasad Chanda, Part I, pp 37-78.





conquest of India resulted in utter destruction of old cities and civilization. But the people could not be completely vanquished as they were not barbarians...”<sup>1</sup>!

However, as pointed out by R.D. Banerji on the authority of Ramaprasad Chanda and supported by the Italian anthropologist Giuffrida Ruggieri :

“...the first inhabitants of India whom the Indo-Aryans met in the basins of the five rivers of the Punjab were aborigines”<sup>2</sup>.

There were for instance, non-Aryan tribes at a totemistic stage such as the ‘Ajas’ or Goats, the ‘Sigrus’ or the Horse-Radishes, the ‘Nagas’ or Snakes and the ‘Matsyas’ or the Fish, etc., Again there were the ‘Vritras’ or the cloud-demons, the ‘Yakshus’ or the Dwarfs, the ‘Danavas’ (probably the descendants of the Pamirians) and also ‘Asuras,’ comparable perhaps to the aboriginal ‘Asuras’ of Chhota-Nagpur.

Nor were these ancient Aryans a pugnacious people

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1 **The Speaking Tree**, (A study of Indian culture and society), Richard Lennoy, Oxford Uni. Press, N. Y. Bom., 1971, p. 17.

2 by R. D. Banerji, *Ibid.*, pp 18-19.





who on coming to India, started indulging in inter-cine warfare. The truth as pointed out by Banerji is however, quite different:

**"From the very beginning they (the Indo-Aryans) admitted tribes of foreign or mixed origin into their communities"!<sup>1</sup>**

**It is these tribes which soon came to have their own chieftains with their influential priests and the so-called sages who on their part freely instigated these tribes to fight, obscuring thus a clear picture of the early Aryans.**

Historically speaking, it is wrong to imagine these Aryans to be like a race of Martians who came to this country only to overpower and rule. Once again as noted by Banerji:

**"THE INDO-ARYAN CONQUEST OF NORTH-EASTERN AND SOUTHERN INDIA WAS CULTURAL, NOT PHYSICAL."<sup>2</sup>**

Coming to the crucial question of the cause of abandonment of the city of Mohenjo-daro and Harappa, in the words of D. A. Mackenzi, after the discovery

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1 Ibid., p 24.

2 Ibid., p 35.





made there at Mohenjo-daro and Harappa by Mr. R. D. Banerji...the larger operations established the existence of...a homogeneous pre-Aryan civilization, which in the light of comparative evidence has been carried back to the fourth millennium B.C."<sup>1</sup>

Ever since the discovery of this Dravidian civilization, there has come into being among authors a vogue (set once again by the Western writers and Indians following them), not only to extol this materially advanced **urban** civilization – which is quite right and legitimate – but also to disparage without slightest justification,<sup>2</sup> the predominantly sylvan Aryan

<sup>1</sup> R. D. Banerji, *Ibid.*, (From the Foreword by D. A. Mackenzie), p VIII.

<sup>2</sup> Cf. e.g., the caustic remarks of Krishna Chaitanya: "India had known civilization even before the Aryans came down from their Arctic home or from the shores of the Caspian or wherever they really came from and tried to initiate the original inhabitants in the way of civilized life by stealing their cattle and introducing later, the caste system". (*A history of Indian Painting – the Mural Tradition*, Krishna Chaitanya, Abhinav Prakashan, New Delhi, 1976, p 5.)





civilization, spontaneously chosen for its harmonious balance between Man's higher Nature and his external surroundings.

The key seems to have been set by the following remarks of Donald Mackenzie:

"Modern research has greatly extended our knowledge of early India. As the 'miracle of Greece' no longer obtains in consequence of the revelations of the archeologists in Crete and elsewhere in the Near East, so there is in India no longer an 'Aryan miracle'".\*

Yet while these excavations revealing burnt-brick buildings and bath-rooms fitted with tiles, swimming pools and underground sewage-system, are no doubt a proof positive of "a civilization that rivalled that of Mesopotamia and Egypt," they in fact show or imply nothing to dim the glory or decrease the greatness of the Aryan civilization with its essentially Moral and Spiritual culture which is the life and soul of a civilization. It has, helped on the other hand, as will be presently shown, in distinguishing the one Culture from the other by providing material for comparison and contrast.

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\* R. D. Banerji, *Ibid.*, p VII.





This tendency however, to disparage the Aryan Civilization seems to have grown with the passage of time not only into a habit of the mind but has also become almost an instinct to denigrate everything Aryan.

Thus for instance, notwithstanding the Comprehensive Report of Sir John Marshall and others on Mohenjo-daro and Indus civilization in which it is conclusively shown that a few centuries at least elapsed between the evacuation of the Indus cities and the arrival of the Aryans,§ Sir Mortimer Wheeler however, has tried to maintain that Harappa fell at the hands of the Aryans.

Telescoping the time-gap, he views the two events happening simultaneously and by a recourse to Mythology, he reaches a conclusion in History, to the effect that the Aryans destroyed Harappa (!)

While it is suggested in support of the above views that the interments in the later cemetery at Harappa are those of 'true Vedic Aryans,' as pointed out by Basham however :

**'There is not enough evidence to say with certainty that the destroyers of the Indus cities were members of a group of related tribes'**

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§ As quoted by Basham Ibid., p 28.



whose priests composed the Rigveda".\*

What Sir Mortimer Wheeler has tried to hold in the case of Harappa, Vidya Dhar Mahajan has attempted to maintain in his *Ancient India* in the case of Mohenjodaro. To put the entire episode in his own words:

"It is pointed out that the Rigveda was composed about fifteen hundred B.C. It is mentioned in the Rigveda that the Aryans had to fight against people who had walled cities. It is also pointed out that the Indus Valley people may be the same persons who are mentioned in the Rigveda. Excavations at Mohenjodaro show that men, women and children were massacred in the streets and houses and were left lying there or were crudely covered without last rites.... In one case, a group of skeletons have been found 'in strangely contorted attitudes and crowded together.' It is pointed out that they were 'the remains of a family who tried to escape from the city with their belongings at the time of a raid but were stopped and slaughtered by the raiders'.... 'there seems no doubt that these four people were murdered. It can be regarded as almost certain that these skeleton remains...are not later intrusions.'

\* Basham, *Ibid.*, p 28.



"On the basis of circumstantial evidence, it is pointed out that this massacre of the people of Mohenjo-daro took place at the hands of the Aryan 'invaders,'" <sup>1</sup>(sic),

Such a circumstantial evidence however, based on a crude calculus of probabilities, and depending upon shadowy authority in the form of 'it is pointed out' and derived from an unreliable mythology, (where it is not at all certain whether India who is supposed to have shattered the fortresses of the opponents, is a heavenly being or a human character), is more likely to leave a permanent legacy of hatred, rancour and enmity among both the Races rather than serve the interests of History or of Humanity. It is also important to know that Archaeology after all is too rough an instrument to be relied on altogether, in deciding pre-historical events remained buried beneath the earth's crust for millennia, with a pin-point accuracy regarding their time and circumstances.

In order to decide whether there is any truth in the above allegations, it is important to know and remember

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1 Ancient India, Vidya Dhar Mahajan S. Chand & Co., Delhi, 1960 pp 39-40. (Emphasis added).





the period of the decline of the Dravidian civilization and that of the coming of the early Aryans into India.

As noted by Mackenzie himself, this Dravidian civilization flourished in the fourth millennium B.C. and as shown by Marvin Harris, these cities were abandoned some time after two thousand B.C.<sup>1</sup>

Now, according to the prevailing opinion among the European writers, the date of the Aryan immigration into India is between 1500 and 1200 B.C.<sup>2</sup> Thus there is a clear time-gap of eight to five hundred years at least between the abandonment of the cities by its occupants and the arrival of the Aryans on the scene.

As seen before, this is also the conclusion of the comprehensive Report of Sir John Marshall with regard to the above two events:

To sum up, according to the fourth Revised Edition of *An Encyclopedia of World History* 1968:

Excavations at "Mohenjo-daro, Chanhudaro, Kot Diji, and Harappa...show a civilization that

1 **Cannibals and Kings, The Origins of Cultures**, (emphasis added) Marvin Harris, Fontana, Collins, 1978, p 155.

2 R. D. Banerji, *Ibid.*, p 23.





rivalled that of Mesopotamia and Egypt. Toward the middle of the 2nd millennium B.C. the Harappa culture declined AND WAS REPLACED IN THE INDUS VALLEY BY LOCAL CULTURES SUCH AS THE JHUKAR, JHANGAR, AND THE HARAPPA CEMETERY H CULTURES".<sup>1</sup>

With regard to the alleged destruction of the Dravidian cities at the hands of the Indo-Aryans, the Encyclopedia clinches the issue thus:

"NO ARCHAEOLOGICAL REMAINS HAVE AS YET BEEN SATISFACTORILY IDENTIFIED WITH THIS EVENT".<sup>2</sup>

The immediate cause of the abandonment of the cities therefore appears to be either floods as variously explained by M. R. Sahni,<sup>3</sup> R. L. Raikes<sup>4</sup> and

1 An Encyclopedia of World History, Edited by W. A. Langer, Houghton Mifflin Co., Boston, 1968, p 17. (Emphasis added).

2 *Ibid.*, p 17.

3 M. R. Sahni, Bio-geological evidence bearing on the decline of the Indus Valley Civilization, *Journal of the Society of India*, vol. I, 1956, pp 101-7.

4 R. L. Raikes, The end of the ancient cities of the Indus Civilization in Sind and Baluchistan, *American Anthropologist*, vol. 65.3 1963, pp 655-8.





G. F. Dales,<sup>1</sup> or "ecological disasters involving changes in the course of the river channels upon which they depended for irrigation," as envisaged by Marvin Harris.<sup>2</sup>

Since the early Aryans have been misrepresented and maligned to an extent where the word 'Aryan' which hitherto had been an otherword for 'civilized and noble' has become by now a byword for a barbarian – so much so that it has become a tradition to use the phrase 'the Aryan barbarians' though in quotation marks. This mental groove, or rut of the mind must be removed along with the undeserving libel on the fair name of the Aryans, if truth is to prevail and the Aryan culture and civilization are to be understood in their proper perspective. For, if the present attitude towards the early Aryans persists, they become automatically 'barbarians,' their immigration into the Indus region an 'invasion' and the manner of their coming comparable to:

"The Assyrians came down like a wolf on the fold,  
Their cohorts were gleaming in purple and gold".

This however, is not the truth.

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1 G. F. Dales, Civilization and floods in the Indus Valley, Expedition, vol. 7 1965.

2 Marvin Harris, *Ibid.*, p 155.





discovered at Tell-el-Amran in Egypt and Boghaz-Koi in Asia Minor, there has come to light one more kingdom along with that of Babylon viz., that of Mitanni ruled by Aryan Kings, showing clearly that the Aryans were a highly civilized people. The Boghaz-Koi inscriptions reveal that the Kings of Mitanni worshipped the same gods Mitra, Varuna, Indra and the two Ashvins as the early Indo-Aryans and their names such as Dashratta, Artatama, Yashdatta, Shuttarna etc., are also of the same origin.<sup>1</sup>

Likewise, a close study of Babylonian history clearly shows that the country was ruled from 1746 B.C. for six centuries by the Aryan Kings — Kash-shus or the Kassites, who were of the same origin as the Indo-Aryans.<sup>2</sup>

Following the modern custom of calling the ancient Aryans, 'Aryan Barbarians,' some authors have represented the Kassites also as barbarians,<sup>3</sup> who overran Babylon. If however, it is implied that they fell upon this fair kingdom like barbarians, it is historically not

1 The Cambridge History of India, Op. cit., pp 311-312.

2 R. D. Banerji, Op. cit., p 15.

3 B. S. Upaphyaya, The Ancient World, S. Chand & Co, New Delhi, 1976, p 101.



true. It was the Hittites — "a mixture of peoples" who "followed a syncretistic religion"<sup>1</sup> — that had laid the country waste, which the Kassites later occupied.

Nor can they be called barbarians simply because "We have few monuments ascribed to them."<sup>2</sup> It may as well be due to Religious and Cultural vandalism as has been witnessed by History once again in modern times.

After the conquest of Babylon by the Kassite King Gandash in 1746 B.C.,<sup>3</sup> followed in all probability by Amarpal, there came to its throne a great Aryan monarch Hemuravi (1728 to 1680 B.C.,) — literally the Golden Sun, whose glorious career seems to be completely confused with that of Hammurabi (2123 to 2081 B.C.) — the pre-Aryan Semitic Potentate, famous for his Law Code, but notorious for the most barbarous severity of its punishment.

Notwithstanding the fact that there is a great paucity of archaeological material concerning these

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1 An Encyclopedia of World History, Op. cit., p 101.

2 B. S. Upadhyaya, Op. cit., p 101.

3 R. D. Banerji, Op. cit., p 16.





Aryan Kings, the Kassite language Dictionaries compiled by the Babylonians reveal that the Kassite Aryans worshipped **Shuriyash** — the Sun-god (and Marutash the Life-deity). Thus it was **Hemuravi**, a worshipper of **Surya** who was an incarnation of **Shuriyash**, and not **Hammurabi** (pronounced Ha-Moor-a-be), who flourished in Babylon some four hundred years ago and who worshipped **Marduk** — a local god of Babylon.

Since it is extremely important to disentangle the distinct personalities of **Hammurabi** and **Hemuravi** mixed strangely into one, it is necessary to show conclusively that despite different opinions of some writers of Ancient History, Marduk the chosen god of the Amorite Emperor Hammurabi was **never** a Sun-god, whether **Shamash** — the Sun-deity of the Semitic people or **Shuriyash**, the esteemed Ravi of the Aryans.

Although Durant calls Marduk "originally a Sun-god,"<sup>1</sup> Marduk was from the very outset separate from **Shamash**. The following letter written by a private person in 2100 B.C. and occurring in the same Book

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1 *Ibid.*, p 15.

2 Will Durant, *The Story of Civilization, Our Oriental Heritage*, Simon and Schuster, New York, 1954, part I p 235.





of Durant's *Story of Civilization*, positively shows and conclusively proves that Shamash was distinct from Marduk;

"To Bibiya...may, Shamash AND Marduk give thee health for ever".<sup>1</sup>

The following quotation similarly confirms it:

"...Astronomy was the special science of Babylonia...every planet was god, interested and vital in the affairs of men: JUPITER WAS MARDUK...Mercury was Nabu...THE SUN WAS SHAMASH...etc.<sup>2</sup>

M. Rostovtzeff who tries to identify Marduk with **Shamash**, bases his belief on the ground that there are rays round the 'deity', handing over the Law Code to Hammurabi.<sup>3</sup> This however, is due to the fact that all deities generally have a halo round their head and some of them have also rays emitting from them.

The conclusion therefore, is that Marduk who was originally a local god of Babylon,<sup>4</sup> and glorified

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1 *Ibid.*, p 246. (Emphasis added).

2 *Ibid.*, p 256. (Emphasis added).

3 M. Rostovtzeff, *A History of the Ancient World*, Vol. I Clarendon Press, Oxford, 1936, p 28.

4 For an identical view, see V. Ferm's, *Encyclopedia of Religion*, Littlefield, Adams & Co. N. J. 1964.





by the secular might of Hammurabi to be the god, but who later became "a menial to Ashur,"<sup>1</sup> was never Shamash — the Sun-deity of the Semites, much less Shuriyash — the exalted Sun-god of the Kassite Aryans.

It follows therefore, that all references to the Sun-god along with those attributes, diametrically opposite to the personality of Hammurabi, are not in relation to him. They are interpolations either accidental or deliberate.

Those references however, which show the incumbent to be an **Incarnation of the Sun**, "that makes the light rise on the land," or speak of his **Divinity**, his protection not only of humans through "justice and mercy," but also of cattle, through his being "the **Shepherd**"; his being not only a heaper of granaries full of grain but also a bountiful provider of "holy feasts,"<sup>2</sup> refers to **Hemuravi** the great **Aryan Emperor** who ruled Babylon from 1728 to 1680 B C. and not to **Hammurabi** or **Hammurapi the Great**.

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1 Will Durant, *Op. cit.*, p 268.

2 *The Babylonian Laws*, Driver and Miles (Edi.s), Clarendon Press, Oxford, 1955, pp 7-13.





**Hammurabi the Amorite king, who worshipped Marduk, cannot at the same time be an 'Incarnation of the Sun-god; who followed Lex Talionis and Trials by Ordeal, cannot be a Dispenser of Justice and Mercy; whose deity demanded animal-sacrifices,<sup>1</sup> cannot be a Shepherd or a Gopal; and who was extremely egotistical and vain,<sup>2</sup> cannot be Divine. It is only the just, merciful and highly religious Hemuravi, who can legitimately be called an Incarnation of Shuriyash, a Dispenser of Justice tempered with Mercy, and a Protector of Cattle.**

The reference to his being "**the Shepherd**" shows the ancient Aryan concept of universal Compassion, extending the **lofty Ethics of Ahimsa** to every

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1 Will Durant, Op. p 219.

2 Cf. "I dug the canal, Hammurabi-Nukhush-Nishi (Hammurabi-the-abundance-of-the-people) I turned (its bank) into cultivated ground; I heaped up piles of grain. I provided unfailing water." (Emphasis Added).

"Let any oppressed man, who has a cause, come before my image as king of righteousness! Let him read the inscription on my monument! Let him give heed to my weighty words! And may my monument enlighten him...!" (Ibid., p 221, p 220).





living being, with its special responsibility to the Mute Creation. Similarly, the reference to the bountiful provision of "holy feasts" is an example par excellence of the later Annakutas — those holy hillocks of lactarian-granarian-vegetarian food, offered to God on every New Year, and distributed scrupulously among the people as 'Mahaprasad' — an institution started by Krishna Paramatman in place of the generally prevailing non-Aryan customs,<sup>1</sup> involving animal-sacrifices and immorality, inspired and engineered by 'the so-called Indra of the Lower Antariksha.'<sup>2</sup>

Apart from these amazing antecedents of the Aryans abroad, the social organization of the Early Aryans in India was not only Anthropologically quite advanced but Religiously so designed as to promote the maximum degree of Moral and Spiritual development of the people.

The basic unit of the Indo-Aryan social life was the **Joint Family** — a form of organization which when managed well, is not only capable of creating all the essential amenities of life, but is also a condition prece-

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1 See *Supra*, Chap. 6.

2 See *Infra*, Chap. 2.





dent for the Moral and Spiritual progress of Mankind. The nature and form of this Social organization was patriarchal<sup>1</sup> as distinguished from matriarchal system common among many primitive tribes. The father was the head of the Aryan Family and all the members both male and female, lived under his authority.

The Indo-Aryans were monogamists and their standard of Morality was very high. In order to maintain an optimum standard in this regard, although it was the father (or parents) who arranged for the engagement and wedding of sons and daughters, a great degree of freedom was allowed in the choice of partners. Women enjoyed considerable liberty and were fairly well educated.<sup>2</sup>

Over and above the status of moral equality, women were provided with special protection through all the varied phases of life. Girls were initially protected by their parents. In the event of the father's decease before their marriage, they were taken care of by their brothers. On their marriage, they came under the protection of their husbands. In the case of their widowhood, they were looked after either by their

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1 R. D. Benarji, *Op. cit.*, p 26.

2 *Ibid.*, p 27.





sons or they returned to their parents.

The Vedic marriage being of a sacramental nature and not contractual, was indissoluble.<sup>1</sup>

Agriculture and Animal Husbandry were the main occupations of the Indo-Aryans. They knew besides quite a few arts such as chariot-making, image-carving and wool or cotton weaving etc.

Following the common belief carefully engendered in the minds of men by vested interests in the course of the last fifty years, that the Indo-Aryans were barbarians, some writers of ancient Indian history have even maintained that they were nomads, with little knowledge of Agriculture and less of Irrigation, when they came to India.<sup>2</sup>

This however, is not true. References to "the people having been provided with abundant water and the public granaries kept heaped with grain", occurring in the course of a critical study of Babylonian history in relation to the Aryen (Kassite) Kings who

1. *Ibid.*, p 27.

2. Cf. e.g., K. C. Chakravarti's "The Aryans were a nomadic, pastoral people used to outdoor life..." *Ancient Indian Culture and Civilization*, Vora & Co., Bombay, 1961, p 44.





ruled Babylon, amply show that Agriculture and Irrigation-Engineering could not have been unknown to the Aryans, who remained in possession of Babylon for at least six hundred years.

Before concluding the Chapter on the Indo-Aryans, it is expedient to bring under focus certain distinctive features of the Early Aryans. The first and foremost of these is their spontaneous love for the Cow, born of a sense of gratitude for her selfless services and of a realized reverence for her inherent sanctity and consequent inviolability. The second characteristic of the Early Aryans is their high moral regard for all forms of life, stemming from their intuitive perception of the great Principle of Life itself.

Corresponding to their (1) universal ideal of 'The whole World a Family,' from which flowed their wonderful sense of hospitality for even total strangers such as *Atithis*, and (2) active Compassion for all beings, particularly for the subhuman species continually suffering at the hands of the humans, was THEIR HIGH ETHICS OF AHIMSA AS EXPRESSED IN A COMPLETELY VEGETARIAN WAY OF LIFE, BUTTRESSED BY AN EQUALY INNOCENT DIET OF MILK AND BUTTER.





No wonder that the Early Aryans took whole-heartedly to the noble profession of Agriculture and the still nobler one of Cattle-Care and Husbandry. Thus far from being rustic peasants and clod-hopping herdsmen, they were efficient Agriculturists and genuine Protectors of Cattle — 'Go-pals,' a generic term endearingly adopted as a name (Gopal) by Lord Krishna, reminding men not only of God's Divinity in Man's humanity, but also of Man's responsibility to the mute creation. This high culture of the Early Aryans is reflected not so much in some dazzling outward achievement as in the development of a higher Life of inner perfection, as evinced through Art and Literature, Poetry and Philosophy, and above all through Religion and Morals.

In the context of the above observations, may be cited a few verses from hymns occurring in various Vedas showing the Aryans' grateful love and high veneration for the Cows:

"The Cows have come and brought good fortune;  
Let them rest in the cow-pen and be happy near us.  
Here let them prosper, [bright and] of variegated hue,  
And yield many morns their milk for Indra."\*

\* Rigveda (VI. 28.1.)



"Oh Cows, you restore and reinvigorate,  
Even the worn-out and the emaciated;  
And make likewise the haggard look handsome.  
**Prosper my house with your auspicious voices,**  
**Your power is glorified in our Assemblies.**"<sup>1</sup>

"Graze goodly pastureage and may you prosper  
Drink pure sweet water at clean drinking-places,  
Never a thief or a sinful man your master be,  
**And may you be protected from Rudra's dart.**"<sup>2</sup>

"To me the Cows seem Bhaga (godliness) or Indra;  
A portion of the first-poured [Rita] Soma;\*  
These present Cows, O ye men, are Indra;  
I long for Indra with my heart and Soul."<sup>3</sup>

1 **Rigveda** (VI. 28.6)

2 .. (VI. 28.7)

\* The reference is to the Rita (or true) Soma—the milk-mingled fresh (first-poured) Soma-leaves juice, offered as libation to the gods by the Early Aryans, as distinguished from the stale (second-poured) Soma of the non-Aryans, turned into an intoxicating drink through an addition of flour and subjected to fermentation before use.

3 **Rigveda** (VI. 28.5).

“Mother of the Adityas, Daughter of the Vesus,  
Life-Breath of People and Centre of Nectar;  
Golden-hued, and giver of sweet ‘ghrut’ for worship,  
The light and life-energy moving among mortals! ”<sup>1</sup>

“The charger with his dusty brow o’ertakes them not,  
And never to the shambles do they take their way,  
These Cows, the cattle of the pious worshipper,  
Roam over wide-spread pastures where no danger is.”<sup>2</sup>

“...Lift up the waters and send them in showers.  
And let the liberated streams rush forward;  
Saturating the Earth and Heaven with moisture,  
Let there be for the Cows, drink abundant.”<sup>3</sup>

“A hidden splendour pervades all rivers,  
Where the Milch-Cows often resort and stroll;  
And where is ripened the milk within them,  
As ordained for food by the Heavenly Indra.”<sup>4</sup>

“Brahm, the Pure Spirit is compared to the Sun,  
The heaven above is likened to an Ocean,  
And Indra’s might though is superior to mortals’  
The Cow’s great qualities are beyond compare.”<sup>5</sup>

1 Atharva Veda (IX. 1 - 4). 2 Rigveda (VI. 28 - 4).

3 Rigveda (V. 83 - 8.). 4 Do. (III. 30-14).

5 Yajurveda (23 - 48)



“May these be ne’er lost, or ever harmed by robbers,  
May no evil-minded ~~foe~~ attempt to harass them.  
May the master of these Cows while serving the gods,  
And pouring their gifts, live long with them”.<sup>1</sup>

“Remembering Men’s welfare O King, do not kill  
**The Cow**—the fount of a myriad streams of milk,  
The provider of butter and giver of happiness,  
The source and purveyor of innumerable amenities,  
And inviolable [on account of her high sanctity].”<sup>2</sup>

“Mother of Rudras, Daughter of the Vasus,  
Sister of Adityas, Navel of Immortality (is she),  
Do not injure the sinless Cow, Aditi the Invioable,  
I speak to them that understand”<sup>3</sup>

“Worship to thee while springing to life,  
Worship to thee after birth, O Invioable,  
Worship to thy [holy] tail-hair and hooves,  
Worship to thy [sacred] Form, oh Cow”<sup>4</sup>

Do not kill or injure any biped.  
Do not kill or injure any quadruped.”<sup>5</sup>

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1 Rigveda (VI. 28 - 3).      2 Yajurveda (13 - 49).  
3 Rigveda (VIII. 90 - 15).      4 Atharva V. (X. 10 - 1).  
5 Atharva Veda (XI. 2 - 1).





## CHAPTER 6

### WHAT HAPPENED IN HISTORY? (Contd.)

#### The Higher and the Lower Nature : ('That Picture and This !')

Notwithstanding the outstanding fact of the Early (Indo) Aryans' general attitude of Compassion for all creatures with particular love and reverence for the Cow, as embodied in the **Vedas**, and their practice of 'Ahimsa', specially in regard to the sub-human beings, with its natural corollary of strict vegetarianism in matters of food, it is stated by the Oxford Historian **Vincent Smith** :

"The Aryans were first and foremost cattle-breeders and beef-eaters."<sup>1</sup> (Sic)! "The Indo-Aryans while sharing the ancient Iranian veneration for the Cow, felt no scruple about sacrificing both bulls and cows at wedding or on important occasions."<sup>2</sup> (Sic)! "The persons who took part in the sacrifice ate the flesh of the victim whether bull, cow or horse."<sup>2</sup> (Sic) !

1 V. Smith, the **Oxford History of India**, Edited by Percival Spear, Amen House, London, 1961. p 33.  
2 Ibid., p 51, [Emphasis added].

  
Likewise in the eyes of the Cambridge Historian:

"The Vedic Indians were a nation of meat-eaters, nor need we believe that they ate meat on occasions of sacrifice. Rather as in the Homeric age, the sacrifice of oxen was always in some degree a sacrificial act and one specially appropriate for the entertainment of guests, as the second name of the heroic *Divodas Atithigva*, the slayer of oxen for guests [sic!] and the practice of slaying oxen at the wedding festivals abundantly show.... The ox, the sheep and the goat were the normal food." (Sic) !

Further, quoting Paraskar's *Grihya Sutra* it is stated :

"It is an old rite of hospitality to kill a cow for a guest, and as a matter of form, each honoured guest is actually offered a cow. The host says to the guest, holding the knife ready to slay the cow, that he has the cow for him; but the guest is then directed to say:

'Mother of Rudras, daughter of Vasus, Sister of the Adityas, navel of immortality; do not kill the guiltless cow, she is Earth itself (Aditi) — the goddess, I speak to them that understand.' He adds, 'my sin

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\* The Cambridge History of India, Op. cit., p 82.  
[Emphasis added].





has been killed...let her go and eat grass.' But if he really wants to have her eaten, he says, 'I kill my sin...(in killing her).'"

"The six worthy guests are, teacher, priest, father-in-law, king, friend and **Aryan reborn.**"\*

If the above statements are true, the transcendent Moral Culture of India becomes a myth; its age-old tradition of 'Ahimsa' as a rule of life, an inexplicable anomaly; and the future of the world in terms of the Spirit, dismal. For, there cannot be any genuine realization of the Soul or God without the practice of 'Ahimsa'.

In a world thus stripped of a hard to find historical precedent upholding 'Ahimsa', particularly in relation to the harmless subhuman beings, there remains nothing but the Material Scientist's gross verdict that since all Religions have grown out of primitive superstition, fear and propitiation. Religion at best is a Cactus flower, bright-hued and beautiful, yet made of the same stuff viz., Matter. No wonder that Mankind, feeling itself free from any kind of Moral and Spiritual responsibility towards the co-existing subhuman world of sentient beings, and going over completely to

\* Ibid., p 232-33.





the other side, has declared an unprovoked, all out, never-ending war on the Creatures, WHICH IS WORSE THAN A WAR OF EXTERMINATION.

To return therefore, to the subject of THE FOOD-HABIT OF THE EARLY ARYANS, — a question whose importance cannot be too sufficiently emphasized in view of its far-reaching implications and quite serious consequences both for the Creatures and the Human Beings, NOTWITHSTANDING THE NIHILISTIC REMARKS OF THE OXFORD AND THE CAMBRIDGE HISTORIANS, there is sumptuous evidence to show that consistent with their Religion which consisted of the worship of Higher Nature (as distinguished from lower-nature-propitiation of the non-Aryans) and its concomitant Ethics of 'Ahimsa', THE EARLY ARYANS WERE NATURALLY NON-VIOLENT IN THEIR 'YAGNAS', FULLY VEGETARIAN IN THEIR FOOD-HABITS AND TOTAL ABSTAINERS FROM INTOXICATING DRINKS.

It is this historical fact, the constant practice of self-abstention and control, which is the pre-requisite of a Spiritual Life and the reality of True Religion, as lived by the Early Aryans, that has given them a permanent halo of a "Pure People" — 'Panch Jansha', and the term 'Aryan' a shining connotation of being "civi-





lized and noble". It is the exemplification of this Spiritual Ideal as embodied in life, and serving as a beacon-light for mankind to follow in its upward march to a Higher Life of the Soul, which is the Aryan Miracle and not the pomp and pageantry of external history.

It is indeed, passing strange that the very Aryans, hitherto admired the world over for their incomparable love and veneration for the Cow and compassion for all Creatures, should have been systematically smeared as "first and foremost beef-eaters."! Such wanton remarks on the part of these responsible authors, have done more harm than the use of napalm or nuclear bombs in war. For, they have made INDIA IMITATE THE WEST IN ITS WEAKEST POINT viz., in deciding to build its national prosperity on a PERMANENT BASIS of ruthless exploitation and a reckless destruction of innocent lives inhabiting the air, sea or land, without a thought for their welfare or a qualm of conscience — individual or public, for their suffering, torture or agony. They have besides, brought into existence a host of writers in India, who forgetful of their High Spiritual heritage and unmindful of the inevitable necessity of being ethical in their dealing with all sentient beings, have turned Animal-Husbandry into a Branch of





## heartless Economics of wholesale Butchery!

With this preliminary observation, to take up the above passages from the Oxford and the Cambridge histories, including the Gruhya Sutra of Paraskar, for a critical examination and a thorough investigation, normally the stanzas on the Cow, as quoted in the previous Chapter from the Vedas themselves, revealing the Aryans' depth of love and reverence for the Cow and the deep veins of Moral and Religious thought flowing through the Vedas in the midst of much that is alien and therefore, either contradictory and misleading or trite and commonplace, would have been enough proof of the falsity of such fantastic generalisations as that "the Aryans were a nation of meat-eaters" or that "they were first and foremost...beef-eaters."

It is however, contended that this love and sanctification of the Cow, is a later development which came into existence to provide against the fast depleting stock of cows resulting from constant sacrifices and customary hospitality. In support of the above contention it is alleged that when the Aryans came to India, they were in a pastoral or a pre-pastoral, near-hunting, nomadic stage, following primitive customs in their social and religious life.





Thus according to N. Bhattacharya, the Aryans were "hunting tribes coming into pastoral stage", whose "religious practices" consisted mainly "of animal-sacrifices." When they passed to a pastoral stage, "the sacrifices of cattle became a senseless source of destruction of cattle-wealth." Further, "In higher pastoral societies, cattle are used principally for milk and wealth...and therefore," in the opinion of the author, "the flesh of the domestic animal — especially female — is commonly tabooed."<sup>1</sup>

These simple theories however, whether couched in economic terms of 'Stock Preservation' or in socio-logical parlance of 'Stages of Growth,' hardly explain why the Cow came to be treated as sacred, venerable and inviolable; and among certain people only.

Apart from the Aryan concept, the idea of the sanctity of the Cow is as old at least, as five millennia of World's History. For, the Egyptians also held the Cow sacred and inviolable as far back as 3000 B.C.<sup>2</sup> According to the various v

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1 Narendra Nath Bhattacharya, *Ancient Indian Rituals and their Social Contents*, Manohar Book Service Delhi, 1975, p 15.

2 *Encyclopedia of Religion* Op. cit., p 325.





they had, they venerated the Cow in her formless aspect as the Sky-goddess who gives birth to the Sun-god Re or Ra, in her divine-form aspect they worshipped her as goddess Hathor, and in her Cosmic aspect they adored her with awe as she appeared to them standing athwart the Earth, filling up the entire space.

From the fact that the Indo-Aryans who bore identical names such as Dasharatta and Artatama and worshipped the same gods (Surya, Varun, Vayu, Indra etc.) as did the Mitannian Aryan kings of Asia Minor, who in turn were in continual matrimonial alliances with the Pharaohs of Egypt, it can be safely concluded that the Aryans' veneration for the Cow as enshrined in the Vedas, is basic to their Religion and not a subsequent deification. The Perso-Aryan parallel expressions of the sanctity and the veneration for the Cow confirm the fact that the Cow with the Indo-Aryans was a part of Higher-Nature-worship.

As mischievous as the grossly iniquitous allegation that the Early Aryans were 'cow-sacrificers and beef-eaters', is the irresponsible assertion that they were 'a nation of meat-eaters.' The following 'Protect the Creatures' hymn, pivotal to the pristine Aryan Veda of the Yagnas proper viz., Yajurveda:





"Do not kill or injure any one-hoofed creature—  
e.g., a Horse or a donkey;  
Do not kill or injure any biped, man or bird;  
Do not kill or injure any quadruped—  
e.g., a Cow, a Goat or a Sheep;  
Do not kill or harm any creature whatsoever."

is a sufficient rejoinder to such harmful statements as "the ox, the sheep and the goat were the normal food" of the Indo-Aryans and that "they ate the flesh of the...bull, cow or horse":

In view of the fact however, that there are references in the Rig-Veda relating to animal-sacrifices (including those of cows), it is essential to point out that at the time of the coming of the Aryans, such practices were widely prevalent in the World, (e.g. in Babylonia, in Greece, in Rome, in Persia, among Cana-

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#### 1. Yajurveda 16.3.

Here again the Egyptians appear to be vegetarians as well. Cf. e.g., "The Egyptians, nicknamed 'eaters of the bread,' raised cereals from earliest times. Studies of the intestinal contents of the mummies indicate their diet was predominantly of plant foods." (Life and Health, Review and Herald Publishing Assn., 1973, Vol. I 2nd edi, p 7).





anites, in Judaism etc.)<sup>1</sup> and that pre-Aryan India was no exception to it, and to show conclusively that all the hymns in praise of Lower-Nature-propitiation are interpolations or later accretions, in flat contradiction with the original.

To take up the Dravidian city Civilization of Mohenjo-daro first, materially speaking, it is no doubt true that it was superior to any civilization existing in any part of the world in that period.<sup>2</sup> Culturally however, "the social system of the Dravidians was matriarchal, their laws of matrimonial alliances differed fundamentally from those of the Aryans and so also their mode of life, customs, manners and language..."<sup>3</sup>

As regards their food, in the words of Marvin Harris, "...Vegetarianism was still a long way off. Among the ruins of the earliest cities — Harappa and Mohenjo-Daro — half-burned bones of cattle, sheep and goats are mixed in with the kitchen debris. In the same cities, archaeologists have

1 See Noss, *Op. cit.*, pp 73, 82, 84 f., 99 n., 101, 512 f., 505 f..

2 Sir John Marshall, *Op. cit.*, Vol. I, Chap. VIII.

3 B. N. Luni, *Evolution of Indian Culture*, Laxmi-narayan Agrawal, Agra, 1977, p 27.



also found bones of pigs, water buffalo, hens, elephants and camels."<sup>1</sup>

As concluded by Chakravarti, "...people must have used as food beef, mutton, pork, poultry, fish, turtle as well as milk, vegetables and fruits. Some fermented liquor must also have been used."<sup>2</sup>

As regards their Religion, although in the opinion of Priti Mitra, "the Aryans viewed the aborigines with wrath and contempt because they were non-sacrificing,"<sup>3</sup> the real cause of the Early Aryans' indignation was their sadistic animal-sacrifices and orgies of drunken immoralities. For the non-Aryans whether ( outwardly ) civilized or primitive, urbanized or rustic, were a lower-nature-propitiat-ing people. The conception of Vama or Rudra Shiva, the cult of Avidya Kali and the institution of Sacrifices — animal as well as human, have all been Dravidian.

In the words of Chakravarti, "...there is reason to believe that these deities and the forms

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1 Marvin Harris, *Op. cit.*, p 155.

2 K. C. Chakravarti, *Op. cit.*, p 41.

3 Priti Mitra, *Life and Society in the Vedic Age*, Sanskrit Pustak Bhandar, Calcutta, 1969, p 20.  
[Emphasis Added]





of worship must have come through the Mohanjo-darians and must have been older than the Vedic gods and goddesses. Phallus-worship was also known in those times; sacrifices were offered to them and human sacrifices were not unknown.<sup>1</sup> Again, among the civilized non-Aryans were the Asuras who though known for their great building ability are, as pointed out by R. D. Banerji, "generally regarded as worshippers of the phallus with obscene rites".<sup>2</sup>

Finally in the words of Ragozin :

"...the crowning feature of the Dravidian religion — human sacrifices, which have been in constant and universal use among all the tribes of this ancient race until put a stop to by the English quite lately — in the case of the KANDHS and GONDHS, two representative and advanced Dravidian tribes till 1835. Human victims—either bought or kidnapped, were offered to the Earth-god regularly twice a year, at seed-time and harvest-time, and on special occasions, when some public need or calamity appeared to call for conciliation or atonement. Nothing can be more averse

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1 K. C. Chakravarti, *Op. cit.*, p 42.

2 R. D. Banerji, *Op. cit.*, p 20.





to the Aryan spirit than such sacrifices, at least at the stage of moral development at which we become acquainted with the race!."

To return to the passage quoted from the Cambridge History, containing the excerpt from Paraskar's *Gruhya Sutra* for a closer scrutiny, first of all the example of *Divodas the Atithi-gva*, as cited by Hopkins in support of his opinion to show that the Aryans were wont to slaughter a cow or a bull to welcome guests, shows or proves nothing in truth. For, by no stretch of imagination in grammar, logic or fact, can the words '*Atithi-gva*' be made to mean "*the slayer of Cows for the guests*," as translated by the author and followed by Bloomfield.<sup>2</sup> The words simply mean '*one to whom the guests go or resort*,' the entire phrase meaning, a generous, hospitable host without any implication of prodigality, cruelty or violence to creatures in the course of one's hospitality.

Coming to the abominable custom, alleged to be

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- 1 Zenaide A. Ragozin, *Vedic India*, 2nd Edi. Munshi Ram Manohar Lal, Delhi, 1961, p 296.
- 2 Paul Bloomfield, *Journal of the American Oriental Society*, Vol. XVI, 1896, p cxxiv.





Aryan, of slaying a cow to welcome certain kinds of guests as described in Paraskar's passage, it had been in reality, as will be presently seen, a non-Aryan custom lingering during the Vedic Age.

For, although the setting of this tragic, tension-charged, drama was an Aryan home, the so-called guests were a band of non-Aryan lawless nomads, known as 'go-ghna atithis' or cow-killing 'guests'. Apparently claiming from the Aryans, a 'worthy-guest' treatment on the ground that such a custom existed among them, there was in fact a veiled threat of sheer force lurking in the back-ground.

Nor is it true that the Aryan 'host' held a knife ready in his hand to slay the cow. For, just as 'atithi-gva' never means 'a slayer of cows for the guests', so also the word 'shasan' never means a knife. It means simply a stick or a rod, used to conduct the Cow from the shed to the place where she was to be delivered over to these marauding visitors.

Fully aware of the fate of the Cow, about to be led away by these 'go-ghna atithies', the Aryans beseeched them to spare her life. They pleaded that she was sinless and innocent, sacred and inviolable. They appealed to them on the ground that she was one with their gods Adityas and Vasus, and exhorted them





in the name of her being the Mother of their own god Rudra. They reminded them of the sin of taking her life and of the merit of giving 'abhay' to her.

That it was the host who exhorted the so-called guest to desist and not that the guest was made to recite the hymn as a necessary ritual, can at once be seen from the fact that no 'worthy guest' would ever carry out such a requirement at the behest of his host. The truth is that the Rigvedic hymn, far from being a meaningless ritual, meant to be gone through by the guest as presented in Paraskar's passage, was an earnest appeal by the Aryans to spare the life of the Cow. Occasionally, their entreaties touched their hearts, in which case they said, "Let her go and eat grass." That however, rarely happened. Usually they drove the Cow away, leaving in their wake, a sense of personal bereavement and deep frustration for the Aryans.

The story thus is one of forced hospitality, extracted from the helpless Aryan house-holders by a gang of non-Aryan so-called guests, coercing them to part with their Cow in the name of a custom existing only among them (the non-Aryans), requiring the host to serve 'worthy guests' with a meal of beef.





That this custom had been a non-Aryan one, can be seen also from the fact that it is nowhere to be found in the Vedas or in the Brahmanas, though there is much material by way of interpolation in them which is inconsistent with the Spirit of the Vedas.

Coming to the Rigvedic hymn as quoted in Paraskar's passage, it is further significant that over and above being a solemn Aryan proclamation to the world of the sanctity and inviolability of the Cow, it describes her as the Sister of Adityas, whereas her name is Aditi which means the Mother of Adityas. There is in fact, a hymn which describes her as the Mother of Adityas:

"Mother of the Adityas, Daughter of the Vasus,  
Life-Breath of People and Centre of Nectar."<sup>1</sup>

The similarity of the above hymn with the one in the Rigveda is indeed striking. The reason for calling her the Mother of Rudras, is however, that Rudra was originally the god of the non-Aryans, known for his occasionally throwing a dart at the Cows.<sup>2</sup> By Calling her the Mother of Rudras, the Aryans

1 Atharva Veda (IX. 1. 4).

2 Cf. e.g., "May the dart of Rudra avoid you", Rig-veda (I. 110. 14.)





not only appealed to the non-Aryans to desist from harming, sacrificing or killing her for food, but also hoped that **Rudra** would thereby be kind to her.

Ignoring however, all the relevant hymns showing the Aryans' depth of love and veneration for the Cow, Hopkins has preferred to depend on Paraskar's Gruhya Sutra, which is often identified with Katyayana's Shrauta Sutra. Yet neither of these Sutras possess any Vedic authority. For while the authors of the Gruhya Sutras who have described and dilated upon the various domestic ceremonies based on widely differing customs, had, in the words of Macdonell, "only the authority of popular tradition...,"<sup>1</sup> the Shrauta Sutras which form the continuation of the ritual side of Brahmanas, are not like the Upanishads, regarded as part of revelation. Once again in the words of Macdonell, "A sacred character was never attributed to them."<sup>2</sup>

Finally, the fact that among the so-called 'worthy guests' described by Paraskar, are the 'Aryans reborn' (i.e., those Aryans converted to non-Aryan ways of life), conclusively shows that the custom had been in fact out and out non-Aryan.

1 Macdonell, *Op. cit.* p 249. (Emphasis added).

2 *Ibid.*, p 244. (Emphasis added).





The reason for giving converted Aryans the status of 'worthy guests', appears to be to attract them to their ways of life and also to use one in the absence of a teacher, sage, chief, friend or father-in-law as 'a worthy guest', in order to claim a Cow from the so-called host on the strength of a customary right.

Coming to the subject of sacrifices as practised by the non-Aryans, it is expedient to recapitulate here the essential difference between the 'Yagnas' or 'Adhvars' of the Early Aryans and the 'Medhas' or Sacrifices of the non-Aryans, while the former were peaceful and sacred, the latter were violent and unholy. Etymologically the term 'Yagna' is derived from 'Yaj' to worship and Yagnas proper being concrete forms of genuine worship, are by their nature sacred. The 'Medhas' on the other hand, being of a violent nature, are devoid of such element.

Again, unlike the Yagnas of the early Aryans, these sacrifices whether performed for low materialistic pleasure or spiritistic propitiation, had never been Spiritual. All such sacrifices pretty soon degenerated into black magic. For although performed from hedonistic motive, they attracted Dark Spirits, which only resulted in the perpetuation of the Institution of Sacrifices.





While the fear of displeasing the deities, the desire for worldly gain and sheer force of habit, impelled them to continue offering sacrifices, the subconscious need to ease the Conscience from the qualms caused by the cruelty and torture inflicted on innocent creatures, made them invent intricate rites and elaborate rules that would invest the act with an appearance of mystical necessity. This plethora of detail produced voluminous literature on the subject, which has however, hidden the crucial question whether such sacrifices, in the first place are necessary at all in pleasing the deity or in fulfilling any Religious requirement<sup>1</sup>. Further it resulted in a proliferation of gods to whom a variety of animals were assigned for sacrifice, in the same manner as was done by the ancient Romans, following their Annual Calendar of Sacrifices.<sup>2</sup>

In trying to trace the origin and cause of confusion step by step, between the Customs and Institutions of the Higher-Nature worshiping Aryans and the Lower-Nature propitiating

1 The Chhandogya Upanishad has answered this question already to the effect that MEAT TAINED WITH VIOLENCE MUST NOT BE OFFERED TO THE GODS. Chhandogya Upanishad (III, 6).

2 See Noss, Op. cit., p 99.



non-Aryans and the circumstances leading to the entry of this confused mixture into the Sacred Books of the Aryans, it is important to remember at the outset the primary historical fact already noted viz., that the Indo-Aryans did not come to India like invading hordes,\* but as peaceful people—Panch Janaḥa—in small numbers, possessing a broad mind and a rich Religious Culture.

As the Aryans came in closer contact with the non-Aryans, although many of them came to adopt under the impact of the superior Aryan Culture and influence the entire Aryan pantheon of gods; they could not give up at once their old ways of life. They continued e.g., offering animal-sacrifices now not only to their own deities, such as Rudra and Avidya Kali, but to the gods of the Aryans as well. And since to the non-Aryans, Cows were neither holy nor inviolable, they offered them indiscriminately in sacrifice even to the newly-adopted Aryan gods.

Thus for instance, just as they had assigned "a brown cow to their 'god Rudra', so they allotted "a thick-legged cow" to Indra," a "barren cow to Varuna" and "a white barren cow to Vishnu," "a

\* Banerji, Op. cit., p 24.



cow having two colours to Mitra," "a black cow to Pushan," and "a cow that has brought forth only one offspring, to Vayu." Further they allotted a dwarf ox to Vishnu, a pie-bald bull to Savitar and a white ox to Mitra.<sup>1</sup>

Again though the Aryans tried to Aryanize the non-Aryan gods and goddesses by adopting them, while eliminating at the same time the obnoxious requirements such as animal-sacrifices, the use of intoxicants and phallus-worship with obscene rites, they could not make the non-Aryans respond everywhere favourably.

Thus while the former cause resulted in confounding the highly ethical gods of the Aryans (such as Devraj Indra—the Ruler of the higher Heaven, the restorer of rain-waters and the protector of Cows; Varuna—the god of the Moral and Spiritual Order of the Universe; Savitar—the Sun of Divine Light and Intelligence and Vayu—the supporter of 'Pran' or Life Energy, Agni—the holy priest of the Panch Janaha),<sup>2</sup> with the low-charactered, so-called deities of the non-Aryans (such as Indra of the Antariksha

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1 The Taitteriya Brahman, Black Yajurveda, Kand V, (6-11-23).

2 Rigveda (IX. 66-20),



a seeker after spoil,<sup>1</sup> fond of sacrifices, constant frays and fermented soma; **Agni** — their flesh-eating warrior-god, fed on oxen and cows;<sup>2</sup> **Soma** or **Chandra** — the deity representing the intoxicating power of libation;<sup>3</sup> and **Rudra** — fierce and destructive with his cow-slaying, bolt;<sup>4</sup> the implanting of the non-Aryan gods by the Aryans into their pantheon, although without acceptance of their immoral and violent paraphernalia, has been used by interested persons to create a false impression that the Indo-Aryans too, were originally Lower-Nature propitiating people.

While the Aryans could only partially succeed in Aryanizing the lower-Nature appeasing non-Aryans, the latter on their part were not without their influence on the Aryans, some of whom fell into the non-Aryan

1 "Indra indeed is found a seeker after spoil,  
Spoil-seeker for his own allies." (*Rigveda* I.-132-3).

2 Cf. e.g., "I choose as God, for Father-worship **Agni**,  
flesh-eater, etc." *Rigveda* (X-16-10).

"Ours art thou, **Agni Bharata**, (warrior),  
Honoured by us with barren cows,  
With bullocks and with kine-in-calf." (*RV* II-7-5).

3 *Noss*, *Op. cit.*, p 132.

4 Cf. e.g., "May the dart of **Rudra** still avoid you."  
*Atharva Veda* (IV-21-7).



animal-sacrificing, orgiastic cults indulging in flesh-food and strong drinks etc. No wonder that the Early Aryan priests criticized and condemned such men "made arrogant, drinking sura and reviling the gods,"<sup>1</sup> — a state of affairs that was as much true of the renegade Aryans, as of the non-Aryans.

It is important to bear in mind that originally with the exception of some nucleus of a priesthood, there was no Caste System among the Indo-Aryans.<sup>2</sup>

Exposed however, to attack by hostile tribes and to the possibility of being sucked into the vortex of Lower-Nature-propitiating immoralism, which would debar them for ever from the Higher Life and Light of the Soul, the Aryans were now obliged to organize themselves efficiently against this constant threat. They grouped themselves into classes according to certain duties in life and functions in Society. Hitherto one simple homogeneous people — **Pancha Janaha**, the Aryans now became components of a complex social organism, comprising the four Varnas — the Brahmanas or the priestly class, the Kshatriyas or the warrior class, the Vaishyas or the trading

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1 See Infra, p 59.

2 Banerji, Op. cit., p 23.





and the farming class and Shudras or those whose function was to serve the Society in various ways.

For some time, these groups functioned not as castes but as classes—the chief utility of which consisted in the Brahmanas concentrating on their Religious duties and priestly functions, Kshatriyas in defending the Society from within and without, based on the principle of division of labour and efficiency.

Soon, however, there was a great upheaval in the Aryan Society by the influx of non-Aryan tribes into it. As pointed out by Banerji:

"Vedic literature shows that the Indo-Aryans were obliged to admit certain tribes of foreign or mixed origin into their community..."

"The various sections of the priestly castes appear to have been of different origin. Some of them were white-skinned, while others were dark. Even in the time of the Grammarian Patanjali, the tradition about the white-skinned and yellow-haired priests lingered in India."

Similarly, the warrior class was also composed of different ethnic elements "Some of them belonged to the Indo-Aryan stock, like the first group of priests or Brahmanas, while others were adopted into





the Indo-Aryan tribes or clans from the earlier settlers in the country."<sup>1</sup>

The Aryans were thus not only exposed to the danger from without as shown above, but were required also to maintain within the enlarged Community their high ideals and holy customs such as the sanctity of the Cow and her inviolability intact — in short their Aryan identity in Religion and Morals.

The Aryans managed to achieve this by a strict allocation of duties and functions based on Birth, by a prohibition of certain professions and occupations and by the provision of application of sanction in the form of expulsion from the caste for failing to perform the allotted duties or to observe the minimum standards of morality. Thus for example, if any member or group took to cattle-slaughtering for sacrifice, selling or eating meat or beef, such 'go-ghatakas'<sup>2</sup>

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1 *Ibid.*, p 25. [Emphasis Added].

2 As pointed out elsewhere, the word 'Go' stands both for the Cow (e.g., as in "Gavah Vishvasya Matarah" i.e., the Cows are the Mothers of the Universe) as well as for Cattle (as for instance, "Krushaturaha gavah palyaha matru pitruvat" i.e., old and sick cattle must be taken care of like one's parents — *Shri Brahma Purana*).





or the cattle-killers were at once excommunicated. Such out-castes, were treated as Chandals\* and as Untouchables in order to stop the evil and the sin of killing innocent creatures for food, from spreading and affecting the Aryan Society. Moreover, whenever the Aryans were compelled or coerced to allow the non-Aryans to enter into their Community, the Aryans managed to preserve their own purity in Religion, custom and morals by providing for the entrants a new caste within a general caste.

Again though the Kshatriyas were allowed some latitude in the performance of purely religious duty, in view of their engagement in the field of security and defence, it was the responsibility of the kings at the same time to fulfil their twin functions of protection of the people and the maintenance of justice with diligence and care. Further they were supposed to protect conscientiously both men and cattle. Thus the Joint Family and the Caste System have contributed the most in preserving the pristine Aryan purity, the Light of Brahm — Compassion, and all the Institutions of the Life of Higher Nature in the midst of an

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\* i.e., the doers of wicked or cruel deeds — Apte's Sanskrit Dictionary.





environment pervaded through and through by the practice of Lower-Nature-propitiation.\* It has further

\* As the untouchability arising out of certain physically disgusting (as distinguished from morally degrading) occupations, was never a part of the Hindu Caste System, it is appropriate that it stands abolished by the Constitution of 1949. This however, does not detract from the value and utility of the Caste System itself which provides the necessary protection to its members for a Higher Life of the Soul. As such it is for the Hindu Sat-Dharma both indispensable and Irreplaceable.

As all things of this World including Institutions social or political are subject to the Law of Degeneration and unless tended well, of Decay — the cause lying in the human psyche itself — the Caste System is no exception to it. According to Aristotle for instance, "Democracy degenerates into Mob-Rule, Aristocracy into Oligarchy and Monarchy into Tyranny" (G. H. Sabine, *A History of Political Theory*, 1963, p 101). The proper course therefore, is to keep up pruning the dead wood rather than destroy the Institution that has given shelter to countless souls, from being pulverized into atoms in an infra-moral, competitive, materialistic Society; and from getting lost Spiritually.



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saved Religious Organizations from assuming political power through repressive measures such as the Inquisition and burning at the stake and thus getting lost in the morass of materialism.

Some of the duties and functions of the members of the Caste System as finally crystallized and mentioned in the *Bhagavat Gita* are :

"Control of the Mind and Senses, Purity and practice of Austerities and Faith in God and in the Existence of the Soul, Frankness and Forgiveness, Understanding of the Scriptures, and Experienced Knowledge of God — for the *Brahmanas*."

"Valour, Brilliance, Patience, Skill, Steadfastness in duty, Generosity and Dignity — for the *Kshatriyas*."

"The Protection and Care of Cattle, Agriculture and Trading for the *Vaishyas*."

"Selfless service to the Community — for the *Shudras*."<sup>\*</sup>

This 'selfless service', it may be observed was not even remotely the same as 'slavery'. It is therefore, as untrue to say that the Aryans turned the indigenous people into 'slaves' as it is to maintain

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\* See *Shrimad Bhagavat Gita*, XVIII, 42 to 48.





that they destroyed the people of Mohenjo-daro and Harappa. Those who translate the word 'das' as 'slave' appear to be unaware of the actual connotation of the term — 'slavery,' as it prevailed from Roman times till recently, everywhere in the West including America. Following the rigid formality of the ancient Roman Law System, wherever this abominable Institution of slavery prevailed, it meant for the slave a condition of being a chattel in the eyes of the Law or a state of utter rightlessness before the Law. There was besides, no public morality to protect the slave from violence.

The case of India however, was entirely on a different footing. The Socio-Religious Jurisprudence of the Aryans made Duties dependent on what was morally right rather than on mere Rights, which might as well be packages of power, enforceable by Law with Ethical content altogether missing. One may cite for instance 'the rights of owners' over the slave all along the chequered course of World History and the so-called 'fundamental rights' of the butchers to kill innocent creatures. Thus under a Moral Regime based on a Higher Life of the Soul, while every member of the Society, according to his place in life had duties to perform, he was at the





same time protected and taken care of by the Society with regard to his needs.

The difference between the two systems can be seen in the different legal principles governing possession and ownership with regard to living creatures like birds and beasts. Thus e.g., when Prince Siddharth (later Bhagawan Buddha) was asked by his cousin Devdatta, to hand over a swan wounded by the latter on the ground that it was he who had brought the bird down by his arrow — a demand for possession based on the same principle as followed by Roman Law viz., he who overpowers a bird or a beast by hurting or wounding it, is entitled to its possession — Siddharth however, refused to hand over the bird to him, maintaining that he who saved and nursed a living thing had a higher right over one who wounded and injured it.

To return to the Vedic Yagna, notwithstanding the following statement of Priti Mitra :

“...the Vedic sacrifice was very simple in its outward aspect...For special cases animal-sacrifices would be performed...” “He who wished to produce rain, proceeded much like the rain-conjurer among the savages of the day. He put on black robes, and slew in sacrifices some





black-coloured beasts, in order to attract the black clouds....'

the truth resides in the considered opinion of one of the outstanding historians, Radhakumud Mukerjee, viz., 'VEDIC RELIGION DID NOT COUNTENANCE SUCH BLOODY SACRIFICES OF ANIMALS BY VIOLENCE'.<sup>2</sup> For, the latter view is consistent not only with the etymology of the terms 'Yagna', 'Adhvar,' and 'Adhvaryu', but also with the nature and character of the Early Aryans, and their ways of and outlook on Life.

Whilst the word 'Yagna' comes from 'yaj' to worship, an animal-immolating Sacrifice is its very antithesis. For, an act of killing an innocent creature is always a sin and propitiating a low spirit consciously or unconsciously is a bondage of the Soul. Again, what is implied by the term 'yaj' becomes clear by the word 'Adhvar', which occurs in all the *Vedas*,<sup>3</sup> and etymologically

1 Priti Mitra, *Op. cit.*, p 56.

2 Radha-Kumud Mukerjee, *Education in Ancient India*, Macmillan Ltd., London, 1951, p II.

3 *Rigveda* (I-1-8, I-14-21, I-128-4), *Yajurveda* (XV-38, II-4), *Samveda* (IX-16-32), *Atharvaveda* (I-4-2, IV-24-3, VIII-2-32, XIX-42-2).





means 'where there is no violence'.<sup>1</sup> Further, the chief officiating Priest connected with the offering of oblations is invariably called 'Adhvaryu' which shows that the pristine Aryan Yagna by whatever name called, was free from the vitiating effect of animal-immolation.

That the genuine Aryan Yagna was non-violent can be seen also from the degree of care shown in the method of its performance. Thus minutest precaution was taken to avoid injury not only to small insects but to the green vegetation as well. In the collection of samidh' (the wood used for the Sacred Fire for instance, the trunk or branches of a tree must be completely dry. There must not moreover be any green creeper, entwining the trunk or the branches. The dry wood again, must not be hollow or rotten, lest there might be ants or other insects inside. Finally the Fire-Altar must be surrounded by three small channels filled with water, to keep off insects coming near the fire.<sup>2</sup>

Apart from the etymology of the above terms and the method of its performance, there are numerous

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1 Yaska, Nirukta (2-7).

2 Raghunandan Sharma, Op. cit., p 128.





references scattered over the length and breadth of the Vedas showing, and positive injunctions proving, the non-violent nature of the genuine Aryan Yagna.

Taking up first the position of the Cow, the Vedic Aryans as already shown, not only loved the Cow for her sattvic disposition and gratefully acknowledged her multiple services essential for the Higher Life of the Soul, but also worshipped her for her sanctity.

This love of the Early Aryans for the Cow, was simple, whole and heart-born. As noted by Macdonell, "No sight gladdened the eye of the Vedic Indian more than the cow returning from the pasture, licking the calf, fastened by a cord; no sound was more musical to his ear than the lowing of milch-kine."<sup>1</sup> One may compare for instance the following lines from the Rigveda :

"The Cow hath lowed after her blinking youngling;  
She licks his forehead; as she lows, to form it,  
His mouth she fondly calls to her warm udder,  
And suckles him with, while gently lowing."<sup>2</sup>

In this love of the Aryans for the Cow, there was gratitude impersonal in the first place, gratitude unselfish in the last and gratitude pure and simple in the middle. For, the Aryans knew

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1 Macdonell, Op, cit., p 149.

2 Rigveda, (I-164-28).



too well that where there is no gratitude, the man becomes a monster.

No wonder that they prayed to Pushan as the Perso-Aryans did to Mitra, to bring their Cows back home safe. They not only respected and worshipped the Cow but sincerely worked and prayed for her inviolability. "Do not kill the innocent and inviolable Cow", commands the genuine Rigveda.<sup>1</sup> "Do not kill Cow the glorious (Virajam), the mother of gods (Aditim)", persuades the pristine Yajurveda<sup>2</sup>. "If one cooks the Cow, sacrificed or not sacrificed, wronger of gods and Brahmans he departs, dishonest, from the world", warns the Aryan part of the Atharvaveda<sup>3</sup>.

This attitude of sanctity, veneration and inviolability of the Cow, based on intuition and experience has become a part and parcel of the Hindu Sat-Dharma, having passed from the Vedic, through Pauranic, to the present times.

1 Ibid., (VIII-90-15). There are in fact numerous references in the Rigveda repeatedly declaring the inviolability of the Cow. (See e.g., RV I-164-27, I-164-40, IV-1-6, V-83-8, VII-68-9, VIII-69-2, IX-93-3, X-87-16).

2 Yajurveda, (XIII-43, XXX-18).

3 Atharvaveda, (XII-4-53).



Thus as it occurs in the **Ramayana**, when Bharat returns to Ayodhya after Shri Rama's 'vana-abhinish-kraman,' he says to mother Kaushalya,

"May he with whose approval Shri Rama had to go to the forest, suffer from that sin which results from kicking a Cow or maligning the elders or betraying a friend."<sup>1</sup>

Likewise one comes across in the **Mahabharata**,

"All that kill and permit the slaughter of cows rot in hell for as many years as there are hairs on the body of the cow so slain."<sup>2</sup>

At another place it is said,

"'Aghnya', the inviolable is the word for the Cow, so who can kill her? Yet if any one does so, he does the worst thing."<sup>3</sup>

The Spiritual importance of the inviolability of the Cow, whose security is the inspiration and the example of the Aryan Ethics of Ahimsa, in regard to the sub-human species, can be realized by the fact that the Hindu Religion looks upon this protection as one

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1 **Ramayana**, Ayodhya Kand, 75-30.

2 **Mahabharata**, Anushasan Parva 74-4.

3 .. Shanti Parva, 262-69.





of the particular functions of the Divine Incarnations of God on earth. As described in the Ramayana for instance, **Bhagawan Rama**.

"Who is beyond the senses and the qualities of Maya, and Who, ordaining His body by His own free-will, took a human Incarnation for the welfare of the Brahmans, the Cows, the Devas and the Saints."<sup>1</sup>

Similarly,

"I bow to the pure Brahm, the God, Who Incarnated Himself as Lord Krishna or Govind (i.e., the Protector of Cattle) for the welfare of the Cows, the Brahmans and for the good of Humanity."<sup>2</sup>

No one perhaps has expressed so forcefully and forthrightly the shocking act of killing the Cow for her beef as **Bhagawan Buddha** when He said, "He who eats beef, eats his own mother's flesh."<sup>3</sup>

In criticism of the principle of Ahimsa as applied to the cattle by the Hindu Scriptures, it is often alleged that the Aryan concept of Ahimsa is confined only to the Cows and even that to the limited extent of non-taking of life only. The following quotation however,

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1 **Shri Ramacharite Manas**, Balkand, 219.

2 **Bhishma Stevaraj** 47-57.

3 **Lok Niti**, 7.





from Brahm-Purana viz., "Krushaturaha gavah palyaha matri pitrivat" (The weak and sick cattle must be looked after like one's own mother and father), will sufficiently show that both the allegations are wrong. Were the Cows alone meant to be treated well, the simile would have been "like one's own mother" only. The addition however, of "and father", consistent with the second meaning of the term 'gavah,' shows for certain that not 'Cows' (only), but 'cattle' (generally) are meant.

As regards the second allegation, the standard of care laid down in the Purana, is by all norms the highest. It further shows that the Aryan concept of Ahimsa is primarily based on Compassion which removes first the fear of violence and death from the Creatures. Nor is this norm just theoretical or a mere adornment of the Purana. In the words of John Noss, the Author of 'Man's Religions' for instance:

"The charge that India is consciously cruel or indifferent to cattle, is certainly not substantiated by anything I saw in my village...As a rule the villagers give the cattle the best care they can provide. If they go half-starved, so do their owners."<sup>\*</sup>

\* Noss, Op. cit., p 294.





It is therefore, important not to lose sight of the essential fact that the GENUINELY ARYAN SCRIPTURES (whether Shrutis, Smritis, Puranas or Darshans) were and are as much against flesh-food of ANY KIND and sacrifice of ANY CREATURE, as have been Bhagawan Buddha and Bhagawan Mahavir.

It was only when the pristine Aryan Rigveda came to be overlaid by alien accretions produced by the irresistible entry into the Aryan Community of the indigenous non-Aryan neo-Brahmans, who not only maintained their old ways of life, but induced the Aryan Kings and Chiefs, in the name of their (so-called) Vedas, to go in for animal-sacrifices\* and thus "when the genuine Vedic Religion of the original Aryans

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- Cf. e.g., Bhagawan Bhuddha's reflection on the difference between the pristine Brahmans of old who led a life of Renunciation, Austerity and Brahmacharya and those devoid of the above virtues, either because these qualities were unknown to them or as a result of degeneration caused by imitating the non-Aryans. Craving for a life of luxury and sumptuous food, they went to King Ichhaku and ultimately made him to perform 'gomedhs'. See R. Sankrityayan, Bhuddacharya [Hindi] p 341.





started getting scorched and consumed by the wide-spread fire of animal-sacrifices galore, that there appeared on the scene Lord Buddha and Bhagawan Mahavir to extinguish the conflagration. They exhorted the people to stop falling a prey to that obnoxious, dehumanising, depraved activity which had become by then, a constant source of rank superstition, cruelty and sadism.

As regards the basic Aryan Religious requirement of observing absolute non-violence in Yagnas corresponding to the practice of 'ahimsa' as a general rule in other fields of life, the following Hymn epitomizes the foundational part of the Adhvaryu-Veda i.e., the Aryan Yajurveda—the true Veda of the Early Aryans' 'Adhvars' or 'Ahimsatmak Yagnas'.

#### Protect the Creatures :

'Do not kill or injure any one-hoofed creature—  
e.g., a Horse or a Donkey;

Do not kill or injure any biped;  
e.g., a Man or a Bird;

Do not kill or injure any quadruped—  
e.g., a Cow, a Goat or a Sheep;

"Do not kill or harm any creature whatsoever."\*

\* Yajurveda, XVI-3.





Finally, a few more words from the same Veda viz., "Do not kill any life in embryo"!<sup>1</sup>, brings THE ARYAN WAY OF LIFE — THE HIGHER LIFE OF THE SOUL, TO ITS LOGICAL CONCLUSION.

For, the prohibition applies not only to the eating of eggs and thus creating the imperative need of developing whole-heartedly the lacto-veg-grain-fruit food for Human diet, but the Moral and Spiritual necessity of BRAHMCHARYATMAK SELF-CONTROL TO CHECK THE GROWTH OF POPULATION ALSO.

A close study of Ahimsa as expounded in the Hindu Scriptures will show that it is the Ahimsa-Dharma of the Early Aryans, which is the source and substance of the Sat-Dharma of the Hindus, the Gnan-Dharma of the Jains, the Karuna-Dharma of the Baudhs and also the Religion of Light of Prophet Zarathustra.

Thus according to Manu for instance,

"Ahimsa, truth, non-acceptance of anything which amounts to subtle stealing, purity and sense-control, is the Religion in brief for all the four Varnas."<sup>2</sup>

For Brahmins in particular, he adds the following:

1 Yajurveda, XII-32.

2 Manu Smriti, 10-63.



  
"Since liquor, meat and alcohol are the drinks and food of demons, devils and evil spirits, the Brahmans who take only 'sattvic' (pure) food offered to gods, ought not to partake of flesh and strong 'drinks'."<sup>1</sup>

Similarly as among the 'Varnas' where the Rule regarding the prohibition of animal-food is though the same for all, there is a special emphasis in the case of the Brahmans, so also it is with regard to members of different 'Ashrams'. Here again, though the Rule is the same for all, there is a particular stress laid in the case of the Samnyasins. Thus for instance:

"...a Samnyasin should move without doing any harm to creatures."<sup>2</sup>

"A Samnyasin becomes qualified for liberation by controlling the senses, cutting off attachments and repulsions and through the practice of absolute non-violence in relation to all the creatures."<sup>3</sup>

As regards animal-sacrifices, they are according to Manu: "NEVER CONDUCIVE TO HEAVEN — IN FACT THEY LEAD MEN TO HELL..."<sup>4</sup>

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1 Manu Smriti 11-95.

2 " " " 6-52.

3 Manu Smriti 6-60.

4 " " " 5-48.



As a Religious Jurist and Legislator, Manu depends more on the Moral law of Karma than on the Spiritual Law of Compassion, which however, is the inspiring principle behind it. Thus for instance,

"He ('sah') whose flesh I eat now, will eat me ('mam') in the next world — this is how the learned define the word 'mams' or flesh [in Sanskrit]."<sup>1</sup>

"In the production of meat all the parties — viz., the adviser, the slaughterer, the chopper, the seller, the buyer, the cook, the waiter and the eater — all the eight are guilty of (the sin of) "himsa to the Creature."<sup>2</sup>

"Men should ponder well over how the meat they eat is produced and procured, and the [cold-blooded] killing of [innocent] Creatures involved in the process, and the consequent bondage of their Souls. This way they should desist from eating meat."<sup>3</sup>

Finally, Manu prohibits altogether the eating of fish<sup>4</sup> since it tends to obliterate the ethical limits between 'himsa' and 'ahimsa,' and thus

1 Manu Smriti 5-55.

2 " " 5-57.

3 " " 5-50.

4 " " 5-15.



results in throwing open the floodgates of cruelty and violence to innumerable small Creatures all time, everywhere.

In the same manner in the *Mahabharata*, the Concept of Ahimsa comes to life once again with a form and grandeur all its own. Thus for instance:

"Ahimsa in relation to all the creatures is the best of all Religions..."<sup>1</sup>

"Ahimsa with regard to insects and worms as well".<sup>2</sup>

"Ahimsa is [not a mere creed, but] a Religion by itself."<sup>3</sup>

"Ahimsa is the supreme Religion."<sup>4</sup>

"Ahimsa is not for Samnyasins only, 'It is the Religion par excellence of the House-holders as well.'<sup>5</sup>

"Ahimsa is also the perenniality of Religion."<sup>6</sup>

"Through Ahimsa one can attain heaven."<sup>7</sup>

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1	<i>Mahabharata, Shanti Parva,</i>	257-6. (Bha. Inst.).
2	" Vana ..	187-21.
3	" Shanti ..	264-19.
4	" Vana ..	168-69.
5	" Anushasan ..	128-25.
6	" Vana ..	178-43.
7	" Shanti ..	342-12.

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"Established in Ahimsa, offering oblations to the god of fire, an aspirant will realize his chosen Deity within six years..."<sup>1</sup>

"God loves a devotee, who is well-established in the vow of Ahimsa."<sup>2</sup>

"One should live in that country alone, where dwell Divinized Souls anchored in Ahimsa. One should never set one's foot in a country inhabited by irreligious people [addicted to sin and violence]".<sup>3</sup>

Again, "Ahimsa is the highest austerity."<sup>4</sup>

"Through Ahimsa one reaches liberation."<sup>5</sup>

"Just as Ahimsa is excellent among virtues, removing from creatures the fear of death, is the best of all gifts."<sup>6</sup>

"Truth ceases to be truth, where there is violence."<sup>7</sup>

"Among vows, I am Ahimsa."<sup>8</sup>

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1 Mahabharata, Anushasan Parva, 110-64.

2 " Shanti " 336-52.

3 " " " " 327-78.

4 Bodhayana Dharma Sutras, III-10-14.

5 Manu-Smruti, 6-60.

6 Adi Purana, I-16.

7 Shri Devi-Bhagawat, III-11-36.

8 Shrimad Bhagawat, XI-16-23.



Thus although the Jain and the Baudh Religious Systems are well-known for their basic precepts of Ahimsa, the highest philosophical reflections and profound psychological observations on this doctrine however, are to be found largely in the Hindu Scriptures.

Further, the famous aphorism viz., (among the Manav Dharmas) "Ahimsa is the Supreme Religion"<sup>1</sup> is to be found in the Mahabharata, while the deep psychological observation viz., "What limits there can be to the sins of those who are attached to himsa?" occurs in the Ramayana.<sup>2</sup> Likewise, "There is no Dharma higher than not to give pain to any living creature..." is to be met with in Shrimad Bhagawat.<sup>3</sup> Again, as summed up beautifully by Saint Tulsidas, "Well-known through the Shruti, Ahimsa is the Supreme Religion."<sup>4</sup>

What requires a still greater use of imagination is the fact that Ahimsa has been preached repeatedly on the battle-field itself by Lord Krishna,<sup>5</sup> in the course of His divine discourse constituting Geeta to Arjuna.

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1 **Mahabharata**, Vana Parva, Geeta Press, 207-74.

2 **Ramayana**, Shri Tulsidas, Bala Kand, 26.

3 **Shrimad Bhagawat**, 7-15-8.

4 **Shree Rama Charita Manas**, Uttar Kand, 121-110,

5 **Shrimad Bhagawat Geeta**, 10-14, 13-7, 16-2, 17-14.



explaining Karma Yoga which includes devotion to duty — transcendent and true. Similarly He says in Shrimad Bhagawat, "Among vows I am Ahimsa." One may thus wonder how at all the doctrine of Ahimsa is reconcilable with the wars that Bhagawan Rama Himself waged and Lord Krishna advised Arjuna to fight.

The explanation lies in the fact that while the Aryans were aware of the extreme desirability of all round non-violence as an ideal of life, they were conscious at the same time that in certain circumstances the absolute observance of non-violence stultified itself. One such situation was when a beast of prey for instance, had entered a village and was on the rampage and the other was when Religion and Justice were about to be wiped out.

Thus, down to the Pauranic times of Ramayana and Mahabharata, the wars which the Aryans fought were either in strict self-defence or for the restoration of the Regime of Moral and Spiritual Justice, not only with regard to human beings, but also in relation to the sub-human species—the mute creation. Since this Aryan regard for the sanctity and inviolability of sub-human life has appeared strange and even mysterious to those fed on flesh-food and consequently become





devoid of Compassion,<sup>1</sup> the suffering of the Cows and other cattle was very real and their plight extremely tragic and heart-breaking.

The Cow for instance, being readily available and quite unprofitable after she ceased to yield milk, there was no end to her suffering. Whereas to the Aryans, she was a living being to be loved with gratefulness for her services and to be respected for her sanctity,<sup>2</sup> to the non-Aryans or to the Neo-Aryans, she was a form of wealth while exploitable,<sup>3</sup> and an object of sacrifice at hand, any time.<sup>4</sup>

1 Cf. for instance, "The sentiment in favour of respecting animal life...had a large share in fixing on the necks of people, burdensome rules of conduct..[!] The Oxford History of India, op. cit., p 65 (Emphasis added).

2 Cf. "Graze goodly pasturage and may you prosper. Drink pure sweet water at clean drinking-places, Never a thief or a sinful man your master be, And may you be protected from Rudra's dart." RV (VI-28-6).

3 Cf. "Agni and Soma make these [cows] return to us... And let the wealth we have, remain." RV (X-19-2).

4 Cf. "Like-coloured, various-hued, or single-coloured, Through sacrifice are known to Agni." RV (X-169-2).





Using the word 'Vasha' (which was originally a name endearingly given by the Aryans to the Cow, meaning 'docile' or 'daughter'), in the sense of a Cow that had completed the cycle of giving milk and identifying her dishonestly with 'Vandhya' (meaning innately barren), the non-Aryans declared her to be an appropriate animal for sacrifice. As the word 'Vasha' meant generally a Cow, all kinds of cows became for the animal-sacrificing non-Aryans, ready victims, easily available.

Since the Cow was the main target of atrocities by the non-Aryans, she naturally became the chief object of protection by the Aryans. The non-Aryans however, were none too soft to other cattle and for this reason they were all brought under the aegis of the Aryan protection and thus the term 'Go' came to cover all cattle. The Ethics of Ahimsa in this manner, grew spontaneously into a spreading tree, giving shelter to the entire mute Creation, particularly its innocent members.

Although these sacrifices flourished in the name of Religion, they were in reality its antithesis. As pointed out before, it was a crude type of lower-nature-propitiation, based on rank superstition, complete ignorance of true Religion and motivated by low bodily pleasures. In these circumstances, it did not





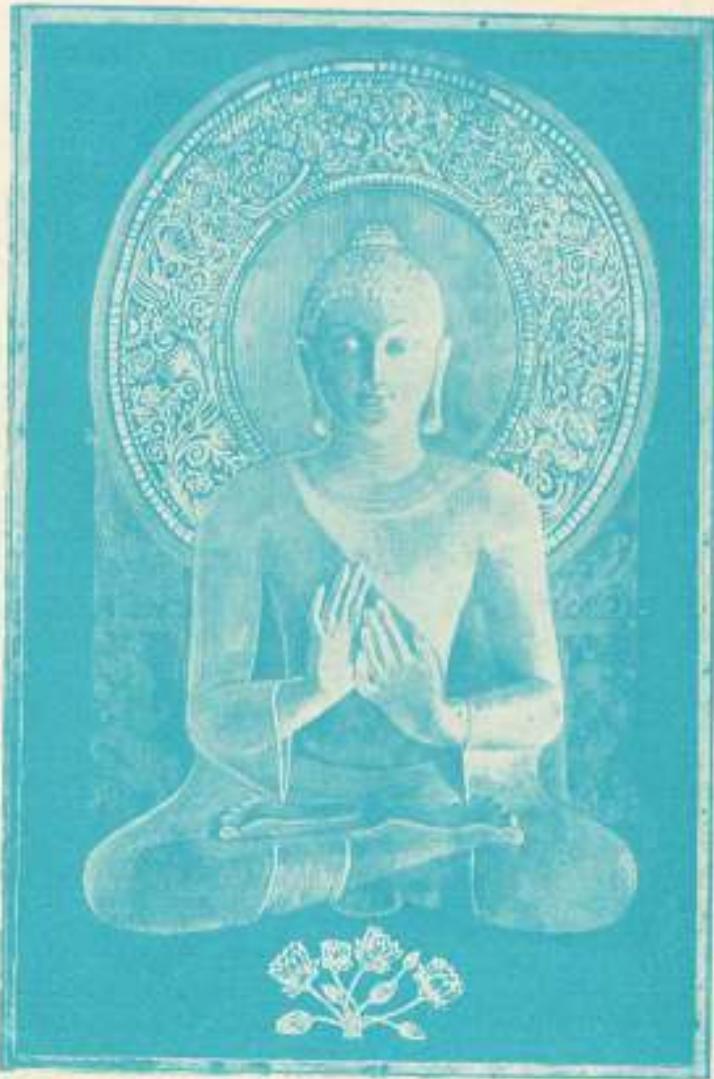
appear incongruous to the Aryan mind and heart to fight for the establishment of Ahimsa itself and the restoration of Justice, when in strict truth and honesty, there was no other alternative left.

While it is true that the Jain Religion makes no such exceptions, it is because it treats Ahimsa from the standpoint of a Mahavrat i.e., a great vow meant primarily to be observed by the monks, the laity being provided with an Anuvrat or a small vow which permits modifications under certain circumstances. The original Aryan settlers however, had to deal with the persisting problems of security and defence against aggression which the Aryan genius successfully solved by a recourse to the Yoga of Spiritual Detachment (or 'Anasakti Yoga'), the rigid application of the principle of Ahimsa being impossible at the stage of evolution mankind stood at the time.

However, to maintain the principle of Ahimsa as intact as possible, the Indo-Aryans made a distinction at the outset between the observance of Ahimsa as to be applied among men and that in relation to the sub-human beings. Thus even when they had to wage a war, they fought it, subject to this transcendent Yoga of Spiritual Detachment which was more exacting than a Collective Non-violent Resistance, requiring



KARUNA AVATAR



BHAGAWAN BUDDHA



as it did, the strict observance of all the Ethical principles to be scrupulously followed which would turn a military operation into a kind, akin to a surgical one.\* Interpolations apart, the wars of the *Ramayana* and of the *Mahabharata* are shining instances of the point to be proved.

Thus, the principle of *Ahimsa* concerning the mute creation and in regard to mutual relations among men is in India as old as the coming of the Indo-Aryans to Aryavart. It was when, in the course of time there was a great influx of the animal-sacrificing, lower-nature-propitiating non-Aryans into the Aryans Community as 'Brahmans' and 'Kshatriyas,' leading to constant holocausts of innocent creatures (including cows) in the name of Religion based on the so-called *Brahm Veda*—the *Angiras* part of the primitive *Atharva Veda*—a Book of Witchcraft and Black magic of the

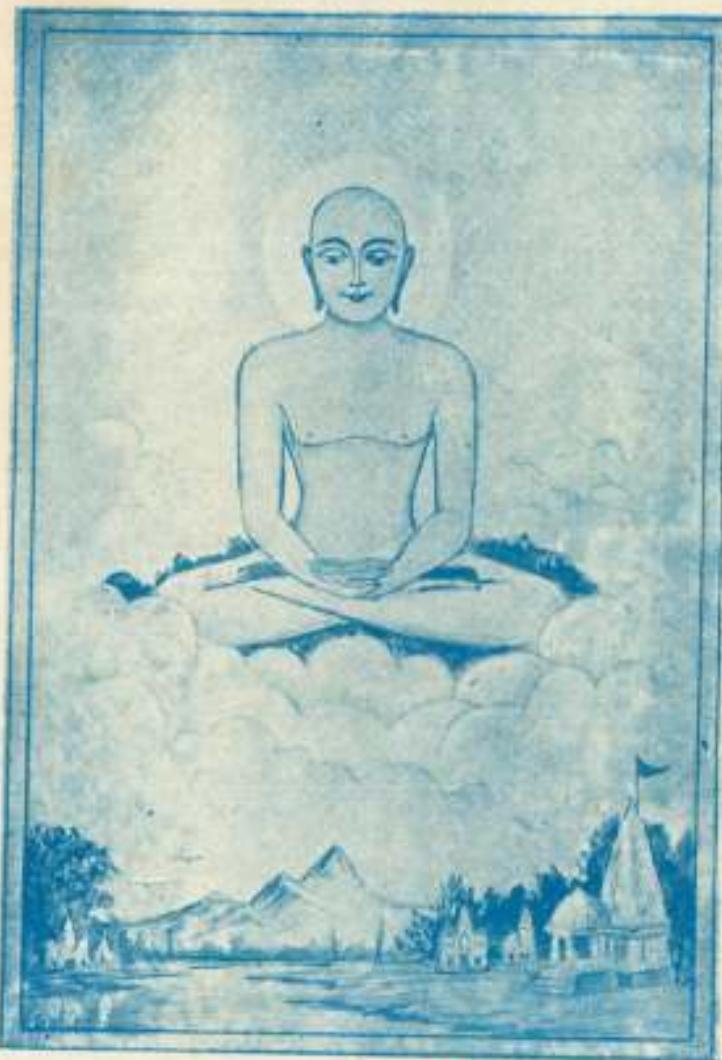
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\* As embodied in *Shrimad Bhagawat Gita*, this Yoga requires:

- 1 The cause must be just through and through.
- 2 The war must be fought for the Common Weal.
- 3 The righteous side must renounce the fruits of action i.e., all worldly gains accruing out of war.
- 4 The fighting must be conducted subject to all the laws of war and the principles of humanity.



AHIMSA AVATAR



BHAGAWAN MAHAVIR



non-Aryan new-comers that Bhagawan Buddha and Bhagawan Mahavir had to preach the great principle of Ahimsa once again to the people. As already shown, Bhagawan Buddha's denunciation, applies to these non-Aryan neo-Brahmans, and not to the genuine early Aryan Brahman Priests, who according to Lord Buddha Himself, were full of Austerity, Chastity and Renunciation.\*

Thus, while it is the infinite Compassion of Lord Buddha and of Bhagawan Mahavir which saved the plant of Aryan glory – Ahimsa, from getting crushed and destroyed by the animal-sacrificing non-Aryans, and its faithful observance by the devout Vaishnavas, the true Buddhists and genuine Jains, has protected it from withering in the long and tumultuous course of Indian History, it is no less true and important to remember that it is the enlightened protection given by the Hindu Kings that has enabled the Jains, the Buddhists and the Hindus alike to practise unimpeded universal Ahimsa, the foundation of the 'Manava-Sat-Dharma' and the sacred keystone in the arch of the true 'Bhagawat Dharma,' lead-

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\* See Supra., f. n., p 164.



ing ultimately to the realization of the Supreme Spirit Brahm — the Highest Self of the Universe.

It is therefore, absolutely essential for the Hindus to realize that although it has devolved on them to take the initiative and save the Cow from her present plight, her inviolability should be built on the unshakable foundations of 'Karuna' and 'Ahimsa' — their own Sat-Dharma rather than on the sentiment of her sanctity alone. Sacred and holy she no doubt is and for that reason she is doubly inviolable. Yet, just as slavery is abhorrent, not simply because some pious people are found to be slaves but because it destroys the Liberty and violates the Dignity of Man, so too inflicting cruelty and death on sentient, harmless creatures is abominable, not just because Cows are slain, but because ALL KILLING OF INNOCENT CREATURES, WHETHER FOR FOOD, RESEARCH OR LUXURY, IS INHUMAN AND INIQUITOUS IN THE EXTREME.

The moral basis of the Constitutional Protection of the Cow therefore, must be Universal Compassion, which in fact is the Law of the Higher Life. For, while there may be a difference of high and low between "an elephant and a dog, a learned Brahman and a Chandal"; so far



as Compassion is concerned, God has adopted them all, equally.<sup>1</sup>

By paying proper heed to the above words of the Gita which from the midst of a war repeatedly reminds Man of the need of Ahimsa<sup>2</sup> extending to all harmless subhuman life, THE HINDUS WOULD BE SAVING NOT ONLY THE COW WHOM THEY REVERE, BUT THEIR RELIGION AS WELL, FROM GOING INWARDLY DEFUNCT WHILE OUTWARDLY FLOURISHING. FOR, WITHOUT AHIMSA THERE CAN BE NO SPIRITUALITY, AND WITHOUT THE NOURISHING WATERS OF SPIRITUALITY, ALL RELIGION IS DEAD WOOD.

Once universal Compassion is accepted to be the Moral basis of the Constitutional Protection of all harmless Forms of Life, it would be easy for the Hindus to rouse the Collective Conscience of all Communities and make them join and co-operate in this noble task of getting not only the Cows and other creatures Constitutionally protected, but also the Butchers and Fishermen socially and economically rehabilitated through Public and Governmental aid.

1 Shrimad Bhagawat Gita, 5-18.

2 Ibid., 10-14, 13-7, 16-2, 17-14.





Thus 'Cows and Calves', and "Milch and Draught Cattle" must, AS ORIGINALLY INTENDED, get absolute Protection through a SIMPLE Act of Parliament, under Article 48, as enshrined in the Constitution of India 1949. This will not only undo the positive injustice done to the Milch and Draught Cattle despite the clear words of Art. 48, once they cease to be exploitable, but will also save them from the agony of being maimed and mutilated for advance disposal, and men from the sin of perpetrating INHUMAN cruelty and torture on these helpless creatures.

In order that this inaugural first part of a phased programme of completely eliminating flesh-food from the National Life, MAY NOT BE AT THE COST OF OTHER CREATURES, it is absolutely essential that the Government applies retroactive brakes to its policy of earning Foreign Exchange through this tainted trade. The Railways for instance must stop serving flesh-food on Rail-Roads, whether in Station-Restaurants or in Dining-Cars. For, it is neither the function of a good Railway Administration to cater nor the right of the public to demand animal-food on Railways, as a part of an essential amenity, looking to the suffering invol-





ved to the Creatures. S. T. Bus Stations, Air and Sea Ports and Government Guest Houses should follow suit.

Thus, while **THE HINDUS SHOULD REMEMBER** that Ahimsa as applied to all living beings is for them as old as the Rigveda and is as much their Sanatan Sat-Dharma as it is the Religion of the Jains and of the Baudhhs, **THE WORLD ALSO SHOULD REALIZE** that without universal Ahimsa, it cannot be Spiritual and without Spirituality a Higher Evolution of Mankind is impossible.

Trembling on the edge of an abyss of destruction, if the World wishes to avert the horrors of a nuclear war, whose catastrophic consequences cannot be too sufficiently emphasized, its member-States should realize before it is too late that bloated accumulation of brute force, would lead it just to a Global Ruin.

Only a sincere desire for a Higher Life, based on Rita or the Moral and Spiritual Order of the Universe, within the framework of A WORLD FEDERATION can help Mankind to live in peace and REVIVE ITS DYING SOUL. An Enlightened programme of active Ahimsa, anchored in Compassion and extending to SUBHUMAN LIFE ALSO, is its fundamental requirement, its Moral and Spiritual pre-requisite.





## CHAPTER 7

### WHAT HAPPENED IN HISTORY? (Contd)

#### The Great Confusion

(The Ascendancy of the Powers of Darkness)

As already observed, a close scrutiny of the Vedas and the Commentaries on them reveal the startling fact that beneath the vast mass of conflicting principles and confused Religious practices that constitute the Corpus of the Vedic Literature — the hitherto supposed exclusive Books of the Indo-Aryans — there are found in reality two distinct strata of disparate cultures, belonging to two ethnic groups of people, the Aryans and the non-Aryans.

These two classes of people were poles apart in their cultural outlook and ways of life, in their social customs, and Religious practices, in the nature and character of the gods they adored, in the form and quality of the sacrifices they performed, in the oblations and libations they offered to their respective deities, in the aims and objects behind them, in the personality of their high priests and sages and above all in the sources of inspiration and experiences — their Scriptures including the philosophies they contained and in the style and imagery of the language they used.





The origin of this confusion, dormant or active lies in the fact that along side the highly evolved 'Adhvars' or peaceful Yagnas of the early Aryans, there were current among the Pre-Aryan people, Orgiastic Cults based on lower-nature-propitiation involving animal-sacrifices, similar in nature to those of the Greeks and the Romans — primitive institutions that prevailed in many parts of the world in the name of Religion.

Brought into existence by the Entities of the (lower) Antariksha and kept going through subconscious compulsion, or superstitious fear, by sheer force of habit or custom, but primarily because of an insatiable craving for low things of life on the part of many people, these orgiastic cults consisted of human and animal sacrifices, acts of witchcraft practised on innocent creatures, including Cows,\* bouts of drinking of strong intoxicating liquors and

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- \* Cf for instance, the legend of 'Kamdhenu' the wish-fulfilling Cow — a feat commonly achieved by the introduction of a spirit into her. Such Cows were also called Angirases (Cf e.g., "And in the midst the Angirases, slaying the mighty host, shall go". Atharva Veda VIII-8-13).





gorging of sacrificial flesh-food, in an atmosphere of moral licentiousness, involving occasional acts of capricious violence.

Again, it is of utmost importance to distinguish the genuine Deities of the higher Heaven, from the Entities of the lower Antariksha, masquerading as gods, WHO THOUGH BELIEVED TO BE THE SAME AND ALSO TREATED AS SUCH, ARE DISTINCT IN FACT.

Although this confusion has its source in the historical intermingling of two peoples with opposite ways of life, its main cause which has ultimately resulted in confounding the Scriptures themselves, is to be traced primarily to THE NON-ARYAN TENDENCY TO IMITATE EVERYTHING ARYAN, WITHOUT CHANGING THEIR OWN CUSTOMS AND WAYS OF LIFE.

Thus many of them for instance, became 'Aryans' and even called themselves 'Brahmans' and yet they not only kept up their old custom of animal-sacrifices including 'go-medhas,' but also pressed and persuaded both the Aryan and the non-Aryan Chiefs or Kings to go in for more of them, while themselves playing the officiating priests.

Again, imitating the Aryans, they introduced the





use of 'Soma juice' in their sacrifices and 'Madhupark' in their social receptions, but not without reducing invariably the former through artificial fermentation to an intoxicating 'sura' and admixing the Madhupark punctiliously with meat. Similarly, though they too called Cows by the name of 'Vashas,' they killed them freely for welcoming, 'honoured guests', celebrating marriages, performing funeral and 'Shraddh' ceremonies, and above all, for the routine Sacrifices, so common among them.

In the same way, they called themselves 'Atithies' to get most-favoured-treatment at the hands of the Aryans — famous for their hospitality even to strangers — and yet were wandering marauders claiming to be 'worthy guests' and demanding Cows. Again though they called their 'orgiastic' activities by the grandiose name of 'Soma-Sacrifices,' Soma was for them, neither the Divine Plant nor the Benign Moon, 'but a 'deity' representing the Power of Intoxication !

Similarly, though they called their primitive Collection of Angirasi-Soma Formulae by the name of 'Brahm Veda', the word 'Brahm' however, meant a 'spell' or a 'charm' while the so-called Veda was only a Book of Black-magic, Witchcraft Sacrifices and social usages, collected from popular Grihya Sutras. Likewise,





although they called the wandering 'Mahavrत्या' in his symbolic surroundings and quaint attire suggestive of the non-Aryan 'neel-lohit' Rudra by the name of 'Mahadev', he was far from being the great god Ishan or Satya Shiva Shri Shankar Bhagawan of the Aryans—Lord of Brahmcharya, Protector of Cattle, immersed in austerities for the welfare of the World and the Emblem of whose Formless Being is a 'Jyotirling'—the Symbol of Light that shines internally in the 'Lotus of the Sahasrā' and externally in sacred places e.g., in the self-forming Ice-Ling of Shri Amarnath in the fastness of the Himalayas or in the stone-carved Image of Shri Kashi Vishwanath in Chaitanya Dham of Varanasi.

Their sages too were given Aryan names such as Vasishtha, Agatsya, Bhardwaja etc., yet they were positively not the Aryan Rishis of the same name known for Ahimsa, Brahmcharya, Truth and Renunciation.

Other causes of confusion in the Scriptures, are the Aryan efforts on the one hand, to Spiritualise the non-Aryan gods through their active adoption; and on the other, the later Aryans' failing to maintain the original purity of worship and thus consciously or unconsciously taking the non-Aryan gods to be Aryan.

Thus for instance, the Devraj Indra of the Early Aryans is different from the ambitious Indra of the non-





Aryans, impersonating the former. The true Indra is the Ruler of the higher Heaven, governed by 'Dharma' and inhabited by the 'jivatmas' of the people, who performed meritorious acts while they lived on Earth. He is also the Protector of the Earth from the scourge of drought. The thunderbolt he wields, is used in destroying the demon of drought and in releasing the pent-up waters of rain-charged clouds, withheld by the envious 'Asuras' of the lower Antariksha. He is also the protector of Cows.

The Indra of the non-Aryan tribes on the other hand – their god of battle – is an immoral profligate, fond of violent sacrifices – and addicted to drinking bouts of fermented soma\* on which he heavily depends for victory in war. Given to anger and the killer of his own father in a fit of capricious violence, no wonder that he is called quite appropriately a demon by the Avestan Aryans.

The following hymn addressed to this non-Aryan Indra, shows the kind and quality of his worshippers :

\* The key to the understanding of this kind of behaviour lies in the fact that for them 'gods' do not reveal themselves directly but declare their presence through the personality of some one present. See Rigveda (X-119).





"Whether the men who mock us say,  
Depart unto another place,  
Ye who serve Indra and none else;  
Still may we dwell in Indra's care.  
Unto the swift one bring the swift,  
Man-cheering, grace of sacrifice...".\*

Likewise, while the Aryans worshipped **Matari-shvan**, a Divine Being who brought down the hidden fire from heaven to earth i.e., revealed the true way of worshipping the Spirit through the adoration of the sacred Celestial Fire, manifest in 'sattwic Yagnas', 'the non-Aryans' **Ookshan** or '**Vashan**' their 'god of fire', had either been an **earthly spirit** or a simple fire meant to roast the immolated animal – an ox or a cow, as the names clearly reveal or it was both.

Thus while the Deities of the early Aryans were Spiritual entities of exalted moral character, who resided in the higher heaven and were worshipped through non-violent 'Yagnas' called 'Adhvars', the so-called gods and goddesses of the non-Aryans were low spirits of the **Antariksha**, demanding corresponding 'bhogas' or enjoyments of life through 'medhas' or sacrifices which usually consisted of burnt offerings of animals and sometimes of human beings as well.

\* Rigveda (I. 4. 5-7, Emphasis added).





### **The Spirit of the Yagna :**

"Clean from without, pure from within;  
Be full of the Spirit of the Yagna." (RV X-18-12).

### **The Spiritual secret of the Yagna:**

"Only those who follow truth strictly, meditate deeply and possess Moral Intelligence, attain Divine Wisdom and come to acquire the true Spiritual secret of the Yagna." (RV X-67-26).

### **The Yagna-born Adityas :**

"Oh Adityas, born of the spirit of Yagna, protagonists of Truth and opponents of Untruth, may we be under your protection and all the truly learned as well". (RV VII-66-13).

### **Agni the Chief Priest:**

"Agni is the Chief Priest, the Holy Sage of the Panchjanaha" i.e., the Aryan people." (RV IX-66-20).

### **Agni the Presider over Adhvars :**

"Oh ! Agni, only those non-violent Yagnas surrounded (i.e., protected) by you on all sides, yield the Divine fruit." (RV I-1-4).

### **The true Soma Deity :**

"Where men aspire for Divine Wisdom through Moral Discrimination, Truth and Untruth vie for entrance. Soma (Deity) protects only those who are straightforward, honest and free from guile, while he allows the untruthful to perish." (RV VII-104-12).





### The Sacred Soma juice :

"I have taken the sacred Soma, blessed by the gods and have become immortal. I have attained Light and Divinity; who can destroy my Soul?" (RV VIII-48-3).

### The True Grihya Sutra :

"Do not gamble. Follow well the noble occupation of Agriculture. Remain satisfied with wealth honestly acquired. Your happiness lies in the protection of your Cows and loyalty to your family. This is what Savitri has told me." (RV X-34-13).

### Devraj Indra :

"Oh! Indra you never treat the rich on a basis of equality or friendship, since riches produce pride and pride makes its possessor prone to violent behaviour. Only when you allow any one to be your devotee, you become like a father unto him." (RV VIII-21-14).

### The Pristine Aryans :

"O gods we never injure any living being, we never cheat any person. We follow only the Divine Wisdom of the Holy Vedas". (RV X-134-7).

"Oh! adorable gods, grant us that we may hear through our ears and see with our eyes only the good and the auspicious, and worship you always with our mind and body alert, during our god-allotted span of life." (RV I-89-8).





In trying therefore, to remove from the Corpus of the Aryan Scriptures the foreign matter in the form of the non-Aryan Soul-negating lower-nature propitiation — a revolting relic of primitive world's pre-Aryan past that has persisted in India through the ages; in trying to clear up the choking sub-growth of unhealthy institutions, customs and practices, revolving round magical rites and obnoxious sacrifices, meant only to sustain sorcery and witchcraft — an active centre of infection to the Society and a perennial source of pollution to true Religion and Spirituality — it is both expedient and fruitful to begin the inquiry with a critical examination of the ATHARVA-VEDA, the so-called Fourth Veda of the Aryans.

Originally this work was a product of a single family of 'priests' — the Angirases, known for their witchcraft spells.\* As such it was a Book of Black-Magic and Sorcery which should by no means be confused with Religion. For, while Black-Magic and Sorcery flourish only through a denial of God and the near-destruction of the Soul, Religion is

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\* Cf e.g., "all witchcraft charms of Angirases"  
(AV VIII-5-9).





meant primarily to maintain the health of the Soul and to uphold a rational-ethical faith in God.

Although the **Atharva-Veda** appears to all intents and purposes to be more modern than the **Rigveda**, it is so only in terms of grammatical syntax and popularity of language. In substance however, it is filled with superstition, popular spells and primitive notions concerning evil powers of the **Antariksha**. In short, as pointed out by Macdonell, "the spirit which breathes in it, is that of a pre-historic age."<sup>2</sup>

The **Grihya Sutras**, which embody domestic rules and ceremonies, governing individuals from birth to death, based on pre-Aryan primitive customs and obnoxious usages containing many elements of sorcery, are the main source of the **Atharva-Veda**. Put together and published by popular writers, these **Sutras** are mostly secular in nature, giving detailed rules to be followed on social occasions such as marriages, reception of 'honoured guests' and burial rites. Not being of a Religious nature, they neither belong to the main stream of the Aryan sacred literature nor are they accepted as authoritative by the Vedic tradition or by the learned.

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2 Macdonell, Op., cit., p 185.





Later on however, some auspicious charms were added by another family of priests, the Atharvans and the Work came to be called **Atharvangirasah** — a name which occurs in the Text-Book of the Atharva Veda itself. Although called "**Brahm Veda**" in one of the Gruhya Sutras, the word 'Brahm' means here a 'charm' or a 'spell' and not 'the Supreme Being,' 'sacred' or 'holy'.

For these reasons, Atharva Veda for long remained unrecognized by the Aryans. Shrimad Bhagawat Gita for instance, never accepted it.<sup>1</sup> As far back as the time of Chanakya (400 B.C.), it was not classed at all among the Aryan Vedas. According to Kautilya, "Sama, Rik and Yajus constitute the triple, Vedas"<sup>2</sup> He puts the Atharva Veda along with 'Itihas-Veda' which like the 'Ayurveda' is not a Religious Book.

The Dharma Sutras of Apasthamba consider it an inferior Veda and Vishnu Smriti "classes the reciter of a deadly incarnation from the Atharva Veda among the seven kinds of assassins."<sup>3</sup>

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1 Shrimad Bhagawat Gita, (II-42, 46).

2 Kautilya Arthashastra, 3rd Edi., Wesleyan Mission Press Mysore, 1929, p 6.

3 Macdonell, Op. cit., p 193.





Although recognized by Patanjali, his acceptance however, is consistent only with his broad scientific outlook and a spirit of open-minded enquiry. While as a Yoga-Psychologist, he acknowledges the independent existence of Siddhies (occult powers), based on the Atharva-Veda, he pronounces them to be a hindrance to Spiritual progress, not to speak of the social harm and the Religious degeneration they cause.

Again though the Puranas recognize all the four Vedas, only six of the eighteen are Sattvic and reliable. While these Sattvic Puranas accept the lower reality as a physical fact, they neither uphold it as metaphysically true nor ethically desirable. Interpolations apart, they teach on the other hand, general behaviour based on (Moral) Truth and Ahimsa.

Irrespective of its apparent cause, the war of Rama-yana is a war waged by an Incarnation of God—Shri Rama, on the citadel of Van Marga, based on lower-nature-propitiation, with a view to destroy its might and to liberate its people, bogged down in a miasma of black-magic, witchcraft and sorcery.

Likewise though acknowledged by the Mahabharata as the Fourth Veda, its recognition is clearly one of fact rather than that of moral approval. There is on the other hand, no Scripture that has condemned violent





sacrifices, animal or human, and impliedly all witchcraft and sorcery — which cannot function without such sacrifices — with a greater moral force and a keener rational logic than the Mahabharata. Thus, it has not only said categorically, "AHIMSA IS THE SUPREME RELIGION" but has also added, "all the fruits of 'tapasya' (penance) of a life-time are destroyed by violence. The Yagnas therefore, must always be pure."\*

Ever since the acceptance by the Aryans of the Atharva Veda, despite successive additions of purely Aryan Religious Thought and Practice by way of a dam to hold back lower-nature-propitiation or transference of basic Aryan principles from the original Rigveda, to serve as a prophylactic measure against its dark brew; its nucleus of incantations and imprecations has constantly worked as a Religion-debasing matrix of black-magic and witchcraft — a happy hunting-ground for the ignorant to run down a human quarry only to be entangled presently in the meshes of one's own making and suffer indefinitely like a fly caught in a spider's web.

\* The Mahabharata, Gita Press, Gorakhpur,  
Shanti Parva, (272-18).





Thus in the words of Macdonell, "taken as a whole," the Atharva Veda "is a heterogeneous collection of spells. Its most salient feature is sorcery."<sup>1</sup> It is no wonder therefore that, as observed by Burnell, "the most influential Brahmins of Southern India still refuse to accept the authority of the Fourth Veda and deny its 'genuineness.'<sup>2</sup>

Regarding the contents of the Atharva-Veda, the Recension of the Shaunak School contains 730 hymns and about 6000 stanzas, of which some 1200 are the same as those to be found mainly in the First, Eighth and Tenth Books of the Rigveda, a few hymns also occurring in each of the other Books, whose significance will be presently discussed in its proper place.

Books XIV, XVIII and XXII of the Atharva-Veda constitute practically Book X of the Rigveda. Book XIV contains the stanzas relating to the Wedding Rites, where occur hymns such as the following :

The bridal pomp of Surya,  
Which Savitar started, moved along;  
In Magha days are oxen slain,

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1 Macdonell. Op. cit., p 185.

2 As quoted by Macdonell, Op. cit., p 194.





In Phalgunis they wed the bride."<sup>1</sup>

**Book XV** which is an imitation of the Supreme Being under the name of Vratya, looks more like a caricature of the Divine Reality than Reality Itself. **Book XVIII** deals with **Funeral Rites and sacrificial offerings (including that of a Cow)**<sup>2</sup> to the **Dead, the Fathers and the Manes**. **Book XXII** contains complete hymns addressed to Indra which are also the same as those of the Rigveda. Its matter relates to the Soma rituals.

While the Atharva-Veda appears to be concerned with sorcery and not with sacrifices, there are however hymns in it which consist of formulae of expiation for faults committed at the sacrifices.

Although called the **Adhvaryu Veda** through an illogical extension of the term **Adhvaryu** (which stands for the Officiating Priest concerned with the offering of oblations and libations in Adhvars or Non-violent Yagnas) to the later theologians of the 'Yajus',<sup>3</sup> what has come down to posterity as one

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1 AV (XIV-1-13).

2 AV (XVIII-1-32).

3 **The history of Indian Literature**, A. Weber, trans. by Mann & Zachariae, Kegan Paul, London, 1914 p 86.





of the four Vedas is not the Adhvaryu Veda of the Early Aryans. For, long before the currency gained by the present Black and the White Yajus, there existed an Adhvaryu Veda whose two Schools—the Kathas and the Kalapas, according to the Grammarian Patanjali, "were known universally and whose doctrines were proclaimed in every village."<sup>1</sup> Readings from the Ramayana show that these two Schools were not only popular but were also highly honoured in Ayodhya.<sup>2</sup>

Of the current versions, although the Vajasaneyi Samhita or the Shukla (White) Yajurveda, is more commonly accepted than the Taittiriya Brahmana or the Krishna<sup>3</sup> (Black) Yajurveda, there is not much substantial difference between the two. Nor can it be said that they are re-adaptations of the Rig-veda made suitable for application to the Yagnas. For, only one-fourth of the matter of the Yajurveda is

1 As quoted by Macdonell, *Op. cit.*, p 75.

2 Valmiki Ramayana, (II-32-18).

3 The word 'krishna' here means black, which has nothing to do with the word Krishna as it occurs in Shri Krishna, where however, the true derivative would be 'kritsna' meaning whole or entire, and not 'krishna' meaning black.



the same as that of the Rigveda, and even assuming that this one-fourth has come straight from and not simultaneously with or via another source, the Yajurveda still remains an independent work rather than a part of the Rigveda made applicable to the Yajus. Thus as noted by Macdonell, "the Yajurveda is largely an original production."\* It revolves in fact, round the dominating personality of a single individual Yagnavalkya — an enigmatic figure in whom all the contradictions of an opposite nature meet in the name of mysticism and merge without considerations of logic and restraints of morality and Religion.

If the atmosphere of the Atharva Veda is that of a pre-historic age, haunted by a spirit of black-magic and sorcery, that of the Krishna Yajurveda of Yagnavalkya is shot through with a dreadful presence of darkest Avidya. Thus, though the Krishna Yajurveda is called black, it is in fact so, not because of the presence of Commentaries on the formulae of sacrifices but because of the sacrifices themselves — inhuman animal-sacrifices of horses, cows or goats and ghastly human-sacrifices, carried out in an atmosphere of staid dignity, gruelling formality and

\* Macdonell, *Op. cit.*, p 81.





complete non-chalance for the victims. It is needless to add that such abhorrent sacrifices are poles apart from the Early Aryans' "adhvars" whose soul was Ahimsa, the subject Brahm and the object, the getting of Grace though worship of its Divine Manifestations.

While it is not clear how Yagnavalkya came to stumble on this demonology, it is well-known that at the time of his leaving the monastery owing to differences with his Guru, he had to disgorge this unholy science. His co-disciples however, are said to have taken the form of partridges, and swallowed it. Thus what Yagnavalkya was made to renounce, was avidly seized by other inmates of the place, who gave to Avidya a fresh lease of life.

Yagnavalkya now tried 'Suryopasna' without perhaps sufficient self-purification, and came to acquire a Yajurveda only similar to the old one, which though believed to be received from the Sun Deity, in the form of a Mare, (sic), could have been only an Entity of the Antariksha, impersonating the Sun.

Although called the **Shukla** (or White) Yajurveda, it is however, 'White' not in the sense of pure or 'sattvic'. It is so called only on account of the absence of Commentaries on the formulae of sacri-



fices. Thus it is in no way different from the Black Yajurveda.

Divided into forty Chapters, its first eighteen Chapters are the same as those of the Taittiriya Samhita. The contents of the last twenty two Chapters constitute its Brahmana and Aranyaka as well. Chapters thirty two to thirty-nine deal with ceremonies such as human-sacrifices, the universal sacrifice and the sacrifices to the Manes.

The two most important parts of these Yajurvedas deal with the new and full-moon sacrifices and also the Soma sacrifices, while the corresponding ritual explanations are to be found in the Shatpath Brahmana. Chapter 40th is given the shape of an Upanishad.

Thus what looks like or is interpreted to be a natural evolution of Rigvedic tradition, and practice IS IN REALITY QUITE A RETROGRADE JUMP FROM HIGHER-NATURE-WORSHIP TO LOWER - NATURE - PROPITIATION. THIS ASCENDANCY OF THE POWERS OF DARKNESS is clearly the long term effect of the early non-Aryan entry into the Aryan Community in considerable numbers without giving up their wild old customs of violent sacrifices and the use of 'Sura' etc., based on a fear and an internal and external compul-



sion to supplicate or propitiate Rudra — the terrific god of non-Aryan origin. Such practices when continued for long had been bound to create an impression that they belonged from the very beginning to the Aryans. The true Aryan tradition however, is to be traced in the maintenance and continuation of strict Ahimsa in their Yagnas against heavy odds and in propagating them as a counterpoise against the incursions and encroachments of the non-Aryan practices through Hindu Vaishnava Movements initiated by Divine Incarnations of God or through a direct preaching of Ahimsa as a way of life by Tirthankaras such as Bhagawan Mahavir and Tathagatas like Lord Buddha who for the Hindus, is an Incarnation of God as well.

Older than the Taittiriya and the Vajasaneyi Recensions of the Yajurveda\* and divided into two Books called Archikas, the Sama-Veda consists of 1549 stanzas, all of whose verses except 75 are identical with those to be found in the Rigveda, chiefly its Eighth and particularly the Ninth Soma Book. Compiled exclusively for ritual recitation, they were used by the Udgatri Priests at the Soma-Sacrifices. As noticed by Weber, there are "numerous variants in verses of

\* Weber, Op. cit., p 9.



the Sama-Veda which contains archaic forms as compared with those of the Rigveda."\* There seems to be much truth in this observation, as ancient Religious lore was composed primarily with a view to be chanted and to be remembered easily.

Coming to the original Veda of the Indo-Aryans, — the Rigveda, the Recension of its Shakala School contains 1020 hymns grouped in ten Books of varied length. Of these only six (II-VII) are homogeneous in nature. While these six Books have each a single family of seers, the 1st, VIIIth and the IXth Books consist of a number of groups based on identity of authorship. The arrangement of the IXth Book bears no relationship to its composers, the only common factor being that all the hymns are addressed to Soma. From the uniformity of the Books (II-VII), it can easily be seen that barring obvious interpolations violating their natural harmony and integrity, only Books (II-VII) constituted the original or the pristine Rigveda.

As regards the Xth Book, "There are" in the words of Macdonell, "many criteria, derived from its matter as well as its form, showing the recent origin

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\* Macdonell, Op. cit., p 173.



of the Xth Book..." "...a number of hymns are found dealing with subjects foreign to the earlier Books, such as cosmogony and philosophical speculation, wedding and burial rites, spells and incantations.... indicating its recent origin."\*\*

When all the four Vedas in their essence are brought into juxtaposition, it is possible to view them in their proper perspective and evaluate their historical significance and Religious contribution correctly.

Chronologically speaking, the Atharva Veda though appearing more modern than the Rigveda on account of its revised language and its great popularity for its black-magic attraction, is by all norms, the most ancient. Likewise the Yajurveda in its 'Black' or 'White' version, though more recent than the Adhvaryu Veda of the Early Aryans, betrays all the atavistic characteristics of a non-Aryan origin. For, far from being a Specialized Branch of the pristine Rigveda, as applicable to 'Adhvars,' it is basically a Book of **unholy** sacrifices involving human and animal immolation. Such sacrifices, even when intended to please God, propitiate only **Lower spirits of the Antariksha**. For, God the 'Paribrahm Ishwar' though always present in an

\* Ibid., p 44.

  
"Adhvar" when performed in its true spirit, is infinitely beyond infernal sacrifices involving cruelty and violence to innocent creatures or helpless individuals including children.

Thus except for the presence of a few sattvic ideas on 'Ahimsa' added perhaps by later thoughtful Aryans to the new Yajurveda and placed strategically to serve as a bulwark against people succumbing to animal-immolating inhumanism, the modern Yajurveda remains primarily non-Aryan in letter and spirit. No wonder that there is a striking similarity between the Atharva Veda and the Yajurveda. As noted by Macdonnel, "The formulas of the Yajurvada are often pervaded by the spirit of the Atharva Veda and are sometimes Atharvan in their wording."

The reasons for this complementarity are not far to seek. For, the spells, the black-magic and the witch-craft of the Atharva Veda are usually not effective without the sacrifices provided in the Yajurveda or demanded by the invoked spirits. As pointed out before, there are hymns in the Atharva Veda which consist of formulae of expiation for faults committed at the sacrifices. This fact also clearly shows

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\* Ibid., p 190.





that sacrifices were not unknown to the Atharva Veda.

Thus both the Vedas are on a par in their lower nature, ritualistic, sub-religious character. The stilted style and the sophisticated procedure of the Yajurveda is due only to the fact that it has been used by many neo-Aryan Brahman-priests as an instrument for furthering their own ambition for wealth and priestly domination and encouraging royal greed for power and territorial aggrandizement.

About the Samaveda, which is distributed in two Books, as pointed out by Macdonell, "the second Book is both later in date and secondary in character...\*\* the stanzas recurring in it being more in harmony with those of the Rigveda than the other verses occurring along with them. Taking again into account the fact that there are numerous variants in the verses of the Samaveda which contain archaic forms as compared with those of the Rigveda, it may be concluded that the first Book at least is older than the Rigveda.

Taking therefore, into consideration the positively pre-Aryan character of the Atharva Veda together with the fact of the non-Aryan atavistic ancestry of the Yajus and of the archaic nature of many of the hymns

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\* Ibid., p 172.





of the Samaveda, it becomes obvious that the Rigveda, hitherto believed to be quite original i.e., all-Aryan in thought and custom and most ancient of all the four Vedas, is in fact not so.\* For, it has only an Aryan nucleus and is mixed-up in its contents. Consciously woven into a jig-saw type of design by the neo-Aryans who called themselves Aryans but clung to non-Aryan ways of life, particularly to violent sacrifices and all that would go along with them, it cannot be said that the Rigveda is quite pristine and of greater antiquity than the rest of the Vedas in every respect.

Following the above clues, it is possible not only to see that **Book One, Eight, Nine and Ten** are later additions to the Rigveda — a fact unanimously recognized by all authorities on the subject, but also that they are an imposition from without rather than a spontaneous growth from within.

For, these hymns which actually belonged (and still belong) to other Vedas, have in fact been superimposed on the Rigveda without their having been remo-

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- \* The above observation need not sound unusual or surprising particularly after the discovery of Mohenjodaro and Harappa civilizations which are much older than the Aryan civilization in India.





ved from their respective Vedas. In other words, the verses hitherto taken for granted to have been derived from the Rigveda are in fact installed into the Rigveda in the form of entire Books as well as individual hymns interspersed through the length and breadth of the Rigveda.

The reason behind this manipulation is the intention on the part of the influential neo-Aryans to get their lower-nature propitiation to be acknowledged and recognized by the Aryans as constituting their Religion. This seems to have been achieved evidently by a clever combination of their own 'Vedas' with the original Rigveda of the Early Aryans and by a subsequent shuffling of these 'Vedas' in such a way as to include ideas and practices agreeable to the neo-Aryans.

Yet in spite of the fact that four new Books have been added unto the Rigveda and countless interpolations in between, while leaving reiterated hymns intact in the original places as well, so as to leave no track behind, the difference between the Aryans' worship of Higher Nature and the non-Aryans' lower-nature-ritualism, being one of two worlds, cannot remain hidden all the time in view of the fact that this incongruity is too glaring to be overlooked altogether.

For, while the Religion of the pristine Aryans was





the spontaneous adoration of the gods and their benevolent power as expressed through peaceful Yagnas or 'Adhvars'—for which the term 'sacrifice' ('Medha') is technically a misnomer—and self-purification through sincere repentance, penance and prayers for forgiveness; the fear-ridden cruelty-laden, lower-nature propitiation of the neo-Aryans continued to depend on violent sacrifices. Thus what was at the primitive stage, sheer black-magic and witchcraft, became when advanced, a kind of sophisticated 'Sacerdotal Mechanism' for extracting material advantages from the gods through flesh and blood of innocent creatures including men.

In view of this lower-nature-concentration, the gods too of the neo-Aryans, irrespective of their being addressed by the new Aryan names, remained as wild, wrathful, capricious and highly immoral as before. This was so even when both the Aryans and the non-Aryans worshipped apparently the same deity but by means and methods altogether different from each other's.

Thus the god of fire, which the Aryans worshipped as Agni, is 'born in the highest heaven'. He is 'a divine counterpart of the earthly priesthood and a celestial oblation-bearer as well. He is 'wise and omniscient'—a Jatavedas (i.e., born with Spiritual Knowledge) and a



great benefactor of his worshippers. He is also the Presiding Deity of peaceful Yagnas, 'whose food is ghrutam and whose drink — melted-butter'. A protector of people against evil spirits when worshipped, he is 'an immortal among mortals' and yet a guest in human dwellings — a Matarishvan who brought down to the Earth the secret of true worship; whereas the Agni of the non-Aryans is, as its names — Vashan and Ookshan — suggest, himself 'a flesh-eater'. He is also "a charioteer of sacrifices".<sup>1</sup>

No wonder that Agni, the god of the Aryans is praised as a great Sanctifier (Pavaka):

"Thou Purifier Agni high shinest forth,

Bright, adorable, when worshipped

With the sacred ghrutam" (clarified butter);

whereas the Agni of the non-Aryans is addressed:

"Ours art thou, Agni, Bharata,

Honoured by us with barren cows,

With bullocks and with kine-in-calf."<sup>2</sup>

Or again,

"Single-tinted, like-coloured, various-hued (Cows).

1 Macdonell, *Hymns from the Rigveda*, Y.M.C.A. Publishing House, New Delhi, 1966, pp 69-71.

2 *Rigveda*, (II-7-5).



Through sacrifice are known to Agni."\*

Likewise, although about one-fourth of the hymns of the Rigveda are addressed to Indra, only a very small portion in fact applies to the Aryan god Devaraj Indra—the Ruler of (the upper) Heaven. The son of 'Dyaus', he is also known as Dharmraj Indra, who rules the Heaven in strict conformity with Religion and is usually associated with the Aryan gods Varuna and Mitra rather than with the non-Aryan Soma and Agni. He is a helper and friend of his worshippers and is called 'Maghavan' or the bountiful for his generous liberality. He is also known for his help to the people of this Earth in getting the rain-clouds released from the obstructing Asuras of the Antariksh, by means of his thunderbolt.

The pre-Vedic Indra of the non-Aryans however, is the son of Tvaistar, who is described as armed with a missile of iron or stone and at times with a bow, arrows and a hook. He is the twin brother of the non-Aryan gods Agni and Pushan. He usually makes himself manifest through a human medium rather than by giving a straight vision. This explains his fondness for and addiction to sura the

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\* Ibid., (X-169-2).





fermented Soma, his actual intoxication followed by a display of purely human emotions.<sup>1</sup> Believed to be strong enough to stretch out heaven and earth like a hide, this pre-vedic Indra of the non-Aryans is violent in action, a voracious eater and a heavy drinker. He is at the same time sensual and immoral. He is also known for his cruelty in killing his own father. "A seeker after spoils," he is "a spoils-seeker for his own allies."<sup>2</sup> It is no wonder that his worshippers say:

"Whether the men who mock us say,  
Depart unto another place, ye who serve Indra;  
Still may we dwell in Indra's care."<sup>3</sup>

Equally notorious is Indra's profligate companion Soma in whose name a whole Book (IX) of 120 hymns is interpolated into the Rigveda, with a view to make the so-called Soma-sacrifices the pivot of the ritual of the Rigveda. These Sacrifices as their name might suggest do not however, represent the cult of the plant Soma. The subject of this Ninth Book of the Rigveda is an amorphous god who occasionally 'wields a bow and a thousand-pointed

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1 Rigveda (X-119).

2 .. (I-132-3).

3 .. (I-4-5).



shaft', at other times he is 'Indu the Moon deity', he is besides a 'Sage', a 'Hero', 'Soma Pavamana' 'Sura' and 'the deity representing the intoxicating power of libation' — rolled into one. Thus for instance:

"Soma assumes his seat in the well-fashioned place,  
The cow-hide and the sheep-skin are his ornaments."<sup>1</sup>

Animal-sacrifices are freely offered to him:  
"Those who have offered to the gods their bodies,  
Whose varied forms are well-known to Soma"<sup>2</sup>

Similarly there is a marked difference of character between the highly moral Pushan — a Form of the Aryan sun-god and the Protector of Cattle (similar to Mitra, another Form of the Sun — and a Friend of Men), and [his non-Aryan namesake — Pushan, who is no less licentious than his companion-deities, the non-Aryan gods — Indra and Soma,

Likewise, there is a basic difference between Dakshinamurti **Shiva**, the God of Brahmacharya and the Lord of Meditation, immersed in a true transcendental 'samadhi' and the non-Aryan **Vama Shiva** wielding low 'Siddhies.' While the Symbol of the Ishan **Shiva** is, as pointed out before, a 'Jyotirling' representing

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1 **Rigveda** (IX-70-7).

2 .. (X-169-3).





the formless aspect of Brahm in the form of Light shining internally in the 'Sahasrar Lotus', located in the crown of the head and installed externally in Shiva temples dedicated to Shri Shankar Bhagawan, in the form of stone-images—sacred replicas of the self-forming supernatural Ice-Jyotirling of Shri Amarnath in the Himalayas; that of the Vama Shiva is a phallus, confined internally to 'Muladhar Chakra' at the base of the spinal column and externally to be found in sites such as Khajuraho.

Failure to make and maintain a distinction between the two, has been responsible for the degeneration of human Psyche, the deterioration of Spiritual ideals and debasement and degradation of true Religion.

In trying to decide how much of the Rigveda is original, it is important to bear in mind that the First Book of the Rigveda has a close affinity with the Eighth Book. As noted by Macdonell, "Certain it is that they were respectively added at the beginning and the end of a previously existing collection..."\*

With regard to Book Ninth dealing with the so-

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\* Macdonell, A History of Sanskrit Literature, Op., cit., p 42.





called Soma Sacrifices, from the characteristic refrains found in that Book, it may appear that these hymns to Soma must have been composed by the authors of the same families as produced Books Two to Seven. **The contents of this Book** — which have affinities in fact to the First and Eighth Books — however, are too incompatible with the Early Aryans' view of Soma,<sup>1</sup> to have been really composed by the members of the same families — in any case without their having first gone the un-Aryan way. It is on the other hand, quite likely that these names are used to give an impression of authenticity to the interpolated Book.

Taking up **Book Tenth**, once again in the words of Macdonell, "there can be no doubt that its hymns came into being at a time when the first nine already existed."<sup>2</sup> As Soma the god of Book Ninth is quite

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1 See *Infra.*, pp 53-67.

2 Despite the impression created by the reference to the Caste appellations of the 'Seers' of the Tenth Book to the effect that it is a natural accretion and not an artificial addition, the character of Book Tenth in direct opposition to the original Scripture, is sufficient proof that excepting scattered hymns expressing Aryan thought, the entire Tenth Book is an **interpolation**.





alien to the Early Aryans, so also are the deities of the Tenth Book who are not the original Aryan gods—the Jatvedas Agni and Dharmaraj Indra but the non-Aryans' god of battle—Shatkratu Indra, 'the hero of a hundred sacrifices' and his twin-brother Agni 'the flame-haired, sharp-jawed,' all-devouring, 'flesh-eating, Vashan or Ookshan, whose "path is black when he invades the forests and shaves the Earth as a barber a beard."<sup>6</sup>

The number of Devas has increased indefinitely. Again though all the Aryan Deities are carefully included in the non-Aryan multitude of gods, propitiable through sacrifices, the Aryan Deities of excellent moral character such as Varuna—well-known for his benevolent rule in strict accordance with 'Rita' and inspiring men to be 'sattvic' and holy through abstention from violence, immorality and sin—are relegated to oblivion. Shri Vishnu on the other hand, in view of his high, Spiritual position and comparatively hidden qualities, is identified with Sacrifice itself for their own (non or neo-Aryan) ulterior aim of enhancing the importance of

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\* Macdonell, *Hymns from the Rigveda*, Op. cit., pp 69-70.





sacrifices and thus every Aryan god also came to be allotted a specific animal including a Cow for sacrifice.

The Book is further marked by primitive philosophical speculation, perverted cosmogony, (about which more anon) and social customs such as cruelty-wrapped wedding-celebrations and funeral ceremonies which are altogether foreign to a highly sacred Religious Scripture such as the (pristine) Rigveda. Book Tenth thus not only jars with the Original Rigveda (comprising its [Second to Seventh] six Books with their inconsistent interpolations removed and its displaced hymns restored to their proper places), but mars also completely the beauty and the spirit of this Holy Scripture,

The conclusion yielded by Research based on Rational-Ethical Thought is that it is BOOKS Fourteenth, Eighteenth and Twentieth OF THE ATHARVA VEDA that constitute THE SOURCE of the interpolated Tenth Book OF THE RIGVEDA and NOT THE OTHER WAY ROUND. The reason for inserting hymns from their own originally non-Aryan Books into the Aryan Rigveda is obviously to get their own ideas and customs clothed in the first place by an Aryan Scripture and next to acquire by implication





the Aryan **imprimatur** automatically with the passage of time. Since the non-Aryans, as shown before had entered the Aryan Community in overwhelming number, they could achieve it without much ado.

Coming to the consideration of the philosophical basis of the **Purusha Sukta**,\* which apparently seems to concern Cosmogony — the origin of the Universe, is in fact a veiled attempt to justify the unjustifiable **Institution of Sacrifice**. Since this hymn occurs not only in the Tenth Book of the Rigveda, but also in the rest of all the Vedas, the fact of its presence in other Vedas as well, assumes a special significance in view of the proper historical perspective brought about by the restoration of the true chronological order in the formation of the Vedas.

In this hymn, based on a primitive myth of pre-Vedic times, this World is supposed originally to have been a part of the body of a Primeval Purush who covered not only this World but also what is now called the heavens as well. Thus,

"A thousand heads hath Purusha,  
A thousand eyes, a thousand feet,

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\* Rigveda (X-90).





On every side pervading earth,  
He fills a space ten fingers wide."

Quite in common with the universally prevailing primitive mythology and ancient practice, the act of Creation is imagined as a Sacrifice in which this Primeval Man, is treated as the Victim and the dismemberment of his body a Sacrificial Rite, resulting in the formation of this Universe of seen and unseen Worlds. Thus,

"Forth from his navel came mid-air;  
The sky was fashioned from his head."  
"Earth from his feet, and from his ear — the regions.  
Thus they formed the worlds."

Further,

"This Purusha is all that yet hath been,  
And all that is to be;  
The Lord of Immortality,  
Which waxes greater still by food."  
"All creatures are one-fourth of him,  
Three-fourths eternal life in heaven."

Had the hymn been an innocent one or were it not taken seriously by devout Hindus, there would have been no necessity to comment further on it. This however, is not the case. The philosophy the hymn embodies has done more harm than perhaps all the





wars fought during the course of history. For, it has by now killed compassion and has destroyed the collective heart of humanity, as can be witnessed in the food-habit of the world and in its unimaginably cruel method of Scientific and Medical research.

Apparently looking like a simple concept of Creation in terms of Sacrifice, it is in fact a cleverly wrought piece of philosophical rationalization and subtle psychological suggestions. Thus,

"From that great general sacrifice,  
Richas and Sama-hymns were born :"  
"Therefrom were spells and charms produced,  
The Yajus had its birth from it."  
  
"From it were horses born,  
From it all cattle with two rows of teeth :"  
"From it generated kine,  
From it the goats and sheep were born."

Yet neither the implication that an act of sacrifice is essential to Creation nor the suggestion that Creation in turn is itself responsible for sacrifices, is true. The idea of the World being created from the body of a Primeval Man belongs to primitive Mythology





and occurs in other Cultures as well.<sup>1</sup> Even assuming that Creation did involve a Sacrifice, it does not follow that violent Sacrifices need continue in the wake of Creation. In any case in its present form, it is a Myth pure and simple, which is not taken seriously even by its proponents. Thus for example, according to the Composers of the Tenth Book (of the Rigveda) itself:

"This world-creation whence it has arisen,  
Or whether it has been produced or has not,  
He who surveys it in the highest heaven,  
He alone knows or even he does not know it."<sup>2</sup>

The worst part of it therefore, is its suggestion that since the Hymns of the (interpolated) Rigveda and (the corresponding) Sama Veda, the magical spells and charms of the (basically non-Aryan) Atharva Veda and the violent sacrifices of the 'Yajus' — the essentially neo-Aryan Sacerdotal Code of Rituals for conducting such sacrifices — and all Beings, are born out of that

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1 Cf. e.g., the Creation-Myth of the Giant-Man Hymir occurring in Ancient Northern Poetry, as quoted by Griffiths, *Op. cit.*, p 519 f. n., and Macdonell, *Op. cit.*, pp 132-3.

2 Rigveda, (X-129-7).





Great Universal Sacrifice, they — INCLUDING INNOCENT CREATURES AS VICTIMS — are all meant for its continuation on this Earth !

This basically non-Aryan Hymn with an Aryan colouring has not only perpetuated the obnoxious Institution of sacrifices but has turned it into an integral part of Religion for a considerable section of humanity. THIS HAS IN TURN FOSTERED AN UNTHINKING, IRRATIONAL BELIEF THAT 'HIMSA' COMMITTED IN CERTAIN CIRCUMSTANCES BECOMES 'AHIMSA'. ITS PROTAGONISTS THUS HAVE NOT ONLY KILLED THEIR CONSCIENCE AND SACRIFICED COMPASSION AT THE ALTAR OF A FALSE GOD OR GODDESS, BUT HAVE ALSO OPENED THE WAY FOR THE WORLD TO TAKE TO FLESH-FOOD, WITHOUT A QUALM OF CONSCIENCE, ON A SCALE UNPRECEDENTED AND UNKNOWN TO HISTORY.

Since the Hymn, on account of its apparent mysticism, imposing imagery and its incorporation into the sacred Rigveda, has affected the very root of Hindu Religious Thought, it is essential to understand it in relation to the cognate doctrines of Pantheism and Monism invoked in support of this Hymn.

Notwithstanding its superficial resemblance, the Hymn bears no relationship to genuine Pantheism. So far





as its cosmogony is concerned, the unity of the 'Whole' cannot be said to exist after its having been shattered by the initial act of Sacrifice viz., the dismemberment of this Prakrit Purush. The real Purush in fact is Atman—the Spiritual Self of the Universe. This latter concept however had been unknown to the Composers of the Tenth Book of the Rigveda.

The cells of the old Purush thus having assumed the form of various Creatures with a separate personality or individuality, possess a life of their own. Endowed with a nervous system, they are now all sentient beings, with a feeling of pleasure and pain, of happiness and suffering. **IT CANNOT THEREFORE, BE RIGHT TO DEPRIVE AN INNOCENT CREATURE OF ITS LIFE FOR SACRIFICE.\***

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\* FOR THE SAME REASON, IT CAN NEVER BE RIGHT TO TAKE ITS LIFE FOR UTILITY, SCIENTIFIC RESEARCH OR HUMAN VANITY. This holds true even when the act is 'humanely' done, since causing a forced death to a creature is itself a form of cruelty. THE OBVIOUS CONCLUSION is therefore, that an honest prevention of cruelty to creatures consists in AN ABSOLUTE PROHIBITION OF TAKING AN INNOCENT LIFE.





The Hymn however, embodies a cult of Lower-Nature Propitiation in the garb of Universal Pantheism with its higher element\* missing.

The same cult is at the base of the lower Monism as well. The non-Aryans who came in contact with the Aryans were wont to pick up the external part of the Aryan Culture, imitating their customs and manners, ideas and institutions without imbibing their spirit. They took for example to **Soma** enthusiastically, but failing to get the intangible grace obtainable through right worship or tangible exhilaration out of that innocent drink, they subjected it to fermentation and created a new god — **Soma** as a representative of the Power of Intoxication of Libation ! Again they imitated the Aryans in their performance of 'Adhvarts' without removing that part of animal-immolation from them, and yet called their 'Yajus' by the name of **Adhvaryu** ! Likewise, just as they named their Atharva Veda— basically a book of black magic and witchcraft — **Brahm [!] Veda**, so they called every morally non-permissible thing or idea by the name

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\* Cf. for instance Shelley's,

"The Spirit of the worm in the sod,  
Blends itself in worship with that of God."





of Brahm. 'Sarvam khalu idam Brahm' — all this is Brahm indeed — eliminating, as is done by Modern Science, all moral and ethical values from consideration. For, this was the only way of defending their Five Immoralities basic to Lower-Nature-Propitiation which has come down the Ages in the garb of Religion in one form or another. There is however, no idea more harmful than this un-Aryan, irrational, audacious assertion turned gradually into a time-honoured belief viz., that 'everything indeed is Brahm. For, one of the most obnoxious corollaries that follows from it has taken root in the form that a man can reach the same goal — Brahm, through either of the opposite paths — the Vama or the Brahm Marg (sic) ! If this be true, Ethics evaporates into thin air and the Moral Structure built through patient endeavour of Ages goes into flames like a city subjected to an atomic blast. This however, is not true since the two planes, that of the Higher and of the Lower Life are not identical.

Nor is the above observation based on mere theoretical ratiocination. It is on the other hand the considered verdict of an Incarnation of God — Shri Ramakrishna Paramatman, derived from actual experiences gathered in the course of fathoming the





nature of Mahamaya. Wishing to bring on this Earth an Age of Moral and Spiritual Truth, — Rita, He decided to dive into the depths of 'Avidya' with a view to know its nature and bring the answer to the age-old question viz., whether the two Margs lead to the same goal — Brahm.

Adopting an attitude of Himself a child and God as Mother, He perfected Himself first through intense 'tapasya' in the highest Child-Bhava, longing ardently for the Divine Mother. After having had the desired vision of Paribrahm Ishwar in the supremely benign Form of Mother and established firmly in that Realization, He proceeded in His divine Mission of determining the nature of Mahamaya's jurisdiction over this World.

Protected by the 'Sat-Chit-Anand' 'Avatar-Tattva' within, particularly in relation to the Moral and Spiritual integrity of the Self, He could observe at close range and record within (though not without a temporary damage to the mind and permanent injury to health and body), the working of Mahamaya — the will-dissolving, irresistible power of Avidya — and brought from the depths, **the World-redeeming Truth** viz., that Mahamaya was 'Avidyatmak Prakriti' and not God — the Paribrahm Ishwar. Nor was she His genuine form or Aspect. It was on the other hand, an opposing Power,





that rules over the three Worlds — the 'Earth', the 'Antariksha' and the 'Swarga' — a secret that had remained hitherto hidden generally behind a veil of mysticism surrounding Avidya.

From the above observations, it should be clear that there is no Divine Revelation, supernatural experience or philosophical thought to justify the Tantric claim that the Five Immoralities lead also to the same goal, — Brahm. In its historical origin, It is a gross assertion made in a cavalier fashion by the lower-nature-propitiating indigenous contemporaries of the Early Aryans. The conclusion therefore, is obvious that the Vama and the Brahm Marg can never meet. Two globe-trotters, for example, going along a straight line in the opposite directions would meet, since the earth being round they are constantly turning towards the starting point; but not those following the Vama and the Brahm Marg, as they are going along an uncurving straight line stretching indefinitely in opposite directions. Hence it is that the Vama Marg is called a 'mahegarta'.

Since the Five Immoralities constitute the basis of the Vama Marg, it is but logical that its contraries alone viz., 'Ahimsa', 'Satya', 'Brahmacharya' etc., could lead to





its opposite viz., the Brahm Marg. And this is the foundation of Patanjali's world-known Yoga-Darshan.

Finally, there remains a belief among the Hindus persisting through the Ages viz., that a 'Brahm-Gnani' need not have to discriminate in the matter of diet, even though it might be flesh-food. The central root of this confounding belief, pernicious to all Spiritual progress lies however, hidden in the deep sub-strata of India's pre-Aryan past.

As observed before, the ancient, non-Aryan so-called sages were given to animal-sacrifices and to eating flesh-food. After the arrival of the Aryans they started imitating them in every important aspect of life. Further, as they called their Book of black-magic 'Brahm Veda,' their Commentaries on animal-sacrifices 'Brahmanas,' their Manuals of carrying them out 'Yajus,' and every imaginable thing they professed and practised under heaven by the name of 'Brahm,' so also they called themselves 'Brahm-Gnanis.' Since however, a Brahm-Gnani was supposed to be the knower of Brahm, and as such best qualified, to judge the propriety or the impropriety of the act, the belief got into the sub-conscious mind of the people and became accepted without further thought. The strange combination of these historical as well as psychological causes is thus responsible for this queer





belief that a Brahm-Gnani can eat meat with impunity.

That these non or neo-Aryan so-called sages clinging to their old obnoxious customs, could by no means have attained 'Brahm-Gnan', can easily be seen from the fact that there can be, according to Patanjali—the outstanding authority on (Dhyana) Yoga, no 'Brahm-Gnan' without 'Nirvikalpa Samadhi', and no such superconscious state is possible without among other things, a long and arduous practice of 'Ahimsa'\* and Brahmacharya by the 'Sadhak', followed as a 'Mahavrat' or a great vow, which must be observed unbroken, irrespective of time, place and circumstances.

With all the experiences of Parmatman Shri Ramakrishna Bhagawan before the world, who meticulously went through every requirement of the Higher Tantric Marg to unearth the gnarled root of this ancient tree of damnation and break the giant tooth of Lower-Nature-Propitiation, in order that there may be 'an Age of Truth' on

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\* In the production of meat however, "all the parties viz., the adviser, the slaughterer, the chopper, the seller, the buyer, the cook, the waiter and the eater—all the eight are guilty of (the sin of) 'himsa' to the Creature." Manu Smriti, (5-57).





Earth,\* it is easy to realize that one of its primary requirements for the 'Sadhak' to eat meat cooked in a human skull and to chew a piece of stinking rotten flesh, picked up from the ground; more than overcoming a sense of repulsion, would eradicate instead a healthy monitor, a moral guard protecting the higher personality from disintegrating. With the putting out of commission of the Discriminative Faculty, psychological as well as moral — and with a deep fixation of one idea implanted firmly in the mind, viz., 'Sarvam khalu idam Brahm', the 'Sadhak' when hungry, would not hesitate picking up any kind of food, even from a dumping place, left over by men or beasts.

This however, is no 'Gnan' (Spiritual Knowledge), but as pointed out by Shri Ramakrishna Bhagawan 'Gnanonmad' — a temporary dementation of the mind, a state in which the individual suffers from illusions of everything being Brahm — a psycho-neurotic condition rather than a superconscious state of the mind —

- Cf., God-realization alone is the Goal of Life. "Without the realization of God everything is futile". "God can be realized through Truth alone". "Truthfulness is the Tapasya of the Kaliyuga".  
**The Gospel of Shri Ramakrishna (Bhagawan),**  
Opp. cit., pp 20, 370, 830.





excusable but not worth aspiring for, as a genuine Spiritual experience.

Another belief, complementary to the one previously considered and equally primitive and harmful is that a person while practising the profession of a butcher, can also attain 'Gnan'. THESE BELIEFS HOWEVER, ARE SPURIOUS LEGACIES OF INDIA'S PRE-ARYAN PAST. As seen before, the non or the neo-Aryans had ignorantly taken Lower-Nature-Propitiating primitivism for Religion, and consequently imitating the Higher-Nature-Worshipping truly religious Aryans, they too called themselves 'Brahm-Gnanis' in spite of their being animal-sacrificing, flesh-food eating pseudo-sages, black-magicians or even practising butchers.

What they had acquired however, were Psychic Powers, and not 'Gnan'. True or proper 'Gnan' which is Spiritual wisdom, is attainable only through a purified consciousness in a state of mind called 'Nirvikalpa Samadhi'. Such Samadhi however, as seen before, cannot be had without an unbroken observance of the five Mahavrats, the foremost among which is Ahimsa. No one thus can ever hope to be a 'Gnani' without first having renounced cruelty and violence altogether from one's life, and no one after having





had such 'Gnan', would ever think of returning to this evidently sinful way of life.

Wrapped in a parable and become popular on account of its clever manipulation with a climactic effect, this belief is to be found in the Markandeya's Samasya Parva of the Mahabharata.\* In this story a 'Sadhak' who thought himself to be a 'Siddha' on acquiring some low occult powers, is struck by the psychic intuition of a simple woman, devoted to her husband and begs of her to give him 'Gnan'. As a climax however, to this hitherto innocent story comes the suggestion, put in the person of the woman to go to a certain butcher for this 'Gnan' — the entire aim of the story being obviously to show that there is nothing inconsistent in a butcher possessing such 'gnan' and thus to imply that the profession of a butcher is no impediment to Spirituality.

This apocryphal story though found in the Mahabharata, is evidently an interpolation inasmuch as it goes against the tenor and the spirit of that Scripture,§ whose avowed aim is to establish in the

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\* The Mahabharata, Vana Parva (Chaps. CCV-CCVI).  
§ See *Supra*, pp 169-70 for an objective view of the Mahabharata on 'Ahimsa'.





midst of prevailing chaos, among other things, an Ethics of 'Ahimsa', particularly in regard to the mute, innocent, helpless creatures, co-existing with human beings on Earth.

The belief thus has not only confounded Spiritual aspirants from time immemorial but has by now affected and changed the very basis and structure of Society. Instead of helping to maintain a natural horror, a healthy compunction and a qualm of Conscience in men against taking innocent life in cold blood and to restrain them from succumbing to this abhorrent way of life, at least for the sake of Man's own Humanity, and for the moral health of the Society, it has turned on the other hand, in view of revolutionary changes in the development and application of Science and Technology to Industry and Everyday Life, this tainted trade into a bloating big business and Animal-Husbandry into a blood-and-flesh-extracting industry on a scale, too gigantic to come within the natural ken of men's ordinary awareness. It has created at the same time, vested interests, with constitutionally protected rights, and thus unamenable to any Enlightened Public Opinion.

Thus, in relation to the mute creation things have reached such a pass that it can appropriately be





called, an undeclared war worse than one of extermination, waged by men against the entire sub-human species. For, meat-cattle are raised most unnaturally, bred and fattened artificially, kept cooped and confined most cruelly so as not to allow certain species even to see the light of the day and slaughtered most callously as a matter of routine, while fresh stock is raised and made to go through the same grind, the cycle repeating itself again and again with a wholesale want of humanity.

Against such a sombre background of human behaviour degenerated to a level unrecorded in all history, since some of Swami Vivekananda's views are freely used in furthering this human scourge on Earth—the fast-spreading fashion of non-vegetarianism in India,\* it is imperative to let the public know without

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\* Cf. e.g., The letter of Shri Satishchandra Das Gupta, 23rd December, 78 to the Chief Minister of West Bengal, pointing out the tragic fact of the country having been dotted with big or small butcher-houses, three thousand in number where just a short time ago there were only a few.

Cf. also the Editorial of the Times of India 30th  
[Contd. on p 235]





delay that the representation of his views—from whatever quarters coming—is far from being impartial when read in the context of his total views given in "The Complete Works of Swami Vivekananda."

Born in a non-vegetarian family in Calcutta (at a time when animal-sacrificing was widely prevalent in Bengal, and when a weak and impoverished India was writhing in agony under foreign domination), with an irrepressible personality burning with a passion for freedom, experimentation and rationalistic approach to life, he came to believe at an early age that the cause of the British supremacy and India's subjection lay in their respective food-habits. This belief grew into a conviction for him, when during his early youth he came to infer from his prodigious readings of the *Vedas*—a confused mass of the Aryan and non-Aryan religious and social thought and custom—that the early Aryans also used to eat meat freely on religious and secular occasions—

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Contd. from p 234]

January 1979, estimating that the country would earn one thousand crores of Rupees annually within five years (from '79) by way of foreign exchange out of this abhorrent occupation, not to speak of the progressive increase in home consumption.





a confusion that has persisted in the Scriptures (Vedas, Brahmanas, Aranyakas and even some of the Upanishads like that of Yagnavalkya's 'Brihadaranyak' for instance), till to-day, regarding the nature and kind of Yagnas, the pristine Aryans performed and the Food they actually took.

In trying to assess the work of Swami Vivekananda in India and abroad, it is important to understand and remember that what Shri Nar was to Narayan and Shri Hanuman to Shri Ram, Swami Vivekananda was to Paramatman Shri Ramakrishna — a part and parcel of the Divinity that incarnates Itself from time to time for the redemption of humanity. Just as Shri Ramakrishna Bhagawan had undertaken for Himself the onerous task of fathoming the nature and the strength of Mahamaya — the Ruling Power of the three worlds (the Earth, the Antariksha and the Middle Heaven), that comes in the way of the Reign of God, the 'Paribrahm Ishwar', sustaining the World according to the Rule of Rita — the Moral and Spiritual Order of the universe, it was Swami Vivekananda's mission to know the truth through actually living the traditional 'Gnan Marg' of the Theoretical Advait Vedanta particularly as interpreted by Shri Shankaracharya's Brahmvad.

With an Inner Light shining within from childhood





and fed by a spontaneous habit of intense Meditation, he began his pre-ordained task of living the life of a 'Brahm Gnani' in accordance with the main tenets of Shri Shankaracharya's Theoretical Advait. With regard to the important question of food, he adopted for instance, Shankaracharya's definition of 'ahar' which includes objects of all the senses (rather than food proper as expounded by Shri Ramanujacharya), depending thus on mental 'nyas' or inner renunciation rather than on deciding first the objective nature or quality of the food. Similarly, accepting the World to be essentially monistic in its make-up, with all the diversities and dualities to be nothing but Maya, a view which leaves the question of Compassion altogether out of consideration, he came to interpret for a while Hindu Dharma empirically or pragmatically as is to be found in the Hindu Religious Positive Morality rather than as Hindu Sanatan Sat-Dharma in its pristine purity.

In his own words for instance,

"After carefully scrutinising all sides of the question...my conviction stands to confirm...that injunction of the Hindu Shashtras which lays down the rule that food like many other things must be different according to the difference of birth and



profession."\*

Thus, though Swami Vivekananda had yet to find out the utter inadequacy and consequent futility (which, as will be presently seen, he soon discovered) of the Theoretical Advait of Shri Shankaracharya, he has maintained from the very beginning, the Rule requiring the absolute Vegetarian Purity of Food in the case of certain classes of persons viz., Devotees, Brahmcharins and Monks.

Thus, so far as Devotees are concerned:

"All exciting food should be avoided as meat for instance; this should not be taken because it is by its very nature impure."†

Apart from the requirement of strictly observing the principle of Vegetarianism as a governing rule by a Devotee, the fact that one ought never to partake of non-vegetarian food even when it is offered to one's own Ishta, (i.e. the Deity of one's Choice) can be seen from the Life of Shri Ramakrishna Bhagawan Himself.

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\* The Complete Works of Swami Vivekananda, Vol. V, p 485.

† Ibid. Vol. IV, p 4. [Emphasis added].



Thus in the words of Swami Vivekananda, "About vegetarian diet I have to say this — first my Master [Shri Ramakrishna Bhagawan] was a vegetarian." Even when non-vegetarian stuff came to Him in the form of 'Prasad' offered to the goddess, "He used to hold it up to His head."\*

Thus although, Shri Ramakrishna Bhagawan paid full respect to the goddess He worshipped during 'upasana' by holding to His head, the food offered to her, He however, never partook of it since it was of a non-vegetarian nature.

Second, in the case of Brahmcharins and Monks:

"Those whose main goal of life is religion i.e., those who wish to be Brahmcharins and Samnyasins, ought to take vegetarian diet only."§

Third, for those who want to lead solely a Spiritual life, for them surely is a strict vegetarian diet."†

It is therefore, most unfortunate and strange in the extreme that notwithstanding his clear injunctions, categorically made from the very-

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\* Ibid., Vol. IV, p 486. [Emphasis added].

§ Shri Vivekananda Vicharmala, (Gujarati) Narayan Thakkur, Porbandar 1976 p 347. [Emphasis added].

† Opp. cit., Vol. V p 485. [Emphasis added].





beginning and consistently maintained with regard to the absolute need for Vegetarian purity of Food, in the case of Devotees, Brahmins and Monks, his will representing the Rule of the highest Morality and Hindu Sanatan Sat-Dharm has been openly flouted or inexcusably ignored.

There are however, substantial reasons why Samnyasins or Monks ought never to be violent in life or non-vegetarian in matter of food:

For, a 'Sadhu' (i.e., one who is all good) or a Saint or a Samnyasin (i.e., one who has renounced the World) or a MONK

1 SHOULD HAVE FIRST AND FOREMOST, COMPASSION IN HIS HEART:

2 should be aware that he has given 'abhaya' or inviolability to every creature in the very act of taking 'samnyas';\*

3 should know and remember that flesh-food being psycho-physically 'rajasic' and Spiritually 'tamasic', he will never reach the goal, he took Samnyas for, if he sticks to or falls into non-vegetarianism;

\* Manu Smriti, p 6-39.



4 and should bear in mind the fact that a monk is supposed to hold the Spiritual Ideals of Purity and Compassion high before the Society and his abandoning those Ideals will not only debase men's Moral and Spiritual values, BUT WILL ALSO RESULT IN UNPRECEDENTED DESTRUCTION OF INNUMERABLE INNOCENT LIVES, AS IS WITNESSED TO-DAY, THE WORLD OVER. FOR, AS THE ELITE OF THE SOCIETY CONDUCT THEMSELVES IN LIFE, SO DO THE MASSES FOLLOW AND BEHAVE.

As observed before, Swami Vivekananda, who inwardly looked upon himself as more than a Monk — a part of Incarnated Divinity with a Mission on Earth, could remain detached from the body, as can be seen from his voluntarily giving it up through Mahasamadhi, when the time came to leave it. This however, is not ordinarily possible to achieve for others including the monks without a regular habit of intense Meditation and active superhuman 'tapasya'.

Yet if his own Monks, in spite of their Leader's clear and categorical interpretation of the Hindu Common Dharma\* in this regard viz., that those who want

\* Cf. also the following from the **Manu Smriti**:  
[Contd. on p 242]





to be Brahmcharins and Monks must be strictly vegetarian, think they might as well imitate him, it would not only mean a complete (Spiritual) shipwreck, for them — notwithstanding their Theoretical Advaita which gives to its possessors just a superficial veneer of Brahmhood without the substance — but would be disastrous for the Society as well, built through Ages of patient endeavour on the Enlightened Ethics of 'Ahimsa', in relation to all innocent creatures. Besides, they would be responsible both directly and indirectly

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[Contd. from p 241.]

"A Samnyasin becomes qualified for liberation by controlling the senses, cutting off attachments and repulsions and through the practice of absolute non-violence in relation to all creatures." (Manu Smriti, 6-60) [Emphasis added.]

"A Samnyasin should after his bath, do six 'pranayams' every day for violence unconsciously done to creatures in the course of twenty four hours." (Manu Smriti, 6-69). Compare also,

"All the fruits of tapasya (penance) of a life-time are destroyed by violence [The Mahabharata, Op. cit., Shanti Parva (272-18)].





for the great sin of daily torture and destruction of countless innocent lives, should they themselves fling to the four winds, the Moral Restraints and Religious Rules, requiring Monks to abstain from flesh-food in their own life, not only to set an example but also to avoid becoming instrumental in the taking of innocent lives.

In trying to understand Swami Vivekananda's attitude in relation to the Cows, it is important to bear in mind that here again consistent with his mission to decide upon the validity of the Theoretical Advaita of Shri Shankaracharya by living through life all the major postulates and the main corollaries derived from them till their nature is revealed, he has started with the Hindu **Common Dharma** (i.e., as practised then by the Hindus) rather than with the Hindu **Sat-Dharma**, (which is the same as the Bauddha and the Jain Religions in this regard). In the case of the Cows however, the Hindu Common Dharma as well as the Hindu Sat-Dharma are identical, since both of them equally enjoin loving care, grateful protection based on the inviolability of the Cow and an over-all attitude of reverence for her on account of her 'sattvic' disposition and sacred nature.

Again, even though he had come to imbibe from



his early youth an **erroneous** belief that the ancient Aryans were both animal (including cow)-sacrificers and beef-eaters.\* it is important to bear in mind that

\* The present Research into Vedic History however, based on a Rational-Ethical Standard has clearly shown that the **Early Aryans** in fact worshipped **Higher Nature**, through **Adhvars** or non-violent **Yagnas** (**Yask, Nirukta 2-7**), and were **Vegetarians**.

In other words, it was the **indigenous** — civilized, uncivilized or aboriginal — non-Aryans and the **neo-Aryans** i.e., those non-Aryans who later entered the Aryan community in large numbers without giving up their old ways of life, who sacrificed animals including cows and ate meat or beef, and not the **Early Aryans**.

Modern tendency however, to explain away the existence of these obnoxious references to Animal-Sacrifices and beef-eating occurring in the **Vedas**, **Brahmanas** and some of the **Upanishads** by a constant resort to **Semantics** i.e., by Interpreting common words such as 'Ashva-Medha', 'Go-Medha', 'Aja-Medha' etc., in an uncommon sense by a recourse to **Mysticism or Vegetarianism**, is positively disastrous since it is not always based on **Truth** as expressed through **Common Sense and Right Reason**.



in spite of this historically wrong belief, he has never allowed it to come in the way of the proper interpretation of the current Hindu Dharma, which even as a form of Hindu Positive Religious Morality, enjoined then as it does now, both protection of and the reverence for the Cows.\*

Notwithstanding the fact that the basic views of

• Since a verbal encounter Swami Vivekananda once had with the Preacher of the Cow-Protection Society (See *The Life of Swami Vivekananda by his Eastern and Western Disciples*, Advaita Ashram, Mayavati, 1979, Vol. II pp 222-225), is likely to leave an impression that he did not care for the Cows or the organizations that support them, it is essential to point out that his opposition was against the cold unconcern of the Preacher to the suffering of his fellow-beings, dying of starvation in great number, during a famine then raging in Central India, and the Preacher's stubborn refusal to see the need to help the suffering, irrespective of their past 'karmas', and not against the care and protection the Hindus bestow on Cows in view of the millennium-old Aryan samskaras of looking upon the Cow both as holy and like a mother. (Cf. for instance Bhagawan Buddha: "He who eats beef, eats his own mother's flesh", *Lok Niti* 7).





Swami Vivekananda, expressed on the important subject of food up to 1902 — the year of his 'mahasamadhi' — gathered together and published in his Complete Works<sup>1</sup> and in the full Biography by his Eastern and Western Disciples<sup>2</sup> by 1912 and brought up-to-date periodically, it is surprising to find, appearing for the first time in 1953, the following statement in Swami Nikhilananda's, 'Vivekananda, A Biography':

"One day asked about what he considered the most glorious period of Indian History, the Swami mentioned 'the Vedic period when five Brahmins used to polish off one cow'."<sup>3</sup> (Sic)!

Considering the fact that this mischievous statement mentioning neither the name of the questioner, nor the source of its discovery, nor the intention behind the presentation of this inflammatory material published as late as 1953, in New York and a decade later in

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1 **The Complete Works of Swami Vivekananda**, Advaita Ashrama, Mayavati, 11th Edition, 1978, in 8 Volumes.

2 **The Life of Swami Vivekananda**, Op. cit., in 2 Volumes, pp 1200.

3 **Swami Nikhilananda, Vivekananda, A Biography** Advaita Ashrama, Mayavati, 1964, p 96.





India in 1964, is too denigratory to the personality of Swami Vivekananda, too havoc-making for its potential victims — the Cows, and too devastating to the Hindu Sat-Dharma, it is most unfortunate that a Monk and a Leader of a responsible Vedanta Centre in New York should have thought fit to squeeze it between a few sentences adapted from Prof. S. Iyer's private diary<sup>1</sup> to accommodate the above remark, which is in flat contradiction to Swami Vivekananda's own views in this regard, to be stated by and by.

Apart from the fact that this statement expressed in a loathsome slang, exhibiting gross callousness (not to speak of the utter want of any regard for the Cow held sacred by the Hindus since ages), extolling barbarism and with a concealed innuendo subtly suggesting present day India to return to this 'golden' past, is too crude to have been uttered by Swami Vivekananda,<sup>2</sup> it is equally important to note that acc-

1 *The Life*, Op. cit., p 335.

2 Antariksha — the arch saboteur of a Higher Life on Earth however, is capable of playing such a mischief. Cf. the Voice heard by Chenghis Khan (*Supra.*, p 35 f.n.) and St. Peter's Vision (*The New Testament*, Acts 10, Lines 10-20).





ording to the exhaustive Biography of Swami Vivekananda by his Eastern and Western Disciples, it is not to the orthodox Brahmins that "the Swami courageously told about the eating of beef by the Brahmins in Vedic times", but to Prof. S. Iyer, in the course of a personal conversation, and by way of a historical reference, as recorded in the letter's diary. Thus, while the use of the plural — 'them' (the Southern Brahmins) suggests preaching, talking to Shri Iyer shows the Swami's explaining his own position in a private conversation.

To return to the main statement — the subject of controversy, assuming for a moment for the sake of argument that such a remark is to be found somewhere in somebody's diary, a man of Swami Nikhilananda's experience of the world should have known that from the standpoint of evidence and in the presence of Swami Vivekananda's real views in this regard known since half a Century, while such a reference has little value, the potentiality of harm it can do in view of its high degree of suggestibility would be practically limitless.

**THAT SWAMI VIVEKANANDA NEVER WANTED THE HINDUS TO TAKE TO EATING BEEF CAN BE CLEARLY SEEN FROM HIS FOLLOWING**



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### STATEMENTS :

"That is disgusting now. However they may differ from each other in India, in that they are all one — they never eat beef."<sup>1</sup>

Again "He brooded much over the national achievement. 'Well! well!' he would say, 'we have done one thing that no other people ever did. We have converted a whole nation to... non-beef-eating'. Not one Hindu eats beef."<sup>2</sup>

Elsewhere he says; "The ancient sacrifices and the ancient gods."<sup>3</sup> [connected with such violent sacrifices] "they are all gone, modern India belongs to the Spiritual part of the Vedas."<sup>4</sup>

After completing the necessary experiences of the Theoretical Advaita with its superficial Monism viz., "There is but one entity in the whole world. It is a unit world. The diversity is only eye-service. It is all one ",<sup>4</sup> which tends to result only in an ethicless

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1 The Complete works, Op. cit., Vol. III, p 535.

2 The life of Swami Vivekananda, Vol. II, p 467.

3 The Complete Works, Op. cit., Vol. III, p 535.  
(Elucidatory bracket added).

4 Ibid., Vol. III, p 535.

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secularization of life, and leads to a Compassionless "Jeevo Jeevasya Jeevanam" -based dependence on animal-food. Swami Vivekananda turns towards the genuine Monism of the Anubhava Advaita of Shri Rama Gita, and reaches presently the all-embracing Oneness of a Higher Life, culminating in universal Compassion and Love for all living beings, including the subhuman species.

Thus in his own words, "Oneness includes all animals. If man's life is immortal, so also is animal's. The difference is only in degree and not in kind. The amoeba and I are the same. From the standpoint of the highest life all the differences vanish. So from the standpoint of the highest ideal, the lowest animal and the highest man are the same."<sup>2</sup>

Nor is true Vedanta at loggerheads with it:

"The [genuine] Vedanta entirely denies such ideas as that animals are separate from men,<sup>3</sup> and that they were made and created by God

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1 I.e., 'Life lives on (devouring) life.'

2 The Complete Works, Vol. II, p 298.

3 By creating an artificial division between men as

(Contd on p 251)





to be used for our food."<sup>1</sup>

From the vantage ground of the Higher Monism, he also sees the savage way of securing meat on the one hand and the purity of vegetable food on the other;

"TO EAT MEAT IS SURELY BARBAROUS AND VEGETABLE FOOD IS CERTAINLY PURER; WHO CAN DENY THAT?"<sup>2</sup>

In regard to the impropriety of animal-food, Swami Vivekananda has made his own position too clear to be subject to any doubt. Thus in his own words:

"I Myself may not be a very strict vegetarian, but I understand the ideal. When I eat meat, I know it is wrong. Even when I am bound to eat it

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(Contd from p 250)

individualized beings and animals as part of a collective group-soul (See C. W. Leadbeater, *A Text-Book of Theosophy*, Chap IV), Theosophy has not only erred in this regard, but has also done a great harm both to the cause of Creatures and to the Law of Karma.

1 The Complete Works, Vol. II p 298.

2 Ibid, Vol. V, p 485.



under certain circumstances, I know it is cruel. I MUST NOT DRAG MY IDEAL DOWN TO THE ACTUAL and apologize for my weak conduct in this way. THE IDEAL IS NOT TO EAT FLESH-FOOD, NOT TO INJURE ANY LIVING BEING, FOR ALL ANIMALS ARE MY BROTHERS."<sup>1</sup>

Again in his lecture on Bhakti-Yoga, he eloquently pleads not only for the innocent creatures but also on behalf of the unfortunate butchers:

"...MEAT should not be taken, because it IS BY ITS VERY NATURE IMPURE. WE CAN GET IT ONLY BY TAKING THE LIFE OF ANOTHER. We get pleasure for a moment and another creature has to give up life. Not only so, but we demoralize other human beings. In England no butcher can serve on a jury, the idea being that he is cruel by nature. WHO MAKES HIM CRUEL? SOCIETY, if we did not eat...[meat] there would be no butchers."<sup>2</sup>

He has thus declared non-vegetarianism to be not only both wrong and cruel but also a sin.<sup>3</sup> Although he recognized that 'the taking of life was undoubtedly

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1. Ibid., p 298 (Emphasis added).

2. Ibid., Vol. Vi, pp 4-5.

3. Ibid., Vol. IV, p 486.





sinful he believed at the same time that the people and particularly the west would not take to vegetarianism till Science made some suitable discovery.

Fortunately, there has been since the beginning of this Century a consensus of Expert Medical Opinion showing not only a nutritional self-sufficiency with regard to vegetarian food, but also and all-round superiority of vegetarianism over non-vegetarianism.

The following Report will show the truth of the above statement :

**The Report of the International Commission of Expert Scientific Authorities appointed by the Inter-Allied Conference at Paris in 1918.**

**"NO ABSOLUTE PHYSIOLOGICAL NEED EXISTS FOR MEAT."**

Professors Gley and Langois (France)  
E. H. Starling and T. B. Wood (U. K.)  
Chitterdern and Lusk (U. S. A.)  
Bollaì and Pagliani (Italy),  
Hulot (Belgium).

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1 Ibid., Vol. IV, p. 486.

2 See appendix, p. iv. For a comprehensive survey of Expert Medical Opinion see Appendix pp i-xii.



The destroyer of Bharat's highest religion is the deep-rooted false belief that a Brahmanani can eat meat with impunity. This is destructive of Hindu Sanatan Sat-dharm. A Brahmanani can never eat meat with impunity. So long as this fact is unearthed and thrown out there will be no higher religion in Bharat.





## AN ALL-ROUND SUPERIORITY OF VEGETARIAN DIET

A NON-VEGETARIAN DIET, apart from being EVIDENTLY Conscience-killing and therefore unethical Spiritually suicidal, aesthetically revolting and socially debasing, IS ALSO ACCORDING TO MODERN SCIENTIFIC OPINIONS OF WORLD AUTHORITIES :

physiologically unnatural and biologically unnecessary; chemically putrefactive and often poisonous, hygienically unhealthy and disease-producing, psychophysically 'tamsic' or morally stupefying, economically wasteful and thus logically indefensible on EVERY count:

whereas A VEGETARIAN DIET is not only natural and adequate, wholesome and health-giving but also economic and basically 'sattvic' or benign—A BEFITTING DIET FOR CIVILIZED HUMAN BEINGS.





## APPENDIX

### NATURE NEVER MEANT MAN TO BE CARNIVOROUS

(Opinions of Experts and Thinkers)

#### I FLESH-FOOD AN UNNATURAL DIET:

Anatomical evidence.

- (i) (a) "The teeth of Man have not the smallest resemblance to those of the carnivorous animals, except that their enamel is confined to the external surface. He possesses indeed, teeth called canine, but they do not exceed the level of others, and are obviously unsuited to the purposes which the corresponding teeth execute in carnivorous animals.  
(b) In the proper carnivorous animals the alimentary canal is very short."

• Prof. Sir William Lawrence F.R.S.

- (ii) "... every fact connected with the human organisation goes to prove that Man was originally formed a frugivorous animal."

Prof. Sir Charles Bell, F.R.S.





(iii) "Comparative anatomy and physiology indicate fresh fruits and vegetables as the main food of man."

Sydney N. Whitaker,

M.D., M.R.C.S., L.R.C.P.

(iv) "No physiologist would dispute with those who maintain that men ought to have a vegetable diet."

Dr. Spenser Thompson,

(v) "During the hundred years which have elapsed since the above statements by Prof. Lawrence, the evidence in favour of a non-flesh diet has steadily accumulated until at the present time there is no room for doubt as to the inadvisability of including flesh in the dietary."

From "Good Health"

## II. FLESH-FOOD NOT NECESSARY:

(i) "Flesh foods are not the best nourishment for human beings and were not the food of our primitive ancestors. They are secondary or second products, since all food comes originally from the vegetable kingdom. There is nothing necessary or desirable for human nutrition to be found in meats or flesh foods which are not found in and derived from vegetable products."

John Harvey Kellogg, M.D., LL.D.



(ii) "Chemistry is no more antagonistic to vegetarianism than is biology. Flesh food is certainly not necessary to supply the nitrogenous products required for the repair of tissue. I entirely disapprove of the modern rage for concentrated essences of flesh meat."

F. J. Sykes, M. D., B. Sc.

(iii) "There are many alternative sources of first-class protein and the meatless diet can be as good as any other."

Dr. Charles Hill.

(iv) "It is a vulgar error to regard meat in any form as necessary to life."

Sir Henry Thompson M. S., F.R.C.S.

The Report of the International Commission of Expert Scientific Authorities appointed by the Inter-Allied Conference at Paris in 1918 :

"NO ABSOLUTE PHYSIOLOGICAL NEED EXISTS FOR MEAT."

Professors Gley and Langlois (France),

E.H. Starling and T.B. Wood (U. K.),

Chitterden and Lusk. (U.S.A.),

Bollazi and Pagliani (Italy),

Hulot (Belgium).





“ Animal diet is not essential to man ”

Lord Playfair M. D.

### III. FLESH-FOOD DISEASE-CAUSING AND DANGEROUS

#### (i) Acidic :

##### (a) Chemical composition and circulation of Blood :

“ No meat-eater has had or will ever have as fine blood or as free a circulation as all or any may have by living on bread and fruit. ”

Alexander Haig, M.A., M.D., F.R.C.P.

(b) ‘The bloodstream in health is slightly alkaline so it follows that an acid forming diet will upset this balance.

The Chief acid-forming culprits are nearly all flesh-food.

Geoffrey L. Rudd.

#### (ii) Toxic :

“ It (flesh-food) is material which of malice aforethought has sedulously been rendered toxic during the animal’s lifetime. In the first place his endocrine defences are interfered with by castration, he is then immobilised and overfed, with a view to causing him to





develop fatty degeneration of all his organs; and it is when this ugly process is complete that he is regarded as fit for human consumption."

Dr. Leonard Williams

(iii) Putrefactive :

(a) "I am convinced that any one who eats the average amount of meat consumed in this country will improve rather than suffer by cutting it all out of his diet. There is no other class of food which so greatly tends to promote **intestinal putrefaction and unwholesome decomposition products.**"

Doctor E. V. McCollum of  
John Hopkins University.

(b) " Apart from the diminishing body alkalinity, excessive meat-eating tends to increase intestinal putrefaction."

Sir W. Arbuthnot Lane Bart.  
C.B.M.S., F.R.C.S.

(iv) Poisonous :

"The number of people poisoned by meat in a year, quite apart from the uric acid of xanthine it contains, is probably considerable and for one who knows what he has been





## VII. VEGETARIAN DIET IS SUPERIOR:

### (i) In nutritive value:

"It must be honestly admitted that weight by weight vegetable substances, when they are carefully selected, possess the most striking advantages over animal-food in nutritive value."

Sir Benjamin W. Richardson,  
M.D., F.R.C.S.

### (ii) In increasing physical stamina:

"...the people who gave up eating meat lose tone or become weaker? My answer would be that in the majority of cases they confidently stated that they found themselves stronger and more powerful in body."

Josiah Oldfield.

### (iii) In imparting longevity:

"I judge that a strict vegetarian will live ten years longer than a habitual flesh-eater, while suffering in the average less than half as much sickness as the carnivorous must. All public danger lies in a direction opposite to that of vegetarianism."

Horace Greeley.\*  
Editor, New York Tribune.



(iv) From the standpoint of health and hygiene:

(a) "It must be admitted as a fact beyond all questions that some persons are **stronger** and **more healthy** who live on that (vegetarian) food."

**Sir Henry Thompson.**  
M.D. F.R.C.S.

(b) "After all, **health depends upon entirely on what we eat**. Surely our eating habits need considering, if £ 500,000,000 have to be spent annually on **Health Services**. Just compare this with the **Hunzas in India**. They are a vegetarian people and never have cancer or other diseases."

**G. L. Rudd,**

(v) From the standpoint of mental clarity and vigour:

"the people who gave up eating meat, the majority of them were found clearer and more vigorous in mind."

**Josiah Oldfield.**  
(D.C.L, M.R.C.S., L.R.C.P.)





poisoned by and whose case gets into papers, there are probably scores that go unrecorded..."

Alexander Haig, M.A., M.D., F.R.C.P.

#### IV FLESH-FOOD PSYCHOPHYSICALLY RETARDING:

(i) "The functioning of the mind is affected by food. Generally speaking, the mind works best on a mild diet, without meat, and containing fresh vitamins and inorganic constituents rich in calcium phosphates."

E. R. Rost, O.B.E., M.R.C.S., L.R.C.P.  
(in The Nature of Consciousness).

(ii) "In order to secure a clear head upon an active body, I am of opinion that a man should give up eating all preparations of dead animals under whatever fancy names they may be presented."

Dr. Josiah Oldfield.

(iii) Anyone who gives up meat-eating and will record his blood quality and its rate of circulation will be amazed to know that within two years there is a change in his blood and blood circulation.



"Changes in blood and circulation carry corresponding changes in bodily power, endurance and activity, in mental power and activity in the sense of judgment, justice, estimation of self and of others and thus in morality."

Dr. Alexander Haig.

V. FLESH-FOOD UNECONOMICAL AND WASTEFUL:

"The world is breeding too many (Meat-animals) and using too much land for this purpose. "A meat-eater needs 1.6 acres and a Vegetarian only .75 of an acre."

Geoffrey L. Rudd.

VI. FLESH-FOOD MORALLY DEGRADING, UNCHRISTIAN AND BARBAROUS:

"It is difficult to understand how a civilisation can call itself Christian or human or even rational while its main article of food is not only unnecessary, but one that involves so much degradation to the producer, disease to the consumer and untold suffering and cruelty to the victims."

Sir Henry Thompson,  
M.S., F.R.C.S.





(vi) In every respect:

"That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it, my researches show not only that it is possible, but that it is infinitely preferable in every way..."

Alexander Haig, M.A., M.D., F.R.C.P.



"YOU HAVE JUST DINED, AND HOWEVER SCRUPULOUSLY THE SLAUGHTER-HOUSE IS CONCEALED IN A GRACEFUL DISTANCE OF MILES, THERE IS COMPLICITY."

RALPH WALDO EMERSON.





**Vegetable Diet the logical solution  
to the World's Food problem:**

"...increasing food production...to breed more cattle and pigs...is doomed to failure because cattle need about eight times more land for foods and rearing than human beings, and only a small proportion of the food they eat comes back to us in the form of nutrition—an extremely uneconomic way of obtaining food."

"Comparative figures show that ten times more cereals can be grown in the same time than meat, weight for weight, and up to a hundred times more vegetables."

"Furthermore...according to Sir John Russell, F.R.S., 1.63 acres are necessary to support a man living on a mixed diet, whereas only .5 or .6 acres are required for a varied vegetarian diet."

"Problems of storage and distribution would be simpler because expensive refrigeration is not necessary."\*

\*Geoffrey L. Rudd, **Why Kill For Food**, (Emphasis added) Hurst Bros. Ltd., Stockport, U.K., 1956.

It is worth remembering that flesh-foods would remain Morally abominable and Spiritually suicidal, even if they were economically cheaper.

—ATMAN.





## HIGHER EVOLUTION OF HUMANITY

Common run of Movies and Cinema Posters, Business Advertisements appearing in News Papers and Periodicals or displayed in Public Places, together with the material catered by low-quality Books and Magazines, have long since become a bane both for the Individual as well as for the Society.

One wonders how this wanton exhibition of unholiness in flagrant disregard of the most minimum standards of decency, is relevant to the stuff advertised, or helpful to the cause of entertainment, which can as well be innocent and uplifting without being necessarily low and degrading.

Such vicious stuff which is poison for the growing youth, is no less derogatory to the dignity and respect due to women for their essentially Spiritual personality as mothers.

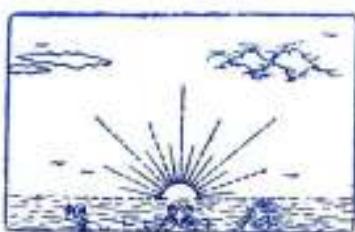
While the West, having elected to go the whole hog in its pursuit of an unbridled freedom in this field and having become frankly an 'Immoral' Society, euphemistically called 'Permissive', needs ITSELF to retrace its steps by paying heed to the earnest exhortations of Bhagawan Christ in this regard, there is no earthly reason why of all the



countries India, with its ancient tradition of a high Brahmcharyatmak Morality and a deeply Religious Way of Life, built through ages on the glorious Ideals — bright, scintillating seeds of a Higher Life — of सत् or the pure Spirituality of Being, ऋत्, reflecting the Moral and Spiritual Order of the Universe, विवेक or Ethical Discrimination based on such Spiritual Truth, वैराग्य or Dispassion, त्याग or Renunciation and संयम or Brahmacharyatmak self-control, should succumb to a debasing animalism in utter disregard of Man's potential Higher Nature.

It is therefore, the foremost duty of every enlightened citizen including the News-Paper Editor, the Business-Man and the Cinema Industrialist to help in the eradication of this widespread EPIDEMIC, which if left to itself will contaminate the very springs of human consciousness, and will make a truly Religious or a Spiritual life a thing of the past, resulting only in a senseless dissipation of vital energy so essential to mankind in the higher evolution of Humanity.

Sat-Chit-Ātman



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## THE COW

BENEATH THE OPPRESSIVE GLITTER OF A WEIRD PROSPERITY BASED ON A RUTHLESS EXPLOITATION AND A RECKLESS DESTRUCTION OF SUB-HUMAN, HARMLESS LIFE IN AN UNIMAGINABLE NUMBER, STANDS THE COW — AN ERSTWHILE NEIGHBOUR UNTO MAN, BEARING IN HER SERENE MIEN THE DIGNITY OF A MOTHER, WITH EYES EVOKING AND OVERFLOWING WITH COMPASSION, HARBOURING WITHIN HER THE LIGHT OF THE DIVINE, BORN OF HER SATTVIC DISPOSITION AND SELFLESS SERVICES AND THEREFORE SACRED — (PAVANI).

A SILENT REPRESENTATIVE OF THE SUB-HUMAN WORLD, UNDERGOING IGNOMINIOUS TREATMENT AND INHUMAN CRUELTY AT THE HANDS OF THOSE VERY 'HUMANS', WHOM SHE HAS FED ALL ALONG WITH THAT LIFE-GIVING ELIXIR — MILK, THE COW HAS SERVED MANKIND FROM THE DAWN OF HISTORY IN A VARIETY OF WAYS, THAT HAS NOT ONLY MADE CIVILIZATION POSSIBLE FOR THE WORLD, BUT INDIA'S CHARACTERISTICALLY MORAL AND SPIRITUAL CULTURE.

A SYMBOL OF HIGHER NATURE — 'ADITI', A SENSITIVE FULCRUM HOLDING THE BALANCE BETWEEN GOOD AND EVIL, THE COW IS NOT ONLY A MORAL BRIDGE BETWEEN MAN'S REAL SELF (HIS POTENTIAL SOUL, A PART OF THE SUPREME SOUL — PARMATMAN) AND HIS UNSUBDUED EGO, (THE ACTUALLY SELFISH ANIMAL, ARMED WITH A CALCULATING INTELLECT — A STOOGE OF ILLUSIONATING MAYA), BUT ALSO A TRULY DIVINE POWER — 'SATSHAKTI', DESTINED TO BE A SPEARHEAD OF A SPIRITUAL MOVEMENT, AIMED AT THE EMANCIPATION OF ALL BEINGS INCLUDING MAN FROM THE SCOURGE OF HIS OWN INHUMANITY, AND THE ESTABLISHMENT ON EARTH, OF THE SANCTITY OF AND THE REVERENCE FOR ALL LIFE.

Sat-Chit-Atman.