

Vedic View of Cosmic Harmony: Parity between Microcosm (*Piṇḍa*) and Macrocosm (*Brahmāṇḍa*)

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(Mankind today is passing through a critical phase when all aspects of the universe seem to be in a conflicting mode and the quest for harmony is far greater than ever. It is in this background that the profound Vedic vision can offer fresh insights for future possibilities. This exposition is a modest attempt in the same direction).

I

The present paper intends to explore and expound the Vedic idea of inherent synergy between the gross (embodied) and subtle (disembodied) levels of existence. The scope of this exposition is mainly restricted to the Vedic sources in original, i.e. the four Vedic Samhitās, Brāhmaṇas, Āraṇyakas and the Upaniṣads.¹

II

Veda is the most ancient available literary document² of mankind and it proclaims that life is a divine opportunity. It exhorts all human beings as the sons of immortality³ and enunciates that there is complete coordination among all aspects of existence in the universe. The Vedic principle of *ṛta*⁴ represents the sublime inviolable moral regularity of cosmos as also the inner harmony and order of a man's conduct.⁵ Accordingly, it signifies that there is a parallelism between the embodied human being and the disembodied cosmic existence. The same is suggested by an off-quoted (but anonymous) dictum of Vedic interpretation, that the human body is a micro model of the macrocosm: *yat piṇḍe tat brahmāṇḍe*. It needs to be noted here that the word "*piṇḍa*" means "body" and "*brahmāṇḍa*" stands for "the cosmos":

"In Sanskrit religio-philosophical literature, *piṇḍa* and *brahmāṇḍa* are used as a pair to speak of everything from an individual to all the creation around him."⁶

It means that just as the human body is an abode of the individual self, similarly the entire cosmos is the abode of Supreme Self.

The earth is whose base (foot or prama), the midspace
whose belly, and who has made the sky his head, to him,
the Eldest Lord supreme, let our homage be.⁷

From this point of view, anyone who aims to resolve all sorts of conflicts⁸ and attain harmony, has to begin with the immediate rather than the mediate, proximate rather than the remote and visible rather than the invisible. There is no doubt about the fact that the most immediate reality for everyone is one's own personal experience, and the real conflict is also not with others, but with oneself. It is so because the seeds of conflict or amity are actually rooted in the mind of an individual and if the mind is attuned in such a manner that there is no intra-personal disturbance, then inter-personal disputes will automatically be dissolved. Consequently, a harmonious complementarity between bipolar opposites such as untruth and truth, darkness and light, mortality and immortality will also be accomplished. In other words, if we aspire to achieve global peace, then first we have to be at peace within ourselves.

III

It is in this background that the Vedic view propounds a complete, cohesive philosophy of life in which body, mind and the sense organs of a person are all working in complete cooperation for a healthy and happy living.

Vedic Samhitas abound in such prayers where not only the physical health is aspired for, but the mental strength and spiritual power is also sought as follows:

Whatever distressing lacuna I have in my vision, in my heart or in my thought, may the Lord Supreme remove that. May gracious to us be He, who is the Lord of the whole universe.⁹

It must be re-iterated that to accomplish this goal of perfect harmony, one has to begin with one's own self, i.e. to control and contain negative emotions such as anger, greed, hate and jealousy, as is manifested in following Vedic prayers:

May I never be swayed by (my weak impulses like) aversion.¹⁰

* * * * *

Let no one so ever hate us.¹¹

On the other hand, positive feelings such as universal empathy, global concord and cosmic goodwill need to be strengthened as is expressed in the following Vedic verses:

May there be proper understanding with our own people, proper understanding with strangers; O twins divine (Aśvinau), may both of you develop proper understanding among us here.¹²

* * * * *

I hereby bring about unity of your hearts and unity of minds, free from malice. May each one of you love the other as a cow loves its new-born calf.¹³

* * * * *

Let my mind be always enlivened by noble and righteous resolves.¹⁴

It is also noteworthy here that the Vedic view is not prescriptive, it does not enjoin one to act in a certain way, rather it directs one for self-motivation and exhorts to first elevate oneself through auto-suggestions like the following and then seek divine help for the same:

O evil thought, go far away, why do you suggest abominable things. Get away!¹⁵

* * * * *

Whoever, our hostile kin or an outsider, wants to destroy us, May all the Devas discomfit him!¹⁶

IV

There is no denying the fact that universal conflict between evil and good, ignoble and noble is eternal. There are several depictions of this constant struggle¹⁷ in the Vedic literature which narrates it in the form of a battle between divine and demonic forces (*devasura-saṅgrāma*).¹⁸ But actually this struggle is only metaphorical in the sense that there is an inner essence to the literal depiction; it emphasises upon the supremacy of right over wrong, light over darkness and immortal spirit over mortal physicality.¹⁹

More importantly, this tussel is not only in the outer physical world, but also in the inner mental space of every human being, so the Vedas propose an optimistic outlook according to which truth always prevails over falsity

and light over darkness; that is why an alert human being crosses over from untruth towards truth²⁰ and there is always a transition from darkness to light:

Darkness is replaced with the luster of light.²¹

It is this positive message of Vedic sources which can guide humanity in its search for a holistic development and also provide an everlasting link between both the realms: personal as well as global. Therefore, the well-known Vedic prayer for cosmic peace actually culminates in an explorative journey for self-enrichment:

May the sky be peaceful; may the mid-space be peaceful;
may the earth be peaceful; may the waters be peaceful;
may the annual plants be peaceful; may the forests be peaceful;
may all the bounties of Nature be peaceful;
may the knowledge be peaceful;
may all the things be peaceful; may there be peace and peace only;
may such a peace come to me !²²

The ultimate phrase of this prayer “may that peace come to me which is pervading the whole cosmos” is actually the clue for resolution of all inner conflicts. It means that there is peace throughout the external world, provided there is peace within one’s own heart since no idea of harmony can be actualized if one is mentally disturbed.

According to Vedic view, a human being is the most fortunate one, who, inspite of possessing several animal instincts, can overcome all of these and transform himself totally, so much so that his ascent and upliftment can take him to the level of divinity.²³ In a Ṛgvedic verse, six such embodied animal instincts are desired to be thwarted:

O Lord of resplendence, destroy the evil feelings, whether these come in the fiendish garb of an owl, or of an owlet, or of a dog, or of a wolf, or of a falcon or of a vulture.²⁴

These six negative attitudes respectively symbolize six creatures other than human beings such as follows:

• darkness	<->	owl
• anger	<->	owlet
• jealousy	<->	dog
• lust	<->	wolf
• pride	<->	falcon
• greed	<->	vulture

Significantly it is implied herein that such degrading inner instincts are more harmful than the external enemies, because these endanger the saner aspect of humanity. At the same time, it is only given to the human beings that they can first distinguish between good and evil and then overcome the later by strengthening the former.

So, it is envisaged in Vedic sources that the finest formula for resolving a conflict between vice and virtue begins from within each one of us; those who know their immortal inner being, they are truly the knowledgeable ones, because only they are capable of realising the essence of Supreme global power:

They who recognize the Lord Supreme in Puruṣa (the embodied man),
they know the Parameṣṭhi (the Lord of the highest abode).
He, who knows the Parameṣṭhi and he who knows the creator (Prajāpati);
Those who know the eldest Lord Supreme (Jyeṣṭha Brahma),
they come to know the Skambha (the support of the universe).²⁵

V

As already mentioned, human body is held to be the microcosm and is stated to be the sacred substratum of immortal spirit in Vedic view. It is said to be the most coveted creation of the divine:

Having fused the mortal man complete, the divine forces entered the human form.²⁶

* * * * *

For all deities are dwelling within (the human body), as cows stay in a cow-stall.²⁷

The human body is ordained as the first and foremost means for fulfilling one's obligations²⁸ to oneself, to the family and society at large; it is held to be the most superior model of complementarity and coordination among its different parts. It is therefore held to be a sacred dwelling for different divine faculties:

With eight circles and nine gates or portals impregnable is the castle of the enlightened ones.

Therein lies the golden chest, conductor to the world of bliss-encompassed by brilliant light.

(*aṣṭā-cakrā*=eight basic building materials of body, see Taitt. Āraṇyaka (1.27, 2-3)

(*tvak*=skin; *asrak*=blood; *māṃsa*=flesh; *meda*=fat; *asthi*=bone; *majjā*=marrow; *śukra*=semen and *oja*=glow), (*Nava dvārā* = Nine portals- seven in head: 2 eyes, 2 ears, 2 nostrils, 1 mouth opening and 2 below for urine and feces).²⁹

In another Vedic verse, it is stated that thirty three gods have entered the human body, just as these divine forces have formed the cosmic abode of the Supreme Self.³⁰ Therefore, he who knows this body (*piṇḍa*), verily knows the cosmos (*brahmāṇḍa*).

The significance of human body in Vedic tradition is beautifully delineated in a narrative of Aitareya Upaniṣad as follows:

When the creator was requested by the gods to provide them with an abode through which they could enjoy food etc., he first brought a cow's body before the divine forces to inhabit, and they disapproved of it. Thereafter he brought the body of a horse, but the divinities did not like it too. Finally the lord brought human body and they all shouted happily: This is perfect, this is good. Then he asked all the divine forces to enter different parts of the human body.

Fire becoming speech entered the mouth. Air becoming breath entered the nostrils. Sun becoming sight entered the eyes. Directions becoming sound entered the hearing organ. Herbs and plants becoming hair entered the skin. Moon becoming mind entered the heart. Death becoming exhalation (*apāna*) entered the navel. Water becoming semen entered the generative organ.³¹

It is therefore, that the human body represents the whole cosmos; it needs to be respected and cared for, but only as a means to the ultimate goal of self-realization and not only as an end in itself. The value of mortal human body lies in the fact that it is an abode of the immortal self. The same is succinctly stated in the Kaṭha Upaniṣad as follows:

Know this Self to be the rider, **the body to be the chariot**,
the intellect to be the charioteer and the mind to be reins.

The senses are the horses, and the sense objects are the path on which they run. One who is united with the self, the sense and the mind is called the enjoyer.³²

The Veda proclaims that human life is a rare gift wherein all the three regions of the cosmos are represented; the highest or uppermost part of human body is in fact the parallel of the celestial sphere, the middle portion symbolizes midspace while the lower part indicates the terrestrial earth. Anyone who realizes the spiritual secret of this splendor bestowed upon him in the form of human body, will not only be enabled to live a life of harmony amongst all parts of it but will also experience amity amidst the variety of existence within oneself; this sentiment is echoed in the following proclamation of the Yajurveda:

O Man! I lay heaven and earth within you,
I lay midspace in you. Live the life of amity
and harmony amidst the bounties of Nature.
Help the needy, show cordiality even to those
who envy you.³³

VI

In accordance with the above, the Vedic view propounds that once the individual is at peace with himself, he can proceed on the path of happiness for others around him. The first significant outcome of this positive attitude is genuine gender-equality; the seemingly eternal conflict between male and female is not real in Vedic view, because both male and female are held to be twin aspects of the same reality. As per Vedic cosmogony, the Supreme Being divided himself in two equal halves in the beginning of creation.³⁴

Needless to say that one of the most disturbing problems of human existence today is the widely prevalent gender-conflict. So, the Vedic idea of perfect parity between male and female is an important source in the direction of cosmic harmony.³⁵ According to Vedic delineation, there is complete equality between both the sexes; none is better or worse half- there are just two equal halves of the same substance.³⁶ This is more eloquently expressed in the Vedic marriage ceremony wherein a perfect companionship between the husband and wife is solicited; so much so that they are said to act like a single unit, that is why both of them are designated as *dampatī*³⁷ (two owners of the house) after marriage. In fact, marriage in Vedic view is said to be an inseparable bond which is undertaken to accomplish all the religious duties together for the welfare of family and society and ultimately for the fulfillment of a higher goal in life, i.e. *dharmā* (=obligation). It is not without reason then that the wife is stated to be *dharmapatnī* (=lawful partner in sacred rituals, since she occupies a more exalted status in the familial role), while the husband is held to be merely a *gṛhapati* (=householder).³⁸

VII

This brings us to the point of pleasure and good, desired and the desirable, i.e. *preyas* and *śreyas* to use the Vedic terms. The Vedic view does not deplore enjoying the physical pleasures of life but exhorts the humanity to practice restraint in every field of life; this restrained and regulated conduct at micro and macro levels is expressed through the terms *ṛta* and *satya* in Vedic philosophy. Accordingly, *ṛta* represents cosmic order at the global level while *satya* suggests moral strength at the individual level; both of these principles are stated to be originated from the blazing *tapas*³⁹ (=spiritual fire, purifying and refining human nature⁴⁰) of the Supreme. It is re-affirmed in Atharvaveda that *ṛta*, *satya*, *tapas* and many more such values are lodged in the different limbs of the Supreme Being (*skambha*):

In which part of him the austerities (*tapas*) abide;
in which part of him the eternal law (*ṛta*) is laid;
where the vow (*vrata*); in which part of him resides
the faith (*śraddhā*); in which part of him is the
truth (*satya*) well established.⁴¹

There is no doubt about the fact that the contemporary consumeristic attitude has taken us to an alarming level of ecological imbalance while the Vedic view propounds a balance between indulgence (*bhoga*) and abstinence (*tyāga*)⁴² so that there is harmony between the external Nature as well as internal nature:

Enjoy it, knowing full well that it will have to be renounced.
Do not be greedy. To whom do the riches belong?

This fine formula for enjoying the bounties of Nature without harming or exploiting the ecosphere is another aspect of Vedic view, complementary to cosmic harmony which is expressed in such Vedic prayers as the following one addressed to mother earth:

Whatever I dig from thee, O Mother Earth,
May it have quick growth again; Purifier,
May we not injure thy vitals or thy heart!⁴³

Here earth is depicted as a personified form of all the natural resources which actually symbolize cosmic existence. But the emotional bond between a human being and the earth is worth emulating. Vedic view propounds a complete communion between man and Nature; the external as well as internal space have to work in unison because all forms of existence are intertwined in an integral relation.

It means that human beings across cultures should not only strive for conservation of natural resources but also have a genuine concern and practice a sense of respect towards them. In fact, the totality of an inclusive view is much more relevant for cosmic harmony than the fragmented approach being adopted today. The traditional Vedic view in this regard is that the management of natural resources has to be based on inter-generational equity which is inherent in the Indian notion of three debts, i.e. *ṛṇatraya*.⁴⁴ The same is very beautifully described by contemporary thinker in following words: “We have not inherited the land from our ancestors, we have borrowed it from our children.”⁴⁵

It is noteworthy that empathy for fellow-beings is the cornerstone of cosmic harmony, so the Vedic view aspires that:

May one person protect the other.⁴⁶

According to Vedic philosophy, this type of feeling has to be inculcated by one and all, since the whole universe is just a single dwelling for all its inhabitants:

All this world is in fact the common nest.⁴⁷

Therefore, Vedic prayers like the followings ones for a disease-free and healthy existence of all the residents of this universe are but natural:

All beings around us are nourished and
become exempt from disease.⁴⁸

* * * * *

May all the living beings of this world be
free from diseases and be hail and hearty.⁴⁹

The Veda in fact even goes beyond empathy among human beings and envisages sympathy and friendship for each and every being of the cosmos:

May all the beings look at me with friendly eye.
Thus may we all be looked at with a friendly eye.⁵⁰

* * * * *

Among those, whom I see and those,
whom I do not see, may you cultivate
friendship for me.⁵¹

It is in this background that welfare of bipeds as well as quadrupeds is desired for at several places in the Vedas:

Be the bringer of prosperity to our bipeds and quadrupeds.⁵²

* * * * *

May you grant happiness to our progeny and safety to our cattle.⁵³

VIII

What follows from the above is that the Vedic view emphasizes upon an underlying unity of the entire cosmos; all the living and non-living beings are in fact various reflections of the same Supreme Reality which has manifested itself in many forms:

One is that which manifests in all.⁵⁴

* * * * *

In every figure of his creation, the resplendent Lord has been a model.⁵⁵

Therefore, he who sees divinity in all the manifested forms of cosmos, has to respect each and every entity thereof.

Another aspect of mutual care and concern in Vedic view is expressed through the principle of sacrifice (*yajña*) which is a key concept for cosmic harmony. The principle of *yajña* is also operating at both the levels: individual as well as global. The individual *yajña* is an internal process wherein the human body itself is the altar, speed, sight, vitality and mind are the various priests.⁵⁶ At the cosmic level, *yajña* is being performed by several forces of Nature like Sun, fire, air, water, earth and sky etc. A sense of genuine gratitude towards all these natural forces impels one to offer his best for them, so that they too shower their choicest blessings on mankind in return. This reciprocal gesture known as “*yajña*” in Vedic tradition is the secret of ecological balance and spiritual satisfaction. The universe is created, sustained and destroyed through the cosmic principle of *yajña*. That is why the Vedas proclaim “*yajña*” to be the best of actions⁵⁷ which is said to be the fulfiller of all desires. Accordingly each householder is supposed to observe five types of daily *yajñas* through which the supreme knowledge (*brahmayajña*), divine forces (*devayajña*), ancestors including one’s parents (*pitryajña*), fellow human beings and the guests (*nṛyajña* or *atithiyajña*) as well as all other living beings (*bhūtajajña*) are propitiated.⁵⁸

IX

Another significant concept of Vedic philosophy is the triple interpretation of all its verses, namely-spiritual (*ādhyātmika*), atmospheric (*ādhidāivika*) and material (*ādhibhautika*). It implies that there is an inherent amity amongst the grossly physical, the supra-physical or the middle and last but not least, the subtle spiritual level. Accordingly, whatever takes place within oneself, is known as *adhyātama*,⁵⁹ i.e. the self, mind, sense organs and vital air etc. which are dwelling within the body are included in this category. But the same divine forces which have been interpreted as *adhyātma* earlier, can also be explained as *adhidaivata* when they are pervading the external physical world. So the Sun, moon, air, planets, sky etc. – these are all *adhidaivata* in nature.⁶⁰ The third term *adhibhūta* denotes all other living beings, who represent these divine forces at gross material level.⁶¹ For example, fire can be interpreted in these three ways such as follows:

- (i) from *adhyātma* point of view, it is speech within the body
- (ii) at the *adhidaivata* level, it is the subtle, deified fire as also the physical and visible fire which burns
- (iii) from *adhibhūta* aspect, it represents the embodied speaker⁶²

This provides for an integral insight into the comprehensive vision of Vedas and also paves a path for a broader understanding of the text within its proper context.

X

To sum up, it may be said that the Vedic philosophy presents a holistic vision of the universe in which the individual as well as global realms are held to be two ends of the same single thread. From this point of view there is an essential unity between the two levels of existence since an embodied individual being is held to be the micro model of the disembodied macro-cosmic universe. Accordingly, whatever takes place at the personal level, does definitely affect the universal existence. Therefore each one of us is potentially capable as well as morally responsible for our own individual state of being and also of the world around us. Let us then conclude by the following Vedic verse wherein universal goodness is sought:

O Gods ! may we listen with our ears to what is good,
and, O Holy Ones ! see with our eyes what is good;
and may we, with firm limbs and bodies,
offering praise-songs to you,
enjoy the divinely ordained term of life.⁶³

End Notes:

- ¹ Jan Gonda, Vedic Literature, A History of Indian Literature, Vol. I, Part I, (Wiesbaden, 1975).
- ² S. Radhakrishnan, Indian Philosophy, Vol. I, Sixteenth Impression, (Oxford University Press, New Delhi, 2007), p.63.
- ³ *Śṛiṅvantu viśve amṛtasya putrāḥ*. Ṛgveda, 10/13/1
- ⁴ P.V. Kane, History of Dharmaśāstra, Vol. IV, II Edition, (Bhandarkar Oriental Research Institute, Poona, 1973), p.2.
- ⁵ Shashiprabha Kumar, “Ethical Concepts in the Vedas” in Self, Society and Value: Reflections on Indian Philosophical Thought, ed. Shashiprabha Kumar, (Vidyandhi Prakashan, Delhi, 2005), p.28.
- ⁶ Ashok Aklujkar, “The Pandits from a Piṇḍa-Brahmāṇḍa Point of View”, in The Pandit, ed. Axel Michaels, (Manohar, New Delhi, 2001), p.42.
- ⁷ *Yasya bhūmiḥ pramānatarikṣamutodaram*.
- Divyaṁ yaścakre mūrdhānam tasmai jyeṣṭhāya brahmaṇe namaḥ*. Atharvaveda, 10/7/32
- ⁸ J Krishnamurti, “All our lives are in contradiction, and therefore in conflict, either the conflict born of trying to conform, conflict through fulfillment, or the conflict engendered by social influence. Conflict does produce a certain result by the use of the will, but conflict never is creative”. ‘Is What You Call Conflict’, in Speaking Tree, Times of India, 10 June, 2013, p. 14, Abridged from his first dialogue in Rome, 1986. (Courtesy: KFI)
- ⁹ *Yanme chidraṁ cakṣuṣo hṛdayasya manaso vātīrṇṇam bṛhaspatirme taddadhātu*.
- Śam no bhavatu bhuvansya yaspatiḥ*. Yajurveda, 36/2
- ¹⁰ *Mo aham dviṣate radham*. Ṛgveda, 1/50/13
- ¹¹ *Mā no dviṣata kaścana*. Atharvaveda, 12/1/24
- ¹² *Samjñānam naḥ svebhiḥ samjñānam araṇebhiḥ*.
- Samjñānam aśvīnā yuvam ihāsmāsu ni yachatam*. Atharvaveda, 7/52/1
- ¹³ *Sahṛdayam sāmmanasyam avidveṣam kṛṇomi vaḥ*.
- Anyo anyamabhi haryata vatsam jātamivāghnyā*. Atharvaveda, 3/30/1
- ¹⁴ *Tanme manah śivasankalpamastu*. Yajurveda, 34, 1-6
- ¹⁵ *Paro’pehi manaspāpa kimaśastāni śamsasi*. Atharvaveda, 6/45/1
- ¹⁶ *Yo naḥ svo’raṇo yaśca niṣṭhyo jighānsati*.
- Devāstam sarve dhūrvantu*. Sāmaveda, 1872
- ¹⁷ *Aśmanvatī rīyate sam rabhadhvam ut tiṣṭhata pra taratā sakhāyah*.
- Atrā jahāma ye asann aśevāḥ śivān vayam ut tarembhi vājān*. Ṛgveda, 10/54/8
- ¹⁸ Vide Śatapatha Brāhmaṇa, 11/1/6/10
- ¹⁹ *Asato mā sad gamaya*
- Tamaso mā jyotir gamaya*
- Mṛtyor mā amṛtam gamaya*. Bṛhadāraṇyaka Upaniṣad, I.3.28
- ²⁰ *Idamahamanṛtātsatyamupaimi*. Yajurveda, 1/5
- ²¹ *Jyotiṣā bādhate tamaḥ*. Ṛgveda, 10/127/2
- ²² *Dyauḥ śāntirantarikṣam śāntiḥ pṛthivī śāntirāpaḥ śāntiroṣadhyaḥ śāntiḥ vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ śāntireva śāntiḥ sām mā śāntiredhi*. Yajurveda, 36/17
- ²³ *Pṛthivyā ahamudantarikṣamāruham antarikṣāddivamāruham*.
- Divo nākasya pṛṣṭhāt svarjyotiragāmaham*. Yajurveda, 17/67
- ²⁴ *Ulūkayātum śuśulūkayātum jahi śvayātumuta kokayātum*.
- Suparṇayātumuta gṛdhrayātum dṛṣadeva pramṛṇa rakṣa Indra*. Ṛgveda, 7/104/22
- ²⁵ *Ye puruṣe brahma viduste viduḥ parameṣṭhinam*.
- Yo veda parameṣṭhinam yaś ca veda prajāpatim*.
- Jyeṣṭham ye brāhmaṇānam vidus te skambhamanusamviduḥ*. Atharvaveda, 10/7/17
- ²⁶ *Sarvaṁ saṁsicya martyaṁ devāḥ puruṣam āviśan*. Atharvaveda, 11/8/13
- ²⁷ *Sarvā hyasmin devatā gāvo goṣṭha ivāsate*. Atharvaveda, 11/8/32
- ²⁸ *Iyam te yajñīyā tanūḥ*. Yajurveda, 4/13
- ²⁹ *Aṣṭācakrā navadvārā devānām pūrayodhyā*.
- Tasyām hiraṇyayaḥ kośaḥ svargo jyotiṣāvṛtaḥ*. Atharvaveda, 10/2/31
- ³⁰ *Yasya trayastrimśad devā anḡe gātrā vibhejire*.
- Tān vai trayastrimśad devān eke brahamvido viduḥ*. Atharvaveda, 10/7/27
- ³¹ *Tābhyo gāmānāyattā abruvanna vai no ’yamalamiti*. Tābhyo ’śvamānāyattā abruvanna vai no ’yamalamiti. Tābhyāḥ puruṣamānāyattā abruvan sukr̥tam bateti puruṣo vāva sukr̥tam. Tā abravīdyathāyatanaṁ praviśateti.
- Agnīrvāgbhūtā mukham prāviśadvāyuh prāṇo bhūtvā nāsike prāviśadādītyaścakṣurbhutvākṣiṇī prāviśadīśaḥ śrotram bhūtvā karṇau prāviśannośadhivanaspatayo lomāni bhūtvā tvacaṁ prāviśaṁscandramā mano bhūtvā hṛdayam prāviśanmṛtyurapāno bhūtvā nābhīm prāviśadāpo reto bhūtvā śiśnam prāviśan*. Aitareya Upaniṣad, I.2-4

- ³² *Ātmānaṁ rathinaṁ viddhi śarīraṁ rathameva tu.*
Buddhiṁ tu sārathiṁ viddhi manaḥ pragrahameva ca.
Indriyāṇi hayānāhurviśayāmsteṣu gocarān.
Ātmendriyamanoyuktaṁ bhoktetyāhur manīṣiṇaḥ. Kaṭha Upaniṣad, 1/3/3-4
- ³³ *Antaste dyāvāpṛthivī dadhāmyantardadhāmyurvantarikṣam*
Sajūrdevebhīravaraīḥ paraīścāntaryāme maḡhavan mādayasva. Yajurveda, 7/5
- ³⁴ *Sa vai naīva reme, tasmādekākī na ramate; sa dviṭīyamaicchat.*
Sa haiṭāvānāsa yathā śrīpumānsau saṁparīṣvaktau;
Sa imamevātmanāṁ dvedhāpātayati, tataḥ patiśca patnī cābhavatām.
 -Bṛhadāraṇyaka Upaniṣad, 1/4/3
- ³⁵ Shashiprabha Kumar, “Indian Feminism in Vedic Perspective”, Journal of Studies on Ancient India, Vol.1, Nos.2-4, USA, (1998), pp.141-152
- ³⁶ *Tasmādidamardhavyḡalamiva svaḥ.* Bṛhadāraṇyaka Upaniṣad, 1/4/3
- ³⁷ *Ihemāvindra saṁ nuda cakravākeva dānpatī.* Atharvaveda, 14/2/64
- ³⁸ *Patnī tvamasi dharmānāha’ṁ ḡhapatistava.* Atharvaveda, 14/1/51
- ³⁹ *Ṛtaṁ ca satyaṁ cābhiddhāt tapaso’ dhyajāyata.* Ṛgveda, 10/190/1
- ⁴⁰ A. C. Bose, Hymns from the Vedas, (Asia Publishing House, Bombay, 1965), p.7.
- ⁴¹ *Kasminnaṅge tapo asyādhi tiṣṭhati kasminnaṅga ṛtamasyādhy āhitam.*
Kva vrataṁ kva śraddhāsyati tiṣṭhati kasminnaṅge satyamasya pratiṣṭhitam.
 -Atharvaveda, 10/7/1
- ⁴² *Tena tyaktena bhūñīthāḥ mā ḡrḡhaḥ kasya sviddhanam.* Yajurveda, 40/1
- ⁴³ *Yatte bhūme vikhanāmi kṣīpraṁ tadapi rohatu.*
Mā te marma vimḡgvari mā te ḡḡdayamarpipam. Atharvaveda, 12/1/35
- ⁴⁴ Shashiprabha Kumar, “Obligations Towards others: The Indian Perspective” in Breaking the Barriers: Essays in Asian and Comparative Philosophy, eds. Frank Hoffman and G. Mishra, (Asian Humanities Press, Fremont, USA, 2003), pp. 219-226.
- ⁴⁵ Shashiprabha Kumar, “Ecology and Conservation in the Bhūmisūkta of Atharvaveda” in Facets of Indian Philosophical Thought, (Vidyānidhi Prakashan, Delhi, 1999), p.63
- ⁴⁶ *Pumān pumānsaṁ paripātu viśvataḥ.* Ṛgveda, 6/75/14
- ⁴⁷ *Yatra viśvaṁ bhavateyakanīḍam.* Yajurveda, 32/8
- ⁴⁸ *Viśvaṁ puṣṭaṁ ḡrāme’smin anāturam.* Ṛgveda, 1/114/1
- ⁴⁹ *Sarvamijjagadayakṣmaṁ sumanā asat.* Yajurveda, 16/4
- ⁵⁰ *Mitrasyaḥam cakṣuṣā sarvaṇī bhutāni samikṣantām.*
Mitrasya cakṣuṣā samikṣāmahe. Yajurveda, 36/18
- ⁵¹ *Yānśca paśyāmi yānśca na teṣu mā sumatiṁ kṛdhi.* Atharvaveda, 17/1/7
- ⁵² *Śaṁ no bhava dvipade śaṁ catuṣpade.* Ṛgveda, 10/85/43
- ⁵³ *Śaṁ naḥ kuru prajābhyaḥ abhayaṁ naḥ paśubhyaḥ.* Yajurveda, 36/22
- ⁵⁴ *Ekam vā idam vibabhūva sarvam.* Ṛgveda, 8/58/2
- ⁵⁵ *Rūpaṁ rūpaṁ pratirūpo babhūva.* Ṛgveda 6/47/18
- ⁵⁶ *Vāḡvai yajñasya hotā, cakṣurvai yajñasyādhvaryuḥ, prāṇo vai yajñasyodgātā, mano vai yajñasya brahmā.* Bṛhadāraṇyaka Upaniṣad, 3.1.3-6
- ⁵⁷ *Yajñō vai śreṣṭhatamaṁ karma.* Śatapatha Brāhmaṇa, 1/7/3/5
- ⁵⁸ *Adhyāpanaṁ brahmayajñāḥ piṭryajñastu tarpaṇaṁ.*
Homo daivo balirbhūto nṛyajñō’ tithi pūjanaṁ. Manusmṛti, 3/70
- ⁵⁹ *Tadetat catuṣpād brahma vāk pādaḥ prāṇaḥ pādaḥ, cakṣuḥ pādaḥ, śrotraṁ pādaḥ*
ityadhyātmanam. Chāndogya Upaniṣad, 3/18/2
- ⁶⁰ *Athādidaivataṁ agniḥ pādo vāyuḥ pāda*
Ādityaḥ pādaḥ diśaḥ pāda ityadhidaivataṁ. Chāndogya Upaniṣad, 3/18/2
- ⁶¹ *Yasya sarvaṇī bhūtāni śarīraṁ.....ityadhibhūtam.* Bṛhadāraṇyaka Upaniṣad, 3/7/15
- ⁶² Shripad Damodar Satavalekar, Vaidik Vyākhyānamālā, (Hindi), (Swadhyaya Mandal, Pardi, n.d.), pp.1-5
- ⁶³ *Bhadraṁ karṇebhiḥ śṛṇuyāma devā*
Bhadraṁ paśyemākṣbhir yajatrāḥ
Sthirairāṅgair tuṣṭuvānsas tanūbhir
Vyaśema devahitaṁ yad āyuh. Sāmaveda, 1874

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