

CHAPTER - IV
MAJOR CONCEPTS OF
ARYA SAMAJ

Religion has always been the happy hunting ground of the priests, who are directly involved with its rituals and the learned few, in their metaphysical quest probe into the mysteries of life and universe through it. The common man, engaged day and night, taking care of the basic necessities of life, is not much concerned with the complex philosophical doctrines of religions. Religion, for him, is just a formal way of life, not endearing enough to exercise either his brain or heart. Contrary to this apathy to religion, the Arya Samaj had touched the sentimental chord of common man because of its simple and direct approach to basic issues of life. I shall make an attempt in this chapter to highlight the major concepts of the Arya Samaj, showing the cause of immediate positive response of the people to it.

Philosophy is the name for the investigation of truth, teaches us to search the bottom of eternal reality or realities which are beyond the circumstance of the visible and are working in the inner fold of them. The founder of the Arya Samaj, Swami Dayananda Saraswati, preached the philosophy and religion of the Vedas which he accepted as the divine revelation.

He laid down his life in propagating Vedic religion. He did not establish any new religion or religious schools. He only reoriented the old Vedic dharma which in the ravage of vast time, was polluted and deformed by superstitions and undesirable defects. In the Second Chapter his book '*Light of Truth*', he declared that he had no intention to establish any new religious cult, but Vedic dharma which had been taught by the sages in their long genealogical order from Brahma to Jamini. So, it is distinctly clear that Maharshi Dayananda initiated the Arya Samaj with the nothing more and nothing less than that of pure Vedic philosophy. Consequently, dealing of with Vedic philosophy, he also deals with the philosophy Arya Samaj. One thing still should not escape the notice that though the concept and precept of this philosophy are old, yet Dayananda's representation and interpretation there of is very new and a unique one. This can satisfy the need of all time and clime. All the six systems of Indian philosophy are accepted by the great Swami and his Arya Samaj.

The six schools of Indian philosophy, i.e. Nayaya, Vaisheshika, Yoga, Sankhya, Vedanta and Meemansa, are well known. All of them deal with metaphysical subjects but none of them forms exclusively the basis of the Hindu religion. In fact they are not based on any dogma. They freely discuss without any inhibition or even a preconceived theory all relevant speculative concepts such as God soul and matter etc. The Indian philosophy is, therefore, not Hindu religious philosophy. It is more like Greek or Western philosophy. On the other hand, every Arya Samajist must subscribe to the religious teachings of Swami Dayananda which are based on the Vedas as interpreted by him.

Satya Prakash in his book *The philosophy of Dayananda* says :-

Dayananda was not an academic philosopher and unlike many of the philosophers of the present day, whose philosophy remains untouched with their life and who have never translated their beliefs and doctrines into action. Dayananda fulfils the test of practical philosopher and this lays a much heavier responsibility on the shoulders of the philosopher and demands in him a crystal clear character free from blemishes and blasphemy.¹

And then he adds:

Dayananda was a born philosopher not in the sense that he was moody or gloomy from his earlier life but on account of the fact that as a potential philosopher, his soul urged from the very beginning of his career to find out a solution for himself, regarding some complex problems of life. He wanted not only an intellectual satisfaction on these matters, but he aspired for the realization of truth concerning them.²

Dr. Radhakrishnan's views about the great thinker of India, such as Shankar, Ramanuja and Madhavacharya, apply equally to Swami Dayananda.

Says Sri Radhakrishnan :

These great thinkers have been much more than commentators on ancient systems, although in their

modesty they have claimed to be no more. In fact, however, they have been to all intents and purposes creators of their own systems. In the guise of commentators they have elaborated points of view, which they are supposed to be commentators, are new expositions rather than mere explanations.³

Shri Aurobindo Ghose, who has been described by Charles Moore as one of the great thinkers of modern India, has also paid glowing tributes to the philosophical thought of Swami Dayananda, especially the issues concerning ; the transient and eternal, seeming and real, the pure and impure, ethical and non-ethical and pleasure and pain. Satya Prakash observes :

Dayananda always emphasised that knowledge which is not transformed into action can bear no fruit referring to Kanand's definition of religion, that it is not only for the salvation of the soul in the other world, but also for the well-being and prosperity in this world.⁴

Dr. Radhakrishnan has therefore, rightly, said that :

During this period, indigenous reform movements like that of the Brahmo Samaj and the Arya Samaj took a leading part in India's philosophical and religious renaissances. If we look at the history of philosophical thought, we shall see that there are various ways in which the problem of ultimate reality has been approached.⁵

Max Muller observed in one of his lectures delivered at the Cambridge university:- “If I were asked under what sky the human mind has most deeply pondered over the greatest problem of life and has found solutions which will deserve the attention of even those who have studied Plato and Kant, I should point to India.”⁶

The medieval Indian philosophy is generally divided into two classes-orthodox ; based upon the Vedas, and heterodox, denying the Vedas altogether. The six well-known schools belong to the first category, and Charvakas, Jains and Buddhists belong to the second. Thus all the six schools claim to be Vedic. But the stream of philosophic thought in India has never flown between two hard-bound rocks. Once started, however narrow at the outset, it broadens its channel and goes on branching off in numerous ramification, baffling the logician’s efforts to define them. For instance, Shankar took his cue from Gaudapada, who was the teacher of his teacher and elaborated the theme and put it into a definite shape. This is what is commonly known as *Vedanta* (the quintessence of the Vedas.)

But Shankar’s followers and devotees amplified the Vedanta and a vast literature grew-up ; and its intellectual concepts distanced it from the ordinary reader. Neither is the Vedanta of Shankar the same as of Gaudapada, nor of Anandagiri as of Shankar, nor of the Vedantists of modern times, such as of Vivekananda and Tagore, the same as of Anandagiri. There are philosophers who refuse to agree with Shankar, though they are as devoted to the Vedas as anybody else. They do not say that the world is a mere illusion, an offspring

of avidya or ignorance. There are modified non-dualists (e.g.-Ramanuja) dualists (e.g.-Kapila), atomists (e.g.-Kund) and several others with shades of differences (e.g.-Ballabha). They all claim for themselves the title of Vedanta. In modern times there arose another orthodox philosopher, Swami Dayananda, who, basing his philosophy on the Vedas, boldly announced that Shankar's Vedanta is only a Neo-Vedanta, differing basically from the Vedanta of Vyas (on which Shankar has a very elaborate commentary) and therefore from the Vedanta of the Upanishadas and of the Vedic seers of old.⁷ Dayananda's philosophy is founded upon the major concept of Traitabad (Trinism).

Swami Dayananda Saraswati and his Arya Samaj accepted the three (traitabad, trinity or trinism) ultimate and irreducible principles in the creation of the universe, viz God (Brahma), Soul (Jiva) and Matter (Prakriti, Nature). These are three eternal substances which are the root cause of creation namely, efficient cause, material cause and common cause or instrumental cause. In Vedic language, they are called 'Nimitta', 'Upadan' and 'Sadharana Karanas'.⁸ The efficient cause is one by whose directed activity a thing is made, and by the absence of whose directed activity nothing is made. It does not change itself, though it works changes in other things. The material cause is one without which nothing can be made. It undergoes changes and it is made and unmade. The common cause is one that is an instrument in the making of a thing, and is common to many things. The efficient cause is of two kinds :- the Primary efficient cause is the supreme spirit (God), the Secondary efficient cause is the soul (Jiva).

The material cause is the Prakriti which is the material used in the making of the universe. Being devoid of intellectual, it can neither make nor unmake itself, but is always made or unmade by a conscious intelligent being ; though here and there even one kind of dead inert matter is seen to produce change in another kind of dead matter (but those changes are never ordered). Let us take an illustration. God made seeds (of different kinds), when they fall into a suitable soil and get the proper amount of water and nourishment, they develop into trees, but if they come in contact with fire they perish. All ordered changes in material things depend for their occurrence on God and the Soul. All such means as knowledge, strength and hands, and instruments, time and space, that are required for the making of a thing, constitute its common cause.⁹

The philosophers of this theory prove their cause with a simple example of a potter, The potter is its efficient cause, clay its material cause, while the rod, the wheel and other instruments, time, space, light, eyes, hands (of the potter), knowledge and the necessary labour etc., constitute its common cause. Nothing can be made or unmade without these three causes.¹⁰ God, soul and matter ; are never born, they are the cause of the world, yet they are causeless. Brahman is omniscient, soul is consciousness and Prakriti is nonliving. The three of them are unborn and immanent and they are beginningless, unceasing and endless. They have neither reason, nor element in them. The three have separate identities :

Traiya Kasena Kratutha Bichakhyotey

Sambashrey Bipata Eka Easam

Viswameka Aubhichstey Sachibhya

Ghrijerekcyshya Dadrusheya na Rupam.

There are three illuminating substances which are perceived performing various actions of the world according to law and order, one of them sows the seed in the beginning of the cycle for the creation of the world (i.e. God). One observes the world by all his powers (i.e. the soul) and the one whose force in action are seen but its essence is not visible i.e. matter in subtle state. (Rig.1.164.44)¹¹

The Atharva Veda says again that :-

In the golden treasure- chest having three spokes and three supports, resides the individual soul, the knower of the supreme being knows him. (Ath.x.2.32.)¹² God, soul and matter, have not only independent entities, but also they are inextricably linked to each other which has been best illustrated through this allegory in the Vedas :

Dwa suparna Sayaja Sakhaya Samanam Vriksha Pariswa jatey.

Toyoranya pipal Swattwa Sannonya abhi Jachashouti

Rig-1.164.20

Two birds, fast friends, cling to the self same tree. One of them eats the delicious fruits of the tree, the other does not eat, but remains merely an on-looker. In this hymn the tree stands for the world (matter), the bird that enjoys the fruits stands for the finite self (Soul) and the other bird, the onlooker for stands infinite (God).¹³

It means that, there is an insentient tree (an inanimate dwelling place) on which dwell two sentient birds; one the lower sentient or soul and the other

higher sentient or God ; one the eater and the other the feeder. A child is born and in this case there is the material body (the tree) ; there is the lower sentient bird or the soul, the helpless soul, crying for food, having no control upon any part of the tree ; yet there is a third entity, the higher bird, which does not eat but feeds. When a man dies, there too is the same trait; the insentient tree, diseased and worn out, quite helpless in doing any service ; the lower bird or lower self clinging to the tree, still an eater ; but over and above there is a higher self, the feeder, which has stopped feeding and is forcing it to quit the tree. This is called death. Between birth and death, there is a succession of states and stages, where this triad is conspicuous- God, soul, matter.¹⁴

Shwetashwatara Upanishad says that the Nature (prakriti), Soul (jiva) and Supreme Spirit (paramatma) are uncreated, that is, they are never born, nor do they ever take on flesh. These three cause the whole world, but are themselves without a cause.¹⁵ Thus the Arya Samajic philosophy (the Vedic philosophy) leads us to accept the three eternal substances- God, soul, matter. These are the eternal causes of universe.

Let me then elaborate ideas of supreme spirit God, the efficient cause, Nimitta Karana, or the first entity, one of the three eternal substances accepted by Arya Samaj. Swami Dayananda Saraswati held that the whole universe is a manifestation of God. The laws on which the universe and various natural phenomena function are the ways of God Himself. Laws and sciences are not made by man ; he only discovered them. The grand designer and supreme architect of the vast and intricate universe is God Who has made all laws of

science and of the functioning of the universe. Swami Dayananda Saraswati believed that the knowledge of empirical experiences is a very great help in acquiring a fuller knowledge of the ultimate Reality. The Vaishesika Darshana, according to Swamiji, provides a good preliminary study to one who wants to get at the root of the physical manifestations of the universe. He is the creator, sustainer, and destroyer of the universe and he is the supreme, but just, merciful and loving commander of man. Man realizes his reality, his self through the worship of God.¹⁶

The Vedic hymns unequivocally express the conception of one supreme being :-

They call him Indra- God of supreme power, Mitra- The friend of all, Varuna-The most Desirable Being, Agni-The all-knowledge, Divya-The shining one and Garutman-The mighty soul; The sages describes the one Being in various ways calling him Agni-self-refulgent one, Yama-the ordainer of the world and Matrishwan- The Life-energy of the universe. (Rig.vi.164.46)¹⁷

For Dayananda, Brahma Ishwara, Indra, Vishnu and similar other names are all synonyms, meaning the same God. These are various designations depending upon the functions performed by God whose personal name is AUM. A- stands for Virat, Agni, Vishnu etc. U- Hiranyagarbha, Vayu, Tejas etc. M- Ishwara, Aditya, Pragnya etc.¹⁸

The Atharva Veda says :- “He is called neither the second nor the third nor yet the fourth. He is called neither the fifth, nor the sixth nor yet the seventh. He is called neither the eighth, nor the ninth nor yet the tenth.” (Ath-XIII.4.16-18)¹⁹

“God created this universe just as an expert artist with proper apparatus and material creates an article. He, from the subtle stage brings forth the visible stage.” (Rig-10.72.-2)²⁰

“He is sole monarch and supreme commander of the entire living and non-living universe on account of his own right and strength.” (Sanhita)²¹

He is not the material cause of anything nor does. He need any organ as instrument of actions. None can equal Him or surpass Him. His high power is spoken as of various forms. His knowledge, power and activity are perfectly natural and spontaneous. Again it is stated that the universe has been created.²²

God is illumining like the sun both inside and outside the entire universe. He is creator and holder of the sun, the earth and of other planets. He alone is the abode of the entire inanimate and animate world. He alone and none else is the best friend, protector and sustainer of us all, just as a good benevolent King, loves protects and sustains his subjects. Thou who worship are not away from Him but concentrate on Him and reap the good fruits of this world and always remain happy and enjoy His blissful blessings. Just as sons live comfortably and in constant happiness in father’s house so do those who are devotees of the Supreme Soul. They live in constant pleasure provided they

worship Him alone with heart and soul Who is formless and all pervading. Therefore, God is creator, maintainer, and dissolver of this world. He is just and administers justice.²³

The souls are many. But in their original shape, all souls are one. In experiencing joy, sorrow, desire, hatred and knowledge, one soul does not differ from the other. All souls are deathless. The soul is different in its actions, but the result of its actions are not within its control. The soul is different from mind, yet it guides the mind. The soul is not body, but it is the owner of the body. The body is subject to decay, change and death, but the soul is changeless, immortal and indestructible Rig Veda says : “Jeevo mritasya chariti swadhari amarto martena sajoni”²⁴(Rig 1:164:30), which means the soul is an ever-present in unearthly indestructible concept. When it is connected to the body, it takes birth and when it is dissociated from body, it takes death. At the time of death with its capacity of life and desires, the soul enters into another body. Again it has been said, “Aprapta prapterti swadhaya gruvitah²⁵ (Rig 1 : 164 : 38). According to its own strength, the soul enters into higher or lower forms. To quote the Vedas again, “Na bijanami yadi veda masmi”, (Rig 1 : 164 : 37).²⁶ The living soul knows a little, for which if feels, it is unable to realise its original identity.

To realise the identity of the soul, it is needed to know the difference between the experiencer and the experience, the subject and actions, the seer and the scene, the hearer and the hearing, the toucher and the touch, the taster and the taste, the mind and the mental and the charioteer and the chariot.

After comprehending those differences, we can realise that what can not be seen by eyes, is seen by his eyes, that is the soul, What is not audible to the ears, yet one who hears through the ears is the soul, the one who smells through the nose, what can be smelt by the nose itself is the soul. The one who tastes through his mouth which can not be tasted by the mouth itself is the soul. The one touches with his skin, what can not be touched by the skin itself is the soul. The one who captures thoughts through mind, which mind itself fails to capture is the soul.

There is pleasure in enjoyment, but no pleasure in being the object of joy. There is pleasure in witnessing a scene, but no pleasure in being a scene. It is a pleasure to listen, but no pleasure in being sounds. So the Upanishad says that one should be the subject, not the object or the action. The doer should not be the deed. Those who do not understand this concept of the soul, thereby, does not admit the presence of soul, they declare that they don't have faces as they are unable to see their own faces properly. To see the face, mirror is necessary. Mirror is the means, the eyes can not see the eyes. Because we see through eyes, so the eyes are the means and we are the doer. In this way the soul can be felt.

This vast creation has either been built itself, or it has been built by Prakriti. As Prakriti is non-living, it can not build a log of wood, a piece of cot or a house. Without knowledge and education, when man is unable to build a cot or a house, then how can the non-living Prakriti build such a beautiful creation? To build an earthen pot, there is a potter, but it is not believable that such a vast universe has no creator.

According to the scientists, the universe has been created out of the coincidental fusion of atoms. Is this coincidence not an action ? Charaka says : “Samyoge cha biyoga cha teshang karmewa karanam” (Charak Samhita Sutra, 11 : 12) (whether there is addition, or subtraction, the cause is the action).²⁷ As coincidence is an action, we shall have to admit a doer. The atoms do not have power themselves to build such a vast universe. The earth can not be earthen pot itself ? A potter is needed. If the creation of an earthen pot, a potter is a must, therefore to assume a God as the creator of the universe is not an illogical concept of imagination.

In the process of development, the consciousness is created in Prakriti. This consciousness is life. If consciousness is the feature of Prakriti, then quality can not be separated from the receptor of quality. One must have to know the reality of the Prakriti and its ability. Without the application of consciousness, how can subconscious be conscious ? Without the thread, can cotton become a cloth ? Prakriti possesses the qualities of ‘satva’, ‘raja’ and ‘tama’. This is also immanent and in-destructible. The cause element of the universe is the Prakriti. In the beginning of the creation, unspeakable Prakriti was there enveloped in the darkness. Because of the unlimited knowledge and potential of God, the atoms fused to create life. The Samkhayas have termed Prakriti as consequential, because consequence and change are the features of Prakriti. But then whether change in the Prakriti is spontaneous or inspired by an external source is a debatable issue. If the change in Prakriti is caused by an external source, then we will have to accept

both the unconscious self or unconscious self. It is also true that conscious can not guide the unconscious.

The Samkhya Sutra of Kapila tries to prove this in three ways. First of all, without bringing any conscious Self or God to the fore, it says that the unconscious non-living Prakriti is transformed into the universe itself and God is the creator and controller of this Prakriti. Again, on an another occasion, it says that, through God is not the consequence of the universe, the universe is under God because it is He, who has created this universe out of the Prakriti. It is clear that, without the inspiration of God, the Prakriti can not be activated. So it proves that to create either an action or a result in the Prakriti, the inspiration of a conscious self is required.

Inspite of the difference in clear cut words among the soul, God and the world, the Advaitavadis say, “Brahman Satya Jaganmithya, Jivo Brahmaiba naparah”, i.e. the Brahman is true, the world is an illusion and the soul is not different from Brahman. It is contrary to the Vedas. The Vedanta philosophy compiled by Maharshi Vedavyas says that there are the sutras that clearly distinguish between the soul and the Brahman.

Despite knowing that, Advaita Vedantins mention four important lines from the Vedas such as “Pragyanam Brahman”, (Brahman is knowledge), “Aham Brahamasmi” (I am the Brahma), “Tatva masi” () and “Ayamatma Brahman” (My soul is Brahman) whose sources are not clear. These lines do not occur in the four Vedas, but in the Brahmin scriptures.

If God is limitless in power and self-knowledge, then soul is unlimited in numbers, so is Prakriti in its expanse. God is omnipresent. If the small pervades in the large, then the sky is present in a log of wood. The earth is the largest, because it possesses five qualities such as : sound, touch, shape, smell and taste. It should be remembered that there is no smell in water and because of that lack of one quality, water has become liquid. Ice is not its natural quality. There are sound, touch and shape in fire, but it has neither smell or taste, hence it is less than water. So fire is in the middle position between the earth and water. Take the example of iron. As fire and the earth is more than iron, so fire or electricity can be present in iron. Air possesses two qualities such as sound and touch. Because it lacks three qualities of smell, taste and shape, air is present in the earth, water and fire. The sky has only the quality of sound. In that way soul is an expanse in God and God is present in its smallest shape in the soul. So God is omnipresent and soul is immanent. As God is without all these qualities, He is present in everything and everybody. Can we prove the non-existence of soul because of the existence of body everywhere? Are we not existent because the sky is present everywhere? As water spreads, is there no place for fish? If God is omnipresent and immanent, then where are the soul and Prakriti? They have either no existence or they are present in the Brahman. Let us take the example of fire and iron to understand this phenomenon. As fire is delicate Brahman is immanent and is reflected in the soul.

The soul is a part and parcel or replica of the Paramatman. By making the soul a part of Paramatman, we shall have to show the similarities in the

qualities of the soul and the Paramatman. A smaller part of gold contains the same qualities as a large part contains. Thus the qualities of the soul are also the same as that of the qualities of the Paramatman. Both are all-knowing, all-powerful, and both are free from defects like avidya (ignorance). But it is known to everyone that the soul like the Paramatman can not be unborn, omnipresent, omnipotent, shapeless, free from Karmas and pains. The question arises, how then the soul differs from the Paramatman? It is possible that the soul can be separated from the Paramatman? If so, there is the possibility that the Paramatman can be totally destroyed undergoing division after division.

From a different point of view, it is also not possible to admit that the soul is the replica of the Paramatman. As Paramatman has no shape, there can not be any of its reflection. Moreover an object with shape is compared to another of possessing the same quality. A face can be reflected in the mirror. So Paramatman can be reflected.

Thus, the major concepts encouraging the Arya Samaj Movement all over India, have been discussed above. Swami Dayananda gave a fresh look the age-old philosophies of the Vedas by giving it a new and unique interpretation. The Arya Samaj accepted the six systems of Indian philosophy, yet its emphasis on traitabad (trinity or trinism), proving that the eternal substances at the root of all creation and it took away the Arya Samaj from the much-trodden road of Indian philosophy, leading the way to a utopian society based on the true Hindu ethics.

We may sum up to say that Arya Samaj with its emphasis on a fresh and novel interpretation of the Vedas, made it practical enough to be accepted as a way of life, not as a topic of the elite in a conference hall. Swami Dayananda Saraswati, in formulating the major concepts of his organisation, discovered solutions to the complex problems of life. Thus, he re-interpreted the Vedas, making it more relevant, more purposeful, more desirable and more meaningful in the practical applications of life.



End Notes :

¹Satya Prakash ; *Philosophy of Dayamnanda - A critical Study*, Ajmer: Vedic Yantralaya, 1938, p-2.

²Satya Prakash ; *Philosophy of Dayamnanda - A critical Study*, p-4.

³D. Vable ; *The Arya Samaj ; Hindu without Hinduism*, New Delhi: Vikash Publishing House, 1983, p-19-20.

⁴Satya Prakash ; *Philosophy of Dayamnanda - A Critical Study*, p- 19.

⁵S. Radhakrishnan and Moore ; *Indian Philosophy*, New Jersey, Princeton, University Press, 1973, p-21.

⁶Swami Vidyananda Saraswati ; qtd. *Theism : From Shankar to Dayananda* ; Dayananda Commemoration Volume, 1983, p-210-211.

⁷Sri Ganga Prasad Upadhyaya ; *Vedic Philosophy* ; The Aryodaya (weekly) Jan, 1952, p-39.

⁸Sri Ganga Prasad Upadhyaya ; *Vedic Philosophy* ; The Aryodaya Weekly, New Delhi, 1952, p-39.

⁹Indra Deva Khosla ; *Chips from a Vedic Workshop* ; New Delhi: DAV College Managing Committee, 1993, p-57.

¹⁰Satya Prakash; *Philosophy of Dayamnanda - A critical Study*, p-246-247.

¹¹Satyartha Prakash; *Swami Dayananda Saraswati*, p-248.

¹²Pandit Ayodhya Prasad ; *The Gems of Vedic wisdom* ; New Delhi: MD Publications, 1997, p-147.

- ¹³Pandit Ayodhya Prasad ; *The Gems of Vedic Wisdom*, p-151.
- ¹⁴Ganga Prasad Upadhyaya ; Vedic Philosophy ; *The Aryodaya* (Weekly)
: New Delhi, Jan.1952, p-44-45.
- ¹⁵Indra Deva Khosla ; *Chips from a Vedic Workshop*, p-63.
- ¹⁶Kumari Saraswati Pandit ; *A Critical Study of the Contribution of the Arya Samaj to Indian Education*, New Delhi : Sarvadesik Arya Pratinidhi Sabha, 1975, p- 114.
- ¹⁷Pandit Ayodhya Prasad ; *The Gems of Vedic Wisdom*, p-17.
- ¹⁸Swami Vidyananda Saraswati ; qtd. *Theism : From Shankar to Dayananda*, Dayananda Commemoration Volume, 1983, p-214.
- ¹⁹Pandit Ayodhya Prasad ; *The Gems of Vedic Wisdom*, p-17.
- ²⁰Pandit Ayodhya Prasad ; *The Gems of Vedic Wisdom*, p-17.
- ²¹Pandit Ayodhya Prasad ; *The Gems of Vedic Wisdom*, p-18.
- ²²Indra Dev Khosla ; *Chips from a Vedic Workshop*, p- 15.
- ²³D.D. Sharmaji ; *The Three Entities*’, The Vedic Light, April, 2003, p-4.
- ²⁴Pandit Ayodhya Prasad ; *The Gems of Vedic Wisdom*, p-21.
- ²⁵Pandit Ayodhya Prasad ; *The Gems of Vedic Wisdom*, p- 24.
- ²⁶Pandit Ayodhya Prasad ; *The Gems of Vedic Wisdom*, p- 37.
- ²⁷Pandit Ayodhya Prasad ; *The Gems of Vedic Wisdom*, p-39.