

Sanjeev Newar



Debunking various myths and allegations
questioning divinity of Vedas



DIVINE
VEDAS

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Testimonials

Sir, I have been reading your writings for a long time. I am very happy to see someone working for true dharma. When I started learning about Santana Dharma I saw many websites full of false content. They literally made me hate our religion. But after reading your website, I understood many of the things which I didn't know previously. Thanks for spreading knowledge. I would also spread knowledge to the best possible way. Thank you.

Akhila Kesanapalli

I love Agniveer because it makes me fearless person. Also, I come near to Vedas and also it makes me a spiritual warrior.

Zubin Bhatt

Sanjeev Sir, Your explanation and supporting our culture is great; the knowledge of Hinduism you have supported is great. Thanks a lot.

Pratik Ghosh

Agniveer is the armour protecting the Sanatana Dharma.

Nandyala Gopikrishna

5-star air conditioned Gurus of Hindus should be ashamed of themselves; Agniveer is doing the critical work that they should have done on a top priority.

Dharma Bhrata

Preface

Once upon a time, cyberspace used to be dominated by fanatics. They included not only hackers and terrorist associations but also witchdoctors and scientists specializing in superstitions. They all had only one mission – *to subdue all voices that don't sing the chorus with their own call of the divine*. Mortal remains of their deeds can still be witnessed in internet archives. In those times, they would proudly assert that only they have a passport of heaven, and whosoever disagrees even slightly shall not be forgiven – here and hereafter.

Their impact was spread across the world. But Indians – being the potentially most attractive population segment for their mission – were a special focus for them. Their witchdoctors thus created a lot of ready-made material which would be copy-pasted by the junior level missionaries across various discussion boards, social networking sites, blog sites, the comments section of blog sites to *dissuade Indians from their culture and its foundation towards the only way to achieve a virgins-full heaven*. The proof of their claim was visible to entire humanity through the marks on the moon

that proved it was splitting 14 centuries ago!

They were being very successful in their mission, and this success made them proclaim that their dominance would increase with increasing penetration of internet among masses. In next few years, India is estimated to be fully dominated as per claims of their TV Channels.

But then Agniveer came. And scenario changed. Now suddenly their copy-paste would get countered by similar copy-pastes from Agniveer site. Google would show up Agniveer site in Top 10 searches on most of the controversial topics that they would like Indians to be confused about.

Agniveer was a very humble small scale attempt without recourse to petrodollars or millions of bucks. *But it struck where it hurt the most.*

- Agniveer showed them the mirror. It proved to them that they have no logical basis to claim that only their belief system is perfect, and everything else is a *passport for hell*.
- It showed them there is no evidence to prove that the holy scripture of theirs is indeed the same as provided by whom they claim to be

their founder. And that blind belief devoid of reason is only a recipe to nurture terrorists.

- Agniveer also countered silly allegations on Indian culture through authoritative analysis and evidence.

Now suddenly their plans went awry. One celebrated witch doctor in their team announced that he would not argue or debate with certain ‘sects’ ever. Many others attempted to redefine their interpretations of their scriptures. But there are many who followed the deeds of the monkey of Panchatantra. In Panchatantra, there is a story of a monkey who was shivering in the rain because he had no home. A well-intentioned pigeon advised him to build a home so that he does not have to face such troubles again. The monkey got angry on this and destroyed the nest of the pigeon to ensure that even pigeon does not have a home. **This is what terrorist mind is all about – foolishness, anger, vindictiveness.**

Similar minds have started countering Agniveer by denigrating the Vedas on most frivolous pretexts because they could not explain how they could demand the entire world to follow *only* their book which was

compiled only after 20 years of the murder of the peace-loving saintly founder by a gang which was itself murdered by yet another group. Even that book is not available fully today. But ‘Buffalo belongs only to one who has the stick’ seems to be their mantra.

There have been many attempts by writing articles based on extremely outdated claims to prove that *Vedas are not eternal, they are textually corrupted and they also promote sex, alcohol, hate and violence*. I initially chose to ignore these long-rejected frivolous claims. I thought that someone else would counter them along with flat-earth theory while Agniveer focuses on other prominent tasks. But considering the widespread promotion that is being provided to this viewpoint by petrodollar power holders, I thought of writing at least one book analyzing and debunking various myths and claims questioning the *divinity* of Vedas. *Because in an era of misinformation, often truth is nothing but a lie shouted thousand times!*

To read the original allegation, you can simply type ‘Textual Corruption in Vedas’ or ‘Origin of Vedas, Their Inspiration, and Authority’ in google and check the variants. I don’t want to provide many links and help popularize new names to replace old fanatics

whose demise the world is celebrating today!

But the promise that can be made about this book is that one who carefully reads this shall not act like a pigeon to counter the terrorist monkey. Instead, he will become a gorilla and will be able to contribute utmost for the defence of truth and Dharma by destroying *intellectual terrorism!*

Sanjeev Newar
Founder, Agniveer

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SECTION I
ORIGIN, ETERNITY AND DIVINITY OF
VEDAS

CHAPTER I

What are Vedas?

There seem to be apparently differing views and confusion on what exactly is meant by Vedas. So, before we prove the divinity and infallibility of Vedas and deal with other allegations of Hinduism haters in upcoming chapters, let us first authoritatively clear this confusion and understand what Vedas are.

- Vedic literature includes several texts:
- Veda Mantra-Samhitas – Rik, Yajuh, Sama, Atharva

- Brahman associated with each Mantra Samhita
- Aranyakas
- Upanishads (actually part of above)
- Upavedas (each Mantra Samhita has an associated Upaveda)

In reality, only the Mantra-Samhitas are the divine Vedas. Other texts like Brahman, Aranyakas, Upanishads, Upavedas, six Darshan, Geeta, etc. are texts written by sages. These texts are the human creation and not divine. So, these texts should be accepted only to the extent that they comply with Vedas (Mantra-Samhitas) and understood in the context of these.

Doubt

We heard Brahman are part of Vedas and therefore they are also divine and eternal.

Agniveer

Brahman are neither divine nor eternal. Only the Vedic mantras are eternal as per our traditional knowledge and wisdom.

Brahman are *explanations* of Vedas by putting them in contemporary contexts.

Doubt

But Katyayana Rishi has stated that Brahmans are divine Vedas. Then why don't you also accept Brahmans as part of Vedas?

Agniveer

Brahmans are also known as Itihas, Puran, Kalp, Gatha and Narashansi. *Brahmans are explanations of Vedic mantras by Rishis.* They are not divine creations but developed by great saints.

- Apart from Katyayan Pratijna Parishishth of Shukla Yajurveda (which is not authored by Katyayana as per many scholars), no other text states that Brahmans are part of Vedas.
- The claim that 'Mantra and Brahman are together called Vedas' is also found in Shraut Sutras of Krishna Yajurveda. But Krishna Yajurveda itself is a mixture of Brahman and Mantras. Hence, this claim is relevant only for the specific text.

In the same manner, as 'Dhatu' means the *root of the word* in Panini Grammar, but 'Dhatu' means *metal* in Material Science and body elements in Ayurve-

da. No such reference of Brahmans being Vedas is found in branches of Rigveda, Shukla Yajurveda, and Samaveda.

- Vedas contain no history, they being permanent knowledge of Ishwar. But Brahman texts contain history and description of historical persons.
- All major texts of Vedic literature clearly proclaim that the Mantra-Samhitas of Rigveda, Yajurveda, Samaveda and Atharvaveda are divine Vedas. Here are some references:

Rigveda: Rigveda 10/90/3, Rigveda 4/58/3, (as explained by Nirukta 13/6)

Yajurveda: Yajurveda 31/7, Yajurveda 35/5, Yajurveda 17/91

Atharvaveda: Atharvaveda 19/6/13, Atharvaveda 10/7/20, Atharvaveda 1/10/23, Atharvaveda 15/6/9, Atharvaveda 15/6/8, Atharvaveda 11/7/24

Upanishads: Brihadaranyak Upanishad 2/4/10, Chhandogya Upanishad, 7/1/2, Brihadaranyak Upanishad 1/2/5, Mundak Upanishad 1/1/5, Chhandogya Upanishad 7/7/1, Taittiriya Upanishad 1/1, Taittiriya

Upanishad 2/3

Brahmans: Shatpath Brahman 11/5/8, Gopath Purva 2/16, Gopath 1/1/29

Mahabharat: Drona Parva 51/22, Shanti Parva 235/1, Vana Parva 187/14, Vana Parva 215/22, Sabha Parva 11/31

Manu Smriti: Manu Smriti 1/23

Purans: Padma 5/2/50, Harivansh, Visgnu Puran 1/22/82, Vishnu 5/1/36, Brahm Vaivart Prakriti 14/64

Miscellaneous: Mahabhashya Pashpashanhik, Kathak Samhita 40/7, Sayan in his explanation of Atharvaveda 19/9/12, Nrisinghapurvataapani, Vrihadaranyavaartikasaar by Saayana 2/4, Sarvanukramanibhumika, Ramayan 3/28, etc.

- Even Shankaracharya states that “Chaturvidha Mantrajaatam” to conclude that four Mantra Samhitas alone are Vedas (explanation of Brihad 2/4/10 by Shankaracharya)
- Even Brahmana texts do not claim that they are also Vedas.

- Shatpath Brahman states that Vedas have 8.64 lakh alphabets. Had Brahmans been included, this would have been significantly higher.
- Only Mantras have been preserved through Paatha Vidhis of Jata, Mala, Shukha, Rekha, Dhvaj, Danda, Ratha and Ghana. No such effort has been made to preserve the Brahman texts.
- Swar Bhed and Maatras are used for Mantras only. Not for Brahmans.
- Each Mantra has a specific Rishi, Devata, Chanda and Swar, That is not so for Brahman texts.
- Yajuh Pratishakhya states that one should say ‘Om’ before Mantras and ‘Atha’ before Brahman verses. Something similar is stated in Aitareya Brahman also.
- Brahmans themselves detail the descriptions of people who wrote them. They elaborate on Mantras and even state at places while explaining meanings of Mantras that “Naatra Tirohitamivasti” – we have not elaborated those parts which are straightforward and have explained

the complex parts.

Doubt

How can you say Puranas are Brahmanas? Puranas refer to 18 Puranas by Ved Vyasa.

Agniveer

No, this is a misconception. These new Puranas are of much recent origin. Purana refers to old.

- Taittiriya Aranyak 2/9 and Ashwalayan Grihyasutra 3/3/1 clearly state that Brahmanas alone are called Kalpa, Gatha, Puran, Itihas or Narashansi.
- Even Acharya Shankar states so while commenting on Brihadaranyak Upanishad 2/4/10.
- Same is the view of Sayana in explanation of Taittiriya Aranyak 8/21.
- Shatpath Brahman is much older than most other scriptures. It states in 13/4/3/13 that one should listen to Puranas on the ninth day of Ashwamedha Yajna. Had Puranas referred to these new Puranas like Brahmavaivart, what would Ram, Krishna, etc. had listened on ninth

day?

- Brahmans were written generations before Veda Vyasa was born. And these new Puranas are falsely attributed to Veda Vyasa. If one reads Brahmavaivart Puran in detail, he would clearly understand that it cannot be written by a yogi who wrote the commentary on Yoga Darshan.

Doubt

Even Vedas have a history. See there is the name of Jamadagni and Kashyap Rishis in Yajurveda 3/62. Many Vedic mantras talk of historical persons.

Agniveer

Do not be confused.

- Jamadagni and Kashyap do not refer to historical people. As per Shatpath, Jamadagni refers to Eyes and Kashyap refers to Prana or life force.
- Similarly, all names in Vedas refer to some specific attributes. Later people used them to keep their names.

Just as Lal and Krishna in Mahabharat do not refer to Advani and Maya in Shankaracharya's texts do not

refer to Mayavati, same is the case with Vedas.

Doubt

What about branches of Vedas. There are 1131 branches of Vedas. Most of them are lost today. How can we then claim that we have original Vedas?

Agniveer

Branches of Vedas are not Vedas. They are explanations of Vedas.

- The Branches make changes in original mantras to simplify the meanings as per prevailing norms. Similarly, many branches modify the sequence of mantras for specific Yajnas or other purposes. Some branches mix Mantras and Brahmanas also.
- Four original Mantra-Samhitas are Apauruṣheya.
- Branches and Brahmanas are correct only to the extent they comply with Vedas. They are human creations.
- Traditionally, original Mantra-Samhitas have been preserved, and only these have been com-

mented upon by scholars.

Doubt

What about Upanishad, Upavedas, Geeta, etc.? Are they not divine like Vedas?

Agniveer

These are great works by great legends. But they are not parallel to Vedas which are divine.

- Had they been divine, Ishwar must have ensured that they are also preserved just like the four Vedas.
- So these should be interpreted in light of Vedas and those portions that contradict the Vedas should be rejected. After all, no one is superior to Ishwar. This holds true for all texts in the world.
- All scriptures of our culture proclaim in one pitch that Vedas alone are the ultimate truth. This should be the ultimate benchmark for us.

Doubt

But Vedas contain only rituals and worship of gods. Don't we need other texts for philosophy and other

practical applications as well?

Agniveer

This is a misconception propagated by those who have never even read the Vedas. All great works of our culture are attributed to Vedas by their authors.

- Vedas are the source of all true knowledge.
- Vedas are a source of all philosophical texts like Upanishads and Geeta.
- While other texts are useful to understand the Vedas and truth, there is nothing in them which cannot be found in Vedas.
- Vedas are the ultimate benchmarks. Other texts are stairs to reach up to that. But we should be careful that no stair leads us away from the Vedas.
- Vedas believe in One and Only One Ishwar who pervades everywhere.
- Vedas hardly have any rituals because they refer to knowledge which is timeless.

It is a pity that misguided people have misrepresented Vedas to serve their own petty designs. It is

What are Vedas?

our utmost duty to rise above all prejudice, explore the Vedas and promote the true perspective of Vedas.

May the truth prevail!

CHAPTER 2

Origin of Vedas

Skeptics argue that there are conflicting reports on the origin of Vedas. They believe there are multiple views and there is no unanimity on how Vedas came into existence. This is because the origin of Vedas is not as simple as a human-like God sitting on some throne sending some angel to narrate divine message to some human being. Vedas represent eternal knowledge that is already within us. Its origin and dissemination are critically linked with the creation of universe and propagation of intelligent life. This is one of the most complex subjects. And hence various analogies are used to explain it in a way we can understand.

In reality, truth is beyond what we see today. And yet we have to find our way through what we know today to understand what we don't know yet. This is called Thought-Experiment.

Newton used a thought-experiment to deduce that the moon is a falling projectile that does not hit the earth due to its curvature. In reality, Newton never did such an experiment, nor can one prove if this is indeed historically true. All we know is that this analogy helps us understand laws of motion in-universe better.

In the same vein, Vedas, Upanishads, Geeta and even Puranas use a variety of analogies to explain different aspects of the origin of Vedas. So let's clear some doubts and prove that except Ishwar no one can originate Vedas.

Doubt

Who originated Vedas? What scriptures say about the origin of Vedas?

Agniveer

Ishwar – the ultimate one – has originated Vedas. Let us get the evidence from our scriptures.

- Yajurveda 31/7 clearly states that Rigveda, Yajurveda, Samaveda and Atharvaveda were originated from Him – the ultimate Ishwar who is omnipresent.
- Atharvaveda 10/7/20 reiterates the same essence beautifully. It says that Rik, Yajuh, Sama and Atharva originated from the ultimate Ishwar. It asks “Which Deva (provider of bliss/knowledge) gave the Vedas?” and answers that the one, who is controlling and maintaining the entire universe, is the creator of Vedas. Atharvaveda is like the mouth of that Ishwar, Samaveda is like the hair on the skin, Yajurveda is akin to the heart and Rigveda is the Prana or source.
- Shankaracharya writes in a commentary on Geeta 3/15 that *Vedas are never created or destroyed. They merely get illuminated and de-illuminated but remain in Ishwar.*
- Rigveda 10/190/3 states that the creation remains same in all cycles and hence even the constitution of the creation – the Vedas – also remain the same.

Doubt

You said various analogies are used to explain the origin of Vedas. Please give an example.

Agniveer

Shatpath Brahman gives a beautiful analogy. Shatpath Brahman 14/5/4/10 states that Ishwar, who is present even beyond the Akash/Sky created the Vedas.

The way breath goes out of the body and then comes in, during the inception of creation Ishwar creates the Vedas and illuminates the world, and in the phase of dissolution (Pralaya), Vedas no more remain in the world.

In other words, just as exhalation and inhalation happen, all forms of knowledge – Vedas, Upanishads, Formulae, History, etc. – get manifested and get submerged in Supreme Being. Like breathing, this is a cyclical process. However, just as a sapling remains inside the seed, Vedas still remain in knowledge of Ishwar, unchanged.

Doubt

By giving this analogy, are you trying to say that God is human like creature?

Agniveer

This is a silly doubt because this is only an analogy. *Knowledge cannot come out from nostrils!* God is omnipresent and formless, and not someone who is sitting in the sky.

Doubt

But Vedas are not exclusively mentioned in the Shloka. Hence, either all kind of knowledge is divine, or nothing is divine.

Agniveer

This is also shallow logic. Because

- The divinity of Vedas is not same as the divinity of Bible or Quran. Divinity in the context of Vedas only means that eternal laws of nature as represented in language are unchangeable.
- Mention of various fields of knowledge shows a process. First, the Vedas are mentioned and then other fields. This means that first wisdom of Vedas is imbibed and then other fields of knowledge emanate from the Vedic wisdom.
- There are other references in scriptures that fo-

cus only on Vedas. The objective in this particular shloka was to show a *process* of knowledge propagation.

Doubt

When Ishwar is shapeless, how did He create the Vedas?

Agniveer

Ishwar does not need physical organs like humans to perform His tasks. Such limitations do not exist in the case of Ishwar. Vedas describe Ishwar as the possessor of infinite limbs and mouths. It implies that Ishwar can perform all His functions without recourse to physical organs or support of anyone else. When Ishwar can create such a magnificent world, why should one doubt His capability to create Vedas!

Shwatashwataropanishad 3/19 states that he holds everyone even though He has no hands and legs!

Doubt

No soul can create the world, but they can definitely create books of grammar and other fields of knowledge. Why then is Ishwar necessary to create the Vedas?

Agniveer

The knowledge possessed by humans is *dependent*. It needs training and dissemination of knowledge to research further and discover new knowledge. If you keep a person isolated in the jungle since birth, he or she would be unable to learn the ways of humans even a bit. Even today we find many tribes in jungles that live like animals. Similarly, knowledge is necessary at inception for humans to possess the capability to discover new knowledge or create books.

Doubt

Ishwar has gifted humans with basic knowledge or natural instincts. This natural instinct is superior to all texts because only through this knowledge and instincts we understand anything. So with the progress of this knowledge, why should people not be able to design Vedas? Why should then we have to consider that Ishwar originated Vedas?

Agniveer

Was natural instinct not available with jungle tribes and child born and brought up in isolation? Why could not they turn scholars? Why chimpanzees fail to evolve and learn over centuries. Why insects con-

tinue to commit suicide in light and not learn from it?

- Even language originated from Vedas. In the absence of belief in Vedas, the origin of language also remains a mystery for modern superstitious scientists!
- Even we learn because we go to schools or receive lessons from our mentors. How could then people during early ages learn to draft Vedas?
- Remember, we are talking about the Vedas which contain a huge number of Mantras, in a language that is more encompassing than any later languages.
- We are talking about the Vedas that cover a wide number of topics and contain such fine thoughts that surpass any text of later era.
- We are talking about the Vedas that are preserved through *Paatha and Maatra* method in such a manner that change of even a single syllable is not possible!
- What is claimed to be basic knowledge is merely sufficient to allow us to learn more complex

knowledge *and not create new knowledge out of nothingness.*

- The eye is capable of seeing only when linked with the mind. The mind is only capable to function when linked with the soul. Similarly, the basic knowledge or natural instinct is only capable *of leading* us to higher sources of knowledge. But they can not discover the knowledge of Dharma, Artha, Karma and Moksha (Duties, Purpose, Desire, and Salvation). That is why initial knowledge from Ishwar is necessary to kickstart the process of knowledge assimilation.
- Yogadarshan 1/26 states that He is the teacher of the oldest teachers and is unhindered by time.
- Kumarilbhatta writes in his treatise on Mee-mansa that Vedas are *Apaurusheya* (not created by humans) because no one knows their creators.
- Sankhya 5/6 states the same.
- Sayana also reiterates the same opinion.

Doubt

What was the purpose of Ishwar in creating the Vedas?

Agniveer

Let me counter-question: What was the purpose of Ishwar in not creating the Vedas?

- Ishwar has infinite knowledge, and He is benevolent. Knowledge is the most valuable attribute to possess. So unless Ishwar illuminates us with His knowledge, He does not remain benevolent. Ishwar justifies his attributes only by illuminating us with His knowledge – the knowledge of Vedas.
- Ishwar is like our parents. He loves us and wants us to be blissful. Thus, He has gifted us with knowledge of Vedas so that we can use this knowledge to maximize our bliss.
- Had Ishwar not blessed us with this knowledge, the purpose of creation would have defeated. Everything else in the world makes sense *only when we possess the knowledge* to utilize them for our ultimate objective of maximizing bliss.

- Knowledge is *more bliss-producing* than all the wonders of creation. And when Ishwar has gifted us with such wonderful gifts of creation, why would He keep Vedas to Himself and defeat His very purpose of creation, as well as His core attribute of benevolence?

And such is this knowledge, unlike Bible, Quran, and Puranas, that WD Brown wrote in “Superiority of Vedic Religion” that “Vedic religion is thoroughly scientific where science and religion meet hand in hand. Here theology is based on science and philosophy.”

In “The Bible in India” by L Jacoliot, it is stated that “Veda, of all revelations, is the only one whose ideas are in perfect harmony with modern science.”

A Huge number of other scientists who scratched the surface of Vedas share such views.

Doubt

How did Ishwar arrange for a pen, ink, and paper to write Vedas in the inception of creation?

Agniveer

As discussed earlier, when Ishwar can create the uni-

verse without any additional tools, why should He be unable to create Vedas?

Ishwar did not illuminate Vedas by publishing them in beginning of civilization. He illuminated the minds of noble Rishis – Agni, Vayu, Aditya and Angira during the inception of civilization. Shatpath Brahman 11/5/2/3 elaborates this. These Rishis in their state of meditation receive the knowledge of Vedas, and they adopt it in the same manner as a toy moves when its button is pressed – in exactly the manner it is supposed to move!

Doubt

Agni, Vayu, and Aditya appear to be the name of inanimate objects Fire, Air, and Sun.

Agniveer

This doubt is baseless because *inert matter* can not acquire knowledge. If someone says, Court has issued summon; it does not mean the building of court has issued summon. It means that the people working in court have issued the summon. Similarly, knowledge can be acquired only by humans. These names are titles and not names printed on their ration cards.

Doubt

Ishwar may have given them knowledge, and they then created Vedas with this knowledge.

Agniveer

This is another baseless doubt. When knowledge is sourced from Ishwar, then Vedas created by Rishis are also sourced from Ishwar. Why would Rishis add their own masala for distortion when they have the knowledge of Ishwar in pure form?

Doubt

If Ishwar is Just, why did He not illuminate everyone's mind with Vedas and chose only four among them? Ishwar is biased.

Agniveer

The choice of only four Rishis *confirms* that Ishwar is *just* because justice implies meritocracy. Meritocracy means *rewarding one as per his or her deeds*. Ishwar chose the most meritorious among them for dissemination and further propagation of Vedas as per their past deeds. Rigveda 10/71/7 states that though all possess eyes and ears, *intellect differs among humans*.

Doubt

But we are talking of inception of creation. How can we talk of past deeds then?

Agniveer

Creation and Dissolution is a continuous cycle without beginning or end. During the beginning of creation, souls take birth as per their deeds in previous creation. Never is the account of past deeds completely vacant in this process.

Doubt

Why is Ishwar anti-women? Why did He not choose women for the dissemination of Vedas?

Agniveer

The soul has no gender. Ishwar gave Rishis the body of men during the inception of civilization because a male is more suited for propagation of knowledge among rest of the people who are thriving only through their natural instincts. A male is more suited to tame such uncivilized people. However, in a later phase, many women also became Rishis who discovered new meanings of these Vedic mantras.

Doubt

Are Chhandas like Gayatri also created by Ishwar?

Agniveer

Yes, when Ishwar has infinite capabilities, why doubt this one?

Doubt

According to references from Svetashvatara Upanishad and Mundak Upanishad, Brahma was directly taught by God and he, in turn, taught the other Rishis.

Agniveer

All that the alleged verses state is that Brahma was the first person to master the four Vedas and propagated an integrated view to rest of the civilization. Some texts state that four other Rishis first had one Veda each inspired within them and then they together taught Brahma. *So there is nothing conflicting here.*

Even if we believe that Brahma mastered Vedas directly from God, and then he taught the other Rishis, *how does that change the reality?* Vedas still remain the oldest text and unchanged as per best available evidence. They also contain nothing objectionable to our understanding. Further, Vedas themselves ask us

to think logically rather than accept things blindly.
What else do we need as a better foundation?

Doubt

Brahma created Vedas from his four mouths, and Ved Vyas later compiled them in written form and divided into four parts- we hear this in history.

Agniveer

This theory has no basis. No authoritative text mentions this. This theory is propounded in Puranas which are much later dated and full of blatant discrepancies. Some people believe Puranas to be perfect and derived from Ishwar. But this claim is only as true as the claim of Quran and Bible hailing from Ishwar.

- The fact is that Brahma learned the four Vedas from these Rishis. Brahma was a person with one head, two hands and two legs and not the caricature as represented in false Puranas.
- *Ved Vyas was a commentator of Yoga Darshan and writer of Mahabharat.* Nowhere, except in Puranas, we found the theory of Ved Vyas being a writer of four Vedas.

- Puranas contain false stories of Jesus, Muhammad, and Victoria. Puranas condemn women. They denigrate our role models like Ram and Krishna. They accuse Bible and Quran. So, if we believe that Puranas are true, then we also have to believe in the nonsense mentioned above.
- Further, there is no foolproof mechanism to claim that the books we call Puranas today are authentic. This prerogative or litmus test of authenticity is passed only by Vedas.
- If Vedas were *one* in inception and later divided into four parts by Veda Vyas, then no text before Veda Vyas should refer to Vedas in the *plural*. Also, names of four Vedas should not be present. But if we look at actual references, this does not hold true. Therefore, *Vedas must have been four from inception.*

See the following references for usage of Vedas in plural or name of more than one Vedas:

Rigveda: Rigveda 10/90/9, Rigveda 4/58/3

Atharvaveda: Atharvaveda 4/36/6, Atharvaveda 19/9/12, Atharvaveda 16/6/13, Atharvaveda

da 10/7/20, Atharvaveda 11/7/14, Atharvaveda 12/1/38, Atharvaveda 11/7/24, Atharvaveda 15/6/7-8

Yajurveda: Yajurveda 31/7, Yajurveda 34/5, Yajurveda 18/29, Yajurveda 36/1, Yajurveda 12/4, Yajurveda 10/67, Yajurveda 17/61

Other texts: Shatpath Brahman 6/7/2/6, Taittiriya Samhita 4/1/10/5, Maitrayani Samhita 16/8, Shankhayan Grihya Sutra 1/22/15, Gopath Brahman 1/13, Shatpath Brahman 14/5/4/10, Brihad Upanishad 3/4/10, Aitareya Brahman 25/7, Gopath Brahman 3/1

- Such references also come in Upanishads, Manu Smriti, Mahabharat, Sarvanukramani, Ramayan and many other texts.
- The fact that Mahabharat is said to be fifth Veda by many Pundits implies that Vedas were originally four.
- Ayurveda, Dhanurveda, Gandharvaveda, and Arthaveda are called *Upaveda* which implies that Vedas are four in number.

Doubt

Angiras calls the four Vedas as ‘lower knowledge’ (Apra) and says that God cannot be known through the Vedas.

Agniveer

Angiras is completely correct in stating that God cannot be known through the Vedas. That is exactly what Agniveer also says.

- Here what the author means is rote memorization of Vedas or interpretation of Vedas literally without applying mind and implementing them blindly.
- Mugging up Vedas verbatim and expecting a recitation of mantras to give salvation would be completely fruitless. God – or whatever label you give it – can be known only through activation of Vedas that is within each of us.

Doubt

In Veda Samhitas, we find names of Rishis before each Sukta or Chapter. They must have written those verses.

Agniveer

These are names of Rishis who researched on particular verses of Vedas. Many verses have a large number of Rishis.

Brahma was born long before Vyas, Madhuchhanda, and other Rishis. When Brahma studied Vedas from original four Rishis, as explained even in Manu Smriti, there is no doubt that Vedas existed long before these Rishis.

We will scrutinize this false allegation in greater depth in subsequent chapters.

Doubt

Why we find two names to denote knowledge of Ishwar – Veda and Shruti?

Agniveer

Veda is derived from ‘Vid’ root. Vid means ‘knowledge’ as in Vidya, or existing as in Vidyamaan, or benefit or thought. Shruti is derived from ‘Shru’ root meaning ‘to listen.’ Since by studying them we get knowledge, understand the truth, derive benefits and can become thinkers, they are called Vedas. And since we have been listening to this knowledge from the

inception of civilization and none ever saw the originator (since He is shapeless), they are called Shruti.

Doubt

How old are Vedas?

Agniveer

As per the details of texts like Surya Siddhanta and traditions throughout India, Vedas are supposed to around 1.97 billion years old.

Scholars have debated over whether this period refers to the time of origin of earth or humans and it remains a topic of research.

However, in India, whenever a Yajna happens, people call out in detail the time since origin in units of Manvantar, Yuga and Year. This calculation is same across all parts of India.

Doubt

What about works of Wilson and Max Muller who claim Vedas to be 2000-3000 years old?

Agniveer

They were rogue Christian missionaries with no knowledge of Sanskrit or Indian culture who came

with the purpose of destroying Indian culture.

They have been quite successful in their designs and performing their duties for which British paid them. But unfortunately, their crazy theories have no basis whatsoever.

There is no logical or rational foundation for their claims, but they are parroted by communists and missionaries because they thrive on denigrating the foundations of our culture. Vedas existed since the inception of civilization and shall remain till the dissolution of creation 2.33 billion years from now.

Chapter 3

Eternity of Vedas

Those who believe in death for apostates and hell for everyone except their own gang members have been creating frivolous articles to counter Agniveer and defame Vedas. While their frustration is justified (because of reduced dominance in cyberspace), their methods are not.

In this brief chapter, I will share my views on yet another attempt to attack Vedas simply because they cannot defend their own fanaticism in a logical manner.

We will discuss the concept of the eternity of Vedas. As usual, we will provide a brief of allegation/

doubt and our response.

Doubt

Vedas comprise of words, phrases and verses. Just as a sculpture is not formed without someone making it, in the same manner, Vedas must also have been made by someone. They did not exist before creation and shall not exist after dissolution. Hence, Vedas cannot be eternal.

Agniveer

Words (Shabda) are of two types – eternal and effect. Words in the knowledge of Ishwar are eternal because they represent relation with specific perfect knowledge. However, the words created by us are effects of various factors including our existing knowledge, tendencies and mindsets and hence non-eternal. The knowledge of Ishwar is eternal in lines of eternal powers of Ishwar. Thus, Vedas are eternal. Let us understand it in a different manner.

- By words, we imply the *relation* with specific knowledge. For example, when someone calls or writes your name, that pronunciation or handwriting is not eternal. But the fact that it implies a *relation with you* is unchangeable.

- If one has to represent you in sound, calling your name would be the best possible way. But pronunciation of the name is not you. However, you remain unchanged.
- Similarly, the words printed in Vedas or their pronunciations are not eternal. However, the knowledge that *they represent* is eternal.
- Alternatively, Vedas represent eternal knowledge. The best representation of Vedas in sound is the *Mantras* we chant and best representation of Vedas in vision is the print of mantras. This is just like best representation of you on plain paper is your photo.

Because we are ignorant, we are unable to grasp the full meaning of Vedas from what we listen or see. But in Ishwar's perfection, which is devoid of such ignorance, Vedas represent eternal knowledge.

As we progress in our efforts to free ourselves from ignorance, Vedas become clearer and clearer to us. That is why it is *fruitless* to simply mug up Vedic mantras. What is actually mugged up is non-eternal. Only when those mantras become a representation of knowledge, they imply we actually understand the

eternal Vedas.

This *eternity* is *what differentiates* Vedas from other books like Quran, Bible, etc. Because Vedas represent eternal knowledge that can be progressively grasped to utmost capacity of the soul only when *progressively freed from ignorance*. Blind belief in a book called Vedas or sounds of mantras without understanding them is fruitless. Because when we do so, *we are trying to master the non-eternal*. Unless and until that relationship with eternal knowledge exists, mugging up Vedas, or worshipping cover of Vedas, or believing that Vedas worship will lead us to Heaven even though we do not understand it, is *sheer stupidity*.

This concept of eternity forms the *foundation of the principle of tolerance* imbibed in Vedas. There is no concept of compulsion or blind belief like in Islam or Christianity. Vedas are not supposed to represent beginning points of blind belief for ignorant souls. On the contrary, Vedas represent the *ultimate benchmarks of knowledge* that can be fully understood when fully devoid of ignorance. So one is expected to simply follow the path of truth, do thorough introspection, extend one's capabilities and then embrace Vedas in a more *organic* manner rather than through brute-force

blind faith.

Doubt

When the universe dissolves completely, even the books of Vedas get destroyed, and even study of Vedas stops. Why are then Vedas eternal?

Agniveer

As discussed earlier, Vedas do not represent books, paper, ink, etc. They represent '*relation*' between Shabda (sound/word) and knowledge. In other words, they are the '*best or most perfect representation*' of eternal knowledge in sound/words.

- When the universe dissolves, even then the eternal knowledge remains same in Ishwar. It is in hidden form because there is no creation to manifest it in sounds/words.
- Just as sapling remains hidden in seed, Vedas still remain and germinate when creation happens again, and the opportunity arises to represent this eternal knowledge in sound/words.
- Rigveda 10/190/3 states that Ishwar creates the universe exactly in the same manner as it created previously. Thus, in all creations, the same

sounds/words perfectly represent the eternal knowledge of Vedas. Hence, the same Vedas, as we see or hear today, represent the eternal knowledge always without an iota of change.

- In each creation, Ishwar institutes the method of preserving Vedas in the same manner through Paatha Vidhis and Maatra markups as earlier. Thus, Vedas remain as protected even in a mundane world as always.

Doubt

As per texts of grammar, union of certain alphabets leads to change and removal of alphabets as in Sandhi. Thus, words would be different when separated and when united. How can then words be eternal?

Agniveer

As discussed above, such rules of grammar are only *effects*. They are *not cause* – the knowledge.

- Even when words change as per rules of grammar, the knowledge they represent remains eternal. Hence, Vedas remain eternal.
- As per Aarsh texts, Shabda or words mean the ‘*meaning*’ that is embraced when we hear from

ears, see from eyes, speak from the mouth and understand from ‘intellect.’ Thus, Shabda (meaning) is eternal. The only physical process of grasping or propagating Shadba is non-eternal.

- If you and I say the same word, both produce different sound patterns. *But the meaning is unchanged.* Similarly, Vedas – the knowledge of Ishwar – is eternal regardless of the way we speak or combine words as per grammar.

Doubt

Even Shabda get destroyed after pronunciation. And they do not exist before pronunciation. How can then Shabda be eternal?

Agniveer

This question arises if we misrepresent the meaning of ‘Shabda’ as per our own conceptions.

- As discussed earlier, Shabda represents the *relationship* with knowledge. This relationship is eternal and unchanged.
- Pronunciation is *an effect* and hence not eternal.

- Regardless of pronunciation happening or not, the relation of a particular pronunciation with the meaning it represents is eternal.

In fact, all Shabda are eternal, as propounded by scholars of grammar like Panini and Vyas. Hence, those Shabda that *represents eternal knowledge* to maximize our bliss – the Vedas – are also eternal.

All the Darshans – Meemansa Darshan by Jaimini (1/1/18), Vaisheshik Darshan by Kanad (1/1/3), Nyaya Darshan by Gautam (2/1/67), Yoga Darshan by Patanjali (1/26), Sankhya Darshan by Kapil (5/51) and Vedanta Vedanta by Vyas (1/1/3) consider Shabda to be eternal.

- Shankaracharya also states the same in his commentary on Vedanta.

Yajurveda 40/8 lists the properties of Ishwar as follows:

Paryagat – Omnipresent

Shukram – All-powerful

Avranam – Without any gaps

Asnaviram – Without nerves, arteries, and veins

Shuddham – Perfectly devoid of ignorance or miseries

Apaapaviddham – Pious

Kavi – Knower of all

Manishi – Intelligent

Paribhoo – Controls everything and everyone

Swayambhoo – Unborn

Shashwateebhya – Eternal

Arthan Vyadadhaat – Provides true knowledge

Hence, he eternally provides us with His true eternal knowledge of Vedas.

Further, something cannot happen from nothing and existence cannot spring up from non-existence. If Vedas are available today, they have to be eternal always. If Ishwar has always been the same, he shall always bless us with his eternal knowledge.

We see that experience gives rise to *sanskaras* (tendencies or habits). Sanskaars give rise to memory, and we use this memory to decide what to accept and what to reject. One who studies Sanskrit creates sans-

karas of Sanskrit in his mind, and one who studies Latin creates sanskaras of Latin in his mind. Thus, if Ishwar did not give guidance of Vedas in the inception of civilization, no human could have experienced knowledge.

Without experience, even sanskara of knowledge would not have been possible. Without sanskara, even memory would have failed, and hence the growth of knowledge would not have been possible. Thus, unless Ishwar kickstarts this process at the inception of civilization, this process of pursuit of knowledge would not have started at all, just as it did not start in other species of the animal world.

Doubt

But even by normal actions, humans feel pain and pleasure, and they could have used that to gradually enhance knowledge and then create Vedas. Why then we need to believe that Ishwar created Vedas?

Agniveer

We have already discussed this doubt in chapter ‘Origin of Vedas.’ We deduced that no species or even tribes in jungles or an isolated child could enhance knowledge beyond most primitive level. He can only

have barely sufficient knowledge for survival unless provided knowledge externally.

For example, Chimpanzees do not feel the need to introspect on death and life even when they see so many of them dying. If humans think so much on this, it has to have origin through external training. Unless Ishwar guides us at the beginning of civilization, we will remain animals.

Doubt

Some mantras talk of the creation of new verses and being worshiped by new and old Rishis. Hence, Vedas are not eternal.

Agniveer

Which verse talks about the creation of new Vedic mantras by human beings? I never heard one. But yes, humanity has always created new verses, new songs, new articles, new poems, etc. in all creations. *There is the difference between the creation of mantras of Vedas and creation of other verses inspired by Vedas.*

Same goes for Rishis – they keep emerging in society. So, if mantras say so, it is *eternally* true. Vedas are the seeds, but you need to create a tree out of the

seed for the benefit of self and society.

Eternal Ishwar and His eternal knowledge

The entity is identified by its traits only. Therefore, eternal entities have eternal traits, and non-eternal entities have non-eternal traits.

Destruction is nothing but disaggregation of elements that create something to be no more perceived by our senses, and creation is a combination of elements to form something that can be perceived by senses.

Thus, only those objects are created or destroyed in which aggregation and disaggregation are feasible.

Since Ishwar is omnipresent without gaps, it is impossible for Ishwar to disaggregate. Hence, Ishwar is eternal and so is His knowledge.

Vaishek 4/1 states that only the *effect* of the cause is non-eternal. For example, the pot was the effect of clay coming together. So pot is non-eternal. Similarly, clay was the effect of certain atoms coming together. So clay is also non-eternal. But the fundamental entity that forms the atoms is eternal.

In the same way, Ishwar is also eternal because *He*

is not the effect of any other cause. And hence His knowledge – the Vedas – is also eternal.

Just as Ishwar is eternal, so is His knowledge.

CHAPTER 4

Divinity of Vedas

All prominent scholars and researchers agree on Vedas being the oldest texts known to humankind. Nonetheless, Vedas remain the most meticulously preserved texts available today. The unique methods devised from the very inception of Vedas have ensured that Vedas are available even today in same original form. We will explain these methods of preserving Vedas in the next section of the book. Many scholars have called this the *greatest wonder* of human civilization.

Someone like Abdullah Tariq, the mentor of Zakir Naik and celebrated Islamic scholar, also vociferously

asserts that Vedas are the first divine texts. Even Zakir Naik does not refute it, even though he does not state it so clearly owing to his Wahabi foundation. However, he does try to manipulate Vedic mantras to try to show Muhammad's prediction in them. This very act of his proves that he regards Vedas as authoritative first divine texts.

This attempt of Zakir is not his original but directly copy-pasted – word to word – from works of the famous Qadiyani scholar Maulana Abdul Haque Vidyarthi. The whole Qadiyani movement is based on the assertion of Vedas being the first divine texts and Mirza Ghulam being the last Prophet. While we have refuted the wrong interpretations of Vedic mantras by likes of Zakir Naik and Maulana Vidyarthi, one indeed must applaud their efforts to promote the acceptability of Vedas as first divine texts among Muslims, with whatever little knowledge and huge constraints they had.

It has primarily been the atheist and communist circles that have refuted the idea of Vedas being divine, despite agreeing on Vedas being oldest. This refutation of Vedas being divine is primarily driven from their founding assumption that we all are chem-

ical reactions and nothing more than that. The logical flaws and unexplained questions arise from this assumption of these ‘atheist/communist chemical reactions’ are not the focus of this chapter.

What is interesting is that the baton of the atheists has now been taken by several Muslim apologetics who have come up with a series of articles refuting Vedas of divine status. They, however, in their enthusiasm forget that by refuting divinity of Vedas they are proving their Islamic scholars wrong and destroying the very foundation of Islam. In other words, they are digging their own graves. We would request them to first issue a *fatwa* against those Muslim scholars who use Vedas to prove Muhammad in them or admit them to be first holy texts. And next, they should demonstrate the same objectivity towards their own modern Quran.

What we would attempt in this chapter is to explain why Vedas cannot be considered as the creation of Rishis as alleged first by atheists/ communists and now by neo-Muslim apologetics.

Now, the question that would come next is – *Who created or wrote the Vedas if not these Rishis?* I believe this

question to be on the same pedestal as “Who created life? Who created the universe? Who is managing everything so immaculately? Who provided intelligence? Why are humans the only intelligent species? etc.”

These are serious questions for introspection and analysis. We have an opinion on these and quite a firm one. However, in the spirit of Vedas, each of us has the liberty to explore and believe in whatever appears most reasonable to him or her after his or her most sincere understanding.

So even if someone refuses to agree to our viewpoints and arguments, *that does not mean Vedas throw that person into some hellfire* and would give us sweet grapes to eat in some Heaven. On the contrary, as one proceeds ahead in pursuit of truth to best of his understanding, the further path would be clearer, and Ishwar would give him the best results he deserves.

This is the fundamental difference between Vedic ideology and other dogmatic ideologies. There is no blinded foundation, no compulsion – *only commitment to a scientific and rational temper.*

With this heavy introduction, let us start our anal-

ysis. I will provide various allegations presented by those who claim that Vedas have been created by Rishis and then offer my explanations as well as counter-arguments.

Allegation: Rishis were Mantra Karta – creator of Mantra.

Vedas are not divine. Instead, they are human creations like Ramayan, Mahabharat, and Quran. The only difference is that Ramayan and Mahabharat were written by one author and Vedas, like Guru Granth Sahib, were written by several people over a period of time. So, they are merely a collection of works of a large number of people who were later called as *Rishis*. These Rishis were later claimed to be ‘seers’ (*Drashta*) to prove that Vedas are not human creation (*Apaurusheya*). This is clear from various references in literature where Rishis have been called ‘Mantra Karta’ or creator of the mantras.

For example:

- Aitareya Brahman 6/1
- Tandya Brahman 13/3/24
- Tattiriya Aranyak 4/1/1

- Katyayana Shraut Sutra 3/2/9
- Grihya Sutra 2/1/13
- Nirukta 3/11
- Sarvanukramani Paribhasha Prakaran 2/4
- Raghuvansh 5/4

Today, all mantras have a Rishi, who is basically the person who *wrote* that mantra. Thus, believing Vedas to be not created by Rishis is merely a superstition.

Agniveer

The basic foundation of this claim of Rishis being authors of mantras is the presence of word ‘Mantrakarta’ or its root in various forms. We will analyze this later in the chapter. But first, we begin with some logical as well as historical evidence that clearly implies that Rishis *cannot* be considered authors or creators of the Vedic mantras.

Let’s start with the scrutiny of the claim that “All mantras have a Rishi who is basically the person who wrote that mantra”.

Please note that the original Veda Samhitas *do not* contain the name of any Rishi. They simply comprise

the mantras. However, traditionally each Vedic Sukta (hymn) is associated with one or more Rishis who are supposed to be among the first persons to have *introspected* on those hymns.

The book ‘Sarvaanukramanika’ or ‘Sarvanukramani’ by Katyayana is considered to be the prime basis of names of these Rishis (apart from a few other Anukramanis). Non-Vedics consider these Rishis to be authors instead of *researchers* of Vedic mantras.

Counter-Argument 1: Several Rishis of same Sukta

There is no evidence in history of *several people creating any piece of literature which is exactly same*. Either the subject or language is bound to differ.

- Vedas contain several Suktas (hymns) which are attributed to two or even hundred and thousand Rishis. No sane person can, thus, consider these Rishis to be authors of these mantras.
- For example refer the following from Sarvaanukramanika (list of Vedic Rishis) which names more than one Rishis for Rigvedic Mantras: 5/2, 7/101, 7/102, 8/29, 8/92, 8/94, 9/5, 5/27, 1/100, 8/67, 9/66, and 9/16 (Aarshaanukramani).

- In fact, Gayatri Mantra containing only 24 alphabets is supposed to have 100 Rishis! And Rigveda 8/34 has 1000 Rishis.
- How 1000 people can together ‘create’ 3 small sentences is a mystery that only non-Vedic pseudo-intellectuals can explain!

Some argue that Katyayana – the author of Sarvanukramanika – was unconfirmed about Rishis of some Mantras because the historical tradition had broken by his times. Hence, he attributed these mantras to more than one Rishi and used ‘Vaa’ or ‘Or’ to assert that one of these Rishis authored that particular mantra.

- However, this argument only shows escapism.
- If indeed Sarvanukramanika is unreliable, why to give references from this book in first place *to justify* that Vedas were authored by Rishis whose names are listed in the book?
- The book Nirukta by Yaska described meanings and deeper insights of several Mantras and is considered to be older than Sarvanukramanika. Acharya Shaunak, who wrote Brihaddevata, draws heavily from Nirukta. Now Brihaddevata

was amply used by Katyayana to write his Sarvanukramanika.

- Nirukta 4/6 states that Trit Rishi discovered the meaning of Rigveda 1/175 Sukta. Brihaddevata 3/132 – 3/136 also states the same.
- However, Katyayana lists several Rishis of the mantra and joins their names with ‘Vaa’ or ‘Or’. This means that use of multiple names of Rishis is not because of the breakdown of historical tradition but *deliberate* to emphasize that several Rishis *introspected* on the mantra/ sukta.
- Nirukta 1/4 clearly states that ‘Vaa’ can be used not only to list ‘exclusive alternatives’ but also ‘collection.’ Same is also explained in Vaijayanti Kosh.
- What more, ‘Vaa’ has been used in a different context by Katyayana himself in Sarvanukramanika.
- In Paribhasha Prakaran 12/2 he clearly writes that ‘Vaa’ implies that in addition of Rishi of the previous verse, there is an additional Rishi for this new verse. To know more, refer Anukramani of Rigveda 3/23, 5/27, 8/2, 9/98.

- Interestingly, if we look into Aarshanukramani of Shaunak for Rigveda 9/98, he uses 'Cha' meaning 'And' for the name of Rishi where Katyayana has used 'Vaa' in his Sarvanukramani.
- Similarly, if we see Sarvanukramanika 8/92 and Aarshanukramani 8/40, we see that wherever Katyayana has used 'Vaa,' Shaunak has used 'Cha.' Sarvanukramanika 1/105 is one more reference.
- Hence, *the same hymn/Sukta of Vedas has more than one rishis* in several cases implying that *rishis cannot be authors of Vedas.*

Some argue even further that it may have happened that different Rishis have written different verses (mantras) of same Sukta (Hymn) and hence several Rishis have been mentioned for many Suktas. However, this is the only flimsy reasoning. There is no evidence to believe that a sage like Katyayana made such a blunder.

- Sarvanukramanika 9/66 states that 'Pavasva' sukta has 100 Vaikhanas Rishis. However, the Sukta has only 30 mantras. We have already giv-

en an example of 1000 Rishis of 3 mantras.

- Wherever different Rishis have introspected on different mantras of the same Sukta, Katyayana has mentioned it clearly. For example, Sarvanukramanika 9/106 states that of 'Indramachha' Sukta comprising 14 mantras, Chakshusha introspected on three mantras, Manava Chakshu on 3, Apsava Chakshu on 3 and Agni on five mantras.
- In Sarvanukramanika 5/24, it is mentioned that 4 Rishis saw one mantra each of a Sukta that comprises four mantras.
- Similarly, readers can check Sarvanukramanika 10/179 and 10/181.

Hence, there is no way one can conclude that multiple Rishis manufactured different mantras of Suktas of Vedas.

The only plausible explanation is that Rishis were geniuses who introspected on different mantras of Vedas that already existed.

Counter-Argument 2: Several Rishis of a single Mantra

There are several mantras in Vedas that appear several times in several places in different contexts. If Rishis were authors or creators of mantras of Vedas, then the name of same Rishi should have come in all places. However, we see that different Rishis are linked with the same mantra in different places.

For example:

- Rigveda 1/23/16-18 and Atharvaveda 1/4/1-3
- Rigveda 10/9/1-7 and Atharvaveda 1/5/1-4 - 1/6/1-3
- Rigveda 10/152/1 and Atharvaveda 1/20/4
- Rigveda 10/152/2-5 and Atharvaveda 1/21/1-4
- Rigveda 10/163/1,2,4 and Atharvaveda 2/33/1,2,5
- Atharvaveda 4/15/13 and Atharvaveda 7/103/1
- Rigveda 1/115/1 and Yajurveda 13/46

- Rigveda 1/22/19 and Yajurveda 13/33
- Rigveda 1/13/19 and Rigveda 5/5/8
- Rigveda 1/23/21-23 and Yajurveda 10/9/7-9
- Rigveda 4/483 and Yajurveda 17/91

All these pairs have different Rishis.

This is just a very small sample. One can find hundreds of such examples in Vedas. Apart from accepting that *Rishis no way relate to the authorship of Mantras*, there is no other means to explain these.

Hence, rishis are not authors of mantras but *experts of mantras*.

Counter-Argument 3: Existence of mantra before birth of Rishi

If we assume that Rishis created the mantras, then there is no way that the mantra could have existed before the Rishi was born. But such examples exist amply. For illustration:

- The ‘Kasya Noonam’ verse of Rigveda 1/24 is attributed to Rishi Shunahshep as per Sarvanukramanika. It states that the Rishi of this Sukta of 15 mantras is Shunahshep who was

the son of Ajeergat.

- If we review Aitareya Brahman 33/3 and 33/4, it is mentioned that Shunahshep offered his devotion to Ishwar through ‘Kasya Noonam’ mantra.
- If we review Nirukta Samuchchaya of Vararuchi, it is mentioned that Ajeergat worshiped through this mantra.
- Thus, both father and son worshipped through this mantra. *Then how come the only son is called Rishi of the mantra?* If the son was the author of the mantra, then the father could not have been known this mantra!
- Also, the events of the stories of Aitareya Brahman and Nirukta Samuchchaya preclude any possibility of a father learning this mantra from son.
- Hence, the mantra existed in father’s times, but the son is called the Rishi of the mantra. This implies that Rishi is not the author of the mantra but an *expert of mantra*.

Rigveda 3/22 is attributed to Vishwamitra as per

Taittiriya Samhita (5/2/3) and Kathaksamhita.

- However, Sarvanukramani 3/22 and Aarshanukramani 3/4 state that the mantra existed even during times of Gaathi – the father of Vishwamitra.
- So even in this case, both son and father are Rishis of the mantra implying that they were not authors but *experts of the mantra*.

The western school of thought states that ‘Yadu’ and ‘Turvashu’ whose names come in Rigveda 10/62/10 were historical kings. These two names mostly come together in Rigveda.

- We believe that these do not refer to any historical persons but certain concepts.
- Mahabharat Adiparva 95 states that Yadu and Turvashu were born in 7th generation from Manu (Manu – Ila – Pururava – Ayu – Nahush – Yayaati – Yadu, Turvasu).
- Mahabharat Adiparva 75/ 15-16 states that Nabhanedishtha was the son of Manu and brother of Ila.
- Thus, if Vedas gave history and Nabhane-

dishta wrote Rigveda 10/62/10, how could he use the names of people born in 6th generation from him? So either Vedas contain no history or Nabhanedishtha is not the author of the mantras!

Many argue that Nabhanedishtha lived for long and wrote the mantra during his last days.

However, even this cannot be true because

- Aitareya Brahman 5/14 states that he received these mantras' knowledge from his father when he returned from Gurukul after education.
- By the way, Nirukta 2/3 provides meanings of Yadu and Tuvanshu, which do not mean any historical person(s) but humans.
- Nabhanedishtha is the Rishi of Rigveda 10/61 and 10/62 as per Sarvanukramani.

Vishwamitra is considered Rishi of Rigveda 3/33 which contains phrase "Vipaata Shutudri."

- If we refer to Nirukta 2/24 and Brihaddevata 4/105-106, they state the story of Vishwamitra who was a priest of king Sudaas and came near the union of two rivers 'Vipaata' and 'Shutudri.'

- However, Mahabharat Aadiparva 177/4-6 and Nirukta 9/26 explain that these rivers were named 'Vipaata' and 'Shutudri' by 'Vasishtha' after killing of his sons by King Saudaas, the son of king Sudaas.
- Thus, how could Vishwamitra use 'Vipaata' and 'Shutudri' in the mantra when these names were created by Vasishtha much later?
- The fact is that the mantra existed even before Vishwamitra.
- 'Vipaata' and 'Shutudri' in the mantra are not names of any rivers. Names of these two rivers were borrowed from the Vedic mantra.
- Since Vedas are oldest texts, it is not surprising to find names of places and people derived from Vedas.
- This is akin to people naming their children and places as Ram, Sita, Krishna, Shivaji Park, etc. inspired by already existing words.

Aitareya Brahman 5/14, Tattirya Samhita 3/1/3 and Bhagvat 9/4/1-14 narrate a story that Nabhanedistha was instructed by his father Manu to propagate

Rigveda 10/61-62.

- Thus, even though Nabhanedishtha is Rishi of the mantra, he was certainly not its author, and the mantra was known even to his father.

Vamadeva is the Rishi of Rigveda 4/19,22,23 as per Sarvanukramani.

- However, Gopath Brahman Uttarardha 6/1 and Aitareya Brahman 6/18 state that Vishwamitra was the seer of the mantra and Vamadeva popularized the mantra.
- Thus, both were experts of the mantras and not authors.

Kavash Elush is the Rishi of Rigveda 10/30-32 as per Sarvanukramani.

- However, Kaushitaki Brahman states that Kavash '*also*' understood the mantra.

Thus, it implies that other Rishis have also understood the mantras and hence Rishi is not the author.

Counter-Argument 4: 'Mantra Karta' does not imply author of Mantra

Karta is obtained from Krit. Krit is derived from root

Krinj in past tense as per Kvip Pratyaya (refer Ash-tadhyayi 3/2/89)

So let us understand what ‘Krinj’ means.

- Rishi means ‘seer’ as per Nirukta 2/11. Again Nirukta 3/11 implies Rishi is Mantra Karta. Hence, Karta implies ‘seer’ of mantra as per Nirukta of Yaska.
- In other words, Krinj root is used to mean ‘see’ also apart from ‘doer.’
- The same meaning of Krinj root is vetted by Sayana in his commentary on Aitareya Brahman 6/1, Bhattabhaskar in his commentary of Taittiriya Aranyak 4/1/1 and Karka in Katyayana Shrautsutra 3/2/9 explanation.

The story of Tandya Brahman 13/3/24 is explained by Manusmriti.

- Here Manu explains Mantra Karta to mean ‘teacher of mantra.’ Thus ‘krinj’ root also implies ‘teaching’.
- Even Sayana considers Mantra Karta to mean Mantra-Seer in explanation of this verse from Tandya Brahman.

Patanjali Bhashya of Ashtadhyayi elaborates that Krinj also means ‘to establish’ or ‘to implement’. (Refer 1/3/1)

Jaimini 4/2/6 implies Krinj to mean ‘acceptor’.

There is *not even one single evidence* of ‘Mantra Karta’ or ‘Mantra Kaar’ or a related phrase being used to mean ‘Author of Mantra’ in any Vedic or post-Vedic literature.

Thus, Sarvanukramani is clear that whosoever ‘saw’ or ‘realized’ meaning of the mantra is its Rishi. (Paribhasha 2/4)

Thus, *all* the references provided by non-Vedics to imply Rishi as Mantra-Karta actually mean Mantra-Seer.

We provide a list of references from ancient literature that refer Rishis as Mantra Drashta or Seer of Mantras:

- Taittiriya Samhita 1/5/4, 2/6/8, 5/2/1,
- Aitareya Brahman 3/19,
- Shatpath Brahman 9/2/2/38, 9/2/2/1,
- Kaushitaki Brahman 12/1,

- Tandya Brahman 4/7/3,
- Nirukta 2/11, 3/11,
- Sarvanukramani 2/1, 3/1, 3/36, 4/1, 6/1, 7/1, 7/102, 8/1, 8/10, 8/42,
- Brihaddevata 1/1,
- Arshanukramani 1/1,
- Anuvakanukramani 2, 39, 1/1

What is most startling is that the very texts from which excerpts are provided by Vedas haters to allege that Rishis were authors of the mantras are the *very texts which clearly state that Rishis were the 'seers' or 'experts' of the mantras.*

Doubt

What about the names of historical people like Vishwamitra, Jamadagni, Bharadwaja, etc. that appear in Vedas as well as Rishis of Vedic mantras?

Agniveer

These words denote some special attributes and not any historical person. For example,

Shatpath Brahman states that Prana mean Va-

sishta, Mind means Bharadwaja, Auditory sense implies Vishwamitra, etc. Same is asserted in Aitareya Brahman 2/2/1. Kanva in Rigveda 8/2/16 refers to any person with sublime wisdom as per Nighantu (Vedic vocabulary).

Doubt

Why do many mantras have Rishis of the same name that appear in the mantras?

Agniveer

No Rishi was identified as per his ration card or passport. One gets a name either by birth or choice or popularity or by deeds. In fact, legendary persons are known more by deeds or choice than a birth name. Thus, Subhash Chandra Bose got the name 'Netaji'. Moolshankar is known as Swami Dayanand Saraswati. Mohandas is more popular has Mahatma Gandhi. Thus, Vedic Rishis came to be known by the names exemplifying their research. Hence, we see that

- Narayana is Rishi of Purusha Sukta,
- Bhishaq (meaning doctor) is Rishi of Rigveda 10/97 focusing on medicines,
- Rigveda 10/101 has Rishi Budha Saumya (in-

tellectual and sober person) because the sukta deals with related themes.

There are countless such examples.

The point is the Vedic Rishis were not working with agenda of marketing their birth names. *They were Yogis, who were devoted to discovering the nectar of Vedas and rise beyond the cycles of death and birth.* Thus, name is just a matter of social convenience for them. So, no wonder, names of most Vedic rishis are related to the subject of their specializations regardless of their birth name and even gender.

Doubt

They cannot be revealed because there is no Paramatma, and as per the theory of evolution and discoveries of archaeology, the man could not be so advanced millions of years ago. Further, this is against modern science.

Agniveer

There is no way modern or any science can prove that Paramatma does not exist. So-called scientists have no answer to fundamental questions of universe – Who does ensure that the laws of universe work?

What started this process of creation and degeneration? What ensures that we feel pain and sorrow and pleasures? And who is “we”?

Atheists have no answers to these. As a man with advanced studies of modern science by the grace of my education, I could find no answers except vague statements to these answers.

Theory of evolution is a largely rejected theory to-day because recent discoveries of science and genes do not provide any conclusive evidence towards it. There is no proven theory (and mere conjectures) to answer how humans got created from dust? Why we see snippets of advancements of science and technology in ancient ages if those were indeed primitive times (like iron pillar of Delhi, pyramids of Egypt, speed of light in Sayana Bhashya, description of aeroplane making in Vimana Shastra, etc.)

Archaeology is a big hoax. What these archaeologists do is create entire structure of humanoid in diagrams merely from a big tooth like stone they discover in one place. There are several excellent resources on net available which discuss these hoaxes in detail. The modus operandi of archaeologists suffer from very serious flaws: They have scratched not even 0.1% of

entire earth surface and yet make tall claims, they forget that decay of organic/inorganic things they expect to discover can be much more severe than what their simple math calculations predict. Their dating methods are at best grossly inaccurate; their conjecture that any object could be tooth or bone is highly based on imaginations alone.

Please read creation-evolution encyclopaedia on the internet for a good detailed review among many available from scholars.

Thus, there is no evidence whatsoever to prove that Vedas were not revealed and plethora to prove that they are revealed.

This fact of the revelation of Vedas is the core foundation of our culture. The moment you try to shake it, you would foolishly put yourself in the same category as Islam or Christianity. Any difference with them then becomes only a temporary political issue and not one based on sound logic and reason. The whole of so-called Hindutva and culture movement then falls flat. Because if none is the ultimate truth, how you justify that some other psycho, rapist, murderer, jihadi, etc. is wrong and you are right. After all,

in that case, everyone is equally wrong and equally right.

Doubt

Islam is a brutal religion. Islam is based on the belief that Quran is revealed text. Hence, anyone who believes on any revealed text is brutal. Since we are not brutal, we cannot believe that any text (Vedas or anything else) can be revealed.

Agniveer

This is the logic Sri Elst has provided. Perhaps this is the irony of those who may have mugged up a lot of facts but did not do a thorough practical course in science and logical analysis. That is why perhaps, our ancient education system had so much of strong emphasis on math and science. Even Dayanand emphasized the same for same reason – Rote mugging and worshipping stones will make your intellect stone! (If I am correct, this is as per Vidur Niti.)

By this logic, whatever Islam believes in, we cannot believe in same! They believe that humans have two legs. So we cannot have two legs! They believe that one should not consume alcohol, so we should start becoming drunkards. They believe Christians will go

to hell. Hence, we should believe Christians should go to heaven!!

Let me tell you the fundamental difference between Quran Divine Vedas:

- Quran was revealed (if at all!) few hundred years ago. Even foreign so-called scholars believe Vedas to be first texts of mankind. A revealed text must be revealed at the beginning of creation and not in between.
- Quran is written in Arabic, a language specific to geography. Vedas are in Vedic Sanskrit, which is the mother of all languages of the world today.
- Quran contains location-specific descriptions and customs. Vedas contain no geography or history.
- Quran believes itself to be the final edition of God's message. Now first, God's message, by definition, has to be flawless and not subject to modifications. And if indeed modifications are necessary in God's message, then there can be no FINAL edition. The process should then continue.

- Vedas on the other hand are one and same – they cannot be altered, contain fundamental truths. Their applicability may change depending in times. But the core rules are always applicable.
- A revealed text should contain a source of all possible knowledge. Only Vedas pass this litmus test.
- Vedas cannot be altered at all. Many editions of Quran exist.

So to assume that Vedas are not revealed because Quran is not revealed is only a defect of logic-less mind and prejudice.

Summary

- Vedas were provided at the inception of civilization by Paramatma and not created by a human.
- All ancient Aarsh texts and even new Puranas consider Vedas as revealed knowledge. Even Vedas claim so. Further, there is no evidence whatsoever to make a claim that Rishis write Vedas.

- Rishis are those people who through their deep meditation found meanings of these verses. The Suktas on which a particular Rishi meditated is referred with that Rishi's name. So Rishi are Mantra-Drashta and not Mantra-Rachayita. They are seers and not creators of Mantras.
- Many mantras in Vedas have more than one rishis. Some have even thousand Rishis. **How can thousand Rishis together make one verse?**
- The same Mantra in Vedas occurring at different sections has different Rishis. **How can that be possible if Rishis were creators of mantras?**

There is no documentary or historical evidence so far for the creation of Vedas by any human.

The creator of the mantras/Vedas is the very same Purusha who created this universe, this life, this intelligence, this curiosity and the ability to seek answers to the curiosity of "Who wrote the Vedas?" Even if someone disagrees with this, there exists no other plausible explanation to attribute authorship of Vedas till date.

I conclude with the words of legendary Swami Dayanand Saraswati: *“Whosoever Rishi first introspected on a mantra and propagated its meaning is remembered along with that mantra. Whosoever claims that Rishis created the mantras is a fraud. Rishis were the propagator of the meaning of the mantras.”*

In next section of the book, we will see how our ancient rishis have persevered Vedas and answer many allegations of Vedas haters who are trying to ‘prove’ that Vedas have been textually corrupted.

SECTION 2
PRESERVATION AND INFALLIBILITY OF
VEDAS

CHAPTER 5

Preservation of Vedas

We are thankful to several scholars whose source we could not track but whose works were used for the creation of this book. Our forefathers devised a number of methods to preserve the unwritten Vedas in their original form to safeguard their tonal and verbal purity.

In this chapter, I have provided some analytical, unbiased and objective pointers on how Vedas have been preserved in a pristine state. I have provided details on how Vedas have been preserved so purely and how it's not possible to alter even a single syllable. *No other text in the world can claim to have such fail-safe method*

of preservation.

Swara Protection of Vedas

They laid down rules to make sure that not even a syllable was changed in chanting, not even a Swara was altered. In this way, they ensured that the full benefits were derived from intoning the mantras. They fixed the time taken to enunciate each syllable of a word and *called this unit of time or time interval “matra.”*

How we must regulate our breathing to produce the desired vibration in a particular part of our body so that the sound of the syllable enunciated is produced in its pure form: this science is explained in the Vedanga called ‘*Shiksha.*’

If you see a Vedic mantra in the Samhita, you would find certain marks after syllables. For example, see the following image:

मन्त्रो विषं ईळते मानुमीयाः प्राहि नो मन्त्रो तपसा युजोषाः	॥ २ ॥
अभीहि मन्त्रो तवसस्तवीयान् तपसा युजा वि जहि शत्रून्	
अमित्रता वृत्रता वंस्युता च विश्वा वसुधा भद्रा त्वं नः	॥ ३ ॥
त्वं हि मन्त्रो अभिभूत्योजाः स्वयंभूर्भामो अभिमातिवृहः	
विश्वचर्षणिः सहस्रिः सहायानस्मास्वोजाः पूतनासु धेहि	॥ ४ ॥
अभुगाः सन्नपु परेतो अस्मि तवु क्रतवो तद्विषयं प्रचेतः	
तं त्वा मन्त्रो अकृत्स्निहोलाहं स्वा तनुर्वलदेयाय मोहि	॥ ५ ॥
अयं तं अस्म्यपु मेह्यबाह्व प्रतीचीना सहरे विश्वभाषा	
मन्त्रो यजिजुभि मामा ययुत्वयु हनाव दस्यैरुत योध्यतेः	॥ ६ ॥
अभि प्रेहि दक्षिणतो भयु मेऽधा वृत्राणि जहन्नासु भूरि	
जूतामि ते ध्रुवो मज्जो अग्रमुभा उपोशु प्रथमा पित्राव	॥ ७ ॥

These marks called *Svara Chinha*. They depict the method of pronunciation. These markers ensure that not even a single syllable can be altered from any Vedic mantra.

In traditional gurukuls, pupils memorize the locations of these Swaras through specific hand or head movements. Thus, you would see them moving their hands or head while reciting the Vedic mantras. And if the slightest error in Swara is found in recitation, they would easily pin-point it.

Further, different gurukuls specialize in studying different Patha methods (explained after this section) would still have the same Swara system in place, thereby easily tracking the accuracy of each Vedic mantra to last syllable.

Paatha Protection of Vedas

A remarkable method was devised to make sure that words and syllables are not altered. According to this, the words of a mantra are strung together in different patterns like “*vakya*”, “*pada*”, “*karma*”, “*jata*”, “*mala*”, “*sikha*”, “*rekha*”, “*dhvaja*”, “*danda*”, “*ratha*”, “*ghana*”. These represent different permutations of reciting words of a Vedic Mantra.

We call some Vedic scholars “ghanapathins,” don’t we? It means they have learnt the chanting of the scripture up to the advanced stage called “ghana.” “Pathin” means one who has learnt the “patha.” When we listen to ghanapathins chant the ghana, we notice that they intone a few words of a mantra in different ways, back and forth.

It is most delightful to the ears, like nectar poured into it. The sonority natural to Vedic chanting is enhanced in ghana. Similarly, in the other methods of chanting like karma, jata, sikha, mala, and so on the intonation is nothing less than stately, indeed divine.

The chief purpose of such methods, as already mentioned, is to ensure that not even a syllable of a mantra is altered to the slightest extent. The words

are braided together, so to speak, and recited back and forth.

Vakya patha

In ‘vakyapatha’ and ‘samhitapatha’ the mantras are chanted in the original (natural) order, with no special pattern adopted. In the vakyapatha some words of the mantras are joined together in what is called ‘*Sandhi*’. There is sandhi in Tamil also; but in English the words are not joined together. You have many examples of sandhi in the Tevaram, Tiruvachakam, Tirukkural, Divyaprabandham and other Tamil works. Because of the sandhi, the individual words are less recognizable in Sanskrit than even in Tamil.

Pada patha

In padapatha, each word in a mantra is clearly separated from the next. It comes next to samhitapatha and after it is kramapatha. In this the first word of a mantra is joined to the second, the second to the third, the third to the fourth, and so on, until we come to the final word.

In old inscriptions in the South we find the names of some important people of the place concerned mentioned with the appellation “kramavittan” added to the names. “Kramavittan” is the Tamil form

of “kramavid” in the same way as “Vedavittan” is of “Vedavid”. We learn from the inscriptions that such Vedic scholars were to be met throughout South India in the past.

(Note: South India has a great contribution in preserving the Vedic traditions during a long critical era of Indian history when North India was occupied in struggling for survival from brutal attacks of barbaric invaders and their progenies from West Asia. We find the tradition of Vedic Gurukuls uninterrupted even till today.)

Jata patha

In jata patha, the first word of the mantra is chanted with the second. Then the order is reversed. The second word of the mantra is chanted with the first. Then, again, the first word is chanted with the second, then the second with the third, and so on. In this way, the entire mantra is chanted, going back and forth.

Shikha patha

In shikhapatha, the pattern consists of three words of a mantra, instead of the two of jata.

Ghana patha

Ghanapatha is more difficult than these. There are four types in this method. Here also the words of a mantra are chanted back and forth, and there is a system of permutation and combination in the chanting. To explain all of it would be like conducting a class of arithmetic.

We take all kinds of precautions in the laboratory, don't we, to protect a life-saving drug? The sound of the Vedas guards the world against all ills. Our forefathers devised these methods of chanting to protect the sound of our scripture against change and distortion.

Prakrtipatha and Vikrtipatha

Samhitapatha and padapatha are called "prakrtipatha" (natural way of chanting) since the words are recited only once and in their natural order. The other methods belong to the "vikrtipatha" (artificial way of chanting) category. (In krama, though the words do not go in the strict natural order of one-two-three, there is no reversal of the words-the first after the second, the second after the third, and so on. So we cannot describe it fully as vikrtipatha). Leaving out krama, there are eight vikrti patterns, and they are

recounted in verse to be easily remembered.

Jata mala sikha rekha dhvaja dando ratho ghanah

Ityastau-vikrtayah proktah kramapurva maharsibhih

All these different methods of chanting are meant to ensure the tonal and verbal purity of the Vedas for all time. In pada the words in their natural order, in krama two words together, in jata the words going back and forth. The words tally in all these methods of chanting, and there is the assurance that the original form will not be altered.

The benefits to be derived from the different ways of chanting are given in this verse.

Samhitapathamatreya yatphalam procyate budhaih

Padu tu dvigunam vidyat krame tu ca caturgunam

Varnakrame satagunam jatayantu sahasrakam

Considering that our ancestors took so much care to make sure that the sound of the Vedas did not undergo the slightest change, it is futile for modern researchers to try to establish the date of our scriptures by finding out how the sounds of its words have

changed.

What more, today different schools of Vedas exist in South India, which memorizes Vedas in different means, as explained above. And if you compare the mantras memorized by different schools, you will find a variation of not a single syllable. Remember we are talking lakhs of syllables!! And still no variations. That's why even Max Muller, a bitter critic of Vedic philosophy, could also not help but state that such a foolproof method of preservation is among the greatest wonders and miracles of the world!

An example of Ghana Patha

We give below a sentence from the Yajur Veda, obviously without the swaras, in its original Samhita pATha form, also its pada text and then the order of the words in the Ghana recital. A pundit who has learnt the Ghana recital of one complete Veda (he takes thirteen years of whole time work to reach that stage) is called a Ghana-pAThi.

First, we give the rule for the Ghana mechanics of recitation:

If the original order of words in a sentence is:

1/2/3/4/5

The Ghana recital goes as follows:

12/21/123/321/123/

23/32/234/432/234/

34/43/345/543/345/

45/54/45/

5 iti 5.

samhita sentence:

eshAm purushANAm-eshAm paSUnAM mA
bher-mA ro-mo eshAM kincanAmamat //

Meaning:

Oh God! Do not frighten these our men and animals, may none of these perish or lack health.

Pada text:

eshAM/purushANAM/eshAM/paSUnAM/mA/
bheH/mA/arAh/mo-iti-mo/eshAM/

kim/chana/Amamat/Amamad-ity-Amamat/

Note: The ninth break here and the last break are

the results of a technicality which you may ignore unless you want to specialize in this art.

Now for the ghana recital (without the svaras; with the svaras it would be a delight to hear). The recital is a non-stop recital, except for a half-pause at the place shown by /. There is no break anywhere else. The hyphens shown are for requirements of those who can decipher the grammar; they will not be reflected in the recital.

eshAM-purushANAM-purushANAm-eshAm-es-
hAM purushANAm-eshAm-eshAm

purushANAm-eshAm-eshAm purushANAm-es-
hAM /

purushANAm-eshAm-eshAM purushANAM pu-
rushANAm-eshAM paSUnAM

paSunAm-eshAm purushANAm purushA-
NAM-eshAM paSUnAM /

eshAM paSUnAM paSUnAm-eshAm-eshAM
paSUnAm-mA mA paSUnAm-eshAm-eshAM
paSUnAm-mA /

paSUnAm-mA mA paSUnAM paSUnAm-mA
bher-bher-mA paSUnAM paSUnAm-mA bheH /

mA bher-bher-mAmA bher-mAmA bher-mAmA
bher-mA /

bher-mAmA bher-bher-mAro aro mA bher-bher-
mA araH /

mA ro aro mAmA ro momo aro mA mA ro mo /
aro mo mo aro aro mo eshAm-eshAm mo aro aro
mo eshAM/

mo eshAm-eshAm mo mo eshAm kim kim-esh-
Am-mo mo eshAm kim / mo iti mo/

eshAm kimkim-eshAmeshAM kim-cana cana
kim-esham-ashaM kim-cana /

kim cana cana kim kim canAmamad-Amamat cana
kim kim canAmamat /

canAmamad-Amamac-cana canAmamat /

Amamad-ityAmamat /

The significant point to note here is that in San-
skrit the order of words does not matter.

If you do it with an English sentence like:

“Rama vanquished Ravana”

It will go like this:

Rama vanquished vanquished Rama Rama vanquished Ravana 'Ravana vanquished Rama' Rama vanquished Ravana ... and so on.

You can see the absurdity now. In Sanskrit, this absurdity would not arise. So a Ghana recitation is supposed to be equivalent to a recitation of the Veda 13 times and to that extent is multifold fruitful! The 13 is because except for two beginning and two ending words in a sentence the others are repeated 13 times. (You can check it with the word paSUnAM above).

Summary

All the Veda Mantras have been preserved (till today) (at least three millennia according to western calculations) without ever putting them into writing. This must be considered a great linguistic achievement of which India can be legitimately proud. The literature which consists of diverse poetical and prose compositions were simply learnt by rote, the training being given by the teacher saying each word or combinations of words once with the proper incantations (called Swaras) and the students saying it twice. They then learnt to recite it in continuous form along with

the incantations. The continuous recitation of a Vedic text is called Samhita pAtha. The accuracy of the text is preserved by resorting to an artifice of nine different techniques or modes of the recital.

The first is the pada pAtha, which simply recites each word of the text separately; pada means word; pAtha means reading. The euphonic changes that occurs from the Samhita pAtha to the pada pAtha is itself very technical (Sanskrit grammar would be crucial here) but makes sense.

In addition, there are eight other techniques of recitation; the sole purpose of each is to preserve the original Samhita text without the loss or addition of a single syllable or swara. The swaras are a significant part of the recital of the Vedas, whatever be the mode. The eight modes are called:

krama, jaTa, ghana, mAIA, ratha, ShikhA, daNDa and rekhA.

In each mode the order of recital of the words is specified as a particular permutation of their original sequence.

All these elaborate and sophisticated approaches have ensured that the first texts of humanity – *The*

Veda Samhitas – are available to us today in exactly the same pure original form.

CHAPTER 6

Infallibility of Vedas

Even if someone conclusively proves that Vedas available today are textually corrupted/incomplete or that an alien came in a spaceship to replace original Vedas with a duplicate inferior variety, it does not matter much. This is because:

Vedas are not supposed to be merely mugged up and followed blindly or narrated like a parrot to invoke its divine powers or split the moon.

The very word ‘Veda’ means knowledge. And hence, Vedas have to be followed or adopted only to the extent that it is *intuitive or reasonable to your own mind*. So, if you bring even the greatest scholar in the world

to prove to me that Rigveda 1/1/5 means “The one who claim to be a doctor, possesses a goat-beard but wear a suit-tie and tie, and asserts that all non-believers would go to Hell and apostates deserve being killed – should be greeted with footwear”, then I am not going to believe it. Because my own intellect and whatever I understood from Vedas so far tell me that fake should be countered with arguments and intellect, and not with symbolic gestures of frustrations that are insulting.

And by following my conscience in this manner to best of my abilities without bringing ego in the picture, I would be following the Vedas.

Vedas are supposed to be already encoded within our minds. What we read in books is *merely a way to decode* this knowledge. This is like the Laws of Motion. You don't have to mug up what Newton wrote in Latin in Principia to understand the laws of motion. You approach the knowledge intuitively. And then to fulfill needs of further understanding, you may also learn Latin or whatever as situation demands. But you do so because you are driven by logic and not guided by the blind belief that mugging up will give to Heaven. We still refer to the texts because

though technically it is possible for all of us to deduce the Laws of Motion and Theory of Relativity all by ourselves but it would become a very time-consuming process. We don't take works of Newton or Einstein for mugging up blindly; we use them as check-posts to help us guide to the right path in a manner that is intuitive/ logical to us.

So, even if few pages of Principia are torn, or there are some misprints, or a few pages mixed up, it does not matter much because all that means is that for some parts, we will have to put a bit more extra effort to understand what exactly they meant. **And especially if you are only a Class 1 student, these apparent mistakes would actually mean nothing at all for you.**

In the same vein, if an advanced scholar of Vedas complains of being stalled due to inaccessibility to certain portions of Vedas, it could still be understood. We are still puzzled on how Fermat's Theorem could be elegantly solved because some pages of his diary are found missing! But if you asked after reading the last sentence – Who is Fermat? then you don't even need to bother about the missing pages!

Those attempting to belittle the Vedas come with malevolent intent and not genuine intention to seek the truth. While a Vedic follower would very clearly proclaim that we would reject any translation of Vedas that do not appeal to our conscience or is logically unsound, these fanatics would *never* say that they would follow the same standard for their text. They would never assert that there remains a scope that their text has been tampered with because it was written only 20 years after the suspicious death of original founder by a murdering group of fighters.

They cannot do so because their cult has a rule – **if someone turns apostate – kill him.** So it's one-way traffic – they shall never accept the truth and would continue to ridicule and decimate the non-believers. But the rest of us are supposed to accept their way merely because we are not taught to be fanatic!

Proving textual corruption in Vedas will not result in the conclusion that any other text is divine. And even if corruption is proved in Vedas, that does not have much significance for reasons discussed above. So such attempts only showcase that the monkey of Panchatantra lives even today. I say this because the same sites and people that attempt

to prove corruption in the Vedas are also the ones who openly promise permanent Hell for non-believers and defend those who justify death for apostates.

The goal of this chapter is to reassure that while we should keep caution of these dangerous monkeys, we should not take their monkey arguments seriously.

There is another story in Panchatantra about monkeys where a king and the minister went for a trip. They saw a lot of monkeys in a place. Every monkey was doing some monkey act – throwing stones, jumping, fighting each other, making noises, etc. But there sat a monkey in one remote corner who was sitting in lotus position with eyes closed. The king said to the minister, “Look! This monkey looks like a saint. How peacefully is he sitting in meditation! Let us go and seek his blessings.” The minister replied, “O King! Don’t be duped by these acts of monkeys. Even this pretence of meditation by a monkey is a monkey act. Let’s move ahead.” The king refused, went to the monkey and bowed in front of him. Suddenly the monkey jumped, snatched the crown of the king, and ran away!

We hope the kings of this world would pay heed to

this humble minister and protect their crowns.

Let me assure you that all these allegations on Vedas are baseless. There is always a remote possibility that

- Vedas are corrupted or
- There are seven skies or
- The moon was split into two when someone pointed finger or
- The hobbits of Lord of the Rings actually live in our cities or
- The sun is smaller to Earth and sets in a mud pond or
- Certain stones can snatch your clothes and run away or
- Certain donkeys have the face of a woman and can fly you to the moon and seven skies.

And when I find reasonable evidence for these, I would be glad to not only accept these but promote them as well. But for that to happen, more rational and plausible evidence have to be brought in light than these outdated frivolous ones.

Part 1: Different number of Vedas

Allegation 1

Different texts talk of a different number of Vedas. No one is sure whether there is one Veda, two Vedas, three Vedas, or four Vedas.

Agniveer

I can define you as one person, or a group of one brain, two eyes, two nostrils, two ears, etc. or as two different persons due to split personality causing confusion or whatever. But they all point to the same thing.

Similarly, scholars have defined Vedas variously.

- If you consider *only knowledge*, Vedas are only one.
- If you consider *Para and Apra* knowledge (liberating and mundane knowledge), then Vedas are two.
- If you focus on Knowledge, Action, and Contemplation, Vedas are three.
- If you consider *Rik, Yajuh, Sama, Atharva*, Vedas are four.

- If you consider each mandala of Rigveda as separate, then there are ten Rigvedas. Similarly, we have forty Yajurvedas.
- If you take each mantra as a different Veda, you have more than 20,000 Vedas.

So number does not matter. They all point to the same set of mantras.

Many Upanishads and Manu Smriti talk of Vedas coming from Agni, Vayu, Aditya, Angira. Some view these as Rishis in the inception of human civilization. Others term them as innate sources of nature that inspired the Rishis. Whatever be the case, there is no denial that selected few Rishis got the knowledge of Vedas first, and then they propagated in a manner that there remains perfect standardization since then.

- These names Agni, Vayu, Aditya, Angira are nothing more than Unique IDs. These names depict their areas of specialization in the same manner as Subhash Chandra Bose is called Netaji and Krishna is called Madhusudan.
- It is not that they were born with birth certificates of these names on the basis of which they were admitted in some schools or their

Voter Cards were made. So just because Aditya is called Surya somewhere does not affect the Vedas in any manner.

- Atharvaveda is also called Angirasa because they depict characteristics of a particular Veda. Vedas are themselves called by different names depending upon what aspect of their property we want to focus upon.
- The beauty of Vedic literature lies in the fact that words are not used with *pre-decided arbitrary meanings to force the mind* to think in specific directions. Instead, words are derived from roots (which again are based on how each pronunciation impacts our minds), and hence *verses allow the mind to think originally* and discover new essence in a state of deep contemplation. *So the focus is on liberation and not imprisonment of intellect.*
- *And since it is already within us, we don't simply mug up the meaning or even translate a meaning. We feel the meaning within.*
- The very test of whether you understand a mantra or not is that whether you could intuitively *feel* the meaning from within. If not, don't wor-

ry! Keep practicing, keep using your faculty of thinking and keep following your inner voice!

Vedas are very commonly classified into three because they represent three kinds of knowledge – *Theory, Actions, Contemplation*.

- Rigveda focuses more on theory
- Yajurveda on actions and
- Samaveda on Contemplation.

Note that they are not independent silos. They are merely overall themes. *You cannot be an expert in one unless you are also the master of other two.* And that is why you would find a lot of repetition of verses in the different Vedas. It is just that the *feeling* changes with a change in context.

Atharvaveda is all about Practical Applications – integration of the wisdom of rest of the three Vedas. So often it is not referred separately. It is automatically included in the themes of rest of the three Vedas in the same manner as Practical classes are assumed to be part of the subject of Physics along with Theory. So primarily, Rik, Yajuh, and Sama are mentioned in the literature. Atharvaveda is also called Chhanda

and mentioned wherever necessary.

Allegation 2

Why Manusmriti and Swami Dayanand talk of completing a study of Vedas in 36 years by devoting 12 years on each Vedas? This means Vedas are only three.

Agniveer

As explained earlier, Atharvaveda is already included in the course curriculum. It is impossible to understand any Veda without referring to Atharvaveda for all of us except those who might have mastered all this in their previous birth and are born as Rishis since birth. For lesser mortals, when Rigveda or Yajurveda or Samaveda is to be mastered, the relevant portions of Atharvaveda have to be practiced to understand the applications. After all, the theory is incomplete without practical.

This confusion comes in the minds of those for whom the study of scripture only mean becoming a Haafiz who could mug up and narrate the verses like a parrot. While mugging up is often useful, and at times very necessary to preserve the Vedas, it is a very special course for very specific minds. For most of us, spending 12 years reading Physics will not mean

spending time mugging the books.

Further, you don't need to spend 12 years to mug up each Veda! Something like Yajurveda has less than 2000 mantras that can be completed in less than a year if mugging is all that has to be done.

In reality, even when you are mastering one particular Veda, you must study other Vedas as well and gain a reasonable proficiency in them. This is like Engineering Colleges having courses on Physics, Maths, English, Psychology, Economics, etc. as well.

So if you put 36 years on Vedas, don't worry. Atharvaveda would automatically be taken care of.

Allegation 3

What about 1131 branches/ shakhas of Vedas? Everyone knows that only a few of them remain today. All the other branches are lost.

Agniveer

Branch refers to a particular recension style of Vedas to emphasize certain aspects and to make it relevant to existing time and society. Branches or Shakhas are not eternal. But original Vedas have been preserved

as they were even till today. Most Shakhas went extinct during a long period of misrule. But nonetheless, our forefathers ensured that they did not allow the tradition of memorizing and preserving the original Vedas from generation to generation.

Some fools argue that why original Vedas are also called by the name of Shakhas? The answer is that the name of Shakha is derived from the Rishi who ensured its preservation from generation to generation. Some Rishis chose to promote the variations so as to propagate their meaning among masses and specialized students. Some volunteered to continue preserving the original Vedas so that more Shakhas could be created in future. Why should we not acknowledge these Rishis? Hence

- Shaakal chose to preserve the Rigveda,
- Madhyandin chose to preserve Yajurveda,
- Shaunak chose to preserve Atharvaveda and
- Kauthum chose to protect Samaveda.

These refer not only to individuals but entire traditions.

None apart from misled fanatics ever had any

disputes over these Shakhas and the originals. Even Western Indologists and detractors who were otherwise skeptic of Vedas and their meanings had to admit that original Vedas are available to us in the same form as the oldest evidence available without any doubt.

“The texts of the Veda have been handed down to us with such accuracy that there is hardly a various reading in the proper sense of the word or even an uncertain accent in the whole of the Rig-Veda.”

Maxmuller announces in *Origin of Religion* (p 131)

“As far we are able to judge at present, we can hardly speak of various readings in the Vedic hymns in the usual sense of that word. Various readings to be gathered from a collection of different manuscripts now accessible to us there are NONE.”

Maxmuller in *Rigveda* Vol 1, p XXX

“Extraordinary precautions soon began to be taken to guard the canonical text. Thus fixed against the possibility of any change or loss the result has been its preservation with faithfulness unique in literary history.”

Macdonell in A History of Sanskrit Literature (p 50)

“Since that time, nearly 3000 years ago, it (the text of the Vedas) has suffered no changes whatsoever, with care such that the history of other literatures has nothing similar to compare with it.”

Keigi in Rigveda (p 22)

“These hymns, however, were not committed to writing on payrus, palm-leaves or baked clay-bricks, but to human memory carefully cultivated for the purpose and were handed down from generation to *generation without the loss of even a single word or syllable.*”

Abinash Chandra Dass in Rigvedic India (p 5)

Should I say more? Except that, I don't know the cure for paranoia.

Part 2: Corruption in Rigveda

Allegation 4

Some verses of Rigveda are missing. Nirukta 7/8 talks of a verse offering an oblation to Vishnu and Agni in Rigveda but there is no such verse in current Rigveda. So the verse was lost.

Agniveer

Nirukta wasn't preserved in the way Rigveda was. So Rigveda is much more authoritative, especially after scrutiny by even the skeptics as mentioned above.

- The Vishnu of Vedas is same as the Agni. Both refer to same Singular Supreme Entity. Only the misled see polytheism in Vedas.
- Joint oblation to Vishnu and Agni applies to any mantra that can be interpreted to imply those characteristics of Supreme that are common in the meaning of Agni and Vishnu.
- This is a research subject for those who have skills to contemplate deeply on mantras. There is nothing conflicting in it.
- At best one can say that – Since I don't know anything about Vedas because knowing that would put me in Hell, hence I cannot understand it.

Interestingly, the very people who are currently raising this childish allegation are the ones who also attempt to prove that Vedas talk of only one Single God. But they use this argument when they want to prove that Vedas and their modern

scripture both talk of the same Singular God, but because their scripture is latest, hence that latest version should be followed. Hence, everyone should start believing in their religion to escape Hell.

But here, since the purpose is to create doubt, the exactly opposite argument is being propagated. Remember we talked about the monkeys? Now recall the advice of the minister.

Allegation 5

There is corruption in the recitation of certain mantras. For example Rigveda, 10/29/1 has a word that is pronounced as ‘Va +Yah’ in one Pada Patha and ‘Vayo’ somewhere. Scholars interpret the words differently and come with conflicting meanings. Another example is word ‘Mehanaasti’ which is interpreted as ‘Ma + Iha + Naasti’ in some Pada Patha.

Agniveer

Whether we take the word as ‘Va + Yah’ or Vayo, they both are pronounced in the same manner. Same is true for ‘Ma + Iha + Naasti’. However, in Vedic mantras, these words come as Vayo and Mehanaasti. Scholars can have disputes over how the word should be interpreted. This is a research topic. Depending

on their views, they can have different Pada Paatha or break-up of the words. Perhaps during Yaska's time, someone broke the word in the wrong manner and hence he had to counter it. Similar to the way even we have to counter the most outdated concepts even today despite the availability of thoroughly verified and edited Vedas!

Pada Paatha is *not* original Vedas. *It is one way of preserving Vedas.* There are nine more. We have discussed this in chapter five. If an error comes in Pada Patha, it is corrected by comparing with other methods. And hence today, there is no doubt over what the original Vedic mantras are. (Thanks to efforts of sages like Yaska from time to time.)

Allegation 6

There are different versions of Rigveda available today each having a different number of mantras. Hence, Rigveda is corrupted.

Agniveer

So finally they discovered what even Max Muller and Macdonell could not discover. Like the splitting of the moon in NASA images and black holes in the universe because their text says that certain stars disappear in the

daytime! But unfortunately, this one is also a very dated allegation that did not even stand for a few days when it first emerged. *The difference in number comes only due to different methods of calculation.*

If I ask anyone to list those verses of Rigveda which are present in one version but not in another, no one can produce it. At least, in last thousands of years of documented history, no one could produce it.

Part 3: Corruption in Yajurveda

Allegation 7

There are different versions of Yajurveda as well. There is Black and White Yajurveda which have significant differences. Ishopanishad was an Upanishad later inserted in Yajurveda as 40th Chapter.

Agniveer

Black or Krishna Yajurveda is a branch (Shakha) and not original Yajurveda.

- It contains original mantras modified along with historical and explanatory descriptions to suit research interests of a specific kind. Shukla.
- White Yajurveda refers to those branches of

Yajurveda that modify the original mantras if required but do not add additional texts.

- The Madhyandini Yajurveda of Shukla Branch is the original Yajurveda and rests are its variations.
- In case you do not have access to original Yajurveda, start with a branch. That would be much easy to approach due to explanations and simplifications. And when you have mastered them, you can have the taste of the original.

Keen minds that are less paranoid and more zealous can approach the original directly as well!

- Ishopanishad is nothing but the 40th Chapter of Yajurveda as it appears in a particular branch of Black Yajurveda with some modifications.
- Because this is the greatest text on spiritualism and philosophy and mother of all other texts like Geeta, other Upanishads, and even Darshans, it has a special place in Vedic literature.
- Being the mother of all Upanishads, it is called Isha Upanishad.

Only a paranoid can explain why he or she thinks

that Isha Upanishad cannot be part of Yajurveda.

Allegation 8

Swami Dayanand added an additional word “Gamyat” in Yajurveda 9/20 while explaining the mantra. Hence, Yajurveda is corrupt.

Agniveer

Did Swami Dayanand add the word in the mantra?
No.

- The word is found only in Hindi translation in some editions.
- Swami Dayanand used to dictate meaning in Sanskrit to his pundits who would then translate it in Hindi as well as transcribe what he said.
- Even if he or his pundit added the word in explanation, then you should be thankful to him for attempting to *simplify* things instead of taking exceptions.
- Even if Swami Dayanand added the word in the mantra, that does not make Yajurveda corrupted. *It only means that Swami Dayanand made an error.*

- When did Vedas or Agniveer or Swami Dayanand claim that humans are fully perfect?

Allegation 9

Arya Samaj translation of Vedas has an additional mantra at the end of Yajurveda Chapter 25. Hence, Yajurveda is corrupt.

Agniveer

So if I understand properly, your anger is towards additional bonus that Arya Samaj translation gives you. This means that you admit original Vedas to be a subset of existing Vedas with one less mantra. Hence, there is no loss of information at least.

- Now if we review this mantra, is it against rest of the Vedas in its message? If not, then what is the cause of concern?
- If you get one additional sentence in Einstein's text on relativity that was written later by an editor but only emphasizes what Einstein says in rest of the paper, how is that a problem?
- This is an objection only for those who think that if they mug up the book of divine and say a big sorry for all their misdeeds and laziness

to Supreme Lord, they would easily get Heaven full of virgins.

- But for Vedic followers, there are no shortcuts to success. You have to practice what you learn in actions and keep exploring the truth within. And when you have liberated yourself from ignorance significantly, you would well have re-ignited the Vedas within.
- So one harmless mantra in one edition makes absolutely no difference. The only cause of concern could have been if the verse misled you, which it does not.

By the way, the 25th Chapter has only 47 mantras, and that is accepted by one and all. Some publishers publish an additional mantra due to the relevance of context. Perhaps someone inserted it years ago, and then no printer bothered to or rather was not competent enough to scrutinize it.

Allegation 10

Yajurveda 26/26 has a word ‘Ayohate’ which is used as ‘Apohate’ in Arya Samaj version. Hence, Yajurveda is corrupted.

Agniveer

This is a printing mistake. The real word is *Ayobate*. In Devanagari script, ‘Ya’ and ‘Pa’ appear almost similar. Such errors are found in several places in Vedas because the first time they were being printed, they were being typeset from hand-written manuscripts. However, Pt Damodar Satvalekar did a great job of scrutinizing all published mantras with manuscripts and manuscripts with various Paatha methods to give to us extremely authentic editions of Rigveda.

But thankfully, the meaning does not change because that was based on the actual word.

So yes, printed versions may have corruptions. But neither the original Vedas nor ‘the potential of humans to discover the Vedas from within and compare with those outside’ has been corrupted.

Allegation 11

Yajurveda 39/5 has a word “Vishyandane” which is used as “Vishpandane” in Arya Samaj version. Hence, Yajurveda is corrupted.

Agniveer

This is same as the previous allegation.

Allegation 12

Yajurveda 13/58 has a phrase “Lokam Taa Indram” that is missing in Arya Samaj version. Hence, Yajurveda is corrupted.

Agniveer

It does not matter whether this text is there or not. The meaning of the phrase is implied in the overall meaning of the mantras continued from Chapter 12 itself up to this last mantra of Chapter 13. So for the sake of completion of meaning, you can put the phrase, and for the sake of brevity, you can skip it. A conservative approach would be to keep it. But if the focus is to understand meaning alone, it can be skipped. We suggest the phrase for the sake of completeness.

Part 4: Corruption in Samaveda and Atharvaveda

Allegation 13

Samaveda has Kauthum and Jaimini branches having a different number of verses as well as songs. Hence, Samaveda is corrupted.

Agniveer

I have already mentioned that Kauthum Rishi pre-

served the original Samaveda.

Further, Samaveda songs make no sense for the disturbed mind. They represent the melodies that generate from within when one reaches a high level of enlightenment and exalted state. Jaimini branch offers more variety. You can experiment with them to find what melody touches you the most. However, keep caution – avoid spicy food, meat, alcohol, anger, frustration, hatred, etc. study other Vedas as well and practice meditation. Without foundation of this, you may be simply wasting your time.

Allegation 14

Atharvaveda 20/127/3 is different in different versions. Arya Samaj has word ‘Rishaye,’ and Gayatri Pariwar has word ‘Ishaya.’ Hence, Atharvaveda is corrupted.

Agniveer

This is again a case of printing mistake due to bad handwriting in Devanagri manuscript or error by the typist. The correct word is ‘Ishaya.’ Printing mistakes are not attributable to original texts.

Allegation 15

Shatpath Brahman 13/4/3/4-8 states that young men should listen to Atharvaveda and young ladies to Angirasaveda on consecutive days. Before that, Rigveda and Yajurveda should be listened. This means that:

- There is no mention of Samaveda, and hence, Samaveda is not a Veda.
- Atharvaveda and Angirasaveda are different. Rishi Angiras was 4th generation from Rishi Atharva.

Agniveer

I shall not comment on what exactly this reference from Shatpath means. But even if we take it at face value:

Samaveda is not mentioned because Samaveda cannot be simply listened like other Vedas. Samaveda is all about emotions and meditation. Further, bulks of mantras in Samaveda are already in Rigveda. So there is no purpose of listening to them again. However, if the same mantras are meditated upon with emotions and sung, new revelations would come. But this is not in the context of the ritual described. You

need to separately practice this art.

Even if Rishi Angiras was born 4th generation from Rishi Atharva (I shall not comment on the authenticity of this history), how does it matter? Names of Rishis depict their deeds and specializations and not the names in their Class X pass certificate. So, a specialist in Atharvaveda can name himself Rishi Atharva. Similarly, another Rishi can use a synonym of Atharva, i.e., Angiras and use as his name. This is similar to we are using Agniveer as our name. Now just because we call ourselves Agniveer, it does not mean that we are the author of all the mantras in Vedas that have word ‘Agni.’

In chapter “Divinity of Vedas,” we have already understood authorship of Vedas as per available evidence and claims.

Atharvaveda and Angirasveda refer to the same text. They are also called Chhanda in some places. Atharvaveda has the privilege of multiple names because it is an all-rounder. It adopts from Rik, Yajuh, and Sama Vedas and brings forth their applied aspects. To there are multiple dimensions to it deserving multiple names.

But if this is the argument for Vedas being corrupted then Quran is perhaps the most corrupted text in the world because Quran is referred by a huge number of names in Quran itself. The word Quran was later adopted for the text by fighting followers long after the death of the peace-loving founder. The founder never knew that this book would be called Quran. Quran is also referred by names reserved for Jewish and Christian texts in Quran itself! That is why some scholars conclude that original Quran refers to Bible or Old Testament or some unchangeable text which was existing ever before Testaments and was much bigger in size. This is a matter of scholarly debate, and we shall leave it to scholars.

But we believe that such frivolous means should not be adopted to claim corruption in any text. There should be something more substantial, reasonable and rational.

Final countdown

There are various versions of the article floating in cyberspace that allege corruption in Vedas. However, all end with one single conclusion which we reproduce below:

“The above analysis proves beyond the shadow of a doubt that Vedas have suffered heavy interpolations and changes. Talking strictly, even if one accusation of the above analysis stands, the entire Vedic literature will be unacceptable as a genuinely inspired document.”

Agniveer

This exposes the motive of the *author(s)/allegator(s)*. They just want to throw 100 arrows blindly in the hope that at least one will hit the bull’s eye.

They term their assertions regarding Vedas as “accusations” that speaks volumes about their terrorism-inspired mindset. Truth-seeking is only warfare for them. The authors/allegators inspired by the Panchatantra monkey only want the crown of the king. This also shows their desperation and insecurity complex arising out of the recent depletion of fanatic dominance over cyberspace and elsewhere as well.

Unfortunately, none of the arrows came even close to hitting the dart-board. The reason is simple – they were hitting at completely opposite direction. And since Earth is perhaps not round as per the scriptures they blindly believe in, there is no chance of the arrows even making a full circle to hit from the back!

We hope next time when they ‘accuse’ someone they would do a more thorough and unbiased research. But that would demand rejection of company and idol-worship of fanatics.

To take this argument to an extreme, let us state something. Even if all the allegations...sorry “**accusations**” stand, still that would NO WAY AFFECT the Vedic religion. This is because the very essence of Vedic religion is to not blindly and literally translate any text as a recipe for life. Instead, it is all about opening the minds and discovering the Vedas within.

The amount of Vedas we know from available benevolent literature is sufficient for us to make a head-start. And as we progress in practice of accepting truth by rejecting falsehood without bringing ego, laziness, frustration, fear, etc. in the picture, the Law of Karma would automatically ensure that we would get the right tools and texts that we need to progress further.

But until we make ourselves eligible in this manner, the most immaculately preserved Vedas would also be nothing different from the tons of books in the libraries that no one ever issued. So instead of raising

frivolous paranoia about what we don't even understand, all we have to do is to promise the following:

'I promise to accept truth through a continuous process of rejecting falsehood every moment to best of my abilities in the most sincere manner.' And let Law of Karma manage the rest.

Conclusion

Vedic texts are like Science textbooks for us and not a roadside Mantra-Tantra book that promises to help us getting a job, marriage, money, destruction of the enemy, mesmerism over a lover, invisibility, control of Jinna and ghosts, etc. by blankly reciting certain mantras on the microphone and moving some bones.

If you think Vedas are akin to Jhaad Phoonk of Pagla Baba Banarasi, or Ajmer Sharif ka Jaadu, or Shahdara Wale Miyanji ke Totke or something similar, you are at a wrong place. Get these addresses from any Railway Station rather than daring to open the minds to think honestly, if you want easy answers. However, your own scripture might be a good replacement for these Babas and Miyans.

For rest of us, please firmly understand that even if someone proves us that Vedas have vanished into

thin air, nothing is going to change. Vedas would still remain a genuine inspired document and Law of Karma would still work!

Don't worry though! Vedas remain as preserved as they were always.

But yes, be wary of monkeys snatching away your crown! After all, you are a king!

CHAPTER 7

Corruption in Rigveda?

There have seen a significant upsurge in interest towards Vedas in the cyberspace. The concept of universal brotherhood devoid of sectarian beliefs, rejection of blind faith in miracles as necessary to be spiritual, as well as the view that religion and science are one and same – seem to be what the modern world exactly demands. Thus, Vedas seem to offer what the world needs today.

A greater awe is derived from the fact that the very first texts of the mankind which elaborate on the very lessons whose surface is barely been scratched by so-called modern subjects like human rights, gen-

der-rights and democracy has been so immaculately preserved and protected that not only each alphabet but even its pitch remains unchanged since its inception.

The rise of Vedic movement has also brought to fore a series of misleading allegations being propagated by those who refuse to accept that all humans – regardless of their beliefs – can be blessed by the Supreme or those whose blood boils at the very mention of life being anything beyond a chemical reaction. This does not come as a surprise especially when we have even a ‘Flat Earth Society’ today or die-hard believers in ‘Moon being split into two by a human finger some 1400 years ago’.

One old time allegation that has been keep emerging in present time is: *different versions of Rigveda have a different number of mantras*. Earlier, the allegation was propounded by atheists or evangelists. But this time, the allegation is driven by those

- Who cannot digest the fact that a book that is considered divine can actually recommend that God/ Ishwar/ Allah does not punish anyone merely because he or she does not believe in

Him or even His book.

- Who find it rebelling to support a book that says that men and women have equal rights and opportunities and in fact, women education is even more critical for the society.
- Who cannot accept that a divine book can assert that blind belief is the cause of miseries, and hence even that book should not be believed blindly.
- Who cannot accept that a divine book recommends simply adherence to the truth to best of one's intent and enhancing knowledge through noble actions as only criteria for being spiritual *even if* that goes against the dictates of that book itself in the short run.
- Who cannot accept that a divine book can be a book of best practices rather than a book that threatens those who do not adopt it blindly.

In this chapter, we will analyze this allegation of different versions of Rigveda having a different number of mantras and show that it does not hold any water. However, I would also like to add that even if one is able to prove that there are minor aberrations in so-

called different versions of Vedas that does not make Vedic Dharma less relevant. Because the essence of Vedic Dharma would still remain valid – *to accept the truth, seek truth proactively and reject falsehood/ blind belief*. When Vedas don't demand one to blindly believe in the book and stop applying one's brains, and in fact caution against such an approach in first place, this allegation loses its steam completely. A rough analogy would be that someone claims that CBSE is not a useful Board for education right from Class 1 to Class 12 because two pages of its math book for class 11 have printing errors!

Having said that, I would like to state that our Rishis were genius enough to devise ways to protect the wisdom of Vedas in most perfect manner. We have seen the glimpse of this wonder earlier. And thus, in reality, there is only one version of Rigveda that exists. There may be printing or proof-reading errors in some of the published versions. *But there is complete unanimity on more than 10,000 mantras of Rigveda being the same ones since ages.*

This is true that different scholars have enumerated a different number of mantras in Rigveda. For example,

- Shaunakiya Anuvakanukramani – 10580 and 1 Paada
- Chhandasankya Parishishta – 10402
- Riksarvanukramani Commentrator Jagannath – 10552
- Charanvyuh Commentraror Mahidas – 10552
- Venkatmadhav – 10402
- Swami Dayanand Saraswati – 10589
- Prof MacDonald – 10442

All of these calculations are largely correct (except perhaps minor errors and omissions). The difference in number appears merely because of the *difference in calculation* approach. Let us understand how.

Note: The words Mantra or Richa are used interchangeably here and imply a verse of Vedas – Rigveda in the current context. Also, note that even the verses from various branches or Shakhas or Vedas are called Mantras for ease of convenience. But since Shakha represents a variation from original Veda Samhita or collection of Vedic Mantras, the verses of a Shakha that differ from original Vedas are not technically Mantras. So, from a conventional sense, a verse in Vedas or its

branches is called a Mantra or Richa.

Dwipada and Chatushpada Mantras

In Rigveda, there are several mantras which are considered to be comprising 2 Paadas (Dwipada or couplet) or sometimes comprising 4 Paadas (Chatushpada or quadruplet). **Paada means one portion of the verse.** For a shloka, each line of shloka represents one Paada.

Now, in Rigveda, there are 157 Dwipada Richas or mantras. Of these, 17 Dwipadas are Nitya Dwipada or permanent Dwipada. Other 140 Dwipadas are temporary (Naimittika). These 140 Dwipadas are actually $140/2 = 70$ Chatushpada Richas.

In Brahman texts, these mantras are used as Dwipadas during Yajnas by reciting Dwipadah Shansati. Yaska also mentions these mantras as Dwipadas in Nirukta 10/21 (oldest text on Vedic definitions).

The Paribhasha (Definitions) Chapter of Riksarvanukramani mentions: Dwirdwipadastvrichah Samaamananti. Shadgurushishya explains it as 'Richo-adhyayane'.

In simple language, during the learning phase, the

student should practice by making one Richa out of 2 Dwipadas or couplets. In other words, combine 2 Dwipadas to make 1 Chatushpada. By “Samaamananti” it is implied that during post-Yajna prayers, 2 Dwipadas *do not* mean 1 Richa.

To give an example, the “Pashva na Taayum” sukta of Rigveda 1/65 is considered to have 10 Richas during post-Yajna prayers. But during education phase, one considers the sukta to have 5 Richas.

Sayanacharya writes in his commentary of Rigveda 1.65 that the 1/65-70 suktas are Dwipada but are studied as Chatushpada during education. If a sukta has an odd number of Dwipadas, then the final Dwipada is studied as Dwipada itself. Even the meanings of Dwipadas are very close. However, during Yajna or application, each Dwipada is considered separately during prayers.

Thus, Ashwalayan Shraut 8/12 (a text on Yajna rituals) considers Rigveda 1/65 as Dwipada.

Mahidas, commentator of Charanyuh also writes that during Havan, each Dwipada is recited separately, but during the study period, two Dwipadas are recited together.

Charanvyuh lists the 140 temporary Naimittika Dwipadas. The 17 permanent or Nitya Dwipada are also listed in Upalekha Sutra 6/1-2.

Riksarvanukramani and its 10552 Richas

Riksarvanukramani enumerates 10552 Richas in Rigveda considering these 140 Dwipadas as Dwipadas themselves which is same as that enumerated by other scholars ignoring errors and omissions.

Ignoring the 80 mantras of 11 Balakhilya Sukta, which are not considered by Shaishiri branch of Rigveda, we have 10472 Richas. Riksarvanukramani author Katyayana lists both these numbers in his text.

(Note: Today, only the original Rigveda is available, and all the branches or shakhas have gone extinct due to centuries of misrule. We shall discuss the concept of branches in slightly more detail in a future para. However, all should know that Rigveda 8/49 to 59 are called Balakhilya Suktas. They are part of the original Vedas but not considered in some of the branches aka variations in original Rigveda Samhita propagated by Rishis for better understanding. As we shall later see, when Anuvakanukramani was written, Shaishiri branch of Rigveda was very popular. It was a minor

variation of original Rigveda and omitted Balakhilya Suktas. Thus based on that, Riksarvanukramani lists calculations including and excluding Balakhilya Suktas.)

The same is stated as true by Jagannath, the commentator of Riksarvanukramani as well as Mahidas, commentator of Charanvyuh.

Chhandasankhya Parishishta and its 10402 Richas

This text is not available in complete form. But from whatever is available, the 11th Shloka states that:

“Evam Dashasahasrani Shatanam Tu Chatushtayam Richam Dwayadhikamakhyatamrishibhistatva-darshibhih” meaning:

The Seer Rishis have stated the number of Richas in Rigveda as 10402.

(The previous 10 shlokas of this text break these Richas in different Chhandas – Gayatri 2451, Ushnik 341, Anushtubh 855, Brihatee 181, Pankti 312, Trishtup 4253, Jagatee 1348, Atijagatee 17, Shakvaree 19, Atishakvaree 9, Ashti 6, Atyashti 84, Dhriti 2, Atidhriti 1, Ekapada 6, Dwipada 17, Baarhatapragaath 194, Kakubha Pragaath 55, Mahabarhat Pragath 1)

Note: If you add these up, it does not match with 10402. This is because Pragraath Chhandas are considered Dwricha. This is clearly mentioned in the 9th shloka of this text as well. Thus these $194+55+1=250$ Pragaath = 500 Richas. This is also explained in Pa-ribhasha Chapter or Definitions Chapter of Rik-sarvanukramani as well as Ashtadhyayi 4/2/55 (So Asyaadiritichhandansah Pragaatham). Making this adjustment, the numbers match.

Now, if we count 70 Chatushpadas to be actually 140 temporary Dwipadas, we will have to add 70 to this number which gives 10472. Adding 80 mantras from 11 Balakhilya Suktas that is not considered in Shaishiri Shakha (branch), *we get 10552 mantras which are same as that provided by Rik-sarvanukramani.*

Note: Each Veda has different Shakhas or branches which are variations of the original Mantra Samhita. These variations were devised by sages for a variety of reasons – to bring minor changes (addition, deletion, and modification) in language and content to make them easily approachable by people with a certain way of thinking, to focus on specific themes, to add with specific experiences and stories, etc. Thus, each of these traditions of variations including the

original Samhita is called a Shakha or the branch. Of all these, the original Samhita is most widespread and preserved most meticulously. Thus, while most of the Shakhas have been lost or their manuscripts burnt by invaders in the long period of misrule, the original Samhitas are still well-protected. Even UNESCO has acknowledged this wonder. Refer **UNESCO Portal** on the internet where it lists *Rigveda as the first literary documents in the history of humankind*.

Venkatmadhav and his 10402 Richas

Venkatmadhav has written two commentaries on Rigveda. In the commentary of the abridged commentary of Ashtak 5 Adhyaya 5, he writes that: “I counted 10402 Richas in Vedas including Dwipadas. When I counted Dwipadas separately, I found 10480 Richas.

Now 10402 Richas is in lines with other authorities (10402 + 70 (Dwipadas) + 80 (Balakhilya Mantras)) = 10552.

But number 10480 does not match with calculations. The cause of this error by Venkatmadhav was that instead of adding 70 for 140 temporary Dwipadas, he added 78 for 157 temporary + permanent

Dwipadas. Thus, he got 10480 Richas excluding Balakhilya Suktas.

If we adjust for this error, we find that all scholars reach up to the same number of Richas because they all were looking at the same Vedas.

Anuvakanukramani

Shaunak in his Anuvakanukramani mentions about the number of Richas in Rigveda in two different places.

In shlokas 40, 41, and 42 he details the number of Richas in each of the 9 Varga categories. Here he reaches the number of 2006 vargas and 10417 Richas. He mentions that this is for Shaishareeya branch/shakha of Shakal Samhita (the original Rigveda). (Taan Parane Shakale Shaishareeye Vadanti)

The additional 15 Richas is due to the difference in shakha as mentioned by Shaunak himself.

He further writes that Rigveda has 10580 Richas and 1 Pada. But he uses words “Paaranam Sampra-keertitam” in the shloka implying that this is the total number of Richa if we consider all different ways of recitation or in other words, this is the union of total

Richas in all Shakhas (branches) together and not of the original Samhita.

Almost similar shloka appears in Laugakshi Smriti that uses exactly the same words for entire shloka except ending it with 'Paarayanavidhau Khalu' meaning ways of recitation. To further clarify, the next shloka clearly states that 'Purvoktasankhyashchetu Sarvashakhoktasootragaah' or the number in the previous shloka is for all the Shakhas together.

Another similar version of the shloka appears in Charanvyuha Parishishta.

Maxmuller edition of Rigveda and Dwipada Richas error

Maxmuller published the first printed version of Rigveda in 1873. This was a commendable task considering the efforts required to collate the mantras together from different Paatha Vidhis and proof-reading them. However, certain serious errors, especially with regards to temporary Dwipada Richas remained in this edition. Most of the future scholars took Maxmuller version as a starting point and hence the errors continued to creep in their calculations.

In Maxmuller edition,

- The 60 temporary Dwipada Richas of 1.65-70 have been published as 30 Chatushpadas. Each Chatushpada has been counted as one mantra.
- In 5th Mandal, 24th Sukta, the 4 Dwipada Richas have been published as 2 Chatushpadas. However, each Mantra has counted as 2. Thus after Chatushpada, 1-2 is published as mantra numbers. After second Chatushpada, 3-4 is published as mantra numbers.
- The rest of the 76 temporary Dwipadas have been published as Dwipadas.

Maxmuller edited the original Rigveda and hence obviously included the Balakhilya Suktas. **Thus the total number of Richas in his edition adds up to 10552** if we adjust for above three factors.

Today, almost all scholars refer to Maxmuller edition for their analysis. Apart from the above obvious discrepancies and a few minor typographical errors, this edition of Vedas is unanimously accepted as an undisputed published form of the original Rigveda.

Swami Dayanand and his 10589 Richas

Swami Dayanand never got into the exact calculation

of a number of Rigvedic verses because he had more important priorities. His introduction to the translation of Rigveda lists 10589 as the number of Richas in Rigveda.

However, when we add up the number of mantras in each Mandal provided in the same text, we get 10521 (1976+429+617+589+727+765+841+1726+1097+1754).

However, there are several typographical errors in this calculation:

(The texts of Swami Dayanand have several errors and omissions arising because of two primary reasons – one, he had to rely on several other less competent people for the writing of his works. Second, the publication technology was still primitive, and Swami Dayanand had to publish his works under financially extreme situations. He was involved in a huge number of tasks in his life, and hence such omissions do creep in his works. However, well aware of these possibilities, he on several occasions categorically summarized his overall stand and mentioned that even if what he has written is found to be against evidence, that should also be rejected.)

- The number of mantras in 8/20 has been typed as 36 instead of 26. Thus the total number of mantras in this Mandala should be 1716 instead of 1726.
- The number of Richas in 9th mandal is 11 less than the total of the suktas in that Mandal. Thus, the right number of Richas in 9th Mandal is 1108 as per his own tables.

Adjusting for these two typographical errors, we get 10522 Richas. Now Swami Dayanand based his calculations on the Maxmuller edition that lists 60 Dwipada Richas as 30 Chatushpada Mantras.

So when we add 30 to this, we get **10552 Richas** which exactly matches the calculations by other scholars.

The number 10589 mentioned in the text is a simple typographical error happening due to unclear handwriting in manuscript confusing 1 for 9 and 2 for 8 in Devanagari.

Thus, Swami Dayanand's Rigveda also has 10522 Richas.

Prof Macdonald and his 10442 Richas

Prof Macdonald has made some severe blunders in his analysis of Vedas. We shall not discuss those in this book. However, with regards to the number of Richas in Rigveda, he gives the number as 10442.

If we add 30 to this due to Maxmuller error mentioned above, we get 10472 Richas. Adding 80 Balakhilya Suktas, we get 10552 Richas which match the actual calculations.

Pandit Satyavrat Samashrami and his 10522 Richas

Pandit Satyavrat Samashrami states in his text ‘Aitar-eyalochan’ that Rigveda has 10522 Richas including Balakhilya Suktas. If we add 30 from Maxmuller error, we get 10552 which again match the original calculations.

Conclusion

Many scholars – Maxmuller, Macdonald, Satyavrat Samashrami, Venkatmadhav have erred in listing the total number of verses in Rigveda due to the differential treatment accorded to Dwipada and Chatushpada Richas. However, if we adjust for these differences in our calculations, we find that Rigveda has one and only version that contains **10552 mantras or**

Richas. If we consider Dwipadas as Chatushpadas, then Rigveda has 10482 mantras.

In its longest history for any text available today, there has been an alteration of not even a single syllable, alphabet or even pitch of pronunciation. Thus, all the apparent differences in the number of Richas are merely due to typographical errors, the difference in Shakha or Dwipada/Chatushpada issue.

In reality, there is no difference right from 'A' of Agnimeele Purohitam of Rigveda 1/1/1 up to Susahasati (last word of Rigveda), and there is one and only one version of Rigveda.

This is a matter of great pride not only for Hindus or Indians but every human being. Because Vedas belong to entire humanity and teach a religion of universal humanism that engulfs all thinking creatures (Manushya) regardless of their birth, caste, sect, rituals, colour, and gender in a fragrance of compassion, justice, rationality and honesty.

I conclude with the final mantra of Rigveda that summarizes the essence of all the 10552 mantras:

May our motivation and inspiration be same – welfare of all. May our hearts be same – with affection for all. May our

mind be same – full of pure thoughts of selflessness and may we all continue to increase each other's happiness together!

In next section, we will debunk commonly propagated myths and misconceptions on Vedas and provide their refutations.

SECTION 3

DEBUNKING MYTHS ON VEDAS

CHAPTER 8

Vedas Promote Hate and Crime

The objective of this chapter is to bust certain baseless myths regarding Vedas propagated sheerly on the basis of the hypothesis that **“A false shouted thousand times becomes the truth.”**

Agniveer has no problems in people believing what they want to believe. That does not mean that Agniveer considers everything to be true, nor does it mean that Agniveer believes that only Agniveer knows the ultimate truth.

Yes, we do critically analyze various ideologies including the ideologies that we were born with in or-

der to discover truth.

So yes, Agniveer believes in a formless omnipotent birth less deathless Supreme Lord, it believes in Ashtanga Yoga as the only path to achieve that Lord.

But that DOES NOT mean that Agniveer would hate those who disagree with Agniveer. Nor would Agniveer carry a hidden or explicit agenda to convert everyone to its own ideology. Yes, we call for everyone to convert to the Vedic religion. Because.....

Vedic Religion – A summary

In summary, Vedic Religion refers to an urge to constantly accept the truth and reject falsehood to best of one's abilities and intent regardless of existing beliefs, rituals, and habits. In other words, to follow Vedic religion means becoming a Scientist because Veda itself means 'knowledge.' Even belief in any books called Vedas is not a prerequisite. None other than fanatic minds would attempt to find fault with such a concept. And hence, we want the entire world to follow this Vedic religion.

Now, when we look at the reality, people are born in different social setups and fed with a variety of

versions of truth specific to their societies for a reasonably long period of life. So, people tend to define their ‘Self’ as Hindu, Shia, Sunni, Christian, Indian, Pakistani, Kashmiri, Tamil, Japanese, etc. The goal of Vedic religion is to rise above these man-made distinctions to realize the truth. But for the majority, current belief-system is the starting point, and it is impossible to reject all prejudices fed over the years since early childhood. So, all that Vedic religion urges is to look around, analyze, explore and reject the obvious irrational and gradually move forward. If you feel that sudden clarity like Buddha, feel free to jump ahead faster. But all you have to do is to keep moving up like Fire. *This will unleash the legend within.*

Why Vedas are different?

Compared to the popular way of approaching Bible or Quran or Puranas or any other religious scripture with which Vedas are wrongly bracketed, Vedas have a fundamental difference.

And that difference is that unlike any other so-called divine text, you are not threatened by any unseen force to follow blindly or face the wrath. Nor are you incentivized with divine support for accepting the dictums of the text. On the contrary, Vedas assert that if you believe in something blindly, you shall

be punished as per law of actions.

Therefore, one is completely Vedic if he cannot understand the importance of Vedas. On the contrary, blind belief even in Vedas without knowing its meaning puts you in darkness.

When it comes to interpreting divine texts, Bible followers have little options that blindly believe in modern translations of Bible (original is lost. And new ones are also said to be translations of translations of translations of original in different language(s))

You either believe in Jesus that you do not see, or perish in Hell forever. A clergy will not accept someone as true Christian if he believes in many good teachings of Bible but refuses divinity to Jesus or counters many portions of Bible with whom he or she differs.

Same is the case with Quran (as per dominant ideology of fanatic Islam). Regardless of all other good or scientific concepts claimed in Quran, you still have to believe in certain unseen things even if your mind cannot reason them or suggest an alternative model of the world. So you must consider Muhammad

as last Prophet. Mere belief in his being Prophet is also not sufficient. You must believe that he is the last one. You must believe in Judgment Day, Heaven, Hell, Angels and an Allah on a throne on 7th sky. If you question anyone of these, you are a non-believer and hence would go to Hell.

A rational mind, if born in a fanatic dominated country has limited choice.

- Either be honest (that since he never saw any of these things and think that logically other models of world can also be given where there are no Prophets, or that Muhammad was not a Prophet but a great man, or that there can be future Prophets as well, or that one does not need angels to talk to Allah, or that instead of Heaven and Hell there can be other ways of redemption, or that Judgment Day can happen every second as per law of Karma, and be killed or punished.
- Or pretend to believe blindly and live safe. Thus, all actions would be against the true spirit of Islam, but one would wear its badge to save himself.

- Or stop reasoning, get brainwashed, be with power brokers and become a fanatic.

The Vedic approach would be that of a scientist. Review the prevailing Vedic models, analyze and accept only what sounds reasonable. Discover more thorough analysis. Feel free to present alternative or modified models. Discuss with scholars and keep refining. Keep challenging assumptions and continue building better and better models that explain the truth.

When a Vedic mantra is interpreted, one need not blindly mug the mantra or its meaning. One can freely differ from prevailing meanings to come up with new insights. The only criteria are that the meaning discovered should be with reason and free from contradictions.

So Vedas in themselves are not to be taken as absolute truth in the same manner that theory of relativity need not be believed in unless one has studied and understood the principles behind. If one jumps the gun and mugs up the Einstein paper on relativity without even knowing the basic laws of physics, we do not call such a person scientist. Newton and Gal-

ileo were greater scientists for us because they propagated the truth best known to them in most logical manner. Same is the case with Vedas.

Thus, any attempt to denigrate Vedas is a foolish exercise. Even if you somehow convince the world (of people who know nothing of Vedic approach to understanding Mantras) that a particular mantra means something very wrong, that does not matter much. All that people have to do is to clearly reject such meaning for the mantra that goes against their conscience. This will not bring them punishment as an apostate. And tomorrow, when people become eligible to understand mantra better, they are free to revise their stand as well.

So it is not the book which is important but the knowledge within each of us. Book merely serves as a guide to ensure we are on the right track and have right benchmarks in place. Just like any Physics or Mathematics book.

Having said all this, in reality, we could not find one single evidence of Vedas having anything objectionable in our research so far. In previous sections, we have already seen how Vedas have been deliberate-

ly misinterpreted by those who want to defend their verbatim interpretations of some scripture in the era of scientific rationalism.

We shall now analyze in an unbiased manner some more myths (in fact allegations) being propagated with ulterior agenda. You can review the sources of these from Google. We do not want to serve as publicity platforms for fanatics.

(Note: To make book compitable with various ebook formats, Hindi allegations have been rewritted with English words.)

Allegation 1: Vedas call for the destruction of non-believers

Agniveer

Vedas call for the destruction of only the Rakshas, Dasyus, Daas or Asurs. What they mean, have been discussed in detail in book ‘Dalits of Hinduism.’

In short, they refer to terrorists who kill innocents and destroy public property. For example, Osama Bin Laden, Kasab, Naxalite and Maoist killers are Rakshas and Asurs. It has nothing to do with one’s personal beliefs. As you would see in the book, even those who

were born in Arya (noble peaceful) families deserve to be called Dasyu if they indulge in terrorism.

Claim 1

Hey ann vale! [va vajra vale parameshvar], tujhko stuti karne vale log achhe prakar prasann karein. Tu [ham-are liye] dhan kar, ved dweshon ko nasht kar.

[O Granter of Grain! May bless us with Strength!

May you always be pleased with your devotees. May you shower us with wealth & happiness without bounds. May you destroy those who hate Vedas!]

[Atharvaveda 20/93/1]

See how Vedas call for destruction of those who hate Vedas.

Agniveer

The controversial phrase is *Brahma Dvishah Ava Jahi*

So it calls for the destruction of hatred against Brahma and NOT any Vedic text hater. Brahma is a more subtle concept and refers to the source behind the entire creation and hence the feeling that all human beings are equal. It also refers to pure intelligence.

So the mantra calls for the destruction of those forces that attempt to harm the scholars or sources of intelligence. In other words, those who want to bomb our schools, centers of excellence, intelligence departments or attempt to harm our intelligent masses should be destroyed just as we destroyed Osama Bin Laden and Talibanis.

Also, the mantra does not say that people should be destroyed specifically. **It says that the very forces – including systems and processes – that attempt to thwart free intellectual pursuits should be destroyed** because only through freedom of introspection and enhancement of knowledge one can seek happiness for self and society.

Claim 2

“Hum log jis se dvesh karein aur jo hum se dvesh kare, us ko ham sher adi pashuon ke mukh mein daal dein.”

[Those whom we hate, and those who hate us, may we put them into mouth of lions and other flesh eating animals.]

[Yajurveda 15/15 - Dayanand Interpretation]

See how Dayanand hated others.

Agniveer

First, fanatic minds should attempt to review complete picture in order to reduce their fanaticism. First of all, a follower of Vedas is not allowed to hate just anybody who disagrees with us. *On the contrary, as per Yajurveda 40.6 and Yajurveda 40.7 one should view the entire living world as equivalent to himself and guided by the same Supreme Force and never have any hatred.*

As detailed in previous references, hatred is reserved ONLY for those who blatantly flout this guideline and cause damage to innocents. **In other words, ONLY terrorists deserve our hatred.** There is not one mantra in entire Vedas that call for hatred on the basis of personal or theological beliefs.

So terrorists should be dealt with iron hand and be firmly destroyed just as Osama Bin Laden was killed. **Those who deal with terrorists softly bring havoc to society. This is what happening in India and Europe.**

Once again, the definition of terrorist is clear – He is someone who kills innocents and harms public property. Very rightly, these are the most severe

crimes in all civilized countries of the world – perfectly in lines of Vedas.

In any case, Swami Dayanand *never* translated mantras in Hindi. He translated them in simple Sanskrit, which was then translated into Hindi by other scholars.

But in this, to ensure that no illogical meaning is derived, the original translation clearly specifies that this phrase refers ONLY to violent people. Refer Yajurveda Bhashyam Part 2 page 510 published by Ramlal Kapoor Trust, which is based on original manuscripts. I reproduce the relevant portion:

“Ve rakshak hum log jis hinsak se virodh karein aur jo hinsak hum se virodh karein us ko in vyaghr adi pashuon ke much mein sthapan karein.”

[“May we be able to out in Lions’ mouth all those violent ones who revolt against our security personnel, and those violent ones whom security personnel are duty-bound to subjugate.”]

So this mantra refers only to violent people and ONLY official security personnel are allowed to carry such operations, not ordinary masses, as per Swami Dayanand. In other words, mantra says that Police

and Military should protect people by destroying terrorists.

Claim 3

“Ved nindak ko kat dal, cheer dal, fad dal, jala de, phoonk de, bhasm kar de.”

[“Tear apart and burn down to ashes anyone who criticizes Vedas.”]

[Atharvaveda 12/5/62]

Agniveer

This is Taqiah (cheating legitimized in the name of religion) at its best.

The current context of the mantra starts at least from 12.5.47 and continues till 73. Quoting selectively only shows malafide intentions.

In reality, the mantra is dedicated to *Brahmagavi*. This refers to fundamental unchangeable laws of nature.

The entire chapter details how those who refuse to act as per unchangeable laws of nature, due to false ego, get destroyed. **There is no mention whatsoever of any person or group of a person trying to**

kill anyone.

The mantras assert that those who try to silence the voice of intellect or truth get destroyed themselves. These mantras have been the foundation of all revolutionary movements that have ever happened to oppose the voice of tyranny. The chapter is an inspiration for all truth seekers. It elaborates how ultimately laws of nature destroy the greatest of power achieved through tyranny. It elaborates how wealth obtained through tyranny is actually a curse. It elaborates why the mightiest of rulers should be scared of harming a truth-seeking scholar.

Mantra 12.5.58 clearly calls this Brahmagavi ‘Aghnye.’ **So it is in feminine gender and means ‘non-violent.’** So, it is clear that the mantras talk of wider laws of nature and not inciting into killing innocents because of difference in viewpoints. On the contrary, the mantras clearly assert that those who think of killing innocents get destroyed as per Laws of nature.

So yes, the mantra does say that Brahmagavi – or Fundamental Truths of Nature destroy the perpetrators of terror and hatred in most merciless manner.

Again, this belief forms the foundation of peaceful living and is rightly encouraged in all civilized societies of the world that believe in tolerance and co-existence.

Claim 4

“Vedanuyayi satyaveer purush nastikon ka nash kare-in”

[“Those who are followers of Vedas & brave truth-seekers should destroy atheists.”]

[Atharvaveda 12/5/54]

Agniveer

The mantra has only four words – **Oshanti Samoshanti Brahmano Vajrah**. None refers to atheists even remotely.

Some people may interpret the mantra which means “The Brahmagavi – Laws of Nature – are unchangeable and destroys them who do not comply with it.” This implies the destruction of Naastik. But here Naastik will not mean Atheists but *those who attempt to harm scholars and peaceful people*.

Etymologically, Naastik means one who does not

believe in what exists. Those who refuse to see the evident truth and act haughtily – like dictators and tyrants – are also Naastiks. So one may interpret the mantra accordingly.

But this interpretation is not to be found in any word of the mantra which has been reproduced above. So even if someone used the word Naastik, obviously it has to be interpreted in right context.

Waking till late in the night is bad. Osama was a bad person. Osama was killed because he was bad. This does not mean that all who wake till late in the night should also be killed!

Only fanatic minds would deliberately try to give such logics.

Claim 5

Swami Dayanand Saraswati claims in Satyarth Prakash that one should not eat with English, Muslim, Chandals etc. Is this not prejudiced?

Swami Dayanand while criticizing PrarthnaSamaj & BrahmoSamaj writes, “Those who didn’t even try to keep their distance with Muslims, Christians, Chandals, etc. in eating practice; thought that our country will improve merely by breaking the barriers of caste

discrimination and having meals together. But such practices instead of improving our nation's situation are bound to denigrate it even further.”

[Satyarth Prakesh, 11th Chapter]

“It’s unrighteous to dine along with Christians and Muslims no matter how noble-hearted.”

What is this if not simply foolish discrimination? Would you still like to continue being a part of such a samaj?

Agniveer

Ideally, we should not be analyzing this because it does not refer to Vedas. Swami Dayanand was also a human, and there may be typographical errors in his writings. Therefore, instead of following him as Prophet, wise people should look at the overall theme of his message and act accordingly.

However, still we could not help analyze this because whatever has been presented is a blatant, shameless lie. **This alone exposes the intent and designs of those who wrote or promoted such hatred against Vedas.** As per Quran, they are worst of the creatures.

Hindus are very particular about food habits. This is not to do with religion but standards of hygiene. While the western world adopted practices like washing hands with soap after loo or cleaning hands several times before eating only after the advent of soap and wash basin technology, Hindus have been following hospital-standard hygiene practices since the inception of civilization. **So, just as a doctor would not eat with a sweeper because of hygiene issues, same is true with Hindus.**

Even today, in the west, people do not even clean their parts after loo with water properly. They simply rub with dry paper. In very few places, people actually wash hands with soap after loo. 125 years ago, when Dettol was not there, people would simply rub off hands in dust or sprinkle some water. No conservative Hindu will take a bite without a bath. And before and after each meal, he would clean hands, face, and feet properly. Even within a family, people would not touch each other or eat with them unless they are clean. The utensils used for loo, bathing and cooking are different. Anything that touches one's saliva or even lips is never eaten by others even after washing. It is simply thrown away.

In some cultures, exchange of saliva is considered a symbol of love. They even encourage eight people eating from the same plate. But a follower of scientific hygiene practices would desist from this, not because he hates other people, but because he cannot medically justify the exchange of saliva, dirt within fingernails, nasal outpourings, etc. So the medical rule is that each should eat in a separate plate and after due hygiene care to prevent infections.

Further, as Swami Dayanand himself elaborates in next para, food habits vary as per geography and availability. Therefore, blindly imitating anyone's food habit without analyzing its relevance in the current situation is foolishness.

Nonetheless, contrary to fanatic claims, it was Arya Samajis who promoted Food Together as a concept to break caste barriers. Swami Shradhananda – direct disciple of Swami Dayanand – has organized perhaps the highest number of people ever in 'Food together' campaigns. But this 'Food Together' does not mean eating from the same plate. It means eating from different plates but at the same place after due hygiene practices. It also does not mean eating dry breads simply because English eat it even though there are

more nutritious and tasty foods in India.

So all that Dayanand implied was eating with foreigners (from the same plate) who have not complied with hygiene practices like bath and cleaning hands properly after loo, or blindly imitating their food when we have more relevant and tastier options available. **As a matter of fact, the variety and quality of good food available in India is comparable to no other place in the world.**

Regardless of all, the reference provided is fake. Satyarth Prakash does not even have any reference to Chandals here.

The actually text is as follows:

Angrez yavan antyajadi se bhi khane ka bhed nahi rakha. Unhonein yahi samjha hoga ki khane peen aur jati-bhed todne se hum aur humara desh sudhar jayega...

And here is the propagated fraud version:

Angrez musalman aur chandal adi se bhi khane peene ka antar nahi rakha. Unhonein yahi samajha hoga ki khane aur jat-pat ka bhed-bhav todne se hum aur hamara desh sudhar jayega....

Notice the most shameless fraud. To malign Swami Dayanand, Yavan has been replaced by Musalmaan, Antyaj by Chandal and Jaati-Bhed by 'Jaat Paat ka Bhed Bhaav'.

This completely changes the meaning and intent of the author.

- In very next paragraph, Swami Dayanand explains what he means by Jaati Bhed. He very clearly asserts that among humans, Jaati Bhed or classification is NOT birth based but as per nature, habits and actions. He also states that difference in food habits among humans is due to geographical and availability factors.
- 'Antyaj' means someone who is neither Brahmin, Kshatriya, Vaishya nor Shudra. In other words, only those who reject hygiene practices completely are Antyaj. For example, people who do not bath, do occult practices with dead bodies and eat without care of hygiene, etc.
- Yavan does not mean Muslim but someone who hates Hindus. Or else, the same Swami would not have started his Lahore Arya Samaj from home of a Muslim while Swamiji was staying

there (in a Muslim's home)

- English, of course, were rulers. So Swami Dayanand was very clear that trying to please those who aim to harm us or ridicule our ways of living by eating with them from one plate – after utter disregard of personal hygiene and vernacular food- will do no good.
- Immediately after this section, Swami Dayanand praises Englishmen in the next section of Satyarth Prakash for their loyalty to their culture and nation. He says that English do not even wear shoes of any place except England, and never gave up their own way of living even after 100 years of stay in India. That is why they are the leaders.

Thus, he was referring to standing by one's noble standards instead of imitating blindly in order to please others. What he wrote was with the spirit of nationalism. Dayanand was the first person to give a call to Swadeshi movement. Satyarth Prakash is the first text that talks of Swaraj and pride of Swadesh. That is why everyone regards Swami Dayanand as the grandfather of freedom and Swadeshi movement. **So**

instead of praising the founder of modern freedom movement of India in both political and social domain, fanatics feel pride in condemning the same! Fools rush where angels fear to tread!

Allegation 2: Vedic God is lecherous

Yajurveda 30.5 says that just as God created Brahmin for Vedas, He created lecherous for sex. So, just as Brahmin's dharma is Vedas, Kshatriya's dharma is protection, Vaishya's dharma is business, Shudra's dharma is service, similarly dharma of a lecher is to promote vulgarity and adultery. So Vedas legitimize spread of vulgarity.

Yajurveda 30/5 mein likha hai ki logon ko vibhinn dharm aur vyavasayon mein Ishvar ne paida kiya. Jahan Ishvar ne ache vyavasaya paida kiye vahin bure vyavasay bhi paida kiye. Usne jahan ved ke liye brahmann ko paida kiya, vahin samagam ke liye vyabhichari ko paida kiya.

Jis prakar Brahman ka dharm ved hai, Kshatriya ka Dharm niti ki Raksha, vaishya ka dharm vyapar, shudra ka dharm seva hai, isi prakar ek vyabhichari ka dharm vyabhichar hai. Duniya mein jis prakar har koi vyakti apna apna dharm faila raha hai, isi parka vo bhi

apna dharm faila rahi hai, aur anya logon ke gumrah hone ka karan ban rahi hai.

Agniveer

The standard of allegation itself speaks volumes of the intellect of the creator of this argument.

I am not sure what the source of this translation is, but given that the modern fanatics have an obsession to condemn Swami Dayanand, let us review his translation.

To understand the context, let us review the previous mantra 30.5 as well. *It says that may the just king give everyone due reward and punishment as per his or her deeds in the same manner as Supreme Lord provides fruits of actions justly to all living beings.* The mantra is a reemphasis on Law of Karma that motivates us all to conduct noble actions and desist us from foolish deeds.

The next mantra states that:

May the Lord (of the world as well as country) give due reward or punishment to various people – Brahmin for promotion of wisdom, Kshatriya for right leadership, Vaishya for conduct of business, Shudras for their selfless service, thief for thriving in darkness, murderers for killing noble people, im-

potent for sinful acts (one who conducts sinful acts is impotent as per Vedas as he or she is incapable of producing anything worthwhile), terrorists for attacking innocent people, lechers for adultery, criminals for lowly acts.

The rest of the mantras in the chapter provide more such examples.

So it is very obvious that Vedas do not justify lechery. On the contrary, they demand the ruler to give everyone due reward or punishment. There is no reference of any creation or birth here. Further, the implication of the mantra is that one should be punished or rewarded only on the basis of actions. So even a person whom people consider to be a potential criminal but does not conduct any such act, in reality, does not deserve punishment. This is exactly what is followed in any civilized country.

Vedas even have mantras where they do Namaste to criminals and thieves. **This does not mean Vedas support them.** Because the same Vedas ask for destruction of criminals. But Vedas also want us to realize that one should hate the tendency of crime but not the soul of the criminal. **Because the same soul has the capability to also reach salvation.** Each

soul is enlightened by same Supreme Lord. So while one should give due punishment to the culprit, that should not be with a feeling of hatred, but with a sense of duty for the wellbeing of all. This appropriate behavior with all is the Namaste that Vedas talk of. We all should realize that even the worst of criminals are also children of God like you and me. We should thus hate their crimes but not the person behind.

Even if we take the meaning as asserted by fanatic minds, one fails to find the flaws. As per the law of Karma, all get next birth as per their previous deeds. So the perverts and criminals of today who exhibit such tendencies from early childhood (like Akbar who beheaded an unconscious Hemu at the age of 12) also take birth as per laws of Supreme. Any theist would agree to this.

But where does the mantra says that one should strive to be a criminal or lecher? At best one can say that the mantra says that lechers are also given birth by Supreme. Nowhere does the mantra says that if one is born naked doing urination in bed, he or she should continue the same throughout life! On the contrary, to strive to be more and more mature is the mission of Vedas.

Perhaps, fanatics have a different agenda in life!

I openly challenge anyone to reproduce one evidence from Vedas that promote any form of violence over peace-lovers or vulgarity or adultery or any other vice.

Allegation 3: Vedic God is a fraud

There are several mantras in Vedas that called God a fraud (Mayavi). Swami Dayanand suggests that one should use fraud to defeat enemies. So Vedic God is a cheater.

Rigved mein anek jagah Indro ko Mayi (Dhoke-baaz) kaha gaya hai. Udaaharan ke taur par dekhiye Rigved 1:11:7

*Mayabhirindra Mayinam tavam shushnamavatirah
vidush te tasya medhirastesham sharanansyut tir*

“Hey Indradev! Apni maya dwara aapne ‘shushan’ ko parajit jiya. Jo budhiman apki is maya ko jante hain, unhein yash aur bal dekar vriddhi pradan karen.”

Is mantra ka bhav arth Dayanand is prakar karte hain.

“Buddhiman manushyon ko Ishvar Agya deta hai

ki – Sam, dam, dand aur bhed ki yikti se dusht aur shatru janon ki nivritti karke chakravarti rajya ki yathavat unnati karni chahiye”

Pundit ji, sam, dam, dand aur bhed ko to aap jante hi hoge.

Sam: Bahlana fuslana

Dam: Dhan dekar chup karana

Dand: yadi bahalane fuslane se nahi mane to tadna karna

Bhed: Phoot dalna

Iske atirikt rigved 4/16/9 mein Dayanand ji ne bhi apne bhashya mein ‘Mayavan’ ka anuvad makkar liya hai. Pandit Jayadev Sharma ne apne Rigved Bhashya mein ‘Mayavan’ka anuvad kutil mayavi kiya hai. To siddh ho gaya ki Vedic Ishvar Mayi, arthat dhokebaz hai.

Agniveer

I am not sure of the source of first translation quoted by the fanatic brigade. But let us review the complete essence provided by Swami Dayanand. It states:

“Buddhiman manushyon ko Ishvar agya deta hai ki

— sam, dam, dand aur bhed ki yukti se dusht aur shatru janon ki nivritti karke chakravarti rajya ke yathavat unnati karni chahiye tatha jisse is sansar mein kapa-ti, chhali aur dusht purush vriddhi kop rapt nah on, vaise upay nirantar karne chahiye.”

So it is clear that the likes of Osama Bin Laden and perpetrators of genocide be destroyed through all means. To catch a criminal, the police are allowed to use fake decoys. All civilized societies allow the use of such means to destroy criminals and terrorists. Hitler was captured in his bunker. Osama was eliminated in a night operation. Many criminals are caught by police through this method. If criminals be allowed to freely use fraud but we do not counter them with Bheda (tact), then soon the whole world will be Somalia!

Thankfully such stupid concepts do not appeal to most civilized nations of the world, and hence, the world is still a sensible place to live!

I challenge to provide one single reference where Vedas assert that Supreme Lord or a just king used fraud against innocent peaceful people. Not one single mantra would call for Fraud or

cheating anyone simply because we disagree on certain points. But yes, Vedas are very clear that Osamas of the world be destroyed under any circumstance – without harming innocents – by hook or crook.

But to ensure that one does not misinterpret such mantras to justify crookedness in general, Vedas also clearly specify that all innocent peaceful persons be protected at all costs. For example, the 3rd mantra of same Sukta emphasizes that peaceful people be not only protected, but one should also put special efforts to increase their prosperity under all circumstances.

In brief, Vedas recommend exactly what is the ideal benchmark for any civilized country of to-day.

The translation of Rigveda 4.16.9 as per Dayanand's commentary is available on Arya Samaj Jamnagar site. There is not even remotest reference to Supreme Lord being fraud or Makkar or Mayavi as alleged by the fanatics. I also checked five other publications but failed to find such an interpretation anywhere.

On the contrary, the Mantra asserts that the king should constantly increase the prosperity of peaceful,

noble people and destroy the terrorists who commit fraud and hatred.

The controversial word here is Mayavanabrahma = Mayavan + Abrahma. So, instead of calling Brahma as Mayavan (fraud), the mantra calls Abrahma (or those devoid of intellect or opposite of Brahma) as fraud. The next word used for them is 'Dasyu' making the meaning very clear – 'Those who use fraud, hate intellect and perform terrorism should be destroyed.

Had fanatic minds known even the basics of Sandhi (rules of joining of words) in Hindi or Sanskrit, they would not have committed such a blunder.

As per whatever scripture they believe in, they should plead apology for making such wily attacks on a scripture respected by millions as their foundation.

Allegation 4: Vedas have selfish prayers

Vedas have nothing but selfish prayers. For example, Rigveda 3.53.14 calls for looting people of other countries.

*Kim te karnvanti keekateshu gavo nashiram duhre na tapantigharmam
Aa no bhara paramagandasya vedo naichashakham maghavanrandbaya nah*

Hey Indra, anarya deshon ke keekat vasiyon ke

gauon ka tumhe kya labh hai? Unka doodh som mein milakar tum pee nahin sakte. Un gauon ko yahan lao .Paramagand (Unke Raja), ki sampatti hamare pas ajaye. Neech vansh valon ka dhan hamein do.

[Rigveda 3/53/14]

Ye anaryon ke dhan aur sampatti ko lootne ki kaisi prarthna vedon mein ki gayi hai?

‘Keekat’ shabd ki yakhya karte hue Vyask Acharya ne apni pustak ‘Nirukta’ mein likha hai,

“Keekata nam desho anaryanivasah”

[Nirukta 6/32]

Arthat Keekat vah desh hai kahaan anaryon ka ni-vas hai. Is par tippani karte hue prasiddh vidvan Pandit Raja Ram Shastri ne likha hai – “Keekat anarya jati thi, jo Bihar mein kabhi rahti thi, jis ken am par Bihar ka nam Keekat hai.”

[Nirukta, Page 321]

Swami Dayanand ne Keekata ka arth karte hue likha hai

“Anarya desh mein rahne vale malechh”

To Pandit ji aap hi faisla kijiye ki ye dusron ka dhan lootne ki svarthi prarthna hai ya nahin. Maine keval ek udaharan diya, anyatha aisi svarthi prarthnaon ke atirikt vedon mein aur kuchh hai bhi nahin.

Agniveer

Another shameless act of fraud! Perhaps we deserve more intellectual haters! When it has been clearly established that ‘Anarya’ means terrorist, and the ‘allegators’ have themselves given reference from Nirukta and Swami Dayanand (I am not sure of later source), where is the confusion?

The mantra prays that Cows that give milk and sources of prosperity have no utility in places where terrorists thrive. They better be put to use for the prosperity of noble people.

In other words, if Al-Qaeda or Maoists have lots of weapons and wealth, these better come to peaceful people than stay with them. **This means that the country should adopt policies that ensure that wealth goes to deserving people and not criminals and terrorists.** It is on the basis of such mantra that all civilized nations put strict control and security on the distribution of currency and critical resources.

Vedas also have prayers that call for reformation of terrorists into civilized beings. **Refer Rigveda 6.22.10 that states that ‘Daas’ should be made ‘Arya’. How could it be possible if these were to denote races or specific geographies?**

Hence, the whole allegation is as baseless as chair without legs.

Allegation 5: Vedas imprison married women

Vedas provide no option of divorce for women and force them to tolerate the husband regardless of his deeds. It's the Hindu Law that allows divorce rights to women.

Hindu Vivah Adhiniyam, 1955 ke anusar vishesh sthitiyon mein, yatha dusht svabhav, murkh, vyabhichari, namard hone par stree apne pati ko talak de sakti hai. Lekin Hindu dharm mein talaq ka koi pravadhan nahin hai. Pati chahe dusht swabhav vala, much, aur rogi ho tab bhi stree pati ko nahin chhod sakti. Use apne hi pati ke sath jeena aur marna hai.

Agniveer

If divorce is so much against Hinduism, what made Hindus themselves adopt such a law for

themselves? As per Hindu law, a woman need not seek permission from husband for a divorce. But as per Islamic Laws, women can opt only for *Khula – request for a divorce*. The husband may or may not accept it. His decision is final. Countries like Saudi Arab have stopped Khula since several years and hence women there have no options. There are rational voices within Islam who demand equal rights for women and Agniveer is fully with them.

I challenge allegators to cite one single mantra from Vedas that asserts that woman cannot leave her husband under any circumstance.

On the contrary, there are countless references in the Vedic literature which demand freedom of women and equal rights. I have compiled Vedic Mantras singing the glory of women in book ‘Beyond Flesh there lies a human being’.

Allegation 6: Vedas incite violence

Vedas call for the destruction of enemies and incite people to indulge in warfare.

Vedon ke vachan bhi suniye:

“Dharm ke dveshi shatruon ko nirantar jalaiye.

Neechi dasa mein karke sookhe kaath ke samaan jalaiye.”

[Yajurveda 13/12]

Dayanand Rigveda 1/7/4 ke bhavarth mein likhte hain,

“Parameshvar ka yah svabhav hai ki yuddh karne vale dharmatma purushon par ani kripa karta hai aur alasiyon par nahin. Jo Manushya jitendriya vidyan alasya ko chhode hue bade bade yuddhon ko jeet ke praja ko nirantar palan karte hain, vo hi mahabhagya kop rapt ho ke sukhi rahate hain.”

Agniveer

Yet another foolish allegation! It has been made amply clear as what is Dharma and whom does Vedas extol to fight against. The Vedic message is that Ahimsa Paramo Dharmah – Non-violence is the greatest religion. You can refer second chapter of Upadesh Manjari by same Swami Dayanand Saraswati to know who is being quoted.

So those who are terrorists are enemies of Dharma and deserve to be destroyed with an iron hand. And those who do not do so bring miseries

to themselves and their nation.

If what USA did against Osama Bin Laden or what India did against Pakistan in Indo-Pak wars or what Shivaji did against Afzal Khan and Aurangzeb or NSG heroes did against terrorists in Taj Mumbai is indeed wrong, then yes Vedas do urge us to not sit idle and indulge in such wrongs. The only condition (as mentioned before) is that no innocent/ peaceful person should be made a victim.

But of course, fanatics like Al Qaeda would hate to accept that others shall also resist their terror attacks with iron hand!

Allegation 7: Vedas are manmade creations and not divine

Arya Samaj ka yah dava ki Ved Ishvar ke vani hai, ya ek ilhami granth hai, puri tarah se galat hai. Vedon ka adhyayan karne se pata chalta hai ki ve rishiyon dwara banaye gaye hain. Is vishaya ka pura vivaran karna yahan sambhav nahin hai, lekin main kuchh praman apke samne prastut karta hun -

Tatiriy Brahman 2/8/8/5 mein likha hai “buddhi-man rishi mantron ke banana vale hain”

Iske atirikt is bat ke spasht praman milte hain ki samay samay par vedon ken aye naye mantra bante rahte hain aur ve pahle bane sangrahon mein milaye jate rahe hain (samhitaon atha vadon mein). Khud Vedon mein hi is bat ke praman milte hain –

Atha somasya parayati yuvabhyamindragni sato-
mam janayami navyam

Arthat “Hey Indra aur Agni, tumhare sompradank-
al mein pathaniya ek naya stotr rachta hun.”

[Rigveda 1/109/2]

Akaari te harivo parabrahm navyam dhiya

Arthat “Hey Hari vishishth Indra, hum tumhare
liye naye stotra banate hain.”

[Rigveda 4/16/21]

Ye cha poorva rashayo ye cha nootna indra brahmani janayanta viprah

Arthat “Hey Indradev, pracheen evam naveen rishi-
yon dwara rache gaye stotron se stutya hokar apne jis
prakar unka kalyan, vaise hi hum stotron se stotaon
ka mitravat kalian karein.”

[Rigveda7/22/9]

Spasht hai in stotron va mantron ke rachayita sad-

haran manushya thae, jinhone poorvajon dvara rache mantron ke kho jane par ya unke aprabhavkari siddh ho jane par ya unhein parishkrit karne ya unhein parishkrit karne ya apni nayi rachna rachne ke uddeshya se samay samay par naye mantra rache.

Isliye Ved sarvagya Paramatma ki rachna nahin siddh hote.

Agniveer

It hardly matters if someone believes Vedas to be divine or not. Because Vedic God will neither put him in Hell for blasphemy nor promise a paradise full of harlots for obedience. The Vedic Law of Karma is much more robust, comprehensive, just and rigorous.

Nonetheless, if at all any text can claim divinity; Vedas undoubtedly have the most reasonable case. The bulk of the allegations on Vedas being man-made have been comprehensively dealt in previous section of the book. So here we are not going to do into any technical detail to refute the allegation. But one thing is clear that mantras quoted from Vedas to prove them being manmade show foolishness of the author of this allegation.

The mantras state that scholars create new things

for the benefit of people. What is so absurd about it? Which mantra does say that scholars actually construct new Vedic mantras? Resnick Halliday is a famous Physics book. Now we have its 8th edition perhaps which improves upon earlier editions. So does it means new mantras of Vedas are being created?

Such problematic thinking obstacles can emerge in only those minds which consider so-called divine texts as objects of blind belief and not those who believe in reason and intellect.

It seems from the quality of allegations as if the allegation-maker is forced to make such allegations at gun-point!

Allegation 8: Vedas promote birth-based caste discrimination

Vedas promote caste discrimination through Purush Sukta. Further Manu Smriti adds to more hatred against lower castes.

Vishv ke dharmon mein Hindu hi ek aisa dharm hai jis mein samajik bhed bhav ke beej shuru se hi vidyaman rahe hain. Hindu dharm samajik bhed-bhav ko na keval dharm dwara anumodit karta hai, balki is dharm ka prarambh hi bhed bhav ke path se hota hai. Hindu dharm ne shuru se hi manav-manav

ke beech bhed kiya hai. Rigveda ke purush sookt ne spasht kaha hai ki “braahman paramatma ke much se, Kshatriya uski bhujaon se, vaishya us ke ur se tatha shudra us ke pairon se paida hue.”

*Brahmano asya mukhamaseed baahu raajanyah kartah
Ooorootadasya yad vaishyah padmaam shoodro ajaayata*

[Rigveda 10/90/12]

Agniveer

If there is one text in the world that talks of pure meritocracy, it is the Vedas. But those on gun-point have no option but to keep abusing Vedas regardless of facts.

I assert there is not even remotest reference to the caste system in Purush Sukta. The current Manu Smriti is an adulterated literature. (To know what Holy Vedas and original Manu Smriti say about Caste System, I suggest read book ‘Dalits of Hinduism’. All allegations on caste system have been comprehensively addressed in the book.)

On the contrary, if we look at available translations of scriptures like Bible and Quran, they smell of racism and hatred against non-believers. They call for special tax on non-believers and condemn them to

eternal Hell. Many enlightened Christians and Muslims are thus attempting to reinterpret these texts but they are termed as apostates by the fanatics. Sir Syed Ahmad Khan, founder of Aligarh Muslim University, was decreed a fatwa of death for his liberal views on these issues. Galileo was imprisoned for proving that earth is round and sun does not move around earth!

Allegation 9: Vedas talk of miracles

Vedas contain several stories of miracles that do not make any sense.

Srishti ke aarambh mein manushyon ke javaan java tapak jane ke atirikt kaeen aur chamatkaarik ghatanaon ka vivaran Vedon mein milta hai. Udaaharan ke liye dekhiye:

1. Rigveda 3/33/5 mein vishvamisra jee ne mantra padh kar satulaj aur byaas nadiyon ko khada kar diya tha. Suniye -

Ramadhvam me vachase somyaaya rataavareerup muboortsmevaih

Par sindhumachha babartee maneeshaavashyurabve kushikasya sunooh

Arthat, “Hey jalavati nadiyon, aap hamare namr aur madhur vachanon ko sunkar apni gati ko ek kshan ke

liyeviram de dein. Hum Kushak putr apni raksha ke liye mahatee stutiyon dwara aap nadiyon ka bhalee prakaar sammaan karte hain.”

Nirukt 2/24 se 26 mein is mantra ka spasht arth bataya gaya hai. Ab Rigveda ke is mantra mein apke liye do prashn hain. Yahan Vishvamitra sedhe seedhe nadiyon ko sambodhit kar rahe hain, nadiyon se baat kar rahe hain. Is ko aap kya kahenge? Aur keval rishi vishvamitra ke mantra japane se hi ve nadiyan kaise thahar gayeen?

2. Rigveda 4/19/9 ke anusar deemak dwara khaye gaye kunvari ke bête ko indra ne fir se jeevit kiya aur sare angon ko ikattha kar diya.

*Vamreebhib putram agrubvo adaanam niveshanaad dhariv aa jabbarth
Vaya andho ajhyad abim aadadaano nir bhood ukbachbit sama aranta
parva*

Arthat, “Hey Indradev, aapne deemakon dwara bhakyamaan agru ke putra ko unke sthaan se baahar nikala. Bahar nikale jate samay andhe agru putra neaahi (sarp) ko bhalee prakar dekha. Uske baad cheentiyon dwara kate gaye angon ko aapne (indradev ne) sanyukt kiya (joda).

3. Rigveda 4/18/2 mein vaamdev rishi ne mnaa ke

pet mein se Indradev se baat ki-

*Naaham ato nir ayaa durgabaitat tirashchataa paarshvaan nir gamaani
bahooni mein akrtaa kartvaani yudhyai tavaen parchhai*

Arthat vaamdev kahate hain, “Hum is yonimarg dwara nahin nirgat honge. Yah marg atyant durgam hai. Hum bagal ke marg se niklenge. Anyon ke dwara karne yogya anekon karya humein karne hain. Humein ek sath yuddh karna hai, tatha ek sath vad-vivad karna hai.”

4. AtharvaVeda 4/5/6-7 Chor ke liye aise mantra hain jinko japne se gharke sare sadasya so jate hain aur chor bade aram se chori kar sakta hai.

*Swaptu Mata swaptu Pita swaptu kshva swaptu vishpatih
Swapantvasyai Jnaatayah swa swapatvayamabhito janah*

*Swan swapnaabbikaranen sarvam nishvaapayaa janam
Otsooryamanyantaapayaanyoosham Jaagritaadamindra ivaarishtho
akshitah*

Arthat “Mnaa so jaye, pita so jaye, kutta so jaye, ghar ka swami so jaye, sabhi baandhav evam parivar ke sab log so jayein | Hey swapna ke adhisthata dev, swapna ke sadhanon dwara aap samast logon ko sula dein tatha anya logon ko suryodaya tak nidrit rakhein. Is prakar sabke so jane par hum indra ke saman, ahinsit tatha kshaya rahit hokar pratah kaal tak jagte ra-

henge.”

Agniveer

I now really wonder that perhaps fear of Hell and lure of Heaven of harlots is too fantastic for fanatic minds to retain any element of reason.

Suddenly the fanatics have stopped referring to Dayanand and have started giving foolish interpretations. Of course, there can be alternate meanings as well, but you would have to work really hard to *lower your intellect* in order to discover stupid miracles in a scientific text like Vedas.

Rigveda 3/33/5

Just as wide rivers full of water reach their goal by meeting with ocean, similarly intellectual pursuits bring peace and happiness to those willing to be followers of intelligence.

Rigveda 4/19/9

Just as rivers emerging from mountains acquire the lands of the plains, similarly the king should snatch away property rights of a son who does not believe in charity. In all situations, king should work for prosperity of the subject.

Rigveda 4/18/2

O Lord, may I not come through the way of womb which is very painful. May I do such actions that I need not take this path again and I get free from cycle of death and birth. I shall put my best efforts for this.

Atharvaveda 4/5/6-7

Which fool said that this contains a mantra to recite so that thieves sleep? It simply states that everyone should have a peaceful sleep in night. However, the guard should keep vigil till others get awake.

This mantra says that guards should not sleep in night and soldiers at borders with fanatic country should also keep vigil.

Allegation 10: Vedas were given improperly by God

When mantras of Vedas overlap, there was no need to give four Vedas to four different Rishis. This shows Vedas are fake.

Yadi agni rishi ko, aap ke anusar, Ishvar ne Rigveda diya to Aditya rishi ko Samaveda kyon diya? Kya Rigveda mein koi kami rah gayi thi jo Samaveda dena pada? Samaveda to Rigveda Mandal 9 ki poori nakal hai. Sivay 15 mantron ke jo naye hain, Samaveda ke

1800 mantra Rigveda mein pahle se hain. Ye 15 man-tron bhi Agni ko kyon nahin diye? Yadi ye kaha jaye ki Samaveda ke mantra gaane ke liye alag kiye gaye hain to Rigveda mein likha ja sakta tha ki Mandal 9 ko ga liya karo. Iske atirikt Yajurveda aur Atharvaveda bhi vyarth hain jin mein ek bada hissa Rigveda seliye gaya hai. Kya Agni rishi ko Rigveda dete samay aapke Ishvar bhool gaye the ki use Samaveda, Yajurveda aur Atharvaveda bhidena hai?

Agniveer

The four Vedas have four different themes.

- Rigveda is analytical and focuses on knowledge.
- Yajurveda is practical and focuses on actions.
- Samaveda is devotional and focuses on emotional intelligence.
- Atharvaveda is implementation-oriented.

All four require different faculties and hence provided to different Rishis. Overlap of mantras does not mean anything. The same sentence indifferent contexts bring out different meanings. Further with different tones, meaning changes completely.

Only fools will claim that all duplicate sentences and equations from any text book be removed!

Allegation 11: Vedas talk of stupid methods of birth

Vedas talk of crazy method by which Agastya and Vasishtha were born.

Rigveda main ata hai ki mitra aur varun devata Urvashi naamak apsara ko dekh kar kampidit hue. Un ka veerya skhalit ho gaya, jise unhonein yajna kalash mein daal diya. Usi kalash se Agastya aur Vasishtha utpann huye:

*Utaasi maitravaruno vasishdorvashya brahman manaso adhi jatah
Darapsam sakannam brahmana vishve devah pushkare tavaadadant*

*Sa paraket ubhayasya paravidvan sabradan utva sadanah
Yamen tatam paridhim vayishyannapsarasah pari jajne vasishthah*

*Satre hu Jaatavishita namobbih kumbhe retah sishishatub samanam
Tato hey man udiyaya madhyat jatam rashimahurvasishtham*

[Rigveda 7/33/11-13]

“Hey Vasishtha, tum mitra aur varun ke putra ho. Hey Braahman, tum Urvashi ke man se utpann ho. Us samay mitra aur varun ka veerya skhalan hua tha. Vishvadevagan ne daivya stotra dwara pushkar ke beech tumhein dhaaran kiya tha. Yajna mein dikshit mitra aur varun ne stuti dwara prarthit hokar kum-

bh ke beech eksath hi (raet) veerya skhalan kiya tha. Anantar maan (Agastya) utpann hue. Log kahte hain ki rishi vasishth usi kumbh se janme the.”

Agniveer

Not again! Another bogus claim! When Vedas contain no history, it is in vain to discover historical persons in Vedas. By that logic, Nayak in Vedas refer to Zakir Naik and Rahman in Quran refers to Dayanand!

Further, what happened to love for translation by Swami Dayanand? One can refer his translation and see that

Vasishtha refers to scholar

Mitra-Varun to bipolar forces (in this case Prana and Udana or exhalation and inhalation)

Urvashi – special knowledge

The first mantra states that those who attempt to control their breathing through Pranayam and pursue knowledge with full enthusiasm obtain extreme bliss.

Second mantra states that first birth happens through parents. But one who takes second birth through education achieves true bliss and glory.

Now some fanatics may allege that I have provided wrong answers. And in reality, some angel has told them that actual meanings of these verses are indeed very bad. But how does that matter, when I state that I refuse to believe in something against intellect? When I assert that any wrong interpretation deserves outright rejection, where is the reason for hatred apart from a **general hatred against non-believers?**

For example, in Agniveer we are raising voice to thrash all those translations and interpretations of Vedas that defend caste system etc. as trash. Thus, those who still are hell-bent on denigrating Vedas even after such a rational stand of Agniveer are those:

- who are fanatic intolerant creatures
- who have a general hatred against non-believers
- who know that their cult prohibits apostasy but welcomes conversions
- who want to justify their own vices in name of some scripture or prophet

Allegation 12: Vedas contain Polytheism

There is no one omnipresent God in Vedas. There

are many God and Goddesses in Vedas. That means Vedas contain polytheism.

Agniveer

Vedas contain worship of one and only one Paramatma. Logics given by believers of this myth are as follows:

Logic 1: Vedas contain names of many Gods and Goddesses.

Refutation: Paramatma is omnipotent and limited human mind cannot comprehend all attributes of Paramatma at the same time. So Vedas contain prayers to same one Paramatma. Different mantras, however, focus on different attributes of Paramatma and hence use different adjectives for Paramatma.

Even Vedas claim that there is only one Ishwar and not more than that.

Logic 2: Vedic suktas have names of Devatas associated with them. These are the various Gods and Goddesses.

Refutation: The name of Devata associated with Vedic mantras refers to the subject of that particular *Sukta*. That has nothing to do with various Gods and Goddesses in the conventional sense. There are 33

devatas referred in Vedic texts, but this is also clearly elucidated that these refer to inanimate objects and not worth being worshipped. Vedas clearly proclaim that Paramatma is One, and He alone is to be worshipped.

The whole confusion comes because ignorant assume Devata to be a synonym of Paramatma. Devata means something or someone that gives, enlightens or illuminates. So in many contexts, Paramatma is also Devata. But so are soul/ Atman and all other animate and inanimate objects which satisfy this meaning of Devata. Thus, parents, teacher, scholars, spouse are also devatas. Devatas deserve respect because they give us selfless benefits.

But Devata is not the goal of Worship, only Paramatma is, and Vedas are extremely clear on this. To know 100+ answers on Vedic God and life purpose, I recommend reading the book ‘Questions only Hinduism can answer.’

Allegation 13: Vedas by Western scholars are far better

Vedas can be interpreted by Western scholars better because they are more scientific.

Agniveer

To be eligible to interpret Vedas, one has to qualify certain minimum basic requirements.

Vedas are for every human being. But to be able to decipher meanings of Vedic mantras in scholarly manner, several requirements are must:

- Understanding of roots of Vedic words, grammar and usages.
- A scientific and rational temper of mind.
- And most importantly, being a yogi.

Just as you do not get admitted to IIT or IIM without passing the entrance test, one cannot be eligible to comment on Vedas unless he or she is a yogi.

In other words, one cannot be taken seriously on Vedic matters if he or she is a drunkard, meat-eater, prone to anger, egoist, frustrated, hedonist, etc. Simply put he or she has to be a yogi to be a Rishi (one who can understand the true meaning of Vedas).

Thus, Vedas is not a text which every Tom, Dick or Harry can start commenting upon merely by studying some basic conventional Sanskrit grammar and

reading few Sanskrit books. *The mantras of Vedas are to be unlocked through the process of deep meditation and contemplation.* More one progresses on yogic path, more clearly is he or she able to understand Vedas. But for a non-yogi with the stone mind, only stones can be obtained from Vedas.

Most western scholars, based upon their PhDs from universities based on and equipped for non-Vedic studies start assuming that they have a preferential superiority over analyzing Vedas. They simply ignore the eligibility conditions for entering into the Vedic arena.

This is not a blanket statement against all foreigners, but simply on the basis of works of most prominent Western Indologists. This is also not to say that these problems are not infecting those native of India. In fact, the problem is much more severe because of their inferiority complex coupled with prejudiced mindsets – likes of Romila Thapar, DN Jha, etc. are ready examples.

Thus, all those who claim to have a superior claim on Vedas because of their so-called scientific studies need to be analyzed more in detail. People who

turn out to be non-yogis (As per Patanjali Yoga Sutra) have to reject out rightly.

Allegation 14: Vedas contain History

Vedas contain History because Vedas have words like Pururuva, Ram, Tutvasu. There is also a phrase called ‘Rigvedic History’.

Agniveer

This is a *masterstroke* of Hinduism haters. Because Hindu haters know that if Hindus accept imagining history in Vedas then it will rob Hindu dharma of its true identity and will make Hinduism even more vulnerable to attacks of conversion agents.

Accepting history in Vedas will be a grave mistake. Because if Vedas contain history, then all other texts, including new Puranas at once become fraud texts without any further analysis. The list includes:

- New Puranas (Shiv, Vishnu, Bhagvat, etc.)
- Upanishads
- Brahmans
- Darshans (Yoga, Nyaya, Meemansa, Vedaant, etc.)

- Ramayan
- Mahabharat
- Smritis: Manu etc.

and all other texts of ancient times which we associate with Hindu culture or knowledge.

Because each of them proclaims clearly that Vedas/ Shruti are first knowledge to mankind, given at the beginning of creation and hence self-sufficient proofs. This is one common theme that unites all the various factions of so-called Hinduism.

The phrase ‘Rigvedic History’ is as paradoxing as “dark sun” – Just as the sun cannot be dark, similarly, Vedas do not have any history.

To say that Vedas contain history because of words like Pururuva, Ram, Tutvasu is like saying Bhagvad Puran and poems of Soordas are stories of BJP because it contains mention of Lal Krishna Advani, Murli Manohar, Sushma Swaraj, Arun Jaitley, Atal, etc.

It’s like saying the history of freedom struggle is about ancestors of SushmaSwaraj!

Half-baked self-proclaimed intellectuals inspired by Max Muller et al continue their spree to discover various crazy people in Vedas. So far the list contains Christ, Muhammad, Kabeer, Ram, Krishna, etc.

Conclusion

In reality, there is not a single evidence so far that Vedas have anything except rationality, justice, morality and inspiring lessons for entire humankind. Vedas belong to entire humanity and hence all rational minds should explore Vedas to seek amazing lessons for life instead of hating them due to a general hatred against non-believers. Hatred leads to miseries. May we all revive the spirit of Vedas in entire humanity and strengthen our foundations.

I request fanatic minds to analyze Vedas from its true context. Only then shall the mantras make sense to them. Else if they search a place in London with a map of New York, then failure and wastage of time and energy would be the only outcome.

Om Shantih Shantih Shantih

CHAPTER 9

Soma and Alcohol in Vedas

This chapter contains an analysis of the claim that Vedas talk about alcoholism or intoxication by use of some narcotic called *Soma*. The growing popularity of Vedas in recent months seems to be the catalyst for a sudden surge in this allegation. Agniveer has received a challenge to explain his stand on this issue. So, let's explore the truth on Soma in Vedas and silence Vedas haters.

Allegation 1: All Vedic Rishis were addicts of Soma

All leading scholars have asserted that Vedas speak of merits of consuming Soma or intoxicants. All Vedic Rishis were addicts of Soma.

Agniveer

The above statement is not at all an allegation. On the contrary, it's a *fact*. And it's a fact that makes me admire Vedas so much. It's a fact that has compelled renowned intellectuals of the world to admire Vedas in awe. It's a fact that drives us to put our best efforts to spread the culture of Soma consumption across the world.

What needs to be understood is that this intoxication of Soma is no ordinary intoxication. It is that intoxication which inspires noble souls to relentlessly pursue the vision of universal well-being and even to face harshest of miseries with a peaceful smile.

Multiple meanings of Soma

Soma has multiple meanings. **However, the core essence is that Soma refers to something that produces happiness, peace, relaxation and enthusiasm.** Probably that is why in a later era, its usage as a synonym of alcohol or intoxicant got popular. After all, a hungry dog sees only meat in everybody! Same goes for perverted beings.

Alternate meanings of Soma

Let us now review some alternate meanings of

Soma:

- **Soma refers to Moon because moonlight provides peace.** That is why Mo(o)nday is Somvaar. Now, is Moon a wine-shop that it is so called (assuming that Soma means alcohol or narcotic)?
- **A peaceful and amicable person is called Saumya.** Now if Soma means an intoxicant, then why people across different parts of India name their children Saumya? One is invited to read any dictionary to know what ‘Saumya’ means. Refer dictionaries of Marathi, Gujarati, Kannada, Bengali, Malayalam etc. and you would find scores of words derived from Soma that mean *friendliness*.
- **The famous temple of Gujarat, that was plundered by a butcher called Mahmud Ghazni, is called Somnath.** If Soma means intoxicant, then perhaps the temple should have allowed it! But as referred earlier, it means a gentle lord or lord of the moon.
- **Soma also refers to certain medicines that promote longevity and act as a relaxant.** For

example, Giloya which is very useful in heart diseases and provides a cooling effect on the body.

Primary meaning of Soma in Vedas

In Vedas however, in most places, Soma refers to *God or Ishwar focusing on those qualities of Ishwar that provides us with peace, bliss, satisfaction and global vision*. In few places especially in Atharvaveda, it has come to mean certain medicines. **But nowhere can it be termed to mean a mundane intoxicant.**

Rigveda 1/91/22

“O Soma, You alone create the medicines that heal us. You alone create the water that quenches our thirst. You alone create all moving objects, sense organs, and living beings and also give us this life. You have provided expanse to this universe, and you alone enlighten the world to eradicate darkness.”

Only a fool would claim that Soma refers to any intoxicant or alcohol when Soma is said to be the creator of the universe, stars, life, objects, etc. Very clearly Soma refers to the Supreme Lord – the Ishwar or God.

And hence, **Soma intoxication implies en-**

trenching oneself completely in devotion to that Supreme Lord.

- To see Him everywhere and guide oneself solely by His inspiration is *Soma intoxication*.
- To follow only the inner voice that communicates with us every moment and rejecting all worldly and sensory pressures is *Soma intoxication*.
- To rise completely above the old habits, past tendencies, and false ego is *Soma intoxication*.
- To surrender totally to Him is *Soma intoxication*.

Rough analogy would be with Superconductivity. Once a material is taken below a certain threshold temperature, suddenly resistance becomes zero. Similarly, when we have practiced following our inner voice sufficiently, suddenly the world seems different – so enlightening, so refreshing, so blissful and so blessed by Him everywhere. *This stage of heightened association with Ishwar is the stage of Soma intoxication that Vedas describe in detail.*

And yes, it is only when Rishis have reached this stage that they get Vedic inspirations and are able to

comprehend the meaning of Vedic mantras. It is then that the Rishis ‘see’ the Vedic mantras through the eyes of intellect. In fact, one is called Rishi only after she or he has reached this enlightening stage of Soma intoxication.

Ayurveda very clearly defines what an intoxicant is:

Sharngadhar 4/21

A substance that destroys intellect is called an intoxicant.

To understand Soma better and see why it cannot refer to any material/mundane chemical even closely related to alcohol, intoxication or narcotics; let us review a few more mantras on Soma.

Rigveda 9/24/7

Soma is not only pure in it but also purifies everything else. Soma is extremely sweet and promotes noble qualities. It destroys sinful tendencies.

Even a dumb person can understand that Soma refers to something intellectual and spiritual and not something as disgusting as alcohol or narcotics.

Rigveda 9/37/36

O Soma, purify us from everywhere. Enter us with excitement and strengthen our speech. Inculcate a sharp intellect within us.

Thus, while alcohol or narcotics taking is to dumb the mind, Rishis yearn for Soma because it sharpens the mind and gears them into noble actions.

Rigveda 9/108/3

O Soma, You purify everything. You are the best source of enlightenment. You lead us towards immortality.

Should I say more!

Atharvaveda 14/1/3

Ordinary people consider that as Soma, which is used as medicine. But the enlightened ones seek the Soma of intellect which materialistic minds cannot even comprehend!

Pavamana Parva of Samaveda Purvarchika

If we review the Pavamana Parva of Samaveda Purvarchika, we can get a wider glimpse of the Vedic Soma.

It is described as something that brings enthusi-

asm, tolerance and valor.

1.2: O Soma, purify me.

1.3: O Soma, you are the source of vitality and bliss.

1.4: O Soma, your intoxication is worth imbibing.

6.5: O Soma, you give birth to our intellect.

6.8: Use Soma to produce intellect.

9.2: Soma provides us with intelligence.

7.12: Intelligence seeks Soma.

9.6: Soma enhances intellect.

Thus, while Soma produces intoxication, this intoxication actually strengthens our intellect and reduces dumbness.

Pavamana Parva 2.5 describes *Soma as Chetan or living*. Thus, Soma is not something inert. It is a living force that enhances intellect. It is the Supreme Lord!

How can thus a sensible person relate it with a mundane narcotic?

Adjectives of Soma

This Parva of Samaveda provides some more adjectives of Soma:

- 3.2: One who sees everything actively (Vicharshani)
- 5.9: Extremely intelligent (Vipra)
- 5.9: Best of the scholars (Angirastamah)
- 9.1: Expert (Vichakshanah)
- 8.4: Knows self (Swarvidah)
- 2.10: Sees everything clearly (Kavi)
- 3.6: Knows his duties perfectly (Kratuvit)
- 11.1: An intoxication that inspires us to perform duties perfectly (Kratuvittamo Madah)
- 8.4: One who knows the path clearly (Gatuvittamah)
- 1.7: Adept (Daksha)
- 1.8: Source of adeptness (Dakshasadhana)
- 4.2: Adeptness that provides happiness (Daksham Mayobhuvam)
- 5.11: Provides strength (Vajasatam)

6.7: Protector of the world (Bhuvanasya Gopaa)

If this be not enough, the Parva also states Soma to be:

5.1: One seated on the home of immortality

6.3: One who inspires noble minds towards fundamental truth (Rita)

6.2: Speaks to us (Inner voice)

2.3: Destroys hatred

4.12: Inspires towards friendship and solidarity

4.14: Destroys meanness and violence

10.11: Destroys corrupt mindset

8.4: Devoid of sins

6.6: Provides whatever is worth obtaining

6.1: Greatest donor

7.4: Carrier of life force

4.3: Desired by non-violent minds

This is merely a small sampler from the copious references from Vedas that very clearly establish

Soma as the pure blissful Ishwar and its intoxication as a complete surrender to the Supreme Lord.

Vedas and intoxication

Almost every other mantra of Vedas yearns for enhancement of intellect/ health and repulsion towards all those tendencies and articles that destroy these. Be it the Gayatri Mantra or the Mrityunjaya, all exemplify this.

To conclude, let me provide a few references from Vedas that condemn intoxication.

Rigveda 10/5/6

One becomes sinful if he or she crosses even one of the seven restraints. Yaskacharya defines these seven sins in his Nirukta as Theft, Adultery, Murder of a noble person, Abortion, Dishonesty, Repeating misdeeds and consumption of alcohol.

Rigveda 8/2/12

Those who consume intoxicants lose their intellect, talk rubbish, get naked and fight with each other.

Rigveda 7/86/6

An action performed as per the inner voice does

not lead to sins. Dumb arrogance against inner voice, however, is a source of frustration and miseries in the same manner as intoxication and gambling destroy us. Ishwar inspires those with noble, elevated thoughts towards progress and propels down those who decide to think lowly. Lowly acts performed even in dreams cause decline.

Atharvaveda 6/70/1

Weak minds are attracted towards meat, alcohol, sensuality and womanizing. But O non-violent mind, you focus your mind towards the world in the same manner as a mother cares for her child.

In summary, intoxication is considered as a recipe for weakness, failure, and destruction!

Allegation 2: Vivekananda said that Vedas justified alcoholism

Even Vivekananda has asserted that Vedas justified alcoholism. “The old gods were found to be incongruous — these boisterous, fighting, drinking, beef-eating gods of the ancients — whose delight was in the smell of burning flesh and libations of strong liquor. Sometimes Indra drank so much that he fell upon the ground and talked unintelligibly. These gods could no

longer be tolerated.” (Search ‘Maya and the evolution of the conception of God’ on the internet for the source of this allegation.)

Agniveer

If this is indeed written by Swami Vivekananda, it only shows that he had not studied Vedas properly, and his thoughts on Vedas were influenced by western indologists. It also shows that every human being, how so much great may have imperfections. So, one should not accept anyone blindly and instead apply her own analytical faculty to discover the truth.

While I respect Swami Vivekananda as a charismatic personality, powerful orator and impressive writer on neo-Vedanta, he is *not* an authority in matters of Vedas. It seems that Swami Vivekananda due to his lack of study of Vedas coupled with a bias towards meat made this statement if at all he stated so.

Beef and alcohol have no place in Vedic dharma. Instead of quoting personal views of Swami Vivekananda or any person for that matter, one should quote *from Vedas* to refute the stand that has been taken by us as well as all Sages from the inception of Vedas till date.

By the way, another interesting point to think about is that if indeed Vedas recommend beef and alcohol, why have been the traditional Vedic Brahmins farthest from these vices for ages? All allegations on beef and animal sacrifice in Vedas have been debunked in my book ‘A Hindu’s fight for Mother Cow’.

Allegation 3: As per Radhakrishnan Vedic rishis used to drink alcohol

Vedic scholars like Radhakrishnan and K M Munshi – founder of Bharatiya Vidya Bhawan – have also stated that Vedic rishis used to drink alcohol and eat beef.

Agniveer

I am not sure about Dr. Radhakrishnan, but I agree that K M Munshi held such views that he expressed in his novel Lopamudra. I would only say that many works of K M Munshi have been derogatory to Hindu ancient heritage and Hindu role models as well as are completely baseless. Several of his novels are full of vulgarity. His series on Krishna was extremely offensive. Same goes for Lopamudra. He was a political person, and it is unfortunate that he treaded into an area that he shouldn’t have unless he had the right competence. The works of Bharati Vidya Bhawan in

this area have been most damaging and misleading.

But regardless of views of personalities how so much famous or influential – Dr. Radhakrishnan, KM Munshi, Swami Vivekananda or whosoever – I would seek specific and logical references from Vedas instead of empty quotes.

Allegation 4: Vedic Mantras on Soma are useless today

If Soma means a medicinal plant that no one knows, then all the verses of Vedas that talk of Soma become useless today.

Agniveer

I have shown earlier that Soma means bliss-providing Ishwar. But even if Soma means a medicine that no one knows today, that *does not* make Vedas irrelevant. *That only implies that humanity should strive to explore such useful medicines.*

A book like modern Quran that demands blind acceptance without having even the time to understand it (there is only one life as per modern scholars of Quran!) has a huge number of verses that are supposed to be Gaib or incomprehensible for humans.

Then what is the problem with having a vast number of verses in Vedas that are not understood by dumb minds today? After all, Vedas provide you with a long cycle of rebirths to finish your homework! It also does not demand that one should complete the course of Vedas or even believe in Vedas to achieve some Heaven and escape some permanent Hell.

Allegation 5: Soma, Mada, Madhu relate to intoxication in Vedas

If Vedas do not talk of alcohol or intoxication, why do we have words like Soma, Mada, Madhu in Vedas that relate to intoxication?

Agniveer

This is the most stupid argument. Vedas offered the first words that depicted root essence, based on that later vocabularies were built. For example, Soma means bliss giving. Intelligent people used it to depict friendly people. But for people on the path of decline, even alcohol is apparently bliss giving. Same for other words.

Don't we have similar examples in other languages? Gay means a 'happy person'. But what it means today is known to all of us. Interestingly, older dictio-

naries would not even have a homosexual as a meaning for gay. Meat means not only flesh but also the 'substance of a point'. In fact, almost all words have multiple meanings. Only dumb people would try to distort the meaning of a sentence through the wrong usage.

Conclusion

In conclusion, the only reasons why one would see alcohol in Vedas is, either they have not studied Vedas, or they have an antipathy towards Vedas.

For rest of us, Vedas only encourage for enhancement of intellect and knowledge. And thus, condemn anything that diminishes these.

The Soma Ras of Vedas is the divine devotion of the Supreme that elevates us from all miseries, all frustrations, all doubts, and all sins and galvanizes us towards virtuous actions with unimaginable enthusiasm and ultimate bliss.

May we all work together to spread pursuit of this Soma in the entire universe and pray for the immortality of all.

The call of Soma is for the brave. The call of Soma

is for the Yajna (noble, selfless actions). The call of Soma is for those warriors who have glorified themselves through constant struggle and relentless efforts.

O Soma seekers! Destroy the dogs of lust and greed and listen to the most beautiful melody of Soma. (Rigveda 9/101/13)

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Pt Shivshankar Sharma and many other Vedic luminaries

Pt Chamupati

Prof Rajendra Jijnasu and

Prof Dharmadeva Vidyamartanda

About Author

Sanjeev Newar is a Yogic scholar of Vedas, Gita and Hinduism. He has written several popular books on Vedas, Yoga, spirituality and misconceptions on Hinduism. He is the founder of Agniveer - a spiritual movement that works for equality of castes, genders, regions and religions in India and abroad. He is pioneer of Hindu Ekta Yajna initiative to bring equality across all regions and castes. He is an eloquent poet, orator and motivational expert who works to address suicidal or depressive tendencies. He is an alumnus of IIT-IIM, and a noted data scientist specializing in Risk Management. He considers casteism or birth-based caste system as anti-Hindu and has a mission to replace it with Vedic system of merit.

About Agniveer

Agniveer was founded by Shri Sanjeev Newar, an IIT-IIM professional, data scientist, and Yogi to provide a solution-oriented, spiritually driven, and honest approach to improving the world - within and outside an individual. Agniveer specializes in practical applications of timeless wisdom of Vedas, Geeta, and Yoga to address the contemporary challenges of life. Thousands of testimonials of transformation - from people who were on verge of committing suicide, fighting depression, confused about life, directionless, unable to address social injustice around - attest the massive change it has been able to bring.

Agniveer takes credit in bringing several ignored, uncomfortable but critical issues to public attention. Agniveer is the leading advocate of social equality in India and pioneer of 'Dalit Yajna' initiative to break caste and gender barriers. Agniveer spearheaded the Muslim women rights campaign facing severe backlash from conservative and fanatic elements. Yet, it was successful in bringing details of disgusting practices like Halala, sex-slavery, polygamy, triple talaq and love jihad to limelight and evolving a consensus

against them. Agniveer women helpline deals with such cases and has brought many smiles.

Agniveer also introduced the concept of unarmed combat workshops across sensitive parts of country to create a skilled team that is able to defend vulnerable from criminals. Agniveer is a prominent champion of de-radicalization and has brought innumerable youth to join the mainstream path. Agniveer's narrative on history has created a significant momentum to question the authenticity of populist history taught out of political compulsions.

Agniveer has published several books on social equality, caste equality, gender equality, human rights, the controversial religious rights and history, apart from books on self-help, Yoga, Hinduism, and life-hacks. Readers appreciate the books for straightforward, original, solution-oriented, practical, fresh, and mind-bending experience.

Everyone keen to live a meaningful life to fullest is welcome to join or support Agniveer mission.

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