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THE CALL OF THE HEART

असतो मा सद्गमय ।
तमसो मा ज्योतिर्गमय ।
मृत्योर्माऽमृतं गमयेति ।

Lead us Thou O Lord ! from
Falsehood to Truth, from Darkness
to Light and from Death to Immor-
tality and Bliss.

तेजोऽसि तेजो मयि धेहि ।
वीर्यमासि वीर्यं मयि धेहि ।
बलमासि बलं मयि धेहि ।
ओजोऽसि ओजो मयि धेहि ।
मन्युरासि मन्युं मयि धेहि ।
सहोऽसि सहो मयि धेहि ॥ यजु० १६-६

Thou art Light, give me light.
Thou art Heroic Vigour, give me
vigour.
Thou art Energy, give me energy.
Thou art Discrimination, give the
same to me.
Thou art Righteous Anger, give the
same to me.
Thou art Conquering Might and
Patience, give the same to me.
May we be the centre, focus and
fountain of Divine Virtues!

WORK IS WORSHIP

WESTERN people have generally ridiculed Indian otherworldliness, out of ignorance alone. As a matter of fact, Veda emphasizes Action—the pursuit of this-worldliness equally, in the spirit of service and sacrifice, in the cause of Humanity. Dharma—Religion, according to *Kanad*, is that which enables a man to achieve material prosperity along with spiritual welfare.

यतोऽभ्युदयनिःश्रेयस सिद्धिः स धर्मः ।

This conception of Dharma places before us a balanced view of human life. It reconciles the claims of Matter and Spirit. Life means living, but living efficiently—living for ourselves and for others. 'केवलाद्यो भवति केवलादी' He who lives and enjoys life in himself alone, lives a sinful life. What noble Altruism breathes through this teaching! It was only after the time of Shankar that his followers preached indifference to worldly affairs, that led to lack of civic spirit in India and ultimately to the abolition of the sense of allegiance to the Community. But this sort of preaching was foreign to the original teachings of the Veda which abundantly emphasizes the value of Work or Action in life. Action, in fact, is the corner-stone of Vaidik Worship.

Let us read the following :—

1. कर्म कुर्व,
Resort to Action or Deeds.
2. कर्म कुरुवन्तु भ्रातृणाः,
Let men do deeds in this life.
3. कर्मणे वां,
O Man! Thou art born to act.
4. कर्माणि चक्रुः पवमान धीराः,
Men of fortitude are always men of action.
5. कर्माप ये मनीषिणः,
Wise men are always active and energetic.
6. कर्मणे हस्तौ विस्तृष्टौ,
Your hands are given thee to work.
7. कर्मार्थः पुरुषः संमितः,
Man alone likes vigorous action.

8. **कर्मोसि,**
Thy essence is action. Thou art active Principle.
9. **कर्म च मे शक्तिश्च मे,**
May my actions bear rich and abundant fruits !
10. **आत्मनः विन्दते वीर्यं,**
All power for action comes from within.
11. **कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः,**
Let thy right hand be ready for Action and Victory shall be in thy left hand.

INTRODUCTION

(HINDI EDITION)

I had the privilege of delivering various sermons at various places, dealing with the significance of the Aryan Prayer—*Sandhya*. Thoughtful people appreciated my ideas and requested me that I should reproduce them in the form of a booklet, in the interest of the reading public who may derive some good out of these ideas. Lack of time and opportunity stood in the way of my acceding to their wishes.

During summer I generally get a little leisure, absent myself from Delhi, though not from Delhi activities and resort to my cottage at Ramgarh (Nanital) to seek a little rest. There, too, I was pressed by certain friends to undertake penning down my ideas regarding *Sandhya*. I am, therefore, sending out this booklet—*Vaidik Sandhya Rahasya*—the Meaning and Mystery of the Vaidik Prayer, with the hope that it shall be a source of Peace and Consolation to many who are hankering after spiritual truth and who value such truth above everything else.

NARAIN-ASHRAM,
RAMGARH, (Nanital),
Vaisak Samvat 1935.

NARAIN SWAMI

TRANSLATOR'S NOTE

SHRI NARAIN SWAMIJI, the President of the International Aryan League, Delhi, is doing yeoman's service in the cause of the Vaidik Dharma by his *soul-stirring* sermons and thought-provoking publications in Hindi. It has been keenly felt that his ideas should reach the English-reading public as well. I have, therefore, taken upon myself the pleasant duty of rendering them into English and I have begun the task with his smallest book, *Vaidik Sandhya Rahasya*—the Meaning and Mystery of the Vaidik Prayer.*

This book has met with universal appreciation at the hands of Hindi reading Public and has run through several editions. My task was lightened when the revered Swami permitted me the freedom of expression needed in *liberal*, rather than *literal* translation. The present English edition has, therefore, become enlarged at places, both in Scope and Purpose. Although I have tried my very best to follow the thread of thought given by the great Swami, yet, the language, expression

or the garb has been mostly of my own choosing. I feel, at places I have gone astray, but even there, I must say, I was led exclusively by the necessity of making ideas understandable to those for whom the booklet was primarily meant.

I hope and trust that this booklet will stem, to some extent, the tide of unbelief caused by modern soul-less Education which is sweeping young men off their feet making them unsteady and wavering in the Faith of their fore-fathers. Prayer is the need of every heart, and I have, therefore, called the booklet—The Daily Prayer of an Arya, to give to our youngmen fond of Western Lore and Culture, an insight into the deeply spiritual prayers contained in the Vaidik hymns.

It is now for the philanthropic Arya Samajists and Hindus to do their bit, in the direction of making it possible for the booklet to reach into the hands of young men in schools and colleges by freely distributing it to them.

M. SUDHAKAR

*Another book of the revered Swami has been translated into English by the talented Pandit Ghasi Ram M.A., LL.B., of Meerut, under the title 'A Commentary on the Ishpanishat.

DAILY PRAYER

The object of Prayer

THE object of Prayer is Happiness. Man always hankers after Happiness. But Happiness is not the result of idle hankering. It is an achievement through strenuous living of the life of a good citizen. Man strives for Happiness. He makes it the goal of his ambition and activities. It is his *summum bonum*. To this end he prays. The first hymn given below is a prayer to that end.

The question why should a man pray is answered by the statement that he does pray because he can not help praying. His personal need drives him to prayer. Man is finite and has, therefore, an inherent longing to reach out to the Infinite. This longing expresses itself in the outgoing of the heart and the process is called Prayer.

Prayerful Mood

PRAYERFUL mood is the result of the inner recognition of the limits of our own powers. Man is baffled by the buffets of this world. His difficulties drive him to Despair. There are so many

contradictions in his life that he, in his individual capacity, finds himself unable to solve them. Downcast and depressed he turns round and tries to seek consolation within himself. He knocks at the door of a Greater Self—the Supreme Being—the Almighty God whom his faith prescribes to be the Shelter and Refuge for all distracted and dejected human beings. This attitude induces a prayerful mood.

When you are going to sit down for Prayer, see that you draw yourself within yourself, that you empty yourself of yourself. This is spiritual *Pranayam*. Consecrate yourself. Be filled with the presence of God. Yield yourself to Him, not with a passive acquiescence, a sentimental quietism, but with an earnest, energetic direction of all your faculties to achieve something supreme through your contact with the All-embracing Spiritual Presence. When you bring yourself in this mood, you acquire the right, the privilege and the incentive to pray. Prayer offered in this mood will be effective, fruitful and regenerative.

ॐ शन्नो देवीरभिष्य आपो भवन्तु पीतये ।
शंयोरभिन्नवन्तु नः ॥

May the Supreme Being—the Giver of Light, the All-Pervading Lord, be blissful to us in the

attainment of our desired end *i.e.* Happiness! May He shower over us His Peace and Happiness!

In this hymn we have our goal before us. We picture before our mind's eye the object we pray for—the end that we strive to attain. But we know, Happiness does not come to us through idle wishing, through passive brooding or inactive longing. It is to be *achieved* through struggle, active striving and strenuous living. For that we need performance of certain duties—duties to ourselves and duties to others.

First Duty—Our Duty to ourselves

OUR duty to ourselves consists of the great preparation for the Supreme Goal. Our 'self' consists of body, mind and spirit. It is spirit that functions through the body and mind. All our success in life depends upon this right and correct functioning which requires regular discipline both of body and mind. Body, as a matter of fact, is the seat of mind and its health contributes to the health of mind itself. Body consists of sense-organs and its health and efficiency means the health and efficiency of these sense-organs. We are asked to concentrate on our sense-organs individually as we recite the following hymn and think over how best we can utilize

them in our personal service and in the service of our fellowmen around us.

ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षुः चक्षुः । ओं श्रोत्रम् श्रोत्रम् । ओं नाभिः । ओं हृदयम् । ओं करणः । ओं शिरः । ओं बाहुभ्यां यशोबलम् । ओं करतलकर-पृष्ठे ॥

Blessed be Thy name O Lord ! May Thou strengthen and bless my organs of speech, my respiratory system, my organs of sight and hearing, my centres of love, feeling and heart, my throat and brain, my arms and hands both for personal ends and for the good of my fellow-men amidst whom I live !

It is to be distinctly understood that Happiness results from the proper use of the sense-organs. Their strength is, therefore, the first condition of Happiness. God is invoked in the above hymn to come to our aid and bless our organs. We have to mentally go over each organ, think of its use and misuse with a view to adopt the former and avoid the latter.

Purificatory Hymn—*Marjan Mantra*

NEXT in order is the purificatory hymn, the recitation of which urges the devotee to rouse each sense-organ to

its normal function or activity as it enjoins a prayer for the correct and right use of each bodily organ. One has always to remember that our miseries are of our own making and those who want to avoid them must first control their senses and guide them unto nobler, higher and purer purposes.

ओं भुः पुनातु शिरसि । ओं भुवः पुनातु नेत्रयोः । ओं स्वः पुनातु करटे । ओं महः पुनातु हृदये । ओं जनः पुनातु नाभ्याम् । ओं तपः पुनातु पादयोः । ओं सत्यं पुनातु पुनः शिरसि । ओं खं ब्रह्म पुनातु सर्वत्र ॥

May the Supreme Being, the Great Lord, the Source of Energy and Light, purify and strengthen my brain (powers of understanding) my eyes (powers of vision) my throat and speech, my powers of heart and the sexual urge within me, my legs (feet) and the entire body to perform its normal functions and activity in the service of Humanity !

The devotee is once more reminded in this hymn, that body is the Temple of the Lord, its organs and powers are to be kept in the highest Efficiency. One is to devote his entire energy to the building up of a

sound mind in a sound body. The secret of life lies in this and this alone. Those who believe Prayer to be a passive contemplation must understand that the Prayer of an Arya is active in its nature and prescribes a Life of ceaseless activity both in his individual capacity, as well as in the capacity of his being a member of his Community. Prayer, like Education, aims at good Citizenship.

Deep Breathing—*Pranayam Mantra*

ॐ भूः । ॐ भुवः । ॐ स्वः । ॐ महः ।
ॐ जनः । ॐ तपः । ॐ सत्यम् ॥

This hymn is called *pranayam mantra* and is calculated to give to the devotee a practice in Deep-breathing. Here again it should be remembered that this practice aims at creating Efficiency in man. It leads, physically to the strengthening of bodily powers, mentally to the concentration of intellectual powers and spiritually to the Equipoise and Harmony after which the devotee hankers. *Pranayam* is, therefore, meant to give us an all-round development of Self and its powers.

Method of Deep-breathing:—

- (i) One should assume absolutely easy, sitting, squatting posture with one's chest, neck and head

- being in straight, perpendicular position.
- (ii) Breathe out slowly and when you have emptied yourself, hold out your breath for as long a time as you can conveniently do.
- (iii) When you feel uneasy, then breathe in slowly and when you have filled yourself, hold in your breath for as long a time as you can conveniently do.
- (iv) When you feel uneasy in this action, then repeat breathing out as you did previously.
- (v) These processes must be continued for a sufficiently long period of time to give thorough exercise to the whole System. But while you are engaged in this process of deep-breathing, continue repeating and thinking over the meanings of *Pranayam mantra*. The Mantra contains attributive epithets of Deity, which are to be realized and materialized in the life of the devotee. The contemplation of this hymn will ensure your contemplation of Deity and the physical purification of the Respiratory System which is the pivot of the entire Nervous System constituting our Body.

In the Reign of Law and Order

ओम् ऋतञ्च सत्यञ्चाभीद्वान्तपसोभ्यजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥
ओम् समुद्रादर्णवादिधिसंवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥
ओम् सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् ।
दिवञ्च पृथिवीञ्चान्तरिक्षमथो स्वः ॥

The universal laws of Nature, controlling the physical Universe, governing cycles of Creation and Dissolution were made manifest by the All-knowing Lord. Through His great powers of endurance were created the limitless Space, primordial Chaos, and rich stores of enormous Vapours.

After the creation of Space filled with watery expanse, there intervened a period called *samvatsar**. That being over, the Lord and

* After the Cycle of Dissolution, when the Evolutionary Process begins again, the period right up to the formation of the Sun is not counted in terms of days, months and years. Hence, that period is called *संधिकाल* or *संवत्सर*

Controller of sentient creation made possible the division of Day and Night.

Because the Great Lord brought into existence the Sun and the Moon, as in the previous Cycle of Creation. Apiece with these He made the stars, the earth, spheres with Light and spheres with Darkness.

These hymns are called *Aghamarshan* hymns. They speak of the stupendous Evolutionary Process of this Universe—the Law and Order prevailing, the stages through which this creation is passing. When you clearly understand the meanings and realize the significance of these hymns, you feel inspired with genuine Faith in the great powers of the Almighty God who upholds this Majestic Universe with His flawless and unerring Laws in the interest of Humanity and Civilization. The Faith thus inspired leads you on to spiritual exaltation and keeps you away from sins.

Second Duty—Our Duty to Others.

Mansaparikrama.

ओं प्राची दिग्ग्निरधिपतिरसितो रक्षिता-
दित्या इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो

रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

O Radiant One! Thou keepest us away from darkness by sending arrow-like rays of Sun from the East. We bow to Thee, O Lord! for Thy protection. We bow to Thee for the rays of light that quicken life within us. We bow to Thee for all that Thou givest to us. Whosoever offends us or whomsoever we offend, we place him in Thy jaws of Justice.*

ओं दक्षिणादिगिन्द्रोऽधिपतिस्तिरश्चराजी-
रक्षिता पितर इषवः । तेभ्यो नमोऽधिपतिभ्यो
नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

The Lord of Glory! Thou reignest over the South. O King of kings! Thou protecteth us from all crawling animals such as serpents and other poisonous creatures. May

* Here the idea is 'Judge not, condemn not, forgive. Judge not and you shall not be judged.' As a matter of fact, your own harsh judgements are returned upon you.

the blissful rays of Thy Moon bathe us in Peace and Plenty! Whosoever offends us or whomsoever we offend, we place him in Thy jaws of Justice.

ओ प्रतीची दिग्बल्लोऽधिपतिः पृथाकूरक्षि-
तान्नमिषवः । तेभ्यो नमोऽधिपतिभ्यो नमो
रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

The most Exalted One—our Lord in the West! save us from venomous creatures. Our Master and Guardian! Give us Thy protection through efficacious and effective diet. Whosoever offends us or whomsoever we offend we place him in Thy jaws of Justice.

ओं उदीची दिक् सोमोऽधिपतिः स्वजो-
रक्षिताऽशनिरिषवः । तेभ्यो नमोऽधिपतिभ्यो
नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

O Blissful, Self-Existent Lord! Thou reigneth in the North. Protect us from natural forces such as lightning that darts in the sky like an arrow. We bow to Thee for Thy

Glory. Whosoever offends us or whomsoever we offend we place him in Thy jaws of Justice.

ओं ध्रुवा दिग्बिम्बुरधिपतिः कल्माषघ्नीवो
रक्षिता वीरुध इषवः । तेभ्यो नमोऽधिपतिभ्यो
नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

Thou, All-Pervading Lord ! we feel Thy presence even in regions down blow us. Be Thou our Master, Guide and Protector against suffocating gasses (like Carbonic Acid gas). We bow to Thee for all the verdure and plant life around us. Whosoever offends us or whomsoever we offend, we place him in Thy jaws of Justice.

ओं ऊर्ध्वा दिग् बृहस्पतिरधिपतिः श्वित्रो
रक्षिता वर्षमिषवः । तेभ्यो नमोऽधिपतिभ्यो
नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥

The Almighty Lord—Ruler of the ethereal regions ! May Thou shower Thy blissful protection over us through rain-water ! Be Thou

our Guide and Shelter against all deadly diseases. Whosoever offends us or whomsoever we offend, we place him in Thy jaws of Justice.

In the preceding six hymns, an aspirant is enjoined to realize God as All-Pervading, Omnipresent, everywhere and in all directions—East, South, West, North, Up above and Down below. Through this realization the devotee feels a closer contact with the Supreme Soul, assumes an attitude of forgiveness towards other souls in order to smoothen and sweeten social intercourse and begs protection against all ills, ailments and diseases which the human body falls prey to. The Almighty God is addressed by various names such as Agni, Indra, Varuna, Soma, Vishnu and Brahaspati. All these names signify the various attributes of Divinity. Ancient sages glorified the Lord through these pet names.

Third Duty—Our Duty to God

Upasthan Mantra

ओं उद्वयं तमसस्परिस्वः पश्यन्त उत्तरम् ।
देव देवत्रा सूर्यमगन्मज्ज्योतिरुत्तमम् ॥

O Thou Ever-surviving and Never-ending Lord—the Source of continuous Joy and Happiness ! We look upon Thee as a Being beyond

Darkness—the Lord of Light and Energy, pervading organic and inorganic worlds. May we attain Thy blissful Peace with the highest regards in our hearts !

ओं उदुत्यं जातवेदसं देवं वहन्ति केतवः ।
दशे विश्वाय सूर्यम् ॥

Thou art O Lord ! Giver of all knowledge and the Soul of the Universe. Thee, indeed, are all these worldly objects pointing or beautifully portraying, just as symbols and flags point or portray the earthly Kings.


ओं चित्रं देवानामुदगादनाकं चक्षुर्मित्रस्य
वरुणस्याग्नेः । आप्राद्यावापृथिवी अन्तरिक्षं
सूर्यं आत्मा जगतस्तस्थुषश्च स्वाहा ॥

That Almighty Lord is the solid support and strength to His worshippers. He supervises and guides the physical forces such as Air, Water and Fire. He is the Soul of the Universe, rules over regions bright or dark and governs all movable or immovable worlds as a permeating Principle of Life.

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ।
पश्येम शरदः शतं जीवेम शरदः शतं
श्रुणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः
स्याम शरदः शतं भूयश्च शरदः शतात् ॥

Thou O Almighty Lord ! All-seeing, Pure and Genuine—The Well-wisher of Thy worshippers ! Thou existeth from Eternity to Eternity. May we Thy humble sons and daughters live and enjoy our blessings of sight, hearing and speech upto an average life of a Hundred years ! May we all enjoy full freedom and unfettered Liberty throughout that period of our earthly existence! In case we live longer, O Lord ! May we enjoy all those blessings likewise!

Gayatri Mantra or Guru Mantra

 HIS hymn is the most significant in as much as it lays great stress upon the constant divine-guidance and urge to our human Intellects and Wisdom.

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो
देवस्य धीमहि धियो यो नः प्रचोदयात् ॥

Thou O Supreme Lord ! the

Source of Existence, Intelligence and Bliss, the Creator of the Universe! may we prove worthy of Thy choice and acceptance! May we meet Thy Glorious Grace! May Thou vouchsafe an unerring guidance to our intellects and may we follow Thy lead unto Righteousness!

ॐ नमः शम्भवाय च मयोभवाय च
नमः शङ्कराय च मयस्कराय च नमः शिवाय
च शिवतराय च ॥

We bow to Thee, O Blissful Being! the Eternal Source of Joy and Happiness! We bow to Thee, O Peace-Giver and the Giver of Spiritual Well-being! We bow to Thee O Beautiful One—nay still more Beautiful Being! In Thy service and the service of Humanity may we ever be loyally devoted and engrossed!

Om ! Peace ! Peace !! Peace !!!

PART II. EXPLANATION.

PART II .

Explanation

Ethical Value of Prayer

MAN is considered to be the highest and loftiest creation in the scale of Evolution. He is born to perform *duties* that distinguish him from animals at every step. These duties are three-fold.

- (i) Man's duties towards himself.
- (ii) Man's duties towards others.
- (iii) Man's duties towards God.

All these duties are epitomised in the "Daily Prayer of an Arya" called the Brahma Yajna, which he is enjoined to perform twice daily, in the morning and evening, to give expression to his innermost feelings, hankerings and longings. Prayer is, as a matter of fact, a universal instinct. It appears as if it has been wrought into human nature. Man prays because he can not help praying. He derives out of Prayer a certain satisfaction which he can derive from no other human activity.

The greatest value of Prayer lies in its educational and moral effect, in the spiritual discipline which accrues to those who Pray. Prayer is a blessing in itself. It is undoubtedly a means of developing human beings in the highest and truest sense.

Perhaps, there is no means to moral culture superior to the belief in and exercise of Prayer. One who prays earnestly does immediately feel within himself or herself the quickening and refining influence of Prayer.

Let it also be understood that the "Daily Prayer of an Arya" is not an idle act of mendicancy. It is, no idle wishing or begging. It is, in fact, a seizing and snatching act through inspiring and perspiring actions that precede and succeed a Prayer. Vaidik prayers are based on the Principle, "First deserve and then desire." Action is the pivot on which they move. It is for this reason that you find that the "Daily Prayer of an Arya" called *Sandhya* lays stress on the three-fold duties enumerated above. You shall hardly come across this conception of Duty involved in the act of Prayer, elsewhere in any other religion. No doubt, every religion emphasizes the need of Prayer, but it is the Vaidik Religion alone, that makes Duty as the corner-stone of Prayer, nay the very essence and substance of it.

The Summum Bonum

THE very first hymn in the "Daily Prayer of an Arya" describes the object of Prayer—man's longing for Happiness—the *Summum Bonum* of his

life. In that hymn we invoke God Almighty to shower over us His blessings of Happiness. Happiness is an indistinguishable term. You can not define it, but you *feel* what it is. Man lives for it. He moves about in quest of it. All his activities, even the most unselfish and disinterested, are tinged with the idea of Happiness he hankers after. We are sometimes asked to forget the idea of Happiness in the performance of Duty before us but that is done only to *increase* Happiness when it does come actually, for it is only a utilitarian principle which prescribes. "If you want to get happiness, You must *forget* it."

To this end—the achievement of Human Happiness, therefore, man lives and strives. To this end, he does his duties. He must increase his own happiness as well as the happiness of others. He must so conduct himself in his earthly career that when he makes an exit from this world he should leave it happier than he actually found it when he was sent to this world by his Creator.

Duty as a means to an End

THE object of Prayer, being mentioned in the first hymn, the other hymns lead Man to the three-fold duties he is to perform in the achievement of that

object. We shall dilate a little on the significance of those hymns and the duties they enjoin on us. "Daily Prayer of an Arya," as a matter of fact, is a perpetual reminder to him of his daily duties—duties that he is to perform if he wants to lead a decent, happy and healthy life. धर्मं चर
We are asked to live religion in life and a living Religion is a life of incessant duties. God is the active man's Helper and Leader.

Man's duty to himself

WHAT is man's duty to himself? It is a question that arises in the mind of every one who thinks and tries to lead a rational life. To those who are unthinking brutes, who lead a humdrum life, following animal instincts and not rising in the scale of Existence, such a question has no meaning. Only a serious minded man raises this question and faces it.

Man's duty to himself is to guard himself, to strengthen himself and to enable himself to live a wholesome life. Body is given to him as an instrument to this purpose. Bodily health is the first condition to a wholesome life. Sound mind is possible only in a sound body. Our body consists of our sense-organs. It is, therefore, the strengthening of the sense-organs

that is emphasized in our Prayer. We are asked to review each sense-organ mentally and to find for ourselves as to how we are using it and how we ought to use it. This reviewing is a sort of writing our Diary daily. We pray to God to allow us a store of strength to strengthen these sense-organs and make them our allies. Our life should become miserable if our organs do not act as our allies but act as our enemies. Our hands and feet, our eyes and ears, while playing the role of an enemy bring havoc to us. Erring organs lead us Hell-ward. While they act as our allies, they lead us Heaven-ward.

Indriya Saparsh Hymn

WE have in the इन्द्रिय स्पर्श hymn an earnest prayer for the strength of Body and Mind. This world is no place for the weak-bodied and the weak-minded men and women. We read in the *Mundak Upanishad* 'नायमात्मा बलहीनेन लभ्यः' 3-2-4 God sides not with the weak. We, therefore, pray to God for Vigour, Strength, Virility, Valour, Energy and Power. We must have a giant's strength, though we may not use it in the manner of a giant.

In the same hymn in which we pray for the strength of our bodily organs, we also pray for their keeping in strict discipline. Strength with discipline leads us

to Glory, but without discipline it drives us to Despair and Destruction. A man with strong and healthy organs can glorify God by leading a life of discipline and self-control. Injustice and tyranny are born of indiscipline. But Glory and good name come to those who make the best use of their strength under the laws of strict discipline and self control.

Our Prayer for bodily strength and vigour will be effective only when we see that :—

- (i) We keep our sense-organs strong and unerring.
- (ii) We keep them always engaged in healthy activities.
- (iii) We keep them pure and clean by withdrawing them from unclean and profane pursuits.

Pranayam or Deep-breathing

THE strength of Body and Mind is also acquired and accumulated by the process of pranayam (deep breathing) which forms an important part of the "Daily Prayer of an Arya." In no other code except that of the Veda, is deep-breathing enjoined as a daily duty. Deep-breathing gives us Health, Vigour and long Life. Our Prayer is incomplete if it is not supplemented by certain exercises of Pranayam. At this place, let us under-

stand briefly the physiology of Respiration and the importance of this process in the economy of human life.

During the act of breathing, the lungs become filled with air, and extend downwards, following closely the descent of the diaphragm—a muscle which separates chest cavity from the abdominal cavity, and at the same time the ribs are pushed outwards. The chest thus becomes greatly increased in size. All these movements are performed while taking air into the lungs. This is called Inspiration.

When the lungs have taken in plenty of air, a short pause ensues. The chest walls then slowly begin to fall. The movements that follow are exactly the opposite of those which took place during the process of Inspiration. This process is called Expiration. The combined movements of inspiration and expiration constitute what is called Respiration or Breathing.

The process of breathing helps the air in the lungs to be constantly renewed. Fresh air comes in and impure air goes out. We draw our breath about seventeen times in a minute, when we are sitting quietly, but when we are taking exercise, we breathe more quickly, for the tissues require more Oxygen, and both the lungs and the heart have to work harder in consequence. Muscles in the chest

get stronger and blood-circulation helps the impurities in the body to get out through perspiration.

Deep-breathing helps us to ventilate our lungs by expanding them to their full extent. *Pranayam Mantra* enables us to cultivate the habit of deep-breathing. Both morning and evening we are enjoined during the course of our Prayer, to recite the pranayam mantra, whereby we draw in breath, hold it for some time and then allow it to be slowly expelled. We again breathe out, and empty our lungs, hold the breath out for sometime and then slowly take in fresh air to fill the empty space caused by breathing out. Five or ten minutes' deep breathing, practised in this way, morning and evening as enjoined in our daily prayer will increase the size and strength of our chest by giving lungs a greater breathing capacity. Clean, strong lungs are a great asset in life.

Preventive against diseases

ANOTHER thing of importance may be mentioned in this connection. The habit of Deep-breathing saves us from so many diseases. Fresh air contains far fewer bacteria than the air in the stuffy rooms. We are asked to undertake deep-breathing out in the open air and thereby take in fresh air as much as possible every

day. We are asked to keep our stores of fresh energy replenished in order to meet untoward situations caused by sudden attacks of illness. And nothing helps a man to replenish his stores of energy more than the daily practice of Deep-breathing which he undertakes as his sacred duty forming part of his daily Prayer.

Blessings of Pranayam

MANU has beautifully described the great blessings that come to every individual by the daily practice of *Pranayam*. Says he:—

दहन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दहन्ते दोषाः प्राणस्य निग्रहात् ॥

Just as metals are purified by fire, so are the flaws of senses removed by the practice of Pranayam.

Mental development is the result of normal, healthy use of our senses. Mental development leads to spiritual development, for by constant practice of concentration in *Pranayam*, we centralize our powers and dig deep into the strata of the Self. Hence, not only our gross, physical body is rendered strong by the practice of *Pranayam*, but our mind, intellect and all the subtle powers of Soul are evolved and refined by that process.

The Dawning of Faith

OUR duty to ourselves does not end with the acquirement of strength of Body and Mind, for that is not enough. Strength leads to Pride if it is not followed or accompanied with Humility. Hence in the *Aghmarshan Mantras*—hymns that spiritualize Man through and through, we are made to contemplate the stupendous Cyclic Creation and Evolution of this Universe with its Law and Order, to ponder over the sublime Majesty of God and to realize our own finiteness in comparison with the Infinity in which we live, move and have our being. This realization brings about the dawning of Faith in Man. The devotee is thus led to acquire Humility. Humbleness paves the way to Spiritual Growth. The devotee speaks out in the language of Long fellow:—

In life's delight, in death's dismay,
In storm and sunshine, night and day,
In health, in sickness, in decay,
Here and hereafter,—I am Thine !

In the realm of Immensities and Eternities

WHEN we recite *Aghmarshan Mantras* we feel as if we were face to face with the Loving God,

Sublime, Unique and Invincible, guiding the huge Evolution of this Universe and recording each heart-beat or throb through which we are passing. This again gives us strength to live, strength to suffer and believe and if need be, strength to die for any good cause that we may espouse in our life-time. We are reminded of another hymn in the Yajur Veda in this connection.

एतावानस्य महिमांस्तो ज्यायांश्च पुरुषः ।
पादोऽस्य विश्वाभूतानि त्रिपादस्यामृतं दिवि ॥

This Universe of our Lord is immense, but immense still is the Lord Himself. The immensity revealed or made manifest in the form of physical Universe is only an infinitesimal part of the huge immensity of Godhood.

Our pride is humbled and we bow low before the Great Controller and Ordainer of this great Universe. Our mood is chastened like that of the great Kant of Germany. When he looked above and saw starry heavens or looked within and observed the operations of Moral Laws, his head was naturally bent before the Great Lord and Ordainer. This attitude of Faith and Humility leads us to the second stage in our daily Prayer, I mean to our Duty to others.

Man's Duty to Others

NEXT to this, follow the six hymns called *Mansaparikrama*. By the aid of these hymns, the devotee mentally conceives God to be present everywhere, in all directions. Each direction is pointed out to emphasize the Omnipresence of the Almighty Lord. This mental awakening towards the Universal Consciousness leads an aspirant to feel that he is perfectly safe in the All-embracing hands of Divinity. He, therefore, prays to God "यो अस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जग्मे द्यमः" *We commit to Thy charge, O Lord! every individual who hates or offends us or whomsoever we hate or offend.*

This perfect attitude of resignation is born of the realization of the presence of God everywhere. In His presence—in the presence of the Great Judge, who are we to judge others? Our judgements are always one-sided, hence they should be avoided. We fail to take a balanced view of things when we are ourselves involved in the strife. Hence it is the safest thing to leave everyone to be *judged by God who alone can hold scales evenly in our mutual disputes and quarrels.*

Universal Fellowship.

WE live in this world surrounded by our fellow-men. Our dealings towards them, if they are not fair,

just and kind will be productive of great misery. Are we to add to the misery of this world? No. The object of the "Daily Prayer of an Arya" as has already been said is Happiness, Universal Happiness — Greatest Happiness both of an Individual as well as of Society. Therefore, to add to the happiness of others, we must leave our mutual strifes and struggles to the care of our Lord Who weighs and judges correctly, Who not only examines our external actions but minutely scrutinizes our internal motives as well. This attitude of resignation on our part naturally, takes away the sting out of the malice that others bear to us. It takes always two to quarrel. When I have given up the *cause* of quarrel, the opposite party, *ipso facto* gives up the quarrel. Thus we establish Peace all around us. We create an atmosphere of Good Will and Universal Fellowship in this world.

Efficacy of Non-Violence

IN fact, these hymns teach us the efficacy of Non-Violence. We read in *Yoga darshan* अहिंसा मतिमायां तस्य विद्यते
 चेत्यागः When a man gives up Violence in thought, word and action, then no one harbours ill-will towards him. We are exhorted to keep our mind free from hatred and to fill it with good will and feelings of kindness towards all. Hatred begets hatred

and good-will begets good-will. Thus the *Mansaparikrama* hymns teach us to live in peace and good will towards others. Man is a social being. As such, nothing conduces so much to the building up of a good society as the teaching that man must not judge and condemn others, but should win them to his heart by an utter attitude of good-will and love towards all.

The same idea was beautifully expressed by Mr. J. H. Newman when he said, "The heart of man is so constituted that its fulness comes of giving. When we serve, we rule. When we give—we have. When we surrender ourselves—we are victors. We are most ourselves, when we lose sight of ourselves".

Man's Duty to God

At the Master's Feet

NOW we come to the last stage in the "Daily Prayer of an Arya". That stage embodies man's Duty to God. The hymns that enunciate that Duty are called *Upasthan Mantras*. *Upasthan* means nearness to God—sitting at His feet as we say. These hymns enjoin Devotion and Worship. What is man's Duty to God? The question is easily answered by saying "Man's duty to God is to worship Him". But what is Worship? Here the Vaidik Dharma occupies a distinct position,

Every religion makes it incumbent on man to worship God. But none gives us the true significance of Worship. Does Worship mean the singing of praises and glories to God? Is the Creator satisfied by such halelujahs? Is He pleased by encomiums and prayers incessantly offered to Him? Does He stand in need of any Worship at all on the part of Man?

True Worship—The Service of Man

GOD stands in need of no worship or devotion on the part of puny man.

It is man's need that compels him to worship God. The object of man's devotion is Man. Devotion ought to express itself in *service* and man needs serve another man to fulfil the highest Law of Devotion. All his efforts are to be directed to the uplift of the needy and the poor. All his energies are to be spent in succouring and saving the lowly and the humble. But his worship goes to God Who alone is the object of man's worship. But what is Worship?

God as an Ideal

THE Vaidik Dharma looks upon God as an *Ideal* to be realized in actual life. Man has an inherent tendency to set up ideals. Sometimes he takes up this or that man, in this or that sphere of life and

looks upon him as an Ideal to himself, but all earthly, concrete ideals have their imperfections. They are no doubt useful to some extent and lead man some way on the path of Evolution and Growth but their imperfections soon become patent and offer impediment by way of retarding or stopping his spiritual progress. To avoid this difficulty, the "Daily Prayer of an Arya" takes God as an Ideal to be followed by the devotee. *Ideal* steals slowly into the *Real*. Man appropriates the attributes of that which he constantly places, before the eye of his Imagination. We imbibe our ideals. We try to become like them. The secret of all success in life lies in the union between the Ideal and the Real.

Ideal is to be lived in Life

NOW the Worship of God means that we adopt Him as our Ideal and slowly and gradually we imbibe and own the attributes by living our God in our lives. The Ideal works in us. God lived in our lives produces mighty results. This is *worship* in the real sense of the term. Dayananda was a worshipper of this type. He worshipped God in the sense that he actually lived and manifested God through himself. Such were Jesus and Buddha and other great men in History. Such is Mahatma Gandhi, in our own day. Their

worship consists of appropriating God's attributes through constant contemplation and meditation.

The Upasthan Mantras (hymns) in our Prayer hold God to be our Ideal. We have to meditate on His attributes as mentioned in those hymns and try to exhibit those attributes in our own lives by leading well-regulated lives ourselves according to God's wishes as propounded by the Veda—the True Knowledge and Wisdom. These hymns are full of adoration and reverence. They sing of God's Glory, His divine Providence and His infinite Mercy, Power and Wisdom.

The Nature of Prayer

Summing up

BRIEFLY summing up, the "Daily Prayer of an Arya" aims at the attainment by the devotee in general of that pitch of perfection which includes:—

- (1) *Physically*: perfect health, i.e. the entire and complete responsiveness of the physical Organism to every intellectual and spiritual demand upon it. Consequently perfect efficiency of the Nervous System.
- (2) *Individually*: fearlessness, and a calm and trustful acceptance of life and

all its issues with a feeling of perfect resignation and utter unselfishness.

- (3) *Socially*: a free, untrammelled and sympathetic intercourse between man and man.
- (4) *Spiritually*: absolute communion with God, and a glad realization of His Omnipresence with an implied stir to strive unceasingly in the service of Humanity.

Three Fundamental Needs

THE "Daily Prayer of an Arya" propounds three-fold duties to be performed by every man and woman. It is a Universal Prayer and can be recited by all irrespective of Caste, Colour or Creed. There is nothing sectarian in it. Here is nothing that smacks of sacerdotalism. Man comes into this world and has to perform the three-fold duties as explained in this booklet. Now we have to mention the fundamental needs that must be fulfilled before we can properly and efficiently perform the duties imposed upon us. For these needs, too, we approach the Almighty and beg His Grace to fulfil them.

The first need is one concerning Time. We must have *time* enough to perform efficiently the three-fold duties. In one of the hymns God is invoked to enable us

to live up to the age of a hundred years or more and live in *deeds*. The devotee begs for longevity, not for the sake of mere existing in duration but for doing fruitful actions—actions performed in the spirit of Service and Sacrifice, to accelerate the speed of Evolution and to add to the Culture and Civilization of Humanity. It is not an idle life that an Arya seeks to live but a life of incessant activity, constant service and devotion to the deeper interests of Mankind.

The second need is "one concerning Freedom or Liberty. You can not live up to your Ideals if you are not free to choose the *means* to your *ends*. A slave is after all a slave. To him the doors of Progress are shut. He can not be what he chooses to *become*. The three-fold duties imposed upon us in the "Daily Prayer of an Arya" pre-suppose a man to be *free* to perform them. The birth-right of Freedom and Liberty is earnestly prayed for in one of the hymns. अदीनाः स्वाम शरदः शतम् *May we live in perfect Freedom and Liberty up to the age of a hundred years.*

The third need along with the need of Time and Liberty is the need for *Intelligence* or Budhi. Nothing can be achieved without the power of Intelligence. Man comes down to the level of brute if he is

deprived of the blessings of this power. Hence in the *Gayatri Mantra*—the fifth in order in the *Upasthan* series, God is invoked to stimulate our Intelligence and guide it on the path of Righteousness. Intelligence—Wisdom, is what makes us god-like and man's merit is measured greatly by this factor alone. Hence the importance of Gayatri Hymn in the eyes of devotees. They recite and repeat it so often.



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