

Historical and cultural significance of the Vedic philosophical text taittirīya āraṇyaka

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Abstract

Modern western scholars both Sanskritists and linguists generally tend to ignore the hermeneutical value of the Vedic philosophical texts, pretending to be more knowledgeable about the Veda than the ancient Vedans themselves. They have assumed an erroneous attitude towards the Veda, being appreciative of the Rig-Vedic hymns only, while neglecting such important philosophical texts as the *Āraṇyakas viz.* “Forest Texts” which are indispensable for proper exegesis. Thus being unaware of the historical and doctrinal significance of the Aranyakas for the proper decipherment of the Vedic and common Indo-European tradition, western scholars not only mislead the academic community but actually deprive general public of the material data about the real achievements of the Vedic civilization.

Keywords: taittirīya āraṇyaka, śukla, kṛṣṇa, adhva, dao, Pan GU

1. Introduction

In his introduction to the *Taittirīya Āraṇyaka* Rajendralala Mitra (1872: 1-2) wrote: “Vedic writings are generally divided into two classes, poetical and prose, or hymns and rituals (*viz.* Samhitās and Brāhmanas)...Each of these two classes of composition has, besides, appendices which are of a more miscellaneous character, treating principally of theology, but by no means excluding hymns, rituals and legends. They bear the generic names of Āraṇyakas and Upanishads...Of the Āraṇyakas the total number is small; there being only two attached to the Rig-Veda, two to the Yajur-Veda, and two to the Sāma-Veda. The Atharva-Veda has none...As the appendices to the Vedas, both the Āraṇyakas and the Upanishads are regarded as integral parts of those works – sacred and inspired, claiming the same respect as revealed authorities on religion which the Samhitās and the Brahmanas do”...“The Āraṇyaka of the *Taittirīya* Branch is by far the largest of the Āraṇyakas” (ibid. 7).

Modern especially western scholars both Sanskritists and linguists generally are proverbially neglectful of the Vedic philosophical texts, pretending to be more knowledgeable themselves about the Veda than the ancient authentic Vedans were. They have assumed an utterly erroneous attitude towards Vedic texts, *viz.* being appreciative of the Rig-Vedic hymns only, while neglecting such philosophical texts as the *Āraṇyakas viz.* “Forest Texts” which in turn are indispensable for proper Vedic exegesis. Consequently, they remain completely unaware of its historical and doctrinal meaning and significance.

2. The Year-God as the Way

Now the *Taittirīya Āraṇyaka* (*viz.* the doctrines taught by the grand seer *Tittiri*) expounding the doctrine of *kāla māna viz.* “Time measure”, states categorically:

TA I 2.3. *Sāmvātsārāḥ ...ēkām hī śirō nāmā mukhē kṛtsnām tad ṛtulākṣaṇam* (“the Year ... has one head indeed and two

mouths in a whole characterized by periods/seasons”)

TA I 2.4. *Úbhayátaḥ śáptendriyāṇi śuklākṛṣṇē sāmvasarasyá dakṣiṇāvāmayoḥ pārsváyóḥ* (“*semiyearly [those] seven faculties [viz. one whole and six periods/seasons] are the Bright and the Dark [parts, portions] of the Year to the Right and to the Left on both sides*”)

Then the *Taittirīya Āraṇyaka* refers to the Rig-Veda VI 58.1 (devoted to god *Pūsan*) for clarification: *śukrām te anyád yajatām te anyát viśurūpe áhanī dyáur ivāsi viśvā hī māyā ávasi svadhāvaḥ ... pūṣann ...* (“*Thy one [part, form, aspect] is bright, thy another is sacrificial [viz. black, dark], two halves of the day different in forms, thou art like Heaven [viz. diurnal vs. nocturnal sky]. O Self-dependent Pūsan, thou impellest all changes/measures [sc. of Time]...*”)

God *Pūsan* impersonating the Year as one whole (*viz.* having one head, as God of Totality or *sarvam* “All”) has two different mouths, the northern and the southern (=paths of the Sun, *viz.* summer and winter solstice), characterized by six periods/seasons on both sides. In this fundamental function *Pūsan āghṛṇi* is identified with *adhvan* [nominative *adhvā*] “way, path, road” itself (Rig-Veda VIII 31.11).

The above Aryan Vedic concept of integral (*viz.* dialectical) dualism was a philosophical reflection of reality as the unity of two opposite (*viz.* Bright and Dark) but complementary principles in nature viewed as two opposite but complementary aspects of divinity, in Vedic terms *śukla* “bright/white” (older form *śukra*) vs. *kṛṣṇa* “black/dark”.

These two opposite parts *śukrá* vs. *kṛṣṇa* complement each other exactly as the *yin* and the *yang* form a whole within the Chinese symbolic representation of the *dao* (called *taijitu*). Authentically, they were considered the two opposite parts (forms or aspects) of the Vedic god *Pūsan āghṛṇi* as a god of totality (as above Rig-Veda VI 58.1), the personified Year-God representing the bright and dark aspects of the Year (*viz.* cyclical Time), who was considered *pathaspati* (Rig-Veda VI

53.1), “Lord of the paths” (Rig-Veda VI 53.1) and *pathaspathah-paripati* “Lord of all the paths around” (Rig-Veda VI 49.8). Moreover, *Pūṣan āgshṛṇi* was identified with *adhvan* [nominative *adhvā*] “way, path, road” of the Sun throughout the Year Time-span.

And this is exactly what is represented by the Chinese symbolic *yin-yang* diagram (see further below).

3. The Year-God as God of Totality

The god of totality was also worshipped by the Vedans as *Prajā-pati* “Lord of progeny” or *Purusa* “the Primordial Divine Cosmic Being (literally Breather/Spirit)”, wherefrom it came to be adopted into Chinese tradition as *Pan Gu* but apparently merged with the name of *Pūṣan āgshṛṇi*, since the name *Pan Gu* phonetically matches and appears to be actually the Chinese variant of the Vedic name *Pūṣan āgshṛṇi* naturally downsized to monosyllables in order to conform to the basic structure of the Chinese language (note that all Chinese words were originally monosyllabic ones). His second name *viz. ā-Ghṛṇi* (from *ghṛṇa* “heat” especially “heat of the Sun and Fire” > *ghṛṇi* prefixed by prothetic *ā-*) denoting “warm season of the year, whence generalized into Year, *viz.* Year-God” as attested by *Taittirīya Āraṇyaka* above; derived from the root **Gh^wr* “to emit heat” of which a cognate is Old Iranian *Zurvan* “Time” who was like *Pūṣan* the god of growth, prosperity and maturity. In this respect compare the second syllable of the Chinese name *Pan Gu* meaning “old, mature”, related to passing of time. However, Zarathustra in his infamous schizoid fashion of demonizing Vedic gods, dissected *Pūṣan āgshṛṇi* into two separate characters, whereby *Pūṣan* came to be turned into a demon called *A-Paoša* (*viz.* Non-Prosperity, a negated form of *Pūṣan*).

4. The Iranian and Slavic Parallels

The Slavic parallels show the same development, cf. the expressions *žara božja* “god’s *viz.* summer’s heat” derived from **Gh^wer* “to emit heat”, synonymous with *jara* (related to German *Jahr*, Greek *hōra* “year”) the source of the Slavic name of the god *Jarilo*, variant *Jarovit* “god of warm season, *viz.* spring-summer”; cf. also Slavic semantic parallel *lēto* “summer” used in medieval documents to denote the full “year” time-span, in the phrase *leto gospodnje* “Anno Domini”; the term *leto* in the sense of “year” is still in official use in modern Slovenian, e.g. compare the greetings *Srečno Novo Leto* *viz.* “Happy New Year”.

As for Zurvanism, it was prevalently accepted religion during the Sasanian rule in ancient Iran. Authentically it was *Zurvan* who was considered the father of *Ormazd* (= *Ahura Mazda*) and his opposing antagonistic spirit *Ahriman*. As Duchasne-Guillemain properly observed: “This completely upset the very essence of Mazdaism. Traces of Zurvanism are found in Mazdean orthodoxy... The creation of the material world (*sc.* in Mazdean orthodoxy) can be accounted for only as a clumsy adaptation of a Zurvanite text that might have said, in effect, *Zurvan* creates *Ormazd* (representing his bright side, and also *Ahriman* representing his dark side). The Mazdean quaternity can hardly be explained except as an adaptation of the Zurvanite one. Among the various forms under which Zurvanite quaternity manifested itself, the one associating *Zurvan* with Light, Power and Wisdom) seems to be the origin

of Mazdean quaternity” (cf. Duchasne-Guillemain 1980:1173)^[8]; being equally the characteristics of the Vedic *Pūṣan āgshṛṇi* who was incidentally also considered an *Asura* (=Iranian *Ahura*) himself by the Vedic seers (Rig-Veda V 51.11).

5. The Greek Parallels

Modern western Indo-Europeanists adopted too easily and thoughtlessly a primitive scholarly theory viewing the Vedic god *Pūṣan* solely as a “pastoral” deity, connected with goats and cattle, e.g. J.P. Mallory and D.Q. Adams maintain: “an IE *peh₂uson* “Pastoral God” predicted on Greek *Pan* and Sanskrit *Pūṣā*; the suggested underlying root *peh₂-* “protect, feed cattle” is congruent with the fact that both deities are depicted as pastoral gods ... Pastoral God **peh₂uson* primarily a Greek-Sanskrit correspondence, possibly from *peh₂-*... Both deities are pastoral gods and are closely associated with goats”. (2006: 411, 434). However, the bucolic aspect was just one less significant facet of *Pūṣan*’s character. What is more, the *interpretatio rustica* proposed by the Indo-Europeanists above completely ignores the fact that the terms “goat(s)” as well as “cow(s)” were often utilized by the Vedic seers purely metaphorically, denoting actually by them “fire” and heavenly “light[s]” (*viz.* “dawn[s]” and “star[s]”) respectively.

In point of fact, Vedic and Greek characters are related at a deeper exegetic level, since *Pan* was authentically considered by the ancient Greeks to mean “All” as clarified by the Homeric Hymn No. 19 to *Pan*, cf. *Hymn 19 to Pan*, Hugh G. Evelyn-White, Ed. 1914: verses 41 -50, first in original Greek:

τὸν δ’ αἴψ’ Ἑρμείας ἐριούνιος εἰς χέρα θῆκε
δεξάμενος, χαῖρεν δὲ νόφ περιώσια δαίμων.
ρίμφα δ’ ἐς ἀθανάτων ἔδρας κίε παῖδα καλύψας
δέρμασιν ἐν πυκνοῖσιν ὄρεσκόοιο λαγωῦ
πάρ δὲ Ζηνὴ κἀθίζε καὶ ἄλλοις ἀθανάτοισι,
45δεῖξε δὲ κοῦρον ἔόν: πάντες δ’ ἄρα θυμὸν ἔτερφθεν
ἀθάνατοι, περιάλλα δ’ ὁ Βάκχειος Διόνυσος:
Πᾶνα δὲ μιν καλέεσκον, ὅτι φρένα πᾶσιν ἔτερψε.
καὶ σὺ μὲν οὕτω χαῖρε, ἄναξ, ἴλαμαι δὲ σ’ αἰοιδῆ
And in translation:

“Then luck-bringing Hermes received him and took him in his arms: very glad in his heart was the god. And he went quickly to the abodes of the deathless gods, carrying his son wrapped in warm skins of mountain hares, and set him down beside Zeus^[45] and showed him to the rest of the gods. Then all the immortals were glad in heart and Bacchic Dionysus in especial; and they called the boy *Pan* because he delighted all their hearts”^[50] (Note ¹: The name *Pan* is here derived from πάντες “all”).

Undoubtedly, the ancient Greeks at one point in history must have lost their close ties with sacred Vedic tradition so they had to “invent” some new “myths” in order to fulfill the gaps in their inherited but deficient knowledge, which had been going subsequently through various stages of exaggeration, distortion, and corruption. Having become unacquainted with the authentic Vedic knowledge, its scientific concepts and meanings of divine characters, the ancient Greeks relying on their “inflated imagination” divided and split apart (analogously to ancient Iranians and Zarathustra) the original one and whole character of *Pūṣan āgshṛṇi* into *Pan* vs. *Kronos* “Time” (Greek term *kronos* a dialectal variant of *khronos* <

originally **Gh^wornos*, typically like the *Paiśācī*-vernacular of ancient India as a rule used to substitute Voiced plosives by Unvoiced ones (e.g. Sanskrit *megha*, *gharma* > *Paiśācī mekha*, *khamma*; cf. Pischel 1900: 28/1957: 30), with additional dropping of the aspirate accompanying the velar plosive.

Thus the meaning “All” is apparently irreconcilable with Pan’s being just an ordinary “pastoral” god. His true essence is comprehensible only with the exegetic assistance from the Taittiriya Aranyaka. It is true that a real knower of the Veda may find even in the hymns of the Rig Veda the traces of the same concept expounded in the Taittiriya Aranyaka, but this feat is proven to be out of reach of the modern Sanskritists and linguists. The only scholar who paid due attention to the Taittiriya Aranyaka to this day was Indian scholar Bal Gangadhar Lokmanya Tilak (1903: 126, 127) but he developed quite an erroneous theory around the data thus found advocating the theory of *The Arctic Home in the Vedas*.

6. Modern Western (Mis) Interpretations

Most recent attempts at translating anew the hymns of the Rig Veda into modern European languages are the bulk III Volumes version in English by two American scholars Jamison and Brereton (2014) ^[10] and slightly earlier (not yet finished) into German (2007 and 2013) ^[18] by Michael Witzel a German born Wales Professor of Sanskrit at Harvard University.

About the former, Karen Thomson (2016: 3) ^[23] critically observed: “The first translation in English for over a century of the earliest Indo-European poetic anthology has at last appeared, the work of two distinguished American indologists. Within its soberly academic trio of hardback volumes, however, seethes an incoherent mix of mumbo-jumbo and misplaced obscenity, most of it apparently meaningless. It reads like a burlesque version, in the style of *Hamlet Travestie*, of a long lost original – except that the original is not lost, on the contrary, it has been immaculately preserved.” German version is not better either, since the scholars involved in the project have come on the same footing as their teacher and idol German scholar Paul Thieme, the most influential Sanskritist of the 20th century in the West.

As for Thieme, his interpretation of the Rig Vedic hymns relied on partial knowledge, often with addition of illegitimate readings from Zoroastrian, biblical and Christian scriptures into Vedic texts. In point of fact, he was unable to decipher properly the most fundamental poetic enigma of the Veda a riddle about “the world-tree”, in Rig Veda I 24.7:

*abudhne rājā varuṇo vānasyordhvaṃ stūpaṃ dadate pūtādakṣaḥ
nīcīnā sthur upāri budhnā eṣām asme antar nīhitāḥ ketāvaḥ
syuḥ*

“In the baseless space King Varuṇa of pure rightness, keeps erect the (World-) Tree’s stem with its branches pointed downwards, and root high above; may these rays of light be laid down among us”

For Thieme (1973: 334) ^[22] explained the world-tree this way: “the world tree that is the universe (or: the sky?)”

Neither the universe nor the sky but only the Sun has “branches” (*viz.* “rays”) pointed downwards which are then deposited among the people on earth. Thus, Vedic exegesis

cannot expect in the future any reliable interpretation from such incompetent exegetes as Paul Thieme and his epigones Witzel, Jamison, Brereton and the like.

In translation of the referred essential Rig Vedic stanza (VI 58.1), Jamison and Brereton misused the principle of poetical “freedom” in an adventure of inventing their own self-styled “poetical” (misleading) interpretations of the Vedic purely “technical” terms *śukram* and *yajatām*, for they (mis)interpreted it as follows:

“The one of yours is gleaming (*viz.* *śukram*), the other of yours belongs to the sacrifice (*yajatām*): the two day (-halves [=night and day]) of dissimilar form. You are like heaven, for you give aid to all magical powers, o autonomous one. Let your giving be propitious here, Pūṣan” (Jamison & Brereton 2014: 854) ^[10].

It is necessary to emphasize here that the term *śukram* does not mean “gleaming” at all, for it is not a present participle, hence not translatable by the *-ing* form of participle. Moreover, the Vedic terms *śuklā* (older form *śukrā*) and *śvetā* (variant *śvitṛā*) both denoting “bright/white” vs. *kṛṣṇa* “black/dark” are cognates of the Slavic *světlъ* “bright (< *světlъ* “light”) vs. *črnyъ* “black, dark”.

This is further corroborated by Patañjali’s *Yoga-sutra* 4.7: *karma-a-śukla-a-kṛṣṇam yoginah viz.* “The actions of yogis are neither *white* (*viz.* *a-śukla*) nor *black* (*viz.* *a-kṛṣṇam*)”.

NB. All the quoted Vedic terms for “bright” derived apparently from the same root though in various grades and with different extensions (in spite of Mayrhofer’s distinction *śu-* vs. *śve-*, Mayrhofer 1996: 645 and 679 respectively).

The opposite term *yajatām* does not mean “belonging to sacrifice” either, but rather “sacrificial,” literally “one (form, aspect or side of Pūṣan) to which the sacrifice is offered” whence the meaning “holy, sacred, revered, worthy of worship” (related etymologically but not semantically to Iranian *yazata* “god, divinity”, for in the above Vedic stanza the term denotes only one aspect of the god). Since sacrificial offerings unavoidably get burned *viz.* charred and reduced to charcoal, the term has become synonymous with *kṛṣṇam* “black/dark”. Besides, two halves of the day, *viz.* day and night make no opposition by “gleaming vs. belonging to sacrifice” but by their “bright vs. dark” appearances.

Even E.W. Hopkins (1895: 53) ^[12] far back in 19th century described more competently the above stanza in his own words “all sun-gods are at once *luminous* and *dark*, so Pūshan has a *clear* and a *reversed* (*terrible*) appearance; he is like day and night, like Dyaus (the sky)”. Naturally, since the sky has diurnal and nocturnal appearances.

In addition, Hopkins in Note 1 on the same page commenting the Rig Veda I 23, 15 *viz.* *utó sá máhyam indubhiḥ ṣaḍ yuktān anusēsidhat* “may he (=Pushan) duly bring to me the six bound closely”, correctly concluded that “the ‘six’ of vs. 15 are the six seasons” (or rather “periods”) which is again corroborated by the passages from the Taittiriya Āranyaka already quoted above.

However, it was above his intellectual capacity to decipher the true nature of Pushan, for being unable to comprehend properly Vedic metaphorical code, while puffed-up with vanity of a newborn Christian, Hopkins made fun of Vedic god’s attributes (1895: 51) and even dared to qualify the hymns of the Rig-Veda as the “trash” and “rather stupid

hymns“ (ibid.: 38, 48), thus introducing the terms “trash“ and “stupid“ as legitimate qualifiers into the formal terminology of scholarly discourse. Both terms seems more applicable to the translation projects undertaken by western scholars.

7. The Importance of Knowing the Whole Veda

Partial knowledge is a defective knowledge. Therefore, during the age of dharma shastras or the age of Law Books (*viz.* *Manava-dharma-sāstra* or “the Laws of Manu”) a special emphasis was made on the importance of knowing the whole Veda against all those possessing partial knowledge only, e.g.: “For women no (sacrificial) rite (is performed) with sacred texts, thus the law is settled; women (who are) destitute of strength and destitute of (the knowledge of) Vedic texts, (are as impure as) falsehood (itself), that is a fixed rule” (cf. Buhler 1886: 330, Manusmṛti IX 18) ^[6]; “A Brāhmana must never eat (a dinner given) at a sacrifice that is offered by one who is not a Shrotriya (*viz.* learned in the Veda), by one who sacrifices for a multitude of men, a woman, or by a eunuch. When those persons offer sacrificial viands in the fire, it is unlucky for holy (men) and it displeases the gods; let him therefore avoid it. Let him never eat (food given) by intoxicated, angry, or sick (men), nor that in which hair or insects are found, nor what has been touched intentionally with the foot. Nor that at which the slayer of a learned Brāhmana has looked, nor that which has been touched by a menstruating woman, nor that which has been pecked at by birds or touched by a dog” (cf. Buhler 1886: 161, Manusmṛti IV 205-208) ^[6]; “Neither a girl, nor a (married) young woman, nor a man of little learning, nor a fool, nor a man in great suffering, nor one uninitiated, shall offer an Agnihotra (*viz.* sacrificing to Agni or the Sacred Fire). For such (persons) offering a burnt-oblation sink into hell, as well as to whom that (Agnihotra) belongs; hence the person who sacrifices (for another) must be skilled in (the performance of) Vaitāna (*viz.* a rite performed by the three sacred fires), and know the whole Veda” (cf. Buhler 1886: 437, Manusmṛti XI 36-37) ^[6]. The last line read in original Sanskrit *veda-pāra-gaḥ* literally “one who has reached the end or gone through, *viz.* learned, accomplished or mastered the Veda (Science) thoroughly”, for Veda means “Science”, and unlike Buddhism, and so called “monotheistic” religions which are only sets of socially changeable ethical codes and commandments, the authentic texts of the Veda represent Natural Science with capital “S”.

8. Vedic Dialectics vs. Zoroastrian Dualism

As demonstrated above, the fundamental concept of Vedism is to be most appropriately defined as Integral Dualism. Exactly because of that, Vedic dualism is quite different from the Zoroastrian schizothestic dualism (*viz.* religious schizophrenia) which divides the godhead into two antagonistic irreconcilable entities: *Vohu Manas* Bright Good Spirit vs. *Angra Mainyu* Dark Evil Spirit, while aiming at and even announcing the final and total annihilation and destruction of the Dark principle (Widengren 1980:870; König 1980:1170; Duchasne-Guillemain 1980:1173) ^[28, 13, 8], thus denying reality as the unity of two opposite but complementary principles.

Zoroaster’s schizoid religious visions came as a result of the addiction to cannabis drug he utilized regularly in his frequent

psychonautic trips to the realm of the gods (cf. Bennett 2007 and Bennett 2010: chapter 15) ^[4, 5]. Under the influence of Zoroastrianism the same dichotomized concept of the godhead has been incorporated into Judaism, and its filial so called “monotheistic” religions of Christianity and Islam, as the opposition between god Yahweh and his Angry alter ego styled *Sātān*, introduced for the first time in the I Chronicles 21:1 “And *Sātān* stood up against Israel, and provoked David to number Israel”, whereby the term Satan stands in place of the authentic earlier formulation *’ap-Yahweh*: “And again *’ap-Yahweh* (*viz.* the anger of Yahweh) was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah”, recorded in the II Samuel 24:1. If the god is “one, sole, alone” there is no room for any other character even Satan or the like. Therefore, the so-called “monotheism” is not monotheism at all, since it features Satan on equal terms with the god to whom “monotheists” address their prayers. As for Satan, he need not to be prayed for, for he apparently dispenses unsolicited evil quite generously, while good god being unable to revert any of the adversities thus imposed (cf. the Holocaust during WWII). Contrary to accepted views the admitted existence of the opposite character styled Satan testifies that their good god is not *monos viz.* “alone” but only one side of the same coin, thus making conspicuous the true nature of so-called “monotheism” as basically religious schizophrenia.

9. The Chinese Parallel

The same Vedic concept of Integral Dualism (whereby two opposite principles make a whole) is found among Chinese adherents of Daoism known as the *dao* “way”, matching semantically and phonetically the Vedic *adhvā* “way, path, road”. Even more than that, since *Pan Gu viz.* name of the central figure in Chinese myths of creation corresponds exactly to the Vedic *Pūṣan āghṛṇi*.

The same definition of what actually is the *dao* “Way” is found in the Section A chapter 5th of the *Xi Ci* aka *Da Zhuan* or “the Great Commentary on Yijing (*viz.* the Book of Changes)” which contains the only existing Chinese definition of the *Dao*, in original Chinese:

一 阴 一 阳 之 谓 道 = *yi yin yi yang zhi wei dao*

In translation it literally means

“One Dark and one Bright is [*viz.* pertaining to] what is called the *dao* [*viz.* Way]”, thus being actually identical with but of considerably later origin than the definition of the Vedic god *Pūṣan* in the Rig-Veda quoted above.

Even the reconstruction of Old Chinese forms of the terms *yin* and *yang* conspicuously reveals them to be in fact the derivatives of the Aryan ones, *viz.*

- Modern Chinese *yin* < Middle Chinese * *’im* < Old Chinese **q(r)um* “dark” matches the Vedic form *kṛṣṇam* cf. also Old Church Slavic *črunu* “dark/black”; note that the Sanskrit syllabic [vocalic] “*y*” is still pronounced in certain Brahmanic traditions as “*ru*” (some renown Indian scholars like Ramchandra Narayan Dandekar used to spell it this way though the more frequent pronunciation is “*ri*”), naturally downsized to monosyllable in order to

conform to the basic structure of the Chinese language.

NB. Middle Chinese form of *yin* might have well be reconstructed rather as **kyim* with the substitution of “r” by palatal approximant “y”. Compare the Chinese transcription of the name *America* which is spelled in Chinese *Mei guo* whereby the first syllable stands for [A]mer-.

b. Analogously, Modern Chinese *yang* (the same as Middle Chinese form) < Old Chinese **lang* “bright” is apparently derived from the Vedic (*śuk*)*lām* “bright” > via apheresis downsized into **lam* > **lang*.

Needles to repeat, both Aryan and Chinese terms share exactly the same meanings.

10. Astronomical Aspects of the Way

Essentially, the two opposite principles in nature represent the Bright (Right) and Dark (Left) halves of the Year, since the main objective of Vedic religion has primarily been counting of Time. Even the Supreme Deity is specified explicitly to be *Kāla* “Time” (the hymns of Atharva-Veda Book XIX no. 53 and 54 being entirely devoted to Time). This is the reason why the Vedic discipline of *jyotiṣa* “astronomy” is considered *parama vidyā viz.* “superior or higher knowledge” (comparable to higher mathematics) in contrast to the collections of Vedic hymns and various other liturgical and ritual texts, which are considered inferior to the previous one. That the well-known *yin-yang* diagram (*viz.* *taijitu*) is undoubtedly of Indo-Aryan Vedic origin is further proved by its rightward orientation (*viz.* Right=Bright, Left=Dark).

The actual description according to which the construction of the diagram is to be made is found in the Vedic texts only. The instructions for the construction of the *taijitu* which are otherwise absent from Chinese scriptures, are well preserved in the Taittiriya Āraṇyaka and additionally in the Śatapatha Brāhmaṇa.

The ritual text of Śatapatha Brāhmaṇa (II 2.2.3-5) describes how *Prajāpati* or the personified Year consists of 6 periods, represented in the diagram by 6 smaller concentric circles inside the primary *cakra* “circle, cycle, wheel” (the hallmark of the god *Pūṣan āghṛṇi*, hence called *Pūṣṇās cakra viz.* “Pūṣan’s wheel”, Rig-Veda VI 54.3; being the same as the *sūras cakra viz.* “the Sun’s wheel” driven by Pūṣan, Rig-Veda VI 56.3) which yield at the intersections with the diameter 12 notches (six on both sides as specified above by the Taittiriya Āraṇyaka) representing 12 months. The wheel or *cakra* may well be divided either into 12 portions representing 12 months of the year (Rig-Veda I 164.48 specifies somewhat cryptically and metaphorically *dvādaśa pradhayaś cakram ekaṃ* “12 are the fellies, the wheel is one”) or into 24 portions (Śatapatha Brāhmaṇa mentioned both 12 *māsāh* “months” and 24 *ardhamāsāh* “half-months”) representing 24 half-months (which correspond also to 24 parts/hours of the day). The intersections of the concentric circles inside the wheel and the spokes form squares representing months, any of which consists of Bright vs. Dark halves. Hence, they are to be divided diagonally in order to separate the Bright doles from the Dark ones which eventually give the curve, *viz.* sinusoidal (serpentine) line precisely displaying the continuous ratio of duration of Days and Nights throughout the Year Time-span, optionally either from Winter Solstice onwards or from Vernal

Equinox as the chosen beginning of the Year, viewing clockwise from left to right.

Thus, actually from the previous descriptions emerges the symbolic *yin-yang* diagram which in fact represents the Bright and Dark portions of the Year. In other words, it represents the perpetual alternation of day and night and continuous changes of the duration between day and night throughout the Year-span of Time, thus creating various seasons.

11. The Construction of the Symbolic Yang-Yin Cakra of Pan Gu

The symbolic yang-yin diagram in the form of a *cakra* (*viz.* “circle, cycle, wheel”) the hallmark of *Pūṣan āghṛṇi* (Rig-Veda VI 54.3) can also be seen depicted in the hands of the Chinese mythical entity Pan Gu featuring the graphical characteristics described in the Vedic texts as demonstrated previously and presented in the chart below, however here featuring 12 parts/months year division (specified in the Rig-Veda I 164.48 above).

The Symbolic Yang-Yin Cakra of Pan GU

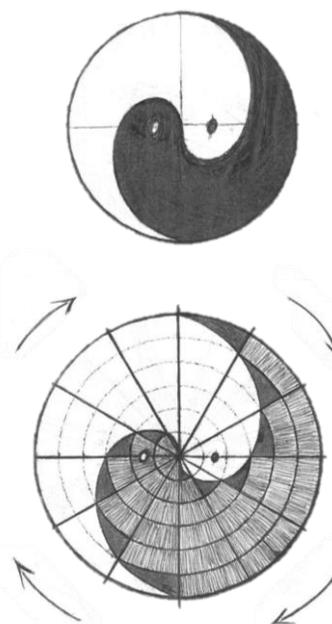


Fig 1

12. Vedic vana-prastha vs. Chinese shan-ren

At last, it should be pointed out that the Chinese Daoist philosophical texts of Lao Zi, Zhuang Zi and others, are on the level of the Vedic philosophical texts of the class of *Āraṇyakas* “Forest Texts”. Moreover, the Vedic *Āraṇyaka*-philosophers (like the grand seer *Tittiri* mentioned previously above in connection with the Vedic doctrine about Time and the Year-God *viz.* *Pūṣan āghṛṇi* as the personified Year) are known as *vana-prastha* literally “forest-dweller” (*viz.* “a recluse who abandoned society to live in seclusion”) to which corresponds exactly the Chinese term *shan-ren* literally “mountain-man” denoting “a Daoist who devoted himself to the life of a recluse in mountain-forests”, *viz.* the one who just

like his Vedic counterpart *vana-prastha* withdraws from the world to live in seclusion and often in solitude, his only pals being wild animals, birds, insects, wells, springs, brooks, creeks, streamlets, trees, bushes and flowers below, and the sun, the moon, the stars and clouds above. This striking parallelism between the Vedic *vanaprastha* and Chinese *shan-ren* is another proof of the Aryan origin of Chinese Daoism.

13. Conclusion

The association of Pan Gu holding the yang-yin symbolic circle or *cakra* which represents the continuous changes of the days and nights throughout the year, viz. the ratio of the bright and dark periods during the 12 months of the Year time-span (as mentioned in the Vedic texts cited above, corresponding to the bright and dark periods of a single day as well) comes quite naturally, as pointed out previously, from the fact that Pan Gu is just an adopted Chinese version of the Vedic divinity called *Pūṣan āghṛṇi* the personified Year, Lord of all the paths, identified with the *adhvan* “way, path, road” himself, of which the Chinese name *Pan Gu* actually represents a downsized monosyllabic form in order to conform to the monosyllabic structure of the Chinese language.

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