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The Vedic Stellar Saga of 3059 BCE

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Abstract

After 5076 years the mysterious Vedic Stellar Saga of 3059 BCE and its protagonists have been finally decoded. This treatise at the same time is an homage to lady Nada (née Tesla) Ivankovic and her invaluable teaching of the Vedic oral tradition as preserved among the people of the Ivankovic Village.

Key Words: Rohinī, Mṛga, Tīṣya, Karūḷatin, Dakṣa, Aditi.

Introduction

Fundamentally and primarily Veda is Natural Science firmly based on precise astronomical observations and exact mathematical calculations. Every observation of the Vedic seers was done by razor-sharp precision. In fact, Vedic seers used to supplicate God Pūṣan: *sam nah śiśīhi bhurijor iva* “sharpen us (sc. mentally, intellectually) like a razor in the skilled hands (sc. of a barber)” (Rig-Veda VIII 4.16). But the terminology of the Vedic seers is impenetrable by the uninitiated outsiders and cannot be learned even at most prestigious universities in the world. In the absence of a valid copyright law for protection of their intellectual property the Vedans resorted to guarding it within their respective family traditions. Aside from being the proponents of the common sacred doctrines, the Vedic seers were at the same time the competitors in the same sacred business, so they strived for inventing their own original expressions and formulations in defining the divine manifestations and phenomena. In the hymn Rig-Veda X 166.2 of uncertain authorship one of the seers pleads to the god Indra to make him *sapatnahan* “the slayer of his rivals” comparing himself with Indra slaying the foes.

The Vedic Stellar Saga of 3059 BCE

According to an ancient legend the god *Prajāpati* (also called Dakṣa) was enamored of his own daughter *Uṣas* (cf. Rig-Veda I 71.5, X 61.5-7, and Maitrāyaṇī Samhitā IV 2.12), so she fled from him and turned into *rohit* “a doe” while he chasing her turned into *ṛśya* “a deer”. But the gods urged the archer-god Rudra (Rig-Veda V 42.11, II 33.10-14, X 64.8, X 125.6, identified with Agni the Fire, Rig-Veda II 1.6, V 3.3) to shoot *Prajāpati* (elaborated in the Aitareya Brāhmana III 33).

The part of *Prajāpati*’s flesh pierced by the arrow offered as sacrificial share it blinded the god Bhaga’s eyes and knocked out the teeth of the god Pūṣan’s (first time mentioned in the Taittirīya Samhitā II 6.8.3). Other versions of this legend transformed it into a Stellar Saga of truly cosmic proportions and significance. Some of them relates how Rudra was enraged for not being invited to Dakṣa’s sacrifice (Gopatha Brāhmana II 1-2), and some how Dakṣa rebuked Rudra before an assembly of gods because of his disrespectful behavior (Bhāgavata Purāṇa IV 2 etc.) Nonetheless, they narrate as a common place how Rudra pierced the sacrifice (identified with *Prajāpati*, since he sacrificed himself into creation and being exhausted fell asunder *vyasramsata*, cf. Śatapatha Brāhmana VI 1.2.12-18, into bodily parts which became seasons the constituents of the Year, for *Prajāpati* embodies the Year, the unit of cyclical Time) by an arrow at which it turned into *Mṛga* a deer and was pursued by him to the firmament whereby it became the constellation *Mṛgaśīrsa* “head of a deer” (cf. Aitareya Brāhmana III 33, Vāyu Purāṇa XXX 167, Mahābhārata X 18.13-14), his daughter became the constellation *Rohinī* (viz. the constellation of Doe, derived from the word *rohit* “a doe”, as explained above) or more precisely the Aldebaran Star (in Vṛṣabha the Bull), whereas

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Rudra became a star fittingly called *mṛgavyādha* “hunter who pierced the deer, viz. deer-killer“ and identified with the constellation of that name, also called *Tiṣya* (viz. 6th lunar mansion of the old order, following the *Mṛga*) the Heavenly Archer, in the West known as Sirius (cf. *Taittīyī Samhitā* II 2.10.2, also *Maitrāyaṇī Samhitā* II 1.5: *Rudras Tiṣyah* viz. “Rudra is Sirius“). Then Rudra knocked out Pūṣan’s teeth, plucked out Bhaga’s eyes, broke Savitar’s arms (other accounts add cutting off Dakṣa’s head, cf. *Bhāgavata Purāna* IV 5.21).

The above legend explains the most obscure epithet of the god Pūṣan, viz. *deva karūḷatin* (cf. *Rig-Veda* IV 30.24) invented and formulated by the grand seer Vāmadeva Gautama who actually used the same term, viz. *karūḷatin* as to imprint cryptically his signature at the end of the hymn, for it is written : *vāmam Pūṣā, vāmam bhago, Vāma(m) devah karūḷatī* viz. “wealth (may give) Pūṣan, wealth Bhaga, Vāma(m)deva Caries-Toothed (the term *karū-ḷatin* < **karu-dantin* akin to Latin *caries-dentis*)“. This means that Vāmadeva was also caries-toothed just like his god Pūṣan, so he identified himself with the God. This legend clarifies another Pūṣan’s Vedic epithet, viz. *karambhād* “oatmeal-eater“ (cf. *Rig-Veda* VI 56.1) synonymous with *piṣṭāda* “flour-eater“ (cf. *Bhāgavata Purāna* 6.6.43), accounted for his becoming *bhagnadanta* viz. “broken-toothed“ (ibid.), hence also called *adantaka* viz. “toothless“, (cf. *Śatapatha Brāhmaṇa* I 7.4.7). In order to decode the real meaning of this legend an assistance of the Vedic oral tradition as preserved by the eldest people from the *Ivanković-Village* (which undoubtedly share the same tradition of the Vedic seer Vāmadeva and his clan) and taught to me by my mother *Nada* (née *Tesla*) has proven to be indispensable. When I was a young boy and even young adult, my mother told me many times: “The Winter-Sun is Toothed, it bites, thou shouldst dress well in order not to take cold” and “This is the Toothed-Sun, though it shines, it does not warm up”. From these archaic expressions firmly rooted in the ancient tradition of the grand Vedic seers, it becomes clear beyond any doubt that the God “Toothless/ Caries-toothed” cannot mean anything else but “the Sun of the Warm/Heated Season, viz. Warm-Season itself”. This means that Pūṣan has caries teeth and could no longer bite and chew hard food, hence he is designated the *karambhād* viz. “oatmeal-eater”.

The above conclusion is confirmed by the second proper name of Pūṣan, viz. *Āghṛṇi* < *ā* + *Ghṛṇi* “towards or pertaining to Warm/Heated Season” (from the root **Ghṛ* “to, emit heat”, with the addition of the prefix *ā-* as to enhance the process of going “towards” the desired period of Warmth by evoking it verbally, in order to prevent somehow magically its regressing into the Coldness of Wintertime) whence derived its meaning: “Year-time, viz. Time”. The same conceptual development is observable within the Greek term *hōra* viz. “springtime, a season of the Year, and eventually the whole Year”, related to English *year* and Old Slavic *jaru* “spring” > modern Slavic *jara* “heat” (also the ancient Slavic god *Jarilo* with the variant *Jarovit* “god of Warm Season, also of War”, see Note 1), synonymous with *žara* “heat“ < **Ghṛ*, cf. also the Slavic expression *žara božja* “God’s viz. summer’s Heat“. In Slavic the word *lēto* “summer” denotes also “a (whole) Year”. The term *Āghṛṇi* occurs in the *Rig-Veda* 13 times in the Vocative and 2 in the Nominative and was obviously conceived as a proper name. It is used once in a compound *āghṛṇi-vaso* (Vocative) “O, thou rich with heat” as the epithet of Agni (*Rig-Veda* VIII 60.20), and once without the prefix *ā-*

viz. *ghṛṇi-vat* “possessing or emitting heat” (*Rig-Veda* X 176.3).

The many cognates of the Vedic Pūṣan *Āghṛṇi* may elucidate more clearly its authentic concept, e.g. the ancient Roman god *Volcanos* and its consort *Maia Volcani*, Persian *Zurvan*, Egyptian *Hrw* (Horus), Chinese *Pan Gu*, Greek *Kronos* (cf. “The Vedic Origin of the Chinese concepts of dao, yinyang and Pan Gu”, *IJSR*, 2017, 3(5)). However, the authentic integral Vedic concept seemed too complex for the Greeks, Persians, Egyptians and Romans to cope with, thus they dissected it into several distinct divinities. Anyhow, the ancient Romans preserved its original structure by establishing family relations between *Volcanos*, *Maia*, *Faunus* and *Fauna* (viz. Vedic Pūṣan *Āghṛṇi* authentically was conceived as embodying both Male (Faunus) and Female (Fauna) principles, viz. yang and yin in himself, just like Puruṣa, Prajāpati and Persian *Zurvan*).

The ancient Egyptian god *Hrw* viz. Horus, too, derived from the same root **Ghṛ* like the Vedic *Āghṛṇi*, was conceived the brother and husband of the goddess *Isis* (the authentic spelling was uncertain, it may have been *Aset*, *Uset*, *Auset* etc. which is quite close linguistically and conceptually to the Vedic goddess *Uṣas* “Dawn”) and hence called Horus the Elder (also known as Horus Horakhty, viz. Horus of the two horizons being indicative of his both Pūṣan-like Diurnal and Nocturnal aspects), whose eyes were the Sun and the Moon (like Puruṣa and Pan Gu); but as the child of *Isis* (related to Vedic *Uṣas*) also called Horus the Younger (quite like Pūṣan or Prajāpati or Agni, considered son, brother or lover of *Uṣas*).

Notwithstanding his decayed caries-teeth (viz. his loosened biting power) during Warm Season, Pūṣan as his second proper name *Āghṛṇi* (which also means “irate” < *ghṛṇi* “ire”) suggests (see Note 2), he may also exert temporarily a formidable enmity by oppressive heat, hence he is placated in order to lay aside his anger *mā atra Pūṣann Āghṛṇa irasyo* viz. “be not irate here O, Pūṣan *Āghṛṇi*” (*Rig-Veda* VII 40.6). However, the legend of Dakṣa’s sacrifice (given above) actually reveals that in a dim and hazy autumnal atmosphere during the month of *Mārgaśīrṣa* the deer (comprising *Tiṣya* but unlike the Greek Sirius it was conceived as *astar* the Heavenly Archer) partly overlapping with the Solar month of *Dhanurmās* viz. month of *Dhanuṣa* the Archer (in the west known as Sagittarius) when the days become noticeably shortened (viz. getting closer towards the Winter Solstice), Savitar cannot stretch his arms through (as if broken), Bhaga’s eyes turned pale (as if blinded) Pūṣan loses his biting power completely, (though the knocking out of Pūṣan’s teeth seems to be superfluous in autumn, because he was already toothless or caries-toothed since Maytime) while Dakṣa or Prajāpati (viz. Year) becomes decapitated, viz. one yearly cycle of changes in nature comes to an end, after which starts a new yearly cycle. Therefore, it is said that after his wrath subsided Rudra restored Pūṣan’s teeth, Bhaga’s eyes, Savitar’s arms (Mahābhārata, X 18.23), and replaced Dakṣa’s head by the head of a Goat (*Bhāgavata Purāna* IV 7.3).

With regard to that, it is important to note that in the Balkans among shepherds community, there is an ancient method of counting time called “Pastoral Year” which begins traditionally on St. George Day (6th May) when they lead their herds and flocks from the village barns onto mountain pastures to stay in the open air there up to St. Dimitrios Day (8th November) of Julian (viz. Orthodox Church) calendar. Significantly, the nomadic Gypsy people consider the 6th May, viz. St. George Day (a Christian substitute of ancient

Slavic *Jarilo* the God of Springtime) as the beginning of the New Year. Naturally, in ancient times it commenced a few days earlier due to the inaccuracy of Julian calendar, viz. at the end of April.

The appearance of *Tiṣya* or *Dhanuṣa* the Archer in the beginning of November coincides with the appearance of the constellation *Mṛgaśīrṣa* (viz. Orion, located between *Vṛṣabha* (Bull) and *Mithuna* (Gemini or Twins) in the eve of May (viz. at the end of April) pursued by *Tiṣya* the Heavenly Archer (his position in May corresponding to *Dhanuṣa* in November) announcing Springtime, being on the opposite side of the ecliptic, viz. divided by half a Year time-span exactly, defining actually the Pastoral Year. Significantly, the Aldebaran Star of the asterism *Rohinī* the Doe appeared exactly at the Vernal Equinox announcing astronomical New Year (whereas in autumn it appeared as the Lunar night abode at the Autumnal Equinox) ! Thus, the same constellations *Rohinī*, *Mṛgaśīrṣa* and *Tiṣya* which played the main roles in the autumnal Lunar Stellar Saga as the Moon's night abodes (at the beginning of the Dark or *Yin* half of the Year) appeared also as the constellations through which the Sun passed from the Vernal Equinox to the beginning of May (viz. the beginning of the Bright or *Yang* half of the Year) playing the main roles in the vernal Solar Stellar Saga announcing New Year, both astronomical at the Vernal Equinox and Pastoral at the beginning of May. The Vedic seers utilizing the positions of those 3 asterism determined with razor-sharp precision and absolute exactness astronomical data relevant for both beginnings of the New Year simultaneously. They also perfectly determined astronomical conditions when *Pūṣan* lost his teeth, viz. in the eve of May when *Rudra* or *Sirius* appeared pursuing the *Mṛga* or Orion, who previously chased his daughter *Uṣas* the New Year's Dawn (or *Rohinī* the Doe), since *Prajāpati*'s sacrifice is not the matter of one day or one month, but of the whole Year which in the view of the common people conspicuously begins with the season of Efflorescence and Fertility (40 days ahead of astronomical beginning at vernal equinox). And only in this context seemed natural the episode of *Prajāpati*'s becoming enamored of his daughter *Uṣas* (viz. in the midst of Spring-time when everything is in full bloom, viz. the process of flowering, flourishing, blossoming) his pursuit by *Rudra* (which actually began as the vernal Solar Stellar Saga) and the final destruction of the *Dakṣa*'s sacrifice at the end of vegetation cycle in November (as the autumnal Lunar Stellar Saga).

The astronomical configurations as delineated in the Vedic texts estimate the year 3059 BCE when the star Aldebaran appeared aligned exactly with the Vernal Equinox and *Sirius* in the eve of May (the Aldebaran star was still visible near the Vernal Equinox to the end of the month of March up to the year 2334 BCE) on the Sun's path, and again at the Autumnal Equinox and in the eve of November on the Moon's path. Thus, the oldest hymns of the Rig-Veda must have been composed during that time. (see Note 3).

Subsequently, the following *Makara* (viz. mountain Goat) constellation of the Sidereal Zodiac announces a new Fire ignited at the end of the Year and the renewed power of the Winter Sun viz. new teeth, arms, eyes and the head of new *Dakṣa* or *Prajāpati*, viz. the new Year, when the Sun returns from the farthest southern point of its path, viz. from the darkest point of the Winter Solstice (see Note 4).

Maytime and Pastoral Year

The authenticity of the Vedic concept of *Āghṛṇi* as pertaining to "Warm or Heated Season" (in Vedic texts designated also

by the term *gharma* derived from the same root **Gh^wr*) is confirmed by *Yāska* (7th c. BCE), a noted Vedic etymologist, cf. *Nirukta* 12.16: *sūrya ātmā jangamasya ca sthāvarasya ca, atha yad raśmi-poṣa puṣyati tat Pūṣā bhavati*, viz. "the Sun is the *ātman* (viz. breathing, soul, spirit) of the movable and the immovable universe, when he increases the increase of rays he becomes *Pūṣan*, viz. the Increaser/Increasing" (since it may denote both action and agent), which points unmistakably to the Augmentation, viz. Amplification of the Sun's activity upon the surface of the earth (viz. intensified emission of the Sun's lightwaves), in other words, the Increase of Heat viz. Radiation from the Sun onto earth that occurs naturally, in Maytime (in temperate climate zones, see Note 5) whence come the other titles of *Pūṣan*, viz. *Mah* (or *Māhina*) *Puṣṭimbhara* "the Great (Mighty) Blossom-bearer" (of which the ancient Roman *Maius* or *Maesius*, and *Maia* *Maiestas* are the closest cognates).

The divine proper name *Pūṣan* appears in the Veda in three more variations: a) *pūṣana* (action noun, personified), b) *pūsa* (neuter abstract noun) and c) *pūṣarya* (heteroclitic noun with stem ending in liquid *-r* instead of nasal). This means that God is conceived sometimes as agent or as action (viz. process) and sometimes as an abstract concept, in accordance with the Vedic fundamental concept of Integral Dualism, viz. cause and effect, process and result, action and consequence, viz. the distinction between Concrete vs. Abstract meanings. Thus, for example, the divine term *bhaga* may mean (depending on context and usage) both "dealing, distribution, division (action noun)/dealer, distributor, divider (agent noun) and "dole, share, portion (abstract noun)". And since distribution in nature occurs mostly at random, viz. by chance, *bhaga* acquired the meaning "Luck, Lot, Fate". Besides, *Pūṣan* like *Sūrya* the Sun is considered *Jagatas-iśāna* "Lord of the moving universe" (as well as *Tasthuṣas-pati* "Lord of the stationary universe, from *tasthivas* lit. "having stood", cf. Rig-Veda I 89.5). **NB.** In Vedic Sanskrit the prior member of a dependent compound usually retains a case-form while in Classical and medieval Sanskrit it is downgraded to its stem, viz. *Jagat-iśa*, which is synonymous with *Jagat-nātha* the medieval title of *Kṛṣṇa* (due to sandhi-euphonic rules medial "r" of both compounds became Voiced *d* in the former, and was assimilated into nasal in the latter case, hence spelled *Jagadīśa* and *Jagannātha*. The cognate Greek form is *gigantos eikōn* "Icon (viz. Representation or Archetype) of the Giants", referring to the god *Kronos* viz. "Time" (the chief of the 12 Titans < *tito* "Sun", the term presumably a loanword from a Near Eastern vernacular; since the ancient Greek dialects were mostly *Paiśācī*-tongues, it is likely that the term *Titan* represents a decomposed form **Aditan* borrowed from a Vedic *Prākṛit* spoken in Asia Minor with obligatory de-voicing of the Voiced plosive *d* via apheresis of the initial syllable **(A)dito > Tito*, having been interpreted as a preposition or prothetic vowel (not recognized as being part of the word), hence as a rule omitted by the Greeks (see Note 6, for another important example) corresponding to Sanskrit *Āditya* "the Sun", viz. a descendant of *Aditi* (for more details see below the section on *Aditi*), there are also Twelve Vedic *Ādityas* "the Suns", (cf. *Śatapatha Brāhmaṇa* IV 5.7.2) of which one is naturally *Pūṣan*, (cf. the *Nirukta* 7.9).

The Greek god *Kronos* "God Time" is a dialectal variant of the classical term *khronos* "time", derived from the same root **Gh^wr* like *Aghṛṇi* but without the prefix, analogously as the Vedic term *ghṛṇā* viz. "heat of the Sun" (cf. Rig-Veda IX 107.20). As mainly *Paiśācī*-tongue, the ancient Greek displays the same phonetical substitutes like the

Aryan Prākṛit Paiśācī, e.g. Sanskrit *gharma* “hot season” > Prākṛit *khamma*, viz. *gh* > *kh*. Kronos as one of the 12 Titans (Suns) was great in size and mightiness like Pūṣan but in Greek tradition the authentic concept of Pūṣan *Māh(ina)* Āghṛṇi split apart into two separate entities, viz. Pan *Megas* (Latin *magis* > *Maius*, *Magnus*) and Kronos, respectively. The form *gigas*, Genitive *gigantos*, like Sanskrit *jagat* is the reduplicated present active participle of the root *gam* (the term was misinterpreted by the Greek poet Hesiod (8th BCE) as “born of the Earth, viz. Gaia in Greek”). As for pronunciation beginning with palatalized velar *j* < *g* cf. also Italian *gigante* and Old French form *geant*, earlier form *jaiant*, all derived from Vulgar Latin. The meaning of *jagat* as “giant great world” is confirmed by the fact that Chinese Pan Gu was conceived as a Giant from whose gigantic body emerged the whole universe and all living beings, hence he was the Icon (Head, Lord, Ruler) of the Giant World, viz. Universe.

The synonymous qualifiers are used also to extol the god Savitar, cf. Rig-Veda IV 53.6: *jagatah sthātūr ubhaya yo vaśī* viz. “Lord of both the moving and of what stands stationary” and Kṛṣṇa alike, (cf. the Bhagavad Gītā X 39): *na tad asti vinā yat syān mayā bhūtam cara-acaram* “Nothing which is moving or unmoving can exist without me”. Naturally, Lord of the World was viewed symbolically as Celestial Pasturer of all beings, viz. *viśvasya sthātūr jagatas ca gopā* “Pasturer of all that stands and moves” (said of Sūrya the Sun, Rig-Veda VII 60.2) and also *viśvasya bhūvanasya gopā* “Pasturer of all beings” (said of Pūṣan, Rig-Veda II 40.1) viz. *sampaśyan viśvā bhuvanāni gopāh* “Pasturer who watches all living beings” (also said of Pūṣan, Rig-Veda X 139.1). In the hymn Rig-Veda X 139.1 the god Pūṣan is depicted as “going forth speedily within the stimulation of the god Savitar (Arouser, Reviver, Resurrector) viz. *tasya Pūṣā prasave yāti* ! Whatsmore, Savitar is literally identified with Pūṣan also in Rig-Veda V 81.5, viz. *uteśise prasavasya tvam eka id uta Pūṣā bhavati deva yamābhīh*, viz. “even thou dispossess thyself (Savitar) of stimulation and thou becomest Pūṣan O, God, in thy goings forth”. Therefore Pūṣan is called *īrya* “speedy, active, energetic”, (Rig-Veda VI 54.8) derived from the complex root *yā + ṛ = yār* “to move rapidly straight ahead” (related to the Old Slavic god *Jarilo* < *jaru* “spring-summer season”, cf. *jara* “heat”, related to English *year*, German *Jahr*, Greek *hōra*, all denoting the span of one whole Year) indicative of the rapid movements of the Sun which rises speedily up in the sky from his morning appearance on the horizon during warm or heated season. **NB.** In Slavic orthography the letter “j” as in medieval Latin represents not the affricate sound as the English *j*, but vocalic glide, viz. Sanskrit/English “j”. After a temporary death of all kinds of vegetation and a deep sleep of animals (hibernation) during winter, Savitar in spring stretches his golden arms to Resurrect nature, and in his rapid goings forth he warms up like a runner and becomes Pūṣan whose huffed breathing viz. *puffing* (akin to Sanskrit *pus/pūṣ* and Slavic *puhati*/ variant *pihati*, augmented by prefix *na-* “on, up” in *na-puhati* “to puff up”, cf. also its derivative intensive verb of the *nu*-class *na-puhnūti* “to puff up intensely or suddenly”) stimulates growth, increase, and flourishing of all living beings. The connection of Pūṣan with breathing is further verified by its Baltic, Greek and Hindu cognates, viz. the Baltic god *Puškaitis* (from *puškuoti* “to blossom”) who is said to live under the elder-tree, which has the hollow stems used as pipes for blowing up fires but also for making panpipes/flutes associated with Greek god *Pan* < **Pauson* and Hindu *Kṛṣṇa*

the god who inherited all Pūṣan’s attributes viz. *gopā* > *go-pāla* “cowherd”, *paśu avindat* and *vasu/gā(h) vindate* “he has found livestock, and finds wealth/cows” > *govinda* “cow-finder”, etc. Even the name Kṛṣṇa designates the other form (aspect) of Pūṣan. Whatsmore, Pūṣan is specified as *īśāna Rādhaso mahah* viz. “Lord of the great *Rādha(h)*”, and that is the name of Kṛṣṇa’s favorite cowherdess *Rādha*. **NB.** In medieval Sanskrit the final *-h* desinence of the feminine nouns in the nominative case is elided, e.g. *Uṣas* “Dawn”, nominative *Uṣāh* > *Uṣā*, *Rādhaḥ* > *Rādha*, etc.

Moreover, Pūṣan in the Rig-Veda X 17. 3 is presented as *Agni* the funeral pyre, in verse 4 as a psychopomp, viz. the guide of deceased souls and is directly called *deva Savitar*. Besides, a special emphasis is made on Savitar’s *kṛṣṇa* viz. dark nocturnal aspect while he comes with his golden chariot *bhūvanāni paśyan* “watching all beings” (cf. Rig-Veda I 35.2), just like Pūṣan does (Rig-Veda X 139.1). Savitar, viz. Pūṣan, when dividing the Night from the Day (and this especially the New Year’s Night from the New Year’s Day, viz. the New Year’s Dawn) and distributing riches, fortune or destiny (mostly randomly) is called *Bhaga*, viz. explained as *vi-bhaktar* “distributor, dealer, divider” (Rig-Veda V 46.6) and therefore *Uṣas* the Dawn is considered *bhagasya svasā* viz. “Bhaga’s sister” (Rig-Veda I 123.5). Finally, the god Savitar is identified with *Prajāpati* (Rig-Veda IV 52.2), which in turn means that Pūṣan undoubtedly is *Prajāpati* too. Viewed from elementary level, the Sun is a form of *Agni* the Fire, or formulated differently, *Agni* the Fire is consubstantial with the Sun, except that Sun is seemingly celestial entity only, whereas *Agni* is both terrestrial and celestial. However, *Agni* (especially in the form of Wild Fire) may be viewed as a direct consequence of Sun’s action (viz. Sun’s lightwaves) onto earth. In fact *Agni* the Fire is identified with *svar* “the Sun” in the Rig-Veda III 2.14. Like Sūrya and Pūṣan, *Agni* the Fire is considered *janasya gopā* “Pasturer of the people” (Rig-Veda V 11.1). *Agni* the sacred Fire is directly called Pūṣan (Rig-Veda II 1.6) and *vice versa*, Pūṣan is directly called *Agni* in the Rig-Veda X 17.3 representing funeral pyre to which a deceased is consigned and bidden last farewell on its journey into the other world. The identity between the two is also evident from the very name Pūṣan, being related to Slavic *puhati* (dialectal variant *pihati*) viz. “to breathe audibly and strenuously as during or after exertion, running, etc., to blow (said of and like wind), esp. to blow one’s breath into the Fire as to make it burn stronger (like bellows)” including its modifications the verbs *puṣīti* “to smoke” and *puṣīti se* (reflexive) “to emit (viz. breathe out) smoke”, akin to English *puff(ing)*, doubtlessly of imitative origin. **NB.** It is said explicitly that Pūṣan’s friendship is like *dyti* viz. “a leather bag/ a pair of bellows” (cf. Rig-Veda VI 48.18)! This is confirmed by the Rig-Veda X 26.2 where Pūṣan’s mightiness (viz. *mahitva*) is designated as the *vātāpyam* viz. “alliance of wind (air, breath)”. Besides, Pūṣan’s exclusive attributes are *Māhina* “Mighty, Great” (Rig-Veda X 26.1) and *Mah Puṣṭim-bhara* viz. “Great Puffing-bringer, viz. Mighty Blossom-bearer”, as the God of Maytime and Warm Season viz. of both Spring and Summer as one season in Vedic times (to which the Roman *Maia Maiestas* alias *Fauna* or *Bona Dea*, viz. *Magna Mater* “Mother Earth” is related, actually Pūṣan’s Female aspect, for Mother Earth alike is identified in the Veda with Pūṣan too) the latter unique term being invented by the grand seer Vāmadeva (cf. Rig-Veda IV 3.7) of which the synonymous term *kusumākara* viz. “abounding with flowers” became the epithet of Pūṣan’s double *Kṛṣṇa* (Bhagavad Gītā, X 35), (see Note 7). It is further associated with authentically

Pūṣan's epithet *kapardin* (Rig-Veda VI 55.2 and also IX 67.11), viz. "having a crown (sc. of smoke) above (the flames)". Later, this epithet came to be transferred to Rudra-Śiva. Agni like Pūṣan is the Bull *vṛṣan* whose track is *kṛṣṇam* or Dark/Black (Rig-Veda I 58.5), viz. *Kṛṣṇa* being Pūṣan's other form (aspect, color, appearance, part, portion, viz. Dole, see Note 8) connected with sacrifice, whence its substitute *yajataṃ* (related to sacrifice, viz. "holy, revered, sacred", constituting Pūṣan as *adhvā* (Nominative, from the stem *adhvan*) viz. "the Way, Course of Time", cf. Rig-Veda VI 58.1). Besides, the sacrificial share of Agni the Fire is identical as that of Pūṣan viz. *aja* or *chāga*, viz. "he-goat" (Rig-Veda X 16.4 and I 162.3). Finally, Agni is identified with *Prajāpati* "Lord of progeny" (Atharva-Veda X 1.21) together with Indra his twin brother, viz. *yamā* (cf. Rig-Veda VI 59.2) who is also brother of Pūṣan (cf. Rig-Veda VI 55.5), and hence, Pūṣan undoubtedly is *Prajāpati* too.

In the beginning *Prajāpati* was born as *hiranya-garbha* viz. "a golden embryo" to become *bhūtasya Eka Pati* "the Only Lord of all beings" (Rig-Veda 121.1), and by his *mahitva* "grandeur, mightiness" *Jagatas Eka Rājā* "the Sole King of all the moving World" and *īśa dvipadaś ca caturpadah* "Lord of two-and-four-footed beings" (ibid. 121.3). All the epithets attributed to *Prajāpati* are related to the Sun, *Savitar* and Pūṣan equally, except that he is specified as *Eka Deva deveṣu* "the Only God among gods" (ibid. 121.8), but the Sun too is mentioned in the verse 121.6. In the Śatapatha Brāhmaṇa the golden embryo is substituted by a Golden "Egg" viz. *aṇḍa*, from which derived the Chinese *dan* "Egg" (via metathesis of syllables) out of which emerged *Pan Gu* into the world, both Golden Embryo and Egg were conceived on the same model of the Sun compared to an Egg, in which the Yellow of an Egg apparently represented the (Yellow, viz. Golden) Sun, whereas the White of an Egg represented its White light(waves) emitted from the Sun. The partnership of Pūṣan (in his other form *yajata* viz. *Kṛṣṇa*.) who was considered *rathūtama* "the best charioteer/ the owner of the best of chariots" (Rig-Veda VI 56.2-3) and Indra who was considered a *kṣatriya* "warrior" while having been given a cryptic name *Arjuna* (Śatapatha Brāhmaṇa V 4.3.4-7) served as a template for the story of *Kṛṣṇa* and *Arjuna* in the Mahābhārata Epic (there *Kṛṣṇa* "Dark/Black" and *Arjuna* "White, clear viz. the color of the day/dawn" represent the opposition of the complementary *yin* and *yang* principles). From the same template with the addition of *Uṣas Subhagā* the auspicious Goddess of the Dawn, Pūṣan *Jagatas-īśāna* "Lord of the Whole World" and the best of charioteers (Rig-Veda I 89.5) and his brother *Indra-bhaga* (cf. Rig-Veda III 30.18, III 36.5, etc.) with their sister *Su-bhagā* (cf. Rig-Veda I 113.7) viz. *Uṣas* (the Goddess of the Dawn) have formed a "holy Triad" worshipped even today under their medieval synonyms, viz. *Kṛṣṇa Jagannātha*, his brother *Bala-bhadra* and their sister *Su-bhadra*, especially at their 12th c. CE sanctuary in Puri, the State of Odisha (viz. Indra = Bala "strong", *bhaga* = *bhadra* "dole, lot, fate, hence fortunate, auspicious, lucky, etc."). It should be noted also that Pūṣan is considered *viśva-sau-bhaga* "having good dole for everyone" (Rig-Veda I 42.6)! **NB.** The most important festival in honor of *Jagannātha*, naturally, is the Chariot Festival (since Pūṣan is the owner and driver of the best of all chariots) called *Ratha-yātrā-mahā-utsava* "a great Car-procession festival" which takes place in the midst of summer (connected with Pūṣan's second proper name *Aghṛṇi*, viz. Warm Season or *gharma*).

The Vedic Theory of Relativity

The relationship between Vedic gods and goddesses actually reflects the changes of phenomena in Nature as they become perceivable in the course of Time. For this reason the Vedic goddess Dawn is considered the Mother of the Sun (perceivable as preceding the Sun in the morning), but also as his Sister as well as Lover or Spouse because they are both simultaneously present together in the morning. However, Vedic seers were fully aware that Dawn is NOT an entity per se, but just a Preceding Consequence of the Emission of the Lightwaves from the Sun which seemingly follows her in Time. For the same reason in one of the most vividly depicted hymns of the Rig-Veda, Pūṣan is described as "going in his Golden Ships through the Ocean, viz. Atmosphere on an Emission of the Sun" by the *Bharadvāja Bārhaspatya* (erroneously interpreted as the messenger of the Sun by modern scholars who seem to be unaware of the fact that the lightwaves emitted by the Sun attain the earth in Time prior to the appearance of the Sun on the horizon), hence, naturally Pūṣan being his own Emissary, viz. *yās te Pūṣan nāvo antah samudre hiranyair antarikse caranti tabhir yasi dūtyam Sūryasya* (Rig-Veda VI 58.3). The ancient Vedic seers by very precise observations and sharp logical reasoning quite correctly decoded the real time sequencing of these celestial phenomena, viz. before the Sun becomes visible in the east on the horizon early in the morning, his on-coming lightwaves reach the Earth's atmosphere around 20 minutes earlier and their Splendor makes a Flowery appearance in the Sky especially in the presence of small cotton-like white clouds which enlightened by their golden color look just as Golden ships in the midst of the celestial ocean. The etymologist *Yāska* (cf. *Nirukta* 5.15) explains that the term *puṣkara* "lotus flower" means in fact "Atmosphere" for it causes all beings to flourish, viz. *poṣati* or to "puffing-up", and that the word *puṣyam* "flower" is derived from the same root *puṣ* "to blossom", indicating the changes produced by Pūṣan's performance in the atmosphere. Hence Dawn is considered Pūṣan's sister, lover/spouse and mother, but also the daughter of the Sun, and sister of the god *Varuṇa*. *Uṣas* the Dawn is most commonly associated with two famous celestial horsemen viz. the *Aśvin*-twins, also known as *Nāsatyā* "(Two) Carriers (sc. of Time)", and in that role she is designated by the term *Sūryā* viz. the Sun-maiden, literally "Sunny". *Uṣas* too must have been meant by their sister *svasā* (cf. Rig-Veda I 180.2), and by *yoṣanā* "maiden" who mounted on their chariot viz. *ratham atiṣṭhad*, for it is frequently spoken of the Daughter of the Sun who ascended their chariot viz. *sūre duhitā ruhad ratham* (cf. Rig-Veda I 34.5), or mounted their chariot (Rig-Veda I 116.17, I 118.5, VI 63.5) or chose their chariot *ratham avṛṇīta* (Rig-Veda IV 43.2, I 117.13). The two celestial horsemen, viz. *Aśvin*-twins are considered the two husbands viz. *patī* of *Sūryā* the Sun-maiden (Rig-Veda IV 43.6, I 119.5) and she chooses their Splendor, viz. *śriyam* over *paritakmyāyām* viz. "scary darkness" viz. Night (Rig-Veda VII 69.4). They are always closely associated with the Sun-maiden "Sunny" because the threesome appear in the morning together, especially during the Full Moon period when the Moon, seemingly of the same size as the Sun, makes path for the following Sun, thus both looks exactly as Twins. They carry the Sun-maiden as the bride in their Three-wheeled chariot (which represents the Year) to the celestial Wedding ceremony with *Soma* the Moon as the bridegroom (Rig-Veda X 85). From that it can be inferred that the Sun-maiden stands symbolically for the New Year's Dawn. The Sun-maiden *Sūryā* "Sunny" or *Uṣas* (also

called *Sāvitrī* “a female Savitar, cf. Atharva-Veda VI 82.2, XIV 2.30) is considered the mother of gods, and is also called *Aditi*.

Dakṣa and Aditi (with the postposition *pari*)

The All-God Prajāpati is also called Dakṣa and according to the Rig-Veda X 72.4: *Aditer Dakṣo ajāyata Dakṣād u Aditih pari* viz. “from Aditi Dakṣa was born, and from Dakṣa exactly so Aditi around“. Here the postposition *pari* is of paramount importance for it determines with utmost exactness the alternating process of Dakṣa’s being born from Aditi, and Aditi from Dakṣa all over again, viz. “rotating in a circle, with a circular motion, cyclically“; *Aditir hy ... Dakṣa yā duhitā tava* (v.5 *ibid.*), viz. “for Aditi indeed, O, Dakṣa, ... is thy daughter“ which reveals that Aditi is *Uṣas* or Dawn and vice versa. What is more, *Uṣas* is considered *mātā devānām* viz. “Mother of Gods“ and is said that she is *Aditer anīkam* viz. “Aditi’s Face“ (Rig-Veda I 113.19). That *Uṣas* indeed is Aditi it is confirmed by the ancient Greek concept of goddess *Eōs* (a cognate of *Uṣas*) called *Dikē* viz. “Right Direction whence ethically Righteousness/Justice“ being in accord with Prajāpati’s name Dakṣa “Right one“ (akin to Latin *dexter*). *Uṣas* in the Rig-Veda is mentioned in the same context: *ṛtasya panthām anu eti sādhu prajānati iva na dišo mināti* viz. “she follows the path of *ṛta* foreknowing like a virtuous one, not going astray from the right directions viz. the straight path which she prepares for the Sun to follow (Rig-Veda I 124.3 and V 80.4), thus there can be no doubt that Prajāpati viz. Dakṣa was authentically conceived as the Sun. It is written explicitly in the Śatapatha Brāhmaṇa III 2.2.4, *samvatsaro vai Prajāpatih, Prajāpatir yajno, ahorātre vai samvatsara ete hy enam pariplavamāne*, viz. the Year verily is Prajāpati, Prajāpati is sacrifice, Day-Night verily is the Year, they both indeed alternating themselves build it. In this role *Uṣas/Aditi* (as the Aldebaran star/ Rohinī) was to bring the Vernal Equinox of equal duration of the Night and Day at the beginning of the New Year. As for her name, the goddess Aditi is defined rather negatively as *A-diti* “not-going astray, non-deviating, not-diminishing (sc. the ratio between Night and Day), not-missing the right path“, whence derived secondary ethical connotations of the term, viz. “un-erring, impeccable, un-mistakable, etc.“, since her main function is *diśati* viz. “to indicate, point out, show“ the right path for the Sun to travel which is called *ṛta* (past participle from the root *r* “to go right/straight ahead“), actually denoting the proper path of the Sun throughout the Year-time (represented by the Vedic Diagram of Time/Year, cf. “The Vedic origin of the Chinese concepts of dao, yinyang and Pan Gu“, IJSR, 2017, 3(5), 90-98). That Dakṣa or Prajāpati is the Sun it is further confirmed by Maitrī Upaniṣad VI 15-16 which says that there are two forms of Brahma, that which is prior the existence of *Āditya* the Sun is *akāla* non-Time, which is *akala* undivided into periods, and that which is posterior to the Sun is *kāla* Time, which is *sakala* divided into periods, and its form is *samvatsarah* the Year, *samvatsaro vai Prajāpatih* the Year is Prajāpati, and Time is further identified with *Savitar* (and *Savitar* is *Pūṣan Āghṛṇi* viz. “Time“ and vice versa). Since Dawn is not an entity per se, there is no possibility of incestual relationship between the two since in reality it is only One Wholesome Indivisible Entity. Thus, Dakṣa/ Prajāpati and *Uṣas/Aditi* are the one and the same entity, comprising both genders, Male and Female, just like *Pūṣan* himself. Moreover, *Pūṣan* (like Prajāpati) is *kāmena kṛta* “driven by desire“, hence *devāso adaduh sūryāyai* viz. “Gods gave him to the Sun-maiden *Sūryā*“ (Rig-Veda VI 49.8 and

VI 58.3-4). At the beginning of creation, there was only One Existent *Ekam Sat* concealed in Darkness *tamas*, and this All *sarvam* was indiscriminate Chaos *salila*, and Emptiness *tucchya*, and that One *Ekam* was born by the great power of Warmth *tapas*; thereafter rose Desire *kāma* considered to be the primal seed of Mind or thought *manaso retas* (Rig-Veda X 129.4). And Desire and Warmth are intrinsic constituents of the Vedic concept of *Pūṣan, Puruṣa* and Prajāpati (the Three Great “P”s of the Veda). Besides, there is an obvious parallelism between two pairs: *Uṣā(h)* (Nominative) and *Sūrya* on one side, and *Pūṣā* (Nominative) and *Sūryā* the Sun-maiden on other side. Even more, for *Pūṣan* within himself, or properly within itself (= neuter gender) comprising both Male and Female, viz. Yang and Yin principles (see Note 9), which is cryptically encoded in the condensed form within its very name, viz. *Pūṣā* condensed from *pū(rva)-Uṣā(h)*, viz. “the first Dawn“ analogous to Latin *prima-vera* viz. “the first Dawn of Springtime, sc. in Maytime“.

Vedic Pan-en-heno-theism

Pan the ancient Greek cognate of the Vedic god *Pūṣan* was commonly supposed by the thinkers of ancient Hellas in antiquity to mean “All” and was considered *meḡas* “Great“ just like Vedic *Pūṣan* who is called *mah* and *māhina* (both terms are related to the Greek *meḡas* and Latin *magis* “more“, *magnus* “Great“ > the god *Maius*, the goddess *Maia Maiestas*), though they forgot why actually Pan was conceived as “All“. To fill the gap in their collective memory the Greeks fabricated some etiological stories about Pan’s origin, e.g. how All (*pan*) gods were delighted by the birth of that merry-laughing boy“ (cf. Homeric Hymn to Pan, verses 35-50). However, the Vedic texts on *Pūṣan* reveal the real cause behind the name, for the Vedic *Pūṣan* was authentically conceived by the Vedic seers as “All-God“, viz. comprising All Gods (just like *Agni* the Fire), being simultaneously present in every other god, viz. all gods are in him and he constitutes all other gods, exactly like Prajāpati who is also conceived as representing and comprising all that exists as it is written (cf. Śatapatha Brāhmaṇa IV 5.7.2): *Prajāpatih sarvam vai*, viz. “Prajāpati indeed is All“! In fact, every Vedic god represents All (viz. Year or Prajāpati), for it is stated categorically in the Rig-Veda I 164.46: *indram mitram varuṇam agnim āhur...Ekam Sad viprā bahudhā vadanti* viz. “they call him Indra, Mitra, Varuna, Agni... to that One Existent ecstatic poets give many names“. The One Existent comprises All in One, viz. the whole universe and all living beings.

Divine Common Denominator of the Veda

The most unique feature of the Vedic religious and philosophical system and consequently of the Vedic language itself, is an unprecedented concept of the Divine which is reflected as the transposition of one god’s proper name into an attribute of other divinity, a group of divinities and eventually of all other divinities as their Divine Common Denominator. Hence, the qualification of Vedism as polytheism is a rather pagan misinterpretation and inadmissible simplification of its philosophical complexities. Thus, the term *Pūṣan* appears as the attribute of other gods such as the thunder-god *Indra* who is styled *pūṣanvat* viz. “Puffingful” and the three divine artisans known as *Ṛbhū*s (being symbolic for Three Seasons of the Year) are also considered *pūṣanvantah* “Puffingful Ones“. Moreover, all other gods are designated as *devasāh pūṣarātayah* viz. “gods whose gift is *pūṣa* i.e. Puffedness,

expandedness, viz. increase, growth, flourishing” (Rig-Veda I 23.8, II 41.15). Of special importance is the close association of the verb *puṣyati* with Mother Earth and on this account the Earth is identified with Pūṣan by the grand sage Tittiri in his Taittirīya Samhitā VI 1.7.6 *iyam vai pūṣā evasya adhipām akah* “this Earth indeed is Pūṣan, he makes her lady over all”, and subsequently by his pupil Yājñavalkya in the Śatapatha Brāhmaṇa II 5.4.7 *iyam vai pṛthivi pūṣā* “this Earth indeed is Pūṣan”, in the Brhadāranyaka Upaniṣad I 4.13 *iyam vai pūṣā iyam hīdam sarvam puṣyati yad idam kim ca* “this Earth indeed is Pūṣan for she causes everything to Puff up (flourish)”. Even the formidable god Varuṇa and Dyauh the Heaven too are associated with the verb *puṣyati* in the same way as Pūṣan is, for it is explicitly written (cf. Rig-Veda VIII 41.5): *puru rūpam dyaur iva puṣyati*, viz. “Varuṇa like Heaven causes to flourish each variegated form”, viz. makes Flowery appearance in the Sky, just like Pūṣan himself, which implies that Varuṇa and Dyauh (on the account that each of them causes *puṣyati* like the Earth above, but here apparently in relation of producing Time, viz. Night and Day, since Varuṇa undoubtedly also embodies the Year, naturally Lunar one for he is said to know 12 months plus one additional 13th intercalary month; cf. Rig-Veda I 25.8), consequently both Varuṇa and Dyauh are Pūṣans themselves.

Additionally the two *Asvinā* viz. “two divine horsemen” (also known as *Nāsatyā*) are specified as the two *Pūṣaryā* (heteroclitic variant of Pūṣan, cf. Rig-Veda X 106.5, but also Rig-Veda I 181.9 and I 184.3 whereby the *Asvin*-twins are identified as “Two Pūṣans”), the noun being cryptically formed on the model of the term *Sūrya* viz. “the Sun”, suggests the meaning of “two Pūṣan-like Suns” denoting actually the Sun and the Moon, viz. diurnal and nocturnal Suns. This is corroborated by their second proper name *Nāsatyā* apparently related to the Slavic verb *nositi* “to carry (on)” (cf. its iterative (viz. frequentative) form *-naṣati* used with multitude of prefixes) which meant authentically “Carriers (sc. of Time)”, what the Sun and the Moon actually are. It is even said that Pūṣan chose them as his two fathers (Rig-Veda X 85.14) which having in mind their *tri-cakra* viz. three-wheeled chariot (symbolic for 3 seasons of the Solar Year) unmistakably points out to Pūṣan as the embodiment of the Year.

Naturally, both the Sun and the Moon cause “Puffing up” viz. growth, increase, flourishing of all existing things in the universe, hence they are quite appropriately called two Pūṣans. Thus, even prior to explicitly naming the One as Lord Prajāpati, the grand Vedic thinkers had already developed the concept of All-God, viz. the god Pūṣan Āghṛṇi, both Bright and Dark, Male and Female, auspicious and irate, celestial and terrestrial, natural and social, concrete and abstract, fully in harmony with Reality as the Unity of two Opposite but Complementary principles, the concept fundamental to Vedism ever since the beginning of establishing of *Adhvācāra* the Vedic Doctrine of the Way, viz. *adhvā* (see Note 10). Thus, it is perfectly justifiable to define Pūṣan as Pan that is “All”. Consequently, Vedism as a system of thought may only be appropriately defined as *Pan-en-heno-theism*, viz. All in One God !

The Androgynous Divine

Pūṣan is the Only Vedic divinity conceived as Androgynous God in the Samhitā texts, whereas Puruṣa and Prajāpati are considered to be Androgynous too in the Upaniṣads (cf. Brhadāranyaka I 4.1-3, and Praśna Upaniṣad I 4-15). Besides being androgynous, Pūṣan is invoked by the grand seers

Kaṇva Ghaura (Rig-Veda I 42.1) and Bharadvāja as *Vimuco napāt*, viz. the offspring of Vimuc (cf. Rig-Veda VI 55.1). The term Vimuc consisting of the prefix *vi* + *muc* means “Release, De-liverance, De-liberation” whence derived the second form of this Pūṣan’s epithet, viz. *Vimocana* “Be-freeing, Re-leasing, De-liberating One” (actually action noun personified) was formulated by Devāitihi Kāṇva in the Rig-Veda VIII 4.15-16, who was the first to formulate the concept of Pūṣan Śiva Vimocana. In the stanza 18 Pūṣan is invoked *Śivo bhava* viz. “be Shiva”! Pūṣan has two forms one Bright one Dark which both in their extreme aspects may become Bad or Evil. Hence the seer Kāṇva invoked Pūṣan’s intermediate auspicious form, viz. neither *śukram* Bright nor *kṛṣṇa* Dark but *śiva*, here most likely in the sense of “gray” viz. a neutral intermediate tone between White/Bright and Black/Dark. In the Lātyāyana Śrauta Sūtra (III 1.6) it is directed that a Black horse required for sacrifice, if unavailable, is to be substituted for the *śyāva* one, neither White nor Black. Hence the term *śyāva* (cf. Rig-Veda X 68.11) along with *rajata* “silvery” (cf. Taittirīya Āraṇyaka I 10.1) came to be used as the substitute for *kṛṣṇa* “black”. However, the term *śiva* (as the Zero Grade form of *śyāva*) is applied to determine those Divine Entities associated with Dawn, viz. with the transient period between Night and Day, neither Dark nor Bright, but rather Gray, e.g. the Sun-maiden Sūryā or “Sunny” is called *śiva-tamā* “most gray” (Rig-Veda X 85.37), and Mitra the god of the early Morning is also called *śiva* (cf. Taittirīya Samhitā V 1.6.1) as the god who “be-frees or be-friends” the early morning Light and everything what the Dark god Varuṇa viz. “bond(ing), knotting, obliging” is confined throughout Night. Thus, it is clear that the term denoted intermediate Gray-phase between departing Night and arriving Day. Therefore, Kāṇva invoked Pūṣan to be neither White (scorchingly Bright) nor Black (chillingly Dark), but in order to avoid inauspicious extremities of both, he desired him to be auspiciously *Śiva* “Gray” like his sister Dawn. Moreover, Yoga-sūtras of Patañjali IV 7 says explicitly: *karma-a-śukla-a-kṛṣṇam yoginas* viz. “deeds (actions) performed by a Yogin are neither White nor Black”. From there it can be inferred unmistakably why the God of the Yogins is *Śiva Vimocana* “Gray Be-freeing One”, for it symbolizes the most desirable Middle Way between the extremes of both the opposite principles. The Vedic concept of Pūṣan Śiva Vimocana came to be personalized as a distinct Divinity in the Mahābhārata XIII 17.58, whereby Vimocana appears as one of 1000 names of Mahādeva Rudra-Śiva. Thus, Pūṣan Śiva Vimocana symbolizes the Vedic Ideal of the Middle Way, viz. the avoidance of the extremes on both sides. Significantly, in the Epics and Purāṇas Śiva appears (just like Pūṣan) in his androgynous form as *Ardhanārīśvara*, with a hermaphrodite body, comprising in himself both Male and Female principles (cf. Chakravarti, 1986; 42-44). Thus, the concept of Rudra-Śiva displays all the features previously attributed to Pūṣan Śiva Vimocana (Vedic Rudra is identified with Agni the Fire just like Pūṣan, see Note 11). And though the Slavs have no their own *Śiva*, they do adhere to the same philosophy of the Middle Way, as my mother *Nada* (née *Tesla*) taught me: “Thou dost not exalt thyself under favorable circumstances, nor dost humiliate thyself under adverse circumstances”.

Conclusion

The configuration of the asterisms Rohinī, Mṛga and Tīṣya (viz. Uṣas, Prajāpati and Rudra) in correlation with Deva Karūḷatin determined the beginning of the Pastoral Year at 1st of May (in Absolute Numbers) in the year 3059 BCE

when the Vedic Stellar Saga authentically took place. Consequently, the positions of the stars being exact facts they cannot be subject to disputation about their exactness and validity.

Notes

1. There are some traces of the ancient cult of *Jarilo* in South Slavic folklore (told to me by my father Rade) in which god is credited for “bringing all kinds of flowers and green leaves, the palm-long grass and the elbow-long sprouts”.
2. Ancient Slavic *Jarilo* (variant *Jarovit*) also indicated *jarost*, viz. “ire, fury, rage, wrath, anger” (just like Vedic *āghṛṇi*) and was considered the god of war too, besides his being the god of springtime and warm season.
3. Nowadays, the Aldebaran star is positioned 72 days ahead of the Vernal Equinox, multiplied by the “x” factor (viz. the increment of one day every 70.5 years, gives 5076 years) which means that the exact date when Aldebaran star appeared at the Vernal Equinox and Sirius at the eve of May happened precisely in the year 3059 BCE.
4. Among the Slavs the last month of the year, viz. December is called *Prosinec* < *pro-sinuti* viz. “start to shine again”, sc. time when the Sun begins to shine again after the gloomy, murky, hazy, misty, cloudy, rainy, nebulous weather conditions of the period called “Leavesfall”.
5. The month of May (in the temperate climate zones) is the true beginning of spring, since there is almost no possibility for frost and even less for snow appearance, though the author witnessed a surprising snowfall during the first 7 days of May in 1986 at Ivankovic Village when my grand granny Danica died in her 93rd year of age.
6. The Greek historian Arrian (*Indikē* VIII 5) mentioned a navigable river called *Iōbarēs*. It should be noted that in Arrian’s time the pronunciation of Greek language changed considerably, so that the letter *beta* came to be pronounced as *v* and the letter *ēta* as *i* (viz. as *e* in New English). Consequently, the name *Iobares* is to be read *Iōvarīs*, and is by no means related to Yamuna, but actually derived from *Kathyāvārī*, viz. the name of a peninsular region in Gujarat where was located the city called *Dvārakā* (related to Slavic *dvor* “royal court” > *dvorac* “castle, palace”) which was built by Krishna who after the war between Kauravas and Pāṇḍavas was over led his subjects the Yadava clan to the site and made it the capital of his kingdom. Apparently, the city was mentioned to the Greeks as *Krishnapura* “the city of Krishna” from which derived the Greek spelling *Kleisobora*. The Greek historians apparently interpreted the name *Kathyāvārī* as consisting of the preposition *kat’* “down, along, into, towards, etc.” and the name *Iovaris*, thus they actually decomposed the word and downsized it via apheresis. The name *Kathyāvārī* undoubtedly denoted a river on the peninsula of the same name in the Saurashtra region of Gujarat in the vicinity of the capital *Dvārakā*.
7. The biblical celebration of *Pasha* the Passover > Greek *paskha* was apparently derived from the same root *puṣ* in its Full Grade, viz. *pauṣa* > *poṣa* (related to Sanskrit *puṣka*, *puṣkara*, *puṣpa*), but the 2nd member of the diphthong *au* elided as in many similar examples in other languages. As M.Eliade correctly observed, “An archaic sacrifice peculiar to nomad herders and practiced for

millenia was revalorized and incorporated into the sacred history of Yahwism. A ritual belonging to cosmic religiosity (the pastoral festival of spring) was interpreted as the ritual commemoration of the Israelite departure from Egypt. The transformation of religious structures of the cosmic type into events of sacred history is characteristic of Yahwistic monotheism and will be taken up again and continued by Christianity (cf. Eliade, Volume I, 1978, p.179, and 427). The same ritual of *pasha* later came to be connected with the Resurrection of Jesus at the time of its celebration in the midst of Springtime when, quite naturally, everything becomes Resurrected by the power of the real god Savitar or “Resurrector (in springtime)”, viz. Pūṣan or “Puffing-up (in Maytime)”, the Real god RESURRECTOR. If Jesus were a real god he would resurrect himself in the autumn of even better, in the dead of the winter, and not in the Spring when everything is naturally Resurrected. These two allegedly by god made events prove that Judaism, consequently Christianity and Islam are false religions worshipping false gods. This is evident from every narrative of the biblical discourse even from the very beginning, e.g. a biblical dumb-and-deaf serpent talked and beguiled the first woman Eve (serpents though wise shrewd, subtle, artful, cunning, tricky, being dumb-and-deaf they DO NOT talk); the first man Adam was so dull and unthinkable like his own rooster (viz. member, undeserving to be called man because the word *man* like the Sanskrit *manuṣa* designates the “one who thinks, viz. the Thinker”, of which Adam was the quintessential antipode) that he accepted without objection everything what his woman said and did. After the adoption of Zarathustra’s schizoid concept of the divine (viz. advocating the doctrine of a total annihilation of the Dark principle, adopted by the Judaist, Christian and Islamic theologians and believers), how then the so called “monotheists” (adhering to such a nonsense) think to live their eternal lives in paradise under the scorching Brightness without soothing and cooling Darkness, when even their own biblical god used to walk in the garden of Paradise only “in-the-Cool-of-the-Day”, being scared to death that he might get sunstroke if he walked “in-the-Heat-of-the-Day” (cf. the description in the Book of Genesis, chapter 3, verses 1-8)?

8. The very name of *Kṛṣṇa*, viz. *Vāsudeva Kṛṣṇa bhagavat* which means “the Dark Dole of Vāsudeva” reveals that *Kṛṣṇa* is a descendant of *Vasu-deva* who is actually Pūṣan since he is called both *Vasu* (Rig-Veda VIII 4.17) and *deva* (Rig-Veda VI 58.2 etc.), the term *Vāsudeva* being patronymic of *Vasu-deva*. In the *Bhagavad Gītā* X 35, *Kṛṣṇa* claims: *māsānām mārgaśīrṣo aham* viz. “among the months I am Mārgaśīrṣa”. This means that at the month of Mārgaśīrṣa begins the Dark *Kṛṣṇa* part of Pūṣan, since Pūṣan as the Year has two forms, the one Bright *Śukra* and the other *Yajata* viz. “Holy” or *Kṛṣṇa* viz. “Dark” form, aspect, appearance (of the Year). In other words, from May to November is the Bright half of the (Pastoral as well as ancient Roman Year), whereas at the beginning of November or Mārgaśīrṣa commences the Dark half of the (Pastoral and ancient Roman) Year.
9. The ancient Slavic god *Jarilo* like Pūṣan was conceived as comprising both genders Male and Female, viz. in Belarus tradition during the festivity devoted to *Jarilo*, the god is actually presented by a Girl (Female) dressed in White (announcing the Bright *śukram* Half of the

Pastoral Year, viz. Spring or warm Season) wearing a crown wreathed of flowers, called *Jarila* (the feminine form of Jarilo). *Vāsudeva Kṛṣṇa* as Pūṣan's double also inherited his androgynous character, cf. Brahmapurāṇa Purāṇa, Canto IV, Chapter 6 (Śri Rādhā-Kṛṣṇa samvāda), vv. 69, 202, 216-218.

10. In connection with the Vedic Doctrine of the Way or Adhvācāra, it is of special interest the Mahā-Cīnā-krama-ācāra-tantra composed somewhere in Bihar or West Bengal in the 9th c. CE when Indian Buddhism was in its bloom and the cultural exchange with China and Tibet, collectively known as Mahācīnā viz. "Great China" was at its peak. Also known as Mahā-Cīnā-ācāra-tantra or Mahā-Cīnā-tantra, it expounds the doctrines of Chinese Daoism (viz. the concept of *yin-yang* and Laocius' *Dao-de-jing*). Apparently under the influence of Chinese Daoism, the great yogi Gorakhnath (11th c. CE) formulated his famous *Ha-ṭha* method of Yoga. The Sanskrit (devanāgarī-script) syllable *Ha* graphically resembles the Moon-crescent, viz. *yin*-principle, whereas syllable *ṭha* graphically represents the Sun (viz. full circle or cakra), viz. *yang*-principle. Thus, *Ha-ṭha* is the same as the Chinese Yin-Yang or the Vedic Somā-Pūṣanā, Varuṇā-Mitrā, etc. However, the Hindus at that time did not recognize their own but forgotten ancient Vedic *adhvā* = *śukram-kṛṣṇam* doctrine within imported Chinese Daoist doctrines, and used to translate the Chinese term *dao* "way" not by Vedic *adhva(n)*, but by *krama* "step" also "way, method, manner" (in the latter sense it is used also in the Rāmāyana epic, e.g. II 25.2, II 26.20, II 80.22; *adhvā* "pathway" was utilized in III 13.2).
11. The concept of *śukra-kṛṣṇa* viz. *yang-yin* was the starting template in the formation of Sanskrit phonology. The ancient Vedic seers used the natural quality of the vowels to express in words audibly and acoustically the distinction between the opposite but complementary principles of Reality. The High Front Bright(est) vowel *i* was contrasted with the Low Back Dark(est) vowel *u*, whereas the neutral straight central vowel *a* (viz. *śiva*) used to reconcile bipolarity of the two (cf. the formation of the root of the common word for Heaven viz. *d+i+a+u*, cf. "A New Language Classification on the Vedic Model", IJSR, 2017; 3(2), 25-31). Analogously, the vowels *i* and *u* (both transformable into vocalic glides before other vowels or between vowels) were used to distinguish Male vs. Female attributes in the words of the same root, e.g. *jana* "man" < **g'ana* vs. *gnā* "woman" < **g'anā*, viz. the vowel *i* as the high front and acoustically Brightest vowel symbolically is evocative of the Male Member, whereas the vowel *u* as the low back and acoustically Darkest vowel symbolically is evocative of the Puffed-out Belly of a pregnant woman. The forms augmented with the voiced velar plosive *g* labialized by the Dark vowel *u* are attested in ancient Greek Boeotian dialect, viz. Boeotian *bana* Plural *banēkes* and classical Greek forms **bnā* > *mnaomai* "woo for one's bride" which confirm the authenticity of the root-vowel "a" as in Sanskrit *jana*, *janī*, *janitar* etc. and disavows the postulated Proto-Indo-European form with "e" vowel in the root, viz. *g'enā* as in Greek (*mnēstēr* "wooer, suitor" *mnēstus/mnesteia* "wooing, courting, asking in marriage") Old English *cwene*, NE *queen* and *quean*.

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