"I ask, unknowing, those who know, the sages, as one all ignorant for sake of knowledge, What was that ONE who in the Unborn’s image hath stablished and fixed firm these worlds’ six regions."

— Griffith
Samprasna; the Mystical Questionings

Before an enquiring mind whole of the creation is a mystery and invites the person to unveil the hidden secret. In the Rigveda the mystic expresses inquiries about the nature of gods and their miraculous acts, mysterious functionings of nature and its origin, the hidden meaning of the sacrifice and the rituals taking place at the altar, the nature of the Reality and the limitations of the intellect and mind and also the devotional chats with the gods.

1. Samprasna; the Eternal Questions

In the Rigveda we witness the concept of samprasna as an eternal question. The human mind can solve few questions and to a certain limit the mind can take flight. But the nature of the enquiry remains always unsolved. Everyone is seeking some answer to his questions. There is a lot of questions in every step of life. For example the problems of any type, i.e. food, shelter, ignorance, hatred, anger, sensuality and so on, are always the same in every time. Similarly, samprasna carries the sense of eternity and all-embracing nature. The Rigvedic mystic experiences the universal character of Samprasna that occurs
in the Rgveda 10.82.3 and Griffith translated the verse as under:

"Father who made us, he who as disposer knoweth all the races and all the things existing. Even he alone the deities' name-giver him other things seek for information."  

2. Verb Root Sam √Prch and Prch: their Derivative Forms

In the Rgveda there are many derivative forms of the root/prch meaning to 'ask'. The Rgveda uses the term samprachase not in the sense of asking but of greeting:

"Whence comest thou alone, thou who art Mighty Indra Lord of the Brave, what is thy purpose. Thou greelest us when meeting the Bright Ones. Lord of Bay Steeds, stay what thou hast against us."  

The Rgveda 10.59.9 records the prayer addressed to Agni which contains the term Samprachan. Griffith translates this term as to mean "with supplication":

"Even immortal Gods, O Jātavedas, Vadhrayasva's kinsmen have declared thy grandour. When human tribes drew near with supplication thou conquerest..."
with men whom thou hadst strengthened."

There is one verse in the Rigveda where Sampreche occurs to denote question:

"He who no man may question, none may summon back, who stands not still for colloquy. From hostile clash with him keep ye us safe this day; keep us in safety with your arms."\(^2\)

The Rigvedic verse 4.18.2 also uses the term as Samprechah in sense of questioning. The seer addresses this verse to Indra:

"Not this way go I forth: hard is the passage. Forth from the side obliquely will I issue. Much that is yet undone must I accomplish: One must I combat and the other question."\(^3\)

The Rigvedic seer uses the forms of *prch* in sense of 'Enquiry'. The forms *prochate*, *prochanti*, *prochata*, *prochah*

\(^1\) 1. ं 10.69.9
\(^2\) 2. ं 8.101.4- न यः संप्रचे न पुन्हैवते न सवळायर रमले।
\(^3\) 3. ं 4.18.2- नाहमते निरया दुग्रितस्व त्वरकनः पार्वतीन्नर्माण।
\(^4\) 4. ं 10.22.6- वद्व नम्नोस्मा पुष्चति वा क्यद्वा न जागृहय।
\(^5\) 5. ं 2.12.5- यह समा पुष्चति-त कुह भेष्यो घोरः
\(^6\) 6. ं 10.81.4- वद्व रेखेन के उस दुःख भोग वते
\(^7\) शावापुर्णी हिन्दुर्गल।
\(^8\) मनोज्यो मनसा पुष्चते तद् यदाध्यतिष्ठेद भूनार्य हारयन।
prache, prccami, prcchat, prcchantah, prastum, aprchat, aprchoam and aprat etc. have been used in the sense of enquiry. There are many more places in the Rigveda which record the occurrences of the above-mentioned verb forms and derivatives.

Besides the conjugal analysis of the questionings, the inquiries may be classified on the grounds of the contents. The Rigvedic seer asks about secret or mystery. Before him there are numbers of questions challenging his intelligence or jijnasā.

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1. ः 7.86.3 - पूर्ण तद्वनी वर्षिण दिद्वस्तो वर्षिण विपुष्याः ।
   समानेन ने कवियोपविदाः हस्य-हो वस्ती इति ।

2. ः 10.79.6 - देवे तनं एकशक्ति में पुष्चार्थम उ त्वामविद्वान।
   इं 3.164.5 एव 6 - पाक: पुष्चार्थम मनसा विज्ञाना ।

3. ः 8.24.30- यत्वा पुष्चार्थान: क्षत्या कुल्याः ।

4. ः 6.21.6 - त पुष्चततो वराम: पराण प्रत्ता त इत्यादि

5. ः 1.164.4 - भूम्या असुरस्यात्म कविवर्ध को विपुष्टाः।

6. ः 1.161.4- चक्रोस्म भव्यस्तपुष्चत कोद्भुद यस्य दृतो वाजन ।

7. ः 5.30.2 - अवाचवर्ध पदावस्य सस्त्य दीर्घाः बल्लावयमचन।
   अवचचमन्या उत्त मे म अतु हर्द्वन नरो बुध्मान: आतुद।

8. ः 10.32.7 - अहैवीच्राह वरचिवर्ध हृद्याद् म शैलित केतीवचारोस्त।
3. Categories of Mystical Questionings

Here we may categorise the enquiries of the seers available in the Rgveda as follows:

(i) Theological Questionings.

(ii) Sacrificial questionings.

(iii) Cosmogonic Questionings.

(iv) Metaphysical Questionings.

(v) Epistemological Questionings.

1

(i) Theological Questionings:

The Rgvedic mystics have found that the origin of the gods, their stations, their acts as well as their personalities are mysterious. They often ask about these things directly from the gods.

In the Rgveda there are numerous hymns expressing the enquiring mind of the mystics. Here we try to show the scope of inquiries about gods:

Indra

In the Rgveda 10.108.3 Pani asks about Indra as what type of Indra is and like what he behaves? The Rgveda 2.12.5 records the enquiry about Indra in the following words:

"The Terrible one of whom they as "where is he?, of whom they also say "he is not."

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1. ॐ 10.108.3 - कीद्वन्द्विहि च तः सर्मेयाकांशिका ।
2. ॐ 2.12.5 - यो स्मापुष्पिन्ति कृष्ण मेित्योरः ।
In the Rgveda 1.54.1 the seer asks Indra "Did not men run in crowds together in fear?" The seer asks about Indra in the Rgveda 1.84.8:

"When, will he trample, like a weed, the man who hath no gift from him? When verily, will Indra hear our songs of praise?"

The same hymn also records the enquiry:

"Who fleeth forth? who suffereth? who feareth? Who knoweth Indra present, Indra near us?"

"To whom the Gods bring oblation quickly? What offerer God favoured, knows him thoroughly?"

In the verse 3.30.3 the seer asks about the heroic deeds:

"What once thou didst in might when mortals vexed thee -- where now O Bull, are those thy hero exploits?"

The seer expresses his will to know about the care of Indra for his mother in the Rgveda 4.17.12:

1. भ ० ।५४।१ - ध्या न कोषो भिषका समार्थ।
2. भ ० ।५४।८ - कदा मतंमरक्षा पदा श्वभोग स्पृहा।
3. भ ० ।१७।१७
4. भ ० ।४१।१८ - कस्मै देवा वहा नाशे होम को मैसे वोतलोज़ शुद्धेश्।
5. भ ० ।३०।३ - यद्यो क्षा बाधितो मलेकः कः त्याते क्षण वायाजी।
"What is the care of Indra for his Mother,
What cares he for the Father who begot him?"¹

The Rgveda 6.21.4 records the following enquiry about Indra:

"And he who did these things where is that
Indra? among what tribes? what people doth he visit?
What sacrifice contents thy mind and wishes?
What priest among them all? What hymn, O Indra?"²

The seer asks about the generosity of Indra in the Rgvedic verse 4.21.9:

"What sloth is this? Why dost thou not rejoice thee?
Why dost thou not delight thee with giving?"³

The deeds of Indra are asked by the seer in the Rgvedic verse 6.27.1:

"What deed hath Indra done in wild transport
in quaffing or in friendship with the Soma?
What joys have men in ancient times or recent
obtained within the chamber of libation."⁴

The mystic asks about Indra where he has gone in the Rgveda 8.1.7:

"Where art thou? Whither art thou gone?"⁵

1. ॥४.१७.१२ - कियोंकीच्छिदन्तेऽक्योंत मातुः
   कियन्तै पिठिजनाथैः जगान ॥
2. ॥६.२१.४
3. ॥४.२१.९ - का ते निर्धितं किं नौ ममंतः ।
4. ॥६.२७.१ - किमस्य मदे किमस्य पीताविन्नः किमस्य सस्य चकारः
   रणा वा निन्दित ति ते अश्व दुरा चित्विस्ते किमु नुतनाः ॥
5. ॥८.१.७ - श्रेयः
There is an important verse RV. 10.22.1 that asks about Indra:

"Where is famed Indra heard of? With what folk is he renewed today as Mitra is? Who in the home of Rsis and in secret is extolled."  

The seer asks about the waters freed by Indra in the Rigveda 10.111.3:

"Where is their spring, and where is their fountain? Where now ye waters, is your inmost centre?"

There are many more questionings about the God Indra.

**Agni**

The questionings about the mystical nature of Agni are expressed in a good number of verses. The Rigvedic word verse 1.77.1 asks:

"How shall we pay oblation unto Agni? What hymn God-loved is said to him refulgent?"

Who deathless true to Law, mid men a herald bringeth the God as best of sacrificers?"

The seer asks Agni about his friendship:

"When shall thy songs of festival be sung thee? When is thy friendship shown within our dwelling?"

1. शा.10.22.1 - कुह शुल हन्न: कौस्मन्द्र छाने रित्रो न बुक्से।
2. शा.10.111.8 - कौ पित्रव्या कं अरुन बायजामाधो। मयै कं बो वृतमन्तः।
3. शा.1.77.1 - क्ष्या दारैमा प्रयो कामे देवसुतालते भागिने गोः। 
4. शा.4.3.4 - कंद्य न उक्ती संध्या दारैन कंद्यभौविन्त क्ष्या गुहे ते।
In this way Agni has been asked about its secrets of nature as well as the mystery of the physical phenomenon. The Rgveda 5.3.9 records the mystics’ keen will to know:

"O Sapient Agni, when wilt thou regard us?
When skilled in holy Law, wilt thou direct us?"

The seer asks Agni about the protectors of liars in the Rv. 5.12.4:

"Agni who guards the dwelling place of falsehood?
Who are the protectors of the speech of liars?"

Thus there are many verses which express inquiries into the nature of Agni.

Aśvins

There are also the questions regarding the nature and personality of Aśvins. The Rgveda 1.34.9 records the questions regarding Aśvins’ chariot and horses:

"Where are the three wheels of your triple chariot, where are the three seats thereto firmly fastened?
When will ye yoke the mighty ass that draws it, to bring you to our sacrifice, Nāsatyās?"

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1. ॐ 5.3.9 - क्या विकिंत्वो वीभ वक्षे नो ।
2. ॐ 5.12.4 - के ध्वाणिः मने वगृलस्य पारित
   का अस्तास्ति वचनः सस्त्त गोपा: ॥
3. ॐ 1.34.9 - क्या त्रेती वक्षा रक्ष्यं रक्ष्यं क्या त्रयो वन्धुरो ये सतीशः
   कदादाय योगि वाजिनो रक्ष्यस्य वेन यस्मार सास्त्योपयायः।
The seer asks Asvins about their manifestations in the Rgvedic verse:

Where will ye manifest your form?"¹

The Rgvedic verse 5.74.2 records some questions about Asvins:

"Where they now? Where are the twain, the famed Nāsatyaś, in heaven.
Who is the man ye strive to reach? who of your supplicants is with you?"²

Asvins disappear and the seer asks them in the RV.8.73.4:

"Where are ye? Whither are ye gone? Whither, like falcons ye flown?"³

The Woman-seer asks Asvins about their whereabouts at last night. The metaphor is noticeable here in the Rgveda 10.40.2:

"Where are ye, Asvins, in the evening, where at morn? Where is your halting place where rest ye for night?"
Who brings you homeward, as the widow bedward draws her husband's brother as the bride attracts the groom."⁴

Thus the beautiful gods as Asvins are questioned about their nature and acts in many places in the Rgveda.
Maruts

The seers ask Maruts about their roaming in the universe. In the Rgveda 1.38.2 the questions are as under:

"Now whither? To what goals of yours go ye in heaven and not on earth?
Where do your cows disport themselves?"

The Rgveda 1.38.3 records the questionings about Maruts' favours:

"Where are your newest favours shown? Where Maruts your prosperity?
Where all your high felicities."

Maruts are questioned about their wrathful nature in the Rgveda 1.39.1.

"When thus like flame, from far away, Maruts age cast your measure forth;
To whom go ye, to whom, 0 shakers of earth, moved by whose wisdom, whose design?"

The seer asks about Maruts' act in the Rgveda 1.168.6:

"Say where, them is this mighty regions farthest bound, where Maruts, is the lowest depth that ye have reached.

1. ः० १०३८०२ - का तून किसे को भर्गों गन्ता दिवों न पौधिया: ।
का गाबो न रण्योण्त ।
2. ः० १०३८०३ - का व: लुमना नव्यानिस महत: का दीवता ।
बा का विवारानि सोवंशा: ।।
3. ः० १०३९०१ - कस्य ऋत्विका महत: कस्य वर्षसा
कै याध कं ह धूलयः ।
When ye cast down like sheaf the firmly
established piles and from the mountains
send the glittering water-flood.  

The Rgveda 5.53.1 records the questions about the birth
of Maruts:

"Who knows the birth of these or who lived in the
Maruts' favour in the days of old."

What time their spotted deer were yoked? 

The seer enquires about the horses of the Maruts in the
Rgveda verse 5.61.2.

"Where are your horses, where the reins? How
come ye? How had ye power?"

Thus there are various questions regarding the nature of
Maruts in the Rgveda.

Some more questioning about the Gods

Here are few more examples of questions regarding
the nature and acts of the gods. The Rgveda 1.24.1 records
the typical question associated with Aditi:

"Who now is he who what God among the Immortals,
of whose auspicious name we may bethink us?

10

1. श्र० 1.168.6 : कृषिवदनय रजसो महस्वार कावर मक्तो योजनानय मव्यावस्थेन विद्वेदे वीहल क्षीरविप्रण पवः लेष्मणविधि मव्यावस्थेन

2. श्र० 5.53.1 - कृषिवदनय रजसो महस्वार कावर मक्तो योजनानय मव्यावस्थेन विद्वेदे वीहल क्षीरविप्रण पवः लेष्मणविधि मव्यावस्थेन

3. श्र० 5.61.2 - कृषिवदनय रजसो महस्वार कावर मक्तो योजनानय मव्यावस्थेन विद्वेदे वीहल क्षीरविप्रण पवः लेष्मणविधि मव्यावस्थेन
Who shall to mighty Aditi restore us, that I may see my Father and my mother?"¹

The seer asks the god Brahmanaspati as who would visit the sacrificer as his reward of offerings in the Ṛgveda 1.40.7:

"Who shall approach the pious? Who the man whose sacred grass is trimmed?"²

The Ṛgveda 10.64.1 records the questions about the helper among Viśvedevas:

"What God, of those who hear, is he whose well praised name we may record in this our sacrifice, and how? Who will be gracious? who of many give us bliss? Who out of all the Hosts will come to land us aid?"³

There is a long list of such questionings which presents the enquiry of the mystics regarding the various aspects of the nature and acts of the Ṛgvedic Gods. These enquiries are the symbol of the mystic nature of the Gods which the Ṛgvedic seers considers to be secret.

¹ Śr. 1.24.1 - कर्ष्य तु न कटमस्यादुतानाः मनामहे वाहेकैवत्स्य नाम ! को नी महया ब्रोढते पुनर्दर्ति पिताः व दोषभ भावते व !

² Śr. 1.40.7 - को देवयन्तमस्यवचो जन्म को बृक्ष्यैः सतम् !

³ Śr. 10.64.1 - कथा देववानाः कटमस्य यामिनी मुमतनु नाम शुच्यवल नामसक हैं ! को मृगादित कलमो नो मयस्करतु कलम अती अभ्या क्षतिते व !
(ii) Sacrificial Questionings

In the Rgvedic mysticism sacrifice occupies a prominent place. The Rgvedic mystic finds the sacrifice as a medium of dialogue between man and the God macrocosm and the microcosm. Sacrifice is very significant in its symbolic nature and the mysterious power. The Gods and the natural functioning obey the order of the sacrifice and its mantra-powers which have their universal influence upon the gods as well as men. Therefore, there are a number of verses which profess the mystical nature of the sacrifice through questioning. The Rgvedic hymns 10.90; 10.130; 1.164 etc. are the clear indication of the mystical character of the sacrifice. The seer asks about the centre of the universe and of the earth and also he finds solution in sacrificial terms. The verses 1.164.34 and 35 are fine examples of sacrificial questionings expressed by the seer:

"I ask thee of the earth's extremest limit, where is the centre of the world, I ask thee.
I ask thee of the Stallion's seed prolific, I ask of highest heaven where Speech abideth."

"This altar is the earth's extremest limit; this sacrifice of ours is the world's centre.
The Stallion's seed prolific is the Soma; this Brahman highest heaven where Speech abideth."
The Rgveda 10.90 is the good source of sacrificial enquiries. Here the purusa who is itself the sacrifice transforms himself into the creation. The purusa identified with the sacrifice has been asked about his mouth, arms, thighs, etc.¹

"When they divided Purusha how many portions did they make? What do they call his mouth, his arms? What do they call his thighs and feet?"

The next verse is an answer to this query:

"The Brähman was his mouth, of both his arms was the Rājanya made. His thighs became the Vaisya, from his feet the Śudra was produced."

In the Rgveda 10.130.3 expresses the questioning about the sacrificial hymns and their identification with the cosmic order and with creation:

"What were the rule, the order and the model? What were the wooden fender and the butter? What were the hymn, the chant, the recitation, when to the God all Deities paid worship?"²

The Rgveda 10.121 presents the concept of Prajāpati in form of question. Every verse ends with sacrificial touch:

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1. शु 10.90.11 - यदू पुरस्व व्यवहा कौ च व्यक्तिः।
   मृग किमस्य कौ बाहु का उच पादा उच्चयते।

2. शु 10.130.3 - काविदेव प्रमा प्रातिमा हिं निदानन मा ज्ञ किमासील पूर्णः क वासित।
   हन्दः किमासील प्रमा हिंकुर्म यदैवा देवव्यवस्थान्त विवचै
"To whom, the God we should offer oblation." The question is asked by the seer about the last of sacrifice in the RV.1.105.4:

"I ask the last of sacrifice. As envoy he shall tell it forth, where is the ancient Law divine? Who is its new diffuser now?"

There are many sacrificial questionings associated with gods also which have been dealt with in the previous section.

(iii) Cosmogonic Questionings

The Rgvedic seer has expressed his enquiry about the nature's wonderful functioning and the origin of this universe. In the Rgveda 1.24.10 the seer asks about the stars in day-light:

"Whither by day depart the constellations that shine at night set high in heaven above us?"

In the Rgvedic verse 1.35.7 the question is put-up about the sun who has gone to some unknown region at night:

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1. यौ 10.121.1 - कर्मे देवाय हिविरा विजेताम ।
2. यौ 1.105.4 - कर्म पृच्छा स्मर्तं एवद्वृतः पिरमादेवत भव स्मृतं पृष्ठं । गर्त कर्मद्विभीर्मेव नुन ।
3. यौ 1.24.10 - अमीय्य कृष्णार्निशिताः उच्चा नक्कर ददृशा कुलीयोद्विद्यार्जुन ।
"Where now is Sūrya, where is one to tell us
to what celestial sphere his ray hath wandered?"¹

The seer asks about the wonder of the Sun hanging
over the earth without any string in the Rgveda 4.13.5:
"How is it that unbound and not supported,
he falleth not although directed downward?
By what self-power moves he? Who hath seen it?"²

In the Rgveda 10.38.18 the Rgvedic seer asks about
the number of fires and suns:

"How many are the Fires and Suns in number?
What is the number of Dawns and Waters?
Not jestingly I speak to you O Fathers, Sages,
I ask you this for information?"³

The Rgvedic seer also asks Usas about the person
whom she loves:

"What mortal, O Immortal Dawn enjoyeth
thee? Where loveth thou?
To whom O Radiant dost thou go?"⁴

The queries of RV. 1.164.17-18 about Usas in metaphor
of Cow and the Sun have been considered by Griffith.⁵

1. RV.1.35.7: के १ दानीं धूर्यं कीर्तिकेत कत्मा द रूपरस्मा ततानाः।
2. RV.4.13.5: अनायतो अनीन्द्रं वधताः सव न व पभो न।
3. RV.10.38.18: कल्याणः कीत स्वायं कल्याणः कल्युर्दा रेवदापः।।
   नोपरस्मां वि पितारी वदायम प्रस्वरुणू हृ न: क्योः
4. RV.1.30.20: कत्स्त उषा: कथ्यिष्ये भूमं मतों कर्मः।।
   विदमने क्रमः।।
5. Hymns of the Rgveda, 1.164.17-18
The Rgveda 1.185.1 records the seer's question about the Heaven and Earth as in which order they were created:

"Whether of these is elder, whether later?
How were they born? Who knoweth it ye sages?"¹

The Rgvedic seer puts question about the eldest among the Dawns in 4.51.6:

"Which among these is eldest and where is she through whom they fixed the Rbhu's regulations?"²

In the Rgvedic verse 2.30.1 the seer asks about the time when the streams were first set flow:

"Day after day goes of the sheen of waters.
What time hath past since they were first set flowing?"³

There are many more questions put up by the Rgvedic seers about the wonderful functionings and facts of the nature.

(iv) Meta-Physical Questionings

The Rgveda also records the enquiries about the creator and the secret of creation. The Rgvedic seer asks about the father of Sun whose mother is Dawn:

10  शौचालयोऽस्मात् सशन्तस्मात् जो सूयत ।
20  वर्णस्य स्वर्णम गुरुः सुखस्य अस्तम ।
30  विश्वास्तरं निःस्तरं विषयत्वम प्रक्षम महात्मसः ।
"What, that the father of this calf discerneth beneath the upper realm over the lower,
Showing himself a sage, may here declare it?
Whence hath the Godlike spirit had its rising?"¹

The Rgvedic seer asks, in the verse 1.164.6 about One, the Reality who has established the six regions:
"What was that one who in the unborn's image hath established and fixed firm those worlds' six regions?"²

The Rgveda 1.164.4 too records the similar enquiry about the body and the self:
"Who hath beheld him as he sprang to being, seen how the boneless One supports the bony?"
Where is the blood of earth, the life the spirit?
Who may approach the man who knows, to ask it?"³

In the Rgveda 10.81.1 the seers asks about first cause and the inspiration of creation:
"What was the place where on he took his station?
What was it that supported him? How was it?"⁴

¹ Rgveda 1.164.18- कवियमानः क इह प्रवौचद् देव मनः कृत बधि प्रजातम् ।
² Rgveda 1.164.6 - जीविक्षार्थाविकृतृष्णिवचद्र क्वः पुष्चातिम । विद्धमेव न विद्धानः ।
³ Rgveda 1.164.4 - को ददसो प्रधनं जातमानस्त्वन्वं यदनस्य विभीष्टे।
भूम्या अहसूणागतं कार्यत् को विद्वायचमाणात् प्रहस्ताः ।
⁴ Rgveda 10.81.2 - पौर स्वदायी ददिक्षेत्रानागरमारम्भं कतमल रूपवतं
क्षासीतं यतो भूमिः जनन्यू विद्वक्षमा ।
The same hymn records the enquiry about the material used for fashioning the creation by Visva-bārman:

"What was the tree what wood in sooth produced it, from which they fashioned out the earth and heaven?"¹

The seer also asks about the first germ of creation in the fifth verse of the same hymn:

"What was the germ primeval which the waters received where all gods were seen together?"²

The Rgveda 10.129.1 presents the seer's enquiry about the primeval state of creation:

"What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?"³

In the Rgveda 1.170.1 the seer puts question about the everchanging intention of the human heart through the words of Indra:

"Naught is today, tomorrow naught, who comprehends the mystery?"⁴

There are many more questions of similar nature in the Rgveda.

1. र्ग·१०·८१·४ - र्ग्निविष्ठ्वनं कुं सुक्वामासयत्तो चास्ता पुरुषकी निष्टलयाः।
2. र्ग·१०·८२·५ - कुं निविष्ठ्वनं प्रधानं दमापो यथ देवाः संमण्डलस्य विवधे।
3. र्ग·१०·१२९·१ - किमावरीव: कुह कस्य श्रमनन्वः।
   किमावरीव: गहनं गभीरस्य II।
4. र्ग·१०·१७०·१ - न नुमोऽस्तं नो श्व कस्तम वेद यदवधकुः।
   भन्यस्य विहृत्त मिभक्ष्यवेद्यत विनथयोत II।
The Epistemological Questionings

In this category we intend to provide few examples of the questionings about the mysterious nature of the subject and the limitations of reasoning sought by the Rgvedic seer. In the Rgveda the popular idiom as "को ब्राह्मण क इह प्रवोचनः" is repeated frequently. This signifies the limitations of the enquiring mind and also the doubt about the limitations of knowledge imparted by the learned persons who have seen or known the truth. We may note here Agnosticism often present in the Mystical expressions.

The Rgveda 8.100.3 records the same feeling about the God Indra.

The Rgveda 6.9.6 presents the seer's state of mind inexplicable:

"Mine ears unclove to hear mine eyes to see him:
the light that harbours in my spirit broadens.
For roams my mind whose thoughts are in distance.
What shall I speak what shall I now imagine?"

The Rgveda 6.9.2 puts mystical question about the nature of creation or sacrifice as Griffith and Sayana consider it:

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1. शृङ्खला 54.5; 10.129.6 इत्यादि ॐ
2. शृङ्खला — नेन्द्रो वस्तीति नेम उ तवाह क ईः दलरी
   कमीप छुटाम ॐ ॐ 10.106
3. शृङ्खला 4.9.6 — वि कर्ण पतलयो विच्छेदीद ज्यौतिष्ठदय आशित याच ।
   वि मे मनवरोत दूर वाक्षी: कस्मिव वधापिम किम नृ मोनछे ॐ
"I know not either warp or woof. I know not the web they weave when moving to the contest. Whose son shall here speak words that must be spoken with assistance from the father near him?"¹

There are many places of this type which presents the enquiries of the seers.

(4) Some Riddles

The Rgvedic contents have been described by Saunaka which contain Riddles (प्रश्लिपिका) too.

There are many riddles unsolved and rather solved not to one's satisfaction. The Rgveda 10.72 presents a riddle as under:

"Earth sprang from the productive power, the Regions from the earth were born.
Dakṣa was born of Aditi and Aditi was Daksha's child."²

The Rgveda 1.164.32 records the riddle of Agnosticity put by the seer:

"He who hath made him, doth not comprehend him; from him who saw him surely is he hidden?"³

¹ 1.164.2 - नाह तत्त्वं न विज्ञानामयो तू य वक्षीत समरेत त्यानात्। कस्य रेखेत पुत्र वह वक्ष्यांन धरो ददात्मकारेन विच्छ।

² 1.10.72 - ३हृद्यं उल्लानवं भुव वव्या क्रियावन्।

³ 1.164.32 - य ईं चकार न हो अस्य वेद य ईं सदां विरेगिन्यं तस्मात॥
The same hymn also presents the riddle of knowing the mystery of self:

"What thing I truly am, I know not clearly
mysterious fettered in my mind I wander."  

There are some concepts like tree in the Ocean, put forth by the Rgveda 1.182.7:

"What the tree was that stood fixed in surrounding sea to which the son of Tugra supplicating clung?"  

The Rgvedic verse 1.24.7 is also noteworthy for mysterious nature of the expression:

"Varuṇa, King of hallowed might, sustaineth erect the tree's stem in the baseless region.
It rays, whose root is high above, stream downward. Deep may they sink within us, and be hidden."  

These are few riddles showing the mysterious nature of the expression as well as the subject they contain.

\section{CONCLUSION}

The various questions put up by the Rgvedic seers signify their attempt to present the mystery inherent in nature, their own minds, the Gods and the secrets if anywhere.

\begin{footnotesize}
\begin{enumerate}
  \item कृ.०.१६४.३७ - न निव जानाम वैदेहदमिसम
    \textit{निणम: सन्नद्दी मन्ना वरागीम।}
  \item कृ.०.१८४.७ - कः स्वदूक्षो निषिद्धो मध्ये भर्ष्यो...।।
  \item कृ.०.२४.७ - कृष्णेन राजा वर्णो वनस्योधर्मं स्तूलं ददेते पूतदमः।।
  \item नीचोना: स्तूल उपार बुद्धे पवामु करसि बन्ती-नीहलता
  \item भावदृशीता १५ - केतकः स्तूः।।
\end{enumerate}
\end{footnotesize}