CHAPTER I

DEVELOPMENT OF PHILOSOPHY IN THE RIG VEDA

According to the traditional Indian belief "Veda" means "knowledge" and it covers all aspects of knowledge necessary for the human beings. The root "Vid" from which "Veda" is derived suggests the meaning of knowledge. The Veda is eternal and endless. This is indestructible (Aksara) entity. In the vedic terminology we may call it (Parāvāk).

Defining the word "Veda" Sayana, the celebrated interpreter writes:

"Where all other scriptures fail to help a student in knowing the things, there the Vedas successfully lead and help him to reach at some conclusion."

Sayana is here very confident about the immensity of the Vedas. The Vedas reveal everything hidden in this cosmic order. Therefore we may, in the words of Dr. V.S. Agrawal, say- "the cosmical knowledge as vedavidyā and the aim thereof is to explain creation of individual as well as Universal life."

Antiquity of the Vedas

The Vedas are the earliest records of the Aryan race.
It would be quite a difficult task to fix the exact period when the Vedas were composed. We come across various points of views regarding the antiquity of these earliest records, but among them none can be regarded to be incontrovertably true. Maxmiller fixes the date of the Vedas 1200 B.C., Haug 2400 B.C., Bal Gangadhar Tilak 4000 B.C. According to Dayanand the Vedas were revealed by God in the very beginning of the creation; according to him the Vedas were never composed, they were rather revealed by God in the hearts of the Rsis, so the Rsis were actually the seers of the verses and not the composers. But this view is not regarded very authentic. As regards the antiquity of the Vedas Prof. Maxmiller says—"The Vedas may be called primitive because there is no other literary document more primitive than it, but the language, the mythology, religion and philosophy, that meet us in the Vedas open vistas of the past no one could venture to measure in years."  

The Vedas—God's Revelations

According to some Vedic scholars the Vedas are God's revelation, which came into existence in the beginning of the creation for human beings to prosper. This concept is supported by many references occurring in the Vedas and other allied scriptures. "By the grace of God the human could get God's speech, which He revealed in the hearts of the Rsis."  

"From that great universal sacrifice Roas and Sama hymns were born."
Therefrom were spells and charms produced; the Yajus had its birth from it.\(^6\)

"What of many, tell one is that Skambha?" From whom they hewed the Reas off, from whom they chipped the Yajus?

Whose hair are Sama verses and his mouth the Atharvāngiras?\(^6\)

According to Maitrāyany upanisat the Vedas are inspirations and expirations of God.\(^7\)

Acyārya Sankara also seems to be accepting this stand when he ascribes the Vedas to be born from omniscient God.\(^8\)

The author of Satapatha Brāhmaṇa refers to Vāk, which existed in the beginning but later on the single Vāk was divided into three-fold forms, which became famous as trayāvidyā (sa vā vāk tṛdeha vihitā Roc, Yajunśi sanaṁ).\(^9\)

We find this concept being supported by the author of Maha bhāratasastra. Draipāyana is said to have divided the one vak in Four Vedas. Thence Draipāyana became Vedavyāsa.\(^9\)

But the modern Vedic scholars hold the theory of the Vedas being revealed in the beginning of the creation as untenable. According to them the Vedas were composed at different times. Dr. Dasgupta says - "The hymns of the Rgveda are neither the productions of a single hand nor do they probably belong to any single age. They were composed probably at different periods by different sages. They were handed down from mouth to mouth and
and gradually swelled through the new additions that were made by the poets of succeeding generation. 10

This modern stand appeals to me. For the civilization and the philosophical hymns have sufficient proofs in themselves to hold the Vedas as having been composed at the very advanced stage. The philosophical thoughts found in the Rgveda certainly require a matured mind. It is a work representing the thoughts of successive generations.

Had it been God's revelation, it should have been in the beginning of the creation, as Prof. Max Muller threw out the hint that a revelation could have been given to man only if it came in the dawn of the world. But one can hardly accept this position for the highly philosophical hymns cannot be regarded to have come into existence in the beginning, when the generation was struggling to keep its existence intact. There is frequent mention in the Rgveda of the enemies of Aryans and the protection which they had been receiving from their gods against their enemies. It is hardly possible even to imagine at this stage that the philosophical thoughts came in the minds of the Aryans, and Philosophical thoughts arise then only when the life is peaceful and free away from every sort of fear. Max Muller very poetically says - "Aryans found themselves in a happy region of plenty where they had no need to work and where in the state of enforced idleness their intellectuals found joy in philosophical thoughts. 11

Though some degree of quietude and security in life is necessary for philosophical speculation, it won't be correct to say, as Max Muller does, that idleness and absence of work were at the
root of philosophical activity. Philosophical thoughts are the result of successful struggle in life. A defeated race cannot present the philosophical ideas. So when the Aryans conquered their enemies, when all their needs were supplied by the country and when they had no secular struggles, the philosophical notions dawned in their minds. Dr. Radhakrishnan puts it in a more attractive language.

"For thinking mind to blossom, for arts and sciences to flourish, the first condition necessary is a settled society providing security and leisure. A rich culture is impossible with a community of nomads where people struggle for life and die for privation...... when we do not need to waste our energies on problems of life on earth, exploiting nature and controlling the forces of the world, we begin to think of the higher life, how to live more perfectly in the spirit..... the security of life, the wealth of natural resources, the freedom from worry, the detachment from the cares of existence and the absence of tyrannous practical interest stimulated the higher life of India, with the result that we find from the beginnings of history an impatience of spirit, a love of wisdom and a passion for the finer pursuits of the mind."\textsuperscript{12}

Therefore, it would be incorrect to ascribe all the hymns of the Rigveda as having been composed at one period. Dr. C. Kunhan Raja for example suggests that the Hymns on creation (Nasadiya Sukta, Rg. 129) and Asyavamiya Sukta or the Riddle of the universe are of earlier age than the Purusha Sukta.\textsuperscript{13}
The Rgvedic language is a language of symbols. The Vedic poets revealed the godly wisdom in the language of symbols. Dr. Sampurnanand calls it as 'Samādhibhāsa': "They are clothed in language which it is difficult to pierce. The greater part of the statements made by the Rsis have been couched in Samādhi Bhāsā that is symbolic language." The reason behind it, so far I think is that the transcendental entities being beyond the speech cannot be well described by the plain utterings. These so-called entities are subject to yogic perceptions or experiences and yogic experiences can be well described in yogic words only rather than the plain words. Spiritual experience transcends reason, so only a person who has entered into the yogic field can to some extent make statements about these entities. Therefore the Vedic poets liked to explain the transcendental mysteries through mystical statements.

This mystical attitude of the Vedic seers of solving the problems serves as proof that the Vedic verses are the compositions of matured minds, which is quite impossible if the Vedas are regarded a revelation in the beginning of the creation.

According to Dr. S.D. Satwalekar the Rsis, whose names are given on the Suktas are actually composers of the Suktas.

Here a question may arise that how can the statements made by the Vedas, Upanisads regarding the Vedas as God's revelations, be adjusted along with this reference. In this regard I would like to suggest that the ideas which we find in the Vedas may be regarded as revealed by God but the wordings used to express
the hidden idea-ase of Reis. The thoughts were revealed by God in the hearts of the poets, and the poets later on gave the ideas a concrete form by using the words. I fully agree with Dr. Phillip's statement in which he says: "How are we to reconcile the supranatural aid given to the Reis with their own claim to have themselves composed the hymns? The answer probably lies in what we call inspiration. Akharya Yaska also in his "Nirukta" seems to be supporting this view by saying: "the seers had direct intuitive insight into duty." and the Rigvedic Reis also clearly accept that the form and expression is theirs and the substance is of God. The verses read:

"O Indra and Varuna, I have seen through self-descriptive that which ye formerly gave to the Reis—Wisdom, understanding of speech, sacred lore and all the places which the sages created when performing sacrifices."

O Indra (I am he who) generated for you a new exhilarating hymn springing from an intelligent mind, an ancient mental product full of sacred truth. Griffith remarks, recent in form and expression, but ancient in substance.

The verses of the Rigveda were composed gradually at different periods by various sages. Obviously we may assign the philosophical hymns to a latter period, for when the Reis opened their eyes the first thing which came before them was the nature. They were surprised to see the sun rising and setting, the stars shining at night and disappearing in daytime. Being taken away by surprise the vedic poet exclaims—"Whether by day depart
the constellations that shine at night set high in heaven above us. He wonders to see the tree's stem erected in the baseless region, the days, whose root is high above stream downwards, the sun travels in the sky where there is no path to travel. These wondrous natural forces made the poet imagine a supranatural entity which regulates all these forces. Thus it was the naturalistic speculations which achieved expression first and later on inspired by these the poet proceeded further to concentrate on the transcendental entities, which gave birth to the philosophical concepts. Thus one has got sufficient reasons to assign the philosophical hymns of the Rigveda to a later stage.

But it would be impossible to trace the exact period, as to when the Vedas came into existence, they are primitive. Primitive in this sense that there is no other literary document more primitive than these. None can measure them in years. In the words of Wilson... "The Vedas give us abundant information respecting all that is most interesting in the contemplation of antiquity."

Place of the Vedas in Indian Culture

Since the time of Vedic civilization the Indian culture had been a subject to a constant change. Though the culture changed from time to time but the Vedas never lost their importance.

For the Indian culture is based on the Vedas. Manu, the law-giver says - "Vedas are the root of all religions" (Vedashilo Dharmamulah).
The Vedas are the most valid scriptures. There is nothing which is not found in the Vedas, all the castes, all the Ashrams and all the things which have happened, are happening and will happen, find their origin in the Vedas.

Almost all the systems of Indian philosophy accept the authority of the Vedas. They hold the Vedas as self-evident, they do not require other scriptures for establishing their validity, while other scriptures draw their validity from the Vedas. It is a general view of the orthodox thinkers, that any statement is valid as long as it is supported by the Vedas.

Still at present the Vedas are respected so much that no obligatory duty can be performed without the Vedic text. In short we may say that in spite of many changes that time has wrought, the orthodox Hindu life may still be regarded in the main as an adumbration of the Vedic life, which had never ceased to shed its light all through the past.
The Spirit of the Vedas:

When we begin our deliberations to find out the spirit of the vedic hymns, we come across various views held by various competent scholars. Pfläderer sees "primaevl child like naive prayer in the Rgveda." For Sayana the hymns present naturalistic ideas, which the vedas reveal through their gods. This view of Sayana is supported by the Modern European scholars also. According to Pictet the vedas preach monotheism, this view is accepted by Roth and Swami Dayanand also. Ram Mohan Roy speaks of the vedic gods as the "allegorical representations of the attributes of the Supreme deity. Bloomfield holds the sacrifice as the spirit of the vedas, for Aurobindo the vedic gods serve as the psychological symbols. For him Sūrya, Agni and Soma represent intelligence, will and feeling respectively. He sees Orphic and Eleusinian, of ancient Greece in the vedas. He observes "The hypothesis I propose is that the Rgveda is itself the one considerable document that remains to us from the early period of human thought of which the historical Eleusinian and Orphic mysteries were the failing remnants, when the philosophical and psychological knowledge of the race was concealed for reasons now difficult to determine, in a veil of concrete and material figures and symbols which protected the sense from the profane and revealed it to the initiated. One of the leading principles of the mystic was the sacredness and secrecy of self knowledge and the true knowledge of the gods. This wisdom was, they thought, unfit for, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtues if revealed to...
to vulgar and unpurified spirits. Hence they favoured the existence of an outer worship effective but imperfect for the profane and an inner discursive for the initiate, and clothed their language in words and images which had equally a spiritual sense for the elect and a concrete sense for the mass of ordinary worshippers, the Vedic hymns were conceived and constructed on these principles.

These different views regarding the spirit of the Vedas should not be considered as antagonistic to one another. The Rgveda in fact, is such a wonderful collection, that every one finds the reflection of his thoughts in it. It is just like the story of six blind men and an elephant. All the descriptions made by them were the descriptions of one elephant only, though they had different ideas respecting the animal, but one cannot say that their views were of them as having antagonistic views. Similarly the various views presented by the various scholars describe the true spirit of the Vedas, as it appealed to them.

Beginning of the Rgvedic Philosophy

The Rgveda is an example of lofty thoughts. In its poetic way it leads us toward the realm of the eternal and infinite. After a deep study of the Rgveda one cannot remain without devoting his deep appreciation for the profound insight of the Rgvedic seers. The Rgveda opens to us a new chapter of human thought and race, to which we find no parallel; the Rgvedic hymns carry in them themselves—the conceptions of religion and philosophy.
In the first two Mandals of the Rgveda most of the verses are devoted to the praise of the various gods. The reason behind it is this that the seers saw at first sight the natural forces. Everywhere they saw these forces. For them these forces were the guiding principles, they were true rulers of the universe, therefore the natural powers created a sense of fear in them, this sense of fear led the Rsis to conceive these forces in the godly forms and to achieve their kindness Rsis started praising them. This is why the first two mandals of the Rgveda deal with the praise of different gods. They worshipped these gods.

It is human psychology that the forces from whom a man seeks shelter wants to see them as conscious beings, for the unconscious beings are unable to help him in perils. So when the poets came across these natural forces as their protectors, they looked upon them with such intensity of feelings that these became suffused with souls; for them these natural powers became living beings. The vedic poets made the natural forces according to their own images. As Taylor remarks— "The operation of the world seemed to be carried by other spirits, just as the human body was held to live and act by virtue of its own inhabiting spirit, soul, and—similarly—puts up Hume in his “Natural History of Religion,” saying—"There is a universal tendency among mankind to conceive all things like themselves——the unknown causes which continually employ their thoughts appearing always in the same aspect are all apprehended to be of the same kind of species nor is it long before we ascribe to them thought and reason and passion and sometime even the limbs and figures of men."
The same tendency of ascribing the human qualities to the natural forces or the gods we may see in the Rigvedic poets. They could thus hold communion with these forces and felt consciousness in them.

The moon, the stars, the wind, the fire all these were for them divine principles suffused with soul. This worship of nature was the first form of the beginning of the vedic philosophical thought.

The Vedic Gods:

The Divine principles or the gods had been the media of the speculations of the vedic seers. The gods were considered to be the personalities presiding over powers of the nature. The sun is the god of light, wind of life, fire of consciousness and so on. These vedic gods were definite and systematic and of separate characters like the Greek gods.

All these gods are classified as mundane or earthly, atmospheric and celestial. The whole universe is regulated and administered by these gods. These are so powerful that one cannot even know the limit of the powers they hold.

"Never have those birds that fly though air attained to thy high dominion or thy might or spirit.

Nor these the waters that flow on for ever, nor hills, abaters of the wind's wild fury." It is the king Varuna, who prepared the pathway for Surya to move along. None can ignore the rules established by Varuna, only for fear of him travels the moon at night.
At some places Indra is stated as the governing principle. Indra is personified and described as having a thunderbolt in his hand and killing the demons that come in his way. He killed Vṛtra, who was sleeping on the waters and thus Indra let loose the waters and the waters praised Indra and began to flow.

Similarly Agni is also called as Vṛtrašan or a killer of Vṛtra. He smears the head of Vṛtra and sets the sun free to enlighten the universe.

The vedic poets have chosen these gods to express their mundane and philosophical thoughts.

**Vedic Philosophy**

Thus the vedic poets found their lives secure and had no fear of the gods, and dived deep in intuition and after achieving the state of Samādhi they tried to find out the mysteries and the solutions thereof. These speculations became later on the basis of the thoughts of later philosophical systems. Very clearly they (the vedic hymns) represent certain philosophic ideas more or less common to thinkers in those days and that these ideas are the germs which developed into the rich philosophic systems of later ages is a common place.

At this place one may see the insincerity of such statements made by a few scholars, Frank Thilly, for example, in which they have tried to ascribe no philosophical thoughts in the vedas. According to such scholars the vedic Rāks, who remained confined upto the limitations of this gross creation only, reveal no philo-
philosophy as such, Frank Thilly remarks:-

"Universal history of philosophy would include the philosophies of all peoples. Not all peoples, however, have produced real systems of thought, and the speculations of only a few can be said to have had a history. Many do not rise beyond the mythological stage. Even the Theories of Oriental peoples, the Hindus, Egyptian, Chinese, consist, in the main, of mythological and ethical doctrines and are not thorough-going systems of thought. They are shot through with poetry and faith. We shall, therefore, limit ourselves to the studies of the western countries and begin with the philosophy of the ancient Greeks, on whose culture our own civilization in part, rests."

Actually such untrue statements are proofs of ignorance of the writers regarding the Indian philosophy. Such false statements are absolutely unjustified and show their prejudice towards Indian Philosophy.

As a matter of fact India had been spiritual from the very beginning, therefore the spiritual tendency of thinking led them to establish various philosophical views. Many scholars of the west describe the western philosophical thoughts to be indebted to Indian philosophy for their origin and development.

"On the other hand, when we read with attention the poetical and philosophical movements of the East, above all those of India, which are beginning to spread in Europe, we discover there so many truths and truths so profound and which make such a contrast
with the meanness of the results at which the European genius has sometime stopped, that we are constrained to bend the knee before that of the East and to see in this cradle of the human race the native land of the highest philosophy." (Victor Cousin).

Indian thinkers have produced something of a great significance in the history of human mind, that will remain as landmarks of human thoughts. Prof. Maxmiller says:-

"If I were to ask to myself from what literature, we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Roman and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life, again I should point to India.

Among nations possessing indigenous philosophy and metaphysics together with an innate relish for these pursuits, such as at present characterises Germany, and in olden times was the proud distinction of the Greece, Hindustan holds the first rank in point of time.

"Of course we agree to it that the western philosophical thoughts had their effect on Indian philosophical systems and more or less Indian philosophical thoughts are also indebted to the Greek thinkers, and one may agree with the comparison, which Sir William Jones had done by saying- "Of the philosophical schools it will be sufficient here to remark that the first \[\text{\textbf{\textit{Nyaya}}}\]
seems analogous to the Peripatetic, the second, sometimes called Vaiśeṣika to the Ionic; the two Mīmāṃsā, of which the second is often distinguished by the name of Vedānta, to the Platonic, the first Sāṃkhya to the Italic and the second of Patanjali to the Stoic philosophy; so that Gautama corresponds with Aristotle, Kanad with Thales, Jaimin with Socrates, Vyāsa with Plato; Kapil with Pythagoras and Patanjali with Zeno. But to say that the ancient Indian thinkers were absolutely ignorant of the philosophical thoughts, will be an utter falsehood.

In India philosophy has occupied a prominent place from the very dawn of her civilization. It was not studied at that time with reference to some other science like it was not auxiliary. On the contrary we see in the West this branch of study i.e. philosophy having an auxiliary place to some other sciences. In the times of Plato and Aristotle, in Greece, philosophy had its support from politics and ethics. Theology for Newton and Bacon was nothing more than the natural science and for nineteenth century philosophers of the West it carried no value more than history, politics and sociology. But in India Theology or Metaphysics had a prominent place. All the other sciences or arts were supported by this branch of study. Theology or Brāhma Vidya as the Vedic seers used to call it was considered as foundation stone for all the branches of studies, without it nothing was performed. Theology was considered as a lamp of all sciences means of discharging and support of all duties.
Vedic philosophy mainly has self-realization as its basis.

"I am Brahman, I am Indra, I am the king Varuna" are the mots of Vedic philosophy. Self-realisation is a striking feature of Vedic philosophy and this feature is found nowhere in the Western philosophy. Only a few of the western philosophers have taken up the subject of soul for their consideration, while other philosophers could not go beyond the gross elements. The reason behind it, so far I may suggest, is this that the western philosophers' speculations are confined to the waking state only, while taking metaphysical points into their considerations, they forget two other states i.e. the states of dreams and dreamless sleep respectively called svapnāvasthā and susupti in vedic philosophy. This is a weakness of the western philosophy. Very beautifully observes Dr. Radhakrishnan,

"The criticism that western metaphysics is one-sided, since its attention is confined to the waking state alone, is not without its force. There are other states of consciousness as much entitled to consideration as the waking. Indian thoughts takes into account the modes of waking, dreaming and dreamless sleep. If we look upon the waking consciousness as the whole, then we get realistic, dualistic and pluralistic conceptions of metaphysics. Dream consciousness when exclusively studied leads as to subjectivist doctrines. The state of dreamless sleep inclines to abstract and mystical theories. The whole truths must take all the modes of consciousness into account."
According to the Upanisads the state of dreamless sleep is a state of communion of the soul with God. This is a state of mysticism. This mysticism is exclusively elaborated in the vedic philosophy having a support of psychology and metaphysics.

The Rgvedic philosophy suggests a cordial harmony between man and God. A relation of son and father between them is established in the Rgveda, while in the west we see an opposition between the two. According to the Rgveda all human beings are sons of that immortal while in Western mythology we read, Prometheus, a representative of man, defending the human beings against Zeus who desired to destroy the human race. In Purusa Sukta of the Rgveda God is stated to be performing yajña or sacrifice for the well-being of the human race, for the prosperity of human beings.

"He created wild and tamed animals, He created horses, cows and goats.

This relationship also serves as a support to the Rgvedic spiritualism. Thus the dominant character of the Rgvedic philosophy is the spiritual tendency. This spiritualism received its full expression in the Upanisads and later philosophical systems.

So to say that no philosophy existed there prior to Greek philosophy is a clear case of ignorance regarding the Rgvedic philosophy. Actually each and every god that exists in the Rgveda is a symbol, which expresses philosophical thoughts, as we shall come to know.

Metaphysical concepts presented in the Rgveda are so lofty that the impact on the western philosophers also may verily be seen. This did not come from Indian but Greek in origin according to Truth, Goodness and Beauty.
One may find the seed of modern philosophical or metaphysical conceptions in the Vedas, especially in the Rgveda. "There is hardly any height of spiritual insight or rational philosophy attained in the world, that has not its parallel in the vast stretch that lies between the early Vedic seers and the modern Naiyayikas. The naive utterances of the Vedic poets, the wondrous suggestions of the Upanishads are as interesting and instructive as the systems of Plato and Aristotle or Kant and Hegel."

Those who describe the Rgveda as the songs of very primitive people and not having any philosophy in itself, have not understood the methods of the Rsis, through which they have revealed the invaluable and lofty notions. Their method is purely mystical; they have expressed their thoughts under the captions of several Vidyaś. We may discover in these Vidyaś so many truths and truths profound philosophy.

**Beginning of the Rgvedic Philosophy**

The Philosophy of the Rgveda starts from Anthropomorphism and passing through Polytheism and Monothelism ultimately ends in Monism.

The earliest Vedic thinkers saw in the natural phenomena various forces, which were unique and striking for them. The Rsis were really the children of nature, so whatever they perceived in the nature, it excited their wonder and the power of thinking.
On seeing the bright things viz., the sun, the moon, the fire. The Rsis were caught by a sense of fear at the same time. They were taken away by surprise to see the sun hanging in the sky without any support and still not falling down. A Rsi exclaims:

"Undropped beneath, not fastened firm, how comes it, that downward turned he falls not downwards? The guide of his ascending path— who saw it?"

"All searching is his beam, the gleaming of his light. His, the all beautiful, of beauteous face and glance. The changing shimmer like, that floats upon the streams. So Agni's rays glisten over bright and never cease."

This sense of fear made the Rsis worship these natural entities. It is a human psychology that he starts worshipping a thing, from which he is frightened. Similar was the case with the Rsis also. They thought these entities suffused with soul, which may bless if pleased and destroy if got angry with them. This idea caused the Rsis to think of them as gods, they regarded them as the agents of the natural phenomena by these spiritual causes. In the moments of perils a man realises his dependence on these gods, he hears the voice of god and feels his presence everywhere. The similar conception may be seen in stoics philosophy, when one meets with "The sun, moon and stars and Law and Men who have turned into gods."

In the Rgvedic terminology these natural forces are named as
Devas. The word 'Deva' has manifold meanings; it is very elusive in its nature. As Dr. Radhakrishnan puts it: "An important point to be borne in mind in this discussion that the word 'deva' is used to indicate many different things, "Deva is one who gives to man." God is Deva because he gives the whole world, the learned who imparts knowledge to fellowman is also a deva. The Sun, the Moon and the Sky are devas because they give light to all creation. Father and mother and spiritual guides are also devas. Even a guest is a deva. We have to take into account only that notion of deva which answers at least roughly to the modern conception of God. It then means bright.

Among these gods Indra is the bravest. He fights with many Asuras like Vṛtra, Sambha, Vāla and so many others and is ever victorious, hence he is made the chief of gods. Indra very proudly declares -

"I was the first possessor of all the gear, the wealth of everyman I win and gather up.

Or me, as on a father living creatures call, I deal enjoyment to the man who offers gifts."

For me hath Tvaśtr forged the iron thunderbolt, in me the gods entered intellectual power.

My sheen is like Sun's insufferable bright. Men honour me as Lord of past and future deeds.

Indra am I; none ever wins my wealth from me; never at anytime
am I a thrall to death.
Pressing the Soma, ask riches from one alone.
This One by stronger might I conquered singly, yea, also
two, shall three prevail against me?
Like many sheaves upon the floor I thrash them; how can
my foes, the Indraless, revile me?
I, as a God, never violate, the statutes of gods, of Vasu,
Rudra and Adityas.
These gods have formed one for auspicious vigour, un­
conquered and invincible for ever.

Indra is regarded in the Rgveda God of gods. He is protec­
tor and sustainer of the gods. He is Devānām Devah. He fights
from Asurvas and thrash them. He makes the clouds pour down the
rains and thus grow the food. Highest numbers of the hymns
in the Rgveda are devoted to praise Indra.

It is hardly possible to conceive and worship anything which
is formless. So the Rsis also gave a perceptible form to
formless Indra by placing Vajra in his arms, armour on his body
and helmet on his head. We find such description in the
Rgveda, in which he is stated to be dressed in a warrior's
attire. He is described as a God of battle-field. He is a
skilful charioteer with thousands of horses yoked in his chariot.
He is very fond of Soma juice, so wherever soma juice is prepared
he approaches very swiftly. Thus the Rgveda describes Indra in
Next to Indra there comes Agni. He is described as having heard, jaws and teeth. Nothing remains uncrushed that comes under his teeth. He is Devānām Dītaḥ, a messenger of the gods. He conveys the ablutions poured in to the other gods, hence is called Devānām Mukhāḥ i.e., mouth of the gods. Agni being pleased, brings all the gods to sacrifice. "O Agni, bring Varuna, Indra and Maruta to our sacrifice from heaven." He works as a mediator to bring the gods into a close relationship with men. Agni is regarded as father and mother of all creatures. "I see Agni as my father, as my relative, my brother and my friend."

Varuna is the Lord of Sky. Varuṇa is derived from Vṛ. to cover, he covers the universe. He is described as wearing a starry robe; he has got sun as his eyes, with which he watches the world, the sky is his dress and the air his breath. He is the ruler of this universe, the planets, the stars and the rivers are moving under his command. He is so invincible that none can face him, none can tolerate him when he gets angry. Nor the flying birds, nor these ever-flowing rivers, nor this air can find the end of his power. He made the path for sun to move, he made the footless move freely, the moon is in his course.

At first Varuṇa was regarded the God of Sky, but later on he became the god of moral order. "Varuṇa's figure is steadily transformed and idealised till he becomes the most moral god of
the Vedas. He is a Dhrtavrata. First he himself observes the moral order and pursues the others too. All the gods obey his order.

The Vedic Varuna is traceable in the Bhakti cult of Vaishnavism and Bhagawatism. Varuna is seen on a later stage transformed into the conception of Rta. Rta is in fact an order of the universe. This Vedic Rta corresponds to the universals of Plato. For Hegel these universals are "God before the creation of the world or any planet." It may also be stated as a notion corresponding to that Tao or Law Tsu, a Chinese thinker, for whom Tao is a cosmic order. "Firm seated are eternal laws, foundations. "To this law or Rta belong the vast deep Earth and heaven."

The duo-principle of Earth and Jyu has got a prominent place in the Rgveda. They are regarded as mother and father of universe. The father and mother keep all creatures safe. These prolific parents have made the world of life. These are stated as the creators of the gods (Devānam Janitrā). Therefore these protect the creatures and cherish them as father and mother. Jyu is father and Earth is mother. In Homeric verses also we find similar descriptions of these two principles, where Earth is said as "Mother of gods and wife of starry heavens." Between these two the conception of Jyu has travelled in other western philosophical notions in various forms. In Greek philosophy Vedic Jyu has taken a form of Zeus, in Italy as Jupiter and in Teutonic thoughts it is transformed as Tyr and Tyi.
Thus mostly of the Vedic gods are natural forces and these natural forces dominated the lives of the ancient Rsis. The vedic seers made these natural forces the objects of their worship. In these gods they saw such qualities which were necessary for them to lead their lives. Agni or the fire cooked food, Indra or thunder made the rains pour down and grow food for them, the wind kept their lives easy going, the sun gave them light.

They very soon came to realise that in absence of the sun nothing on the earth can survive, also they realised that the sun's beams kept the taste and place in the vegetations, therefore they called it Aditya. Etymologically Aditya means one who places rasa or juice (Adatte rasān), therefore the poets called the sun as the soul of everything that moves or stands. The vedic concept of surya has its place in Platonic Thoughts also, Plato in his Republic has expressed his thoughts about sun-worship, for him sun is a symbol of the Good, the Good is God for him, similarly Surya in the Rgveda is stated to be the creator and the governor of the world.

Actually these forces were supra human beings, but the vedic seers with a desire to hold a communion with them, have attributed these forces the qualities of a person. This worship of nature is the earliest form of Vedic meta-physics. This earliest form of the Rgvedic metaphysics may be named as Vedic anthropomorphism.

The gods are many in number and are divided in three divisions—viz. earthly, atmospheric and heavenly. In each division
there are eleven gods and thus in all thirty three gods are there in these three regions. In Brhadârûnya Upanisad we find a detailed description regarding these gods. The author of this Upanisad, Yâjñavalkya, firstly describes thirty three gods and ultimately summarizes as saying that there is only one God. Ref.

"How many gods are there, O Yâjñavalkya?" Thirty three said he, "How many gods are there?" Six, said he. "How many gods exist there?" Three, he said. "How many gods are there?" Two, said he. "How many gods are there O Yâjñavalkya?" Only one, answered he. Proceeds the author further to explain the differing number of the gods he adds,

Who are they? Eight Vasus, eleven Rudras, twelve Ādityas, Indra and Prajâpati. Eight Vasus are- Agni, Pûthvî, Vāyu, Antarikša, Āditya, Dyaus, Candravâ and Nakṣatrâni. Eleven Rudras eleven life forces i.e. Prâna viz. Prâna, Apâna, Vyâna, Udâna, Samâna, Nâga, Kûrma Krkâla, Devadatta and Dhanâñjaya. Twelve Ādityas are the twelve months of the year. Indra is thunder and Prajâpti is Prâna or Brahma. All these thirty three gods reside in the body of Purusa. In the same Upanisad the universe is described as a Virât Sarira of Virât Purusa, this Virât Purusa is described in Purusa Sûkta of the Rigveda. Ref.

Ayu and Pûthvî are regarded as parents of these gods. These gods reside in three regions, in each region there dwell eleven gods. "O ye eleven gods, whose home is heaven, O ye eleven, who make earth your dwelling."
Ye who with might, Eleven, live, water, accept this sacrifice. O Gods with pleasure."

Sayana's remarks on this are helpful, he writes—"Although according to the text there are only three gods, but these three gods, through their greatness, or their respective varied manifestations amounts to thirty three. " According to Nirukta also, there are only three. Among them Agni is earthly God, Vayu or Indra is God of mid-region and Surya of heaven."

In Brhadārañyaka Upanisad Agni, Āditya and Candra are stated to be gods of earth, heaven and waters. These respectively represent vak, Manas and Prāna in the human body. Though among these gods according to Nirukta and Brhadārañyak Upanisad only three god i.e. Agni, Vayu or Indra and Āditya are chief gods, but in the Rgveda we see all these gods described as chief god. Each god claims to be chief. Declares Varuna:

"I am the king, mine is the Lordship, all the gods are subject to me.

Varuna's will the Gods obey and follow. I am the king of men's lofty cover.

I am king Varuna. To me were given these first existing high celestial powers.

I, O Indra, am Varuna, created all the beings. Heaven and earth are by me preserved. I made the flowing water to swell.

In reply Indra also boasts,
"I am invoked by the steed possessing when pressed hard in battle. I am the mighty one who stirs up the fight. All that have I done, nor can the might of all the Gods restrain me, the unconquered." We also find in the Rgveda the twin principle represented by Prthivi-Ayu, Mitra Varuna, Agni-Soma, Asvinau, Indra-Vayu. All these twin gods claim their supremacy. This twin principle of the gods presents the theory of Henotheism in the Rgveda. The concept of Visvedevah in the Rgveda corresponds to the polytheistic Theory.

Polytheism leads to monotheism. Many gods may create a chaos in the universe. There cannot be many kings in a state. The Supreme will be one. Apart from it the various gods of the Rgveda as being in fact, the natural forces, hence inanimate cannot move unless there is an animate being to move them. How these gods or the natural forces perform their duties very regularly, was a great question before the Vedic Rsis. They saw the sun rising in the east and setting in the west, the air blowing without a minute's rest, the flames of fire going upwards and never downwards. All these things created a sense of a great surprise in them. This sense of surprise led them to think of a supreme entity, which remaining behind the curtain makes all these natural entities move in a certain manner. But such entity must be supreme and only one. This must be unborn, for a created entity cannot be a supreme, this must be the God of Gods which may govern the universe by regulating the natural entities. Polytheistic idea cannot be a satisfactory answer to it. It may, on the contrary create complications in the
process of thinking. The Universe cannot be administered by so many gods. As a kingdom requires only one ruler to be ruled similarly the universal kingdom also requires only one Supreme Being. Therefore polytheism cannot be an ultimate doctrine, and in this case the Theory of Monothism is inevitably to come on the scene. The vedic poets also established the monothistic theory by discovering only one Supreme Being. They declared "For fear of him the fire burns, for fear of him the sun shines, for fear of him Indra, Vayu and Mrtyu the god of death move. And this Supreme Being is not second, not third, not fourth. It is only One very boldly declares Vajurvada."

Thus at last the polytheism finds its end in Monotheism. When individual gods are regarded as the highest, a large number of attributes, personal characteristics and functions become common to all the gods. The merging of all these qualities into one divine figure becomes easy, and thus polytheistic anthropomorphism evolves into a kind of spiritual monotheism.

But one should not misunderstand that in Monotheism the gods lose their individual importance. The theory of one Supreme Being does not deny the existence of other gods. Monotheism is a way of subordinating the gods under one higher being or controlling spirit, which could regulate the workings of the lower gods.

As a matter of fact the Rvedic metaphysics is absolutely monotheistic; for some time it may seem as polytheistic, but ultimately polytheism is merged in monotheism. The various gods are various faces of the same entity, "Verily it is Indra, Agni
Mitra, goldenwinged bird. He is one but wise call by various names. The lower gods are His representatives and through them He discharges His duties. The lower gods are His agents. Earnest herd observes: "In the eyes of the Hindus, there is but one Supreme God. This was stated long ago in the Rgveda in the following words:

Ekam Sadviprâh Bahudha Vadanti. (The sages name the One Being Various.)

Thus polytheism or Henotheism or Kethenotheism as Prof. Maxmüller calls it, is not the Rgvedic theory ultimately. It is the names of the various gods, which created a confusion among the scholars. Consequently Prof. Maxmüller concluded that the Rgveda has in itself "a belief in single god each in turn standing out as the highest. And since the gods are thought of as specially ruling in their own spheres, the sages, in their special concerns and desires, call most of all on that god to whom they ascribe the most power in the matter to whose department if I may say so, their wish belongs. This god alone is present to the mind of suppliants with him for the time being is associated everything that can be said of a divine being, he is the highest, the only god, before whom all others disappear, there being in this, however, no offence or depreciation of any other god."

Here the author has misconceived the gods to be quite independent to one another. In fact "Vedic deities are not represented as independent of all the rest."
The Vedic poets, going beyond all doubts, have very obviously declared: "I glorify that God, who is alone, and only one, He is the almighty and true Lord of the Universe."  

"O man, worship Indra only without worshipping the other gods."  

"That one wherein abide all things existing."  

But this monotheistic theory also could not satisfy the Vedic poets. For in the Rgveda we see many gods placed on the highest place. At some places Varuna is described as the highest, at some places Agni, at some places Indra. In some hymns Visvakarma is seen holding the highest position. He is described as having "eyes on all sides round about him a mouth on all sides, arms and feet on all sides. He the sole God, producing earth and heaven wildeth them with his arms as wings."  

"He is the deities-giver." Brhaspati also holds the Supreme position. Prajapati also is stated as the Lord of creatures. O Prajapati, none other than you pervades this universe. In the same hymn Hiranyakagurba is said to be existed in the beginning as the lord of the creatures. 

But this concept of many gods caused a sense of scepticism. The poets could not decide to whom they are to offer their oblation, so they ask: "to whom shall we offer the oblation?" Therefore to avoid this complication they postulated the conception of one ultimate Being. The word Kah points towards the same ultimate Being who is one without second and full of bliss. Kah means "who" and "bliss" also, so when a question is asked: "to whom should we
offer our oblation" the answer also is given in the same line that "let us offer our oblation to Him, who is Kah i.e. full of bliss." This blissful Being moves other gods without moving by itself. It is "unmoved mover" as Aristotle has said. It is unseen, unborn, eternal. It is Aja, but is said to have existed in the beginning when there was nothing so ever therefore it is also called as first born "who has seen the first born, that has no bones but sustains them who have bones" (ko Dadarjya prathamam jayamânam asthanvantam yadanasthâlbhâbhâti). The Vedic poets were convinced that the universe is a manifestation of the single entity. In the sun, mool, air, fire etc. the same power is being manifested, by its power the other gods discharge their duties. The same view is presented in his poetic way by worth -

Were all the workings of one mind, the features-
Of the same face, blossoms upon one tree.
Characters of the Great apocalypse.
The types and symbols of eternity,
The first and the last and midst and without end.

But it is impossible to know it, it is unknowable (ajñeya) undescrivable (avarmaniya). It is something which breathes breathless and (Anidavātan svadhaya) tadeska. But this much is certain that it is one without second. The single entity is termed as many. "Poets with words make into many the hidden reality, which is but One" (asam Santam bahudha kalpayanti) and it is the greatest and the highest. He alone was
the greatest in the universe (Tadidastbh4uvanesu jyestham)

In other countries also the monistic conception of the Rgveda has travelled. We see Plutarch very boldly declaring—"There is one Sun and one sky over all nations and one deity under many names— we also read in the hymns of Cleanthes.

O God! most glorious called by many a name.

Natures great king, through endless years the same;
Omnipotence, who by the just decrees controllest all,
hail, Zeus, for unto Thess
Behoves thy creatures in all lands to call.

The monistic theory presented by the Rgvedic seers has earned an appreciation for different scholars from different parts of the world. Remarks Deusse—

"The Hindus arrive at this monism, by a method essentially different from that of other countries. Monotheism was attained in Egypt by a mechanical identification of the various local gods; in Palestine by proscription of other gods and violent persecution of the worshippers for the benefit of their national god Jehova. In India they reached monism seeing through the veil of the manifold the unity which underlies it.

Maximüller also writes—"Whatever is the age, when the collection of a Rgveda Samhita was finished, it was before that age that the conviction had been formed that there is but one, one Being, neither male or female, a Being raised high above all the conditions and limitations of personality and of human
nature and nevertheless the Being that was really meant all by such names as Indra, Agni, Mātariśvan, may even by the name of Prajāpati, Lord of creatures. In fact the Vedic poets had arrived at a conception of the godhead which was reached once more by some of the Christian philosophers at Alexandria, but which even at present is beyond the reach of many who call themselves Christians.

The Vedic poets realised coherence everywhere in the universe, and they were led to the conception of one Being, pervading the whole universe.

Some Philosophical Hymns of the Rgveda:

The universe present before us is so vast that one cannot know its end or limitations. It may be stated as beginningless and endless. Until what extent the universe is stretched, cannot be known. The Vedic poet frankly expresses his doubt that even the creator of this universe knows it fully or not whose eye controls this world in highest heaven, he verily knows it or perhaps he knows not.

The knowledge of universe is in the Rgvedic terminology, called as Parā Vāk. This Brā Vāk is the subtlest entity. Upaniṣads call it Brahman (Vāgval samrāt Paramān Brahma). In Jaminiya Upaniṣad Rk and Vāk are identified (Vāk iti Rk). In Brhadāranyak Upaniṣad Vāk, Manas and Prāna are identified with Rgveda, Yajurveda and Samaveda respectively. This is also called as Aksara in the Vedas. In the Rgveda Aksara and Paramavyoma
are identical. (ECO Aksara Parame Vyoman) 97. At another place this Aksara is stated the source of thousand syllable speech (Sahasrakṣara Paramavyoman) 98. This thousand syllable speech is summarised in one syllable and that is Aksara or Omkara. As says the Rsi of Kathopanisad which is described by all the gods, you which all the penance is performed, to know which the knowledge is gained, I summarise the syllable and that OM. 99

There lies in this Paramavyoma the Rṣa or perfect knowledge. This perfect knowledge consists of the knowledge of universe. But it is beyond the reach of human mind, it is beyond the human contemplation. It is called Guhya or hidden. The source of this world is even more Guhya than this world. The source of the manifest world is unmanifest. It is transcendental, beyond the limits of time and space. For that there is neither past, nor present, nor future. It was, is and will remain for ever. Similarly it is neither here, nor there, it is everywhere, it is all pervading. Time and space are the names of the gross creation. There is manifested in many forms, but the ultimate Reality, the source of creation is changeless, it is only One and has only one form.

The world and its source are great questions, that cannot be answered. These questions had troubled the thinkers from the very beginning, but they also could not find the exact answers to these great questions. An Ṛṣi or a perfect ascetic or a perfect teacher tells us that a disciple approached a Guru and enquired about the ultimate truth, but the Guru remained silent, the disciple asked him twice and thrice. Then the teacher replied that ultimate
reality could be described by remaining silent only. It is an unanswerable question. The Rei also asks "To whom shall we offer our oblation"? (Kasmāi Devāya haviṣa Vidhama). Similarly, the universe also has remained so far an unanswered question. None could explain it so far. It is a riddle for all. The riddle of the universe is presented in a long hymn containing 52 verses by the poet Dārghatamas in the Rgveda. This hymn contains in itself the seed of various philosophical notions exclusively elaborated in later philosophical systems. Dr. Sampurnanand writes "Many of the Mantras it contains are widely quoted in our later philosophic literature for example, the Mantra, Dvā Suparṇā, Catvāri Vāk or Rco Akṣare. Many of the questions which Dārghatamas postulates, for example, Ko Dadarśa Prathamaṁ Jāyamānam, who saw the universe when it first came into existence or "Prāchāmi tvā paramantam Prthivyāh" I ask you where is the limit of the universe? Where is its focal point? which is the place of the Supreme Sound? - Have been the subject matter of philosophy and metaphysics all down the ages and will continue to be so so long as mankind studies philosophy."

So many questions are asked in this hymn, but in the way of riddles, but the poet seems to be very careful in answering these questions also, but the language used in this hymn is very difficult to understand. It is yogic language or Samadhibhasa as termed by Dr. Sampurnanand. The western scholars have failed to follow the language, so they have condemned all
such mantras by calling them obscure.

In the very first Mantra of this hymn the author casts a spell on the readers by asking a riddle.

"Of this benignant priest, with old grey coloured, the brother midmost of the three is lightning.

"The third is he whose back with oil is sprinkled." Here I behold the chief with seven male children. 105

In this verse the poet has very successfully shown a unity between the creation and its creator. "In this long hymns of Dirghatamas we have a great series of riddle, but there is to be seen in them some degree of coherence, the influence of doctrine of unity of the world. 106

This unity may further be seen in Nasadiya Sukt. It is called the hymn of creation. 107 It draws a picture of the situation or the state before the creation came into existence. In the course of study regarding the creation naturally a question arises as what was in the beginning when there was nothing? What was that thing from which this gross material world sprang up? The seer of this hymn not only exhibits the nature of the universe, but also tries to discover the nature of the source of the universe. Dr Radhakrishnan calls it a hymn representing the most advanced theory of creation. 108

In this hymn the vedic seer has very successfully described the primal state of creation. He starts with an assertion.
"In the beginning there was neither being nor not-being. There was not atmosphere nor sky..." A question is asked: What covering there was and was there a fathomless abyss of water?

There was neither day nor night, neither death nor immortality. There was nothing in the world, save the one which breathed by its own power. There was however a darkness and a moving ocean without light. Through the might of fervour or tapas was born a living force enveloped in a shell. Then there developed desire (kāma) the first seed of mind. The sages found the root of not-being in being."

The Universe was a puzzle for them, and the vastness of the universe made them express the exclamatory thoughts. They were surprised to see the mysteries hidden in the universe. Even an atom of the universe possesses in it a vast ocean of mysteries. Matterlinck says - "Even an atom of this world is so mysterious that it would not be possible for me to know that completely, and if I will come to know it fully either the world will become without any charm for me or my brain will burst into pieces."

To see this much is certain that in the beginning there was an entity which breathed breathless by its own power (Ānida-vātāṃ swadhyā tadekam) - apart from it there was nothing else (Tasmāthānānyat paraḥ kiṁcanaśa). We come to learn from Gāndogya Upaniṣad that in the beginning there existed only Sat (Sadeva Saumyaśidam Agra āsit). Sat and Brahma are identical. The world Sat, according to
Dr. Radhakrishnan was applied to the ultimate principle to show that it is above sex. Sat then desired to be many and in order to be many it performed Tapas and then it produced Tejas. This tejas was enveloped in a shell. This was Hiranya-garbha or golden egg. It was the first outcome in the process of creation. It is stated to be the source of all things that were produced later on. "There in the beginning existed Hiranyakagrabha alone, which was Lord of all living beings and it supported Prithivi and Byu."

According to Wallis "This is a great power of the universe from which all other powers and existences, divine or earthly, are derived, a conception which is the nearest approach to the later mystical conception of Brahma, the creator of the world." Griffith takes it to be Sun God, the source of golden light. According to Manu Hiranyakagrabha was produced first. "I am Hiranyakagrabha, the Supreme Spirit Himself become manifested in the form of Hiranyakagrabha."

Hiranyakagrabha is a form of Agni." From the Rgveda it is learnt that there were waters in the beginning and these primeval waters had Agni in their embryo. "What time the mighty waters came, containing the universal germ, producing Agni.

Thence sprang the God's one spirit into being.

He in his might surveyed, the floods containing productive force.

"He is the God of gods and none besides him."
This Hiranyagarbha is said to be the Lord of the universe. A detailed study of Hiranyagarbha is made in the hymn of Hiranyagarbha of the Rgveda.

Hiranyagarbha is called as Prajāpatyāh i.e. a son of Prajāpati. (Hiranyagarbhaḥ prajāpatyāḥ). Prajāpati is the Lord of all beings. "Prajāpati is the primeval principle of the creation. Though the substratum of this creation is Brahman, yet for the purpose of creation it takes the form of Prajāpati. In the Vedic terminology the creation is called idam sarvam or Prajā and its Lord is called Prajāpati. It (Brahman) told Prajāpati: ‘Create the beings and support them, therefore it became prajāpati, it is its Prajāpatihood (Tadyadabravit Prajāpati Prajāḥ srstva Palayasveti, tasmā Prajāpatir abhavat Prajāpatiḥ Prajāpatitvam). It is called as Ocatūṣṭava Brahmaprajnāpati of Brahma with four feet. Among them three are visible (tripaduradhvam udait puruṣaḥ) and one is invisible (Pādosye bhavat punah).

In the Rgvedic terminology Prajāpati is called by various names, it is called by 'Garbha, Guha, Hṛdaya, Nābhi, Uṣṭha, Aṣṭaka Kendra, Agra Prajāpati, Ekaprajāpati, Kai Prajāpati, Anirukta Prajāpati, Amūrta Prajāpati, Amṛta Prajāpati, Prakriya Prajāpati.

The creation is a manifestation of Prajāpati. In Śatapatha Brahmana Prajāpati is divided as Nirukta and Anirukta or Parimita and Aparimita (ubhayan vā tatt Prajāpati Niruktacāāniruktasca Parimitacāāparimitasca).

Prajāpati is one (Ekāḥ u vai Prajāpatih). This is Prajāpati which moves in the womb and takes various forms, in it there
exist all the heavens."^122

In Brāhmaṇas Prajāpati is also termed as Vāk (Vagvai Prajapati)^123 (Prajāpatirhī Vāk)^124. It is so great that all this creation sings its greatness. The creation is termed as Mahima of Prajāpati, but Prajāpati cannot be stated this much only it is even more than this."^125 But it remains ever in Guhā or cave. Guhā, in the Rgvedic terminology stands for unknowability. Though it is creator and is manifested in the form of creation, but cannot be realised by human beings. Prajāpati being the creator is also called as Viśvakarman.

"Whence Viśvakarman seeing all producing the earth with mighty power disclosed the heavens."^126 Regarding it the Rgvedic Poet says:

"You will not find him who produced these creatures; another thing hath risen up among you.

Enwrapt with misty clouds, with lips that stammer, hymn-chanters wander and are discontented."^127"

This, therefore, is called Guhya, hence is a great question, which remained answered. "To which shall we offer our oblation" (Kasmāi Devāya Haviśā Vidhem) was a problem which stood before the vedic poets as quite unsolved. "Who verily knows and who can declare it."^128 Here seems the end of scholarship, none can go beyond it, the human speech cannot reach it, hence it remains undescribable. Therefore Prajāpati is called as Nirghoṣa Vāk or unmanifested speech. Opposite
to is Saghosa Vak or manifest speech and that is the world. The former is endless and the later one has got its end. The endless speech can be better described by remaining silent. Carlyle says—"Under all speech that is good, there lies a silence that is better. Silence is a deep as eternity, speech is shallow as time."

Therefore it is described as Kāh. "Kāh is Prajāpati" says the author of Satapatha Brāhmaṇa. It is "Bhuvanasya Gopāh" the protector of the universe.

It was born first in the form of Hiranayagarbha in the process of creation. Its commands obey the gods. Its grace is immortality and its anger is death. This Kāh Prajāpati is very elaborately described in Prajāpati Sūkta of the Rgveda.

To the Rgvedic seers Prajāpati and Visvakarma are identical. The same entity i.e. Brahman, as being the creator of creation is named as Visvakarma and as being the Lord of Prajā or the beings is named as Prajāpati. It is called Swayambhū or self-existent. It does not require other's help for its existence. It is at the same time efficient and material cause of the universe. In the Rgvedic terminology Arambhaṇa and Gṛablhaṇa respectively stand for material and efficient cause. and Adhikāṭhaḥ is the substratum. "What was the place whereon he took his station? What was it that supported him? How was it? "Visvakarma is told to be both of the causes of the universe. It is aja or unborn, wherein abide all things existing." It is the navel of creation and it is One (Ajasyābhavabhakhyakarṇam).
Here Aja or Unborn is identified with Vīśvakarma. Vishvakarma also has been a subject matter of the Vedic seers deliberations. In the Upanisadic and also Vedic language Prajāpati is Puruṣa. Puruṣa is one who lies in Pura (Puri ete iti). Pura is the world. Human body is also said Pura. Universe is a replica of human body (yatha Pinde tatha Brahmānde). Therefore the individual soul also is called as Puruṣa as it resides in human body, so (Brahman is also Puruṣa as it resides in the world). Thus the world is a manifest form of Puruṣa. "Puruṣa is the world." declares the Mundakopanisad and so says the Rgveda too. ("This Puruṣa is all that yet hath been and all that is to be," say the Rgveda.)

The Lord of immortality which increases greater still by food. "

For Giffith—Puruṣa is an embodied Spirit, the original, source of the universe, the life-giving principle in all animated beings." It is the Lord of immortality. (According to Sāyana—He is the Lord or distributor of immortality because he becomes the visible world in order that living beings may obtain the fruits of their actions and gain Moksa or final liberation from their bondage.) It is also the Lord of immortality, for it mounts beyond (its own condition) for the food (of living beings). Wilson.

For Dr. Muir—"It is the lord of the immortality, since by food he expands."
"It is immortal," says the author of Bhāgavat Purāṇa, since it has transcended mortal nutriment."

Paterson also explains this entity in the same sense.

In the Rgveda the world is stated to be born from this Purusa. "From it there was born Virāt, and from Virāt was born Purusa."

Here the Viraj is the same as Hiranyāṇḍa or mundane egg of Hiranyagarbha Sukta. It is born from Adi Purusa. Adipurusa enters into this egg and then it animates it as its vital soul or life principle. Or Viraj may be stated as a female principle, the counterpart of Purusa. It is termed as cow by Dirghatamas whose forceful expulsion is this universe. The principles of Purusa and Viraj are termed as Dakṣa and Aditi in Daksayāni Sukta of the Rgveda. "Dakṣa was born of Aditi and Aditi was Dakṣa's child."

For Aditi, O Dakṣa, she who is thy daughter, was brought forth."

These verses present a great theory of Ardhanařīśvara, extensively explained in the Purāṇas. Every male is half female and every female is half male. As respect to it Yāska remarks, "How can this be possible? They may have had the same origin or according to the nature of the gods they may have been born from each other have derived their substance from one another."

For the author of "The Vedic Hymns" Aditi is the infinity or
or the infinite and Dākṣa is force or Power personified.

The conception of Dākṣa and Aditi is presented under the caption of Pūrūṣa and Virāj in the Pūrūṣa Sūkta.

Pūrūṣa manifests itself in the form of the world but at the same time remains beyond it as unmanifest entity. S'ānti mantra of Isopaniṣad presents a conception of perfection or Pūrnāvāda.

Pūrṇa is that (Pūrūṣa) Pūrṇa is this (world), from Pūrṇa is derived Pūrṇa. After being deducted Pūrṇa from Pūrṇa, what remains is also Pūrṇa.

Similarly Pūrūṣa is said to be the original source of this universe, it is the manifest form of Pūrūṣa, but it is not this much only, it is only one fourth part of the great Pūrūṣa, while three fourth parts are hidden and are beyond our vision. This conception of Pūrūṣa or Pūrūṣavāda, has been the central idea of the Pūrūṣa Sūkta, one of the most famous hymns of the Rgveda.

All these philosophical hymns of the Rgveda (as stated above) are to be connected with one another. These are members of one family, dealing with one or another aspect of the creation or evolution of the universe. In the words of Dr. Sampurnanand we may remark: "It is not that these Sūktas connected with different Rṣis, occurring in different Mahānāmas and used for different purposes, stand completely isolated from one another. It is seen that very often questions probed in one Sūkta find an answer in another, that while one Sūkta emphasises one
aspect of a phenomenon, another draws attention to a different aspect of the same phenomenon. Very clearly they represent philosophic ideas more or less common to thinkers in those days. These philosophical sūktas have been sources of the philosophical speculations, nourished in later philosophical systems of India.