CHAPTER II

IMPACT OF THE RGVEDA ON INDIAN PHILOSOPHY

The Vedas are stated to be Jnānamaya Tapas of God. God is the source from where the thoughts presented afterwards in the Vedas, by the seers came to revelation. God is all-knowing, "Sarvajñānamayo hi saḥ" say the Upaniṣads. But the knowledge possessed by the Vedas is hidden in the mysterious cave of symbolism. The Vedic seers expressed their thoughts in a language unintelligible to ordinary people, it is because the gods never like the direct method of stating anything. Everything by them is stated in an esoteric manner. Therefore the Vedic thoughts are not easily intelligible. "Those who are not seers and ascetics" says Yāska—"cannot have the knowledge of the Vedas" and so says the Rgveda apy, "The raw, who has not been heated gains not this. They only who are heated attain to it."²

Here heat means asceticism or Tapas, only by performing Tapas one can attain the knowledge expressed in a transcendental language.

In the Rgvedic terminology the empirical and transcendental
knowledge is termed as "Urujyoti" meaning a great and bright light. What we call as metaphysics in modern philosophical terminology is called Urujyoti in the Vedic terminology.

Because the ocean of light or Urujyoti lies in that entity which is beyond this physical world. "There goes neither the eye, nor speech, nor manas' declares the Upanishad. But yet for fear of him the fire burns and the sun shines. Neither there shines the sun, nor the moon and the stars, nor these lightnings, then what to say of the fire! Only because of him all these shine, due to his brightness all the world shines." Therefore He is called as jyotisham jyotishā. Therefore all the currents of philosophical or metaphysical speculations, extensively elaborated in later systems have their origin in the Vedas.

Some scholars hold that the Vedas represent the theory of practical hedonism. For almost in all the verse the gods are requested and invoked to donate the worshippers the wealth and other worldly prosperity. The Vedas therefore preach the method of attaining worldly happiness. They argue that the Vedic Rsis were the sons of nature and the world was before them so they tried to live a prosperous life rather than to think of the world which was not before them. The result was this that the spiritual and metaphysical aspect of life was totally ignored by them.

However expert this argument may be, it is obvious that

But after a long period, worldly prosperity could
not give them the eternal happiness, so they went in search of such happiness, which they got in spiritu-ism. These spiritu-
tistic notions are stored in the Upanisads, but in Upanisad in them the spiritual aspect is so effective that it completely crushes the thoughts of worldly prosperity. Thus the Vedas and the Upanisads are two extremes, the former preaching hedonism and the latter spiritualism, therefore both of them fail to meet both the ends of human life. These ends meet together in the Gita. Gita is a treatise which contains the empirical and spiritual notions.

Secondly, as these scholars hold, the Vedas present a theory of pluralism through the gods. This also created a problem for them as to whom they should offer their invocations. So to solve this problem they imagined one entity, working behind all these gods. This thought of one entity is preached by the Upanisads in the form of Absolute Monism. But this antagonistic thought of the Vedas and Upanisads also is synthesised in the Gita.

Thus according to them the Upanisads came into existence as a reaction to the Vedas. The Vedas are thesis, the Upanisads anti-thesis and the Gita synthesis.

This statement has no force at all, for the Upanisads very obviously are indebted to the Vedas for their thoughts. The Isopanisad -the most significant Upanisad is 40th Adhyaya of Yajurveda of course with some variations. Kena Upanisad has
has its origin in the Kena Sūkta of Atharva-veda. Establishing a
relation between the Rgveda and the Upanisads Dr. H. Hanade
writes- "We must not fail to notice the progress that was
already being made towards the conception of cosmogony even
in certain hymns of the Rgveda itself. If we just take into
account such a hymn as Rgveda X.88 where the seer inquires what
was the "hyle" out of which the heavens and earth were built
eternally firm and what it was upon which the creator stood when
he upheld the worlds, or yet again hymns like X.5 and X.27 where
the conceptions of being and not Being in a cosmological sense
are being already broached or even that famous agnostic hymn
of creation X.129 where the primal existent is declared as being
superior to Being and Not-being and where the cognisant activity
of the creator himself is called in question, we may say that
a beginning was even at this Rgvedic period of the real philo­sophical
impulse which passing through the Brahmanic period was to
gather force at the beginning of the Upanisadic period."487

It is an indisputable view that the Vedas have their
impact on the Upanisads, may on the metaphysics of the world.
As Dr. Coomarswamy puts it- "I cannot believe that anything taught
in the Upanisads was not known to the Vedic Rsis. I should say
that it is futile to search for meanings in the Samhitás, which
are not the meanings of the Upanisads. The strictly meta­
physical consistency of the mantras make it inconceivable that
they came into being without an understanding of their meaning.
An interpretation of the Vedas is not really an interpretation
of Indian metaphysics, but of metaphysics. It is also possible to add very much to the understanding of the western scriptures if they are read in the light of Indian Ātmavidyā.

It would be ridiculous to say of something newly discovered by the authors of later scriptures and unknown to the Vedic Rāis. There can hardly be any philosophical notion not having its origin in the Vedas. "A new philosophy we can hardly expect to wish for, since the same germinal thought of the Vedic authors have come all the way down history, even to Schopenhauer and Whiteman, inspiring philosophy after philosophy, religion after religion."

All the philosophical thoughts taught in the Upanisads find their root in the Vedas particularly in the Rgveda, the earliest document and thus passing through they also cast their shadows upon the Indian Philosophical Systems viz. Buddhism, Cārvāka, Nyāya-Vaiśeṣika etc., Naiyāyikas, etc.

It is beyond any doubt that the philosophical thoughts elaborated exclusively in later systems of philosophy, have their seed in the Upanisad. In support of any statement I would prefer to quote in the fascinating words of Dr. Ranade- "The Upanisads supply us with various principles of thoughts and may thus be called the Berecynthia of all the later systems of Indian Philosophy."

"Just like a mountain" - he proceeds further - "which from its various sides gives birth to rivers which run in different directions"
similarly the Upanisads constitute that lofty eminence of philosophy which from its various sides gives birth to rivulets of thought. It is thus we see in the Upanisads roots of Buddhist as well as Jaina philosophy, of Sankhya as well as of Yoga, of Mimamsa as well as of Saivism of theistic mystic philosophy of the Bhagavat Gita, of the Dvaita, of Viṣṇu-advaita, as well as the Advaita system.

Thus the Vedas, particularly the Rgveda has a unique place in the development of Indian thought. All the later systems of Indian philosophy have their roots in the Vedas. But the relation of the Vedas with them has remained unattempted as yet. Let us make an attempt at relating some of these systems with the Rgveda.

The Rgveda And Buddhism:

We shall begin our consideration of the sources of Buddhism as found in the Rgveda.

In the history of Indian philosophy Buddhism, for its ethical philosophy, has got a significant place. Like the Jaina philosophy Buddhism also was, in the beginning, an ethical system which later on was given a spiritual form and thus made a system of philosophy. Buddhism in the time of development was divided into two schools viz. Hinayana and Mahayana. Hinayana was further divided into two sub-schools viz. Vaibhäsika and Saṃtṛatika, Mahayana also underwent a division having Kadhyamika and Yogacara as its sub-schools.

Among these Kadhyamikas are Sūnyavādins. According to them there is reality neither in outer world nor in internal world.
everything loses its existence in Śūnya. What we see is a
delusion and contains nothing real in it. It is Avidyā which
projects the things to be real. According to the Mādhyānikas there
is no world at all. External objects and internal states as
well as are both void-Śūnya. Nāgarjuna asks-* If you negate
the doctrine of śūnya, you negate causation. If there were such
a thing as self-essence, the multitudinousness of things must
be regarded as uncreated and imperishable which is tantamount
to eternal nothingness. If there were no (emphasis) there would
be no attainment of what has not been yet attained nor would there
be the annihilation of pain or the extinction of all the passions*.

Thus everything loses its existence in Śūnya. What we see is
a delusion and possesses nothing as reality in it. Śūnya's
real nature remains indescribable. Defining it says Nāgarjuna:

"It (Śūnya) is neither sat nor asat, nor both, nor devoid
of both, this is something indescribable.* Māyā of Advaitavāda
also is indescribable or Anirvacanīya. Māyā of Advaitavāda also
is more or less like Śūnya of Mādhyānika. Advaitin's Māyā also
is indescribable or Anirvacanīya as Advaitādīs call it. Sada-
nanda the author of "Vedāntasāra" defines Māyā as under.

Avaidyā nama Sadasadbhājām anirvacanīyam yakṣikhciditi
Vadanti. This theory of Śūnya is presented in the Rgveda
and Upaniṣads in form of Asatvāda. Chāndogya Upanisad says-
that "in the beginning verily Non-Being existed and that it was
later that Being was born from it.* Asat was there one
without a second* We may understand that in this statement
the seed of a doctrine which received a full-fledged elaboration in the denial of existence and the maintenance of a void in Buddhistic literature is hidden.

In the Rgveda also we may see this Asat as being stated to be existed in the beginning and from this Asat or Non Being everything sprang up.

"Existence in the earliest age of gods, from Non-existence sprang." Commenting on it says Sayana. In the beginning there was an entity which was devoid of Nama and Rupa i.e. attributes. This was the material cause of the creation and from it sprang up everything which was sat.

"These Brahmanaspati produced with blast.

Existence in an earlier age of Gods from Non-existence sprang." 165

In the Satitarta Samhita also the poet says- "There was nothing in the beginning. Sayana refers to Brahman existing in the beginning, but Brahman also of Vedantins, is without any quality or attribute, it is similar to the Sunya of Buddhism.

In the Rgveda Brahman is termed as Paramavyoma. Vyma is indication of empty space existed in the beginning. In the Rgveda the poet refers to two fold Vyoma (1) Para Vyoma and (2) Avara Vyoma. Para Vyoma is Brahman which possesses no attribute. Avara Vyoma is matter, which came on the scene after a long time. This asat described in the Rgveda as the root cause of everything is Parama Vyoma i.e. Brahman. From this Asadrupatmak Brahman
sprang up sat (Tasmādâsaḷaḥ sadajāyata).

The Rgvedic sat also is indescribable or anirvacaniya, for the poet says— that the entity which existed in the beginning was "neither Non-existent nor Existent." The primeval entity was neither asat nor sat, it was something beyond sat and asat. We cannot regard it as Asat or absolutely Non-existent for it existed there. As says the Rsi—"That One Thing breathless, breathed by its own nature but at the same time we cannot call it sat or absolutely existent for it possessed no attributes. There was a certain unapparent condition" says an Indian Commentator," which from the absence of distinctness was not an entity while from its being the instrument of the world's production, it was not a "non-entity"; here we see the seed of ŚunyaVada which attained a fullfledged scope for its elaboration in Buddhism. "Sankara in his commentary states that this may refer to the doctrine of the Buddhist, who said that "Sadabhāva" alone existed before the creation of anything.

Describing the state before the creation again says the Rgvedic seer—

Darkness there was at first concealed in darkness this all was indescriminate chaos.

All that existed then was void and formless.

The primeval state of the creation was unknowable rather than indescribable. In this verse Ābhu and Tucchya respectively stand for gross world and the ultimate entity. Tucchya is inter-
The word Tucchya of this verse represents Sunya. Tucchya stands as an indication of a formless and attributeless entity.

Vijñānavāda in the Rgveda:

Another school of Buddhism holds that Sunya cannot be the ultimate reality, for from it nothing can spring up. What is asat can never produce anything that is sat. A barren cow can never produce a calf, if she produces she is not barren. We perceive the things in the world in their forms. It can not be a state of dream as Mādhyamikas like to call it, for dreaming state is falsified in awakening state, but the world remains real in awakening state also. So Sunyavāda cannot have its stand in the world.

Then what is the ultimate reality? Vijñāna or consciousness they would say. According to this school the existence of the external world is a fiction. Even if that exists it will remain unknowable. Our senses testify not but that we have certain ideas. And if we draw conclusions from the testimony which the premises will not support, we deceive ourselves. The external world is an image of consciousness, Matter is an idea and nothing more. External world independent of consciousness is not intelligible.

The supporters of this thought are yogācāras. They are Vijñānavādins. According to Dīghanāga existence means the
the capacity for producing an effect. The external things are not real. Yogacaras deny the existence of all things other than the vijnana or consciousness. They would logically say-

"it is clear that if there were external bodies we cannot know them and if they were not even then we will have as much reason to think they were." According to these vijnanavâdins the whole world is ideal (Sarvam Buddhmayam jagat) All that we are is the result of what we have thought, it is founded on our thoughts, it is made of our Thoughts.

According to this school every thing exists in Prajñâna or vijnana; the external world exists therefore our mind exists. When we desire to perceive something our mind or consciousness takes the form of that thing. Thus Yogacâra school presents the important role played by the consciousness in the action of perceiving a thing. Thus yogacâras are frankly idealists. Gentile's neo-idealism also makes an insistence on thought.

In the idealistic theory of yogacâras we may realise an absolute of the Hegelian type. T.H. Green says "that there is one spiritual self conscious being of which all that is real is the activity of expression; that we are related to the spiritual being, not merely as parts of the world, which is its expression, but as partakers in some inchoate measure of the self consciousness through which it at once constitutes and distinguishes itself from the world, that this participation is the source of morality and religion. This we take to be the vital truth which Hegel had to teach."
Yogācāras idealism correspond to the idealism of western philosophy presented by Berkeley. According to Dr. Radhakrishnan, "The task of Yogacāra was like that of Berkeley to expose the baseless and self-contradictory character of the unknown absolute matter of the Saṁtāntika and persuade us to drop all ideas of such an external existence."

But Berkeley believed in an eternal entity, in this regard he may be called a theistic subjectivist, while yogācāras do not believe in any entity other than the Prajñā or Vijnāna, they are completely atheists but so far as subjectivism or idealism is concerned yogācāra and Berkeley support similar thoughts.

This idealistic thought may also be traced in the Rgveda and Upaniṣads. First let us trace it in the Upaniṣads.

Aitareyopanishad tells us that "all the existence in the world the five great elements, all beings that are born from the egg or the embryo, owe their existence to perspiration, these great creatures and those small and cattle and men and elephants, whatever things—by consciousness are all these guided and have their firm abiding in consciousness for the consciousness is the eye of the world, consciousness is the sure foundation, consciousness is Brahma eternal."

What is this prajñāna? The author replies—"This which is the heart, is mind also, concept and will and analysis and wisdom and intellect and vision and continuity of purpose and feeling and understanding, pain and memory and volition and appli-
tion or operation of thought and vitality and desire and passion all these are but names of the eternal consciousness. Consciousness is looked as the basis of all the things in the world. Even if there is no objects in the universe, consciousness remains. The things may not exist in the world, but they remain in the consciousness of eternal entity. This is exactly what the western subjectivists say. This eternal entity is termed as Prajñāna or Brahman in the Upanisads and Yajña in the Rgveda.

In the Rgveda yajña and kratu are identical. In Upanisads also these words are used as identical. In Brhadāramayuk Upanisad in the disciple asks- "Who is Indra and who is Prajapati (Kata-maḥ Indraḥ Katamaḥ Prajāpatiriti) The teacher replies the lightning is Indra and yajña is Prajapati" (Stanayitwurevendo yajñah Prajāpatiriti) In Maitreyanyupaniṣad Prajapati is identified with Kratu (Kratum Prajapatim) In Chandogya we see a reference where Puruṣa is called as Kratumaya (Kratumayā Puruṣaḥ) Similarly in the Rgveda yajña is described in a personified form. X.130 of the Rgveda makes a description of this personified yajña. The deity of the hymn is sacrifice. Writes Griffith in his note: "As the subject of the hymn is creation typified and originated by the mysterious primeval sacrifice." According to Sayana the deity is Prajāpati and the Rṣi is Yajña. Says the poet, "With the mind’s eye I think that I behold them who first performed the sacrificial worship." In the same hymn—the sacrifice is described as a man, who extends and unbinds the
creation. "The man extends it and the man unbinds it; even to
this vault of heaven path he outspun it." Here the
sacrifice is described as a man who is Purusa, Adipurusa Prajāpati
according to Sayana. Thus according to the Rgvedic terminology
yajña, kratu, prajñāna and Brahma or Prajāpati are identical.

This yajña or prajñāna is regarded as the main source of
the creation. From it originates everything. Says the Rṣi of
the famous Puruṣasūkta,

"From that Great General Sacrifice the dripping fat was
gathered up."

He (yajña) formed the creatures of the air and animals
both wild and tame."

From it were horses born, from it all the cattle with two
rows of teeth. From it were generated kine, from it the
goats and sheep were born.

According to the Rgvedic thinkers the prajñāna or Brahma
or Prajāpati is the efficient as well as the material cause of
the world. God created intellect to make the human beings
able to understand all the things of the world. Thus in
the theory of yajña or kratu of the Rgveda the root principle
of metaphysics and epistemology of Prajñānāvāda may be traced.

But Buddhistic idealism or Prajñānāvāda is atheistic.
Yogācāra does not believe in a transcendental entity. It clearly
denies the existence of such an entity. Buddhists call it
"Anattāvāda", a Pali form of Anātmanvāda (the theory of non-self).
This Anātmavāda was not at all a new theory for Buddhism, but was coming down right from the Vedic period. In the period of the Vedas and Upaniṣads also the theory of Anātmavāda existed there, which later on in the system of Gārvāka found full expression. In the Kathopaniṣad Naciketa puts forth a question before Śaṅkara his teacher and wants to know the truth about it. Says he — some say that after death the soul does not remain while others say that there it remains, so O Guru, please tell me what is truth.

The Carvākas hold the gross body as the ultimate reality and would say that there remains nothing after the gross body is burnt, but the theists believe in a transcendental entity and which remains even after the gross body is burnt. "It is never born or dies never. It is Aja unbora, eternal, beyond the dual principle of birth and death, it is not killed even when the body is killed."

Both of these theories of Anātmavāda and Ātmavāda can be traced in the Rigveda. The existence of such an entity was questioned.

"Of whom, the terrible, they ask where is He? or verily they say of him, He is not.

... Have faith in Him, for He, O men, is Indra."

Indra’s supremacy was also questioned.

"Men have abstained from pouring juice; they count not Indra as a God."
Näṣtikas were busy at denying the spirit and dismissing it as a tissue of falsehood. They totally denied the existence of God. Here we have in embryo the anattavada of the Buddhists, the theory of denial of soul, the theory which the Buddhists probably held in common with Cārvākas with whom there was no soul except the body. Such people, who do not believe in God and deny the existence of it, are termed in the Rgveda as Devanidaḥ. In the Rgveda the gods are invoked to kill such people.

"And they who hate the gods first fall and perish."

"Strike, O Brāhmaṇa, the gods revilers down and let not the unrighteous come to highest bliss."

Even the Goddess Sarasvati smashes such Devanidaḥ.

"Thou castest down Sarasvati, those who scorn the gods." The vedic Risis did not neglect the other part of human life i.e. the worldly prosperity. We come across many hymns in which the Gods are invoked to vouchsafe the worshipper by giving him the wealth, cattle and other worldly prosperities. Asking such worldly prosperities has been the main idea of so many hymns of the Rgveda. In these hymns the hedonistic theory of cārvāka may easily be traced.

The Theory of Change in the Rgveda—

Buddha was of this view that there is nothing permanent in this world. He would say that if any thing on this earth is
to be regarded as permanent that would be only self or God, but there is no self or God as such. Everything is Anatta or not self. All things in this world are impermanent. Thus a wonderful philosophy of dynamism was presented by Buddha somewhat 2500 years before. This is a philosophy which is being recreated by the discoveries of modern science and the modern thoughts. According to Buddhism life is a series of manifestation of becoming and extinction. What is dynamic is the reality. The Theory of dynamism is supported by all schools of Buddhism alike. Buddhism the Greek Philosopher Heraclitus also sees a constantly flowing current in the world. For him "All things are in a state of flux" and "Reality is a condition of unrest." To make this dynamic Theory quite clear Buddha cites an example of fire. The flames coming out of the fire are not the same. They are ever-changing. Every moment there is another flame taking place of previous one. Heraclitus also holds "This world as an eternally living fire" and this change is the only reality.

This Buddhistic theory also finds its root in the earliest Indian Literature. The author of Nirukta refers to six bhāva Vikāras, namely- Jayate, Asti, Parinamate, Vardhate, Kṣiyate and Vinasayati. Everything is firstly born and then it comes into existence. Then it changes after that it develops and then it gradually proceeds towards destruction and lastly it is destroyed. In this way the things in the world are changing and rushing towards destruction.

The Rgvedic poets were fully aware of this dynamism. They
very confidently declared -

"Ancient of days, again again born newly, locking her beauty with the self-same raiment."

The Goddess (Uṣā) wastes away the life of mortals like a skilled hunter cutting birds in pieces.

Diminishing the days of human creatures, lady shines with all her lover's splendour.

The Vedic Kṣanikavāda, passing through the Upaniṣads, received full expression in the later Buddhism. In Kathopaniṣad Naciketā also says that everything in this world is fleeting and evanescent. "Everything that exists only for to-day and never for the morrow. Life is only as short as dream."

In Katyāyanajratastātra also the world is said to be momentary for it never remains as the same the next day also. Therefore it is called Asvatha in later literature.

In the vedic and Upaniṣadic terminology the ever changing empirical world is called "Asvatha". Asvatha literally means a thing not existing for the morrow. The mundane existence is described as an asvatha tree in the Vedas, Upaniṣad and the Gītā. In Kathopaniṣad we have a description of this tree— with its roots upwards and branches downwards, which is pure immortal Brahman, in which all these worlds are situated and beyond which there is nothing. The same verse is read in the Gītā with some changes where the Lord says— "The Asvathatree has its roots upwards and branches downwards. Its leaves are the
the Vedas. It sends out its branches both downwards and upwards which are nourished by the Gunas.\(^{55}\) The description of the \(\text{Asvattha\ tree}\) reminds us of \(\text{Yaggdrasil\ tree}\) in the Scandinavian mythology. Regarding this tree Carlyle has made description, which is noteworthy here. He says: "All life is figured by them as a tree. Yaggdrasil, the Ash tree of Existence, has its roots deep down in the kingdoms of Hela or death, its trunk reaches up heaven high, spreads its boughs over the whole universe. At the foot of it, in the Death-kingdom sit three Ærnas Fates. The Past, Present and Future watering its roots from the sacred well. Its "boughs" with their buddings and displeafings, stretch through all lands and times." In Scandinavian mythology also the roots of existence are stated to be in Hela or Death, that means that the existence is every moment changing with some part dying and with some part being born newly. This is exactly what the Buddhist says. According to the Buddhism, "Things came to view at one moment and the next moment they were destroyed. Whatever is existent is momentary. It is said that our notion of permanence is derived from the notion of permanence of ourselves, but Buddhism denied the existence of any such permanent selves. What appears as self is but the bundle of ideas, emotions and active tendencies manifesting at any particular moment. The next moment these dissolve and new bundles determined by the preceding ones appear and so on. As these ideas, emotions etc. change every moment, there is no such thing as a permanent self.\(^{55}\)"
symbol of Asvattha tree in the Rgveda.

"The world is a tree, on which there are sitting two Golden winged birds, one of them enjoys the fruits thereof, while the other shines only."  

The tree here is the universe and the two birds are the individual soul and the universal soul. The individual soul enjoys the fruit or rewards of actions while the universal soul or the supreme spirit is merely a passive spectator.

At another place in the Rgveda the tree is said to be the juice Supalasa, where Yama the god of death drinks with other gods. Here the juice of the fruits that Yama drinks is the lives of human beings. The lives of the beings are gradually being eaten up by Yama day by day.

In the Rgveda Pippal and Asvattha are used as identical. Pippal is a tree which is constantly being shaken by Maruts. Therefore Pippal or Asvattha is used as a symbol for the constantly changing world. Asvattha is regarded as an abode of the human beings in the Rgveda.

"O Men, the Holy Asvattha is your home, your mansion is the Parna tree."

The world being subject to change is always a new one. It never remains the same at all the times, what it is today, will not be tomorrow, therefore it is Asvattha.
World - A Rolling Car -

The Rgveda describes the world as a rolling car, says the poet:

"Though mountest the new and wheel-less car.

It is one poled but turning everyway.

The car rolls hitherward. The mundane car is ever in motion, but still it looks motionless. As a river inspite of its constantly moving currents looks motionless, so is this world. The words used in Sanskrit for the world denote the moving nature of the world. The word jīva is derived from ā to go similarly jñāna is derived from j which also means to move. It is jīva or jñāna so far it is moving. Motion is life, so long there is movement there is life but when it will stop, the life also will be gone.

This change creates charm in the world, for the movement goes on creating new things every moment. Beauty lies in movement. Māgha, a celebrated Sanskrit poet, describing the nature of beauty says: "A thing, which takes every moment a new shape is the most beautiful."

In Western literature also the theory of momentariness of world is presented in a poetic method.

Worlds on worlds are rolling over,
From creation to decay;
Like the bubbles on a river,
Sparkling, bursting, borne away.
But there is also a great difference between Bergsonism and Buddhism and that is that according to Buddhism this world is always changing, yet there is a law at its centre. It cannot go beyond that law, but for Bergson life means absence of law. Another fundamental difference between these two lies in that Bergson's dynamism is more than mere change. Dynamism suggests energy, force, vitality and activity, which are absent in mere change. The Buddhist philosophy supports change or momentariness rather than a principle of vitality.

The Rgvedic seer regards this world as evermoving, but it is not momentary, the Rgvedic poet also just like Buddha regards this world impermanent. In this world one thing perishes but at the same time another thing springs up, says Buddha:—

"It is evident that the body lasts one year... a hundred year and even more, but that which is called mind, intellect and consciousness keep up an incessant round by day and by night of perishing one thing and springing up as another."

The perishing thing causes another thing to spring up. Thus the series never ends. Bergson calls it "creative evolution" Thus Bergson is very close to early Buddhism, in the words of Dr. Radhakrishnan: "As far as the dynamic conception of reality is concerned Buddhism is a splendid prophecy of the Creative Evolutionism" of Bergson.

Thus the Theory of dynamism had been a prevailing theory in the Vedic period, which was expounded later on in Buddhism.
The dynamic theory held by Vedas and Buddhism may briefly be stated in the words of Bradley— "The universe is a living whole which apart from violence and partial death refuses to be divided into well defined objects and clear-cut distinctions."

The world is a movement without any division and this continuous flux of this world is imperishable. According to Sarvāstivādins, another school of Buddhism, there is a permanent element underlying this change. "The substratum of everything is eternal and permanent, what changes every moment is merely phase of a thing, so it is erroneous to affirm that according to Buddhism the thing of first moment ceases to exist when the second moment arrives." According to the Vedas also the substratum underlying everything is immovable. The energy which moves the rolling car or chariot of the world remains itself unmoved says the Yajurveda. "The Supreme underlying principle, moves the world itself remaining unmoved. This unpersonified being is steady, without a beginning and end, hence it is imperishable and eternal. It is "unmoved mover" of Aristotle and permanent substratum underlying impermanent things according to Buddhism.

Nyāya-Vaiśeṣika Theory in the Rgveda:—

The systems of Nyāya- Vaiśeṣika have a respectable place in the history of Indian philosophical thought. These systems mainly deal with the substances. Nyāya is regarded a treatise in logic, still in that system the authority of the Vedas is
regarded as the highest. Gautama, the author of Nyāya sūtras, says— "The validity of the veda is unquestionable. It is as valid as mantra and Ayurveda for the veda is uttered by Apta.

According to the Yoga-sūtra Apta is he who has realised the true meaning of Dharma.

In the system of Vaisesika also the authority of the Vedas is stated to be beyond question, for the sentences uttered in the Vedas point towards a magnificent power of thinking behind the verses, also the Vedas validity is unquestionable, for these are uttered by God. Every word of the Vedas is an abode of the Gods, for it is said

"All the gods have taken their seats upon this supreme heaven, the imperishable text of the Vedas."

This Vaisesika also holds the authority of the Vedas.

Theory of Ātman

Nyāya-Vaisesika the word Ātman stands for both individual as well universal soul. Annambhatta an exponent of Nyāya system describes two kinds of Ātman namely Ātmā and Paramātmā. Ātman is described as the time of time, while other gross elements, viz. earth, water, air etc. are its handiworks. Ātman is all pervading. It is in and beyond the things as well. This Vaiseṣika conception regarding Ātman may be traced in the Puruṣasūkta of the Rgveda in which Puruṣa or the supreme soul is described as having thousand heads and feet.
"A thousand heads hath Purusa, a thousand eyes, a thousand feet."

On everyside pervading earth, he fills a space ten fingers wide.

Here Purusa or the supreme soul is described in a symbolic manner. Head is a symbol of wisdom, therefore having a thousand heads is an indication of His being the wisest of all. Similarly a foot is a symbol of movement. Pada a word for foot in Sanskrit is derived from the root, "Pada" meaning to go. God's movement is unrestricted, He may move anywhere, no place is there where He is not, not even a single atom in this vast universe is without Him. "He is even faster than the Manas" says the Yajurveda.

"Therefore the other gods cannot catch him."

He is at the same time all seeing entity. He sees everything, nothing can remain hidden from him. The Rgvedic poet was well acquainted with this quality of Almighty.

"He knows the path of birds that fly through heaven.

He knows the ships that are thereon.

He knows the pathway of the wind, the spreading high and mighty wind. He knows the gods who dwell above. From thence perceiving he beholds all wonderous things, both what hath been, and what hereafter will be done. In Atharvaveda also we find a beautiful description in a poetic manner. Varuna is the deity translation of the hymn of Atharvaveda. Here is the hymn rendered in a poetic way by Dr. Muir."
The mighty Lord on high our deeds as if at hand espies.
The gods know all men do, though men would fain their deeds disguise. Whatever stands, whatever moves or steals from place to place.
Or hides him in secret cell, the gods his movement trace.
Whatever two together plot and deem they are alone.
King Varuna is there a third
And all their schemes or known.
Whoever for beyond the sky should think his way to wing.
He could not there eludes the grasp of varuna the king.
His spies descending from the sky glide all the world around. Their thousand eyes all scanning sweep to earth remotest bound. Whatever exists in heaven and earth, whatever beyond the skies. Before the eyes of various the king unfolded his.

This Atharvavedic description of Varuna is made under the caption of Purusa in the Rgvedic Brugveda. This Purusa is lying in and beyond all things as well. This is the original source of the universe. Purusa embodied spirit and original source of the universe the personal and life giving principle in all animated beings is said to have a thousand that is innumerable heads, eyes and feet as being one with all created life. "A space ten fingers wide" the regime of the heart of man, wherein the soul is supposed to reside. Although as the universal soul, he pervades the universe, as the individual soul, he is enclosed in a space of narrow dimension.
Thus in the Rgveda Atman is described twofold: (1) Universal self and (2) Individual self, respectively corresponding to Paramātma and Atma of Nyāya-Vaiṣeṣika.

Atomic Theory of Vaiṣeṣika:

Vaiṣeṣika system is famous for its theory of Atom. According to it after the dissolution of the gross world the atoms of all the five elements remain in space. They are the subtlest parts of the gross world according to Vaiṣeṣika, but Nyāya would go one step further and regard that an atom also might be divided, so the subtlest part of a thing is not an atom but "Pārimāndalya". An atom contains two or more Pārimāndalya. In the world of modern physical science also before Einstein an atom was regarded unbreakable and the last part of a thing, but Einstein's Theory has successfully proved electrons, neutron and proton to be the constituent parts of an atom, these constituent parts of an atom correspond to the Pārimāndalya of Nyāya. These are described as the original source of the creation.

Process of Creation:

According to Nyāya-Vaiṣeṣika Theory of creation, the atoms of the five elements, instigated by the desire of God start joining together. But for Nyāya it is Adīṣṭa or the fruits of previous actions of the individual souls, which creates movement in the atoms, but Vaiṣeṣika would ascribe this power of creating movement in the atoms to God. Moved by God's desire the atoms two get joined with one another. Thus two atoms joined together
create Dvyanukas. Three Dvyanukas create a tryanuka and thus the process of creation proceeds on. Earthly atoms create earthly things, watery atoms create watery things and so on.

This atomic theory of Vaiśeṣika may also be traced in the Rgveda. In the Rgveda the atoms are termed as dust and this dust is stated to be the original source of the creation. In Dāksāyani Sūkta of the Rgveda a couple of verses presents this atomic theory. The seer says -

"When, ye O Gods, in yonder deep close-clasping one another stood-

Thenese, as of dancers, from your feet a thickening cloud of dust arose.

When a ye gods, ye caused all existing things to grow
Then ye brought Sūrya forward who was lying hidden in the sea."

The word salila in these verses correspond to the space of Vaiśeṣika and the gods are verily the individual souls and their adṛṣṭas, or the pupils of their previous actions and the dust corresponds to the atoms. " These two verses 6 and 7 are interesting as containing an independent story of the origin of the world, the gods are said to have kicked up in dancing the atoms which forward the earth.

This atomic theory is presented under the form of Pudgala in the Jaina philosophy. According to them Pudgala is the physical
basis of the world. Everything except souls and space is produced from it. The things, Jainas argue, apprehended by senses consist of atoms. These atoms according to them may assume any form and develop various qualities. An atom has no beginning middle or end. It is eternal and ultimate. It is formless but serves as a basis of all forms.

This atom is represented in the Rgveda by Agni. Agni being the subtlest element is called anu and is adi said of assuming various forms and qualities.

Desire Kāma and Tapas:

According to Vaiśeṣika at the time of creation Īśvara wishes to create and this desire of Īśvara works in all souls as adṛśta. This desire of Īśvara causes a movement in the atoms and thus helps the constructive process of integration and unification of atoms for the world creation. Thus the atoms of five elements come in contact with one another and Dvyaṇukas are formed and thereafter Tryaṇukas come into existence and thus the elements are produced. Thus in the Vaiśeṣika school of Philosophy desire of creation of Īśvara is stated the original source of the universe.

In Śanisads also Prajāpatis desire to be many is said to be the root cause of the creation. The desire (Ekaṃ Bahu Syam) of Prajāpati incited him to perform Tapas and this tapas Prajāpati created Tejas. (Sa tapo'tapyat, Tejo'arjat). This teja was the heat, which was created by Prajāpati by performing Tapas.
In the Rgveda also Isvara is said to have created the universe after performing a severe Tapas (Abśādha Tapas) and they:

"Forth from his navel came mid air, the sky was fashioned from his head, Earth from his feet and from his ear the regions. Thus they formed the worlds." 2478

Heat - The Original Source:

In the Rgveda heat is regarded the first product in the process of the creation, this heat was an offspring of Isvāra's severe Tapas. "From fervour kind led to its height Eternal law and Truth were born." 2479

From the heat of his Tapas was everything born:

"I saw thee (Prajāpati) meditating in They spirit what sprang from Fervour and hath Thence developed.

Bestowing offspring here, bestowing riches, spread in thine offspring, Thou who cravest children.

In plants and herbs, in all existent beings I have deposited the germ of increase.

All progeny on earth have I engendered and sons in women who will be hereafter. 280

Thus what is stated as desire of Isvara in Nyāya-Vaiśeṣika, is Tapas in the Rgveda. The tapas or the heat is regarded as the
the original source of the creation by modern physical science also. According to the modern science the heat existed there in the beginning and this heat later on created the Stars, afterwards these stars were transformed into the solid matter and what is termed as solid matter is nothing but the electronic, neutronic and protonic radiations. These are actually the atoms of light. These radiations connected with one another give birth to an atom. One proton and one neutron unified with each other create a Deuterian, which is termed as Dvya and in Vaiśeṣika. Thus heat produces various elements, each containing its own separate world.

The desire of creation which appeared in Isvara, is termed as Kama in the Nāsadiya Śūktam of the Rgveda. "Thereafter rose Desire in the beginning. Desire the primal seed and germ of spirit." 221

Thus the Desire of creating the universe instigated Isvara to perform Tapas and Tapas produced heat and from heat every thing was produced. The author of "Theories of the Universe" refers to this heat as the prima facie cause of the world.

From this heat there appeared Retah, the seed, which Prajāpati deposited in various elements to lead the process of creation. Retah represents the movement, due to this movement the elements or the atoms as Vaiśeṣika would say, come to connect with one another and thus create gross elements.

But Retah or the seed also of two types (1) male and (2) female. This may be termed as positive and negative in the
language of modern science and Prāṇa and Rayi in the terms of Prāṇopanisad and Mitra and Varuṇa or Rta and Satya in the Rgvedic terminology. These are of heterogeneous nature. In the absence of these the creation is impossible. The seeds of male and female united together give birth to a baby. In absence of either of these a babe can not be delivered.

Similarly, the male seed of Prajāpati came together with the female seed of Prakṛti or Swadhā and consequently the universe was created. If

The Rgvedic conception of Mitra and Varuṇa or Rta and Satya leads us to the dualistic theory of Śāmkhya. The dualistic theory, presented by Śāmkhya school of philosophy, is unique in the history of development of Indian thought. Of course one may not regard it a theory totally newly discovered, but no doubt Śāmkhya had presented it in such a fascinating and elaborate manner that it had become very significant.

According to this school there are three entities namely—Vyaṅga, A vyakta and Jīva, or manifest, unmanifest and the knower of the previous two. By knowing all these three entities one may achieve the salvation.

Among these the Vyakta or the manifested world is subject to destruction, while A vyakta and Jīva are eternal. These two
entities are termed as Prakrti and Purusa in Sāmkhya. Prakrti, according to Sāmkhya is a constituent of three gunas, namely Sattva, Rajas and Tamas. So the Vyakta or the gross world which springs from Prakrti also consists of these gunas. Among these sattva is bright, Rajas energetic and Tamas massive. Actually these are the qualities of Prakrti. These gunas serve as a chain to bind the soul and compel him to return to the world. Therefore these subtle entities may also be called gunas in the sense of ropes, because they are like ropes by which the soul is chained down.

In the Sāmkhya terminology a state of equilibrium among these gunas is Prakṛti. So far there is equilibrium among these gunas the original Prakṛti remains in her subtlest form, but when due to the adṛṣṭa of jiva the equilibrium is disturbed, the creation begins. Thus when the guna compound is disunited the incoherent and homogenous Prakṛti becomes gradually more and more coherent and heterogeneous and then from it spring up the various entities one by one. This gradual creation of the entities is elaborated in Sāmkhya sutra, the first entity to be produced from Prakṛti is Mahat i.e. intelligence. Mahat is followed by Ahamkāra or ego, from that spring up the five tanmātrās or the subtle elements, namely; smell, taste, colour, touch and sound, thereafter are produced the ten sense organs, five sensitive and five active organs. Lastly these appear five gross elements namely earth, water, fire, air and space from respectively smell, taste, colour, touch and sound. This is the theory of evolution as presented in Sāmkhya. This
is a process of incoherent Prakṛti towards the coherent viṅgṛti. Writes Dr. B.N. Seal—"the Process of evolution consists in the development of the differentiated within the undifferentiated, of the determinate within the undeterminate, of the coherent within the incoherent. The Order of succession is neither from the parts to whole nor from whole to the part, but ever from a relatively less differentiated, less determinate less coherent whole to a relatively more differentiate, more determinate and more coherent whole." 286

Puruṣa is opposite to Prakṛti. He is beyond the three qualities, he is conscious but inactive entity, while Prakṛti is active but unconscious entity.

Puruṣas or the souls, according to Sāmkhya, are many in number. The manyness of the souls is proved through inference. 287

Thus according to Sāmkhya the creation is based upon this dualistic theory of Prakṛti and Puruṣa. Therefore Sāmkhya is also named as "Dvandvaśāstra" by some scholars. 288

The seeds of the dualistic Theory so profoundly expounded by Sāmkhya may also be traced in the Vedas and early Upanisads. Gerbe, the author of "Sāmkhya Philosophy" has tried to trace the Sāmkhya theory of dualism in the Upanisad, but he could not go beyond the later Upanisads, so he concludes that the Sāmkhya thoughts are not traceable in the old Upanisads. 289 but Dr. R.D. Ranade in his "A Constructive Survey of Upanisads
Philosophy" as successfully discovered the seeds of Samkhya thoughts in earlier Upanisads also. He says - "the root ideas of Samkhya thoughts are to be found much earlier in Upanisadic literature. When in Chandogya we are told that behind all things there are really three colours namely the red, the white and the black, we have the rudiments of the theory of three guṇas of later Samkhya Philosophy. We must remember, therefore, that for the origin of three guṇas in the Samkhya Philosophy we have to go to conception of the Three colours of Chandogya Upanisad."

These Upanisads are called Vedānta or the last portions of the Vedas, so it is obvious that any conception elaborated in the Upanisads must find its place in the Vedas also. As says Dr. Coomarswami - "I should say that it is futile to search for meanings in the Samhitā, which are not the meanings of the Upanisads. I cannot believe that anything taught in the Upanisads was not known to the Vedic Rṣis."

In the Rgveda the dualistic theory is represented by Mitrā and Varuṇa. These two entities are the administrators of this Cosmos. These Mitrā and Varuṇas are termed as Rta and Satya in the Rgveda. The dual principle of Rta and Satya are stated to the first principles to be originated from fervour of Prajāpati.

These Rta and Satya respectively correspond to Prāṇa and Rayi of Praśnopaniṣad. In this Upaniṣad we are told that in the beginning when Prajāpati was alone, he desired to create the beings, so he performed Tapas and then he produced a pair of Prāṇa and
and Rayi. Between this pair the former i.e. Rta or Prâna is enjoyer and the later i.e. Satya or Rayi is to be enjoyed. Prâna or Rta is male and Rayi or Satya is female, and this pair united with each other produces the various things.

Rta and Satya of the Rgveda and Prâna and Rayi of Praśno-panisad respectively correspond to Purusa and Prâdhâma or Prakrti of Sâmkhya philosophy. Rta is spirit and Satya is Prâdhâma or Prakrti. When spirit gets united with Prakrti and deposits his seed in her, then only the things are produced. A female cannot deliver a babe unless a male deposits his seed in her. Thus Sâmkhya Purusa and Prâdhâma are termed as Rta and Satya in the Rgveda, former being the enjoyer of latter and their union is the original source of the universe.

Agni and Soma:

In the Rgveda again the pair of Purusa and Prâdhâma are represented by Agni and Soma. These are in the Rgveda described as united gods. Between these Agni is Rta, Prâna or the Sun and soma is Satya, Rayi or the moon. Agni and soma are said to be father and mother principles of cosmos in the Rgveda. Agni is the soul of all. "I know by birth all creatures," says Agni. Here Agni speaks and declares his universality as the soul of all. He knows all living creatures." He is also described as a king of the universe by the Rgvedic poet. "King universal extended through the woods. According to the Rgvedic terminology, Agni is of two types namely Saurâgni and Pârthivâgni. As Saurâgni
he is Sūrya and as Pārthivāgni he is earthly fire. Actually Agni is Soma and Soma is Agni or in clear words we may say that the sun and the moon are identical, the moon has no separate existence. It is a reflection of the sun's rays, which fall on it. In absence of the sun rays the moon cannot exist therefore soma or the moon is stated as female. The female also has no separate existence from the male. Male and female are mutually dependent. In the same way Agni and Soma are mutually dependent and cannot be differentiated. The same case is with Purusa and Pradāhā of Śāmkhya.

At another place the Dual principle of Dyu and Prthivi are regarded as father and mother of the universe.

"Widely capacious pair mighty that never fail the father and the mother keep all creature safe."

Between these two heaven is father, who deposits his seed in earth and the mother earth is pregnant with father dyu and then she delivers the various beings.

"These twin though motionless and footless, a widespread offspring having feet and moving. Prthivi being mother principle is to be enjoyed and corresponds to Śāmkhya's Prakṛti, while dyu being father principle is enjoyer of earth and correspond to Puruṣa of Śāmkhya.

Again in Dakaśayāni Sukta off the Rgveda we see a dual principle of Dakṣa and Aditi. Dakṣa is Puruṣa and Aditi is prakṛti is the mother goddess. Aditi is infinite. In X. 72
the asat is stated to be the ground of the universe and asat is identified with Aditi. According to the Ṛgvedic terminology all that exists is ditṛ or bounded and all that is non-existent is a-diti or infinite. This word aditi draws our attention towards Avyakta of Sāṃkhya. According to Sāṃkhya this gross or manifest world is vyakta or diti and the non-existent or unmanifest world is Avyakta, that is Prakṛti and in the Ṛgveda that is termed as Aditi.

Aditi, in the Ṛgveda, has got very significant place. She is said to be the mother of Adityas. It is substratum of the universe. Regarding Aditi the Ṛgvedic poet says-

"Aditi is the sky, Aditi is the mid-region, Aditi is father, mother and son.

Aditi is all the gods, Aditi is the five tribes. Aditi is whatever has been born, Aditi is whatever shall be born.

Aditi is an all embracing entity. "Here we have the anticipation of a universal all-embracing, all producing nature itself, the immense potentiality or the prakṛti of the Sāṃkhya philosophy. It corresponds to Anaximander's Infinite."

In the Dākṣāyani hymn of the Ṛgveda Dākṣa and Aditi are stated to be very closely connected.

"Dākṣa was born of Aditi and Aditi was Dākṣa's child."

Here Yāsaka, the author of Nirukta, remarks- "How can this be possible? They may have had the same origin, or accord-
according to the nature of the gods, they may have been born from each other have derived their substance from one another.

This verse reminds us of the verse of famous Purusa Sūkta where Purusa and Virāj are stated to be born of each other, the verse goes thus-

"From him (Puruṣa) Virāj was born, again Purusa from Virāj was born."

Remarks Griffith—Virāt is said to have come in the form of mundane egg from Ādipuruṣa, the primeval Purusa or presiding male or spirit who then entered into this egg, which he animates as its vital soul or divine principle or Virāj may be the female counterpart of Purusa as Aditi of Dakṣa in Rg. X.72-4-5".

Thus the relation between Puruṣa and Virāt or Dakṣa and Aditi stated in the Rgveda is just to indicate the indispensable mutual dependence of these two in the process of generating the gross creation.

According to Śāmkhya also Prakṛti or Puruṣa has no existence in absence of the other. So far Puruṣa is there, there exists the prakṛti also and vice-versa, but there is no relation of cause and effect between these two. These are separate entities, but work for each other. "Prakṛti and Puruṣa are separate and eternal entities says the Gītā ( Prakṛtim Puruṣam caiva viññayādhi utbhavapyaj) but even then one cannot remain without the other. Both need the help of each other to create the universe Śāmkhyakārikā, a treatise on Śāmkhya philosophy, puts an analogy of blind and lame to indicate the mutual relation of Puruṣa and Prakṛti. Puruṣa is a knower but does not have
the power to act, while Prakrti is active, but without wisdom, so Purusa is lame, while Prakrti is blind, as a lame riding on the back of a blind shows the way to blind and the blind moves on accordingly, similarly Purusa shows the way to Prakrti and Prakrti thus brings forth the creation.

Thus to show their mutual dependence the Rgveda has described Purusa and Virat to be born of each other. This dualism of Mitra-Varuna Agni-Soma, Nyaya-Prithis and Purusa-Virat contains the seeds of dualistic theory extensively elaborated in Samkhya philosophy. There are hymns in the Rgveda which stop with the two principles of Purusa and Prakrti.

Theory of Three Gunas:

In Samkhya Philosophy Prakrti is regarded as the material cause of this becoming and Prakrti is, according to this system a state of equilibrium of three gunas namely, sattva, Rajas and Tamas. The whole universe is an effect of these three gunas, even Purusa or the soul who is actually beyond these gunas but still enveloped by them considers himself the doer and the enjoyer. In fact, as Samkhya would say, the power of action is with prakrti and soul is inactive, but being attached with Prakrti Purusa considers himself the doer, so says the Lord in Gita.

Thus Prakrti is a constituent of three Gunas and Purusa remains chained by the gunas of Prakrti. These gunas are really ropes which bind Purusa.
This root idea of Samkhya is to be found much earlier in the Vedas. When in Atharvaveda we are told that this body has nine doors and is bound by three gunas, there abides a Yaksa, only the knower of Brahma can know yaksa. We have the rudiments of the theory of three gunas of the later of Samkhya philosophy. Dr. S. D. Satwalekar commenting on this verse clearly mentions that this lotus-like abode is covered by three gunas viz. Sattva, Rajas, and Tamas. In the later Puranas Prakṛti is described as Tripurasundari or Jagadamba. Prakṛti is called Tripurasundari as she possesses three kinds of power and from her springs up the universe, so she is called as Jagadamba or the mother of the world. Prakṛti is described as power and Purusa possesses this power. In Devibhāgavata Brahma, Viṣṇu and Rudra are said to have generated from Tripurasundari or Jagadamba. Actually these Purānic gods are the symbols of the three gunas of Prakṛti. Among these three gods Viṣṇu represents Sattva, Brahma Rajas and Rudra Tamas. In Maitrāyaṇi Upaniṣad it is said—- "The Tamas portion of Brahma is Rudra, the Rajas portion is Brahman and the Sattvik portion is Viṣṇu...." In Purāṇas we see a close relation of Brahma, Viṣṇu and Rudra with the creation, sustenance and destruction of the world. Actually the act of creation, sustenance and destruction is based on Sattva, Rajas and Tamas, which are qualities of Prakṛti. In the Purāṇas Brahma, Viṣṇu and Rudra are regarded the gods of creation, sustenance and destruction of the universe respectively.
The state of equilibrium cannot be disturbed or there cannot be chaos in these gunas without movement and without this disturbance or the chaos there cannot be any creation, therefore the movement is regarded as the basic principle of the creation. In the Sāmkhya philosophy also, Rajas is stated to be ātman and the root cause of the creation. Brahma is the god of creation, therefore Brahma represents Rajas.

After the creation is over, the whole cosmos is brought to a manifest form and then movement also comes to rest. The i.e. absence of chaos state of rest brings a state of stasis in the creation, Rest—

—ness is a quality of Sattva, and the god of this state is Viṣṇu, hence Viṣṇu is regarded a symbol of Sattva.

In Sāmkhya Tamas is described as an concealer. At the time of dissolution the gross world returns to its unmanifest form. The whole world is concealed by darkness. No movement remains there, the whole world is put in a state of inertia, the god of dissolution is Rudra hence in the Upanisad Rudra is presented as a symbol of Tamas.

Because of these gunas various things of various characters are seen in the world. Describing the qualities of these gunas, Dr. Radhakrishnan—"Tamas is a quality of inertia, it aims at the satisfaction of the senses. Its end is pleasure. Its character is ignorance. Rajas is the emotional energy exciting desires. It makes men restless and long for success and power. Sattva is the intelligent. It promotes stability of character and forsters goodness."
In the Rgveda and Upanisads well these gunas are indicated by the terms Sukla, Lohita and Krsna. In the Upanisads Mrttika denotes white earth representing Sukla colour of Sattva guna, while Loha and Krsnapasa denote lohita and Krsna colours of Rajas and Tamas.

In the Rgveda these gunas are represented by Agni, Indra or Vaisu and Varuna. Agni is bright and the god of intelligence which are qualities of sattva according to Samkhya, Indra or Vaisu is energetic and Varuna represents ignorance. This is a strange anomaly.

In the Vedas and Upanisads Indra and Vaisu are almost identified. In the Jaiminlyopanisad Indra is said to be the king of Vaikuntha, which is in the Puranas ascribed to Vaisu. Indra and Vaisu are in fact warriors amongst the gods representing the energy therefore both of them are used as symbol of Rajas. Varuna is the lord of Asuras. Varuna is described as the great asura in the Rgveda. According to etymology Varuna is derived from the root "Var" to Cover or "compass". Varuna is the converter. Formerly Varuna was an asura, therefore he was treated an enemy by Indra, the lord of the gods and no sacrifice was offered to him, the sacrificers used to leave him and go to Indra. See a Rgvedic verse.

'I now say farewell to the father, the Asura, I go from him to whom no sacrifices are offered, to him to whom men sacrifice.'
Varuna in the later Puranas is described as the Lord of Salila or water. This salila in the Vedas and Upanisads is Prakrti at the time of dissolution which is stated to have existed in the beginning and which is described as Tamas by the Maksadīya hymn of the Rgveda. This salila, according to the Puranas is an abode of Asuras, therefore Varuna the lord of salila is identified as the lord of Asuras. Why not Vrtra also be identified with salila?

Vrtra is another word which also means, Coverer, therefore both Varuna and Vrtra having the same root for their derivation denote the same meaning, therefore also Varuna can be identified with Asura. These asuras are generally described as ignorant and seekers of worldly pleasures. This is a characteristic of Tamas of Samkhya.

Thus the Rgvedic poets have presented the theory of trigunas of Samkhya through Agni, Indra and Varuna.

These qualities represent the three classes, viz. Deva, Manvantara and Asura. In the Upanisad as well as the Rgveda Devas are described as intelligent, the men as emotional and Asuras as ignorant and hunters after worldly pleasures.

In Svetasvatara Upanisad we are told about an Aja or She goat having three qualities of Lohita, Sukla and Krsna, she produces various things of her own nature. In the Rgveda also we learn about an aja producing Agni, Indra and Vrtra. Among them aja sustains Agni and Indra and destroys Vrtra.
This Prakṛti, in the Rgveda also is stated to be the original cause of the world. In the Rgveda Prakṛti is termed as Tamas and is said to have existed in the beginning. From this Tamas everything evolved. This evolution explained in the Rgveda is like that of Śāṃkhyā.

The Theory of Evolution in the Rgveda:

According to Śāṃkhyā the union of Puruṣa with Prakṛti causes a disturbance in the state of equilibrium of the three gunas, consequently the work of evolution starts. The process of evolution, as stated in Śāṃkhyā Śūtra, is thus-

"A state of equilibrium of the gunas is Prakṛti from Prakṛti springs us Mahat, from Mahat Ahamkāra, from Ahamkāra five tanmātrās or subtle elements and ten sense organs and lastly from five tanmātrās spring up five bhūtas or five gross elements."

At the time of dissolution everything remains undiscriminated everywhere there prevails a chaos, in the absence of the light everything remains concealed in the darkness. This darkness is Prakṛti in Śāṃkhyā terminology and Tamas in the Rgvedic terminology. Giving an exact description the Rgvedic poet says-

"Darkness there was, at first concealed in darkness. This all was indiscriminated chaos.

All that existed then was void and formless by the great power of warmth was born that unit."

In the whole vedic and Purānic literature the desire of
Prajāpati is stated as the root cause of the creation, which
institutes Prakṛti to produce the things. In all the literature
Prakṛti is variously termed as

Tamas\textsuperscript{113}, Jyestha\textsuperscript{114}, Avyakta\textsuperscript{115}, Svādhe\textsuperscript{116}, Ajā\textsuperscript{117}, Kṣetra\textsuperscript{118},
Vidhānam\textsuperscript{119}, and Gau\textsuperscript{120}.

Commenting on Nasadiśya Sūkta (Rg. X.129) Durgacarya writes:

"The followers of Sāmkhya system identify Tamas with Pradhāna,
the material cause of the universe. They would say— in the beginning
there was Tamas everywhere and in that darkness the supreme
being or the supreme Puruṣa was breathing. "Pancasikhaścarya\textsuperscript{121},
and exponent of Sāmkhya philosophy, also holds Tamas and Prakṛti
as identical and the world an evolution of Tamas or Prakṛti.\textsuperscript{122}
In Mātharvṛttī also Tamas is identified with Prakṛti\textsuperscript{123}. In the
Vajurveda also Tamas represents Prakṛti (Aditya-varnam Tamasah
Parastat\textsuperscript{124}). In Vaiṣṇava Purāṇa also Tamas and Prakṛti are
said to be identical terms.\textsuperscript{123} Manu holds the same view. To
express Manu's view in this regards it would be better to use
the words of Dr. Radhakrishnan—

"This existed in the shape of darkness unperceived, destitute
of distinctive marks, unattainable by reasoning, unknowable, wholly
immersed as it were in deep sleep.\textsuperscript{124} Darkness (Tamah) is genera-
lly interpreted as Nūla Prakṛti. The root evolvent of Sāmkhya
Philosophy. "Tamobhutam" means absorbed in this Prakṛti.\textsuperscript{125}

In this all prevailing voidness or darkness there was an
entity, which was breathing by its own power, it was Prajāpati
or Swayambhū as Manu calls it. In the Rgveda it is called
as Hiranyagarbha Prajāpati or Kaḥ Prajāpati and in the Upanisad as Brahman. He desired to be many (Ekaham Bahu syām). This desire was a mental action which appeared in Prajāpati. This desire is stated to be the primeval seed of the creation. It is termed as kāmaḥ in the Rgveda and this kāmaḥ was seed or retas of His mind. Thus he desiring to produce beings of many kinds created the waters and in them he deposited his seeds, which produced a golden egg, which later on divided into two halves i.e., earth and heaven. Thence he drew the mind, the self sense and all other products affected by the three qualities and in their order the five organs which perceive the objects of sensations.

In another hymn of the Rgveda Prajāpati is stated to have performed Tapas to produce the world. From his hard or severe Tapas Prajāpati generated all the animate beings along with inanimate things. The process thereof is in the Rgveda described as following:

"From Tapas of Prajāpati Rta and Satya were born. Thence was the night produced and thence the billowy flood of sea arose. From that billowy flood of sea the year was afterward produced.

Ordainer of the days and nights, Lord over all who close the eye.

The great creator, then formed in the order sun and moon."
He found in order heaven and earth the regions of air and night.  

Tapas produced warmth and from this warmth was produced the creation, this theory of the Rgveda is reflected in the modern physical science, where warmth is said to be the original source of the creation. Griffith also identifies Tapas with warmth. From this warmth or Tapas was produced a pair of Rta and Satya. This pair corresponds to the pair of Samkhya philosophy. Rta corresponds to Purusha and Satya to Prakriti. In Vayipuraṇa we are told that Prakriti is Satya and Vikriti is Ñ-satya. Though this pair of Rta and Satya was already there, as these are eternal entities, but at the time of dissolution, there was no movement in this pair and this movement was produced by the desire of Prajāpati, and due to this movement the creation started. "When unmanifested God wanted to manifest this world, the darkness that was covering the whole Brahmanḍa, began to scatter away and then the gross elements came in a manifested form.

**Eight Sons of Aditi**

In the Daksāyan Sukta of the Rgveda (X.72) we are told of eight sons of Aditi, the mother goddess of the gods, these were produced from her body, the verses speak-

"Eight are the sons of Aditi who from her body sprang to life
With seven she went to meet the gods, she cast Martand far away."
So with her seven sons Aditi went forth to meet the earlier age.

She brought Martanda thitherward to spring to life and die again.

According to Sāmkhya system there are certain entities which are effects of the earlier and causes of the later. Such entities are seven. Everything apart from these seven entities are effects only and not causes of any effects. The former seven entities are Mahat, Ahamkara and five Tammātras, among these Mahat is effect of Mālaprakṛti and cause of Ahamkara, Ahamkara is effect of Mahat but cause of five Tammātras and five Tammātras are effect of Ahamkara but cause of five Bhūtas or gross elements. These five Bhūtas from which the whole gross creation springs up are effects. These seven entities are seven sons of Aditi. These entities or seven sons are termed as Sukṣma or तिङसारिर in the उपाणिसाद which accompany the soul while departing from the body. These seven entities or तिङसारिर never dies or are born, but the five gross elements, which produce the gross creation are subject to birth and death, this gross creation is termed as Martanda, which Aditi casts away to life and die again and again.

Two Categories of Aditis Sons:

Aditi's eight sons may be divided into two categories the previous seven sons are subtle and invisible and remain always with the soul. These entities constitute the तिङसारिर, in which
abides the soul. These are attached to the soul, this fact is described in the above stated Rgvedic verse, as Aditi's going to meet the gods along with her seven sons. This may be stated as a spiritual category. The eighth son of Aditi, which she casts away to live and die, denotes the empirical aspect. The term Mārtanda includes everything which is in the gross world. Thus in these two categories all the manifest or unmanifest creation is included.

Like Samkhya the Rgveda also regards the gross creation as the last stage of the evolution:

"Dhātara, the great creator, then formed in due order
Sun and moon.
He formed in order Heaven and Earth, the regions of the air and light."

But it is certain that this creation is not at random, it is in due order as the verse says. So there must be some administrator above this creation, who controls and runs the universe in due order. This entity is Dhātara or the great creator as the Rgveda describes it. This contemplation of a higher entity leaves the purely empirical speculations of Samkhya behind and leads us to the spiritual speculation of Yoga philosophy.

Theories of Yoga philosophy in the Rgveda.

As a matter of fact Samkhya and Yoga are not different.
In the Gita both of these schools are described as identical. According to some scholars the difference between these systems is of their theistic and atheistic stand. Samkhya's emphasis is laid on atheism and yoga's on theism. Therefore sometime Samkhya is called the atheistic yoga and yoga as the theistic Samkhya.

Yoga's main subject is yoga or meditation while Samkhya's main stand is to explain the secrets of the creation. Yoga mainly deals with the mind, citta etc, while Samkhya deals with the physical as well as metaphysical theories. In short Samkhya is more metaphysical and yoga is more psychological.

According to Samkhya there are only two entities viz. Purusha and Prakriti while according to yoga there are three viz. Isvara, Purusha and Prakriti. Thus Samkhya expounds dualistic theory while yoga stands on a triadic pattern of Isvara, jiva and Prakriti. Yoga's definition of Purusha and Prakriti are almost the same as that of Samkhya, but Isvara is an entity which is not found in the Samkhya system. Giving a definition of Isvara Yogasutra says- "An entity which remains untouched by sorrow action, and the fruits thereof is Isvara." In the terminology of yoga system Isvara is a Purusha Visesa. He is eternal and never a subject to decay and death. This Purusha Visesa is represented by Indra in the Rgveda. "Indra am I" declares he: "none ever wins my wealth from me; never at any time am I a thrall to death." Indra remains the same in all times. He is beyond time and space. He is the creator of the
universe, Indra has incarnated as the Rsis. "I was aforetime Manu, I was Sūrya, I am the sage Kakṣiṇī holy singer. Kutsa the son of Arjuni I master, I am the Sapient Usāna behold me." 136

Usāna in the later Purāṇas is identified with Brahma the god of learning. Indra as supreme being is regarded as the fountain head of all knowledges. He is the teacher of all seers who had been in the past, for he (God) is beyond the effect of time. 137

Īsvara is a puruṣa who had never been subject of ignorance, afflictions or passions. He is all knowledge and all powerful. He is an intelligent agent according to yoga. He is the ultimate end, all the creatures invoke him to achieve his vouchsafed. "On him as on a father living creatures call. He is the subject matter of the vedas. 138 He is the highest. In all the worlds that Indra was the best and Highest, whence sprang the Mighty Gods. In Itiṣeṇa Brāhmaṇa Indra is stated to be most powerful, most courageous among the gods. 140 In the Rgveda, as in yoga, He is described as chief God.

"He who just born, chief god of lofty spirit by power and might became the god's protector." 141

He is ajera, He remains every young. Therefore everyone sacrifices with reverence to the vast and mighty Indra who is adorable and undecaying. 142
Thus yoga philosophy is constructed on a triadic pattern of Isvara, Purusa and Prakriti. This triadic pattern had been the central theory of some verses of the Rigveda. In the Rigveda this theory is presented by in a metaphorical manner. In the Rigveda this theory is explained under the caption of "Suparana-vidyā" which has later on become a blank in the philosophy of Samkhya yoga. The main verse of "Suparṇa vidyā" reads:

1. Two birds with fair wings, knit with bonds of friendship in the same sheltering tree have found a refuge.

Of these two, one eats sweet fruit, the other looks on without eating.

As observed by Śāyanā and supported by Griffith the two birds are jīvātmā and Paramātmā. The tree is cosmos called Asvattha in later mythology. Both the spirits viz. vital and supreme refuge on the same tree. Former i.e. jīvātmā enjoys the fruits/rewards of his actions while the latter i.e. Paramātmā is merely a passive spectator. Atmānanda also agrees with the interpretation. As a matter of fact the cosmic rhythm is rooted in the duality of two fluttering wings of the Great Bird manifesting as Īśvāna-and-Prajāpati or Isvara and Purusa according to the yoga philosophy.

According to yoga also the miseries that jīva feels are due to his attachment; but he realises the truth and no more is a victim of attachment, he attains his goal. Says Mundaka Upaniṣad: "The Purusa staying on this tree gets engrossed
in the fruit of it and is deluded and grieved at his inability and weakness. When he gets a sight of the true Lord and knows that all that is attributable to his power his grief vanishes. 145//

Thus the whole creation runs on a triadic pattern of Isvara, Purusa and Prakriti. All these three entities are eternal, unborn and undecaying. Rgvedic Yogic Isvara is an unchanging ungenerated and undecaying entity. In Plato's words we may observe "there is the unchanging form, ungenerated and indestructible which neither receives anything else into itself from elsewhere, nor itself enters into anything else anywhere, invisible and otherwise imperceptible."

Yoga regards Isvara as the efficient cause of the creation. Yoga agrees with Upanisads and the Vedas in this respect that it is the desire of God, which brings disturbance in the state of equilibrium of the three gunas, and this disturbance produces a movement in Prakriti which starts producing the various things. But Yoga also as Sankhya holds that the effect potentially exists before it is generated by the movement of the cause.

The Sankhya-Yoga's Theory of Causation:

In this respect Sankhya and Yoga hold the same theory of causation of Satkāryavāda. According to this theory there can be no production of a thing previously non-existent. Effect is really an appearance or manifestation of the cause with certain changes. It is an internal change of the arrangement
of atoms in the cause, that existed in a potential form.

This theory is termed as Satkāryavāda in Sāmkhya and yoga. Sāmkhya would argue that the oil can be produced from sesame only and from sand. Similarly curd can be prepared from milk only. This implies that the effect lies in the cause in an unmanifested form and by causal operation it is brought to the manifestation.

The theory of Asatkāryavāda is just opposite of the Sāmkhya theory of Satkāryavāda. This theory is expounded by Nyāya-Vaiśeṣika. They hold that a cause produces an effect which is not existent before, but is newly produced. They do not admit that the effect is potentially pre-existent in the cause, for if it is not, why is the cause needed, or what does the cause produce? One cannot be production of what is already existent.

These theories of causation i.e. Satkāryavāda and Asatkāryavāda may also be traced in the Rgvedic verses. In the Dakṣāyani hymn we find two verses in which existence is stated to have sprung up from non-existence. The verses read:

"Existence, in an earlier of age of gods from non-existence sprang." 146

This non-existence is something void, formless, indescribable and unmanifest. This may be termed as unqualified Brahman from this non-existence springs the existence, the existence was not before in its cause. It is newly produced.

In another verse of the Rgveda non-existence is regarded the first cause, from which the existence is produced. The
first cause from which the existence is produced. The verse is from the famous Nasadiya Sukta, the verse read:

"Then was not non-existent nor existent."

According to this verse there was originally non-being from out of which the being grew. In this verse, as some scholars hold, both of the theories of causation i.e. Satkāryavāda and Asatkāryavāda find their origin. Remarks Macdonell remarks, "There are vedic thinkers who postulate being or non-being as the first principle, so far the world of experience is concerned and these perhaps gave rise to the later logical theories of Satkāryavāda, the existence of the effect in the cause and Asatkāryavāda the non-existence of effect in the cause." But according to other vedic thinkers the Rgveda supports the theory of Satkāryavāda only. They argue that the term non-existent used here is not absolutely non-existent having nothing in itself. It is the relative term, for such thinkers the term "non-existence" means whatever now visibly exists had then no distinct existence. In Rg. X.72 where the existent is stated to be spring from the non-existent, it does not mean being comes from non-being but only that distinct being comes from non-distinct being. This stand is approved by Griffith also says he "Asat that does not actually exist but which has in itself the latent potentiality of existence."

Thus the verses we discussed carry the seeds of both of the theories of causation later on extensively expounded by the followers of Nyāya-Vaiśeṣika and Sāmkhya-Yoga.
Yoga Theory of Salvation:

Metaphysics as expounded by yoga is based on psychology. Yoga, as defined, means controlling the flow of mental desire. Yoga's main goal is to attain the salvation, and this can be attained only with a steady mind or citta. In the Upanisads the human body is described as a chariot, citta as rein, the senses as horses. For a chariot to move freely and safely the reins are required to be powerful and strong. Similarly to attain the ultimate end citta is to be controlled, and the power of controlling citta can only be achieved by yoga. Purification of Buddhi is the only means by which one can achieve the power of yoga, and Buddhi can be purified by right knowledge. Right knowledge is the knowledge of Brahma and this can be acquired by having a communion with God. Thus the ultimate goal of a man is the communion with God. The word yoga is derived from the root yogir meaning union and meditation.

In the Rigveda also the root is used in the same sense. Thinkers concentrate their citta and buddhi on savitar, the God. Here in this verse the verb yujja is also derived from "yuja" meaning union and meditation. The yogis meditate upon God first and then enjoy the communion with Him. "Without whom the sacrifice of even-wisemen is not performed a thinker desires to meditate upon Him." In the Vedic literature asceticism is given a great
importance and this asceticism is the main subject of yoga philosophy. It is asceticism which helps a man to achieve liberation. The purpose of yoga meditation is thus to steady mind on the gradually advancing stages of thoughts towards liberation.

The asceticism which found full expression in yoga, was a part of religion in the Rgveda. With the growth of religious and philosophical ideas of the Rgveda, we find that the religious austeritys were generally very much valued. Tapas, asceticism and Brahmacarya were regarded as greatest virtues and considered as being productive of the highest power.

Theory of Ritualism in the Rgveda:

Among the six systems of Indian Philosophy we find two Mimamsas viz. Purvamimamsa and Uttaramimamsa. These are also named as Karma mimamsa and Jhana mimamsa but are famous as mimamsa and Vedanta. The former system deals with ritualism. According to this system salvation can be attained by performing various rituals. For these rituals the system is dependent on the Vedas.

According to this system vedic injunctions are very significant. These injunctions instigate a man to perform the actions. Any action that is recommended by the vedas is good and worth doing. The vedas are the only source by which a doer can judge the goodness or badness of an action.
Mimamsa holds the Vedas as apouruseya or uttered by God. Hence they are free from mistakes. For the followers of this system the authority of the Vedas cannot be questioned. But according to Prabhakara, founder of Gurtmata—a school of mimamsa only those utterances of the Vedas which inspire a man to perform an action by their injunction are authority.

According to this school of philosophy Vedas are regarded as self-evident. No other scripture is required to establish their validity. The Vedas are like a lamp which illuminates the other things as well as itself. On the contrary all other scriptures drew their validity from the Vedas. Any scripture, which is recommended by the Vedas, is regarded as valid.

According to Prabhakara, as we have seen before the validity of Vedic sentences lies in their injunctions. Only injunctive sentences are held as valid. Such sentences are termed as Vidhi vakyas in Mimamsa. These vidhis are the main source of dharma. A question may arise here that in this case all the verses of the Vedas which are dedicated mainly for invoking the various gods, will be invalid? To remove this difficulty the Mimamsakas have coined a new word — 'Arthavada.' The Mantras which are in praise of some gods, should be interpreted as forming part of a vidhiyakya. The Vedas carry value only so far as they are injunctive.
Yajña as the Original Source:

In the system of Mimamsa yajña or sacrifice is very important. It is regarded the only means to attain swarga or salvation. For a man, who is desirous to achieve salvation, performing of yajña is essential (Svargakamo yajeta).

The essentiality of yajña is held in the Rgveda also. It was regarded that by performing yajnas the gods can be pleased. Says the poet:-

"The sacrifice made Indra strong when he unrolled the earth."

"With sacrifice exalt Agni who knows all life, worship him with oblation and the song of praise."

"In the Rgveda the sacrifice is stated to be a leading path towards the God."

"The sacrifices leads towards godly pleasures sacrifice makes Indra powerful."

"Sacrifice, Indra, made thee so mighty. In the Rgvedic terminology the supreme God also is termed as yajña."

By means of yajña the gods performed their yajña. Those were the earliest ordinances.

Those mighty ones attained the height of heaven where the śādhye gods of old dwell."
This verse inculcates the doctrine of two yajñas. The one is the supreme being and the other the sacrifice. The sacrifice in olden times was considered a mode of invoking the Supreme Being. Yajña is the self of the Devas, therefore yajña is called as Great God. The principle of yajña presided over by the Deva is the source of the divine majesty (yajña vai Mahāyajña VI 3.1.18). It is death conquering, illuminating and dispelling the darkness.

In the Purusa hymn sacrifice is regarded as the original source of the universe.

"From that great sacrifice the dripping fat was gathered up."

He formed the creatures of the air the animals both wild and tame.

From that Great sacrifice Rgás and Sámahymns were born.

Therefrom were spells and charms produced the yajus had its birth from it.

Performing yajña was considered as a dharma in the Rgveda, also in Mīmāṃsā.

Thus the Mīmāṃsā derived the validity of dharma from the vedas. For duty cannot rest on human authority, because 'ought' which underlies all duty, can only be supported by authority that is more human, more than fallible and such an authority
is no where to be found except in the Vedas.

Combination of Karma and Jñāna:-

In this respect Prabhākara holds that only by Karma one can attain the ultimate goal. Sankar regards Jñāna the only means leading to salvation. But Kumārila deplores both the extremes and holds the middle path of combination of Karma and Jñāna. The Vedas also accept the theory of Kumārila.

In the Vedas Karma and Jñāna are termed as Avidyā and Vidyā. Both of these are essential for attaining salvation. Says the yajurveda.

"Those who walk on the path of ignorance that of works, go to pitchy darkness, while those who walk on the path of knowledge go to greater darkness still.

Ignorance leads to one path and knowledge leads to the other.

This is what we have heard from the sages, who have preached about the nature of ignorance and knowledge.

Who knows the ignorance and knowledge both be by his works goes across the band of death and by his knowledge, he attains immortality."

Thus the Vedas adopt the way of synthesising out of the conflicting claims of works and knowledge. Neither of them alone is sufficient to help a man to achieve the goal, therefore the Vedas reconcile both. This is the Vedic stand, which later on received

...
Kumārila's approval. Kumārila bhātta said that a bird could not fly in the sky merely by one wing, but by both wings together. Similarly works and knowledge are two wings of a man. In the Atharvaveda we find a description of a swan or suparāja with two wings stretched and flying towards the heaven with the other gods. In this verse also the swan is the soul and its two wings are works and knowledge.

Thus in the verses of the Vedas, we discussed the seeds are traceable of the reconciling view, later on preached by Kumārila bhātta.

But Sankara, the founder and chief exponent of Vedanta school, regards knowledge as the only means to achieve salvation. According to him works are ignorance, which cause a man fall in the bondage, knowledge frees him from avidyā and illuminates the path leading towards the salvation. Thus the Vedanta system mainly preaches jnana while Mimamsa preached Karma. Therefore Mimamsa is called Purvamimamsa or Karma mimamsa and Vedanta is called as Uttaravimamsa or Jñanamimamsa. The theories presented by this system also may be traced in the Rgveda.

Advaita in the Rgveda:

The Vedanta system is based upon the Upanishad being the last portion of the Vedas are called Vedanta. Borrowing the theories from the Upanishads the sage Vedavasa composed the Vedanta sutras, hence his works also was named as Vedanta Sūtras.
Perhaps it is the only system among the systems of Indian Philosophy which is enriched with a vast literature, by Sankara, Ramanuja, Madhva, Vallabha, Chaitanya etc. Among these Sankara and Ramanuja with their theories of Advaita or Monism and Visis-tadvaita or Qualified Monism have cast their spell on the masses. Between these two also Ramanuja is considered more effective than Sankara, so I will take Sankara first for my consideration and see how much he is indebted to the Rgveda for his thought.

Main tenets of Advaitic Philosophy:

The main ideas as taught by Sankara are that the ultimate reality is the absolute Brahman. The same Brahman is manifested in the various forms the other elements are passing appearances of and Brahman underlies all of them. The individual souls are also the appearances of the same and only Brahman. "O Svetaketu thou art that" says the Upanishad. "Tattvamasi" is Mahamantra of Advaitavada. Individual self is not different from Brahman. The gross world also, what we see is not real. It looks real on the Vyavaharika level. On Paramarthika level it is unreal, it is just like the world of dream. When the individual self realises himself, he comes to learn "I am nothing but Brahman I am that". The world is an illusion. According to Advaitic belief Isvara is a juggler or a maginian, who magically produces so many things which look real for them who do not know the reality, but for the wise the things produced by magician are illusory. Similarly the world is real for the selves, who are in bondage, but for them who are free from bondage, this is an illusion.
According to Sankara the relation between the individual soul and Brahman is that of the reflection and the object. As the sun is reflected in the water and the reflection in the water is nothing but the sun only, so the Brahman is reflected in the Antah Karana. Thus Jiva is, therefore Buddhavisist Caitanya in the vedantic terminology. Therefore, the individual soul is nothing but the Brahman only. This view is supported by the author of BrahmaSutra also.

The empirical world also is actually Brahman. Brahman, in the Advaita, is regarded, "Abhinnimittopada Karana" or efficient as well as material cause of the universe. The desire of being many brings Brahman into contact with Maya, the Nirvikara and Nirguna Brahman due to Maya takes various forms. Unqualified Brahman is termed as Nirguna Brahman and qualified Brahman as Saguna. In the Upanishads also Brahman is two fold namely Para and Apara. Para is unqualified Brahman and Apara qualified. The former is unconditional, unspecific and unqualified, and the latter is conditional, specific and qualified.

MAYA:

Maya is a link which connects Brahman from the empirical world. Brahman is sat or existent and jagat is asat or non-existent. Both are opposite to each other as dark and light. But Maya is there which brings these opposite entities together.

What is Maya? It is difficult to define, says Sadananda. Maya, being neither sat nor asat, is indescribable, with the
the three gunas, opposed to jñāna, existent it is not "nothing" therefore wise men call it "something." 167

In brief we may say that (1) Māyā is an unconscious entity just as prakṛti of Sāmkhya.

2. It is a power of Brahman. But Māyā and Brahman are neither separate nor separate, nor both. But when both meet together the world springs.

3. It is beginningless but not endless, it may be destroyed by right knowledge.

In short we may say that according to advaitic theory there is an absolute Brahman, which is an absolute homogenous nature. The appearance of the world is due to Māyā. Māyā is an illusory power of Brahman, which is neither existent nor non existent. The world being a product of an illusory power is unreal. This world is Vivarta or an apparent modification through Māyā. Individual soul also is a production of Māyā or Avidyā. When Avidyā is destroyed the individual becomes identical with Brahman.

These advaitic thoughts also are not new inventions at all. These are as old as the Vedas. Sankara never claimed of inventing something new. On the contrary he confesses that his theories are supported by the Vedas also. In the concluding portion of his commentary on Gaudapad Kāraka Sankara says- "He (Sankara) adore by falling at the feet of that great Guru who on finding all the people sinking in the ocean made dreadful by
the crocodiles of rebirth, out of kindness of all the people by churning the great ocean of the Vedas by his great churning rod of wisdom recovered what lay deep in the heart of the Vedas and is hardly attainable even by the immortal gods. Dr. Basgupta, remarks, "Sankar did not claim to be inventor or expounder of an original system but interpreted the sutras and the Upanisads in order to show that there existed a connected and systematic philosophy in the Upanisads, the last parts of the Vedas."

Now while turning to the Rgveda we see the Rgvedic thoughts travelling from polytheistic anthropomorphism towards monothelism and lastly stopping at monism. Monism may be regarded the end of the development of the Rgvedic philosophical thought. Rgveda was constantly manifesting itself in various forms of thoughts but the various thoughts expounded in the Rgveda through deities and appearing apparently polytheism end in monism. Of course one may see various deities in the Rgveda but all the deities are inseparable parts of the God, the God of Gods. The same deity due to the various forms and actions is called by various names.

Brahma:

For the followers of Advaita there is a distinct wall between absolute Brahma and Isvara but for the Rgvedic poets there is no such wall. For them Isvara and Brahma are identical, he is one, he is the creator, sustainer and destroyer of the world. He is one without second, but yet is called by various names.
"They call him Indra, Mitra, Varuna, Agni and He is the heavenly winged Bird."

The sages give many a names to what is one. They call it Agni, Yama and Mātarīsvan.170

All the Gods are linked to this One Great spirit like the thousand branches to the stem of a tree. 171

This has been a creed of the Rgvedic Metaphysics, the Rgvedic pantheon is governed by this single spiritual law. It is just like a man shining with thousands of rays, a blazing fire revealing innumerable flames, the one imperishable source of energy exploding into thousand radiations.

"He, bearing various names, is One. The oblations given to any deity goes to the supreme One. Kena upanisad tells us to rise above all the deities and to worship the only one. 173

In this upanisad the word "Tad" points towards that single entity which is described in the Ṛgveda as having the forms of Agni, Āditya, Vāyu, Candrāma etc.174

The theory of Ekam and bahudha is presented in the Rgveda in many ways.

"Kindled in many a spot, still One is Agni, Surya is one though high o'er all the shineth."

Illuminating this all, still One is Uṣā. That which is One hath into all developed."175

Similarly -
Him with fair wings though only One wise singer's shape in many figures.  

The words "Ekam vā idam babhūva sarvam" of the mantra possess the root of vedāntic Brahman which as they hold has transformed self into the universe.

According to the Rgveda also in the beginning there was nothing except one entity, which was breathing by its own power Svadha.

"Death was not there in the beginning, nor the immortality. There was not day or night."

That One unbreathe upon breathed with his own power. Other than that there was nothing.  

The word "Svadha" of this mantra is very significant. Svadha is the power of the entity which existed in the beginning which respectively correspond to Maya and Brahman of Advait. Remarks a commentator ofures,

At that time there was neither death nor immortality, nor any marks by which one may know the day and night. Only Brahma which is so famous in Vedānta, was breathing by Svadha. Though there can not be any relation of Maya with Brahma, but Brahma gets affected by Maya. Therefore except Brahma with its Maya there was nothing else.

Brahma originally is nirupadhi or unqualified, but due to this Maya it becomes sopadhi or qualified. Maya being its
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its power, is not a separate substance. Advatīc Kāya is not a separate entity as Prakṛti of Sāṁkhya. Swami Dayānanda terms it as "Sāmānya" of Brahman.179

In the Rgveda we are told that in the beginning there arose a desire in Brahman "I am alone let me be many" (Ekoham Bahu syām) being instigated by this desire Brahman performed tapas and then created all this universe out of its own power. Brahman is the navel of this moving wheel of universe.

"Having eyes everywhere and having a face everywhere, having arms everywhere and having feet everywhere and traverses (heaven) with his arms (earth) with his swift moving feet and exists a god without companion generating heaven and earth."380

In the Rgveda the poet asks-

"What was the tree what wood from which they fashioned out the earth and heaven? (Kim tadvanam ka u vrkṣa āsa yato dyava prthivi Niṣṭatakuṇa Rg. X 81.3) The answer to this query is found in Aitareya Brahmana where it is said-

"Verily Brahman was the wood and Brahman was the tree from which the earth and heaven were fashioned out!"181

This Brahman is One and father of all beings -

"Father who made us, he who, as disposer, knoweth all races and all things existing.

Even the alone, the Deities name giver him other beings seek for information."182
He is deposited in the navel of this creation, that One wherein abide all things existing.\(^{183}\)

"Verily in the beginning" says Swami Dayanand, "there was only Brahman. His power was the material cause of the creation, when he reveals his power the creation comes into existence and when he takes his power back the world is destroyed. The power of Brahman is within him and not without."\(^{184}\)

Also remarks Dr. S.D. Satwalekar: "Vedic Rsis regarded the creation as a transformation of Brahma. Brahman is transformed into this world."\(^{185}\)

In Vedic terminology the power of Brahma is called Devagopâ, and in Advaitâdâ as Mâyâ.

In the Rgveda the creator is called Mâyâvi-holder of Mâyâ, He produces everything out of his Mâyâ, therefore they are as unreal as Mâyâ, the only reality is Brahman. In Chândogya Upanishad we are told about the conception of reality of Brahman and unreality of the creation.

"O Saumya, as by knowing the earth or clay, everything made of that, is known, so by knowing Brahman everything is known, for all this is Brahma."

As the things made of clay are unreal, only the clay is real, so the worldly things are unreal and only Brahman underlying them is real."\(^{186}\)

Therefore, Actually there is one, One being, neither male nor female
a being raised above all the conditions and limitations of personality and human nature and nevertheless the being that was really meant by all such names as Indra, Agni etc. In fact the Vedic poets had arrived at a conception of the god head which was reached once more by some of the Christian philosophers at Alexandria. 

This thought of Advaita is rendered in a poetic way by Wordsworth very fascinatingly.

Were all the working of one mind the feature of the same face. Blossom upon one tree, Characters of great apocalypse The types of symbols of eternity. (Prelude-6)

Maya:

The word Maya occurs at so many places in the Rgveda but is used in various meanings; the word Maya means "deceit, fraud, trick, illusion, unreal, Prakriti, extra-ordinary power etc. In the Rgveda the word Maya is used almost in the sense that extricable power of Brahman.

According to Vedanta, Maya is an illusion, due to this Maya God appears in various forms.

In the Nasadiya hymn of the Rgveda we are told that in the beginning there was neither existent or non-existent. Only one entity was breathing of its own power. That entity was the original cause of the creation, that was Brahman. He wanted
to create the world and underwent a severe Tapas. Then there arose Kāma. This Kāma was the first seed of mind. This Kāma served as link between the existent and non existent. The existent is Brahman and the non existent is Māyā. Brahman is sat or existent, for he is eternal and real, Māyā is asat or non existent, for it is unreal and illusive, it can be destroyed by right knowledge. Being inspired by the desire to create the world Brahman joined with Māyā and manifested himself in various forms. Being was transformed into becoming.

According to the Rgveda it is Māyā due to which Brahman reveals various shapes.

"Indra the prototype has assumed various forms and such is his form as that which ( he adopts) for his manifestation. Indra multifoms himself by his power of Māyā."

In the Rgveda we find descriptions of Indra fighting with demons, but the Rṣi says that Indra's demons and his fighting with them is all illusory.

"When thou proceedest, Indra, increasing in form and proclaiming thy prowess among mankind. False is that thy forms false the combat, which they have narrated, thou (findest) now no enemy ( to seek- attack) didst thou formerly find one?"  

The whole creation is illusory forms of Indra. But Indra is not a subject to this illusion, he is real and existent. He is superior to illusion.
"O Indra thou art the preserver of man, not ( destined) for their detriment.

Thou art superior to all delusions, thy name abides in the world of truth.\(188/\)

It is Brahman, who taking form of individual soul abides in the world— a creation of his own power of Māyā. The individual soul also is Brahman. "The unborn (aja) entering into womb takes various forms."\(189/\)

In the Rgvedic terminology, God is called Prathama and the individual soul as Avara. There God is stated to have entered into a substance inferior to him (Prathamacchadavān/ Āviveśā Rg. X. 81.1) In the Gītā also God is stated to be Puruṣottam, a Superior Puruṣa, individual souls are part and parcels of the universal soul i.e. Brahma (Mamaivāṁśo jīvaloka jivabhūtaḥ sanātanaḥ-Gītā).\(190/\)

This conception of monism or Advaitādā is a special characteristic of the Rgvedic Metaphysics. It was the Rgvedic Metaphysics in which the Monistic theory was presented at first and from it the theory travelled in other countries. But the development of this theory in the Rgvedic philosophy, somewhat differs from that of other countries. Remarks Paul Deussen—

"The Hinduism arrived at monism by method essentially different from that of other countries. Monotheism was attained in Egypt by mechanical identification of the various local gods, in Palestine by prescription of other gods and violent persecu-
tion of other gods and violent persecution of their worshipped
for the benefit of their national God Jehova. In India they
reached at monism through monotheism on a mere philosophical
path, through the veil of the unity which underlies."

Monism has been underlying principle of all the philoso-
phical speculations. All the systems of Indian philosophy,
though they may seem to preaching dualism, monothelism or
polytheism point toward Monism only. They are permeated by a
strong monistic character.

Vaisnavism in the Rgveda:

The theory of theistic Vaisnavism as presented by Ramanu-
jaacarya also may be traced in the Rgvedic conception of Visnu.
Visnu is the highest God of Vaisnavas. In the Rgveda Visnu
is given a subordinate place. He is called Vrendra i.e. Younger
assistant to Indra and a few Suktas only are devoted to him.
Visnu is said to dwelling in the paramapada or the highest place.
Visnu's station is most sublime. He is the only God who
strode over the heavens.

"Through all this world strode Visnu, thrice his foot he
planted and the whole

Was gathered in his footstep's dust. Visnu is the

guardian of the world, the story of Visnu's striding is extensive-
ly narrated in Visnu Purana and is alluded to the Vemana Avatara.

Visnu is so mighty that the whole world was gathered in
his footstep's dust. The dust raised by his footsteps envelop-
ed the whole world, or the earth was formed from the dust of his
Vishnupada is attainable by virtuous men only. His form 
Trivikrama Avatar is the most sublime according to Vaisnavism. 
Vignu striding metaphorically points towards his quality of 
all pervading. He manifest himself in all the three lokas in 
three forms. He is fire on the earth, lightning in middle 
region and sun in the heaven. These are his three foot steps 
according to the Rgveda.

The system of Vaisnavism is famous for its Bhakti cult. 
In the Rgveda also Bhakti is given an important place. Faith 
in God saves the worshipper from all the calamities. Faith 
is working everywhere. There is devoted a hymn in praise of 
Faith.

"By faith Agni is kindled, through faith oblation is 
offered up.

We celebrate with praises faith upon the height of happiness.

Faith in the early morning, Faith at noonday will be in-
vocate.

Faith at the setting of the Sun, O Faith endow us with 
belief.

Similarly in the praise of Rudra or Siva is represented 
the Saivism.
Thus no system of Indian Philosophy could escape from the impact of the Rgveda. All the notions elaborated in later systems are rooted in the Rgveda in some form. All the theistic or atheistic philosophies derive their notions from the Rgveda, therefore the Rgveda has most important as well as unique place in the development of the thoughts of Indian philosophy.