CHAPTER III

MEANING OF THE VEDIC METAPHYSICS AND ITS NATURE

The word metaphysics is very ambiguous. In Greek philosophy, the word "metaphysics" means "beyond the field of physical science." In particular, it referred to the entities of Aristotle, the primeval state of western philosophy, where there were no separate fields of studies of ethics, metaphysics, psychology, etc. All these studies were called as philosophy. But later on, these fields of studies were regarded as separate subjects and the scholars began to speculate upon these branches of philosophy. These speculations gave a wide scope to these branches for studies. The credit goes to the Greek philosophers in the world of western philosophy; these Greek philosophers studied the philosophy divided into various branches for purposes of thorough study under various names, and gradually, with their experiments, widened the scope of the studies, and thus these studies became various subjects.

In modern times what is termed as psychology was regarded as a part of philosophy in olden times. Psychology is originally a Greek word, and is a constituent of two Greek words—Psyche and Logos. This is a branch of knowledge which deals
With mind, which we derive from a careful examination of the facts of consciousness. It is rather a natural history of the mind. Similarly ethics also has its origin from Greek word ethikos, which according to Greek philosophy is derived from the word ethos meaning custom or habit, this also is a branch of knowledge relating to morals. It mainly deals with morality.

In the same way the word metaphysics also has its derivation from the Greek word meta-physics. Physics also is derived from the word physics meaning nature, thus metaphysics means after physics, or after the things of nature. The term was used by Hellenistic and later commentators to refer to Aristotle's group of texts that we still call metaphysics. Physics is regarded as properly first in the order of studies and the science of mind, soul or intelligence is second. Therefore the branch of knowledge which deals with the entities other than the physical is termed as metaphysics. This is a science which mainly deals with transcendental entities.

In Indian philosophy also metaphysics is dealt with under the caption of Darsana. Darsana is according to the Indian belief, a word which covers all the branches of knowledge. Darsana is derived from the root 'darsa' meaning to perceive. Thus all the branches of knowledge help the man to perceive the inherent theories, therefore all such branches of studies are termed as Darsana. This seeing may be of all kinds, namely perceptual, conceptual or intuitional. Later on this Darsana stood for critical exposition
Logical survey or systems. In fact Darsana covers all views of reality taken by the mind of a man. Perception, conception and intuition are ladders which lead to the ultimate reality. A man first perceives the world, then he thinks of the wonderous characteristics of this world and lastly reaches there, where our sensed fail to discharge their duties; it is the transcendental world. It is a subject to intuition only. At this state the reality can be known by intuition only. Bradley calls this institution as feeling, so he observes that we can reach reality through a kind of feeling. Perception, conception and intuition have been the matter of discussion in the six systems of Indian philosophy.

Among these six systems Nyāya-Vaiśeṣika discuss the physical entities, which are perceptual, Sāmkhya-yoga contemplate the psychic entities, which are conceptual and Vedānta's subject is to discuss the ultimate reality which is purely intuitional.

Thus all perceptual conceptual and intiitional views were termed as Dārsān, but later on it was confined to the systems only. The word Dārsān in the sense of true philosophic knowledge is used in the Vaiśeṣika sūtra of Kapāla. This is the earliest use of this word in this sense, the Buddhists called the heretical ideas as ditti, Drṣṭi in Sanskrit, Drṣṭi and Dārsan both the words have the same derivation Drṣṭi. Haribhadra uses this word in the sense of systems. Ratnakīrṇi also uses this word in the same sense.
In short Darsan is a means by which a man gains knowledge of the whole world. This is a common word to all knowledge, but when we study the activities of mind, our study comes under Manovijnanā. A hymn in yajurveda is dedicated to description of the mind which is famous as Śivasamkalpa sukta. The branch of Darsan in which we study the ethical conceptions is termed as Ācāra Śāstra or Nitipāstra, and the metaphysics is a branch of knowledge in which mostly the transcendental entities are dealt with.

Origin of Metaphysics:

The earliest origin of metaphysics, as it seems, was a sense of wonder. The universe is full of wondrous things. Even an atom of the vast universe is so unique, that it is impossible to know the secrets thoroughly hidden in it. The universe is something at which someone looks with surprise, the other describes it with a great surprise, and the third one, who hears it, is also taken by surprise. There are in this universe millions of suns with millions of planets around. Our earth in this endless universe is nothing more than a minute crystal of a huge ocean of sand or the smallest water drop of a vast ocean, yet the earth is not known fully so far.

Even then the immense universe is very regular and running fast with no chaos in the speedily moving planets do not have a clash with one another, the sun and the moon rise and set regularly. Each and every atom of this universe abides by the rules and is regulated by some unseen hands.

But by whom is it regulated and how was the great question before the ancient thinkers. The wonders of the universe created
a sense of wonder and compelled them to think over a being, as the Lord of this world. This was the first form of Vedic metaphysics.

Vedic poets have very vividly described this Being. The supreme being is all-pervading, omnipotent, omniscient and the original source of the universe. He is in the world and at the same time beyond it, he is beyond the limitations of time and space. No place is there where it is not, for him there is no past, present and future, it was never that he was not or is not or will be not. He is the Lord of the whole universe.

"For fear of him" upanisad describes the fire burns, for fear of him the sun shines, for fear of him Indra and wind move and for fear of him yama, god of death discharges his duties.

At some places in the Rgveda Rta is described as the first regulator of the universe. Rta is a moral order. Regarding Rta the Rgvedic poet says:

"In the beginning from fervour Rta and Satya were born." Rta stands for Law and Justice, Griffith translates Rta as "Eternal Law". Rta is a principle by which the universe is put in order. Rta is stated to have existed even before the manifestation of the empirical phenomena. All the gods are guided by Rta. This Rgvedic Rta corresponds to the universals of Plato. For Hegel these universals are "Gods before the creation of the world or very planets. The Chinese sage Laotsu
also sees a cosmic order or tao, which he regards as a foundation of philosophy.

This Rta also points towards another Reality, which is above Rta. Rta, according to the Rgveda, is a principle of a later stage. It also is governed by some higher reality. It is not the ultimate Reality. The ultimate Reality is something else which is beyond and not guided by Rta. Visnu is said in the Rgveda to be the primeval germ of Rta. Rta is the first step towards metaphysical conception. Soon this cosmic order (Rta) becomes the settled will of a supreme god, the law of morality and righteousness as well. Even the gods cannot transgress it. We see in the conception of Rta a development from physical to divine. Every element is governed by Rta.

The dawn moves in the path of Rta she never oversteps the regions. The sun also follows Rta. The whole universe is founded on Rta and moves in it. "Helios" says Heracleitus will not overstep the bounds.

The universe cannot be said to be a chaos only. It is moving on in a harmonious way. It has got some purpose to move on. An eye is behind to see it moving on. There is an invisible hand to harmonise it. There is an imperceptible but powerful entity, by whose directions the universe travels on its regular path. This entity is represented as Varuna in the Rgveda. Varuna in the Rgveda is the God of Rta or moral order. He is
the most moral god of the \textit{Vedas}. He helps the virtuous men and punishes the evil doers. He is Bhagabhakta i.e. the bestower of prosperity upon his worshippers.\textsuperscript{11}

"These birds that are flying (through the air) have not obtained, Varuna, thy bodily strength or thy prowess or are able to tolerate thy power. Neither do these water currents flowing continuously nor the wind surpass thy speed.\textsuperscript{12}\" 

He is all pervading so no evil doer can escape from his punishment. He is the source of movement of all planets.

"Varuna made widepath for the moving sun to travel daily\textsuperscript{13}\" 

The gods obey him, His rules are very strict, nobody can overstep them.\textsuperscript{14}\n
Varuna sets him free from all kinds of bondages, who follows him and obey his orders.\textsuperscript{15}\n
"He knows the path of birds who cross the sky, he remaining in the ocean, knows the course of ships.\textsuperscript{16}\" 

He knows everybody's action, which has been done or which is to be done.\textsuperscript{17}\ Not even a tiny sparrow can fly without his knowledge.

The rivers flow by the power of various they never weary, they never stop, they have descended with swiftness like birds upon the circumbient.\textsuperscript{18}\n
\textit{In the \textit{Athawaveda} the description of Varuna, as the god of moral, can be found where the poet sings in the praise of Varuna.}
The gods know all men do, though men would fain their deeds disguise.

Whoever stands, whoever moves, or steals from place to place,

Or hides him in his secret cell, the gods his movements trace.

Wherever two together plot and deem they are alone,

King Varuna is there a third and all their schemes are known.

His spies descending from the skies glide all this world around.

Their thousand eyes all scanning sweep to earth's remotest bound.

Whatever exists in the Heaven and earth, whatever beyond the skies,

Before the eyes of Varuna, the king unfolded lies. (Av.IX 16-1,3) 19

Thus, as it may be suggested, the vedic seers reached the presumption of an ultimate reality through the conception of moral order in the Universe.

The same fact we see with the western thinkers too. They also proceeded from physical to divine. They also felt that some invisible entity was behind this world. "There is an eternal inherent principle or order in the world" says Pringle Patterson.
which proves an omnipotent mind... All the sciences almost lead us to acknowledge a first intelligent author.  

Modern physical science also cannot proceed on without having metaphysics as its base." The idea of a universal mind or logos would be fairly plausible inference from the state of scientific theory, at least it is in harmony with the physical world is within time and space, but a logos or the universal mind, which administers the whole world, is beyond time and space. It is not subject to change. It is changeless and all pervading, not even an atom is without it. Remarks James Jeans" Modern scientific Theory compels us to think of the creator as working outside time and space. Anaxagoras also perceived a consciousness behind this well-ordered phenomena. According to Kant the phenomena are a shadow of the invisible reality. We live in the shadow. What we can know is the shadow, we can never know the entity, of which the shadow is. But we know this much there is some entity behind. This theory is presented in Indian philosophy by Sankara. According to him the world is Maya of Brahman, an unreal shadow of real Brahman. The unreal phenomena are administered by real noumena. There is rationality in the nature, only because of the rational supreme Being. It cannot be rational if an absolute thought does not exist. Thus metaphysics is not the knowledge of the world but knowledge of the not-worldly, not knowledge of the external mass of the external existence, but knowledge of what is eternal, what is God and what flows from his nature.
Metaphysics can hardly proceed on without ethics. As the empirical phenomena indicate the Supreme Being, so ethics also points towards an omnipresent omnibeneficent being, when a man is in sorrow, his mind goes in search of some shelter, in which he may find his safety, which may give him consolation in his miseries. The feeling of incompleteness of the world, the sense of weakness, the need of a guide, a friend, whom he may use as a shelter in his distress inspired the man to find out a spirit higher and more powerful than himself. The vedic Rsis saw their needs being fulfilled by these gods, the distressful and imperfect world was unable to bring perfection to them, so they turned towards some such spirit, which may bestow upon them the eternal peace, which may be merciful to them and forgive their sins and cherish them like children. The Vedic Rsis invoke:

"I ask, O Varuṇa, wishing to know this my sin. I go to ask the wise, the sages all tell me the same, Varuna it is who is angry with thee.

Was it for an old sin, O Varuna, that thou wishest to destroy, thy friends, who always praise thee, tell me thou, unconquerable Lord, and I will quickly turn to thee with praise freed from sin.

Absolve us from the sins of our fathers and from those which we committed with our own bodies.

It is not our doing, Varuṇa, it was a slip and intoxicating
Man knows the incompleteness of the world, so in distress he asks friendly support and guidance from a higher spirit, it consoles him, because "The idea of the existence of an omnipotent, just and omnibeneficent personal God is able to accord the man solace, help and guidance.

Thus metaphysics covers every aspects of the human life. In fact metaphysics is a science which seeks to trace the branches of human knowledge of their first principles in the constitution of human nature or to find what is the nature of human mind and its relation to the external world, and to know the being which really exists embracing both psychology and ontology.

Adhyātma vidyā in the Vedas and Indian Philosophy:

Adhyātma vidyā or the metaphysical knowledge has an important place in Indian philosophy. In the Gita Adhyātma vidyā is stated to be a special manifestation of the highest Lord. (Adhyātma vidyā vidyānām) "O Arjuna" the Lord says- "I am the beginning, the middle and the end of the creation, I am the spiritual lore among lores." 25

The whole creation is for the individual soul, without the individual soul the creation has no meaning. An object of enjoyment has no meaning in absence of an enjoyer. When the enjoyer feels his existence and says- "I am these are for me, I am to enjoy these things." then only he proceeds towards
the objects of enjoyment. A non-attached sage has nothing to do with these worldly enjoyments, for him these worldly enjoyments have no attraction. Acarya Sankara says,

"One cannot be an enjoyer unless he has attachment with his senses or body. Without the sense, the pramānas are impossible and in absence of some ruling entity the senses cannot act. Anyone, who has no attachment to the worldly things, cannot be an enjoyer."

Every theory, worldly or not-worldly, ends in metaphysics. For every human being believes in some supranatural element and that supranatural element is "I". The principle of "I" is always working in the beings. Every animate being says - "I" am none says - "I am not". Sankara affirms - "Every body believes in the existence of his soul, none denies his existence. Had been there the denial of the existence of the soul, obviously everybody would have stated - "I am not". This theory of self existence of Sankara is reflected in the Theory of Cogito ergo sum of Descartes in the west. The process of thinking is a source by which the existence of soul is proved. The process of thinking requires an entity which is conscious, eternal, active and sensitive. Bradley points cut "the ego that pretends to be anything beyond its concrete psychical feeling is a gross fiction and a mere monster and for no purpose admissible. The ego must be eternal, it must remain in all states, otherwise "if a soul in a perfectly dreamless sleep thinks, feels and wills nothing, is the soul then at all? and if it is how is it?
This 'I' of Sankara and Descartes implies individual soul on the level of the physical body and universal soul on the level of the universe. The soul also is distinguished into two, namely non-empirical and empirical. In Indian metaphysics non-empirical soul is termed as Ātmā and the empirical soul as Jīvātmā; in other words, when the ego is in its pure nature is called Ātmā, and when it gets itself attached with body becomes Jīvātmā. The Greek philosopher Plato also in his "Timæus" distinguishes two souls namely immortal and mortal. The mortal soul consists of passion and affections. It is the empirical ego which identifies itself with the perishing world of change and death. The immortal soul is the intelligent principle common to man and the world. The divine spark enclosed in human personality Aristotle's intellectual agents are also opposed to perishing mind and memory.

This supraphysical entity expressed by "I" is termed as Adhyatma in the vedic speculation. Acarya Yaska in his Nirukta says— In Adhyatma always the subjects of the first person are used, the pronoun "I" is a conscious agent. (Adhyātmikyā uttam puruṣa prayogāḥ ahamiti caiten sarvanāmāḥ)

Commenting on this the commentator says the hymns in which the pronouns "I" is used, is Adhyātmika. In the Rgveda there are two hymns, which start from this pronoun—one of them is Lava Sūkta, the Rṣi of this sūkta is Lava Indra. Lava
means minute and Indra means दिवंत, to this Lava Indra a
Sūtra is devoted.34 There is another hymn with Vagambri as
its Rṣi. Anbhrā means the great ( Nighantu-III-3) and thus-
Anbhrā means the great Parāmatma; the Sūtra, devoted to Him
in (Rg. X 125)32, we shall deal with, the Sūtra later.

There are Sūtras in the र्गवeda which begin from "I"
As for instance - "I am the principal Lord of wealth, I conquer
the treasure of many (adversaries), Living beings call upon me
as (sons call upon) a father. I bestow food upon the donor
of the oblations."33

Thus according to Nirkta the verses starting with "I"
are metaphysical. The Rṣi of Rg. X.119 is Lava Indra meaning
the minute soul; Soul’s subtlety is beyond imagination.
In the उपास्यads the soul is regarded the 10000th part of
the forepart of a hair. The उपास्यadic author says:

"The living self is to be known as (one small) portion
of a single hair a hundred times a hundred fold divided, yet
is he reckoned fit for that which hath no end.34" In ध्यानो-
पास्यads and बातूकोपास्यads also its subtlety is stated in the
term of बाताग or the forepoint of a hair. In बातूकोपास्यad
the Rṣī says:

"He, who realises the living self in his bottom which is
so subtle as the forepoint of a hair, which is omniscient posse-
sing all the forms within, only gains peace and not the others.35

Because of its subtlety the soul is termed as Lava in the
In the Mandel Sūkta 125 belongs to Vāgambrnī—the female Rṣi. In fact Vāgambrnī is not a historical personality. According to Nirukta the name occurs in the Vedas are to be interpreted etymologically and not conventionally. These names interpreted etymologically reveal highlights of vedic metaphysics. Similarly Vāgambrnī also if interpreted etymologically reveals a significant metaphysical theory. Vāgambrnī is a constituent of two separate words namely, Vāk and Ambhṛṇī meaning respectively speech and great so one, who has great Vāk or speech, is called Vāgambrnī. In the Vedas God is stated to be the source of speech. In the Gita also the Lord says—"I am enshrined as speech in the speaking beings" (Vādaḥ pravādatām Aham). Thus the word Vāgambrnī points towards the almighty. In this way the 112 and 125 Suktas of tenth mandal of the Rigveda describe the individual soul and the universal soul respectively.

According to the Indian conviction Adhāyatma means the theory of "Self" and this self consists of Individual as well as universal souls.

There are in the world two types of entities, one that belongs to "I" i.e. self and the other belongs to something which is not "I" i.e. self. In other words we may call the former as animate or conscious beings and the later as inanimate or unconscious beings. The former belongs to the metaphysical world.
and the later to the physical world. Both of these worlds are opposed to each other. Acharya Sankara has given in his commentary on Brahma Sutra, a simile of light and darkness to show the difference of these two worlds.

What is the metaphysical entity? What is the nature of this entity? Where does it reside? How does it work? These are a few questions, which come in the way of the study of metaphysics. So far the western philosophers are concerned, as I feel, they could not answer these questions very perfectly. Most of the western philosophers passed throughout touching these questions. The reason behind it is this that their metaphysical speculations were based on human physiology and psychology. Even Kant also left the metaphysical entities aside as saying them transcendental and calling them beyond the description. No doubt almost all of them believe in the existence of such entities but for them the entities remained unknown for ever.

On the other side, the metaphysical speculations of the Vedic thinkers were based on intuition, therefore they could describe even such minute entities very perfectly. Metaphysics or Adhyanavidya was at the very foundation of the Vedic thoughts. "Even the political science," as Dr. S.D. Satwalekar opines, "had metaphysics as its foundation. They explained this gross world in the light of metaphysics." Dr Coomarswami very rightly observed - is not really an interpretation of the "An interpretation of the Vedas, Indian metaphysics but of metaphysics. It is also possible to add very much to the understanding of western scriptures if they are read in the light of the Indian Atmavidya."
The vedic poets know it perfectly that as by knowing the inherent qualities of a seed the whole tree is known, so by knowing the seed of the gross world i.e. the Brahman, the whole world is known. [Rsi says the upanisadic] "O dear, as by knowing the clay, everything made of it, is known, so by knowing that are one being everything is known, for the clay is only real and other forms of it are unreal, in the same way Brahman is the only reality and the world which springs from him as the sprouts of a seed, are unreal. This vedic theory is accepted in Greek philosophy, when Parmenides observes " therefore all that men have assumed confidently as true all becoming and perishing is mere a name." In the Rgveda also the world is stated to be the transformation of Purusa (Puruṣa eveda sarvaṃ). "In the navel of the unborn is rested—every thing, that one wherein abide all things existing. In the Atharvaaveda the world is termed as Sakhā or a branch and it is Asat or unreal, therefore those who regard this Sakhā too much, are men of lower standard the vedic seer knew it perfectly that some consciousness is behind this world, they very vividly declared, "Dhātra in the beginning created the sun and the moon, the heaven, the earth, the firmament and the happy sky. Whatever is in the upper, middle and lower regions is created by Prajāpati. Prajapati is declared to be the only entity, which envelopes the whole world (Prajāpate na tvedatāmyo viśvā jātāni pari}
Here one thing, which is very important is to be borne in mind that the various names of various gods are in fact various names of One Being. This Unity in diversity is the root of vedic metaphysics. (Ekam sat vipraḥ Bahudhā vadanti-Rg. 1.164.46).

Prajapati or the Supreme Being is in the world as well as outside of it. It is beyond the reach of gross senses, kenpanisadic Rei says:

1. There sight attains not, nor speech attains.
   Nor the mind, we know not, nor can we discern.
   How one should teach of that, for it is other,
   Than that the known and it is above beyond the unknown.
   That which remains unexpressed by the words
   That by which the word is expressed know that indeed to be
   the Brahman not this which men follow after here.
   That which cannot be thought by mind, that by which the mind is thought. Know that indeed to be the Brahman, not this which men follow after here.
   That which cannot be seen by eyes, that by which the eyes see. That is indeed Brahman, not this which men worship.
   That which cannot be heard by ears that by which the ears hear, that is Brahman, not this which the men worship.
   That which breathes not with breath, that by which the life breath is obtained, that is Brahman not this which men worship.

This was the way, in which the vedic seers explained the vedic
metaphysics and the unseen elements, which were abandoned by western philosophers calling them mysterious and unknowable. It is rightly remarked- "Where the western philosophy ends therefrom starts the Indian philosophy."  

The starting point of the western speculations is the physical while of Indian speculation is metaphysics, the vedic gods are metaphysical rather than physical, psychological or historical.

**Definition of Metaphysics:**

Before turning to the definition of metaphysics given by the vedic and other Indian thinkers it will be better to take the view of the western thinkers, as view into the consideration. The western thinkers, as we have seen in previous pages, have found themselves unable to describe the exact nature of the transcendental entities, hence it was almost an impossible task for them to define the metaphysics. J.S. MacKenzie is frank enough to accept it. He says, "It is not easy to give a quite satisfactory definition to metaphysics. The name throws no real light upon its nature. In western philosophy metaphysics is referred to in the Aristotelian treatises."

And without giving any definition of metaphysics the writer proceeds on to deal with the subjects of metaphysics. For his convenience he divides the taughts of metaphysics into three parts viz. (1) the general nature of knowledge (2) the conception of reality (3) the bearing of metaphysics on other subjects. There too he accepting that the subject of metaphysics is mostly fundamental problem of knowledge and reality mainly deals with the objects of
In the western philosophy the thoughts which contemplate upon the transcendental entities are divided into (1) metaphysics, (2) theology and (3) Theosophy respectively meaning: (1) A science which seeks to trace the branches of human knowledge to their first principles in the constitution of our nature or to find what is the nature of human mind and its relation to the external worlds, (2) A science which treats of God and man in all their known relations to each other, (3) A knowledge of Divine Being obtained by spiritual ecstasy, direct intuition or special individual relations. But in Indian philosophy all these three are regarded as different aspects of a single thought termed as "Adhyātma". In Adhyātma every sort of knowledge pertaining to the individual soul, universal soul and cosmology is included. There remains no sphere of human life, which is not studied in Adhyātma. Adhyātma is a single unit of metaphysics, theology and theosophy, these are actually the constituent parts of Adhyātma.

Definition of Adhyātma:

To the vedic thinkers Adhyātma means something beyond the reach of this physical world. Commenting on Chandogya Upanisad, Acārya Śankar defines Adhyātma as visualising the oneness of the individual, soul with Universal soul. When a Śādhaṣa meditates upon God and perceives Him in his heart, his individuality vanishes away and becomes one with God. It is a total absorp-
tion of the individual being in the Supreme Being at that stage 
the knower of Brahman also becomes Brahman 48. In the state of meditation the activities of senses come to stand still and their powers return to the mind and the mind enters into the self and the self enters into Brahman. This is a perfect state of meditation. In the state of meditation oneness of soul with God is visualised and this is, according to Sankara, Adhyâtma or Anything, which is connected with or pertains to Atman is Adhyâtma. 49.

According to Śrīdhara Adhyâtma is a process in which Brahman becomes jīva. 50

Brahman, in its pure form rules over the universe and in the form of jīva, it is the lord of this body of beings. The individual self is regarded as a part or amas of the Brahman. In the Gita also jīva is stated to be a part of Brahman. 51

The relation between Brahman and jīva is of the fire and spark. A spark possesses all the qualities of the fire. We may call a spark a small form of the fire and a fire a large form of a spark but actually the spark and the fire are essentially one, there is no difference between these two. Or a drop of water taken out from the ocean is nothing, but a small part of the vast ocean, all the qualities of the ocean are hidden in the drop also. When the drop is dropped into the ocean, it loses its separate existence and becomes one with the ocean. So far the drop stays separate from the ocean, it is different from ocean, otherwise it is just (just like) one with that so is the case with jīva and Brahman. It is like a drop of the ocean, a ray of the sun or
a spark of the fire. On the level of the universe it is Brahman and on the level of human beings or beings it is jīva. As the wind carries fragrance of the flowers, so the Brahman also carries all the senses with itself and in the form of jīva it makes the human body its abode, where it enjoys all sorts of objects with the help of the senses. As for the intelligents a drop, a spark or a ray is nothing but the ocean, the fire and the sun, so the jīva also is nothing but the Brahman. This Theory of part and whole (Amśāmsāivāda) is supported by the Ṛgveda also. In the Ṛgveda the bhutas or the creatures are stated as the pada or 1/4 of part of the Virāt Purusa. Pada in the vedic terminology is an indication of Amśa. The animate world is an Amśa or a part of the Purusa or Brahman, Says the Gitā also.

Only the yogis or the sincere knowers can see this soul with their efforts but the ignorant and in-sincere fellows can not recognise him inspite of their unceasing efforts.

Declare the Vedas.

"This is the sole Lord in every quarter and sub-quarter it is He who has entered the embryo in the past and does so in the present too. It is He who was born in the past. He is born in the present and will be born in the future too. It is He who faces in all the directions and lives in every man." Prajāpati the father supreme God moves in the womb, and thus though originally unborn, is born in various forms only wisemen can see His abodes in him exist all the worlds.
Though the Supreme Being is One, but it takes forms variously. Even as one fire has entered into the world, but it shapes itself to the forms it meets, so there is one spirit within all creatures but it shapes itself to form and form, it is likewise outside these" (Katha Up. II 5.9)

Brahman is one but in the form of jīva it is many. In Purusa ṣukta of the Rgveda is described a Puruṣa with thousands heads and feet. Here the Puruṣa is jīva, "This puruṣa is verily the visible world, all that is and all that is to be". (Puruṣa evem Servam yadbhūtām ya ca Bhāvyam Rg. X. 90.2)

Thus Brahman is transformed in jīva and this is Adhyātma according to Śūdrā. This conception of Adhyātma is supported by the Gitā. In response to the query of Arjun, "What is that Brahman and what is that Adhyātma," Shrikrṣna answers, "Brahman is Aksara. The highest principle is indestructible, beyond decay and death and that Brahman. This indestructible highest principle is embodied in Indra in the Rgveda. Indra is Devāṇā Devah, i.e. the god of gods. He very boldly declares:\n
"I am Indra, none can conquer me, nor the death can touch me. I am ever unconquered, indestructible."57

To the second question of Arjun "what is Adhyātma" the lord Kṛṣṇa replies- "Swabhāva is Adhyātma." Svabhāva means, one's own existence (Svasya bhāvaḥ) Brahman is called Swayambhū. He does not require others help to maintain his existence. Therefore the knowledge which deals with Brahman is Adhyātma.
Here the word "Svabhāva" signifies the existence of every self. Every being is sure of its existence. Everybody says "I am" and none says "I am not". Each living being desires and tries as well to keep his existence intact. This is termed as Āsmitā in the terminology of Yogā philosophy. The destruction of svabhāva will imply a destruction of the universe. Svabhāva is the nature of Brahman which is uniform, unbroken and undivided everywhere. Svabhāva is a quality of self or consciousness and not of unconscious objects. It is manifested in every individual being.

Almost all the Vedic thinkers have supported the theory of oneness of Brahman and jīva, therefore they have made no distinction between metaphysics and Theology. For them metaphysics, theology and theosophy or tattva jñāna, tattva cintai and Adhyātma as termed by them are the same. But in western philosophy these are separate from one another, they differ with one another in their nature. According to the science which mainly deals with cosmology is metaphysics and which deals with God is theology. Defining theology D. S. Adam says- Theology may briefly be defined as the science which deals according to the scientific method, with the facts and phenomena of religion and culminates in a comprehensive synthesis or philosophy of religion which seeks to set forth in a systematic way all that can be known regarding the objective grounds of religions belief.

Etymologically theology means a doctrine concerning God. It was used in this sense in the Greek literature for the first time. Greek poets Homer and Hisiod wrote about the supreme
reality and later on Greek philosophers like Plato and Aristotle expressed their thoughts regarding the Supreme Being. This was the first form of theology. After the Greeks the word theology was used in the earliest Christian literature. In the Christian literature the author of Apocalypse is called a "theologian".

According to Adam the doctrine regarding God is a part of theology. According to him theology is religion, but by religion what does he mean, is quite ambiguous. By religion, as it seems he means the metaphysical notions such as world of nature of man, sin and death, the salvation and immortal life. These topics are studied under the metaphysics. He is correct in regarding theology as a branch of the science. As the science in general deals with some definite departments of human experience, so is the theology. Theology also cannot proceed without experience. Vedic metaphysics or theology is based totally upon the intuitional experiences. The description of physical or the supraphysical entities made by the vedic poets are the results of their intuitional speculations.

Metaphysics is a rational science, it with the help of right reason, co-relates, systematises, and organises the matter of human rational experiences. With the help of this rational experience the knower proceeds on towards the ultimate reality and thus satisfies his mind and therefrom he gains the guidance for his practical life.
Adhyātma, according to the vedic thinkers is indispensable in every sphere of human life. Adhyātma is said to be the highest type of knowledge therefore all the vedas and according to Dr. Satwalekar all the verses of the Rgveda express the Adhyātma or the metaphysical speculations. All other knowledges are based on Adhyātma. According to Dr. Satwalekar all the actions all the performances and all the sacrifices are fundamentally based on Adhyātma. A human being living in this world comes across so many surprising things. He perceives the law and order prevailing everywhere in the universe. This experience of him leads him to imagine an unseen hand behind his law and order. Thus unconsciously he moves towards the metaphysics. According to Aristotle also the main cause of the origin of metaphysics is "Surprise". It is a marvel, Gitā says,

"Someone beholds him as marvelous and other describes him with a sense of wonder, a third one listens to his description with awe even after hearing about no one knows him thoroughly."

Thus the Metaphysics is a science of religious experience. Here by religion, I mean the ultimate entity or entities on which the universe depends. Metaphysics is not merely a science dealing with subjective experiences such as opinion, emotions, or I may say that the metaphysics does not deal with imaginary conceptions only, it has also got the objective substantially behind it.

Thus as the use of number precedes the science of mathematics
the practical use of speech precedes the science of language. The use of reasoning precedes the logic, so the practical use of the reasoning precedes the logic, so the practical use of the religious experiences precedes the metaphysics.

Formerly metaphysics was defined as consisting in knowledge the supra-physical elements, but later on Schelling was highly impressed to see the emotion playing an important part in metaphysics. So he defined metaphysics as "man's feeling of absolute dependence on some power or powers other than himself."

In Nyaya and Vedic systems of Indian philosophy the mind is regarded as an inevitable entity. I may say that the whole yogic metaphysics is based on the mental activities and experiences.

Some thinkers hold that theology is a natural science. The western metaphysics theology, a main portion of metaphysics, is impossible. According to Kant, the world, which we perceive or cognize, is the phenomenal or the physical world, the noumenal or the metaphysical world remains unperceived and unknown. To him the scientific knowledge is limited to the phenomenal world only. It cannot have the cognition of the ultimate Reality. One cannot have the knowledge of the metaphysical world with the help of pure reason. Kant says that the rational, theoretical and valid knowledge of God is impossible. Hence he would say that theology is incompetent. Huxley and Spencer see the importance or significance of the ultimate Being in remaining unknown. It is significant for it is unknown and no sooner it is known than it loses its significance. Therefore they also prove the impossibility of theology.
Verily here lies the limit of the reason of western thinkers. They deny the things which are beyond their reach. On the other side the vedic thinkers have very successfully crossed the limits and proved the possibility of theology. The conviction, which was impossible for the western metaphysicians, became possible for the vedic seers the upanisadic Rsi claims that even the supreme Being is attainable and knowable, says Upanisad.

"The Reality is not to be attained by eloquent teaching nor by brain power, nor by much learning, but only he whom this Being chooses can attain him, for to him the self bares his body."

It is the highest state, where only a few reach. To reach this state and be able for being chosen by Him, one is to cultivate good qualities in him.

"None who has not ceased from doing evil, or who is not calm or not concentrated in his being or whose mind has not been tranquillised can by wisdom attain to him. In the Rgveda the ultimate reality is termed as Vāk. Vāk is the origin of the metaphysics of the Rgveda. It is the only Reality which gets various form and is transformed into the universe. This Vāk or Prajāpati cannot be realised by all for they have no penetrating insight which is the chief reason in realising the Reality. Though the common people behold the universe moving in an orderly way, they hear many surprising things about the natural and supernatural world, but still they cannot attain the reality, for the reality itself does not choose them, but before him, whom it chooses, it become quite bare. Drawing a line of distinction between the
ordinary and the extraordinary people the Rgvedic Rsi says—

"One man does not behold Him even seeing Him.
One man does not hear Him even hearing Him.
But to another hath He shown his beauty
as a young well dressed woman to her husband."

Such people who do not strive to realise the Vak i.e.
Prajapati, lead their lives in vain whatever they speak or do
bear no fruit at all. "He wanders on in profitless illusion
the voice he heard yields neither fruit nor blossom."

Though all the people are alike in their physique, all have
eyes and ears alike but they differ in their power of thinking.
One by his power of reasoning attains the friendship of God,
while the other worship the worldly things and remains far away
from the reality. A verse of the Rgveda remarks:

"All the people are friends and endowed alike with eyes
and hearing but are at the same time unequal in the power of their
spirit.

Some look like tanks that reach the knees or shoulders, others
like pools of water fit to bathe in."

Here the poet is right in calling such people, who remain
attached in world only, tank with only knee, reaching water, for in
such a tank a man can neither bathe nor drink its water, similar-
ly such people are neither useful for this world nor for the world
hereafter. For "whatever he hears, in vain he hears, He knows
not the path of righteous action. 65

Very clearly the Rigveda says that only by righteous action one can become a friend of God. The Rsis also knew the dwelling place of God by righteous actions only.

"With righteous actions the trace of Vāk they followed."

The ultimate reality resides in our body. It is not to be sought outwardly. It is within. In the Atharvaveda it metaphorically described, the verse reads as follows:

"The lotus flower with nine doors, covered with three strands (Guna) what soulful prodigy (yakṣa) is within it, that the Brahman knowers know." 67

The lotus flower referred to here is the human body with the nine doors, namely two eyes, two ears, two noses, one mouth and two ways of excrements. It is enveloped by three gunas i.e. Sattava, Rajas and Tamas. In this human body there resides the yakṣa the Supreme Being and only wisdom can perceive Him. the Being is

"Free from desire, wise, immortal, self existent, satisfied with sap, not deficient in any respect, only by knowing that wise, unaging, young soul one is not afraid of death." 68

This was the penetrating view about the ultimate reality of the seers; they have collected such studies under the caption of Adhyātma or metaphysics. The soul abiding in the physical bodies is a manifested form of God. The unperceivable God becomes perceivable in this body. Because of Him only
the inanimate body moves and acts. The physical body is a medium through which the unmanifested God is manifested. The manifested God is Logos, as Plato terms it.

"Manifested God means-" defines Dr. Annie Besant, "coming forth the depth of the one existence, from the one beyond all thought and all speech a Logos, by imposing on himself a limit circumscribing voluntarily, the range of his own being becomes the manifested God and tracing the limited sphere of his activities thus outlines the area of his universe. Within that area the universe is born, is evolves and dies, it lives, it moves it has its being in Him, its matter is His breath, its forces and energies are currents of His life. He is immanent in every atom, all pervading, all sustaining, all evolving. He is its source and its end, its cause and its object its centre and its circumference it is built on Him as its sure foundation, it breathes in Him as its encircling face, He is in everything and everything is in Him. Thus have said the sages of ancient wisdom us of the beginning of the manifested world."

The universe is a huge body of the supreme Being. In the Rigveda it is called a Virāṭ Sarīra of the Virāṭ Puruṣa. We see in the Rigveda the description of this Virāṭ Sarīra. In the famous Puruṣa गुंट्क of the Rigveda Puruṣa is stated as having thousand i.e. innumerable heads, eyes, feet etc. Puruṣa as stated in this गुंट्क is an embodied spirit, it is the original source of the universe, the personal and life giving principle in all animate beings.
"The Brahmans was his mouth, of both his arms was the Rajanaya made.
His thighs became the Vaisya, from His feet the Sudra was produced.
The moon was gendered from His mind, from His eyes the sun had birth.
Indra and Agni from his youth were born, and Vayu from his breath.
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." (Rg. X.90 12-14)

So also in the Atharvaveda,

"Of whom earth is Pramā or foot, and atmosphere belly, who made the sky His head, to that Brahman be homage.
Of whom the sun is eye and the moon that grows new again, who made Agni his mouth, to that chief Brahman be homage.
Of whom the mind is breath and expiration, of whom the Angiras are eye, who made the quarters, to that chief Brahman be homage.

In the Skambha the worlds, the penance, the right are set, O Skambha, I know thee very well. In Indra everything is sheltered."
Thus, in short, metaphysics means a body of facts regarding God, man and the universe. Metaphysics is not at all a new invention of the modern times, but one may see the metaphysical facts in the Vedas, Upanisads, six systems of Indian Philosophy, as well as in Taoism of China, in the writings of Laotse, in the books of Pythagoras, Plato, Aristotle and other Greek philosophers.

In the Upanisads Adhyātma is defined as a branch of knowledge dealing with the human body. Indian metaphysics proceeds on the basis of the famous formula an aphorism of 'yathā Brahmānde tathā Pinde' or 'yathā Pinde tathā Brahmānde'. As God regulates the vast universe, so soul regulates the body. The body is a small universe, and universe is a big body. Therefore some scholars regard the Vedas as an authentic treatise on human physiology. They have expressed the physiological speculations in symbols. They were well acquainted with the bodily activities. It is possible that the Vedic seers knew the human nervous systems well and looking upon the outer world as a replica of the inner world described both in the same fashion.

In fact the human body is a small copy of the endless Cosmos, hence it also it endless. All the wonders which are in the Cosmos are in the body, Dr. Lele remarks—"The Vedas are the books on the physiology written by different Vedic seers, they describe its structure and functions in a language which is full of metaphors taken from the natural phenomena connected with the place inhabited by the authors. The biological viewpoint solves the riddle of the Rigveda from within outwards and establishes..."
uniformity of activities as between the inner and outer cosmos. The metaphysical theory of the \textit{Agni} is centred around the idea that the individual is a copy in miniature of the great cosmos. All the gods namely Indra, Agni etc. who reside in the cosmos, are also inhabited in the human body. Acarya \textit{Su\'ruta}, the author of \textit{Su\'ruta Sah\'hita}, also holds the same thought; he says- "May the gods, who reside in the body, protect you and may you enjoy a long life by their grace." A story is narrated in \textit{Aitareya Upanisad}: "He, the God of gods, created other minor gods and they fell down in the vast ocean; then hunger and thirst overpowered them, then they said to the creator- "let us know our permanent residence, where we can dwell and eat food." Then He brought forth a cow for gods' permanent residence but they said- "no this is useless for us." Then He brought a horse, again they said "no"; lastly He brought a human body before them. On seeing that they exclaimed "oh it is well fashioned, it is very beautifully made," then He said unto them-"ye enter into this body according to your habitation; and they then entered. After entering into the human body, the places, which they occupied are mentioned in the same \textit{Upanisad}: "Fire in the form of speech entered into the mouth. Air becoming breath entered into the nostrils, the sun became sight and entered into the eyes, the quarters taking the form of hearing entered into the ears. Herbs and plants were hair and entered into the skin, the moon was the mind which entered into the heart. Death became apsara and entered into the navel, the wates became seeds and entered into the generative organ." and thus all the gods entered into the human body.
The body in fact, is a temple of the gods, "Having made this mortal man a house the gods entered into man, having made the seed their oblation the gods entered Puruṣa. The waters, the deities and the Ṛiraṅ with Brahma, entered into the human being and Prajāpati was there to rule over them. The wisemen call this Purusa Brahma, all the gods reside in it as the cows in their stalls."

Human body is a city well protected hence unconquerable. "The human body is a eight wheeled and nine doored god-city, it is Ayodhya there is a golden vessel, that is covered with heavenly light. In that golden vessel resides the Yakṣa or ātmā. Only the knower of Brahman knows that it is tied.

The human body is tied with three strings. These strings are the three gunas of Sāmkhya namely Sattva, Rajas and Tamas. In the Rgveda these three gunas are described as upper, middle and lower bondages.

"Sunāṣēpa is seized and bound to the three bondages.

The king Varuṇa may protect and let him free and let loose his bonds.

"O Varuṇa, loosen our upper, middle and lower bonds, so that we may become sinless!"

When a soul enters into the human body, it falls in the bondage and is bound by these three gunas, the soul in bondage is called Sunāṣēpa in the Rgvedic terminology. The soul in its real form is free from the bondage, in
that state he is neither doer nor enjoyer, but after entering into the body he is overpowered by these gunas and a sense of egoism is created, thenceforth he thinks himself the doer and enjoyer.

"All the actions are done by the gunas of Prakṛti but the egoistic soul thinks himself the author of those actions."

Thus the three gunas are the constituent parts of Prakṛti and not of the soul. When these are attached with the pure and perfect soul make him impure and imperfect. This impure and imperfect soul is termed as Sunahsepa in the Rgveda. Sunahsepa is bound by the upper, middle and lower bonds of Sattva, Rajas and Tamas respectively, but when the realises his real form, all his bonds are loosened, and thus goes back to his real form.

Thus the human body is a casket, in which resides the reality and the knowledge connected with it is called Adhyātma. The medium through which the vedic poets revealed the Adhyātmik speculations was the various gods, their description of the various gods lingers around the One Reality. This was their way of seeing unity in diversity. This is a triumph of the Rgvedic metaphysics over the western metaphysics. Rgvedic gods are the landmarks in the development of metaphysical thought. The metaphysics of the vedic poets is not an interpretation of Indian metaphysics but of metaphysics. In the words of Dr. Coomarswamy-

"The strictly metaphysical consistency of the mantras makes it inconceivable that they came into being without an understanding of their meaning. I do, however, believe that Indian scholars in
order to fortify their position as against the profanity are- of European scholarship must nowadays make use of the philosop- ofic as a whole and not of its only Indian forms. 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 Western scriptures, if they are read in the light of Indian Ātmavidya.

Characteristics of Vedic Metaphysics:

Metaphysics also is a science which seeks to find out the nature of mind, the ultimate Being and its relation to the external world. Metaphysics works as a link between the external and internal worlds.

The Vedic Metaphysics is mainly of idealistic nature. In metaphysics the thought of consciousness is of prime importance. Everything depends upon the conscious being and the outer world has no value in absence of the universal or the individual mind. It is an enjoyer, hence in absence of an enjoyer the things to be enjoyed have no value at all. Everything is egoist and this egoism is a proof of the existence of the consciousness. To say "I am not" would be a contradictory statement, making this statement the man at least believes in "I", and then how can he deny the existence of 'I' ? This feeling of self existence was the source of idealism of Berkeley in the west and Prajñānāvāda of Buddhism and upanisads in the west and the Vedas.

A brief exposition of idealism was needed here. Some Western thinkers were astonished to see the part being
played by the will or mind in the development of the metaphysical thought. Similarly for the Indian scholars also manas seemed an important factor in determining the metaphysical value of the things. A whole sūkta in yajurveda is dedicated to express the extraordinary qualities of Manas. The sūkta is famous as "śiva semkalpa sūkta." The hymn reader, follows:

Which flits swiftly in the waking state as well as in the dreaming state of the beings.

Which is the light of lights, the peerless spirit dwelling in the living beings, my mind, be moved by right intention.

Which is wisdom, intellect and firmness immortal light, which creatures have within them.

Without which men do no single action, may that, my mind, be moved by right intention.

Whereby immortal, all is comprehended, the world which is and what shall be afterwards.

Whereby spreads sacrifice with seven hotas, may that, my mind, be moved by right intention.

Wherein the R̄g, Sāman, Yajurveda verses like spokes within a car's nave, are included.

And all the thoughts of creatures is inwoven, may that, my mind be moved by right intention.

Controlling men, as with the reins that guide them, a skillful
charioteer drives fleet foot horses.

which dwells within the heart, most rapid, may

that my mind, be moved by right intention.

In Indian philosophy a means for God's realisation. By the means

of intuition the Rsis used to enter into the realm of God and

enjoy the bliss thereof, Vedâmetaphysics thus depends mainly

on thought or idea or will.

Eternity of spirit or the immortality of soul is the second

characteristic of the metaphysical teachings. The spirit is

immortal, eternal, everyoung. The immortality of the soul is

proved from the theory of rebirth. It is the spirit, which moves

in successive births. In Sanskrit Atmâ means a spirit-moving

continuously. Atmâ is derived from the root " At " meaning to

move unceasingly. It leaves the previous body and enters into

the later one, and its journey never comes to an end. It is inde-

fined to regard the theory of dying the soul along with the death

of the body as the Gârvâkas hold. According to them the spirit

is nothing as such apart from the body. With the birth of a body

the soul also takes birth and with the death of the body it

also dies, Atma as they argue, is nothing but an effect of the

five gross elements. These gross elements met together give

birth to an Atma. So they do not accept the theory of rebirth,

they would say if after burning a dead body if there remains noth-
ing, then who is to take an another form. This is the only

system in the Indian Philosophy, which may be called as purely
The Vedas believe in an eternal and immortal entity, therefore they also regard the theory of rebirth. Invoking the god Agni the Rgvedic poet says:

"Let us worship the auspicious name of Agni, the immortal deity, who has given us to Aditi to behold our father and mother again."

The immortal is connected with mortal and the immortal moves forward and backward along with its intrinsic powers.

In the Amṛta-mṛityuvāda or a conception of Immortality and mortality of the Rgveda the theory of rebirth is explained.

In another verse of the same Sukta we are told:

"The soul (jīva) of a dead moves along with its intrinsic power (Svadṛṣṭabhiḥ) and the immortal and the mortal enter into a common womb."

The soul possesses the intrinsic power. This power is nothing else than the impression of its past actions. After death it carries the impression of its actions done in past birth along with it to the next birth. Thus the theory of rebirth leads us to the theory of Karma, Karma cause the birth and death, due to this Karma only the soul falls in the wheel of birth and death and when the actions are totally extinguished, it gets salvation, the soul gets rid of the wheel of rebirth."
sage beholds that endless ocean of bliss, the knots of his heart are loosened, all the doubts disappear and all the actions perish.

The Rigvedic metaphysics in general is based on the theory of Karma. The man is destined to act, but without having any desire for the fruits to be obtained therefrom. "A man should desire to live in the world for hundred years, by performing actions. This O man, is the only way to get the ultimate aim and thus thou wilt not be affected by the goodness or the badness of the actions."

In the Rigveda at one place the life is explained metaphorically, the life is a cloth, wherein the actions are the thread, the soul is the weaver; he weaves the life cloth with the help of the threads of actions. Thus the life is nothing but the sted of the past performances. The influx of the actions is unbreakable it goes constantly. None can spend even a moment without action. He performs it knowingly or unknowingly. But one must be careful about one's action and do pious actions only. This is the only way of freeing ones soul from the bondage. "Cast off my sin, O Varuna, as a rope from an animal May we do our work remaining under your moral order.

Cut not the thread of my life engaged in doing pious works. Cut not the power of my sense, organs before the season or the life time.

"O Indra, let us not depart from the right path, from right
actions and no adversaries remain in our heart.

In the Smrtis the human life is termed as a battle filed, where the man is to fight with the enemies and therefore he cannot forsake the actions.

This theory of Karma constructs the Rvedic metaphysics and at the same time it affirms the immortality of the spirit.

The vedic Metaphysics is very close to the modern science in its nature. Alike to the science it is also based on investigation and this investigation is based on the observation of the phenomena. First it collects the informations regarding the phenomena and then reasons over it. In fact the vedic metaphysics also has experiments as its base. The vedic seers also used to meditate upon the informations pertaining to the world and think over it. They used to see everything not with these physical eyes but with the eyes of intelligence. "A wise unites his manas with intelligence and then he becomes vayunavit or the knower of truth, then everything of the world stands completely discovered before him."90

A story is related in Bhāndogya Upanisad. Once Indra with a desire to know the spirit approached Prajāpati. Prajāpati asked him to adorn himself and then to look into the water or mirror. But this could not satisfy Indra, he thought—"As this self in the shadow or the water is well adorned, when the body is well adorned, well dressed when the body is well dressed, in this case the self will also be blind when the body is blind, lame if the body is lame so I see no good in it." So again Indra
approached Prajāpati. Prajāpati told him. "O Indra the spirit which moves in the dream is soul". Again Indra thought over it. 

Though it is true that self is rendered faulty by faults of body, nor struck when it is struck, yet it is as if they struck him in dreams, as if they chased him. He becomes even conscious as it were of pain and sheds tears. Therefore I see no good in this. So again Indra went to Prajāpati. This time Prajāpati told Indra- "The spirit, which remains awake during the state of dreamless sleep, is Ātmā." but this answer too could not quench Indra’s thirst, so he thought- "In the state of dreamless sleep everything disappears, even a man in that state is not aware of himself, in that state only nothingness prevails there so is this nothingness the self?" Lastly Prajāpati told him "O Indra, what you say is right. The physical body is the food of death but there is an eternal spirit which is supra-physical. He is the doer and the enjoyer. In fact the soul has nothing to do with pleasure and sorrow, but when he makes this human body his abode, he gets united with the actions and its fruit but after the attainment of salvation he is free from such feelings."

Thus was based the Vedic upon the reasoning of the observation. "To the understanding of man, there is perfect discrimination, the words of truth and falsehood are mutually at variance.

Of these two Soma verily cherishes that which is true and right and destroys the false."
Observation and reasonings are the most important parts of the vedic metaphysics. We are told in Nirukta.

"A time came when there was no Rṣi, so the men went to God and asked, "Who will be Rṣi now?" Then God gave them Tarka or Reasoning as the Rṣi for their guidance and since then the wisemen are guided by the power of reasoning.

What is Tarka? Answer the author. "Tarka is a mode of reasoning on the vedic verses, the meanings of the verses fixed by the reasoning are true otherwise false."

"Although Brāhmaṇas who are friends concur in the mental apprehension which are conceived by the heart of the wise, in this assembly they abandon one man to ignorance of the sciences, that are known to be, others again who are over reckoned as Brāhmaṇas (wander at will in the meanings of the Veda).

In this verse the word "uha" is very significant. Uha means understanding, reasoning, arguing. In the vedic period Manana or reasoning was an inevitable part of the study. Argument for the sake of knowing the true entity is appreciated in the vedic scriptures. Those, who were devoid of this power of reasoning, were abandoned by the wise, because the vedic verses fear from such little studied persons. "The Veda is afraid of one of little information lest he should injure it."
Another wanders with an illusion that is barren bearing speech that is without fruit without flowers.

Knowledge without investigation is completely barren. So the Vedas never tell the readers to follow its imperatives blindly. On the contrary it leads them towards the real meaning through the various stages of reasoning. Thus in the metaphysics also, as in science, the purpose of reasoning is to find out the real facts, but the difference between these studies i.e. metaphysics and the physical science lies in their limitations. The physical science cannot beyond the empirical phenomena, the observation of the sciences are based on this universe; the modern science is rather less intuitive and introspective while metaphysics is fully based on intuition and introspection. Thus metaphysics starts after the end of the physical science, and subject to a person's inborn vagaries of the mind, we should bear in mind what.

Remarks Aurobindo: "Intuition is a power of consciousness nearer and more intimate to the original knowledge of identity, for it is always some thing that leaps out direct from a concealed identity." This power of consciousness is lacking in the physical science; though the physical science knocks at the doors of the supranatural world, but cannot enter into it. It leads a man up to that point but being unable to lead further, it returns back and there comes the metaphysics for his help, the material science may explain the atom and the material cause of the world, but it fails to
to explain the Reality, which is the creator of and subtler even than the atom and causeless cause of all causes while the vedic metaphysics very boldly declares,

"I know the great Purusa, which is as bright as the sun and beyond the darkness. Only by knowing Him one can overpower the death. No way other than this there for attainment of salvation." 97:

"He is divine, formless, He is inward and outward. He is unborn, breathless, beyond eternal and supreme.

Life, mind and all the senses spring up from Him and from Him springs up the sky, the wind, the light, the water and the earth who upholds all this. 98.

An act of reasoning requires some pre-supposed ideas. These pre-supposed ideas work as the foundation of the reasoning. A scientist also cannot proceed on in his experiment without having some pre-supposed ideas as its base. Similarly metaphysics also has some pre-supposed ideas. A metaphysician also takes it for granted that there is a Reality which regulates the world in an orderly way, also there is an individual soul which regulates the bodily activities, there is a matter, from which springs up the material world. With these pre-supposed idea he proceeds further with a genuine spirit of enquiry and discovers so many mysteries of this empirical as well as transcendental world.

Metaphysical speculations' truth and falsity are proved by
means of knowledge, which are termed as pramanas. Chief pramanas are four, namely, perception, inference, analogy and authority. The knowledge regarding the empirical world can be achieved by perception, inference and analogy, the knowledge concerned with the transcendental world can be achieved by inference and authority. Authority is termed as Sabda Pramāṇa in Indian philosophy. According to this pramāṇa whatever is stated by a Rṣi is authority and is to be accepted as it is. These are the means which prove the truth or falsity of the presumed ideas.

5. The ultimate Reality is to be taken for granted. A question may arise here that for what purpose should a person try to know the Reality? The vedic poets have very genuinely answered this question. The world is dynamic each atom is it is rapidly moving towards some destination. Similarly a man also is fixed for his destination and knowingly or unknowingly he moves towards his destination. This destination is the perfection of life. Human life is incomplete and imperfect. The feeling of imperfection causes him move towards the attainment of perfection. This perfection of life, according to the Indian philosophy, lies in the realisation of God. It will be ridiculous to search perfection in this imperfect world. Perfection means complete bliss, which may be found in Bhūma, not in Alpa. According to the vedic terminology Bhūma means greatness, endless and Alpa means limited. Bhūma is God or Brahman and Alpa is the empirical world. There is no sorrow in Bhuma and no bliss in alpa. Therefore a sincere searcher seeks to attain the complete bliss leaving the worldly enjoyment. It is the only reality. It is the life of lives. "Let one worship Brahman, knowing that it
the Reality. Let one worship Atman. Atman has for body the life, for form the light, for essence space. It can take all the forms to its inclination. It permeates all the world. It is the essence of life, it is the essence of myself."^99^3

To be absorbed in Brahman is a state of salvation and salvation is perfection. Towards this perfection every human soul moves rapidly. Attainment of perfection is the chief characteristic of vedic metaphysics.

The metaphysics taught in the Rgveda is very lofty. In the words of Aurobindo,

"The vedic compositions have been the reputed source not only of some of the world's richest and profoundest religions, but of its subtlest metaphysical philosophies. In the fixed tradition of thousands of years they have been recognised as the origin and standard of all that can be held as authoritative."

"Still the vedas have advanced, considerably over the modern Scientists who are still there with conjectural methods with regard to the results in the sciences of comparative philosophy, comparative mythology and the science of religions."^Ref. 9