CHAPTER: VI
CONCLUSION

A study of the Vedic Gods and their naturalistic and spiritual interpretations will resume to its findings in this chapter and provide for conclusion of the proposed research work. The hypothesis of the proposed proposal of this research work that the interpretations, both naturalistic and spiritual, of the Vedic gods are not contradictory rather complementary to each other has attained sustainable and well based justification.

The Vedic gods have been categorized in the Nirukta of Yāska, the first interpretative texts of the Vedas in the three different planes of existence of the gods viz. the celestial sphere, the intermediary sphere and the terrestrial sphere. The top most plane is the celestial sphere, then the intermediary sphere and lastly the terrestrial sphere. It is found in Nirukta that Sūrya is the principal God of celestial sphere, Indra or Vāyu is of the Middle sphere and Agni is of the terrestrial sphere. These three principal gods are multiplied into thirty three. The numerous passages of the Rig Veda and of the other Vedas as well as of the Śatapatha Brahmana indicate the existence of these thirty three Gods. These thirty three are again augmented into three thousand three hundred and thirty nine gods (RV.III.9.9). Agni, Indra or Vāyu and Sūrya are manifestations of one supreme soul.

The naturalistic aspects of the Vedic gods identified with its radiant greatness of deification become gods. Objectively Agni, Indra, Sūrya are divine being, subjectively they donot lose their identity. So the Vedic gods are phenomenal and at the same time they are spiritual also. The Solar orb of the Sun is phenomenal but when we see in him the soul of the world he becomes the greatest divine existence. We resume to our findings -
AGNI

The naturalistic interpretation highlights Agni as a celestial monarch, all powerful with potentialities more than heaven and earth; from the spiritualistic view-point Agni is divinely incandescent, Agni is the embodiment of ‘Prajñā’ or knowledge. Agni is the embodiment of highest knowledge in “prajñā”, a purifier, the initiator of the cosmic fire of life, Agni prepares man for immortality. Agni is ‘Śochistha’, ‘Tapistha’ and ‘Archi’. Agni, kindled in the morning initiates the world to work. Agni is also ‘chidagni’. The sacrifices not only enlighten the universe, it also enlightens the ‘Prajñā’ the innerself. The integrity of the naturalistic and spiritual aspects of Agni is that naturalistically Agni represents the fire formed god while spiritually he stands for inner knowledge ‘Chidagni’ which enlightens or reveals the self within.

APAH

The goddess Apah is worshipped by the sages whose basis are natural waters which we enjoy in rainy season. Similarly as a philosophical god she is worshipped as the goddess of the flow of life without which life cannot exist on earth. It is also a fact that waters give us relief from sins, we therefore utter incantations of this goddess of water. She is a god of goodness of family life and reliever of sins of our life too. So waters bring virtue for us and remove vice from us. Naturalistic and spiritualistic interpretations of rainy waters or river waters which deified as goddess become true in our material world as well as in philosophical thought. The waters keep us alive like our mothers giving milk to their sons and daughters.

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PRITHIVĪ

The Goddess earth with all her naturalistic vividness and spiritual height enables the reader to find out the fact that the Goddess earth is not only our visual earth. She has also an integral expansion of the whole Universe. The small verse of the Rig Veda and the vast voluminous details reflected in the Atharva Veda is limited within the visualization of reader. Unless the spiritual aspects, as stated here, is not taken into account the Goddess Earth will not reveal her total self.

SOMA

So far the naturalistic and spiritual aspects of the God Soma concerned the spiritual attributes of God Soma leads to the highest bliss, happiness and to highest Jyoti. Soma drinking is a drinking of longevity. The pavamana Soma leads to immortality. The last three hymns of the Ninth book of the Rig Veda ends with the prayer for a transcendental experience - ‘transference of the consciousness to a region from which the miseries of this earth are banished’.

INDRA

Our findings of naturalistic and spiritual interpretations of Indra is that naturalistic interpretation excels the spiritual interpretations because the naturalistic interpretation of the God Indra is more realistic in approach. Indra basically represents the spread of kingship and protection of the subjects. He has been depicted as a hero, all his heroic deeds have been described by the ecstasy of the vedic poets. Spiritual interpretation only adds glory to his heroic deeds.
VĀYU

Our findings of the god Vāyu is that the metaphysical interpretation of the God ultimately leads us to the spiritual aspects of the god. Vāyu as the god of the mid-region is applauded by the risis who thinks it as the divine life-breathe as well as our life giver in this physical world. Life is based on the vital force of Vayu and philosophically this Vāyu is the cosmic power to make our life sublime. Vāyu is, therefore, a god of happiness and god who is a life giving agent. The vital strength which is called 'teja' of Brahman is derived from Vāyu and Vāyu is meant for our salvation by which we cross the troubled ocean of life. So physically Vāyu drags us from one side to another side of the ocean by boat. It also makes us free from burden of material earthly life. The Vāyu lives in the middle-region far from the earth, naturally it moves in a light fashion from one end to another, so Vāyu has mixed up two things both physical and moral. Physically it is our helper to make the body fit and morally it makes us united with the Brahman, thus making the soul of the jiva brought to the greater soul of the Brahman. Vāyu, therefore, unites our consciousness with the universal consciousness.

RUDRA

In the Rudradhyaya (Krsna Yajurveda) Rudra is described as a god who is ferocious by nature who destroys everything that he comes across. He has two aspects of life-one is his Shiva-tanu and other is ghora-tanu. By Shiva-tanu or auspicious body he makes good for everybody and by ghora-tanu he destroys everything. He thus is the creator of auspicious things and destroyer of all bad things in auspicious things. Rudra is therefore our life-breathe that
relieves us from all impure and indecent things of life. He establishes the truth, wisdom and joy above all earthly sins, he clears of our life from darkness and establishes truth of light. Rudra is our life-giver – Shiva who rules for our benefit. Earth becomes beautiful by Shiva’s blessings. Human beings pray to the god Shiva for their well being and their well-living.

**MARUTS**

In the conception of the Marut –gods we find two sides of the same god as Rudra and samangala or Shiva. The God which is Ghora in form becomes aghora when become pleased by the worshipper. Thus two kinds of bodies – Shivatanu and Ashivatanu of the Maruts result in destruction and reconstruction, in the fearful form they come down to us uprooting trees and plants and when the storm subsides the ghorarupa transforms into shivarupa making all pleased and glad. So the Maruts though the Gods of storm still they help us to feel the constructive and destructive sides of the same god. The Maruts are the helper of cows and rivers for producing crops, so that the worshipper can worship the Gods with corns. The sacrifice may continue with the produce of the land, so that the gods and the worshippers may call each other to come to the sacrificial spot.

**UŚAS**

Uṣas gives us light is a common matter of our findings about her characteristic feature. It actually means the consciousness for the people who are in sleep at night. Light of Uṣas is therefore the wisdom that people derived from the mother of the dawn, Uṣas. She is the eternal mother whom has been
seen by our past forefather present father and future descendent. She is acceptable to every body because she gives us sacrifice, she gives us knowledge, she gives us auspicious wealth. The world becomes awake by the sounds of the men and animals and this sound is the expressive truth of the mortal human world. She paves the way to the Sun to move on in his axis, so Usas is the most useful goddess for this world. Without her existence people cannot survive.

**VARUNA**

Varuna, the mid-region god transcends everything, he looks at the earth and makes the soil full of waters, in the mid-region he creates winds and in heaven he creates light. Thus Varuna makes this three worlds full of light, air and water making the world a good inhabitat of the human race. He is a boat man who plys his boat to carry his pupil from the mortal to the world of final abode of peace. He drives man from the world of darkness to the world of light. He is the symbol of loveliness, he is the king of the world. The earth which is dry becomes fresh as a well-bathed person. The mountains served with waters appear to be the symbol of meditative life. Thus Varuna symbolizes life, light and meditation.

**SAVITR**

Savita is the god who stands before the rise of the sun, it means the god savita gives strength and vitality to the sun god for moving freely in the world. Savita is the lovable god for the worshippers who give oblation to him. He is a god worshipped for knowledge by the Vedic Aryans. No such god is
given so importance save and except savita. He produces consciousness in human beings and drives them to the path of truths. The sages always pray for their coveted wealth and they always try to become free from sin (V.82.6).

SŪRYA

Sūrya is the dominant divinity of the celestial region. He is placed in the heaven. From the naturalistic point of view the Sun is the most engaging and dominant expression in nature. Sūrya is also the god of light. This light unveils the shrading darkness of ignorance. The rising of the Sun makes night to take to its heels, the whole living world awakes to life and when the Sun sets the whole world goes back to inactivity of sleep. This celestial deity has twelve aspects which regulates time. He sustains entire creation and energises it.

The word ‘devatā’ originated from the root ādiv. The sun is the representative of this ādiv-‘jyotih’. The sun is light of mind. In spiritual interpretation this light comes from the sun.

The minor gods (Sarasvatī, Barhīḥ, Viśvakarman, Viśnu, Ilā, Vāta, Aja ekapād, Urvaśī, Bhaga, Dadhikrā, Angirases, RBhus, BRhaspati, Yama, Kesī, Ka, Dice, Tārksya, Rivers, Rātri, Śraddhā, Anumati, Mrtyu, Vṛṣabha, Oṣadhi, Vājinah, Maṇḍukas, Grāvah, Aditi) of the Vedic pantheon are related with the respective major gods. The inanimate objects Grāvana etc as deified in the Vedic texts, in spiritual interpretations do not contribute much.

Our contention is that the different gods of the three regions are the development of One Supreme into different entities. As Yāska has mentioned – on account of the supereminence of the deity, a single soul is praised in
various ways. Other gods are the individual limbs of a single soul. Rigveda (X.114.5) also refers to One who manifested in different forms –

‘ekam sad vipraḥ vahudhā vadantyagnim yamaṁ matariśvānamāhuh’

Anirvān submits to four stages –

1. One deity – ‘Ekaṁ sat’
2. One existent – ‘Ekaḥ devah’.
3. One that – ‘Ekaḥ tat’.
4. not existent not non-existent – ‘Na sat nāsat’.

One is related to many. One is the manifestation in many. He emphasizes to ‘Āditya’. Āditya in his spiritual aspects has developed himself to many – ‘rupaṁ rupaṁ prati rupo vabhuva’ (RV.VI.47.18). Achārya Dayānanda also advocated this ‘Āditya’ origin.

Anirvān’s one deity is ‘Āditya’one, existent is ‘Āditya’, One that is ‘Āditya’and one ‘not-existent and not non-existent’ is also ‘Āditya’.

In the spiritual context the Vedic deities evolved from the consciousness. Dispelling the darkness of mind Vedic deities evolved as ‘Āditya’evolves dispelling the darkness of night. It has seven stages – the Āśvins, Uṣas, Savitā, Bhaga, Sūrya, Pūṣan and lastly ‘Āditya’. Then Āditya is Viṣṇu. Āditya in the day time is Mitra, in night he is Varuṇa. Varuṇa is the god of night, of darkness. ‘Darkness’ is also ‘Āditya’ because darkness is concealed light. In individual stage ‘Āditya’ is Agni, in universal stage he is Sūrya, in transcendental stage he is Indra or Soma. Indra is ‘Ekaḥ devah’. Indra is also Āditya (RV.VI.47.18; III.53.8).

The subjective representations of the Vedic gods in naturalistic interpretations and objective representations of spiritual interpretations when taken together becomes complementary to each other to reveal the totality of the Vedic gods.