APPENDIX TO

CHAPTER I
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The very fact, that need for disciplined life was keenly felt, is enough to show that radical thinking had gained good ground in the Vedic age. It will not do well to say, that for such a life governed by normal ethical laws, there is no need of metaphysical intricacies with which radical thinkers are almost always busy. The tentative ethical rule Paropakarah Puṇyāya Pāpāya parapīḍanam is generally regarded as enough for practical purposes. But inquisitive human mind does not stop there. Thinkers, therefore, had to give some answer as to why doing good to others should be held higher than doing good to one's own self, and a modern philosopher has pointed out, that, as it is instinctive even with insects to sacrifice their own interest for that of their progeny, and as we see this instinct more and more development in evolved creatures, it is evident, that man, as the most evolved of all creatures, should feel happy in full sacrifice for his fellowmen.

1. Date of Ethics by Spencer, p. 57.
Any metaphysical evaluation of this answer is deemed unnecessary here. But it is interesting to see, how the thinker here had to refer to the motive power working behind the animate world, to the station of man in the order of world-evolution, to the goal of human life, etc. for justifying the ethical tenet. It is acknowledged by philosophers, that the moral merit of an action is to be judged not by the superficial action itself but by the will behind it, and this will is forged by concepts that a man has about the cosmos, about human being, about their creator, about their mutual relations, about the consummation of human life, etc. Aldous Huxley’s observation in this connection is very enlightening “Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless.” To measure the height of the Vedic philo-


2. Ends and Means, p. 252.
philosophy, which is the bed in which the flower of the Advaita Vedānta of Śaṅkaraścārya has bloomed, we must consider the motive that drove the Vedic people to activity, their ideas about the cosmos, about God, about the individual, etc. It will do wrong to the Vedas, to study their philosophy by tearing philosophic statements from their cultural association. Philosophy of a people is the essence of their civilization and its value can be judged from the civilization that is reflected in the Vedic literature. The Vedic Samhitās from which we have to start are not philosophical treatises. They are the records of Vedic civilization, and in them we find several concepts scattered. These concepts culled together would give some idea of Vedic Philosophy.

It is true that "Knowledge is first produced by the synthesis of what is manifold." But the

the utility of all knowledge depends upon the synthesiser of this manifold! The starting point of philosophical speculation should, therefore, be the individual himself. It is because of him that the "Synthesis" of the manifold becomes necessary. Vedic ideas about the individual self, his mind and its working, his relation to the body and its existence within and without the body, may be able to reveal the nature of Vedic Philosophy.

While studying the Vedic mind, we see its different forms, that can normally be seen in any living human society. It need not be supposed that Vedic society presented a uniform aspect of the development of human mind. There were beliefs and superstitions, fears and dogmas, well-founded or unfounded. The bird Kapiñjala is entreated to show happy augury by uttering at twitter on the right side of a devotee's house. The shriek of owl is con-

1. Rgveda 2.42.3
considered to be a bad omen. Dreams are also regarded as presaging unhappy events, or sinful actions. Gods are often requested to disperse bad dreams and fears caused by them. Gods are, therefore, generally called as having no dreams. It will be seen in contra-distinction to this description, that waking state is lauded highly. The Mantras are said to be desirous of one who are wide awake. Seers are said to be awake always. It is clear thus that human mind was very closely studied and the result was reached, that human desires which are always boundless set human mind to activity and lead him astray. Desires persist even after death. The mind of a dead man roams to distant heavens, to the religions beneath, to all directions.

1. Rgveda 10.165
2. Rgveda 1.121.12 Athar. 6.115.2
3. Rgveda 10.164
4. Rgveda 2.27.9
5. Rgveda 4.4.12
6. Rgveda 1.22.11 Yajus 34.44 Sāma 1673.
7. Rgveda 1.179.5, Sāma 1861, Atharva 3.2.5
8.)
directions, to the seas, to waters, plants and 1
herbs, to the sun and the sunrays, and even about
the whole world. Puzzled by this vertiginous
speed of mind sincere thinkers seem to be worried. 2
They inquire about the source of godly mind. A
seer is said to be born along with mind. Mind is
described as very powerful and auspicious. Waxing
of mind is desired in the Yajurveda³. Intention
or resolve of mind is considered to be very potent. 6
It is earnestly prayed that mind, which knows the
present, past and future, and which conducts human
beings even as a good driver would conduct hours,
may that mind ever have intentions of full of grace. 7

1. Rgveda 10.58.
2. Rgveda 6.9.6, 10.33.3
3. Rgveda 1.164.18.
4. Rgveda 9.68.5
5. Rgveda 10.164.2
7. Atharva 6.73.2
8. Yajus. 34.1-6.
Almost all the functions of human psyche are mentioned here. A man would use all these psychic powers according to his propensities good or bad, which would lead to good or bad results. The known Divine cow known as Sasarpārī is described as preventing evil propensity which would consequently put an end to the vicious process. For doing this, mind must be subordinated to reason, and we find that Manas is identified with reason in the Vedas.

In the Vedas we find that by the process of

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Dhyāna Goodhood and immortality are attained. Concentration of mind brings happy and auspicious attainments according to Vedic notion, which is well portrayed in the Rgveda, and many a time expressed by words like Dhī or Dhīti. Dhī or Dhyāna no doubt has a sense of contemplatory a mental process, but it has some other sense too. By means of the Dhī or Dhyāna God realisation is possible,

1. Rgveda 3.53.15.
2. Cf. "Ātman" by Mr. Narahari, pp. 11, 12.
2a. Rgveda 1.110.4 Viśṭvi Śaṁī etc.
3. Rgveda 5.30.4.
but this realisation is not of the nature of some hallucination or vague guess. Though sometimes 1 the word means eulogy or mental reiteration, it also denotes the power of concentrating all mental and vital energies, which on the one hand would help one transcend the intellect, and on the other hand make one capable of working miracles. In the following verse, the efficacy of Dhī or Dhyānayoga is well reflected.

यामि: हठीपित्वचंसा शरीरशत वया विबी गामरिणीत चर्मः ।
येन हरी मनसा निरतकृत तेन देतं-वृम्भवं समानः ॥ ३ ।

The very same power which creates a living cow from mere hide, or which produces horses just

1. Rgveda 7.1.1
2. Rgveda 8.102.22
3. Cf. फः ३.२८.१-३ कः ३.५०.२
just by mere volition has helped the Ṛṣhus to attain God-hood. This clearly shows that higher ends were not mere speculative phantom of Vedic people, but they had developed practices like meditation, etc. to realise those ends and put them to practical use. God is said to have created the world through Dhī. By Tapas or austerity also the phenomenon of creation is said to have taken place. Tapas or Dhī therefore is always coveted and practised. The people who have developed this power more are said to be Manīśinah or Kavyah who know things, not known by ordinary men. The bards are requested to sing prayers that can be understood by men of varied intellectual powers and God is said to be beyond comprehension. But God's communion can be effected through Dhyāna, as it is described that

1. Rgveda 3.27.9
2. Rgveda 10.190.1
3. Rgveda 1.164.45. 1.103.1
4. Atharva 20.88.1
5. Rgveda 2.2.9, 10.67.2, 10.154.2
5. Rgveda 10.111.1  परो मनविवर्त अन्ते । ५.९६०.२, ६.६२३
that communion with God Mitrāvaruṇa was obtained in a particular state of consciousness, and his form was visualised finally by the eyes of Soma, which is the God of mind.

It has already been pointed out above, that the quest for the internal was not unknown to Vedic seers, and from the psychological development of the Vedic people traced above, there will be little doubt that they were far advanced even in the field of speculation about the abstract. The Ṛgvedic seer says that man praises the bounties of God, who has created death, the destroyer of all forms, and the clouds that bestow water and grains, who has produced such food for infants that needs no chewing, who has created the decorated vault of sky and variegated earth, dry grain from drained land, trees laden with flowers, streams drifting fast, and the dazzling lightening. From God have

1. Somasya svebhiraṅskabhiḥ. Ṛgveda 1.139.2
have sprung all the universe and all the animate and inanimate beings. Quite in accordance with the method of the later Naiyāyikas, we find here the existence of God inferred as the originator of this whole creation full of design. But the way in which ontological issues were dealt with by Vedic people is rather peculiar. Inferential evidence for the existence of abstract entities like God or soul is amply cited. But such an inferential knowledge of abstract things can never be first hand. All human knowledge is the product of activity of human brain, which depends upon its auxiliaries, the senses, whose capacities are ridiculously limited. When even the perceptual knowledge attained by means of this frail machinery is not lasting and reliable, it will be too much to suppose that it would present to us the most correct and reliable vision of the abstract. This must engender a mood of humility in the heart of every honest seeker after truth. The Vedic seers appear to have realised this, when they describe

God as beyond comprehension.

1. Rgveda 1.100.15. 3.46.3
It would be sheer audacity to assert, that what has been apprehended through concepts that are fashioned by sensual perceptious and experience, is the real nature of things, especially such things that do not directly come in contact with senses. So, a Rṣi says that, human beings form the concept of God according to their mental developments and impressions; and it may benefit him spiritually:

इमां ते वाचं चतुर्यंत आयवो रथं न धीरं स्वप्ना अतिरिक्तत्व: सम्नाय त्वामतन्त्रिकः || १

But the seer poet is aware that, after all it is a concept and real God must transcend it. It will, therefore, not be far from correct to say that Vedic approach to ontological problems was highly scientific. Vedic utterances about the soul that lies hidden within animate bodies also vindicates the same position. The existence of the Ātman

1. Rgveda 1.130.6
2. " 1.164.38.
is known only by his activities. He is immortal and works with a mortal body. The body and the soul always move together, but people see only the body, and not the soul. It is the very nature of the senses, that they reach things in the objective world, says the Upanisad and through their contact with the objective world, they have to visualise the Ātman. This is the pity of the situation, that one cannot get into contact directly with this "I", and it must have made the Vedic mind restless.

The learned writer of "Ātman" has given two interpretations of this stanza. "Who has seen the primeval (being), at the time of his being born? From earth are breath and blood, but where is the

\[ \text{1. परान्तशि लानि चत्वरुस्तः स्वयंपूर्वः ... कथा} \]

\[ \text{2. Rgveda 1.164.4} \]
the soul? Who may repair to the sage to ask this?" It can be seen that breath and blood are purely material, but the sages had the knowledge of the spirit or the self in man. In another rendering of the stanza the author of the Ātman hints at the idea, that, by Ātman, Vedic seers also had the notion of a spirit inhabiting all the sentient and insentient creation — says he "Who has ever seen the precise mode in which the boneless Soul, the very life — blood and informing spirit of the earth comes to inhabit a bony tenament; and if this is not known who is it that will repair to the wise man to ask about it?" It is the universal spirit that enters the body and sets it to activity, and that spirit is the Ātman. We do not find in the Vedas, any attempt to define the Ātman, and even in later literature such attempt was styled as indirect definition — Taṭasthalakṣaṇa — a description which cannot give direct apprehension of reality. The very nature

nature of such things makes knowledge - in our sense-impossible and when intuitional apprehension is to be translated into words, words are found to be inadequate. This perhaps was the strain in which God was said to be indescribable, and this perhaps is the idea when it is asked "Who may repair to the sage to ask this?" Any expression given to the intuition should therefore be understood in this light. The author of Ātman has shown that in the Vedas the word Ātman is variously used. As distinct from body, it means "essence", intelligent principle, controller, one-self, blissful soul, etc. In the Yajus also it means self. In the Rgveda I.73.2 its nature is compared with the nature of God Agni. It is said, that like soul, Agni is the source of happiness. The idea here presages the final utterance of the Upaniṣads about the blissful nature of the Ātman. But the stanza reveals something more also:

2. "Ātman" p. 47.
In this verse God Agni is said to be Satya or real like the Ātman. In the aspect of reality he and hence the Atman are compared with Amati. Now, what is the meaning of the word Amati? In other context the sense conveyed by the word is evil intention. But this sense cannot be applicable here. The use of Nañ here is peculiar. It does not mean either the absence of knowledge, or evil intention or little knowledge. It means something that transcends knowledge. The same is the meaning of the word Āsat used in the Rgveda. Asat does not mean the negation of being. It always means the one that transcends the being of our comprehension. Knowledge or understanding, is an act and not an original fact. Amati must, there-

1. Rgveda 1.73.2
therefore mean intuition which transcends knowledge and is inherent in human heart. The phenomenon of cognition depends upon the senses which perceive objects; such is not the case with intuition. Ātman and God are thus not phenomenal; they are intrinsic realities that need no proof for their existence. The Vedic seer perhaps wants to convey this by the words "Amatirna Satyah". The speculation implied in these lines recalls the Upaniṣadic statement:

विशालातरमेव केन विज्ञानीयत्रा ?

In every phenomena of cognition, the cogniser the Ātman is ever conscious of his existence. The validity of cognition depends upon the cogniser, whose reality can never be doubted.

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1 Cf. The Śānchiṣta of Block Yajurveda with Comm. of Mādhavacārya Bibliotheca Indica = P. 350. Here अमति तत्त्वस्पर्शस्मि is interpreted as दीपस्मि.

2 आत्मा व प्रमाणां वि द्वियाराश्यत्वातू स्राणेव प्रमाणादिव- 
   द्वियारात्तु सिद्ध्यति। ब्रह्म चूत्र भाष्य २.३.६

May it be remembered that the seer of this hymn Parāśara is a spiritual ancestor of Saṅkara.
Atman therefore is self-valid; and so is God as described here as well as elsewhere.

The Atman is thus not merely the conscious principle within an individual. For an individual soul there is also the word Jīva though at times it is used to denote various other senses, such as life-principle a multitude of living beings, the life of dead, etc. Sometimes the individual soul is said to be finer even than a hair.

He is unaging and immortal, though often joined with mortal dwellings, he becomes either a man or a woman, a lad or a lass, and after destruction of the body, he goes on his journey. The Ajobhāga i.e. the unborn part—and not "the goat" as Griffith

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1. Rgveda 10.92.9. God Rudra called Svāvan, Svayaśā
2. " 1.140.8.
3. " 4.51.5.
4. Here the word is interpreted by Uvata as water but that does not seem to be probable. Yajus 2.32—
The word Bala is rendered "child". This is a blunder.
7. Atharva 10.8.27.
Griffith chooses to translate it as glorified by lustre and moves in worlds beyond. There is a general impression that transmigration was unknown before Upaniṣadic times but scholars like Prof. Ranade and Dr. Raja have sufficiently shown that Vedic people were conversant with the phenomena. It is clearly said that the soul is enveloped in the uterus and born many times. The idea of frequently entering the womb is very clear and even if it is granted that it is used in analogy, it proves that people were so conversant with the phenomena as to use it even in analogy. The idea of rebirth considered with the concept of Rta alluded to later


3. Rgveda 1.164.33

4. Rgveda 1.6.4
later on can give the full-fledged doctrine of transmigration. Thus, after the body is dissolved, the soul goes along paths that are lustrous or those that are traversed by fathers. The soul is asked thus to go with fathers, or to come back to earth if he so wishes. Though heavens are wished for the soul, it must be remembered that these are all impermanent stations on the journey of life and Vedic soul never regarded these as the final destination. He wanted to go to the highest abode to immortality, where the desire of desires was finally satisfied, where even heavens opulent with pleasures vanish, and where there is light eternal and happiness unsullied. People had noble aspirations and they wished offsprings of the same type.

1. "Rgvedic culture" by A. C. Das, pp. 421, 428.
2. Rgvedia 7.76.2, 10.51.2 "Atman" p. 95
3. Rgveda 10.14.2
5. Atharva 4.34.2-4, 9.5.18.
6. Rgveda 5.34, 3.10.6, Yajus 23.59-60.
7. Rgveda 9.113.7-11
8. Rgveda 2.3.9
We find mention of men with ochre robes, who perhaps had dedicated their lives for the attainment of higher ends.

About the individual however a significant point is to be marked. The Rgveda and the Atharva suggest, that the eye of a man is the partial manifestation of Sun, the breath, that of wind God, etc. etc. The implication seems to be, that an individual is a miniature form of the cosmos and hence in every aspect it is similar to it. The individual and the cosmos are governed more or less by the same laws driving to a common goal.

This concept evidently must have been preceded by the consciousness that the cosmos is a planned creation designed purposefully. The utterances that the world springs from not Being, from waters

1. Rgveda 10.136.2-7 Description of Munis.
2. Rgveda 10.16.3, Atharva 5.9.7, 5.10.8
3. Rgveda 6.27.3, 10.29.6
4. Rgveda 10.72.2
5. Atharva 10.7.38, 12.1.8.
from breath, etc. are also there, but they only indicate variety of views. Mr. Ragozin gives three "crystallized conceptions" about the making of the world:—

(1) Gods built the world as the Ṝyans built their houses;

(2) Gods... especially heaven and earth gave birth to the world after the manner of living beings;

(3) the world is created by sacrifice, as by sacrifice it is kept going.  

He has further dealt with these items in his own way, but before this he has raised a point—"It is peculiar" says he, "that direct question is never asked, who made the world or worlds, but only how it was made." But why should a question be asked about matter which was already known to the Vedās?

1. Atharva 11.4


The Vedas have clearly stated that God has created and pervaded the world. The question always was, how the world full of diversities, has emanated from the One immaculate Being. Milenniums have rolled since then and scholars and thinkers have still continued to wrestle with the problem.

The point that the world was conceived as a well-ordered whole bound for a definite goal, is supported by three-fold and seven-fold classification of words or wordly things which we abundantly find in the Vedas.

The 34th hymn of the first Mandala of the Rgveda speaks of three axles and three wheels of the chariot of Aśvins who impart three types of instructions thrice. These Gods are asked to bring three varieties of medicines procured from three places viz. the heavens, the earth and the waters. In the eighth verse they are requested to come with seven rivers, accept the offering in three sacri-

1. Rgveda 4.53.5/3.26.7/5.69.1/6.49.13/8.87.5
   Yajus 27.19, Taittirīya Saṁ. 3.2.113, Atharva 10.7.8, 10.88.1/18.2.48.
sacrificial pots, and protect the three-fold world. This alliance of three with seven is also found in other places. The mention of seven fold division of the world is also not rare; seven abodes, seven rivers, seven sages, seven sun rays etc. are too abundant to multiply the stations. Though the mention of five, six or nine is also seen, the importance of three and seven far exceeds these, and it is worthy of note that this was further stressed in later times. Fleeting nature of worldly phenomena that suggest the later doctrine of destructibility of the world and transitoriness of human life are also not unknown, but here it may be noted that world was not considered as the result of a lord’s caprice; its creation, sustenance and dissolution were also known to be governed by Rta, the inexorable law. The relation between the Lord and his world will be seen in due course. We may in passing deal with Rta here. The meaning of this word sometimes varies as Griffith has pointed out, but the notion
notion of regularity, conformity to law, etc. is not missed anywhere. The following gives a vivid description of this Law. "Eternal Law hath varied food that strengthens; thought of eternal law removes transgressions. Firm seated are eternal Law's foundations; in its fair form are many splendid beauties."

As Saṅyaṇa has suggested here, the concept of Yajña is closely connected with that of Rta. Yajña does not mean merely the ceremonial, but even the cosmic phenomena of world-creation. The creation of the world is effected through Rta which in its turn is evolved from Tapas. Lord Varuṇa is said to administer in accordance with this Law.

"The air hath Varuṇa placed among the tree-tops, milk in the cows and strength in the swift horses; Wisdom in hearts and fire within the waters.

1. Commenting on Rgveda IV.23.8-9 Saṅyaṇa explains Rta as: श्र्व क्रतश्चिवेन इन्द्रे वाचित्यो वा सत्त्य वा यस्तो वोच्च्यते।

2. Rgveda 1.164.35

3. Rgveda 10.190.1
In heavens the Sun and Soma on the mountain.\(^1\) One often comes across the word Rta\(\tilde{\text{a}}\)ta and Sāyāṇa gives its meaning as "Udakāṭ Jāṭah". That water is the origin of the world is the view of primitive \(^3\) religions according to scholars. By Udaka however Sāyāṇa does not mean mundane waters. In commenting on Rgveda IX, 108.8 Sāyāṇa elaborates on Rtena as "Vasatīvargyākheyna Udakena." He has given a legend in his commentary on the Taittīriya Samhitā I.3.12, where he points out that these waters are the sacrificial remains left by Gods, and through them shines even the Sun. Sāyāṇa's suggestion here is nearer to Dr. Āpte's view about the physical sense of the word, than that of Prof. Zimmerman who prefers

\(^1\) Rgveda 10.190.1.
\(^2\) Religion of the Rgveda by Griswold pp. 132-135.
\(^3\) Religion and Philosophy of Veda and Upaniṣads, p.603
\(^4\) "Rta in Rgveda" by Dr. Āpte A.B.O.R.I. Vol. 23, pp. 55-60.
\(^5\) "Evidence of Rik text for the meaning of Rta" A.I.O.C. Fifth Vol. 1930, pp. 213-222.
prefers primitive interpretation. About the philosophical sense there is almost complete agreement that "the Vedic R̄ta..... represents the holy bond, the unbreakable, invulnerable Law which is the foundation of all natural phenomena and which binds them down in a well-ordered whole."

The changeability of the world and the note of restlessness owing to it is traced in many Mantras. The depth of the poet's heart is stirred when he exclaims that mortals enjoy the pleasant dawns for a very short time, those who have enjoyed are gone and those who will come after will follow them!

The note of pessimism revealed in these lines is enough indication of the philosophic unrest of Vedic people, and it is also clear that the Law of R̄ta which implies the chain of cause and effect is a discovery that has not brought them satisfaction.

2. Rgveda 5.19.1, 1.92.10, Atharva 10.7.43.
The use of the word Ṛta with respect to God or Gods is also important. Gods are said to be bountiful to those who abide by Ṛta. Gods know the principle and they even take birth through Ṛta. Ṛta here signifies eternality.

Though the meaning of Ṛta as cosmic law is evident, Śāyaṇā gives another meaning also. In explaining 9.108.8 Śāyaṇā says—

क्रतं सत्यमभूतः सन् ब्रह्मचम महान्।

One more instance will make Śāyaṇa's view clearer.

उष्णकृत्रिमसहस्र ड्योमसवत्ता गोजा क्रतर्जा अत्रिजा क्रतम्।

This means that God has his abode in Ṛta. He manifests through Ṛta, and He Himself is Ṛta. Here Śāyaṇa interprets Ṛta as the Supreme Reality:

क्रतं सत्यमवध्यं सवर्षिष्ठानं ब्रह्मतर्चम्।

2. Rgveda 4.40.5
The eternality of God has thus two aspects: (a) the immutability, changelessness (b) and the ceaseless flow of different manifestations through the cosmic law.

It may be objected here, that the Vedic people believed in many Gods. Polytheism was the main religion of the Vedas, and the idea of one Supreme all inclusive God is later. Polytheism is no doubt abundant in the Saṁhitās. But was it the exclusive feature? All the Gods in the Vedic Pantheon are addressed as one. "Let God, the impeller of the world, the Bhaga, Mitra, Varuṇa, Aryaman—Indra come to us with graceful gifts." In this stanza the verb used is in singular. In the second Maṇḍala, we see Agni invoked by many names. "Oh Agni! You are Indra and Viṣṇu, Brahmā, Varuṇa, Aryaman, Tvaṣṭā, Rudra and even Hotṛ, Bhāratī, Ilā, Sarasvatī, etc. etc. "It is also said "I am Indra, I am Varuṇa

1. These two aspects are later called as Kuṭastha Nitya and Pariṇāmi nitya.

2. Rgveda 4.55.10.

3. 2.1.3-7. Stanza 6 has "asuro mahodivah" does this give the clue to the formation of Ahurmazdā?
and like Tvaṣṭā have I motioned the world." From this we can see that the stage of Vedic religion reached in the Samhitās was surely higher than polytheism. There are some more concepts which lead to the impression, that the Vedic idea of God was still higher. The attributes given to all Gods are often common.

The specific mention that there is uniformity amongst Gods is also not wanting.

अस्ति व: सजात्वं रिषावसो देवास अस्तित शाख्यम्

अजस्य रूपे किमिपि स्तवदेकम्

महेद्वानामयुरत्वमेकम्

1. Rgveda 4.42.3
2. Rgveda 5.47.2. Cf. Atharva 2.1.5.
3. Rgveda 8.27.10.
5. Rgveda 3.5.5.
It is implied sometimes that manifold capacities of God are evinced every day by his various performances, and himself becoming Mitra, Varuna and Puṣan. He confers blessing upon devotees.

These various concepts are diaphanous enough and through them the final conviction of the Vedic people clearly appears.

2

एकं सदिश्र वहुधा वदन्ति...

Or

एकं वा हदं विव्युव सर्वं॥

There should therefore be no serious doubt about the fact that Vedic Aryans knew vividly the fundamental unity of Gods. Dr. Prabhudatta Sāstrī has written much on the point in his scholarly book.

1. Rgveda 6.24.5
2. " 1.164.46
3. " 8.58.2
4. Doctrine of Mayā, pp. 36-37.
When Polytheism, Henotheism, Monotheism, Pantheism, etc. are very clear in the Samhitās, there is no reason to discard Monism as occurring casually. The remark of the author of Atman in this respect seems to be very balanced and correct. After a close examination of the views of Max Müller, Whitney, Hopkins, etc. the author adds, "The most prudent observation in this respect seems, therefore, to say that the Rgvedic religion is all these "isms", and not any one of them taken separately and exclusively." It is even probable, that along with sects, having faith in their own deity or deities, or in one God, there also did exist people with higher spiritual aptitudes and acumen, who utilised all these forms of worship, not losing sight of the Highest God, the all-inclusive Supreme Reality. There is thus no difficulty in agreeing with the illuminating observation of Dr. Chatterji and Dutta: "............. let us not

2. Rgveda 1.27.13.
not forget in our eagerness to satisfy critics, that even in its most developed form, Indian Monotheism retains the belief, that even though God is one, He has various manifestations in many Gods, any of which may be worshipped as a form of Supreme Deity. Even today, we have in India the divergent cults—Saivism, Vaisnavism and the like—flourishing side by side, and almost every one of them is at bottom based on a philosophy of one Supreme God, perhaps even one—all-inclusive Reality. Indian Monotheism in its living forms, from Vedic age till now, has believed rather in the unity of Gods in God, then the denial of Gods for God. This is a persistent feature of the Orthodox Indian faith throughout, not a mere passing phase of the Vedic times. With the help of this sound verdict, it will be fruitful to see how God is described in the Saṃhitās. The opinion generally held by many scholars of modern times is that Gods in the Rgveda are mostly the gross physical elements, and legends about them are almost all some natural phenomena described with the help of metaphors. This is however only a way of interpretation which does not explain all the ideas expressed in the Rgveda. That the

1. An introduction to Indian Philosophy, p. 393.
   Cf. = There can be no doubt that the fundamental doctrine of the Vedas is monotheism = H.H. Wilson Essays, Vol. II, p. 51.
the demon Vṛtra is none else but the cloud that has arrested waters, and Indra kills this demon and make the waters drop down on earth, is a very popular story. Now if this interpretation of Indra-Vṛtra legend is true, there are a few facts that await satisfactory explanation. Indra has killed many other demons also. Are they all clouds? Indra is said to have donned himself in the garment of clouds, and fought Vṛtra. How can these clouds be demons that are the inveterate enemies of Indra? How can the physical Agni, which is one amongst the prominent Gods of the र्गवेद, be a priest, an invoker, and the infinite source of jewels?

It will be a digression to think of the division of र्गवेदic god, but it must be noted, that the र्गवेदic seers had the impression that Divine beings were far more developed than mortals, who would often fall or fumble owing to their frailities.

1. नित्य नसनन उपक्रिमः

र्गवेद 2.30.3

2. For division of Gods, see Macdonell’s Vedic Mythology, p. 19 and Bloomfield’s Religion of the Veda, p. 91.
It is often importuned that any outrage to the order laid down by them may be condoned, because it happened through innocence or ignorance.

The grace of God or Gods is invoked for the removal of ignorance. Knowledge or intelligence which is just the opposite of ignorance is repeatedly wished. God or gods were not thus material powers but conscious entities manifesting through them. That fundamentally all gods are one has already been pointed out above.

This god as the conscious principle is described in the following:

1. Rgveda 4.12.4, 7.89.5
2. " 3.16.5.
3. Atharva 1.1.2-3, 6.108.2
   Yajus 32.14.15.
In the following and other verses the world or the worlds or all the things in the world are said to be created by God:

इह त्वमादश्रयमश्रयं विक्रम्यरुपमुप हये।
शस्मकमस्तु केवलं।

सुरपुष्यतुमुत्ते सुरुधामिव गोदुहे।
जुझ्मसिं घञिघञि विचि।

त्वम्येन पुरुश्यो विक्षे विक्षे
वयो वधाः स प्रत्यया पुरुषूत।

सोमः पवते जनिता मलीनं जनिता विवो जनिता पुरुषिव्या।
जनिताग्नेजीनिता सूर्यस्य जनितेन्द्रस्य जनितोत्त विष्णुः।

यतो शूरमिम जनयो विक्रमर्य वि धामोण्यभिन्ने विक्रमच्या।

वसयु शूरमिम प्रमां अन्तरिक्ष्यवद्भृवम्।
द्विं क्ष्याये पुरातनं तस्मै ज्येष्ठाय व्रह्मणे नमः।

1. Rgveda 1.13.10
2. Rgveda 1.4.1
3. Rgveda 5.8.5.
4. Rgveda 9.96.5
5. Rgveda 10.81.2
6. Atharva 10.7.32.

Cf. Rgveda 6.49.10, 10.81.3, 10.121.9, Yajus, 17.19, Atharva 10.7.8, 11.7.16.
As regards the eternality of God, we have seen, that the word र्त्य expresses both the aspects viz. the immutability and eternal manifestation. The idea of immutability is expressed by the word Sanāt also. Sāyana gives the impression that the sense of Sanāt is something in which time is powerless to bring any change. He has interpreted the word as Cirāt or "Cirakālādārabhya".

At times however he says "Sanādeva, Sanātanah eva". The following strengthen the idea of eternality of God:

1. Cf. Sāyana's comm. in Brg. 1.51.6, 1.62, 8, 1.102.8, 2.27.1, 4.20.6, 7.32.24, Yajur. 34.54 Uvata.
2. Rg Sāyana Comm. 1.55.2, 1.164.13, 2.16.1 Pratna is also another word in this sense.
3. Rgveda 6.49.10.
4. Rgveda 4.1.1
5. Rgveda 4.2.1.
God as the only ruler or controller of the whole creation is described in the following and the like:

पतिर्ष्द्वृध्दासमौ जनानामेको विश्वस्य भवनस्य राजा।

1. Rgveda 8.93.5     4. Rgveda 3.46.2
2. Rgveda 2.16.1     5. Rgveda 6.34.4
3. Atharva 10.8.22    6. Rgveda 8.64.3.

Cf. Rgveda 2.27.2, 4.13.3, 5.49.4, 6.5.7, 7.4.4, 10.88.3, Atharva 10.8.23.
प्रजाजीवः परमेश्वराधिपतिरासीत।

ले विश्वसत्य रजस्त्र्व नेता यज्ञ निन्दुधवः सच्चे शिवामः।
दिवं विध्वं दधिच्च स्वस्तरः जिहामगणे चक्रेषु हठ्यवाहमः।

दिव्यो गंधर्वो मुच्यनस्त्य यस्तपतिरेक सर्व नमस्त्यो विद्वीड्यः।

क्रियादं गंधर्वो मुच्यनस्त्य यस्तपतिरेक एव नमस्त्यं दुर्शेवः।
इद्रो राजा जगत्थर्षिणीनामविष्म विद्वृएवं वदस्ति।

1. Rgveda 10.121.1.
3. Yajur. 14.28.29
5. Atharva 2.2.2
6. Atharva 2.2.2
7. Atharva 19.5.1

Cf. Rgveda 1.154.3, 3.51.4, 5.85.3, 8.93.4, 10.121.3
Atharva 4.2.2.
God is believed to be all-pervading will be manifest from the following and the like:

1. त्वं हि विश्वतोमुख विश्वत: परिमुर्तिः।
विश्वेऽ तु कं वीरणि प्रवोचं यः पार्थिवानि विम्मे रजाज्ञि।
यो अश्कमायुहूः सवस्यं विचक्रमाणस्मेऽर्गायः॥

3. गमस्त यो अपां गमस्त वनानां गर्भक्ष्व स्थातां गर्भक्ष्वचरणाम।
अन्नों विचक्ष्व्या अन्ने अन्ने विशां न विश्वो अमृतः स्वाथीः॥

4. यो रजाज्ञि विम्मे पार्थिवानि त्रिभुद्विदिध्यमनेव वाधिताय।

5. सविन्ता पश्चातात् सविन्ता पुरुस्तात्सैक्षितोराृत्सैक्षितायधरात।
सविन्ता न: युव्यु सर्वताति सविन्ता नो रासस्तां दीर्घमायः॥

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1. Rgveda 1.97.6
2. Rgveda 1.154.1
3. Rgveda 1.70.2
य इमा विष्वा भुवनानि शुद्धिपिक्षाः न्यसीदत्सि नः।
स आर्याशिष्या द्रवितिनिर्मित्यम् प्रथमच्छववर्तः आर्यावेशः॥

एषो ह वेदः प्रदिशोऽनु सर्वः पूवाः ह जातः स उ गर्भं अन्तः॥

स उवेदज्ञ प्रतिष्ठात विकृतः प्रजाज्ञु।

महाभरते भुवनस्य मद्ये तपासि क्रान्तं सलिलस्य पुष्टे।

---------- स्कृतम् इदं सर्वे भुवनमार्थवेशम्।

The concept that all is in God which may be termed as Panentheism is seen in the following:

दू च पुराच सदनं रविणां जातस्य च जायमानस्य च भास्म।
सतद्व सर्वां श्वस्तमच्छव पूर्वेवा अवगतं धार्मिकद्विवेदताम्।

यो अत्यं भा हुचिना दैवयेन क्षतावाग्रं चुर्विवा चिन्तति।
वया इवन्त्या भुवनायन्यस्य प्रजायंते विशेषत्व प्रजामि॥

2. Yajus. 32.4 5. Atharva 10.7.35.
3. Yajus. 32.8 6. Rgveda 1.96.7
7. Rgveda 2.35.8

Cf. Rgveda 3.3.10, 4.1.11, 6.34.5, 8.101.14,
Yajus 32.2, Atharva 7.87.1, 10.4.15, 11.7.2.
धिया च सुरे वरेण्यो मृतान्त गर्भावधे।

प्र रिरिचे विव हन्न्रः पुत्रिण्या अर्थमिवस्य प्रति रोकसी उँै।

अवं स यो वरिमाणं पुत्रिण्या वच्चांं दिवो अकृत्तोदयं सं।
अवं पीघुपु तियु व्रततु लोमो दाधार उर्मतिरिक्षतु।

पावेवस्य विव्व भूतानि - - -

वेनतू सम्बत्निनिहितं गुहा सक्त्र विव्व भवत्येकोणिडम।
तत्सिनिनं जः सं च विजेति सर्वं - - - - - -

इन्द्रे लोकाः इन्द्रे तप इन्द्रे अवद्युरतमाहिलम।
इन्द्रे त्वा भैरव प्रत्यवें सक्मे सर्वं प्रतिफळतम।

सत्स्पष्ट्यस्य य च के च देशवा वृक्षत्व स्तंभः परित इव शासा।

1. Rgveda 3.27.9
2. Rgveda 6.30.1
3. Rgveda 6.47.8
4. Rgveda 10.90.3
5. Yajus. 32.8
7. Atharva 10.7.38.

Cf. Rgveda 1.96.7, 4.58.11, 6.7.6, 8.63.6
Atharva 10.7.13, 11.7.2.
From the above we get, that God is the one eternal principle, which creates, rules and pervades the Universe, and in which the whole creation rests. All the foregoing quotations sufficiently prepare the ground for still higher concepts about God. These concepts improve a good deal upon the Monotheistic notions and state assertively, that, whatever exists in the past, present or future, whatever we see as the earth and heavens, as the stars and planets, as divinities, as men, as beasts, are all nothing but God. Not only that they rest in God but they themselves are God. There is God alone, and nothing beyond Him. We trace this salient conviction in the following:

1. Rgveda 1.89.10. Atharva 7.6.1
2. Rgveda 1.13.10.
देवस्त्वण्डा सतिता विश्वरूपः।

अहमिन्नरो वचनस्ते महत्त्वा उर्वरं गभीरं रजसी नुमे।

रूणं रूणं प्रतिरूपणो वभुव - - - - -।

एकं वा इदं विश्वेष सर्वं।

इन्यं में नाभिरिन्ह में सधस्यमिमे में देवा अयमस्म सर्वः।

युज्यं एवेऽधं सर्वं यद्रूपं यथं वच्चं मन्यम्।

1. Rgveda 3.55.19
2. Rgveda 4.42.3
3. Rgveda 6.47.18 Sayana says here- इन्द्र: परमात्मा
   - - - - - स एव अनादिमायोशक्तिम्: विभावि जगदात्मना
   विवर्तते - - - - - प्रतिशरीरं चिक्षुप: सर्वगत: परमात्मा प्रति-
   रूपः प्रतिविभुक्त: सनु सावणि श्रीरारणि चमुः।
4. Rgveda 8.58.2
5. Rgveda 10.61.19 Sayana says on this Abhimanasm सर्वः।
   एवर्स्तय स्वस्वयोक्तेन प्रकारेण अमेवादु तदारा सर्वात्मकत्वम्।
6. Rgveda 10.90.2
तत्साधुत्वात्मनं परं किंचनानां।

परं ह देवं प्रविष्टतथा सवा: पूवाः ह जात: स ठं गनिम्य: अन्तः।
स एव जात: स जनित्यमाण: प्रत्यः जनास्तिष्ठति सर्वस्वमुखः॥

यस्माज्ञातं न पुरा किंचनेन य भावयुक्त भुवनानि विस्वाः॥

स्कंप्येनसमये विष्टतमिते वृक्षः भूमिः लिष्टत:॥
स्कंप्य इदं सर्वमात्मन:वृक्षाष्ट्रप्राणनिनिबिष्टाच वल:॥

यदेवज्ञि पति यूक्ष तिष्ठति प्राणप्राणाणिनिबिष्टाच यदूयुवत।
तदेखार पृथिवीं विश्वरूपं तत्सम्भवं भवत्येकमेव॥

1. Rgveda 10.129.2
2. Rgveda 32.4  The commentator Uvata explains here--
   पूवाः ह जात: अनाविनिधं: समृ всё=। एक्ष्यं स एव च जात: स एव च जनित्यमाण:।
   संधिक्षयं भ्रूम तन्जला
   नितु परमेश उपासितः एक्ष्यं एक्ष्यं॥

3. Yajus 32.5
4. Atharva 10.8.2
5. Atharva 10.8.11
We have seen up till now, that God is conceived as creating the world out of Himself or that He is understood Himself to have become the world. But Vedic philosophy does not stop at this stage of Pantheism even in the Samhitā period. Having created and pervaded the Universe, God remains beyond, immaculate, unchanged, pure. The following deserve our attention in this connection:

1. व्यमस्य पारे रजसो व्योम: स्ववृत्त्योजा अवसे  
   ध्रुवन्मन: ।
   चक्षुः पूर्विं प्रतिमानमोजस्याश्च  स्वः परिशृङ्गेष्या विवमु ॥

2. गमों यो अपां गमों वनानां - - - - -
   - - - - विवमु न विवमु: अमृतः स्वाधीं ।

3. खुलोऽपि शसि न विमाय तुस्या परे मायामि: क्रत  
   आस नाम ते ।

1. Rgveda 1.52.12.
2. Rgveda 1.70.2
3. Rgveda 5.44.2.
तन्नो अनवर सचित वरूयम्।
अविदिन उल्लुत्त्वादिति: श्रम यच्छतु॥ १

देवोर्भिवधिस्व यज्ञेमिरगिन्म स्तोषान्याजरं बुहन्तम्।
यो मानुषा पृथिवीं धामुलेमायाततान रोदसी अतिरिक्तम्॥ २

पतायानस्थ महिमातो ज्यायांच युताः॥
पावोऽङ्क विक्ष्या मूंताति त्रिपावस्यामुं दिव॥ ३

इन्द्रृ: किल श्रुत्ये अस्ति वेद स हि जिष्यु: पर्यक्ष्यि सुयांच।
आ-मेना कुत्या नक्षित्रो मुखू गोच्यातितिवः सन्त्या अप्रतीत:॥
- - - - - पुरूष चिन्निततन रजांसि दाधार यो
ध्रुवं सत्यतताता॥ ४

इदं जनासो विवर्ध महाव्रहम विवर्ध्याति
न तत्तपरिच्छां नो दिवि येन प्राणविन्ति कीमुः॥ ५
God is transcendant, and this transcendant God is beyond the limited intellectual capacities exhibited in the world, by men, or even by individual deities:

न यत्र च दावा-पृथिवी अन्त च्युतो न सिंधवो
रजसो अन्तमानानुः ।

न यत्र देवा देवता न माता शाप्यां न शब्दो अन्तमानुः ।

न धाव इन्द्र तत्स्तत श्रोजो नाहा न मासा: शरवो वर्षत ।

प्र मात्रामयी रिरिषे रोचमान: प्र देवामिरिष्यत्तो अप्रत्तेत ।

1. Atharva 10.8.1  
2. Atharva 11.7.4.  
4. Rgveda 1.100.15  
5. Rgveda 3.32.9  
6. Rgveda 3.46.3
विष्णु: कर्माणि पश्यत यतो प्रतार्थन पर्यथे।

वेद यो कीन्ते पदमन्त्रिक्रेण पतताम्। वेद नाथः समुद्रितः॥
वेद मासे ध्रूत्त्रतात्र चास्य प्रजावतः। वेदाय उपजायते॥
वेद वालस्य कर्तर्म्मुरोक्षश्रव्वि बृहतः। वेदा ये अध्यायाते॥

अतो विष्वायदुस्मिता चिन्तित्वां अभि पश्यति।
कृतानि याः कत्वा॥
स नो विष्वाहा सुक्रपराबित्यः सुपथा करतु॥

यो विष्वामित्य पश्यति भुवना सं च पश्यति।
स न: पूणान्विता मभतः॥

------- अगिनमन्त्रो विवेधेषु प्रशेताः।

चिन्तिमचिन्ति चिनिष्ठचिन्तानु - - - -।

1. Rgveda 1.22.19
2. Rgveda 1.25.7-12
3. Rgveda 6.62.9
4. Rgveda 4.6.2
5. Rgveda 4.2.11
1. सत्यावेस्ते अवप्रयतनः जानानाम्।

2. एकः समुद्रं धर्मम् रथाणामसमस्य 'ब्रम्हजन्म' विषयते॥

3. वेनस्तत्प्रयतिः निविठं गुहा सदृ च च।

4. विश्वकथा बुद्धतः विनवतो मुखों च।

5. अग्नेस सहस्याब्धशतमूक्तां श्रेणं ते प्राणं सहस्रं व्यानं।

6. न हि जु ते महिमनः समस्य न मधवमधवकऽवस्य विद्वृत्तम।

7. न ते अन्तः शक्तो धार्मिकः वि तु बबाधे रोचसि महिम्नः॥

1. र्गवेद 7.49.3
2. र्गवेद 10.5.1
3. याजुसं 32.8
4. याजुसं 17.19
5. याजुसं 17.71
6. र्गवेद 6.27.3
7. र्गवेद 6.29.5
Enough has been said up to now to gather the following points about God for deliberation:

(a) God is the conscious Principal knowing everything;
(b) He is eternal;
(c) He has created the world or worlds and he is the only ruler of them;
(d) He has pervaded the whole creation;
(e) He is the directive power behind the regularity of the manifestation of the Universe;
(f) He is the resort of the Universe which lives in him;
(g) He himself has become the world and the worldly things; there is nothing beyond Him;
(h) Inspite of all these activities of creating, pervading, becoming and regulating the world. He is not involved in all these; He remains beyond, transcendent, immaculate, immutable;
(i) He is beyond comprehension of individuals, be they minor gods or men.
(j) He is Bliss.

1. Rgveda 1.73.2, 1.26.7, 1.141.12, 3.1.17, 9.67.1.
The Supreme God is thus not the object of any individual consciousness. He has created all objects, and every mode of phenomenal consciousness is elicited from Him. He has no other cause of Himself; He is self-caused. He is the regularising power of the eternal worldly appearance and at the same time He remains beyond. Objects of phenomenal cognitions are innumerable and always changing; but He—the underlying principle that is conscious of all these changes individually and collectively—remains behind, unaffected and unconditioned by them. He is self-conditioned, self-explanatory, self-conscious. All worldly things have significance because of this unchangeable Reality, God. Vedic sages wish to drink at this infinite fountain, whose sweet fluid surges through the whole world, through the waves of seas and the ripples of rivers, through human hearts, and through the animating element visible in life.

धार्मिके ते विन्य युजनस्मितिमन्त: समुद्रे ब्रह्म अन्तरायुष्य।
अपान्तके समिवे य आमृतस्तमाध्यायम मधुमं त उर्मिमु ॥

1. Yajus. 17.99. Rgveda 4.58.11
   For similar ideas compare Rgveda 3.22.2, 3.29.11
   4.16.5-8, 8.58.2, 10.49.10; Yajus Ṣ7.99.
Through these various manifestations sages aspire to have a glimpse of the Reality at the bottom, the Supreme cause which evolves the multiplicity of the Universe out of His own being. Before creation these various forms lie involved in God, and their manifestation comes through his power. This idea can well be seen even in the description of God as the resort of all worlds and cosmic deities. The following will give some more ideas about the relation of God and the creation:

1. चक्रणे शून्यमां प्रतिमानमोक्षः - - - - 
   तवमुखः प्रतिमानेपरुषिविहृतः पतिर्भूतः।
   विश्ववंशा अन्तरिक्ष महित्वा सत्यमम्बुद्धि निरीक्षयत्वावान्।

2. हायेव विश्व मुक्तं सिद्धं - - - - 

3. यत्य धातापुष्पिणी पौर्ण्यं महत् - - - -

1. Rgveda 1.52.12-13
2. Rgveda 1.73.8
3. Rgveda 1.101.3
त्रिविष्टिकालु प्रतिमानमोक्ष - - - -

यो विश्वस्य प्रतिमां वस्यव - - - -

वन्य इवन्या भुवनाय्यस्य - - - -

तव क्रत्वा रोक्ती शातंत्र - - - -

सत: सत: प्रतिमां गुरोमु: - - - -

अंतर्तिर्क्तं सचिता महित्वना - - - -

आ यस्तत्तथ रोक्ती विमासा - - -

समाकृष्णोपि जीवसे वि वो मदे विश्वसं परशुन भुवना विपक्षः

1. Rgveda 1.102.8 2. Rgveda 2.12.9
3. Rgveda 2.35.8 4. Rgveda 3.6.5
5. Rgveda 3.31.8 6. Rgveda 4.53.5
7. Rgveda 6.1.11 8. Rgveda 10.25.6
1. Rgveda 10.29.6
2. Rgveda 10.81.3, Yajus 17.19
3. Rgveda 10.111.5
4. Rgveda 10.121.2
5. Atharva 10.7.32.
6. Atharva 11.7-1.
7. Atharva 7.87.1
The ideas that the world is God's reflection, it is the resultant of His power of resplendence, it points to his unimaginable capacities, it is His valour, His projection, or that He has blown the world out of Himself are to be seen here. If the description of the world that occurs before is referred to along with the present one, we have the conceptions of the world as uncertain, as shadow as reflection, as changeable as the resultant of God's unimaginable power, as a husk, as name and form. There is also the idea that the world sprung from not-being. The idea, that in the beginning there was darkness folded by darkness, that the primal substance was covered by emptiness, can also be seen. Can it be inferred from this that the Doctrine Māyā was not unknown to Vedic thinkers? The remark of Prof. Rānade about the Doctrine of Māyā in the Upaniṣadas may be helpful here. "When we consider that we have the conception of a veil, of blind-foldness, of death, of unreality and uncertainty, of untruth, of crookedness and falsehood

1. Rgveda 10.129.3
2. Rgveda 10.129.
falsehood and illusion, of the power of God, of this power as identical with nature, of meshes, of semblance, as-it-were and an appearance, and finally as a mode and a name, let no man stand up and say that we do not find the traces of the doctrine of Māyā in the Upaniṣadas! Many of the concepts similar to those enumerated by Prof. Rānade are to be found in the Samhitās. If we bear in mind the fact that the idea of Māyā may exist without the word being utilised in that sense, we should have no hesitation in accepting that the Advaitic ideology in all its essentials was known to the people in times of the Samhitās.