

**PHILOSOPHY OF RIGVEDA**

*By*  
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## TRANSACTION

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### TRANSACTION No. 79

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He was invited in 1987 to deliver three lectures on the Rig Veda. It was under the auspices of Shri B. P. Wadia Memorial Endowment. This was the third and last paper he read.

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# PHILOSOPHY OF RIGVEDA

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It is an undoubted fact that the origin of philosophy is Rig-Veda. The philosophical aspects are embedded in Rig-Veda. In some places the philosophical aspects are explicit and in some other places they exist in an implied way.

Rig-Veda is the oldest written record available to us in the world literature. Rig-Veda is not only a book pertaining to Gods and Poetry, but it also discloses the Concept of Creation, there is the trace of Dharma, there are historical hymns through which we can trace the history. It is the origin of the drama itself. There is the Mandukasukta also for the comic relief. Thus, Rig-Veda is a treasure house of knowledge from different view points, just as it has the social, moralistic, historical value, it has the philosophical value also. Paul Deussen in his outlines of Indian Philosophy says, "the hymns of Rig-Veda display not only the ancient Indian Polytheism in its full extent, but contain also, in certain of the later hymns the first germs of a philosophical view of the world"<sup>1</sup>.

In no other country we can see the origin and development of religion and philosophy as in India. For the origin and essence of religion there is no book in the world more instructive than the Rig-Veda<sup>2</sup>. Hence to know about Indian, religion and philosophy one has to fall back only on Rig-Veda.

There is an opinion that the Religion developed through the study of Nature, Some of the Gods such as Usas, Parjanya, Varuna, Apan, and others are just the different manifestations of nature

Yaska the main propounder of the meaning for Veda opines that the God is only one and all others are just his manifestations. Hence, the job of the sages was not just the adoration of nature, but regarding the eternal principle which used to manifest differently at different times. The sages had realized this eternal principle at the root of this nature opines Aurobindo<sup>3</sup>. Hence, Yaska says that the hymns of Rig-Veda not only discuss the nature but also the omniscient principle. The Brahmaikatva concept which we find in the Vedanta could be discerned in Rig-Veda itself.

According to Rig-Veda there are two Lokas, The first one is Amrutaloka. Sadanam Rutasya<sup>4</sup>. The other loka is the loka which we are inhabiting. Anrutasya Bhureh<sup>5</sup>. This is definitely lower than the Amrutaloka. The method for this is to be thought off and it is Rutasya Panthah<sup>6</sup>. The following of Rita and the Upasana is the means by following which we can go to Amrutaloka. Hence one of the principal teachings of Rig-Veda is to go from Mrutyu to Amrutatva. Mrutyormuksiya Mamrutat. There is a hymn which says that Sampatam Rutam Amrutam. The above mentioned points in a nutshell have described how a man has to lead a philosophic life. These hymns describe our present position, it also give; us information regarding our future objective and this inturn paves the way for Mumukshutva and in this way it describes the summum bonum of philosophy itself.

Rig-Veda not only says that everyone should aspire for Amrutatva, but at the same time describes the means through which it could be attained. For this objective to be fulfilled

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<sup>1</sup> Outlines of Indian Philosophy. Deussen. Ind. Ant. XXIX. p.365

<sup>2</sup> Ibid. p.366

<sup>3</sup> Hymns to the Mystic Fire. Aurobindo. Introduction. pp.3-4

<sup>4</sup> Rigveda Samhita. p.252

<sup>5</sup> Ibid. p.433

<sup>6</sup> Ibid. p.436

the grace of god is very essential. Rig-Veda preaches that man's life is completely dependent on god. We will have to serve that omniscient god and only by his grace, we can improve ourselves in this world. If we serve god and become his friends, then, we will be successful in warding off the evils and we can conquer the Asurik forces. The prayer we offer to the god itself is considered to be a sacrifice. The elements of the outer sacrifice in the veda are used as symbols of inner sacrifice and self-offering. We give what we are and what we have in order that the riches of the divine truth and light may descend into our life and become the elements of our inner birth our sacrifice is a journey, a pilgrimage and a battle-a travel towards gods and also we make that journey with Agni ; the inner flames as our path finder and leader<sup>7</sup>. The sacrifice in different forms is nothing other than the self-surrender. The outward sacrifice completely reflects the inward sacrifice. The inner meaning of the sacrifice is self surrender to God. Hence, it is said that we will have to continue this sacrifice without any break. Prancam Yajnam Pranayata Sakhayah<sup>8</sup>. The same concept of sacrifice is developed as Dravya Yajna, Tapoyajna and so on in the Bhagavad-Gita.

The nature of the concept of God is very well brought out in Rig-Veda. Though there are different Gods eulogised in Rig-Veda such as Agni, Indra, etc they are all the different forms of the same God. Therefore, seeing the Unity in Diversity is the principle of Rig-Veda. This is not like the multiplicity of Gods according to the Greeks, In Greek mythology all the Gods were not of equal competence. Some were inferior to the others. In Rig-Veda Gods are neither less nor more. All of them are equal, bereft of impurities, endowed with auspicious qualities and path tracers of Truth. Yuvam Devastraya Ekadasasah. Satyah Satyasya Dadruse Purastat<sup>9</sup>. The above statement is in keeping with the thought that all the Gods are of equal competence. Even Yaska, in his Nirukta points out that the same god is praised as the manifestations of different gods. Hence, tradition accepts that Unity in Diversity principle, but the modern scholars are of the opinion that there are multiplicity of Gods in Rig-Veda. Max Mueller ascribes Henotheistic tendency to Gods. According to tradition, Indra is endowed with the qualities of strength and vigor, Pushan is known for protection, Vishnu is for protection, the Sun with the illumination and Rudra represents anger. To describe this indescribable form the names used are Visvedeva, Visvakarma Prajapati and so on.

Rig-Veda primarily prescribes Sagunopasana whereas the Upanishads primarily advocate the Nirgunopasana. According to Rig-Veda the God is the abode of all the auspicious qualities. He is the owner of the earth as well as heaven. Jakse hi vasva ubhayasya rajan<sup>10</sup>. He is the one who has created the world and sustained it. Caksusah pita manaso hi dhiro ghritamene Ajanayannamnamane<sup>11</sup>. Dhisva vajram daksina indra haste visva ajurya dayase hi mayah<sup>12</sup>. He is the omniscient and the original cause of this world. Tasyedu visva bhuyanadhi murdhani<sup>13</sup>. He encompasses the entire world. Visvarupah: and hence he can see even with his eyes closed. Aksnascid gatuvittaranulbanena caksasa<sup>14</sup>. The fame of this creator is praised by the seven rivers. Dyavaprittivis, Surya and Chandra.

Asya sravo nadyah sapta bibhrati dyavaksama prithivi darsatam vapuh.

Sme suryacandramasabhicakse sraddhekamindra carato vitarturam<sup>15</sup>.

<sup>7</sup> Op.cit.p.XXiii

<sup>8</sup> A Vedic Reader .A.A.Macdonell.p.7i8

<sup>9</sup> Ibid.p.523

<sup>10</sup> Ibid.p.350

<sup>11</sup> Ibid.p.694

<sup>12</sup> Ibid.p.353

<sup>13</sup> Ibid.p.339

<sup>14</sup> Ibid.p.493

<sup>15</sup> Ibid.p.72

This omniscient one can know the birth of the Gods in all the three spheres and also men's difficulties and miseries.

Veda yastrini vidathanyesam devanam janma sanutara ca viprah.  
Ruju martesu vrijinaca pasyannabhicaste suro aryo evan<sup>16</sup>.

He is the Jagatpati of this animate aoptd in-animate beings, Sahi yisvam partiyaaifcovasuni patyate girvanastamo adhriguh<sup>17</sup>. Neither vak nor manas can praise him fully, nor know him fully. Kaim stavat kah prunat ko yajate yadugramin maghava visvahavet<sup>18</sup>. Kimsvid vakshyami kimu nu manishye<sup>19</sup>. Tunje tunje ya uttare stoma indrasya vajrinah<sup>20</sup>. There is no match to him. Syanat tannatva yam aayo astindra devo na martyo jyyat<sup>21</sup>. He is the greatest of the great. Yam deyaso janayantagnim yasminnajuvar bhuvanani visva. So Arcisha prithivam dyamutema mrujuyamano atapanmahitva<sup>22</sup>. He is even the lord of the time and he will not come under the perview of time. Nayam jaranti sarado na masa na dyava indramavakarsayanti. Vriddhasya cid vardhatamasya tanuh stomebhiruktasca sasyamana<sup>23</sup>. He is a very compassionate one.

Indrasoma tapatam raksa ubjatam nyarpayatam vrishana tamovridhah<sup>24</sup>.  
Parasrunitamaciio nyosatam hatam nudetham nisisitamatinah.  
Tam jamirjananamajne mitro asi priygh. Sakha sakhibhya idyah<sup>25</sup>.

He is easily accessible to the devotees. Niyanta sunrutanam<sup>26</sup>. He is the sustained of the world. Vrishanaste abhishavo vrisha kasha hiranyayi<sup>27</sup>. Virsharatho maghavan vrishana hari vrisha tvam satakrato. Sthirani ca paranude<sup>28</sup>. He also causes fear to the world. Tvad Bhiyendra parthivani visvacyuta ciccavayantesi Dyavaksama parvataso vanani visvadrulham bhajate asmannate<sup>29</sup>. He is the protector of all. Adabhdo gopa amrutasya rakshita<sup>30</sup>. He is the omniscient one.

Dhruvam jyotiraihitam drusaye kam mano javistam patayatsvantah.  
Visvedeva samanasa saketa ekam kratumabhi viyanti sadhu<sup>31</sup>.

Tatra suparna amrutasya bhagamanimasam vidathabhi svaranti.  
Ino visvasya bhuvanasya gopah sa ya dhirah pakamatra vivesa<sup>32</sup>.

He is the one who gives us Amrutatva.

Tadastu mitravaruna tadagnesayorasamabhyamidamastu sastam.  
Asimahi gadamuta pratistam namodive brijate sadanaya<sup>33</sup>.

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<sup>16</sup> Ibid.p.375

<sup>17</sup> Ibid.p.367

<sup>18</sup> Ibid.p.370

<sup>19</sup> Ibid.p.341

<sup>20</sup> Ibid.p.4

<sup>21</sup> Ibid.p.367

<sup>22</sup> Ibid.p.304

<sup>23</sup> Ibid.p.704

<sup>24</sup> Ibid.p.367

<sup>25</sup> Ibid.p.52

<sup>26</sup> Ibid.p.499

<sup>27</sup> Ibid.p.500

<sup>28</sup> Ibid.p.481

<sup>29</sup> Ibid.p.359

<sup>30</sup> Ibid.p.339

<sup>31</sup> Ibid.p.341

<sup>32</sup> Ibid.p.

<sup>33</sup> Ibid.p.3ii

Rig-Veda is also the source for the development of the Schools of Philosophy, The description of the Godhead in Rig-Veda very closely resembles that of the Godhead in Dwaita and Advaita, In Rig-Veda itself we find the omniscience of God and his compassions- ate nature and the Prapya-Prapaka relation between God and the devotees which is there in the Dwaita Vedanta, The animate and the in-animate world is not without him.

Devastvasta savita visvarupah. Puposha prajah purudha jajana.  
Ima ca visva bhuvananyasya mahad devanamasuratvamekam<sup>34</sup>.

He is the one who has transgressed the world. Though Iswara is only one, he is referred to in many ways. Yadrageva dadruse tadrugucyate sa chayaya dadhire sidrayapsva<sup>35</sup>. The words in Rigveda such as visvamekam, Tadekam, refer to the nature of Atman in Advaita and Brahmaikatva.

God is the only cause for this world and only according to his grace amrutatva is possible. Now let us discuss the relation between the God and the World.

There are some hymns in which we find the concept of creation. According to God's own will this world came into existence. Even the annihilation takes place according to his own will. Whatever happens in this world is his own Lila. Relation is nothing other than coming from in-animate nature to animate nature. This is said as, Devanam purveyuge asatah sadajayata<sup>36</sup>. This statement of Rig-Veda seems to be echoing the following statement of Chandogya Upanishat, Asadevedamagra asit ekamevadvitiam. Paramatman is beyond this world, but at the sametime he is embedded in all the activities of the world. He is both Nimittakarana as well as Upadanakarana for this world. Hence, the basic tenets of the Upanishads are very much present in Rig-Veda itself. To make the above mentioned point clear we may look at some illustrations. The following Mantra of Rig-Veda describes that the one and only Brahman is the cause for this world and this is imbedded in every beings

Ya ima visva bhuvanani Juhvdrishirhota nyasidat pitanah.  
Sa asisa dravinamiccamanah prathamaccadavaram aa vivesa<sup>37</sup>.

The Visvakarman who is a sage as well as a Hotru, engulfed all the worlds in the form of Ahutis, and he is the creator. He, according to his own will entered the bodies in an un-manifest form and created the beings. The same thought is expressed in Upanishads also, Sadeva siomyedamagra asit, sokamayata bahusyam prajayeyeti.

For the creation of the world, Nimittakarana and Upadanakarana are both required. Hence, who created the Dyavaprithivis ? What is the material through which it is created? Who is the creator? There was only one Paramatman before Creation. How he could create the different worlds? When there is only one being what is the Upadanakarana? Where was that Upadanakarana? If you say, they already existed, then the statement that God was the only one present at that time becomes a fallacious statement. Hence, what is the process of this Creation? Such discussions and the conclusions are arrived at in the following mantras:—

- i) Kim svidasidadhistanamarambhanam katamatsvit kathasit.  
Yato bhumin janayan visvakarma vidyamoumonmahina visvacaksah<sup>38</sup>

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<sup>34</sup> Ibid.p.227

<sup>35</sup> Ibid.p.308

<sup>36</sup> Ibid.p.688

<sup>37</sup> Ibid.p.694

<sup>38</sup> Ibid.p.694

- ii) Visvatascaksuruta visvato mukho visvatobahuruta visvataspat.  
Sam bahubhyam dhamati sam patatrai dyavabhumi janayan deva ekah <sup>39</sup>.
- iii) Kim svid vanam ka usa vriksha asayato dyavaprithivi nistataksuh.  
Manishino manasa pruccatedu tat yadadyatistat bhuvanani dharayan <sup>40</sup>.

What was the source and substratum when the God created this world? What was the original Upadanakarana? How was it possible when he was the only One? The visvakarman after creating the earth how could he create the Dyuloka?

(ii) The Omniscient, Omnipotent Lord creates the Dyuloka and the earth with his own shoulders without anybody's help.

(iii) Which is that forest through which he created Dyavaprithivi? Which is that tree? Oh, learned people you know both of them.

The omniscient one is in Sadrupa. He is Agni, Aditya, Parjanya and Vayu.

Asacca sacca parame vyoman daksasya janmannaditerupaste.  
Agnirhinah prathamaja rutasya purya ayuni vrishabhasya dhenuh <sup>41</sup>.

The Avyakruta form without Namarupas, the vyakruta, form with namarupas both belong to him only. Prithivi and aditya are born out of him. He was before us and he is Prathamaja. Before the creation he was vrishabha and Dhenu.

Ahameva vata iva pravamyā rabhamano bhuvanani visva.  
Paro diva para ena pruthivyai tavati mahina sam babhuva <sup>42</sup>.

I am the original cause for everything and I move about freely without anyone's help like Vayu, I am more than this Bhumi and Akasa. Even the Taittiriya Brahmana says that the God is both nimitta karana and upadanakarana : Brahmavanam brahma sa vrikshaasidyato dayaprithivi nistataksvh.

The Purusasukta beautifully says that purusa is the jagatkarana, this is the creation in tñife atguīia. context.

- (i) Sahasra sirsha purushah sahaferakshah sahasrapat  
Sa bhumim visvato Vrutvatyatishtaddasangulam.
- (ii) Purusha evedam visvairi yadbhutam yacca bhavayam  
Utamrutatvasyesano yadannenati rohati.
- (iii) Etavanasya mahimato jayassca purushah.  
Padosaya visvabhutani tripadasyamrutam divi.
- (iv) Tripadurdhva adaitpiirushah padosyehabhavatpunah.  
tato visvantyakramat sasananasane abhi.
- (v) Tasmadviralajayata virajo adhi purushah.  
Sa jato Atyaricyata pascadbhumitaatho purah.
- (vi) Yatpurushena havisha deva yajnamatanYata.  
Vasanto asyasidajyam grishma idhmah saraddhavih.

<sup>39</sup> Ibid.p.694

<sup>40</sup> Ibid.p.629

<sup>41</sup> Op.cit.p.629

<sup>42</sup> Op.Cit.738

- (vii) Tam yajnam barhisbi prokshan purushara jata magratah.  
Tena deva ayan anta sadftya rushayascaye.
- (viii) Tasmad yajnat sarvahutah Sambhrutam prushadajyam.  
Pashuntacakre vayavyan aranyasm gratoyascaye.
- (ix) Tasmadyajnat sarvahutah rucah samani jagnire.  
Chandamsi jagnire tasmad yajustastmadajayata.
- (x) Tasmadasva ajayanta yeke co Bhayadatah.  
Gavo Ha Jagnire tasmad tasmajjata ajavayah<sup>43</sup>.

1) Thousand headed was Purusa, thousand eyed, thousand footed. He having covered the earth on all sides extended beyond it the length of ten fingers.

2) Purusa is this all, that has been and that will be. And, he is the lord of immortality, which he grows beyond, through food.

3) Such is the greatness, and more than that is Purusa. A fourth of him is all beings three fourths of him are what is immortal in heaven.

4) With three quarters Purusa rose bywards; One quarter of him here comes into being again. Hence, he spreads asunder in all directions to what eats and does not eat.

5) From him Viraj was born, from Viraj Purusa. When born he reached beyond the earth, behind and also before.

6) When the Gods performed a sacrifice with Purusa as an oblation, the Spring was it melted butter, the summer its fuel, the autumn its oblation.

7) That Purusa, born in the beginning, they besprinkled as g sacrifice on the strew; with him the Gods, the Sadhyas and the seen sacrificed.

8) From that sacrifice completely offered was collected the clotted butter; he made that the beasts of the air, of the forest, and those of the village.

9) From that sacrifice completely offered were born the hymns and the chants ; the metres were born from it; the sacrificial formula was born from it.

10) From that arose hordes and all such as have two rows of teeth. Cattle were born from that; from that were born goats and sheep.

In the above mentioned hymn it is said that the world was created by the Omniscient one in the form of a sacrifice. For this manifold nature of the world Purusha is the cause and from his parts of the body the many things came into being. This sacrifice is a symbolic representation. The gist of the entire hymn is that the world came into existence from One Purusa only.

Some of the following Mantras Say that the Paramavastu for jagatkarana is hiranyagarbha.

- (i) Hiranyagarbhah samavartatagre bhutasyajatah patireka asit.  
Sa dadhara prithivimdyamutema kasmai devaya havishavidhema
- (ii) Ya Atmada balada yasya visva upasate prasisam yasya devah.  
Yasya chayamuta yasya mrutyuh kasmai devaya havishavidhema
- (iii) Yah pranato nimishato mahitvaika idraja jagato babhuva.

<sup>43</sup> Ibid.p.706



Ya ise asya dvipadascatuspadah kasmai devaya havisha vidhema.

- (iv) Yasyeme himavanto mahitva yasya samudram rasaya saha  
Yasyemah pradiso yasya bahu kasmai devaya havisha vidhema.

1) Hiranyagarbha existed before the world came into existence. As soon as he was born, he became the master of all beings. He was the sustainer of dyuloka and bhumi. I Offer my oblations to this god who is the abode of happiness.

2) This God is Atmaprada. AU the gods and the animals are under his control. The amrutatva and mrutyu. follow him like a shadow. Let us offer our oblations to him.

3)This manifold world which we are seeing is praising the Creator. This God is the supreme being for those who breathe and those who flicker their eye brows.

4)He is the lord of the men as well as the animals. Even the snowclad mountains and the oceans eulogise him. As they are born of him, the directions also have come into being only because of him.

The visvakarmasukta describes the concept of creation in the following hymns:—

- (i) Caksusaah pita manasa hi dhiro gritamene ajanannamnamane.

Yadedanta adadruhanta purva adidyavaprithivi aprathetham.

- (ii) Visvakarma vimana advihaya dhata vidhata paramota sandruk.

Tesamistani samisha madanti yatra saptarushin para ekamahuh.

- (iii) Yonah pitajanita yo vidhata dhamani veda bhuvanani visva.

Yo devanam namadha eka eva tam samprasnam bhuvana yantyanya.

- (iv) Paro diva parayena pruthivya parodevebhirasurairyadi.

Kimsvid garbham prathamam dadhra apo yatra devah samapashyantavishve.

- (v) Tamidgarbham prathamam dadhra apo yatra devah samagaccanta visve.

Ajasya nabhavadyekamarpitam yasmin visvani bhuvanani tastuh<sup>44</sup>.

1) That brave visvakarman mainly created the beings with eyes.He knows everything with his greatness. First he created the water and then he created the dyavaprithivis to float on it.

2) This visvakarman has a great intellect. He is the source and the substratum of the entire world and he realized everything at one point. The sages saythat he is beyond the sense organs.

3) He is our father and the creator. One who knows all the animate and the inanimate things. He is the One who created Indra and the other Gods and named them. He is called the Paramesvara.

4) He is beyond the Dyuloka and the prithiviloka. He is more than the demons and the Gods.

5) Where all the Gods have assembled that is the womb of visvakarman where he controlled waters before the creation. In the unborn God's stomach, the brahmanda is hidden.

From this picturesque allegorical symbolic structure of the creation of universe we can turn to more overtly philosophical statement about the same subject in the nasadiya-

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<sup>44</sup> Op.cit.p.p.694-695

sukta which is considered to be the greatest hymn of creation.

- (i) Nasadasinnosadasit tadanim nasidrajo novyoma paroyat.  
Kimavarivah kuhakasya sharmannambhah kimasid gahanaragabhiram.
- (ii) Na mrutyurasit amrutam na tarhi na ratrya anha asit praketah.  
Anidavatam svadhaya tadekam tasmaddhannyanna parah kinchanasa.
- (iii) Tama asit tamasa gulhamajne praketa salilam sarvama idam.  
Tuccyenabhuapihitam yadasit tapasastanmahina jayataikam.
- (iv) Kamastadajne samavartadhi manaso retah prathamara yadasit.  
Sato bandhumasati niravindan hridi pratishya kavayo manisha.
- (v) Tiraschino vitato rashmireshamadhahsvidasiduparisvidasit.  
Retodha asan mahimana asan svadha avastat prayatit purastat.
- (vi) Ko addhaveda kaiha pravocat kuta aa jata kutaiyam visrutsih.  
Arvagdeva asya visarjanenatha ko veda yata a babhuva.
- (vii) Iyam visrutiryata aa babhuva yadi va dadhe yadi va nah.  
yo asyadhyakshah parame vyoman so anga veda yadi vana veda<sup>45</sup>.

1) There was neither the non-existent, nor the existent then; there was not the air, nor the heaven which is beyond. What did it contain? Where? In whose protection? Was there Water, unfathomable, profound ?

2) There was neither death nor the immortality then. There was not the beacon of night, or of day. That one breathed, windless, by its own power other than that there was not anything beyond.

3) Darkness was in the beginning hidden by darkness, indistinguishable, that all was water. That which, coming into being, was covered with the void, that one arose through the power of heat.

4) Desire in the beginning came upon that, desire was the first seed of mind. Sages seeking in their hearts with wisdom found out the bond of the existent in the non-existent.

5) Their cord was extended across. Was there below or was their above? There were impregnators, there were powers; there was energy below, there was impulse above.

6) Who knows truly? Who shall here declare, whence it has been produced whence is this creation? By the Creation of its universe the Gods came afterwards. Who then knows whence it has arisen?

7) Whence this Creation has arisen; whether he founded it or did not; he who in the highest heaven is its surveyor. He only knows, or else he knows not.

Though there are many philosophical points in Rig-Veda, there is no systematic presentation of the ideas. There is no reference to jivabrahmabheda or abheda in Rig-Veda. We do not come across the question whether the world is true or an illusion. Though the word Atman does not appear in Rig-Veda directly, there is definitely a cetana which is higher than the mortals. The very reference to reach the amrutaloka describes the eternity of atman. The Rig Vedic people had a firm belief that with the decaying of body there is no decaying of the Atman and hence they have talked about paraloka. They pray that when the death occurs, let this pancabhoutikasarira break up and let it join its original components. There is a reference in Rigveda that in pitruloka, under the huge banyan tree Yama is

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<sup>45</sup> Op.cit.p.740

drinking soma with the other Gods and Jiva goes there and experiences happiness. Those who have lead a righteous life and those who have a heroic death in the battlefield are eligible for this loka. There is no direct mention regarding the fate of the sinners. It is only said that they will enter into andhatamas. The righteous people go by devamarga and the wicked people go by pitrumarga for this we get reference. This is the basis for the devayana and the pitruyana concept of the Upanishads.

From this we can gather that there is an Atman other than the body. The jagatka-ranavastu is not termed as brahman here. Though we find many references to brahman word it is used in the sense of mantra only. This paramavastu is paramaprapya for everyone and for acquiring that one has to try incessantly. The Rig Vedic philosophy is that if the people are far away from the God it is only because of their sins. Hence they have prayed to God to get rid of the sins. The sin is the obstacle for God realisation and hence till we remove the sin, realisation is not possible at all. It also preaches that one should have a pure mind to god realisation and this is possible only by the grace of god.

We can notice the sprouts of karmayoga, jnanayoga and bhaktiyoga in Rigveda, which have been beautifully transformed in the bhagavadgita. It also preaches the ananyatva that there is no one other than god who can rescue us from the miseries. This leads to the statement that one should maintain purity in this world. One should not cringe before others and one should lead an independent, respectable life. Our life should be Bhagavatpara. Whatever work we do that should be favourable to the Gods. For this worldly happiness, as well as the other worldly happiness we should pray only to God. This preaches that our day to day activities should be pure and we should also make our companions happy. All this is possible only with the grace of god and hence one should have a firm faith in the god and hence Rig-Veda preaches incomparable bhagavatparatva. This paved the way for all the Bhakti cults which emerged in our land.

In Rig-Veda, the devotees prey for this worldly happiness, the cattle wealth, heroic sons and longevity, Then a natural question may crop up-is this not a hindrance for the people having the hereafter as their goal ?

Is this not a lack of vairagya? For these questions the answer is only this. We have two ways, pravruttimarga and nivruttimarga. The nivruttimarga rejects this worldly happiness and preaches renunciation. But, in Rig-Veda we have a harmonious blend of both pra- vrutti and nivrutti marga.

If one studies the Rig-Veda carefully, one can find hindudarsanasarvasva in it. We have the description of parabrahmasvarupa in it. There is the motivation for brahma sakshatkara. The ananyabhakti flows like a stream here; there is a watchword that without a good character there is no good to us. There is the teaching that the aihika jivana should centre round the happiness for the fellow-beings. There is a deterministic thought that those who follow riteous path are bound to get the love of God. There is an ideal that one should leaf off sleep, doing bad to others, untruth, cursing others and one should be the path finders of satya and bhagavadvisaya. This leads to go to amrutatva from martyatva. Like this the Rig-Veda is the very source and substratum for the development of later philosophical thought.

Perhaps, the best summing up of the Philosophy of Rig-Veda is found in the words of Apte, "on the whole a very optimistic outlook in life is revealed in the hymns of Rig-Veda. Not that the Rig Vedic Aryans do not desire immortality or the company of gods in the heaven. As we have seen above, there are many hymns and stanzas which raise questions and

posit answers, all inspired by the eternal quest of the human heart for a solution of life's problems. These hymns betray a metaphysical streak and a plane for cutting the guardian knot of philosophy-seeds which were to blossom later into the wild, yet, beautiful garden of the Upanishads. But the joys and the pleasures of this world interest them deeply. Thus Rig-Veda is full of prayers for long life, freedom from disease, heroic progeny, wealth, power, abundance of food and drink, the defeat of rivals, etc. There is no trace of pessimism in the thoughts of the Rig Vedic sages. Whether life was a reality or an illusion, substance or shadow, they want to enjoy it to the full. They won't seem to subscribe to the doctrine that life is a misery, which can only be ended by eradicating desire or vasana the cause of the ever recurring cycle of births and deaths. The religious thought therefore, betrays a practical streak. The worship of the powers of nature, is sincere but utilitarian and do admit quite openly the theory of all sacrifice and homage<sup>46</sup>.

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<sup>46</sup> Apte.V.M.The Vedic Age,Bhuratiya Vidya Bhavan,Bombay pp.385-386