

SECTION III. (*Continued.*)

CHAPTER V.

THE ṚG-VEĀDA.

The *Veḍas*.—The *Ṛg-Veḍa*.—The nature of its contents.

The World-process is said to be *ṭri-guṇa* in its nature; the three *guṇas* or attributes being *saṭṭva*, *rajas*, and *ṭamas*. *Saṭṭva* is cognition; *rajas*, action; *ṭamas*, desire; the summation of the three is the fourth (*viz.*, life or consciousness). The birth, maintenance, and death of *sāṭṭvikas*, *i.e.*, all things or objects in which the *saṭṭva*-attribute predominates, and their fruits are described in the *Ṛk*; the origin and activities etc., of the *rājasas*, in the *Yajuh*; of the *ṭāmasas*, in the *Sāma*; the summation of the three, the accomplishment of their conjunction, the connexion of cause and effect, and the relation of all things whatsoever to each other—all this is explained in the *Atharva*.

It is said sometimes that the *Ṛk* is for the accomplishment of *karma* or action, and the *Yajuh* and the *Sāma* for that of *jñāna* or knowledge. But the main interest of the *Ṛk* is *jñāna*, and it is 'for the accomplishment of *karma*' only because *jñāna* is necessary to

karma. So the *Yajuh* and the *Sāma*, dealing with karma (and *ichchhā*) mainly, give to *jñāna* its proper scope and purpose by such treatment of karma, action being the very fruition of knowledge (through desire).

Brahmacharya is realised by means of the *Rk*; *gārhasthya* of the *Yajuh*; *vānaprastha* of the *Sāma*; and *sannyāsa* of the *Atharva*. Thus do the four *āshramas* correspond to the four *Vedas*.

Within each *Veda* there is again a similar subdivision according to this law of four. In the *Rk*, *jñāna* is prevailingly combined with each of the four. Hence it has sixteen *mandalas*, 'circles,' chapters or sections. Strictly, indeed, there are known to be twenty-four *mandalas* by rule (?); but eight are included in the *samāhāra*, summation, as connected with *ichchhā*(?); and so only sixteen are mentioned. All knowledge whatsoever in respect of earth, water, air, fire, and *ākāsha*, and time, space, and motion, is to be found in the *Rk*. It is true that sacrifices, etc., are possible with the *mantras* of the *Rk*; but this does not disprove the fact that their main purpose is cognitional. Otherwise indeed specification were impossible, for cognition exists everywhere, and action exists everywhere, and desire exists everywhere and

always also; and there is no cognition without action, and no action without it either, and neither of the two others without the other two, for the aggregate of three is *Samsāra*.

The name *tri-bhuvanam*, the triple-world, follows the *trayī*, the triple-*Veda*.

The ordinary teaching is that *two vidyās*, viz., *aparā* and *parā*, lower and higher, nearer and farther, concrete and abstract, should be acquired. But from one point of view the two make but one. *Parā* is knowledge merely; *aparā* is that knowledge combined with, put into, action or practice. In terms of the Logion, 'I' is the *parā-vidyā*; 'I-This' is the *aparā*; 'I-This-Not' is beyond both, it is the *mahā-vidyā*, 'the great science.' The three correspond respectively to A, U and M. The totality of them all is the *paramā* or supreme *vidyā*, which is the bestower of *mukṭi*, and indeed is itself *mukṭi*, 'ever intent on the good of all.'

The whole of this *vidyā* is expounded in the sixteen *mandalās* of the *Rk*, and therefore is it called the *mahā-mandalā*, etc. These sixteen *mandalās* expound the *Aham* while the other eight deal with the *samāhāra* which is included in *kriyā* (?) as said before. The *Rk* is therefore also called the *Viṣṇu-samhitā*. The first *mantra* of the first *mandalā* thereof indicates its concern with cognition:

Agnim-īdē-purohiṭam, etc. In agni, A means Aham, g is the Eṭaṭ, and ni the Negation. The form of that agni is light, luminosity. It is true that light is not possible without darkness; but darkness is also inclusively declared here by the word light. Darkness is nothing different or apart from light. As between I and This, so between light and darkness, there is no separateness, nor any precedence and succedence. 'Agni whose nature is light, the Truth of Brahman, that we would know'—such is the meaning of the manṭra. It indicates enquiry after Brahman, knowledge of which is necessary, for without that knowledge no karma is possible. Having learnt the luminous nature of agni we shall gain 'the Immortal God of sacrifice,' yajñasya-devam-ṛtvijam. This is the 'chief object or motive,' raṭnaḍhāṭamam. The whole work of this agni, viz., all knowledge, is declared in the Rk, whereby the jīva obtains 'the first,' purohiṭam, i.e., the truth of Brahman.¹

¹ The agni-ṭaṭṭva is predominant on the mental or Svah plane; also the etymological explanation of the word, according to Nirukṭa agre agryam nayati 'that (viz., intelligence, which leads on, in front, the good or high-aspiring jīva to That which is before all, the Best.' It is for this reason that the prevailing 'deity' of the Āryan Race i.e.,

Thus is the whole of the Rg-Veḍa concerned with cognition. "This is born from this; this is destroyed by this; this stands here; this is the time for this; this the place; this is the sub-division of that; the unity and not separateness of the parts in the whole; the cause of the appearance of separateness; considerations of manyness and non-manyness; the necessity of the two; that from which all beings have and shall come forth, that 'becoming' which is the basis of and is the World-process; that from which or on or because of which the Self stands forth or manifests; the laws under which it is converted and perverted, proverted and inverted"—all this knowledge is and is in the Rg-Veḍa. Whatever element of cognition exists in action or desire or summation, and the manner in which it intertwines with the other elements, of desire and action; also all that is needed for the understanding of the Aham and the Eṭaṭ and whatever is included in both and in the Negation, and also in the logion Not-This-I—all this knowledge, contained in the Mahā-vākyas which are the ideation of Mahā-Viṣṇu, is expounded here with its motives, necessity and contingency.

the fifth root-race and sub-races, (whose main purpose is to develop the 'fifth principle' or intelligence, manas) is agni in some form or other, light, fire, the Sun, glory, radiance, lightning, etc.

(In other words : the causes of the origins and destructions of all things; the proper place of each in the World-process; the spatial and temporal extents of all cycles; the growth of individuals out of species and genera, *i. e.*, differentiation, the gradual multiplication of objects by sub-divisions, or embodiment of archetypes and types into concrete individuals; the growth of the *heterogeneous out of the homogeneous*; and, again, involution, the return of the heterogeneous into the homogeneous, the constant unification of many-seeming things; briefly, the whole of 'becoming' wherein the Self appears to undergo transformations of all possible kinds, to become changed into its very *opposite* and then to return to its own primal form, to now follow the path of pursuit and now of renunciation—the whole of this is described in the *Rg-Veda*, and the element of cognition is particularly traced and described in all its ramifications through all desires and actions.)

(It may be asked why *jñāna* is thus put first by identifying it with the *Rg-Veda*, the first-mentioned of the *Vedas*.) Ordinarily, *kriyā* is mentioned everywhere as first; *Brahmā*, *Viṣṇu* and *Shiva*—such is the usual order of mention? The answer is that this is so merely because *kriyā* only is first *seen*; only action *appears* visibly everywhere. Indeed, appearance is *kriyā*. Therefore is *Brahmā* mentioned

first. Otherwise, indeed, *Mahā-Viṣṇu*, *Viṣṇu*, *Brahmā*, *Shiva*,¹ is the proper order. (But, from the transcendental standpoint, the order really does not matter). The *AUM* includes all simultaneously and all permutations of all also, and priority and posteriority are verily nothing. In order that there may be priority and posteriority, there must be separateness; and cognition, desire and action are truly not separate but always coexistently correlated in a constant summation. The appearance of separateness gives rise to the appearance of succession, hence the mention of cognition as first, etc.

¹ Taking the order in consciousness, *viz.*, cognition, desire and action, one would say that the order should be (*Mahā-Viṣṇu*), *Viṣṇu*, *Shiva*, *Brahmā*, which, being rotated, will give the current order also, thus: (*Viṣṇu*, *Shiva*) *Brahmā*, *Viṣṇu*, *Shiva*, (*Brahmā*) etc. But as the reader proceeds further he will see, as has been already stated in a previous note, that from different standpoints different orders appear to prevail, each having its own significance, though it is not always easy to see that significance. Thus, from the standpoint of manifestation as embodied in the three facts of creation, preservation, and destruction, or birth, life and death, it is obvious that the proper order is *Brahmā*, *Viṣṇu* and *Shiva* or *saṭ*, *chit* and *ānanda*. Again from the standpoint of the working of consciousness in the individual as shown in the three facts of cognition,

Thus, then, is the Truth of Brahman expounded in the *Rg-Veḍa*. This is the mahā-vidyā. By the I, the This; by the This, the I; the I in the This; the This in the I; such is the nature of knowledge or cognition. Indeed it is *only the conjunction of Aham and Eṭaṭ* that is spoken of as cognition. Hence is it said that the *Rg-Veḍa* guides memory, forgetfulness and expectation. Therefore also is it said: Behold the Āṭmā by the *Rg-Veḍa*; the Āṭmā

desire and action, the proper order becomes Viṣṇu, Shiva and Brahmā. From a third standpoint, that of the 'object' of conscious life, we note that it is first cognised, then grasped and then yields pleasure or pain as the case may be, and this gives us the order of the attributes of the Not-Self, saṭṭva, rajas, and tamas or Viṣṇu, Brahmā and Shiva, *i.e.*, the order followed in the Purāṇic statement that Brahmā was born from Viṣṇu, and Ruḍra or Shiva from Brahmā. To a fourth view, that of a concrete portion of the Not-Self, regarded more as an independent something having an existence of its own and less as an object of enjoyment, the substantiality of the thing is most and first apparent, then its qualities in detail, then its movements, and so we have *ḍrava*, *guṇa* and *karma*, or Shiva, Viṣṇu and Brahmā. The why of each particular order is matter for further metaphysical cogitation; the rule of reversal in reflexion will probably explain much.

beholds the Āṭmā. So should the *Rg-Veḍa* be understood as embodying all knowledge—knowledge bound up with action, desire, and summation, indispensable everywhere, pervading all, of the very nature of the all, the whole law of all procession, expounded in twenty-four *mandalas*, bestower of all wishes, the accomplisher of *everything*.