Rigvedic all-inclusiveness

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Abstract

The *Ṛgveda* contains and seems to preserve more common elements from the Proto-Indo-European Culture than any other branch of the family. This essay examines various points of language, poetry and philosophy but it focuses mainly on grammatical elements, lexical and syntactical, and on aspects of (fine) poetry. This is one aspect showing that Vedic and its culture is much closer to the PIE language and culture than any other branch in that family. Moreover, it shows that it is most unlikely that Vedic moved across thousands of miles over difficult terrains to come to rest in what is today N-W India and Pakistan, in Saptasindhu or the Land of the Seven Rivers. Certain other aspects show that Iranian moved away from Vedic and Saptasindhu and most probably the other branches did the same at a very distant but undetermined period. Finally, monotheism is also a notable feature in the *RV* despite its pronounced polytheism.

1. Max Müller wrote early on:

"[A]s in his language and in his grammar [the Indian] has preserved something of what seems peculiar to each of the northern [Indo-european] dialects singly, as he agrees with the Greek and the German where the Greek and the German seem to differ from all the rest … *no other language has carried off so large a share of the common Aryan heirloom* – whether roots, grammar, words, myths or legends" (1859:14 square brackets and italics added).

In other words, the Vedic culture preserves more elements of the IE (=Indo-european) heritage than any other extant IE branch.

Let us start with some common IE names of deities.

2. Theonyms: names of deities in the *RV* and other branches.

There are more than 20 such theonyms in the *RV* alone (Kazanas 2009: ch3). Here we shall look at 6 of them only: Agní, Aryamā́n, Dyàus, (Apā́ṃ-)Nápāt, Sū́rya, Uṣás.

Agní :   Hit *Agnis*; Sl *Ogon/Ogun*.
Lat *ignis*, Lith *ugnis*, Lett *uguns* - all 'fire'. Iranians had as demons Indra, Saurva but, despite their fire worship, preserved only in proper name *Dašt-aγni*. For 'fire' Ht has *paḫḫur*, Gk *pur-* and Gmc *fyr-* and variants; so it would have been more natural for Hittite to have a fire-god whose name was related to *paḫḫur*! (Note: Av = Avestan = Old Iranian; Lithuanian & Lettish = Baltic; Sl = Slavic, i.e. Old Bulgarian, Russian etc.)

Aryamā́n : Av *Airyaman;* Myc *Areimene (*Gk *Are-s?)*; Celt *Ariomanus* (Gaul), *Eramon* (Ireland); Germanic *Irmin*.
The stem ar-/*or-* 'move, rise' in most IE branches: Gk *or‑numi* 'rise', Lat *orior,* Gmc *rinn-* 'run'; Arm *y-ar-ne* 'rise'; etc .

Dyàus :   Hit *D-Siu-s* ; Gk *Zeus/DiƑa-*; Lat *Ju[s]-pitar/Iov-;* Gmc *Tîwaz*; Rus *Divu*(?)*; Av dyaoš* .

Apā́ṃ-Nápāt : Av *Apām-Napā*; Lat *Nept-unus*; Irish *Necht/-an* (*-p-*changes to other consonants).

Sū́rya :   Kassites *Śuriaś* ; Gk *Hḗli(F)os* ; Lat *Sol* ; Gmc *savil/sol*; Welsh *saul*; Slavic *slunice/solnce*: all 'sun'.

Uṣás :   Gk *Ḗōs* ; Lat *Au[s]-rora* ; Gmc *Eos-tre*.
Av *ušah-*; Lith *auśra*, Lett *ausma*; Celtic *gwaur*; etc.

Vedic 6; Greek 4; Latin 4; Germanic 3; Hittite 2; Slavic 2; Celtic (Irish, Welsh, Gallic) 2.

(Note, the *RV* is considerably smaller than the Greek corpus consisting of Homer, Hesiod, Aeschulos, Pindar and so on.)

But, moreover, the stem for the natural phenomenon 'fire' does exist in some of them, like *ignis* in Latin, *uguns/ugnis* in Baltic; or the 'sun' in Gmc *savil/sol*, Celtic *saul*, Slavic *solnce*; and so on. Clearly, the other branches lost the theonyms. And no two branches have a theonym in common to the exclusion of the *RV*! Note also an additional feature connected with the Sungod. In Greek *Hḗlios* is masculine and has retained the gender to modern times. In Germanic the sun acquired the feminine gender and is now *die Sonne*. Vedic had both: *Sū́rya* was the male Sungod and *Sū́ryā* the divine Sunmaiden who accompanied the twin Aśvins, the Horsegods of the twilight.

3. Poetic Art.

Germanic had alliterative poetry. E.g. in Modern English *Roll on, roll on you restless waves* where the *r* repeats; or *Do not go gentle into the good night* where the *g* repeats. *If all would lead their lives in love like me* where the *l* repeats.

Greek had strict metrical structure. Homer's heroic hexameter in his epics and others with variants of iambic, dactylic, trochaic metre etc – but not alliteration.

> *pán tas   gar   phi lé es ken   ho   dōí é   pi oi kí   a naí   ōn*
> ‾ ‾| ‾   ˘   ˘| ‾ ˘   ˘| ‾ ˘ ˘ | ‾ ˘ ˘ | ‾ ‾

'he entertained all living in a house on the high road':

Homer: *Iliad* 6, 15 (no alliteration).

> *hós   min   xeì non   e ón   ta   ka té kta nen hōì   e   nì   oí kōi*
> ‾ ‾| ‾ ˘   ˘| ‾ ˘   ˘| ‾ ˘   ˘ | ‾   ˘˘ | ‾ ‾

'he killed him who was a guest in his house':

Odyssey 21.27 (same as above) strict metre only.

In Germanic poetry we find the opposite: alliterative verses but no strict metre. Take an example from *The Seafarer* 44-45, an Old English poem:

*Ne biÞ **h**im to **h**earpan **h**yge ne to **h**ringÞege,*
*ne to **w**ife **w**yn ne to **w**orulde hyht...*

'His thought is not for the harp nor the receiving
of rings, nor joy in a woman nor pleasure in the world'.

Modern English verse has metre and alliteration:

> *If   all   would lead   their   lives   in   love   like   me*   :
> ˘   ×| ˘   ×| ˘   ×| ˘   ×| ˘   ×|

This is the Iambic pentameter with stress, which substitutes the length of vowels.

Vedic has both alliteration and fairly strict metre: e.g. from *RV* 6.47.29, with Triṣṭubh structure, i.e. eleven syllables and strict cadence ‾ ˘ ‾ ‾ .

$$sá \quad \textbf{d}un\textbf{d}ubhe \quad sajúr \; índreṇa \quad devaír$$

$$\textbf{d}ūrā́d \quad \textbf{d}ávīyo \quad ápa \quad sedha \quad śatrū́n$$

'O drum, along with Indra and the gods, do

drive our foes to farthest distance'.

It has both alliteration and the fairly strict metre of Tṛṣṭubh with 11 syllables in each quarter of the stanza and also assonance (u,u,ū,e,e,e;ā,a,a,a,a.)

Riddles are found in all traditions, all nations. Here are two from *RV* 8.29.5,7:

tigmám éko bibharti hásta áyudhaṃ

śúcir ugró jálāṣabheṣajaḥ:

'One, bright [and] fierce, with cooling remedies,

carries in his hand a sharp weapon'. (*jalāśabheṣajaḥ)*

trī́ṇy-éka urugáyo vícakrame

yátra deváso madanti:

'One, far-going has made three strides

to where the gods rejoice'. (*urugáyaḥ*)

The two clues signal Rudra and Viṣṇu respectively.

I close this section with the words of Calvert Watkins: "The language of India from its earliest documentation in the *Ṛgveda* has raised the art of the poetic figure to what many would consider its highest form" (2001: 109).

One of many splendid stanzas: 3.54.8

víśvéd eté jánimā sáṃvivikto
mahó devā́n bíbhratī ná vyathete;
éjad dhruváṃ patyate víśvam ékaṃ
cárat patatŕ víṣuṇaṃ víjātám.

' The two truly encompass (*saṃ-*) and sift all births/beings, bearing the mighty devas, yet do not stagger. Moving yet fixed, the One governs the whole, what walks and flies- the manifold manifest creation.'

Apart from alliteration and rich assonance with *vi* especially, note that the neuter gender affords multiple interpretations (*víśvam ékam)*. Or take 4.40.5:

haṃsáḥ śuciṣád vásur antarikṣasád dhótā vediṣád átithir duroṇasát;
nṛṣád varasád ṛtasád vyomasád abjā́ gojā́ ṛtajā́ adrijā́ ṛtám.

'The swan in the clear brightness, the Vasu in midsky, the summoner at the altar, the guest in the house; what is in men, what is in excellence, what is in Natural Order, what is in heaven; what are born of Waters, of light, of Cosmic Order, of the Unbreakable – that is the Law'.

Here the art is based on the repetition of *-sad* 'being, dwelling, sitting in' and *-já* 'born of'. In the first two pādas we see a descent from the brightness of the sky down to a house; then in

each of the other two we see an ascent. Of course *go* commonly means 'cow' but often denotes 'light' and this must be the sense here; similarly *ádri-* usually means 'rock, stone, mountain' even 'cloud, lightning' but the basic sense is 'unbreakable' (probably from a form of √*dṝ* 'breaking (through), piercing' and the negative *á-*). Natural Law shapes and runs through all phenomena and this alone has permanence – it is implied – whereas all else is like a passing guest.

There are many other passages I can cite, like 2.21.1 where we find the repetition of-*jite* or 10.67.13 with repetition of *svasti* etc. We find also all figures of speech that form fine poetry from *atiśayokti* 'hyperbole' (eg 3.55.7 etc) and *upamā* 'comparison (simile)'(with *iva*, *na*, etc) to *yamaka* 'assonance, paronomasia' (4.1.2 etc) and *śleśa* 'harmony, pun' (6.75.17 etc) but discussing them would lengthen this essay unnecessarily. The words of Watkins should suffice.

4. Grammar.

Sanskrit, according to Burrow is "more readily analysable, and its roots [=dhātu] more easily separable from accretionary elements than is the case with any other IE language" (1973: 289). Indeed, consider how from simple *dhātus*, that are also nominal stems, arise nouns and adjectives and verbs in tenses and moods. Or as Elizarenkova put it, "the verb-root is basic to both inflexion and derivation … it is irrelevant that for some roots such nouns are not attested" (1995: 50) – except that simple "seedform" would be better translations for *dhātu*.

a) Dhātu or root-form and derivatives.

√*cit* 'perceiving, being conscious of' > *cit* adj 'one cognizant, perceiving' or (f) 'awareness, cognizance, perception'; '*cití* 'understanding', *citrá* 'bright, excellent, variegated', *cétas* 'splendour, intelligence' *caitanya* 'consciousness'; verb forms – *cétati*, *cittá*, *cikéta*, *ácait* etc etc, where the principal or vowel gradation (i>e>ai) unfolds in regular order. We could take also √*ad* 'eating', √*īś* 'ruling', √*rc* 'praising, reciting', √*krudh* 'anger', √*jñā* 'knowing' etc etc. But compare S *hu and Greek cheō*.

S √*hu* 'sacrificing, pouring into fire' > verb and noun forms *jú-hu-ati*, *hutá*, *hótum*, *hótṛ*, *hóma*, *áhauṣit* – etc, etc, where the principle of vowel gradation (*u>o/au*) unfolds regularly and beautifully. Now compare this with the chaos in –

> Greek *ché-ō* 'I pour' : *che-û-ma* 'flow,stream'; *chû-ma* 'fluid';
>   *cho-ḗ* 'libation,pouring'; *choû-s* 'earth, soil':
>   root ? *che-*, *cho-*, *chū-* (=S *hu* > *juhóti*)?

Or compare another probable pair of cognations: –

> Sanskrit : √*dhṛ* > *dhariṣyáte*, *dadhré*, *dhṛtvā*, *dhṛtí*, *dhara*, *dhartṛ´*, *dharṇaṣí*,
>   *dhárma-*, *dhāra*, *dhāraṇa* etc.
> Greek : *thranío* 'stool', *thrónos* 'throne', with vowels *a, o* but no root or verb.

b) Negation & prohibition.

Some IE branches have *na/ne/no* for 'do/must not' (e.g. Latin, Celtic, Slavic, Germanic).

Some have *mā/mi/mē* (e.g. Tocharian, Armenian, Greek).

Sanskrit and Avestan have both *na* and *mā*.

c) The Augment in past tenses.

Armenian had it (with initial consonant in monosyllabic stems only) and Greek had it: e.g. Arm *e-likh* 'left', Gk *é-lipe* 'left'. On the other hand Hittite (*dais* 'he set'), Gothic and Old English (*band* 'one bound') and others did not have it.

Vedic has both forms : *ábhet/bhét* 'one feared'', *ádur/dúr* 'they gave' etc. However, it should be mentioned that Homeric Greek has some unaugmented forms (e.g. *philéesken* in §3 above) and so does the older Mycenaean language.

d) Perfect.

Some branches did not have one (Toch, Arm).

a) Reduplicated perf: Av *ta-taš-a* 'has fashioned'; Gk *dé-dork-a* 'I have seen'; Gmc *hait-hait* 'has been named'

b) Simple perf: Av *vaēδa*, Gmc *wait* 'has known';
      Lat *gnōv-it* 'has learnt, knows' (=S *jñā-*) etc.

c) Periphrastic perf: (fem. form of) main verb + auxiliary verb –as in Engl '*have*' aux + '*gone*' main.
      Ht: *markan* (main) + *harteni* (aux) 'cut you have'.

Vedic and Avestan have all three perfect forms.

e) Significant difference between Vedic and Avestan.

Vedic redupl : *ta-takṣa* 'has fashioned', *da-darśa* 'has seen'; Av *tataša*;

    simple : *veda* 'has known, knows'; Av *vaēδa*;

    periphr : *gamayā́ṃ cakāra* 'has caused someone to go' (*AV* 18.27.2);

    mantrayām āsa (*Brāhmaṇas* etc) 'has advised': i.e. main verb, fem. acc sing + auxiliary *kṛ-* 'do', *as-* 'be'. BUT in this form –

Av has only with *ah-* (=S *as-*) 'be': *āstara yeintīm* + *ah-* 'must have corrupted'.

Since Av has only verb + aux *ah-*, this indicates that Av separated from Vedic after Vedic developed *as-* as auxiliary. Otherwise Vedic would have aux *as-* first! Let us see.

Mainstream doctrine teaches that original homeland of IEs is the Pontic (South Russian) Steppe, just above the Black Sea. But the direction of movement should be reversed.

According to the mainstream Doctrine (the Aryan Invasion/Immigration Theory, actually), the Indo-Iranians formed one unified people then and moved to Iran passing from the Urals. Then the Indoaryans left the common Iranian homeland and moved into Saptasindhu c1500 BCE. (For a detailed discussion, see Bryant 2001.) But if this is true, then they should have had developed first the periphrastic perfect with auxiliary verb *as-* 'to be' like the Iranians, and afterwards the aux *kṛ-*. This evidence shows that first they developed main verb + auxiliary *kṛ-*

in *Atharva Veda* and long afterwards main verb + aux *as-* in the Brahmaṇas. Since the Vedics and Iranians are supposed to have been together and since they certainly appear to share so many features in common, this means that they, the Iranians, left the common fold, not the IAs (Indo-aryans)!

Avestan & Sanskrit common features.

	Avestan	Sanskrit	
prohibitive	*mā*	*mā*	'must not';
perfect	*ta-taša*	*ta-takṣa*	'has fashioned';
	vaēδa	*veda*	'has known, knows';
noun	*haoma*	*soma*	'sacrificial drink';
	ahura	*asura*	'lord' (later S 'demon');
country	*Haptahəndu*	*Saptasindhu*	'land of 7 rivers'

Now consider *-həndu* and *-sindhu*.

In Sanskrit the word *síndhu* has several related words: e.g. compounds *sindhu-kṣit, sindhu-ja, sindhu-pati* etc and derivatives like *saindhava*, and so on. It is thought to derive from the root *syand* 'flowing' or *sidh* 'reaching, having success'. In Avestan *-həndu* stands isolated, and the word for river is commonly *ϑrāotah* (=S *srotas*) and *raodah*. This again is indicative of the Iranians moving away from the IAs and taking with them the memory that they had lived in a region with Seven Rivers. This was spotted even as early as Max Muller: "Zoroastrians were a colony from Northern India...[who] migrated westward to Arachosia and Persia" (1875:248)[1].

I discuss this issue very extensively with much more evidence in 'Vedic and Avestan' (Kazanas 2012).

5. There is additional evidence to support the movement Out of India.

First, archaeologists like B.&R. Allchin (1997), Cakrabarti (1999), Kennedy (1995), M. Kenoyer (1998), Lal (2009 & 1984), Gupta (1984), Schaffer (1995 & 1999) and Lichtenstein (1999), McIntosh (2002), G. Possehl (2003) and all other experts in that area, find no evidence at all of any entry and certainly no invasion (Dales 1966! and many others thereafter) into Saptasindhu. The culture they unearthed there known as the Indus-Sarasvati (or Indus Valley or Harappan), is a native one with unbroken continuity from the seventh millennium down to 600 BCE. Then, geneticists (e.g. Sahoo et al 2006) now find that the genes spread out of India both to the northwest and southeast.

Second, there is the literary evidence of the Indic texts: –

RV 4.1.3 & 7.76.4 say that
> "We and our ancestors have always been here [in Saptasindhu]" – the
> Aṅgiras and Vasiṣṭha families.

Also *RV* 5.10.6 says
> "Our sages should pervade all regions (*víśvā ā́śās tarīṣáni*)" and
> "Aryan laws be diffused over the earth" in 10.65.11.

Thus they spread in all directions.

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1. Müller did make several blunders, of course, in having the Aryans invade India and in assigning the *RV* c1200 - something which he repudiated later giving dates as early as 3000 and even 5000 BCE.

6.61.9,12 says that Sarasvatī has spread us all (ie. the five tribes, Anus etc) beyond the Seven sister-rivers.
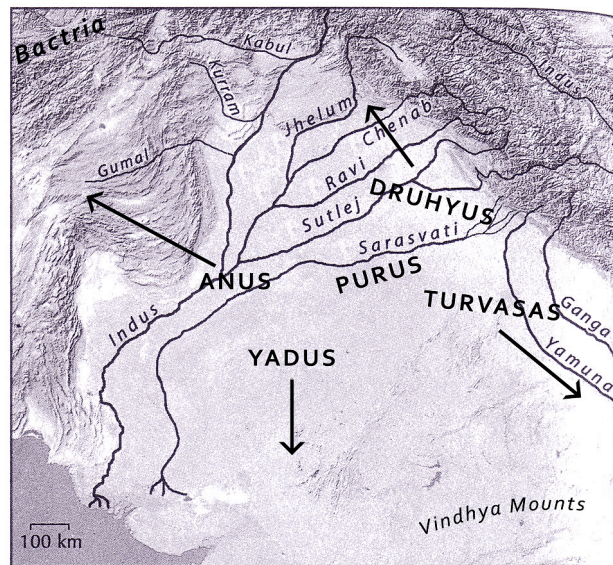
Baudhāyana's *ŚrautaSūtra* 18.14 mentions two migrations: one eastward, the Āyava; one westward, the Āmāvasa producing the Gāndhāris, Parśus (=Persians) and Arāttas (=of Urartu and/or Ararat on the Caucausus).

Back in 1997 Johanna Nichols calculated on linguistic grounds that the area of dispersal of IE branches was Bactria.

As we saw this was part of the greater Saptasindhu after the Aryan tribes, mainly Anus and Druhyus, spread Westward. Now, back to the Rigvedic all-inclusiveness.

6. Eight words of closest human relations.

1. brother : S *bhrā́tṛ*, Av *brātār-*; Toch *pracar;* Arm *elbayr*; Gk *phratēr*; It *frāter*; Celt *brathir*; Gmc *broδar*; Sl *bratrъ;* Lith *broter-*; **Not Hit.** (Note: It = Italic, mostly Latin.)

2. daughter : S *duhitṛ́;* Av *dugᵊdar-/duγδαr-*; Toch *ckācar*; Arm *dustr*; G *thugátēr;* It *futir;* Gmc *daúhtar*; Lith *dukte* Sl *dъšti*. **Not Hit, Celt.**

3. father : S *pitṛ́* ; Av *pitar/(p)tar-*; Toch *pācar*; Arm *hair*; Gk *patḗr*; It *pater*; Celt *athir* ; Gmc *fadar* . **Not Baltic (=Lith or Lett), Sl, Ht.**

4. husband, lord **:** S *páti* ; Av *pa˙tiš*; Toch *pats*; Gk *posis* ; It *potis (=*capable); Gmc *–faÞ(s);* Lith *pats/patis*; Sl *–podъ*. **Not Arm, Celt, Hit (but Hit *pat* -'just').**

5. mother : S *mātṛ́* ; Av *mātār-;* Toch *mācar;* Arm *mair;* G *mḗtēr;* It *māter;* Celt *māthir;* Gmc *mōdor;* Sl *mati*., **Not Hit; Lith *mote* 'wife'.**

6. sister : S *svásṛ*; Av *xᵛanhar;* Toch *sar;* Arm *k'oir;* It *soror;* Celt *siur;* Gmc *swister;* Lith *sesuo;* Sl *sestra*. **Not Hit; Gk *eór* 'daughter'.**

7. son : S *sūnú* ; Av *hunuš;* Gmc *sunus*; Lith *sūnus* ; Sl *synъ*; **Not Toch, Ht, Arm, G (*hui-óς?*), It, Celt.**

8. wife/mistress : S *pátnī* ; Av *paθnī*; G *pótnia* ; Lith *-patni* . **Not Toch, Arm, Hit, It, Celt, Gmc, Sl**.

Only S & Av have them all. Hit has none! Yet comparativists persist in calling Hittite the most archaic IE tongue! How is it possible not to have even one of these nouns for the most common of human relations yet be the most archaic IE tongue? Why would all the others innovate suddenly? (One Anatolian language does have a cognate for "sister". This is not of help to Hittite.)

7. Philosophy: One and Many.
For last, but certainly not least, I have left a philosophical subject. There are many more issues: cosmogony and anthropogony, reincarnation, ethics and the like. But consideration of all these issues would take much much longer. So let us look at only one more aspect. There are many cosmogonies in the *RV* but underlying them all is the idea of One from which arise the Many. Obviously there is polytheism with many gods; also henotheism, as one clan or family *gotra* worships a particular deity and ascribes to him (or her, in the case of *Aditi* or *Jñāna*/*Vāc*) the emergence of the creation. But there are also several references to the One from which all deities arise: so there is also monotheism or the one Absolute.

Summary.

Polytheism : many deities as in all other IE branches.

Henotheism: one clan worships a particular deity and this is said to be the best (and creator).

Monotheism: all deities, all worlds, all creatures come from One, which remains unmanifest.

Deities have divinity only by partaking of the power of the One.

mahád devā́nām asuratvám ékam 3.55: 'single and great is the high-lord-power of the gods' (in which they partake to be gods or asuras).

1.164.6: *ékam sád víprā bahudhá vadanti* (also 10.114.5): 'it is One but the sages call it by many expressions.'

10.90 : everything is produced from Puruṣa's parts.

10.129 *Nāsadīya: ā́nid avātám svadháyā* **tád ékam :**'that One breathed without air of its own.

8.58.2 *ékam vā idáṃ víbabhuva sárvam.* 'Being One it became all'.

3.54.8 *éjad dhruváṃ patyate ékam víśvam, cárat patatṛ́ víṣuṇaṃ víjātám.*

'Moving yet unmoving the One rules the whole, what walks and flies, all this manifest multiplicity'.

8. Obviously, when the IE speakers that emerge from the mists of pre-historic Europe and come to be known as Greeks, Germans, Celts etc, they are barbarians, fond of war, pillage and conquest. The *RV* also speaks frequently of war and battles. Here the weapon of victory is more often than not *bráhman*, the mystic power inherent in ritual and prayer, an inner force of the spirit or "silent meditation" as Puhvel calls it (1989: 153) in referring to sage Atri's rehabilitation of the sun (*RV* 5, 40,6). This is the power used by the sage Vasiṣṭha when helping King Sudas defeat his numerous enemies (*RV* 7,33) and, of course, by the Ṛbhus when accomplishing the wondrous deeds that earned them godhood. And hymn 6,75,19 says "My closest/inner armour is bráhma" (=this same mystic power). This very word *brahman* becomes, not without good reason, the name of the Absolute in post-Ṛgvedic literature, mainly the Upanishads. Yet, the Absolute is not entirely absent from the *RV*, as Keith observed: "…India developed the conception of a power common to the various gods … just as the unity of the gods even by the time of certain Rigvedic hymns" (1925: 446).

Hymn *RV* 10,90, shows how creatures and world-elements are produced from different parts of the Puruṣa, the primordial Man: thus multiplicity comes from unity. Moreso, the *nāsadiya* hymn 10,129, describes the evolution of the whole creation including the gods from the One *ekam*. Taking cosmogonic myths from Iran, Greece, Rome and/or North Europe, some scholars rightly state that the creation arises from two primordial elements, "the action of heat on water", and that this "reflects a multi-layered dualism that pervades Indo-European myth and religion" (Stone 1997, ch 5; see also Puhvel 1989: 277). But in the *RV Creation Hymn* 10,129, it is out of the One alone, breathing without air, of Its own power (*ā́nid avātáṃ svadháyā tád ékam*), that arose all else; only in the third stanza appears *salilám* (water?) and *tápas* (heat?)[2] within *táma s* 'darkness', within *tuchyá* 'void'; and then follows one existence, desire and so on. Here at least it is the Unity that is the basic primordial substratum. This is no different from the

2. I put question-marks because I feel certain, against the received notions, that *salilá* here does not mean 'water' but 'flux (of energy)' generally and *tápas* 'power of transformation' – as I argue in my 2009 (pp 86-7 and note 1; or ch 2, §11). I repeat here that there is still nothing material in this third stanza within 'darkness' *támas* and 'void' *tuchyá*.

Absolute of the Upanishads. And this we meet in other hymns also. *RV* 8,58,2 says *ékam vá idáṃ ví babhuva sárvam* 'It being One has variously (*vi*) become this All (and Everything)'. Hymns 1,164,6 and 10,114,5, say that the wise poets speak of It, being One, in many ways/ forms – naming it Agni, Yama, Indra, etc. Thus the different divinities are the manifestations of that One. This is reinforced by the acknowledgement that the gods are gods by virtue of a single godhood or god-power, as the refrain in 3,55, states plainly: *mahád devā́nām asuratvám ékam* 'Single is the great god-power (*asuratvá*) of the gods'. Utilizing different material in the *Ṛgveda*, K Werner makes the same point (1989).

This notion of a Single One, of which all divine and mundane phenomena are manifestations, is absent from all other IE branches. Thus the Vedic Āryas, far from being bloodthirsty or primitive barbarians deifying out of fear natural phenomena like the storm or the fire, would seem to belong among the most highly cultured people on earth with a culture that consisted not so much of material artifacts as of inner spiritual power.

9. Conclusion

I have not spoken explicitly of the origins of Indian Civilization. It should be obvious, however, that I regard the rise of the Vedic Culture as indigenous and not the result of an (Aryan or proto-Indo-European) invasion or immigration.

I cannot speak of the origin of this Civilization because I do not know it. And I don't think anybody else does. Of course, as is usual, there are many theories and many publications. Archaeologists and anthropologists tell us of an unbroken continuity in the remains excavated in Saptasindhu. This seems to start at the beginning of the seventh millennium BCE. But these are the grossest indications in stone, wood, mud and bricks. They certainly bespeak of a civilizations but do not tell us very much. To my mind a civilization is a condition of society and an inner state of man which promotes civility, consideration for others, honesty, justice, liberality, unity with the creation and the Creator and a general nobility as close to absolute goodness as possible. (For a discussion of different views on civilization see Kazanas & Klostermaier 2012.) These qualities of civilizations are found, I believe, in the *Ṛgveda* and are spelled out explicitly and repeatedly in the various post-rigvedic texts. Some of the motifs of the *RV* have been described adequately in this paper.

No, I do not know much about the origin of Indic civilization because, having its start in remote prehistory, it is not so evident. But one literary jewel of the Vedic Culture, the *Bhagavad Gītā*, says *ūrdhvamūlam adhaśākham* (15.1): creation has its roots high in heaven and its boughs and leaves here below. I would think the same applies to the Indic Civilization.

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