

A Contrasted Philosophical Approach to Rig Veda & Upanishads in Indian Thought



Rev. Wadigala Samitharathana

Thero Royal Pandit (O. S. S.)

Undergraduate, Department of Philosophy, Faculty of Arts, University of Peradeniya, Sri Lanka.

samitharathana23@icloud.com

Received Dec 5, 2018; Revised Dec 5, 2018; Accepted Dec12, 2018

ABSTRACT

Indian Philosophy has been a powerful determinant of Asiatic thoughts. By even the briefest perusal of Indian Philosophy, one may detect gems of wisdom as bright as any of those to be found in the thought of Ancient Greece.¹ Indeed, even in the most cursory survey, it's at once evident that the thought stemming from the Vedas and Upanishads composes some of the oldest and most profound of all speculative philosophy.² Then Indian Philosophy consists of an extraordinary diversity of philosophical thinking, commencing from rank empiricist materialism to the most

¹William D. Gould, **Oriental Philosophers**, (USA: New York; Russell F. Moore Company, 1950), 6-10.

²"... Compared with other civilizations the Vedic civilization has revealed a wonderful vitality. While Vedic civilization is at least as old as any of the civilizations mentioned above, it's still living. The Vedas which are the oldest literature in the world are still committed to heart, studied and explained. Vedic texts are still recited in the morning and evening by thousands of persons all over India... In fact the Vedas are still the foundation of Hindu religion."

M. A. Basanta Kumar Chattopadyaya, **The Teachings of the Upanishads**, (India: University of Calcutta, 1952), I; 1-3.

transcendental absolute idealism, covering all the intermediate shades of thinking.³ Chronologically writings of ancient India has utmost significance for the foundation of India Oriental philosophical thoughts.

There are four Vedas: the Rig, Yajur, Sama, Atharva. The first of these, the Rig Veda, reflects the religious ideas brought by the early Aryans to their new land. They portray the life, customs and beliefs of that day. Polytheists, these early Indians worshiped the Devas, or heavenly ones.⁴ The Yajur Veda consists of the sacrificial rituals and is an extract from the earlier Rig Veda. The Sama Veda contains the liturgies and is also a collection of extracts.⁵ The Atharva Veda contains an exposition of supernatural rites and is largely concerned with the worship of Agni, the fire god.⁶ Of inferior literary merit, it's of later origin and shows the influence on the Aryans of more primitive beliefs of the people they conquered.

The Upanishads grew from the Vedic hymns and contain the mature wisdom of India's intellectual and spiritual attainment. Of the hundred Upanishads, about one-tenth are of particular significance in a philosophical sense.⁷ They have to do with

³Sarasvati Chennakesavan, **Concepts of Indian Philosophy**, (India: New Delhi; Orient Longman Ltd, 1976), I; 2-3.

⁴"These thirty-three gods, however, by no means include all the Vedic gods, for such important deities as Agni, the fire, Soma, the rain, the Maruts or Storm gods, the Ashvins, the gods of Morning and Evening... If therefore must be a name for the religion of the Rig Veda, polytheism would seem at first side the most appropriate. Polytheism, however, has assumed with us a meaning which renders it totally inapplicable to the Vedic religion."

K. M. F. Max Muller, India: **What Can It Teach Us?; A Course of Lectures**, (UK: London; Longmans, Green, and Com., 1883), V; 144-145.

⁵"The Yajurveda contains the collection of utterances for the Adhvaryuh; the Rigveda, the collection of hymns for the Hota, and the Samaveda the collection of melodies for the Udgata. These three collections have no special significance for Indian Philosophy. The collection of the Yajurveda and the Samaveda naturally contain nothing that could be considered as philosophical."

Erich Frauwallner, **History of Indian Philosophy**, (Trans.), V. M. Bedekar, (India: Delhi; Motilal Banarsidass Publishers Private Limited, 1984), III; 27.

⁶K. C. I. E. Monier-Williams, **Indian Wisdom; Examples of the Religious, Philosophical, and Ethical Doctrines of the Hindus with A Brief History of the Chief Departments of Sanskrit Literature**, (UK: London; Luzac & Com., 1893), 2-7.

⁷Betty Heymann, **Facets of Indian Thoughts**, (UK: London; George Allen & Unwin Ltd, 1964), V; 49-52.

knowledge, and were the product of the mind of the sage and thinker as contrasted to the Brahmins which were a production of the thoughts of the priests.⁸ They are not organized into a formal system, but rather represent leisurely series of speculations elaborating upon earlier Vedic knowledge concerning the primal entity and the manifestation of the supreme philosophical features.

Then appointed article has many controversial and disputable arguments. But however, in this assignment I expected to analysis philosophical significances that both of sectors as recognized as Rig Veda & Upanishads in comparatively.

Keywords: Indian Philosophy, the Rig, Yajur, Sama, Atharva

Introduction

The Vedic literature consists of the four Vedas⁹ and several auxiliary works. Each of the four Vedas is divided to into the Samhita portion, containing the original texts of the Vedas, and the Brahman portion, containing interpretations of the contents of the original texts.¹⁰ This latter is again divided into the Brahmins proper, dealing with interpretation of rituals, the Aranyakas, dealing with worship and contemplation, and the Upanishads, dealing with philosophical questions.

⁸Francis Grant, **Oriental Philosophy: The Story of The Teachers of the East**, (USA: New York; The Dial Press, 1938), 8-13.

⁹“The very word Veda is derived from the root “Vid” which means knowledge. Hence the Vedas are compendiums of knowledge. This is literally true, as there is no branch of knowledge that isn’t discussed in the Vedas... the Vedas are not revelations in the traditional meaning of the term... The Vedas contains all these and much more. To maintain that only such portions of the Vedas as deal with the ultimate nature of reality are revelatory while the rest owe their existence to a human agency is to forego the right to name the Vedas as one while compendium of knowledge.”

Sarasvati Chennakesavan, **Concepts of Indian Philosophy**, (India: New Delhi; Orient Longman Ltd, 1976), I; 4.

¹⁰Betty Heimann, **Indian and Western Philosophy: A Study in Contrasts**, (UK: London, Allen and Unwin, 1937), 37.

There are four Vedas: the Rig, Sama, Yajur and Atharva Vedas. Of these the first three are supposed to be the older ones and the last one a later compilation. Scholars maintain that although they are named differently, these Vedas can't be put into watertight compartments.¹¹ The three Vedas describe the functions of the different priests during the performance of sacrifices. The Rig Veda is a collection of Riks or hymns compiled for the use of the Hotr priest whose function was to invoke the gods.¹² The priest known as Udgatr used a collection of chantings known as the Saman. This later became the Sama Veda. A third priest, Advaryu, was in charge of the actual rites during a sacrifice. The procedural instructions for the Adhvaryu priest as known as the Yajur Veda which literally means "sacrifice Veda".¹³ The common suffix Veda used for all these three types of hymns comes from the root "vid" which means "to know". So, a Veda is a book of knowledge. Each of these Vedas is again subdivided into four sections, each section serving a definite purpose.

The Rig Veda contains only verses, composed mainly in simple metres of three or four lines of eight, eleven, and twelve syllables. There are many complicated metres also. The principles of classical Sanskrit metres do not apply to the Vedic metres in many cases. The Yajur Veda, however, is essentially a prose work, its occasional metrical passages being stanzas quoted from the Rig Veda, often with variations in reading.

¹¹ S. Das Gupta, **A History of Indian Philosophy**; Vol. I, (UK: Cambridge University Press, 1922), 5-7.

¹² "The Rig Veda Samhita or collection consists of 1,017 hymns or suktas, covering a total of about 10,600 stanzas. It is divided into eight astakas, each having eight adhyayas, or chapters, which are further subdivided into Vargas or groups. It is sometimes divided into ten mandalas or circles... The first mandala contains 191 hymns, and is ascribed roughly to fifteen different authors or Rsis (seers or sages) such as Gautama, Kanva, etc. In the agreement of the hymns there is a principle involved."

Radha Krishnan, **Indian Philosophy**; Vol. I, (UK: London; George Allen & Unwin Ltd, 1962), II; 67-68.

¹³ "The Vedic period collected the ancient hymns of the Indo-Aryans into the verses of the Rig Veda, and those of the Sama Veda, used as chants during the sacrifice, and those of the Yajur Veda as the ritual for sacrifice. The forth or Atharva Veda contained many verses of the older Rig Veda, mingled with ancient spells and charms and incantations of witchcraft."

R. W. Frazer, **Indian Thought: Past and Present**, (UK: London; T. Fisher Unwin, Ltd, 1987), II; 24-25.

The Sama Veda is metrical, nearly half the size of the Rig Veda, with a considerable part borrowed from the latter. Its internal arrangement follows the sequence of the sacrifices. The Atharva Veda is divided into twenty sections or books. While in the Rig Veda the greater portion is of use in sacrifices and in the Yajur Veda and the Sama Veda the entire purpose is sacrificial, the Atharva Veda has practically no connection with sacrifices, except in its last portions. It's also mainly a metrical work, though the second half contains some prose passages.¹⁴

Of the Rig Veda itself, a little over half consists of hymns to Indra and Agni, other important gods to whom hymns are sung being Ashvins, Savitri, Surya, Varuna, Ushas, Pushan, Maruts, Rudra, Soma, Vishnu, and Vishvedevas. Besides these, there are also philosophical hymns like the Hiranyagarbha Sukta (X. 121), well known Purusha Sukta (X. 90), the hymn of creation (X. 129), the funeral hymn (X. 14), and the one to departed spirits (X. 15). The entire hymn to Vishvedevas by Dirghatamas (I. 164) is highly philosophical, and is frequently quoted in the Upanishads.¹⁵

¹⁴“Just as the soul with soul-desires swift to a distance flies away,
So even thou, O cough, fly forth along the soul's quick-darting courses
(VI.105.1)

O assembly, we know thy name, 'frolic' truly by name thou art;
May all who meet and sit in thee, Be in their speech one with me
(VII.13.2)

As, arising in the east, the sun the stars' bright lustre takes away,
So both of women and of men, my foes, the strength I take away”
(VII.14.1)

Radha Krishnan, **Indian Philosophy**; Vol. I, (UK: London; George Allen & Unwin Ltd, 1962), II; 123-132.

¹⁵**The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, (India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958), 202-203.

A Contrasted View of the Upanishads

In the history of Indian Philosophy, every reveal of the study of the Upanishads¹⁶ has synchronized with a great religious movement.¹⁷ The Upanishads from the concluding portions of the Veda, and are therefore called the Vedanta, or the end of the Veda, a denomination which suggests that they contain the essence of the Vedic teaching. Every revival of idealism in India has traced its ancestry to the teaching of the Upanishads.¹⁸

It isn't easy to decide what the Upanishad higher analytical teachings. Different commentators, starting with particular beliefs, force their views into the Upanishads and stain their own special doctrines.¹⁹ When disputes arise, all school turn to the Upanishads. As well as suggestive quality of the Upanishads, the interpreters have been able to use them

¹⁶“The word Upanishad has been derived thus:- Upa + ni + shad + kvip. Upa and ni are the prefixes to the root sad. Kvip is the suffix. Upa means nearness or quickness. Ni means certainly. The root sad has two meanings. (i) to attain and (ii) to loosen or destroy. As such the word Upanishad has been interpreted in two ways... The Upanishads from a part of the Vedas. As a preliminary to the study of the Upanishads it is necessary to have a general idea of what the Vedas are.”

M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, (India: University of Calcutta, 1952), II; 2-3.

¹⁷“The Upanishads are generally the last portion of the Aranyakas. The Vedas, again, fall into two distinct portions according to their them: one dealing with the performance of rituals (karma-kanda) and the other mainly devoted to knowledge (jnana-kanda). The Upanishads come under this second class.”

The Cultural Heritage of India; Vol. I, (Ed.) Sarvapalli Radhakrishnan, (India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958), 345-346.

¹⁸“The Mukhtika Upanishad (I.30.39) gives a list of one hundred and eight Upanishads, in the following order:

Isha (vasya), Kena, Katha (vali), Prashan, Mundaka, Mandukya, Taittiriya, Aitarey, Chandogya, Bruhadaranyaka, Brahma,... Narayana (parama), Hamsa (Amurta),... All the titles mentioned above don't have the same importance. Some, articulately those Upanishads which eulogize sectarian deities or religious doctrines, appear a to be of later origin,... at least the important Upanishads are antecedent to the Buddhist movement.”

S. A. Bloom Davide, **A Contrasted Analysis of Upanishad**, (2nd Ed.), (USA: New York, Divinity Collage Press, 2001), II; 21-24.

¹⁹“The Upanishad developed ideas that are in germ in the Samhitas, and in so doing refine them and arise them to higher level... The Upanishads take into consideration this desire on the part of man for prolonged enjoyment, but they show the fallacy of clinging to heaven as a permanent source of bliss... But the emphasis is always on the eternal principles, which it is the aim of the Upanishads to teach, and to which all other things are subsidiary.”

Suniti Kunar Chattergy, **The Philosophical Heritage of Upanishads: A Comparative Survey**, (India: Calcutta, The Ramakrishna Mission Institute of Culture, 1998), II; 123.

in the interests of their own religion and philosophy. The Upanishads had no set theory of philosophy or dogmatic scheme of theology to propound.²⁰ While the Upanishads provide an indirect basis for an ethical system, ethics as such is not regarded as essential to the main message since self-realization is the goal sought, and ethics is simply a condition on the way leading to this realization.

I may summarize the basic teaching of the Upanishadic Philosophy in the following general terms: (1) Knowledge is exalted above works as the means of realizing truth. (2) The theory of karma, of cause and effect, operates in the universe. (3) Samsara is also operative. This is the theory of transmigration, or rebirth of the soul into the world where. (4) The soul, both individual and Supreme, is eternal; it is unborn and immortal, timeless and all-pervading. (5) Matter is likewise eternal. (6) The soul is held in a bondage of misery from which escape is sought. (7) Mind is the only expression of consciousness. (8) The ultimate absolute is beyond the present although it is conceivable. (9) Reality, when conceived simply "is". (10) Epistemologically, true and false, as applied to knowledge, are words made for and used by reason.

The aim of the Upanishads is not so much to reach philosophical truth as to bring peace and freedom to the anxious human spirit.²¹ Tentative solutions of metaphysical questions are put forth in the form of dialogues and disputations, though the Upanishads are essentially the outpouring or poetic deliverances of philosophically tempered minds in the face of face of life.

Philosophical Approach with Comparing Rig Veda & Upanishads

I would be interesting to trace in a very brief outline the relation of these "Mystical Texts" called the Upanishads to the earliest poetry of the Aryan race, namely the Rig Veda, which must be regarded as having preceded them by a period of over a thousand years. In the first place, we must note that the Rig Veda is a great hymnology to the personified forces

²⁰ "It is not easy to decide what the Upanishads teach. Modern students of the Upanishads read them in the light of this or that preconceived theory. Men are so little accustomed to trust their own judgment that they take refuge in authority and tradition."

U. N. Goshal, **A Critical View of Upanishad**, (India: Varanasi; George Allen & Unwin, 1998), IV; 24-32.

²¹ J. S. Mackenzie, **The Philosophy of the Upanishads**, (UK: Oxford University Press, 1998), IV; 231-233.

of nature,²² and thus represents the earliest phase in the evolution of religious consciousness, namely the objective phase of religion. The Upanishads, on the other hand, mark the subjective phase of religion. There are no hymns to gods or goddess of nature in the Upanishads, but on the contrary they contain a scientific search for the Substratum underlying the phenomenal forces of nature.²³ There are neither any offerings of prayers to gods in the Upanishads, nor is there visible, throughout the Upanishadic period, any inordinate fear of the wrath of these natural forces personified as gods.

In other words, We may say that as we go from the Vedic period to the Upanishadic period, there is visible at every stage the process of a transference of interest from God to self. When the individual self has become the universal self, when, in short, the Atman has been realized, whom and what may anybody fear? For whom and what may any offerings be made? For whom and what may anybody pray to divinity? In a word, we may say, that as we pass from the Vedas to the Upanishads, we pass from prayer to philosophy, from hymnology to reflection, from henotheistic polytheism to monotheistic mysticism.

²²“A study of the hymns of the Rig-Veda is indispensable for any adequate account of Indian thought. Whatever we may think them, half-form myths or crude allegories, obscure groupings or immature compositions, still they are the source of the later practice and philosophies of the Indo-Aryans, and a study of them is necessary for a proper understanding of subsequent thought.”

K. Allen Widez, **The Early Background of Rig-Veda: A Brief Survey**, (USA: New York; The Macmillan Company, 1997), 43.

²³“The Upanishads do not argue against the existence of many different gods, but regard all of these as manifestations of a single one. This one, by the time the Upanishads were being composed, was Brahman or Atman. The Upanishad philosophers, looking within, conceived the universal principle within themselves. Thus at atman (the individual self) was a part of Atman (the universal, impersonal self, or Brahman) and finally became identical with it.”

George B. Arbaygh, **Oriental Philosophy: A Sideview of Upanishad**; Vol. IV, (USA: New York; Russell F. Moore Company, 2011), 102.

Then, secondly we must not fail to notice the progress that was already being made towards the conceptions of cosmogony even in certain hymns of the Rig-Veda itself.²⁴ If we just take into account such a hymn as Rig-Veda x. 88, where the seer inquires what was the “hyle” out of which the heavens and the earth were built eternally firm and what it was upon which the creator stood when he upheld the worlds, or yet again hymns like x. 5 and x. 27, where the conceptions of Being and Not-being in a cosmological sense are being already broached, or even that famous agnostic hymn of creation x. 129, where the primal existent is declared as being superior to both Being and Not-being and where the cognizant activity of the creator himself is called in question,²⁵ we may say that a beginning was made even at this Rig-Vedic period of the real philosophical impulses which passing through the Brahmanic period was to gather force at the beginning of the Upanishadic period.

Thirdly, from psychological point of view, we may say that while the Rig-Veda may be regarded as a great work of thought and reason: There are many passages in the Rig-Veda, especially in the hymns to Varuna, which have a close analogy to the devotional psalms of the Bible both in point of language and ideas-passages which are rarely to be met with in the literature of Upanishads.²⁶

²⁴ “The Upanishads are unified in their object, namely, to indicate to man his part in and relationship to the universe. They teach the belief in rebirth and pre-existence. The basic problem, then, resolves itself into the discovery through self-realization of the causes and realities of existence and knowledge. The Upanishadic thinkers aimed at finding the way of understanding infinite truth. Knowledge begins, they said, with understanding the self of man, and here we see that it is truly philosophy, rather than revelation, that holds are center of their thought.”

R. F. Moore, **Upanishadic Intellectuals Ways**, (2nd Ed.), (UK: London, Philosophical Society Press, 1998), IV; 341-343.

²⁵ “The Upanishads have little regard for the rituals and former religion cited in the Brahmanas, and some of the Upanishads are in contradiction to these Brahmanic teachings... The Upanishads acknowledged caste, but the supreme Brahman looking at and beyond self transcends even this basic teaching of the Vedas. These letter were course regarded as sruti by the composers of the Upanishadic books.”

William D. Gould, **A Bird’s View of Upanishads**, (3rd Ed.), (USA: New York; James Seers Press, 1998), III; 132-135.

²⁶ “The period of the Upanishads, for obvious reasons, has to be distinguished from the period of the Rig-Veda, though the practices and ways of thinking of the Vedic period lingered on. It should not be thought that the people, who had for a long time performed the Vedic rites, and had put implicit reliance on the efficacy of sacrifices... and unreservedly subscribe to the new mode of thinking laid down in the Upanishads.”

S. C. Chakravarthi, **The Philosophy of the Upanishads**, (India: Delhi; Seema Publications, 1980), V; 16-17.

On the other hand, in the Upanishads, we have more or less the coolness of intellectual argument exhibiting itself in a systematic search after the Ultimate Reality.²⁷ Thus, it happens that while there are to be met with in the Rig-Veda many hymns which express the meek submission of the supplicant devotee asking for gracious forgiveness from a divinity which is the creation of his own imagination, the Upanishads say in bold terms: “Seek not favor from any such divinity; reality is not the divinity which you are worshipping – nedam yad idam upasate; the guardian of order isn’t outside; natural and moral order doesn’t come from without; it springs from Atman, who is synthesis of both outside and inside, who is veritably the ballast of nature, who is the unshakable bund that prevents the stream of existence from flowing recklessly as it lists.”²⁸

In view of the distinctive character of their contents, the Upanishads are regarded as a class of literature independent of the Vedic hymns and the Brahmanas. The simple faith in gods of the hymns was, as we saw, displaced by the mechanical sacerdotalism of the Brahmanas. The Upanishads feel that the faith that ends in a church isn’t enough. They attempt to moralize the religion of the Vedas without disturbing its form.²⁹ The advance of the Upanishads on the Vedas consists in an increased emphasis on the monistic suggestions of the Vedic hymns, a shifting of the centre from the outer to the inner world,³⁰ a protest against the externalism of the Vedic practices and an indifference to the sacredness of the Veda.

²⁷ **The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, (India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958), 349-350.

²⁸ R. D. Ranade, **A Constructive Survey of Upanishadic Philosophy: A Systematic Introduction to Indian Metaphysics**, (India: Poona; Oriental Book Agency, 1926), 4.

²⁹ “Now it is well-known that a great part of the Vedas appears to consist of hymns to the minor gods Indra, Vayu, Agni, etc., and of rules for the performance of Vedic sacrifices with the help of which one can attain heaven... As the Upanishads say (Bruhadaranyaka Upanishad 4-4-12) “The Brahmins desire to know this Supreme Being by studying the Vedas, performing sacrifices, making gifts and undertaking austerities in a spirit of detachment.””

M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, (India: University of Calcutta, 1952), I; 23-24.

³⁰ “The Upanishads grew from the Vedic hymns and contain the mature wisdom of India’s intellectual and spiritual attainment... Of the hundred Upanishads, about one tenth are of particular significance in philosophical sense. They have to do with knowledge and were the product of the mind of the sage and thinker as contrasted to the Brahmanas which were production of the thoughts of the priests...”

William D. Gould, **Oriental Philosophers**, (USA: New York; Russell F. Moore Company, 1950), 12.

Amid all the confused ferment of Vedic devotion a certain principle of unity and comprehension was asserting itself. In some hymns the conception of a single central power was actually formulated. The Upanishads carry out this tendency. They recognize only one spirit- almighty, infinite, eternal, incomprehensible, self-existent, the creator, preserver and destroyer, of the world. He is the light, lord and life of the universe, one without a second, and the sole object of worship and adoration. The half-gods of the Veda die and the true God arrives.³¹

Compromise between the philosophic faith of the few and the fancied superstition of the crowds is the only possible reconciliation; we cannot abolish the old forms, for that would be to ignore the fundamental nature of humanity, as well as the patent differences, in the moral and intellectual states of believers who were not capable of acquiring at once the highest wisdom.³² Another factor also determined the attitude of the Upanishads. Their aim was not science or philosophy, but right living. They wished to liberate the spirit from the trammels of the flesh, that it might enjoy communion with God.³³ Intellectual discipline was subsidiary to holiness of life. Besides, there was the feeling of reverence for the past. The Vedic seers were ancients of blessed memory, whose doctrines it was impious to attack. In this way the Upanishads sought to square a growing idealistic philosophy with the dogmas of a settled theology.

The sources of man's spiritual inside are two-fold: objective & subjective – the wonders of the world without and the stress of the human soul. In the Vedas the vast order and movement of nature engages attention. Their gods represent cosmic forces. In the Upanishads

³¹ “How many gods are there really, O Yaghnavaalkya? ‘One’ he said. Now answer us a further question: Agni, Vayu, Aditya, Kala (time), which is breath (Prana), Anna (food), Brahma, Rudra, Vishnu. Thus do some meditate on him... These are but the chief manifestations of the highest, the immortal, the incorporeal Brahman... indeed, is all this, and a man may meditate on, worship or discard also those which are its manifestations.”

Radha Krishnan, **Indian Philosophy**; Vol. I, (UK: London; George Allen & Unwin Ltd, 1962), II; 144.

³² “Philosophical thoughts, dealing directly with the supreme self are found only occasionally scattered here and there. In fact, more of philosophical ideas are found either in works containing mainly teachings of a higher personality or of a Guru meant for an enquirer into the nature of the truth, or in a work which happens to be exclusively a philosophical one...”

Umasha Mishra, **History of Indian Philosophy**: Vol. I, (Allahabad: Tirabhukti Publication, 1957), 49-51.

³³ **Ibid**; 52-54.

we return to explore the depths of the inner world. The inner immortal self and the great cosmic power are one and the same.³⁴ Brahman is the Atman and the Atman is the Brahman. The one supreme power through which all things have been brought into being is one with the inmost self in each man's heart. The Upanishads don't uphold the theory of grace in the same spirit as the Vedas do. We don't have appeals to the Vedic gods, who were the sources of material prosperity for increase of happiness, but only prayers for deliverance from sorrow.

The gods were feared and also trusted. Life on earth was simple and sweet innocence. The spiritual longing of the soul rebukes light-hearted joyousness and provokes reflection on the purpose of man's existence. Discontent with the actual is the necessary precondition of every moral change and spiritual rebirth. The pessimism of the Upanishads is the condition of all philosophy.³⁵ Discontent prevails to enable man to effect an escape from it. If there is no way of escape, if no deliverance is sought after, then dissatisfaction is mischievous. The pessimism of the Upanishads has not developed to such an extent as to suppress all endeavor and generate inertia. Upanishads are much more instinct with the spirit of speculative daring than the sense of suffering and weariness.³⁶ The formulation of the theory of samsara or rebirth is no proof that the Upanishads are pessimistic. Life on earth is the means of self-perfection.

³⁴ M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, (India: University of Calcutta, 1952), I; 25.

³⁵ "The Upanishads are unified in their object, namely, to indicate to man his part in and relationship to the universe. They teach the belief in rebirth and pre-existence. The basic problem, then, resolves itself into the discovery through self-realization of the causes and realities of existence and knowledge. The Upanishadic thinkers aimed at finding the way of understanding infinite truth. Knowledge begins, they said, with understanding the self of man, and here we see that it is truly philosophy, rather than revelation, that holds the center of their thought."

William D. Gould, **Oriental Philosophers**, (USA: New York; Russell F. Moore Company, 1950), 13.

³⁶ "Upanishads, have been subsequently smuggled in. Once the sanctity of the Upanishads had been proclaimed, all sorts of things, including even ways and means as to how a woman may be made to yield to the desires of a lover, how to do away with a wife's lover whom the husband hates, and how to prevent the birth of a son, found their way into the Upanishads."

A. L. George, **Philosophy of the Upanishads**, (UK: London; SOAS University Press, 1903), II; 124.

Conclusion

According to synchronizing at above all commentaries that it is denoted as trying to find out the details of the growth of the philosophical ideas in the Rig-Veda samhita and within comparison of the Upanishadic systematic thoughts. Then all the critical descriptions which are mentioned above have many philosophical significance due to it will definitely help us to investigate mass of features of their while considering toward ancient Indian philosophical background. Thus, both contextual reading of Vedic philosophical aspects are reviling fundamental and theoretical factors. But Upanishad is higher than Rig-Veda within comparing philosophical ways.

References

- William D. Gould, **Oriental Philosophers**. USA: New York; Russell F. Moore Company, 1950.
- M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, India: University of Calcutta, 1952.
- Sarasvati Chennakesavan, **Concepts of Indian Philosophy**, India: New Delhi; Orient Longman Ltd, 1976.
- K. M. F. Max Muller, India: **What Can It Teach Us?; A Course of Lectures**, UK: London; Longmans, Green, and Com., 1883.
- Erich Frauwallner, **History of Indian Philosophy**, (Trans.), V. M. Bedekar, India: Delhi; Motilal Banarsidass Publishers Private Limited, 1984.
- K. C. I. E. Monier-Williams, **Indian Wisdom; Examples of the Religious, Philosophical, and Ethical Doctrines of the Hindus with A Brief History of the Chief Departments of Sanskrit Literature**, UK: London; Luzac & Com., 1893.
- Betty Heymann, **Facets of Indian Thoughts**, UK: London; George Allen & Unwin Ltd, 1964.
- Francis Grant, **Oriental Philosophy: The Story of The Teachers of the East**, USA: New York; The Dial Press, 1938.
- Sarasvati Chennakesavan, **Concepts of Indian Philosophy**, India: New Delhi; Orient Longman Ltd, 1976.

- Betty Heimann, **Indian and Western Philosophy: A Study in Contrasts**, UK: London, Allen and Unwin, 1937.
- S. Das Gupta, **A History of Indian Philosophy**; Vol. I, UK: Cambridge University Press, 1922.
- Radha Krishnan, **Indian Philosophy**; Vol. I, UK: London; George Allen & Unwin Ltd, 1962.
- R. W. Frazer, **Indian Thought: Past and Present**, UK: London; T. Fisher Unwin, Ltd, 1987.
- Radha Krishnan, **Indian Philosophy**; Vol. I, UK: London; George Allen & Unwin Ltd, 1962.
- The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958.
- M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, India: University of Calcutta, 1952.
- The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958.
- S. A. Bloom Davide, **A Contrasted Analysis of Upanishad**, (2nd Ed.), USA: New York, Divinity Collage Press, 2001.
- Suniti Kunar Chattergy, **The Philosophical Heritage of Upanishads: A Comparative Survey**, India: Calcutta, The Ramakrishna Mission Institute of Culture, 1998.
- U. N. Goshal, **A Critical View of Upanishad**, India: Varanasi; George Allen & Unwin, 1998.
- J. S. Mackenzie, **The Philosophy of the Upanishads**, UK: Oxford University Press, 1998.
- K. Allen Widez, **The Early Background of Rig-Veda: A Brief Survey**, USA: New York; The Macmillan Company, 1997.
- George B. Arbaygh, **Oriental Philosophy: A Sideview of Upanishad**; Vol. IV, USA: New York; Russell F. Moore Company, 2011.
- R. F. Moore, **Upanishadic Intellectuals Ways**, (2nd Ed.), UK: London, Philosophical Society Press, 1998.
- William D. Gould, **A Bird's View of Upanishads**, (3rd Ed.), USA: New York; James Seers Press, 1998.
- S. C. Chakravarthi, **The Philosophy of the Upanishads**, India: Delhi; Seema Publications, 1980.
- The Cultural Heritage of India**; Vol. I, (Ed.) Sarvapalli Radhakrishnan, India: Calcutta; The Ramakrishna Mission Institute of Culture, 1958.

R. D. Rande, **A Constructive Survey of Upanishadic Philosophy: A Systematic Introduction to Indian Metaphysics**, India: Poona; Oriental Book Agency, 1926.

M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, India: University of Calcutta, 1952.

William D. Gould, **Oriental Philosophers**, USA: New York; Russell F. Moore Company, 1950.

Radha Krishnan, **Indian Philosophy**; Vol. I, UK: London; George Allen & Unwin Ltd, 1962.

Umasha Mishra, **History of Indian Philosophy**: Vol. I, Allahabad: Tirabhukti Publication, 1957.

M. A. Basanta Kumar Chattopadhyaya, **The Teachings of the Upanishads**, India: University of Calcutta, 1952.

William D. Gould, **Oriental Philosophers**, USA: New York; Russell F. Moore Company, 1950.

A. L. George, **Philosophy of the Upanishads**, UK: London; SOAS University Press, 1903.