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Shri Aurobindo, On the Veda, Shri Aurobindo Ashram, Pondicherry, India.
A. B. Purani, Sri Aurobindo’s Vedic Glossary, Shri Aurobindo Ashram.
V. S. Agrawala, Sparks from the Vedic Fire, School of Vedic Studies, Varanasi, India.
J. Gebser, Ursprung & Gegenwart, Deutsche Verlagsanstalt, Stuttgart, Germany.
J. Quint, Meister Eckehart, Carl Hanser Verlag, München, Germany.
Portions of the essay on Agni and the note on Rgvedic interpretation were published in Hinduism, Journal of the Bharat Sevashram Sangha, London Branch.
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VII Whence this creation originated;  
whether He caused it to be or not,  
He who in the highest empyrean surveys it,  
He alone knows, or else, even He knows not.

Of all the Rgvedic hymns, the celebrated näsadīya-sūkta (X.129) has perhaps received the highest praise and the worst condemnation, according to the depth or lack of understanding of the commentators. Nevertheless, one may still wonder whether the full philosophical implications have been fathomed out and sufficiently appreciated by Western exegesis.

This ancient poem contains within its short compass not merely an outline of subsequent Indian metaphysics—it heralds the Advaita-Vedānta and the Sāṃkhya ontology—but also touches upon the core of mystical doctrines East and West, particularly the philosophy of Plotinus.1 No later speculation, whether philosophical or religious, has ever gone completely beyond its range, or has ever solved the ultimate mystery of the Absolute which, in the poem, is left to silent contemplation. Considered in depth, it reveals the essence of all metaphysical thought.

About the seer-poet (ṛṣi) of this hymn nothing is known. To all intents and purposes he remains anonymous, as so many great figures of past ages who cared for the quality of their work rather than for themselves. That the hymn has been ascribed to Paramesṭhin Prajāpati can mean only one thing, that it was revealed in the highest state of samādhi to a person endowed with the gift of formulating what he ‘received’ or ‘saw’.

1 na-asad-āśīn-no sad-āśīt-tadānīṁ  
na-āśid-rajo no vyomā paro yat,  
kim-ā-avarvāh kuha kasya śarmam-  
ambhaṁ kim-āśid gahanāṁ gabhīram.

The Unmanifest was not then, or the Manifest;  
spatial depths or heaven beyond were not.  
What encompassed, where, who nurtured it?  
What ocean, profound, unfathomable, pervaded?

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1 Plotinus, very probably influenced by Indian thought, conceived the ultimate cause and source of all being as transcendent and unknowable. His only positive way of describing this indescribable ens a se was ‘the eternal One’ or ‘the Good’ (ἀγαθόν).