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the idea of the personal god, the idea of the supreme being as supreme, is the idea of the individual as one with the supreme. in the vedas we get the idea of the personal god in a peculiar form. the personal god is the idea of the individual as self-conscious. the idea of the supreme being as supreme is the idea of the individual as self-conscious. the idea of the individual as self-conscious is the idea of the supreme being as self-conscious. the last and most important vedas are the atharva, yajur, and saman. the atharvaveda is the most comprehensive of all the vedas, containing all the material which is to be found in the other vedas, in a much more complete form, not only because it is much older than the yajur and saman vedas, but also because it has the sanscrit word atharva, meaning 'hidden' or 'secret' as a prefix to the vedic words. the atharvaveda is concerned mainly with the secret or magical rites and formulas of the asuras, or rakshasas, the daityas, and the demons or 'asuris' with whom the gods are at war in the vedas. it also contains material relating to the vedic rites and ceremonies. apart from this special character it contains a large number of hymns or verses on a variety of subjects. the yajurveda is the veda of the sacrifices, in which the yajur means the word used in sacrifice, and the means to which the sacrifice is addressed. it also contains a large number of hymns or verses, both of a general character and relating to particular deities. the saman vedas are the veda of the agni, the sacred fire, and of the soma, the sacred herbs. the latter are grouped in two sections, the sama or the soma-sacrifices, and the yajus or the soma-sacrifices. the saman vedas comprise the hymns or verses relating to the soma and its mysteries and their use, but the number is much smaller than that in the yajur-veda.

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the brhadaranyaka is a long treatise, and is divided into several sections. the first section is the introduction, containing the author's introduction and preface. the second section is concerned with the main body of the work, and is divided into three sections. the first is called sanatkumara, meaning the summary. it is subdivided into twelve chapters (handa), and the following are the divisions of these chapters: four-upanayanas or four vedas, dharma, avidya, and maya, which is the first division. karma, jnana, and bhakti, or the third division. dharma, avidya, and maya, the fourth. and of these last two divisions the first is called sattva, and the second rajas. each of these divisions is, in turn, divided into sub-divisions, and it is in this that the treatise is extended. the very early vedic sages were the brahmins, because of their proficiency in vedic rituals, which involved reciting the vedas in precise and accurate manner. so, while the sages were scholars, they were not philosophers. philosophic speculation was limited to the thinkers like yama, yajnavalkya and gautama. while the vedas are the oldest revelation of any kind, they are not the first revelation of any kind. the cosmogony and the creation account in the rig veda are older than even the vedas themselves. the earlier rig vedic peoples knew of the creation of the

universe in six periods of six days, which was followed by the belief in the period of chaos, then the period of the sacrifice of iahweh, and finally the period of the soma sacrifice. the creation account in the rig veda is as follows. the heavens are united with the earth and the earth is united with the heavens. the highest of the heavens is air and the lowest of the heavens is fire. the atmosphere of the sky is inhabited by the sun and the moon. the vedic gods take their rise from the elements. the elements are in turn derived from the three qualities: sound (indra), light (agni) and motion (vishnu). 5ec8ef588b

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