

REVIEW OF THE MYTHOLOGICAL THOUGHT OF “RIGVEDA”

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Mr. Cai Jing from Huaqiao University, China. His research revolves around one of India's most famous Ancient veda, Rigveda. It is from an ancient Indo-Aryan collection of Vedic Sanskrit hymens. It is the oldest scripture of Hinduism. There are four Vedas, Rigveda, Yajurveda, Samveda, and Atharvaveda. The researcher picks up the oldest Veda, Rigveda, of Hindu culture for his study.

The researcher believes that mythological thought is a precise way of thinking that human beings transit from barbarism to the age of civilization.

According to Mr. Cai Jing *“It reflects human beings’ divine experience on nature and life as a method for human beings to master and transcend the nature as well as the interpretation of initial human society beyond humanism, which symbolizes the evolution of human thoughts from primitive thoughts to higher logic thoughts.”*

According to him, war is the main theme which runs through the Indian mythology. He believes that war existed between Aryans and natives, and between each Aryan tribes. As per his knowledge in Rigveda, there were to type of deities, evil or bad and good. Evil deities are called Asuras and good deities are known as Devas. They jointly constitute the two extremes and serve as the world origin.

So we can say that, more or less, his belief of universe evolution revolves around these two powers, good and evil. He feels that deities in Vedas are immortal. This immortality comes from Agni and Savitri or from drinking Soma wine. One more interesting thing he notes in his research that all these deities move through clouds using animals and birds as vehicle.

In the mythological world of Rigveda, there are three dimensions; Div, Antariksa, and Prithvi according to Mr. Cai Jing. There are four territories; heaven, earth, human, and dieties. There are also three time dimensions; prelife, present life, and afterlife.

One more perspective he finds in Indian mythology is anthropomorphization. However, he also believes that philosophy of anthropomorphization in Indian mythology is not unique. It runs as common method in all the mythologies of the world. This shows that Mr. Jing has also studied the religions, cultures, and mythologies of different parts of the world. He took great interest in researching diversities between mythologies of different countries.

Anthropomorphization means human form of animals, birds, insects or things. Anthropomorphization is the main feature of Indian mythology like, Jamvant, Garuda, Hanuman, Sugriva, and Ganga, etc.

As per Mr. Jing, Chinese mythological beliefs are different than the Indian mythology. According to Chinese mythology, the ruler of the world power is no longer a pure natural object. It's combination of natural objects and deities. In his words for example, *“The fire deity ZhuRong, the water deity Gong Gong and the river deity He Bo, who are the sanctification production of heroes or ancestors by barbarians. In China, a deity of nature usually takes charge of a certain natural phenomenon rather than refers to a natural phenomenon itself. For instance, Xi He is the deity in charge of sun and moon rather than sun and moon themselves;*

Zhu Rong is the deity of fire rather than fire itself; Kui, a one-foot beast lives in the Haibo Mountain.”

For instance, in Rigveda, each deity has multiple names though natural name of each deity is also in use, like the Sun. The Sun deity also has name and identity as Surya, Savitry, Mitra, Pusan, Vishnu. Though they are deities of Sun each name represents different features and functions. According to Mr. Jing, the Sun deity is Surya representing a bright burning ball, which gives the light and energy. The Sun deity is Savitri, a promoter of life. The Sun deity is Pusan as incubator and protector of cattle. The Sun deity is Visnu when it rises from the horizon to the sky.

Apart from all these beliefs one more feature he finds in all human cultures and races is Polytheism. It means existence of multiple gods in all religions of the world. However, he also believes that monotheism coexists with polytheism.

In his words, “*it can be said that polytheism, pantheism and monotheism simultaneously exists in Rigveda “in an unstable balance”. Actually, in India, monotheism and pantheism coexist similar to the future Hinduism that includes all the monism and polytheism.*”

Conclusion: Mr. Jing has a profound knowledge and impact of Indian Mythology and Rigveda. He has studied the Rigveda in depth and the Indian natural deities and other gods like, Soma, Visnu, Agni, Indra, etc. The Indian mythological gods are mutable and they can be transformed in any shape or thing. Additionally, the status of Vedic deities is also changing constantly and steadily. His research and understanding of Indian mythology is splendid and worth reading.

Reference

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