

Concept of God in Ephrem and in Rig Veda / Ouseph Joy Karukaparampil. — Extrait de : Parole de l'Orient : revue semestrielle des études syriaques et arabes chrétiennes : recherches orientales : revue d'études et de recherches sur les églises de langue syriaque. — vol. 31 (2006), pp. 191-199.

Titre de couverture : Actes du 9e symposium syriacum (Kaslik, septembre 2004)

I. Ephrem, Syrus, Saint, 0303-0373 — Criticism and interpretation. II. God — Comparative studies. III. Veda, Rigveda — Comparative studies. IV. Hinduism — Relations — Christianity. V. Christianity — Relations — Hinduism.

PER L1183 / FT196714P

## CONCEPT OF GOD IN EPHREM AND IN *RIG VĒDĀ*: A COMPARATIVE STUDY OF 'ĪTYĀ', 'ĪTŪTĀ' AND 'SAT'

BY

Ouseph Joy KARUKAPARAMPIL

In a pluralistic religious culture and belief dominated by the Hindu<sup>1</sup> *darsanās*<sup>2</sup> in India, there is an urgency which necessitates a comprehensive and comparative study in this realm. A critical and evaluative study of the basic concept of God in the holy Scriptures of Hindu *darsanās* (*Vēdās*<sup>3</sup> and *Upanisads*<sup>4</sup>) compared to the monotheistic concept of God in Christianity, can explain the theology's more meaningful and can help to find new means of inculturation, adaptation, worship and new insights in Hindu-Christian theology. So the following is an introductory and comparative study on the basic concept of God in Ephrem (306-373), the most celebrated Father of the Oriental church, comparing to that of *Rig Vēda*<sup>5</sup>. This study attempts to shed

---

1) The word Hindu means: "*himsyā dyuyāde idi hindu*", the one who feels pain in inflicting pain and also in killing.

2) This means Hindu theology or Hindu religion. It is a way of spiritual life. The basis of Hindu religion is the sum total of the theological thoughts of 40 *Rishīs* (*Maharshīs*) from Sanakan. This is not a revealed or historic religion. It is a *sanāthana* religion in which man seeks God through *Jnāna-Bhakti-karma mārga*.

3) The term *Vēda* is used in two meanings – a synonym for revelation (*sruthi*), which heard by the *Maharshīs* or *Rishīs*. So it can be understood as the entirely revealed texts and it is also used in a restricted sense to refer the earliest layers of *vṛ̥dic* literature. There are four *Vēdas*: *Rig*, *Yajūr*, *Sāma* and *Adharva*, which are divided into three or four categories of texts: the *samhithās*, *Brāhmnās*, *Āranyakās* and *Upanisads*. The last two are sometimes classified together. In the more restricted sense, the term *Vēdās* refers to *samhitha* portion of this literature. This contains four groups of texts identified by the four traditions, the *Rig Vēda Samhitha*, etc.

4) There are 108 *upanisads* or *vēdāndās*. They are the interpretations of *Vēdās*. Among them 13 are considered important ones. They are composed between BC 9 and 6. *Upanisads*, when compared to *Vēdās*, give importance to *Jnānamārga*. The main thrust in them is to find out the "*paramasathya*" behind the "*satya*". The main ideas referred are the origin of universe, the nature of life, the relation between man and the universe and the end of man etc.

5) *Rig Vēda* is the most ancient of the above said four *Vṛ̥dās* (FN. No 3). *Rig* denotes the priestly chant and the *Vēda* refers to the sacred knowledge. It is a collection (*samhithā*) of 10,000 *slokās* in 1028 hymns or *sūktās* compiled in ten books (*mandala*) to praise various Deities and it is composed in *vṛ̥dic* Sanskrit from as early as 1200 BC (1500-1200). Sometimes I used here the English translation by MÜLLER and OLDENBERG, *Vedic Hymns*, 2 vols,

light on inter-religious dialogue between Hinduism and Christianity.

### CONCEPT OF GOD IN EPHREM

Against the heresies of his time (mainly of Arianism), Ephrem formulated and postulated the theology of the unity of the Godhead and defended Monotheism. The Absolute Reality is eternal, incomprehensive (Op. Syr<sup>6</sup> 11, 423; CH<sup>7</sup> XVI, 1-9) and just (Com. Diat<sup>8</sup> VIII, 1; XI, 23; CH LIII, 7) on whom everything depends. This self existing reality<sup>9</sup> is without beginning or end (HdF<sup>10</sup> XXXVII, 1; IXL, 3; Pro. Reft<sup>11</sup>, I, 37; CH XVI, 3-9) and is the real essence of God. This essence of the all-powerful and all-pervading God is different from that of the essence of creation (HdF I, 3; III, 13; XXVI, 7). Creation is the free and loving act of God (*ad extra*) from nothing (HdF XXVI, 1; 45, III, 9, CGT<sup>12</sup> III, 9) is liable to change (Pros. Reft II 115; HdF III, 13; XXVI, 7). This is the unique divine self existing reality in which God takes the initiative and reveals Himself in the Trinitarian nature<sup>13</sup>.

The nature of the mystery of the Trinitarian God is understood by relating “*kyānā*”, “*qnōmā*” and “*parsōpā*” to “*ītūtā*” or “*īyā*”. “*Kyānā*” could mean both individual and comprehensive nature. *Kyānā* has no separate existence like “*ītūta*” but not an appearance (“*hzatā*”). But “*qnōmā*” means a concrete thing, numerically one and separated from many (HdF V, 6; XXXVI, 14, “*had had pāgre, had had “qnōma”* single body, single thing), the individual manifestation of the *Kyānā*. “*Qnōma*” is the objective exist-

SBE 32, 46 (Delhi, MLDB, reprint 1973) and also from the translation of some hymns by O’FLAHERTY: *The Rig Veda*.

6) *Opera Omnia*, ed. & tr. J. S. ASSEMANI, *Sancti Patris Nostri Ephraem Syri Opera Omnia quae extant Graece, Latine, Syriace in sex tomos distribuita ...nunc primum e Vaticana Bibliotheca prodeunt* (Romae, 1732-1743). 3 tomi Grace-Latine (Romae, 1732, 1743), 3 tomi Syriace-Latine (Romae, 1737, 1740).

7) *Hymns against Heresies* (S. Ephrem).

8) *Diatessaron Commentary*, ed & Lt. tr. L. LELOIR, *S. Éphrem. Commentaire de l’Évangile Concordat: version arménienne*. CSCO 137/Arm. I (Louvain, 1953).

9) The essence and person of this Reality is denoted in two Syriac terms *īya* and *ītūta*. A detailed study follows.

10) *Hymns on Faith* (S. Ephrem).

11) *Prose Refutations* (S. Ephrem). Ed. & Tr. C. W. Mitchell.

12) *Commentary on Genesis and Exodus*, ed. & Lt. tr. R. TONNEAU, *Sancti Ephraem Syri in Genesim et exodum Commentarii*, CSCO 152-153 Scr. Syr. 71-72, (Louvain, 1955).

13) “...to Him, it seemed god and he became little and humbled Himself that He might show Himself to us and blend His Son with us, and mingle His Spirit with us and show us His Love”. HdF XLI, 4

tence (*srara* Op. Syr II, 583) or person (*da sein* not *wie sein*). *Parsōpā* is the individuating character, which separates one “*qnōma*” from another. Ephrem uses these words to refer to the individual persons of the Trinity<sup>14</sup>.

Ephrem explains the nature of the Trinity in clear terms; “*unus est tres, trinitas una essentia*” (HdF LXXIII, 21) and “*ecce zela zelum essentia (īya)*” *quae non dividitur in tres* (HdF XXXVI, 11). *Kyānā* is a defined term applied to “*īūta*” or “*īya*” and to the *sām* – name, person. There is only one *kyānā* for the Godhead and it differs in names<sup>15</sup>.

### CONCEPT OF GOD IN RIG VEDA

The reference of the existence of a number *Devas*<sup>16</sup> and *Devis*<sup>17</sup> and their inhabitation in a hierarchical cosmos lead to formulate a number of theories about the existence of gods<sup>18</sup>. The most accepted one is *Henotheism*<sup>19</sup>. Elsewhere in *Rig Vēda* there are logical denials of these theories. The

14) “Du hast gehört, Gott ist Gott... Du hast gehört, Gott ist Vater

... Du hast vom Geist gehört, er ist der Hl. Geist;

Du hast gehört, Vater, Sohn and Geist, durch die Namen lerne die Dinge (*qnōmē*).

OPr. Syr. IV, 31, 42. BECK. E., *Reden*, 9. Ephrem uses this to denote the personal unity in Christ also. Lamy I, 223-25, 474: “*b-alāhā wab-nāsūt hād-ethid, I-hōn b-qnōma*”, Lamy translates: “*in divinitate et humanitate quae hiotatice unitae fuerunt*”. Here *qnōma* means the hypostasis.

15) “For God is the name of the Father, and also is the name of the Son, as it is written for He is distinct in name, in that He is Son,

And equal in name in that He God also”. HdF LVI, 1; Pros. Ref I, 125-26; IV, 42.

16) They are the divine power attributed cosmic realities and powers or the agents postulated behind the great phenomena of nature (such as fire, water, rain, the sun and storms etc. says Max Müller cfr. *The six Systems of Indian Philosophy*, Longmans, Green and co., London, 1899, p. 47) and hence they are deities such as Dawn, Night, Air, Sun, Fire etc. They are born (all the *Dēvās* and also the universe, 1: 164: 26) and with human qualities and limitations. Through the *sōmapāniyam* they became immortal. They inhabit a hierarchical cosmos and it is divided into three worlds of heaven (*svar* - heavenly gods *Dyaus*, *Varuna*, *mitra*, etc), atmosphere (*bhūvas*, gods like *Indra*, *Vāyu*, *Maruts* and the terrible god *Rudra*) and earth (*bhūr*, gods like *Soma*, *Agni*, *Brhaspati*). *Asurās* are the enemies of gods.

17) The majority of the deities are male, though there are a few goddesses – *dēvīs*. They are mainly of *Aditi*, the mother of the universe, *Usas*, the dawn, *Nirrti*, destruction and *Vāc*, speech. *Dēvās* and *Dēvīs* do their duties according to the commands of *Paramēsvara* – *Brahma* (10: 1: 82).

18) Pictite, Roth and Dayāndasarasvathi, the founder of *Āryasamājam* explains monotheism in *Rig Vēda*. Some basic principles of *Advaidasindhānda* in *Rig Vēda*. Max. Müller explains in terms of *Henotheism*. When one god is adored, the other gods are forgotten and he is considered as the *Paramēsvara*. Quoted in S. RADHAKRISHANA, *Indian Philosophy*, Vol I, (London, 1966) p. 68.

19) This theory seems to be acceptable. But there are a number of hymns which at the same time praises more than one god. So it is not a perfect concept. (Sometimes *Varuna* is

illogical concept of more than one *sarvēsvarās*, god of gods, leads to a monotheistic concept of God in *Rig Vēda*. So in some of the hymns from time to time each of these *Dēvās* took the *sarvēsvarā* position like *Visvakarma* (10: 1: 82) *Bruhaspathi* (19: 72) *Prajāpathi* (10: 85: 43; 10: 189: 4) *Hiranyagarbha* (10: 121).

The real thought on the concept of God in *Rig Vēda* starts with an unanswerable question about what existed at the beginning of the time when there was neither existence (“*Sat*”) nor non-existence (“*Asat*”), neither death nor immortality; neither light nor darkness<sup>20</sup>. The end of the hymn is really the beginning of the existence of a cosmic mystery and the beginning of a theistic tradition. Also it was the beginning of the Indian scepticism which is answered in *Rig Vēda* (1: 164: 26). This is the clear evidence of monotheism and our point of consideration.

#### MONOTHEISTIC CONCEPT OF GOD IN *RIG VĒDA*

Although a number of theories of god are proposed, ultimately *Rig Vēda* speaks of a monotheistic view on the *nimithakāranam*, the efficient cause. This cause is one and it is the *kēvalasatha*, *paramasatha*, *yadhārdhsatha*, *paramayādhārthya*, the Absolute Principle or Reality. This basic principle is called “*Sat*” (a comparative study of “*Sat*” with “*īūta*” and “*īya*” follows). The entire universe is derived and born from this ultimate Reality. Everything that is born from this *paramasatha*, even *Dēvās* and *Dēvā* (1: 164: 26) is not equal to this *yadhārdhasatha* (1: 24:6-11) – the God itself. This ultimate principle is the creative power (10: 81: 1-7; 10: 82: 1-4a) above all the other *upadānakāranam*<sup>21</sup> (material cause) with power and sovereignty. This power of light (1: 54: 1-5) is neither male nor female, but an impersonal “*Satha*” – principle (1: 164: 16, 18-19) which is worthy of praise and worship (8: 30:1-2a, 3-4). This one divine leader (2: 28, 1-8) lives in the highest place (10: 81, 1-7) and it is the **Real Truth** (8: 79, 1-9). It is pictured as the tree of knowledge and immortality with the sweet fruits of Mercy and Love (1: 164, 20-22).

---

considered as *sarvēsvaran*, the all powerfull, all knowing, and Just and this thought is the beginning of monotheism in *Rig Vēda*, says S. RADHAKRISHNAN, *Op. cit.* 78. But it is a hypothesis. Cfr. Surendranath GUPTA, *A history of Indian Philosophy*, Vol. I (London, 1969) p. 18.

20) “Whence this creation has arisen – perhaps it formed itself, or perhaps it did not – the one who looks down on it, in the highest heaven, only he knows – or perhaps he does not know” (*Rig Vēda* 10: 29), quoted from O’ FLAHERTY’, tr. *Rig Vēda*, p. 25.

21) KARUKAPARAMPIL Joy, «The Spiritual World view of St Ephrem compared to Vēdānta», in OCA 256 (Rome, 1998) pp. 243-248.

This is the basic Principle, the ultimate Reality and cause of all and it is nothing but the God in *Rig Vēda*. It is the **Real Truth**. This is called and known by different names:

“*Ēkam sat vipra bahuthvā vadandi  
Agnim yamam madārisvānam āhu*” (*Rig Vēda* 1: 164: 26).

(Actually there is only one Truth. The (so-called) men of knowledge call it different names: *Agni, yaman, mathārisvān*, etc).

Ultimately and basically, the *Rig Vēda* teaches and refers to one God but he is known by different names. Man, only with real knowledge knows and understands that God is one. He has many names. However all these names have the same meaning.

#### ‘SAT’, ĪTŪTĀ AND ĪTYĀ

The nature and essence of God, the self existing reality is denoted in Ephrem in two terms, *īūtā* and *ītyā* (HdF 111, 13; XXXI, 3). *Īūtā* refers to the uncreated God (Pros. Reft 1, 37) and is the self existing, inaccessible divine essence of God (HdF XXVII, 1; “*īūtā d’alāha*” HdF XXXI, 3) through whom everything is created. This refers to his personality, a personal God – not created – without beginning or end<sup>22</sup>. *Īūtā* and *Ītyā*<sup>23</sup> which refers to the divine Being, also refers to the divine nature of the Father and Son (HdF XXXVII, 24). Both these terms go directly to the Father and indirectly to the Son and the Spirit<sup>24</sup>. Hence the unity of the Godhead is also expressed in these terms Christ, the Son, is called the son of God not out of grace but from the same divine essence (“*bar kyānā*”, of the same nature, son of nature or “*bar īūtā*”, of the same essence, son of essence). This one reality reveals himself in trinitarian nature (HdF XLI, 4) and the plurality is in name only (Pro. Reft I, 125-126). Ephrem explains the nature of the Godhead – Trinity in clear terms.

In the Holy Trinity, there is one divine *kyānā*, three *qnōmē*, three *parsōpē* of paternity, filiation and procession. The *parsōpa* of each *qnōma* dif-

22) In Ephrem nothingness before or of the Beingness is contradiction in term. *Pros. Reft* (Mitchell) 1, 6, 45: “*la msēn mbatlīn īūteh d-la nehwē īaw*” = *non possunt irritam facere essentiam ita ut non sit*. The same idea is seen in HdF: *dues qui est per essentiam* (27, 1) the same is seen in MITCHELL I, 37, 15: *Bonus qui est per essentiam suam*.

23) Elsewhere Ephrem identifies these two terms (*bonitas*, grace) also with *rābānūtā* – magnitude HdF XXX, 1; LXIII, 3 and with the paternity of God HdF XLIV, 7; LVIII, 8)

24) A second nature *īya* for the Son is unthinkable in Ephrem. *Reden* I, 115.

fers from other persons. *Ītūta* – (divine essence) the relation of the one divine being of God, *qnōme*, the personal expression of the three *parsōpē* and the double meaning of *kyānā*, is applied to the unity and to the individual persons. Hence there is one *kyānā* and three *qnōmē* in the Trinity (HEccI XV, 9).

The unique God, the Absolute Principle in *Rig Vēda* is called ‘*Sat*’<sup>25</sup>. This is the basic impersonal Being or Reality above male and female gender. It is the unique and abstract and can’t be multiplied. It is “**The One**” and can’t be two in existence. It is the *Ādikārana* and Reality without beginning or end. The three *Īsvarās*, *Brahma*, *Vishnu* and *Siva*, are the three elements or atoms of the real “*Sat*”, although one is not created by the other<sup>26</sup>. They are interrelated and mutually helped and helpful. These three have their own full individual existence and at the same time the three together form the fullness. This fullness of godly nature is from the “*Sat*” above. This “*Sat*” is the unique God in *Rig Vēda* and explains that there was nothing other than this God before creation<sup>27</sup>.

The ‘*Sat*’ in *Rig Vēda* cannot be fully identified with the nature of the Godhead mystery, *īūūā* und *īyā* of Ephrem, a comparison will lead to new insights and new understanding.

*Ītūā*, *Īyā* is the essence of the ultimate Being and Beingness of the Godhead and it is the person of God (personal objective existence, Op Syr II, 583). The *qnōma* and the *parsōpa* is the individuating character and separates one *qnōma* from the other.

The ‘*Sat*’ in *Rig Vēda* is the one ultimate and basic Reality above the three *Īsvarās* and is the efficient cause and absolute principle of everything. It is an impersonal reality behind and above the manifestation of *Sat* in *Brahma*, *Vishu* and *Siva* and above the existence of the three *Īsvarās*. The

25) It means the unique, not dividable and can not be dividable Being or Reality. It is **the One** and can not be two Realities in existence. This also means all pervading God, the cause of everything – *nimithakāranam*. The created world is a partial revelation with the divineness (*Īsvarāmsa*, cfr. KARUKAPARAMPIL Joy, *op. cit.* 247) of this “*sat*”. This “*sat*” is impersonal and in one Hymn (10:29), it is also called “*īat*” = “*ēkam*”, “that one” or **the One**. This is also understood as the opposite of “*asat*” – *not to be*.

26) Though the three *Īsvarās* are uncreated – *svayambhu*. But *Brahma* is sometimes called *thāmarōtḥavan*, the one who is born from *thāmara* (lotus) flower.

27) “In the beginning there was neither existence nor non existence  
Other than God there was nothing.  
God was lothed in emptiness.

Only he knows the answer – or perhaps he does not know”. *Rig Vēda* 10: 129, 1-7.

three *Īsvarās*, though they have divineness, their individuating character lies in their separate divine activities – *srishti*, *sthithi*, *samhāra* – respectively. They have a separate existence and have additional power from their counter parts - wives<sup>28</sup> and *Brahma* is considered greater than the other two.

The ‘*Sat*’, the essence and the ultimate reality, is manifested but not self revealed in these three names (*Brahma*, *Vishnu* and *Siva*). They are three human descriptions. This *paramasatha* can not be **fully** manifested and restricted in any kind of revelation or in creation. They can only be the symbols of this ultimate Reality. (Trinity manifested himself in the persons of the Son and the Spirit).

All the creatures, especially living beings have their own gender. So that which exists above the *upadānakāranam* – *upadānahethu* as the *Ādikāranam* should be above any kind of personality and without personality, neither male nor female, and can only be a power, which is God and it can not be identified and can not be limited to the restrictions in a person. (Trinity is at the same time one and three persons).

The three *Īsvarās*, the *mōrthibhāvās* of the *paramasatha*, though they have divine nature, are not equal. The Son and the Spirit are the manifestation of the Trinity; they are Gods and they have the same and equal divine nature.

## CONCLUSION

*Īūtā*, *Ītyā* of Ephrem, when compared to that of ‘*Sat*’ in *Rig Vēda*, poses both similarities and dissimilarities.

*Īūtā*, *Ītyā* is the real divine essence of the trinitarian Godhead in Ephrem and this God is the ultimate Reality – the real God.

‘*Sat*’ in *Rig Vēda* is the esse and Essence of, the *Ādikārana*, the efficient cause and is the real ultimate Being.

“*Sat*” in *Rig Vēda* is an impersonal Reality or Being and in Ephrem the divine essence is the personality of God. He is a personal God.

*Rig Vēda* presents three *Īsvarās*, *Brahma*, *Vishnu* and *Siva*. They are not *paramasatha* and hence have limitations in power and in activity. They are the *Mōrthibhāvāngal* – personification of the ‘*Sat*’.

---

28) Though they full in their existence and nature, they have their own *vāmbhāgās*, wives. They are *sarasvathi* – *lakshmi*, *rama* and *uma* – *pārvathi* respectively.



In the ephremian description of God, the Son and the Spirit is “God” not out of grace but of essence. So these personal Gods are not limited in their power or person, because they have the same divine essence - *Itūtā* and *īyā*.

The three *Īsvarās* in *Rig Vēda* are the three dimensions and symbols of the Absolute or ultimate Reality. Father, Son and Spirit are not the Symbols, they are Gods and together form one God.

The impersonal, absolute, principle, ultimate reality (*kēvalsatha*, *paramasatha*, *Paramyādhārdhya*) of “*Sat*” can not be fully self realised. The three *Īsvarās* are the *Mōrthībhāvangal* and they are the human descriptions of the *paramasatha* in human qualities, with their limitations and are parts of the real “*Satha*”. In Ephrem the Son is the full self manifestation of the Father.

The individual manifestations of the Trinity in Father, Son and Spirit are the self manifestations and self revelations of the Names and in *Rig Vēda* the three *Īsvarās* are not the self manifestations of the “*Sat*”, but personifications of the “*Sat*” through which man tries to understand it, in his limitations. The names of the three *Īsvarās* are the humanly given names.

Actually the existence of the “*Sat*” other than the three *Īsvarās* points to a real monotheistic view in *Rig Vēda*. The real picture of God in *Rig Vēda* is a growth in the understanding of God from the deified universal power through polytheism and henotheism to a monotheistic view of a Godhead. This unique Being – God – is different from the *Īsvarās*. It is the merging of different gods in one Godhead.

When we apply or attempt to see the seeds of the later *Advaidasidhāndha* of the *upanisads* in *Rig Vēda*, the real picture of God is monotheistic.

Multiplicity and the law of change of the created world lead to the *paramathatha*, the “*Sat*”, the Absolute Being or the ultimate principle. The basic difference in the monotheistic view of Ephrem is that the real Godhead is a communion and a personal God, who is self revealed in the person of the Son. And the “*Sat*” in *Rig Vēda* is the ultimate reality, the *paramasatha*, is only a power behind everything as *upadānakārana* but not fully revealed in the so called three *Īsvarās* – the *Mōrthībhāvangal*. They are the limited goal of man. They are not God or gods but only the Symbol or the parts of the “*Sat*”.

The *Īsvarās* are realities with limited power and personalities. So they can not be “Gods”. The Real God should be above gender and person, says *Rig Vēda*. It is nothing but the “*Sat*”.

Man through *jnāna-karma-mārgaṅgal* can go beyond his limitation and can experience the True God, “*Sat*”. The God of Ephrem reveals and manifests himself in person to man to make him unlimited to experience Him and makes him partakers of the glory of the real Godhead.

This concept of Monotheism in *Rig Vēda* needs further study for a better understanding in the inter-religious dialogue. The Hindu theology warns the faithful about the *māya – avidya* which hinders in the reach of the real *Īsvararadarsana* or *Īsvarānubhava*. So an intuitive study of the scripture and a meditative reflection on the created material world also of the three *Īsvarās* can lead to the *paramasatha* in – *Rig Vēda*. This can lead to a fruitful inter religious dialogue.

*Rig Vēda* is primarily filled with the priestly chants or hymns of praise to various deities and teaches basically, the real worship and praise worthy only to true God – the cosmic mystery<sup>29</sup> behind everything. This will lead to developing a real liturgical culture of worship other than that of today's devotion in Hinduism and can lead to real Adoration.

In short this comprehensive study touches on a new realm of study – monotheism behind the apparent polytheistic concept in Hinduism and hence a new ground for further dialogue between Christian monotheistic culture and the real Hindu concept of God.

Mar Makil Gurukulam  
Balaji Nagar  
Dharmaram College P.O.  
Bangalore - 560029 - **India**  
*E-mail: joichan.k@gmx.de*

Rev. Dr. Joy KARUKAPARAMPIL

---

29) “You are not small, O God; you are not a child. You are great and powerful.

Therefore you are worthy of praise and worship.

Protect us, and speak on our behalf. Do not lead us away from the path of Manu, the first human being, the father of all humans.

You are everywhere. You belong to every man and woman.

You reach out to all of us, and our cows and horses, and give shelter”.

He is the unique God in *Rig Vēda*. So prays the *Rishis*:

*“thvamēva mātha, thvapithathvamēva*

*thvamēva banduscha saghāthvmēva.*

*thvamēva vidyām, dravṇāmthvamēva*

*thvamēva dyaivam, mamadavadevam”*. You are my mother. You are my Father.

You are my blood relative. You are my friend. You are my intelligence (education). You are my possession. You are God of gods. My God *Rig Vēda* 8: 30.1-2a, 3-4.