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the term anuttara is not a technical term as strictly speaking the upanishads can only be taken to refer to the earliest period of indian philosophy. but it is well to recognise that the greatest writings of the upanishads are not the earliest; and that these are properly called anuttara or oupnekhat is a matter of grace. the earliest are the brhmanas; the middle are the samhitas and aranyakas; while the latest are the upanishads which have been divided into several sections. the philosophy of these early works is still vedanta and their literature deals principally with the study of the vedas; but the later upanishads are written for a new purpose in which the words upanishads and vedanta are not appropriate. their writers, however, persist in talking about them as such, more, because they are wise than for any other reason. in the upanishads the whole of life is realised in the highest form. they are all the life, as the kaubjika upanishad says. but they live the present life consciously, and are thus wholly free from the bondage of the past. the upanishads name the true brahman directly; they are the self. the rigveda itself, however, exhibits a dualistic attitude towards the world. its oldest hymns seem to be intensely pessimistic, and these hymns are followed by some of the most delightful verses in any of the vedas. "re, ripa, re, hathitumah, gana, god, let us call the people, o agni, there are a hundred different sramanas in the vedas, but what they preach is nothing but unrighteousness and irreligion, o thou of the plenty of soma, in the vedas there is an account of many kinds of sacrifices, but they are of no avail; in the vedas there is an ordinance about vows, by which we are bound to dedicate ourselves to a certain order of life, but they are of no value in this world."

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