

**How can God name himself?
Ancient answers, modern problems.**

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The Vedic ritual contains several utterances with odd logical properties, where a divine entity names itself. Such a self-naming is also supposed to work as a correct self-definition because when God speaks, his utterances are supposed to be intrinsically true. But one of the names occurring in these operations of self-naming is “Truth” or “Being”. For example, satyam asmi — “I am Truth” or “I am Being”, with a double occurrence of the verb “to be” — is uttered by the god Truth himself, forged just on this purpose (TaiB III, 12, 4, 4). Given that sentences like this one are spoken by the gods, this sentence has to be true.

Moreover, this sentence assertively defines the very criterion by which every sentence should be judged true or false. Therefore, even if I want to scrutinize its truth value, I have necessarily decided in advance whether it is true or false because a criterion of truth is needed for every scrutinizing; so scrutinizing this sentence is useless. This sentence makes us aware that I am the very decider of what the notion of truth entails. To have a notion of truth constitutes the ultimate condition to signify anything through language, even a mere question. Thus, the ability to say “I” and the knowledge of what truth in general is coincide with each other. Therefore, I am Truth indeed! Everybody, inasmuch as he is a speaker conscious of himself as a speaker, could say “I am Truth”, and it would be true.

Therefore, we may ask whether the sentence is true because it is uttered by a god, or rather if a god takes part in divinity just because in his case this universally true sentence describes all aspects of his being. The divinity of a god might consist in the reduction to the original I-ness, to the pure subjectivity, so that god would not be external to us. Is a god nothing more than a certain act of speech? *vāg eva devāḥ*, “the gods are only speech”, say the Brāhmaṇas.

