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Rig Veda

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Rig Veda

A study of the forty hymns

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः | अतोऽस्मि लोकेवेदे च प्रथितः पुरुषोत्तमः ॥

*Since I am beyond mutable Knowledge and even the Immutable Wisdom,
Therefore, I am the known as the Supreme One.*

- declares Sri Krishna



Truth is a pathless land

*To communicate with one another, even if we know each other well,
is extremely difficult.*

*I may use words that may have to you significance different from
mine.*

*Understanding comes when we, you and I, meet on the same level at
the same time.*

*That happens only when there is real affection between people . . .
That is real communion.*

*Instantaneous understanding comes when we meet on the same level
as the same time.*

- J. Krishnamurti

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To My Sons

Ashish and Devdatt

With thanks for having fulfilled my expectations I had for them in leading their lives.

*

‘अथ त्रयो वाव लोकाः, मनुष्यलोकः पितृलोको देवलोकः इति ।
सोऽयं मनुष्य लोकः पुत्रेणैव जय्यः, नान्येन कर्मणाः कर्मणा पितृलोकः ।
देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥’

Brihad Aranyaka Up.

There are three worlds: The world of men, the world of ancestors and the world of divinities. The world of men is to be achieved through continuation of the line of offspring, not by performance of actions. The world of fathers is to be achieved through performance of actions in one's life. The world of divinities is supreme among worlds. Hence, acquisition and practice of Wisdom is praised.

‘यदा प्रैष्यन्मन्यन्तेऽथ पुत्रमाह त्वं ब्रह्म त्वं यज्ञाः त्वं लोक इति ।’

When a man realizes that he is about to depart from this world, he says to his offspring : ‘You are Brahman, You are Yajna, You are World. All that is spoken is Brahman, all that is performed is Yajna, all that manifests in world is the World’.

‘यद्वै किञ्चानूक्तं तस्य सर्वस्य ब्रह्मेतयकता । ये वै के च यज्ञास्तेषां सर्वेषां यज्ञ इत्येकता । ये वै के च
लोकास्तेषां सर्वेषां लोक इत्येकता । एतावद्वा इदं सर्वम् । एतन्मा सर्वं सन्नयमितोऽभुनजदिति ।’

Whatever Wisdom is gathered all that becomes Brahman; whatever actions that are performed all that becomes Yajna; whatever actions are performed all that becomes the World. Therefore, this is all that is, therefore, everything that exists is Existence.

The Offspring replies to the Worlds :

‘तस्मदेनमनुशासति, स सदैव विदस्माल्लोकात्प्रैति, अथैभिरेव प्राणैः सहपुत्रमाचिंशति ।
‘स यद्यनेन किञ्चिदश्नयाऽकृतं भवति ।’

‘I am conscious that I am Brahman, the Existence, I am Yajna, performed as actions, I am World established as accomplishment. He being all this is protected thereby.

‘तस्मादेनं सर्वस्मात्पुत्रो मुञ्चति । स यद्यनेन किञ्चिदश्नयाऽकृतं भवति ।’

All this, verily, the son delivers the father, therefore, referred as Offspring. The father lives in this world through his sons. Divine Essence, immortal Speech and energy flows in him,

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Preface

I have been studying *Rigveda* for number of years, yet it would be presumptuous on my part if I say that I have known *veda*., let alone experienced it. *Veda* is *Wisdom* and not *Knowledge*. *Knowledge* can be known but *Wisdom* has to be experienced. It is easy to communicate what one knows, it is difficult to communicate experience, awareness. Therefore, I say I have attempted to know but I am not yet bold enough to say that I have experienced, am aware of it. A man of *Wisdom* does not speak and should not speak, he remains silent, he should remain silent. That silence would not be the silence of the grave yard, but the silence of the mountains, of the rivers, of the breeze who are aware of the existence yet find no need to speak about it. It is the lively silence. It is the silence when you drop your memories, your thoughts, your knowledge. In that very silence there is a roar like that of a lion awakened from its stupor.

Speaking about the Art of Listening, J. Krishnsmurti remarked '*To be able really to listen, one should abandon or put aside all prejudices, pre-formulations and daily activities. When you are in a receptive state of mind, things can easily be understood . . . But unfortunately most of us listen through a screen of prejudices, . . . whether religious or spiritual, psychological or scientific . . . It is difficult to put aside our prejudices, our inclinations, our resistance and reaching beyond the verbal expression, to listen so that we understand instantaneously*'.

For listening fruitfully and effectively he suggests that one should just listen, not resist, even if anything is said which is opposed to our way of thinking and belief. Because truth cannot be given to any one by somebody, we have to discover it. To discover one should have direct perception, and direct perception is not possible if there is resistance, a safeguard, a protection.

Books become irrelevant if they do not satisfy this primary condition and accepted instead as tradition, a belief, and a faith. The words spoken there lose the ring, that quality of Truth, which they might have once when they were spoken, ending up being mere words, preserved and protected by organized religions or institutional zealots guardians. A Truth is not realized when one quotes scriptures, using some one else's experiences and words and symbols used because what one quotes are only the words contained in the scriptures and not the experience of the Truth which one has realized.

About silence one can not speak because what one speaks of silence would all be wrong. That is why *upanishadic* teacher avers 'यतो वाचो निवर्तन्ते अप्राप्य सह'. Yet a human being speaks, not because he only knows and is not aware, but because he speaks thinking and hoping that his words, even though do not reveal the whole entirety and complete of all that he has experienced and been aware of, may yet be steps on which others may experience experiences and be aware of enlightened awareness. This is what the *vedic* seers attempted in recording their awareness; this is what the *upanishadic* teachers suggested when they clarified their understanding. Neither *vedic* seers nor the *upanishadic* teachers assure enlightened awareness; they only offer a platform for one to stand upon, as a jumping board to take a leap from what they have known to what they want to be aware.

If one becomes enlightened, aware and wise, such one would be a blessed one. If one does not become enlightened, aware and wise it does not mean that he has not tried, not realized, not been aware of. It only means, it could only mean that he has not been able to, or he has not the calibre, the skill to speak out what he has become enlightened, aware and wise.

When one quotes the scripture as an authority and not as a basis for clarifying one's mind, it shows that one's mind is confused and not ready for being receptive. Scriptures are important and may even be indispensable pointers, indicators on the path to *Perfection* but they can be fatal if one accepts and relies on them, without analyzing, harmonizing, reformulating and adapting them with newly emerging situations in human life, or are treated with wholly unwarranted respect and reverence, then the symbols tend to become barriers to clarity of mind and receptivity to Truth. Religions and the Scriptures create divisions in minds and people if one seeks security in one or the other beliefs, faiths and religions.

Only he, who stripping himself of the prejudices and pre-conditioned mind has investigated, analyzed the world beliefs and faiths without raising them to the level of dogmas and using them only as operational and provisional tools to harmonize reformulate and adapt them to the situations on hand can be called a man with receptive mind.

This is neither a *Book of Revelations* or *Book of the one's Experiences*. It is only a book what which gives explanation of the hymns as they struck to the author's intellect, documented as remembrance to what one experienced in one's own inner mind. If some one finds themselves useful may accept them others may keep it aside as one more of the many books on the subject matter.

There is no need to agree with every thing that is written here. Suffice if one just reads with open minded receptivity. Confirmation is not expected, because these explanation to the hymns were primarily for my own self and not for others to be convinced. If they help, as they have helped the author the effort will be considered worthwhile. If even slightest of success comes out of this effort, it will be assumed that the effort was well accomplished. In either case my own gradual progress towards enlightenment will not thereby be hindered.

The book has been documented, transcribed, edited, checked by the author alone, therefore, there are bound to be innumerable errors in transcribing the original text, in writing proper grammatical language, or in words spelled correctly. The book need not be rejected on any of these grounds. If one feels good such one may accept or reject as one prefers and chooses. 'यदक्षरं पदभ्रष्टं मात्राहीनं तु यद् भवेत् | तत्सर्वं क्षम्यतां देव प्रसीद परमेश्वर ॥'

Mumbai

26th March, 2006

Author.

Introduction

We often have feeling that there are much of our life is lost in meaningless self-conflicting chaotic thoughts, with intervening periods when flashes of consciousness that there is something more vital and significant in life than what we have been aware of. Even then our daily life has been more an art of possible, compromise than expression of our feelings. Consequently, one finds one's responses, whether temporal or spiritual, are first experienced as feelings before they becomes expressed through mentally designed and accepted signs, marks, symbols and words. Language becomes commonly accepted compromise for communication according to place and the period they live in. Human quest for the unknown origin, the source commences with generalities ending with particularities.

Philosophy then becomes not aggregation of subtle thoughts but expression of our feelings as we feel them based on simple trust and even as magnanimous acceptance of divergent views from diverse sources, which would shed light as we proceed on this voyage of discovering ourselves, in spite of the uncertainty and lack of clarity of metaphysical propositions. Plato said in *Timaeus*, '*To find the Father and the Maker of this universe is a hard task; and when you have found him, it is impossible to speak of him before all people*'. Every one some time or the other feels the stirrings which are not of our thinking process. The *vedic* seer tells that for some *seeing* is not sensitive and hearing is not receptive and yet to others, the unrevealed becomes revealed with clarity of Mind. Such unequal response is because some are endowed with sight and hearing which is unequal in quickness of spirit. Some fall short of the responses while in others the impulse is fashioned by heart and strengthened by mind, leaving others far behind in their quest for the Unknown. Seers speak wonderfully well of things which we in our heart had sometimes or the other felt and experienced. We too had the experiences which the seers had but not the skill or the speech to express those experiences.

Seers have spoken concealing the secret meaning in the hymns, dwelling in yonder supreme space; what can one do with hymns if one does not know them? Those who are aware becomes wise, others remaining obscure and confused, therefore, much that passes as *Wisdom* not remaining wisdom at all. The conventional language, spoken by the seers in communication was the sole natural medium used by them for recording their experiences. Since the conventional languages change from people to people, place to place and period to period, they tend to become un-intelligible as the inter-social medium of communication, with increasing assimilation of different racial groups, Vyasa collated and edited the hymns spread over among diverse people, since different periods and places, using a new and refined medium of communication, संस्कृत, to justify the spiritual ethos of the hymns. Since the hymns had assumed spiritual and hallowed importance as cultural, spiritual and psychological ethos of the race, to maintain the sacredness and secrecy of the Wisdom, the meaning of the hymns was concealed from the unfit, imperfect, vulgar and the profane imperfect mass of people, by using symbols, words and language, which had sense only for the initiate, elect and qualified.

In later years, in the over-riding desire to retain exclusive control over the secret teachings, much of their vibrancy, the constant ferment and incredible diversity of perceptions became dormant, culminating in rites and rituals. But scriptures are not to be read for entertainment, nor for intellectual

stimulation and certainly not as ritual for presumed religious advantage, What is concealed needs to be revealed and that is possible only when one is disciplined through mature austerity and receptive to reflect and meditate on the hymns. According to A.N. Whitehead, the primary role of philosophy is '*elucidation of one's integral experience*'. Scriptures and philosophical commentaries rarely reach the permanency behind the flux and fluctuation of names and forms. Every effort of the man of wisdom is centered not to tear the thin veil that separates the two, while the scientists and seeks to know the differences that separates the two. That is what separates the Mystic from the Scientist.

Serious students had realized that scriptures contain concealed meanings; therefore, they should not be read for intellectual stimulation but for spiritual insight. Maxim Gorky, the Russian philosopher, said, in *Literature and Life, A selection from the writings of Maxim Gorky*, that '*Science and literature have much in common; in both, observation, comparison and study are of fundamental importance. . Imagination and intuition bridge the gaps in the chain of facts by its as yet undiscovered links and permit the scientist to create hypothesis and theories which more or less correctly and successfully direct the searching of the mind in its study of the forms and phenomenon of nature*'

One who is receptive receives the resonance concealed in the hymns, and experiences the vibrations which they create. Only such one receives intuitive, exhilarating luminous elucidation even as one takes steps to reach the bliss of spiritual advancement. One should traverse the auspicious *Path* with consideration and compassion. Not knowing how many steps have been taken and how long such steps will be continued to be taken, one should continue to traverse on the Path, slowly and steadily, using the *Knowledge* of the experiences of earlier seers as *data* to support, extend and authenticate each one's experience, and proceed gaining tranquility little by little with steady intellect, thinking nothing else but the *self* within, with added assurance that on this path no effort is ever lost, no obstacles prevail and even a little righteousness saves one from great fear.

The present author does not claim any spiritual superiority over any one but expresses his immense satisfaction in finding solace in whatever form *Wisdom* approaches, making that particular receptivity well-established. To be receptive to the *Wisdom*, he has made *Knowledge* a step, on which the subsequent steps are determined. The hymns which are included herein are those which have appealed to him. There is no other reason for their inclusion. He has not translated verbatim, because to do so would be height of foolishness. He has preferred to listen to the resonance of his heart than to the shrewdness of the intellect. Heart is sensitive to the backdrop of symbols and the climate in which they were used. Intellect sources its intelligence from the experiences which has accumulated. If one sources the meanings from one's intellect and not from the heart, then one gets meanings of the scriptures as were found by western Indologists, who in spite of their erudition and labour, could scarcely source the meaning which original seers had concealed in the hymns.

The present author is guided by primarily by the following principles : *firstly* by recalling the *Pavamana* hymns 'असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मा मृतं गमय |', *secondly* assuring that 'आ नो भद्राः कर्तव्यो यन्तु विश्वतः' and *finally* accepting the most practical suggestion made by Mahatma Gandhi, *to keep the windows of the Mind open, so that Winds blowing in may refresh me with insight, not ever allowing the winds to sweep me off you feet*'. He has, therefore, sought meanings to the words listening with heart and intellectually reappraising, revising and rededicating, to broaden my perception without being in a hurry, without being despondent if I fail, rising up to stand even as I fell on the Path to Perfection, knowing that one step leads to another. I believe that my experiences are my responses to the resonance in my heart. They are as real to me as they were real to many others. I may often fail in relating by expressions to my experiences. But no one can deny me the right to say that I have tried and possibly failed. Can the antelope climb the trees or the leopards change its colours? I have made a tryst with my self and I am sure that I will not fail. I do think that I do what is natural to me. If some one would say that I have not succeeded enough, then they do not know, will never know how much I have tried.

Rig-Veda

Veda is eternal (नित्यम्), unperceivable (अदृश्यम्), all pervading (विभुम्), all-comprehensive (सर्वगतम्), exceedingly subtle (सुसूक्ष्मम्), un-decaying (अव्ययम्), without beginning (अनादि) and without end (अनन्तम्) entirety of *Wisdom* (विज्ञानघनम्) through receptivity (श्रद्धा), reflection (मन्तव्यम्) and constant meditation (निदिध्यासितव्यम्). It is what Dr. Whitehead designates ‘as something which is real and yet waiting to be realized; something which is remote possibility and yet the greatest of present facts; something that gives meaning to all that passes, and yet alludes apprehension; something whose possession is the final good and yet beyond all reach; something which is ultimate ideal and the hopeless quest’ (*Science and the Modern World*). *Veda* is *Wisdom* of the *unknown* and not the *Knowledge* of the *known*. The *vedic* scriptures are the aggregate ज्ञान, *Knowledge* of fragments of *Wisdom* ‘seen’, ‘heard’, experienced through mediation and action - ‘यानि मन्त्रेषु कर्माणि कवयो अपश्यन्’ by different seers, during different periods, in different places and expressed in mystical language without human effort ‘पुरुषप्रयत्नविना प्रकटितभूत’. The hymns are known as छन्दस्, that which conceals – छन्दयिति ते छन्दस् because they are recorded in mystical language. .

Wisdom is constant and continuous awareness like an ocean, vast, deep yet ever turbulent; whereas *Knowledge* is momentary and transient like a river, not independent of the ocean from which it is sourced, ever in motion, sometimes concealed and sometimes revealed, no part lost though appearing as lost, ever changing in *forms* and *names*, perceptions, views, opinions and expressions. *Wisdom* is supernal, immutable, eternal, universal - कालातीत, *transcending Time*; *Knowledge* is *Time* bound by and circumscribed by impression, perceptions, ideas, memories of the *Past*, influencing the *Present* and creating aspirations in the *Future*.

To reach out to *Wisdom*, philosophy uses *Knowledge* as its foot stool, to take a leap from the *known* to the *unknown*. One needs to be receptive, reflective and meditative of *Knowledge* to have access to *Wisdom*, which then reveals in the present moment in solitude of silence, in fraction of a moment, the past having died and the future not yet born. *Knowledge* can never be a substitute for *Wisdom*, because part can never be the whole. One has to wipe out the last vestiges of *Knowledge* if one has to be wise of *Wisdom*. When *Wisdom* dawns, *Knowledge* ceases to be effective, even as the stick used to stir fire on the funeral pyre becomes useless once the body is reduced to the ashes. There is much difference between what one experiences spiritually and what one expresses empirically. No prudent man would ever aver that *vedic* scriptures in themselves *represent* सत्य, at best they speak *about* सत्य, validating the statement - ‘एकं सद् विप्रा बहुधा वदन्ति’.

ऋषि is not the author of the hymns but the ‘seer’ ‘दृष्टा’ of the *Prime Existence* as impersonal wisdom. The *vedic hymns* are also known as ‘श्रुति’, because they are heard in revelation of the परा वाक्, supreme speech, seeping from the inner source of the heart and passing through layers of the mind. Through words, terms and figures used by Seers, one substratum of all that is communicated is maintained by them, some giving voice to rich, subtle and profound while others may in language which is ordinary and conventional in sense. Yet as pointed out by Sri Aurobindo “. . . we have the same firm foundation of knowledge and the same scrupulous adherence to the sacred conventions of the Initiates”. The seers

and prophets claim to reiterate to the new generation the *Wisdom* which has become obscure due to diversity of perceptions, using new vocabulary, new symbols and practices relevant to the times when they are called upon to do speak, re-establishing the balance and concordance between what the new generations know and what they should be aware of. In *vedic* scriptures, therefore, there is nothing absolute in expression, idea, concept, view or opinion recorded in hymns, though claims are made the *vedic* scriptures represent nothing short of truth. Therefore, no one can blame if there appears seeming divergence in hymns which are but attempts to express the *supra-sensory* experiences, since every expression depends to lesser or greater degree on the receptivity of the Seer and his ability to express and communicate the experience, through language which is primarily and predominantly the speech of common masses.

It is one thing to experience and quite another to give expression to that experience, since what flashes in mind can rarely be expressed in *Speech*. Therefore, seers keep their organs of sense as well as those of action well equipped, well energized and well disposed to be receptive to the resonance of the eternal sound - ॐ. 'वि मे कर्णा पतयतो वि वक्षुर्वि इदं ज्योतिर्हृदय आहितं यत् | वि मे मनश्चरति दूरआधिः किं सिद् वक्ष्यामि किमु नू मनिये ||' – Keeping his ears open to hear, my eyes to see the light within my self which shines beyond; my mind roams with thoughts afar, what shall I speak, verily, what shall I think? 'वतेन दीक्षा आप्नोति, दीक्षयाप्नोति दक्षिाम् | दक्षिणा श्रद्धां आप्नोति, श्रद्धया सत्यं आप्यते ||' (*Yajurveda*.19.30) - it is through self-discipline that one attains consecration; through consecration one attains benevolence, through benevolence one becomes receptive and through receptivity does the *Primal Existence* become luminous. 'विश्वेदेते जनिमा सं विविक्षो महो देवान् विभ्रतः ॥ व्यथेते | एजदं ध्रुवं पत्यते विश्वमेकं चरतः पतत्रि विपुणं वि जातम् || सना पुराणमध्येम्यारामहः पितुर्जनिर्जामि तन्मः | देवासो यत्र पतितार एवैरुरौ पथि व्यते तस्थुरन्तः ||' (*III*.54.8-9) – All living creatures part and also keep themselves asunder, though bearing the mighty god within they are not confused. One common is the Lord of what is constant and one what is moving that walks, that flies this multitude of creation. I ponder over the ancient person and find kinship with the mighty Lord our father, singing whose praises the divinities stand duly around on the spacious and expansive pathway. 'उपसः पूर्वा अध यद् व्यूपर्महद् वि जज्ञे अचरं पदे गोः | वता देवानामुप नु प्रभूषन् महद् देवानामसुरत्वमेकम् || सो पु णो अत्र जुहुर्न्त देवा मा पूर्वं अग्ने पितरः पदज्ञाः | पुराण्योः सदसनाः केतुर्न्तर्महद् देवानामसुरत्वमेकम् || वि मे पुरुषा पतयन्ति कामाः शम्यच्छा दीधे पूर्व्या णि | समिद्धे अग्नावृतमिद् वदेम महद् देवानामसुरत्वमेकम् ||' (*III*.55.1-3) – Prior to the time it dawned, in the luminous enlightened home was born the great Immutable. Now will the divine statutes be validated? Great is the God's supreme and sole dominion. Let not the Gods here injure us, O *Agni*, nor the ancient fathers who know that abode. Nor the sign be fixed between the two ancient dwelling places. Great is the God's supreme and sole dominion. My thoughts fly to far off places, as I glance over the ancient acts performed. Let us declare even as the energy is kindled in us, great is the God's supreme and sole dominion.

In ancient civilizations we see similarities in spiritual perceptions. In ancient Egypt, while Siduri asks Gilgamesh, '... Whither are you wandering? Life, which you look for, you will never find, for when the gods created man, they let death be his share and life. they withheld in their own hands' in later Pyramid Texts we find men of wisdom speaking of the time, 'When heaven had not yet come into existence, when men had not yet come into existence, when gods had not yet been born, when death had not yet come into existence ...' We find the symbolism कः हिरण्यगर्भ used in the *vedic* scriptures also used by Egyptians as the alter-ego of the guardian spirit: 'Thou didst spit what was Shu; thou didst sputter out what was Tefnut; Thou didst put thy arms about them as the arms of a ka, for thy ka was in them'. The Sun-god *Atum* is said to have created the names which symbolized the different parts of his body, 'thus arose these gods who are in his following'.

Mesopotamians saw the powers of nature as awe inspiring and Cosmos as order and not anarchy, not as something given but something attained, through continual integration of many individual *cosmic* wills, powerful and frightening, which therefore, need to be integrated in terms of social order, family, community and the state. They spoke of the time: 'In the days of yore, the days when the sky had been separated from earth, in the nights of yore, and the nights when sky had been separated from earth. .' Sumerian records spoke of the time, 'When a sky above had not yet been mentioned, The name of the firm ground below had not yet been thought of, When only primeval *Apsu*, their begetter, and *Mummu*

and Tiamat – she who gave birth to them all were mingling their waters in one ; when no fog was found and no island could be found ; when no god whosoever had appeared or had been named by name, had been determined as to his lot, then their gods formed within them . .’ The Book of the Dead speaks of the creator god, ‘I am Atum when I was alone in Nun (the primordial waters); I am Re in his first appearances when he began to rule that which he has made. What does that mean? This ‘Re’ when he began to rule that which he had made, means that Re began to appear as a King, as one who existed before (the air god) Shu had (even) lifted (heaven and earth), when he (Re) was on the primeval hillock which was in Hermopolis, the place where there were some gods were in being before the creation’. ‘Before Philosophy’ a study headed by Henri Frankfort). Thus did the gods brought out order out of disorder from the formless chaos.

In the Old Testament, we find Israelis as the chosen people when ‘the whole earth was of one language and of one speech’ till the one language was confounded and one did not understand what the others spoke and people became scattered upon the face of the earth. The Book of Genesis begins with the statement: ‘In the beginning God created the heaven and earth. And the earth was without form and void; and darkness was upon the face of the dew. And the Spirit of God moved upon the face of the water.’ And then God created in seven days the heavens and earth along with the host of them.

Similar quest haunted the seers who had settled from Iranian plains to the plains of the five rivers in India. But they were not so concerned with knowing the composition of the manifested universe as they were with the mysterious *Primal Existence* which gave momentum to creation. He reflected, - ‘को अद्वा वेद क इह प्र वोचाकुत आजता कुत इयं विमृष्टिः |’ (X.129. 6) - *Who knows here knows and who here can declare; whence it was born and whence was this creation?* This led him to desire transcending the limitations placed by *Time*, and inability of the human senses to transcend from obscurity of a seemingly unreal *non-Existence* to the enlightenment of the ultimate real *Existence*. In *Rigveda* we find the seer ask wondering ‘को अद्वा वेद क इह प्र वोचाकुत आजता कुत इयं विमृष्टिः | अर्वाद्देवा अस्य विसर्जनेनाथा को वेद यत आवभूव ||’ (X.129.6) - *Who knows here knows and who here can declare; whence it was born and whence was this creation? Later than this creation were the luminous divinities; who can declare here, whence it came first in existence?*

Veda means *Wisdom* which is sourced as *Knowledge*. *Wisdom* is one vast ocean, constant yet ever turbulent throwing off series of thoughts, *Knowledge* is ever in motion like the waters of the rivers, sometimes concealed and sometimes revealed, no part lost though appearing as lost, ever changing in new forms, new names perceptions, views, opinions, expressions. *Wisdom* is independent whereas *Knowledge* is not, even as rivers are not independent of the oceans from which they were sourced. *Wisdom* is supernal, immutable, eternal, universal - कालातीत, *transcending Time*, *Knowledge* is empirical *Time-bound* impression connecting perceptions, ideas, memories of the *Past*, influences of the *Present* and aspirations of the *Future*. *Wisdom* expands the un-manifest, unexplored mass as *Knowledge*.

To reach out and access *Wisdom*, philosophy uses *Knowledge* as its foot stool, taking a leap from the *known* to the *unknown*. In this venture, gods, elements and creatures of Nature, legends and myths become the props, symbols on the evolutionary Path, ladders to climb, the sticks to stir, to be used as long as they are needed and to be discarded once their purpose is served and take up others to scale new heights. *Brahman* is the effulgence, from the word ब्र as its root, meaning to become effulgent or burst forth in abundance and in variety of *names* and *forms*. *Maitri Up.* says that different gods are but the principal forms of the *Supreme Brahman*, declaring that these one worships, meditates upon and discards, moving higher and higher in the worlds and attaining unity with *Purusha*. - ‘ब्रह्मणो वा वैता अग्रस्यास्तनवः, परस्यामृतस्य शरीरस्य . . या वाऽस्य अग्रा स्तनवस्ता अभिध्यायेद् अर्चयन् निःनुयाच्च | अतास्ताभिः सहैवोपरि उपरि लोकेषु चरति | अथ कृत्स्नक्षय एकत्वं एति पुरुषस्य पुरुषस्य ||’.

Therefore, Sri Aurobindo speaking of the importance of Gods in spiritual evolution, says, ‘The importance of Vedic gods has not to be measured by the number of hymns devoted to hem or by the extent to which they are invoked in the thoughts of the Rishis, but by the functions which they perform. Agni and Indra to whom majority of the hymns are addressed, are not greater than Vishnu and Rudra, but the functions which they fulfill in the internal and external world were the most active, dominant and directly

effective for the psychological discipline of the ancient Mystics; this alone is the reason for their dominance’.

Therefore, one needs to be receptive, reflective and meditative of the *Knowledge* to have an access to *Wisdom*, which then reveals in seclusion, in the present fraction of a moment, the past having died and the future not yet born, as a bride would reveal her form to her beloved, as one seer described. *Knowledge* can never be substitute for *Wisdom*, because part can never be the whole. One has to give up *Knowledge* if one has to be aware of *Wisdom*. When *Wisdom* dawns, *Knowledge* becomes useless, even as the stick used to stir the fire of the funeral pyre becomes useless once the body is reduced to the ashes. Therefore, for one to be attached to the stick when deliverance from journey is assured would be foolish. One who becomes aware of this eternal *Wisdom* is delivered at the very moment of his enlightenment.

Karma, the Law of Cause and Effect suggests invariably that one’s good actions end up in good effects. But this Law has both positive and negative character. Even as Commission of desirable acts leads on to positive consequences even so in given conditions omission of undesirable acts also lead to positive result in spiritual enlightenment. It is generally suggested by seers that it would be easier for a human being to evaluate his negative attributes and terminate them than for him to cultivate positive attributes. It is not necessarily easier to cultivate positive attributes by visiting holy places and holy men, though in exceptional cases even this may help, it would be easier for a human being to terminate his negative attributes by not visiting those places or performing those actions, which are likely to evoke negative attributes.

If one accepts the premise that the *human self* is fragments of the *divine Self*, and the divine Self is ‘निष्कलं तच्छुभम् ज्योतिषां ज्योतिः’, then it should be possible to know and experience by divesting one’s *self* from the *कोश* – अन्नमय, प्राणमय, मनोमय, and विज्ञानमय to reach out to the आनन्दमय कोश. No prudent man would, therefore, ever aver that *Knowledge* (ज्ञान) of the *vedic* hymns represent सत्य and nothing but the eternal, immutable – सत्य, the *Prime existence*, therefore, *Wisdom* (विज्ञान), though they instruments and the basis to understand and clarify that which is *true* and *essential* and the obstructions which prevent one from attaining that essence. At best, *vedic* hymns retain the fundamental unity of *Wisdom* (विज्ञान), in spite of the efflux of *Time*, validating the statement which seers made – ‘एकं सद विप्रा बहुधा वदन्ति’. Therefore, in *vedic* scriptures, there is nothing absolute in expression, idea, concept, view or opinion recorded in hymns, only thing certain being सत्य, which word is derived from the root ‘अस्’ – *to be, to exist* represents the *Prime Existence*, that which exists eternally without any change, without any beginning or any end. While every seer has sought to speak of and often claims to speak about the *Prime Existence*, invariably his words fall short of speaking about सत्य. Seers who have recorded their experience as hymns have experienced the immensity of the ocean, which *Wisdom*, through equanimity of receptivity, reflection and meditation, which is not a process of thinking about the *Known* but being receptive to the *Unknown*. Therefore, no one can blame if there appears seeming divergence in hymns which are but attempts to express the *supra-sensory* experiences, since every expression depends to lesser or greater degree on the receptivity of the Seer and his ability to express and communicate the experience, through language which is primarily and predominantly वैखरी, the speech of common masses.

The seers rarely seem to disagree with one another in their expression even if their expressions appear to suggest their divergent experiences. Therefore, the hymns display an enlightened, refreshing outlook, neither claiming and championing anything as entirely new nor rejecting any thing as entirely false. Therefore, no one blames them of not having spoken truth, complete truth and nothing but the truth. Every concept was reflected and meditated by them, expressing their experiences with sincerity and clarity. Their expressions, therefore, come to be founded as extension of the *Knowledge* of earlier seers.

When *vedic* seer speculates on the *Beginning in Time*, he comes to an uncertain un-determinable stage in time, of which he can only speak qualifying it as ‘तदानीम्’ – then or अग्रे ‘at the beginning’. In speculative philosophy moment in Time can never be conceived with certainty. Therefore, the seer is vague, struggling to suggest the moment as well as the state of existence in Time. It can be designated

as the potency in essence. Shankaracharya suggests the words ‘*In the beginning*’ for the primary stage when ‘*There was nothing differentiated by name and form here in the universe. . On the authority of the scriptures we conclude that the cause which covered and the effect which was covered were both existed before the origin of the universe. . Inference also points out to this conclusion. . Manifestation means coming within the range of perception. . This universe too existed before its manifestation*’.

They said that when it was desired that objects be assigned with names, *Vak* came to be sent as the earliest of all utterances, through *Braihaspati*, the first and the foremost. *Vak* the Speech, which was best and stainless, was revealed, along with its divine mystery. ‘वृहस्पते प्रथमं वाचो अग्रं यत् प्रैरत नामधेयं दधानाः । यद् एषां श्रेष्ठं यद् अरिप्रम् आसीत् प्रोणा तद् निहितं गुहाविः॥’ . *Vak*, the Speech, is classified in four groups, all of which the men of *Wisdom* are aware of. In the first three groups are hidden the mystical secrets and men speak only in the fourth classification – ‘चत्वारि वाक् परिमिता पदानि तानि विदुर ब्राह्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मुन्य वदन्ति ॥’.

परा is *Veda*, the absolute *Wisdom*, विज्ञान. It cannot be spoken or expressed in words except averring that ‘*It is*’. It is self-evident Reality. In *Brihad Aranyaka Up. Yajnavalkya* refers it as – ‘एवं वा अर इदं महद्भूतमनन्तमपरं विज्ञानघन एव ।’ – this great being, infinite, limitless consists of nothing but विज्ञानघन entirety of *Wisdom*. *Aruni* refers it as ‘येनाश्रुत श्रुतं भवत्यमतं मतविज्ञातं विज्ञानमिति ।’ – that by which the unbearable become heard, unperceivable becomes perceived and inaccessible *Wisdom* becomes comprehensible. Spiritual aspirants seek to reach out ‘असतो सद् गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृतं गमय ।’ - from *non-existence* to *Prime Existence*, from *obscurity* to illumination and from *mortality* to *immortality* – ‘असतो सद् गमय तमसो मा ज्योतिर्गमय मृत्योर्मामृतं गमय ।’.

पश्यन्ति is that which ऋषि, the seer sees or hears as वाक्, in seclusion, in the moment of unalloyed receptivity as the mystical, spiritual perception. When one is enlightened his enlightenment is self-luminous, obscurity and darkness having departed *Wisdom* and *Bliss of Beatitude* shine in original Light. They need neither objects of sense nor instruments of action to make explicit. It is apparent without being spoken in words or performed through action. It is like the vast ocean appearing sometimes as incomprehensible turbulence, rises as clouds in the sky, emptying later as exuberant rains, with flashes of lightening in between, amplified by thunder, flowing like rivers as they meanderer through mountain crevices, blending with earlier streams and nourishing the lands on the way. It is अक्षर, the immutable *Wisdom*, not to be compared with शब्द, the words in which it comes to be expressed nor with *Knowledge*, which ends up in aggregation. If *Veda* is *Wisdom*, *परा* विज्ञान, then the *vedic* scriptures are *Knowledge* अपरा ज्ञान sourced from *Wisdom*. Therefore, to treat the immutable *Wisdom*, the *Veda*, which was ‘*seen*’ by the seers, not as the *essence* but as the *form Knowledge* documented in *vedic* scriptures, would be mockery of the Seer’s vision.

मध्यमा represents the *vedic* scriptures, which contained the expressions of the seers, who had ‘*seen*’ or ‘*heard*’ *Veda*, the *Wisdom* and communicate that *Wisdom* as the intermediate *Knowledge*, the transitional mystical form conveyed though words, terms in and figures the spiritual perception. What they saw became variously spread forth as *vedic* hymns, *Knowledge* about the *Prime Existence* as one of the *upanishadic* seer declared – ‘तद् एतत् सत्यम् । मन्त्रेषु कर्माणि कावयो यानि अपश्यं च तानि त्रेतायाम् बहुधा सन्ततानि ।’ (*Mundaka Up. I.2.1*).

In the beginning, in the absence of a formalized language among all the *Arya* communities, the seers used *prakritik* form of the language then prevailing in the community to which they belonged. It is known as वैखरी, what the people use when they communicate their normal feelings and thoughts to each other. *Patanjali* uses the word भ्णायाम् for the language spoken by common populace. It has a natural *Prakritik* form unlike the formalized form – *Sanskritik* form used for literary compositions. Since the *prakritik* languages change from people to people, place to place and period to period, they were un-intelligible to the subsequent communities, requiring *Vyasa* not only collate them but also record the selected and edited whatever *vedic* hymns were available in the mainstream, in four primary scriptures, *Rigveda*, *Yajurveda*, *Samaveda*, *Athrvangirasa* in the then available refined - *sanskritik* form of language to justify the spiritual ethos of the hymns.

Though the *vedic* scriptures came to be recorded in what was ostensibly the cultured literary form of language, the language of the *vedic* scriptures came to be referred as छन्दस् because in them the real spiritual sense was concealed in mystical symbols and legends. If one finds it difficult to understand the *vedic* scriptures it is precisely because legends are interwoven with philosophy so that one is not conscious when legends end and philosophy begins, when the seer speaks of facts in literal and when in metaphor, leaving the reader no less baffled, without any gradual development of concerted thought or philosophy but with flashes of mysticism interfaced with frequent, often repetitive of chosen and selective symbols, to enable a seeker to taste a drop of honey confronted by the brevity and uncertainty of life. Therefore, one who reads scriptures should be prepared with much that is mystical and metaphysical, much that is obscure and therefore unintelligible, much that was casual but which modern man would find fanciful and futile. In the end we have with us a great stride in speculative leaps in the unknown, temporal legends, history, special customs and practices, beliefs and faiths, poetry and philosophy.

Sri Aurobindo gave plausible reasons for such concealment and the consequent obscurity and ignorance among general masses. He said: ‘. . . the *Rigveda* is itself the one considerable document that remains to us from the early period of human thought of which the historic Eleusinian and orphic mysteries were the failing remnants, when the spiritual and psychological knowledge of the race was concealed. . . one of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true language of the Gods. This wisdom, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured existence of an outer worship, effective but imperfect, for the profane an inner discipline for the initiate, and clothed their language and words and images which had, equally, a spiritual sense for the elect, a concrete sense for the elect, a concrete sense for the mass of ordinary worshippers’.

In *vedic* scriptures, therefore, we find reference to the mysticism of the hymns with some seeing have not seen *Vak*, hearing have not heard. But for another one, she reveals her noble form, as a loving wife would reveal her form to her husband - ‘उत त्वः पश्यन् न ददर्श वाचं उत त्वः शृण्वन् न शृणोत्येनाम् | उत त्वस्मै तन्व विसृजे जायेव पत्य इति सुवासाः ||’. Hymn is where mysterious *Prime Existence* finds its source, wherein everything is united as warp and woof and wherefrom everything else emanates, as creation - ‘वेनस् तत् पश्यन् निहितं गुहा सद् यत्र विश्वं भवत्येकनीडम् | तस्मिन्निदं सं च वि चैति सर्वं स | ओतः प्रोतश्च विभुः प्रजासु ||’. *Yaska* refers those ignorant of the mystery of the hymns contemptuously as pillars carrying the loads ‘स्थाणुरयं भारवाहः’.

Since with the passage of time, the mysticism contained in the *vedic* scriptures became obscure, the emphasis shifting towards performance of formalized sacrificial rites and rituals. *Upanishadic* intellectuals debated on the obscure concepts and great teachers like *Yajnavalkya*, *Aruni*, *Sanatkumar* came in the forefront to offer clarifications and scores of thinkers produced supplementary books on शिक्षा (*phonetics*) कल्प (*rituals*) व्याकरण (*grammar*) निरुक्त (*etymology*) छन्द (*metrics*) and ज्योतिष (*astrology*) assuming predominance. व्याकरण derived from ‘कृ’ with the proposition ‘वि’ and ‘आ’ became ‘शब्दानुशासन’ and ‘शब्दस्पष्टीकरणशास्त्र’ for ‘रक्षसार्थं वेदानां अध्येयं व्याकरणम् |’.

In later times, distinction came to be made between *Wisdom* (विज्ञान) and *Knowledge* (ज्ञान), *Mundaka Up.* spoke of two forms of *Wisdom* which are to be known, the superior one and the inferior one - ‘द्वे विद्ये वेदितव्ये इति . . पराश्चैवापरा’. The *vedic* scriptures like *Rigveda*, *Yajurveda*, *Samaveda* and *Atharvaveda* and the supplementary books were considered as inferior *Knowledge* (ज्ञान) and that which reveals अक्षर, the Immutable *Brahman* is was superior *Wisdom* (विज्ञान). Both *Brihad Aranyak Up.* and *Mundaka Up.* described the *vedic* scriptures and other subsidiary texts as clouds of smoke issuing forth from *That One* as a lighted fire would issue forth from damp fuel - ‘स यथाद्रिधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महातो भूतस्य निःश्वासिमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वागिरसः . . व्याख्यानानि; अयैवेतानि निःश्वसितानि ||’. *Bhagavad Gita* compared *Brahman* with imperishable *Ashvattha* tree and *vedic* hymns with leaves. He who knows this is the knower of the *Veda* - ‘ऊर्ध्वमूलमधःशाखामश्वत्थं प्राहुरव्ययम् | छन्दैसि यस्य पर्णानि यस्तं वेद स वेदवित ||’ and a warning was sent against depending too much on the words of the scriptures offering the pleasures of heavens without wise to the *essence*

there. *Shivasvarodaya* says that the *vedic* scriptures are not to be referred as *Veda*, because there is no *Veda*, *Wisdom* in *vedic scriptures*. Only that is *Veda* by which the eternal, immutable *Wisdom* is revealed ‘न वेदं वेद इति आहुर वेदे वेदो न विद्यते, परामा वेद्यते येन स वेदो वेद विद्यते’.

When those who considered the preservation of the *form* of *vedic* scriptures as more important than communicating the mystical *essence* contained therein excluded the large segment of the people from the *Wisdom*, leaving them to be content in engaging with the formal rites and rituals of the elaborate sacrificial performances. Opposition was intense and immediate from the larger segment which contained the earlier non-Arya elements in the society. *Mahavir* and *Gautam Buddha* contested this over emphasis on the *form* of the *vedic* scriptures, to the exclusion of *Veda* as *Wisdom*. They contested the interpretation of the *vedic* scriptures by the *Brahmannical* order of the day. Many intellectuals like *Shankara* also suggested that *vedic* scriptures do only this much, this is desirable and this is undesirable, thus establishing a relationships between various ends and appropriate means – ‘शास्त्रादिदमेव भवति इदं इष्टसाधनं इदं अनिष्टसाधनं इति | साध्यसाधनसंबन्धविशेषाभिव्यक्तिः ||’ and are the means to furnish the knowledge of the spheres which are beyond of our senses – ‘श्रुतिश्च नोऽतीन्द्रियार्थविषये विज्ञानत्पत्तौ निमित्तम् |’. It is accepted position that scriptures are only informatoy (of the mystical truths) and not mandatory (as rites and rituals) – ‘ज्ञापकं हि शास्त्रं न तु कारकमिति स्थितिः|’

Speaking about the experience that exists behind, beyond and within the passing flux of Time, many western philosophers like Dr. A. F. Whitehead have explained in recent times ‘as something which is real and yet waiting to be realized ; something which is remote possibility and yet the greatest of present facts ; something that gives meaning to all that passes, and yet alludes apprehension ; something whose possession is the final good and yet beyond all reach ; something which is ultimate ideal and the hopeless quest’ (*Science and the Modern World*). Albert Einstein, the doyen of modern science also observed that ‘religious feelings take the form of a rapturous amazement at the harmony of natural Law, which reveals an intelligence of such superiority that compared to it, all the systematic thinking and acting of human beings is an utterly insignificant reflection. This feeling is the guiding principle of his life and work, in so far he succeeds in keeping from the shackles of selfish desire. It is beyond question closely akin to that which has possessed the religious geniuses of all ages’ (*The World As I See It*).

Wisdom remains immutable and unaltered only *Knowledge* changes with the efflux of *Time*. Therefore, seer and prophet come to reiterate *Wisdom*, which has become obscure, using new vocabulary, new symbols and practices relevant to the times when they are called upon to do speak, re-establishing the balance and concordance between what the new generations know and what they should be aware of. The great regret is that in the end, what is transmitted, as a synthesis of experiences, through thought, speech and action, becomes frozen in words and crystallized in religious belief, faith or a creed, which followers accept and dissenters object to. Religion is essential in so far it limits its role as an instrument for spiritual advancement; it becomes defective when it becomes bigotry and taken as nothing but the truth.

Veda is a reservoir of *Wisdom*, *vedic* scriptures being few fragments which seers have sourced from that fountain. In *essence* there is no difference between the experiences of the seers and experiences of common people. As *Shankara* said, ‘न हि महावीर्येषु वामदेवादिषु हीनवीर्येषु वा वार्तमानिकेषु मनुष्येषु ब्रह्मणो विशेषास्तद्विज्ञानस्य वा अस्ति |’ – There is no difference between great ones like *Vamadeva* and human weakling of today when it comes to the realization of *Brahman*, though it would be hazardous to claim equal degree of purity of perception or equal clarity of vision which *Vamadeva* had. But it is equally true that in spite of knowing of what we know, there is much that one should and has to know. Because much of what we know is *Knowledge* of the things without being wise to the *Wisdom* contained therein. *Shankara* says that अविद्या is not a natural characteristic of the *self*, and it automatically decreases with the increase in *Knowledge* and when it is at its peak, ignorance vanishes altogether and the *self* finds identity with the entirety of the *Self* – सा अविद्या न आत्मनः स्वाभाविको धर्मः यस्मात् विद्यायामुरुकृष्यमाणायाम् स्वयं अपचीयमाना सति काष्ठां गतायां विद्यायां परिनिष्ठते सर्वालभावे सर्वालना निवर्तते |’. Even then one among thousands of men scarcely strives, and of those who strives one succeeds in knowing the Lord in truth ‘मुन्य्याणां सहस्रेषु कश्चिद्यतति सिद्धये | यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ||’.

Even as generations rolled on and *vedic* scriptures became remote and obscure to be intelligent and rewarding. Commentators rose to offer their interpretations and clarify the mysticism contained in the hymns. *Yaska* was the first one to offer in the post *vedic* era. *Skandaswami* (600 A.D.) followed with '*Rigvedabhaashya*'. Around 12th century, *Madhava Bhatta*, son of *Venkata*, wrote '*Rigarthadipika*'. This was followed by another commentator also known as '*Madhava*', son of *Sundari* and *Venkat* belonging to *Kushika gotra*, who wrote '*Rigveda Vyaakhya*'. Then came the celebrated *Sri Madhva*, 13th century *acharya* of *Dvaita* Philosophy, with his clarifications in '*Rigbhaashya*'. *Sayanacharya* (1372-1444) wrote '*Vedarthaprakasha*', which became the bench mark for modern students of the scripture. *Dayanand Sarasvati* of *Arya Samaj* and *Sri Aurobindo*, the sage of *Pondicherry* offered their own comments on *vedic* hymns. All these studies showed the immense possibilities for approaching and experiencing the *Prime Existence* in the reflection of their own experiences. These were followed by many other commentaries expressing their perceptions according to their own background.

Scriptures are not to be read for entertainment, nor for intellectual stimulation and certainly not as ritual for presumed religious advantage. *Seers* were not literary craftsmen, poets or linguists; therefore, spiritual endeavor is intensely personal. When *Vyasa* collected the hymns from diverse sources he arranged them with a remarkable insight and imagination so that a continuity and consistency of thought is maintained. To see them disparately, therefore, would be to miss the essence of the *vedic* vision. Therefore, it is rightly said, 'विश्वेदेते जनिमा सं विविक्तो महो देवान् बिभ्रत ीन व्यथेते | एजद् ध्रुवं पत्यते विश्वमेकं चरत् पतत्रि विपुणं वि जातम् || सना पुराणमध्येम्यारामहः पितुर्जनिर्जमि तन्मः | देवासो यत्र पतितार एवैरुरौ पथि व्यते तस्थुरन्तः ||' – All living creatures part and also keep themselves asunder, though bearing the mighty god within they are not confused. One common is the Lord of what is constant and one what is moving that walks, that flies this multitude of creation. I ponder over the ancient person and find kinship with the mighty Lord our father, singing whose praises the divinities stand duly around on the spacious and expansive pathway.

The purpose of the seers was to reflect on reality that is behind the appearance than to establish a system or an institution. They reflected on different interpretations but relied on their internal illumination to arrive at conscious approximation. *Sri Aurobindo* says that the seers '*clothed their language and words and images which had, equally, a spiritual sense for the elect, a concrete sense for the elect, a concrete sense for the mass of ordinary worshippers*'. They were obliged to keep concealed their experiences behind an elaborate symbols, suggestions, myths and legends of their era. All gods symbolized the energies over which they presided and other symbols like गौ, अश्व and अग्नि symbolized enlightened wisdom, power and energy. In *Maitri Up.* a question is asked by the seeker, 'अग्निर् वायुर् आदित्यः कालो यः प्राणोन्म ब्रह्मा रुद्रो विष्णुर् इति एकेन्यं अभिधायन्ति एकेन्यम् | कतमो यः सोऽस्माकं ब्रूहि ||' – Fire, air, sun, time, breath, food, *Brahma*, *Rudra*, *Vishnu*, some meditate upon one, some upon other. To which the Teacher replies, 'ब्रह्मणो वा वेता अग्रस्यास्तनवः, परस्यामृतस्य शरीरस्य . . या वाऽस्य अग्रा स्तनवस्ता अभिधायेद् अर्वयन् निःनुयाच्च | अतास्ताभिः सहैर्वोपरि उपरि लोकेषु चरति | अथ कृत्स्नक्षय एकत्वं एति पुण्यस्य पुण्यस्य ||' – the different gods are but the principal forms of the *Supreme*, immortal and bodiless *Brahman*. Verily, on these one meditates upon, worships and discards. With these, one moves higher and higher in the worlds and when all this cease to be, he attains unity with the *Purusha*, yes with the *Purusha*.

Though such clear instructions were given and understood almost from the beginning, much of the vibrancy of hymns was lost when subsequent generations accepted as substantial what was intended as allegorical. There is constant ferment and incredible diversity of perceptions in acquiring *Knowledge*, becomes dormant if it is not renewed with repeated assiduity. *Sri Madhva* pointed out that *vedic* hymns have three-fold meaning, (अधिभौतिक – temporal, अधिदैविक – divine and अध्यात्मिक – supra-sensory), *Mahaabharata* has ten-fold meanings and *Vishnusahasranama*, thousands of meanings – 'त्रयोरथा सर्व वेदेषु दशार्था सर्वभारते | विष्णोसहस्रनामपि निरन्तर शतार्थकम् ||'. What is concealed needs to be revealed and that is possible only to one who is an initiate and disciplined through mature austerity, receptive mind to reflect and meditate on सत्य – the *Prime Existence*.

One should, therefore, be receptive to the resonance contained in scriptures and experience the vibrations which they create. Then one receives intuitive, exhilarating luminous elucidation as one takes

steps to reach the bliss of spiritual advancement. In *Rigveda* itself we find it mentioned ‘अक्षप्वन्तः कर्णवन्तः सखायो मनोजवेष्ममा बभूवुः | आदघ्नास उपकक्षस उ त्वे हृदा इवस्रात्वा उ त्वे ददृशे || हृदा तप्टेषु मनसो जवेषु यदब्राह्मणाः संयजन्ते सखाय” | अत्राह त्वं वि जहुर्वेद्यामिरोहवत्पाणो वि चरन्त्यु त्वो ||’ friends equally endowed with sight and hearing are unequal in the quickness of their spirit. Some look like tanks that each to the mouth or armpit, and some like lakes wherein one can only bathe. When with mental impulse fashioned by the heart sacrifice together, some through their wisdom leave others far behind them and some walk about only boasting to be wise ones. Therefore, as observed by seer ‘स्वस्ति पन्थाम् अनुचरेम सूर्याचन्द्रसविव | पुनर्ददतघ्नता जानतां सं गमेमहि ||’ one should traverse the auspicious *Path* as the Sun and Moon traverse associating with considerate, compassionate and knowing. Not knowing how many steps have been taken and how long such steps will be continued to be taken, knowing further that sharp as the edge of a razor and hard to cross, difficult to tread is *Path* ‘क्षूरस्य धारा निशिता दुरत्यया दुर्गम पथस्तत् कवयो वदन्ति |’ one should tread the *Path to Perfection*, slowly and steadily, using the *Knowledge* of the experiences of earlier seers as *data* to support, extend and authenticate each one’s experience, and proceed gaining tranquility little by little with steady intellect, thinking nothing else but the *self* within as suggested by Krishna, ‘शनैः शनैरुपरमेद् बुद्धयाधृतिगृहीतया | आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ||’, with added assurance that on this path no effort is ever lost, no obstacles prevail and even a little righteousness saves one from great fear – ‘नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते | स्वल्पमस्य धर्मस्य त्रायते महतो भयात् ||’.

Dr. A. F. Whitehead, one of the most respected western philosophers says, ‘*The notion of the complete self-sufficiency of any item of finite knowledge is the fundamental error of dogmatism. Every such item derives its Truth and its meaning from un-analyzed reverence to the background which is the unbounded Universe . . . Every scrap of our knowledge derives its meaning from the fact that we are factors in the universe, and are dependent on the universe for ever detail of our experience . . . Whenever there is the sense of self-sufficient completion, there is germ of vicious dogmatism*’. Each one therefore, follow what Krishna has declared, ‘यो यो यां यां तनुं भक्तः श्रद्धयाचिंतुमिच्छति | तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ||’ – whatever form in which the devotee wants to be receptive to me, I make that particular receptivity well-established. To be receptive to the *Wisdom*, he has made *Knowledge* of the scriptures as his guide. A step has been taken, on that will the subsequent steps will be determined.

Heart is sensitive to the symbols and the climate in which they were used. Mind and Intellect source intelligence from the experiences which have been accumulated in *samsaara*. If one sources the meanings from the intellect and mind, not from the heart, then one would get meanings of the hymns as accepted traditionally over generations or as were conceived by western *Indologists*, who could only source them from the back ground in which they were grown and impressions gathered in their mind. In spite of their erudition and labour, they could scarcely source the meaning which the original seers had concealed in the hymns. Winston L King explains the difficulty in translating eastern scriptures in their western languages. ‘*There is no word in English language covering the same ground as Duhkha does in Pali. Our modern words are too specialized, too limited and usually too strong . . . We are forced in translation to use half synonyms, not one of which is exact*’. (*Buddhism and Christianity*).

The present seeker has sought meaning contained in the *suktas*, rather than concentrating in translating the words in terms of the meaning attached now to them instead of finding the possible meaning which the seers attached to them during their time and context. It has to be a fundamental conviction that seers were addressing their hymns to the generation in which they lived and communicated, at the same time retaining an eternal truth which was in the supra-sensory experiences of the seers. Therefore, it is necessary to depend on the meanings listened with receptive mind, reappraising, revising and rededicating instead of making *vedic* scripture an intellectual stimulation. Only then one will dive deep in the depth of the *vedic* scriptures, deepening ones’ experience and broadening one’s vision without being in a hurry, without being despondent if he fails, rising up to stand even as he fell on the *Path to Perfection*, knowing that one step leads to another.

Forty Hymns from Rigveda

I.

अष्टृणसूर्याः

सूक्त - १ . १९१ । ऋषि - अगस्त्यो मैत्रावरुणिः । अष्टृणसूर्याः

Samsaara is generally accepted as full of afflictions and sufferings. But it is not so much with the calamities that a normal person is concerned as he is with perennial pin-pricks which sap his strength to live and weaken his desires and resolves. To such one who is exposed to empirical experiences hope is not an opportunity to be nurtured but a mirage which he is called upon to contend with. The sufferings do not lead him to introspection as much his intense desires that make him perform actions. The response of a man of *Wisdom*, a seer is not to accept sufferings without introspection and inquiry. He is a *kavi*, a sensitive person given to feel and respond. Such one being sensitive and responds to sufferings in *samsaara* with alacrity. He wails, ‘सं मा तपन्यभितः सपत्नीरिव पर्शवः । नि बाधते अमतिर्नग्नता जमुर्वेन वेवियते मतिः ॥ मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो . . ।’ (X.33.2-3) - My side-ribs pain, troubling me like rival wives; deprivation and deficiency press me on all side making my mind flutter as a bird in cage. Like rats that eat the weaver’s thread, care and concern consume my vitals, O Lord’.

This is how one who suffers the shackles in *samsaara* wails. Here in the present hymn, the seer too speaks not of the calamities that fall on him but of the pin pricks which trouble him.

कडकतो न कडकतोऽथो सतीनकडकतः ।
द्वाविति प्लुषी इति न्यशृष्टा अलिप्सत ॥ १ ॥

Poisonous, less poisonous or fully grown poisonous watery creepers, both creatures stinging unobserved, have infected me

Explanation:

Troubles come from all sides, some are to be seen and others creep without being observed. Results are visible, not necessarily the causes. Some come even with comely countenance and deceptive appearances.

अदृष्टान् हन्यायत्यथो हन्ति परायती ।
अथो अवघ्नती हन्यथो पिनष्टि पिंषति ॥ २ ॥

Unobserved they injure and they injure as they leave; they injure as they are coerced to leave, bruising the earlier bruises as they leave finally.

Explanation:

Unobserved they injure, having injured they leave. Even when they depart, they leave the scars behind.

शरासः कुशरासो दर्भसः सैर्या उत ।
मौञ्जा अदृष्टा वैरिणाः सर्वे साकं न्यलिप्सत ॥ ३ ॥

The creepers – Sara, Darbha, Kushara, Sairya, Munja or Viramna, all these who reside unobserved, have infected me with poison.

Explanation:

Creepers are the attachments which bind one's *self* to the *body* in which it dwells. Whereas *self* is distinct and independent of the *body* in which it temporarily dwells in, Mind conjures up that the sensory experiences of the body are the experiences of the *self*. But such erroneous assumption makes the attachments binding on one's Mind as shackles. Such web is an illusion, a mirage which Mind has woven for itself, making aggregations of sensory influences on Mind, a *samsaara*.

The self dwells in the bodies, even as bodies were dwelling in different residences during one's life time. It is one's ego-sense that makes one attached to each residence as long as one dwells in that residence; making them inalienable part of the self one's *being* without being aware that we have become ensnared and enslaved. Even so as long as the self takes residence in a body it becomes attached to it, considering it as inalienable part and becomes attached. Such attachments are like the creepers which encircle a huge tree, becoming a part of the tree and even suffocating its life in some cases. But unlike human beings the tree grows, along with and in spite of the creepers, but the human being because of the powerful ego-sense considers the senses as part of his self and suffers without being aware the poison and ills of the sensory attachments.

नि गावो गोष्ठे असदन् नि मृगासो अविक्षत |
नि केतवो जनानां न्यश्दृष्टा अलिप्तत || ४ ||

Secure in their abode are the radiant lights, whose retreat the dark forces seek. Robbed out is the radiance of the persons when the creatures infect them unobserved.

Explanation:

Secure in splendid isolation, the *self* revels in its own resplendence; even though it believes that the Mind is affected and fashioned by the sensory influences, which encroaches one's consciousness as unseen creatures. The mind is part of the physical structure along with the five primary elements, ego-sense and intellect, which assumes robbed out of resplendence of the *self* that the influences of the physical body are the influences on the *self*. This is ignorance from which the physical structure of body should be delivered, upon which enlightenment will dawn that one's real *essence* is the *self* within and not the external body.

एत उ त्वे प्रत्यदृश्नन् प्रदोषं तस्करा इव |
अदृष्टा विश्वदृष्टाः प्रतिबुद्धा अभूतन || ५ ||

These creatures are observed frequenting like thieves who creep during the sunset time. Let the seers, therefore be alert and vigilant, remaining themselves unobserved.

Explanation:

Senses are the creatures which overcrowd Mind, influencing it in the manner they want. The effect of their influence is not discernible because they approach secretly and stealthily, during the darkest moments when sense of discrimination is low and conscious awareness is at discount. Men of Wisdom are those who are actively alert, being consciously aware of the moments when they may overtake them.

द्यौर्वः पिता पृथिवी माता सोमो भ्रातादितिः स्वसा ।
अदृष्टा विश्वदृष्टास्तिष्ठतेलयता सु कम् ॥ ६ ॥

Heaven is the father, Earth is the mother, Soma is brother and Aditi is the sister. Be conscious and thrive with cheer remaining still and steadfast.

Explanation:

Eternal vigilance is the price for freedom. Be conscious that you, in your essence are the self, sourced from the luminous world of *heaven* (द्यौ) and nurtured on the *earth* (पृथिवी) below, with *Soma*, the energizing juice as the associate, a brother and *Aditi*, the eternal foundation for creative activity.

ये अस्या ये अङ्गया सूचिका ये प्रकङ्गताः ।
अदृष्टाः किं चनेह वः सर्वे साकं नि जस्यत ॥ ७ ॥

Injuring shoulders and the limbs with their sharp poisonous arrows, unobserved they depart and disappear altogether.

Explanation:

Sufferings in *samsaara* acutely dissipate one's energy and digresses one from meaningful satisfaction. Happiness which is caused by senses do not really invigorate one but the corroding influence of the senses leave one's self dispirited and depressing. Influence of senses is perceived to be temporary, arriving as it does unobserved but its effect is sharp and desolate as it leaves its effects on consciousness.

उत् पुरस्तात् सूर्य एति विश्वदृष्टो अदृष्टहा ।
अदृष्टान् त्सर्वाज्जम्भयन् त्सर्वाश्च यातुधान्यः ॥ ८ ॥
उदतप्तदसौ सूर्यः पुर विश्वानि जूर्वन् ।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥ ९ ॥

Soon Surya, the slayer of the unobserved creatures, mounts up on the eastern horizon, destroying all those evil forces of darkness. Now has the radiant Surya mounted the horizon scorching all by and large. Even Aditya from the yonder hills unseen by any in universe, destroys the unobserved creatures.

Explanation:

When *Surya*, with his golden invigorating rays rises on the horizon he even as in the earlier form as *Aditya*, he destroys the dark forces, unobserved by normal sight, scorching them with his blazing rays when the his beneficent rays illumine human consciousness. Then the sensory attachments become loose and Mind becomes liberated from the shackles of *samsaara* reveling in the Bliss of the *self* within.

सूर्ये विषमा सजामि दृतिं सुरावतो गृहे ।
सो चिन्तु न मराति नो वयं मरामाऽऽरे अस्य योजनं हरिष्ठा मधु त्वा मधुला चकार ॥ १० ॥

I place the poison in Surya, as wine is placed in a wine-seller's house; the immortal one will not die nor would we die. His Path leads one far, he whose powerful horses lead one to wholesome abundance.

Explanation:

Placing the poison in *Surya* means reposing faith and confidence in his energizing, luminous rays. The immortal *Surya* never ceases to exist, following the Path ordained by *Varuna* from the beginning of creation to its ultimate dissolution. On that Path *Surya* rides the chariot yoked to the seven horses, who lead one to the world of wholesome abundance.

इयत्तिका शकुन्तिका सका जघास ते विषम् ।
सो चिन्तु न मराति नो वयं मरामाऽऽरे अस्य योजनं हरिष्टा मधु त्वा मधुला चकार ॥ ११ ॥

This bird has swallowed all the poison; the immortal one will not die nor would we die. His Path leads one far, he whose powerful horses lead one to wholesome abundance.

Explanation:

The seer is delighted to see the bird swallowing the poison. He is assured that he would not die even as the immortal *Bird* would not die. He looks forward to the powerful energetic horses to lead him to whole some abundance at the end of the luminous Path.

त्रिः सप्त विष्पुलिङ्गका विषस्य पुष्पमक्षन् ।
ताश्चिन्तु न मरन्ति नो वयं मरामाऽऽरे अस्य योजनं हरिष्टा मधु त्वा मधुला चकार ॥ १२ ॥

Three by seven times effulgent are the sparks which have swallowed all that poison; the immortal one will not die nor would we die. Thus deposited His Path leads one far, he whose powerful horses lead one to wholesome abundance.

Explanation:

The seer who was aware of the curative effect of *Surya*'s luminous rays is extremely and declares 'वेदाहम् एतं पुशूं महान्तम् आदित्यवर्णं तकासः परस्तात् । तम् एव विदित्याति मृत्युम् एति नान्यः पन्था विद्यतेऽयनाय ॥' (*Yajurveda.31.18*). He sees them resplendent seven times effulgent more luminous than in normal circumstances, his ray swallowing the poison. Fully assured is the seer that neither *Surya* nor he would now die, his *Path* leading us far to wholesome abundance.

नवानां नवतीनां विषस्य रोपुषीणाम् ।
सर्वासामग्रभं नामाऽऽरे अस्य योजनं हरिष्टा मधु त्वा मधुला चकार ॥ १३ ॥
त्रिः सप्त मयूर्यः सप्त स्वसारो अगुवः । तास्ते विषं वि जभिर उदकं कुम्भिनीरिव ॥ १४ ॥

Nine by nine streams with power to restrain the course of the poison, I have secured. Their Path is far, they whose powerful horses lead one to wholesome abundance. Three by seven pea-hens and so have the seven maiden sisters have carried the poison far like the girls bear waters in their jars.

Explanation:

Having been fully luminous the seer feels confident that he has now the power to restrain the power of the poison and the Path is now clear for him to source. He imagines the poison to have been carried over by the birds or young maidens as the water from the village wells is carried in pots.

इयत्तकः कुपुम्भकस्तकं भिनदयश्मना |
ततो विषं प्र वावृते पराचीरनु संवतः || १५ ||

The poison insect is now small; I could crush it with stone. I turn the poison far away to depart to far distant lands.

Explanation:

When poisoning is at an early stage it is possible to remove it through personal resolve and effort, turning it away to far off distant places.

कुपुम्भकस्तदब्रवीद् गिरेः प्रवर्तमानकः |
वृश्चिकस्यारसं विषमरसं वृश्चिक ते विषम् || १६ ||

From the mountains across the poison insect spoke, scorpion's venom has no strength left, its poison is weak.

Explanation:

The seer having destroyed the influence of the sensory attachments is relieved that no more sufferings are now required to be experienced, the poison the attachments have declared their defeat.

II.

अक्ष कितव निन्दा

सूक्त - १०. ३४ । ऋषि - कवष ऐतूपः अक्षो मौजवान् वा । अक्षकितवनिन्दा ।

This hymn is taken to be the woes of a gambler on the basis of the first words of the hymn which refer to dice game which leads the gambler to ruin and damnation. This is, therefore, suggested to be a temporal poetic composition. This is an error and absence of appreciation of the symbols used by seers. Vyasa was not an editor of temporal literary compositions of his and earlier generations. He was a super-human seer possessing vast supra-conscious vision, whose foresights surpass empirical dimensions to bring forth the highly spiritual and esoteric experiences of the recent and ancient seers. To consider and deal with such speculative spiritual experiences on empirical level is to display intellectual immaturity, howsoever ingenious and genuine may be the intellectual capacity of the translator.

A subjects should be studied in the context in which it was written and the background of those person to whom it was addressed THEN and not NOW. Basing one's present Knowledge to understand the Wisdom of the ancients would be to understand the concealed mysticism of the *vedic* scriptures by employing present day empirical instruments of investigation. The hymns are not meant to be understood through intellectual rationalization, because the eternal truths cannot be accessed through instruments which are subject to the vagary of Period, Place and People. The subject matter of the hymns is spiritual and philosophical rather than temporal, social or cultural.

The hymn is allegorical and not literal.

प्रवेपा मा वृहतो मादयन्ति प्रवातेजा इरिणे वर्वृतानाः ।
सोमस्येव मौजवतस्य भक्षो विभीदको जागृविर्मह्यमच्छन् ॥ १ ॥

Sprung from tall trees these swift rolling dice, as they roll on the table, transport me to supreme pleasure. Dear to him are these rolling dice which even like Soma juice from Munjavata mountains never cease fascinating him.

Explanation:

The empirical life springs when eternal experiences pass through the one-time sensory experiences, which gathered together makes the primordial life – संसार. The empirical experiences having sprung from the expansive instrument – the Mind, what are rolled together as dice are the empirical experiences. And when the experiences roll through life, they fascinate by their movement, the sight, the sound, the smell and ambience.

The Seer here records his impressions of the life comparing it to the life of a dicer who is increasingly drawn to the attraction and thrill of playing a game of dice, which is akin to the attraction and thrill which human beings get from the materialistic life in *samsaara*. The hymns does not describe the life and living of a disappointed dicer but the life of every human being in *samsaara*, using as symbol the life of a dicer who is attached to his dice even as people in general are attached to the objects of sensual delight. He compares the rolling dice to *Soma* juice that flows from the tall trees of *Munjavata* mountain. To an ordinary uncultivated, uninitiated mind, the seeming temporal pleasures is what to dicer

gets from the game of dice, not having had the spiritual *Bliss*, which he has not experienced. It is such human tragedy that is brought out here.

न मा मिमेथ न जिहीळ एषा शिवा सखिभ्य उत मद्यमासीत् |
अक्षस्याहमेकपरस्य हेतोरनुव्रतामप जायामरोधम् || २ ||

She (the dice) never vexes him nor is ever angry with him; to him and his friends she has ever been gracious. For the sake of single-pointed devotion to the rolling dice, he has forsaken his wife.

Explanation:

The glow of the enchantress is ever gladdening and gracious. She not only never displeases the enchanted one, but also shows as if his ever wish and whim is fulfilled. In this enterprise, she is neither never ever displeased with nor ever angry with him. One, who offers love for payment, can never afford to be unkind, displeased with their misguided lovers. One who is fooled and deceived by such pretensions has no compunction to discard and forsake his devoted wife who loves for the sake of love and not for anything else. A man who is under sensory influence has no sense of discrimination to be spiritual well-being.

द्वेष्टि श्वश्रूरप जाया गुणाद्धि न नाथिनो विन्दते मर्डितारम् |
अश्वस्येव जरतो वस्यस्य नाहं विन्दामि कितवस्य भोगम् || ३ ||

His wife is displeased with him, her mother detests him and the miserable man finds no one to comfort him. Like the horse grown old and feeble, he trudges his course finding no pleasure in the dice game.

Explanation:

Every one who is close to him and wish him well are displeased, his relatives disgusted leave him to rue his own torments. Life seems un-kind and un-just finding none to satisfy and comfort him. Such ones continue to *exist* rather than *live* their life. Like one defeated and detested he furrows his plough without expectation of fruits to be gained.

अन्ये जायां परि मृशन्त्यस्य यस्यागृधंद्वेदने वाज्यक्षः |
पिता माता भ्रातार एनमाहुर्न जानीमो नयता बद्धमेतम् || ४ ||

Others caress and fondle the wife of one whose wealth is dissipated in the games of dice. Of such one the father, mother and brothers say: I know him not, bind him and take him away.

Explanation:

When one who has lost and has become forlorn cannot take care of his loved one, then others take advantage of them, relatives distancing from him. Familiar ones become strangers

यदादीध्ये न दविषाण्येभिः परायद्ध्रुवोऽव हीये सखिभ्यः |
नुप्ताश्च बभ्रवो वाचमकृत एमीदेषां निष्कृतं जारिणिव || ५ ||

When he declines playing dice any longer, his friends desert him leaving without any companionship. But when he hears sound of the rolling dice on the board, he seeks its company like one seeking the company of a whore.

Explanation:

Associates in a game of dice are fair-weather friends; they leave the scene the moment the sky becomes cloudy, without waiting for the rain to burst out. From such events, a dicer does not become wise but becomes further lured by attractions of the uncertain game of dice. Similarly, men know that desires for sensual pleasures bring them misery in life. But they never cease to reject such pleasures but invariably fall prey to temptations of the senses rather than to the purity of discriminative intelligence. This is rejecting the company of the devoted wife to the allurements of a whore.

सभामेति कितवः पृच्छमानो जेष्यामीति तन्वा३ शूशुजानः |
अक्षासो अस्य वि तिरन्ति कामं प्रतिदीप्ते दधत आ कृतानि || ६ ||

He seeks the gambling place and wanders with his body all-aflame thinking that this day he may succeed! He plays the game of dice hoping to gain against his adversary.

Explanation:

In *samsara*, the influence of the senses is so strong and overpowering that man succumbs each time to their attractions that some objects of senses would satisfy him and bring happiness. Such one is like one who lives in a dream world, even like the gambler who thinks that the game of dice will bring him happiness one day and therefore, falls prey to her mechanization, even as he experiences that sense attractions never bring happiness.

अक्षास इदङ्कुशिनो नितोदिनो निकृत्वानस्तपनास्तापयिष्णवः |
कुमारदेष्णा जयतः पुनर्हणो मध्वा संपृक्ताः कितवस्य वर्हणा || ७ ||

Dice, verily, are embellished with captivating and attractive looks, deceiving, tormenting and causing grievous woes. They induce giving in the beginning insignificant gifts only to destroy the man who wins, thickly anointing him with winner's winsome gifts.

Explanation:

In empirical world, every attraction is captivating with enticing glances and tinkling feet of a *Time* the temptress, seducing people to whims. People are fooled by the few gifts tossed in the beginning only to be sucked in the whirlpool of intense craving. Not getting what they crave for, they end up being deceived, enslaved and ending in torments and misery. Similarly, the game of dice appears captivating and attractive, when one gains in the beginning and craving for further gains they are let to fall on the sidelines. Not getting what they have craved for the gamblers finally end up being deceived and ending in torments and misery.

The life of an ordinary unenlightened mind, who performs actions in life influenced by sensual desires ends his life like a gambler desiring for more and more gains, unhappy and not wise but not rise above life like a man of Wisdom with discriminative mental faculty.

त्रिपञ्चाशः क्रीळति व्रात एषां देव इव सविता सत्यधर्मा |
उग्रस्य चिन्मन्यवे ना नमन्ते राजा चिदेभ्यो नम इत् कृणोति || ८ ||

Dice advances with her troops, three and fifty, like the luminous gods, whose intentions are well-disposed. They do not succumb to great anger, even King yielding to pay homage.

Explanation:

Senses have intense, powerful and pervasive in influencing human mind. Desires rise in mind with the rapidity of an advancing army. When they come the sight is magnificent and mind boggling. They look divinely luminous and god-sent. Such troops are not deterred by anger, even Kings often bending their knees in capitulation, falling prey to the alluring, beguiling desires.

नीचा वर्तन्त उपरि स्फुरन्त्यहस्तासो हस्तवन्तं सहन्ते |
दिव्या अङ्गारा इरिणे न्युप्ताः शीताः सन्तो हृदयं निर्दहन्ति || ९ ||

Downward do the dice roll and then spring again without any support, forcing persons to serve them. Cast down on the board like magical wooden sticks, though cold and docile within, having inflamed fire enough to burn and destroy.

Explanation:

The senses are intent in captivating the mind of the dicer. The game of dice is very attractive and compulsive, though wooden and unfriendly in the beginning, with few gains in the beginning by magic as it were, showing menacing cunning face as the time passes, destroying the gambler in the end.

Even if they do not succeed in the beginning, they are not dejected, rising even as they fall every time, appearing every times as they rise succulent, desirable, docile and easily agreeable to people. They show enthusiasm to leap in force to serve people. Similarly sense influences appear in the beginning pleasing and harmless, but soon they are aflame to burn and destroy the mind intensely every times it gets an opportunity.

जाया तप्यते कितवस्य हीना माता पुत्रस्य चरतः क्व स्वित् |
ऋणावा विभ्यद्भनमिच्छमानोऽन्येषामस्तमुप नक्तमेति || १० ||

The gambler's wife is left lonely and desolate; his mother wandering disconsolate mourns for her son. In constant fear of debts and seeking riches he goes to others.

Explanation:

Pleasures of senses bring happiness neither to the person nor consolation to his family. Instead they make wife and family disconsolate, mother wandering remorseful and he himself knocking the doors of strangers seeking help. Just as one should not fall to the temptations of dice, one should also not fall to the temptations of sensual pleasures. One should be satisfied with what one has, in one's wife's affection and companionship, mother's purity of love or warmth of family life, instead of craving for wealth which is temporary and fleeting.

स्त्रियं दृष्ट्वाय कितवं ततापाऽन्येषां जायां सुकृतं च योनिम् ।
पूर्वाण्हे अश्वान् युजुजे हि बभून् त्सो अग्नेरन्ते वृषलः पपाद ॥ ११ ॥

Sad is the state of a gambler who craves other one's family and his well established home. Such a person is like one who yokes his brown horses early in the morning and when the fire becomes extinguished, sinks down in remorse.

Explanation:

It is human failing that makes one crave for things which he does not possess and lovingly look on the possessions and pleasures of others. Such ones are neither enterprising nor wise. They are like those who yoke their horses and have no energy to put in to flight.

द्यो वः सेनानीर्महतो गणस्य राजा व्रातस्य प्रथमो बभूव ।
तस्मै कृणोमि न धना गुणध्वि दशाहं प्राचीस्तदृतं वदामि ॥ १२ ॥

To the great captains of armies, who have become Kings of the people, to them I show my open palms with extended ten fingers. I speak truth; I have no wealth to hide.

Explanation:

The seers speak now to the sincere enterprising seekers of wealth through various enterprises to succeed. Spreading his arms wide and open he declares that he has nothing to hide and what he speaks is the absolute Truth, that happiness and contentment in life is all that is needed for one succeed in the battle which is *samsaara*. It is more important to restrain the organs of senses and of actions than attempt to submit then in surrender.

अक्षैर्मा दीव्यः कृषिमित् कृषस्व वित्ते रमस्व बहु मन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमर्यः ॥ १३ ॥

Play not with dice, rather attend to your fields and enjoy the cultivated corn. Enjoy the gain considering that as sufficient for happiness and contentment. There you have your cattle, your wife, and O gambler. This is the illumination which that luminous Savitru has given me.

Explanation :

Therefore seer's sage advice is that it is better to be restraining than senses and unnatural desires and not to gamble life for momentary pleasures. He should tend his body, mind and the life, the fields and harvest the fruits of such enterprise, the corn which will reflect in being good to his family, friends, his preceptors and the gods, performing actions and enjoying things as ordained by the Lord, without coveting what is ordained for others. This is what the seer was enjoined by the luminous *Savitru*, resplendent and far-seeing god who as he traverses across the earth and heaven, drives sickness, spreads light even to the darkest corners. This is what *Ushas* subsequently bestirs life in all creatures and makes the birds fly - 'जरायन्ती वृजनं पद्वदीयत उत्पातयति पक्षिणः', sends the enterprising one to be busy, each man to his pursuit - 'वि या सृजति समनं व्य १ र्थिनः'.

मित्रं कृणुध्वं खलु मृळता नो मा घोरेण चरतामि धृष्णु |
नि वो नुःमन्युर्विशतामरातिरन्यो बभ्रूणां प्रसितौ न्वस्तु || १४ ||

Make verily friendship with your ally, showing him mercy. Do not harm him with your terrible annoyance. Appeased be your harshness and anger. Let the brown dice not ensnare you, making others (if need be) captive.

Explanation:

These words are spoken by the gambler, who has heeded the seer's advice. He is now improved. Therefore he wants to be saved from the terror of the dice game and preserving his peace. Even as a human being would pray for deliverance from the sufferings in primordial life, he would also pray for merciful life of *Bliss* and abundance.

III.

अन्नं

सूक्त - १ . १८७ । ऋषि — अगस्त्य मैत्रावरुणिः । अन्नं ।

Vedic seers gave supreme importance to food as one the energizing elements in creative activity. Food is not only that which is edible but includes everything that is accepted as enabling one to be vigorous. Later in Upanishads the concept was enlarged to include many other things which energize. When *Jaratkaru Artabhag* asked in *Brihad Aranyka Up.* (III,2) ‘कति ग्रहाः कत्यतिग्रहाः’ *Yajnavalkya* pointed out ग्रहाः as the gross organs of perception and reception and अतिग्रहाः as the essence, the food which the gross organs perceive and receive. Consequently, the nose, mouth, tongue, eye, ear, mind, hand, skin are the ग्रहाः, the organs, the *forms* which perceive and receive and अतिग्रहाः are the superior *essence*, the food which determines the nature of perception and reception.

The said *Upanishad* (I.5.1) further says that through his intelligence, austerities and *Brahman* produced seven types of food. One which is eaten to maintain physical form, was common to all. Therefore, one should not monopolize this type lest he be not free from evil. Two types of food, the sacrifice and the oblations were assigned exclusively to Gods, the luminous powers. Therefore, one should not perform sacrifice or offer oblations expecting material benefits. Three types of food, Mind, Speech and Breath he kept for himself for the purpose of manifesting his effulgence in creation. Therefore, when one thinks it is not so much the brain, the organ, that thinks but *Brahman* who energizes the brain to think; when one speaks it is not so much the mouth speaks but *Brahman* who energizes the mouth to speak; when one breathes it is not so much the nose that breathes but the *Brahman* who energizes the nose to breathe. *Brahman* is the food which envelops the space like warp and woof, ‘एतस्मिन् खल्वक्षरे गर्ग्यकाश ओतश्च पेतश्चेति’ (II.8.11) and the organs are the ones who are fed. *Brahman* is ‘प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रं श्रोत्रं मनसो ये मनो विदुः ते निचिक्युर्वत्स पुराणमग्रद्वम् ॥ मनसैवानुदष्टव्यम् नेह नानास्ति किंचन । मृत्योः स मृत्युमाप्नोति य इह नानिव पश्यति ॥’ (*Brihad Aranyak Up.* IV.4.18-19) – the *Prime Breath* of the breath, the sight of the eye, the hearing of the ear and thought of the mind., they have realized the ancient *Brahman*. Therefore, one should keep these three instruments pure and auspicious because only through them does *Brahman* becomes manifest. The last one of the foods, the milk, he gave to creatures पशुः. Therefore, only creatures should drink milk, till they become mature to eat other food which is common to all.

Therefore says *Maitri Up.*, verily all creatures run from day to day in search of food. *Surya* takes food through his rays and gives in return warmth. Fire blazes with food. The world was fashioned by *Brahman* with a desire for food. . Therefore, one should revere food, as the *Self*. From food are creatures born and by food they grow. It is called food because it is eaten by and eats creatures too – ‘सर्वाणि हा वा इमानि भूतानि अहराहः प्रपतन्ति अन्नं अभिजिघ्रक्ष्यमानानि सूर्यो रश्मिभिर आदादाति अन्नं तेनसौ ज्वलति . . अग्निर्वा अन्नेनेज ज्वलति अन्नकामेनेदं प्रकल्पितं ब्रह्मणा . . अन्नाद् भूतानि जायन्ते जातानि अन्नेन वर्धन्ते अद्यतेति ह्ये भूतानि तस्मद् अन्नं तदुच्यते ॥’ (VI.12). *Aitareya Up.* ((I.3) says that when *Brahman* created food creatures sought to seize it through speech, breath, sight, hearing and touch and mind and generative organs and should they have been able to seize in that manner, they would have been able to satisfy hunger mere by speaking, breathing, seeing, hearing, touching, and thinking or through sex alone. They could not seize except for अपान, out-breath, therefore, only through restraint of out-breath can one satisfy hunger. *Chhandogya Up.* says that Mind verily consists of food - ‘अन्नमयं हि सौम्य मनः’ (VI.5.4) – Mind verily consists of food and he who meditates on food as *Brahman*, he attains the whole world of food and water. And as far as the food reaches, so far would he reach having unlimited freedom - ‘स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभिसिध्यति गतं तत्रास्य यथाकामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति ॥’ (VII.9.2).

Taittiriya Up. also declares that food, verily, should be understood as *Brahman*. For truly, beings here are born of food, live and merge in food when they cease - ‘अन्नं वक्ष्येति च्यजनात् | अन्नद्वयेव खल्विमानि भूतानि जायन्ते | अन्नेन जातानि जीवन्ति अन्नं प्रयन्यभिसंविशन्तीति ||’ (III.2.1). Therefore, food should not be despised, that is the rule. Breath is verily food, body is the eater of the food, in breath is the body established, in the body is the breath is established. Thus food comes to be established in food. He who is aware of this becomes well-established He becomes eater of the food, becomes great possessor of offspring, cattle and Wisdom and great is fame - ‘अन्नं न निन्द्यात् | तद् व्रतम् | प्राणो वा अन्नम् | शरीरमन्नादम् | प्राणे शरीरं प्रतिष्ठितम् | शरीरे प्राण प्रतिष्ठितः | तदेतदन्नमन्ने प्रतिष्ठितम् | स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतिष्ठति | अन्नवानन्नादो भवति | महान् भवति प्रजया पशुभिर्वस्मवर्चसेन | महान् कीर्त्या ||’ (III.7.1) . Therefore, food should not be despised but should produced abundantly - ‘अन्नं न परिचक्षीत तद् व्रतम् . . अन्नं बहु कुर्वीत |’, should not refuse one being welcomed to one’s residence. They say that food is verily prepared for a guest. If food is given to him first, then the giver also receives it first - ‘न कंचन वसतौ प्रत्याचक्षीत | तद् व्रतम् | . . अग्राध्यस्मा अन्नमित्याचक्षते | एतद् वै मुखतोऽन्नं राक्ष्म मुखतोस्मा अन्नं राध्यते ||’ (III.10.1).

Rigveda deals with food adoring its great invigorating qualities, in which I secreted the essence of the great gods, which enabled *Indra* to slay the demon *Vritra*. In spiritual adventure the means, the ingredients are as important as the end or the final product. A healthy, well equipped and auspicious Mind, Speech or Breath (actions) alone can assure a healthy, well qualified and auspicious *Intent*, *Way* and the *Goal*.

पितुं नु स्तोषं महो धर्माणं तविषीम् | यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् || १ ||

Now I glorify Food which bears great strength within, by whose vigorous vitality, *Indra* has split *Vritra* limb by limb.

Explanation:

Seer eulogizes food as one of the elements in nature which aid in human evolution. गुण – attributes and स्वभाव – attitudes, in themselves are neither good nor bad born of *Prakriti* (सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः). As *Krishna* points out in *Bhagavad Gita* (XIII.6-7), ‘इदं शरीरं कौन्तेय क्षेत्रभिधीयते . . महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च | इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः || इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेताना धृतिः | एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ||’ – This body is known as the field (made up of) supreme elements, self-sense, understanding as also the unmanifest, the ten senses and mind, the five objects of sense, liking and disliking, pleasure and pain, comprehensive consciousness and intelligence, the field – क्षेत्र along with modifications with the three attributes. Food helped to nurture and develops सत्त्विक गुण and स्वभाव of *Indra*, even as the same food nurtures and developed the excess of तामसिक and राजसिक food nurtured गुण and स्वभाव of *Vritra*. In the ultimate analysis, it is the सत्त्विक power of *Indra* that destroys *Vritra* cutting asunder his both arms, though the demon shone like a mountain struck by *Indra*, issuing forth an effulgence from the body of the terrible demon and merging itself in the body of the Lord, who is beyond all manifest world.

स्वादो पितो मधो पितो वयं त्वा ववृमहे | अस्माकमविता भव || २ ||

उप नः पितवा चर शिवः शिवाभिरुतिभिः | मयोभुरद्विपेण्यः सखा सुशेवो अद्वयाः || ३ ||

Such delicious Food, sweet like honey, we have chosen you to be our protector. Come to us O Food, with propitious mind and auspicious intent. Bring health and not disease O honest friend.

तव त्वे पितो रसा रजांस्यनु विष्टिताः | दिवि वाता इव श्रिताः || ४ ||

तव त्वे पितो ददतस्तव स्वादिष्ट ते पितो | प्र स्वादमानो रसानां तुविग्रीवा इवेरेते || ५ ||

The essence which is yours is diffused all around, like fragrant aroma that has wafted to the heavens. These gifts of yours O Food, most sweet for taste, your juices savoured as from a long necked decanter.

त्वे पितो महानां देवानां मनो हितम् | अकारि चागु केतुना तवाहिमवसावधीत् || ६ ||
यददो पितो अजगन् विवस्व पर्वतानाम् | अत्रा चिन्नो मधो पितोऽरं भक्षाय गम्याः || ७ ||

In you, O Food, is secreted spirit of the great gods, under your inspiration great deeds have been done. Even if you be rising up to the heaven above, even from there O generous Food, shower on us from that yonder space.

यदपामोषधीनां परिशमारिशामहे | वातापे पीव इद् भव || ८ ||
यत् ते सोम गवाशिरो यवाशिरो भजामाहे | वातापे पीव इद् भव || ९ ||

Whatever food we consume from streaming waters or from earthly plants, O Soma fills us with the essence. O Soma what we enjoy from your juicy food or barley brew, let the body grow thereby.

करम्भ ओषधे भव पिवोवृक्क उदारथिः | वातापे पीव इद् भव || १० ||
तं त्वा वयं पितो वचोभिर्गावो न हव्या सुषूदिम | देवेभ्यस्त्वा सधमादमस्मभ्यं त्वा सधमादम् || ११ ||

O Vegetation, gladly greeted be firm, wholesome and health provider for the body to grow strong. O Food we have drawn from you and from the gods through prayers the luminous gifts bestowed on us.

IV.

ग्रावाणः

सूक्त - १० . ९४ । ऋषि — अर्बुदः सर्प । ग्रावाणः ।

Seers realize that the instruments of action are as important as the end product intended. Therefore, they praise the press-stones, the instruments for producing the bliss and *Soma* the end which comes to be produced. The spiritual adventure is paved with passage which is hard to tread and difficult to cross. Therefore, the intentions and efforts have to be as auspicious as the goal which is sought. They have adopted the right and righteous course and they would not fail on attaining the right and the righteous *Bliss of Beatitude*.

The press-stones which are used to squeeze the juice are as important as the bliss and the immortal life which the juice offers. Noble and righteous purpose cannot be attained from ignoble and unrighteous means. Therefore, the press-stones need to be adored as the juice which *Soma* as the guardian spirit assures.

Soma is not a drink which intoxicates person but taking over his mental faculties, but is one which takes one consciousness to spiritual state of *bliss of beatitude* delivering him from his empirical state of influences of senses. *Soma* is used to suggest *ethereal Bliss* in *Brahman* as a relative example of the person who is aware of nothing, knows nothing without or within when in the embrace of his beloved wife. *Seers* had not hesitation to use sexual terminology and empirical experiences, since those are the only experiences which they know of, not yet being enlightened to spiritual experiences. The classic examples being male-female organs to suggest male and female energies, female breast to show abundance of nourishment, exposure of woman's body to reveal the secrets concealed in *Vak*, procreation ceremony to the creative process are not meant to encourage eroticism among the seekers but to lead them to supreme bliss by elevating empirical experiences to spiritual level.

प्रेते वदन्तु प्र वयं वदाम ग्रावभ्यो वाचं वदता वदभ्यः ।
यदद्रयः पर्वताः साकमाशवः श्लोकं घोषं भरथेन्द्राय सोमिनः ॥ १ ॥

Let these press-stones speak aloud; let us also speak aloud to the loud speaking pressing stones. When rich with Soma juice the stones have generated, swift and loud would the cheers of praise rise for Indra.

Explanation:

The press stones are the instruments, the path, the Way on which the shuffling feet and intense activity show the eagerness of the seekers for the Bliss of Beatitude could be accessed. The sound of the press stones reverberate, authenticate the earnest efforts of the enlighten performance but also success which comes as rich *Soma* juice, the grace of *Indra*, flows. Therefore is the energetic praise for *Indra*'s benevolence.

एते वदन्ति शतवत् सहस्रवदभि कन्दन्ति हरितेभिरासभिः ।
विष्टी ग्रावाणः सुकृतः सुकृत्यया होतुश्चित् पूर्वं हविरद्यमाशत ॥ २ ॥

They speak as one in hundreds and thousands, as the sounds rise up in waves of upsurge with the freshness. Those pious stones grind with piety for Agni (the mouth of the gods) to savor the offering.

Explanation:

As the press-stones grind the *Soma*-grass feverishly, the droning sound is compared to the hum which proceeds when hymns are sung at the time of sacrifices, increasing in crescendo as the singers proceed with their songs, with eagerness and expectation, their pious approach leading them to the bliss of which *Soma* brings fit for the gods to savour. *Agni* is traditionally considered not only the priest presiding over the performance of sacrifices but also the mouth, the gateway and the messenger who take the oblations to the Gods.

एते वदान्यविदन्ना मधु न्यूङ्खयन्ते अधि पक्व आमिषि |
वृक्षस्य शाखामरुणस्य वप्सतस्ते सूभर्वा वृषभाः प्रेमराविषुः || ३ ||

Loudly they speak; they have found the savoury food. They hum as they relish the ripe spread from the nourishing tree, bellowing like well fed bulls.

Explanation:

The seekers are ecstatic, showing their joy, as they revel in their success, for them has been successful *Soma*, the bliss, the eternal and rapturous source of satisfaction. Their ecstasy knows no bounds as they dance their way to *Indra*, the deity presiding over mind, calling him to lead them to enlightenment.

वृहद्वदन्ति मदिरेण मन्दिनेन्द्र कोशन्तोऽविदन्ना मधु |
संरम्या धीराः स्वसृभिरनर्तिपुराधोषयन्तः पृथिवीमुपवृद्धिभिः || ४ ||

They shout aloud with elation as they call forth Indra, for they have found the stimulating drink, enjoying which they dance boldly making the earth echo their joyous sound.

Explanation:

Indra is the deity presiding over mind and the intellect. It is he who fashions the world with his *Maya*, the power of formatting and creating worlds of varied visions. He is lord of all the deities who preside over the various centres of energy. His elation comes to be transferred to all others in course of time. Therefore, the seekers who have sourced *Soma* call forth the gods with songs and dance to come and partake each of their shares and bless them and energize them in return.

सुपर्णा वाचकतोप द्यव्याखरे कृष्णा इषिरा अनर्तिषुः |
न्यशङ्नि यन्त्युपरस्य निष्कृतं पुरु रेतो दधिरे सूर्यश्चिवः || ५ ||

The eagles have sounded their call across the yonder heavens, where the dark corners have stirred to life, dancing in abundance. Then resting down they have illumined the quarters even as Surya does.

Explanation:

Eagles are the birds that soar high in space coming down to the earth with rare appearance. There is yet another one superior to them all, *Shyena*, the mystical eagle which soars only in the space rarely to be seen, laying even its eggs and hatching them in the very space, which the mystical one which stirs the initial rays of light before *Surya* illumines their mind in full splendour.

उग्रा इव प्रवहन्तः समायमुः साकं युक्ता वृषणो विभ्रतो धुरः ।
यच्छ्वसन्तो जगसाना अराविपुः शृण्व एषां प्रोथथो अर्वतामिव ॥ ६ ॥

Flowing down like the strong streams, they are infused with strength of the bulls harnessed to chariot. When they bellow as they swallow the mouthful of the drink the sound of their breathing compares to the snorting of the coursers.

Explanation:

When the luminous light streams down from the yonder *Surya*, the seeker becomes energized with spiritual strength like the horses harnessed to the well-equipped chariot. The seekers express their joy and exhilaration of *Soma* breathing like the horses that are well fed.

दशावनिभ्यो दशकक्ष्येभ्यो दशयोक्त्रेभ्यो दशयोजनेभ्यः ।
दशाभिःशुभ्यो अर्चताजरेभ्यो दश धुरो दश युक्ता वहद्भ्यः ॥ ७ ॥

These ones having strength of manifold workers, with manifold shoulders fastened by manifold straps to their manifold feet, controlled by manifold reins, these immortals ones sing praises.

Explanation:

Those who have partaken *Soma* and revel in *Bliss of Beatitude* are not normal one; they have become immortal with supernal strength and power, energized by several sources. Therefore, they are the ones who revel in joy.

ते अद्रयो दशयन्त्रास आशवस्तेषामाधानं पर्येति हर्यतम् ।
त ऊ सुतस्य सोम्यस्यान्धसोऽशोः पियूषं प्रथमस्य भेजिरे ॥ ८ ॥

*These stones with manifold instruments, which are rapid in their movements, with determined course and revolution turn round and round. They are the first ones to taste the flowing *Soma*, first to relish the exhilarating juice as it flows from its source.*

Explanation:

The instruments means the seekers who are persevering and ever industrious are given to their own deliverance. Even as *Soma* can not sourced unless the press stones are rubbed round and round, even so the *Bliss of Beatitude* can not be experienced unless austerity is severe and penance is persevering.

ते सोमादो हरी इन्द्रस्य निसर्तेऽशुं दुहन्तो अध्यासते गवि ।
तेभिर्दुग्धं पपिवान् त्सोम्यं मध्विन्द्रो वर्धते प्रथमे वृषायते ॥ ९ ॥

Those drinkers of Soma fondle Indra's brown coloured steeds, squeezing the luminous leaves of the vegetation, making Indra drinking the invigorating juice grow in strength, famed as a mighty bull.

Explanation:

What is sourced from Soma is experienced in Mind. Indra being the presiding deity over Mind, his instruments of delivering that Bliss needs to be caressed and cajoled. Indra's horses are the thoughts which he activated in Mind. Therefore, the thoughts should be well disciplined, well regulated and well directed, so that Indra, the presiding deity may direct the thoughts, having been properly invigorated by the Soma offered by the sacrificing seer, as the performer of actions, offers oblations.

वृषा वो अंशुर्न किला रिषाथनेळावन्तः सदमित् स्थनाशिताः |
रैवत्येव महसा चारवः स्थन यस्य गावाणो अजुषध्वमध्वरम् || १० ||

Stimulating is your Soma, yes; never will it ever remain unruffled. You have the refreshment you are the one contented. Enriched are you with the splendour of your riches, achieving which you have become the foundation.

Explanation:

A the drops of Soma sink in one by one the human being is shaken to his roots, arousing energy and imagination to become vivid and varied, making one blissful and contented. He becomes enriched with wealth and heath, which from thenceforward becomes the foundation on which his future course will be based.

तृदिला अतृदिलासो अद्रयोऽश्रमणा अशृथिता अमृत्यवः |
अनातुरा अजराः स्थामविष्णवः सुपीवसो अतृषिता अतृष्णजः || ११ ||

Punctured with holes but not pierced through and through, O Touchstones, you are made uneven but neither tired or destroyed altogether, eternal, vigorous, and swift in movement, relaxed, full of zest and devoid of desires.

Explanation:

The press-stones may appear rough and uneven for one to see but what they draw forth from the crude coarseness is the subtle essence which the Soma leaves is endowed with. Therefore external unevenness will not deflect the press-stones from their inner tranquility, the peace of one's Being, full of lively zest, and void of desires.

ध्रुवा एव वः पितरो युगेयुगे क्षेमकामासः सदसो न युज्जते |
आजुर्यासो हरिषावो हरिद्रव आ द्यां रवेण पृथ्वीमशुश्रवः || १२ ||

Your ancestors ever abide firm from age to age, rested are not displaced from their position, untouched by Time, never short of fresh fodder, they have with their resonance kept their presence in the heavens and on the earth.

Explanation:

The press-stones used by earlier seers are still active with those ancient ones, for they too squeeze the juice from the Soma plants even after being delivered. Bliss is not one time state of *Becoming* but constant and continuous state of *Being*. Therefore, continuous state of *Being* is *being* in continuous *sourcing*, without *seeking* to *source* to be blissful, the *source* itself becomes the form of *Being in Bliss*. This is what heaven is and this is what they reflect in their actions on earth.

तदिद्वदन्त्यद्रयो विमोचने यामन्नञ्जस्या इव घेदुपद्भिः |
वपन्तो वीजमिव धान्याकृतः पृञ्चन्ति सोमं न भिनन्ति वप्सतः || १३ ||

This one the press-stones announce even as they are separated drinking the draught with slurping sound, like the tilling land mixes the grain with Soma without devouring it.

Explanation:

The Bliss which is thus experienced, the press-stones announce even when they are separated, even by implication the seers who press the stones, announce that even after they are liberated they too continue to experience *Bliss*, *Soma* becoming not the instrument to be in Bliss but becoming *Bliss* in itself. Thereafter their life in *samsara* becomes as detached as that of the tiller of his field, who performs his actions as they need to be performed, leaving the fruits to be harvested to the *Will* of the Lord.

सुते अध्वरे अधि वाचमकताऽऽक्रीळयो न मातरं तुदन्तः |
वि पू मुञ्चा सुषुवुषो मनीषां वि वर्तन्तामद्रयश्चायमानाः || १४ ||

They have raised high their voice for Soma for performance, striking the ground as they dance. So condescend to satisfy desires of those who have aroused Soma, even as we distend the stones from which we have source the juice. .

Explanation:

The seer have proclaimed their luminous Bliss which they have attained and even as they separate the press-stones. Their living in life has become the performance of their actions. It is from the new seekers to understand them and follow the path laid down by them.

V.

अश्वः

सूक्त - १ . १६३ । ऋषि — दीर्घतमा औचथ्यः । अश्वः

When man desires to communicate the thoughts in his mind, he has to use perforce the symbols drawn from the experiences of the communicated one rather those from his personal and private reserve. In *vedic* scriptures, the seer uses symbols which are common in his society, like *cow* to suggest *Wisdom*, *Horse* to suggest power, *Agni*, the energizing agency, *Vayu*, the initiating medium, *Maruts*, the conveyers, *Ushas* to suggest the dawn of *Wisdom*, *Surya*, the effulgent enlightenment, *Indra* the effulgent Mind, *Akash* the expanse of the Mind and *Soma*, the *Bliss*. Language by its very *form* and *essence* is symbolical. It conveys meaning by drawing attention to the things which they intended suggest. Whether it is an ancient seer or modern scientist, none can do without using symbols, marks, associate legends and examples drawn from the gross, physical realities of empirical life to suggest the subtle principles from spiritual worlds. Symbols change, facts endure. Ancient scriptures become intelligible only when and only if we can make inroads in the mental make up of the times when the symbols were used and not the mental make up of the times when the symbols are being decoded.

In *Shatapatha Braahmna*, *horse* is used as an important symbol of temporal power and cosmic effulgence, *Ashvamedha* sacrifice being performed for temporal as well as spiritual power. Sacrifice as an instrument for the creative process was established in *Purusha Sukta* with *Purusha* being offered as first of the oblations which gods, the luminous powers, and use in creative process later extended in *Brihad Aranyaka Up.* (I.1.1) to the sacrificial Horse from whom various elements are drawn, *Ushas* as the head, *Surya* as the eye, *Vayu* as the breath and *Agni* as the mouth. *Samvatsara* as the body, *Dyauh* as its back, *Antariksha* as the belly, *Prithivi* as the hoof, *Disha* as its sides. *Sunrise* as the forepart, *Sunset* as the hind part; when it yawns it is the lightening, when it shakes itself it is the thunder, when it urinates it is the rain. As steed, he carries the gods, as stallion, the *gandharvas*, as courser, the *asuras* and as horse, the human beings.

Symbols should be used and understood as symbols and not translated and misconstrued as realities.

यदक्रन्दः प्रथमं जायमान उद्यन् त्समुद्रादुत वा पुरिषात् ।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महीं जातं ते अर्वन् ॥ १ ॥

When was the earliest when you energized (the creation) from your abiding place, expressing your power whether on earth or in the vast waters? With your limbs swift as those of the deer and wings as sweeping as those of Shyena, the mystical bird, you were born supreme and thus is our adoration.

Explanation:

The hymn is addressed to *That One*, the supreme energy, in the process being manifest power, symbolized as a mythical horse descending from luminous heavens or as the waters streaming with power and energy. The sweep is subtle and luminous demanding adoration. *Shyena* is the mythical bird which

lives in space, gives birth in space and descending on earth in moments of illumination. In *Brihad Aranyaka Up*, the symbol is used to describe the passage of the *Self* in the empirical world, which having flown around in the space becomes weary folds its wings and is borne down to the nest, even so this *Purusha* (the supreme *Self*) hastens to that state of *being*, where one desires no desires and sees no dreams : ‘तद्यथास्मिन्काशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहत्य पक्षौ संलययैवधियते, एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते , न कंचन स्वप्नं पश्यति ||’.

Waters represent the indeterminate waters as in *Bhavavritta*, where *That One* shrouded obscurity rises from the streaming waters, where incomprehension was covered by incomprehension ‘ तम आसीत् तमसा गूळ्हमग्रेऽप्रकेतं सलिलं सर्वमा इदम् |’ from the undifferentiated statement to the differentiated state.

यमेन दत्तं त्रित एनमयुनगिन्द्र एणं प्रथमो अध्यतिष्ठत् |
गन्धर्वो अस्य रशनामगृभ्णात् सूरदश्वं वसवो निरतष्ट || २ ||

Arranged by Yama, harnessed by Trita, mounted first by Indra, Gandharvas handling the reins, Surya rides the courser fashioned by Vasus.

Explanation:

Yama was the first one who crossed over to the yonder lofty domain traversing the uncharted pathway and showing other that path to be steered. Crossing over he first found a place, the pasture for the self to take respite, when the body in which they were till then dwelling, decays, deteriorates and is destroyed. *Yama* is the custodian of *Dharma*, perennial principles of righteousness. He is the one who knows the goal which all *vedic* scriptures declare, which all austerities proclaim and desiring which seekers practice being in *Brahman* – ‘सर्वे वेदा यत्पदमामनन्ति तर्पासि सर्वाणि च यद्वदन्ति | यदिच्छन्तो ब्रह्मचर्यं चरन्ति |’ (*Kath Up*.I.2.15).

Arranged by *Yama*, the energy is harnessed by *Trita*, as the cosmic law, made effulgent by *Indra* in *names* and *forms*, fashioned by *Gandharvas*, dispersed by *Vasus*, the natural elements and enlightened by *Surya*.

असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन |
असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि || ३ ||

You are Yama, Aditya, Trita adhering secret conventions. You are the essence drained by Soma, you are bound by the three luminous bonds.

Explanation:

The seer relates energy and the power of the horse with *Yama*, the righteous one, *Aditya*, the illuminator, *Varuna*, administers of the cosmic law, *Soma* which drains as the *essence*, which bind the three luminous *forms* – भौतिक (*temporal*), अधिदैविक (*divine*) and अध्यात्मिक (*supra-conscious*). As Sanatkumar explains in *Chhandogya Up*. one should go beyond the *essence* and the *forms* to understand the self within. Horse is the *form* of the four-footed animal, while energy, the power is the *essence* which one should be conscious to be fully enlightened of *That One* which is the *substratum* of all.

त्रीणि त आहुर्दिवि बन्धनानि त्रिण्यप्सु त्रिण्यन्तः समुद्रे |
उतेव मे वरुणश्छन्त्यर्वन् यत्रा त आहुः परमं जनित्रम् || ४ ||

They say that with three luminous bonds fasten you the three waters and the three oceans. In Varuna's dwelling place they say is your sublime place of abidance.

Explanation:

Along with Mitra, Varuna has primary source in Aditi from where they become effulgent. Empowered by this source, the energy steadies and confirms the *irregular streams of temporal Knowledge* (ज्ञान) and spiritual *Wisdom* (विज्ञान), each in the three भौतिक (temporal), अधिदैविक (divine) and अध्यात्मिक (supra-conscious) luminous regions.

इमा ते वाजिन्मवमार्जानानिमा शफानां सनितुर्निधाना |
अत्रा ते भद्रा रक्षना अपश्यमृतस्य या अभिरक्षन्ति गोपाः || ५ ||

These are the spots where your energies have left their foot-steps as the signposts. Here I have seen your steering reins, which shepherd the cosmic laws as their guardian.

Explanation:

The Seer with candid hesitation voices the nature of his experience and the recollection of the energizing guides who have led him to supernal awareness. Looking back not only does he recall the source of the energy which made him effulgent and enlightened but also the footsteps which it has left on its luminous trail. He is one who is conscious of the steering reins which guides ऋत, the cosmic law in its operation and the supervision, so that none, not even the gods, can contravene and live to remain luminous.

आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् |
शिरो अपश्यं पृथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि || ६ ||

I myself in mind have seen you there like a bird flying from lowly lands to luminous worlds. I have seen your head soaring high through luminous rays, blissful on the Path, un-spoilt by dust.

Explanation:

Seer's expressions have the stamp of personal experiences; they are not consequential to the information gathered from scriptures or the knowledge gained from teachers. It is the result of perception as one would perceive himself a fruit held in one's palm. When Yama tells Nachiketas that 'तं दुदर्शं गूढमनुप्रविष्टं गुहाहितं गद्वरेष्टं पुराणम् | अधयातमायोगाध्यागमेन देवं मत्वा धीरो हर्षशोकौ जहाति || . . . वि घातृतं सदम नचिकेतासश्मन्ये ||' (I.2.12-13) realizing that which is difficult to be seen, experiencing that ancient one abiding in the cave, through contemplation, the wise man leaves behind both pleasures and the pains (in *samsara*). I know that such abode is wide open unto Nachiketa, he also clarifies that *the Prime Existence* is revealed in Mind in all its manifestation, experienced by heart, by intellect, by Mind apprehended – 'हृदा मनीषा मनसाऽभिवर्लप्सो' (*Kath Up.* II.2.9) as Nachiketa was clarified by Yama and not as reflected in water and that he knows that *Immutable One* it is not as Knowledge but as Wisdom, Awareness, both as Existence and in its real nature – 'अस्तीत्येवोपलब्धव्यस्तत्त्वभावेनचोभयो' (*Kath Up.* II.2.13). It is like the mystical bird –*Shyena*, which takes leap not on the empirical plane but on spiritual one, mystical in essence, flying on the luminous Path, not spoilt by dust of obscurity.

अत्रा ते रूपमुत्तमपश्यं जिगीषमाणमिष आ पदे गोः ।
यदा ते मर्तो अनु भोगमानळादिद् ग्रसिष्ठ ओषधीरजीगः ॥ ७ ॥

Here I behold your form, incomparable in glory, eagerly sourcing from the luminous base. When the mortals observe you there enjoying the essence, they bring themselves to the Bliss of Beatitude.

Explanation:

The seer reveals his incomparable experience which had, in sourcing the primary abiding place and which he desires the mortals to follow, not in superficial external forms but in essential internal base, so that following the example they may also source the energy at its very source.

अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीनाम् ।
अनु वातासस्तव सख्यमीयुरु देवा ममिरे वीर्य ते ॥ ८ ॥

After you, O the courser comes the chariot, the bride groom, cattle, resplendence of the maidens and all those who seek your companionship. The luminous gods verily draw their energy from you.

Explanation:

Once energy makes its presence felt all the other energies follow. ‘तस्य भासां सर्वमिदं विवाति’ - Once it shines all else will shine. Obscure one loses his ignorance, the seeker finds his desires fulfilled. Those who have Knowledge would want to have the Wisdom, wealth and warmth of companionship. Even the gods became luminous and continue to be luminous by this awareness of this Wisdom.

हिरण्यशृङ्गोऽयो अस्य पादा मनोजवा अवर इन्द्र आसीत् ।
देवा इदस्य हविरद्यमायन् यो अर्वन्तं प्रथमो अध्यतिष्ठत् ॥ ९ ॥

His horns are made of gold, his feet are made of iron; in swiftness he is like Indra, The gods have assembled here to receive the part of the oblations from one who is has mounted you first.

Explanation:

Ashva is the horse, represents energy which is glorious, horns being described as golden resplendence. Its feet are firmly established with steely and unshakeable determination. In movement, it is swift as thought, Indra being the deity presiding over Mind. Gods are the enlightened ones having gathered luminosity extensively and comprehensively as one first mounting over the courser. In sacrifices, gods gather together to share oblations making Agni, the seer-will, as forerunner, as the one who became first ignited to Wisdom, first to be energized the luminous and shining symbol.

ईर्मान्तासः सिलिकमध्यमासः सं शूणासो दिव्यासो अत्याः ।
हंसा इव श्रेणिशो यतन्ते यदाक्षिपुर्दिव्यमज्ममश्वाः ॥ १० ॥

Symmetrical in form with rounded and powerful shoulders, the luminous Coursers surge out in strength fortified on the luminous path, like the well-arrayed swans

Explanation:

The portal needs to be opened for energy to burst out. Earnest austerity, perfect penance assures clarity of vision and the purity of thoughts. Thus armed and fortified the seeker, like a courser, embarks on the Path well documented by earlier seekers for him to traverse. It needs no effort for the Mind to be enlightened, all efforts necessitating the removal the cobwebs of ignorance, obscurity and darkness that have enveloped. Enlightenment is self-existent, self-evolved and self-certified natural state of the *self Being* in *Bliss* not a state of *Becoming* enlightened. Once rays of light rise on the eastern horizon like *Ushas*, all darkness and obscurity becomes destroyed, the luminous *Surya* shining in its own brilliance, opening the portals of the Mind.

तव शरीरं पतयिष्ववर्न् तव चित्तं वात इव ध्वजीमान् ।
तव श्रूङ्गाणि विष्टिता पुत्रारण्येषु जर्भुराणा चरन्ति ॥ ११ ॥

Your body, O courser, is formatted for effulgence; swift as the wind in motion is your spirit. Your vigor is spread far and wide, moving with restless turbulence.

Explanation:

Ashva, the energized horse can never remain in-active, being by nature volatile and swift. It stimulates itself to action, to movement and effulgence, spreading its influence far and wide. What energy needs is being accessed through proper means, in proper manner and for auspicious purpose means. When one is energized one becomes a *Bull* in the region over-lording all that one surveys.

उप प्रागाच्छसनं वाज्यर्वा देवद्रीचा मनसा दीध्यानः ।
अजः पुरो नीयते नाभिरस्यानु पश्चात् कवयो यन्ति रेभाः ॥ १२ ॥

The courser has arrived forth to stimulate towards the luminous goal. The unborn leads every one farther and the seers follow the ray thereafter.

Explanation:

When energy manifests in life, the energized one cannot remain dormant. When *Surya* dawns on the horizon, there is no place for darkness to make its presence felt. In fact the luminous *Surya* has no *Knowledge* of darkness, once energy becomes manifest life can never remain the same. The energy remains potential till its potency become active and energized.

उप प्रागात् परमं यत् सदस्थमर्वाँ अच्छा पितरं मातरं च ।
अद्या देवाज्जुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥ १३ ॥

The surcharged Courser has arrived to stimulate one towards luminous enlightenment. The inducement in the forefront leads and seers follow thereafter.

Explanation:

The Courser well energized has arrived for leading the seekers towards their enlightened goal. The seers seeking *Wisdom* and luminous resplendence follow the Courser.

It is the good fortune of human race that the courser trots in gay abundance sprinkling drops of energy as it passes. Few are those who experience the drops but many are those who in their sensual pleasures are not aware.

VI.

सरमा

सूक्त - १०.१०८ । ऋषि : पणयोऽसुराः, सरमादेवता । पणयो देवता

Sarama is the dawn (*discriminating wisdom or the conscious awareness*) which energized by *Indra* (*the deity presiding over Mind*) recovers (*sources*) the cows (the luminous light) which *Panis* (*the forces of Darkness*) had stolen and hidden (concealed) from being seen. ‘इन्द्रस्याङ्गिरसां चेष्टौ विदत् सरमा तनयाय धासीम् । बृहस्पतिर्भिन्नदग्निं विदद् गाः समुप्तिर्याभिर्वावशन्त नरः ॥’ (I.62.3) – When *Indra* and *Angiras* desired, *Sarama* found food for her offspring, *Brihaspati* cleft the mountains and found cattle. And the people shouted in joy. Eulogized by *Angiras*, You (*Indra*) the destroyer of enemies have with dawn the rays of the *Surya* dispelled the darkness - ‘गुणानो अङ्गिरोभिर्दस् वि वरुषसा सूर्येण गोभिरन्धः ।’ (I.62.5). When *Sarama* found the mountains crevice (the opening of the concealed place), she plundered that vast and ancient place thoroughly. In the luminous light she lead them forth nimble-footed, she coming first in view – ‘विदद् यदी सरमा रुणमन्द्रेर्महि पाथः पूर्यः सध्यक्कः । अगं नयत् सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥’ (II.31.6). *Sarama* is said to have placed two conditions that its two offspring *Sarameyas*, should be given the milk of the cows (essence of the *Wisdom*). *Sarameyas* may possibly be the *Angirasas*, because immediately in the next *mantra*, *Brihaspati* belonging to *Angirasa* clan is said to have cleft the mountains and found the cattle – ‘बृहस्पतिर्भिन्नदग्निं विदाद् गाः’ (I.62.3). It is further said *Agni*, who knows the Law, discerns the medium for *Wisdom*, through the seven fold heavenly streams of thoughts, and *Sarama* found the firmly concealed place of the luminous lights whereby the people at large are nurtured – ‘स्वाध्वो दिवआ सप्त यद्वी रायो दुरो व्यृतज्ञा अजानन् । विदद् गव्यं सरमा दृढळमूर्ध येना नु कं मानुषी भोजते विद् ॥’ (I.72.8).

किमच्छन्ती सरमा प्रेदमानङ् दूरे ह्यध्वा जगुरिः पराचैः ।
कास्मेहितिः का परितक्म्यासीत् कथं रसाया अतरः पयांसि ॥ १ ॥

(*Panis ask*): What desires did bring *Sarama* to come here, the path that leads her away far too distant? What purpose you laid down for us? Where has your journey changed its direction? How have you made your way across the waters of *Rasa*?

Explanation:

This is a dialogue between *Sarama* symbolizes the primary channel for effulgence of *Indra*, the deity presiding over mind, It is compared to Dawn, which signifies the first rays of Sun as it rises over the horizon enlightening the universe. *Panis* symbolize the dark night symbolizing the power of obscurity and ignorance. The night knows that she can not continue to stay the moment the dawn comes on the scene. Therefore, *Panis* ask *Sarama* with what purpose has she traversed such a distance and what objective has she set for them. They desire to know what made them change their original dwelling, the mind, which contain the bewildering streams of thought and how come they could cross over. Some describe *Sarama*, the dawn as a hound, a proper description to the extent that it opens the first flood gates for the stream of light to come through.

इन्द्रस्य दूतीरिषिता चरामि मह इच्छन्ती पणयो निधीन् वः ।
अतिष्कदो भियसा तन्न आवत् तथा रसाया अतरं पयांसि ॥ २ ॥

(Sarama replies): I have come as a massager of Indra seeking the ample wealth which you have stored, O Pani. This has emboldened me from the fear of crossing over the Rasa's waters, in which I have succeeded.

Explanation:

Sarama, as dawn, clarifies that she has come as the messenger of *Indra*, with clear intention of accessing the luminous rays which *Pani*, as dark night, has concealed within the bowel. The incentive to be enlightened was so strong and intense that it feared not the travails and was emboldened to cross over the mythical waters, the confused streams of thoughts that encompass the space round earth, that is to say, the space round the Mind.

कीदृङ्ङिः सरमे का दृशीका यस्येदं दूतीरसरः पराकात् |
आ च गच्छामित्रमेना दधामाऽथा गवा गोपतिर्नो भवाति || ३ ||

(Panis ask): What is Indra like, what is his demeanor, whose messenger that you are and how far you, O Sarama, have come from? Let him approach himself and we will show him our camaraderie and we will make him leader of our cattle.

Explanation:

Darkness does not know what *Light* is, becomes moment *Light* dawns darkness takes flight, no where to be seen. *Ignorance* does not know what *Wisdom* is, because the moment it dawns ignorance becomes terminated. *Darkness* neither knows where *Light* dwells not from where the first rays of light issue from. Yet it dares for the *Light* to come and be acquainted and share with it its wealth. This is an exercise in futility; neither *ignorance* nor even *Knowledge*, information about *Wisdom* can reveal its true nature. When *Ignorance* of the reality and *Knowledge* about the reality cease to dominate the place and come to be vacating, the void is filled by *Wisdom* without any effort. *Ignorance* and *Darkness* need not reveal the wealth to *Wisdom*, because it becomes revealed on its own.

नाहं तं वेद दभ्यं दभत् स यस्येदं दूतीरसरं पराकात् |
न तं गूहन्ति स्रवतो गभीरा हता इन्द्रेण पणयः शयध्ये || ४ ||

(Sarama replies): I know not that, but he can punish even from a distance, he who sent me as a messenger. He cannot be hidden by swift moving flow of the rivers. Defeated will you be, O Panis, eliminated by him.

Explanation:

Sarama feels pity that *Panis* are not aware and conscious of *Indra's* might, which beyond even *Sarama's* comprehension. Therefore, in expressing her inability, she cautions *Panis* that *Indra* can punish them even from a distance since he cannot be hidden even by torrents of tumultuous streams. And warns that *Panis* are sure to be punished and destroyed.

The Mind is a powerful instrument which *Brahman* had provided for himself. Therefore, *Indra* as the deity presiding over mind also becomes powerful. The depth and the reach of the power of mind cannot be measured by a thought, an occasional ray of luminous light. Therefore *Sarama* as dawn says it cannot describe the source from which it has become effulgent. But thought knows that the strength and power of the mind from which it is sourced and that even from a distance, it can terminate the ignorance and obscurity.

इमा गावः सरमे या ऐच्छः परि दिवो अन्तान् सुभगे पतन्ती |
कस्त एना अव सृजादयुध्युतास्माकमायुधा सन्ति तिग्मा || ५ ||

(Panis ask): These are the cows, O Sarama, seeking which you have come from far off heavens. Who will condescend to loose these without having to fight for them. Yes, sharp are your battle-ready weapons.

Explanation:

Forces of *darkness* are aware and conscious that having taken possession of *Wisdom* they have obscured it from being revealed. They have no desire to let go the possession of the *Light*, which they have obscured, without giving a fight.

Ignorance and illusion successfully conceal *Wisdom* from being revealed. *Ignorance* takes many shapes as *Knowledge* and misinformation. To have access to *Wisdom* one has to be austere in ones resolve and perform penance to possess them, cut the bonds that bind one to *Knowledge* and ignorance and be open to receive *Wisdom* without any constraints.

असेन्या वः पणयो वचांस्यनिषव्यास्तन्वः सन्तु पापीः |
अधृष्टो व एतवा अस्तु पन्था बृहस्पतिर्व उभया न मृळात् || ६ ||

(Sarama replies): Even if you, O wicked Panis, were not vulnerable to be hurt by arrows or your speech is not weak to be affected and you paths are not easily impeded, you will nevertheless be spared by Brihaspati.

Explanation:

Sarama, the dawn warns *Panis*, symbolizing the dark forces and obscure thoughts, that even if they think that their obscurity cannot be influenced, the consequence cannot be minimized and their *path* cannot be restrained, the reach of *Brihaspati*'s enlightened intelligence, would not spare them from being eliminated. It is only through intelligent quest that one can hope to an enlightened state of being.

अयं निधिः सरमे अद्रिवुध्नो गोभिरश्वेभिर्वसुभिर्नृष्टः |
रक्षन्ति तं पणयो ये सुगोपा रेकु पदमलकमा जगन्थ || ७ ||

(Panis reply angrily): enclosed in rock is this treasure enclosure, filled with precious cattle and horses, guarded by watchful Panis. In vain have you traversed to this lonely location.

Explanation:

Proud of their power and possessions, *Panis* boast that the luminous rays and powers have been concealed by them in strong preserves, guarded by strong forces. Therefore, it is futile for *Sarama* or for *Indra* to seek to find them.

एह गमन्तृषयः सोमशिता अयास्यो अडिगरसो नवग्वाः |
त एतमूर्व वि भजन्त गोनामथैतद्वचः पणयो वमन्ति || ८ ||

(Sarama replies): Seers will come energized by Soma, the Angirasas and the Navagavas, sharing between themselves the mass of Wisdom, while the Panis will be looking helplessly.

Explanation:

Dawn, is fairest among all lights ‘इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विश्वा |’ born far brilliant extending in brightness, because it brings the first glimpse of hope to one who has been languishing for long in darkness, since to her the darkness resigns her place ‘कृष्णा सदनायस्याः’, who for Sun has left the Path to traverse, ‘अरिक् पन्था यातवे सूर्याय’. She knows that enriched by the luminous enlightenment, the seers – Angirasas and Navagavas, the offshoot members of their family will come to partake in the mass of Wisdom – विज्ञानघन, while the Panis who have temporarily overwhelmed the luminous rays, will left looking without hope.

एवा च त्वं सरम आजगन्थ प्रवाधिता सहसा दैव्येन |
स्वसारं त्वा कृण्वै मा पुनर्गा अप ते गवां सुभगे भजाम || ९ ||

(Panis acquiesce): You, O Sarama, have come thus far traversing, empowered by the celestial might. Turn not your back, for you are our sister, o fortunate one. We will give you the luminous rays.

Explanation:

Once the luminous ray of the Dawn makes its presence felt the forces of Darkness have no other choice than to make the Way for the Dawn. Therefore the Panis, calling Sarama as their sister, agree to share the luminous rays with Indra and his followers with great reluctance.

नाहं वेद भ्रातृत्वं नो स्वसृत्वमिन्द्रो विदुरङ्गिरसश्च घोराः |
गोकामा मे अच्छदयन् यदायमपात इत पणयो वरीयः || १० ||
दूरमित पणयो वरीय उदगावो यन्तु मिनतीऋतेन |
वृहस्पतिर्या अविन्दन्निगूळहाः सोमो ग्रावाण ऋषयश्च विप्राः || ११ ||

(Sarama replies): I know not any brother hood or sisterhood, the terrible Indra or the Angirasas may perhaps know those relationships better. They were eagerly looking for the luminous rays when I left them, therefore, depart to a distant place, O Panis. Be off far away, O Panis ! Let the cows come subdued to the Eternal abiding place, which Brihaspati, Soma Seers and the sages have found them concealed.

Explanation:

The messengers do not know relationships; their duty is to pass messages without being passionate. The regulator knows what relationships one should have. Seeing the meekness and cordiality of the Panis, Sarama advises that they should depart post-haste, since Indra and Angirasas were eager to take possession of the luminous rays. Let the luminous rays, which Brihaspati, Soma, Seers and the sages have seen concealed, come to the Law which is their eternal abiding place.

VII

सोमः

सूक्त - ८ . ४८ । ऋषि — प्रगाथो घौरः काण्वः । सोमः ।

It is normal and natural to every human being to reflect his thoughts in the terms and terminologies drawn from the experiences which the social mores and practices provided in a society at any given age of their social development. Therefore, even as ancient Egyptian or Mesopotamian civilizations cannot be appreciated and understood unless one is familiar with the racial, social, cultural, psychological and religious beliefs of those societies, even so the religious or spiritual ideas of India cannot be appreciated and understood in the background of Hebrew and Judaic cultural and philosophical beliefs. The problems which the western Indologists faced in dealing with *vedic* texts demonstrate their lack of appreciation of the *vedic* concepts in the context of Indian ethos instead of their own cultural and social background.

The symbols which *vedic* seers employed for expression of supreme bliss either as in sexual intercourse or in consumption of *Soma* are the classical examples of misplaced pomposity in attributing the meaning which their cultural beliefs on an completely alien and strange philosophy which I unlike that of their own society.

The juice of a *Soma* plant is the symbol used in place of an elixir which gives a *Bliss*, somewhat as in the case of consumption of alcoholic drink, without amounting to be a alcoholic drink, or as spiritual union between the individual *self* with the universal *Self* which gives bliss of a union as between a man and woman in a close embrace, without amounting to be a physical act.

Soma, therefore, was not as like those of Prof Witney and others gross mistakenly understood that ‘*this liquid had power to elevate the spirits and produce a temporary frenzy under which the individual was prompted to and capable of deeds beyond his natural powers . .*’ *Soma* is the *Bliss* which one attains when the obscurity ends and luminous light shines, when one rejects the mortal in man and reaches out the immortal within. In one’s spiritual evolution man finds obscurity rather than clarity, ignorance rather than wisdom. Therefore it is said in the hymn addressed to *Pavamana Soma* that ‘*By his luminous light he (Soma) purifies himself subduing the hostile powers, as Surya does with his. Empowering himself with energizing stream of juice he shines forth in red and gold coloured garments, encompassing all forms, with hymns eulogised by seven fold speech. The light concealed by the niggardly is revealed by you, making it bright in its own source, with adorations sung in that very place. That joyous resonance is heard far in distance, he with his healthy demeanour has won power of life three-fold. He moves with intelligence eastward his resplendent car rivaling the celestial car. Hymns lauding your manly valor come forth rousing Indra to success, so that you may too remain unconquered, your weapons remaining unconquered*’ (IX.111).

Soma is not a medium though which one becomes blissful but the *Bliss* itself. Therefore, it is venerated and eulogized as such.

स्वादोर्भक्षि वयसः सुमेधाः स्वाध्वो वरिवोचित्तरस्य ।
विश्वे यं देवा उत मर्त्यासो मधु बुवन्तो अभि संचरन्ति ॥ १ ॥

Wisely do I relish the savory Soma religiously sourced, to seek the treasure, the food for which luminous and the mortals gather to together.

Explanation:

When *Soma* is sourced through religious austerity and penance it becomes itself the Bliss, which gods relish and humans seek out delivered from the obscurity and sufferings in primordial life. *Soma* is Bliss, the ultimate treasure which seers found as the culmination of all their performance in *Brahman*, in living in *brahmacharya*. *Brahmacharya* is not living only as a celibate but living ever in the comprehensive conscious awareness of *That One*. Therefore, the seer says he relishes *Soma* not as a medium ‘to elevate the spirits and produce a temporary frenzy under’ but to enlightenment which is the *Bliss of Beatitude* itself, which is food not for the un-enlightened mortals but also for the immortal luminous beings. *Soma* is a state of *being* and not the medium or passage towards becoming.

अन्तश्च प्रागा अदितिर्भवास्यवयाता हरसो दैवस्य |
इन्द्रविन्द्रस्य सख्यं जुषाणः श्रौष्टीव धुरमनु राय ऋध्याः || २ ||

Entering the state of Existence, Soma is like Aditi the comforter of the luminous beings. Enjoying the company of Moon and Indra, he brings beauteous bounties swiftly as would the horses bring.

Explanation:

Soma is not the medium but the conclusive enlightenment, which in turn brings wealth of wisdom and peace with one’s self. *Soma* is enlightened Bliss, Moon, the tranquility and serenity and Indra, the mental and psychological radiance.

अपाम सोमममृता अभूमागन्म ज्योतिरविदाम देवान् |
किं नूनमस्मान् कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्य || ३ ||

We have experienced Soma and become immortal; we have attained enlightenments which the gods have revealed. How can enemy’s shafts harm us now? What O immortal (Soma) what could there be deception for mortals now?

Explanation:

One who is enlightened and revels in the *Bliss of Beatitude* can scarcely be concerned with enemy’s unkind arrows. One whose Mind has clarity how can face deception?

शं नो भव हृद आ पीत इन्द्रो पितेव सोम सूनवे सुशेवः |
सखेव सख्य उरुशंस धीरः प्र ण आयुर्जीवसे सोम तारीः || ४ ||

Be absorbed in tranquility in our heart O Indu, as a compassionate father towards his son, O Soma. As a friend to another friend, conqueror of the world, O Soma extend days of our lives.

Explanation:

Bliss given by *Soma* is associated with the tranquility of the soothing light of *Indu* (Moon). Then *Soma* becomes kind and considerate as a father would be for his son, as comrade to a close friend.

इमे मा पीता यशस उरुष्यवो रथं न गावः समनाह पर्वसु |
ते मा रक्षन्तु विस्रसश्चरित्रादुत मा ग्रामाद्यवयन्त्विन्दवः || ५ ||

I have experienced those few stimulating signs which liberate me. Securely they support my limbs a straps support the chariot. Let them protect my step slipping on the Way, let the few drops consumed preserve me from tribulations.

Explanation:

Seer has already started feeling slightly pleased with the few moments of bliss which Soma has bought for him, which safely guide him further on as the straps that bind a chariot take it safely on the journey. Let the flashes of luminosity safeguard me in moments of darkness and desolation.

अग्निं न मा मथितं सं दिदीपः प्र चक्षस्य कृणुहि वस्यसो नः |
अथा हि ते मद आ सोम मन्ये रेवाँ इव प्र चरा पुष्टिमच्छ || ६ ||

As the fire produced from friction shines brightly make me luminous; give me clearer insight and make me wholesome. Amidst the revelry I recall your grasp, O Soma. Would I have satisfaction as a rich one might have?

Explanation:

Seer desires Soma to make him luminous as fire would be when stroked and whole in sight. Even at that moment when he is experiencing bliss, he remembers the caressing hand of Soma, from whom he seeks assurance that such support would continue further.

इषिरेण ते मनसा सुतस्य भक्षिमहि पि>यस्येव रायः |
सोम राजन् प्र ण आयूंषि तारीरहानीव सूर्यो वासराणि || ७ ||

May we celebrate in mind the energized spirit, like the ancestral riches received anew. Soma! prolong our survival even as Surya prolong his days.

Explanation:

Seer celebrates the bliss which is newly assigned to him, as if he has regained the long forgotten and long denied ancestral wealth. Bliss is natural attribute of the self within; it is the accumulated ignorance that conceals it from human sight. When obscurity is removed and the vision becomes clear, one experiences Bliss as though he has redeemed what was till then considered lost. Seer desires to live in this state of Bliss and asks Soma to extend the days in his life even as Surya prolongs his days in universe.

सोम राजन् मृळया नः स्वस्ति तव स्मसि व्रत्याश्स्तस्या विद्धि |
अलर्ति दक्ष उत मन्युरिन्द्रो मा नो अर्यो अनुकामं परा दाः || ८ ||

O Lord Soma favour our lives with prosperity. We are devoted to you now, of this be doubly assured. Spirit and power have come enriching us O Indu, do not forsake us to the foes.

Explanation:

Now that the seer is completely devoted to *Soma*, he does not desire to be rejected; spirit and power having been energized, he seeks assurance that his bliss would not be robbed again.

त्वं हि नस्तन्वः सोम गोपा गात्रेगात्रे निषस्तथा नृचक्षाः |
यत् ते वयं प्रमिनाम व्रतानि स नो मृळ सुषखा देव वस्यः ॥ ९ ॥

Now that you have energized every joint O Soma, strengthen now our eyes a guardian of our bodies. Even when we transgress your ordinances, be gracious to us a friend, O the best of all gods.

Explanation:

Soma is not an intoxicating drink that benumbs the limbs and makes the joints vulnerable. It is that which energizes every limb and revitalizes every joint. *Soma* strengthens as a friend and guardian the vision so that we may not transgress the ordinances.

ऋदूदरेण सख्या सचेय यो मा न रिष्येद्धर्यश्व पीतः |
अयं यः सोमो न्यधय्यस्मे तस्मा इन्द्रं प्रतिरमेम्यायुः ॥ १० ॥

O the luminous lord! May I be with a companion whose heart is tender, who will not harm when accepted as an associate. Associated with Soma, I pray Indra now for long life.

Explanation:

Unlike an intoxicating drink in whose company mind becomes unsettled and to intemperance, *Soma* is one like a friend and guardian who with his tender heart leads one to live a wholesome life. Therefore in the company of *Soma*, *Indra* leads, as the presiding deity over mind, to think which is auspicious and noble.

अप त्या अस्थुरनिरा अमीवा निरत्रसन् तमिषीचीरभैषुः |
आसोमो अस्मा अरूहद् विहाया अगन्म यत्र प्ररिन्त आहुः ॥ ११ ॥

Our maladies have lost their vigour and left our bodies, fearing they were lost in darkness. Soma has invigorated us exceedingly mightily and we have come at the stage when we prolong our existence.

Explanation:

Moment *Soma* enters one's vitals, every thing becomes invigorated – the mind, intellect as well as the limbs, making us superior in receptivity and enlightened.

यो न इन्दुः पितरो ह्यसु पीतोऽमर्त्या मर्त्या आविवेश |
तस्मै सोमाय हविषा विधेम मृळीके अस्य सुमतौ स्याम ॥ १२ ॥

Indu, our father immortal himself has entered the hearts of the mortals. Therefore, let us serve him with diligence. I offer Soma my receptive allegiance, remaining secure in his compassionate grace.

Explanation:

When Soma enters human vitals they become qualified to receive his compassionate grace and abide in his luminous munificence.

त्वं सोम पितृभिः संविदानोऽनु द्यावापृथिवी आ ततन्थ ।
तस्मै न इन्द्रो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥ १३ ॥

O Soma who have spread yourself on Earth and in Heaven associate with our ancestors, so that with oblations they may serve you to make us all rich in wealth.

Explanation:

The seer seeks Soma who has spread himself on earth and heavens. He pleads him to enter the ancestors so that the oblations offered by them may bring wealth in plenty for their progeny.

त्रातारो देवा अधि वोचता नो मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः सुविरासो विदथमा वदेम ॥ १४ ॥
त्वं नः सोम विश्वतो वयोधास्त्वं स्वर्विदा विशा नृचक्षाः ।
त्वं नः इन्द्र ऊतिभिः सजोषाः पाहि पश्चातादुत वा पुरस्तात् ॥ १५ ॥

Give us O Gods, your blessings so that we may preserve our clarity of vision and sleep may not overtake our consciousness, so that we may together with our brave sons laud Soma in the assembly. From all directions you Soma come within us becoming our sustenance, directing our sight to the luminous light. Provide us, O Indu, accord your protection for us from rear and from front.

Explanation:

The seer prays blessings from Gods and from Indu to keep us awake and conscious so that we all may offer him adorations and so that he may grace us and our progeny health, wealth and well being.

VIII.

गावः

सूक्त - ६. २८ । ऋषि — बार्हस्पत्यो भरद्वाजः । गावःइन्द्रो गावो वा

Cow is not the four-legged animal but the luminous rays which lead one to enlightenment. Cow is the symbol of noble, pure and auspicious attributes associated with it and the luminous bliss which it grants as rewards. As a corollary cow's milk, butter and ghee are associated with enlightened *Knowledge* - ज्ञान, crystallized *Wisdom* - विज्ञान and Bliss of Beatitude - आनन्द. In this process *Indra*, as the presiding deity over Mind becomes facilitators for enlightened *Knowledge* - ज्ञान, crystallized *Wisdom* - विज्ञान to be preserved in Mind, गोष्ठ - the cow-pen. Therefore this hymns also deals with *Indra* as the luminous one.

आ गावो अगमन्तु भद्रमकन् त्सीदन्तु गोष्ठे रणयन्त्वस्मे |
प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वोरुषसो दुहानाः || १ ||

Enlightenment is born and brought good tidings. Let is rest in Mind and be happy in our company. Here let them be productive in many colours and yielding nourishment each day.

Explanation:

Cow for luminous rays, kine for mind where it illumines in profusion, colours to suggest the many diverse wholesome and fruitful thoughts, nourishment to the gradual enfoldment of the enlightened bliss are familiar symbols used by seers in vedic scriptures, belonging to a society predominantly dependent and nurtured by the cattle as symbols of wealth and prosperity. Here the seer expresses his satisfaction at the dawn of enlightenment in his life.

इन्द्रो यज्वने पृणते च शिक्षत्यपेद्ददाति न स्वं मुषायति |
भूयोभूयो रयिमिदस्य वर्धयन्भिन्ने खिल्ये नि दधाति देवयुम् || २ ||

Indra assists him who ventures in performance of actions and oblations, taking what is not his give in return exceedingly. Increasing in this manner his accomplishments, he makes the seeker dwell within the divine bounds.

Explanation:

Indra as the deity presiding over energizes the person who endeavors in performing his actions, by supplementing every thing that is lacking in that person, without even expecting any thing, increasing his capabilities more and more making him live in the luminous world of righteousness.

न ता नशन्ति न दधाति तस्करो नासामामित्रो व्यथिरा दधर्षति |
देवांश्च याभिर्यजते ददाति च ज्योगित् ताभिः सचते गोपतिः सह || ३ ||

The luminous is never lost to him, no robber would ever deprive him, no evil minded would ever harass him; the possessor of such Mind would live longer with this luminous state of mind, with which he would offer gifts and serve the luminous gods.

Explanation:

The symbolism becomes more and more illuminating as one reads further. Once a seeker becomes luminous that accomplishment is never lost to him, neither a robber nor an evil person would harm one who is possessed of enlightened mind. Possessor of an enlightened mind live immortal and eternal life, offering oblations and serving the luminous centers of energy as mutual coordination is divine intent.

न ता अर्वा रेणुककाटो अश्नुते न संस्कृतत्रमुप यन्ति ता अभि |
उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः || ४ ||

The stallion overtakes with his dusty brow one that is tardy in his stroll, nor is there any confusion on their course. The luminous rays all-encompassing stroll the Paths unrestricted.

Explanation:

The luminous rays unhindered transcend those who are obscure and ignorant; never allowing tardiness to thwart their way, illumining the Path to Perfection till the goal is reached.

गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः |
इमा या गावः स जनास इन्द्र इच्छामीन्द्रदा मनसा चिदिन्द्रम् || ५ ||

To me they appear as the splendidous Bhaga, the enlightened Indra, they come as Soma, the first portion of Bliss of Beatitude. These present luminous rays proclaim the advent of Indra, in heart and spirit.

Explanation:

When one becomes enlightened, one feels the benevolence of Bhaga, the intellectual passion of Indra and first draught of the ecstatic bliss of Soma. They proclaim of the energizing presence of Indra, the presiding deity over mind both in empathy and spirit. Enlightenment of Mind is followed by auspicious speech and propitious actions, making one's life fit for surrendering to the lord.

यूयं गावो मेदयथा कृशं चिदश्रीरं चित् कृणुथा सुप्रतीकम् |
भद्रं गृहं कृणुथ भद्रवाचो वृहद् वो वय उच्यते सभासु || ६ ||

The luminous lights energise the minds even those which are worn out and wasted and make the unattractive one, the most endearing. Prosper my house with auspicious sounds, making your power glorified in assemblies

Explanation:

Luminous light drives away darkness and ignorance from minds and makes the lives energise and energetic. The obscure and indolent ones rise and pick up their strengths, to succeed in life. The house residence resounds with happy and auspicious sounds, making the power acceptable and gloried in assemblies.

प्रजावतीः सूयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः |
मा वः स्तोत्र ईशत माघशंसः परि वो हेति रुद्रस्य वृज्याः || ७ ||

Let the crop grow in abundance, let one drink the pure and sweet water at the watering hole. Never through theft be deceitful to your master. May the Rudra's arrows not harm you.

Explanation:

Seer prays that his life be endowed with enlightened resplendence consuming wholesome food and thirst quenched by sweet nourishing waters. For this one should rob his master nor be deceitful towards him. Only then Rudra's watchful eyes will shed grace on him and make his life शिवसंकल्प and अमृतमय.

उपेदमुपपर्वनमासु गोषूप पृच्यताम् |
उप ऋषभस्य रेतस्युपेन्द्र ताव वीर्ये || ८ ||

Let this close resolve be closely intermingle the luminous thoughts and making them prolific in strength stream forth with Indra's gracious energizing powers.

Explanation:

Let the resolve empower the Mind with thoughts thus gathered together to flow in effulgent brilliance from strength to strength with Indra's supportive powers.

IX.

श्रद्धा

सूक्त - १० . १५१ । ऋषि - श्रद्धा कामायनी । श्रद्धा ।

This hymn is addressed to a concept श्रद्धा - receptivity. In phenomenal world, the word श्रद्धा is used for belief or faith to any principle, person or an institution. Thus will be a very restrictive meaning. It means more than that; it means receptivity, to keep one's *Mind, Speech* and *Praana* fully open to receive the resonance of ॐ the primary and the *Eternal Sound*, even as *Brahman* provided them as primary instruments of effulgence for himself.

Kaushitaki Brahmana Up says 'प्राणो ब्रह्मेति स्माह कौशीकतकीः, तस्य ह वा एतस्य प्राणस्य ब्रह्मणो मनो दूतं चक्षुर गोपृष्ठं श्रोत्रं संश्रवयितुं वाक् परिवेष्टी' *Praana is Brahman, of this Praana is Brahman, mind is the messenger, eye is the guardian, ear is the shelter, speech is the abode.* That One becomes effulgent as *Brahman* or becomes accessible with clarity of *Mind* and purity of *Speech* and *Praana*, when one unifies one's self with the entirety the *Self* – सर्वभावेन fully without reservation or affected or conditioned by the impressions on *Mind*, by thoughts, ideas, concepts, beliefs or faiths. This is what is meant when *Aruni* says to *Svetaketu* 'श्रद्धस्व सौम्य'. It also means 'व्याचक्षणस्य तु मे निदिधास्ताव्य' as *Yajñvalkyā* told *Maitreyi*, reflect even as I explain it. This is what *Krishna* meant when he exhorted *Arjuna* 'सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज' – become attuned to me giving up all restraints in *Mind*.

In this hymn is projected a thought that through receptivity alone the essence within one's self becomes energized.

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥ १ ॥

By receptivity is Agni energized ; by receptivity is the oblation offered. Being resplendent in receptivity, we declare its supremacy through speech.

Explanation:

The seer has elevated श्रद्धा to the level of a divinity, endowed with *divine essence*. In श्रद्धा he observes अग्नि, the energizing *divine power*. Therefore, he offers the performance of his actions and his achievements as oblation with full receptivity. As a consequence being resplendent, श्रद्धवान्, he expresses his adulation to the importance and the supremacy of being receptive.

प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदासतः ।
प्रियं भोजेषु यज्वस्विदं म उदितं कृधि ॥ २ ॥

Be agreeably receptive to those who give; be agreeably receptive to those who do not give. Be agreeable to those who perform their actions. Put in to practice the word I have spoken.

Explanation:

One can not be completely receptive unless one frees one's mind of pre-disposed thoughts, ideas, concepts, opinions and beliefs. In the manifest world, there is nothing that is entirely good or entirely bad, nothing that is entirely noble or entirely ignoble, nothing that is entirely beautiful or entirely ugly, and nothing that is entirely desirable or entirely undesirable. The duality which one sees is the result of one's ignorance of the entirety. *Asuras* are those who are not enlightened of the entirety – 'असूर्या नाम ते लोका अन्धेन तमसाऽऽवृताः' (*Isha Up.* 3). And the one who sees all creation in the *Self* and the *Self* in all, is not is not disgusted with any thing. (*Isha Up.* 6). As *Yajnavalkya* says, 'स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिविमय आपोमय वायुमय आकाशमयस्तेजोमयोऽतेजमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति ।' – The *self*, indeed, is *Brahman*, manifest as understanding, mind, life, sight, hearing, earth, water, air, ether as well as illumination and absence of illumination, desire and absence of desire, anger and absence of anger righteousness and absence of righteousness, identified with *this* and with *that*; '*this*' is *what exists* and '*that*' is *what is desired*. When undifferentiated one became differentiated it came to exist with नाम and रूप; it is *this* which comes in *existence*. When desire enters mind then what comes to be is '*that*'. That which *IS*, is inferred and desired. Therefore, it is surmised, 'यथाकारी यथाचारी तथा भवति - साधुकारी साधुर्भवति पापकारी पापो भवति' – According as one acts, according as one behaves so does he become. The doer of good becomes good and the doer of bad becomes bad. Thus what one infers is that one he becomes. *Wisdom is Brahman which exists; Ignorance is what one infers with desire in mind. Devas* are enlightened because they are conscious of Existence. *Asuras* are unenlightened because they infer with mind influenced by senses.

One has to be enlightened with complete and unconditioned receptivity towards those who give and also to those who do not give by putting in practice what is spoken here.

यथा देवा असुरेषु श्रद्धामुग्रेषु चकिरे ।
एवं भोजेषु यज्वस्वस्माकमुदितं कृधि ॥ ३ ॥

Even as the luminous ones were highly receptive to those who were non- luminous, even so let my speech be enjoined in fruitful conclusion.

Explanation:

Devas, the enlightened ones were neither exclusive nor oblivious of the *Asuras*, the unenlightened. There were conscious of the immutable *Wisdom* that was eternal in *Existence* as well the ignorance which was prevailing temporarily and possible to be terminated. Even as they were conscious let every seeker also be conscious of the duality is life. Awareness of *Wisdom* and consciousness of *Ignorance* are both necessary for one on the Path to Perfection.

श्रद्धां देवा यजमाना वायुगोपा उपासते ।
श्रद्धां हृदय्यश्याकृत्या श्रद्धया विन्दते वसु ॥ ४ ॥

Guarded by Vayu, the presiding deity over breath (as the impeller towards actions), gods and the ardent seekers draw together. Being receptive in heart he wins the worlds through receptivity.

Explanation:

Vayu, as the presiding deity over breath, pushes Mind towards performance of actions, in which the divine energy coming together encompasses the human consciousness. When Mind is pure and intent is propitious, then the Mind together with the five senses, through which *Knowledge* is accessed, cease their activities, even the intellect not stirring, one attains the highest state – ‘यदा पञ्चबुद्धिर्गच्छते ज्ञानानिमनसा सह | बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ||’ (*Katha Up.* II.3.10). Then one becomes receptive in heart, becomes entitled to the wealth of the worlds.

श्रद्धां प्रातर्हवामहे श्रद्धां माध्यंदिनं परि |
श्रद्धां सूर्यस्य निम्नुचि श्रद्धे श्रद्धापयेह नः || ५ ||

We invoke receptivity in early morning, receptivity at noon we invoke, receptivity when Surya sets. श्रद्धा make endow us with complete receptivity.

Explanation:

One cannot be receptive briefly or for a short period. One has to be receptive as a continuous austere penance. One has to be receptive as one would breathe, every moment, every day of one’s life till one reaches the goal. Only when all knots (of desire) in heart are destroyed that a mortal becomes immortal even in this very life. This alone is the instruction – ‘यथा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः | अथ मर्त्योऽमृतो भवत्येतावद्धं नुशासनम् ||’ (*Katha Up.* II.3.15).

X.

ज्ञानम्

सूक्त - १०. ७१ । ऋषि — बृहस्पतिराङ्गिरसः । ज्ञानम्

विज्ञान is विशेष ज्ञान - special *Wisdom*, *Vak*, mysterious and noble, accessible only to the initiates and the qualified. ज्ञान is व्यावहारिक ज्ञान *Knowledge* gained after experiencing the supra-sensory *Wisdom*. ज्ञान therefore, gives information of what can be experienced as विज्ञान in a supra-sensory of enlightenment. Thus when seers bring down the enlightened *Wisdom* to the level of ordinary mortals it becomes transformed as *Knowledge*. The present hymn speaks of *Vak* which is *Wisdom* experienced and *Knowledge* which is fragmentary in expression. It also shows how *Brihaspati* the presiding priest of the gods, sourced all that was excellent and spotless in *Vak*, the *Wisdom* by articulating in *vedic* hymns, giving names to the objects experienced. Therefore, the *Knowledge* contained in *vedic* hymns is the information, which will not be understood unless one prepares a stage where mind is pure and receptive to comprehend the supra-sensory *Wisdom*, विज्ञान.

बृहस्पते प्रथमं वाचो अग्रं यत् प्रैरत नामधेयं दधानाः ।
यदेषां श्रेष्ठं यदरिप्रमासीत् प्रेणा तदेषां निहितं गुहाविः ॥ १ ॥

When Brihaspati first sent out Vak, the speech in the beginning, articulating names to the objects, all that was excellent and spotless enclosed therein was revealed with affection.

Explanation :

Angiras are one of the ancient seer families, who due to his antiquity, is treated as some one between the gods in heaven and humans on the earth. They are attributed to have been the earliest ones to find *Agni* hidden in woods and flying from one wood to the other (V.10.7). They are likened to *Agni*, divinity itself, auspicious friend of the divine beings, following whose ordinances *Maruts*, active through wisdom glittering with their spears were born (I.31.1). *Brihaspati* is the petitioner, the priest who intercedes with gods for men and protects them from evil. He is पुरोहित the presiding priest of the divine community. He is said to have cleft the mountains to find the Cows – the luminous wisdom, when people shouted with triumph ‘बृहस्पतिर्भिनददि विदद् गाः समुसियाभिर्वावशन्त नरः’ (I.62.3). He brought out speech as the primary instrument for dissemination of *Wisdom* experienced by seers. At that early moment, *Vak* before it was revealed with affection, it was excellent and spotless, being endowed with *Wisdom*.

सक्तुमिव तितुना पुनन्तो यत्र धीरा मनसा वाचमकृत ।
अत्रा सखायः सख्यानि जानते भद्रेषां लक्ष्मीर्निहिताधि वाचि ॥ २ ॥

Like men cleaning the corn-flour with cribble, here the wise in spirit spread out the speech, making the fiends know friends, retaining within itself the auspicious marks of resplendence.

Explanation:

Vak, in essence is divine in origin and accessible only to those who have attained divine status. Therefore, the men wise in Wisdom fashioned Vak in such manner that it could be instrument of communication among people at large, even while retaining the divine attributes concealed within. Vak spoken by people at large is known as Bhasha and the language of scriptures is Chhandas, which reveals the mystical meaning of Veda to the initiates and the qualified, keeping it concealed from the uninitiated and not qualified ones.

यज्ञेन वाचः पदवीयमायन् तामन्वविन्दन्तृषिषु प्रविष्टाम् ।
तामाभृत्या व्यदधुः पुरुत्रा तां सप्त रेभा अभि सं नवन्ते ॥ ३ ॥

Through performance of sacrifices they pursued footsteps Vak and finding her dwelling place, the seers brought her out placing in many places; seven (seers) making her resound in organized manner.

Explanation:

Since Vak was all that was excellent and spotless, it could be accessed only through austere performance of sacrifices. Therefore, when the seers found her concealed in her dwelling place, they brought her out and placed her in many places, fashioning her in an organized manner according her auspicious attributes and the her usefulness as medium of communication. .

उत त्वः पश्यन् न ददर्श वाचमुत त्वः शृण्वन् न शृणोत्येनाम् ।
उतो त्वस्मै तत्त्वं १ वि ससे जायेव पत्य उशती सुवासाः ॥ ४ ॥

One seeing, does not see Vak, one hearing does not hear Vak, but to another it reveals her form as a noble woman do to her lord.

Explanation :

Vak, the speech is reserved, mystical and mysterious. Her secrets are concealed from all and revealed only to few. Therefore, all who see her do not really perceive her form, those who hear her are not really receptive to her essence. Her secrets are purposely preserved in mystery and in seclusion, to be revealed only to the few or perceived only to those who assiduously yearn for her. She is not open to all. Therefore, she is reluctant to reveal her true form and content. Her lord is one who has sought her favours intensely, therefore to him she revels her secrets.

उत त्वं सख्ये स्थिरपीतमाहुर्नैनं हिचन्त्यपि वाजिनेषु ।
अन्धेवा चरति माययैष वाचं शुश्रुवा अफलामपुष्पाम् ॥ ५ ॥

Him they call idler dull in camaraderie; him they never urge for valour. Such one wanders in unrewarding fantasy, the voice which he hears yields him neither fruit nor flower.

Explanation:

One who receives no encouragement from *Vak* is dull and unreceptive to the mysteries and secrets contained in *Vak*. Him no one will call an eager or determined seeker. Such one not receiving the secrets of the *Veda* the *Wisdom*, contained in the Knowledge of the *vedic* hymns wanders vaguely under an illusion that he knows. Such one is neither wise nor shrewd receiving neither fruits nor flowers.

यस्तित्याज सचिविदं सखायं न तस्य वाच्यापि भागो अस्ति |
यदीं शृणोत्यलकं शृणोति नहि प्रवेद सुकृतस्य पन्थाम् || ६ ||

Vak, Wisdom would not be available for him even in fragments that have not first divested himself of the comfort of the Knowledge. Even if he listens, he listens in vain, for he would not know the Path to Perfection.

Explanation:

Vak being mystical and mysterious in *essence* is available in full or not at all. Therefore, even though one listens to *Vak*, his efforts would be in vain unless he is fully, totally and absolutely receptive. One cannot access *Wisdom*, unless one first divests himself of *Knowledge*. Even if he attempts to be *wise*, what he *knows* would prevent *Wisdom* having access in Mind. Mind is full of what one *knows* as empirical experience, memories of the past and expectations of the future; moment a new thought rises, Mind seeks a comparable memory with which it can be matched. In the absence of identification, Mind find it difficult to accept. Knowledge is what we know; unless that makes way for the *Wisdom* to have an access, *Vak* would not make her presence felt and the Path to Perfection would not be revealed to such one.

अक्षण्वन्तः कर्णवन्तः सखायो मनोजवेष्वासमा बभूवुः |
आदघ्नास उपकक्षास उ त्वे हृदा इव स्रात्वा उ त्वे ददृश्रे || ७ ||

Unequal in quickness of spirit are friends endowed with sight and hearing. Some look like tanks that reach the mouth or shoulder, others are like ponds of water fit to bathe in.

Explanation:

All human beings are not equal. Even though are endowed with eyes, ears and other instruments of senses and action, only few are endowed with quickness of spirit while others are not. To that extent one's response to *Wisdom* depends essentially on the capacity to be receptive, not on the form of their instruments of cognition. Some are human beings with expansive receptivity while other can at best be termed as animals in human shape and form.

हृदा तष्टेषु मनसो जवेषु यदब्राह्मणाः संयजन्ते सखायः |
अत्राह त्वं वि जहुर्वेद्यामि रोहब्रह्माणो वि चरान्यु त्वे || ८ ||

When Brahmins assemble together for performance of sacrifice, with mind firmed by heart, they leave others far behind through their achievements; whereas others, claiming themselves to be Brahmins, wander in vain.

Explanation:

Brahmins do not become men of *Wisdom* only because they were born in *Brahmin* family. True *Brahmins*, becoming receptive mentally and emotionally, leave others far behind through their achievement in being wise in *Wisdom*. Others who are not receptive being poor in spirit and resolve, only wander in world claiming only to be *Brahmins*. without being men wise in *Wisdom*. Such one does not have access to *Vak*, the *Wisdom* being overwhelmed with the *Knowledge* which have acquired.

इमे ये नार्वाङ्म परश्चरन्ति न ब्राह्मणासो न सुतेकरासः |
त एते वाचममिषद्य पापया सिरीस्तन्त्रं तन्वते अप्रजज्ञयः ॥ ९ ॥

Those who neither step back nor move forward, neither as Brahmins nor as helpers in preparation of libations, having attained Vak in sinful manner spin out their speech in ignorance like sinners.

Explanation :

The seer rues the lives of those who neither withdraw nor move forward, neither as men of wisdom nor as helpers in performance of sacrifice. But having acquired rudimentary knowledge of the hymns, though not the understanding their mystical significance, they lead sinful life making stories of their being wise in *Wisdom*.

सर्वे नन्दन्ति यशसागतेन सभासाहेन सख्या सखायः |
किल्बिषस्पृत् पितृषणिर्ह्येषामरं हितो भवति वाजिनाय ॥ १० ॥

All friends rejoice in a friend who comes triumphant having had success in an assembly. He divests blame from being attached, provides nourishment, ever vigilant for deed and daring.

Explanation:

Friends and well-wishers rejoice when other friends come back successful in assembly of people. Such one brings fame for them avoiding any ill-fame coming to them. He is the nourishment for men of wisdom, he who is ever conscious and ready of his own deed and hi capacity.

ऋचां त्वः पोषमास्ते पुपुष्वान् गायत्रं त्वो गायति शक्वरीषु |
ब्रह्मा त्वो वदति जातविद्यां यज्ञस्य मात्रां वि मिमीत उ त्वः ॥ ११ ॥

One enriches himself constantly by reciting hymns; others sing in Shakavari metres. Still one another lays own the rules for performance of sacrifices.

Explanation:

Men of *Wisdom* never remain idle, lest their mind be filled with unwholesome thoughts. They keep themselves engaged in reading and singing hymns, or in laying down the rituals for performance of sacrifices.

XI.

अग्निः

सूक्त - १.१ | ऋषि - मधुच्छन्द विश्वामित्र | अग्निः

The collation of *vedic* hymns by *Vyasa* commences as well ends with *Agni*, in the beginning as energizing divine instrument of the individual energies and in the end as the integrating and harmonizing diverse energies towards one common purpose and goal.

Agni is जातवेदस् - the knower of *Vedas*, त्वमग्ने होत्रं तव पोत्रं ऋषिं - the deities presiding over performance of sacrifices, तव प्रशस्त्रं त्वमग्ने वरीयसि ब्रह्मा चासि गृहपतिश्च - you are the leader, the ministering priest, *Brahman*, the master of the homes, पुरोहित - one who guides from the forefront, दूत - the messenger, यज्ञस्य सुकृतम् - skillful in performance of sacrifices, स मातरिश्वा पुरुवारपुष्टिर्विदद गातुं तनयाय स्वर्वित् - *Matarishva* who brings offerings for people (I.96.4), त्वमभ्यश्त्वमश्मवस्पारि त्वं वनेभ्यस्त्वमोषधीभः - brought to life from waters, trees and herbs, (II.1.1), सुद्योत्मान् - refulgent, अतिथि - guest, सुप्रयसम् - rich in oblations. He performs the task as purifiers. He is, verily, *Brahman*, the architect of our homes. During the days it is *Surya* and during the night *Agni* as heavenly messengers energizes the seekers. Speaking of *Agni*, *Aurobindo*, the sage of Pondichery, says: “*The other Gods awake at dawn but Agni wakes also in the night. He keeps his divine vision even in darkness where there is neither moon nor the stars . . . when man awakened from his nights wills to offer his inner and outer activities to the gods, to the truer and higher existence and so to arise out of mortality into far off immortality, his goal and desires, it is this flame of outward inspiring Force and Will that he must kindle ; into this fire he must cast the sacrifices*”.

He should be invoked profusely during performance of sacrifices though oblations and praises - ‘यज्ञेन वर्धत जातवेदासमग्निं यजध्वं हविषा तना गिरा |’ (II.2.1). *Agni* is set on earth well kindled; having well established in the world’s quarters. Wise and pure, illuminating the intelligence and energies, the luminous among the luminous ones, presides as the purifier - ‘समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ् विश्वानि भुवनान्यस्यात् | होतापावकाः प्रदिवः सुमेधादेवो देवान् यजत्वग्निरर्हन् ||’ (II.3.1), found by *Angiras* earlier hidden in woods and flying from one wood to the other - ‘त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान् आ भर |’ (V.10.7) and established by *Bhrigus* him among mankind like a treasure, beauteous, easy to invoke; as a herald, an auspicious fiend among the luminous beings as - ‘दधुष्टवा भृगवो मानुषेष्वा रथिं न चारुं सुहवं जनेभ्यः | होतारमग्ने अतिथिं वरेण्यं मित्रं न शवं दिव्याय जन्मने || (I.58.6).

Vyasa places the hymn addressed to *Agni* at the very outset of his collation, declaring ‘अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् | होतारं रत्नधातमम् ||’ - I praise *Agni*, the power in fire, who as the path-pointer, the luminous, the energizing priest, the presiding person over performance of actions offering prosperity and end the collation with the hymn addressed again to him and a prayer for the *Comprehensive Wisdom* (संज्ञानम्) ‘संसमिद्युवसे वृषन्मग्ने विश्वान्यर्य आ | इळस्पदे समिध्यसे स नो वसूया भर ||’ (X.191) - O might *Agni* gather for you friend all that is precious and bring all the treasures which you have kindled in sacrificer’s place.

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् | होतारं रत्नधातमम् || १ ||

I praise Agni, the power in fire, who as the path-pointer, the luminous, the energizing priest, the presiding person over performance of actions, offers prosperity.

Explanation:

This hymn is placed at the very beginning of the collation. In doing so, the importance which gives to *Agni* as the symbol of energy is established. *Vedas* are not mere collection of poetical composition in praise of gods but a primer for performance of one's ordained actions. They are the testimony of the intent and testament of the confidence reposed by Seers in the powers presiding over the elements of divine effulgence to aid them in fulfilling their objectives and have supernal awareness responding to the concealed mystical *Wisdom* and not merely dazzled by the external possession of *Knowledge*.

The *Agni* referred here is not the elemental fire, but what represents as the symbol of the *energy* latent in every creature, whether animate or inanimate. Men of wisdom searched and found his it in streaming waters, in the dense forests amidst all things that move or not – ‘गर्भो यो अपाम् गर्भो वनानाम् गर्भश्च स्यताम् गर्भश्चरताम्’. Elemental fire is the visible symbol of the luminous *Agni*. It is *That* which is within that leads one to stand firm by *Rta*, the cosmic law, firmly established with the *Intent* and the *Will* to exist within and to be energized externally, when the *Intent* *Wills* the Path. Sacrifice is performance of action, in which the energies are poured as oblations to receive what is prosperous and luminous. In such endeavour, *Agni* is the energizing priest, who brings Wealth of Supernal Wisdom.

अग्निः पूर्वैभिर्ऋषिभिरीड्यो नूतनैरुत | स देवा एह वक्षति || २ ||

Agni who was eulogized by the ancient Seers as well as by the recent one, such Luminous One shall thus lead us.

Explanation:

Agni is not of recent origin but an ancient source eulogized earlier by the ancient as well as modern Seers, as the source of Energy, impeller of the *Intent*, the affirmer of the *Will* that leads to Supernal Awareness. *That Agni* is to lead the aspirant as the fore-runner, as the Path-finder to the affluence and prosperity that exists as concealed.

अग्निना रयिमश्नवत्पोषमेव दिवेदिवे | यशसं वीरवत्तमम् || ३ ||

From Agni was received affluence which increased prosperity and eminence day after day.

Explanation

Energy concealed as *Agni*, the elemental fire, in the woods and in the waters, in clouds and the might mountains is what in ancient times was ‘seen’ by the men of wisdom. It is the energy which effulges when the Brahman manifests in the universe. It is the same energy which aids one to be luminous when the mind is obscure and to be effluent when one is devoid of awareness.

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि | स इदेवेषु गच्छति || ४ ||

One who is energized in performance of actions by That Agni, pervading all that exists in universe, that one is proceeds towards these luminous ones.

Explanation:

It is clarified that the one whom *Agni* energizes in performing actions (sacrifices) undoubtedly succeeds in his spiritual goal. Seer *Gritsamada* in another Hymn (II.1.1) refers to *Agni* as “. . . shining in your glory through the days, are kindled to life (in sacrificial act) out of the waters, out of the stones, out of the trees in the forests and the herbs that grow on ground, are sourced by men who are pure”

अग्निर्होता कविकृतुः सत्यश्चित्रश्रवस्तमः | देवो देवेभिरा गमत् || ५ ||

May Agni, the leader having powerful vision of a poet, be receptive to Truth and supremely conscientious among listeners. Let the luminous One proceed toward us with other luminous ones.

Explanation

Agni is visionary like a poet, being receptive to *Truth* is conscientious and is enlightened. His assistance is sought for accessing other centres of energies. The weak and the indolent have no place in the company of such active and energetic seekers. *Agni* does not energize the indolent who never stirs and the obscure one who is never receptive – ‘व्यनिनस्य धनिनः प्रहोपे चिदरूपः | कदा चन प्रजिगतो अदेवयो ः ||’ (*Rigveda*. 1.150.2). *Agni* is the primary source of *energy* that ignites the initial spark to luminosity; bring other qualified ones proper bringing other sources as well.

यदङ्गा दादुषे त्वमग्ने भद्रं करिष्यसि | तवेत् तत् सत्यमाङ्गीरः || ६ ||

Whatever blessings shall be showered, 0 Agni, they will be the ones that are perennial, 0 Angira.

Explanation:

Agni is referred as *Angira* since it was Seer *Angiras* who first found him ‘त्वमग्ने प्रथमो अङ्गिरा ऋषिर्दोवो देवानामभवः शिवः सखा |’ (*Rigveda*. 1.31.1). He is the luminous Seer closely associated with other luminous beings. When an energetic one passes on the benefits, the one who benefits from such energy also returns the wholesome feeling to the donor.

उप त्वाम्ने दिवे दिवे दोषावस्तर्धिया वयम् | नमो भरन्त एमसि || ७ ||

To you, 0 dispeller of darkness, 0 Agni we come day after day with prayers of reverence.

Explanation:

Agni is Energy, therefore, luminous. He dispels darkness, obscurity of our vision, so that we may reach that abode which is luminous. To such one we come day after day with reverence, because luminosity is not one-time state of *becoming* but constant and continuous state of being luminous.

राजन्तमध्वराणां गोपामृतस्य दीदिविम् | वर्धमानं स्वे दमे || ८ ||

Agni is the presiding deity over performance of sacrifices, guardian of the Cosmic Law, increasing in his influence.

Explanation:

Nothing moves, save that which is energized. Sacrifice is performance of actions in which energy is awakened. *Agni* is the sovereign initiator of such process. He is the Guardian of the *Cosmic Law*, which no one, not even Gods, can transcend. This is what makes him the Great, the foremost in continuous and constantly leading higher and higher on the spiritual path.

स नः पितवे सूनवेऽग्ने सूपायनो भव | सचस्वा नः स्वस्तये || ९ ||

Like the Father to his sons, be to us easy to approach, O Agni, be with us for our prosperity.

Explanation:

Agni leads like a father who leads his son, holding his hands and raising him when he falls, supporting him with counsel and compassion, so that what the father possessed, the son too shall possess illumined in increasing number. When the father sees that death is about to come and he would be leaving the body, he is said to be passing the energy within him to his son and the sons receives it in trust, till he too would be called upon to pass it over to his sons in succession. Such is the life which the Lord created when he first willed to burst forth or manifest his effulgence.

XII.

आपः

सूक्त - ७ . ४९ । मैत्रावतर्णर्वसिष्ठाः । आपः

In this small *Sukta*, the seer explains the essential attribute of thoughts by comparing them to the streams which originate in the expansive ocean, the *Mind* and then flow out either through the channels created artificially or through their natural outlets. From the self within with swift stimulations, as it were, the thoughts rush to the luminous state ‘प्र देवत्रा ब्रह्मणे गातुरेत्वपो अच्छ मनसो न प्रयुक्ति ।’ (X.30.1). He who shines bright in pure, luminous thoughts, not fed by any external sources, who offer rich repast strengthening the heroic *Indra*, the sages eulogize. – ‘यो अनिधो दीदयदप्रवृत्तयं विपथस पलते अध्वरेषु । अपां नपान्मधुमतीरपो दा याभिरिन्द्रो वावृधे वीर्याय ॥’ (X.30.4). The seer knows that the thoughts control the treasure, bringing auspicious intellect and Bliss. . He beholds them coming to him carrying with them supreme pleasure, joy and clarity of Mind – ‘आपो रेवतीः क्षयथा हि वस्वःकृतुं च द्यारं विभृशामृतं च । . . . इति यदापो अदृश्मयायतीघृतं पर्यासि विभ्रतीमदधूनि ।’ (X.30.12-13).

Such is the power of thoughts.

समुद्रज्येष्ठाः सलिलस्य मध्यात् पुनाना यन्त्यनिविशमानाः ।
इन्द्रो वा वजी वृषभो रराद ता आपो देवीरिह मामवन्तु ॥ १ ॥
या आपो दिव्या उत वा स्रवन्ति खनित्रिमा उत वा याः स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्ता आपो देवीरिह मामवन्तु ॥ २ ॥

From the centre of the Mind, the great repository, streaming thoughts rush forth clearing the way without any respite. Indra, the great royal bull, has made channels from thence let the thoughts flowing abundance, let them, O Goddess, shelter me. The thoughts that flow from the enlightened place, through the channels carved therein or through natural streams, luminous and cleansing like the waters that speed to the ocean, let them, O Goddess, shelter me.

Explanation:

Mind is one magnificent compendium, which carries forward imperceptibly the aggregate memories of earlier lives, terminates some and gathers some others, transporting the consequential aggregation of experiences and memories to the subsequent life. Apart from this function, Mind is as at its substratum, a powerful instrument of creation, independent of the experiences and memories in empirical world. From the foundational base of the Mind, the great repository, thoughts stream forth without any respite, either founded and initiated by sensory experiences or projected by earlier thoughts and stored therein. The seer desires to be energized by the thoughts, therefore seeks to sheltered in the luminosity of the thoughts.

यासां राजा वृणो याति मध्ये सत्यानृते अवपश्यज्जनानाम् ।
मधुश्रुतः शुचयो या पावकास्ता आपो देवीरिह मामवन्तु ॥ ३ ॥

यासु राजा वरूणो यासु सोमो विश्वे देवा यासूर्जं मदन्ति ।
वैश्वानरो यास्वग्निः प्रविष्टस्ता आपो देवीरिह मामवन्तु ॥ ४ ॥

From there does the royal sire, Varuna wanders discriminating the truth and the false of the humans, gathering and purifying the luminous thoughts, let them, O Goddess, shelter me. They, the thoughts from whom the royal sire Varuna, Soma or the luminous beings revel in strength and vigour, in whom the Vaishvanara Agni enters let those thoughts, O Goddess, shelter me.

Explanation:

Mind is pristine in the abode of the gods having also made it as one of the instruments for manifestation. Therefore, seers seeks the stream of and beneficent and auspicious thoughts, as a child does from his mother - ‘आपो हि प्ता मयोभुवस्ता न ऊर्होदधतन । महे रणाय चक्षसे ॥ यो वः शिवतामो रसस्थस्य भाजयतेह नः । इशतीरव मातरः ॥’ (X,9.1-2). *Varuna* is the overseer who determines the course along with which moon and stars traverse along appointed route – ‘इमं महे विदध्याय शूर्पं शश्वत् क्वेव ईड्याय प्र जभुः ।’ (III.54.1). As the custodian of the true Cosmic Law; having been born of Cosmic Law enriches the Cosmic Law, displeased with those who tread false goals - ‘ऋतवान ऋतजाता ऋतावृद्धो घेरासो अनृतद्विषः’ (VII.66.13), he oversees the world well formed and fashioned to supervising the observance of the law – ‘परि स्पशो दगुणस्यस्मदिष्टा उभे पश्यन्ति रोदसी सुमेके । ऋतवान कवयो यज्ञधीराः प्रचेतसो य द्वायन्त मन् ॥’ (VII.87.3). He desires to be associated with the ordinances which such custodian has laid down and pleads that if there be any transgressions found in him, whatever unwholesome thoughts come across his mind, or if he has pronounced false vows, the stream of thoughts to cleanse him – ‘इदमापः प्र वहत यत् किं च दुरितं मयि । यद्वाहमभिदुदोह यद्वा शेष इतानृतम् ॥’ (X.9.8).

XIII.

वायुः

सूक्त - १.१३४ । पुरुच्छेपो दैवोदासिः । वायुः

Vayu is the deity presiding over life-breath, which initiates action and fortifies performance. All performance of actions are initiated by Vayu and energized by Agni, stimulated by Indra, as the deity presiding over Mind by Aap as the thought-stream Soma, being the medium as well as culmination of the Bliss. Therefore the seer seeks Vayu's presence not in passive movements but in vitalizing manner.

आ त्वा जुवो रारहाणा अभि प्रयो वायो वहन्त्वह पूर्वपीतये सोमस्य पूर्वपीतये ।
ऊर्ध्वा ते अनु सूनृता मनस्तिष्ठतु जानती ।
नियुत्वता रथेना याहि दावने वायो मखस्य दावने ॥ १ ॥

O Breath, the swift moving force, come speedily to this performance of action, for partaking Soma, the juice which we pour and to be savored. May our impulse be well articulated and our fortified fervor stimulate your intention. Come with your associates O Vayu, come to these actions connected with performance.

Explanation:

The seer seeks the presence of Vayu, as the presiding deity, for initiating actions in one's spiritual journey and for partaking the invigorating juice which stimulates action. He prays that his impulse may be properly articulated so that their well equipped commitment may enable them to prevail Vayu's decision and be present.

मदन्तु त्वा मन्दिनो वायविन्दवोऽस्मत् काणासः सुकृता अभिघवो गोभिः काणा अभिघव ।
यद्ध काणा इरध्यै दक्षं सचन्त ऊतयः ।
सधीचीना नियुतो दावने धिय उप बुवत ई धियः ॥ २ ॥

May the fluid, O Vayu enthrall you, well prepared and effectual as it is, mixed with divine essence and directed to the heavens, designed to stimulate the progressive power. Your associate energies also advance to the appeals couched in our hymns.

Explanation:

The seer assures that Soma may stimulate since it has been mingled with divine essence and is prepared to lead one to heavenly worlds. Soma will therefore help additionally to come to the seers' aid.

वायुर्युङ्क्ते रोहिता वायुरगुणा वायू रथे अजिरा धुरि वोह्लवे वहिष्ठा धुरि वोह्लवे |
प्र बोधया पुरंधिं जार आ ससतीमिव |
प्र चक्षय रोदसी वासयोषसः श्रवसे वासयोषसः ॥ ३ ॥

Two coursers are yoked by Vayu. To Vayu's chariot are yoked two swift-footed coursers to the pole to be drawn, yes to the pole to be drawn. Wake up intelligence, as a lover wakes up his love. Make the heavens and earth luminous, make the Dawn to shine, for magnificent splendour make the Dawn shine.

Explanation:

Two courses are the powerful horses yoked to the pole, the Mind to make the first move. Seer pleads Mind to wake up from slumber as a lover would wake up his love gently and not suddenly with a start, so that dawn may slip though the Mind slowly though layer by layer, making the heavens and earth luminous and bright. The Path to enlightenment is to be traversed slowly with cautious consciousness, because the Path is treacherous, difficult to be crossed.

तुभ्यमुपासः शुचयः परावति भद्रा वस्त्रा तन्वते दंसु रश्मिषु चित्रा नव्येषु रश्मिषु |
तुभ्यं धेनुः सर्वर्द्धा विश्वा वसूनि दोहाते |
अजनयो मरुतो वक्षणाभ्यो दिव आ वक्षणाभ्यः ॥ ४ ॥
तुभ्यं शुक्रासः शुचयस्तुरण्यवो मदेषुग्रा इषणन्त भुर्वण्यपामिषन्त भुर्वणि |
त्वां त्सारी दसमानो भगमीदृते तक्ववीये |
त्वं विश्वस्माद् भुवनात् पासि धर्मणाऽसुर्यात् पासि धर्मणा ॥ ५ ॥

For your sake do the far-distant Dawns broaden their lovely beams, yes the bright beams, coloured and lovely. For you do the luminous rays pour forth their rich treasures. From the wombs you have brought out the Maruts, yes from the luminous wombs. For you do the pure, bright swift-footed Soma flows strong in stimulating ascendancy, hasten to the essence to be mixed, yes hasten to mix the essence. The distressed and the frail one, prays for luck so that he may flourish. You, O Vatu, with your dispensation shield us from all worlds; yes from the non-luminous worlds you shield us.

Explanation:

Seeker who is earnest and austere, willing and awakened, to such one the rays pour their benevolent bounties, bringing them from the very sources. For such one flows the *Bliss of Beatitude* easily and copiously.

त्वं नो वायवेषामपूर्व्यः सोमानां प्रथमः पीतिमर्हसि सुतानां पीतिमर्हसि |
उतो विहुत्सतीनां विशां ववर्जुषीणाम् |
विश्वा इत् धेनवो दुहन्त आशिरं घृतं दुहन्त आशिरम् ॥ ६ ॥

You, Vayu, who have no one who would supersede, have the prior right to partake Soma with first draught. Yes to partake Soma poured by all assembled ones to be freed from transgressions. For you are all the luminous rays sourced to yield the Bliss, yes to yield well-formed food.

Explanation:

No one does other than Vayu, the primal *Breath* initiate, stimulate and arouse the dead and docile spirits to open up to the challenges of life.

XIV.

सूर्यः

सूक्त - १ .५० । ऋषि - प्रस्कण्वः काण्वः । सूर्यः

This hymn is attributed to *Paskanva Kanva*, belonging to *Kanva*, son of *Angirasa* family. The hymn is not in adoration of the elemental Sun in the sky, but in adoration of *That Sun* who illumines the Mind, driving away the ignorance and obscurity created by the influence of senses on mind. The starry constellation here stands for glittering embellishment which drifts human attention from spiritual journey. *Surya* belongs to the *Aditya* conglomerate at different progressive stages as *Dhata*, *Mitra*, *Aryama*, *Varuna Amsha*, *Bhaga* and *Savita* to *Surya* as the supreme embodiment of enlightenment. *Mahabharata* adds to this list *Tvashta* and *Vishnu* to be the final and ultimate symbol of luminosity – ‘धाता मित्रोऽर्यमा शक्रो वरुणः अंश एव च । भगो विवस्वन्मूषा च सविता दशमस्तथा ॥ एकादशस्तथा त्वष्टा द्वादशो विष्णुर्गुच्यते । जघन्यजस्तु सर्वेषामादित्यानां गुणाधिकः ॥’.

The seer brings in focus at the very beginning *Agni* as the energizing deity for luminous light which culminates with *Surya*.

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृषे विश्वाय सूर्यम् ॥ १ ॥

The energizing spirit, Agni lifts aloft the brilliant rays streaming from the Surya for the universe to perceive.

Explanation:

Here the *Agni* is not the elemental fire but the seer Will, presiding over the concentrated energy even as *Surya* is not the incandescent radiant orb but the deity presiding over the concentrated aggregation of luminous rays. सूर्य is the medium, the passage through which one is led to enlightened comprehension, whereby the wise ones reach *Viraja*, the *Purusha*, the un-decaying *Self* - ‘सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा’, while the असुर unenlightened ones attain obscure and ignorant abode - ‘असूर्या नाम ते लोका अन्धेन तामसाऽऽवृताः’. When the luminous rays of *Surya* shines the innermost corner of the Mind, the shadows in the dark corners of the cave no longer frighten one.

Jatavedas is not an epithet of *Surya*, as mentioned by Griffith but of *Agni* as the one wise in वेद - the Wisdom, is the presiding deity over energy. Therefore, every enterprise becomes with an impulse which needs to be energized. Therefore, *Agni* arouses luminous thoughts in Mind, by lifting aloft the brilliant rays streaming from the *Surya*. That becomes clear when we go the next verse.

अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः । सूराय विश्वचक्षसे ॥ २ ॥

Then the starry constellations sneak away with their allure like thieves, once Surya illumines the world.

Explanation:

Starry constellation dazzle their allure only when the *Surya* sets and *Chandra*, the Moon has not made his presence felt. It is during the dark nights when the constellation of stars is seen to shine bright, even as in ignorance the attraction of sensual delights appears more alluring. But once *Surya* dawns on the eastern horizon, the stars sneak out with their charisma like thieves without sound, even to a man of wisdom the influence of senses do not prevail. Darkness cannot be when the Light illumines; ignorance cannot be where *Wisdom* dominates. Darkness is said to have complained to the Creator that Light makes its life unbearable. When Light was asked, it said that it is not familiar with Darkness, how can it make its life unbearable when it has never ever encountered Darkness!

अदृश्रमस्य केतवो वि रश्मयो जनों अनु | भ्राजन्तो अग्नयो यथा || ३ ||

Concealed is its source, when it shines in the world of humans; it is resplendent only when energized by Agni.

Explanation:

In phenomenal world, only rays of the Sun are visible, whereas the enlightenment which comes about is sourced, not from the elemental Sun but from *That Sun - Surya* concealed from human sight. It becomes resplendent only when *Agni* as जातवेदस wise in *Wisdom* and as पुरोहित the forerunner energizes *Surya's* course in the firmament. The seer who chanted *Gayatri mantra* ॐ भूः भुवः स्वः | तत् सवितु वरेण्यं भर्गो देवस्य धीमहि धियो नः प्रचोदयात् || did not pray the elemental Sun in the sky but *That supreme Savita-Surya* - तत् सवितु वरेण्यम्, whose resonance is on Earth, Space and in the Heavens, who is resplendent in righteous intelligence, to energize his intellect.

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य | विश्वमा भासि रोचनम् || ४ ||

Swift and beneficent are you, Surya dispenser of clarity and lucidity in the world of human beings.

Explanation:

Even the goal is ascertained and the course is decided, the road in reality is, as the wise have said, 'क्षूरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत् कवयो वदन्ति |' (*Katha Up.*) and narrow is the ancient *Path* which stretches far in distance - 'शणूः पन्था विततः पुराणः' (*Brihad Aranyaka Up.*). It is assured, however, that the culmination – supernal awareness is wholesome and beneficent, swift like flash of lightening or winking of the eye – 'यदेतद् विद्युतो व्यद्युतदा इतीन्द्रमीमिषदा' (*Kena Up.*). That is imperishable, the adorable, the luminous *Savitru*, the ancient *Wisdom*.

प्रत्यङ् देवानां विशः प्रत्यङ्कुदेषि मानुषान् | प्रत्यङ् विश्वं स्वर्दृशे || ५ ||

You traverse yonder among the luminous powers and also here in the universe among the human beings, infusing your effulgence.

Explanation:

Surya is luminous like all others presiding over different centres of power. दिव् is to be luminous. देव is one who is luminous. Sun is the visual symbols of the energy of all luminous divinities, seen infused. Therefore, often seers use the same word not only for the different aspects of *Surya* but also in relation

to other centres of power. In one of his earlier manifestations as *Ushas*, the fore-runner of *Surya*, as the luminous daughter, assists the well mannered creatures, rousing both those who have two feet or four and the birds which fly all around in space. Emerging with radiance of the light, she illumines the quarters. .’ It is *Surya* as the resplendence of *That One* who lays the path luminous for the seekers to traverse with assurance and confidence.

येना पावक चक्षसा भुरण्यन्तं जेनां अनु | त्वं वरुण पश्यसि || ६ ||

With the similar pure vision you Varuna see these men who earnestly follow their pursuits.

Explanation:

Varuna is the presiding deity supervising the cosmic order - ऋत therefore he is called embodiment of the cosmic order- ऋतवान्, born of the cosmic order - ऋतजात, grown mature with the cosmic order - ऋतवृद्धो, abhorring lapse of the cosmic order – अनृतद्विषः. Even as the custodian of the cosmic order *Varuna* surveys the compliance of the cosmic order with his judicious eyes, *Surya* also surveys the creatures engaged in their individual pursuits.

वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः | पश्यंजन्मानि सूर्य || ७ ||

Even while traversing the yonder heavens and the space above, you O Surya observe with your rays the things that are born.

Explanation:

Modern science declares the Sun shining in the space above is nothing but the concentration of the refulgent energy, rays passing over the effulgent energy in the universe. But according to seers, *Surya* is in himself the source of energy passing its benevolent *essence* to energize all in the universe. *Surya* is not in the space above but far beyond concealed by brilliance of its rays. He is the vigilant overseer as well as the productive participant the creative cycle.

सप्त त्वा हरितो रथे वहन्ति देव सूर्य | शोचिष्केशं विचक्षण || ८ ||

Seven-fold are the horses that are yoked to your chariot, Divine Surya, carry on your course, O the far seeing one.

Explanation:

Seven are the seven days in the week, signifying the passage of *Time* over which *Surya* rides his course. *Surya* rises in the east and sets in the west as a natural course, which human beings assign the concept of *Time* - days, weeks, months and years, his phases and his seasons. The seer seems to suggest *Surya* to carry on his far sighted course, prevailing over the seven horses yoked to his chariot. *Atharvaveda* too says Time is horse yoked to seven reins (rays) - ‘कालो अश्वो वहति सप्तरश्मिः . . ताम् आरोहन्ति कवयो विपश्चितः’ and expansive universe being the wheels - ‘तस्य चक्रा भुवनानि विश्व’. Mind being the consequential result, *Time* is what the mind conceives. Mind cannot exist without being influenced by *Time*, both being inseparable. Forces of Nature having no *Mind* have also no concept of *Time* and therefore will be bemused if they are asked about *Time*. If a human being has to be free of the constraints of *Time* then it should ride over those constraint as *Surya* does, and in that way not allow the present moment be overwhelmed by the past and the future. It for that purpose one does pray *Surya* to make the passage luminous by his benevolent rays.

अयुक्त सप्त शुन्ध्युवः सूरौ रथस्य नप्त्यः | ताभिर्याति स्वयुक्तिभिः || ९ ||

Yoked to the chariot are the seven horses, steady and swift and with them thus harnessed he goes forth.

Explanation:

Surya is conscious of the assignments ordained for him by *Prajapati* and therefore he is ever keen to perform his actions in that spirit. Therefore, under the watchful eye of *Varuna*, as the custodian of ऋत, he continues on his sojourn. The performance is not easy and requires commitment because ‘सत्यं बृहत् ऋतं उग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवी धारयन्ति |’ – Supreme Prime Existence, austere Cosmic Law, initiation, penance, Wisdom, performance of ordained action - these uphold the world. The *Surya* with performance of his action according to the course set for him lays down an example for others to follow.

उद् वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् | देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् || १० ||

Looking up above on the loftier light beyond obscure regions, we have come to Surya, the divine among the dietes, the Light that is luminous.

Explanation:

Progress has to be secure and certain not intermittent and by accident. Only then will one find the luminous light shining above. Such assurance clears one from obscure worlds and makes the passage on the Path to Perfection luminous. *Surya* is not only an aggregation of light but also confluence of the enlightened state. The seer of this hymn reiterates with one of *Yajurveda* (XL.8) in saying that the one who has attained the luminous, without body, without blemish, without sinews, the pure, in which evil has not entered, that poet, the wise, all-encompassing, self-formed has determined his course according to the perennial principles for eternal never-ending days – ‘स पर्यगाच्च लुक् अकायं अन्नं अस्माविरं शुद्धं अपापविद्धं | कविर मनापी परिभूः स्वयंभूर याथातथ्यतोऽर्थान् बुद्धाच्छाश्वतीभ्यः समाभ्यः ||’.

In that state of enlightenment, which is high above imperfections, one cannot remain with imperfections. It is one which crossed all boundaries of obscurity, where darkness has no place to subsist, where the luminosity of *Surya* has found confluence and from blazes forth in profusion, not slowly and gradually, but suddenly and all at one time, in one whole, enveloping everything and making them all luminous. It is like the dancer not remaining distinct and different from the dance; the dancer becoming the dance his each step, each gesture, each glance inseparable with the dance. Like the juices becoming honey do not know *I am the essence of this tree, I am the essence of that tree* or the rivers that flow from different directions to the sea do not know *I am this one* and *I am that one* as even so the light shining as different selves do not know their different prior existence when they reach out to the *Surya, the divine among the dietes, the Light that is luminous, beyond obscure regions.*

That is the ‘ब्रह्मी स्थिति’ which is being brilliantly luminous without being aware of luminosity, like one breathing without being aware of one’s breathing, which state each one aspires, where the mind ceases to be influenced by the senses, where the intellect stops and the ego ceases to create images of his own, being one with the universe becomes one with its activities, performs as a part would do with the whole.

उद्यन्नद्य मित्रमह आरोहन्तुतरां दिवम् | हृद्रोगं मम सूर्य हरिमणं च नाशय || ११ ||

Rising high above in loftier heavens, well endowed with companions, O Surya, remove these imperfections in my heart which harm my feelings.

Explanation:

Seer is conscious that *Surya* is one of the many centres of energies over which different luminous powers preside. Therefore he beseeches *Surya* that rising up high above in heavens, he and his companions should remove the imperfections from his limbs since they restrain his positive inclination. *Brihad Aranyaka Up.* records that when Jaratkaru asked Yajnavalkya to explain the organs of perception (ग्रह) and the perceivers (अतिग्रह), he was informed that eight are the organs of perception and eight are the perceivers. Nose, speech, tongue, eye, ear, mind, hands, skin are the eight organs of perception and अपान (out-breath), नाम (name), रस (taste), रूप (form), शब्द (sound), काम (desire), कर्म (action) and स्पर्श (touch) are the perceivers. Terminating the imperfections means making the organs of perception pure and propitious.

Mundaka Up. declares that ‘हिरण्ये परे कोशे विरजं ब्रह्म निष्कलम् ५ तच्छुभं ज्योतिषां ज्योतिस्तदद्यदात्मविदो विदुः ॥’ (II.ii.9) – In the supreme golden sheath is *Brahman* without stain, without parts, pure, Luminous of the luminous, this is what the knower of the *self* know. *Atharvaveda* spoke of *Brahman* as desire less, firm, immortal, self-emergent, endowed with the essence (रस) and desiring nothing; one fears not death who has known Him, the *Self*, serene, ageless and youthful – ‘अकामो धीरो अमृतः स्वयंभू रसेन तृप्तो न कुतश्चनो नः । तमेव विद्वान् न विभाय मृत्योर आत्मानं धीरम् अजरं युवानम् ॥’ (X.8.84). In *Chhandogya Up.* (III.7. 6-8) we find Ghora Angiras advising Devakiputra Krishna that in the final hour one should take refuge in the three thoughts that one is Undecaying, Unchanging and the essence of all *Existence*. Proceeding from the primeval seed one sees the morning light that shines higher in space. Seeing beyond obscurity, one sees the higher light, seeing further one arrives the *Surya*, Luminous among the luminous, the supremely luminous, yeas, supremely luminous – ‘सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्य च्युतमसि प्राणमैशितमासीति . . आद इत प्रलस्य रेतसः ज्योतिः पश्यन्त उत्तरं स्वः पश्यन्त उत्तरं देवं दावत्रा सीर्य मगन्य ज्योतिरुत्तममिति, ज्योतिरुत्तममिति ॥’

शुक्लेषु मे हरिमाणं रोपणाकासु दध्मसि | अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि || १२ ||

Let me my pallor to the parrot or to the birds or let it be transferred to the haritaala trees.

Explanation:

The seer desires to transfer the pallor on his colourless appearance which has been due to the absence of luminous enlightenment. He uses jaundice as the symbols for his pale facial look and using the traditional belief as an example he prays *Surya* to transfer the pallor to a parrot, any other bird or to a tree, bringing back the luminous healthy look to his face.

Seers use commonly accepted beliefs to explain their experiences or view-points. But it would be a gross mistake to think that the seers believed in many of the beliefs which were prevailing in world. If the primary purpose of the seers is to communicate their supra-sensory experiences in language and words available among those for whom the communication is meant, then they find free about using the marks, symbols and words which would meet their need for the moment. They would use different words with special connotation when they deal with qualified students who receptivity is sharp, keen and incisive.

उद्गादयमादित्यो विश्वेन सहसा सह | द्विषन्तं मह्यं रन्धयन् मो अहं द्विषते रधम् || २३ ||

With all his prowess and proficiency, Surya has risen in the yonder quarters, giving my enemy in my hand. Let me not get ensnared by his ingenious deception.

Explanation:

Here the word is *Aditya* – ‘आदित्याः अदितयः स्याम’ (VII.52.1) son born to *Aditi*, the mother of all gods. Commenting one of the later hymn (X.185.3) – ‘यस्मै पुत्रासो अदितेः प्र जीवमे मर्त्याय | ज्योतिर्यच्छत्यजसहस्रम् ||’ Sayana says ‘अदितेः - अदिनाया देवमातुः, पुत्रासः - पुत्रा मित्रादयः, यस्मै मर्त्याय - मनुष्याय स्तोत्रे, अजस्रम् - अविच्छिन्नम्, ज्योतिः - तेजः, जीवसे - जीवितुम्, प्र - यच्छन्ति – *Aditya* is the noble offspring of *Aditi* bringing luminous and indivisible brilliance to the lives of human beings. Since *Aditya* denotes one of *Surya*’s earlier forms, the latter luminous form will not be far to rise on the horizon making its presence felt with all auspicious splendour, to terminate the infirmities in worshipper’s physical, mental and psychological lives. Great is his splendour of *Surya*. Commenting on the hymns ‘इदं श्रेष्ठं ज्येतिषां ज्योतिरुत्तरं विश्वजिह्वानजिदुच्यते | विश्वभ्राड् भ्राजो महि सूर्यो दृश उरु पप्रथे सह ओजो अच्युतम् ||’, Sayana explains, ‘इदं - सौर तेजः (the sunlight), श्रेयं - प्रशस्यतम् ज्योतिषाम् (extensive illumination), अन्येषां गहनक्षत्रादिनां अपि (even others like the planets and the stars), ज्योतिः - प्रकाशम् (Light), अतः एव उत्तमम् - उत्कृष्टम् (the best), विश्वजित् - विश्वस्य सर्वस्य जेतृ (winner of the extensive universe), धनजित् - धनस्य च जेतृ (winner of wealth) बृहत् - प्रभुतम् उच्यत (is spoken as the dominant) | अपि च विश्वभ्राट् - विश्वस्य प्रकाशयता (also illuminator of the universe), भ्राजः - भ्राजमानः (resplendent), महि - महान् (the great) सूर्यः, दृशे - दर्शनाय (is seen as), उरु - विस्तीर्णम् (extensively), सह - तमसः अभिभवतु (terminates obscurity) अच्युतम् - च्युतिरहितम् (being without any hesitation) ओजः - तेजस्य बलम् (intense brilliance), पप्रथे - विस्तारयति (and spreads across) |’. Thus *Surya*’s supreme brilliance which illumines the planets and the stars also conquers the world and wealth and also spreads its inexhaustible illumination in the world to terminate the obscurity of the people. Therefore Jamadagni Bhargava, associate of Vishvamitra, who had seen the supreme *Gayatri mantra*, says ‘वण्महोँ असि सूर्य वळादित्य महोँ असि | महस्ते सतो महिमा पवस्यतेद्वा देव महोँ असि | वद् सूर्य श्रवसा महोँ असि सत्रा देव महोँ असि | महन् दोवानामसूर्यः पुरोहितो विभु ज्येतिरदाभ्यम् ||’ (VIII.101.11-12) – verily *Surya* you are magnificent; truly *Aditya* is great. As you are great so is your greatness admired. Yes, you are great. Yes *Surya* you are great in fame, you are ever more, O divine one, a great being. All your goodness has come in the forefront as the luminous and incomparable Light.

XV.

इन्द्र

सूक्त - १.३२ । ऋषि - हिरण्यस्तूप आंगिरसः । इन्द्र

Rigveda speaks of That One, having been manifest in many places. That One is Fire kindled in many a place; That One is the Sun shining over every space. That One is the Dawn that makes all this luminous. That One became all this creation.

In *Upanishads* this thought was further elucidated. *Brihad Aranyaka Up.* says - At that time, *That One* was all undifferentiated. *That One* became differentiated by name and form. *That One* entered in here even to the tips of the nails. *That One* no one sees for it is incomplete. When breathing, *That One* is called prime breath, when speaking the voice, when seeing the eye, when hearing the ear, when thinking the Mind. These are merely the names of the actions of *That One*. He who meditates on one or the other of them, he does not know because that is incomplete, with one or the other of these characteristics. *That One* the *Self* is to be meditated for in it all these (the incomplete ones) become one. These are all like the footprints, for by them one knows all this.

Seeing nothing else but itself, *That One* – सत् acknowledged its identity as ‘I’ – अहम् and as ‘Existence’ – अस्मि, self-certified *effulgence* - ब्रह्मन्, which word has as its root ब्रु, to effulge or bursts forth in abundance and in variety of names and forms. ‘Then, it knew, I exist, verily, as all this creation, for I have, verily, created all this’. Therefore what ever exists, is, verily, the *Prime Existence, Brahman* alone *IS* and what ever has bursts forth too is *Brahman*.

In *Bhagavad Gita, Krishna* mentions that earth, water, fire, air, ether, Mind and Intellect and the *Ego-sense* are the eightfold forms in which *Divine essence, energy – shakti*, as *Praktiti* becomes manifested.

Brihad Aranyak Up. declares ‘त्रीण्यात्मने कुरुत इति मनो वाचं प्राणम् तान्यात्मने कुरुत |’. *Brahman* made *Mind Speech* and *Praana*, the *primal Breath* as the primary instruments of effulgence. In *vedic* scriptures, we find *Indra* as the deity presiding over Mind. It is the Mind which conceives various forms in the world. Therefore as the presiding deity over Mind, *Indra* is said to make himself known transforming himself in many forms through his power of formatting – माया ‘रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय | इन्द्रो मायाभिः पुरुरूपैः यते युक्ता ह्यस्य हरयः शता दश ||’

This hymns eulogizes the deeds of *Indra*

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री |
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् || १ ||

I will declare Indra’s daring deeds, the first he accomplished, and the wielder of the lightning. He destroyed the mighty twisted thoughts, releasing flow of the thoughts through the channels of psychic pathways.

Explanation:

This hymn is addressed to *Indra*, the presiding deity over Mind, which when influenced by senses becomes obscure and when the taints are removed clarity of vision becomes luminous. In Mind, there is constant struggle between luminous forces represented by *Indra* and the dark forces represented by *Ahi* or *Vritra*, the mighty serpents, which result in twisted thoughts. Only when the dark corners of Mind is enlightened by the luminous light that the obscurity created by the web of twisted thoughts which exist concealed come to be resolved. The *cave* is the Mind, wherein the *twisted thoughts* representing mighty *Ahi* and *Vritra* obscure the mind and *Indra* as the presiding deity over Mind releases the thoughts from obscurity to illumination by opening the flood-gates for them to flow without obstruction in their natural course.

According to *Sayana*, ‘योजातः एव जायमानः एव सन् प्रथमः देवानां प्रधानभूतः मानस्तान् मन्त्रिनामगुण्यः देवः द्योतमानः . . ’ - *Agni* is in the forefront, as the first born among the divinities, to enrgise and initiate the intellectual process. What is described and eulogized here is the triumph of the Mind, energized by *Agni* and presided over by *Indra*, over the forces of ignorance represented by *Ahi* and *Vritra*, which obscure the thinking process, influenced by slippery senses, symbolized by slithering serpents. Thoughts which are not regulated are in constant struggle with one another, attempting to supersede one over the other for attention. Mind which is not disciplined gives opportunity to thoughts which are not luminous. Since Mind is the prime instrument which *Brahman* made for himself to be effulgent, it needs all attention for one who desires clarity of Mind.

In recording the mighty deeds of *Indra*, the Seer eulogizes him as the possessor of lightening - the intelligence that sharpens intellect and thoughts that are discriminative and wholesome. The scripture characterizes *Ahi* as the mighty serpent who blocks the rivers from their free flow by constructing huge dams **and** which *Indra*, as the presiding deity over Mind, shatters the dams destroying the twisted thoughts, symbolized by serpents, thereby opening up the flow to have its natural course to clarity.

पाप is the consequential demerit caused by obscurity - अज्ञान and पुण्य, the consequential merit due to clarity - ज्ञान. पाप is performance of action due to non-awareness of the true nature of the Mind and the *Self* and पुण्य is performance of actions with due and proper understanding and awareness of the *Dharmic* principles. In pure Hindu philosophy, demerits and merits do not have the same meaning or stigma, attached by the word ‘sin’ or ‘Original Sin’ so prominently seen in *Judaic* philosophy. Creation being the effulgence of *Brahman* cannot be ‘sinful’, it becomes ‘sinful’ only when the Mind performs actions under the influence of the senses. The seer speaks of the great deed of *Indra*, as the presiding deity over Mind, who with discrimination destroys the impediments on the way towards clarity of thinking.

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वयै ततक्ष ।

वाश्रा इव धेनवः स्यन्दमाना अंजः समुद्रमव जग्मुरापः ॥ २ ॥

He destroyed the obscurity in mind with the luminous thunder-bolt fashioned by Tvashtra, the divine carpenter. Then, like the cows rushing from the ken, thoughts streamed through like the rapid rivers flowing to the ocean.

Explanation :

The thunder-bolt for destroying obscurity from the mind was fashioned by *Tvashtra*, the *divine* artisan, giving the wielder a powerful instrument for fulfilling *divine* purpose and *divine* dispensation.

The pure thoughts which flow after the obstructions are removed are compared to the cows which rush from the enclosed caves, or the rivers which stream to the seas, once the dams are shattered. Cow is powerful symbol used in *vedic* scriptures to suggest purity of thought and of purpose, assuming the role of nobility, *arya*, for them and ascribing the role of *asuras*, to the un-enlightened ones. It was the goal of *Arya* society to ‘इन्द्रं वर्धन्तो अप्तुः कृण्वन्तो विश्वम् आर्यम् अपञ्चन्तो अराण्वः’ – performing every noble actions, fortified by *Indra*’s might, *Aryanise* the whole world driving out anarchy.

वृषायमाणोऽवृणुतीत सोमं त्रिकदुकेष्वपिवत्स्य |
आ सायकं मघवादत वज्राहन्नेनं प्रथमजामहीनाम् || ३ ||

Impetuous like bulls are the thoughts that seek taste of the Bliss, which Indra enjoys in the three states of Para, Pashyanti and Madhyama or of waking, dream and dreamless. The Great One grasping the resonance of Sound as the instrument, destroys the indeterminate obscure thoughts even as they come.

Explanation:

Thoughts never remain still or silent, they are always vibrant and bubbling. They are impulsive and indeterminate, attracted by objects of senses and influenced by senses. *Indra* revels the *Bliss of Beatitude* in all the three states viz. *Para*, *Pashyanti* and *Madhyama* or of *dreamless*, *dream* and *waking*, which only the wise and the luminous ones can be aware of. *Indra* therefore, as the presiding deity restrains the confusing, indistinct thoughts arising in the Mind by destroying the obstacles which come on the way of the enjoyment *Bliss*. *Dreamless state* is comparable to the *Para state* when one is blissful without being conscious of oneself *Being in Bliss*; *dream state* is the *Pashyanti state* when one is conscious of having ‘seen’, having ‘heard’ and having ‘experienced’ *Bliss*, without having to use physical instruments of *perception* or *action* and *waking state* is the *Madhyama state* when one expresses with physical instruments of *perception* and *action* what one was conscious of *Being in Bliss* in the *Para state* and what one experienced as *Being in Bliss* in *Pashyanti state*.

यदिन्द्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः |
आत्सूर्यं जनयन्धामुषासं तादीला शत्रुं न किला विवित्से || ४ ||

O Indra, when you did thus destroy first of the obscure thoughts and their illusory charms, you gave momentum to the brilliance and luminosity of the expansive bliss; and no one could oppose your experience.

Explanation:

Ahi, the mighty serpent, symbolizes obscure, indeterminate, confusing thoughts, which are illusory ‘मायिन्’, which the might of *Indra*, presiding deity over the Mind, destroyed with illuminating lightening and forthrightness of the thunder.

Yaska sourced the word माया from the root मा - to measure, to create or to format with या - that by which a thing is measured or created – ‘मीयन्ते परिच्छिद्यन्ते अनया पदार्थः’. This power can be used by enlightened forces to be luminous or by the un-enlightened forces to be obscure. *Ahi* and *Vrtra* are the *asuras*, the un-enlightened ones, who confuse the Mind, under the influence of senses. On the other hand we find from *Rigveda* that *Indra* transformed himself in accordance with each form, which forms were

meant for making him known, by assuming many forms by his *maya*. *Indra* as the presiding deity over Mind destroys first of the obscure thoughts and their illusory charms and then gives momentum to the brilliance and luminosity of the expansive *Bliss*.

अहन्वृत्रं वृत्रतरं व्यसमिन्द्रो वज्रेण महता वधेन |
स्कन्धांसीव कुलिशेना विवृक्णाऽहिः शयत उपपृथिव्याः || ५ ||

Indra with his great and lethal lightening stifled Vrtra, the architect of the monstrous obscured thoughts. Like the tree distorted from the roots, the tangled thoughts were struck down with each fall of the axe.

Explanation:

Vrtra is like a mighty tree, twisted and tangled from its roots, and spreading its branches in all quarters, which *Indra* struck down with brilliant intellectual sword, for he is, verily, the deity presiding over the Mind. It is only through *Wisdom*, clarity of thoughts, that the reign of ignorance can be terminated.

अयोद्धेव दुर्मद आ हि जह्वे महावीरं तुविवाधमृजीपम् |
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः || ६ ||

Vrtra, representing the entangled thoughts, like weak and wounded warrior, challenged Indra, the imperious destroyer, who without being confused by the clashing clamour of thoughts crushed the foes, their forts falling apart.

Explanation:

Thoughts have immense influence on mind, and when they are restrained, they sneak through to confuse and confound. But *Indra*, the presiding deity over the Mind, without being confused by the turbulence of thoughts and cacophony of concepts, destroy them with determination with all their fortifications.

In *Bhagavad Gita* we find *Arjuna* who is considered to be the offspring of *Indra*, indecisive in his resolve to perform his *Dharma*, with his limbs quailing, mouth going dry, body shaking and hair standing on ends, skin burning, mind reeling and his steps unsteady. Such distress is observed in human life, which is one great recurring predicament. Such moments of despondency are common in each one's life. It is then the presiding deity over Mind is to be sought and prayed for resurgence of Mind, to restore the spiritual intelligence, which initiates for further evolution of the human spirit. The fight takes every moment of one's life and one has therefore to be consciously aware of such moments.

Krishna seeing *Arjuna* overcome with pity, 'कृपयाविष्टम्' asks him how come this stain of spirit has come, 'कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्' and chides him talking as if a wise one would speak. Later when *Arjuna* complains that the mind is restless, impetuous, strong and obstinate, stubborn to be restrained, *Krishna* agreeing says, with some effort and with dispassion it can be restrained. Because 'न हि ज्ञानेन सदृशं पवित्रमिह विद्यते | तत्त्वयं योगसिद्धः कालेनात्मनि विन्दति ||' – There is nothing here equal in purity as *Wisdom*, and he who is equanimous finds this for himself in course of time. Therefore, one seeks *Indra's* grace, he being the presiding deity over Mind.

अपादहस्तो अपृतन्यदिन्द्रमास्य वज्राधि सानौ जघान |
वृष्णो वधिः प्रतिमानं वुभषन्पुरुत्रा वृत्रो अशयद् व्यस्तः || ७ ||

Dismembered without feet or arms (the thoughts), Vrtra fought Indra, who had struck him down (for clarity of the thoughts). Emasculate, yet claiming vigour, Vrtra (as the obscure thought), fought as he lay scattered with his vision in disarray.

Explanation:

It is impossible to terminate thoughts completely from Mind and traces will continue to remain as memories and shaping one's disposition. They will continue to assail human being in performance of his actions. Therefore, one has to restrain their influence on a continuing basis, by dismembering them, even as they would continue their onslaught in shaping the human life. Only *Indra* as the presiding deity may energize the Mind to be receptive to the *Proper* (श्रेय) thoughts instead of being swayed by the *Pleasant* (प्रेय) ones. One has to be धीर, man of discrimination. *Indra* is eulogized as *Maghavan*.

नदंनं भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः |
याश्चिद् वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीर्वभूव || ८ ||

When the obscure thoughts break away like stream bursting the river-banks, the luminous light streaming above and the obscure thoughts, which Vrtra had by his power controlled, settled down under.

Explanation:

When thoughts which were till now obscure, hindered by *Ahi* or *Vrtra* are released, the Luminous Light, bright and Blissful shines above those obscure thoughts. *Shankara* says, just as with manifestation of light the objects like pots etc become comprehended, even so through *Wisdom*, the *Existence* too becomes comprehended - 'प्रकाशे इव घटादिः, विद्यायां सत्यां अविर्भवति'.

नीचावया अभवद् वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार |
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहावत्सा न धेनुः || ९ ||

Humbling the might of Vrtra's power (over thoughts), Indra gave a deadly blow to him, causing Danu (mother) of Vrtra to lay beside him like a cow would beside its calf.

Explanation:

When *Indra* struck at *Vrtra's* influence over thoughts arising in Mind, he lay prostrate beside his Mother *Danu*. The imagery is revealing. Even as flash of luminous lightening struck out the *effect* of the dark obscurity, it stretched besides the *cause*, the source, the Mother. *Vrtra* is a *danava* son of *Danu*. And in terminating the *effect* *Vrtra*, he destroyed the *cause* also. Once the cause is eliminated, the *effects* also cease to be at the very source. *Indra's* action is not similar to that of *Savita*, one of the prior form of *Surya*, symbolized by the physical aggregate mass glowing in the firmament. Unlike *Indra* who as the presiding deity over Mind, has to smash *Vrtra*, symbolizing dark obscure force the Sun, who rules over energizing the intellect - धी, does not have to fight darkness तमस, it withdraws from the scene on its own,

the moment the Sub rises in the horizon. Therefore Vishvamitra prays: ‘ॐ भुः भुवः स्वः तत् सवितु वरेण्यं भर्गोदेवस्य धीमहि धियो यो न प्रचोदयात् |’ - *O Primal Sound ! The earth below, the Space in between and the heavens above ! Let That Savitru, which is great, the intellect of the great resplendent Lord, let That one enrgise my Mind.*

There is a parable. Once Darkness approached *Prajapati* with a complaint that *Surya* dislikes him to the point of hating his very existence. When *Prajapati* inquired of *Surya*, he was surprised saying that he has never met Darkness, how then can he hate and despise ! Such is the difference between *Indra* and *Surya*. When Sun rises in the horizon, the constellation, shining in the dark sky, pass away like thieves, together with their beams, before the all-beholding Sun. Similarly once the Mind becomes enlightened to *Brahman* the obscurity and ignorance of the primordial world automatically and simultaneously ceases to be. As *Yajnavalkya* describes *Brahman* as nothing but mass aggregate mass consciousness – विज्ञानघन and even as a lump of salt thrown in water becomes dissolved in water and there would not be any of it to seize forth as it were, but whatever one may take it is salty indeed, even so verily when one is enlightened all the dualities, the good and the bad, the noble and the evil, luminous and the obscure become one as it were - ‘स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योदग्रहणायेव स्यात्, यतो यतस्तवाददीत लवणमेव, एवं वा अर इदं महद्भूतमनन्तपारं विज्ञानघन एव |’. No actions have to be performed; no effort has to be undertaken. When to one who is enlightened everything, every name and form, has become merged as one, then how do ignorance and wisdom, obscurity and luminosity could exist as distinct entities ?

अतिष्ठन्तीनामनिवेशानां काष्ठानां मध्ये निहितं शरीरम् |
वृत्रस्य निष्पत्तिं वि चरन्त्यापो दीर्घं तम आशयद्विन्द्रशत्रू ॥ १० ॥

Swirling thus in the never-ceasing flowing stream, Vrtra’s obscurity was got rid of without any trace, leaving Indra’s this enemy in complete confusion.

Explanation

The state of Wisdom is the absence of ignorance; the state of enlightenment is the state where there is no obscurity. When obscurity created by *Vrtra* ceased to be effective and the last vestiges of non-awareness are wiped off when *Indra* vanquishes the great slithering serpent, clarity of Mind and brilliance of Supernal Awareness became restored.

दासपत्नीरहिगोपा अतिष्ठन्निरूद्धा प्रः पणिनेव गावः |
अपां विलमपिहितं यदासीत् वृत्रं जघन्वो अप तद्वार ॥ ११ ॥

Under the influence of obscure power, the thoughts till now lay low, like the cattle held by robber, but once the obscure entangled thoughts were destroyed, the cave opened and the imprisoned thoughts found themselves released.

Explanation:

Again imagery is used. The obscured thoughts are like the cows hidden by the robbers and the robbers are those who are un-enlightened or have obscuring thoughts, concepts, ideas and faiths and beliefs. And when the mind is released from the constraints of the obscure conditioned thoughts it is like the release of the cows from the dark corridors of a cave to the luminous rays of freedom and grandeur.

In *vedic* terminology cow is often used as symbol of the luminous rays of the Sun, pure thought from the primary Mind, therefore, as pure *Wisdom*. When cows are said to have been released from the dark caves, it means that the primary Mind is relieved of the tangled, twisted obscure thoughts and released from the their constraints.

अश्व्यो वारो अभवस्तदिन्द्र सृके यत् त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥ १२ ॥

Like the horse's tail takes swipes, Indra takes swipes with his lightening. You (O Indra) have won back the luminous rays, the Bliss and have them flow like the seven-streamed river.

Explanation :

Horse symbolises power, and as it brushes away the flies with its tail, *Indra* brushed aside the obscure thoughts from mind with flashes of lightening, allowing them to flow like the seven streams freely without any obstruction.

नास्मै विद्युन्न तन्यतुः सिपेध न यां मिहमकिरद् धादुनि च ।
इन्द्रश्च यद्युधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥ १३ ॥

No one came to his (Vritta's) assistance, neither the flash of lightening nor the roll of thunder nor the dark clouds, when Indra clashed in battle with him and with the tangled thoughts; the mighty one gained victory for ever.

Explanation:

When Sun shines in the sky how could there be darkness then ? When *Indra* strikes who will there be to resist his strength ? All attempts to beguile confuse or obscure him failed and *Indra* remained unwavering in his approach and his might gained superiority and victory.

अहेर्यातारं कमपश्य इन्द्र हृदियत् ते जघ्नुषो भीरगच्छत् ।
नव च यन्नावतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि ॥ १४ ॥

What did you desire O Indra, when you destroyed the tangled thoughts, and what fears possessed your heart as you were slaying them, and what nine and ninety doubts were passing in your mind when like an eagle you were flying in space.

Explanation:

The Seer saw *Indra* hesitating while destroying *Vrtra* ? In search of Truth and in following the path to perfection many doubts assail and many hindrances obstruct. Some appear *Proper* in pleasing garbs, while the pleasant ones wear clothes that make them look the Proper. Every doubt has to be terminated and every obstacle has to be overcome. That is the way the path of discrimination is laid out. The *Path to Perfection* is far and difficult to be crossed.

Indra is a *Dheera*, the luminous deity presiding over the Mind, not an arrogant despot assured of his chivalry. According to the legend, *Vrtra* was a *Brahmin*, well versed in scriptures. Therefore, killing him would be an unrighteous action, even if he held contrary views. *Indra* had to reflect on his action, therefore, hesitated in taking his declared action. Independent of the myth one can rationalise such indecision, in that a person often confronts with situations where there is no clarity of vision and every thing looks obscure. *Indra*'s position exemplifies that even in the best of circumstances; a well intentioned person is required to use his sense of discrimination in deciding the course to be accepted for fulfilling his goal. Once the decision is taken, then all action should be followed swiftly and with assurance.

The eagles flying in space is compared to the high thoughts rising in mind, when one undertakes intellectual adventure. Nine and ninety nine times i.e. on numerous occasions, decision is required to be taken about right and the wrong.

इन्द्रो यातोऽवसितस्य राजाशमस्य च शृङ्गिणो वज्रवाहुः |
सेदु राजा क्षयति चर्षणीनामरान् नेमिः परि ता बभूव || १५ ||

Indra, the luminous One is the Lord of all that moves and moves not, the creatures tamed and belligerent, the holder of thunder. Ruling over all the men as the Lord, he keeps all the faculties within his control.

Explanation:

The Luminous *Indra* is the Lord of all the animate and inanimate creatures, divine as well as the humans. *Kena Upanishad* explains that he became the Lord of all Divinities because it was he, first among all divinities, which became aware of *Brahman*. It was he who first touched the hem of the Lord's garments, as it were.

He who knows Brahman becomes blessed by Brahman. This is the Truth, Truth of all Truths.

XVI.

द्यावापृथिवी

सूक्त - १. १५९ ! ऋषि - दीर्घतमा औचथ्यः । द्यावापृथिवी

The quest of *Wisdom* was earnest and compelling among the seers. They wondered which came first and which followed later. Who were they born, who can tell it here ? They themselves seem to support each other as on a chariot the Day and the night follow each other ! These two uphold through footless and motionless, all creation having feet and moving. May you protect the son resting on mother's bosom from fear and danger - 'कतरा पूर्वा कतरापरयोः कथा जाते कवयः कोवि वेद | विश्वं लन विभूतो यद्ध नामवि वर्ततेअहनी चक्रियेव || भूरि द्वे अचरान्ति चरन्तं पट्टतं गर्भपदी दधाते | नित्यं न सूनं पित्रोःपस्थे द्यावा रक्षतं पृथिवी नो अभ्वात् ||' (I.185,1-2). The seers saw in each element in Nature essence of *the Prime Existence* throbbing. The vast heaven above and the extensive earth below appeared him to the basis on which the creative activity set in motion by *That One* will unfold. We have seen earlier (X.121) where the seer speaking of कः, says हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् | स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम || १ || who arose in the beginning as *Hiranyagarbha*, the golden-wombed, to create heaven and earth - 'द्यावाभूमौ जनयन् देव एकः' and who became as the *divine* spirit - 'देवानाम् असुः' the sole custodian of all the creatures, upholding the heavens and earth within his self.

It is human nature to conceive every thing in Nature in its own image. Therefore, it is not surprising that seer *Dirghatamas Auchathya* should conceptualize *Heavens* to be father, the begetter, *Earth* to be mighty mother, spread between two halves is the place of relationship wherein the father creates nature's (daughter's) womb. - 'द्यौर्मै पिता जनिता नाभिर्वा वन्धुर्मै माता पृथिवी महीयम् | उत्तानयोर्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ||' (I,164.33). *Heaven* spread above is the encompassing compassion of the their father, who protects the offspring under the shadow of the vast umbrella of the firmament, showering rains for their well beings, often moody as the dark clouds, some time flashing like lightening and often reverberating like thunder. With Sun in firmament, he illumines them, with Moon he shines on them with affection; with stars he displays his generous goodies. He blows the cool breeze across them and offers vivid visions through the changing seasons. In contrast *Earth* sustains as a mother would, ever loving the offspring, whether they browse her bowels for wealth, or plough her surface for vegetation. In spite of all physical troubles, she gives herself to her offspring, be they animate or inanimate, ever compassionate to her offspring, never complaining the pain, ever open to receive rains from Heavens and seeds strewn in the winds, growing food within her bowels and transforming that which is refused in wealth. Heaven and Earth are none else than ones given birth by 'द्यावाभूमौ जनयन् देव एकः' the *divine Hiranyagarbha*, the golden wombed orb, who became as large as a woman and a man in close embrace, causing oneself to fall in two parts, from which arose husband and wife, making the body one half of oneself, like one of the two halves of a split pea, the space filled by wife, heaven becoming united with the earth, from whom are humans born and nurtured, as said in *Brihad Aranyaka Up.* (I.4.3) - 'स हैतावानास यथा स्त्रीपुमांसौ संपरिष्वक्तौ; स इममेवात्मानं दृधापातयत्, ततः पतिश्च पत्नी चाभवताम्, तस्मादिदमर्ध्ववृगलमिव स्व . . तस्मादद्याकाशः स्त्रिया पूर्यत एव, तां समभवत्, ततो मुन्या अजायन्त |'. Heaven and Earth bestow auspicious prosperity on all the holy and wise and in the regions, the luminous *Surya* traveling between these two noble bowels as ordained - 'ते हि द्यावापृथिवी विश्वशंभुव ऋतावरी रजसो धरयत्कवी | सृजन्मनी धिपणे अन्तरीयते देवो देवी धारणा सूर्यल शुचिः ||' (I.160.1)

प्र द्यावा यज्ञैः पृथिवी ऋतावृधा मही स्तुपे विदथेषु प्रचेतसा |
देवोर्भिर्देवपुत्रे सुदंससेत्था धिया वार्याणि प्रभूषतः || १ ||

I laud with my sacrifices the joyous moments, the performance of the mighty Heaven and the Earth, grown mature with Cosmic Order, the stimulator of the divine beings conjoined with wives, to bring offspring through wondrous deeds.

Explanation:

The seer takes pleasure in lauding the great deeds of the mighty *Heaven* and the *Earth*, who have become mature from the time they manifested with the laws of ऋत, who initiate the divine beings to remain luminous and from whom are the creatures born find fulfillment. ऋत and धर्म are the foundation on which सत्य becomes revealed to aspirants, making their efforts fulfilled. *Atharva vedic* seer says, ‘सत्यं बृहद ऋतम् उग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवी धारयन्ति | सा नो भूतस्य भव्यस्य पत्न्युं लोकं पृथिवी नः कृणोतु ||’ From the *Heaven* and *Earth* are creatures born, fowls flying in the sky, fish swimming in the streams, the fauna flowering in the fields, ऋत, the cosmic order, धर्म, the righteous principles upholding them in balance.

The Seer’s initial perception of the expansive *Earth* and its overwhelming influence led the poet in him to translate the wonder comparing them to female and male counterparts, with *Mother* and *Father* as symbols.

उत मन्ये पितुरदुहो मनो मातुर्महि स्वतवस्तद्वीमभिः |
सुरेतसा पितरा भूम चक्रतुर् प्रजाया अमृतं वरीमभिः || २ ||

With invocations I reflect on the external impulse of the gracious Father and the internal energy of the munificent mother, who have created abundance in the living world for the progeny to lead immortal life.

Explanation:

The seer is an eternal questor, not satisfied with the *Knowledge* which ancient seers have communicated the *Wisdom* experienced. Being aware that the *World of Perception* is measured and formatted, he seeks the supernal and supra-conscious *World of Wisdom* itself which exists concealed in, behind and beyond the words used in earlier communications. He believes that the *World of Wisdom* is what the *Heavens* and *Earth* have provided for creatures to savour on.

ते सूनवः स्वपसः सुदंससो मही जङ्गुर्मातरा पूर्वचित्तये |
स्थातुश्च सत्यं जगतश्च धर्माणि पुत्रस्य पाथः पदमद्वयाविनः || ३ ||

Those ones born unto you and well skilled with wondrous powers in enterprises have given voice to the real existence of these two sources, to regulate the Existence and all those who move to guard the station of those who know no deception.

Explanation:

The ones born to *Heaven* and *Earth* are the *Rbhus*, who unraveled the luminous intellect from its concealed ambiguity and gave youth again to the ageing ancient pairs – the *Heaven* and *Earth*, and energized bringing out from power, you went unto the gods - ‘निश्चर्मणो गामरिणीत धीतिभिर्या जरन्ता युवशा ताकृणोतन | सौधन्वना अश्वादश्चमतक्षत युक्त्वा रथमुप देवा अयातन ||’ (I.161.7). Presiding with zeal over sacrifices, though mortal gained immortality and, bright as Sun, became associates in sacrifices – ‘विष्ट्वी शमी तरणित्वेन द्याघतो मर्तासः सन्तो अमृतत्वमानशुः | सौधन्वना ऋभवः सूचक्षसः संवत्सरे समपृच्यन्त धीतिभिः ||’ I.110.4) and as presiding priests obtained for them selves a share in sacrifices - ‘आधारयन्त वदनयोऽभजन्त सुकृतया भागं देवेषु यज्ञियम्’ (I.20.8).

The sons, the *Rbhus* have gladdened the heart of their parents. On the high places they have spread the grass for sacrifices, and streamed the *Wisdom* to the plains. They do not speak of their sheltering amidst the luminous ones whom no one can hide. Gliding through the worlds where their venerable parents have their abode, they chastise those who oppose them. In *Heavens*, *Maruts*, the storms rumble and on *Earth*, *Agni* the energizing power rejuvenates, in between in the space the breeze balances blowing softly.

ते मायिनो ममिरे सुप्रचेतसो जामी सयोनी मिथुना समोकसा ।
नव्यनव्यं तन्तुमा तन्वते दिवि समुद्रे अन्तः कवयः सुदितयः ॥ ४ ॥

They through their mental power formatted these two, united in birth and in abidance. Rbhus, the refulgent seers weave webs ever anew, in the vast sky and in the deep sea.

Explanation:

There is more to *Heaven* and the *Earth* than one could imagine or perceive it to be. It is normal for human being to conceive *Heaven* to be an imaginary world of eternal pleasures and *Bliss* and *Earth* as the world of eternal pain and sufferings in life. Therefore, many theories are woven describing them in fables and legends. But *Rbhus* have formatted *Heaven* and the *Earth* with their enlightened mental power, *माया*, which is equanimously balanced in their source and in their existence.

Sayana commenting on this hymn, ascribes the luminosity of the *Heavens* and *Earth* to awareness of their own integral consciousness through प्रज्ञाद्धृष्टिः is same as *माया* – ‘तेप्रसिद्धे द्यावापृथिव्यो मायिनः मय प्रज्ञा स्वविशयप्रज्ञावन्तः प्रज्ञोपलक्षितकर्मवन्तो वा सुप्चेतयः सुष्टु प्रकर्शेण चेतितुं शक्ताः रश्मयः ममिरे ममिरे प्रमाणेन परिच्छिन्दति’. प्रज्ञा is consciousness. Awareness of ऋत, the Cosmic Law which *Varuna* has laid forth and which he supervises. *Atharva veda* (IV.16.2, 3-5) declares ‘यस्तिष्ठति चरति यश्च वञ्चति यो निलायंचरति यः प्रतजाम् । द्वौ संनिपद्य यस्मन्त्रयते राजा तद् वेद वृणुणस्मृतीयः ॥ उतेयं भूमिर वृणुणस्य राज उतासो द्यौर वृहति दूरे अन्ता । उतो समुद्रो वृणुणस्य कुक्षी उतास्मिन्नल्प उदके निलीनः ॥ . . सर्वं तद् राज वृणो वि चष्टे यद् अन्तरा रोदसि यत् परस्तात् । संख्याता अस्य निमिषो जनानाम् अक्षानिव श्वञ्जी नि मिनोति तानि ॥’ - Whatever is steady or walks or moves in secret, who sleeps and wakes up, when two men sitting together whisper to each other, *Varuna* knows, being the third one present there. Over the *Earth*, *Varuna* is the ruler and on the high *Heavens* whose expanse is spread far asunder. All that the god beholds, what lies within and far beyond the heavens. He has counted the blinking of the eye-lids as a dice-player would count. The world, therefore, overlooks *Varuna*’s cosmic law at its own expense. The Law is common to all, impartial to all whether they be luminous, passionate or obscure. There is nothing in *Heavens* or on *Earth* which brooks interference with their natural flow. Any deviation is viewed with disfavour and met with punishment in accordance with severity of the deviation.

तद् राधो अद्या सवितुर्वरेण्यं वयं देवस्य प्रसवे मनामहे ।
अस्मभ्यं द्यावापृथिवी सुचेतुना रयिं धत्तं वसुमन्तं शतग्विणम् ॥ ५ ॥

This verily is the supreme grace which Savitru had showered on us energizing our minds towards the luminous ones, which with loving compassion the Heavens and Earth lay forth for us with wealth hundredfold.

Explanation:

The reference to *Savitru* is significant in as much as wealth should be accompanied by luminous consciousness of the auspicious and wholesome se to which it can be utilized. The *Heavnes* and *Earth* have a stake in the well-being of its offspring. Therefore, the seer sees in ऋत, the moral and ethical righteousness, धर्म which is so essential for the spiritual development and progress of human and other segments as well for the creation as a whole.

XVII.

मित्रा वरुण

सूक्त - ७. ६६ । ऋषि — मैत्रावरुणिर्वासिष्ठः । मैत्रावरुणौ ।

Within the *Aditya* aggregate assemblage, which owes its origin to *Aditi*, *Mitra* and *Varuna* are the early arrivals. These deities were worshipped outside Indian sub-continent even prior to *Arya* settlements in India around the plains of *Sindhu* and *Sarasvati* rivers. Their early emergence can be seen in Iranian worship of *Mithra* and *Ahura Mazda*, Mithraism spreading further also to Babyonian and European regions. In India *Varuna* is viewed as toe deity presiding over oceans giving him suzerainty over waters and comprehensive cosmic law, *Mitra* became the early phase in the development of *Surya*, as the god of illumination and enlightenment.

This hymn is in eulogy of the earliest manifestation of Light and illumination.

प्र मित्रयोर्वरुणयोः स्तोमो न एतु शूष्यः । नमस्वान् तुविजातयोः ॥ १ ॥
या धरयन्त देवाः सुदक्षा दक्षपितरा । सूर्याय प्रमहसा ॥ २ ॥

Let our powerful eulogy go forth with homage in praising the noble pair Mitra and Varuna, to these exceedingly wise sons born to Daksha, whom the gods have ordained for sovereignty, them who are luminous.

ता नः स्तिपा तनूपावरुण जरितृणाम् । मित्र साधयत धियः ॥ ३ ॥
यदद्या सूरुदितेऽनागा मित्रो अर्यमा । सुवाति सविता भगः ॥ ४ ॥

Such guardians of our homes, the Mitra-Varunas make luminous the thoughts of those who sing your praises. When this day Surya rises up in heavens may the immaculate Mitra, Aryama, Bhaga and Savita lead us farther.

Explanation:

This is effulgence of seeker of enlightened Bliss who sees in the fullness of the luminous *Surya*, the footprints of his earlier manifested stages.

सुप्रावीरस्तु स क्षयः प्र नु यामन् त्सुदानवः । येनो अंहोऽतिपिप्रति ॥ ५ ॥
उत स्वराजो अदितिरब्धस्य व्रतस्यये । महो राजानईशते ॥ ६ ॥

May this our home be guarded well; proceed further on the way, O Bounteous One, leading us safely from out sufferings, let them reign the infinite domain independently; Aditi whose decree being sacred is inviolable.

Explanation:

Even though enlightenment appears sudden and un-expected revelation, the eulogy vouchsafes the early moments which ate gradual enfoldment of the luminosity from the encompassing darkness. *Aditi* as the source of the luminous Light is possessed of the wisdom of the inviolable *Cosmic Law*, which she passes on to her children, assigning them each of them independently the responsibility for safeguarding and eventual dissemination in the creative activity. This is a poetical imagery which gives each earlier stage as much as it gives to the subsequent one, observing that in spiritual journey the first step on the ladder is as important as the last step, no new stage could ever arrive unless earlier ones are taken note and taken care of.

प्रति वां सुर उदिते मित्रं गृणीषे वरुणम् | अर्यमणं रिशादसम् ॥ ७ ॥
राया हिरण्यया मतिरियमवृक्काय शवसे | इयं विप्रया मेधसातवे ॥ ८ ॥
ते स्याम देव वरुण ते मित्र सूरिभिः सह | इषं स्वश्च धीमहि ॥ ९ ॥

Soon will Surya rise on the horizon for us; let me sing in praise for Mitra-Varuna and Aryaman who slays the foes. May this song in praise bring wealth and faultless power and strength. May we be yours O Mitra-Varuna, give us food and divine illumination.

Explanation:

The seer is aware that the final enlightenment is dependent of the early glimpses of light. *Surya* has not risen on the horizon; *Surya* is sure to rise on the horizon. Therefore, lest in the flush of resplendent glory and the overwhelming *Bliss of Beatitude*, when *Surya* rises on the horizon, he forgets his early stages of strife and struggles, austerity and penances, when he was groping for the rays to show him the light at the end of the tunnel.

बहवः सूरचक्षसोऽग्निहिजह्वा ऋतावृधः | त्रीणि ये येमुर्विदधानि धीतिभिर्विश्वानि परिभूतिभिः ॥ १० ॥
वि ये दधुः शरदं मासमादहःर्यज्ञमक्तुं राजान आशत | अनाप्यं वरुणो मित्रो अर्यमा क्षत्रं राजान आशत ॥ ११ ॥

Many are those who enhance Rta, the cosmic law. Surya's farsightedness and Agni's testimonial direct all things with three instruments of mind, speech and actions, to surpass with strength. They have firmed up the year, the month and then days and the nights for performing actions which debt to the luminous Gods is acknowledged with hymns. Varuna, Mitra, Aryama have dominion over all, which none others can accomplish.

Explanation:

This is an important testimonial of the importance which seers gave importance to *Surya* and *Agni* as the presiding deities which energise the human beings, the former during daytime and the other during the night towards attaining the spiritual goal. *Aurobindo*, the sage of *Pondichery*, says : “The other Gods awake at dawn but *Agni* wakes also in the night. He keeps his divine vision even in darkness where there is neither moon nor the stars . . . when man awakened from his nights wills to offer his inner and outer

activities to the gods, to the truer and higher existence and so to arise out of mortality into far off immortality, his goal and desires, it is this flame of outward inspiring Force and Will that he must kindle ; into this fire he must cast the sacrifices”.

The seer with this hymn acknowledges the debt which the human beings owe to these luminous Gods who supervise the events in the world.

तद् वो अद्य मनामहे सूक्तैः सूर उदिते | यदोहते वरुणो मित्रो अर्यमा यूयमृतस्य रथ्यः || १२ ||

So with Surya rising luminous, we think of you this day with our hymns which you rightfully deserve Varuna, Mitra, Aryama the charioteers of the eternal Rta, cosmic Law.

ऋतावान ऋतजाता ऋतावृधो घोरासो अनृतद्विपः | तेषां वः सुम्ने सुच्छर्दिप्तमे नरः स्याम ये च सूरषः || १३ ||

Endowed with Rta, born of Rta, enriched by Rta, revilers of the offenders of Rta, let the kings and people live under their patronage.

Explanation:

The deities are the energizing powers born, endowed and enriched by ऋत, the Cosmic Law, which in other words is the Will of That One, expressed and ordained as the eternal and immutable Law for regulating, supervising and terminating the manifested creation. Therefore, the seers caution the kings and the plebeians be aware of this.

उदु त्यद् दर्शतं वपुर्दिव एति प्रतिह्वरे | यदीमाशुर्वहति देव एतशो विश्वस्मै चक्षसे अरम् || १४ ||
शीर्ष्णःशीर्ष्णो जगतस्तस्थुषस्पतिं समया विश्वमा रजः | सप्त स्वसारः सुविताय सूर्य वहन्ति हरितो रथे || १५ ||

Rise up on the slope on which you find a sight which is divine for every one to see, the lord of every mobile and immobile creatures have in equal measure revealed through an expanse, which the seven coursers of Surya bring forth.

Explanation:

Human being are wont to find spiritual journey difficult to tread and hard to cross. On that Path one has distractions as well difficulties with ups and downs, with humps to rise and cross over as well the slopes which take one to slide. As Krishna says the spiritual Path is not easy to be traversed but could be crossed with firm resolve and determination. It is only the luminous rays of Surya which enlightened the Path which the seekers try to cross.

तच्चक्षुर्देवहितं शुकमुच्चरात् | पश्येम शरदः शतं जीवेम शरदः शतम् || १६ ||

For hundred autumns may we see the sight divinely ordained and nobly fashioned living life for hundred autumns.

काव्येभिरदाभ्याऽऽयातं वरुण द्युमत् | मित्रश्च सोमपीतये ॥ १७ ॥
दिवो धामभिर्वरुण मित्रश्चा यातमदुहा | पिवतं सोममातुजी ॥ १८ ॥
आ यातं मित्रावरुणा जुषाणावाहुतिं नरा | पातं सोममृतावृधा ॥ १९ ॥

Infallible in Wisdom, come hither O resplendent Varuna and Mitra to savour the draught of Soma. Come hither as ordained, Varuna and Mitra without cunning intentions, come here and share the Soma juice. Come Mitra-Varuna come heroes, accept our sacrificial offerings. Drink Soma and strengthen Rta, the cosmic law.

Explanation:

The seers seek the infallible Wisdom and guidance from Varuna and Mitra, the earliest manifestation of the luminous light, to show them the Way from the dark corners of the cave in which they feel imprisoned.

XVII

वरुणः

सूक्त - १. २५ | ऋषि - अजीगर्तिः शुनःशेष स कृत्रिमो वैश्वामित्रो देवरातः | गायत्री

In *Rigveda*, *Varuna* is said to have been born to *Aditi* – ‘इमे चेतारो अनृतस्य भूरेर्मित्रो अर्यमा वरुणो हि सन्ति | इम ऋतस्य वावृधुरोणे ऽग्मासः पुत्रा अदितेरब्धाः ||’ (VII.60.5) and in *Atharvaveda* his parentage is attributed to द्यौ - heavens and पृथिवी the earth. *Varuna*, the king with hallowed might, upholds the trunk of the tree without foundation, whose rays, the roots shining from above stream down concealed towards us – ‘अवुध्ने राज वरुणो वनस्योर्ध्वं सतृपं ददते पूतदक्षः | नीचीनाः स्थुरपरि बुध्न एषामस्मे अन्तर्निहिताः केतवः स्युः ||’ (I.24.7), he is the lord of the ocean living below the waters – ‘अव सिन्धु वरुणो दैरिव स्थाद’ (VII.87.6), has made spacious pathway for *Surya* to traverse – ‘उरुं हि राज वरुणश्चकार सूर्याय पन्थामन्वेता उ |’ (I.24.8), has made pathway for *Surya* and for streams to flow to the ocean – ‘रदत् पथो वरुणः सूर्याय प्राणांसि समुद्रियानदीनाम् |’ (VII.87.1), because of him the ordinances are fixed and moon and stars move traverse along appointed route – ‘इमं महे विदध्याय शूर्पं शश्वत् क्वेव ईड्याय प्र जभुः |’ (III.54.1), knows the paths through which the birds fly and the different routes along which ships sail – ‘वेद यो वीनां पदमन्तरिक्षेण पततताम् वेद नावः समुद्रियः |’ (I.25.7), have stabilized year, month, day night, sacrifices and the hymns – ‘वि ये दधुः श्रादं मासमादहर्यज्ञमक्तुं चादृचम् |’ (VII.66.11), through his greatness the creatures stayed keeping heaven and earth asunder who urged the mighty and high sky and the ancient stars to movement – ‘धीरा त्वस्य महिना जनूनी वि यस्तस्तम्भ रोदसी चिदर्वि | प्र नाकमुष्वं नुनुदे वृहन्तां द्विता नक्षत्रं पप्रथचा भूम ||’ (VII.86. 1), true to *Cosmic Law*, born of *Cosmic Law*, enricher of *Cosmic Law*, intense hater of the false – ‘ऋतवान ऋतजाता ऋतावृद्धो घेरासो अनृतद्विषः’ (VII.66.13), oversees the world well formed and fashioned to supervising the observance of the law – ‘परि स्पशो वरुणस्यस्मदिष्टा उभे पश्यन्ति रोदसी सुमेके | ऋतवान कवयो यज्ञधीराः प्रचेतसो य झूयन्त मन्म ||’ (VII.87.3),

In times of distress when there is unrighteousness – अथर्म reigns contrary to ऋत, the seers have been implores with desperation and ‘यज्ञं पृच्छाम्यवमं स तद् दूतो वि वोचति | क्व ऋतं पूर्व्यं गतं कस्तद् विभर्ति नूतनो वित्तं मे अस्य रोदसि || अमि ये देवाः स्थन त्रिष्वा रोचने दिवः | कद् व ऋतं कदनृतं क्व प्रल व आहुतिर्वित्तं मे अस्य रोदसि || कद् व ऋतस्य धर्णांसि कद् वरुणस्य चक्षणम् | कदर्य म्णो मास्पथाति कामेम दूदयो वित्तं मे अस्य रोदसि ||’ (I.105.4-6) – I inquire of the last sacrifice performed. As messenger you shall speak. Where is the ancient Law divine? Who is the new diffuser now? Mark my woe, you Earth and the Heaven. You gods, who have homes in the three lucid realms of heaven, what is the universal dispensation and what is its violation? Where is my ancient appeal to you? Which are your enduring decrees and where is *Varuna*’s observant eye? How do we overcome the wicked on the Path which *Surya* has laid for us? Take note of our woe, you Earth and the Heaven.

Thus is this hymn addressed to *Varuna*.

यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् | मिनिमसि द्यविद्यवि || १ ||

Whatever Law you have promulgated, O divine Varuna, that law we have been violating, day in and day out.

Explanation :

The seer starts with the admission of his failings. Only human beings fail because they are not yet perfect. Only one who is aware and conscious that he is not perfect is aware of the reasons why he has failed and fallen. It is not important that one falls. It certainly is important that one decides to rise when

he falls. Such one is keen to rise and get set with renewed responsibility and energy. Such one is a man of *Wisdom*. A person is wise who knows that *Knowledge* is limited by the influence. Only such one expands his horizon, with penance and prayers.

Prayer is not supplication. Prayer is not meant for receiving possessions, positions pleasures, pains, thoughts, ideas, concepts and but emptying the heart and mind of what the heart and mind has acquired, accumulated and filled up as possessions and positions, pleasures and pains as thoughts, ideas, concepts with, which is what the *samsaara* is made up of. And deliverance from these is what one should seek by attuning one's Mind, Speech and actions 'देवान्भावयतेन ते देवा भावयन्तु वः | परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ||' (*Bhagavad Gita*.III.11) What Krishna suggest here is not a temporal transaction where performance of actions (यज्ञ) is (result of the modes of nature, but which man bewildered by self-sense, thinks that *I am the doer*) exchanged for desired material enjoyments (इष्टान्भोगान्); it is a spiritual communion of hearts (भाव or भावना) where *prayer* (which is submissions of ego that suggests the feeling that I do all the things) beings spiritual communion with the luminous ones being impressed and influenced by the performance of actions (वो देवा दास्यन्ते यज्ञमाविताः).

मा नो वथाय हलवे जिहीळानस्य रीरधः | मा हृणानस्य मन्यवे || २ ||

Give not our self to death, to be destroyed by your anger, which comes up when angered.

Explanation:

The seeker knows that he has not lived according to the ऋत and धर्म as ordained by सत्य, the *Prime Existence*. He deserves to be punished and set on the proper direction. But the errors are committed by the mortal body born out of *Prakriti* and influenced and fashioned by the attributes of nature. Therefore, if any one is to be punished, it is the mortal body and not the immortal *self* within. Therefore, he too like an earlier seer prays Shiva 'उर्वारिकमिव बन्धनात् मां मोक्षीय मृत्योर मुक्षीय मामृतात्' (VII.59.12) – deliver me like the cucumber from the stem, from the mortal and not the immortal, do not break in the middle the thread of our life – 'मा नोमध्या रीरिषतायुरज्यन्ते' (I.89.9) but 'स नः पितेव सूनवेऽग्ने सूपायनो भव' (I.1.1) lead me on taking my hands in yours as a father leads his son. The seer's prayer is not for possessions and positions, pleasures, thoughts, ideas, concepts but for removal of *samsaara* influences of the senses on mind, which create the mortal primordial life and not the self within which is eternal and immortal. *Varuna* is angered by the errors of commission and omission created by the transient form, the body in *samsaara* and not by the eternal self, which is निराकार, निरञ्जन, निष्कलंक.

वि मुळिकाय ते मनो रथीरश्वं न संदीतम् | गीर्भिर्वरुण सीमहि || ३ ||

To gain your empathy, O Vruna, we open our heart with our prayer, as the charioteer binds the restless horses.

Explanation:

The seer desires neither compassion, nor mercy, neither pardon nor censure but empathy and understanding, knowing the causes which have lead him to err and the remorse and repentance which he has set for himself to improve. It is not the intellect which pleads *Varuna* for empathy but the heart, which is flung by thoughts arising in mind by sensory influences like the restless horses take astray the chariot, unless restrained by skillful charioteer.

परा हि मे विमन्यवः पतन्ति वस्यइष्टये | वयो न वसतीरूप || ४ ||

My thoughts rush back to my mind dispirited, bent only on acquiring wealth, as the birds in the sky fly back to their nest.

Explanation:

Awareness is not the result of thoughts, rather the absence of thoughts heralds awareness, *Wisdom*. Thoughts end up making the mind *Knowledgeable*, intelligible of things which can be accessed through organs of sense. *Knowledge* is empirical; *Wisdom* is supernal. Mind seeks possessions and positions, pleasures, thoughts, ideas, concepts. Finding them not being satisfied, the mind becomes dis-satisfied, disillusioned and dis-spirited. Mind is the instrument as well as the culmination in *samsaara*. Human beings are enslaved by Knowledge; delivered by Wisdom. Therefore, it is the mind which needs to be restrained. The seer finds the intense urge to possess wealth and to become rich and prosperous makes one err in his duties ordained by the ऋत, the cosmic law. Therefore, the seer prays *Varuna*, as the custodian and supervisor over the cosmic law, to steady his dispirited mind.

कदा क्षत्रश्रियं नरामा वरुणं करामहे | मृळीकायोचक्षसम् || ५ ||

When can one beckon the farseeing Varuna, who is magnificent in resplendence, for being acquiescent?

Explanation:

The seer, being still on the plane of empirical knowledge being under sensory impressions and influences, is yet unclear of the manner how *Varuna* may be persuaded to assist him as was done in the case of earlier seers, in being aware of the *Wisdom* of ऋत and धर्म which the luminous gods have ordained for human beings.

तदित् समानमाशाते वनिन्ता न प्र युच्छतः | धृतव्रताय दाशुषे || ६ ||

These – the ऋत and धर्म are accepted by both in principle, never would they fail in this resolve.

Explanation:

The ऋत and धर्म are eternal foundations of universal manifestation, acceptable to all and disobeyed by none. Along with them the Lord also provided अनृत – that which is contrary to cosmic law and अधर्म that which is unrighteous, for people to know and desist from. All human beings are, verily, the effluence of the same Brahman. But if few of them are enlightened it is because they follow ऋत and धर्म without being influenced by senses. Many are, however, are un-enlightened because though they have *Knowledge* of ऋत and धर्म, they being under the sensory influence on Mind, are neither aware nor wise in *Wisdom* to follow them.

वेदा यो वीनां पदमन्तरिक्षेण पतताम् | वेद नावः समुद्रियः || ७ ||

वेद मासो धृतव्रतो द्वादश प्रजावतः | वेदा य उपजायते || ८ ||

वेद वातस्य वर्तनिमुरोर्ऋष्वस्य बृहतः | वेदा ये अध्यासते || ९ ||

He knows the path by which the birds fly in space; he knows the sea on which the ships sail. He knows the months well established with their twelve progeny, he knows their later births. He knows the movements of the spreading, high and mighty winds; he knows those who dwell high above.

Explanation:

Varuna is all-seeing supervisor. As such he knows the place of their dwelling and the paths which the creatures, fish, fowl, birds and elements of Nature take for living their life and performance of their actions.

नि षसाद धरतवतो वरुणः पस्यस्वा | साम्राज्याय सुकतुः ॥ १० ॥
अतो विशवान्यद्भुता चिकित्वा अभि पश्यति | कृतानि या च कर्त्वा ॥ ११ ॥
श नो विश्वाहा सुकतुरादित्यः सुपथा कर्त्त | प्र ण आयूंषि तारिषत् ॥ १२ ॥

Varuna most wise, true to his role as supervisor, sits among his folk and governs them well. From there he oversees all the wonderful things of the past as well as of the future. May the luminous one, wise in wisdom, make our days prolong and auspicious.

विभ्रद् द्रापि हिरण्ययं वरुणो वस्त निर्णिजम् | परि स्पशो नि षेदिरे ॥ १३ ॥
न यं दिप्सन्ति दिप्सवो न दुह्वाणो जनानाम् | न देवमभिमातयः ॥ १४ ॥

Varuna sits well adorned with gold and shining robes, his spies sitting around him. Not the adversaries who threaten nor those who tyrannize men, nor those whose mind is set on evil intention, are not illumined by him. He gives glory to the subtle accomplished ones, not to the gross unaccomplished ones.

उत यो मानुषेष्वा यशश्चक्रे असाय्या | अस्माकमुदरेष्वा ॥ १५ ॥
परा मे यन्ति धीतयो गावो न गव्यूतीरनु | उच्छन्तीरुचक्षसम् ॥ १६ ॥

He, gives to mankind incomparable glory which is not incomplete, giving it to ourselves. Yearning for such one with wide vision, my thoughts reach out towards him as a calf goes towards its food.

सं नु वोवावहै पनिर्यतो मे मध्वाभृतम् | हेतोव क्षदसे प्रियम् ॥ १७ ॥
दर्श नु विश्वदर्शतं दर्श रथमधि क्षमि | एता जुषत मे गिरः ॥ १८ ॥

Let us speak once again united, food is brought to me and like a priest you eat what is dear to oneself. Now I see him whom all else also see, his chariot making its way above the earth as he accepts these my prayers.

इमं मे वरुण श्रुधी हवमद्या च मृळय | त्वामस्युरा चक्रे ॥ १९ ॥
त्वं विश्वस्य मेधिर दिवश्च गमश्च रजसि | स यामनि प्रति श्रुधि ॥ २० ॥
उदुत्तमं मुमुग्धि नेप वि पाशं मध्यमं चृत | अवाधमानि जीवसे ॥ २१ ॥

O Varuna hearken to this call of mine, be gracious unto us this day, longing for assistance, I have implored you. You, O my Lord, are the God of all you are the King of earth and the heavens. Release us from the higher bondage, untie us from middle bonds, loosen us from the lower shackles, so that I may live longer.

XIX.

सविता

सूक्त - १. ३५ | ऋषि - हिरण्यस्तूप आङ्गिरसः | सविता

This hymn addressed to *Savita* brings out the stage when luminous light becomes available for human beings from the beginning till as it becomes fully resplendent as *Surya*. Illumination is a process which evolves step by step, stage by stage from darkness and obscurity to enlightened luminosity and clarity. The night is sent away for *Savita*'s manifestation, yielding for *Ushas* its birth-place – 'यथा प्रसूता सवितुः सवाय एवा रात्र्युपसे योनिमैकैः |' (I.113.1). Divine *Savitar* rises up quick to send forth the quadrupeds, bipeds to be active – 'देवो नो अत्र सविता न्वर्थं प्रासावीद द्विपदं चतुष्पादित्यै |' (I.124.1). He does not neglect his eternal duty, having gone high in heavens he spreads expensively so that all may mark him. Even streams bend to serve him, and winds rest in whirlpools - 'उदु प्य देवः सविता सवाय शश्वत्तमं तदपा वह्निरस्थात् |. विश्वस्य हि श्रुष्टये देव ऊर्ध्वः प वाहवा पृथुपाणिः सिसर्ति | आपश्चिदस्य व्रत आ निमृगा अयं चिद् वातो रमते परिहमन् ||' (II.38.1-2). Therefore the seer prays that *not the physical Sun* but *That* supreme *Savita- Surya* (तत् सवितुर वरेण्यम्) whose resonance is on Earth, Space and in the Heavens (ॐ भुः भुवः स्वः), his divine intelligence (भर्गो देवस्य धीमहि) may energise his intellect (धियो नः प्रचोदयात्). *Savita* is the resplendent *Bhaga* who sends riches to the worshipper, such wonderful we implore - 'स हि रत्नानि दाशुषे सुवाति सविता भगः | तं भागं चित्रमीमहे ||' (V.82.3).

ह्वयाम्यग्निं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे |
ह्वयामि रात्रिं जगतो निवेशनी ह्वयामि देवं सवितारमुतये || १ ||

First we invoke Agni in adulation, and then we invoke Mitra-Varuna for support. We beckon the Night which gives rest to the moving worlds and the Savitar for support.

Explanation:

At the outset, the seer prays for *Agni* as the presiding deity over energies, then invokes *Mitra-Varuna*, the earlier manifested forms in *Aditya* conglomeration and also the night, as authentication of the awareness his own dark, obscure ignorance, as one *hiatus* between ignorance and *Wisdom* till finally he seeks the support of *Savita*, which advances with luminous rays through the dark nights of ignorance.

आ कृष्णेन रजसा वर्तमानो निवेशयन्मृतं मर्त्यं च |
हिरण्ययेन सविता रथोनाऽऽदेवो याति भुवनानि पश्यन् || २ ||

Advancing through the dusky horizon and laying to rest the concerns of the immortals and the mortals, riding in the golden chariot the divine Savita arrives looking over the worlds.

Explanation:

The seer sees *Savita* as the luminous god who slowly advances, resplendent as a golden ornament, breaching the dark, obscure ignorance. In doing so she puts to rest the uneasy concern among the immortals and the mortals. Even as the immortals are concerned with preservation, maintenance of the cosmic law the mortals too are concerned with their welfare and spiritual enlightenment. With his luminous light *Savita* not only supervises the creation in its operation but also destroys the ignorance and sufferings in the life of the mortals.

याति देवः प्रवता यात्युद्धता याति शुभाभ्यां यजतो हरिभ्याम् ।
आ देवो याति सविता परावतोऽप विश्वा दुरिता बाधमानः ॥ ३ ॥

The divine one comes with two luminous adorable rays, journeying from the higher pathway to the lower one. Divine Savitar comes from yonder distance for pursuing all distress from our lives.

Explanation:

Savita the luminous light exists high above on the mystical supra-conscious plane which has to be brought down to the level of sensory consciousness through prayers and invocations. When *Savita* shines it exterminates all the obscure darkness from mind, making it shine in its inherent supra-conscious awareness.

अभिवृतं कृशनैर्विश्वरूपं हिरण्यशम्यं यजये बृहन्तम् ।
आस्थाद् रथं सविता चित्रभानुः कृष्णा रजांसि तविषीं दधानः ॥ ४ ॥

On the chariot adorned with pearls of various colours, with lofty golden flagstaff, divine Savitar, of numerous luminous rays, holy bound, has mounted bearing power and energy to breach the darkest regions.

Explanation:

Savita who comes is not ordinary light but one which is luxurious with many coloured pearls, on whose chariot is the golden mast-head. With a holy purpose, it brings enlightenment in the human mind driving away the dark, obscure ignorance.

वि जनाञ्छवाः शितिपादो अख्यन् रथं हिरण्यप्रउगं वहन्तः ।
शश्वद् विशः सवितुर्देव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥ ५ ॥

Drawing the golden chariot, the white footed horses have dispersed the luminous rays over all people. Positioned in the lap of that divine Savitar, people feel for ever secure.

Explanation:

Mounted on high fabulous position and driven by pure and auspicious desires, *Savita* clears the human mind dispersing all the obscure cobwebs of ignorance and confusion by the enlightened clarity of mental responses. This assures not only *Wisdom* but also security in life.

तिस्रो द्यावः सवितुर्द्वा उपस्थाँ एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तश्चिकेतत् ॥ ६ ॥

Three heavens are to be found, two with Savitar and one in the house of Yama for the heroes. On a chosen place are the immortals firmly established. He, who has seen this, may declare it here.

Explanation:

The two heavens which belong to *Savita* are the dark *Nights* and the luminous *Days*, representing obscure ignorance and luminous enlightenment. The heaven which is housed by *Yama* is the one where there is neither *Day* nor *Night* but immortal world of eternal *Bliss* reserved only for those who are liberated from the shackles of mortal world. Rare is the person who is such person, therefore he is called वीर, hero. Only such ones visit the abode of *Yama*, the custodian of *Dharma*. Only such ones can speak of that state, as one who is aware and the seer has not yet reached that state of *Bliss*.

An ordinary human being normally associates *Night* and *Day* with the physical events in empirical world, when there is darkness with no Sun in sight and when the Sun is shining in full brilliance. Similarly *Death* to him is the extinction of the gross physical body experienced by him through his organs of senses. But to a man of wisdom *Night* refers to the state of ignorance and obscurity; *Day* represents the state of wisdom and enlightenment. To such one *Death* is extinction of the external mortal form, the body and not of the immortal essence, the self within. This is what the seer of *Mrityunajay* mantra (VII.59.12) means when he seeks ‘उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥’ – Like a cucumber from its stem, release me from my mortal (form) but not from the immortal (essence).

वि सुपर्णो अन्तरिक्षाण्यख्यद् गभीरवेपा असुरः सुनीथः ।
केऽदानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान ॥ ७ ॥

That deep-throated great one, the gentle leader of auspicious wings, has illumined the mid-space. Where is Surya, to which place has he traversed dispersing his luminous rays!

Explanation:

Surya and all the other member of *Aditya* conglomerate are conceptualized as birds - गरुत्मान्, सुपर्ण and श्येन, with गरुड, the mighty eagle representing the vehicle for its transport. *Ushas*, sister of *Varuna* and *Bhaga* ‘भगस्य स्वसा वरुणस्य जामि’ (I.123.5) arrives like a dancer with all finery – ‘अधि पेशांसि वपते नृत्तुरिव’ (I.92.4) before she sends away the night for *Savita* to rise. Thereafter, she herself yields her place for *Surya* - ‘यथा प्रसूता सवितुः सवाय एवा रात्र्युपसे यानिमौक्त्वा’ (I.93.1). *Savita*’s entry on the horizon is extraordinary and yet his rays are soothing and caring. Now that *Savita* has arisen where is the resplendent *Surya*? Before he rises on the eastern horizon, which other places was he making luminous ?

अष्टौ व्यख्यत् ककुभः पृथिव्यास् त्री धन्व योजना सप्त सिन्धून् ।
हिरण्याक्षः सविता देव आगाद् दधद्रत्ना दादुषे वार्याणि ॥ ८ ॥

His luminous rays have illumined eight directions of the earth, three deserts and three rivers. Savitar of the golden sight have brought select treasures for those who offer worship to him.

Explanation:

When *Savita* rises up in space he illumines the eight quarter – the four primary and four intermediate quarters, the gross and subtle ones. The deserts suggests the gross, unproductive minds and streams the ever live and rejuvenating source to make the deserts bloom and fruitful.

हिरण्यपाणिः सविता विचर्षणिर्भुभे द्यावपृथिवी अन्तरीयते ।
अपामिवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥ ९ ॥

Savitar of the golden palms, traverses seeing far and wide on the Path between Earth and the Heavens. Driving away sickness, he beckons Surya to press forward, spreading his bight light to drive darkness from the space.

Explanation:

With the luminous enlightenment and rejuvenating streaming rivers, *Savita* traverses the space between the heavens and earth with golden palms, with beneficent and wholesome benefits. Driving away ill effects of sickness and misery, he beckons *Surya* to rise up in space to spread his benevolent rays on the weak and the sick, driving away obscurity, ignorance from their life.

हिरण्यहस्तो असुरः सनीथः सुमृळीकः स्ववाँ यात्वर्वङ् ।
अपसेधन् रक्षसो यातुधानानस्थाद् देवः प्रतिदोषं गृणानः ॥ १० ॥

May the great one with golden palms, compassionate leader, come at this juncture with his help and favour. Drive away the forces of darkness and delusion from us who offer you their obeisance.

Explanation:

The seer conscious of the beneficent grace of *Savita* longs for his dawn which will drive the forces of darkness, the obscurity and ignorance from human lives. Therefore, when he offers his obeisance to *Savita*, it is not the manifest fleeting *gross form* but the eternal *divine essence* abiding within that *form*. श्रद्धा and शरणागति means being receptive to the *luminous essence*, with free and unconditioned mind, in the spirit that everything is his and nothing is mine.

ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥ ११ ॥

O Savitar, whatever Paths without dust were laid forth in space in ancient times, traversing those auspicious Paths come to us to bless and keep us far from harm.

Explanation:

The ancient seers have recorded their experiences of *Savita* in earlier times. Having been initiated and knowing about those experiences, the present seer requests that *Savita* should likewise traverse those Paths and illuminate him to the ancient eternal *Wisdom* which was given earlier. Men of Wisdom do not desire empirical pleasures or material gifts. What they need is the spiritual Bliss of Beatitude through enlightened illumination.

XX.

भग

सूक्त - ७. ४१ | ऋषि - मैत्रावरुणिवसिष्ठः | भगः

The hymns addressed to *Bhaga* and others in *Aditya* conglomerate represent the evolutionary process of spiritual consciousness, from darkness to light, from obscurity to clarity as the seers experienced as *Surya* traversed his eternal Path each and every day across the vastness and immensity of the universe an inexhaustible power and a mystery of life bordering on the attributes of divinity. These powers have strange and abiding powers to act in ways which satisfy the man's emotional needs bringing him fulfillment as well frustration. In early primeval mind, such potency was experienced in the geographical pathway of the Sun, where they experienced the rejuvenating warmth on life and nature as he rises on the horizon in the morning or the intimidating chilliness when he sets in the evening, inducing them to ensure that the powers support man's struggle in spiritual life using life and prosperity in temporal life.

In this process each stage of *Surya*'s evolution seems to coincide with the human evolution from darkness to light, from obscurity to clarity. The seer declares 'अदर्शि गातुरग्रे वरीयसी पन्था ऋतस्य समयंस्त रश्मिभिश्चक्षुर्भ गस्य रश्मिभिः | द्युक्षं मित्रस्य सादनमर्यम्णो वरुणस्य च | अथा दधाते बृहदुक्थं १ वय उपस्तुत्यं बृहद् वयः ||' (I.136.2) – Glorious *Surya* has seen the Path widely laid, the cosmic law, made luminous with luminous rays, which is the *Bhaga*'s resplendent effulgence, which firmly set in the home of *Mitra*, *Aryaman* and *Varuna*, wherein was provided great vitality and strength meriting adulation, high power which humans will eulogize. A seer declares 'अष्टौ पुत्रासो अदितेर्वै जातास्तन्वपरि | देवाँ उप प्रेत्सप्रभिः परा मार्ताण्डमास्यत् ||' (X.72.8) – *Aditi* had eight sons, of which she took with her to heavens seven sons, leaving *Martanda* in space. *Mitra*, *Varuna*, *Aryama*, *Amsha*, *Bhaga* and *Aditya* were the seven which she took leaving the eighth *Martand*, *Surya* in the sky. *Adityas* have made *Agni* as their mouth and the seers have made it their tongue – 'त्वमग्न आदित्यास आस्यं १ त्वां जिह्वां शुचयस्श्चक्रे कवे |' (II.1,13). *Adityas* are bright and pure as streams of water, free from evil and falsehood, blameless and perfect. They, vast and profound are difficult to be deceived by the wicked. Looking the good and evil from within, upholding that which moves and moves not, they protect all beings as guardians of universal spirit, the cosmic law and give freedom from debts – 'आदित्यासः शुचयो धारपूता अवृजिना अनवद्या अरिष्टाः || त आदित्यास इरवो गभीरा अदव्यासो दिप्सन्तो भूर्यक्षाः | अन्नं पश्यन्ति वृजिनोत् साधु सर्वं राजभ्यः परमा चिदन्ति || धारयन्त आदित्यासो जगत् स्था देवा विश्वस्य भुवनस्य गोपाः | दीर्घाधियो रक्षमाणा असूर्यमृतावानश्चयमाना ऋणानि ||' (II.27.2-4). Seer eulogizes the seven regions which have been adorned by the seven *Suryas*, with seven *Aditya* deities being referred – 'सप्त दिशो नानासूर्याः सप्त होतारः ऋत्विजः | देवा आदित्या ये सप्त तेभिः सोमाभि रक्ष न इन्द्रायेन्द्रो परि स्रव ||' (IX.114.3).

Mitra, *Varuna*, *Aryama* were the first three born to *Aditi* – 'इमे चेतारो अनुतस्य भूरेमित्रो अर्यमा वरुणो हि सन्ति | इम ऋतस्य वावृधुर्दुणे श्मासः पुत्रा अदितेरव्याः ||' (VII.60.5). Then was born *Dhata* (*Daksha*, 'अदितेर्दक्षो अजायत' - X.121.4) who as the great creator form in due order *Surya* and *Chandra* even as was conceived in earlier creations, even so *Dyau* and *Prithivi*, *Antariksha* and the luminous *Light* – 'सूर्यचन्द्रमसौ धाता यथापूर्वकल्पयत् | दिवं च पृथिवीं चाऽन्तरिक्षमथो स्वः ||' (X.190.3). The next manifestation was as *Amsha*, who as the liberal one 'देव भाजयु'. *Bhaga* is the subsequent effulgent son of *Aditi* – 'प्रातर्जितं भगमुगं हुवेम वयं पुत्रमदितेर्यो विधर्ता |' (VII.41.2).

This hymn is addressed to *Bhaga*, through whose grace wealth highly acclaimed, before any censure falls on it, which is free from hatred, through whose protection we may reach the heights of affluence,

which he arranges for us, ‘यश्चिद्धि त इत्था भगः शशमानः पुरा निदः | अद्रेषाहि हस्तयोर्दधे || भगभक्तस्य ते वयमुदशेम तवावसा | मूर्धानं राय आरभे ||’ (I24.4-5).

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातार्मित्रवरुणा प्रातरश्विना | प्रातभगंपूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम
|| १ ||

Agni in the morning, Indra in the morning, Mitra-Varunas in the morning, Ashvin in the morning, Bhaga in the morning, Pushan, Brahmanspati and Soma in the morning and even so Rudra in the morning will we invoke.

Explanation:

Early in the morning, even as the dark night recedes from the horizon and the luminous lights illumine the space with their primary rays, then is said to be defining moment of their origin, ‘उपसः पूर्वा अथ यद् व्युष्महद् वि जज्ञे अक्षरं पदे गोः | ब्रता देवानामुप नु प्रभूषन् म्हद् देवानामसुरत्वमेकम् ||’ (III. 55.1) and it is here that placing himself in old plants rejuvenates them to youth, swiftly as newly tender born. Though un-impregnated the rays make all fruitful. Great is the God’s supreme and sole command ‘अक्षित् पूर्वास्वपरा अनुरुति सद्यो जातासु तुरुणीष्वन्तः | अन्तर्वती सुवते अप्रवीता महद् देवानामसुरत्वमेकम् ||’ (III.55.5). Therefore, in the morning even as *Surya* rises on the eastern horizon, the seer invokes through prayer, *Agni* and *Indra* as the presiding deities over energy and mind, *Mitra-Varuna* as the presiding deities over dawn of Light and custodian of the cosmic order, *Ashvin* as the harbinger and *Bhaga* as the resplendence, *Pushan* as the dispensator, *Brahmanspati*, Lord and the leader of the heavenly hosts, *Soma* as *Bliss* and *Rudra*, the auspicious one.

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदित्यो विधर्ता | आधश्चिद् यं मन्यमानस्तुरादित्य राजा चिद् यं भगं भक्षीत्याह
|| २ ||

We invoke easily accessible Bhaga, the Aditi’s son the great supporter, thinking of whom the weak and the mighty and even King say, let me blessed by Bhaga.

Explanation:

Bhaga is splendour, therefore, whatsoever is glorious, beautiful, mighty and forceful all that is born of fragment of the effulgence of the splendor of *Brahman* – ‘यद्यद्विभूतिमत्स्वं श्रीमदूर्जितमेव वा | तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ||’ (*Bhagavad Gita*). That is why Krishna is called *Bhagavan*, one who is endowed with splendour. *Bhaga* is *Aditi*’s son, one of the members in the *Aditya* conglomerate. *Bhaga* has set the broad widely laid *Path* of the cosmic law, for *Surya* to traverse with his luminous, splendid rays ‘अदर्शि गातुरग्रे वरीयसी पन्था ऋतस्य समयंस्त रश्मिभिश्चक्षुर्भगस्य रश्मिभिः |’ (I.136.2). Therefore very though of such splendid *Bhaga*, makes the weak and the mighty and even Kings rejuvenated.

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्तः | ग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम || ३ ||

May Bhaga who is the guide, foundation of the Prime Existence grace us with pure and untainted possessions and prosperity, expanding our assemblage of cattle, men and heroes.

Explanation :

Bhaga as the deity presiding over luminous splendour, whose grace is sought not only through possession of material wealth but also through men who are heroes. For one who is wise, no wealth is more important than progeny which is intelligent, prosperous and heroic.

उत्तेदानीं भगवन्तः स्यामोत् प्रपित्व उत् मध्ये अह्नाम् | उत्तोदिता मघवन् त्सूर्यस्य वयं देवानां सुमतौ स्याम ||
४ ||

May the felicity be ours now as also when the daylight approaches, even as at noon and when the Surya sets making us happy with your loving benevolence.

Explanation:

Seer is so overwhelmed by the enlightened resplendence which *Bhaga* heralds that he seeks it at the present moment as well as during the course as *Surya* traverses his ancient *Path*.

भग एव भगवाँ अस्तु देवास्तेन वयं भगवन्तः स्याम | तं त्वा भग सर्व इज्जोहवीति स नो भग पुरएता भवेह
|| ५ ||

May Bhaga be resplendent towards us and through that divine grace let us be resplendent. Therefore, with all our might we invoke you, so that you may become our guardian, O divine Bhaga!

Explanation:

Resplendence is not with material possessions and pleasures but spiritual enlightenment and *Bliss of Beatitude*. Such enterprise or endeavour is not possible for human beings to be undertaken on their own strength but their hidden potency is possible to be uncovered through and under the guidance of energizing powers. Hence, *Bhaga* is being invoked.

समध्वरायोषसो नमन्त दधिकावेव शुचये पदाय | अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिन आ वहन्तु ||
६ ||

For adoration of ours worship may all the dawns incline and come to the pure station like the one of Dadhikravan, as strong steed draw the chariot herald Bhaga who brings treasure.

Explanation:

The seer invokes all the dawns to facilitate his enterprise so that they may reach out *Dadhikravan's* pure position for diffusing the luminous rays so that *Bhaga* may herald his treasure. *Dadhikra* (derived from (दधी = curds + कृ = formed) is conceived as mythical courser, which diffuses the luminous rays, personifying *Surya's* early form, described as श्येन or falcon - 'ऋजिष्यं श्येनं पूषितप्सुमाशुं चर्कृत्यमर्यो नूपतिं न शीगम् |'

(IV.38.2) and speeding to glory as a herd of cattle or a hungry falcon sweeping downward – ‘णीचायमानं जसुरिं न श्येनं श्रवश्चाच्छा पशुमच्च युथम् |’ (IV.38.5). He is said to be bringing the early rays of *Surya* as *Bhaga*.

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः | घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः || ७ ||

May the energetic, luminous Ushas dawn on us with heroes, with true and pure intent. Let satisfaction stream down on us extensively; let propitious portends pour on us for ever.

Explanation:

Ushas dawns like a dancer with her embroidered garments, bearing her breast as a cow would yield her udder for her calves, illuminating the universe all around, the luminous rays driving away darkness far beyond, ‘अधि पेशांसि वपते वृतूग्निवापोर्णुते वक्ष इमेव वर्जहम् | ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न व्रजं व्युः पा आवर्तम् ||’ (I.92.4). *Bhaga* as the luminous god is first of the primary manifestation in the *Aditya* conglomerate, at which the indication of *Surya*’s brilliance come to be observed, and which shines with golden magnificence when the next manifestation ensues as *Savita*.

XXI.

उपसु

सूक्त - १.११३ | ऋषि - कुत्स आङ्गिरसः : काण्वः | उपाः

All the hymns are expressions worded in poetical symbols since what is experienced intensely as esoteric awareness cannot be communicated in exoteric language. Dawn is not a normal event which takes place in early hours each day as a natural phenomenon when dark night recedes and when Sun is all set to rise over the horizon. It is awakening of consciousness in mind when *Wisdom* shines softly with vibrant colours, resolving obscurity and ignorance, before the resplendent enlightenment encompasses entirety of the Mind. Therefore, the seer uses Dawn, symbolizing *Ushas*, a young fair maiden. Those who are enamoured with the vibrant nature perceived through the gross instruments of senses cannot be expected to be aware of the subtle contours of the spoken words. Every suggested symbol has to be related with spiritual foundation for being consciously aware of the concealed significance of the *essence* concealed in the expressions. It needs a background, a foundation for the heart to be sensitive where the intellect, takes a back-seat. The great *upanishadic* teachers were aware of the subtle *essence* lying behind the gross *forms*. Therefore, *Kath Up.* declared, 'यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह | बुद्धिश्च न विचेष्टति तां आहुः परमां गतिः ||' – when the five senses of *Knowledge* together with the Mind cease (from their normal activities) and even the Intellect does not stir, that the wise ones say, is the highest state. Only in such state does one realize that which is concealed and not revealed.

A serious student set on accessing *Veda*, the *Wisdom* contained in the *vedic* hymns should seek the *Wisdom* pledging oneself to the *Knowledge* contained in the hymns. Only then will he be enlightened to the *supremely luminous of all the lights* - श्रेष्ठं ज्योतिषां ज्योतिः .

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट विभ्वा |
यथा प्रसूता सवितुः सवायं एवा रात्रयुषसे योनिमारैक् || १ ||

Supremely luminous of all the lights is this, born brilliant and far reaching in brightness. Even as Savitru dawns, the night is sent away yielding the place for the dawn to rise.

Explanation:

The hymn begins with a profound statement that the supremely luminous, brilliant and far reaching in brightness of all the lights is born every day. But it needs purity of Mind and clarity of vision to experience the splendour. The moment the light shines the reign of the dark obscure ignorance ends over the Mind. The luminous light in fact does not know what dark obscurity is or what it looks like. The obscurity creeps out without sound or sight the moment luminous light makes its presence felt. Therefore, just as light does not know what darkness is, the man of *Wisdom* does not know what ignorance is all about.

गुषद्वत्सा रुशती श्वेत्यागादैरैगु कृष्णा सदनान्यस्याः ।
समानवन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥ २ ॥

The fair and bright one has come with her fair offspring; to her has the dark obscure night resigned its dwelling. Affable and enduring, they follow one another in the heavens changing their colours.

Explanation:

The seer is a poet or to that matter every sensitive person is poet at heart. Only the heart can listen the sensitive whispers. He cannot be gross or coarse; he has to be subtle and refined. Therefore, he sees the night as dark and obscures resigning her dwelling to *Ushas*, the dawn of *Wisdom* as a fair lady, affable and enduring; the dark obscure night thus changing the place giving her to settle and rule.

समानो अध्वा स्वप्नोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
न मेतेथे न तस्थतुः सुमेके नक्तोपासा समनसा विरूपे ॥ ३ ॥

Regular and unchanging is these sister's passage, laid down by the gods; they traverse one following the other. Fair-formed but of different complexion, with one resolve night and the dawns neither clash nor delay.

Explanation:

The seer does not see these two, night and the dawn, as contradictory or opposing forces. Both are children of *Prajapati*, fair-formed but of different complexion, even as the *asuras* and *devas* were his offspring with differing receptivity. Both traverse their course in a regular and unchanging course. It is only that the former are un-enlightened their mind being influenced by the senses and the latter are enlightened being aware of the righteous *Path* laid down by *Prajapati*. The enlightened ones traverse the *Path* once the un-enlightened ones cease to crowd the *Path* with aggressive obscurity.

भास्वती नेत्री सूनृतानामचेति चित्रा वि दुरो न आवः ।
प्रर्ष्या जगद्वयु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वाः ॥ ४ ॥

*We behold the leader of cheer and the glad tidings, opening the portals splendid of colours. Stirring us in the world *Ushas*, the dawn has shown us the riches, waking every one among the creatures.*

Explanation:

Ushas heralds the glad tidings that obscure nights are soon to end and enlightened days are there to shine in splendid colours. She has stirred human imagination, displaying rich offerings which enlightenment brings, waking every one from darkness and ignorance. Human being is temperamentally and habitually lethargic; he needs to be goaded even in his own interest. Therefore *Ushas* lays across his view the riches which enlightened perception has to offer in peace and contentment.

जिह्मशेचरितवे मघोन्याभोगय इष्टये राय उ त्वम् |
दभ्रं पश्यद्भ्यः उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वाः ॥ ५ ॥

Splendid is Ushas, the dawn that awakens the sleeping creature, for his welfare, wealth and worship. Those who saw her approaching, for them are the extensive vision after the dawn.

Explanation:

Ushas energizes the slumbering creatures to be alive and energetic. And nothing impels them to endeavour and strive, save that which appeals his senses and is in his selfish interest. Therefore, Ushas unravels the beautiful prospects which the creatures, which wake up and strive, can reap. Humans need heavens to be offered before they can consider climbing the steps to reach the Bliss of Beatitude.

क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै |
विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥ ६ ॥

To the mighty ones, you have extended your sway, to the illustrious one, to the resourceful one and to the industrious one likewise. All pursue their professions, all creatures having been awakened to their assignments.

Explanation:

Ushas does not select one over the other, she illuminates the noble as well the ignoble, the devas, asuras as well as the manushyas to reject ignorance and obscurity to become noble, wise and enlightened. Upanishads have a legend where devas, asuras and manushyas approach Prajapati for Wisdom. Devas are advised to restrain themselves, because by nature they tend to be over-zealous; asuras are advised to be compassionate because by nature they tend to be cruel; manushyas are advised to be charitable because by nature they tend to be avaricious. No one is good or bad, noble or ignoble. None one is perfect save ब्रह्मन्. Therefore, the goal of all others is to seek perfection, climbing पदानि - step by step and धामानि - stage by stage, ever improving one's prospects on the Path till each one reaches the परमं पद, the goal where they would be perfect, one with ब्रह्मन् .

Isha Up. says 'ईशावास्यमिदं सर्वं यद्विच जगत्यां जगत् | तेन त्यक्तेन भुञ्जीता ॥' - All this what is seen here is pervaded by Lord. Therefore, every one should perform their actions as ordained by him.

एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः |
विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥ ७ ॥

We see the heavenly child, young maiden in her shining raiment; shine here on us here this dawn, auspicious lady of worldly treasures,

Explanation :

The imagery is continued here for impressive effect. Not only is Ushas, the heavenly child but is also a young maiden shining in bright raiment offering opulent gifts that would enrapture human imagination. The seer knows the things which impress a human being and hold their attention. He uses youth as the symbol of regeneration because youth is the custodian of future dreams, hopes and progress. Ushas is

auspicious being born heavenly, so are the gifts which she offers. Young is what youth assures and offers. Seer conscious of this reality, entices those yet under the influence of senses and in slumbering obscurity holding their attention and offering them not only auspicious heavenly pleasures of which they are unaware but also the worldly goods and pleasures of which they are fully conscious.

परायतीनामन्वेति पाथ आयतीनां प्रथमा शश्वतीनाम् |
व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं चन बोधयन्ती || ८ ||
उषो यदग्निं समिधे चकर्थ वि यदावश्चक्षसा सूर्यस्य |
यन्मानुषान् यक्षमाणों अजीगस्तद् देवेषु चकृषे भद्रमग्निः || ९ ||

She precedes the Path endlessly the mornings that come hereafter and follows endlessly the mornings that have receded. Arising she wakes up the living from his sleep but not the dead from his slumber. You have caused Agni to kindle the sacrificial fires, Sun to reveal the worlds and the awakened men to offer worship. You have indeed performed a noble deed for the gods.

Explanation:

When *Ushas* dawns on the horizon, the sacrificial fires are lit. Sacrifice is not the physical act of lighting the elemental fire to the fuel that is placed in the sacrificial pit, but performing actions which the creator has ordained for all creatures, animate and inanimate, in keeping the creative cycle in motion. Lighting sacrificial fire means energizing one's self in performance of the ordained actions. *Ushas* initiates one to actions energizing his creative essence, which had remained dormant during the long duration of obscure dark nights. *Ushas* gives way to *Surya* to reveal the actions which are to be performed by the creatures in the world, through which assignment *Ushas* fulfills the *divine Intent* (संकल्प) of the gods. This shows that none in the creative process can perform actions independent of others, all having to perform their assigned actions in furtherance of the unified *divine Intent* (संकल्प) of *Brahman*, as the prime Existence.

कियात्या यत् समया भवति या व्यूषुर्याश्च नूनं व्युच्छान् |
अनु पूर्वाः कृपते वाचशाना प्रदीध्याना जोषमन्याभिरेति || १० ||

How long the dawns will ever stay together - those which were shining earlier and those which would shine hereafter? Ushas yearns for the former dawns eagerly even as she walks forth willingly illuminating with the latter ones.

Explanation:

Ushas illumines so long as she remains a parting the creative cycle. She has not forgotten the role which is ordained for her, even as one would expect others too not forget theirs. The creator has provided each one at the very beginning after creation, the gross instruments, presiding over which the essence within them becomes effulgent. *Ushas* recalls the awakening of the dawns in earlier times as she walks towards the ones to be awakened in later times. The actions which *Ushas* initiates are neither intermittent nor one-time-activity but continuous and constant.

ईयुष्टे ये पूर्वतरामपश्यन् व्युच्छन्तीमुषसं मर्त्यासः ।
अस्मभिरू नु प्रतिचक्ष्याभूदो ते यन्ति ये अपरिषु पश्यान् ॥ ११ ॥

Gone are the men who saw the dawn rising in earlier times, we of the present days now behold the brilliance presently even as they who come hereafter will observe it hereafter.

Explanation:

The creative cycle ever revolves untiringly and ceaselessly and as Krishna in later times declared that one who does not keep this cycle in motion without break is defaulter, sensual in his pleasures and lives in vain –‘एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः । अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥’ (Bhagavad Gita – III.16). The world is therefore bound in its own interest and well being, obliged to keep the creative cycle in motion, even as those who have kept it in motion in earlier times and as those who presently keep it in motion and those would come hereafter will keep it in motion.

यावयद् द्वेषा ऋतपा ऋतेजाः सुम्नावरी सूनृता ईरयन्ती ।
सुमंगलीर्विभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥ १२ ॥

Spurning the antagonists, may the luminous Dawn, born of the cosmic law, upholder of the cosmic law, provider of propitious pleasures, stimulator of sounds, bringer of auspicious provisions for the gods, do shine on us this morning.

Explanation:

Those who know what is श्रेय (preferable) and what is प्रेय (Pleasant) are not deflected from the course ordained for them. Ushas is born of ऋत and upholder of ऋत, therefore provide initiative in tune with ऋत, pleasures, sounds and provisions in tune with ऋत, for such will be the pleasure of the gods. Therefore the seer prays for Ushas to shine over him and his actions.

शश्वत् पुरोषा व्युवास देव्यथो अद्येदं व्यावो मघोनी ।
अथो व्युच्छादुत्तरो अनुद्यूनजरामृता चरति स्वधाभिः ॥ १३ ॥

From earlier times the eternal Ushas has illumined on us and blesses even this day with wealth as well; so will she illumine us in later times, moving eternally without fail in her own splendour.

Explanation:

There is nothing new in what Ushas does in spreading its grace in the universe. It is her natural attribute to be luminous, eternal from the beginning and perennially continuing till the end. The seer seems to regret that in spite of such eternal beneficial dispensation by Ushas, people should remain blind to the bounties which they can reap should they chose to wake up from their deep slumber.

व्यश्जिभिर्देव अतास्वद्यौदप कृष्णां निर्णिजं देव्यावः ।
 प्रबोधयन्त्यगुणोभिरश्वैरोषा याति सुयुजा रथेन ॥ १४ ॥
 आवहन्ती पोष्या वार्याणि चित्रं केतुं कृणुते चेकिताना ।
 ईयुषीणामुपमा शश्वतीनां विभातीनां प्रथमोषा व्यश्वैत् ॥ १५ ॥

On the sky's horizon has she been shining with splendour, throwing off the veil of darkness; awakening the worlds riding relentlessly on the chariot drawn by her purple mares. Bringing the life-sustaining blessings, she sends forth brilliant luster; last of the numerous dawns have receded, first of the new ones ever succeeding.

Explanation:

The seer is surprised to see that when *Ushas* is constant in her ordained task of shining luminously, discarding earlier obscurity from space (the Mind), last of the numerous dawns having receded, first of the new ones succeeding, thus continuing her task of awakening the life of others for enlightenment as well, why should human beings remain obscure in mind and lethargic in the actions, while others creatures seem to abide the law.

उदीर्ध्वं जीवो अमुर्न आगदप प्रागात् तम आ ज्योतिरोति ।
 आरैक् पन्थां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ॥ १६ ॥

Arise! The breath of life has again touched us; darkness has receded and luminous light has reached. She has cleared the Path for the Sun to traverse. We have arrived where men live their life long.

Explanation

The seer is confident that like the unfailing *Ushas*, which has been bringing life-sustaining blessings and showering brilliant luster; last of the numerous dawns having receded and first of the new ones ever succeeding, why the human beings should also not wake up and be responsible to the tasks which they have been ordained. Therefore he seems to din in the ears of slumbering souls that she has cleared the *Path* for the illumination to dawn in human lives, arriving where men live their life long.

स्यूमना वाच उदियर्ति वह्निः स्तवानो रेभ उषसो विभातीः ।
 अद्या तदुच्छ गृणते मघोन्यस्मे आयुर्नि दिदीहि प्रजावत् ॥ १७ ॥

Lauding the refulgent dawn with hymns woven, the poet rises. Shine on him, O Dawn who lauds you, shine on us with gift of life and offspring.

Explanation:

One who wakes up to be luminous is one who is wise. Such one should be respected, venerated and lauded. Because it is not sufficient to be gifted with keen intelligence, sweet speech or with praiseworthy actions; it is absolutely necessary for the spiritualization of the *self*, that they should have the fragrance

of forbearance, compassions, charity and synchronized with the *will* of the Prime Existence. One who regulates his wisdom, strength, wealth and service to the Will of the divine is truly likened to *Purusha*, who likewise had offered his wisdom, strength, wealth and service in earlier times as first of the oblations in the creative activity. Seer who commits himself on such noble Path and who lauds *Ushas* needs to be enriched with gift of life and like minded offspring.

या गोमतीरुषसः सर्ववीरा व्युच्छन्ति दाशुषे मर्त्याय ।
वायोरिव सुनृतानामुदर्के ता अश्वदा अश्ववत् सोमसुत्वा ॥ १८ ॥

Dawn gives sons who are heroes, horses and cattle to him who comes with oblations. These, the Soma- strainer gains when he ends his songs louder than sound of the breeze.

Explanation:

For such one *Ushas* never fails to remember one who comes to her with such offerings – wisdom of his Mind, strength of his arms, wealth of his actions and service of his *self*. For such ones are her abounding gifts increasing man-power, strength and wisdom and such one who adores drawing his essence from his gross form, his are the songs which sound far sweeter than the sound of the breeze. In this hymn the poet has used heroes, horses and cattle not in the gross physical forms but as subtle symbols suggesting strength and wisdom.

माता देवानामदितेरनीकं यज्ञस्य केतुर्वृहती वि भाहि ।
प्रशस्तिकृद् ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे ॥ १९ ॥

Glorious Aditi, the mother of gods, banner of the sacrificial performances, shine on us exalted. Arise praising our devotion and making us leader among men.

Explanation:

Aditi is the infinite source of all that is divinely effulgent. Therefore, the seer seeks her blessings.

यच्चित्रमज्ज उपसो वहन्तीजानाय शशमानाय भद्रम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ २० ॥

Whatever glorious wealth the Dawn brings with her, let those come with blessings for those who offer obeisance and worship, even Mitra, Varuna, vouchsafe the same for us and so do Aditi and Sindhu, earth and the space.

Explanation:

The vision of the Seer, who has experienced the early glow of the *Ushas* as well later illumination of other duties presiding over the centres of energy, has become expansive in his enlightenment. Therefore, he desires that like him all those who come to *Ushas* in adoration shall be blessed with gifts and energizing powers from others sources like *Mitra*, *Varuna*, **Aditi** and *Sindhu*, who symbolize luminosity, consistency, source and the uninterrupted flow.

XXII.

केशिन्

सूक्त १० . १३६ । ऋषि — वातरशना मुनयः । केशिन् ।

This is a remarkable hymn, wherein each stanza is addressed by each one – *Jooti*, *Vatajooti*, *Viprajooti*, *Vrushanaka*, *Karikrata*, *Etasha* and *Rishyashringa*, the sons of *Vatarashanaa muni*, who ostensibly appear to be non-Arya converted to Arya way of life. It brings out graphically the picture of yogis who had given up all signs of primordial life, in comparison with the life style of the great seers of *vedic* scriptures. He speaks of the *muni sampradaya*, the non-Arya *yogic* practices which were viewed earlier by Aryas as weird though wonderful as against their largely dominant *Yajna sanstha*.

It is said that gods acquire the form which the devotees assign to them. The form which *Shiva* had acquired in pre-*vedic* era, as a great *muni*, with his loose disheveled locks, given to wild manners and unconventional practices, practice of yoga and intense austerities with emphasis on worship of *linga-yoni* and many outlandish natural and animistic symbols. It was much later that *Shiva* came to be identified with *vedic Rudra* and his followers to the *vedic Maruts*. *Aranyani*, the goddess of the natural forests or the earlier mother goddess became the prototype of later *Sati* and *Parvati* of the *puranic* legends.

केश्यग्निं केशी विषं केशी विभर्ति रोदसी | केशी विश्वं स्वर्दृशे केशीदं ज्योतिरुच्यते || १ ||

He with his long loose hair supports Agni, Heaven and the Earth. He emulates the universe, his long loose hair luminous being spoken as the luminous light.

Explanation:

The ascetic with his disheveled hair and unkept garments or in the absence of any garments symbolizes the personality of a free soul unconcerned with ways of life and concerned only with the natural inclinations with which he was born. He represents the universe on the *micro*-level, his speech and actions suggesting the natural illumination of the nature's powers.

मुनयो वातरशनाः पिशङ्गा वसते मला | वातस्यानु ध्राजिं यन्ति यदेवासो अविक्षत || २ ||

Munis enveloped by the Winds wear garments coloured yellow and following the course of the Wind go to those places where the gods have gone.

Explanation:

They live as the nature lives naturally and without any inhibition. Their mind follows the winds and they follow as streams do where providence leads them. The *will* of the ordainer is their *will* and their life is fashioned as nature would have it. Yoga is restraining mind from going where it desires but lead it to its state of reasonable and natural inclination.

उन्मदिता मौनयेन वाताँ आ तस्थिमा वयम् | शरीरेदस्माकं यूयं मर्तासो अभि पश्यथ ॥ ३ ॥

Facilitated by our Munihood we have pressed on with the Winds. You, the mortal men, therefore, do not see our bodies no longer.

Explanation:

Having attuned their nature to the natural unfolding of the universe, they move about freely as winds do. Having, therefore no fixed domain people who have fixed and structured view have no access to their existence.

अन्तरिक्षेण पतति विश्वा रूपावचाकशत् | मुनिर्देवस्यदेवस्य सौकृत्याय सखा हितः ॥ ४ ॥

Muni is made associate in the holy proceedings of every luminous God. Looking on all the varied forms he flies through all the regions of space.

Explanation:

Having a comprehensive and expansive view, they access every form of worship of the luminous gods. They being free as birds are not committed to any particular form or mode, rite or ritual.

वातस्याश्वो वायोः सखाऽथो देवेषितो मुनिः | उभौ समुद्रावा क्षेति यश्च पूर्व उतापरः ॥ ५ ॥

Coursed by the breeze, Vayu's friend, the muni is impelled by the Gods in both the oceans and on the lands, in the east and the west.

Explanation:

Led by unrestrained mind he traverses along with and free as the winds on all directions, on the oceans as well as on lands.

अप्सरसां गन्धर्वाणां मृगाणां चरणे चरन् | केशी केतस्य विद्वान् त्रखा सवदुर्मदिन्तमः ॥ ६ ॥

Traversing the path of the celestial damsels and of the singers and of the beasts as well, he with his long loose locks knows the sweet desires of friends.

Explanation:

The ascetics through their intense austerities and disciplined *yoga*, have acquired extra-ordinary powers which give them access to all the regions of the world, among the animate and the inanimate, among human, super-human, divine and even among the beasts of the jungles.

वायुरस्मा उपामन्थत् पिनष्टि स्मा कुनन्मा | केशी विषस्य पात्रेण यदुद्रेणापिवत् सह ॥ ७ ॥

Vayu has stirred up for him, for him is pulverized things most hard to be broken. He with his long loose locks drinks with vessel in the company of Rudra.

Explanation:

Vayu stirs his mind to give movement to his luminous experiences, crushing the most obscure dark thoughts. Then he rests enjoying ambrosia even in the company of *Rudra*, the terrible.

XXIII.

ऋभवः

सूक्त १ . २० । ऋषि — मेधातिथिः काण्वः । ऋभवः ।

There are two pathways for transcending the constraints of the manifest world. One when the universal resplendent *Self* descends voluntarily downward for dwelling in manifest world. The other when the confused, obscured *self* ascends through clarity of the mind and purity of the heart to be luminous in universal resplendence. *Bhavavritta* demonstrates the descent of the undifferentiated *essence* of *That One*, in differentiated *names* and *forms*, whereas the present hymn addressed to *Rbhus* refers to one of the earliest instance where the human beings ascended from their differentiated state of *name* and *form* to the undifferentiated state.

अयं देवाय जन्मने स्तोमो विप्रेभिरासया । अकारि रत्नधातमः ॥ १ ॥

This adoration of the singers is articulated for the ones born luminous ones for receiving generous wealth.

Explanation:

Rbhu, *Vibhavan* and *Vaja*, known collectively as *Rbhus*, were the sons of *Sudhanavan* belonging to *Angiras* family. They represent the remarkable instance where ascending the solar region, they attained divine status, entitling them to receive adoration and devotion.

य इन्द्राय वचोयुजा ततश्कुर्मनसा हरी । शमीभिर्यज्ञमाशत ॥ २ ॥

They for the sake of Indra fashioned in mind their powerful words through sacrificial performances.

Explanation:

Reference to *Indra* indicates their intellectual achievements, since he is the presiding deity over mind. Seer *Vamadeva* says the *रथ*, vehicle which *Rbhus* made was not for horses or for reins but a three-wheeled one, praiseworthy, which rolls round in the space but a great divine declaration which sustains the earth and the heavens — ‘अनश्वो जातो अनभीशुरूक्थोऽथ रथस्त्रिचक्रः परि वर्तते रजः । मतह तद् वो देवस्य प वाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ ॥’ (IV.36.1), the subtle moving medium out of their mind by thoughts, the instrument which never errs — ‘विदानासो जन्मनो वाजरला उत ऋतुभिर्ऋभवो मादयध्वम् ।’ (IV.36.2). Seer *Vishvamitra* chanted *Gayatri mantra* ॐ भूः भुवः स्वः । तत् सवितु वरेण्यं भर्गो देवस्य धीमहि धियो नः प्रचोदयात् ॥ - praying not for the elemental Sun in the sky but for *That supreme Savita-Surya* - तत् सवितु वरेण्यम्, whose resonance is on Earth, Space and in the Heavens, who is resplendent in righteous intelligence, to energise his intellect. *Madhuchandas Aghamarshana* declares that through austerity is kindled supreme the *cosmic law* and the *Prime Existence* - ‘ऋतं च सत्यं चाभीद्धात् तपसोऽध्याजायत ।’ (X.190.1). *Yajurveda* intoned ‘वनेन दीक्षम् आप्नोति दीक्षयाप्नोति दक्षिणाम् । दक्षिणा श्रद्धाम् आप्नोति श्रद्धया सत्यम् आप्नोति ॥’ (19.30). It is in similar manner did *Rbhus* attain the divine status, सत्य, the *Prime Existence*.

तक्षन् नासत्यभ्यां परिज्मानं सुखं रथम् | तक्षन् धेनुं सर्वदुघाम् || ३ ||

For the ever observant Nasatyas they wrought a resplendent vehicle, which moves in all directions flashing luminous rays.

Explanation:

नासत्य is said to be derived from ना + असत्य (*not untrue*), represent the two divine brothers, Asvins and Dasra. Their origin is mysterious and even in immediate post-vedic period it was a puzzle for commentators. Yaska commented in Nirukta (XII.1), ‘Heaven and Earth say some; Day and Night say some others’ Sun and the Moon yet others; Two legendary Kings who performed holy acts say yet some others’. For these Ashvins, Rbhus wrought a fast moving vehicle, which travels in all directions flashing his luminosity.

युवाना पितरा पुनः सत्यामन्त्रा ऋजूयवः | ऋभवो विष्टयक्त || ४ ||

Rbhus through their earnest and powerful prayers have made their father and mother young again.

Explanation:

Father and mother find satisfaction and contentment in son’s progress and are his achievements. He is called पुत्र because he delivers them by filling the lacunae that may be in them or one who delivers them from hell as Manusmriti (IX.138) interpreted in later times – ‘ते वाजो विम्बवा ऋभुरिन्द्रवन्तो मधप्रसासो नोऽवन्तु यज्ञम् ’ (IV.33.3) – may Vaja, Vibhavan and Rbhu in the company of Indra protect our sacrifice.

सं वो मदासो अग्मतेन्द्रेण च मरुत्वता | आदित्योभिश्च राजभिः || ५ ||

Together have they come with glad tidings pursued by Marut’s swift movements and energised by Indra, Adityas and other royal retinue.

Explanation:

Rbhus rose in spiritual wisdom swiftly energized by Indra, the presiding deity over Mind and in the company of Adityas, which symbolizes their luminous state of enlightenment.

उत त्वं चमसं नवं त्वष्टुर्देवस्य निष्कृतम् | अकर्त चतुरः पुनः || ६ ||

Four sacrificial ladles wrought anew by the divine Tvastra have been fashioned.

Explanation:

Along with Asvins, Rbhus are associated with institutionalizing the performance of sacrificial rites and rituals. The reference their having associated with Tvashtra in fashioning the sacrificial ladles indicates this fact. The eldest of the Rbhus is said to have suggested making two ladles to which the

younger one added the third one and finally the youngest one suggesting to make four ladles. *Tvashtre* approved this and seeing what they made, becoming jealous when he saw the four resplendent ladles – ‘ज्येष्ठ आह चमसा द्वा करेति कानीयान् त्रीन् कृण्वामेत्याह | कनिष्ठ आह चतुरस्करेति त्वष्ट ऋभवस्तत् पनयद् वचो वः || . . . विभ्राहामानां श्चमसा अहेवाऽवेनत् त्वष्टा चतुरो ददृश्वान् ||’ (VI.33.5-6).

ते नो रत्नानि धत्तन् त्रिरा साप्तानि सुन्वते | एकमेकं सुशस्तिभिः || ७ ||
अधारयन्त वह्नयोऽभजन्त सुकृत्यया | भागं देवेषु यज्ञियम् || ८ ||

Pleased with our eulogies they assure each one of us our wealth, who has poured three times the seven oblations. As one performing sacrificial acts through meritorious deeds, they have now won from the gods their share in the sacrifice.

Explanation:

Pleased with their devotion and austere attention to performance of sacrifices each one of the *Rbhus* are offered immense splendour. And having devoted themselves in performance of sacrifices they won their share of the fruits along with the luminous beings.

XXIV.

ब्रह्मणस्पति

सूक्त - २. २३ । ऋषि - गृत्समद । ब्रह्मणस्पति, बृहस्पति

Brahmanaspati is also referred as *Brihaspati*. In traditional legends he belongs to *Angirasa* clan – ‘यो अद्रिभित् प्रथमजा ऋतावा बृहस्पतिराङ्गिरासो हविष्मान् ।’ (VI.73.1). By dint of his austerities and intellectual eminence, he became the priest of the Gods. *Vedic* seers *Brihaspati* as one in whom the *essence*, *Vak*, became manifest or *Brahmanspati* in whom the *Vak* became effulgent. That is why it is said that वाक्, speech was revealed to him first – ‘बृहस्पते प्रथमं वाचो अग्रं यत् पौरत नामधेयं दधानाः । यदेषां श्रेष्ठं यदरिप्रमासीत् प्रेणा तदेषां निहितं गुहाविः ॥ (X.71.1) - When *Brihaspati* first sent out वाक्, speech in the beginning, articulating the *essence* and *form*, all that was excellent and spotless enclosed therein was revealed with affection. He is called to come first and sip the first drops of Bliss in the assembly where the *Heaven* and *Earth* join in assembly, luminous ones who delight partake and where libations are offered for *Indra*, the presiding deity over mind, – ‘यज्ञे दिवो नृषदने पृथिव्या नरो यत्र देवयवो मदन्ति । इन्द्राय यत्र सवनानि सुन्वे गमन्यमदाय प्रथमं वयश्च ॥’ (VII.47.1). *Indra* as the presiding deity over mind and *Brihaspati* as the first one to have been to whom *Vak* was communicated lord over wealth on *Earth* and in *Heavens* – ‘बृहस्पते युवमिन्द्रश्च वस्यो दिव्यस्येशाथे उत पार्थिवस्य ।’ (VII.98.7). On receiving his energy, the mighty splendour from supreme heavens he, strong with the his seven-fold pathways resounding like thunder and flashing like lightening dispersed darkness – ‘बृहस्पतिः प्रथमं जायमानो महो फयेतिषः परमे व्योमन् । सप्तास्य स्तुविजातो रवेण वि सप्तरश्मिर्धमत् तामासि ॥’ (IV.50.4).

Bihad Aranyaka Up. (I.iii) gives a revealing account of how *Asuras*, the un-illuminated forces defeat the activities of *Devas*, in invoking *Udgitha*, when the deities presiding over breath, sight, hearing and mind are completely routed till *Primal Breath* comes, against whose power all the *Asuras* become vanquished. Securing for itself food, the *Primal Breath* becomes established, out of a share is given to other deities. . whatever food one eats by the *Primal Breath*, that one satisfies and in that it is established – ‘अथात्मनेऽन्नाद्यमागायत्; यद्धि किंचान्नमद्यतेऽनैव तदच्छते, इह प्रतितिष्ठति ॥ . . तस्माद्यदनेनानमति तेनैस्तास्तुष्यन्ति ।’ The *Primal Breath* is called *Ayaasa Angirasa* for he is the essence of the limbs (of the *Primal Existence*) – ‘सो ऽयास्य आङ्गिरसः अङ्गानां हि रसः ॥’. It is further said that this (*Primal Breath*) is *Brihaspsti*. Speech (वाक्) is that which effulges (बृहति). This is his lord. Therefore, this is *Brihaspati* – ‘एष उ एव बृहस्पतिः; वाग्वै बृहति, तस्या एष पतिः तसमदु बृहस्पतिः ॥’, And this is also *Brahmanspati*, Speech (वाक्) is that which has becomes effulgent – ब्रह्म. This is its lord. Therefore, this is *Brahmanaspati* – ‘एष उ एव ब्रह्मणस्पति वाग्वै ब्रह्म तस्या एष पतिः तस्मादु ब्रह्मणस्पतिः ॥’.

The hymns should not be treated to as glorification of the *essence* which became manifest and crystallised in a *form*. *Brihad Aranyak Up.* (I.5.3) says, ‘त्रीण्यत्मनेऽकुरुत इति मनो वाचं प्राणम् . . एतन्मयो वा अयमात्मा वड्मयो मनोमयः प्राणमयः ॥ त्रयो लोका एत एव वागेवायं लोकः मनोश्चन्तरिक्षलोकः प्रणोऽसैलेकाः . . विज्ञातं विजिज्ञासितव्यमविज्ञातमेत एव यत्किंच विज्ञातं वाचस्तदूपम् वग्धि विज्ञाता वागेनं तदभूत्वावति ॥ यत्किंच विजिज्ञास्यं मनस्तदूपम् मनो हि विजिज्ञास्यम् मन एनं तदभूत्वावति ॥ यत्किंचाविज्ञातं प्राणस्य तदूपम् प्राणो ह्यविज्ञातः प्राण एनं तदभूत्वावति ॥’ (*Brihad Aranyak Up.* I.5.3, 4,8-10). Therefore, *Brihaspati* or *Brahmanspati* is the representative of *Prana*, the essence of all the limbs of *Brahman*.

गणानां त्वा गणपतिं हवामहे कविं कवीनामुपश्रवस्तमम् ।

ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥ १ ॥

We beseech the leader among the congregation, far seeing among the foresight, seer among seers, illustrious among all, imperial among prayers, effulgent among all the effulgent ones, O Brahmanaspati, listen to us sitting by our sides.

Explanation:

As the one who having inquired and searched, being reflective and meditative, *Ayaasa Angiras*, having seen *Wisdom* concealed from the manifest world, became the first one to whom वाक्, speech was revealed, with *essence* and *form*, all that was excellent and spotless. Even as प्राण, *Primal Breath* represents is the *essence* of the limbs of the *Primal Existence*, *Brahmanaspati* or *Brihaspati* came to represent the *essence* in all manifest *forms*. Therefore, he became the leader among the congregation, seer among seers, illustrious among all, imperial among desires, effulgent among all the effulgent ones, whose presence besides is sought.

देवाश्चित् ते असुर्यं प्रचेतसो बृहस्पते यज्ञियं भागमानुशुः ।
उस्रा इव सूर्यो ज्योतिषा महो विश्वेषाभिज्जनिता ब्रह्मणामसि ॥ २ ॥

Gods have received their share in sacrifices from you the wise one. As Surya is the source for the dawn to receive the luminous light, you verily are the source of all desires.

Explanation:

Gods are the ancient ones to be luminous earlier in this manner and became the deities presiding over the earth, water, fire, air, space mind, intellect and self-sense, the eight-fold division of *divine* effulgence. They have been offered and have received their share of the oblations and now *Brihaspati* is called upon to come and sitting by their sides share his share of the oblation, because like *Surya* who is the source for dawn to rise *Brihaspati* is the source for *Vak* to be come effulgent.

आ विवाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।
बृहस्पते भीममभिद्रदम्भनं रक्षोहणं गोत्राभिदं स्वर्विदम् ॥ ३ ॥

Chasing those who censure and confound, you stand like the immortal chariot. Subduing the great arrogance of the enemies you protect the homestead of the luminous rays.

Explanation:

With the arrival of *Brihaspati* on the scene as the immutable and immortal *essence*, energy, those who disregard enlightenment and censure and obstruct the source of enlightenment are chased away. Subduing their influence he opens the door for the luminous light to flow in.

मुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत् ।
ब्रह्मद्विषस्तपनो मनुमीरसि बृहस्पते महि तत् ते महित्वनम् ॥ ४ ॥

With wise counsel you help resolute persons to prevail over and sorrows do not overcome those, O Brihaspati, who heed your advice. Those who despise prayers are reprimanded by you, subduing his displeasure. In this lies your greatness.

Explanation:

Brihaspati because of his wise counsels became the priest of the luminous Gods, who are firm on remaining enlightened. But to those who despise enlightened persons and bring impediments in their efforts, he is relentless, removing ignorance in their mind due to interference of the forces of darkness. As one who represents *Prana*, the *primal breath*, he invigorate the positive energies in people, making them wise in wisdom and energetic in the performance of their actions.

न तमंहो न दुरितं कुतश्चन नारायस्तितिर्न द्र्याविनः |
विश्वा इदस्माद् ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते || ५ ||

Not for him is sorrow nor distress from any quarters, neither foes nor perplexing would overcome over him, because you, O Brihaspati, driving the seductive fiends away guard him.

Explanation:

When one becomes energized with positive energies, there remains no reason or occasion for any to feel despondent or to be distressed. The forces of darkness fade away in nothingness when *Brihaspati's* enlightened counsels are received and accepted, even as when the *Surya* rises in heaven all the evil forces rush away to oblivion. 'अप त्ने तायवो यथा नक्षत्रा यन्यक्तुभिः | सूराय विश्वचक्षसे ||' (I. 50.2) - *Then the starry constellations sneak away with their allure like thieves, once Surya illumines the world.*

त्वं नो गोपाः पथिकृद् विचक्षणस्तव व्रताय मतिभिर्जरामहे |
बृहस्पते यो नो अभि ह्वरो दधे स्वा तं मर्मर्तु दुच्छुना हरस्वती || ६ ||

You are our guardian, wise counselor on our Path, and we, for such action of yours, offer our prayers. O Brihaspati, whoever spreads webs for us to be ensnared, may his very actions hasten his destruction.

Explanation:

Spiritual progress does not come about from one time adventure; it needs constant and continuous perseverance. Therefore wise counsel is needed every moment lest the force of darkness may overwhelm again with their alluring sensory attractions. It is during the darkest moments of the nights that the constellation of stars is seen to shine bright, even so during the darkest moments in one's life the sensual delights appears more alluring. But even as when *Surya* rises on the eastern horizon and the stars sneak out with their charisma like thieves without sound, even so would a person ever conscious of the beguiling web of the forces of darkness needs a luminous man of *Wisdom* like *Brihaspati* to guide the man back to *Wisdom*, without falling prey to ignorance.

उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।
वृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥ ७॥

Those who threaten us without any offense from us, the evil-minded, arrogant, and rapacious persons, turn them away from our Path, O Brihaspati, giving us a fair access to the abode of the luminous ones.

Explanaion:

Braihaspati is the Guru, the teacher, guide and advisor of the enlightened persons. Therefore, ser invokes him not only for the destruction of the forces of evil but also for removing them from the path which they are traversing. The forces of evil are the thoughts which spring in mind ensnaring in the web of illusion, ignorance and deceit without any fault of human beings. The flurry of evil thoughts in mind is more robust and rapacious; where in the noble thoughts are prevented from having access. The seer believes and hopes that only Brihaspati's wise counsels would give them a fair access to the abode of enlightenment.

त्रातारं त्वा तनूनां हवामहेऽवस्पर्तरधिवत्कारमस्मयुम् ।
वृहस्पते देवनिदो नि वर्हय मा दुरेवा उत्तरं सुम्मुन्नश्न ॥ ८ ॥

You who are the protector of our bodies, to you we invoke as the saviour, as the loving pacifier. Strike the revilers of luminous powers and let them not approach the supreme abode.

Explanation:

The seer opines that as a protector of the form of a human being, he is invoking him for protecting his essence, the self within; so that by striking the haters of enlightened Gods, they will deprive form the supreme abode. Mind is most energetic medium with divine possibilities so long as the evil forces do not entice after entering the abode.

त्वया वयं सुवृधा ब्रह्मणस्पते स्यार्हा वसु मनुष्या ददीमहि ।
या नो दूरे तल्लितो या अरातयोऽभि सन्ति जम्भया ता अनजसः ॥ ९ ॥

Through your benevolence, O Brihaspati, may we may we prosperous with progeny and let all the enemies, near or far, be crushed leaving them exhausted.

Explanation:

The seer is confident that once the evil forces of ignorance are precluded from entering or exterminated from the most powerful and energetic medium as mind, the noble thoughts will without any hindrances enter. The noble thoughts is the progeny of the enlightened seer, which needs to prosper. Therefore the evil forces are required to be exterminated, leaving them exhausted and without any trace.

त्वया वयमुत्तमं धीमहे वयो बृहस्पते पग्रिणा सस्रिना युजा ।
मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभिस्तारिषीमहि ॥ १० ॥

With you as our rich and liberal companion, O Brihaspati, may we attain the supreme stage in life. let not the untrustworthy forces overwhelm us and let us revel in your praises.

Explanation:

Seer is confident of his faith in *Brihaspati*, as the fountain-head of enlightenment. Therefore, with such eternal and immutable source at his disposal as counsel and guide, he has no doubt that he will attain the supreme state of *Bliss* in life, without being subject to the vagaries and inconsistencies of ignorance and illusions of the ephemeral world.

अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः ।
असि सत्य ऋणया ब्रह्मण्यस्त उग्रस्य चिद् दमिता वीळुहर्षिणः ॥ ११ ॥

Strong, unyielding bull in battles, avenger of the enemies and victorious in encounters, you are truly vanquisher of the transgressions, O Brihaspati, taming even fierce, wild and the passionate ones.

Explanation:

Seer eulogizes *Brihaspati* as magnificent in victory, as defender of noble values and conqueror of the evil ones, which take the fierce shape, with wild passion. It is truly said that while the forces of Darkness are submerged in sensual pleasures and in performance of obscure and vile deeds, the forces of Light rise up in vigour and energy and in performing enlightened noble deeds. *Brihaspati* counsels one to shun the sensory influences and be enlightened to the noble values.

अदेवेन मनसा यो रिषण्यति शासामुगो मन्यमानो जिघंसति ।
बृहस्पते मा प्रणक् तस्य न वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥ १२ ॥

Whosoever with non-luminous mind seeks to harm us, considering himself a mighty gods of the mid-space, O Brihaspti, let not his deadly blows harm us. May we be able to humble his un-enlightened anger.

Explanation:

Seer is confident of the might of *Brihaspati* would destroy those who consider themselves wise even though not wise, enlightened thought not enlightened. These people are referred as blind ones in *Katha Up.*, ‘अविद्यायां अन्तरे वर्तमानः स्वयं धीरः पण्डितं मन्यमानः । दंदमर्यमानः परियन्ति मूढाः अन्धेनैव मीयमानायथान्धः ॥’ – Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, these fools tread the tortuous path, going about like blind men led by one who himself is blind. They boast ‘असौ मय हतः शत्रुर्हनिष्ये चापरानपि । ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्मुखी ॥’ (*Bhagavad Gita –XVI14*) - this enemy has been slain by me and others

also. I am God, I am enjoyer, I am successful, mighty and happy. Such arrogant ones are unenlightened ones which have to be exterminated completely before enlightenment can shine with all its resplendence. The ser wants their complete elimination from mind before it can experience *Bliss of Beatitude*.

भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता अधनं धनम् |
विश्वा इदर्यो अभिदिप्त्वा३ मृधो बृहस्पतिर्वि ववर्हा रथा इव || १३ ||

Like the motivator to be evoked in struggles, Brihaspati, the winner of wealth adored with due regard, has overturned all the evil designs of wicked like the chariots which have been overturned.

Explanation:

Chariot is the symbol often used by seers to refer the gross *form*, the body. By associating the self, *subtle essence* with the body, *gross form*, an unenlightened person considers the *form* to be the *essence* and becomes proud of his body and the possessions which go along with it. *Brihaspati* instills enlightened thoughts in mind, energizing and motivating people to auspicious thoughts and actions. This initiation itself becomes death-knell of the evil and vicious designs of the wicked, which come to be overturned as chariots are overturned in intense battles.

तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधीरे दृष्टवीर्यम् |
आविस्तत् कृष्व यदसत् त उक्थ्यं१ बृहस्पते वि परिरापो अर्दय || १४ ||

Burn with your blazing Wisdom the demons, who defy your manifest might. Destroying the speakers of ill-will, demonstrate that strength deserves respectful adoration.

Explanation:

It is the blazing fire of *Wisdom* that kills obscurity and ignorance in thinking and in action, not the physical might of the body. With termination and destruction of the evil thoughts from mind, a stage is set for enlightened noble thoughts to emerge and energize. *Brihaspati* who instills enlightened rays of *Wisdom* and energy deserves to be praised and invoked.

बृहस्पते अति यदर्यो अर्हाद् द्युमद् विभाति क्रतुमज्जनेषु |
यद् दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् || १५ ||

O Brihaspati, that which is luminous among proficient initiates and which the unenlightened deserve, that which is mightily effulgent, you as one born of Rta, grant us that wealth.

Explanation:

The unenlightened ones not being conscious of the power that is within the luminous endowments may misuse it for inauspicious and harmful reasons ending up in great havoc and harm. That is the reason

the hymns conceal within themselves those luminous endowments from the unenlightened ones. When they are conveyed to enlightened ones in proper form through initiation, they secret which lay concealed till then becomes revealed and pious and propitious thoughts and actions will flow for them. The seers who being qualified is fit and proper one to be initiated in the secrets concealed in hymns and the wealth of pious and propitious thoughts and actions.

Brihaspati as one born of *Rta*, the cosmic law which provides good and wholesome governance of the universe, is therefore, invoked to be transmit the same.

मा नः स्तेनेभ्यो ये अभि दुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः ।
आ देवानामोहते वि त्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥ १६ ॥

Grant not to those who is an enemy in struggles, who are greedy for wealth of those who are at peace with theirs, who cherish denial of Gods in their hearts, O Brihaspati, for them shall there be no further relaxation.

Explanation:

The unenlightened persons harm in battles those who are enlightened, covet their luminous achievements, deny the very existence of the highly luminous ones, for such ones *Brihaspati* should not further be gracious with compassionate gifts. Because, the enormous powers which the achievements bestow, the unenlightened may out to harmful and vicious use, not conducive to spiritual enlightenment.

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत् साम्नःसाम्नः कविः ।
स ऋणचिदृणया ब्रह्मणस्पतिर्दुहो हन्ता मह ऋतस्य धर्तरि ॥ १७ ॥

In universe pre-eminent over all that be, Tvasta, the wise in sacred lore gave you the origin. Against transgression and liabilities is Bramhanaspati who destroys interferences and upholds the supreme Law.

Explanation:

In creation *Tvashta* was the builder as per the sacred lore. He was the originator of every that is created in *form*, including *Brahmanaspati*, who as one against transgression and consequential liabilities, destroys all hindrances and upholds *Rta*, the supreme Law on earth.

तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ।
इन्द्रेण युजा तमसा परिवृतं बृहस्पते निरपामौब्जो अर्णवम् ॥ १८ ॥

The mountain for your glory cleft itself in twin when you Angira opened the cave, where cows were concealed. You Brihaspati assisted by Indra hurled down the floods of streams which obscure fog has encompassed.

Explanation:

The mountain cave is the mind, Indra is the deity presiding over it, who cleaves the mind to make outlet to the floods of streams, the thoughts from the fog, the obscurity and ignorance. Brihaspati is a descent of Angiraras, who opens with the help of Indra to open the portals of the mind for wealth and prosperity. .

ब्रह्मणस्पते त्वमस्य यएन्ता सूक्तस्य बोधि तनयं च जिन्व |
विश्वं तद् भद्रं यदवन्ति देवा बृहद् वदेम विदथे सुवीराः || १९ ||

O Brihmanaspati, be controller of my effulgent expressions and prosper our progeny. All that the luminous love as is blessed; therefore loudly shall we announce this in assembly.

Explanation:

Since *Brihaspati* as Guru, teacher is the advisor, counsel and guide controls our innermost expressions of thoughts. Therefore he is assured of his grace for his progeny to prosper. All the luminous thoughts are blessed therefore, the seer gladly announces this to people at large.

XXV.

यमः

सूक्त १० . १४ । ऋषि — वैवस्वतो यमः । यमः ।

The moment one is born *Death* becomes his constant companion. While Krishna said for one who is born death is certain and birth for one who has died ‘जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।’ (*Bhagavad Gita* (II.27), *Nachiketa* pointed out how it was with earlier and later ones; like corn a mortal ripens and is born again — ‘अनुपश्य यथा पूर्वं प्रतिपश्य तथाऽपरे । सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥’ (*Katha Up.* I.1.6). Little reflection will clarify that *Death* referred here is not of the *self* but of the body, which is embodied aggregation of elements and sensory influences on Mind, which give the *self* a distinct identity to experience empirical world, संसार. ‘चित्तमेव संसारम्’ says *Maitri Up.* Consequently, when the body decays, deteriorates and dies, the elements re-enter their source, leaving the *self*, with its *karmas* gathered in the embodied state to pass on. On such intervening period when *self* departs from one body and has not yet entered another one, it has no distinct consciousness, except as the aggregation of *karmas*, since there is no medium through which its distinct identity could be established. Then the *self* detached from earlier consciousness either waits in *Yama*’s abode till it finds another body to be conscious with distinct identity or hovers in a state of suspended animation as a blithe spirit, drawn by attachment to the earlier body and dissatisfied because it is unable to establish contact with others with distinct identity. Detachment from the memories of earlier identity will alone makes the *self* delve in the abode of *Yama* without having a distinct consciousness and identity.

It is such state that the *self* longs to live among the luminous ones — ‘स नो देवेष्वा यमद् दीर्घमायुः प्र जीवसे ॥’ (X.14.14), as the seeker prays in *Mrityunjaya mantra* for deliverance from the bonds of mortal body (with distinct consciousness) but not from the immortal existence — ‘उर्वारूकमिव बन्धनात् मृत्योर मुक्षीय मामृतात् ।’. It was a dwelling bright with glory, the highest heaven, the product of free and ordered acts of the *self* while in the body, leaving transgression and wickedness — ‘इप्तापूर्तेन परमे व्योमन् । हित्वायवद्यं पुनरस्तमेहि सं गच्छस्व सुवर्चा ॥’ a state which *Yama* found for the first time and which the *self* of the mortals tread path, where the *self* of the ancient fathers had traversed earlier — ‘यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ । यत्रा नः पूर्वं पितरः परियुजज्ञानाः पन्थ्याश्च अनु स्वाः ॥’ (X.14.2). It is place where *Yama* dwells, that which is called home of the gods. Here minstrels play on flute and sing glorified songs — ‘इदं यमस्य सादनं देवमानं यदुच्यते । इयमस्य धम्यते नाळीरयं गीर्भिः परिष्कृतः ॥’ (X.135. 7). This is the place which *Yama* bestows on the *self* to rest in days streamed with luminous rays — ‘अहोरादिभरक्तुभिर्द्यार्क्कं यमो ददात्यवसानमसौ ॥’ (X.14.8).

This hymn about *Death* is a remarkable piece of introspection about the factual reality of death. The *self* does not know death because it departs when the body decays, disintegrates and dies. Since *self* departs from the body without the body being aware of its departure or of its destination, the *self* abiding in the body, represented in the form of the seer reflects as an ignorant one would ask one who knows it. Then the *self* abiding in the body ventures and travels as instructed by the knowing guide. This indeed is the blessing of instruction, for in that manner one finds the path that leads to the noble conclusions — ‘अक्षेत्रवित् क्षेत्रविदं हृषात् स प्रैति क्षेत्रविदानुविष्टः । एतद्वै भद्रम् अनशिसनस्योत सुति विन्दत्यञ्जसीनाम् ॥’ (X.32.7).

When the *self* abiding in the body confronts the problem of *Death*, then the question of life, possessions and positions, relatives and associates pale into insignificance. And when the body dies, the *self* within is no more conscious of the body, the life, possessions, positions, relatives and associates. Instead it finds affinity with similarly placed *self*, finding expansion of its presence everywhere. Thus so long the *self* is embodied that long it remains attached to the body. The moment the *self* departs from the body it finds itself everywhere. It is possible for a sensitive *self*, who is wise in such *Wisdom*, to remain unattached to the body, even while it is thus embodied. Being in body is being attached to a restricted environment, the self experiences strange sense of in-sufficiency of *Knowledge*. Once it departs or is delivered from the limited, mortal confines of the body, then the *self* find itself everywhere as an all encompassing, eternal and immortal entity.

Death reveals one's nature not when one is engrossed in life, burdened, conditioned and mesmerized by the illusory of world of empirical experiences through organs of senses. *Death* is a great leveler because it opens the real nature of the self. When one realizes that even the bodies of the luminous gods, seers and sages, saints and sinners decay, deteriorate and die. *Death* comes to a child as well as to adolescent, to young as well as to an old man. Why then does one become concerned with *Death*, when it is inevitable. It seems that one is concerned not because he is aware of what death is but because he, familiar with his embodied body, is not aware what death means to his perceived existence.

Death for a sensitive man of *Wisdom* is not a pessimistic thought but a practical proposition. It is a *comma*, not a *full stop*. Just as one changes many residences during one's life time, being emotionally attached to a residence so long as one is resident therein, and such attachment ceasing once he ceases to dwell therein, even so one's *self* has been dwelling in many bodies and being attached to each one as *my body* during the brief period when the *self* has been resident therein, and ceasing to be attached to the various bodies lived earlier in innumerable previous occasions. If one knows *Death*, as the temporary change of address, from one body to the other, then one would cease to be attached and concerned with the body in which the self is presently living in. *Rigvedic* seer postulates that the unenlightened ones (असुरः) consider this body is the *self* and the dwelling in which the *self* has presently taken residence is the final one. Whereas the enlightened ones, the heroes, see beyond the limited scope of the present dwelling place, and conclude that present residence is on of the many residences in the which the *self* has lived and would be living henceforth, till it finds a permanent residence in the eternal heaven — ‘महस्पृत्रामो असुरस्य वीरा दिवो धर्तार उर्विया परि ख्यन् ॥ उशन्ति घा ते अमृतस्य एतदेकस्य चित् त्यजसं मर्त्यस्य | नि ते मनो मनसि धाय्यस्मे जनुः पतिस्तन्व मा विविश्याः ॥’ (X.10.2-3).

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् |
वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥ १ ॥

Honour the king Yama, Vivasvan's son, with oblations, who having traveled to the supreme abode gathers people together seeking to show them the Path.

Explanation:

Yama is *Vivasvan's* son, first of the mortals who passed over to the place beyond to become immortal. Having traveled first to that supreme place, he guides others to follow on that *Path*. As custodian of righteousness, he sees that no one violates the sacred cosmic law.

यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ |
यत्रा नः पुर्वे पितरः परेयुरेना जज्ञानाः पथ्याः अनु स्वाः ॥ २ ॥

Yama became aware first of the place to dwell in, a pasture which is never denied to us ; where the ancestors formerly departed and towards which the mortals tread their own path to reach.

Explanation:

Yama was the first one who made his dwelling there, which being auspiciously wholesome, no earnest seeker would ever be denied admittance. It is the place where the *self* of the ancestors having made residence, the descendents too tread their *Path* towards that place.

मातली कव्यैर्यमो अङ्गिरोभिर्वृहस्पतिर्ऋक्वभिर्वावृधानः ।
यौश्च देवा वावृधुर्ये च देवान् त्वाहान्ये स्वधयान्ये मदन्ति ॥ ३ ॥

Matali prospers here along with the Kavyas, Yama with sons of Angiras, Brihaspati with Rikvans. Enriching the luminous gods and being enriched by them, some find ecstasy in eulogizing and others in offering oblations.

Explanation:

In this place, *Matali* the charioteer of *Indra*, prospers with *Kavyas*, the descendents of the famous *Kavi Ushanas Bhargava*, *Yama*, the custodian over righteousness with the descendents of *Angirasa*, one of the triumvirate with *Bhargavas* and *Atharvans*, *Brihaspati* singing adorations with *Rikvans*, the ones who recite the *Riks* or hymns. There is mutually interdependence between those who recite adorations and offer oblations and the luminous gods to enrich one another.

इमं यम प्रस्तरमा हि सीदाऽङ्गिरोभिः पितृभिः संविदानः ।
आ त्वा मन्त्राः कविशस्ता वहन्त्वेना राजन् हविषा मादयस्व ॥ ४ ॥

Come Yama here and grace your presence here on the sweet pasture in the company of Angirasas and our fathers. Let the hymns sung by the sages herald you and O King let the oblations make you cheerful.

Explanation:

The seer knows death as harbinger of pleasant pastures. Therefore, he beckons *Yama* as the symbol of righteousness to come to them in the company of esteemed ancient personalities to listen to their adulation, to receive the oblations and to grant grace.

अङ्गिरोभिरा गहि यज्ञियेभिर्यम वैरूपैरिह मादयस्व ।
विवस्वन्तं हुवे यः पिता तेऽस्मिन् यज्ञे वर्हिष्या निषद्य ॥ ५ ॥

Come here Yama with holy Angirasas and rejoice in Virupa's sons. To sit on the sacred grass and partake the sacrifice, I call Vivasvan too who is his father.

Explainaion:

Further, the seer beckons *Yama* with his father *Vivasvan* along with *Angirasas* and *Virupa's* sons to participate in the sacrifice.

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः |
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम || ६ ||

Our ancestors, the Angirasas, Navagavas, Bhrigus deserve to partake Soma. May these holy ones look upon us with favour so that we may enjoy their gracious loving compassion.

प्रेहि प्रेहि पथिभिः पूर्वैर्भिर्यत्रा नः पूर्वे पितरः परेयुः |
उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् || ७ ||

Traverse on, traverse on the ancient pathway, whereupon our earlier sires have traversed before us. There you will observe the royals, willingly sharing the sacred food along with Varuna and Yama.

Explanation:

Varuna is the custodian of ऋत, the *Cosmic Law* and *Yama* of धर्म, the righteousness. These share the offerings of the sacrifice with those who know the course of natural evolution and follow that ancient *Path* without any transgression.

सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् |
हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चोः || ८ ||

Go forth towards Yama and the fathers in the supreme heavens, the benefit of the self-willed or the ordained actions. Leave transgression and malevolence to seek afresh your dwelling place, a new body bright with brilliant.

Explanation:

Yama's abode is not the final destination but an intermediate place for rest and rejuvenation in auspicious purpose. Death of the body is not culmination of the journey for the *self* but an opportunity to renew and determine its future course in the new body. Therefore, the seer advises that one should leave transgression and malevolence behind and dwell in the new body with renewed determination to progress in spiritual awareness.

अपेत वीत वि च सर्पतातोऽस्मा एतं पितरो लोकमकन् |
अहोभिरदभिरक्तुभिर्व्यक्तं यमो ददात्यवसानमस्मै || ९ ||

Hasten now, depart forthwith, fly on all direction from this place which the fathers have set aside and Yama had bestowed as a place to rest, adorned with days and luminous and streaming lights.

Explanation:

Yama's abode is not meant to be a permanent residence for the self but an intermediate place adorned with luminous and streaming lights provided by Yama for resting and reappraising one's existence in previous body and determining the course in the new one. This is a clear indication of the multiplicity of bodies which are born and die, in which the self takes its abidance.

अति द्रव सारमेयौ श्वानौ चतुरक्षौ श्वलौ साधुना पथा ।
अथा पितृन् सुविदत्रो उपेहि यमेन ये सधमादं मदन्ति ॥ १० ॥

Outstrip Sarama's offspring, the four-eyed two watchful dogs on your noble pathway. Draw thereafter to the gracious minded fathers who rejoice there in Yama's company.

Explanation:

Seer makes distinction between *Yama*, the custodian of Righteousness and *Death* the controller of the *self* after deterioration, decay and death of the body. While *Yama's* abode is available for the *self* which being meritorious is entitled to take shelter and rest till it enters another body on its spiritual enfoldment, the abode of *Death* is for those who being still attached to body desire company of the old associates. The former ones outstrip the obstacles, the four-eyed two watchful dogs which *Yama* has ordained and reach out the pleasant pastures where the ancestors and enjoying the company of *Varuna* and *Yama*. Another seer prays that the ancestors, who deserve a share of *Soma*, ascend the lowest, mid and the highest stages in life — ‘उदिरतामवर उत् परास उन्मथ्यमाः पितरः सोम्याः ।’ (X.15.1)

Yama's abode is only for those blessed ones who are keen and assiduous on the Path to Perfection and not for every self that departs from the body. For such one मृत्यु takes over as the supervisor, who is prevailed upon to pursue his separate pathway distinct from that which the luminous ones traverse. To such one, who is watchful seeing and hearing, a seer requests that he may not touch his offspring nor harm their heroes — ‘परं मृत्यो अनु परेहि पन्थां यस्ते सव इतरो देवयानात् । चक्षुष्मते शृण्वन्ते ते ब्रवीमि मा न प्रजम् रीरिटो मोर वीरान् ।’ (X.18.1).

The seer therefore exhorts the seeker on the noble *Path* to outstrip मृत्यु's four-eyed watchful dogs. Four-eyed because they are watchful to the four directions. Because only thereafter will they succeed in accessing the gracious minded fathers who rejoice there in *Yama's* righteous company.

यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पृथिरक्षौ नृचक्षसौ ।
ताभ्यामेनं परि देहि राजन् त्वस्ति चास्मा अनमीवं च धेहि ॥ ११ ॥

Those two four-eyed watch-dogs of yours, O Yama who cautiously guard the Pathway, entrust this self, O Lord, to their protection endowed with prosperity and health.

Explanation:

The watch-dogs of *Yama* cautiously guard the pathway to his abode. They prevent the ones given to transgression and malevolence and protect the noble ones who are determined and devoted. To such ones they offer prosperity and health

उरुणसावसुतृपा उदुम्बलौ यमस्य दूतौ चरतो जनों अनु ।
तावास्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥ १२ ॥

Dark and insatiate with distended nostrils are Yama's two overseers who roam among people. May they show us the fair existence here and now so that we may see Surya's luminous light again.

Explanation:

Yama's overseers with their terrible features are forbidding to look at but compassionate to show the fair existence which offers Surya's luminous light.

यमाय सोमं सुनुत यमाय जुहुता हविः ।
यमं ह यज्ञो गच्छत्यग्निदूतो अरंकृतः ॥ १३ ॥

Offer sacred Soma to Yama, offer consecrated oblations to Yama; To Yama go the sacrificial offerings decreed by Agni.

Explanation:

The sacred Soma which enjoins Bliss of Beatitude be offered to Yama, as be the auspicious oblations. For Yama be the sacrifice performed energized by Agni.

यमाय घृतवद्धविर्जुहोत प्र च तिष्ठत ।
स नो देवेष्वा यमद् दीर्घमायुः प्र जीवसे ॥ १४ ॥

Let Yama be offered gifts enriched with ghee. Draw near him so that he may grant that we may live long in the company of the luminous ones.

Explanation:

This is the prayer addressed to Yama to please him so that he may in turn allow us an extended stay in his company in the pleasant pastures, till we take new birth in a new body.

यमाय मधुमत्तमं राज्ञे हव्यं जुहोतन ।
इदं नम ऋषिभ्यः पूर्वजेभ्यः पूर्वैभ्यः पथिकृद्भ्यः ॥ १५ ॥
त्रिकटुकोभिः पतति षळुर्वीरकेमिद वृहत् ।
त्रिप्लुबायत्री छन्दांसि सर्वा ता यम आहिता ॥ १६ ॥

Offer to Yama, the ruler, oblation rich in essence. Bow down before the ancient seers who traversed this Path in ancient days. In to the great expanse does the Great One expand with the metres Tristub and Gayatri enjoined.

Explanation:

These last two stanzas refer to the offerings made to *Yama*, which make him extend his righteous rule over the entire Universe, in space and in directions.

XXVI.

पितरः

सूक्त १० . १५ । ऋषि — शङ्खो यामायनः । पितरः

This hymn deals with ancestors who have left the descendents when their bodies deteriorated, decayed and died and when their bodies, created or disposed otherwise, were no more available for physical satisfaction. The seer goes with the general belief that with the death of the body, the ancestor's soul passes on to the region of spirits or to *Yamas'* abode to enjoy the fruits of meritorious deeds. It is natural for him to remember those, who have been ideals for the successive generations and revel in their glory and in their compassionate grace.

Upanishads highlight the mutual responsibility of the ancestors as well as the descendents in keeping the family as connecting medium in the fulfillment of spiritual evolution in world. It speaks of the three worlds of humans, of the fathers and of the luminous ones, the world of human is to be attained through sons, the world of the fathers by performing actions ordained and the world of the luminous ones to be attained by gaining *Wisdom*. Therefore, when a person becomes aware that his *self* is about to depart from the body, he calls his on and declares 'अहं ब्रह्म, अहं यज्ञ, अहं लोक इति' - I am Brahman, I am the performance of Actions, I am the world. Therefore 'यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता | ये वै के च यज्ञास्तेषां सर्वेषां यज्ञ इत्येकता; ये वै के च लोकास्तेषां सर्वेषां लोक इत्येकता |' – whatever has been learnt by me all that is *Brahman*, whatever *Actions* have been performed by me all that is *Yajna* and whatever worlds are there, all those are, verily, the ones known as the *Worlds*.

The seer is well aware of the significance of the three fold nature of संप्रति – transmission of one's Family lineage. Therefore, he says:

उदीरतामवर उत् परास उन्मध्यमाः पितरः सोम्यासः |
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु || १ ||

May the fathers who deserve a share of the Soma ascend the lower, higher and middle regions. May they, the gentle and righteous ones, who have attained the life of the spirits, support us when needed.

Explanation:

The relationship between those who are living and with those who are dead does not cease with death of one's body but continues with the subtle *self* even thereafter, even as the relationship of a fruit with the tree does not cease when fruit is plucked from the tree. The fruit has within itself the seeds which give birth to similar trees as the earlier were. Therefore one owes one's origin as well as gratitude for one's ancestors. In recognition of the respect which they were worthy of when dwelling in their body as well as the wise counsel which they can grant when they are no more in physical world, the descendents pray for *them a share of the Soma, seeking at the same time for their guidance as well as their blessings.*

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।
ये पार्थिवे रजस्या निपत्ता ये वा नूनं सुवृजनासु विश्वे ॥ २ ॥

Now let us pay this homage to our ancestors, to those who passed in earlier time and those who followed, those who took refuge on earthly region and those who dwell among the mighty persons.

Explanation:

The prayer is not only for the recent ancestors whom the present descendents were familiar but also those earlier ones with they were not familiar, those who were ordinary as well as those who were extra-ordinarily pure and pious.

अहं पितृन् त्सुविदत्रोऽवित्सि नपातं च विक्रमणं च विष्णोः ।
वर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ३ ॥

I have made contact with the gracious ancestors and have gained a son from Vishnu's blessings. Those who enjoy bliss seated on sacred grass come to us often.

Explanation:

Those who are sensitive to their inheritance are in a position to relate to their ancestors. Therefore, those who have been blessed with progeny are assured that like them they would too carry on the tasks left unfulfilled by the fathers and ancestors. The progeny is known as पुत्र because the Son undertakes to do whatever actions have been left undone or done imperfectly or not done are performed. It is a sanguine belief and fond hope that the ancestors themselves take birth again in the family to complete whatever actions they had left undone or done imperfectly or not done at all.

वर्हिषदः पितर ऊत्य १ वर्गिमा वो हव्या चकृमा जुषध्वम् ।
त आ गतावसा शंतमेनाऽथा नः शं योररपो दधात ॥ ४ ॥
उपहूताः पितरः सोम्यासो वर्हियेषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधिं ब्रूवन्तु तेऽवन्त्वस्मान् ॥ ५ ॥

Fathers who sit on the sacred grass come to us to assist us. We offer them these offerings which we have made for them. Come to us and grant us auspicious favour, give us health and living without hindrances. May the fathers worthy of Soma be invited to their favourite oblation. Laid on the auspicious grass, may they come and be gracious to us with blessings.

Explanation:

Seeking guidance and the blessings from the ancestors and conscious and aware of their achievements, the seer calls them to partake the offerings which they have laid for them.

आच्या जानु दक्षिणतो निषद्येयं यज्ञममि गृणीत विश्वे ।
मा हिंसिष्ट पितरः केन चिन्नो यद्व आगः पुरुषता कराम ॥ ६ ॥

Sitting down with bended knees with face southward be gracious to accept this sacrifice of ours. Punish us not for any transgression which through human frailty has come to pass.

Explanation:

The traditional place of *Yama's* home is said to be in the northern direction. Therefore, the seer requests his ancestors to sit on the laid out grass facing southward, and accept his offerings. As custom would have it he also submissively requesting that, while accepting the offerings, if any transgressions takes on his side, may be pardoned.

आसीनासो अरुणीनामुपस्थे रुयिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जे दधात ॥ ७ ॥

Routed to the bosom of purple morning, O Fathers grant us riches for one who has brought the offerings. Grant us your offspring a portion of your treasure and give them energy.

Explanation:

The seer further pleads, being kind and gracious with affection, to grant him blessings who have come in supplication and in due order and form. Courtesy demands that one should not approach a God, Guru or an elder with vacant hands. He should take with him a flower, leaf or some *dahshina* as a mark of respect. Being rich in endowments and generous and having goodwill for the descendents the ancestors would have no inhibitions to extend their hand.

ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः संरराणो हवींष्युशन्नुशदभिः प्रतिकाममत्तु ॥ ८ ॥

Our fathers, most noble, who deserve Soma have come to us; with them let Yama yearning the most sought after oblation rejoice partaking the offering with pleasure.

Explanation:

Seeing the *Fathers* adorning the seats with due honour, the seer entreats *Yama*, the custodian of righteousness, also to partake and enjoy with them the offerings placed in front of them.

ये तातृपुर्वेवत्रा जेहमाना होत्राविदः स्तोमतप्टासो अर्कैः ।
आग्ने याहि सुविदत्रेभिरवाङ् सत्यैः कव्यैः पितृभिर्धर्मसादभिः ॥ ९ ॥
ये सत्यासो हविरदो हविष्पा इन्द्रेण देव्यैः सरथं दधानाः ।
आग्ने याहि सहस्रं देववन्दैः परैः पुर्वैः पितृभिर्धर्मसादभिः ॥ १० ॥

O Agni, like true Kavi, frontrunner (Purohit) of oblations and the centre of the assembled adoring seekers, come to us with our gracious fathers, who dwell in luminous regions in mid-region in the company of the Gods. O Agni, come with the luminous beings and Indra, the primeval seekers and enjoyers of oblations, and numerous ancient fathers, dwelling in luminous regions and eating and drinking oblations and adoring Gods.

Explanation:

Agni was first discovered 'त्वामग्ने अङ्गिरसो गुहा हितमन्त्रविन्दः श्रियाणं वनेवने |' (V.1.6) by Angirasa fleeing from wood to hood in secretive manner, which later *Bhrigus* the ancestors of *Kavi Ushanas* (कव्य) established it among mankind, like a resplendent treasure, easy to evoke as a herald and worthy guest, auspicious friend of the luminous divinities - 'दधुष्ट्वा भृगवो मानुषेष्वायिं न चारुं सुहवं जनेभ्यः | होतारमग्ने अतिथिं वस्तेष्वं मि न श्रेवं दिव्याय जन्मने ||' (I.58.6). *Agni* is the intermediary between human beings and the luminous gods. Therefore *Indra* and other gods too are invited along with *Yama* and *Agni* to participate in the offerings made.

अग्निष्वात्ताः पितर एह गच्छत सदः सदः सदत सुप्रणीतयः |
अत्ता हविषि प्रयतानि बर्हिष्यथा रयिं सर्ववीरं दधातन || ११ ||

Fathers, whom Agni's tongues have tasted, do draw closer being compassionate guides; take each one of you your proper seat and accept the oblations offered and grant us riches and many valiant sons.

Explanation:

The seer recalls the occasions when *Agni's* tongues, the blazing flames of fire, had tasted the fathers, and therefore can expect to receive pure and propitious repast from the descendents as well. He calls on the fathers who have already been purified by the auspicious fires, to draw closer towards the descendents who still remember and recall the fond memories when they dwelt amongst them and grant them valiant sons.

त्वमग्न ईळितो जातवेदोऽवाङ्मव्यानि सुरभीणि कृत्वी |
प्रादाः पितृभ्यः स्वधया ते अक्षन्नादभिः त्वं देव प्रयता हवीषि || १२ ||

You Agni Jatavedas, when entreated with offerings made fragrant, convey the gifts to the fathers who eat them with satisfied delight. Eat you luminous God, the offerings which we have brought for you.

Explanation:

Agni has been the intermediary between the mortals and the immortals, since the *Bhrigus* established him as for the purpose of sacrificial performances for human beings. Therefore, he requests him to receive his share of the offerings and deliver the offerings meant for the ancestors, to the fathers.

ये चेह पितरो ये च नेह याँश्च विदम याँ उ च न प्रविदम |
त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञं सुकृतं जुषस्व || १३ ||

You know well the number of fathers who are here and who are absent, fathers whom we know and those whom we know not, accept these offerings made by us.

Explanation:

Agni is one of the ancient therefore, there is no one, either dead or alive, cremated or had their grave in sea or under the earth, who has not come in contact with some time or the other. Therefore while one may not be aware of ancestors three generations down the line, Agni knows them all.

ये अग्निदग्धा ये अन्नग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराळसुनीतिमेतां यथावशं तन्वं कल्पयस्व ॥ १४ ॥

Those who are consumed by Agni or not so consumed enjoy the offerings in the heavens; grant them O Lord, the world of spirits or their own distinct body as they in pleasure desire.

Explanation:

Every one who is dead, whether cremated or otherwise, enjoy in heaven fruits of the performance of actions. Therefore, the seer prays that the ancestors may be allowed to stay in their subtle self or take abode in a new gross body.

XXVII

धनान्नदानम्

सूक्त १०.११७ । ऋषि भिक्षुरांगीरसः । धनान्नदानम्

The 117th *Sukta* of the Tenth *Mandala* deals with Charity (धन अन्न दान) and is attributed to Angiras. This hymn revolutionizes the entire concept of Charity as a duty to perform towards others or as the reason for the benefits and merits to be accrued thereby. The Creator has ordained the purpose and duties to each of the manifested creatures, whether they are animate or inanimate. In the knowledge of such purpose and performance of the duties, lies the fulfillment of the ऋत the Cosmic Law governing this Primordial World. Unless all perform their ordained roles and assigned duties, the purpose of Creation or of establishment of धर्म, the Perennial Principles will not be fulfilled. In this enterprise the divinities as much as the human beings are the partners. For it is the divinities who gathered together in first of the sacrifice made the *Purusha* the object of oblation, as it were, from which came the धर्म, the perennial principles came to be established.

The responsibility of maintaining the Cosmic Law is equally on the divinities as it is on the human beings. Sri Krishna was to bring this mutuality of the responsibility between the divinities and the human beings in *Bhagavad Gita* (III.19-11) when he said: “*In the ancient days the Lord of creatures created men along with sacrifices and said ‘By this shall you bring forth and this shall be for you that which will yield the milk of your desires. By this, you foster the divinities and let the divinities foster you; thus fostering each other you shall attain to the supreme good’.*”

In *Brihad Aranyaka Up.* (V.2.2) we are informed that *Prajapati* uttered the one syllable ऋ to *devas*, *asuras* and the *manushyas*. Each one understood the word and responded as their natural attribute would demand. The *devas* understood it as दाम्यत – restrain, since they were by nature overconfident, the *asuras* understood it as दया – compassion, since by nature they were cruel and the *manushyas* understood it as दत्त – give, be liberal, since they were by nature over-possessive without sharing and being charitable what was ordained for them by *Prajapati*. The importance of being charitable for human beings was seen and understood by the Seers, which they gave expression in this *vedic* hymn.

That hymn we will now be studying and be aware of that which ordained for us to keep the Cosmic Law and a balance in the manifested world.

न वा उ देवाः क्षुधमिद्धदं ददुरुताशितमुप गच्छन्ति मृत्यवः ।
उतो रयिः पृणतो नोप दस्यत्युतापृणन् मर्दितारं न विन्दते ॥ १ ॥

The gods have not normally ordained Death to the human beings. Even to the well-fed man, Death comes in diverse ways. (But) the riches of the charitable never are wasted, while he who is not charitable finds none to comfort him.

Explanation:

The Creator in the process of Creation is effulgent himself entering in each of his creation his own essence, thereby providing a *self* for each of the manifested creation. Therefore, a being is the *self* and not the body in which it is sheltered. But this reality becomes obscured when under the influence of senses one identifies the *self* with the body which in which it has taken abidance. Death is of the body and not of the *self*, which is immortal. The Gods have not ordained death to the *self*, which *essentially* the human being. Therefore, *the gods have not normally ordained Death to the human beings*.

If death is associated with the death of the body then even for the one who is well fed and well nourished, death comes as inevitable truth. The Seer, however, opines that *Death* does not frighten one rich in wealth nor his life is wasted, if he gives due recognition to his true *self* which is immortal and becomes charitable with his wealth which is impermanent. This awareness releases him from attachment to his body and bondage of his riches. But the one who is not aware of this eternal truth is attached to his body and is bound by his wealth. Consequently he is not charitable either to his companions and associates and, therefore, will never find love and affection of his friends and companions nor peace of mind.

य आध्राय चक्रमानाय पित्वोऽन्नवन्त्सन् रफितायोपजग्मुषे |
स्थिरं मनः कृणुते सेवते पुरोतो चित् स मर्दितारं न विन्दते || २ ||

The man with food in his store does not share with one who being miserable comes needing food to eat, but hardens his heart towards such one, even when that one did serve him in prior years, he finds none to comfort him.

Explanation:

Friendship and sense of sharing comes out of awareness and wisdom. One who has food in large quantities in store-house but lacks love and compassion for the needy wanting in food, will never find peace for his mind or solace to his soul. He would not find respect from associates who once served him. Mutuality of assistance is the hall mark of a social, ethical and spiritually enlightened society. This is so ordained by ऋत, the cosmic law and any interference with the mutuality of rights and duties is fraught with danger and confusion in social concord.

स इद्भोजो यो गृहवे ददात्यन्नकामाय चरते कृशाय |
अरमस्मै भवति यामहूता उतापरीषु कृणुते सखायम् || ३ ||

Bounteous does one become who gives to the beggar, who comes to him weak and wanting food to eat. Success comes to him (the one who gives) as for one in battle field. And he makes him a friend in future times.

Explanation:

The one who gives and shares with others wanting food and shelter, on him divinities shower bounties, even as on one who has won laurels on the battle field. The scripture speaks with appreciation of the one who shares his glory with other members of the society. “*All friends rejoice in the friend who*

comes with glory, having triumphed in the assembly. He, verily, is their protector from evil; provider of food, proper is he for the deeds of vigour” (X.71.10).

Later in times, Krishna reiterated the importance of charity and sharing the food with others. “Fostered by sacrifice the gods will give to you the enjoyments you desire. He who enjoys these gifts without giving to them (the divinities) in return is verily thief. The noble people who eats what is left from the sacrifice are released from sins but those wicked people who prepare food for their own sake - verily eat demerits” (III.12- 13).

A person who does not share what he possesses is poorer because he does not really possess which he cannot conceivably enjoy.

न स सखा यो न ददाति सख्ये सचाभुवे सचमानाय पित्वः ।
अपास्मात् प्रेयान्न तदोको अस्ति पृणन्तमन्यमरणं चिदिच्छेत् ॥ ४ ॥

Never a friend is he who never offers food to a friend who comes seeking food. Let that person depart from thence, since is not the place for him to rest. Let him rather seek solace from a strange place.

Explanation:

Ungrateful friend is no friend for it is unwholesome for one to associate with such persons. Such ones should be shunned without any hesitation or any regret. It is better to rest alone in the forest than be servile to one who calls himself a friend and does not help. The Lord has ordained enough for every creature to live by. If one does not receive it is because he has erred in his character. There are the streams that flow with abundant waters for drinking and the trees that offer fruits for eating. Therefore, one should be kind and compassionate, cooperative and accommodating, as the rivers and the trees do. A popular verse points out, ‘परोपकाराय फलन्ति वृक्षः, परोपकाराय वहन्ति नद्यः, परोपकाराय भूमिः भारभुता, परोपकाराय इदं शरीरम् ॥ - for the benefit of others do the trees bear fruits, for the benefit of others do the rivers flow, for the benefit of others does the earth bear the weight, (therefore) for the benefit of others, verily, is this body of ours.

पृणीयादिन्नाधमानाय तव्यान् द्राघीयांसमनु पश्येत् पन्थाम् ।
ओ हि वर्तन्ते रथ्येव चक्राऽन्यमन्यमुप तिष्ठन्त रायः ॥ ५ ॥

Let the rich seek to satisfy the poor, who implores for food and bend his sight on the Path that stretches long. Riches come now to one and now to another. Like wheels pf the chariot they spin on and on.

Explanation:

The rich blinded by their wealth should not overlook the *Path* that has to be traversed, till death overtakes. Let him be charitable and satisfy the seeker of the food, when he is able for one does not know what the future holds for him. Riches are not stable at one place, changing their dwelling from one place to the other, revolving as the wheel of a chariot does. The seer of the hymn I.49 lauds *Ushas* the dawn, to rouse the liberal ones, letting the niggardly to sleep unawakened – ‘प वोधायोषः पृणतो मघोन्यबुध्यमानाः पणयः ससन्तु ।’ – stirring life of all creatures who walk and the birds fly in the sky, sending them to be busy, each

one to their pursuit, and delay she knows not. Rich in opulence, after the dawn the birds fly no longer resting – ‘जरयन्ती वृजनं पट्टदीयतउत्पातयति पक्षिणः | वि या सृजति समनं व्यर्थिनः पदं न वेत्योदति | वयो नकिष्टे पप्तिवासं आसते व्युष्टौ वाजिवनति || (I.48).

मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत् स तस्य |
नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी || ६ ||

Foolish one earns food from fruitless labour; that food, I speak truth, shall be his ruin. He feeds no trusted friend; none could a friend of such one. All guilt shall be his who shares his food with no one else.

Explanation:

The one, who considers that the food which he earns is the result of his own endeavour, is misguided in his Mind. Without being aware of ऋत, the cosmic law, he comes to ruin. The Seer lauds सवितृ who sends us forth to labour, each animal, and each human, to be active. “So like the past, with the days of happy fortune, may the new dawns shine forth on us with riches. Energize, O Wealthy One, the charitable one, let the misers sleep on in their slumber. Shine richly on those, O Wealthy One, who worship abundantly with pleasure...As the birds fly forth from their resting nests, so do the men with food in their store rise at the dawn. Yes to the charitable mortal who remains at home, O *Ushas*, much good you do bring. ‘ताः प्रलवन्नव्यसीन्समे रेवदुच्छान्तु सुदिना उपासः || प्र बोधधोषः पृणतो मधोन्यबुध्यमानाः पणयः ससन्तु | रेवगुच्छ मधवभ्यो मधोनि रेवत् स्तोत्रे सूनुते जायन्ति || . . . उत ते वयश्चिद् वसतेरपपन् नरश्च ये पितुभाजो व्युष्टौ ऽ अमा सते वहसि भूरि वाममुपो देवि दाशुषे मत्वीय ||’ (I.124)

The *vedic* scripture is full of such hymns which vouchsafe that the food we eat the liquids we drink, the light we see, the wind we breathe, the sound which we hear are the gifts of the gods given for us to enjoy and to share with our companions.

कृषन्ति फाल आशितं कृणोति यन्ध्वानमप वृङ्क्ते चरित्रैः |
वदन् ब्रह्मावदतो वनीयान् पृणन्नापिरपृणन्तमभि प्यात् || ७ ||

The plough ploughing makes the food that feeds us and with its foot it cuts the furrow it has to follow. Better is the speaker of the Wisdom of Brahman than one who remains silent. Charitable is better than one who gives not.

Explanation:

Plough that tills the land is as important as the food that is produced. Because it lays down the course by furrowing the *Path* to be followed. Such one is like the one who opens is *Wisdom of Brahman* than one who keeps silent refusing to speak. Even so charitable one is superior to the one who does not open the strings to his purse. The charitable one earns wealth to share it with others who have no wealth. Sun shines none and all, illuminating and giving warmth not because he has no other things to do but because it is his attribute born of *Prakriti* to do so. Similarly a charitable one who hares his wealth not because it is in excess but because it is his attribute born of *Prakriti* to be charitable.

एकपाद्भूयो द्विपदो वि चक्रमे द्विपात् त्रिपादमभ्येति पश्चात् |
चतुष्पादेति द्विपदाभिस्वरे संपश्यन् पङ्क्तीरुपतिष्ठमानः || ८ ||

The one-footed (the Sun symbolizing the surging Time) outstrips the two-footed (human being, even as the two-footed overcomes the three-footed (Time as past-present-future. When the four-footed (dogs symbolizing the Death) calls on the two-footed, the five men gather together.

Explanation:

The course of human life is described metaphorically. One- footed is the Sun, symbolizing the *Time*. Sun and *Time* wait for no one. They go on rolling on the *Path* laid down for them by ऋत, the cosmic law. Any amount of prayers or pleadings, austerities or penances, merits and demerits cannot swerve them from their *Path*. The two-footed is the human being, who the *Time* rolls on its course tries to catch with the *Time*, symbolized as the three-footed, the past, present and the future. Finally when the time comes, Death beckons, sending dogs, as the four-footed emissaries. Then the five persons gather, four to carry the dead body to the burial ground and the fifth being the person who carries the fuel in hand to light the funeral pyre.

The purpose is here to highlight the fleeting moments within which a person has to be charitable, a duty which cannot be postponed for no one knows when Death will knock the door and how important it is to fulfill one's obligation when one is still alive.

समौ चिद्धस्तौ न समं विविष्टः समातरा चिन्न समं दुहाते |
यमयोश्चिन्न समा वीर्याणि ज्ञाती चित सन्तौ न समं पृणीतः || ९ ||

Both hands are alike, yet their labour differs. The yield of cows, which are born together, also differs. Even those born of the same mother differ in their strength and vigour. Even two kindred differ in being charitable.

Explanation:

Both the hands, even as all the human beings, look alike. Yet they cannot perform similar or identical actions with equal felicity. People differ in their perception as well as receptivity. Even cows give birth to offspring which do not give same nor similar milk. Even two children of the same mother differ in their strength and aptitude, attitude and receptivity. Each is born with Karma of previous life and consequently differs. Therefore, there is no surprise when two brothers differ in being charitable. Charity is an individual response. One has, therefore, decide for himself how much to give, because it is the heart that should decide the quantum, not the mind. Mind is calculative; heart is responsive to the natural instincts.

Thus did the seers of the Vedic scriptures declare the virtues of being charitable.

XXVIII.

भाववृत्तम्

सूक्त - १०.१२९ । ऋषि - प्रजापतिः परमेष्ठी । भाववृत्तम्

This is one of the few hymns expressed by persons of different places and periods. In all ancient civilizations such effervescence is observed. In ancient Egyptian Pyramid texts we find words mentioned to the effect, *'When heaven had not yet come into existence, when men had not yet come in to existence, when gods had not yet been born, when Death had not yet come into existence . . .'* which sentiments are seen also repeated in Mesopotamian records *'When sky above had not yet been mentioned, (and) the name of the firm ground had not been thought of, when Primeval Apsu, the begetter, together with Mummu and Tiamat gave birth to them, they were all mingling their waters in one; when no fog had formed nor any island was found, when no God whatsoever had appeared nor had one been named by name and determined his lot, then were the gods formed within them'*.

The universality of such human experience and vision found expression in many ways corroborating the vision of the *vedic* scripture – 'एकं सत्यं विप्रा बहुधा वदन्ति'. Though it needs to be appreciated and accepted as hypothesis that human speculation are less exact as communicative assurance, therefore, are less available to scientific or avowed rational scrutiny, appraisal or analysis. Therefore, the emotions expressed in poetical medium cannot be rejected as emotional outburst or fanciful conjecture. Hymns are by nature intuitive apprehension; therefore, transcend empirical experiences or communicative mediums. Therefore, they seldom convince the critical and the intellectual but assuredly satisfy the receptive mind which is not conditioned by *Knowledge*. That which finds resonance in the heart cannot be justified for intellectual explanations. Imagery in hymns is not allegorical clarification. Unlike scientific data which is supposed to offer clarity, subject to reappraisal and revision, hymns are one time expression of experience and new hymns of latter seers cannot add to or replace perceptions of the earlier seers.

Therefore, the present hymn is referred as भाववृत्तम् - effulgence of intense emotional disposition. It is a great leap of speculation, far more expansive and deeper than found any where among people, place or period. भाव is an impulse, a disposition, an attitude and वृत्तम् is effulgence, adaptation or modification. Therefore, it becomes expansive as it proceeds, even as it is overwhelmed by uncertainty, reservation and स्कण्डपतचिम्. Even as in the beginning even so in the end the seer is not sure whether his empirical Mind has gauged what his spirit has experienced! One should therefore, to be aware of the Hymn, have to be receptive of the essence contained within, without being confused by the form of the words or the language contours of the language.

The hymn was seen by प्रजापतिः परमेष्ठी supreme among first of the Lord of Creation. The hymn does not speak of any particular luminous *Being* but of some entity that is beyond the realm of human Mind, of one who can only be referred as *That One* - तद् एकम्. That which is experienced by supra-sensory instruments can not be described through sensory empirical instruments of communication. That is why the *upanishadic* intellectuals though described initially the form of *That Person* – 'तस्य हैतस्य पुरुषस्य रूपम्' like that of a saffron coloured robe, *like* white wool, *like* a sudden flash of lightening ultimately it has to

announce, this is the declaration, not this, not this, for there is nothing higher than this :‘अथात आदेशः - नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति ।’

Though the words used have negative meaning in phenomenal world, in essence they have strong positive force. Therefore, even the seer of भाववृत्तम् uses negative terminology to communicate his experience pointing out what is not like; hence the negative terminology by which the positive Reality is being impressed.

नासदासीन्नो सदासीत् तदानीं नासीद्रजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्मभः किमासीद्गहनम् गभीरम् ॥ १ ॥

Then, there was neither non-Existence nor Existence; there was neither air nor the sky beyond. By what was it then covered? Where and what was its shelter? Was water there, deep and fathomless?

Explanation:

ना सद आसीत् - the word सद is derived from the root अस् - to be, to exist, therefore existence. The seers see the *Time* - तदानीं, *Then*, ie before the commencement of the creation, when existence, creation, as is known now, was not there. *Then*, there was nothing like *Time*, as we know now. *Then* is one comprehensive mass of *Wisdom* - विज्ञानघन as the *Existence* सत्, Consciousness चित् and Bliss आनन्द, passing through as the thread that passes through the *past-present-future*, creating in the past, preserving in the present and destroying in the future. *Time* has three fold dimension hence the scripture says ‘पुरुष एवेदं सर्वं यद् भूतं यच्च भव्यम् । उतामृतस्येशानो यद् अन्नेनातिरोहति ॥’ (X.90.2) – *Purusha* is all that has been and all that will be; He is the immortal Lord who transcends consuming both as the food. In *Brihad Aranyaka Up.* (III.8.7), therefore, *Yajnavalkya* speaks of *That One* as that which is luminous above the sky, that which is beneath the earth, that which is between the two, that which the people call past, present and the future, that which is woven across the space as warp and woof – ‘यद्धर्ध्वं दिवः, यद्वाक् पृथिव्याः, यदन्तरा द्यावपृथिवी इमे, यद्भातं च भवच्च भविष्यच्चेत्याचक्षते, आकाश एव तदोतं च प्रोतं वेति . .।’ It is what the loving *Yajurvedic* seer beholds as the mysterious *Existence*, wherein the universe comes to have its abidance; wherein unites and there from emanates all. The Lord is the warp and woof in the created beings – ‘वेनस् तत् पश्यन् निहितं गुहा सद यत्र विश्वं भवत्येकनीडम् । तस्मिन्निदं स च वि चैति सर्वं स ओतः प्रोतश्च विभुः प्रजायुः॥’(22.8).

In *Bhagavad Gita*, the same idea is explained further, ‘द्वाविमौ पुरुषो लोके क्षरश्चक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ उत्तमः पुरुषस्तवन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य विभर्त्यव्ययः ईश्वरः ॥ यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तम ॥’ (XV.16-18) – There are two *Purushas* in this creation, the mutable and the immutable. The mutable are all these existences and the immutable is spoken as the one abiding within (कूटस्थ). But best of the *Purushas* is yet another, known as the *Supreme Self*, who entering the three worlds (the past, present and the future), encompasses as the undecaying Lord. As I transcend the mutable and am superior to the immutable, I am celebrated in this world and in *vedic* scriptures as पुरुषोत्तम - the Supreme Person. ‘परस्तस्मात् भवोऽन्योऽव्यक्तोव्यक्तात्मनातनः । यः स सर्वेषु भूतेषु नस्यत्यु न विनश्यति ॥’ *Then* is thus the *Time*, which is singularly absolute moment and not relative. When Krishna further identifies himself as ‘कालोऽस्मि’ it is not the conventional time but the absolute *Time*, grown mature as the prime mover in creation for subduing and destroying, ‘लोकक्षयकृत्प्रवृद्धो लोकान्समाहृतद्विमिह प्रवृत्तः’ (XL.32). One can be aware of *Then* only when one becomes conscious of the absolute *Time* without being burdened of the conventional time, which is fragmented as *past-present-future*, where the *past* is the manifested *present* moment and *future* is the un-manifest *present* moment. Thus is the universe woven of the *past* and the *future*.

‘नासीद्रजो नो व्योमा परो यत्’ - *Then* there was neither air nor the sky. Why the air and the sky are particularly mentioned? Because they are mutually inter-dependent. Air is the symbol of the *Praana*, subtle breath, first among the luminous forces in the process of creation and the last one to leave. As *Chhandogya Up.* clarified later, ‘ॐ | यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति पाणो वाव ज्येष्ठश्च श्रेष्ठश्च |’ – Verily who knows the oldest and the best becomes himself the oldest and the best. Sky symbolizes the vast *Space* which arose first from Brahman within which *Praana* finds effulgence, steering the creation to commence. *Taittiriya Up.* says ‘सत्यं ज्ञानं अनन्तं ब्रह्म, यो वेद निहितं गुहायां परमे व्योमन् सोऽनुते सर्वान्कामान् सः ब्रह्मणा विपश्चिता इति || तस्माद्वा एतस्माद् आत्मना आकाश संभूतः, आकाशाद् वायुः, वायोरग्निः, अग्नेरापः, अदाभ्यः पृथिवी, पृथिव्या ओषधयः, औषधिभ्यो अन्नं, अन्नात् पुरुषः || (II.i.1) – He who knows *Brahman* as the *Existence* - सत्, Consciousness - चित् and Bliss – आनन्द concealed in the *Space* within,, all his desires are fulfilled along with *Brahman*, the intelligent. From the *Self (Brahman)* the space arose; from space the air; from air the fire; from fire the water; from water the earth; from earth the herbs; from herbs the food and from food arose the *Purusha*.

Even if one assumes that *Then* there was no space, by what was it then covered? Where and what was its shelter? Was *water* there, deep and fathomless? Water is not the liquid which we know; it is the movement which initiates *That One* to move in the process of creation. If there was neither air, nor space, how could there have been movement for creative activity to commence? In *Brihad Aanyak Up.* it is mentioned ‘स यथोर्णनाभिस्तनुनोच्चरेत् यथानेः क्षुद्रा विस्फुल्लिङ्गा व्यच्चरन्ति एवमेवास्मादात्मानः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युचरन्ति तस्योपनिषत् - सत्यस्य सत्यमिति |’ - As spider moves along the thread, as sparks come forth from fire even so from this *Self (That One)* come forth all breaths (movements) all worlds, all divinities all beings. Its mystical meaning is the Truth of the truths.

न मृत्युरासीदमृतं न तर्हि न रात्र्या अह्न आसीत् प्रकेतः |
आनीदवातं स्वधया तदेकं तस्माद्भ्रान्यत्र परः किं चनास || २ ||

Death did not exist nor was Then the night; of the day was there no sign. Without breathing, alone with self-impulse was That One, other than that, there was nothing else.

Explanation:

Death and destruction is a constant companion of every thing that is born or created. There was neither the night nor the day, which owe consequence to creative activity, demarking the determining post from the moment the light illuminates, symbolizing the beginning of the creation. What is born, that one cannot avoid death; what is created, that one cannot avoid destruction. *That One* was eternal Existence, and that which is the *Prime Existence* is eternal unborn essence. Therefore it is not subject to decay and deterioration, breathing by one’s own self-impulse.

The human beings are aware of creation as ceaseless movement, from one change to the other. What the seer points out is not the continuously changing but that which is continuously stable, not the state of *Becoming* but the state of *Being*.

Puranic legends describe this state as when *Sriman Narayana* (*narayan* meaning the one who is resting on the waters) sleeps in क्षीरसागर - the milky ocean, on the coils of शेष, the remainder after putting an end to the creation, for endless अनन्त period, with nothing else but ॐ as the eternal sound reverberating as his हृदय स्पन्दन – heart beats.

तम आसीत् तमसा गूढहमग्रेऽप्रकेतं सलिलं सर्वमा इदम् |
तुच्छ्येनाभ्वपिहितं यदासीत् तपसस्तन्महिनाजायतैकम् || ३ ||

Incomprehension was Then covered by incomprehension; earlier undifferentiated in movement was all this. All was Then, verily, incomprehensible and formless. All that existed was That One, in great austerity.

Explanation:

तमः is not darkness but incomprehension. It is not a negative suggestion but a positive one, of the state of incomprehensive obscurity. It is the state where one is conscious and aware without having comprehensive clarity. तमस् is the mist-like, nebulous unclear state of *Existence*, which by and itself is never doubted. When such incomprehension of the primary state is covered by further incomprehension, it is only the luminous mind that can exclaim ‘वेदाहम् एतं पुष्पं महान्तम् आदित्यवर्णं तमसः परस्तात् | तं एव विदित्याति मृत्युं एति नान्यः पन्था विद्यते ऽयनाय’ – I know beyond obscurity तमस् that Person, magnificent like the Sun. Incomprehension is like the waters in a misty night, always unsettled, unsteady symbolizing undetermined unsettled state of perception, where every one while is conscious without being conscious of the contours.

Of such state the *Rigvedic* seer speaks ‘अहश्च कृष्णमहार्जुनं च वि तर्तते रजसि वेदाभिः | वैश्वानरो जायमाने न राजऽवातिरज्योतिषाग्निस्तमसि || नाहं तन्तुं न वि जानाम्यपतुं न यं वयन्ति समरेऽतमानाः | कायं स्वित् पुत्रं हि वक्त्वानि परो वदात्यवरेण पिता || स इत् तन्तुं स वि जनत्योतुं स वक्त्वान्युतथा वदति | य ई चिकेतदमृतस्य गोपा अवश्चरन् परो अन्येन पश्यन् | अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु | अयं स जज्ञे ध्रुव आ निपतोऽमर्त्यस्तन्वावर्धमानः || ध्रुवं ज्योतिर्निहितं दृश्ये कं मनो जविष्टं पतयत्स्वन्तः | . . वि मे कर्णा पतयतो पतयतो वि चक्षूर्वीदं ज्योतिर्ह दय आहितं यत् | वि मे मनश्चरति दूरआधीः किं स्विद् वक्ष्यामि किमु नू मनिष्ये || विश्वे देवा अनमस्यन् भियानास्त्वामग्ने तमस्थिवांसम् | वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः || (VI.9) – One part of the day is obscure and the other luminous, both move in sensitive manner. Agni when was born to preside, had overcome obscurity with his luster. I know not the warp nor the woof, nor the web which was being woven. How born here later shall speak what is to be spoken unaided by some guiding spirit ? For he did understand warp and the woof and would speak what is to be spoken, who knows the immortal guardian (*That One*) having seen with no assistance from other. This Agni, the forerunner beheld him, this is the immortal among the mortals. He is this one firmly established, for mortals to see growing in his stature. A firm light has been set for men; amongst all things that fly mind is the swiftest. My ears are open to hear, my eyes open to see. This light within me shines beyond, what shall I speak, what, verily, shall I think? All gods bow down before you O Agni, when you were stirring in the obscure worlds. O Vaishvanara help us, may the immortal favour us and assist us.

When all was incomprehensible and formless, then all that existed was That One, in great austerity.

कामस्तदग्रे समवर्तताधि मनसो रेतः प्रथमं यदासीत् |
सतो बन्धुमसति निरविन्दन् हृदि प्रतीष्या कवयो मनीषा || ४ ||

In the beginning, काम, the self-Impulse was the prime seed that arose for effulgence. This kinship between the Prime Existence and the manifest non-existence was seen by the seers in their heart and intellect.

Explanation:

काम, in phenomenal world is understood as desire. But when used in the context of *That One*, such meaning would not be rational. Because for on who is the entirety, one who is possessed of every thing,

there could be nothing that is lacking therefore, nothing that is to be fulfilled. If *That One* seems to desire, it is more in the nature of effulgence than purpose Intent to possess something, to be some thing or even to renounce something. Creation is said to be effulgence comparable to the smoke which rises from the burning wood. Krishna says in *Bhagavad Gita* ‘न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन | नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ||’ (III.22) - There is not for me any work to be performed in neither the world nor anything to be obtained which is not obtained. Yet I am engaged in work. In mystical sense काम means the *self-Impulse*. The arranging, the formatting power is माया, along with which *That One* was then alone. In *Svetashvatara Up.* it is clarified, ‘अस्मान् मायी सृजते विश्वमेतत्तस्मिंचान्यो माया सन्निरुद्धः | .. माया तु प्रकृतिं विद्यामायिनं च महेश्वरम् | तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ||’ – By the power of arranging and formatting, the Creator projected the creation. Know *maya* to be the mutable *Prakriti* and the great Lord is the arranger or formatter. By his actions is this entire world enveloped. The seers saw in their heart and intellect this kinship between *the Prime Existence* and the manifest non-existence.

तिरश्चीनो विततो रश्मिरेषामधः स्विदासीशुपरि स्विदासीश्त् |
रेतोधा आसन् महीमान आसन् त्वधा अवस्तात् प्रयतिः परस्तात् || ५ ||

Between these two spread the long stretch of the luminous ray. What was there above and what indeed down below? Here were some who were possessed of the formatting power, while yonder was the power.

Explanation:

Between the existent (शेष – the remainder) and the non-existent (अनन्त – the eternal) the seers saw the long stretch of the luminous ray spread along. This was the one which was other than these two – ‘उत्तमः पुरुषस्तवन्यः परमात्मेत्युदाहृतः | . . अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ||’ as *Bhagavad Gita* (XV.17-18) puts it. Above *That One* or below there was nothing else. Among the existent and the non-existent some were with the formatting power, while the other luminous one was the formatting power itself.

को अद्धा वेद क इह प्र वोचत् कुत आजाता कुत इयं विसृष्टिः |
अर्वाग्देवा अस्य विसर्जनेनाऽथा को वेद यत आवभूव || ६ ||

Who knows here knows and who here can declare; whence it was born and whence was this creation? Later than this creation, were the luminous divinities; who can declare here, whence it came first in existence.

Explanation:

Since everything followed, first being the creation itself, who can vouchsafe what, was prior to that creation? Even the luminous divinities would not be able to tell, since they too came later after the creation was completed, *Then* only *That One* being present breathing by its own *self-impulse*. Prior to that there was nothing else, neither past nor the future, there alone being the ever present moment, ever stretching across between the past and the future. Who can then tells us what was *That One* like!

This is the moment which flashes on its own even as the luminous Sun shines in the absence of the intervening in-comprehensible तमस् obscurity.

इयं विसृष्टिर्यत् आवभूव यदि वा दधे यदि वा न ।
यो अस्याध्यक्षः परमे व्योमन् त्सो अङ्ग वेद यदि वा न वेद ॥ ७ ॥

The one when this was created, perhaps he may know or possibly may not. Or the one presiding over this from Space beyond, the first one created, who was born, he may know perhaps he may know or possibly even he may not.

Explanation:

The seer reflects! Who may know how all this came about? Perhaps the first one created with Creation may know or perhaps even he may not know. Could *That One* presiding over all this Creation may know or could *That One* may also not know! There can not certainly any rational explanation in the absence of rational premises. *Brahma* the first one born became *Prajapati*, the Lord of all Creatures. Even he did not know how he came to be born. According to *Bhagavat Purana*, after he was born, he looked around and did not find any body or any things besides himself. When he reflected on this strange event he became conscious of the eternal sound ॐ reverberating in the stillness around and when the syllables were heard, त and प i.e. तप, practice austerity. With austerity he became established as प्रजापतिः परमेष्ठी supreme among the *Prajapatis*. Therefore this hymn is attributed to him.

Here we find supreme sense of awareness, when even the first one born expresses his inability to describe him when any would assume that if any one; he is the person who should know. The seer who attributed this to *Brahman*, wonders whether even *That One* beyond would be able to say how come this creation. Prior to the creation *That One* was alone and no thing else existed. Then how could *That One* have known. Honey does not know its sweetness or the flower its fragrance. As *Yajnavalkya* explains in *Brihad Aranyaka Up.* (II.4.14), ‘यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं श्रुणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानति; यत्र वा अस्य सर्वस्मैवाभूतत्वेन कं जिघ्रेत् . . तत्त्वेन कं विजानीयात् ? येनेदं सर्वं विजानति तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयाद् इति ॥’ – Where there is duality, as it were, there one smells .. sees .. hears .. speaks .. thinks .. understands another Where, verily, everything is the *Self*, then by what and who should one smell .. see .. hear .. speak .. think .. understand? By what should one know that by which all this is known? By what should one know the Knower? Such was the dilemma of *Prajapati Parameshthi*.

This is one of the earliest hymns seen by an ancient seer *though* it was probably recorded by some other seer, attributing it nevertheless to *Prajapati Parameshthi*, who ‘saw’ it in a high state of consciousness, when the five senses, together with knowledge and Mind cease their activities and the intellect itself does not stir. .’ (*Katha Up.* II.3.10).

This is also known as the Hymn of Creation; therefore, it can speak of things prior to creation, when *there was neither air nor the sky beyond*. Creation commenced with *self-impulse* breezing through in the supreme Space – ‘परम् व्योमम्’. Even as *Prajapati Parameshthi*, the first one born found it one to express what the seer who recorded it was by him experienced, even so must have realized his explain what is primarily inexplicable.

XXIX.

कः

सूक्त - १०.१२१ । ऋषि - हिरण्यगर्भः प्राजपतयः । कः

This hymn as seen by *Hiranyagarbha Prajapatya*, offspring of *golden wombed Prajapati*, the first of the Lords of the creatures. This hymn speaks of *Kah* (कः) of *That One* who is in indistinct form and yet capable of identification in broad contours. The *Bhavaritta* (X.129) is the primary perception when *That One* appears as the unitive अद्वैत, unique अद्वितीय principle along with potency, स्वध्या. The present hymn speaks of the stage when that impulse, intent becoming integral turbulence स्पन्दन flashed with luminosity of lightning, reverberating like the roll of thunder in the golden womb - हिरण्यगर्भः, in which everything exists contracted and concentrated where the creative activity is still indistinct, indeterminate and amorphous. As metaphorically clarified in *Brihad Aranyaka Up.* (I.4.3) when *That One* desired to be effulgent he became as large as a woman and a man in close embrace, making this his *self* to fall in two parts as man and woman. Therefore this body is like two halves of a split pea. The space being filled by the woman and he having united with her the human beings came to be formed - ‘स हैतावानस यथा स्त्रीपुमांसो संपरिष्वक्तौ; स इममेवात्मानं द्वेधापातयत्; ततः पतिश्च पत्नी चाभवताम; तस्मादिदमर्चवुगलमिव स्वइति ह स्माह यज्ञवल्क्यः; तस्मादयमाकाशः; स्त्रिया पूर्यत एव; तां संभवत्; ततो मनुष्या अजायत ॥’

Creation is not one time but repetitive enterprise. Creations were there earlier and creations would also be in future in cyclical fashion. The *vedic* scripture (X.190) speaks of repetitive creations – ‘ऋतं च सत्यं चाभिद्धात् तपसोऽध्यजयत् । ततो रात्रयजायत ततः समुद्रो अर्नवः ॥ समुद्रादर्णवादधि संवत्सरो संवत्सरो अजायत । अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ सूर्यचन्द्रमसौ धाता यथापूर्वमकल्पयत् । दिवं च पृथिवीं चाऽन्तरिक्षमथो स्वः ॥ ’ – From austerity, ऋत cosmic law and सत्य *the Prime Existence* were evolved. Thence came the night, then arose the turbulent waters of the sea. From the turbulent waters, the year was produced and ordained the days and nights at the twinkle of eye. धाता, the upholder then created Sun and Moon as was done earlier as also heaven and the earth, the mid-space and space above. The hymn is called *Bhavavrittam*, modification of the *Inclination*, which takes the subtle form.

Of *That One*, which is the Absolute form, *vedic* symbolism conceives two relative forms – the subtle one as *Hiranyagarbha* pervading and enveloping as creative power in every thing created and the gross one as *Viraj* as the immanent in the Universe. In the present Hymn the seer takes up the subtle form of *That One* as *Hiranyagarbha*.

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ १ ॥

There arose in the beginning the golden-wombed form, as the sole custodian of all the creatures that were formed. He upheld the space and world within self. To that divine Kah, I offer my oblations.

Explanation:

In *Bhavavritta* (X,129) the Seer *Prajaptya Parameshthi* reflected on *That One* which was without breathing, was alone with self-impulse. Here in this hymn, *Hiranyagarbha Prajapatya*, gives expression to the subtle form of *That One*, which arose as the first seed in the golden womb, to be the sole custodian of all the creatures, as the result of the *self-impulse* or the *Intent of That One*. It is the subtle form that upholds the universe and not the gross form itself and by itself. *Hiranyagarbh* is the subtle essence something like ॐ, the Sound which is अक्षर, immutable as शब्द, the word. Since *Hiranyagarbh* is the first effulgence of *That One*, which is अशब्द, the latter can only be approached through शब्द, the immutable Sound ॐ. Only when the अक्षर is uttered it becomes Speech. Prior to that, the subtle form of *That One* is designated as कः. *Hiranyagarbha Prajapatya* is a seer *par excellence*, therefore, one need not have doubts that he would wonder as to which God he would offer his oblations. He is assured having experienced in supra-sensory awareness that it is the divine *Kah* that he would offer his oblations. कस्मै is not a query which he raises but the assured statement which he makes. कस्मै देवाय हविषा विधेम - *To that divine Kah, I offer my oblations. Kah ie the Hiranyagarbha, Viraja, Purusha Ishvara are all in the realm of transcendence.*

य आत्मदा वलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ २ ॥
यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ ३ ॥

He who is the self and the energy, whom the universe revere and in whom the gods enter, whose reflection is immortality as well as death, to that divine Kah, I offer my oblations. He has, through movement or staying steady, become the sole might Lord of the worlds, the supreme among men and animals, to that divine Kah, I offer my oblations.

Explanation:

In *Hiranyagarbh*, the essence as well as the gross form, like two halves of a split pea, exists in two parts as man and woman. Unless the *self*, the *essence* is energized, the evolutionary process is not further taken. Therefore, without any movement nor staying stable, he has transcended every thing that is created and has become the Lord of all that he surveys. *Isha Up.* describes that state as ‘अनेजदेकं मनसो जवीयो नैनहेवाआप्नुवन्मर्षमर्षत् । तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातारिष्या दधति ॥ तदेजति तन्नेजति तददूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्वतः ॥’ – Unmoving yet swifter than the Mind, where senses do not reach as *It* is ahead of the senses, though standing still *It* outstrips those that run. In it the all pervading air supports the activities. *It* moves and *It* moves not ; *It* is far and *It* is near; *It* is within all this and *It* is also outside all this.

यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ ४ ॥
येन द्यौरुग्रा पृथिवी च दृढहा येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ५ ॥
यं कन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ॥ ६ ॥

By whose might are these snowy mountains, by whose essence is this sea seeped, by whose strength of arms these quarters are upheld, to that divine Kah, I offer my oblations. By whom is this space made strong, by whom the ground is made steadfast, by whom the luminous course and the sky made spirited, to that divine Kah, I offer my oblations. By whom the two (the space and the earth) are arranged and supported in shining spirit, on whom the Sun shines in resplendence, to that divine Kah, I offer my oblations.

Explanation:

The universally existing indwelling spirit in every creation is further graphically expressed here. In the *Hiranygarbha*, the golden womb is the un-manifest, in which the contours of the subtle and the gross though misty and indistinct are found in perfect balance, ever vibrant and pulsating and which become manifest by names and forms, its *essence* being infused in them to the tip of the nails, as it were. He is the *essence* which gives birth, sustains and put s end to all the forms in which it has found effulgence. His is the *essence* found in the mighty snow-capped mountains and in the deep fathomless seas; in the vast expansive space and upholding the earth, mid-region and the space above. Even though there is nothing here comparable to him, yet there is nothing here which does not contain his *essence* at all. Therefore, the one who sees his essence in every thing else that is created, and then he has nothing to desire nor anything to hate. His emphasis on his own self ceases to be constrained and concentrated on his individual self. It becomes dissipated, dissolved; his perception becomes wide, all-inclusive and all-comprehensive. His is no more an individual *self*, finding same essence in all the rest of beings.

आपो ह यद् बृहतीविश्वमायन् गर्भे दधाना जनयन्तीरग्निम् |
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम || ७ ||

When the waters held the mighty worlds together within the womb, there sprang the energizing fire, giving rise to the luminous gods in being, to that divine Kah, I offer my oblations.

Explanation:

The waters suggest the ever turbulent, ever vibrant, ever evolving movement, in the golden-womb. When everything was in un-manifest form, there arose the celestial fire, symbolizing the *self-impulse*, the *Divine Intent*, the creative energy, the spirit of being as the first one to throb and announce its presence. This was the first of the manifestation which gave birth to the luminous beings to be born.

In each form of creation, exists this celestial fire, the creative energy, waiting to manifest in creative names and forms. And the moment comes when the divine hour strikes, the celestial fire finds its first glow increasing progressively in many waves till it reaches far and wide, making every thing that is illumined luminous as the gods. Woe be to one, when this celestial fire, the creative energy and he is unprepared, because he has not kept his ears open to hear and the eyes to see, with the wick of his lamp un- trimmed, unresponsive and unreceptive with lack of the oil to respond and receive the luminous flame.

All human beings are potentially divine and the gods had human nature and inclinations, before they became divine. It is only when the celestial fire stirs in them the luminous essence that they behave as

gods, with numerous occasions being there hen they too have behaved as humans. *Prajapati* is said to have offspring who are *devas* as well as the *asuras*. *Devas* are those who are enlightened since they have responded to the luminous energy of the celestial fire within; *asuras* are those who being influenced of the external senses have not responded to the luminous energy of the celestial fire within.

Hiranyagarbha is effulgence of the subtle form, the essence of *That One*.

यश्चिदापो महिना पर्यपश्यद् दक्षं दधाना जनयन्तीर्यज्ञम् |
यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम || ८ ||

By his self-impulse, in mighty movement forward, the sacrificial rites and rituals come to be laid across, he, the sole Lord of all the gods, to that divine Kah, I offer my oblations.

Explanation:

Divine self-impulse is the precursor of all movements of energy through all the gross forms. In the absence of such energy they would remain supine and not active. *Brihad Aranyaka Up.* says, *At that time all this was undifferentiated. That One became differentiated by name and form. That One entered in here even to the tips of the nails. That One no one sees for it is incomplete, when breathing That One is called prime breath, when speaking the voice, when seeing the eye, when hearing the ear, when thinking the mind. These are merely the names of the actions of That One. He who meditates on one or the other of them he does not know because that is incomplete, with one or the other of these characteristics. The Self is to be meditated for in it all these (incomplete ones) become one. These are all like the footprints, for by them one knows all this -* ‘तद्वेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याकीयत . स एष हि प्रविष्ट आ नखाग्रेभ्यः . . अकृत्स्नो हि सः, प्राणनेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वन् मनः, तान्यस्यैतानि कर्मणामान्येव | स योऽत एकैकमुपासते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति, आत्मैवोपासीत्, अत्र होते सर्व एकं भवति | तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद |’

मा नो हिंसीज्जनिता यः पृथिव्या यो वा दिवं सत्यधर्मा जजान |
यश्चापश्चन्द्रा बृहतीर्जजान कस्मै देवाय हविषा विधेम || ९ ||
प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता भभूव |
यत् कामास्ते जुहुमस्तन्नो अस्तु वयं स्याम पतयो रयीणाम् || १० ||

May those who are born, not be harmed by him; who on earth and in heavens is adored as the upholder of Dharma, the righteous principles, who has given momentum to the cool waters of mind to surge forth. To that divine Kah, I offer my oblations. Supreme among creatures you alone comprehend all these and none other. Grant us our desires may we be one with the luminous Lord.

Explanation:

It is significant as well as relevant to realize that while the seer of the hymn *Bhavavritta, Prajapati Parameshthi*, the first one born, spoke of *That One*, who is absolute non-dual divine essence, the seer of the present hymn (X.121), *Hiranyagarbha Prajapatya*, the one born thereafter speaks of *Hiranyagarbha*, the golden womb, designated yet as the mystical *Kah*, first of the indistinct, determinate subtle form in the creative process. One who becomes aware of the integral significance of every symbol, such one becomes possessor of the *Bliss of Beatitude*.

XXX.

पुरुषः

सूक्त - १०.९० । ऋषि - नारायणः । पुरुषः

While ऋषि - प्रजापतिः परमेष्ठी dealt with *That One* in its absolute form as *Bhavavritta* (१०.१२९) ऋषि - हिरण्यगर्भः प्राजपतयः dealt *That One* in its relative subtle form as *Kah*, we find ऋषि - नारायण dealing with *That One* in its gross form as *Purusha*. He is the same *One* who existed alone with his *self-impulse* (energy), who manifested in universe by नाम and रूप, whom with *self* and austerity entering within Him whom the gods and the worlds here adore and whose reflection is immortality as well as death- 'य आत्मदा वलदा यस्य विश्व उपासते प्रविषं यस्य देवाः । यस्य छायामृतं यस्य मृत्युः' (X.121.2). Adored as धर्म the righteous principle, the upholder of धर्म, giving momentum to thoughts to surge forth from *Mind*, to be fashioned by *Speech* and become creative through *Praana* He became manifest on earth and in heavens as सत्य - *Existence* and धर्म, the righteous principle - 'यः पृथिव्या यो वा दिवं सत्यधर्मा जजान । यश्चापश्चन्द्रा बृहतीर्जजान' (X.121.9). Thus there was a gradual and progressive effluence in these three important hymns.

Shatapath Braamana compares *Purusha* with the *primal breath*, energy – योऽयं पावते, वायु which inhabits – शेते, in the city – पुर. *Brihad Aranyaka Up.* explaining the *bliss* - मधु, says, 'यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्वं शारीरस्तोजोमयेऽमृतमयः पुरुषः, अयमेव स योऽयामात्मा, इदममृतम्, इदं ब्रह्म, इदं सर्वम् ।' – This luminous, immortal *Purusha* dwelling in this earth and the one luminous, immortal *Purusha* dwelling here in this body, he is just this *Self*, the immortal, the *Brahman*. This is everything. This is the bliss which *Dadhyann Atharvan* communicated to the *Ashvins* – 'स वा अयं पुरुषः सर्वासु पूर्णं पुरिषयः ; नैनेन किंचनानावृतम्, नैनेन किंचनासंवृतम् ॥' – This, verily, is the *Person* dwelling in all bodies, There is nothing that is not covered by him, nothing that is not pervaded by him. If every thing that is, is pervaded by him, then there could be nothing that is contrary and contradictory with one another, there is neither that can be designated as good or bad, beautiful and ugly, noble or ignoble, auspicious or inauspicious. When every thing is but the effulgence of *That One*, then how can there be difference between the *Whole* and the *Fragment*, except to the extent that the humans, who are but one of the fragment of the whole, are incapable of seeing the Whole. When every thing is, verily *That One*, then with what can *That One* be compared? Every speech becomes waste of words, *That One* alone remaining the *Absolute Prime Existence*, and all but a play of *Mind*.

It is of such *Purusha* that the seer *Narayana* speaks.

सहस्रशीर्षा पुरुषः सहास्राक्षः सहास्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥

The mani-formed Purusha, of mani-fold vision, and manifold movement, pervading the Universe on every direction, surpasses the Space by ten measures.

Explanation:

This is not a factual description of the form of *That One*, but a leap in one's imagination. It is a leap from the known to the unknown. The known is the knowledge of human body; the unknown is the Supreme *Being*. It depicts the futile attempt of the mind to conceptualize what is beyond its scope. In fact Mind (मनो) is one of the instruments which *That One* provided for himself, the other two being Speech (वाक्) and Primal Breath (प्राण – which gives movement to the Mind and Speech) to make itself known, when it bursts out in effulgence. But human mind, speech and movements during the course of expression, becomes founded on influence of the senses, thereby giving a different form to *That One*, that the form or no-form that it has. The description in this hymn, therefore, should not be accepted in literal sense but as symbolic suggestive description. They should be accepted with reservation to extend the power of Mind to reach out to *That One* which is beyond reach. सहस्रशीर्ष, सहास्राक्ष and सहास्रपात् should not be understood as one having thousands of head, thousands of eyes and thousands of feet but as magnification of things which human being is aware, as the measure of calculation. शहस्र means immense, expansive, manifold. It would be immature, illogical, ridiculous and insane for any one to assume that the seer saw *That One* having human limbs, howsoever large, huge or immense they are. If literal sense was to be used then the *Purusha* with his thousand heads should have two thousand eyes and two thousand feet, since the seer could not have seen a human being having one head but with one eye and one foot.

Therefore, the intention is that the *Purusha* was *mani-formed, having manifold vision and manifold movement, therefore, pervaded the Universe on every direction*. Consequently there is nothing that is not *Purusha*, nothing that is not seen by *Purusha* and nothing that is nothing that is not put in motion by *Purusha*. Such descriptions were used by others also, as in the case of *Shvetashvatara Up.* (III.19), where *Brahman* is described as one without foot or hand (yet) swift and grasping, seeing without eyes, hearing without ears. He knows whatever is to be known but of him there is no one who knows. They call his primeval (अयम्), person, (पुरुष) the supreme (महान्तम्).

In *Brihad Aranyaka Up.* (III.8.8), *Yajnavalkya* says to *Gargi* that the knowers of *Brahman* (*That One*), call the immutable – neither gross nor subtle, neither short nor long, neither radiant (like fire) nor moist (like water), neither shadow nor darkness, neither air nor space, detached, without taste, without smell, without eyes, ears, voice, mind, radiance, breath, mouth, measure having no within nor without. It eats nothing nor any one eats it - ‘एतद्वै अक्षरं ब्रह्मणा अभिवदन्ति, अस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽव्यवनाकाशमसङ्गमरसमगन्धमचक्षुष्मश्रोत्रमवागमनोऽतेजस्कामप्राणममुखाग्रमात्रमन्तरमबाह्याम्, न तदश्नाति किञ्चन, न तदश्नाति काञ्चन ||’. *Isha Up.* (4-5) says *That One, Brahman* is difficult to be spoken, described or designated because It is swifter than the mind and senses do not reach It, as It is ahead of them though standing still, It outstrips those who run. . It moves, It moves not, It is far and It is near, It is within as well without everything – ‘अनेजद एकां मनसो जवीयो नैनदेवा आप्नुवन् पूर्वमथ्रत | तद्धावतोऽन्यान्येति तिष्ठत् . . || तद एजति तन्नेजति तद्ग्रे तद्धदन्तिके | तदन्तरस्य तद् उ सर्वस्याय बह्वतः ||’

Purusha is conceived as nothing but as manifold enlargement of the individual perception of human form, not because it is so but because it is convenient to suggest the manifold and all-pervading character of the *Purusha*.

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् |
उतामृतत्वस्येशानो यदन्नेनातिरोहति || २ ||

Purusha is all this that has been and that which will in future be. Immortal is this Lord, who becomes expansive with food.

Explanation:

When *That One* pervaded the universe, it became all that was in the past and all that would be in future from the beginning as the immortal. There is nothing is created as something one creates a thing new which was not there earlier. *That One* when it willed to be effulgent, then there was nothing from which the universe could be created, every being *That One* alone. Therefore it itself became the कर्ता, कृति and कार्य . He is the cause as substratum (अधिष्ठान), as the instrumental cause (निमित्त) as well as the material cause (उपादान) of the universe. There is nothing which does not represent primary existence of *That One*, nothing manifests unless *That One* wills it, nothing in which *That One* does not dwell, nothing moves unless *That One* dwelling within impels it. *Past* is the moment in *Time* is what *That One* had willed earlier, *Present* is the moment in *Time* is what *That One* presently wills, *Future* is the moment in *Time* when *That One* would will later.

Thus there is continuity of the existence of *That One* transcending the three stages of *Time*. The past and the future are relative in reference to the present, which is all *That One* represents. Therefore, *That One* is to be experienced, neither in the past nor in future but in the present itself. Past has already lapsed and the Future is yet to be fruitful, the Present moment is the extension of the living moment when *That One* reveals. The past may guide and strengthen, the future may motivate and determine, but it is the present in which *That One* is to be seen and experienced.

The interdependence between *That One* as the creator and the universe as the creation, between the entirety of the creation and every fragment of that creation, further in between the fragments is what the ऋत, the cosmic law determines and what धर्म regulates. The importance of ऋत in performance of actions (यज्ञ) was realized, therefore, the seer asks (I.105), ‘यज्ञं पृच्छाम्यवमं स तद् दूतो वि वोचति | क्व ऋतं पूर्यं गतं कस्तद् विभर्ति नूतनो . . || अमी ये देवाः स्थन त्रिष्वा रोचने दिवः | कद् व ऋतं कदनुतं क्व प्रला व आहुति . . || कद् व ऋतस्य धर्णासि कद् वरुणस्य चक्षणस्य चक्षणम् . . |’ – Where is the ancient divine law, who is its new disseminator, O Gods, who have your abidance in yonder three lucid realms of heavens, what reckon you as the truth and as untruth? Where is your ancient summoning for righteousness? What is your firm foundation now, where is *Varuna*’s observant eye?

एतावानस्य महिमाऽतो ज्यायैश्च पुरुषः |
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि || ३ ||

Mightier is Purusha, mightier than all this. Quarter is the universe thus created and the remaining three-quarters still concealed in the heavens.

Explanation:

Lest it be misunderstood that all that is visible to the human eye is all that is manifestation of *That One*, the seer here makes it clear that what is manifest is but one quarter, the other three being still concealed in the realm of heavens. Even what is manifest is not all known to the human beings, new worlds and new galaxies being discovered day by day. Human hunger is beyond the scope of his mind and he is ever eager to seek new and newer worlds. Every time the human goes to relate his experiences

of the universe, it seems to transcend further, leaving more knowledge unrevealed. Therefore, *Upanishad* speaks of *That One* as ‘अणोर अणीयान् महतो महीयान्’ and that will be revealed only him whom *That One* chooses – ‘तस्यैष आत्मा विवृणुते तानूं स्वाम्’. It is only he who it is thus revealed would exult ‘वेदाहम् एतं पुरुरूपं महान्तम् आदित्यवर्णं तमसः परस्तात् |’ – I have known *That Great One*, radiant as the Sun beyond obscurity.

त्रिपादूर्ध्व उदैत् पुरुषः पादोऽस्येहाभवत् पुनः |
ततो विष्वङ् व्यक्रामत् साशनानशने अभि || ४ ||

With three-quarters rose Purusha, leaving the fourth one here, with those he strode all these, those who eat not and those who eat.

Explanation:

Lest it be understood by the undiscerning ones that *That One* manifested in entirety in the universe which was created, the seer says that what is concealed is more than what could ever be revealed to human Mind and what is seen by them in the primordial world of perception being infinitely insignificant. *Purusha*, therefore, rises up in the process of creation, even as *Hiranyagarbha* arose earlier to become the sole Lord of the creation – ‘हिरण्यगर्भः समवर्ततागे भूतस्य जातः पतिरेक आसीत् |’.

तस्माद्विराळजायत विराजो अधि पूरुषः |
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः || ५ ||

From him is manifest Viraj, Viraj being additionally Purusha. He thus born reaches out westward and the eastward in universe.

Explanation:

From *That One*, the sole, non-dual state of *Prime Existence*, *Hiranyagarbha* arose pervading the universe as the *essence* of *That One* and *Viraja* thereafter born as the gross form of *That One*. *Purusha* is the one consolidated comprehensive *essence* as *Hiranyagarbha* and the *form* as *Viraja*, becoming as it were the prototype of मानव, the human being who also came to be referred as *Purusha* in whom the *essence* as well as the *form* of *That One* is found to reside.

In one of the hymns (I.164.20-22), the seer speaks of ‘द्रुमुपुर्णा सयुजा सखाया समानं वृक्षं परि पस्वजाते | तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभि चाकशीति || यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदधाभिस्वरन्ति | इनो विस्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश || यस्मिन्वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे | तस्येदाहुः पिप्पलं स्वाद्वत्ने तन्नोन्नशद्याः पितरं न वेद ||’ (I.164.20-22) – Two birds with noble intents, well-knit in harmony have found refuge in the same shelter tree. One of them eats the sweet fruit of the tree, while the other sits detached without sharing it. Where these fine birds sing in integrated manner, their share of the immortal life is the luminous abidance. There the seer arrives to the universal custodian of the pure worlds. The tree wherefrom the birds eat, where they rest and give birth to their off-springs on its peak they say the fruit is luscious; no one gains that who knows not the source. This hymn is translated in literal sense by many and understood faintly. Here the two birds represent the *essence* as *Hiranyagarbha* and the *form* as *Viraja*; the tree represents *Purusha*, in whom the *essence* and the *form* stand consolidated. While the *form* of the *Purusha* enjoys the fruits on the tree, his *essence* remains detached. This is what is meant when Krishna said in *Bhagavad Gita*, ‘अहं आत्मा गुडाकेश सर्वभूताशयस्थितः’ (X.20) - I am the *Self* seated in the hearts of all creatures, ‘नादत्ते कस्यचित्पापं न चैव सुकृतरस्य विभुः’ (V.15) The all

pervading Lord does not take the sins or the merits of any and 'उदासीनवद् आसीनं असक्तं तेषु कर्मसु' (IX.9) - I am seated as if indifferent unattached to the actions performed by the body. As clarified in *Brihad Aranyaka Up*, he is 'प्राणस्य प्राणं उत चक्षुःशस्त्रक्षुः उत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः' - the breath that breathes, the eye that sees, the ear of the hearer and mind of the thinker. He is ; or as 'स वा अयं पुरुषः सर्वासु पुरुषं परिशयः ल येनेन किंचनानावृतम् नैनेन किंचनानावृतम् || - the *Purusha* the *One* dwelling in all bodies, there being nothing that is not covered by him, nothing that is not pervaded by him. *Purusha* as the consolidated whole, offers himself as the oblation in the sacrifice conducted by the luminous powers.

यत् पुरुषेण हविषा देवा यज्ञमतन्वत |
वसन्तो अस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः || ६ ||

When the luminous powers offered Purusha in the sacrifice performed by them, Spring was the ghee, Summer was the fire and Autumn was the oblation.

Explanation:

When the gods, the luminous powers, offered *Purusha* in the sacrifice, it was not like an offering of a hapless goat but as one willing partner in furtherance of the process of creation. This gives every human being, who is the replication of *Purusha* the archetype, a purpose and a goal to be likewise a part of the creative process. Here the seer uses graphic symbolism to high-light that the creative process was not one whimsical act but purposeful one. Offering oneself in universal sacrifice means aligning one's intelligence, valor, wealth and service in tune with the *Divine Intent* in the creative process. In a flight of imagination and poetic license, the seer takes spring for ghee, summer for fire and autumn as the oblation, which were in reality nothing but the subtle essence which had arisen from him.

तं यज्ञं वर्हिषि प्रौक्षन् पुरुषं जातमग्रतः |
तेन देवा अयजन्त साध्या ऋषयश्च ये || ७ ||

In that sacrifice was offered Purusha born in earlier times, for extending; thus did the gods and the seers perform the sacrifice.

Explanation:

Since all was *That One* alone, the primary sacrificial act could not have been performed with any materials other than those which have flowed from him alone. *Purusha* represents the comprehensive entirety of the *essence* and all the *forms* which had arisen since creation. Therefore, *Purusha* as the symbol became the first of the oblations offered in the sacrifice. Normally one offers something other than oneself. *Purusha* who offers himself as oblation has nothing else than himself to offer. Similarly, since every that is with the human being is what was ordained by the Lord, one should view that nothing is his to offer in a sacrifice, except one's own intelligence, valour, support and service. The concept of offerings in sacrifice elevates the act of offering, the thing offered and the person offering to a supreme status.

A human being is the creation in micro-level; in him are every element, gross and subtle, with which the universe is made up of. In addition the human being is blessed with a discriminating Mind. If he conceives Lord in his likeness, it is more as convenience than as a reality. It is his way of reaching the

unknown using the known. Therefore, just as offering *Purusha* in the sacrifice was a conscious and willful act on the part of *Purusha* himself, and not as a victim (as imagined by R.T.H.Griffith), human decision has to be conscious and determined. Krishna's exhortation to *Arjuna* 'सर्वं धामान्यरित्यजय मामेकं शरणं व्रज' should be understood in this sense of attuning oneself to the *Divine Intention* performing actions like wise. Then like *Purusha*, the human beings too become the instruments in the creative process, with gods as the presiding deities over the powers of Nature and the seers as the intermediaries between the humans and gods as the consenting intermediaries, to reach out to *That One*.

तस्मद्यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।
 पशून् तौंश्चक्रे वायव्यानारण्यान् ग्राम्याश्च ये ॥ ८ ॥
 तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
 छन्दांसि जज्ञिरे तस्मद्यजुस्तस्मादजायत ॥ ९ ॥
 तस्मादश्वा अजायन्त ये के चोभयादतः ।
 गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥ १० ॥

From that supreme sacrifice, the flowing essence was gathered, creatures of the air and animals wild and the mild; Rik and the Sama hymns and also the spells and charms along with Yajus. Then there were born the horses and also animals with two sets of teeth, the cattle, the goats and sheep.

Explanation:

आज्यम् is the substance from which source रेतः, the hymns were born as were creatures like the horse, cattle, sheep and the goats. *Brihad Aranyaka Up.* (III.9.22) speaks of the place where the source rests, 'कस्मिन् रेतः प्रतिष्ठतमिति; हृदय इति, तस्मादपि प्रतिरूपं जातमाहुः; हृदयादिव मृत्तः, हृदयाविव निर्मित इति, हृदये ह्येव रेतः प्रतिष्ठितं भवतीति; . .।' Earlier we have seen it mentioned कामस्तये समवर्तताधि मनसो रेतः प्रथमं यदासीत् | (X.129.4) In the beginning, काम, the self-Impulse was the prime seed that arose for effulgence.

The seed रेतः is born in the heart, to which when Mind is enjoined the union gives rise to diverse names and forms. *Yajna*, the performance of actions has something to do with Yoga, the enjoining the individual *self* with the universal *Self*. The energy which such union gives rise is the रेतः which gives rise to desire to create and the creation to manifest? *Purusha* had this purpose in Heart to create which his Mind gave shape through diverse forms, in which it entered as knife would enter its case.

Purusha has by his actions given us a goal, a purpose in life to follow his example. Our life then becomes वेदि the sacrificial place and performance of action ms a यज्ञ or as *Chhandogya Up* (III.16.1) clarifies 'पुरुषो वाव यज्ञः'. Therefore, one should live one's life as if it were a sacrifice.

यत् पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।
 मुखं किमस्य कौ वाहु का ऊरु पादा उच्येते ॥ ११ ॥

When they scrutinized Purusha, in what parts and in what numbers did they analyze? What did they find as the intelligence, valor, support and service?

Explanation:

The human beings are replication of the *Purusha* and not otherwise. Therefore, to impute human attributes to *Purusha* would be travesty of truth. *Purusha* is to be viewed independent of human achievements and human failings. Therefore, मुख, बाहु, ऊरू or पाद should be understood literally as the mouth, shoulder, thigh and feet but by their symbolic suggestions as the instruments or vehicles of intelligence, valor, support and service. Then one becomes intelligible how the essence of *That One* is found to have been disseminated in manifestation, where the conclusions are reached by using the objects available to senses to reach out to the supra-sensual reality. It may be interesting to refer *Brihad Aranyaka Up.* (I.1.1) clarification where the whole world is compared to a sacrificial horse, its parts being conceived as manifestation of the gross elements in the empirical world.

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ १२ ॥

Wisdom was his mouth, shoulders became valour, thighs were then his support and feet became the service.

Explanation:

The words *Brahmins*, *Rajanya*, *Vaishya* and *Shudra* should be understood as classification of society according to the attributes and functions performed. In *Bhagavad Gita*, Krishna says that he created the four-fold classification according to गुण (attributes) and कर्म (performance of actions) ‘चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः’. To consider the present caste system as representative of that गुणकर्मविभाग would be travesty of the *Divine Intent*. The *mantra* does not, nor was it ever the purpose to propose a caste system as understood or prevalent in the post-vedic period. When the institution of classification – वर्णाश्रम became degenerated due to avarice of the priests, arrogance of the warriors and greed of the traders, the service class came to be treated as some one less than equal.

The classification does not represent nor does it authenticate caste system. In earlier times there were innumerable instances where persons changed their class with change in their performance of actions. Similarly there were instances where in one family some were *Brahmins*, some were *Kshatriyas* and some were *Vaishyas* and some as *Shudras*. Racial inter mixture was not taboo nor were inter-class marriages. The question whether birth decides the class to which one belongs was asked even in *upanishadic* period. In *Vajrasuchika Up.* a question is posed: if birth makes one a Brahmin, it is not so, for there are many species in creatures other than human beings, many sages are of diverse origin. *Rshyashringa* was born of deer, *Kaushika* of Kusha grass, *Jambuka* from a jackal, *Valmiki* from an ant-hill, *Vyasa* from a fisher woman, *Gautama* from the back of a hare, *Vashishtha* from *Uravashi*, a celestial nymph, *Agastya* from a jar. Therefore birth does not determine ones classification. The reply to this query was that a *Brahmin* is one who perceiving *Self*, directly like a *amalaka* fruit in the palm of one’s hand, becomes freed from desires, attachment etc, becomes endowed with tranquility.

Mahabharata says ‘एकवर्ण इदं पूर्णं विश्वं आसीद् युधिष्ठिर । कर्मक्रियाविशेषेण चातुर्वर्ण्यं प्रतिष्ठितम् ॥ . . संक्रात् सर्ववर्णानां दुःखीक्ष्येत् मे मतिः । सर्वे सद्वास्वपल्यानि जनयन्ति सदा नरः । तस्मात् शीलं प्रधानेष्टं व्यायुर ते तत्त्वदर्शिनः ॥’ – The whole world was, at one time, of one class but later it became divided in to four divisions on account of specific functions. Therefore, only conduct primarily decides the class, thus says men of wisdom. The distinction between classes became noticeable when many non-Arya tribes became assimilated with Arya tribes. In *Anushasana Parva*, *Mahabharat* Shiva is said to have explained, ‘*Brahminhood, O fair goddess, is difficult to be*

attained. A man whether he be a Brahmins, Kshatriya, Vaishya or a Shudra is such only by nature; this is my considered view. By evil-deeds a twice-born man falls from his position. . The Kshatriya or a Vaishya who lives in a state of a Brahman, by practicing the duties of such one, attains Brahminhood. He who abandons the state of Brahman and practices the duties of Kshatriya falls from Brahminhood and is born as a Kshatriya’.

Vishnu Purana says that in Krita era, all were same and there was no classification of people according to Guna and Karma. It was only in later eras that the distinction became noticeable. In Harivamsha we find it mentioned ‘Two sons of Naabhaagarshishtha, who were Vaishya, became Brahmins’. Vayu Purana says, ‘The son of Gritsamada was Saunaka, in whose families were born Brahmins, Kshatriya, Vaishya and Shudra with various functions’.

Therefore, one is inclined to conclude that Caste system, as is rooted in Indian psyche, did not originate from scriptures or puranas and was an article of faith derived from Purusha Sukta, but was entirely due to the social conditions and presumed superiority of one function over the other. Brahmin, therefore, is one who, being enlightened of Brahman, communicates the spiritual wisdom to the society; Kshatriya is one who with his valour, protects the society; Vaishya is one who with his enterprise, supports the society and Shudra is one, who having none of the above attributes, offers his services to the society.

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत |
मुखादिन्द्रश्चाग्निश्च प्राणाद्यायुरजायत || १३ ||
नाभ्या आसीदन्तरिक्षं शीर्ष्णो द्यौः समवर्तत |
पदभ्यां भूमिर्दिशः श्रोत्रात् तथा लोकोऽकल्पयन् || १४ ||

Moon was fashioned by his Mind, the eyes became the Sun, from mouth arose the Intellect and Energy from Breath was born the breeze. His navel became the mid-region, from his head came out the heaven. With his feet the earth was indicated and from his ears the quarters were conceived.

Explanation:

Everything is nothing but manifestation of *That One*. But the important point is that everything is described with anthropological association. To assume the symbol as the real will be devastating in traversing the *Path* to become like *Purusha*, one in whom *essence* and the *form* were originally infused. To mistake the subjective comprehension to objective reality is the beginning of fallacy and superficial indulgence. It is being religiously orthodox without being spiritually enlightened.

सप्तास्यासन् परिधयस्त्रीः सप्त समिधः कुताः |
देव यद्यज्ञं तन्वाना अवधन् पुरुषं पशूम् || १५ ||

The seven-old foundation was laid to attain with twenty first steps the luminous Sun. When the gods performed the sacrifice they found Purusha, bound to the post as an offering.

Explanation:

Once the sacrifice, the performance of actions, is decided, the course and the culmination become determined. Seven pointed foundation represent the week with seven days and when the *Yajna* is performed for seven says, the actions performed in leads one beyond death and to the enlightenment. In *Chhandogya Up.* (III.10.1 and 5) we find it mentioned ‘अथ खत्वात्मसम्मितमतिमृत्यु सप्तविधं सामोपासित . . श्रुविंशत्यादित्यमाणोत्येकविंशो वा इतोऽसावादित्योद्वाविंशेन परमदित्याज्जयति तन्नकं तद्विशोकाम् ॥’ – Now then one should meditate on the seven-fold *Samna* which is harmonized in itself and leads one beyond death . . . With twenty-first immutable (अक्षर) steps is taken one obtains enlightenment and with the twenty-second step he conquers that which is beyond the enlightenment. That is the *Bliss*, which is the sorrow less.

Even after the creation, *Purusha* exists beyond the creation as eternal *Existence* in the Present moment, transcending the Past and the Future. As *Yajnavalkya* says in *Brihad Aranyaka Up.* (IV.5.15) ‘स एष नेति नत्यात्मा अगृह्यो न हि गृह्यते अशीर्यो न हि शीर्यते असङ्गो न हि सङ्ग्यते असितो न व्यथते न रिप्यति . . ॥’ – That Self is not this, not this. It is in-comprehensible for it cannot be comprehended. It is indestructible for it cannot be destroyed. It is unattached for it does not attach itself. It is unfettered, does not suffer, and is not injured.

Purusha by offering himself as first of the oblations in the sacrifice performed by the gods did not cease to be or was not reduced in essence of the form. They found himself as useful as the sacrificial animal as well as the culmination of the sacrificial.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

Performing the sacrificial act the gods established for the first time the perennial principles - Dharma, by which action they established themselves along with other ancient aspirants in the high heavens.

Explanation:

Brihad Aranyaka Up (I.4.14) says that even after all the creative process was finalized, *That One* was not elated. Therefore, he laid forth the excellent form – *Dharma*, that which keeps even the *Kshtra* power under control. Greater than that there is nothing else By *Dharma*, a weak person hopes to control the strong as one would through a King. That which is *Dharma* that, verily, is *the Prime Existence*. Therefore when *the Prime Existence* speaks then *Dharma* is said to have spoken; when *Dharma* speaks then *the Prime Existence* is said to have spoken Verily both are the same. Therefore, with the completion of the sacrificial act, the Gods for the first time established the perennial principles - *Dharma*, by which action they established themselves along with other ancient aspirants in the high heavens.

XXXI.

विष्णुः

सूक्त - १ . १५४ । ऋषि — दीर्घतमा औचथ्यः । विष्णुः ।

At the outset one should know what one desires to know before one attempts to know. In popular consciousness, the word *Vishnu* is deeply associated with the anthropomorphic symbolism than with the expansive meaning which the word is supposed to represent. The seer *Dirghatamas Auchathya* has cautioned us ‘ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः । यस्तान् वेद किमुचा करिष्यति य इत् तद् विदुस्त समासते ॥’ (I.164.39) and clarified that ‘चत्वारि वाक् परिमिता पदानि तानि विदुर्वात्मणा ये मनीषिणः । गुहा त्रीणि निहिता नेदुगयन्ति तुरीयं वाचो मनुष्य वदान्ति ॥’ (X.164.45). It is eternal human quest to transcend from darkness to reach out to illumination, from obscurity to reach out to clarity, from ignorance to enlightenment, from known to reach out to the unknown, from *Knowledge* to *Wisdom*. Even as seers, during *upanishadic* period, sought to transcend from ‘*from the unreal existence to the Prime Existence, from obscurity to clarity, from transient life to the immortal life*’, even so in earlier *vedic* period they sought to enhance the strength, vigour and mental receptivity (धियो योः प्रचोदयात्) from *That* supreme *Savitru* (तत् सवितु वरेण्यं), who is the resplendence of the divine (भर्गो देवस्य धीमहि). The sensitive seer has found no other symbols as effective and comparable as *Surya*, the luminous orb shining in the sky, as the manifestation of various aspects of illumination. The process which commenced with luminous *Surya* culminated with *Vishnu*, conceived as the supreme and resplendent symbol of the effulgence of the *Prime Existence*.

Vishnu is the evolution of *Aditya Mandala*, therefore, he came to be added among the ten sons of *Aditi* which were ten earlier — ‘अष्टौ पुत्रासो अदितेर्य जातास्तन्वपरि । देवोऽप प्लेसप्रभिः परा मार्ताण्डमास्यत ॥’ (X.72.8) — *Aditi* had eight sons, of which she took with her to heavens seven sons, leaving *Martanda* in space. *Mitra*, *Varuna*, *Aryama*, *Amsha*, *Bhaga* and *Aditya* were the seven which she took leaving the eighth *Martand*, *Surya* in the sky. By the time *Mahabharata* came to written the number becomes twelve — ‘धाता मित्रोऽयं मा शक्रो वरुणः अंश एव च । भर्गो विवस्वान्पूषा च सविता दशमस्तथा ॥ एकादशस्तथा त्वष्टा द्वादशो विष्णुरुच्यते । जघन्यस्तु सर्वपादित्यानां गुणधिकाः ॥’. *Adityas* have made *Agni* as their mouth and the seers have made it their tongue — ‘त्वमग्नि आदित्यास आस्यं १ त्वां जिह्वां शुचयश्चकिरे कवे ।’ (II.1.13).

In *Rigveda*, therefore, we find it mentioned ‘आस्य जानन्नो नाम चिद् विवक्तनमहास्ते विष्णो सुमतिं भजामहे ।’ Commenting on this *mantra*, *Sayana* says that *Vishnu*’s name should be reflected being aware of its all-pervading and comprehensive nature — ‘अस्य महानुभावस्य विष्णो नाम चित्तैवः नमनीयं अभिदानं सर्वलप्रतिपादकं विष्णुः इति एतत् नाम जानन्त पुरुषार्थप्रतिपादकं अधिगच्छन्तः आ समन्तात् विवक्तनः संकर्तिष्येत् । Further clarifying ‘किं च अस्य महानुभावस्य विष्णोः नाम चित् - सवैः नमनीयम् अभिधानम् सर्वात्म्यप्रतिपादकं विष्णुः इति एतत् नाम जानन्तः - पुरुषार्थेप्रदम् इति अधिगच्छन्तः आ-समन्तात् विवक्तन - वदत - संकीर्तयन्त । हे विष्णोः - सर्वात्मक देव महाः - महतः ते - तव सुमतीम् सुष्टुतीम् शोभात्मिकं बुद्धिं वा भजामहे - सेवामहे ।’ The seer says, ‘तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिविव चक्षुराततम् ॥’ (I.22.20). *Yaska* says men of *Wisdom* speak of him variously, describing his attributes — ‘बहुभक्तिवाददिनो ब्राह्मणानि । भक्तिर्नाम गुणकल्पना येन केन चिद् गुणेन ब्राह्मणं सर्वं सर्वथा ब्रवीति तत्र तत्त्वमन्येष्वमेव भवति ।’.

In later *Brahmana* literature, it is mentioned among Gods *Agni* is on the lower plane and *Vishnu* is on higher one, and all other gods standing in between them — ‘अग्निदेवानामवमो विष्णुः परमस्तादान्तारेण सर्वे देवाः’ (*Aitareya Brahmana*. I.1). *Shatapatha Brahmana* (XIV.I.1.5) says ‘विष्णुर्देवानां श्रेष्ठइति । यः स विष्णुर्यज्ञज्ञ सः ।’ — *Vishnu* is supreme among all gods, he, verily is the *Yajna*, *performance* of righteous action.

Yaska explains the word *Vishnu* to mean विष् - to be creative. *Vishnu* means one who flies. Therefore, the epithet गुरुत्मान् -as in 'इन्द्रं मित्रं वरुणमग्नीमाहुर्ग्रथो दिव्यः स सुपर्णो गुरुत्मान् | एकं सद्विप्रा बहुधा वदन्त्याग्निं यमं मातरिश्वानमहुः ||' (I.164.46). गुरुड became the logical vehicle chosen for him. *Vishnu Purana* defines the word to mean to pervade 'विशति इति विश्वं ब्रह्म' 'यस्माद् विश्वं इदं सर्वतस्य शक्त्या महात्मनः | तस्माद् एव उच्यते विष्णुः विशाक्षोः प्रवेशनात् |'. *Shankara* explains the word in his commentary on *Vishnu Sahasranama*, as the all-pervader 'चराचरेषु भूतेषु वेशनाद्विष्णुर्गुच्यते' or 'विष्णोः व्यापनशीलस्य - व्यपकस्य'. *Madhva* clarifies in महाभारत तात्पर्यनिर्णय that *Vishnu* is not the product of physical relation between male and female beings but a subtle principle – 'पशुर्भावो हरोः सर्वे नैव प्राकृतदेहिनः निर्दोशगुणसंपूर्णा दर्शयत्यन्यतथैव च |' and 'स्त्रीपुंमलभियोगत्वा देहो विष्णोर्नजायते'.

Thus, this is a hymn addressed to Vishnu as the all pervading one, Brahman.

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि |
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगाय || १ ||

I declare the mighty deeds of Vishnu, who measured the earthly regions, who upheld the lofty regions, thrice setting down his mighty steps.

Explanation:

Vishnu is the anthropomorphically enhanced represented symbol of *Surya*, whose description as 'अथा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगत्स्तस्थुषश्च' and *Vishnu's* description as 'अतोदेवा अवन्तु नो यतो विष्णुर्विचक्रमे | पृथिव्यः सप्त धामभिः || have close relation, evidencing the gradual and *subtle* spacious and expansive symbolism of luminous enlightenment. Just as it is said of *Surya* 'विश्वस्य स्थाणुर्जगतश्च गोपाः ऋजु मर्तेषु वृजिना च पश्यन् |' (VII.60.2) – that he as guardian of all that move not and that moves, observing the good and evil acts of the mortals, it is also said of *Vishnu*, that as guardian, whom no one can deceive, he has encompassed the universe with his three strides and thus established the supreme principles - 'त्रिणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः | अतो धर्मा नि धारयन् ||' ((I.22.18)).

प्र तद् विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः |
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा || २ ||

For these spirited acts is he eulogized, Vishnu who roams the mountain forests like dreaded bull, under whose wide three strides is measured the quarters far extended in the worlds.

Explanation:

Sayana explains the words 'गिरिष्ठाः' as 'पर्वताद्युन्नतप्रदेशस्थायी' or as one who dwells in higher mountains or as 'उच्छिन्नतलोक्तस्थायी' or one who dwells in superior worlds, a description which can suitably be applied to *Surya* as well as *Vishnu*. Similarly, उरुषु and विक्रमणेषु means विस्तीर्णेषु or पादप्रक्षेपेषु. Both *Surya* and *Vishnu* traverse the wide space un-hindered, measuring the region traversed by them, like the dreaded bulls who roam the mountain forests.

प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे |
य इदं दीर्घं प्रयतं सधस्थमेको विममे त्रिभिरित् पदेभिः || ३ ||

Let this hymn raise itself like the strength of Vishnu, the wide-striding bull in the mountains, who traverses alone with his long and extended three steps.

Explanation:

The seer is overwhelmed and wonders whether his hymn would justify the valour which *Vishnu* has revealed. Therefore his prayer that the hymn may rise in grandeur even as *Vishnu*'s valour did in the three worlds." Mans one who pervades the far-expansive universe, from where his benevolent and compassionate rays energize and illumine the worlds and the creatures living therein. Where *Vishnu*'s luminous rays cast their brilliance light there ignorance can never be, just as darkness does not what Sun light means.

यस्य त्री पूर्णा मधुना पदान्यक्षीयमाणा स्वधया मदन्ति ।
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा ॥ ४ ॥

Whose three steps soaked in honey, revel in their own self- impulse, he is the one who infusing his essence upholds the three worlds – earth space and the heavens along with all the creatures living therein.

Explanation:

Vishnu's three steps are often related to the three stage of *Surya* at dawn, at the meridian and when he sets. But these are only those of the physical Sun as observed by human eye. This is a limited view of physical Sun. But *Vishnu*'s steps are mystical, spiritual and subtle, soaked in honey, which uphold the worlds, revealing to the receptive mind which till then had remained concealed. He exists within and without all the evolutions singularly with *his self-impulse, other than that, there was nothing else* - आनीदवातं स्वधया तदेकं तस्माद्भान्यत्र परः किं चनाम ॥ (X.129.2). Self-impulse is the eternal essence of *That One* and by that impulse alone and without any effort it manifests as creation, अस्यैवैतानि निःश्वसितानि, as *Yajnavalkya* says in *Brihad Aranyaka Up.* (II.4.10). Therefore, when the physical Sun sets and is no longer visible to the human eye, *Aitareya Brahmana* says that it is *Agni* is the presiding deity over fire that takes over the task which *Surya* does during the day time – 'आदित्यो वै इत्तं यन् अग्निं विशति'.

Creator and creation becomes same as in alienable part of the Creator even as Dancer and the dance becomes same, dance being inalienable part of the Dancer.

तदस्य प्रियमभि पाथो अश्यां नरो यत्र देवयवो मदन्ति ।
उरुकमस्य स हि बन्धुरित्था विष्णोः पदे परमे मध्व उत्सः ॥ ५ ॥

Let me attain that well-established mansion where human beings and the divine ones dwell happily, close to the three wide-spread strides, which spring the nectar.

Explanation:

This hymn makes it clear that it is not physical objects or the empirical experiences which are sought by the seers but the mystical secrets, the spiritual bliss which the three wide spreading strides provide. It is such pleasures which the luminous ones enjoy, be they the gods or the human beings.

Sayana explains the word 'देवयव' as 'देवं द्योतनस्वभावं विष्णुसत्तनः' his divinity represents his attribute, and 'उरुकमस्य' meaning 'अत्यधिकं सर्वं जगत् आक्रममाणस्य तत्तदात्मना' – whose self pervades the universe in entirety. 'विष्णोः' means 'व्यापकस्य परमेश्वरस्य' – all-pervading supreme lord.

If one desires to be like the Dancer and enjoy the dance as he does, then you have to become inalienable part of the dance. Dancer moves with every movement, every step, every glance, so that one does not know when the dancer ceases to be and the Dance alone remains. It is even like one who cannot be enlightened unless one comes in the open and becomes part of luminous Light. You have to take shelter in the sun light if you desire light to sprout in your consciousness.

ता वां वास्तून्नुश्मसि गमधै यत्र गावो भूरिश्रुङ्गा अयासः |
अत्राह तदुदुगायस्य वृष्णः परमं पदमव भाति भूरि || ६ ||

Willingly would one enter the august dwelling where there are many brilliant and luminous pleasures. Here, verily, shines the luminous mansion of one whose strides are wide spread.

Explanation:

Aditi is said to have departed for the heavens with her seven sons leaving her eighth son *Martanda*, *Surya* in the space to illuminate the primordial world - 'अष्टौ पुत्रासो अदितिर्यं जातास्तान्वस्परि | देवा उप पैत् सप्तभिः परा मार्तण्डमास्यत् ||' (X.72.8). In later days *त्वष्टा* and *विष्णु* came to be added to her congregation, *Vishnu* becoming the supreme abiding place – परम पद, to be aspired, attempted and attained, not in one sweeping stroke but gradually climbing steps - पदानि and stages धामानि.

The solar congregation came represent the gradual effulgence of *Surya* from his earlier form at dawn as *Ushas* to the ultimate form as *Vishnu* at noon - 'सूर्यस्य वत्स अनन्यत्वेन सर्वात्म्यं उक्तं भवति |'. *Bhaga* and *Ushas*, 'प्रातर्जितं भगमुगं हुवेम वयं पुत्रमदित्यो विधत्ता | आधश्चिद् यं मन्यमानस्तु राश्चिद् राज चिद् यं भगं भक्षीयः पृह ||' (VII.41.2) – We invoke ever battling *Bhaga*, son of *Aditi*, the great mother, thinking of who the poor, the mighty and the royals say - Give us *Bhaga*. He is followed by *Savita*, 'आ कृष्णेन रजसा वर्तमानो निवेशयन्मृतं मर्त्यं च | हिरण्येन सविता रथेनाऽऽ देवो याति भुवनानि पश्यन् || याति देवः प्रवता यात्युद्धता याति शुभ्राभ्यां यजतो हरिभ्याम् | आ देवो याति सविता परावतोऽप विश्वा दुरिता बाधमानः || अभिवृतं कृशनिर्विश्वरूपं हिरण्यशायं यजतो बृहन्तम् | आस्थाद् रथं सविता चित्रभानुः कृष्णा रजामसि तविषीं दधानः || . . हिरण्यपाणिः सविता विचर्षणिगुभे द्यावापृथिवी अन्तरीयते | अपामिवां बाधते वेति सूर्यमसि कृष्णेन रजसा द्यामृणोति ||' (I.35.2-4 and 9) – Traversing from the obscure horizon laying to rest the immortals and the mortals, boarding on his golden chariot come *Savita*, taking one fleeting look on all creatures. The luminous one climbs upward and downward, with his bright horses, he moves on. *Savita*, the luminous one comes from afar and removes from us all distress and sorrow. The chariot decked with pearls of diverse colours, lofty with golden shaft, the luminous one, the many splendoured *Savita* the holy, with power and might, has mounted to drive out the dark regions. The resplendent *Savita*, far seeing, travels between the heavens and the earth, driving away weakness bidding *Surya* to arrive to spread his rays through the obscure corners. 'उत्त यासि सवितस्त्रीणि रोचनोत् सूर्यस्य रस्मिभिः समुच्छसि |' (V.81.4) – To the three quarters you proceed with the rays of *Surya*, infused with yourself, concluding as *Vishnu*, (वि + स्तु = विष्णु a bird). Therefore 'इन्द्रं मित्रं वरुणमग्नीरमाहुर्था दिव्यः स सुपर्णो गतुमान् . . .' (I.164.46) and 'तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिवि चक्षुराततम् || तद् विप्रासो विपन्यवो जागृवांसः समिन्धते | विष्णोर्यत् परमं पदम् ||' (I.22.20-21) – That supreme abiding place of *Vishnu*, seers ever observe with their extended vision. *Vishnu*'s this sublime place, the seers with their songs ever makes it luminous.

XXXII.

श्री

खिल सूक्त । ऋषयः - आनन्द - कर्दम - श्रीद - चिक्लीत । श्री, अग्नि

This hymn is one of those hymns included later as *valkhilya* supplementary to the collation of the *vedic* hymns attributed to *Vyasa*. It appears that the seers of these humans were non-Aryas like *Ananda*, *Kardama* and *Chikleet*, all designated as offspring of *Shree* who in later times accepted *vedic* beliefs. The *vedic* seers were guided not only by the missionary zeal of *aryanising* all, driving away the ignoble ones – कृण्वन्तो विश्वम् आर्यम् अपघ्नन्तो अरण्वः, but also summoning the noble thoughts to come from all quarters – आनो भद्राः कतवो यन्तु विश्वतः.

Visions are the consequences of vibrant minds, dynamic in temporal minds as thy are highly vibrant in spiritual minds. Therefore, evolution of *Lakshmi*, as a concept from highly temporal background of the non-Arya communities to the supremely spiritual psyche of *Arya* seers need to be studied against this backdrop. Non-Arya communities were highly down to the earth empirical persons, devoted to the basic needs of the human beings and directed by temporal needs. They were practical people whose life revolved around the social groups and urban life, with agriculture, trade, commerce and wealth driving them across the worlds. The *Aryas*, on the other hand were primarily pastoral, nomadic in temperaments and their wealth was counted in terms of cattle, horses and highly developed culture. The same symbolism was also used by them in their hymns. For them wealth connoted not so much as material goods, gold and silver as it did with ideals needing them to reach for energies that could be source from yonder worlds.

When non-Arya communities were amalgamated with *Aryas*, there arose the need for re-defining their concepts in entirely a new climate. Their gods, faiths and beliefs were recast in new moulds in tune with the culture of the new society. Therefore, the goddess of wealth of the sea-faring communities became conceptualized as आत्मा, the Self first in सूक्त - X.124 seen by seer वागाश्रुणी and later as *Lakshmi* with identical connotation as विष्णुमनोऽनुकूले, भगवति हरिवल्लभे, विष्णुपत्नी, माधवी or माधवप्रिया.

Anand, Kardam and Chikleet, the seers of this hymn who are described as श्रीपुत्राः took pains to elevate the gross for of wealth to the spiritual level by pointing in the hymn that the wealth which should come to them should be not only हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् but also with added qualifications - अश्वपूर्वा रथमध्यां हस्तिनादप्रमोदिनीम् and also आर्द्रा ज्वलन्तीं तृप्तां तर्पयन्तीम्, मनसः काममाकृतिं वाचः सत्यमशीमहि, पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः, यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पुरुषानहम् .

It is with such clarity of perception that one should approach this hymn.

ॐ हरिः

Explanation:

ॐ is the eternal Sound and *Hari* is deity who removes all forces of darkness from the *Path to Perfection*. One utters the auspicious syllable अक्षर before one commences a journey on the *Path to*

Perfection. The seer who sees the secret Wisdom – गुह्य हितम्, in the purity of his heart and clarity of mind and though fashioned by heart, formatted by mind and expressed in speech, the expressions do not become essential part of the experience but become proto-types of the Bliss of Beatitude, from where mind and speech return, not having attained it.

हिरण्यवर्णा हरिणीं सुवर्णरजतस्रजाम् |
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आ वह ॥ १ ॥

O Jatavedas - resplendent knower of the Vedas, bring unto me Lakshmi, of golden colour, ever vibrant as a deer, endowed with silver and gold ornaments, calm and composed as the moon, precious as the gold.

Explanation:

As the deity presiding over energy, power, *Agni* is invoked at the very outset. He is referred as जातवेद, one who is aware of *Wisdom* - विज्ञान, *Veda*, not only that which is documented as ज्ञान, Knowledge, *supra*-sensory experience, information in *vedic* scripture. Since he is aware of the secret concealed about *Lakshmi*, *Agni* is requested to lead her across as पुरोहित, the forerunner, ऋत्विज, the chosen priest गोपाम् अमृतस्य, the protector of the immortal Word. The word *Agni* has अग् its root meaning power, energy, burning, therefore that which energizes, empowers, directs, leads, as a father would lead his son.

The seer is conscious that for every enterprise should begin with reflection on the auspicious instruments of action. Therefore he pays that ‘ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोतमथो बलमिन्द्रियाणि च सर्वाणि | सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्या मा मा ब्रह्म निराकारोत् अनिराकरणमस्त्वनिराकरणं मेऽस्तु | तदात्मानि निरते य उपनिप्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ ’ – *Aum* let my limbs be perfect : Let my speech, breath, hearing, and also strength of the senses. May the entire secret *Wisdom* (*Veda*) and the entire secret *Knowledge* (*Upanishads*) be mine. May neither the secret *Wisdom* nor the secret *Knowledge* desert me. Let there be no breach of the secret *Knowledge* which the Self has reposed in me. Let them be accessible to me. Let Peace descend on me, descend on me, descend on me.

The seer gives him the description of the external form which is easily accessible. She is of golden colour and ever vibrant, ever endowed with golden and silver ornaments, signifying wealth of possession. हिरण्यम् means golden, gold being the symbol of splendour, resplendence and glory. But he does need *Lakshmi* who is attractive to external senses alone but also appealing to the heart within. She should ensure one to be calm and composed and not excited and animated as चन्द्राम् and हरिणीम्. She should bring constant vigilance and renewed spirit with her arrival, not constant disquiet and discomfort with her presence. She should be नित्य नूतन, eternal new, vital and vibrant. Her arrival should bring across the cool wafts of fragrance which blows when the cool drops of rain fall on the warm dust at the close of summer.

तां म आ वह जातवेदो लक्ष्मीमनपगामिनीम् |
यस्यां हिरण्यं विन्देयं गामश्वं पुरुषानहम् ॥ २ ॥

O Jatavedas, bring for me never abandoning Lakshmi, who will bestow on me prosperity, possessions and people.

Explanation:

Lakshmi is acknowledged as one who is ever fleeting, changing her residence periodically. अनपगमिनीम् is one who never turns her steps to go away from. The seeker desires *Lakshmi* who will bring unto him repeatedly prosperity, possessions and people. The seer does not desire *Lakshmi* as a guest in his home, but as permanently resident, as mother would come to her sons's residence. It is not sufficient if prosperity and possessions come, if at the same time one is not blessed with offspring to accommodate and enjoy that prosperity and possessions. When *Lakshmi* comes as mother, the entire household reverberates with her presence and the sound of the offspring playing and servants busy in their tasks गमश्चं पुरुषानहम्. Therefore along with wealth he wants offspring and friends and companions to savor that wealth.

अश्वपूर्वा रथमध्यां हस्तिनादप्रमोदिनीम् |
श्रियं देवीमुप ह्वये श्रीर्मा देवी जुष्टाम् || ३ ||

In the midst of the chariot, with horses in the front, and with joyous sounds from the elephant's trunks such auspicious goddess, I offer my greetings ; let her grace me with blessings.

Explanation:

The seeker is particular about the manner in which *Lakshmi* should come to him. He does not want her come concealing her face and presence. He does not want wealth which comes only to be secreted, hoarded without having boldness and wisdom to put her to use. Money hoarded becomes money dormant without being vibrant, vivacious, and alive. Hoarded wealth is as good as not having wealth at all. Wealth which is used wisely and constructively ensures advancement in temporal world as well in spiritual sphere. Harnessed horse never stands steady, caparisoned elephant always heaves to and fro. Therefore they symbolise ever moving, ever energetic force, power.

Therefore, he desires wealth of which he can be proud, whose arrival he can declare with joyous pronouncements. अश्वपूर्वा रथमध्यां हस्तिनादप्रमोदिनीम् . Chariot signifies royal presence, horses and elephants the regal splendour. The seeker wants *Lakshmi* to come as राजलक्ष्मि and bless him with her all-encompassing presence – ‘चतुरंग वलोपेतां धन धान्य सुखस्थितिः अश्वारूढां अहं वन्दे राजलक्ष्मीम् हिरण्मयीम् ’.

कां सोस्मितां हिरण्यप्राकारामार्द्रां ज्वलन्तीं तृप्तां तर्पयन्तीम् |
पद्मेस्थितां पद्मवर्णां तामिहोप ह्वये श्रियम् || ४ ||

With ever auspicious smile, encircled with gold, compassionate, full of splendour, ever-content, ever generous, with her abidance in the lotus flower, having colour like a lotus, such auspicious one, I greet.

Explanation:

कां is the symbols of *Brahman* the ultimate principle. स्मित is the smile which hovers on the lips prior to the time when the seed is about to ripe and burst out in the first moments of arrival. It is the smile of content and satisfaction which a mother has when she is about to enter her sons' residence. हिरण्यप्राकारम्

means one with golden halo. आदाम् means responsive, amenable with motherly affection. ज्वलन्ती means being ever enthusiastic, तृप्ता means ever satisfied, तर्पयन्ती means ever eager to offer, to give, whose hands are ever open, giving. *Lakshmi* who comes to his dwelling place should bring auspicious tidings, with wealth of compassion, radiant in disposition, satisfied with possessions and generous in recompensing, joyous as a lotus flower, pink with pleasure of giving and auspicious in bearing. The seeker is particular that when wealth comes there should not be anxiety, worry and gloom around but every thing should be joyous as one would be in festive mood.

चन्द्रां प्रभासां यशसा ज्वलन्तीं श्रियं लोके देवजुष्टामुदाराम् |
तां पद्मिनीमीं शरणं प्र पद्येऽलक्ष्मीर्मे नश्यतां त्वां वृणे || ५ ||

Effulgent like the moon, energetic in achievements, auspicious in universe, much loved of the gods, the one with lotus countenance, I offer my adorations. From my home, let the inauspicious one depart.

Explanation:

When *Lakshmi* comes as mother, it comes not only to offer material affluence but also compassion, soothing his instruments of senses and nurturing the noble values, symbolizing the ancient declaration ‘इदं श्रेष्ठम् ज्येतिषां ज्योतिः’. Wealth when it comes should be effulgent like the Moon ‘चन्द्रां प्रभासां’, in achievements energetic like Sun ‘यशसा ज्वलन्तीं’, with satisfied and contented countenance, beloved of the gods ‘श्रियं लोके देवजुष्टामुदाराम्’. Such *Lakshmi*, the seer desires. When *Lakshmi* adorns *Vishnu*’s expansive chest, the seat of अहंकार, he is known as *Shreeniwas* and *Shreepati* and *Bhagavan* - एवमयं समग्रस्य धर्मस्य यशसाः श्रीयः ज्ञानं वर्गाय एति पण्यं भग इतिरण् . भग means भाग्य good fortune.

आदित्यवर्णे तपासोऽधि जातो वनस्पतिस्तव वृक्षोऽथ विल्वः |
तस्य फलानि तपसा नुदन्तु या अन्तरा याश्च बाह्या अलक्ष्मीः || ६ ||

Having the colour of Sun, born of austerities, among vegetation born as the Bilva tree; let the fruits produced from austerity destroy the inauspicious one from both internally and externally.

Explanation:

आदित्य is Surya, therefore, *Lakshmi* should have resplendent colour like that of the Sun – आदित्यवर्ण, which comes with pride of sustained achievement, soothing and auspicious as the fruit of the *Bilva* tree, which has soothing effect, as was the case when the devastating anger of *Shiva* was smoothened by the cool effect of the *Bilva* tree. *Shiva* is worshipped by *Bliva* leaves, so that his temper may be soothened and he may be compassionate to the devotees. *Lakshmi*’s energizing glances will drive away indolence, sloth and laziness from thoughts and actions. *A-lakshmi* is everything that anti-thesis of *Lakshmi*. It is the symbol of the forces of darkness, inauspicious ostentation of the sense-influenced material world. Therefore, she is required to be destroyed, internally and externally- अन्तरा याश्च बाह्या अलक्ष्मीः :

ऊपैतु मां देवसखः कीर्तिश्च मणिना सह |
प्रादुर्भूतोऽस्मि राष्ट्रेऽस्मिन् कीर्तिमृद्धिं ददातु मे || ७ ||

Let me be graced with wealth along with sign of eminence. I am born in this noble nation, grant me fame and progress.

Explanation:

There are people who have wealth but no respect and eminence in the world. They symbolize as the popular derisive statement, ‘यस्याति वित्तं स कुलीनः स पण्डितः स श्रतवाग्द्वः स एव वक्ता स च दर्शनीयः |’. Such one re despised and hated. They have no disposition to give but all inclination to store and horde. Such ones are the bane of the society and enemies of mankind. Their wealth being unproductive would not contribute to the wealth of the nation. Those who in whom there is neither *Knowledge* nor austerity, neither *Wisdom* nor conduct, neither values nor *Dharma*, they wander in the worlds as beasts of burden in human forms - ‘येषां न विद्या न तपो न दानम् ज्ञानम् न शीलम् न गुणो न धर्मः | ते मृत्युलोके भुवि भारभूता मनुष्यरूपेण मृगश्चरन्ति ||’. The seeker desires such wealth as would be productive, would bring eminence and prosperity to one who comes under its influence, because he is the citizen of the nation where he dwells and in the prosperity and greatness of the nation lies the prosperity and greatness of every individual.

Even the greatest of the great gods – Vishnu is referred as *Shri Vishnu Bhagavan*, one who is endowed with the auspicious and resplendent marks. ‘भग एव भगवाँ अस्तु देवास्तेन वयं भगवन्तः स्याम’ (VII.41.5) – Let us be resplendent even as *Bhaga* is resplendent. *Sayana* commenting on this *Sukta* says, ‘हे देवाः भग देवएव भगवान् ऋधनावान् अस्तु | तेन भगेन धनेन वा वयं भगवन्तं स्यां धनवन्तः भवेन |’. The seer is not selfish he wants to be blessed with wealth because he is born in this noble nation - प्रादुर्भूतोऽस्मि सुराष्ट्रे अस्मिन्. He is conscious of his being born of the nation which is noble and as a noble son what are his duties to be.

क्षुत्पिपासामलां ज्येष्ठामलक्ष्मीं नाशयाम्यहम् |
अभूतिमसमृद्धिं च सर्वा निर्णुद मे गृहात् || ८ ||

Destroy the thirst greatly caused by sinful desire by a-Lakshmi, the inauspicious one. Remove all unproductive, unprogressive and all other forces from my home.

Explanation:

The spiritual Path is hard to traverse and difficult to cross. On that *Path* one encounters many impediments, dominant ones being desires, hunger and thirst - क्षुत्पिपासा, which are अलक्ष्मी unwholesome and inauspicious things, powerful deterrents in temporal life. Therefore, they should be terminated with determination and austere penance, for which the divine grace is necessary and helpful. Therefore, the seeker hopes and prays for the arrival of *Lakshmi* knowing well that with her arrival all inauspicious influences will cease to dominate.

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् |
ईश्वरीं सर्वभूतानां तामिहोप ह्वये श्रियम् || ९ ||

Ever fragrant, ever invincible, ever abundant, ever luminous, who is supremely luminous among all, to such resplendent one, I beckon.

Explanation:

When *Lakshmi*, as the mother, arrives she brings along with her love, affection, compassion and the seeker child feels her fragrance wafting in the breeze. While Mother Earth and the Nature has abundant luminous wealth to offer, human beings who are strong and aggressive through greed and avarice tend to appropriate it denying the weak and poor what is theirs by natural right. With supreme effort Gods had churned *Lakshmi* from the bowels of the earth, in spite of the demons wanting to appropriate and have dominance over it. Therefore, one of the seer declares, ‘परि चिन् मर्तां द्रविणं ममन्याद् ऋतस्य पथा नमसा विवासेत् | उत स्वेन क्रतुन सं वदेत ऐयांस दक्षं मनसा जगृभ्यात् ||’ (X.31.2) – Let a man think well on wealth and strive to win it following the Path of law and by worship; let him take counsel from his self within and grasp with greater heights through one ability. *Athavavedic* seers prays, ‘जनं विभ्रति बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् | सहस्र धारा द्रविणस्य मेदुहां ध्रुवेव धेनुर अनपस्फुरन्ति ||’ – May the Earth that bears people speaking varied languages and following various righteous rites according to their place of abode, enrich me with wealth in thousand streams like a cow that never fails.

मनसः काममाकृतिं वाचः सत्यमशीमहि |
पशूनां रूपमन्नस्य मयि श्रीः श्रयतां यशः || १० ||

Let the resplendent goddess grace my Mind with auspicious thoughts, my Speech with righteous words, wealth of cattle, nutritious food and prosperity.

Explanation:

Mind is the important and the primary instrument which *Brahman* provided for himself in the course of the creation. Therefore, we have this beautiful world of resplendent world. It is the mind which thinks and initiates one to speak and to action. In thinking that I am he, this is mind, he limits the expansive reach of the mind and becomes limited by his thoughts and feelings. आकृतिम् means impulse, intention, determination. *Yajurvedic* seer says, ‘यज्जागतो दूरम् उदैति दैवं तद् उ सुप्तस्य तथैवेति | दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मन्ः शिवसंकल्पमस्तु ||’ – (34/1) – That which is divine which travels far away from the waking person and that goes like wise from the sleeping one, that one the luminous of the luminous, the Mind may Will what is auspicious.

If the mind is auspicious so will the speech be truthful. Cattle, horse and other animals suggest wealth. Therefore, the seer asks *Shree* to make him splendorous.

कर्दमेन प्रजा भूता मयी संभव कर्दम |
श्रियं वासय मे कुले मातरं पद्ममालिनीम् || ११ ||

Having given birth to Kardama be unto me like Kardma. Let the resplendent goddess as a mother adorn by home like a lotus flowers.

Explanation:

Kardma is an ancient seer who as a devotee of *Shree* was blessed by the presence of prosperity. A Mother prefers the residence of the favourite son, therefore, the seer says that like him she should treat him as a favourite son and grace his dwelling with her presence. Come to my home and make as your favourite sons’ residence pink in health and wealth- पद्ममालिनीम् .

आपः सृजन्तु स्निग्धानि चिक्लीत वस मे गृहे |
नि च देवीं मातरं श्रियं वासय मे कुले || १२ ||

Let your affection flow like a stream giving rise to strong attachment and dwell in my home as you did in Chikleet's residence. Let the goddess as resplendent mother stay in my family.

Explanation:

Water quickly attaches itself to one, who comes near. स्निग्धानि means being attached like water. He beckons her to dwell in his residence as she did with Chikleet.

आर्द्रा पुष्करिणीं पुष्टिं पिङ्गलां पद्ममालिनीम् |
चन्द्रां हिरण्मयीं लक्ष्मीं जातवेदो म आ वह || १३ ||
आर्द्रां यःकरिणीं यष्टिं सुवर्णां हेममालिनीम् |
सूर्यां हिरण्मयीं लक्ष्मीं जातवेदो म आ वह || १४ ||

O Jataveda, bring unto me the affectionate, fragrant like flowers, nourishing, in the pink of health, tranquil, prosperous Lakshmi. O Jatavedas, bring unto my home Lakshmi who is kind in heart yet disciplined in action, of golden radiance like Sun and endowed with gold ornaments.

Explanation:

आर्द्रा means being affectionate, well-disposed like water, fragrant like flowers, having healthy disposition like a blossoming lotus, tranquil like moon. Yet she should be well-disciplined like Sun.

तां म आ वह जातवेदो लक्ष्मीमनपगामिनीम् |
यस्यां हिरण्यं प्रभूतं गावो दास्योऽश्वान् विन्देयं पुरुषानहम् || १५ ||

Jatavedas bring her unto me, Lakshmi who will never go back and in whose dispensation I will be graced with wealth, cattle, servants, horses and men. अनपगामिनीम् means one who does not go back but stays with him permanently, but will grant all possessions, luminous intelligence (cows) and strength and power (horses) and men who will serve him.

यः शुचिः प्रयतो भूत्वा जुहुयादाज्यमन्वहम् |
सूक्तं पंचदशर्चं च श्रीकामः सततं जपेत् || १६ ||

He who is desirous of resplendent Sri should recite repeatedly these fifteen hymns, after first being consciously auspicious and offering oblations in fire.

Explanation:

The verses from 16 onward are considered as फलश्रुति – the fruit of listening the Hymn. It is believed that फलश्रुति is the assurance given by the chosen deity to the devoted seeker.

पद्मानने पद्मविपद्मपत्रे पद्मप्रिये पद्मदलायताक्षि |
विश्वप्रिये विष्णुमनोऽनुकूले त्वत्पादपद्मं मयि सं नि धत्स्व || १७ ||

Having face unpolluted like lotus, outlook spacious like lotus, affectionate temperament like lotus, eye comparable to the lotus leaves, universally loved, attuned to the Vishnu's Will, repose me at your feet.

पद्मानने पद्मऊरू पद्माक्षि पद्मसंभवे | तन्मे भजसि पद्माक्षि येन सौख्यं लभाम्यहम् || १८ ||

Having face like lotus, spacious like lotus, eyes like lotus, having origin in lotus, I worship you, O lotus eyed one, from whom I shall obtain fulfillment.

अश्वदायि गोदायि धनदायि महाधने |
धनं मे जुषतां देवि सर्वकामांश्च देहि मे || १९ ||

Bestower of strength, bestower of luminous rays, bestower of prosperity and many possessions, endow me with wealth O Goddess, give me all my all desires.

पुत्रपौत्रधनं धान्यं हस्त्यश्वाश्वतरी रथम् |
प्रजानां भवसि माता आयुष्मन्तं करोतु मे || २० ||

Give me sons and grandsons, wealth and food, splendor, power and prudence to use them. Be Mother to your offspring, make me enduring.

धनमग्निर्धनं वायुर्धनं सूर्यो धनं वसुः |
धनमिन्द्रो बृहस्पतिर्वरुणो धनमश्विना || २१ ||

Wealth is energizing, wealth is enriching, wealth is stimulating, wealth is expansive, wealth is mental power, wisdom, eternal law and energizing power.

वैनतेय सोमं पिव सोमं पिवतु वृत्रहा |
सोमं धनस्य सोमिनो मह्यं ददातु सोमिनः || २२ ||

Savour deep the eternal bliss, O the sweeping seeker; Vritra is savouring the eternal bliss. Let those who are rich in Bliss condescend to satisfy me with bliss.

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्त्या श्रीसूक्तजापिनाम् ॥ २३ ॥

Neither anger nor envy, neither greed nor inauspicious thoughts will ever visit one who is meritorious, devoted in reciting hymns to Sri.

सरसिजनिलये सरोजहस्ते धवलतरांशुकगंधमाल्यशोभे ।
भगवति हरिवल्लभे मनोज्ञे त्रिभुवनभूतिकरि प्र सीद मद्यम् ॥ २४ ॥

Dwelling amidst cluster of lotus, adorned with lotus flowers and garlands of white and scented flowers, may the resplendent Goddess, consort of Hari, amenable to mind, bestower of well-being in the three worlds, be pleased with me.

विष्णुपत्नीं क्षमां देवी माधवी माधवप्रियाम् ।
लक्ष्मीं प्रियसखीं भूमिं नमाम्यच्युतवल्लभाम् ॥ २५ ॥

Consort of Vishnu, compassionate Goddess, companion of Madhava, beloved of Madhava, to Lakshmi dear companion goddess, I offer obeisance to the beloved of Achyuta.

महालक्ष्मै च विदमहे विष्णुपत्न्यै च धीमहि ।
तन्नो लक्ष्मीः प्र चोदयात् ॥ २६ ॥

I am responsive to Supreme Lakshmi, I meditate on Vishnu's spouse. Let that Lakshmi energise me.

आनन्दः कर्दमः श्रीदशिक्लीत इति विश्रुताः ।
ऋषयः श्रियः पुत्राश्च श्रीदेवीर्देवता मताः ॥ २७ ॥

Ananda, Kardama and Chikleet are extensively known as privileged by Sri. Seers are the prosperous offspring, with prosperity bestowed, so it is spoken.

ऋणरोगादिदारिद्र्यपापक्षुधपमृत्यवः ।
भयशोकमनस्तापा नश्यन्तु मम सर्वदा ॥ २८ ॥

Liabilities and ailments, poverty and demerits, thirst and death, fear, anxiety and mental agony – all these be exterminated from me for ever.

श्रीवर्चस्वमायुष्यमारोग्यमाविधाच्छोभमानं महीयते ।
धनं धान्यं पशुं बहुपुत्रलाभं शतसंवत्सरं दीर्घमायुः ॥ २९ ॥

With enhanced splendour, life, health, wisdom and luminosity being supreme, even so wealth, food, cattle and household, let me live long for hundred years.

XXXIII.

रुद्रः

सूक्त २ . ३३ । ऋषि — गृत्समद भार्गवः शौनकः । रुद्रः

This hymn is addressed to *Rudra* primarily as divinity of nature, with *Maruts*, the tempestuous winds as his offspring. When non-Arya communities increasingly became assimilated with *vedic* society, the non-Arya gods and their religious practices came to be part of the comprehensive *सनातन धर्म* of the post-*vedic* period. Once hated god *शिवदेव* and worship of *लिंग-योनि* as religious symbols, along with *वृषभ* - bull, *नाग* - serpents, *वानर* - monkeys, elephants, *पीपल* trees became part of *vedic* religious ethos. In fact during the closing *vedic* era, large number of non-Aryas had already ‘seen’ or composed hymns, becoming part of *Vyasa*’s collation as *त्रिवेद*.

Social, cultural and religious accommodation became the subject of the vastly popular *Puranic* literature. *शिवदेव* became *Shiva*, the *auspicious one*, prototype of *vedic Rudra*, with braided hair, the wild boar of the sky, having red, blazing form, his hands filled with medicines granting protection, shelter and secure home - ‘दिवो वराहमृगं कपर्दिनं त्वेषं रूपं नमसा नित्वयामहे | हस्ते विभृद् भेषजा वार्याणि शर्म वर्म छादिरस्मभ्यं यंसत् ||’ (I.114.4), the Lord of sacrifices of hymns and balmy medicines, splendidous like *Surya*, refulgent and bright as gold ‘गाथपतिं मेधपतिं रुद्रं जलापभेषजम् | . . यः शुक्र इव सूर्यो हिरण्यमिव रोचते’ (I.43.4-5). The description (X.136) of the reclusive *मुनि* adherents of *शिवदेव* as against the sacrificing *याज्ञिका*s of *vedic* society, supplied much of the later *puranic* description of *Shiva*, with his matted fiery hair, wandering in heaven and earth with loose hair, his hair looking like luminous rays in the universe, girdled with wind, wearing soiled yellow garments, traverses like swift wind going where the gods had earlier traversed - ‘केश्यग्निं केशी विशं विभर्ति रोदसि | केशी विश्वं स्वदृशे केशिदं ज्योतिरुच्यते || . . वातरशनाः पिशङ्गा वसते मला वातस्यानु धाजिं यन्ति यदेवासो अविक्षत || (X.136.1-2). His followers are the *Maruts*, having born lofty, bulls of heaven, divine, *Rudras*’s offspring, free from stains, purifiers, of awful forms, scattering rain ‘ते जज्ञिरे दिव ऋचास उक्षणो रुद्रस्य मर्या असुरा रेपसः | पावकासः शुचयः सूर्यो इवसत्वानो न द्रप्सिनो घोरवर्पसः ||’ (I.64.2).

The present hymn is an extension of sentiments. All religions generally are based on the foundational premise that the *self* is potentially divine, therefore, good, noble, wise and luminous. Yet the seer of the *sukta* VI.9, observes that obscure and the luminous move along in life regularity. And it is only when *Agni* manifests as custodian that his luminosity terminates the obscurity - ‘अहश्च कृष्णमरर्जुनं च वि वर्तते रजसी वेद्याभिः | वैश्वानरो जायमानो न राजाऽत्वतिरज्येतिषाम्निस्तामसि ||’ (VI.9.1) and further when he says, through performance of actions (sacrifices) does *Agni* becomes energized, invoke him with earnestness and yearning; well kindled and well fed will he make his presence felt where great deeds are performed. During the days and night they beckon him, like the *milch-cow* called for the calf to cuddle and receive - ‘त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्यरि | त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः || तवग्ने होत्रं ताव पोत्रमृत्विजं तव नेष्ट्रं त्वमग्निदृतायतः | तव प्रशास्त्रं पद्यामध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ||’ (II.1.1-2).

It is a cardinal *vedic* principle that *self* is potentially divine, therefore, by its very nature is good, noble, wise and luminous. If in spite of such foundational advantage, if human beings are entrenched in the web of obscurity and ignorance, then it is the primary purpose that one should put an end to the *cause* which leads one to obscurity an ignorance. Philosophy which in primary senses means the love for *Wisdom*, suggests two approaches. Some seek the *descent* of the *divine essence* in *human form* by

performing sacrifices as suggested by Krishna is *Bhagavad Gita* (III.11), ‘देवान्भावयन्ते ते देवा भावयन्तु वः | परस्परं भावयन्तः श्रेयः परमाप्स्यथ ||’. Others seek the *ascent of human form to the divine essence* employing the principles which uphold the worlds, ‘सत्यं बृहत् ऋतम् उग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति’ by making सत्य, ऋत and ब्रह्म the goals to be pursued and दीक्षा, तप and यज्ञ being the instruments to subdue and or terminate the deficiencies and demerits in mind, speech and performance of actions.

Similarly one who desires enlightenment either seeks the *divine grace to descend* on him in spite of the deficiencies and demerits in his mind, speech or performance of actions, whereas the other seeks to cleanse the instruments of action and of senses, with active assistance of the *divine energy* so that it may fit place for the *divine essence* to dwell and shine in its brightness. Then even as a mirror shines when the dust thereon is wiped clean, even so when the deficiencies and demerits are removed and the *self* which is but a fragment of the *Brahman* shines by its own light and becomes luminous. Therefore, while large number of hymns are addressed for *descent* of the *divine essence* and grace with possessions, positions, energy and enlightenment, the hymns like the one addressed to *Rudra* seeks to become energized by removal of the deficiencies and demerits with which one is born in primordial life and which hamper temporal and spiritual advancement in primordial life.

The fearsome demeanor of *Rudra* as the exterminator of evil and the inauspicious forces from life and his auspicious one of *Shiva* as पुष्टिवर्धनम्, the energizer and सुगन्धीम्, the impeller of bliss makes immergence of these two divinities as one consolidated symbol in *vedic* pantheon. Therefore the seer prays ‘>यंवकं यजामहे सुगन्धिं पुष्टिवर्धनम् | उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ||’ (VII.59.12) – I offer obeisance to one who has three eyes (the third one being the eye of *Wisdom*), who is fully endowed with fragrance. Like a cucumber from its stem, release me from my mortal (*form*) but not from the immortal (*essence*).

Hence in this hymn he prays not so much for possessions and prosperity as he does to for health and energy for his limbs.

आ ते पितॄर्मुतां सुममेतु मा नः सूर्यस्य संदृशो युयोथाः |
अभि नो वीरो अर्वति क्षमेत प्र जायेमहि रुद्र प्रजाभिः || १ ||

O, the father of Maruts, let your grace be upon us, exclude us not from seeing the luminosity of Surya. Gracious be our energies, O the Brave One, may we transplant our self in our new-born children.

Explanation:

The hymn ‘>यंवकं यजामहे सुगन्धिं पुष्टिवर्धनम् | उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ||’ (VII.59.12) addressed to *Rudra*, is celebrated as मृत्युविमोचन *mantra*. In line with the sentiments contained therein the present mantra prays *Rudra* to let his grace fall and not to exclude the seer from seeing the luminosity of *Surya*, blessing him so that his self, the *essence*, may be transplanted in his new offspring.

त्वादत्तेभी रुद्र शंतमेभिः शतं हिमा अशीय भेषंजेभिः |
व्यशंसद् द्वेषो वितरं व्यंहो व्यमीवाश्चातयस्वा विषुचीः || २ ||

With most potent medicine, may Rudra make our hundred winters warm. Banish from us hostility and hatred, obscurities and complexities.

Explanation:

The seer knows that once his life is made warm and cozy his entire living becomes luminous. Hostility and hatred, obscurities and complexities become terminated and mind becomes auspicious. *Agni* energizes him placing him on right *Path*, removing the deficiencies and demerits, obscurity and ignorance from mind – ‘अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् | युयोध्यैस्मज् जुहुराणाम् एनो भूयिष्ठां ते नमउक्तिं विधेम ||’ (I.189.1) and the mind becomes fit for auspicious thoughts to dwell in – ‘तन्मे मनः शिवसंकल्पमस्तु’.

श्रेष्ठो जातस्य रुद्र श्रियासि तावस्तमस्तवसां वज्रबाहो |
पर्षि णः परमंहसः स्वस्ति विश्वा अभीतो रपसो युयोधि || ३ ||

Of all those born, Rudra is glorious, armed with thunder, mightiest of the mighty. Deliver us in this world from dangers to safety; destroy from us all that produces defiance.

Explanation:

For one to have an auspicious mind, one needs to be delivered from the dangers lurking in life and misadventures that flow there from. Seer is aware that it is the existing deficiencies and demerits that drag his mind towards mischief and defiance. The moment one is delivered from his human failings, his mind will be free to be receptive to the influence of righteous thoughts and luminous enlightenment. Therefore his prayer is for removal of those influences which lead him to defiance and degradation.

मा त्वा रुद्र चुकुधामा नमोमिर्मा दुष्टुती वृषभ मा सहूति |
उन्नो वीरौ अर्पय भेषजेभिर्भिषक्तमं त्वा भिषजां शृणोति || ४ ||

Let us not offer you improper worship Rudra, imperfect praises or imprecise invocations. Energize the admirable that is in us with your soothing balms, your fame as perfect physicians having preceded you.

Explanation:

Rudra is *Shiva*, the auspicious one with auspicious grace abounding in him. His fame as one supreme physician, fortified with comforting and restorative balms has preceded his arrival. We seek his grace and assistance. Therefore, we do not desire to worship him with imperfect praises or imprecise invocations. He is a physician who has come to cure the sick and imperfect ones to health and energy.

हवीमभिर्हवते यो हविर्भिरव स्तोमेभी रुद्रं दिषीय |
ऋदूदरः सुहवो मा नो अस्यै वभुः सुषिप्रो रीरधन्मनायै || ५ ||

I offer Rudra, who is armed with gifts, obeisance and invocations for favours. Never may the fair complexioned, gracious and keenly receptive god allow us to evil temptations.

Explanation:

Unlike the instances where seekers normally pray for favours, possessions and positions, the seer here prays the god not to lead him to degenerating temptations, lest his spirit may weaken and end up in deficiencies and demerits, obscurity and ignorance.

उन्मा ममन्द वृषभो मरुत्वान् त्वक्षीयसा वयसा नाधमानम् |
घृणीव च्छायामरपा अशीयाऽऽविवासेयं रुद्रस्य सुम्नम् || ६ ||

The strong energized bull among the gods has refreshed me with invigorating food and like one who becomes vibrant under cool shade; I uninjured revel under the grace of Rudra.

Explanation:

Compelling deficiencies and demerits, obscurity and ignorance needs dominant and determined initiation. A strong leader would instill robust determination in receptive seekers. A seeker venturing in new avenues with unfamiliar prospects needs vigorous as well as cool and composed mind to revel in luminous grace. *Rudra* provides not only steely determination but also शिवसंकल्प - auspicious intention.

क्व॑ स्य ते रुद्र मृळयाकुर्हस्तो यो अस्ति भेषजो जलापः |
अपभर्ता रपसो दैव्यस्याभी नु मा वृषभ चक्षमीथाः || ७ ||

Where is the gracious hand that gives nourishment and brings comfort. Remove the impediments which fate has placed before the seekers. O brave one, bestow on me your compassionate glance.

Explanation:

Seer takes every step with care and caution. He seeks grace and sustenance at every step and every stage. It is his belief and assurance that a bold and courageous power like *Rudra* would play a positive role as remover of deficiencies and demerits, obscurity and ignorance. Therefore, unlike in other instances where there was emphasis on seeking spiritual enlightenment or temporal possessions and positions, the Seer here seeks removal of the impediments on his spiritual progress, which fate has placed before him as well as *Rudra's* compassionate glance.

प्र वभ्रवे वृषभाय शिवतीचे महो महीं सुष्टुतिमिरयामि |
नमस्या कल्मलीकिनं नमोमिर्गुणीमसि त्वेषं रुद्रस्य नाम || ८ ||
स्थिरेभिरङ्गैः पुरुरूप उग्रो वभ्रुः शुक्रेभिः पिपिशे हिरण्यैः |
ईशानादास्य भुवनस्य भूरेर्न वा उ योषद् रुद्रादसूर्यम् || ९ ||
अर्हन् विभर्षि सायकानि धन्वार्हन् निष्कं यजतं विश्वरूपम् |
अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति || १० ||
स्तूहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहलुमुग्रम् |

मृळा जरित्रे रुद्र स्तवानोऽन्यं ते अस्मिन्नि वपन्तु सेनाः ॥ ११ ॥
कुमारश्चित् पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् ।
भूरेर्दतारं सत्पतिं गृणिषे स्तुतस्त्वं भेषजा रास्यमे ॥ १२ ॥

To him, the strong, fair-complexioned mighty one, I offer an eminent adulation. We serve the Supreme Lord with adorations; we glorify him whose splendid name is Rudra. He with several strong, firm limbs is adorned with bright golden ornaments. The divine strength of Rudra never departs from him, who is the strong Lord of the World. Comfortably you carry your bow and arrows, shining in your many-coloured necklace. Effectively you destroy the wrongdoers to pieces; mightier than you there is no one else. Praises be for him, the chariot borne, young, fearsome and famous, hunter like the Lion prowling in the forests. O Rudra be kind to the singer, let thy hosts spare us and smite the strangers. I prostrate before you as a sons would to his father when he greets him. I praise the Lord of the heroes, a generous giver, give us succor who here praise you.

Explanation:

Seer overwhelmed by the gracious Rudra's energizing powers as the strong, firm mightier than other gods, offers his obeisance. Mightier instruments are needed for effectively terminating the inborn and long lasting deficiencies and demerits, obscurity and ignorance. The seer finds no other divine power than Rudra who could accomplish the task.

In these hymns there are strong overtones of non-Arya deity – the Shishna deva, who is depicted sitting in yogic pose, with arms adorned with gold ornaments and head gear like a warrior, with bow and arrows, with beasts around him, who is here glorified as Rudra, which description strongly reminiscent of the strong, firm limbs adorned with bright golden ornaments, strong Lord of the World (Pashupati), carrying bow and arrows, shining in many-coloured necklace. young, fearsome and famous, hunter like the Lion prowling in the forests not letting his hosts not smite.

या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु ।
यानि मरुवृणीता पिता नस्ता शं च योश्च रुद्रस्य वश्मि ॥ १३ ॥

O Maruts, we the descendents of Manu may be graced with the wholesome and healthy effectual medicines, which our father Manu has selected for us and which we crave from Rudra for our welfare.

Explanation:

Rudra is the supreme physician and the Maruts are his messenger-couriers. Therefore he prays Maruts to bring for him those medicines which are whole some and health providers. There is allusion of the acceptance of Manu, the Arya ancestor, who has selected the medicine which will bring health and welfare.

परि णो हेति रुद्रस्य वृज्याः परि त्वेषस्य दुर्मतिर्मही गात् ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृळ ॥ १४ ॥

May Rudra's missile turn aside and spare us from the wrath of the impetuous one. Turn O God, your strong bow away from our heroes and be you gracious to the progeny.

Explanation:

The hymns brings out the sentiments which are conducive to the assimilation of the non-Arya deity with the *Arya-Rudra*. Recalling the times when the gods and his followers had raided the *Arya* settlements with ferocity of his followers, the seer pray that his wrath be turned away and grace fall on their progeny.

एवा वभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि |
हवनश्रुन्नो रुद्रेह बोधि वृहद् वदेम विदथे सुवीराः ॥ १५ ॥

O Well-built bull, thus displaying your nature, neither be angry nor harm us. Listen Rudra to our invocation. Loud we speak in this assembly with our heroes.

Explanation:

Finally the seer prays *Rudra* to be gracious to the heroes who have assembled here to pray.

XXXIV.

इन्द्रः

सुक्त ४ . २६ । वामदेवो गौतमः । इन्द्रः

The purpose in all spiritual endeavour is Bliss of Beatitude, which is experienced when the fragment finds kinship with the Whole. The said experience is compared with the inseparable oneness which one experiences when one is in close embrace of his beloved distinct from each other even when experiencing the identity of companionship. All the hymns are expressions of that spiritual need as well as fulfillment. In that process gods become the luminous centres which lead one to extent of their role in spiritual regeneration, step by step and stage by stage to the supreme goal. Therefore, the importance of the gods should not be measured by the number of hymns collated in *Rigveda*. If there are more hymns addressed to *Agni* and *Indra*, then it is because their role is predominantly emphasized. The goal which is difficult to be traversed is delineated by few because few have reached the goal in its full grander dimension.

Therefore, when one uses one or the medium or Path to reach out the goal, the medium and the Path becomes as important or to that matter assumes the character of the goal. When the medium if being used or the Path is being traversed, it the goal which should be kept constantly in perspective; otherwise one is likely to be enamaoured by the medium and enslaved by the Path without reaching the goal.

This remarkable hymn is said to be addressed to *Indra*; if it is so then it is evidently because *Indra* is as the presiding deity over mind, the dominant representative instrument of effulgence of *That One* in Creation and in formatting, concealing and revealing the reality behind the façade which the mind itself has created, ‘रूपं रूपं पतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभि पुरुरूप ईयते युक्ता ह्यस्य हरयः शतादश ॥’ (VI.47.18). This becomes clarified in when one finds that it *That One* which was earlier undifferentiated became differentiated with *essence* and *form* - ‘आलैवेदमग्र आसीत्पुरुषविधः; सोऽनुवीक्ष्य नान्यदालनोऽपश्यत्, सोऽहमीत्यग्रे व्याहरत्, ततोऽहं नामाभवत्’ (Brihad Aranyaka Up.). When *That One* becomes conscious of its existence it speaks itself as अहं having distinct identity and as अस्मि having distinct Existence. Thereafter becoming effulgent बृहत् it said, ‘अहं वाच सृष्टिरस्मि, अहं हीदं सर्वमसृक्षीति, ततः सृष्टिरभवत्, . .’ अहं should not be translated as ‘I’, which is the consequence when अहं becomes अहंकार, having distinct identity. अहं is तद् एकम्, the *Prime Existence* which became conscious of *ITSELF* as ‘अहं, ब्रह्म, अस्मि’ or अहं ब्रह्मास्मि. ‘त्रीण्यात्मने कुरुत इति मनो वाचं प्राणम्’ – *That One* provided for itself Mind as the one of the three instruments of effulgence. Therefore, the statement is validation of *That One*, the universal *Self* and not the individual *self* of *Vamadeva*. Therefore, it is *That One* itself as अहं and अस्मि and the effulgent ब्रह्म which is the subject matter of the hymn.

Sanskrit Language has a remarkable sense for drawing meaning from the roots of every word, taking note that the sound of the letter does not change or ever get destroyed the eternal essence of the sound of the letter. The word retains not only the phonetic character but also the essential meaning which the sound suggests. Sound has a transformative characteristic which changes the meaning as the letters come to be grouped in a particular manner. Therefore, अहं suggests the prime letter अ becoming अहं. When अ is associated with another letter स् then the sound becomes changes to अस् - to be, to exist or Existence.

This proposition goes far removed away from the hitherto held traditional view that it is *Vamadeva Gautama*, who on realization, reflects back on the remarkable relationship which he found between his individual *self* with each other similar *self*, manifested earlier as *Manu*, *Surya*, and even as sage *Kakshivan*. This is also equally possible proposition, because one finds similar expansive realization in *Upanishads* where it is declared ‘यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति | सर्वभूतेषु चात्मानं ततो न विजुगुप्सते || यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः | तत्र को मोहः कः शोक एकत्वानुपश्यति ||’ (*Isha. Up.* 6-7). But, by that affirmation, the alternative suggestion does not deserve to be disregarded entirely, either.

Vamadeva Gautama is the enlightened seer and what have been recorded are his reflections. *Indra* as the propitiated deity is only the medium through whom *That One* – तद् एकं is eulogized as *श्वेन*, the mythical bird of heavens.

अहं मनुरभवं सूर्यश्चाऽहं कक्षीवाँ ऋषिरस्मि विप्रः |
अहं कुत्समाजुनियं न्युज्जेऽहं कविरुशना पश्यता मा || १ ||

The Self in earlier times became Manu; the Self was Surya, seer Kakshivan, the Prime Existence as Ashvattha. The Self is Kutsa, the son of Aruni, the Self is the far-seeing Ushana. Behold, thus I reckon.

Explanation:

Brahman manifested in earlier times as *Manu*, *Surya*, seer *Kakshivan*; the *Prime Existence* as *Ashvattha*, *Kutsa*, the son of *Aruni*, the far-seeing *Ushana*. *Purusha Sukta* says ‘सहस्रशीर्षा पुरुषः सहास्राक्षः सहास्रपात् | स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गुलम् ||’ (X.90.1) - The mani-formed *Purusha*, of mani-fold vision, and manifold movement, pervading the Universe on every direction, surpasses the Space by ten measures. तस्मद्यज्ञात् . . पशून् तैश्चक्रे वयव्यनरण्यन् ग्राम्याश्च ये || . . गावो ह जज्ञिरे तस्मात् तस्माज्जता अजावयः ||’ (X.90.8-10) - From that supreme sacrifice . . creatures of the air and animals wild and the mild arose . . Then there were born the horses and also animals with two sets of teeth, the cattle, the goats and sheep. *Yajnavalkya* says in *Brihad Aranyaka Up* (II.4.14) ‘यत्र वा अस्यसर्वमारुभैवाभूतत्केन कं जिघ्रेत् तत्केन कं पश्येत् तत्केन कं श्रुणुयात् तत्केन कं भविवदेत् तत्केन कं मन्वीत तत्केन कं विजानीयात् | यनिदं सर्वं विजानाति तं केन विजानीयत् |’ - When every thing has become the Self, then by what and whom should one smell, see,, hear speak think, and understand?

Vamadeva experienced enlightenment in similar fashion. That is why he speaks of himself as *Manu*, *Surya*, seer *Kakshivan*; the *Prime Existence* as *Ashvattha*, *Kutsa*, the son of *Aruni* and as the far-seeing *Ushana*.

अहं भूमिमददामार्यायाऽहं वृष्टिं दाशुषे मर्त्याय |
अहमपो अनयं वावशाना मम देवासो अनु केतमायन् || २ ||

The Self bestowed place to dwell for the nobles and rained streams on those who bring offerings. The Self guided the torrents that flowed there from and the luminous powers according to his pleasures.

Explanation:

One of the earlier seer had pointed 'यस्येमे हिमवन्तो महित्वा यस्य समुद्रं रसया सहाहुः | यस्येमाः प्रविशो यस्य बाहू . . || येन द्यौर्गुणा पृथिवी च दृढहा येन स्वः स्तभितं येन नाकः | यो अन्तरिक्षे रजसो विमानः . . || यं कन्दसी अवस तस्तभाने अभ्यैक्षेतां मनसा रोजमाने | यत्राधि सूर उदितो विभाति . . || (X.129.4-5-6) - By whose might are these snowy mountains, by whose essence is this sea seeped, by whose strength of arms these quarters are upheld . . By whom is this space made strong, by whom the ground is made steadfast, by whom the luminous course and the sky made spirited. . By whom the two (the space and the earth) are arranged and supported in shining spirit, on whom the Sun shines in resplendence. . In similar fashion *Vamadeva* too says that the *Self* bestowed place for the noble ones to dwell and rained streams for them guiding their thoughts that flow from and the luminous powers to shines. Dwelling place was the mind and the thoughts being the streams and brilliant thoughts being the powers that shine.

अहं पुरो मन्दसानो व्यैरं नव साकं नवतीः शम्बरस्य |
शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम् || ३ ||

The Self (as Indra), reinforced by Bliss, demolished Sambara's ninety nine forts and entirely the hundredth one, while helping Divodasa Atithigva.

Explanation:

Brihad Aranyak Up. says, 'त्रिण्यात्मने कुरुत इति - मनो वाचं प्राणम्' – *Self* created for itself three instruments for manifestation. Mind and *Indra*, as the presiding deity over mind, became the predominant instrument of effulgence. *Self*, therefore, through its principal instrument Mind, reinforced by *Bliss*, demolished *Sambara's* forts thereby helping *Divodasa*. *Sambara* represents the forces of darkness, his forts being the minds which is obscured. *Divodasa* is an enlightened devotee, whose release is seen as consequence of *Bliss*. Deliverance by the effulgent *Indra* is deliverance by the *Self*. Seers use popular historical events to demonstrate eternal truths. Therefore, while hymns are based on historical events, they do not represent history.

प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा |
अचक्रया यत् स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम् || ४ ||

Before you measure this falcon, O Maruts, supreme is this swift-winged Shyena, strongly self-possessed with no one to bear him, That One brought to Manu the wholesome offerings.

Explanation:

It is impossible to measure the comprehensive energy existing in *That One*, who as swift-moving falcon *श्येन* envelops and pervades far distant places. In earlier days *Manu*, who was effulgent with *Bliss*, the essence of *That One*, was provided with wholesome offerings. Seer seems to suggest that even as *Manu* earlier, with whom he has established companionship, he too now should be the beneficiary of the choice offerings.

भरद् यदि विरतो वेविजानः पथोरुणा मनोजवा असर्जि |
तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र || ५ ||

When the bird brought in rapid movements and sent the swift thoughts on wide-spread Path, the same were returned with sweetness of Bliss, the Falcon in that process attaining brilliance.

Explanation:

Bird is the energy that elevates the thought fastest moving in universe, with swiftness of a falcon, unless it is with difficulty restrained. The thoughts imbibe the bliss of *That One*, the falcon, in that process shining with resplendence.

ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम् |
सोमं भरद् दादृहाणो देवावान् दिवो अमुष्मादुत्तरादादाय || ६ ||

Climbing above holding the thought and the bird bringing the draught that gladdens, the Falcon spreads upward. Comrade of the luminous beings clutching Soma which the birds had brought it rises to the loftiest heavens.

Explanation:

Noble thoughts elevate the soul upward and ignoble ones relegate it downward. As the thoughts become energetic with bliss brought by birds from the heavens, the falcon takes elevates them thus enriched with the *Bliss of Beatitude*, the loftiest of heavens.

आदाय श्येनो अभरन् सोमं सहस्रं सर्वो अयुतं च साकम् |
अत्रा पुरंधिरजहादरातिमदे सोमस्य मूरा अमूरः || ७ ||

Providing Soma bearing thousand libations, yes, ten thousand libations Shyena the falcon bringing it from above offers it down here on earth. Therein, the courageous ones leave all the malignant ones behind, the wise with wild ecstasy, leaving the unwise far behind.

Exaplanation:

That One, the falcon brings luminous libations from above and offers them here down below to those who deserve. The enlightened bold ones leave the malignant ones far behind, wise becomes wild with abundance and the timid sinking in scarcity.

XXXV.

आत्मा

सूक्त - १० . १२५ । ऋषिः वागाम्भृणी । आत्मा

The seer of this hymn is *Vak Ambhrani*, daughter of Seer *Ambhrani*, who is of a non-Arya descent. This non-Arya response to *Self* – आत्मा, as the essential and substantive attribute of *That One*, should be seen in the context of the hymn (IV.26) addressed by the doyen of Arya culture, *Gotama Vamadeva* to *Indra* as the presiding deity over Mind, one of the three primary instrument of effulgence of *That One*, the other two being वाक् and प्राण . It would be observed that आत्मा - the *Self*, अहं - *I*, is as valid a instrument of the सत् – the *Prime Existence*, तद् एकम् - *That One* as *Indra* also is an substantive instrument of divine effulgence.

In later times the symbolism of आत्मा - the *Self* of this hymn became crystallized gradually as वाक्, Speech, अक्षर, the immutable syllable ॐ, the sign, symbol, mark, indicative character, with elaborate transformation as the anthropomorphic *Lakshmi*, which became the consort of *Sriman Narayana* or *Vishnu* in *puranic* tradition, on the spacious statement – ‘मम यानिरप्स्वश्न्तः समुदे’. आत्मा then becomes sign, mark, indicative character, the primary symbol of the effulgence, प्रकृति in the process of creation.

It is the प्रकृति, वाक्, लक्ष्मी, the symbol which speaks as आत्मा.

अहं रूद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा विभर्म्यहमिन्द्राग्नि अहमश्विनोभा ॥ १ ॥
अहं सोममाहनसं विभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये३ यजामानाय मुन्वते ॥ २ ॥

I wander with Rudras, Vasus, Adityas and various luminous centres of energy. I uphold the splendour of Mitra-Varuna, of Indra-Agni and of Ashvins as well. I cherish and expand the lofty, fostering Soma. I support Tvashta, Pushan and Bhaga as well. I enrich the zealous sacrificer who pours juice and offers oblations.

Explanation:

Having manifested in various forms, *That One* enters within each of them, to the tip of the nail as it were, infusing the essence in them. Therefore, when *That One* makes a statement that it wanders long with *Rudras, Vasus, Adityas* and various luminous centres of *energy* and uphold the splendour of *Mitra-Varuna, Indra-Agni* and of *Ashvins* as well, it suggests that in each of these mediums, the presence of the *Self* as essence is present and substantive. Consequently when one adores and worships the forms, it is the essence of *That One* as well is adored and worshipped.

अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम् ॥ ३ ॥

I am the humankind; I gather thoughtful treasures for the meritorious ones. The luminous powers are established by me in many places with many doors to abide and dwell in.

Explanation:

When *That One* becomes manifest it recognizes and identifies itself as ‘अहं’ and ‘अस्मि’ Having entered itself as the *essence* in every *form* created, *That One* becomes conscious that it as *अत्मा*, the *Self* verily is the creation - ‘अहं वाचं गृष्टिरस्मि, अहं हीदं सर्वममृक्षीति, ततः गृष्टिरभवत्, . .’ (*Brihad Aranyaka Up.*). On that level, *Purusha* ‘स वा अयं परुषः सर्वासु पूर्णं पुरिशयः नैनं किञ्चनानावृत्तम् नैनं संवृतम्’ and *Prakriti* ‘प्रकरोति इति प्रकृतिः’ and the creation are one and same ‘प्रकृतेः क्रियमाणानि गुणैः कर्मणि सर्वशः’ (*Bhagavad Gita.III.27*). Even as a dancer is not different from the dance even so is the *Creator* is not different from his effulgent *creation*. Then there remains nothing to be done or accomplished and every thing to be experienced and realized. He, who has eyes to see and ears to hear, is receptive to the resonance of *That One*, becomes aware of the palpable presence of the *essence* in every *form*, with many opportunities opened for seekers to access and abide therein.

मया सो अन्नमति यो विपश्यति यः प्राणिति य ई शृणोत्युक्तम् |
अमन्तवो मां त उप क्षियन्ति शुद्धिं श्रुतं श्रद्धिवं ते वदामि || ४ ||
अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः |
यं कामये तंतमुग्रं कृणोमि तं ब्राह्मणं तमृषिं तं सुमेधाम् || ५ ||

Through me alone all eat food that nourishes them, those who breathe hear and speak. they know not they dwell within me. Hear one and all, this is the Truth, I declare. I, verily, articulate the words which the luminous ones speak and the men embrace. I make those whom I favour exceedingly mighty, wise in Wisdom, a seer and exceedingly intelligent.

Explanation:

Essence reposed in every *form* created; it is what primarily that operates from within the *form*. It is the *Self* which listens with the ear, thinks with the mind, speaks through the speech, breathes through breath and sees through the eye – ‘श्रोतस्य श्रोत्रम् मनसो मन यद वाचो ह वाचं स उ प्राणस्य प्राणः चक्षुस्चक्षुर् . .’ says *Kena Up.* In *Brihad Araanyak Up.* we find that when asked about Brahman who is perceivable directly and through inference - ‘यत्साक्षादपरोक्षाद्ब्रह्म य अत्मा सर्वान्तरः’ *Yaknavalkya* replies ‘यः प्राणेन प्राणिति . . योऽपानेन पानीति . . यो व्यानेन वुनीति . . य उदानेनोदानीति स त आत्मा सर्वन्तरः’ – He is the *Breath* which breathes in, breathes out, breathes about, breathes up is the *Self* who is in all creation.

Likewise, it is *Vak* alone that eats the food that nourishes or that breathes hears and speaks. But people without being aware of this inalienable fact do not know that they dwell within me. It is *Vak* that articulates the words which the luminous ones speak and people at large accept. Whom *Vak* favours, them she makes exceedingly mighty, wise in Wisdom, a seer and exceedingly intelligent.

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ |
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश || ६ ||

*I bend the bow for Rudra that he may strike and destroy those who deride Wisdom.
I rouse revitalizing the people who struggle for Earth and Heavens.*

Explanation:

‘प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया’ (IV.6), ‘प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः’ (IX.7) ‘मयाध्यक्षेण प्रकृतिः सूयते सचराचरन्’ (IX.10) – thus does Krishna speak variously in *Bhagavad Gita*. It is the energy (*Pakriti*) of the manifest *Self*, which is not different from the *Self* that enables *Rudra* to overthrow the despisers of *Wisdom*, to rouse people to struggle for justice and acquire pre-eminent position on earth and immortal life in heavens.

अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्वशन्तः समुद्रे |
ततो वि तिष्ठे भुवनानु विश्वोतामूं द्यां वर्ष्मणोप स्पृशामि || ७ ||
अहमेव वात इव प्र वाम्यारभमाणा भुवनानि विश्वा |
परो दिवा पर एना पृथिव्यैतावति महिना सं बभूव || ८ ||

My origin is in the waters of the ocean from where I take my father touching all the existing creatures and touch even those in yonder heavens with my forehead. I, verily, am the Breath that sweeps like tempest and storm, holding all worlds together. Beyond this wide world and beyond the expansive heavens, I have become mighty in grandeur.

Explanation:

When creation becomes manifest as effulgence of *That One*, there was nothing but the vast ocean covered by incomprehension in undifferentiated state of movement – ‘तम आसीत् तमसा गूळहमणेऽप्रकृते सलिलं सर्वमा इदम् |’, a state similar to Mind which is not yet productive being in a state of confused obscurity and bewilderment. Even as in the case of *That One* which becomes effulgent with काम, the self-Impulse – ‘कामस्तगे समवर्तताधि मनसो रेतः प्रथमं यदासीत् | (X.129.4), with self-recognition as अहं, giving rise to all subsequent creation, in Mind also काम, the desire becomes transformed as thoughts. The word काम has positive as well negative dimension. In *Upanishads* the word is used as positive impulse – सोऽकामयते. When that word used in the empirical world of experiences it ordinarily means sense-impelled desires. *That One* has, in fact, nothing to be desired and nothing to be fulfilled, as Krishna points out in *Bhagavad Gita* ‘न मे पाथास्ति कर्तव्यं त्रिषु लोकेषु किंचन | नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ||’ as Krishna points out in *Bhagavad Gita* (III.22). In the case of *That One*, the काम, the desire becomes transformed as his effulgence ‘अस्यैवैतानि निश्चसितानि’ as natural as *Breath* breathing out..

Therefore, when *That One* becomes effulgent, it provides for itself Mind as the first instruments for effulgence. आत्मा, which speaks here in this hymn, is first of the lucid expanse of the Mind, from where it makes itself and its varied manifestation known to all on earth and even those in yonder heavens. Then, taking the other instruments of वाक् and प्राण it energizes the worlds and heavens in mighty performances of actions.

XXXVI.

देवाः

सूक्त - १०. ७२ । ऋषि — लौक्यो बृहस्पतिः, बृहस्पतिराङ्गिरसः, दाक्षायणी अदिति । देवाः

In this hymn the seer speaks of the gods who are luminous centers of enlightenment, so that the seekers of future generations may recognize and propitiate them. In one of the important hymns, the seer wonders 'को अद्वा वेद इह प्र वोचात्कुत आजाता कुत इयं विमृष्टिः । अर्वाधेवा अस्य विसर्जनाथा को वेद यत आवभूव ॥' - Who knows here knows and who here can declare; whence it was born and whence was this creation? Later than this creation, were the luminous divinities; who can declare here, whence it came first in existence. 'को अद्वा वेद क इह प्र वोचद् देवो अच्चा पथ्याः का समेति । ददृश एषामवमा सदांसि परेषु या गुह्येषु ॥' - Who knows this truly and who can here declare it, what Paths lead us together to the gods? Only the lowest regions of their existence are seen, who indeed, exists supreme on the mystical planes?

Here in this hymn that prayer is replied by the seer for the seekers in future generations, who may wonder as one ignorant of the land asks one who knows it, to travel forward as instructed by the knowing guide — 'अक्षेत्रवित् क्षेत्रविदं ह्यप्राद स प्रैति क्षेत्रविदानुशितः ।' (X.32.7).

देवानां नु वयं जाना प्र वोचाम विपन्यया ।
उक्थेषु शस्यमानेषु यः पश्यादुत्तरे युगे ॥ १ ॥

Let us being wise laud the luminous ones for generations do that they may recognize them when these hymns are sung in future ages.

Explanation:

The seer here desires to speak of the gods who preside over different manifested centres of energies in furthering, in maintaining and dissolving the creation. These centres had benefited in earlier spiritual regeneration and the seer desires they may also lead in future regenerative process. Therefore, he records their existence and their nature so that the seekers who would sing these hymns in future eras may also be energized by them.

ब्रह्मणस्पतिरेता सं कर्मार इवाधमत् ।
देवानां पूर्व्ये युगेऽसतः सदाजायत ॥ २ ॥

From the luminous ray of Brahmanaspati the gods in earlier ages were produced with a blast and crystallizing in forms; the Existence coming to spring from non-Existence.

Explanation:

Creation has been the subject matter of many diverse statements. In *Bhavavrittam* we find it mentioned: ‘नासदासीनो सदासीत्तदानीम्’ - Then, there was neither *non-Existence* nor *Existence*. . and ‘आनीदवातं स्वधया तदेकं तस्माद्भान्यत्र परः किं चनास’ - without breathing, alone with self-impulse was *That One*. Other than that, there was nothing else. In essence, therefore, *That One* itself brought *Existence*, as creation from the state of *non-Existence* of such creation was as *non-Existence*, becoming itself the substratum (अधिष्ठान) the material cause (उपादन), instrumental cause (निमित्त) and consequence (परिणम). Thus, creation became a transformation of *That One* from its *undifferentiated* state to the *differentiated* state by name and form.

देवानां युगे प्रथमेऽसतः सदाजायत |
तदाशा अन्वजायन्त तदुत्तानपदस्परि || ३ ||

Earlier than the gods, Existence (creation as differentiated state by name and form) was brought about first from non-Existence (the undifferentiated state). Then were the regions born and thereafter sprang the centres of energy.

Explanation:

In *Brihad Aranyak Up.* we find it clarified, ‘तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रीयत् . . स एष इह प्रविष्ट आ नखागेभ्यः . . अकृत्नो हि सः, प्राणनेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वनो मनः, तान्यस्यैतानि कर्मनामान्येव | स योऽत एकैकमुपासते न स वेद, अकृत्नो ह्येषोऽत एकैकेन भवति; आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकं भवति | तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्व वेद | (I.4.7) - ‘At that time all this was undifferentiated. That One became differentiated by name and form. That One entered in here even to the tips of the nails. That One no one sees for it is incomplete, when breathing That One is called prime breath, when speaking the voice, when seeing the eye, when hearing the ear, when thinking the mind. These are merely the names of the actions of That One. He who meditates on one or the other of them he does not know because that is incomplete, with one or the other of these characteristics. The Self is to be meditated for in it all these (incomplete ones) become one. These are all like the footprints, for by them one knows all this’.

In the process of creation, energies came to be infused later and the gods to preside over them came thereafter. In *Bhavavritta* too the seer says, ‘अर्वाध्वेवा अस्य विसर्जनिनाथा को वेद यत् आवभूव’ - *Later than this creation, were the luminous divinities; who can declare here, whence it came first in existence.*

भूर्जज्ञ उत्तानपदो भुव आशा अजायन्त |
अदितेर्दक्ष्यो अजायत दक्षाद्वादितिः परि || ४ ||

Earth sprang from the energy and the regions rose from the earth. From Daksha was born Aditi and from her the descendents of Daksha were born.

Explanation:

Daksha is the father of the creatures during one of the eras. From him was *Aditi*, who as the mother earth, does not eat but nourishes those who gives birth. From her came up all the creatures, the descendents of *Daksha Prajapati*.

अदितिर्ह्यजनिष्ट दक्ष या दुहिता तव |
तां देवा अन्वजायन्त भद्रा अमृतबन्धवः ॥ ५ ॥

Aditi, your daughter, O Daksha, was brought forth, and thereafter were the auspicious and immortal gods.

Explanation:

Aditi, who is the daughter of *Daksha*, is the origin of the gods as well as of all creation, ‘अदितिर्वीरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः | विश्वे देवा अदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम् ॥ (I.89.10) - *Aditi* is the heaven, the mid-region, the mother, father and the son as well. She is (the mother) of all divinities of the people, of all those born and yet to be born.

यद्देवा अदः सलिले सुसंरब्धा अतिष्ठत |
अत्रा वो नृत्यतामिव तीव्रो रेणुरपायत ॥ ६ ॥

When you were together in close in fluid state then as dancers the luminous rays stepped from your feet.

Explanation:

Dance begins when the dancer steps on the stage to dance. Even so when the gods manifest from their close togetherness, the dancers stepped forth as luminous rays. *That One*, when it became differentiated by name and form, then it stepped from the undifferentiated state of being in here as the numerous centres of energy even to the tips of the nails. *That One* no one sees for it is in fluid state, and when breathing *That One* becomes luminous ray as prime breath, when speaking the voice, when seeing the eye, when hearing the ear, when thinking the mind.

यद्देवा यतयो यथा भुवनान्यपिन्वतः |
अत्रा समुद्र आ गुह्यमा सूर्यमजभर्तन ॥ ७ ॥

Then the gods like the persevering Yatis caused all things to grow and brought the luminous rays of Surya which lay concealed in the ocean.

Explanation:

The gods are the luminous ones presiding on the energy centres. With perseverance they cause things to come in existence and with perseverance they sustain and nurture them with luminous rays which they bring from *Surya* which till then remained without dawning on the eastern horizon.

अष्टौ पुत्रासो अदितेर्ये जातास्तन्वश्स्परि |
देवो उप प्रैत् सप्तभिः परा मार्ताण्डमास्यत् ॥ ८ ॥

Eight were the sons of Aditi, who from wee born to her. With seven sons she went to heavens, casting the Martand far in distance.

Explanation:

Aditi was the mother of her eight luminous sons, out of which she took with the seven sons to heaven, leaving Martand – Surya in space, to shine and nurture animate and inanimate creatures.

सप्तभिः पुत्रैरदितिर्पुत्रैः पूर्व्यं युगम् ।
प्रजायै मृत्यवे त्वत् पुनर्मर्तारण्डमाभरत् ॥ ९ ॥

With her seven sons Aditi went to merge in ancient age, leaving Martanda to spring to life and depart from life every day.

Explanation:

This hymn graphically describes the passage of Surya as the illuminating deity in space, which comes to life at every dawn on the eastern horizon and similarly departs from life when he sets in the western horizon.

XXXVII.

विश्वेदेवाः - १

सूक्त - १. १०५ | ऋषि — त्रित आप्त्यः; कुत्स आङ्गीरसो वा | विश्वेदेवाः |

चन्द्रमा अप्सवश्न्तरा सुपर्णो धावते दिवि |

न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी || १ ||

As Time flows in heavens, the moon with his beauteous formations and lightning with its golden movements glides in the sky. But the human being does not find O lord your place of abidance. Mark my anguish, you Earth and the Heaven.

Explanation:

The seer is waiting for deliverance from the primordial life finds neither solace nor any solution, for that abiding place of Gods, the luminous centres of energy. *Time* flies with rapidity with neither soothing caress of the moon nor illustrious flashes of the lightening remaining firm and steady. In these fleeting moments human being ever confused and in torment does not find the abiding place of *Bliss*.

अर्थमिदं वा उ अर्थिन आ जाया युवते पतिम् |

तुज्जाते वृष्ण्यं पयः परिदाय रसं दुहे वित्तं मे अस्य रोदसी || २ ||

Surely men crave and gain their desires and close to her husband does the wife cling, and in the embrace interlocked, both give and take their love. Mark my anguish, you Earth and the Heaven.

Explanation:

It is not that in primordial life, human beings remain unsatisfied. Their desires are fulfilled and they enjoy their pleasures in mutual company. But such physical pleasures are fleeting, transient and impermanent. This is the tragedy of temporal experiences and pleasures in primordial life.

मो षु देवा अदः स्वश्रव पादि दिवस्परि |

मा सोम्यस्य शंभुवः शूने भूम कदा चन वित्तं मे अस्य रोदसी || ३ ||

Never be denied for us that Light, O Gods, that shines in the sky Do not deny us ever the blessed bliss. Mark my anguish, you Earth and the Heaven.

Explanation:

The seer seeks both the enlightenment and the bliss which he is entitled and pleads that they may never be denied to him.

यज्ञं पृच्छाम्यवमं स तद् दूतो वि वोचति ।
क्व ऋतं पूर्य गतं कस्तद् विभर्ति नूतनो वित्तं मे अस्य रोदसि ॥ ४ ॥

I inquire of the last sacrifice performed. As messenger you shall speak. Where is the ancient Law divine? Who is the new diffuser now? Mark my anguish, you Earth and the Heaven.

Explanation:

He seeks to now from those who have ‘seen’ and ‘heard’ after performing their यज्ञ, performance of sacrificial rites and rituals. As another seer says ‘अचिकित्वान् चिकितुषश्चिद् अत्र कवीन् पृच्छामि विदमने न विद्वान् ।’ (I.164.6) – Un-knowing I, as one ignorant, ask of those who know, the seers, as the messengers of that Wisdom for knowledge. Where is that ancient law, which they lauded? Who is its present supervisor?

अमी ये देवाः स्थानं त्रिष्व रोचने दिवः ।
कद् व ऋतं कदनृतं क्व प्रला व आहुतिर्वित्तं मे अस्य रोदसि ॥ ५ ॥

You gods, who have homes in the three lucid realms of heaven, what is the universal dispensation and what is its violation? Where is the ancient appeal to you? Mark my anguish, you Earth and the Heaven.

Explanation:

Gods are luminous centres of energy, dwelling in ethereal worlds, concealed from gaze of the ordinary and uninitiated people. As centres of energy they ordain regulations for people follow and for them to avoid keeping creation in proper and balanced order. The seeker who is unhappy with the unrighteousness prevailing during his life wonders how and where the cosmic law has disappeared ? Therefore, he asks where has the ancient appeal from sensible seekers has disappeared. This is a cry from one whom being in obscure darkness and ignorance is deprived of clarity under illumination and from wisdom.

कद् व ऋतस्य धर्णसि कद् वरुणस्य चक्षणम् ।
कदर्यम्णो महस्पथाति कामेम दूढ्यो वित्तं मे अस्य रोदसि ॥ ६ ॥

Where are your enduring declarations and where is Varuna’s observant eye? How do we overcome the wicked on the Path which Surya had laid for us? Mark my anguish, you Earth and the Heaven.

Explanation:

The seer, his senses unable to bear inequity and injustice in the primordial world voices his desperation. Seeing unrighteousness prevailing around him he wonders where have the ordinances gone, why have people have forgotten them? Why does Varuna not with his observant eyes see this fall of ethical and moral depravity and control them with firmness? How does one tackle a wicked and unenlightened person, on the noble and righteous Path which luminous Surya has laid down for the world to traverse.

अहं सो अस्मि यः पुरा सुते वदामि कानि चित् ।
तं मा व्यन्त्याध्योऽवृको न तृणजं मृगं वित्तं मे अस्य रोदसि ॥ ७ ॥

I am the one who sang many a hymn in olden times as bliss took overwhelmed me. Even then the distressing cares consume me as a wolf would assail a deer. Mark my anguish, you Earth and the Heaven.

Explanation:

Seer is confused. How can he who had sung hymns lauding Varuna find the god not supervising and initiating firm actions. These cares have reduced his ability to think, even as a deer that faces the frightful wolf staring down on him.

सं मा तपन्त्यभितः सपत्नीरिव पर्शवः ।
मूषो न शिश्ना व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसि ॥ ८ ॥

Like step wives on all sides or ribs harming me from sides, cares oppress me like rats which eat the waver's threads. Mark my anguish, you Earth and the Heaven.

Explanation:

Problems in primordial life are difficult to be tackled because they pursue from all sides. Seer seem to make the problems appear grave comparing them with common place quarrels between co-wives, or the chewing of weavers threads by the rats. Apart from showing the human side of the seer's perception, the simile also suggests the common place incidents in primordial life.

अमी ये सप्त रश्मयस्तत्रा मे नाभिरातता ।
त्रितस्तद् वेदाप्यः स जामित्वाय रेभति वित्तं मे अस्य रोदसि ॥ ९ ॥

Where the seven luminous rays spread, there let my home and family enlarge. This, Trita Aptya knows well speaking about solidarity. Mark my anguish, you Earth and the Heaven.

Explanation:

The seer wishes luminous to shine not only for himself but also extended it to include his home and family as well to the extreme point of the creation, which the mythical *Trita Aptya* knows.

अमि ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः ।
देवत्रा नु प्रवाच्यं सध्रीचीना नि वावृतुर्वित्तं मे अस्य रोदसि ॥ १० ॥

May those five mighty carriers who stand in the middle of the heavens high above and having swiftly bearing my praises to the Gods swiftly return. Mark my anguish, you Earth and the Heaven.

Explanation:

The five mighty bulls are the five powerful deities, the presiding as instruments of communication in the five directions in universe according to *Brihad Aranyaka Up.* – *Surya* presiding over the eastern quarter, *Yama* presiding over the southern quarter, *Varuna* presiding over the western quarter, *Soma* presiding over the northern quarter and finally *Agni* presiding over the zenith. They are the messengers of human prayers as well as the dispensers of divine grace.

सुपर्णा एत आसते मध्य आरोधने दिवः ।
ते सेधन्ति पथो वृकं तरन्तं यद्वतीरपो वित्तं मे अस्य रोदसि ॥ ११ ॥

These birds of fair feathers exist in the centre of the luminous heaven, from where they drive away the wolves as they cross the moving stream. Mark my anguish, you Earth and the Heaven.

Explanation:

These five powerful deities, having gracious distinctive character are luminous in the heavens, from where they drive away problems which humans encounter on earth in the ever vigorously streaming primordial life.

नव्यं तदुक्थं हितं देवासः सुप्रवाचनम् ।
ऋतमर्षन्ति सिन्धवः सत्यं तातान सूर्यो वित्तं मे अस्य रोदसि ॥ १२ ॥

Well established is this newly fashioned hymn worthy to be recited, gushing forth is the steam of luminous Light, Surya extending the Path. Mark my anguish, you Earth and the Heaven.

Explanation:

Seer is pleased with his new composition which, he is sure, will bring the righteous Law as a stream, *Surya* laying down the luminous Path for it to flow.

अग्ने तव त्यदुक्थं देवेष्वस्त्याप्यम् ।

स नः सत्तो मनुष्वदा देवान् यक्षि विदुष्टरो वित्तं मे अस्य रोदसि ॥ १३ ॥

सत्तो होता मनुष्वदा देवो अच्छा विदुष्टरः ।

अग्निर्हव्या सुपूदति वेदो देवेषु मेधिरो वित्तं मे अस्य रोदसि ॥ १४ ॥

Worthy of praise is Agni who has association with gods. Take your seat here like a man of wisdom and bring the gods to our sacrifice. Mark my anguish, you Earth and the Heaven. Here seated like a human priest to the gods, is Agni the wisest of all. Expeditiously deliver to the gods our oblations O the Wise and intelligent one. Mark my anguish, you Earth and the Heaven.

Explanation:

Agni is born wise with Wisdom – वेद, therefore he is जातवेदस् ; ब्रह्मवेत्ता the knower of Brahman, is पुरोहित, the priest preceding others presides over यज्ञ performed by the gods, the seer Will energizing those who have gathered. He is the one who receives and delivers the oblations offered to the gods in यज्ञ.

ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे ।

व्यूर्णोति हृदा मतिं नव्यो जायतामृतं वित्तं मे अस्य रोदसि ॥ १५ ॥

Varuna fashions Brahman, to such one we offer our prayers. He with heart reveals his thoughts. Let the sacred hymn be rejuvenated. Let the auspicious sacrifice be energized afresh. Mark my anguish, you Earth and the Heaven.

Explanation:

In earliest speculation, Heavens were conceptualized as the father, the begetter and Earth as the mother; spread between two halves is the place of relationship. – ‘द्यौर्मै पिता जनिता नाभिरत्र वन्धुर्मै माता पृथिवी महीयम् । उत्तानयोर्योनिरन्तरा . . .’ (I.164.33). The later form of Dyaus and Prithivi was Aditi who was the aggregation of the heaven, the space, mother father and the son, all gods people, all that has been and all that would hence be – ‘अदितिर्द्यौरदितितन्त्रिक्षमदितिर्माता स पिता स पुत्रः । विश्वे देवा इदितिः पञ्च जना इदितिर्जातमदितिर्जनित्वम् ॥’ (I.89.10). Varuna is the deity presiding over individual as well as social morality coordinating religious and ethical ideas in Cosmic law - ऋत. The gods are said to have been born in ऋत (ऋतजा), protectors of ऋत (ऋतपाः), growing in ऋत (ऋतवृद्धाः). He was associated with यज्ञ from early period and was prominent before Indra dominate Arya psyche, who is said to have been drinking from the moment he was born – अद्रोध सत्यं तव तन्महत्वं सद्यो यज्जतो अपिबो ह सोमम् (III.32.9), ‘यज्जायथास्तदहरस्य कामेऽशोः पीयूषमापिबो गिरिष्ठां ।’ (III.48.2) whereas it was Varuna who planted the soma plant on the mountains – ‘सोममद्रौ’ (V.85.2). Therefore, Indra, Agni, Ashvins are referred as younger gods. Though sacrifice originated with Varuna with an ethical and moral base, with increasing importance of Indra, as war-hero, the importance of Varuna and ऋत also dwindled.

Varuna is said to have sired Bhrigu, who approached his father to be instructed in the wisdom of Brahman. Varuna said ‘यतो वा भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्ति अविमं विशन्ति । तद् विजिज्ञासास्व तद् ब्रूमेति ।’ (Taittiriya Up. III.1.1) – That from which these things are born, That by which when born they live, That into which when departing they enter, seek That Wisdom. That is Brahman. Thus Varuna fashioned Brahman.

असौ यः पन्था आदित्यो दिवि प्रवाच्यं कृतः ।
न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे अस्य रोदसि ॥ १६ ॥

This is the Path which has been made luminous by Surya. It is not transgressed, O gods and which the Mortals behold not. Mark my anguish, you Earth and the Heaven.

Explanation:

As Surya traverses the horizon, he illumines the Path. Seer *Maitravaruni Vashishtha* lauds ‘यद्य सूर्य ब्रवोऽनागा उद्यन् मित्राय वरुणाय सत्यम् । वयं देवत्रादिते स्याम तव प्रियसो अर्यमन् गुणन्तः ॥’ – when you, O Surya this day dawn without any stains, lay down the Prime Existence (सत्य) for Varuna and Mitra, Aditi, the mother and Aryaman rejoice even as we sing our praises. And these two Mitra and Varuna, un-deceived, with their great power hasten even the fools to be intelligent. And thus enlightened to thoughtful insight, they were lead to the wholesome Paths transcending sorrows and obscurity.

त्रितः कूपेऽवहितो देवान् हवत ऊतये ।
तच्छुश्राव वृहस्पतिः कृण्वन्नहूणादुर वित्तं मे अस्य रोदसि ॥ १७ ॥

Trita when he had fallen in the well called the gods to save him, which call was heard by Brihaspati who released him from distress. Mark my anguish, you Earth and the Heaven.

अरुणो मा सकृद् वृकः पथा यन्तं ददर्श हि ।
उज्जिहीते निचाय्या तष्टेव पृष्ट्यामयी वित्तं मे अस्य रोदसि ॥ १८ ॥

Angry wolf growled at me as I was traversing the Path, who like a carpenter whose back needed to be scratched stoops and sulks back.

Explanation:

Angry wolf is the forces of darkness and obscurity that follow human beings like wolves, who need to be attended and nurtured to their frailties.

एनाङ्गूषेण वयमिन्द्रवन्तोऽभि प्याम वृजने सर्ववीराः ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ १९ ॥

Through this our prayer let us associate our thoughts with Indra, to conquer as heroes in battles. With this prayer may Varuna, grace us, also Mitra, Aditi, Sindhu, Earth and Heaven.

Explanation:

Finally the seer offers prayers to the gods for assistance and deliverance.

XXXVIII.

विश्वे देवाः २

सूक्त - १ . १६४ । ऋषि — दीर्घतमा औचथ्यु । १ - ४१ विश्वेदेवाः; ४२ आद्यर्चस्य वाक् द्वितीयस आपः ; ४३ आद्यर्चस्य शकधूमः द्वितीयस्य सोमः ; ४४ केशिनः (अग्निः सूर्यो वायुश्च) ; ४५ वाक् ; ४६ - ४७ सूर्यः ; ४८ संवत्सरकालचक्रम् ; ४९ सरस्वती ; ५० साध्याः ; ५१ सूर्यः ; पर्जन्याग्नयो वा; ५२ सारस्वान् सूर्यो वा ।

This *Sukta* is collection of hymns 'seen' by various seers, not belong to anyone exclusive Seer-family. When *Vyasa* decided to collate whatever hymns were prevailing out the innumerable hymns 'seen' by seers in different periods, places and people, he found that he could gather only few of them, some of them fragments of the larger were lost. Therefore, he collated hymns in 2nd to 8th *Manadals* 'seen' by seven seers, *Grtsamada*, *Vishvamisra*, *Vamadeva Gautama*, *Atri*, *Bhardvaj* and *Vashishtha* and their descendents. The hymns in adoration to Soma were grouped in the ninth *Mandala*. In the 1st and the 10th *Manadals* the hymns 'seen' by various seers belonging to various families and available in whatever form were grouped, hence they contain maximum numbers. It is opined that the hymns of the second to the eighth *Mandalas* are of ancient origin and compared to them those in the first and tenth *Mandalas* are of later origin, though there may have been some ancient ones. For instance, in the first *Mandala*, the seers like *Kutsa Angiras*, *Kanva Ghora* were of earlier generations than many of those whose hymns find collated in other *Mandalas*. Therefore, though they are ancient and in many cases mystical and therefore unintelligible to common study, they contain many philosophical concepts which found more exoteric clarifications in later scriptures. The present hymn addressed to *Vishvadevas* is one such important collation.

On face of the text, the hymns appear disparate in expression. But one will observe a foundational unity, mystical strain passing through them. This evidences that whichever manner one may express their experiences reflect an uninterrupted flow of luminous enlightenment as unitary, eternal and absolute. They are the expressions or rather often of the nature of musings in the course of their quest for Wisdom, which has neither any beginning nor any end. It is nothing to be done with any *becoming* as is perennial *being*. Therefore, one who studies these hymns should not endeavour to search any philosophy but should experience a reflection, if possible, of the luminous light which they experienced.

अस्य वामस्य पलितस्य होतुस्तस्य भ्राता मध्यमो अस्त्यश्नः ।
तृतीयो भ्राता घृतपृष्ठो अस्यात्रापश्यं विशपतिं सप्तपुत्रम् ॥ १ ॥

Of this, Surya is the benign priest, Vayu with his graying countenance is the middle brother and the third one is Agni, with his rear sprinkled with ghee. Here I do not see the seven sons of the Universal Sire.

सप्त युज्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥ २ ॥

Seven were yoked to the one-wheeled Chariot which these seven horses lead. Of this chariot, there are three immortal centres around which the worlds evolve.

Explanation:

One wheeled chariot is the vehicle which the luminous *Surya* drives; the seven horses are the seven days and three immortal centres are the past, present and the future. The *Martanda* is the prior form of *Surya* in his luminous splendour, ever moving in Time, from the past to the present and reaching out to the future, season in and season out. *Surya* symbolizes the eternal quest for fulfillment and also for enlightenment.

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः |
सप्त स्वसारो अभि सं नवन्ते यत्र गवां निहिता सप्त नाम || 3 ||

The seven who are mounted on this chariot, yoked by seven horses and seven wheels, are drawn onward. Seven singers sing in adoration as the seven luminous lights stream along.

Explanation:

The seven who are mounted on the chariot are the seven seers, seven horses yoked to the chariot are the seven divisions of the year- solstice, seasons, months, fortnights, days, nights and the hours, seven wheels are the seven rays in which *Surya* disperses his luminous rays for enlightenment, seven singers are the seven notes in which *Saman* is sung in adoration. The seven numbers is used primarily as symbol for the various ways in which *Surya* becomes luminous and not as the ultimate principle in the process of rejuvenation of the human mind from darkness, obscurity to enlightenment and clarity. The symbols should not be stretched too far, lest it replaces in human consciousness the very principle which it seeks to represent.

Dirghtamas the seer himself was earlier in along obscure state of mind, hence was called one whose mind for long was obscure, till it became enlightened and clear when *Surya* streamed his luminous rays through his mind.

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था विभर्ति |
भूम्या असुरसृगात्मा क्व स्वित् को स्वित् को विद्वांसमुप गात् प्रष्टुमेतत् || 4 ||

Who has seen him first as he was born, how the boneless supported the bony? Where is the great elemental essence? Who is he, who knows whom approaching one can inquire?

Explanation:

Being aware of one's ignorance is the beginning of luminous Enlightenment. The boneless is the *unmanifest*, obscure ignorance, as the boney is the first sign of manifestation, clarity, *Wisdom*.

Dirghtamas, the seer, wonders who could the one who had first seen *Surya*, when he lay concealed in the unmanifest manner, when there was as it were neither *non-Existence* nor *Existence*, neither air nor the sky beyond (नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परो यत्) neither did death existed nor the night, of the day was there no sign (न मृत्युरासीदमृतं न तर्हि न रात्रया अन् आसीत् प्रकेतः), when incomprehension was covered by incomprehension, undifferentiated in movement, incomprehensible and formless (तम आसीत् तमसा गूढहमग्रेऽप्रकेत सलिलं सर्वमा इदम्). From such *boneless obscure darkness* came *Surya*, the *bony* the first one born as the luminous ray. He makes reference to ancient seers who had ‘seen’ and therefore, know and approaching whom one can be wise and luminous.

Madhuchhanda Vishvamitra makes mention of the earlier seers who had ‘seen’ and calls on *Agni* - ‘अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।’ (I.1.1) - the power in fire, who as the path-pointer, the luminous, the energizing priest, the presiding person over performance of actions, offers prosperity. To *Agni*, dispeller of darkness he has come who was eulogized by the ancient Seers as well as by the recent one – (अग्निः पूर्वभिर्ऋषिभिरीड्यो नूतनैरुत ।). He is the knower of Wisdom – जातवेदास, the energizing Seer *Will*, presiding over every performance of sacrifice.

पाकः पृच्छामि मनसाविजानन् देवानामेना निहिता पदानि ।
वत्से वष्क्येऽधि सप्त तन्तून् वि तलिरे कवय ओतवा उ ॥ ५ ॥

Unknowing in mind, unreceptive in spirit, I inquire of the secret footprints of divine beings and up above the yearning seeker the poets have fashioned them in seven stringed structure.

Explanation:

Seer is a seeker, unknowing in mind and unreceptive in spirit, desiring to know and see for himself the *Real* behind the un-*Real* formatted façade. The *Past* is what has gone and the *Future* is yet to come. Present is the only moment when we can live eternally in *Time*. One should not see the *Present* as extension of the *Past* though he sees the *Past* to remind the darkness in which he was and the *Path* that has been traversed. The *Present* moment is that which rejuvenates.

One often wonders seeing that while all limbs in a body need rest and rejuvenation, it is only the heart that continues to beat all the time without resting for rejuvenation. The moment it rests, it is end of the body. Scientists suggest that only that imperceptible momentary pause between one heartbeat and another rejuvenates the heart. Yoga, therefore, recommends, for extension of the utility of the heart and of the body, extension of such momentary pauses, through *pranayama* or restraint of breath.

Similarly, for spiritual regeneration what is needed is not necessarily *knowing* the *Past* experiences of others or reflecting on them as a mental exercise but being consciously aware of the ever-fleeting *Present* moment and extending its duration without being influenced by memories of the *Past* or aspirations of the *Future*. Present is the only moment in *Time* which is real as one’s *being*, one’s *self*, the *Past* being dead and gone and the *Future* having no existence other than as projected moment. *Self* being the ever *Present* moment, having neither memories nor aspirations, is the pure *Existence*, similar to the *Prime Existence*. As one becomes more and more aware of the *Present*, the memories of the *Past* and aspirations of the *Future*, fade away finally ceasing to exist as relevant. Then life becomes enlightened and one becomes liberated from the shackles of the senses and slavery of the *Mind*

अचिकित्वाञ्चिकितुषश्चिदत्र कवीन् पृच्छामि विदमने न विद्वान् ।
वि यस्तस्तम्भ षष्ठिमा रजांस्यजस्य रूपे किमपि स्विदेकम् ॥ ६ ॥

*Unknowing I ask those who know, the Seers for Knowledge being myself ignorant.
Who was That One, who as un-manifest became manifest establishing his six regions
in the world.*

Explanation:

The questor is impatient. His ignorance prompts him to reinforce his queries. He sees the product but knows not the producer. He sees the six regions in which he is spread, but knows not the point from which he has thus spread out. Only the known can be the stepping stone to that which is still unknown. *Knowledge* has to be used as the instrument to be conscious and aware of the unknown *Wisdom*. If one makes *Knowledge* as the goal then the journey ends in acquisition of *Knowledge*. *Knowledge* is local not *Wisdom*, which is universal, eternal with neither beginning nor an end. It is always being in the *Present* moment uninfluenced by the Past or motivated by the Future.

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः ।
शीर्ष्णः क्षीरं दुहन्ते गावो अस्य वव्रिं वसाना उदकं पदापुः ॥ ७ ॥

*Let him who knows speak out here and now about the secret abode of the bird, from
where the luminous fountains stream their rays, weaving the tapestry though their
origin is in fluid state.*

Explanation:

The questor being impatient brooks no delay. He desires to fulfill seeking his goal seeking the very source howsoever unstable it may appear to be. These initiatory *mantras* of the hymn contain the awakening of the consciousness. Like the bird flying in the sky, *Surya* appears to traverse the horizon, his origin being concealed in dark bowels of the night, unsteady as the streams which struggle to overcome the obstructions. The rays of the Sun which shed light and warmth on the horizon are not similar to the luminous rays of *Surya* removing the obscurity from the crevices of the human mind.

माता पितरमृत आ वभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निविद्धा नमस्वन्त इदुपवाकमीयुः ॥ ८ ॥

*Mother received from Father her share of the essence, which she consecrated in
Mind. Seeing her filled with supernal essence the man gathered around in adoration.*

Explanation:

Mother is पृथिवी – the Earth which nourishes the world and Father is द्यौ - the Heaven above which replenishes with abundant spirit. *Sayana's* explanation seems to be from ritualistic view-point, 'माता सर्वस्य निर्माती पृथिवी पितरं पालकं द्युलोकं त्वस्थं द्युलोक स्थमादित्यइत्यर्थः । . . तम् आ वभात आविजते । किमर्थम् । ऋते उदके यज्ञे वा निमित्त भूते सति ।

केन द्वारेण | धीति धीत्या कर्मणा यागादिरूपेण | स्वकीयेन आज्यसमादिहविषा तर्पयन्तीत्यर्थः |' - Mother is the Earth, the architect of all; Father is the protector of the worlds, thus is the responsibility is shared. ऋत, the cosmic order is thus upheld through sacrifice, through intelligence, performance of actions, sacrifices and in the form of rituals etc. by offering oblations himself, that being the meaning. When Mother Earth thus filled with spiritual consecration, the seers gathered in adoration.

युक्ता मातासीद् धुरि दक्षिणाया अतिष्ठद् गर्भो वृजनीष्वन्तः |
अमीमेद् वत्सो अनु गामपश्यद् विश्वरूप्यं त्रिषु योजनेषु || ९ ||

Enjoined was thus the Mother to the centre of the sacrificial pole, and in the dark womb the child rested. Then the child lying low looked upon the Mother who fashions all her forms.

Explanation:

When the Mother was thus with Father's essence, the child born from such consummation was seen resting in the dark womb, observing the various shapes in which the Mother fashions herself. Sacrificial pole suggests the settled point when the creative process begins to unfold and various forms in which the sacrifice fashions itself. The fruit itself remains concealed in the dark womb of the sacrificial performance waiting to unravel itself as the creative process unfolds.

The seer uses uncanny symbolism of birth to describe the process of creation, where the subtle essence impregnated becomes witness to the process where the gross Nature unravels its multi-facet forms. There is a reference to this symbolism in *Brihad Aranyaka Up.* (III.9.28), where the *subtle divine essence* which is within is highlighted and not the gross phenomenal form, 'यद्वृक्षो वृक्षो रेहति मूलान्नवतरः पुनः | मर्त्यः स्विमृत्युना वृक्षः कास्मान्मूलात्परोहति || रेतस इति मा वोचत जीवतस्तत्प्रजयते | धातागृह इव वै वृक्षोज्जसा प्रेत्य संबवः || . . जात एव न जायते कोन्वेन जनयेत्युनः || विज्ञानमानन्दं ब्रह्म तातिर्दातुः परायणम् तिष्ठमानस्यतद्विद् इति ||'. It is clarified that when a tree, felled from its root, springs up in a newer form, then from what root does it spring? Not 'from semen' for, semen is produced from what is alive. A tree springs up from seed which is not alive. When a tree sprouts again it is not the same tree, yet it is the *Bliss, Wisdom, and Brahman* which is supreme goal of those who offer gifts and of those who stand firmly established in *Brahman*.

तिग्नो मातृस्त्रीन् पितृन् विभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्ति |
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदं वाचमविश्वमिच्छाम् || १० ||

Between the three temporal worlds and the supernal worlds, stands Surya resolute. At that point in horizon, the luminous ones converse among themselves of universal Wisdom, unknowable to others in the universe.

Explanation:

Aditi is the Mother and within her dark womb is one luminous child born. Coming of the dark night, he shines illuminating the seven worlds around. This mysterious Wisdom is not revealed in phenomenal environment but in supernal ambience. Seers have conceived seven worlds rising steadily from empirical level to the spiritual one with different steps पदानि and stages धामनि for enlightenment. Three of these are accessible to human perception and three accessible only to supernal awareness, in between *Surya* shining luminous and standing as guiding minstrel, energizing the mortals in his gross form and

illuminating the immortals in his subtle form. *Maitravaruni Vashishta* refers him as ‘विश्वस्य श्वातुर्जगतश्च गोपा ऋजु मर्तेषु वृजिनाच पश्यन्’ (VII.60.2) – Guardian of all that exists and moves, beholding both the good and bad actions of mortals. ‘नूनं जनाः सूर्येन प्रसूताः अयन्तर्धानि कृण्वन्पांसि ।’ (VII.63.4) – making people inspired to reach out to their goal performing actions assigned to them. *Surya* is ‘इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिह्वाजिदुच्यते बृहत् । विश्ववाङ् भ्राजो महि सूर्यो दृश उतु पप्रथे सह ओजो अच्युतम् ॥ ’ - this supreme one, luminous among all lights, the best, all conquering, winner of riches, exalted with adulation, all-luminous radiant, might as the Sun we see spreading himself in unfailing victory and strength. *Seer Prarakanva* speaks of such journey ‘उद्वयं तामसस्परि ज्योतिष्पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन् ज्योतिरुत्तरम् ॥’ – Having seen the luminous light beyond darkness, we have come to *Surya*, luminous among the luminous, Light that is supreme.

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य ।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त शतानि विंशतिश्च तस्थुः ॥ ११ ॥

Spread as twelve months in Time, silently do the immortal wheels of the cosmic order turn invigorated. Herein are established the divine pair – Heaven and the Earth, along with their seven hundred and ten sons.

Explanation:

When the universe was first created, it was ऋत, the cosmic order that first set forth as *Time*, with years, months, days, hours and minutes, the seasons along with the ebb and flow of the streams and the seas. ‘अदर्शि गतुरवे वरीयसी पन्था ऋतस्य समयन्त रश्मिश्चक्षुर्भगस्य यश्मिभिः ।’ - the spacious pathway was set forth for ऋत, the *Cosmic Law*, with *Bhaga*’s luminous rays as eyes. ‘सृजन्मनी धिषणे अन्तरीयते देवो देवी धर्मणा सूर्यः शुचिः ॥ उरुव्यचसा महिनी असञ्चता पितामाता च भुविनानि रक्षतः ।’ (I.160.1.2)– The refulgent *Surya* travels as ordained between the two noble spheres, the god and the goddess. Widely spacious is the pair, mighty and never failing, the *Mother* and the *Father* keeps the creatures safe. *Varuna* is he who knows the *Path* which the *Surya* traverses from the heavens and as the ruler of the oceans, the ships that sail. True to ऋत, the cosmic law, he knows the twelve moons and their progeny, also the Moons of the later days. He knows the pathway of the breeze and of the high and mighty winds above. He the ordained of ऋता, the Cosmic law sits down among his people, for the wellbeing of his kingdom - ‘वेद यो वीनां पदमन्तरिक्षेण पतताम् । वेद नावः समुद्रियः ॥ वेद मासो धृतवतो द्वादशप्रजावतः । वेदा यउपजायते ॥ वेद वातस्य वर्तनिमुरोर्ऋष्यमरोर्ऋष्यस्य बृहतः । वेदा ये अध्यासते ॥ नि पसद धृतवतो वरुणः परस्यश्वा । साम्राज्याय सुकतु ॥’ (I.25.7-10).

Sayana commenting on this *mantra*, says that the Wheel of ऋत in the form of *Surya* constantly revolves ‘ऋतस्य उदकास्य सत्यासकास्य वा आर्दियस्य चक्रं पुनः पुनः कर्मणशीलं मण्डलाग्यं रथवकं वा वर्वर्ति पुनल पुनः पुनर्वतसे संचरति ।’. The divine pair perform their actions as ordained by ऋत, the *Cosmic Law* during the twelve months, together with seven hundred twenty days and nights, in pairs.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उपरे विचक्षणं सप्तचक्रे षळर आहुरर्पितम् ॥ १२ ॥

The five-footed father having twelve forms is hailed by Heavens to the farther half of the horizon, while others say that the gods with far reaching eyes is mounted on the lower seven wheeled six spoked car.

Explanation:

The symbolism appears so simple that one should not be surprised if it conceals more than it reveals. There have been diverse interpretations. However taking the normal phases of *Surya* in horizon the five steps which he takes would be the Dawn, when he makes his presence felt for the first time, the Morning when he is seen on the horizon, the Noon-time when he is at the zenith, the Evening when his presence is slowly withdrawn and finally the long period of night when his presence is not seen at all. There is no change on this *Path* which *Surya* takes, day in day out through out his twelve forms which he takes or phases he traverses, which he takes from the eastern to the farther half of the western horizon and this is observed by discerning observers and has become part of their consciousness. There are others as well, whose sensibility has not yet become keen and receptive, who see in the Sun in sky only the gross form of *Surya*, say that the gods with far reaching eyes is mounted on the lower seven wheeled six spoked car.

पञ्चारे चके परिवर्तमाने तस्मिन्ना तास्थुर्भुवनानि विश्वा |
तस्य नाक्षस्तप्यते भूरिहारः सनादेव न शीर्यते सनाभिः || १३ ||

With his five steps he circles around the corridors of the worlds from ancient times, his axle though burdened without getting hot at the nave, remaining unbroken.

Explanation:

From the Dawn to the dark corners of the Night, *Surya* traverses his course in the corridors of the worlds, tirelessly and consistently and tirelessly, with out effort or exertion. *Surya* is the supreme Self that illumines and energizes the *self* that is in every form that is manifest in the worlds – ‘अन्तर्यामितया सर्वस्य प्रकः परमात्मा’ ‘जगतः तस्थुषः आत्मा’ ie जडगमस्य स्थावरस्य स्वरूपभूतः. *Surya*’s passage in the firmament should be seen not only in the phenomenal journey but rising high in spiritual sense should be seen as luminous journey which spiritualizes the individual *self* in its endeavour to reach the परम पद , the supreme abiding place.

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति |
सूर्यस्य चक्षू रजसैत्यावृतं तस्मिन्नर्पिता भुवनानि विश्वा || १४ ||

The wheels revolves ceaselessly without damaging the outer rim or straining the ten horse yoked to the chariot. Surya’s vision encompasses the regions energizing the dependent creatures.

Explanation:

Creation and every part thereof is dependent on *Surya*. *Atharvan* first laid down the Path and then the guardin of the Law, *Surya* sprang up in heaven ‘यज्ञैरथर्वा प्रथमः पथस्तते ततः सूर्यो व्रतपा वेन आजनि |’ (I.83.5). *Praskanva Kanva* points out that at dawn as the good motherly *Ushas*, he stirs up life every creature that have feet and the birds to fly, thus sending forth every one to their individual pursuit, knowing no delay in such enterprise - ‘आ वा योषेव सूनर्युषा याति प्रभुञ्जती | जरायन्ती द्यूजनं पद्वतीयत उत्पातयति पक्षिणः || वि या सृजति समनं व्यर्थि नः पदं न वेत्योदती | ’(I.48.5-6) and also says that seeing the luminous rays of *Surya* rising on the eastern horizon, the constellation of stars, shining with alluring charm during the dark nights withdraw like fleeing thieves – ‘अप ते ताववो यथा नक्षत्रा यन्त्यक्तुभिः | सूराय विश्वचक्षसे ||’ (I.50.2). At noon, when *Surya* is at the zenith,

there Vishnu had established one of his three steps, and where the enlightened ones see his supreme abode, as one of the centre of heaven - 'तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिवीव चक्षुराततम् || तद् विप्रासो विपन्यवो जगृवांसः समिन्धते | विष्णोर्यत् परमं पदम् ||' (I.22 20-21).

साकंजनां सप्तथमाहुरेकजं षळिद् यमा ऋषयो देवजा इति |
तेषमिष्टानि विहितानि धामशः स्थात्रे रेजन्ते विकृतानि रूपशः || १५ ||

The six seasons grouped two each gather calling Surya who is born single. The six are Rshis, the offspring of the divine Surya .

Explanation:

The six seasons (ऋतु) grouped together are the spring (वसन्त) and summer (ग्रीष्म), the rains (वर्षा) and autumn (शरद), the winter (हेमन्त) and the cold (शिशिर). They owe their origin to Surya who is born single and moves alone in horizon; therefore they are the effulgence of that divine person.

स्त्रीयाः सतिस्तौ उ मे पुंस आहुः पश्यदक्षणां वि चेतदन्धः |
कविर्यः पुत्रः स ईमा चिकेत यस्ता विजानात् स पितुष्पितासत् || १६ ||

They say that he is male through female in his disposition; he having eyes sees this, those who are not enlightened see this not. The enlightened son, the seer, perceives, One who is enlightened rightly is knower of the ancient Wisdom.

Explanation:

Surya is referred as male though (having produced the seasons) is female. The receptive ones perceive this mystery; those who do not are truly blind. The seer who as the son has comprehended; one being receptive is truly likened to the wise grandsire. Surya is seen s father to common perception, though he has given birth to the seasons as mother. This strange phenomenon is comprehended by the Seer, who having the wisdom of the ancients is likened to the grand father.

अवः परेण पर एनावरेण पदा वत्सं विभ्रती गौरुदस्थात् |
सा कद्रीची कं स्विदर्थं परागात् क्व स्वित् सूते नहि यूथे अन्तः || १७ ||

Below the heavens and above the earth, bearing his luminous rays Surya has risen. Where has Surya departed, where do the luminous rays find their origin? Certainly not amidst the crowded assembly!

Explanation:

The place where one finds luminous light is not here underneath in gross empirical world but high in the subtle spiritual world. When one's mind is subtle, absolutely alone in silent solitude, then Wisdom shines therein, not when it is crowded by gross empirical experiences. It is to such silent Mind that Surya departs and it is in such silent Mind that the luminous rays find convergence, certainly not in Mind which crowded by empirical experiences.

अवः परेण पितरं यो अस्यनुवेद पर एनावरेण ।
कवीयमानः क इह प्र वोचद् देवं मनः कुतो अधि प्रजातम् ॥ १८ ॥

Whoever, as the origin of this luminous ray beneath the heavens above and the earth below, perceives as the seer, declare it here. When that divine essence did have its origin?

Explanation:

Dirghtama Auchitya, the seer of this hymn, having been in obscure ignorance for a long period of time, desires to know of the luminous light as well as its source. He is curious questor who seeks to dive deep in the problem. He is not satisfied with enlightenment alone but wants to be wise of the source as well.

ये अर्वाञ्चस्तौ उ पराच आहुर्ये पराञ्चस्तौ उ अर्वाच आहुः ।
इन्द्रश्च या चक्रथुः सोम तानि धुरा न युक्ता रजसो वहन्ति ॥ १९ ॥

Those who arrive beckon those who are departing; those who are departing return to those who are calling them there. And you, Indra and Soma, have created these forces guiding to the central purpose.

Explanation:

Seer *Dirghtamas* observes that those who are still in ignorance and obscurity beckon those who have become enlightened. It is usual for one who knows to show the way to those who are ignorant. They are the persons who having traversed the *Path* and transcended to *Perfection* assist others who are yet in ignorance to traverse the path, guiding them of pitfalls and the dangers.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नुन्नन्यो अभि चाकशीति ॥ २० ॥

Two birds united in bonds of camaraderie are seated on the same tree. Of them one eats the fruit and other observes that one without consuming.

Explanation:

This hymn describes the *gross body* in which the *universal Self* and the *individual self* dwell in common friendship. The tree is the *gross body*, the *entirety* is the undifferentiated *Brahman*, the *universal Self* and the *fragment* is the differentiated *Brahman*, the *individual self*. While the *individual self* enjoys the fruits on the tree under the influence of the sense contacts and remains attached to the fruits produced by the tree (the *gross body*), the *universal Self* uninfluenced by the sense contacts remains detached from those fruits. The fragment the *individual self* and the *entirety* the *universal Self* are similar since the former is primarily and essentially sourced from the latter. This is the most graphic and complete representation of *Brahman* in *absolute* and *Brahman* in *relative* forms.

यत्रा सुपर्णा अमृतस्य भागमनिमेषं विदधाभिस्वरन्ति ।
इनो विश्वस्य भुवनस्य गोपाः स मा धीरः पाकमत्रा विवेश ॥ २१ ॥

Where the immortal birds sing together their song eternal, sitting on the tree where the mighty universal overseer has entered unobtrusively.

Explanation:

It is great deception of human mind to assume that it is fragment that controls the activities, while truth is that both the individual *self* and the *universal Self* together contribute the song. Krishna symbolically explains in *Bhagavad Gita* (XIII.17) that *Brahman* is क्षेत्रज्ञ while body is the क्षेत्र. He appears to be divided though he is always the undivided – ‘अविभक्तं च भूतेषु विभक्तमिव च स्तियम् ।’ and he is to be known as supporting creatures, destroying them and creating them afresh – ‘भूतवतुदं च तज्ज्ञेयं गच्छन् प्रभविष्णुं च ॥’. Krishna further says (V.14-15) that the sovereign *Self* does not create for the people any agency nor does he act himself - ‘न कर्तुं न कर्मणि लोकस्य सृजति प्रभुः’ and it does not take on the demerits or the merits of any. It is only the *Wisdom* that is enveloped by obscurity which makes people bewildered ‘नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः । अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥’. The present hymn could not have been better clarified than it was done by *Krishna*.

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्येदाहुः पिप्पलं स्वाद्वये तन्नोन्नशद्यः पितरं न वेद ॥ २२ ॥

On which tree the birds relish the fruit, where they rest and procreate their progeny. On top of that tree, they say, the fruit is luscious but none gain that who is not conscious of its existence.

Explanation:

Rarely are the human beings aware that the body (the tree) on which they appropriate and procreate could also be the luscious fruit for deliverance. Mind is that supreme fruit at the pinnacle of human body, which can under the influence of senses degenerate human soul to untold sufferings as well as regenerate *individual self* to luminous enlightenment and to supreme *Bliss of Beatitude*. No one gains the fruit at the top, which in the first instance is not even aware of its existence. Human beings who consider the empirical world is the only and the whole thing are not aware what is concealed behind this deceptive illusory world.

यद् गायत्रे अधि गायत्रमाहितं त्रैष्टुभाद् वा त्रैष्टुभं निरतक्षत ।
यद् वा जगज्जगत्याहितं पदं य इत् तद् विदुस्ते अमृतत्वमानशुः ॥ २३ ॥
गायत्रेण प्रति मिमिते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।
वाकेन वाकं द्विपदा चतुष्पदाऽक्षरेण मिमिते सप्त वाणिः ॥ २४ ॥
जगता सिन्धुं दिव्यस्तभायद् रथंतरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधास्तिस्र आहुस्ततो मन्वा प्र रिरिचे महित्वा ॥ २५ ॥

On Gayatri, they based Gayatri, from Tristup they fashioned Trishtup, they based Jagati on Jagati; those who are wise to this Wisdom for them assuredly is the immortal life. With Gayatri, they sourced the hymns; with luminosity of the luminous light, they sourced Sama; with Trishtup they sourced the essence of Vak; with Vak being spoken with two-step, with four-step letters they sourced the seven metred hymn. With Jagati was the flood in heaven was established and saw luminous Surya in Rathantara Sama. Gayatri has threefold energies, they say, therefore it excels in splendour and vigour.

Explanation:

If one is seeking the Vak in the Gayatri, Trishtup or the Jagati metres than it would with difficulty be revealed. Because the metres are nothing but the Vak itself, verily, they were Vak itself. If one asks what is Brahman, it cannot be indicated by pointing out all the forms and essence in which has become manifest. When one is enlightened to the metres, then there is illumination and then the benediction of Vak. In truth nothing can be spoken, the metres do not validate Vak, because in attempting to reveal Vak they over step on each other over lapping the other. In reality the metres are nothing but the Vak, even as the blocks of ice are nothing but the water. Just as ice is ice so long it does not melt, and the moment they freeze, the water does not remain water but becomes ice, even so the metres remain distinct and separate from each other so long they do not coalesce and become Vak. Vak alone is the beginning, middle and the end, the Gayatri, Tristup and Jagati; Vak alone is, Gayatri, Tristup and Jagati are evanescent, ephemeral, and transitory. These metres constitute the function of Vak, therefore so long as the metres are evident, Vak which is whole and universal, becomes concealed and ambiguous. There is difference between metres and the Vak, but it is not much, only superfluous on the surface not in essence.

Vak is ॐ, Eternal in creative activity, no metre being independent of the other, each metre merging with the other thus becoming the expansive effulgent Vak, with inflexions of the various metres merging with one another, one being something similar to the other. Vak is Brahman, each and every नाम (essence) and रूप (form) is Brahman. Therefore every metre, every inflexion is important, every note and pitch, every step and every measure is important guide towards one concerted and comprehensive entirety of Vak. Gayatri, Jagati or Trishtup are but the forms, knowing one or the other does not lead one to the whole Vak, being but the descriptions of its expression, meditating one or the other one does not because the complete, each one or the other being incomplete forms. Vak is Brahman; therefore, Vak is to be meditated for knowing every metre and all of them becoming one. Metres are but the foot prints of Vak, for by them alone one knows Vak, just as one can find from foot prints what was not known - ‘कीर्तिं श्लोकं विन्दते य एवं वेद’ (Brihad Aranyak Up.I.iv.7). Those who have been illumined, have indeed been delivered because it is said ‘य इत् तद् विदुस्ते अमृतत्वमानशुः |’ – those who are wise to this Wisdom for them is assured the immortal life and the splendour and vigour.

In Maitri Up(IV.6) a question was asked, ‘अग्निर् वायुर् आदित्यः कालो यः प्राणोन्म ब्रह्मा रुद्रो विष्णु इति एकेन्यं अभिधायन्ति एकेन्यम् | कतमो यः सोऽस्माकं ब्रूहि |’- Fire, air, sun, time, breath, food, Brahma, Rudra, Vishnu, some meditate upon one, some upon other, to which the teacher replied, ‘ब्रह्मणो वा वैता अग्रस्यास्तनवः, परस्यामृतस्य शरीरस्य . . या वाऽस्य अग्न्या स्तनवस्ता अभिध्यायेद् अर्चयन् निःश्रयाच्च | अतास्ताभिः सहैवोपरि उपरि लोकेषु चरति | अथ कृत्स्नक्षय एकत्वं एति पुरुषस्य पुरुषस्य ||’ - the different gods are but the principal forms of the Supreme, immortal and bodiless Brahman. Verily, on these one meditates upon, worships and discards. With these, one moves higher and higher in the worlds and when all this cease to be, he attains unity with the Purusha, yes with the Purusha. Thus even Gayatri, Trishtupa and Jagati the principal forms of Vak, meditating on these one reaches Vak.

उप ह्वये सुदुधां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।
श्रेष्ठं सवं सविता साविषन्नोऽभिद्धो धर्मस्तदु पु प्र वोचम् ॥ २६ ॥

I invoke the milch-cow so that I, the milkman, skillful of hands, may milk her to my satisfaction. May Savitru stimulate me to action; I declare the vessel to be warm.

Explanation:

The *vedic* scripture is the *milch*-Cow, the hymns are the udder and the seeker is the milkman is one who is qualified, skilled in sourcing the milk, the *essence* from that *milch*-cow. Cow is the symbol for the luminous rays which give enlightened satisfaction, the ultimate *Bliss*.

The seeker prays *That Savitru* (तत् सवितृ वरेण्यं), who is the resplendence of the divine (भर्गो देवस्य धीमहि), even as seer *Vishavamitra* did in olden days, for illuminating the intellect ‘ॐ भुः भुवः स्वः । तत् सवितृ वरेण्यम् भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥’ – *Aum*, the *Earth*, the *Space* and the *Heaven*. May *That* supreme *Savitru*, who is the resplendence of the divine make my intellect luminous. ‘I declare the vessel warm’ means that the seeker is energetically ready and receptive.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात् ।
दुहामश्विभ्यां पयो अघ्नेयं सा वर्धतां महते सौभगाय ॥ २७ ॥

Let her, the maiden with all treasure; come with determination for her offspring. May she illumine the twin Ashvins with her rays and may she show her beneficent sight towards us.

Explanation:

The seer is conscious that the *Vak*, the maiden is full of wisdom, is in fact *Wisdom* itself. Therefore, she is full of treasure which the seeker, as the offspring, desires to possess. In *Nirukta*, the commentators refers *Ashvins* as deities of Heavens and clarifies, that some call them heaven and earth, some others as day and night, two royal performers of sacrifices. They have been also said to be the earliest one who became enlightened to *Wisdom*. They are the mythical twins whose association with यज्ञ is well established. They travel to distant places, dwell in yonder luminous heavens or in mansion built on ocean. ; on whom the sacrifice depends and on whose worship the unenlightened become enlightened - ‘यत् स्थो दीर्घप्रसदमनि यद् वादो रोचने दिवः यद् वा समुद्रेऽध्याकृते गृहेऽत . . यद्योरधि प्र यज्ञा असूरे सन्ति सूरयः’ (VIII.10.1 and 4). Like *Indra* and *Agni* they too revel in the bliss of *soma* ‘अश्विना पिवतं मधु दीद्यग्नी शुचिवता ऋतुनां यज्ञवाहवा’ (I.15.11).

गौरीमेदनु वत्सं मिषन्तं मूर्धानं हिङ्कृणोन्मातवा उ ।
सृक्वाणं धर्ममभि वावशाना मिमाति मायुं पयते पयोभिः ॥ २८ ॥

She, the cow, has lowered herself looking fondly towards her offspring, as she licks the forehead she leans allowing his mouth seeking the warmth of her udder. As the offspring sucks her she gushes with pleasure.

Explanation:

The cow is the luminous *Vak* from whom when the motherly affection becomes enlightened, *Wisdom* is sourced as milk. *Vak* is the luminous light which is ever eager to dispel darkness from the seeker's mind, for which she has fondness. Therefore, when the seekers source knowledge to wards enlightened, the *Vak*, delighted with this attempt becomes pleased. .

अयं स शिङ्क्ते येन गौरभिवृता मिमाति मायुं ध्वसनावधि श्रिता ।
सा चित्तिभिर्नि हि चकार मर्त्यं विद्युद् भवन्ती प्रति वव्रिमौहत ॥ २९ ॥

The seeker also makes pleasant sounds for which Vak has lowered herself as she showers her affection. She with her endearing sounds has humbled the mortal one, enlightening him by unveiling her luminous rays.

Explanation:

The seer continues with his imagery. Immortal luminous powers in haven are ever eager to communicate *Wisdom* to the mortal un-illuminated creatures. When the mortals receive the *Bliss* of *Beatitude*, they become humbled by the possession of that *Wisdom*, not arrogant with the possession of mere *Knowledge*.

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् ।
जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥ ३० ॥

With breath and energy the life establishes as eternal movement, the centre of existence. Living by offerings made, the immortal moves the mortal becoming a companion of the mortal.

Explanation:

That which, with breath and energy, establishes movement as the centre of existence is the *Self* within. Strengthened by offerings made, *That One*, the immortal moves the mortal becoming its companion. This also corroborates the sentiments contained in the earlier *mantra* 'द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि पस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्यनश्नुन्नन्यो अभि चाकशीति ॥' (I.164.20) - Two birds united in bonds of camaraderie are seated on the same tree. Of them one eats the fruit and other observes that one without consuming and also reminds one of the statements which Krishna made when he said, 'देवान्भावयतानेन ते देवा भावयन्तु वः ।' (Gita.III.11). Fostered by the offerings made, the immortal abides within along with the mortal to energize it to action.

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्ति भुवनेष्वन्तः ॥ ३१ ॥

I have seen the shepherd who never stumbles, when approaching and departing on his path. Gathered in his garments, in diffusive colours, he travels continuously across the worlds.

Explanation:

The seer speaks in one rare moment of enlightenment when he becomes aware of the luminous attribute of *Surya* as the guardian of the created world. Another seer speaks of the moment when the brilliant presence of *Surya*, the eye of *Mitra* and *Varuna*, rising as the very *self* of all the animate and inanimate creation and encompassing the space, earth and the heavens – ‘चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्ने | अप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगत्स्तस्थुषश्च ||’ (I.105.1).

य ई चकार न सो अस्य वेद य ई ददर्श हिरुगिन्नु तस्मात् |
स मातुर्योना परिवीतो अन्तर्वहुप्रजा निऋतिमा विवेश || ३२ ||

He who has made him knows him; from those who see him, from them he remains concealed. He, who rises from his source, giving life to many, sinks in empty space.

Explanation:

The creator who has made *Surya* knows him and his luminous form and essence. But human beings who only see the gross form of *Surya* as the flaming orb shining in the sky obviously are not aware of the concealed internal essence behind the external form. For such persons *Surya*, though gives life and energizes the activities of many, rises and sets without making any effect on the quality of their lives.

द्यौर्मै पिता जनिता नाभिरत्र बन्धुर्मै माता पृथिवी महीयम् |
उत्तानयोश्चम्बोर्श्योनिरन्तत्रा पिता दुहितुर्गर्भमाधात् || ३३ ||

Space is my father, the creator where the source is. Companion is my mother, the great Earth. Between these halves is spread the place of relationship wherein the father creates nature's (daughter's) womb.

Explanation:

Here the seer validates his existence, not as his distinct gross *form* but as his subtle *essence* within, the *self*, which on becoming enlightened finds its existence established on vaster and broader canvas than the one bound and restricted by the *gross* body. Between these two lay the source from where the undifferentiated becomes differentiated by name and form. In *Braihad Aranayak Up.* we find it mentioned, ‘स हैतावानास यथा स्त्रीपुमांसौ संपरिष्वक्ता; स इममेवात्मानं द्वेधापातयत् , . . तस्मादिदमर्थवृगलमिव . . तस्मादयमाकाशः स्त्रीयापूर्यत एव, तां समभवत्, ततो मुन्युया अजायन्त ||’ (I.4.3) – He, *That One*, became as large as a female and male in close embrace. He, *That One*, caused the (undifferentiated) *Self* to fall in two parts (differentiated by name and form) . . The space was filled by the female factor, from which came the human creation. The female factor is *duhita* as the *vedic* seer describe, the *Prakriti*, through whose agency the undifferentiated *That One* becomes differentiated by *name* and *form*, as humans, animals, birds and other varied forms.

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः |
पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम || ३४ ||

I hearken you till the end of the world; I ask where the centre of the Earth is. I ask you of the inexhaustible energizing seed; I ask the highest heavens where the abiding place of Vak, the Speech is.

Explanation:

The seer seeks to be satisfied therefore inquires till the end, Where is the centre of all creation? He seeks from him who is the inexhaustible seed, the source of creation! He seeks clarification from *Vak*, the eternal Sound in the space above, the ॐ, from which all this is said to have emanated.

इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
अयं सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥ ३५ ॥

The altar is the extreme end of the Earth; the sacrifice is the centre of all expansive worlds. Soma is the prolific energizing semen, Brahman is the wide space where Vak, speech finds its origin.

Explanation:

Out of sustained inquiry, reflection and meditation, seer strikes at Truth revealed, that this world, verily, is the place where actions are to be performed; performance of actions, verily, is what makes this world primarily expansive and progressive; *Bliss* is the stimulating energy that impels one towards the goal and *Brahman* is, verily, the word which gives extension to ideas which germinate in Mind.

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
ते धीतिभिर्मनसा ते विपश्चितः परिभुवः परि भवन्ति विश्वतः ॥ ३६ ॥

The seven embryonic foundations are the seven enlightened luminous seers, as ordained by Vishnu's statutes. Carrying on with Wisdom, they encompass the universe with their thoughts and intelligence.

Explanation:

Wisdom exists in entirety encompassing the universe. What the seven ancient seers, *Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu* and *Vahishtha*, the *fathers*, source as the primary source of *Wisdom* through thoughts and intelligence is the *Knowledge*, which they communicate as their experience. These seers are said to be positioned as ordained, to guide the human beings, in spiritually charged planets in space, far removed from the tempestuous world of empirical experiences. Having seen, heard through supra-sensory instruments of perception they reflected and meditated *Wisdom* to communicate the same through thoughts and intelligence in the manner as would be understood by the human beings to whom it is addressed.

न वि जानामि यदिवेदमस्मि निष्ण्यः संनद्धो मनसा चरामि ।
यदा मागन् प्रथमजा ऋतस्यादिद् वाचो अश्नुवे भागमस्याः ॥ ३७ ॥

I know not what I am in truth, concealed in an enigma, I wander around. When earlier, the first born as unfailing Law approached me, I could get only a part of it.

Explanation:

The Wisdom lies concealed in secret cave far from the gaze of the common uninitiated people. Therefore, I wander with uncertain mind, not knowing whether what I know is the *Wisdom* itself. When the totality of the Wisdom presented itself before as the unfailing Wisdom, I could scarcely grasp only a part of it.

अपाङ् प्राडेति स्वधया गृभीतोऽत्सर्त्यो मर्त्येना सयोनिः ।
ता शश्वन्ता विषूचिना वियन्ता न्यःन्यं चिक्युर्न नि चिक्युरन्यम् ॥ ३८ ॥

Back and forth I walk grasping, with my inherent Will, the mortal with my mortal means. Ceaselessly they move in different directions, men recognizing one and not the other at all.

Explanation:

The seer expresses his inability to grasp the totality of Wisdom, being satisfied with whatever his sensory instrument could lay access. Seer is fully aware and conscious that what exists as Wisdom and what is sourced as Knowledge is diametrically different and opposite. Therefore, what men recognize as Wisdom is not wisdom at all but the means to reach out to Wisdom, a ladder, a step, a stage and not the objective, the goal not the end of the journey.

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निपेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत् तद् विदुस्त इमे समासते ॥ ३९ ॥

In the immutable vedic hymns, in the supreme Space, there the gods dwell in supreme abidance. What can one do to those who are not wise to them; those who are wise to them dwell closely assembled.

Explained:

The seer rues for those who seeing perceive not, hearing listen not, knowing do not become wise to the place where the luminous light dwells. That is because what one appears through the instruments of sense and what exists in truth is diametrically distinct and separate. Those who claim knowledge spend time in cantankerous controversies and theological arguments. While those who are wise hold their counsel and take comfort in their *Wisdom*.

सूयवसाद् भगवती हि भूया अथो वयं भगवन्तः स्याम ।
अद्धि तृणमध्वे विश्वदानीं पिव शूद्धमुदकमाचरेन्ति ॥ ४० ॥

Wholesome and prosperous you be and let us also be splendidous, O, Luminous Light. Feed on the radiance from every direction, drink deep through the resplendent rays.

Explanation:

The enlightened seer is aware of the mutuality of the divine and the human elements in creation which need to be fostered in the spiritual ‘परस्परं भावयन्तं श्रेयः परमवाप्स्यथ’ as *Krishna* suggests in *Gita*. Therefore, he calls on the luminous forces feed on the radiant energies flowing from all directions and drink deep the rays streaming from all the sources.

गौरीर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी |
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमे व्योमन् || ४१ ||

Flooded from single, double, triple, quadruple, eight-fold, nine-fold streams, the bull has risen fortified in numerous forms in the supreme space.

Explanation:

The mutuality of efforts assures an expansion of the result. Spiritual progress is paved not through individual austerities and perfected penances but through cooperation and coordination of all the diverse forces in the creative scheme. Therefore, the seer who propitiates *Agni*, does so with full consciousness that it is only when assembly is collective, meditations are collective with collective mind, collective hearts and collective purpose with one dedicated resolve, that one can reach the goal, even as gods in earlier days with one resolve dedicated ‘देवा भागं यथा पूर्वं संजानना उपासते’.

तस्याः समुद्रा अधि वि क्षरन्ति तेन जीवन्ति प्रदिशश्चतस्रः |
ततः क्षरत्यक्षरं तद् विश्वमुप जीवति || ४२ ||

Evolved in this manner the ocean becomes sourced from many streams and people prosper in the four quarters, then there is ensured the flood and the life is assured an expansive, comprehensive life.

Explanation:

The result of collective meditations with collective mind, heart, resolve and purpose with austerity and penance can bring nothing but an extension of the limited mind to its intrinsic vastness whereby the individual, restrictive existence becomes enlarged as a comprehensive, all-inclusive universal existence.

शक्रमयं धूममारादपश्यं विषूवता पर एनावरेण |
उक्षाणं पृथिनमपचन्त वीरास्तानि धर्माणि प्रथमान्यासान् || ४३ ||

Then are to be seen indistinctly from afar the unclear towers rising from the bottom. The heroic energized bull has seen the first righteous principles rising.

Explanation:

The luminous light of *Surya* dawns not at once, not all of a sudden but slowly and gradually. First the faint rays appear on the horizon caressing softly the creation to wake up. Then the luminous rays guide the strayed energies to rise up and be active. And finally as the *Surya* rises on the horizon they bestir themselves to active life, reaching the fullness of their enlightened consciousness at noon, when *Surya* is at the zenith which seems ever observe with their extended vision, the supreme abode of Vishnu — ‘ तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः | दिविव चक्षुराततम् || तद् विप्रासो विपन्यवो जागृवांसः समिन्धते | विष्णोर्यत् परमं पदम् || (I.22.20-21).

In the beginning thus the seer sees *the first righteous principles rising* indistinctly, slowly expanding the vision.

त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम् |
विश्वमेको अभि चष्टे शचिभिर्घ्राजिरेकस्य ददृशे न रूपम् || ४४ ||

The three with their long sweeps envelop the year as ordained by Law, one energizing the universe, another one illuminating and the other without showing its form.

Explanation:

Agni, Surya and Vayu are the three primary forces which initiate action in the worlds, one energizing the manifest world, the other making it luminous and the lat one making it move forward in spiritual progress.

चत्वारि वाक् परिमिता पदानि तानि विदुर्बात्मणा ये मनीषिणः |
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति || ४५ ||

Vak, the Speech, is classified in four groups, all of which the men of Wisdom are aware of. In the first three groups are hidden the mystical secrets and men speak only in the fourth classification.

Explanation:

ॐ is the symbol by which *That One*, the eternal *Sound* is known in its undifferentiated state of *Being* before it *becomes* differentiated by names and form. ॐ, therefore, is the only existence and no other sound can there ever be except as part and incomplete. *Wisdom* is complete and knowledge is partial. *Vak* is classified for the sake of convenience as परा, the absolute *Sound*, पश्यन्ति the *Sound* seen or heard in supra-sensory spiritual enlightenment, मध्यमा the *Sound* used for giving expression to the supra-sensory spiritual enlightenment and वैखरी is the *Sound* used for giving expression to the sensory empirical experiences.

Vak is entirety of *Wisdom*, therefore, only those who are enlightened, men of *Wisdom*, are aware of. Those whose perception is obscured by the sensory influences, as in the case of the common masses, *Vak* is accessible to the extent the sound is used as a convenient though unsatisfactory, inefficient and insufficient instrument of communication in primordial world.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ ४६ ॥

They call him the luminous well effulgent bird, Indra, Mitra, Varuna, Agni; the men of Wisdom speak of That One variously as Agni, Yama, and Matarishvan.

Explanation:

Vipra is the man of Wisdom, being enlightened is aware of the Prime Existence. But men at large are not enlightened, their receptivity being obscured by the sensory influences. Therefore, they are not aware of the Prime Existence. They can understand and grasp the indescribable Bliss of Being only when it is explained to them using signs and symbols which they are familiar in their empirical world. When men of Wisdom, who are enlightened to the Prime Existence, seek to communicate them their supra-sensory experiences they are perforce compelled to use the signs and symbols familiar to them. Therefore, we find in vedic scripture statements like Vak is said to reveal her noble form as a loving wife, finely robed, reveals her body to her husband – ‘उत त्वस्मै पत्य तन्वं विवस्ने जायेवपत्य उशती सुवासाः ।’ (X.71.4). We see the heavenly child, young maiden in her shining raiment; shine here on us here this dawn, auspicious lady of worldly treasures - एषा दिवो दुहिता प्रत्यदर्शि व्युच्छन्ती युवतिः शुक्रवासाः । विश्वस्येशाना पार्थिवस्य वस्व उपो अघेह सुभगे व्युच्छ ॥ (I.13.7). We see Surya following Ushas as a young man would his maiden – ‘सूर्यो देवमपसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।’ (I.115.2) Or as in Brihad Aranyaka Up. That One desired another, therefore, it became as large as a man and woman would be while embracing – ‘स द्वितीयमैच्छत्, स हैतावानास यथा स्त्रीपुमांसो संपरिष्वक्तौ ।’, or as the Self in deep sleep is free from craving, free from evils free from fear as a man when in the embrace of his beloved wife knows nothing without or within so the person when in the embrace – ‘यद्यथा प्रियया स्त्रीया संपरिष्वक्तो नवाह्यं किंचन वेद नान्तरम् एवमेवायं पुरुषः प्रज्ञानेस्सना संपरिष्वक्तो . . .’.

The vedic seers were communicating their experiences to the residents of India, who used names like Indra, Mitra, Varuna, Agni Yama and Matarishvan for identifying the supernatural energies by those names and symbols and not because there were supernatural beings in heaven called by those names. Therefore, it was not that there were innumerable gods in heavens but there were certainly innumerable energies in universe which needed to be identified with different symbols or names.

कृष्णं नयानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति ।
त आववृत्रन् त्सदनादृतस्यादिद् घृतेन पृथिवी व्युद्यते ॥ ४७ ॥

Obscure is the Path luminous are ingenious are the thoughts, up to the high pinnacle do they rise enjoined with streams of imagination. And descending below they energize the primordial world with their tranquility.

Explanation:

When one commences the journey he has nothing but a map, with directions and descriptions, with symbols and signposts to point out the directions to be taken and the Path to be traversed, the entire walking having to be done by one self alone. In the beginning the passage is dark and forbidden, narrow ancient which stretches far away (अणुः पन्था विततः पुराणो), difficult to be encountered (क्षूरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत् कावयो वदन्ति) with alluring sights on the way (तस्मिञ्शुक्लमुत नीलमाहुःपिङ्गलं हरितं लोहितं च).

It is when luminous and ingenious thoughts, from the high pinnacle descending down below that they energize the primordial world to tranquility and the seeker says: 'वेदाहम् एतं पुरुषं महान्तम् आदित्यवर्णं तमसः परस्तात् |'.

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत |
तस्मिन् त्साकं त्रिशता न शङ्क्वोऽर्पिताः षष्टिर्न चलाचलासः || ४८ ||

Twelve are the wheels, the wheel is one, and three are the naves. Who among men have grasped this? Therein are set the hundred and sixty spokes which can never be separated.

Explanation:

Twelve wheels are the twelve moths which turn without missing a moment. The wheel is the soul of all the animate and inanimate creatures – 'सूर्या अलाजगतस्तथुषश्च' the central point which revolves around the universe energizing, sustaining and guiding them as the Law ordained. 'सूर्यरश्मिर्हरिकेशः पुरस्तात् सविता ज्योतिरुदयो अजस्रम् | तस्य पूषा प्रसवे याति विद्वान् संपश्यन् विश्वा भुवनानि गोपाः || न चक्षा एष दिवो मध्य आस्त आपुप्रवान् रोदसी अन्तरिक्षम् |' (X.139.1-2). The three naves are the segments, the seasons and three hundred spokes being indivisible days of the year.

यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि |
यो रत्नधा वसुविद् यः सुदत्रः सरस्वति तमिह धातवे कः || ४९ ||

Your breasts are the congenial sources of bliss without being exhausted, with which you feed the things which are choicest. Bring un to us that giver of wealth, affection and bequest, Sarasvati, so that we may drink deep of her.

Explanation:

Sarasvati is motherliest of mothers, best of the streams, best of the luminous ones – 'अम्बितमे नदीतमे देवितमे सरस्वति', who inspires pleasant songs and gracious thoughts, – 'सुनृतानां चेतन्ती सुमतीनाम्', mighty flood is Sarasvati who brightens thoughts that illumine the universe – 'महो अर्णः सरस्वती प्र चेतयति केतुना धियो विश्वा वि राजति |'.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् |
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः || ५० ||

Performing the sacrificial act the gods established for the first time the perennial principles - Dharma, by which action the they established themselves along with other ancient aspirants in the high heavens.

Explanation:

When the gods performed the sacrifice for the first time, they laid down the *Dharma*, which is accordance with ऋत – the cosmic law. The cosmic law is inexorable law, both the luminous energies as well as the manifest creation which is being energized are bound by the law.

समानमतदुदक मुच्चैस्सव चाहभिः |
भूमिं पर्जन्या जिवन्ति दिवं जिन्वन्त्यग्नयः ॥ ५१ ॥

There is similarity in the days as they pass, moving as the waters ebbs in and flows out. Falling on the earth, the rains breathe in life and rising to the luminous world, Agni rejuvenates.

Explanation:

Time does not seem to stand still, appearing to change with deviations, with its *ups* and *downs*, like waters of the ocean, which in spite of its agitated turbulence has calm presence deep down below. Time, it is when it breathe life on the earth and Time it is when it rejuvenates life to the heaven above.

दिव्यं सुपर्णं वायसं बृहन्तमपां गर्भं दर्शतमोषधीनाम् |
अभीपतो वृष्टिभिस्तर्पयन्तं सरस्वन्तमवसे जोहवीमि ॥ ५२ ॥

The divinely ordained Sarasvan, vast with noble bearing, lovingly born in high mountain and lovingly serenading through woods delights us with waters as we invoke that he may help us.

Explanation:

Sarasvan is he who is endowed with luminous blessings, who descending down from the supreme abode, traversing through obscure pathways and showers on us pleasures, bright and bountiful.

XXXIX.

विश्वेदेवाः ३

सूक्त ३.५४ । ऋषि प्रजापतिर्वैश्वामित्रः । विश्वेदेवाः

इमं महे विदध्याय शूषं शश्वत् कृत्व ईड्याय प्र जभुः ।
शृणोतु नो दम्येभिरनीकैः शृणोत्वग्निर्दिव्यैरजस्रः ॥ १ ॥

This stimulating hymn is offered to the assembled, the adorable, mighty and eternal divinities. May Agni listen to this hymn with his affection. May he listen to this with luminous splendour.

Explanation:

Hymns are not intellectually composed poetical works. Because they come out loud without any human effort, they are referred to as divine revelations. Nonetheless, they represent human problems, aspirations and experiences formatted in human medium of expression. There are many averments in *vedic* scriptures that hymns are outcome of human effort. One seer says that hymns came to be written first and the sacrifices came later — ‘सूक्तवाकं प्रथममादिग्निमादिद्धविरजनयन्त देवाः । स एषां यज्ञो अभवत् तनूपाः . . ॥’ (X.88.8), make a hymn for gods that is not inferior but well-arranged and fair of form — ‘मन्त्रमखर्व सुधितं सुपेशसं दधात यज्ञियेश्वा । (VII.32.13)’, It is for this reason that the seer prays that his hymn may be accepted by the divinities so that his offerings may bring the returns expected, ‘एता तेअग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च । सकेम गयः सुधुरो यमं तेऽधि श्रवो देवभक्तां दधानः ॥’ (I.73.1)). This hymn is an expression of human aspirations at different levels.

Agni is not only the energizing seer of the hymn but also the compassionate courier who reaches them to the designated divinities. Therefore, he should attentively respond to this hymn.

महि महे दिवे अर्चा पृथिव्यै कामो म इच्छञ्चरति प्रजानन् ।
ययोर्ह स्तोमे विदथेषु देवाः सपर्यवो मादयन्ते सचायोः ॥ २ ॥

To the mighty Heaven and Earth, I offer this hymn, with words of intent well formed. May both, the luminous divinities and the human beings revel in amongst the assembled ones.

Explanation:

A hymn becomes meaningful and more expansive when it is appreciated both by the enlightened divinities as well by the seekers of enlightenment. Therefore, it is offered in a gathering where the men of Wisdom share the primary moments of the luminous effulgence to those who seek for luminosity of enlightenment. One then will be able to appreciate the beauty concealed in the hymns.

युवोर्ऋतं रोदसी सत्यमस्तु महे षु णः सुविताय प्र भूतम् ।
इदं दिवे नमो अग्ने पृथिव्यै सपर्यामि प्रयसा यामि रत्नम् ॥ ३ ॥

O Heaven and Earth may your great ordinance respond to us favourably. You be our leaders to our advantage.

Explanation:

The seer prays the powers presiding over the energies to respond with their laws favourably towards them in such manner that with their grace the seekers may be gratified.

उतो हि वां पूर्या आविविद्र ऋतावरी रोदसी सत्यवाचः ।
नरश्चिद् वां समिधे शूरसातौ ववन्दिरे पृथिवि वेविदानाः ॥ ४ ॥

Verily, from the seers of earliest times are endowed with words which are true to Cosmic Law and energetic to find the Heaven and Earth. And the heroes who fight in battles and conquer know them well and paid them the honour.

Explanation:

Heaven and Earth were created first before else could be formatted. That was the true source with power to communicate the Wisdom about the creation. We have seen earlier in (X.121) that *Hiranyagarbha*, the golden-wombed, arose in the beginning as ‘हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् । स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥’ to create heaven and earth – ‘द्यावाभूमीं जनयन् देव एकः’ and therefore became the divine spirit – ‘देवानाम् असुः’. Seer *Dirghatama Auchathya* conceptualized *Heavens* as the father, the begetter and the *Earth* as the mighty mother, spread between two halves is relationship established – ‘द्यौर्मै पिता जनिता नाभिरत्र बन्धुर्मै माता पृथिवी महीयम् । उत्तानयोर्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात् ॥’ (I,164.33). Those who are bold and battle through penance and perseverance knowing this becomes realized.

को अद्धा वेद क इह प्र वोचद् देवो अच्छ पथ्या ३ का सेमति ।
ददृश्च एषमवमा सदांसि परेषु या गुह्येषु व्रतेषु ॥ ५ ॥

Who knows and who can, verily, declare it, what path leads one to the luminous beings. Seen are only the lowest dwellings but they, verily are in yonder I concealed abodes.

Explanation:

The *Wisdom* is vast and voluminous beyond comprehension what one *Knows* is but fragment of that vast treasure, sourced in a limited measure by an imperfect and inadequate Mind, whose vision is limited and receptivity is restricted by what one *Knows* through sensory influences. Therefore, only those who are wise in their *Wisdom* and skilled communication can alone reveal what is hidden from a normal empirical Mind.

कविर्नुचक्षा अभि षीमचष्ट ऋतस्य योना विधृते मदन्ती ।
नाना चक्राते सदनं यथा वेः समानेन क्रतुना संविदाने ॥ ६ ॥

Seers have seen mankind reveling in the expansive Cosmic Law, making their many homes like birds, though separated performing their functions together.

Explanation:

Seers have seen mankind reveling in life like birds, once separated coming together again. Life has infinite capacity to make men forget their past and makes adjustments enjoy the present and plan for the future. Generally men like birds are fickle in mind and strangely lonely even in a crowd; yet like birds they gather together to form groups and revel in seeming pleasures. But rare is the one who is not *lonely* even when he revels alone in a crowd, or embraces the vast humanity even when *alone* in the silence of his *self*. He is the one whose sight is rooted to the heavens above with extra-ordinarily universal vision soar up like *Shyena* the mythical bird.

समान्या वियुते दूरेअन्ते ध्रुवे पदे तस्थतुर्जागरूके ।
उत स्वसारा युवती भवन्ती आदु बुवाते मिथुनानि नाम ॥ ७ ॥

Generally gathering together for distant points of periods, they stand on one collectively agreed place ever vigilant, and speak with one another like young maidens, words which are in harmony.

Explanation:

Even in their *aloneness* human beings become gregariously expansive in temperament. They gather as atoms but become powerful with great integrated and cohesive energy, speaking the language of harmonious as integrated whole.

विश्वेदेते जनिमा सं विवित्तो महो देवान् विभ्रती न व्यथेते ।
एजद् ध्रुवं पत्यते विश्वमेकं चरत् पतत्रि विषुणं वि जातम् ॥ ८ ॥

Entire universal creation appears separates distinct from one another, but bearing the supremely luminous one it does not become divided. Thus, verily, abides the immutable Lord in multi-formed creation of the movable and of the immovable, of the walking and of the flying.

Explanation:

The supreme *Brahman* is one entirety of *Being*; the appearance of its *Becoming*, manifesting in diverse *names* and *forms*, distinct from one another is formatting of the Mind which sees diversity in *That One* which singularly one *Being*. *Brihad Aranyak Up.* says ‘यस्यानुवित्तः प्रतिबुद्ध आत्मास्मिन्संदेहो गहानो प्रविष्टः । स विश्वकृत् सहि सर्वस्य कर्ता तास्य लोकः स उ लेक एव ॥ . . मनसैवानुदत्तव्यम् नेह नानास्ति किंचन ।’ (IV.4.13,19) – Whoever has found and awakened to the *Self* that has entered perilous and inaccessible place (the body), he is the performer in

universe, for he is performer of all. He is as vast as the world; indeed, he has become as vast as the world. . Only by Mind is this to be perceived, in it there is no diversity.

सना पुराणमध्येम्यारान्महः पितुर्जनितुर्जामि तन्नः ।
देवासो यत्र पनितार एवैरुरौ पथि व्युते तस्थुरन्तः ॥ ९ ॥

From yonder I ponder over the ancient relationship with the supreme Lord and Father, singing whose praise the luminous gods by convention stand on the far extended pathway.

Explanation:

Standing far, as it were, from the place where the *Self* dwells within, I reflect on thereon and discern a close and abiding relationship between the *Universal Self* and the *individual self* within. I find the multitude of the divine beings standing on the extended luminous *Path*, eulogizing traditionally the supreme Brahman. These divine being are the deities presiding over different centres of energy from whom the seekers seek to source luminosity on the *Path* to spiritual enlightenment.

इमं स्तोमं रोदासी प्र ब्रवीम्युदूदराः शृणवन्ग्नजिह्वाः ।
मित्रः सम्राजो वरुणो युवान आदित्यासः कवयः पप्रथानाः ॥ १० ॥

This hymn, O Heaven and Earth, I offer; may the compassionate One receive it, with his tongue which, verily, is Agni and the young luminous deities Varuna, Mitra and wise Aditya.

Explanation:

This particular hymn though addressed to Heaven and Earth as the father and mother, is also meant for other gods presiding over each centre of energy like *Agni* who is compared to the tongue through which *Brahman* may relish the sweetness of the hymns.

हिरण्यपाणिः सविता सुजिह्वस्त्रिरा दिवो विदथे पत्यमानः ।
देवेषु च सवितः श्लोकमश्रेरादस्मभ्यमा सुव सर्वतातिम् ॥ ११ ॥

Golden handed and sweet tongued Savita comes to our assembly thrice from the heavens. Convey this hymns, Savita to the luminous ones and then lead us completely to safty.

Explanation:

The most auspicious and gracious is *Savita*, rich in speech and generous in giving wealth and prosperity, come thrice in our midst to receive our oblations - प्रातस्तवन, in the morning, माध्यन्दिन स्तवन during mid-day and तृतीय स्तवन in the evening. Therefore, he is the one who is approached to convey the hymns to the luminous one and leading the seekers to complete safety of fulfillment.

सुकृत् सुपाणिः स्वर्वो ऋतावा देवस्त्वष्टावसे तानि नो धात् ।
पूषण्वन्त ऋभवो मादयध्वमूर्ध्वग्रावाणो अध्वरमतष्ट ॥ १२ ॥

Dexterous worker with skillful figures divine Tvashtara, gracious and auspicious, assist us in crafting this hymn. Delight O Rbhus, along with Pushan, you have arranged the stones and decided the rites and rituals

Explanation:

Rubhus and Pushan, who have helped in arranging the stones and deciding the rite and rituals in performing sacrifice, are also called to enjoy the hymn which has been crafted with the skillful assistance of Tvashtara, the divine artificer.

विद्युदथा मरुत ऋष्टिमन्तो दिवो मर्या ऋतजाता अयासः ।
सरस्वती शृणवन् यज्ञियासो धाता रयिं सहवीरं तुरासः ॥ १३ ॥

Borne by the swift movements of howling Maruts, the supple sons of the Cosmic Law, may Sarasvati listen to us and give us prosperity and noble progeny.

Explanation:

The seer calls forth divine Sarasvati to come swiftly like gushing breath of rejuvenated intelligence to grace him with prosperity and progeny. Prosperity without intelligence and progeny without both prosperity and intelligence to harness is of no significance.

विष्णुं स्तोमासः पुरुदस्ममर्का भगस्येव कारिणो यामनि ग्मन् ।
उरुक्रमः ककुहो यस्य पूर्वीर्न मर्धन्ति युवतयो जनित्रीः ॥ १४ ॥

To Vishnu rich in marvels are the songs and praises that go forth as harbinger on the road to the resplendent Bhaga. The Lord with long strides is one whose commands the quarters never disregard.

Explanation:

Vishnu is the supreme deity in the Aditya assemblage of which Bhaga is the resplendent one. As the all pervading personality his commands are followed by all without fail.

इन्द्रो विश्ववीर्यैः पत्यमान उभे आ पप्रौ रोदसी महित्वा ।
पुरंदरो वृत्रहा धृष्णुषेणः संगृभ्या न आ भरा भूरि पश्वः ॥ १५ ॥

Indra who rules with his mighty power, has filled Heaven and Earth with his magnificence. Lord of the brave soldiers, destroyer of mighty citadels, slayer of Vritra, gather yourself and bring for us the cows.

Explanation:

Indra is the chief of the luminous gods, even as he is the peer presiding over Mind which gathers the luminous rays of *Wisdom*, destroying the dense obscure minds. . Therefore, the seers request him to gather the luminous thoughts of *Wisdom* and bless him in his efforts.

नासत्या मे पितरा बन्धुपृच्छा सजात्यमश्विनोश्चारु नाम ।
युवं हि स्थो रयिदौ नो रयिणां दात्रं रक्षेथे अकवैरदब्धा ॥ १६ ॥
महत् तद् वः कवयश्चारु नाम यद्ध देवा भवथ विश्व इन्द्रे ।
सख ऋभुभिः पुरुहूत प्रियोभिरिमां धियं सातवे तक्षता नः ॥ १७ ॥

Ashvins with fatherly affection are compassionate as one to kinsmen, which in itself is a glorious qualification. For, they are the ones who extend gifts of wealth. Therefore, guard the wealth without being cheated from those who have already endowed with wealth. This O you luminous ones, is your greatness that they you taken safe haven under Indra's armor. O you our dear much invoked ally with Rbhu help us in fashioning this hymn to our advantage.

Explanation:

The seer is overwhelmed by the luminous energies and seeks their help in making his hymn strong and beneficial to his advantage. *Indra* is the deity presiding over Mind, and as *Kena Upanishad* vouchsafed in later times, that he is the one who touched *Brahman* first. Therefore, in his *Wisdom* the seer desire to take recourse, even as all luminous powers took recourse in him and accepted *Indra* as the supreme leader.

अर्यमा णो अदितिर्यज्ञियासोऽदब्धानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः प्रजावान् नः पशुमो अस्तु गातुः ॥ १८ ॥

Aryama and Aditi deserve our adoration, for they have upheld Varuna's eternal Cosmic Laws uninterrupted. You remove the curse of childlessness form us and grant us riches of men and animals.

Explanation:

The seer points out birth as normal and necessary as death is. Thus has ऋत has ordained and which *Aryama* and *Aditi* have upheld. Therefore, what is according of ऋत, needs to be maintained by the luminous energies. Thus does the seer remind them of their role in preservation of what is created or needs to be created.

देवानां दूतः पुरुध प्रसूतोऽनागान् नो वोचतु सर्वताता ।
शृणोतु नः पृथिवी द्यौरुतापः सूर्यो नक्षत्रैरुर्वन्तरिक्षम् ॥ १९ ॥

May the messengers of the luminous energies who have been dispatched to the various quarters assure us of our safety and excellence. May Heaven, Earth and the Adityas, Waters, Surya and stars in the firmament and constellations above, listen to our announcements.

Explanation:

The various luminous beings presiding over various centres of energies have dispatched their own subsidiary messengers to see that what is ordained by ऋत, the *Cosmic law* is pursued in practice accordingly. Therefore, now the seer calls upon these messengers to take note of this reality and help them in achieving this goal.

शृण्वन्तो नो वृषणः पर्वतासो ध्रुवक्षेमास इळया मदन्तः |
आदित्यैर्नो अदितिः शृणोतु यच्छन्तु नो मरुतः शर्म भद्रम् || २० ||

Hear us the great mountains which sprinkle rain drops, resting firmly and rejoicing in the delectable revitalized vigour. May Aditi along with Adityas hear us and let Maruts grace us with their auspicious intent.

Explanation:

Aditi is the mother with eternal compassion and *Adityas* illumine with their energizing rays. They should respond to us with favours as firmly and surely as the mountains sprinkle the rains on the directing the course towards stream of luminous rays. Therefore, the seer prays for their delectable nectar to sprinkle on them.

सदा सुगः पितुमो अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त |
भगो मे अग्ने सख्ये न मृध्या उद् रायो अश्यां सदनं पुरुक्षोः || २१ ||

Auspicious be our Path for ever and well provided, with pleasant nourishment O Gods, of herbs sprinkled. Resplendent be my harmony with Agni, the deity presiding over energy, may I be graced with a seat for enjoying the food.

Explanation:

For traversing the *Path to Perfection* one should be blessed with auspicious intent. With auspicious being there the purpose and the product also become auspicious and beneficial.

स्वदस्व हव्या समिषो दिदीह्यस्मर्शक् सं मिमीहि श्रवांसि |
विश्वो अग्ने पृतु ताज्जेपि शत्रूनहा विश्वा सुमना दीदिही नः || २२ ||

Revel in the offerings grace us with energizing vigour. Combine our energies for our welfare in all directions. Triumph over in battles O Agni, all the enemies and make us luminous each and every day for time eternal.

Explanation:

This is the final plea of the seer, to make him energized, combining all of them makes him powerful to defeat the unwholesome forces and win over eternal *Bliss of Beatitude*.

XXXX.

अग्नि

सूक्त १० . १९१ । ऋषि — संवनन आङ्गिरसः । अग्निः, संज्ञानम्

The collation of *Rigvedic* with adoration and initiation of *Agni*, as the deity presiding over energy or power and closes with again with adoration of *Agni* as the luminous consciousness to bring all that is best for humans to prosper. And further it calls upon thus energized to experience the cohesion, camaraderie and concord that exist among the self who are engaged to one's spiritual goal.

Seers' responses of such coordinated effort are found expressed through every stage of their spiritual development in *vedic* scripture. Some are expressed in highly mystical symbols others are to lesser extent in common place vocabulary which characterize their depth and extent of enlightenment. In every spiritual adventure the first thing one expects is to have the organs of senses and organs of action efficient and receptive. Therefore he prays:

‘आ नो भद्राः कर्तव्यो यन्तु विश्वतोऽद्वयासो अपरितास उदिभद्रः । . . भद्रं कार्णेभिः शृणुयाम देवा भद्रं पश्येक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥’ (I.89.1 and 8 – May the auspicious energies flow forth towards me from very side, never misleading, unhindered and victorious. O Gods, may we with our ears listen to all that is auspicious, and with our eyes see all that auspicious, O holy ones. With limbs and bodies thus set firm and praising you, may we attain the time allotted to us.

Thereafter, he expects the sweet winds breeze and rivers to flow copiously towards him, who adheres to the Law, the herbs and plants to be sweet, the nights, the dawns, the space above and the father in heaven; the tall tress to be sweet along with *Surya*, the milk yielding cows and *Mitra* to be gracious and even so *Varuna* and *Aryaman*, *Brihaspati* and *Vishnu* of the mighty stride - मधुवाता ऋतायते मधु शरन्ति सिन्धवः । मध्वर्नः सन्त्यापिधीः ॥ मधु नक्तमुतोऽस्यो मधुमत् पार्थिव रजः ॥ मधु द्यौरस्तु नः पिता ॥ मधुमान्नो वनस्पतिर्मधुमा अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥ शं नो मित्रः शं वरुणः शं नो भवत्वयमा । शं नो इन्द्रो बृहस्पतिः शं नो विष्णुरूक्मः ॥ (I.90.6-9)’.

Then the seer is ready to inquire in to the problems confronting him ‘को अद्वा वेद क इह प्र वोचद् देवाँ अच्छा पथ्याः का समेति । ददृश एषामवमा सदात्सि पेषु या गुह्येषु ब्रतेषु ॥’ (III.54.5) – Which pathways lead to the luminous beings? Who knows this for sure and who will declare it here? Because seen are only the lower regions but the truth lies somewhere beyond in secret place. Therefore is his prayer – ‘सदा सुगः पितुमाँ अस्तु पन्था मध्वा देवा ओषधीः सं पिपृक्त । भगो मे अग्ने सख्ये न मृध्या उद् रायो अश्याँ सदनं पुरुक्षोः ॥ (III.54.21) - Smooth be our path ever and well provisioned, with pleasant support, herbs sprinkling in profusion. Safe the bliss in *Agni*'s friendship to attain fruitful compensation. Let *That Savita, the supreme divine Intellect*, energize my intelligence - ‘तत् सवितु वरेण्यं भर्गो देवस्य धीमहि धियो यो प्रवोदयात्’ (III.62.10). Then will the eternal Law with varied food strengthen one, its very thought will remove transgressions, praising the eternal Law and arousing, it will open ears which were till then deaf. Firmly established are the Law's foundations, with many splendid beauties, which bring long lasting food and enlightenment - ऋतस्य हि शुक्रधः सन्ति पूर्वीर्ऋतस्य धीतिर्वृजिनानि हन्ति । ऋतस्य श्लोको वधिरा ततर्दु कर्णा बुधानः शुचमान आयोः ॥ ऋतस्य दृढहा धरुणानि सन्ति पुरुषि चन्द्रा वपुषे वपूषि । ऋतेन दीर्घामिषण्त पृक्ष ऋतेन गाव ऋतमा विवेशुः ॥ (IV.23.7-8).

Then slowly the dawn will throw the impeding barriers open; the light will rise up and throw open the portals of the mind, because *Surya* has now spread his luminous light, enlightenment flowing with conscious presence as if waters flowing to the dry deserts, bliss of beatitude stabilizing is firm foundation विदा दिवो विष्यन्निद्रिमुक्थैरायत्या उपसो अर्चिनो गुः | अपावृत व्रजिनोरूत् स्वर्गाद् वि दुर्गे मानुषीर्देव आवः || वि सूर्यो अमर्ति न श्रियं सादोर्व द गवां माता जानति गात् | धन्वर्णसो नद्यः खादोअर्णाः स्थूणेव सुमिता दृंहत द्यौः || (V.45.1-2). At the first shining of the luminous dawn in the source of *Light* is born the *Great Immutable One*, when the statutes of the gods will be validated, great is the God, supreme with sole dominion – ‘उपसः पूर्वा अध यद् व्यपुर्महद् वि जज्ञे अक्षरं पदे गोः | वता देवानामुप नु प्रभूषन् महद् देवानामसुरत्वमेकम् ||’ (III.55.1) Therefore looking back on the ancient elders my wishes fly around to many places ; I glance back to the ancient acts performed. Let us recognize the energy when it becomes kindled – ‘वि मे पुरा पतयन्ति कामाः शम्यच्छा दीद्यो पूर्याणि | समिद्धे अग्नावृतरतमिद् वदेम महद् देवानामसुरत्वमेकम् ||’ (III.55.3). Let each one select friendship of the guiding God, each one solicits wealth and renown for prosperity - विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् | विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे || (V.50.1)

The present hymn under consideration is the culmination the parting advice for all seekers the receptive readers of the *vedic* scripture assemble in concordance so that what comes through such assembly would be commonality of spiritual Bliss of fulfillment.

संसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ |
इच्छस्पदे समिध्यसे स नो वसूत्या भर || १ ||

Agni gathers for those whom he wishes well all that is precious. Bring for us all the treasure since you too have been energized at this place for performance of our actions.

Explanation:

Having acquired all the *knowledge* contained in the *vedic* scriptures the seeker is now ready to embark upon his journey for *Wisdom* – the *Veda* on the *Path of Perfection*. Acquisition of *Knowledge* by itself does not assure *Wisdom* of the wise. The hymns collated by *Vyasa* in *vedic* scriptures represent the experiences of *Wisdom* expressed by others, which if wisely used become the instrument for having enlightened *Wisdom* for our own selves. Various hymns are like various ladders available for us to raise our selves to higher plane, if understood through proper receptivity and in proper form. The ancient fathers were energized by *Agni* in earlier times and even so will the present generation of seekers would be energized. Hence this prayer to *Agni*.

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् |
देवा भागं यथा पूर्वे संजानाना उपासते || २ ||

Assemble expansively, speak with one another expansively, let your minds be of one resolve, even as gods in earlier days with one resolve dedicated themselves.

Explanation:

Individual expression is individual experience. Collective expression is said to express collective experiences. This is the benefit which is possible in an assembly. Even from the diverse expressions it would be possible to arrive at some consensus. Therefore, assemble and speak with one another letting

the mind to have one resolve, even as gods in earlier days did and even now do in performance of their actions, performing their individual diverse roles but keeping in mind the central theme for spiritual enlightenment. In an assembly it is therefore, said that the luminous powers are present.

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् |
समानं मन्मभि मन्त्रये वः समानेन वो हविषा जुहोमि || ३ ||

Let your meditations be collective, let you assembly be collective, along with collective mind rooted therein. With collective meditation, I offer collective oblations.

Explanation:

The seer lays down the final and lasting advise for seekers to gather so that they have diverse streams of thoughts flowing towards them from which they can quench their thirsts for *Wisdom*. Seer *Gotama Rahugana* prays ‘आ नो भद्राः कृतवो यन्तु विश्वतोऽदव्यासे अपरतास उदिभद्रः | दवि नो यथासदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे || देवानां भद्रा सुमतिर्ऋजूयतां देवानां रतिष्मि नो नि वर्तताम् | देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र निरन्तु जीवसे ||’ – May luminous thoughts come to us from all sides, never misleading and unhindered and triumphant. May the luminous powers be ever with us for our assistance, may our guardians day by day increasingly be gracious. May the auspicious favours of the luminous powers be ours, descending in bounty of righteous powers. The friendship of the luminous powers we have devotedly sought, so that they may extend their hand for us to live long.

समानी व आकूतिः समाना हृदयानि वः |
समानमस्तु वो मनो यथा वः सुसहासति || ४ ||

Collective be your purpose, collective be your hearts, collective is the mind by which one lives joyously.

Explanation:

Therefore we, the seekers should resolve that our purpose be determined, collective our resolve and collective be our concentration.

OTHER BOOKS WRITTEN BY THE SAME AUTHOR

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 2. Sri Madhva's Commentary on *Katha Upanishad*.
 3. Sri Madhva's Commentary on *Mandukya Upanishad*.
 4. Sri Madhva's Commentary and Summation on *Bhagavad Gita*.
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