ESSENTIALS OF RIG VEDA

R. L. Kashyap

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of
hinduism
server]
KAPWING

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of
hinduism
server]
KAPWING

Essentials of Rig Veda

Published by :

Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
63, 13th Main, 4th Block East, Jayanagar
Bangalore - 560011 [India]

Tel : 080-22456315, Mobile: 93412 33221
Email: info@vedah.com
Web: www.vedah.com

© 2005, SAKSI

Pages: x + 90

First Edition : 2005 (2000 copies)
Second Edition : 2007 (1000 copies)
Reprint : 2009 (2000 copies)

ISBN 81-7994-043-8

Price: Rs. 75 /-
US $ 8

Cover Page Design: T.V. Shankar
Cover Page Concept: R.V. Jahagirdar

Printers: Sreeranga Printers Pvt. Ltd., Bangalore - 560019

Table of Contents

(i) Note to the Readers vi
(ii) Abbreviations vii
(iii) Transliteration Scheme viii

I. Overviews

1. Vedic Wisdom 1
2. Overview of Mantra 1
3. Overview of Rig Veda 5
4. Rishi 8
5. Chhandas & Accent Marks 10
6. Vedic Gods 12
7. Message of the Rig Veda 18
8. Separate Overviews of the Ten Maṇḍalās 19

II. Cosmic Powers and Their Mantrās

9. Agni & the Guidance in Work 29
10. Indra, the Lord of Divine Mind and Vāyu 30
11. Vāyu 32
12. Divine Sun 34
13. Savitṛ and the Gāyatri of Rishi Vishvāmitra 35
14. Bhaga: The Distributor of Delight 37
15. Mitra Varuṇa 38
16. Brahma, Vishṇu and Rudra-Shiva 39
17. Gaṇapati, Brahmaṇaspati and Bṛhaspati 43
18. Ashvins, the Lords of Bliss 44
19. Soma, the Delight of Work 46
20. Aditi, the Goddess of Infinity 47
21. Waters and Inner Energies 48
22. Ṛbhus, the Divine Artisans 49
23. Sarasvati and Durga 50
24. Pūshan 51

25. Uṣha 52
26. Maruts 53
27. Seven Worlds, Lights and Panchajana 57

III. Topics and the Associated Mantrās

28. Life as an Ascent and the Journey 61
29. Mantrās for Peace and Felicities 62
30. Heart's Work 63
31. Divine Doors in the Subtle Body 64
32. Experience of the Supreme Being by Identity 65
33. Transcendent Reality 66
34. Unity and Universal 67
35. Philosophical Insights 68
36. One and Many: Do all paths lead to the same goal? 70
37. Earth 72
38. Intuition 72
39. Lotus in the Head 73
40. Bhakti Yoga (the yoga of devotion) 74
41. Puruṣha Sūkta 75
42. Creation Hymns 76
43. Symbolism of Horse and the Horse-Sacrifice 77
44. Secret Words and the Deity 78
45. Marriage of Soma with Sūryā 80
46. Ūrvashī and the Sūktās with Dialogues 81
47. Healing Plants and Thoughts 83
48. Miscellaneous Topics covered Elsewhere 84
49. Conclusions 85

Appendix: Women Rishis in the Rig Veda Samhita 85

Dedicated to

Sri Aurobindo

A Fire that seemed the body of a god
consumed the limiting figures of the past
and made large room for a new self to live.

Sri Aurobindo

(i) Note to the Readers

After the publication of our book, 'Why Read Rig Veda', in 1998 there have been persistent requests for a book on Rig Veda summarizing the key ideas in its ten Maṇḍalās. This book is our response to such requests. This book belongs to the category of compact-sized books with about 80 pages.

Summarizing the knowledge in 10552 mantrās in 80 pages is not possible. Simply giving the titles and their brief descriptions serves no one. Our readers want to see the texts of mantrās and their translations.

On the other hand, SAKSI has brought out many compact books, each having some aspects of RV along with the relevant mantrās. In this book, we profusely refer to these compact books listed below and thus avoid repeating the mantrās in them and their explanations. For instance, on the powers of the deity Agni, there are several compact books having over 400 mantrās. Thus we have been able to reveal several topics and their mantrās without having to make our book bulky.

We also want to note that these compact books are being continuously revised and enlarged making them more and more reader-friendly. For instance, the first edition of 'Sarasvati' had 32 pages. The revised new and enlarged edition of Sarasvati has 60 pages.

The titles of the 13 compact books referenced here are:

1. Why Read Rig Veda
2. Veda Mantrās and Sūktās Popularly Used in Worship
3. Sarasvati – Goddess of Inspiration
4. Secrets of Effective Work: Agni's Guidance
5. How to Manifest Bliss
6. Indra – Lord of Divine Mind
7. Rudra Mantrās
8. Shānti Mantrās
9. Lights on the Upaniṣhads
10. Essentials of Kriṣhṇa & Shukla Yajur Veda
11. Soma the Delight of Existence
12. Gaṇapati, Brahmaṇaspati and Kumāra
13. Philosophical and Creation Sūktās in Rig Veda

The following medium sized books are also of interest:

(i) Agni in Rig Veda: the first 300 mantrās by 12 riṣhis (First 300 mantrās to Agni from Maṇḍala 1)

(ii) "Divinizing Life: The Path of Atri Riṣhi (All the 727 mantrās of Maṇḍala 5)

(iii) "Kriṣhṇa Yajur Veda Taittirīya Samhitā Mantrās", (contains all the 4773 mantrās of TS), (contains translations of several major RV sūktās).

The translations of the mantrās are given in bold and most of them have been adapted from the books, SV and HMF, of Sri Aurobindo. We have divided the translation of a mantra into several parts numbered (1), (2) etc., and related them to the corresponding parts of the text of the mantra.

The explanations of the mantrās below the translations are taken mostly from the book of Sri M. P. Pandit entitled, 'Gems from the Vedās', (Pub.) Dipti.

In the revised edition, we have added the four essays in the chapters 24-27.

(ii) Abbreviations

Brh. U:	Bṛhadāraṇyaka U.
HMF:	*Hymns to the Mystic Fire* by Sri Aurobindo
KS:	Sri Kapāli Sāstry (1886-1953)
CWKS:	Collected Works of KS
Ritualists:	These persons believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning. This school is known as *Pūrva Mimāmsa,* whose leader, Jaimini, is dated 500 BCE. Jaimini mentioned only a few of the mantrās of Rig Veda in his work.
RK:	A ṛk mantra in one of the various metres.
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	mantra 10 of Sūkta 6 of Maṇḍala 4 of RVS [Triplet always to a RV mantra]
S:	Sāyaṇa Āchārya (1315-1387 CE)

SA:	Sri Aurobindo (1872-1950 CE)
(SA):	indicates that the translation of the verse is due to SA.
SV:	The *Secret of the Veda* by Sri Aurobindo
SYV:	Shukla Yajur Veda Samhitā
Tai. U:	Taittirīya U.
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS
U:	Upanishad
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS

For every mantra, its Devanāgari text and its Roman transliteration are given as footnotes which may appear on the same page or on the next page.

(iii) Transliteration Scheme

We give below the Roman symbols corresponding to the various Devanāgari letters, used in the transliteration of the mantrās given in this book.

We have mostly used the relatively common convention for transliterating the Devanāgari text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskṛt च is written as *ca* which most people pronounce as *ka* as in cat or car, whereas च should be pronounced as *cha* as in *chug*. च is assigned *cha*. Similarly श is sha, ष is ṣha.

Deva nāgari	Roman Symbol	Examples			
Short Vowels			ई	ī	need, see
अ	a	cut, but, run	ऊ	ū	soon, moon
		Never as English a	**Other vowels:**		
इ	i	pit, sit, fit	ए	e	say, may
उ	u	put, full	ओ	o	more, sore, toe
Long vowels:			ऐ	ai	site, might, light
आ	ā	cop, mar, bar	औ	au	pout, out,
			ऋ	ṛ	merrily; see note

Consonants:

क्	k	kick, kite, cut	म्	m	man, me, mist
ग्	g	gut, gig, go	न्	n	net, nose
च्	ch	chug, church	य्	y	yes, yet
ज्	j	jug, jig, jar	र्	r	red
ट्	ṭ	tub, tiger	ल्	l	life, lid
ड्	ḍ	deed, dog	व्	v	water, wood
त्	t	math, thin	स्	s	sing, sit
द्	d	mother, gather	ष्	ṣh	ship, sheet, dish
प्	p	pun, pat, peet	श्	sh	sure, see note
ब्	b	bin, bar, bun	ह्	h	hut, hit

Aspirated Consonants

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

ख्	kh	inkhorn	ध्	dh	
घ्	gh	loghut	ठ्	ṭh	anthill
छ्	chh	hitchhike	ढ्	ḍh	redhead
झ्	jh	hedgehog	फ्	ph	uphill
थ्	th		भ्	bh	abhor

Other Letters

ङ् ng or ñg as in sing.

ण् ṇ (with the tongue in the upper palate).

ऋ ṛ something between '*ri*' nor '*ru*' Examples are: *ṛtu, ṛta* etc.

As an exception, *ṛk* and *rik* are same; Ṛk Veda, Rig Veda are same.

श sha something between sa and ṣha.

ज्ञ jña or jn ज्ञानम् (jñānam), or in यज्ञ (yajna)

ḥ: Samskṛt visarga; pronounced with exhalation.

For example: कः is kaḥ,

धुः dhuḥ, pronounced dhuhu (as in madhuhu);

विः viḥ, pronounced kavihi.

ṁ: anusvāra, pronounced half m.

ऽ is a conjunction that indicates 'a'; mā+amṛtāt becomes māऽmṛtāt

मा+अमृतात् = माऽमृतात्

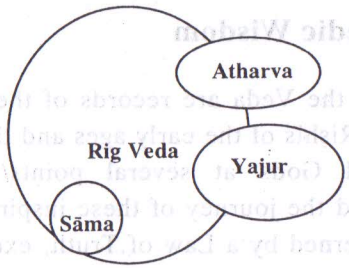
1. Vedic Wisdom

The hymns or mantrās of the Veda are records of the multiple experiences of the seers and Riṣhis of the early ages and they touch upon the life of man and Gods at several points of their convergence. In the vision and the journey of these inspired poets, the universe is a cosmos governed by a Law of Truth, executed by the Gods who are the divine functionaries in charge of this manifestation of the Supreme One. The hymns speak of the material prosperity of the society, the dynamic adventures of the heroes, the mental development of the seers who could see beyond time and space. They speak more of the systematic spiritual ascent of the man towards the world of all-sided perfection, climbing step by step. The mantrās reveal the part played by the various Gods assisting him on the way, opening closed doors on new horizons and breaking down the obstructions with their shining occult weapons.

The next 6 chapters explain briefly the contents of Rig Veda, and the key ideas of Mantra, Riṣhi and Chhandas. The eighth chapter gives brief overviews of the ten maṇḍalās indicating the riṣhis and the important sūktās or hymns. The next 14 chapters deal with brief descriptions of the various deities along with their relevant mantrās. The remaining 22 chapters deal with important aspects like Ashvamedha or horse sacrifice, philosophical topics etc.

2. Overview of Mantra

The core books of the Hindus, the four Veda Samhitās, consist only of mantrās. In ancient days, there was only one single collection of mantrās. In course of time, they were divided into four overlapping collections with the well-known names of Rig Veda mantra Samhita, Yajur Veda mantra Samhita, Sāma Veda mantra Samhita and Atharva Veda mantra Samhita. Later on Yajur Veda got separated into 2 recensions, Shukla Yajur Veda and Kriṣhṇa Yajur Veda.



A mantra is a poetic revelation received by a human sage during the state of deep concentration. It is not a mental construction or speculation. The person who receives the revelation is known as a Rishi. There are well-known women Rishis also.

The following RV mantra declares the origin of the rik mantrās.

Riks exist in a supreme ether, imperishable and immutable (1), in which all the gods are seated (2); One who knows not That, what shall he do with the Rik? (3) RV (1.164.39)[1]

The origin of the Riks, the invocatory mantrās of the Veda, is not in the human mind. Their source is in the higher Ether of the supernal regions — the vast self-extension of the Immortal and Immutable Brahman. There too is the abode of the great Gods, the powers that preside over the Cosmos. Unless one knows and is in tune with this their source, one can hardly hope to understand the content of the Riks.

The mantrās are all in Vedic Samskṛt which is quite different from the classical Samskṛt associated with the poets like Kāḷidāsa. Each mantra is made up of 3 or 4 clauses, known as pāda, as in the mantra above. They are all relatively independent and short with 5-6 words. The words are also short having usually 4 to 5 syllables. The brevity of the pāda makes it easy to read and to understand its meaning. Thus the Veda mantrās are much easier to understand than the prose and poetic passages of classical Samskṛt.

---

[1] ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति ... ॥ (1.164.39)

ṛcho akshare parame vyoman (1), yasmin devā adhi vishve niṣheduḥ (2), yastan na veda kim ṛchā kariṣhyati (3)

Structure of Mantra: A poem of high calibre has three basic components namely (i) the rhythmic-sound movement, (ii) the interwoven verbal form and thought substance, and (iii) the soul's vision of the Supreme and the all-encompassing Truth. When the intensities of all the three components are at the highest level then that poem or verse is a mantra. Every verse of Rig Veda is a mantra.

Note that the verses of the poems or epics of famous poets like Kāḷidāsa are melodious and full of aesthetic beauty, but they are not mantrās. They lack the power which is felt even by a beginner who hears the chant of the Veda mantra.

The word-rhythm of the mantra which we hear with our physical ears is only a part of what we hear. It is the support of what we listen with our inner ear, the Ear of the ear, (*shrotrasya shrotram*) (Kena Upaniṣhad). The Vedic metre (*chhandas*) is the fixed and balanced system of the measure of sound (*mātra*). The ancients believed that the spirit of creation framed all the movements of world by *chhandas,* in certain fixed rhythms of the formative word and it is because they are faithful to the cosmic metres that the basic world movements unchangingly endure. A balanced harmony maintained by a system of subtle recurrences is the foundation of immortality in created things; metrical movement is nothing else than creative sound grown conscious of this secret of its own power.

It is the musical sound-image which most helps to fill in, stabilise and deepen the thought impression or the emotional or vital impression and carry the sense beyond itself into something beyond intellectual expression, something ineffable.

This truth was better understood on the whole by ancients than by the modern mind, perhaps because they were more in the habit of singing, chanting or intoning their poetry. We moderns are content to read a poem which may bring out the intellectual element, but unduly depresses the rhythmic value.

Verbal Form and Thought Substance: The rhythm carries the thought movement in the word. The total meaning is something more than that given by the individual words. After sometime, the

meaning flashes (appropriately called *sphoṭa)* in our inner being. Like painting or sculpture poetry appeals to the spirit of man through significant images. The essential power of the poetic word is to make us see, not to make us think or feel; thought and feeling must arise out of the sight or be included in it. Mantra conveys its essence through its form (*mantra darshana*). The Vedic poet was not merely a rhapsodist, not merely a thinker in stanzas, but is a seer, he who sees the world beyond the physical senses and the surface mind and finds the revealing word. The aim of poetry is not mere realistic imitation of nature, but to reveal the happenings in many planes closed to our ordinary waking consciousness.

Vision: No mantra is possible without a vision of the supraphysical reality. The vision need not be couched in philosophical language. The philosophers business is to look at a proposition, recognise its components and understand the relationship between these components which gives force to the proposition. The poet's business is to see the features in his vision and, excited by the vision, create a poem embodying the beauty. The Vedic poet (*kavi*) makes us see the vision which he has experienced. A person who repeats the mantra with full faith will eventually have the vision of the non-physical world experienced by the poet.

Types of Mantrās: Every mantra in the Veda is one of three types namely rik or ṛk, yajus and sāman.

A rik mantra has a metrical structure determined by the number of syllables in it. There are seven well-known families of metres with the names of Gāyatrī, Uṣhnik, Anuṣhṭup, Bṛhati, Pangktī, Triṣhṭup and Jagatī. Their details are in a later section.

The Yajus mantra is in rhythmic prose. It is usually short; an example is the mantra, *'namaḥ shivāya'* in TS (4.5.8.11).

The text of a Sāman mantra is a Rik mantra, but the Sāman mantra is chanted in an elaborate way. The deeper meanings of the three types of mantrās is indicated by Sri Aurobino.

"Rik is the mantra of Divine consciousness, it brings its light of revelation; The Yajus is the mantra of Divine power, it brings its will of effectuation; Sāman is the mantra of the Divine Ānanda. It brings its equal fulfilment of the spiritual delight of existence". (SA)

Power of Mantra: The essential power of the mantra is to make us see the world or thought beyond our senses. This contact with the supraphysical world endows the person, who sees, with a certain power the intensity of which depends on the person.

The reciter of mantra experiences the *rasa* (essence) which was enjoyed by the poet-seer (*kavi).*

"The mantra cannot only create new subjective states in ourselves, alter our psychical being, reveal knowledge and faculties we did not possess before, can not only produce similar results in other minds than that of the user, but can produce vibrations in the mental and vital atmosphere which result in effects, in actions and even in the production of material forms on the physical plane." (Sri Aurobindo, Kena U. p.169-170, quoted by M.P. Pandit, in 'Vedic Deities', p.15).

3. Overview of Rig Veda

In ancient times, all the Veda mantrās constituted a single collection. It had an inherent non-linear structure with every mantra connected to many others. The connection was achieved by sonic assonance. For instance, all the mantrās with a key word like *'āyāhi'* (come) fall into a group.

The riṣhi would recite the group of mantrās that was required for the occasion.

In course of time, a linear structure was imposed on the mantrās. All the rik mantrās were collected together according to some criteria and divided into 10 Maṇḍalās, each with several sūktās. This is the Rig Veda Samhita. Thus a linear order has been forced. Similarly those mantrās dealing with work were collected and the collection became the Yajur Veda. Note that Yajur Veda has both Yajus and Rik mantrās.

Similarly all the rik mantrās which were to be chanted in the elaborate manner were grouped into the book called the Sāma Veda. The mantrās dealing with topics such as health, philosophy, education became a part of Atharva Veda Samhita.

The Rig Veda has 10, 552 mantrās. They are grouped into 1028 sūktās or hymns, each having roughly ten mantrās. The sūktās are further grouped into ten Maṇḍalās. However the size of these

Maṇḍalās are uneven. Maṇḍala 2 has 43 sūktās while Maṇḍala 1 or Maṇḍala 10 have 191 sūktās.

The 10 Maṇḍalās can be broadly divided into 2 groups. In group 1 are the 6 maṇḍalās, two through seven. The remaining 4 maṇḍalās, one eight, nine and ten, form the second group.

Every maṇḍala in the first group is associated with one primary riṣhi. All the mantrās of that maṇḍala were revealed to that riṣhi or his successors or disciples.

The primary riṣhi associated with each of the 6 maṇḍalās are:

Maṇḍala 2: Riṣhi Gṛtsamada
3: Riṣhi Vishvāmitra
4: Riṣhi Vāmadeva
5: Riṣhi Atri
6: Riṣhi Bharadvāja
7: Riṣhi Vasiṣhṭha

Most of the names of the riṣhis is given in chapter 8.

For each maṇḍala in the second group, there are several riṣhis, more than a hundred. The special character of the ninth maṇḍala is that all mantrās are devoted to the deity Soma, who symbolises the Delight of existence.

We give below a table giving the number of sūktās and mantrās in each maṇḍala:

Maṇḍala	Sūkta #	Mantra #
1	191	2006
2	43	429
3	62	617
4	58	589
5	87	727
6	75	765
7	104	841
8	103	1716
9	114	1108
10	191	1754
	1028	10552

The mantrās deal with all aspects of wisdom, such as different cosmic powers and the ways of manifesting these powers in our everyday life, difficulties faced by a spiritual seeker and the ways of overcoming them, the paths of devotion, knowledge, etc. Even though RV is not a book on mathematics or science, it has a wealth of information on arithmetic, astronomy, Āyurveda, chariot-making etc. Some persons associate the word wisdom only with the knowledge of the transcendental state of the Supreme, completely separated from the life on earth. Obviously, Rig Vedic seers do not have such a narrow view of wisdom.

Every sūkta or hymn of RV has several mantrās or verses and a header having three items namely:

(a) Riṣhi (or Riṣhis) to whom the sūkta was revealed

(b) The metres of the various mantrās

(c) The cosmic powers or Gods or devās or devīs with whom the riṣhi communes using these mantrās.

We will first give brief definitions or descriptions of some of the terms introduced above such as mantra, metre, Riṣhi, Gods or cosmic powers or devatās.

Some Misconceptions on the 4 Vedās

Note that Rig Veda has only the rik mantrās. But it does not have all the rik mantrās in the Veda, i.e., there are rik mantrās in other Veda Samhitās which are not in Rig Veda.

Yajur Veda (both Shukla and Kriṣhṇa) have both Yajus mantrās (prose) and rik mantrās. For example, one recension of Yajur Veda known as Taittirīya Samhita has a total of 4773 mantrās of which 3248 are yajus and the remaining 1525 are riks. Among these riks, 862 are in the Rig Veda Samhita. The remaining 663 riks are not in Rig Veda.

The text of all the mantrās of Sāma Veda are in Rig Veda, though they are chanted more elaborately than the riks.

Atharva Veda has mostly riks, with a small number of yajus mantrās.

We give below the number of mantrās in one recension of each of the 4 Vedās to give an idea of the total number of Veda mantrās.

Rig Veda (Shākalya)	10552
Krishṇa Yajur Veda (Taittirīya)	4773
Shukla Yajur Veda (Vājasaneyi)	3998
Sāma Veda	1875
Atharva Veda	5038
Total	26226

Note that all these mantrās are not distinct. The total number given above includes repetitions. If we exclude all the repetitions, the total number may be around 20,000. Note that there are other recensions of each Veda not considered above.

4. Rishi

A rishi in the Rig Veda is a person who has the revelation of at least one ṛk mantra of the Rig Veda. The rishi literally hears the mantra by supra-physical methods.

Mantra fully revealed?

Some persons believe that a rishi sees the complete form of the mantra. It is the so-called doctrine of *apaurusheya* or non-human origin of the mantrās. Rig Veda does not support such a view. The basic intuition or revelation is received from a high plane as mentioned earlier in RV (1.164.39). Rishi transcribes this revelations. The appropriate words needed for the mantra becomes formed in the heart as stated in the following mantra.

O Maruts, the hymn of your affirmation (*stoma*), is fraught with my obeisance (1), It was framed by the heart, it was established by the mind, O ye Gods (2). RV (1.171.2)[1]

RV (1.67.4) also states that the mantra is crafted or formed (*tashṭam*) in the heart.

Since the rishi has also supra-physical visions of the Truth, he/she is also called a seer (*drashṭāra*). There are about 400 rishis in the Rig Veda of whom at least 25 are women. Note that no one is

[1] एषः वः स्तोमो मरुतो नमस्वान् हृदा तष्टो मनसा धायि देवाः ।(1.171.2)
eshaḥ vaḥ stomo maruto namasvān (1), hṛdā tashṭo manasā dhāyi devāh (2)

born as a rishi. Being a son or a daughter of a rishi does not automatically give the person the powers of a rishi. A person performs intense spiritual practices including askesis (tapas) to become a rishi. There is no specific procedure for becoming a rishi. One becomes a rishi by the grace of the cosmic powers or devatās. In RV (1.31.16) deva Agni is said to create or form a rishi. (*ṛshikṛt*). Similarly RV (9.96.18) declares that Soma, the Lord of Delight, creates seers. A rishi is identified by two names, his own name and that of his lineage or teacher. The first sūkta of RVS was revealed to Madhuchchhandaḥ Vaishvāmitraḥ, a disciple or son of Vishvāmitra. The famous Gāyatri mantra RV (3.62.10) was revealed to Vishvāmitra Gāthin, i.e., Vishvāmitra, son of Gātha.

A rishi can be either celibate or married. A rishi is not only a man of contemplation, but also a man of action. Even though rishis advised the kings and helped them and their priests in the performance of the rites or rituals of the outward yajña, the rishis were not priests. In the Vedic period, rishi was considered primarily as the teacher who gave his teaching both orally as well as by occult methods as stated explicitly in the Atharva Veda.

The seven rishis (*sapta ṛshayaḥ*) are mentioned explicitly by name in RV (10.137) namely Bharadvāja, Kashyapa, Gotama, Atri, Vishvāmitra, Jamadagni and Vasishṭha.

Both the collective of rishis and the collective of devatās work harmoniously for the welfare of not only the human beings but of the entire earth. Many legends in the Purāṇās describing the quarrels among the devatās do not find a place in RVS. Note that Purāṇa books were composed thousands of years later than the Rig Veda Samhitā.

The name of the rishi indicates clearly the sex. The daughter of the rishi Kakshīvān is Ghoshā Kakshīvatī, who is herself the seer of RV (10.39) and (10.40). There are about 25 women seers of RV, such as Aditi Dākshāyaṇī, (RV 10.72), Apāla Ātreyī (RV 8.91), Dakshiṇā Prajāpatyā (RV 10.107), Yamī Vaivasvatī (RV 10.10), Vāgambriṇī (RV 10.125) etc. A detailed listing of the women rishis is in the appendix.

Rishi (seer) and sage (*vipra*): Note that RV makes a distinction between sages and rishis. A sage to whom a rik mantra has been

revealed is a rishi. A sage is a man of wisdom. But all sages are not seers or rishis.

RV (9.96.6) declares the deity Soma as the rishi among sages (*ṛshir vipranām*).

RV (9.87.3) declares that the seer (rishi) among the sages (*vipra*) leads the people. (*ṛshir vipraḥ purayetā janānām*)

5. Chhandas & Accent Marks

Every mantra in Rig Veda is called as a rik or ṛk, a Word of illumination. It is in one of several metres such as Gāyatrī, Anushṭuph etc. The number of syllables or akṣharās in the mantra determines the metre to which it belongs.

The major metres are: Gāyatrī, Uṣhṇik, Anushṭup, Bṛhatī, Pañgkti, Trishṭup and Jagatī. Sometimes the name Virāṭ replaces Pañgkti.

The mantrās 4 and 5 in the creation hymn RV (10.130) associate a cosmic power or devata with each metre as follows: *Gāyatri,* Agni; *Uṣhṇik,* Savitṛ; *Anushṭubh,* Soma; *Bṛhatī,* Bṛhaspati; *Virāṭ,* Mitra and Varuṇa; *Trishṭubh,* Indra; *Jagatī,* Vishvedevāḥ.

Note that a mantra in a metre is divided into several pādās (or feet). Typically the number is 4. Gāyatrī and some of its variants have only 3 pādās. Some metres have eight pādās.

In most books, the Gāyatri metre is described as one having exactly 24 akṣharās. This is strictly incorrect. The Gāyatrī is really the name of a family of metres. The number of syllables varies from 26 to 19. Moreover there are some variations having 5 pādās. The Gāyatri family has about 11 variants, whose structures are 5|5|5|5|6, 5|5|5|4|6, 6|7|11, 7|7|7,7|6|7; 7|10|7, 6|7|8, 8|7|6, 6|6|6, 6|6|7, 7|6|6. We have omitted their names. The famous Gāyatrī mantra due to the rishi Vishvāmitra in RV (3.62.10) has only 23 letters. Even the classical reference book Anukramaṇika due to Kātyāyana calls the metre in it by the name Gāyatri only.

We give below the name of the metre, its main structure (i.e., the number of akṣharās in its each pāda), the number of its variants and the total number of mantrās having this structure including the variants.

Listing of Major Metres:

Main metre	Distribution	Variants	Total # mantrās
Gāyatrī	8|8|8	10	2456
Uṣhṇik	8|8|12	7	398
Anushṭup	8|8|8|8	7	850
Bṛhatī	8|8|12|8	11	427
Pañgkti	8|8|8|8|8	7	499
Trishṭup	11|11|11|11	14	4258
Jagatī	12|12|12|12	3	1353

Note the metre Pañgkti-Virāṭ has 40 akṣharās with the distribution 10|10|10|10.

We give below some minor metres and their distributions.

		Number of mantrās
Atijagati	12|12|12|8|8	17
Shakvarī	8|8|8|8|8|8|8	19
Atishakvarī	16|16|12|8|8	10
Ashṭiḥ	16|16|16|8|8	7
Atyaṣhṭiḥ	12|12|8|8|8|12	82
Dhṛti	12|12|8|8|8|16|8	2
Ati Dhṛti	12|12|8|8|8|12|8|8	76

Accent Marks

Every syllable is pronounced in one of three ways, *udātta, anudātta* and *svarita.* The printed text of RV indicates the pronunciation for each syllable by diacritical marks, a vertical line above the letter or a horizontal line below the letter.

Fear-mongers want to create fear among the beginners by stating that a mistake in the pronunciation of the accent changes the meaning of the word drastically. In the Rig Veda having more than one hundred thousand words, the number of words whose meaning changes with accent marks is only about six. One example is:

amati: splendour. It has two quite different meanings depending on the accent marks on the letters.

अमति: splendour,

अमतिम् ignorance (1.53.4), unconsciousness (4.11.6).

The following quotation on the creative power of mantra from Sri Aurobindo is relevant:

"In the system of the Mystics, which has partially survived in the schools of Indian Yoga, the Word is a power, the Word creates. For all creation is expression, everything exists already in the secret abode of the Infinite, *guhāhitam*, and has only to be brought out here in apparent form by the active consciousness. Certain schools of Vedic thought even suppose the worlds to have been created by the goddess Word and sound as first etheric vibration to have preceded formation. In the Veda itself there are passages which treat the poetic measures of the sacred mantrās, — *anuṣhṭubh, triṣhṭubh, jagati, gāyatri,* — as symbolic of the rhythms in which the universal movement of things is cast."

"By expression then we create, and men are even said to create the gods in themselves by the mantra. Again, that which we have created in our consciousness by the Word, we can fix there by the Word to become part of ourselves and effective not only in our inner life but upon the outer physical world. By expression we form, by affirmation we establish. As a power of expression the word is termed *gīḥ*, or *vāk*; as a power of affirmation, *stoma*. In either aspect it is named *manma* or *mantra*, expression of thought in mind, and *brāhman*, expression of the heart or the soul, — for this seems to have been the earlier sense of the word *brāhman*, afterwards applied to the Supreme Soul or universal Being."

6. Vedic Gods

A deep understanding of spirituality, interpreted in a broad sense, is not possible without a good understanding of the nature and the role of gods mentioned in the Rig Veda.

The word *deva* occurs in about 1300 mantrās out of the 10,552 mantrās of the Rig Veda. Even though *deva* is rendered as God in English translations, we prefer the word *deva;* it is derived from the word *div*, to shine or illumine. The devās are supraphysical beings without physical bodies endowed with consciousness, knowledge and power. They carry out the actions directly from their consciousness without the need for a body.

Deva or Gods: It is a mistake to regard the devās or Gods as mere personifications of qualities. They are incarnations or emanations of cosmic forces endowed with a high level of consciousness. By reciting the mantrās and performing meditation, human beings can enter into concrete touch with these powers; they can help man and show him the way to a Divine Consciousness and immortal life. These Gods can literally take birth in human beings and guide him or her from within.

Every *deva* represents an outward aspect and an inner or psychological power. For instance Agni is the physical fire or the fire of digestion outwardly. At a deeper level, Agni is the Divine Will. Indra is the Lord of the Divine Mind. Sarasvati is the Goddess of inspiration. By getting in touch with these gods, a human being can develop the psychological powers associated with them.

As Sri Aurobindo says, gods are not personifications of qualities or powers, but incarnations or emanations of conscious forces with whom we can enter into concrete touch and they can help man and show him the way to a divine consciousness and immortal life.

Most of us are aware of the immense complexity of the life around us, even in its external forms. Unravelling the mystery of the external world is, after all the goal of physical sciences. A complete analysis of all our experiences, physical, vital and mental, is impossible for most of us. Faced with this formidable situation, it is tempting to say that there is no order in this world and all the occurrences are the results of 'pure chance', whatever that word may mean. Many agnostic philosophers like Bertrand Russell have written extensively their reasons for not believing in the existence of a God who controls this universe. However, a close analysis of their writings reveals that these authors are only demolishing the limited conceptions of God in their minds. Again, the explanation of some theists that after death all go to a place called heaven or hell is also very simplistic. To appreciate the connection between the various suggestions of philosophies and religions, we have to remember the tale of five blind men who reported touching a creature which was as huge as the trunk of a big tree, as slithery as a snake, as hard and smooth like granite, and as thin and broad as a huge leaf. It is easy to dismiss their reports as meaningless unless

one has seen an elephant whose different parts of the body correspond to the diverse descriptions given by the blind men.

An integrated view of the human beings and all the forces surrounding us cannot be obtained by any reasoning just as a person who has not seen an elephant cannot visualise it using all the partial descriptions given by others. The integral view has to be attained by a power such as intuition beyond the reach of the ordinary mind. Once the integrated view is revealed to us, we can use it to interpret all our experiences, just as a person who has seen an elephant can explain all its partial descriptions. Rig Veda Samhitā is a record of the realizations and the experiences of the seers and their integrated view.

The Vedic sages realised that the world with its manifestation is like a multi-tiered hill which can be adequately described by seven planes of existence; they are the lower triple worlds, namely the world of matter, the world of life or vital and the world of mind; the higher triple worlds named as the world of existence, world of knowledge, and the world of bliss; and finally the world linking the lower three to the upper three, namely the world of Mahas or Vijnāna. Vijnāna is mistranslated as intellect. The power presiding over each plane is a deva or god. Thus, each god is a distinct power and personality of the Supreme.

It is worthwhile reiterating that these worlds are not the physical worlds and they cannot be reached by physical means. These worlds are in reality different states of consciousness. A human being who is conscious of only matter is at that time living in the world of matter. When his consciousness is dwelling on desires, feelings, emotions, etc., then he is living in the vital world. When he is immersed in thought, then he is in the mental plane or world. The god Agni presides over the world of matter, the god Vāyu presides over the vital world, and the god Indra over the mental world. Most human beings are conscious of only the three lower levels of existence.

The meaning of the gods is not exhausted by their descriptions as rulers of different planes. Let us take the God Agni. Agni, of course, in the physical sense stands for the principle of fire. But even in the first hymn of Rig Veda the god Agni is described as a

herald, a priest and as one who leads all other gods to the worshipper. Western academics have been wont to dismiss these epithets as typical exaggerations, conferred on an anthropomorphic conception of the god Agni. Sri Aurobindo and Sri Kapāli Sāstry explain that the god Agni in the esoteric sense stands for the principle of aspiration in man to achieve higher things than his present state. Progress is not possible without aspiration. Hence, only if Agni is active, can he bring in the other gods or powers, i.e., the other powers can manifest in man. Thus, at the beginning of Rig Veda Samhitā, the sages describe spiritual progress as a journey (*adhvara*) from one peak of the multi-tiered hill to another. If we are at a peak, we get a much better view of the road to be traversed next than if we are near the base of a hill. This conception is clearly very modern, but it is a paraphrase verse (1.10.2) of the Rig Veda Samhitā, given in chap. 23.

One can establish a conscious relationship with each cosmic power. Consequently that power enters the human being and grows in him/her like a plant. The idea of the *deva* manifesting his power in a human is called as the birth of the deva in hundreds of mantrās indicated by words like *janayan* or *jajnāna*. These powers increase in man as indicated by the words like *vardhya, ūti*.

We give here 3 mantrās from RV describing the Gods.

Wearing the forms of gods (1), many powers born in the finding of knowledge move abroad to this sacrifice (2).[1]

As the seeker opens up successive layers of his consciousness to the Light and Knowledge in the deeper and higher levels of existence, many of his latent faculties are awakened, formed and set into activity by the appropriate presiding Powers. The gods are born in him, Mitra the god of love and harmony; Varuṇa of vastness and purity; Indra of luminous intelligence, and others manifest and gather to partake of the choicest offering of the sacrifice—Soma, the delight of life-experience.

---

[1] नृपेशसो विदथेषु प्र जाता अभी३मं यज्ञं वि चरन्त पूर्वीः । (3.4.5)
nṛpeshaso vidatheṣhu pra jātā (1), abhīmam yajnam vi charanta pūrvīḥ (2)

Law: The gods move according to the law of the Workings of the gods (1).[2]

Even the Gods observe a law and that law is the law of Truth. For the Gods are themselves born of Truth, grow in Truth and live in Truth. They are emanated from the vast Being of the Supreme to carry out its Truth-Will in the manifestation. They uphold and follow the workings of this Will, its law of effectuation. They are both the guardians and the functionaries of this Law.

Occult Unity: The thought in which the Gods meet together when it is occult (1), we know not of it (2).[3]

To the human mind, multiplicity, division is the obvious truth of life; even the gods, the powers that preside over their respective spheres in the cosmos, are separate from each other, each zealously guarding his own domain. But that is not the whole truth. Behind diversity there is an underlying unity. A oneness is the basis of all multiplicity, oneness is its heart, oneness is its summit. The gods too converge in a oneness in the Home of Truth where each realises himself to be a ray, an emanation of the One creative Godhead. But this Truth-Consciousness in which all recover this unity is beyond the reach of the human mind labouring in Ignorance. It can know of it only when it reveals itself directly or indirectly through reflection, veiled projection and other ways.

A word about the connection between the Vedic Gods and Purāṇic Gods is appropriate here. In the Veda, all the Gods are pure and harmonious with no bad qualities like competition and others associated with the vital human nature. Each Vedic God has a distinct power and personality, but he or she carries also the presence of the Supreme, 'That One.' All the Vedic Gods harmoniously work together in divinising the individual person by being born in him. When the age of the Vedic Samhitā came to an

---

[2] देवा देवानामनु हि व्रता गुः । (3.7.7)

devā devānām anu hi vratā guḥ (1)

[3] यस्मिन्देवा मन्मनि संचरन्त्यपीच्ये३न वयमस्य विद्म । (10.12.8)

yasmin devā manmani sancharanti (1), apīchye na vayam asya vidma (2)

end, several centuries later the Upaniṣhad period started to capture the truths of the Vedic period. At a much later period, the Purāṇās started to state the esoteric truths of the Veda in a language accessible to the so-called common man or woman. However, in this attempt the qualities of the Vedic Gods were mixed up with the qualities of some lower Gods of the Prāṇa or vital plane. Thus in the Purāṇās, the various Gods sometimes work together, but also compete with one another.

Powers of the Gods

Agni:	Fire; It is the cosmic power of heat and light and the will power united with wisdom. Human will power is a feeble projection of this power. It can be strengthened by the RV chants to Agni.
Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it manipulates the knowledge to aid action. Indra battles the evil forces on behalf of the human.
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities.
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Mitra:	The Lord of Love and Harmony.
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being—physical, vital and mental.
Sarasvati:	The Goddess of inspiration.
Iḷa:	The Goddess of revelation.
Sarama:	The Goddess of intuition.
Sūrya:	The Supreme Deity of Light and Force.

The Birth of Gods: RV (10.72): This sūkta considered the details of the birth of the Gods who are the cosmic functionaries i.e., the powers assigned to carryout the various functions in the universe.

(10.72.2) declares that the existence (*sat*) sprang or was released from that which is called as *asat*. It declares that just as a blacksmith gives shape to varying objects, Brahmaṇaspati fashioned the gods and gave them the necessary forms and functions to carry out their tasks. Verse 5 declares that Aditi, the goddess of infinity, was the first and then came the other devās. Aditi had eight sons, seven of them became the functionaries of the seven cosmic planes. The eighth one Mārtāṇḍa was made for bringing to birth all the creatures of our world.

For more details, see the compact book "Philosophical and Creation Hymns in Rig Veda", SAKSI, 2005.

7. Message of the Rig Veda

The aim of both the riṣhis and the devās or Gods is to systematically lead every human being to higher and higher levels of perfection. This journey never stops till it culminates in all round perfection of every person, not only at an individual level but also at the level of interaction between human beings and at the level of society. Even to imagine such a condition of all round perfection is hard. Let us try. Each one of us has familiarity with several professions say cooking, computer software, animal handling, health and healing, several physical sciences, electronic gadgets for audio and video etc. The experts in each field can suggest various changes for improvement. We can envision integrating all these changes. This is only a step towards perfection. The Vedic seers realised that such a radical goal of all round perfection cannot be intellectually described. According to them there already exists the plane of *satyam ṛtam bṛhat*—the Truth, the Right, the Vast è which incorporates in itself the seed of the perfect perfection to come. To attain this state, we have to get in touch with the consciousness in that plane, Truth-Consciousness (*ṛta chit*). Rig Veda Samhitā gives detailed hints about the paths to be followed so that each one of us can become perfect and achieve this state of consciousness and the status of a riṣhi (1.164.40; 7.41.4). Such a great task cannot be achieved by human effort only. In every human task the Gods are the collaborators who do actually most of the work.

Every time a human being does a task with some consciousness, he can see or feel the collaboration of the Divine Powers. The human journey towards perfection is compared to climbing a mountain from peak to peak (RV 1.10.2) or to a journey in the uncharted waters of the ocean in a boat. After a certain stage, the human being feels that all the work is being done by the gods themselves.

There are also adverse cosmic powers in nature which pose obstacles in the path of the human seeker after perfection. These are forces of darkness and falsehood called as Dasyu, Vṛtra, Ahi, Vala etc. The Veda has numerous references to the symbolic battles between the Forces of Light headed by Indra and Agni and the forces of darkness. The victory of the Gods is celebrated by the riṣhis with hymns to the deities.

Finally Rig Veda has several references to the realization of the Supreme One which encompasses everything in the universe. Upaniṣhads describe some sādhanās or vidyās some of whose mantrās are in the Rig Veda Samhitā.

Every mantra in the Rig Veda is either a prayer or an adoration addressed to a cosmic power or devata such as Agni or a call for a Cosmic Power to manifest in the riṣhi or a call for some action by the cosmic power. Many mantrās are celebrations of the actions of the devata including the gifts of powers of light and might.

8. Separate Overviews of the Ten Maṇḍalās

8.1: Maṇḍala One

It has 191 sūktās and 2006 mantrās, clearly the longest one in RV. The mantrās were revealed to about a hundred riṣhis.

We give below the names of riṣhis who had the revelation of three or more sūktās. This list has only eighteen names. Note that in some cases, a sūkta is assigned to several riṣhis; the different mantrās of a sūkta may be assigned to different riṣhis as in RV (1.165) or RV (1.179). Note the names of Indra or Maruts appearing here are names of human beings; they do not refer to the gods of these names.

Sūktās	Riṣhis
1-10	Madhuchchhandā Vaishvāmitra
12-23	Medhātithi Kāṇva
24-30	Shunaḥshepa Ājīgarti
31-35	Hiraṇyastūpa Āñgirasa
36-43	Kaṇva Ghaura
44-50	Praskaṇva Kāṇva
51-57	Savya Añgirasa
58-64	Nodha Gautama
65-73	Parāshara Shāktya
74-93	Gotama Rāhūgaṇa
94-98, 101-115	Kutsa Āñgirasa
99	Kashyapa Mārīcha
116-126	Kakṣhīvān Dairghatamas
127-139	Paruchchhepa Daivodāsī
140-164	Dīrghatamā Auchathya
165-191	Agastya Maitrāvaruṇi
165, 170	Indra

Even though Añgirasa is not mentioned in Rig Veda, 46 of his descendents, Āñgirasās, are riṣhis such as Kutsa, Hiraṇyastūpa.

The list of women Riṣhis (Ṛṣhikā) is given separately in the appendix.

The first 50 sūktās of this maṇḍala serve as an excellent introduction to the entire Rig Veda. The famous Vedāntin Ānanda-Tīrtha (Swami Madhwachārya) gave an interesting spiritual interpretation to the first 36 sūktās, the first person to do so in the previous 2000 years (2 millenniums).

The book 'Secrets of Rig Veda' published by SAKSI has the text, translations and detailed notes on all the 1371 mantrās of the first 121 sūktās of the first maṇḍala.

Our recent Book 'The first 300 mantrās of Rig Veda to Agni' gives all the Agni mantrās in the title and also the sūktās (1.140) and (1.189) to Agni.

We will draw attention to several important sūktās in this maṇḍala.

(i) The first sūkta of the RV dedicated to the deity Agni:

This sūkta of nine mantrās sets the tone for the entire RV. It clearly declares that the Agni is the power of will associated with wisdom (*kavikratuḥ*); and the truth of Agni is to bestow the happy Good (*bhadra*) on all the devotees. The mantrās clearly mentions the basic ideas of the yoga of devotion and the yoga of meditation. These yogās should not be regarded as being developed in later times. For more details, see 'Why Read Rig Veda', Chap. 16.

(ii) Indra's battles with the forces of darkness, Vṛtra and Vala: RV (1.32), RV (1.33), RV (1.50) – (1.57)

Indra is the Lord of the Divine mind, not a human being. These battles are symbolic. We can appreciate their deep meaning if we study the 2 sūktās (1.32) and (1.33) carefully. Vṛtra is the titan who covers the dynamical energies (waters) from reaching the humankind. Vala is the enemy who encloses the illuminations of knowledge in his hole and prevents them from reaching the human beings. Indra defeats them and releases the waters and the Light to reach the human beings. For more details, see the chap 10 and our compact book, 'Indra, the Lord of the Divine Mind'.

(iii) The Sūktās (1.65-1.72)

These hymns by the Riṣhi Parāshara are the most lyrical in the entire Veda. They have a wealth of similes to Agni such as 'one hiding in the cave like a thief', a swan etc. For details see our compact book, 'Agni in Rig Veda: the first 300 mantrās to Agni' by SAKSI.

(iv) Sūktās to Agni by Kutsa (1.94-1.98)

Riṣhi Kutsa is a great devotee of both Indra and Agni. The sūkta (1.94) stresses the friendship. The hymns (1.97) and (1.99) stress the idea of life as a journey. In (1.97), Agni makes the effects of unharmonic actions called as sins wither. (1.98) describes the Agni as the universal Divine Will and Force.

(v) Auspicious Hearings and the Manifestation of Bliss: RV (1.89) and (1.90)

The first mantra (1.89.1) is a welcome for all auspicious knowledge from all sides as long as it is not divisive to the society. Such a prayer is found in no other scripture. The mantrās in (1.89) and (1.90) are directed towards the manifestation of bliss in every

individual. Note bliss or Ānanda is different from the ordinary happiness obtained by the sense organs.

All these mantrās with their detailed explanation are in our sub compact SAKSI book 'How to Manifest bliss'.

(vi) RV (1.164): This sūkta of 56 mantrās is full of philosophical insights. It also contains the mantrās quoted in the Upaniṣhads such as the one *'dvā suparṇa'*. We discuss two of the mantrās elsewhere.

(vii) Horse and Horse-sacrifice:

The sūktās (1.162) and (1.163) are the foundations for the horse sacrifice discussed in Yajur Veda and Purāṇās. For a deep meaning of Ashva, see Chap. 38.

Some of the mantrās are discussed in appropriate places. Note RV (1.164.12) is in Prashna U. (1.11). The famous mantra (1.99.1) to Agni-Durga is discussed briefly in Chap. 22.

8.2: Maṇḍala 2

All the 43 sūktās with 429 mantrās have been revealed to the ṛishi Gṛtsamada Bhārgava Shaunaka or to his descendents or disciples.

1-3, 8-43 Gṛtsamada Bhārgava
4-7 Somāhuti Bhārgava

The first ten sūktās are to Agni and the next 12 are to Indra. All the 16 mantrās of the first sūkta (2.1) identify Agni with the various deities such as Indra, the king Varuṇa, Brahmaṇaspati, Brahma etc. But the favourite deity of this ṛishi are Bṛhaspati and Brahmaṇaspati or Gaṇapati. Those three names specify the same deity focussing on different aspect. The sūktās 23 through 26 are particularly interesting. For more details, see the Chap. 16, entitled, 'Gaṇapati, Brahmaṇaspati', which contains the famous mantra, "*gaṇānām . . .*" Also refer to our compact book which gives all the major mantrās to Gaṇapati/ Brahmaṇaspati/Bṛhaspati which appear in Rig Veda and Yajur Veda. Particularly interesting is the mantra in the tenth maṇḍala (10.72.2), 'Brahmaṇaspati like a smith fashioned the existence into perfect shape''. This book discusses several mantrās from the sūktās (2.23), (2.24), RV (4.50), RV (10.72) and others.

8.3: Maṇḍala 3

All the 62 sūktās with 617 mantrās have been revealed to Vishvāmitra Gāthin, his 8 descendents known as Vaishvāmitra, and his father.

1-12, 24-53, 57-62 Vishvāmitra Gāthin
19-22 Gāthī Kaushikā
54-56 Prajāpati Vaishvāmitra

This Maṇḍala has the famous Gāyatri mantra (3.62.10) given here. More than 500 mantrās are ascribed to Vishvāmitra. His name is mentioned in other Veda books like Aitareya Āraṇyaka, Taittirīya Samhitā etc. His mantra RV (3.53.12) is said to protect the clan of Bharatās or the people of Bhārat (*bhāratam janam*). His father, Gāthi Kaushika, is also a ṛishi of Rig Veda. There is no mention of the supposed enmity between the ṛṣhis Vishvāmitra and Vasiṣhṭha in the Rig Veda Samhitā. The mantrās (3.53.21-24) directed to the non-physical hostile forces are interpreted by commentators like Durga as directed against Vasiṣhṭha. There is no basis in Rig Veda for such an interpretation.

The first 29 sūktās with the exception of sūkta 8 and a few other mantrās are dedicated to Agni. The sūktās 30 through 53 with the exception of sūkta 33 are dedicated to Indra. The sūkta 33 is dedicated to the rivers which symbolize flowing dynamical energies, not mere physical rivers. The last sūkta (3.62) is addressed to variety of deities including Savitṛ, the creator. (3.62.12) is the famous Gāyatri mantra discussed in chap. 12.

In (3.26.7), the ṛishi identifies himself as Agni. This mantra is given in chap. 27.

8.4: Maṇḍala 4

All the 58 sūktās with the 589 mantrās have been revealed to Vāmadeva or to his 3 descendents Vāmadevyaḥ.

1-41, 45-58 Vāmadeva Gautama

The hymns have a high degree of symbolism. The first 15 sūktās are addressed to Agni, with a few mantrās to other deities. The next 17 sūktās, 16 through 32 are to Indra. The sūktās 33 through 37 are to the Ṛbhus, the Divine artisans which are described in Chap. 21.

The sūktās 38 through 41 are addressed to the Divine Horse, Dadhikrāvan mentioned in the chap. 38, 'Horse and Ashvamedha'. In the mantrās (4.26.1-4.26.6), the rishi Vāmadeva identifies himself with the entire manifestation, with Sūrya, with Manu, with the rishi Kakshivān etc. This aspect is in chap. 27.

The sūkta (4.50) is addressed to the deity Bṛhaspati which is discussed in the chap 16 entitled, 'Gaṇapati and Brahmaṇaspati'. The last sūkta (4.59) is highly symbolic dealing with, 'the fourfold divine speech' (*chātvarishṛngo*), which has entered the mortals (4.59.3). It speaks of the ocean of the Delight and of the Heart's ocean full of honey in the last mantra (4.59.8).

One of the great contributions of the Rishi Vāmadeva is to reveal the power of some of the deities only briefly mentioned by other rishis. In 4.48, 4.46.1, 4.47.1 he explores the power of the deity Vāyu in some depth. Vāyu is briefly described in chap. 10. He explores the deity Agni Dadhikrāvaṇ, Agni as the steed, in 4.38.1-10, 4.39 and 4.40.1-4. Four complete sūktās 4.33 to 4.37 are dedicated to Ṛbhus, the Divine Artisans.

8.5: Maṇḍala 5

All the 87 sūktās with the 727 mantrās have been revealed to the Rishi Atri Bhauma and his 35 descendents, Ātreyaḥ.

3-6	Vasushruta Ātreya
11-14	Sutambhara Ātreya
27, 37-43, 76, 77, 83-86	Atri Bhauma
52-61, 81-82	Shyāvāshva Ātreya

This Maṇḍala falls neatly into 7 sections. The first 28 sūktās are to Agni, the next 12 to Indra, the next 12 to the collective of All-Gods, the next 10 to Maruts, the next eleven to Mitra-Varuṇa, the next six to Ashvins, the Gods of Bliss and healing, and the remaining ten are to various deities such as Sūrya-Savitri, Bhaga-Savitri, Uṣha, Parjanya, earth etc.

(SA) wrote a detailed commentary on the two sūktās '5.81; Sūrya-Savitṛ, creator and Increaser' and '5.82: Bhaga Savitri, the Enjoyer' in Part III of his book SV. The foreword to his translations of the Atri hymn appearing in the beginning of Part III of SV running to seven pages gives a good introduction to the thought of Rig Veda.

The sūkta 5.40 is considered to be dealing with an eclipse even though there are other interpretations.

Some mantrās are discussed in the Chap 12 dealing with the God Savitṛ, and those in chap. 13 deal with Bhaga.

All the mantrās in this maṇḍala have been translated with detailed notes in the SAKSI book 'Divinising Life: The Path of Atri Rishi'.

Sri Aurobindo discussed the Agni hymns (5.1-5.28) in great detail in his books SV and HMF.

8.6: Maṇḍala 6

All the 75 sūktās with 765 mantrās have been revealed to the Rishi Bharadvāja or his descendents.

1-30, 37-43, 53-74	Bharadvāja Bārhaspatya
44-46, 48	Shamyu Bārhaspatya
49-52	Ṛjishvā Bhāradvāja

The first 16 sūktās are dedicated to Agni, the next 30 to Indra, with a few mantrās to Vishvedevas. The remaining sūktās are addressed to various deities. In particular sūkta 8.61 is addressed to Sarasvati, the goddess of inspiration and the last sūkta 8.75 is addressed to the symbolic weapons.

The 16th sūkta to Agni (6.16) having 48 mantrās describes several experiences of the rishis which were later developed by Tantriks; for instance (6.16.13) discussed in chap. 34. states that, "Agni was churned out of the lotus of the head of every chanting sage". (6.16.47) speaks of the 'offering shaped by the heart' discussed in chap. 25. Note (6.16.10) is the text of the first mantra of the Sāma Veda Samhita.

8.7: Maṇḍala 7

This Maṇḍala has 104 sūktās with 841 mantrās revealed to Vasishṭha or his 12 descendents, Vāsishṭha.

1-104	Vasishṭha Maitrāvaruṇi

The first 17 sūktās are dedicated to Agni. The next fifteen, i.e., (7.18) to (7.32) are to Indra. All the 15 mantrās of (7.35) deal with the manifestation of peace for all persons (*sham naḥ*) addressed to the collectivity of All-Gods. See chap. 24. (7.54) and (7.55) are dedicated

to the deity Vastoshpati or the deity of dwelling. See chap. 43. (7.46) is addressed to Rudra; (7.90) – (7.92) are addressed to the deity of Life-energy, Vāyu. (7.95) and (7.96) are addressed to Sarasvān and Sarasvati, discussed in the SAKSI book, 'Sarasvati'.

8.8: Maṇḍala 8

The 103 sūktās with 1716 mantrās have been revealed to various Riṣhis.

1, 2, 32	Medhātithi Kāṇva
2, 68, 69, 87	Priyamedha Āñgirasa
1, 3, 33	Medhyātithi Kāṇva
1, 10, 48, 62-65	Pragātha Gaura Kāṇva
16-18	Irimbiṭhi Kāṇva
19-22, 103	Sobhari Kāṇva
27-31	Manu Vaivasvata
29	Kashyapa Mārīcha
35-38	Shyavāshva Ātreya
39-42	Nābhāka Kāṇva
47	Trita Āptya
49	Praskaṇva Kāṇva
76-78	Kurusuti Kāṇva
81-83	Kusīdī Kāṇva
84	Ushanā Kāvya
85-87	Kṛshṇa Āñgirasa
88	Nodhā Gautama

This maṇḍala is the second longest maṇḍala in RV. A peculiarity of this maṇḍala is that the beginning sūktās (8.1) – (8.6) are addressed to Indra. The sūktās to Agni do not form a block. The sūktās 11, 19 (with 37 mantrās), 23 (with 30 mantrās), 38, 39, 40, 43 (with 33 mantrās), 44 (with 30 mantrās); 60, 71, 72, 74, 75, 84, 102 and 103 are to Agni.

There are several sūktās dedicated to giving (*dāna*) with the name *dānastuti* such as 6, 24, 55, 74.

The sūktās 49-59 are due to the Vālakhilya riṣhis. In some editions, these sūktās are kept separately.

8.9: Maṇḍala 9

The 114 sūktās with 1108 mantrās have been revealed to various riṣhis. All sūktās have same deity, Soma.

1	Madhuchhandā Vaishvāmitra
2	Medhātithi Kāṇva
3	Shunaḥshepa Ājigarti
4, 69	Hiraṇyastūpa Āñgirasa
5-24	Asita Devala Kāshyapa
33, 34, 102	Trita Āptya
41-43	Medhyātithi Kāṇva
44-46	Āyāsya Āñgirasa
47-49, 75-79	Kavi Bhārgava
50-52	Uchatya Āñgirasa
53-60	Avatsāra Kāshyapa
62, 65, 67	Jamadagni Bhargava
65	Bhṛgurvāruṇi
64, 67, 91, 92, 113, 114	Kashyapa Mārīcha
67, 90, 97	Vasiṣhṭha Maitrāvaruṇi
80-82	Vasu Bhāradvāja
87-89	Uṣhana Kāvya
90, 97	Vasiṣhṭha Maitrāvaruṇi
93	Nodha Gautama
94	Kaṇva Ghaura
95	Praskaṇva Kāṇva
102	Trita Āptya
107	Sapta Ṛshayaḥ

All the sūktās of this maṇḍala with the exception of a small number of them are dedicated to the Pavamāna Soma. The exceptions are the Āpri Sūkta, 5 and the sūktās 66, 67 which have mantrās dedicated to Agni also, beside Soma. The sūkta (9.112) gives an excellent symbolic description of the heaven in the Veda.

The sūkta (9.60) with only 4 mantrās indicates the symbolism behind the purification of Soma. (9.60.2) describes Soma as one with a thousand eyes and thousand ears.

8.10: Maṇḍala 10

This Maṇḍala has 191 sūktās with 1754 mantrās. This Maṇḍala has many famous sūktās; however the listing below has only a small number of names since many rishis had the revelation of only one or two sūktās; only those having three or more are included in the list. The rishi of the famous Puruṣha hymn (10.90) is Nārāyaṇa.

1-7	Trita Āptya
19	Bhṛgurvāruṇi
20-26	Vimaḍa Aindra
27-29	Vasukra Aindra
28, 86	Indra
30-34	Kavaṣha Ailūṣha
42-44	Kṛshṇa Āngirasa
48-50	Indra Vaikuṇṭha
51-53, 79, 80	Agni Sauchīka
54-56	Bṛhaduktha Vāmadevya
57-60	Bandhu Gopāyana
67, 68	Ayāsya Āñgirasa
81, 82	Vishvakarmā Bhauvana
110, 167	Jamaḍagni Bhārgava
137	Sapta Ṛshayaḥ

This Maṇḍala has so many well known sūktās that it is difficult to do justice to them. We will focus only on a few of them.

(i) The subhymn (10.9.1-3) to waters or dynamical energies: It is used in the sandhya worship and is known as, 'Aghamarshana', the destroyer of agha (sin). Obviously we are not dealing with the purely physical water. This is treated in chap. 20.

(ii) Death and Yama: The five sūktās (10.14) to (10.18) deal with various aspects of death such as the mantrās to be chanted during cremation, the path to be traversed for the soul (*jīva*) of the dead person to reach the requisite world of fore-fathers etc., the two alternate paths *devayāna* & *pitryāna* etc.

The sūkta (10.135) is dedicated to Yama. The ideas here are reminiscent of some of the ideas in the Kaṭha Upanishad; the relation between this sūkta and the Upanishad is discussed briefly by Kapāli Sāstry, 'Light on the Upanishads', Pub: SAKSI, 2004.

(iii) RV (10.90), the Puruṣha Sūkta is clearly the most famous sūkta in all the 4 Vedās. See chap. 36 for a brief overview.

(iv) Rig Veda has several hymns dealing with the subject of creation such as (10.129), (10.121), (10.81), (10.82), (10.154) and (10.190). See chap. 37 for an overview.

(v) RV (10.85) deals with the symbolic marriage of the delight of existence Soma with the Sūrya, the daughter of Sun, all-knowledge.

For a brief overview see, chap. 40.

(vi) The sūkta (10.97) with its 23 mantrās, deals with Healing thoughts and plants. It is discussed in chap. 42.

(vii) The sūkta (10.95), a colloquy between Purūravas and Urvashī, is discussed briefly in chap. 41 indicating its deeper meaning.

Part II. Cosmic Powers and their Mantrās

9. Agni and his Guidance in Work

Agni is clearly the most important deity in RV. There are more than 2000 mantrās to Agni in RV. He is the cosmic power of Divine Will coupled with wisdom. The more a person exposes himself or herself to the power of Agni, the more perfect becomes his work. Note Veda does not make a distinction between the so called worldly work and spiritual work.

Every person spends most of his waking hours in some work or the other. Veda gives an interesting definition of work valid everywhere. Unlike modern psychology, Veda declares that it is possible to develop systematically within us the power of will coupled with wisdom.

For more details see our compact book, 'Secrets of Effective Work: Agni's Guidance' SAKSI, 2005. It contains the text of about 100 RV mantrās to Agni with explanation; we will refrain from repeating these Agni mantrās in this book. A related book devoted to Agni only is "Agni in Rig Veda: First 300 mantrās by 12 rishis", Pp. 192, SAKSI, 2005.

10. Indra, the Lord of Divine Mind and Vāyu

"He comes down into our world as the Hero with his shining horses

And slays darkness and division with his lightnings,

Pours down the life-giving heavenly waters,

Finds in the trace of the hound, intuition, the lost or hidden illumination and

Makes the Sun of truth mount high in the heaven of our mental plane."

(Sri Aurobindo)

Rig Veda has about 2,500 mantrās dedicated to the God Indra out of the total of 10,552 mantrās. Indra can be understood only if we study all of them (or most of them) and meditate on them.

To identify Indra in the Veda with his namesake appearing in Rāmāyaṇa or Purāṇa is a great mistake. Indra in the Veda is quite different from Indra in the Purāṇa. Indra in the Veda is a benevolent cosmic force whose goal is to help human beings in attaining all-round perfection, both individually and in society. The epithet, 'Lord of Existence' is assigned to Indra in RV (1.54.7), (1.11.1), (1.100.6), (5.32.11) etc. In mantrās such as RV (8.70.3) or (1.62.7), Indra is assigned epithets such as, 'He cannot be attained by mere effort or rituals (yajña)'; these epithets, are used in the Upaniṣhads to denote the Supreme Being (Chhāndogya Upanishad 3.2.3). The greatness of Indra is mentioned explicitly in several Upanishads.[+]

Indra, the lord of the Divine Mind, helps human beings develop the abilities for mental formation and associated actions. Indra is primarily the deity who gives the appropriate knowledge to human

[+]Aitareya U. (1.3.14) declares, "He beheld that Being who is Brahman and the last Essence. He said, 'yea, this is He, verily I have beheld Him'; therefore, he is *Idandra*; for *Idandra* is the true name of Him, but though He is *Idandra*, they call him Indra because of the veil of unrevelation (*parokṣha*). Gods love *parokṣha*". Kena U. (4.3) declares, "Indra is as it were beyond all the other Gods because he came nearest to the touch of That, because he first knew that it was Brahman".

beings so that they can perform all their actions. Actions are not limited to those on the physical plane, i.e., those done with our hands, legs, mouth, etc. They include the actions done at inner levels also, the inner vital, inner physical, etc.

The actions of the Divine Mind, Indra, can be broadly divided into at least three categories. The first task is to manifest knowledge in all the humans who have aspired for it. Of course, this is not done in a single step. This task is imaged as the birth of the god Indra in man.

This task includes the preparation and building up of bodies which can absorb or sustain this knowledge. The physical body is made of material, vital and mental energies. In its ordinary condition it is like an unbaked pot which will break if knowledge of great intensity enters it. Hence, Indra has to create new forms (or subtle bodies in the modern parlance), which can receive the knowledge given and allow for its growth.

The second task is to help the human beings towards the goal of all-sided perfection, i.e., perfection in the physical, vital and mental realms, perfection and harmony in interpersonal relations and in the society at large etc.

The third task of Indra is to offer protection for individuals from the hostile forces. The existence of these non-human forces operated by non-human typal beings is not a surprise for any one who has developed an inner life of sufficient depth. These hostile forces are the forces of falsehood which conceal Truth, or divide the Truth into mutually opposite chunks, the forces which tend to stop the flow of consciousness, etc. Hence Indra battles the demonic forces led by Vṛtra, the concealer or tearer. Vṛtra and his followers operate not only at a cosmic level, but also in the inner life of every individual. Hence Indra has to secure victory against Vṛtra, the demon in each individual. It should be emphasized that Vṛtra is not a human being.

Giver of Knowledge for Action: We will give here several phrases indicating Indra's help in guiding the intellect and thoughts.

"Indra the seer, is the supporter of all actions in the universe", (1.11.4);

"Thoughts shaped for you", (*brahma kriyamāna*), (5.29.15);

"Remove darkness from the heart of man", (*hṛdo varathaḥ tamāmsi*) (5.31.9);
"You have the highest vision of light", (*upamām ketum*) (5.34.9);
"You awake (*chiketa*) the knowledge of the treasure", (*vasūnam*) (5.36.1);
"Indra sharpens my intellect", (*dhiyam chodaya*) (6.47.10);
"Creates right mentality in man for winning the plenty", (*sumatim vājasātau*) (5.33.1);
"O Indra, may we hold in thought the inspired knowledge that is the supreme good". (5.35.8)
"Of varied lustre", (*chitrabhānu*) (1.3.4);
"Impelled by thought", (*dhiyeṣhita*) (1.3.5);
"Driven forward by the illumined thinker", (*vipra jūta*) (1.3.5);
"Of clear seeing intelligence", (*vipaschitam*) (1.4.4)

These epithets cannot be explained if we regard Indra as the rainmaker or as a warring chieftain.

Knowledge for Sceptics: Indra gives his knowledge not merely to his devotees, he helps the sceptics also. Nema, a sceptic, declares, "There is no Indra; who has ever seen him?" (8.100.3).

Indra replies:

"Here am I, adorer! Look upon me here! (1)
All that exists I surpass in my glory (2).
The Truth makes me mighty (3);
And I also rend the worlds asunder (4)". (8.100.4)

For more details including the symbolism of Vṛtra and the battles, see our compact book, 'Indra, the Lord of Divine Mind', SAKSI.

11. Vāyu

Vāyu is the Lord of Life. Ancient mystics regarded life as a great force pervading all material existence impelling all activities of the body. This idea gave rise to the conception of Prāṇa, the universal breathe of life. All the vital and nervous activities of the human being fall within the definition of Prāṇa, and belong to the domain of Vāyu. Yet this great deity has comparatively few hymns in the Rig Veda. Even in these sūktās, he is always in common with Indra or the Maruts, the children of Vāyu.

According to the Vedic mystics, Indra is the master of mental force, Vāyu is the master of nervous force. Their union is necessary for thought and for action. (5.7.6) gives a hint of the work of Vāyu supported by Indra, "The mortal man must come to know him (Vāyu) as one who holds the multitude of desires so that he may establish all in him (mortal); He takes the taste of all foods and builds a house for the being . . "

The house is the life-sheath or *prāṇāyāma kosha* of man. Its counterpart in the macrocosm is the midregion *antarikṣha* or *mātari*. Vāyu is also called as Mātarishvan since he is said to breathe (*shva*) in this midworld (*mātari*). Note that all the battles between Indra and the titans like Vṛtra takes place in this midworld also known as *rajas*.

Both Indra and Vāyu accept the Soma, the delight of existence released by the human beings by their conscious work.

When Vāyu accepts the Soma he manifests himself in the body of the devotee and makes the body fit for accepting the energies of the other deities.

The mantra (4.48.1) (due to Vāmadeva) (*vi hi hotra avita*) states that the god is to manifest (or to bring into light) the conscious energies which are not yet manifested and are hidden in the darkness of the subconscient.

It is not towards an ordinary action that Vāyu and Indra are called. The mantra (4.48.1) states that Vāyu should manifest these energies that are unmanifested as would, 'a revealer of the felicity, a doer of the Aryan work' (*vipo na rāyo aryaḥ*) "The result of the joint work of Indra and Vāyu is the emergence of the fullest movement of mental activity now only latent and potential in man" (SA).

Note the connection between the deity Hanuman of Rāmāyaṇa and the Maruts of Veda, both children of Vāyu. Just as Hanuman assists Rama in the fight against the titan Ravaṇa, the Maruts assist Indra in the fights against the titans Vṛtra and Vala.

The joint adoration of the deities Hari-Vāyu in some Vaiṣhṇava traditions can be traced to the joint work of Indra-Vāyu in the Veda, since Indra in the Veda is regarded as the king of all (*indro vishvasya rājati*) and is the fore runner of the all-powerful Hari in the Vaishnava tradition.

May Vāyu breathe into our hearts (*hṛde*) a balm (1) which is healing and brings happiness (2). May he prolong our lives (3). (10.186.1)[1] (Riṣhi Ula Vātāyāna)

12. Divine Sun

The wonderful face of the Gods has arisen, the eye of the Mitra, Varuṇa and Agni (1); The Sun has filled the Heaven and Earth and the middle space (2), He, the soul of all that moves and move not (3).[2]

Sūrya is both the highest Light and the highest truth. The light of the physical solar orb seen in the physical form or body of that Divine Sun. To the Vedic riṣhis there is only one universal Deva of which all other names are alike forms and cosmic aspects. Sūrya is the symbol of this universal Deva. He is the soul of all that moves and moves not. (1.50.10) declares Sūrya to be the highest Light of all, the Sūrya attained by the riṣhis. He is the eye of Mitra and Varuṇa, the gods of harmony and vastness. The Sun inside us and Sun outside is covered by darkness, the forces of ignorance. When, by the force of tapas, he wakes up destroying the forces of ignorance. He ascends with his seven shining horses or energies to the utter ocean of the higher existence. He leads us to the Truth and Immortality beyond evil and darkness.

Beholding the higher Light beyond the darkness (1), We came to the Divine Sun in the Godhead, to the highest Light of all (2).[3]

---

[1] वात आ वातु भेषजं शंभु मयोभु नो हृदे । प्र ण आयूंषि तारिषत् ॥ 1

vāta ā vātu bheṣhajam (1), shambhu mayobhu no hṛde (2), pra ṇa āyūmṣhi tāriṣhat (3)

[2] चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च ॥ (1.115.1)

chitram devānām udagād anīkam chakshur mitrasya varuṇasya agneḥ (1), āprā dyāvāprthivī antariksham (2), sūrya ātmā jagatas tasthuṣhaḥ cha (3)

[3] उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ (1.50.10)

udvayam tamasas pari jyotih pashyanta uttaram (1), devam devatrā sūryam aganma jvotir uttamam (2)

Man is beset with endless obscurities of nature and well-nigh lost in the darkness of Ignorance and unconsciousness that surrounds him. But there is in him a soul which refuses to be so imprisoned. It aspires for light, creates openings in its enclosing walls by aspiration and will and pushes in the direction of the spiritual light that is above the prevailing psychological darkness. Following the rays of this supernal light,—refusing to be sidetracked by other lesser attractions—one arrives ultimately at the glorious Sun of Truth, the Divine Sun of which the physical sun on earth is a material symbol.

13. Savitṛ and the Gāyatri of Riṣhi Vishvāmitra

On the excellent splendour (1), of the Lord Savitr, we meditate (2). May he activate our thoughts (3).[1]

The Sun, Savitr, is not the physical sun we see in the skies, but the supreme Effulgence in the highest firmament above, beyond the lower triple creation. The physical sun is indeed taken as the image of the Truth-Sun, the Centre of all Knowledge and radiating Power. It is the radiance issuing from the Supreme Source in which is massed all the creative movement of the Uncreate that is the ultimate root of all movements in the creation. Let that Light motivate and energise our thought-movements, says the Riṣhi.

In the Vedic times, the worship of vigrahās or idols seems to be absent. In the later times, Sāvitrī was represented as a Goddess, sometimes with one face, sometimes with six faces sitting on a lotus or standing on the waters, the standard symbol of Divine energies. A pair of her hands have conch (*shankha*) and the wheel (*chakra*) symbolising the creation by the word. The second pair carries the mace and the axe representing her forces to battle with the demons. In another pair, she carries the bowl of (*madhu*), the wine of delight, (*ānanda*), the secret of creation. Another pair displays her benediction to all her devotees.

---

[1] तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ (3.62.10)

tat savitur vareṇyam (1), bhargo devasya dhīmahi (2), dhiyo yo naḥ prachodayāt (3)

Tradition accords unrivalled importance to this mantra which is the tenth in the last or 62nd sūkta of third maṇḍala. No other mantra in any Veda Samhitā is given the same importance. This mantra was revealed to the rishi Vishvāmitra Gāthin. This sūkta has 18 mantrās of which the verses 10 to 12 are dedicated to the deity Savitṛ. Its chhandas is nichrit gāyatrī, a variant of the Gāyatri metre, having 23 syllables. It gets its name from the name of the metre. Later, the deity Savitṛ was identified with the devi Sāvitrī. This mantra is used for japa in the Sandhya worship of all Hindus where the invocation is to the four goddesses Sandhya, Gāyatri, Sāvitrī and Sarasvatī. The same mantra occurs in the other Veda Samhitās namely, Sāma Veda (1462), Vājasaneyi Samhita of Shukla Yajur Veda (3.35, 22.9, 30.2) the Taittirīya Samhita of Krishṇa Yajur Veda (4.1.11). It occurs in many Brāhmaṇa texts, Upaniṣhads and the Shrauta texts. Several major Upaniṣhads like Bṛhadāraṇyaka Upaniṣhad (6.3.7) explain the import of the Gāyatrī mantra by stating, "If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth".

Ordered Energies:

Knowing all phenomena he orders, Sole, the Energies of the sacrifice (1),[2]

The Lord of Truth, Sūrya Savitṛ, to whom the seeker surrenders himself and opens out in all his being, knows all the movements in the cosmos and the individual, their cause, their course, their goal. With his comprehensive knowledge, this supreme Master of the being regulates and marshals all the energies, the powers that are active and set active in the seeker. And these energies are many—as many as seven corresponding to the seven planes of his being governed by the seven Principles of Existence: Matter, Life, Mind, the Truth-Mind or the Supermind, Bliss, Consciousness-Will, Being. All these energies are dynamised and organised so as to best further and fulfil the transmutation of the human into the Divine.

---

[2] वि होत्रा दधे वयुनाविदेक इत् । (5.81.1)

vi hotrā dadhe vayunāvit eka it (1)

Growth of the Gods:

In the wake of his march, the other gods also reach by his force (1), to the greatness of the Divinity (2).[3]

Sūrya, the Divine Sun of Truth, illumines various parts of the being of the seeker as he lays himself open to the rays of his revealing Light. As more and more of his being comes under the occupation of and energising by this Light and Truth, the various faculties and potentialities in him are activated and gather force. These gods take shape and increase in him, growing towards their several perfection in the ultimate Godhead.

14. Bhaga: The Distributor of Delight

Today, O Divine Producer, send forth on us fruitful felicity (1), Dismiss what belongs to the evil dream (2).[1]

The Delight that flows from Bhaga, the Divine creator who is also the Enjoyer of the creation, is not the self-contained, self-confined Bliss of the Immutable. It is a Delight that creates; all creation, in fact, is produced, *jana,* by the Ānanda that is dynamic. This Felicity is fruitful of all that is true, right and good. As Bhaga floods man with this characteristic Delight, what belongs to the life of Ignorance, its brood of wrong, falsehood and evil, is displaced by the happier elements of a blossoming creation of Truth.

The Divine Joy is a force for progressive evolution; human pleasure, generally, is an arresting element, it confines us in the life of Ignorance.

All evils, O divine Producer, dismiss; what is good, that send forth on us (1).[2]

---

[3] यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा । (5.81.3)

yasya prayāṇam anvanya idyayur devā (1), devasya mahimānam ojasā (2)

[1] अद्यो नो देव सवितः प्रजावत्सावीःसौभगम् । परा दुःष्वप्न्यं सुव ॥ (5.82.4)

adyo no deva savitaḥ prajāvat sāvīḥ saubhagam (1), parā duhṣhvapnyam suva (2)

[2] विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्न आ सुव ॥ (5.82.5)

vishvāni deva savitar duritāni parā suva yad bhadram tanna ā suva (1)

Evil is not something that is ineluctably characteristic of the life of man on earth. It is a result of wrong placement, wrong reaction, wrong relation, due to the workings of nature in Ignorance. As this shadow of Ignorance is dissipated by the advent of the luminous Bliss of the Divine Lord of enjoyment, the right movements form themselves, the wrong ones are either corrected or eliminated. The good displaces the evil.

Evil is a temporary phenomenon that gets automatically left behind as man opens to the felicities of the creative Truth and supports their expression in his consciousness.

15. Mitra and Varuṇa

I invoke Mitra of purified discernment (1), and Varuṇa, destroyer of our foes (2), Perfecting a bright understanding (3).[1]

To achieve a luminous consciousness in the mind, the help of Mitra, the God of Harmony and Joy, and Varuṇa, the Lord of Purity and Vastness, are indispensable. For the workings of the mind are constantly interfered with by the vitiating elements of desire, preference and wrong judgement; there is a lack of coherence and harmony between movement and movement; there is a heavy limitation imposed by the nature of the senses through which the mind feeds itself. Besides there are influences in the world that stand against the full development of the mind in the direction of Truth. To stall all these is invoked the aid of Varuṇa, the Lord of Vastness and Purity, who breaks down the barriers that limit and eliminate the clinging impurities, of Mitra who works in the purity of Varuṇa to establish his harmonies and joys of happy relations, building up a spontaneous discernment between right and wrong. All mental disharmonies and wrong movements are converted and a harmonious, wide, right action of thought is accomplished.

By the Truth Mitra and Varuṇa (1), Truth-increasing, truth-touching (2), Enjoy a vast will-power (3).[2]

---

[1] मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् । धियं घृताचीं साधन्ता । (1.2.7)
mitram huve pūtadaksham (1), varuṇam cha rishādasam (2),

[2] ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं बृहन्तमाशाथे ॥ (1.2.8)
ṛtena mitrāvaruṇau (1), ṛtāvṛdhau ṛtaspṛshā (2), kratum bṛhantam āshāthe (3)

The object of these Powers at work in the seeker is to establish in him the unimpeded workings of Truth. The means they employ to achieve their objective are themselves derived from Truth, wherever they get entry—in whichever part—there they increase the content of Truth. Their horizons in man touch the Truth. All limitations of mind and power are eliminated. And thus they build up for man a boundless, self-effectuating power of Truth.

For us, Mitra and Varuṇa, seers, multiple-born, wide-housed, uphold (1), the discernment that does the work (2).[3]

Mitra and Varuṇa are seers, they see into the beyond and know what is preparing and what should be effected now. They manifest in a variety of ways, in a number of faculties, e.g. inspiration, intuition, revelation etc., in the seeker, imparting their purity, vastitude, joy and harmony to all his movements. They are not confined to the narrow formations of his sense-mind and ego; the home that they create for themselves in his being is wide and large. In that freedom, in that large and far-seeing vision, they forge for him an infallible discernment between truth and untruth, the pure and the mixed, that does effortlessly the great work of organising the Truth in the being.

16. Brahma, Viṣhṇu and Rudra-Shiva

From the point of view of functionality, the triad of these deities is intimately connected to the corresponding triad in the Purāṇās. However the Purāṇās have many myths associated with these deities. These myths must not be literally imposed on the corresponding Vedic deities. The myths embody a symbolism which are relevant for the Vedic deities also.

Further some Indologists declare that Viṣhṇu and Rudra are minor deities in the Rig Veda since the number of mantrās dedicated to them in RV is much smaller than that dedicated to Agni and Indra.

---

[3] कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥ (1.2.9)
kavī no mitrāvaruṇā tuvijātā urukṣhayā (1), dakṣham dadhāte apasam (2)

Evil is not something that is ineluctably characteristic of the life of man on earth. It is a result of wrong placement, wrong reaction, wrong relation, due to the workings of nature in Ignorance. As this shadow of Ignorance is dissipated by the advent of the luminous Bliss of the Divine Lord of enjoyment, the right movements form themselves, the wrong ones are either corrected or eliminated. The good displaces the evil.

Evil is a temporary phenomenon that gets automatically left behind as man opens to the felicities of the creative Truth and supports their expression in his consciousness.

15. Mitra and Varuṇa

I invoke Mitra of purified discernment (1), and Varuṇa, destroyer of our foes (2), Perfecting a bright understanding (3).[1]

To achieve a luminous consciousness in the mind, the help of Mitra, the God of Harmony and Joy, and Varuṇa, the Lord of Purity and Vastness, are indispensable. For the workings of the mind are constantly interfered with by the vitiating elements of desire, preference and wrong judgement; there is a lack of coherence and harmony between movement and movement; there is a heavy limitation imposed by the nature of the senses through which the mind feeds itself. Besides there are influences in the world that stand against the full development of the mind in the direction of Truth. To stall all these is invoked the aid of Varuṇa, the Lord of Vastness and Purity, who breaks down the barriers that limit and eliminate the clinging impurities, of Mitra who works in the purity of Varuṇa to establish his harmonies and joys of happy relations, building up a spontaneous discernment between right and wrong. All mental disharmonies and wrong movements are converted and a harmonious, wide, right action of thought is accomplished.

By the Truth Mitra and Varuṇa (1), Truth-increasing, truth-touching (2), Enjoy a vast will-power (3).[2]

---

[1] मित्रं हुवे पूतदक्षं वरुणं च रिशादसम् । धियं घृताचीं साधन्ता । (1.2.7)
mitram huve pūtadaksham (1), varuṇam cha rishādasam (2),

[2] ऋतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं बृहन्तमाशाथे ॥ (1.2.8)
ṛtena mitrāvaruṇau (1), ṛtāvṛdhau ṛtaspṛshā (2), kratum bṛhantam āshāthe (3)

The object of these Powers at work in the seeker is to establish in him the unimpeded workings of Truth. The means they employ to achieve their objective are themselves derived from Truth, wherever they get entry—in whichever part—there they increase the content of Truth. Their horizons in man touch the Truth. All limitations of mind and power are eliminated. And thus they build up for man a boundless, self-effectuating power of Truth.

For us, Mitra and Varuṇa, seers, multiple-born, wide-housed, uphold (1), the discernment that does the work (2).[3]

Mitra and Varuṇa are seers, they see into the beyond and know what is preparing and what should be effected now. They manifest in a variety of ways, in a number of faculties, e.g. inspiration, intuition, revelation etc., in the seeker, imparting their purity, vastitude, joy and harmony to all his movements. They are not confined to the narrow formations of his sense-mind and ego; the home that they create for themselves in his being is wide and large. In that freedom, in that large and far-seeing vision, they forge for him an infallible discernment between truth and untruth, the pure and the mixed, that does effortlessly the great work of organising the Truth in the being.

16. Brahma, Viṣhṇu and Rudra-Shiva

From the point of view of functionality, the triad of these deities is intimately connected to the corresponding triad in the Purāṇās. However the Purāṇās have many myths associated with these deities. These myths must not be literally imposed on the corresponding Vedic deities. The myths embody a symbolism which are relevant for the Vedic deities also.

Further some Indologists declare that Viṣhṇu and Rudra are minor deities in the Rig Veda since the number of mantrās dedicated to them in RV is much smaller than that dedicated to Agni and Indra.

---

[3] कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥ (1.2.9)
kavī no mitrāvaruṇā tuvijātā urukshayā (1), dakṣham dadhāte apasam (2)

Why are there such a large number of hymns devoted to Indra or Agni? The hymns stress the role of the deities whose favour is indispensable in the upward path of the ancient rishis engaged in the inner sacrifice. Neither Vishṇu nor Rudra are as relevant in the early stages of ascent as Agni or Indra.

The analogy is one of popular education. The masters degree in a field is achieved in one or two years whereas a child spends 8-10 years in the grade school. Only after the firm foundation of the grade school, can one go to the college to obtain bachelors or masters degree. Agni and Indra prepare the foundation for the spiritual life. Hence the number of hymns to them is larger.

Brahma and Brahmaṇaspati:

In the Veda the three terms — Brahmaṇaspati, Bṛhaspati and Brahma—relate to one deity. In the Veda Brahma stands also for mantra. Brahmaṇaspati is the lord of the mantrās. He gives form to the various aspects of the Universe. RV (10.72.2) states that just as a blacksmith gives the specific shapes to objects, Brahmaṇaspati gives the specific shape and functionality for each object of the Universe.

Brahmaṇaspati is stationed within man, as if asleep. In the hymn 43, there is first a prayer to him to awake. By the power of his Word, the happy speech of truth, the Maruts, Indra, Mitra, Varuṇa, Aryamā and other Gods take their positions in the sacrificer. He himself takes his dwelling in the sacrificer. His powers and functions as the creator have been clarified in the chapter 16 on Gaṇapati.

Vishṇu

Vishṇu creates or manifests the Universe of seven planes, unveils its laws and maintains the Universe under these laws. This happens not only in the macrocosm, but also in the microcosm, the subtle body of man. "Vishṇu paces out the vast framework of the inner worlds in which our soul-action takes place. It is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved and the Beatific Godhead." [Sri Aurobindo]

Each plane is manifested by Vishṇu is based on a particular principle. For instance this world, earth, is dominated by matter.

The midworld, *antarikṣha,* is dominated by life-energies, emotional energies etc. The world of heaven, *dyu,* is dominated by the mental energies. The highest station is said to be Vishṇu's supreme step. He creates the path by which the mortals can reach the supreme station after traversing the intermediate worlds. Upholding the Universe with his three steps, Vishṇu creates for Indra a wide station amongst us mortals by which we can reach the supreme station above.

"When Vishṇu is said to sleep on the folds of the snake *ananta* upon the ocean of sweet milk, *ananta* is clearly seen to be not the common serpent, nor the milk the material sweet milk, nor the ocean an expanse of milky liquid. The symbolic meaning is that the All-pervading Vishṇu rests on the coils of the Infinite in the blissful ocean of Eternal Existence. Some persons who do believe that Veda has no wisdom in it say that, "the authors of the purāṇās were priests, gross minds who knew not even the truth of the solar and lunar eclipses; how could they be in the know of profound varieties? They mean only the usual physical serpent and the material ocean of real milk and it is we who read into them the symbolic meaning we could point out that there is no necessity for us to imagine so." These poets themselves have imprinted the symbolic thought by means of figures and words and made known impenetrable truths for the benefit of all. Note, those words are: Vishṇu means all-pervading, the serpent *sheṣha* is *ananta,* the infinite; sweet milk is a symbol of bliss; the ocean is a symbol of the Eternal Existence" [CWKS, Vol. 4, P. 180].

There are several sūktās to Vishṇu in RV. The entire sūkta (1.154), the famous subhymn (1.22.16-21) known as Shadvaishnavam and the mantrās (7.99.1), (7.100.3) and (7.100.4) are in our compact book, 'Veda mantrās and Sūktās used widely in worship', SAKSI, 2004.

Rudra-Shiva

Rudra forcibly leads this creation upwards. He puts down all those who arrogantly obstruct his courses and kills the evil opponents. Though thus terrible, he is beneficent, and compassionate to the distressed.

Both in the Purāṇās and the Āgamās, Rudra is lauded as Shiva the benevolent and the destroyer. Though Gods like Agni have specific features in the front according to their several functions, yet each is only a front of the All-Gods supporting from within, one light of the original Godhead. Hence though specific features of each deity are denoted, yet mention of those of other deities alongside makes it difficult to determine the sole specialty of each. Thus in certain hymns (e.g. 4.3.1) there is hardly any distinction between Agni and Rudra; similarly between Indra and Rudra elsewhere. Still inspite of the fact that the features of Agni, Indra, the supreme Godhead, are ascribed to Rudra, it is possible to sift certain specific characteristics of Rudra.

Tryambaka Mantra: RV (7.59.12)

We adore the Father of the three worlds, Trayambaka, bestower of all-sided fragrance of grace, increaser of fullness and strength (1); May I be detached from the bondage of Death like a ripe cucumber from the shell (2), but not from immortality (3).[1]

The Rishi aspires towards immortality for himself and for others who have engaged themselves in the Yajña, the antar-yajña. He has a claim for immortality as a child of the Gods, a position he has attained not merely by his endeavours but by the benign grace of the Gods themselves. But this high status of immortality cannot be won and retained by any one without a certain elevation and strength of purity; the utmost that human effort can build up in the direction is inadequate. Only the Divine can promote and shape the requisite all-round strength and fitness. Again desire, want, greed, lust bring in their train disappointment, grief, unhappiness, disease and ultimately death. And for those that aspire for immortality there should be nothing in them which clings to its opposite, viz. death and agents of death. He that would share in the high status above has necessarily to be aloof and separate, even while living, from the

[1] त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥ (7.59.12)
trayambakam yajāmahe sugandhim puṣhṭi vardhanam (1), urvārukam iva bandhanāt mṛtyor mukṣhīya (2), mā amṛtāt (3)

envelope of ignorance and darkness that characterise the human world. He should be like a cucumber separate from its shell of the agents of death, says the rishi; like the ripe coconut loosened from its shell, say the saints and sages of later times. The rishi says: release us from bondage to death, but not from immortality. This is the basis of the passage in the Kaṭha Upaniṣhad (6.17) which speaks of extracting the soul from the body as the fibre from a blade of grass.

Our compact book "Rudra Mantrās", SAKSI, 2005, has several mantrās from several RV maṇḍalās dedicated to Shiva-Rudra.

17. Gaṇapati, Brahmaṇaspati and Bṛhaspati

All the three names in the title refer to the some deity. The popular name Gaṇapati appears twice in Rig Veda where it is identified with the deity Brahmaṇaspati. Our compact book, Gaṇapati, Brahmaṇaspati and Kumāra', (SAKSI, 2005, pp. 58), contains about 60 mantrās from Rig Veda and has explanation of the powers such as his guidance, his giving the riches and felicities.

The book also discusses the symbolism behind the various legends associated with Gaṇapati. It gives also the complete text and translation of the famous 'Gaṇapati Upaniṣhad' or 'Gaṇapati Atharva Shīrsha' from the Atharva Veda and also the related mantrās from Yajur Veda.

We give here only the famous mantra of the seer Gṛtsamada.

The leader of the host of mantrās we invoke thee (1), A superb poet among poets, who causes the hearing of divine inspiration (2). The leader, the lord of chants, may he hear us and (3), may he manifest himself in us with his protections (4).[1]

[1] गणानां त्वा गणपतिं हवामहे कविं कवीनामुपमश्रवस्तमम् । ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥ (2.23.1)
gaṇānām tvā gaṇapatim havāmahe (1), kavim kavīnām upama shravastamam (2), jyeṣhṭharājam brahmaṇām brahmaṇaspata (3), ā naḥ shṛṇvantu ūtibhiḥ sīda sādanam (4)

This deity is also the popular elephant-faced God worshipped in the Purāṇās whose tusk is in the form of the sacred syllable OM or AUM. He appears in the Tantra Yoga in the form of Gaṇapati, presiding deity over the *parāvāk*, the speech supreme with his abode in the mūlādhāra chakra, subtle body of every human. In the Veda Brahma stands for the Potent Word, mantra. Brahmaṇaspati is thus the Lord of the mantrās. When the mantra is recited appropriately it enters our subtle bodies and releases the concealed forces and leads them upwards in manifestation. He is called in the Purāṇās as Vighñeshwara or the Lord of obstacles. Physical obstacles are caused in our tasks because of our conflicting thoughts and desires. All problems of existence are problems of harmony. Gaṇapati places the appropriate mantra in the subtle body using his tusk skilfully and the power of the mantra removes the inharmony, the cause of the obstacle. Hence Gaṇapati is said to manifest in our subtle bodies with his protections (*ūtibhih)*. The same idea is there in other mantrās such as (1.40.1), 'he is prayed to become awake'. The mantra is popularly used in the beginning of many rituals even today.

Gaṇa in this mantra means a group or host. He is the leader of the host of the mantrās. His power enables us to hear the voice of divine inspiration in our hearts. He is called a superb *kavi* because *kavi* is not a mere poet but the originator of all actions, both in the macrocosm and microcosm. When he hears us, his action for us automatically follows.

18. Ashvins, the Lords of Bliss

Ashvins are the Gods of bliss and also the divine physicians. Disease as the name implies is the lack of ease or presence of some unharmonious forces. Ashvins remove them by their pouring in the bliss.

(1.112.8) has the phrase, 'making the blind see and the lame walk'. Such phrases occur in most scriptures. Rig Veda is the earliest one among them to have this phrase; we can interpret this phrase literally as well as symbolically.

RV (1.116) discusses the doctrine of mystic honey or bliss, i.e., the doctrine of the delight being the foundation of all existence. We quote 3 mantrās on the work of Ashvins.

With thy honey you gladden the movements and its paths (1); full of honey, O Ashvins, is the skin that you bear (2). RV (4.45.3) [1]

Ashvins are the Lords of Bliss. They bring with them the Delight of the superconscient planes of Truth and seek the Soma, the delight of life on earth from man. Wherever they go they engage in this double movement of seeking the honey of Soma and pouring the honey of Divine Bliss. With this honey of joy they sweeten all the activities of man, lighten and gladden his labours upward. Their stock of honey is never exhausted; their container is always full.

By force of Nature's self-arranging you move consciously along all paths (1). RV (4.45.6) [2]

They first manifest on the heights of the purified mind. But they do not confine themselves to these summits alone. As man proceeds in his work of integration, harmonising the activities of different parts of his being, as his many-sided nature falls into a soul-pattern, the Ashwins move into these regions pouring their exhilarating currents of Bliss. They extend themselves wider and wider, leaving no tract outside their attention.

I have declared, O Ashvins, holding the thought in me (1), Your car that is undecaying and drawn by Perfect steeds, your car (2), by which you move at once over all the worlds (3), Towards the enjoyment rich in offerings that makes through the goal (4). RV (4.45.7) [3]

The car of the Ashwins, their ordered movement, drawn by fully developed powers of life, never decaying, moves over all the ranges

---

[1] आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना । (4.45.3)

ā vartinim madhunā jinvathas patho (1), dṛtim vahethe madhumantham ashvinā (2)

[2] ईयते विश्वाँ अनु स्वधया चेतथस्पथः । (4.45.6)

īyate vishvān anu svadhayā chetathas pathaḥ (1)

[3] प्र वामवोचमश्विना धियंधा रथः स्वश्वो अजरो यो अस्ति ।
येन सद्यः परि रजांसि याथो हविष्मन्तं तरणिं भोजमच्छ ॥ (4.45.7)

pra vām avocham ashvinā dhiyamdhā (1), rathaḥ svashvo ajaro yo asti (2), yena sadyaḥ pari rajāmsi yātho (3), haviṣhamantam taraṇim bhojam achchha (4)

of the being of man. The Ashwin-twins overrun the whole, seeking the delights of each level of existence, accepting the cream of experience, the rapturous Somas that are distilled, purified and offered to them.

As a result of this rapid movement and comprehensive working of the Ashwins, the seeker who has offered himself to them finds his way to the goal of Truth cleared for him.

See also the compact book 'Manifestation of Bliss', SAKSI, 2002, pp. 32. This book details the mantrās of the Doctrine of Bliss. The book gives the mantrās for sustaining the bliss, the healthy longevity and the purification of body and mind, the related mantrās to Sun and also the Gāyatri mantra.

19. Soma, the Delight of Work

The total number of mantra-verses dedicated to Soma in RV is about 1200. We need to study carefully all these mantrās to know the secret of Soma. The scholars in the past have taken a short cut to the study. They identify Soma exclusively with a creeper of that name, supposedly having intoxicating properties. As Kapāli Sāstry quotes the classic ancient Indra's book of medicines, 'Sushruta Samhita' and states, 'This book mentions 24 varieties of Soma and their properties, but never its intoxicating ability; Soma plant was extinct thirty centuries ago.''

The clue to his nature is given by RV (10.85.3):

"He who has drunk thinks (1), that herb which men crush to be Soma (2); but none can taste (4) that which the wise know to be Soma (3)"; (10.85.3)[1]

Soma is the delight of existence or *ānanda*. As Taittirīya U. declares, 'all is born in *ānanda*, all is sustained in *ānanda*, all departs to *ānanda*'. More specifically, Soma is the delight released in any work done consciously. Wherever Soma occurs in RV, it is

[1] सोमं मन्यते पपिवान् यत् संपिंषन्त्योषधिम् ।
सोमं यं ब्रह्माणो विदुर्न तस्याश्नाति कश्चन ॥ (10.85.3)
somam manyate papivān (1), yat sampimshanti oshadhim (2), somam yam brahmāno viduḥ (3), na tasya ashnāti kaschana (4).

accompanied by the epithet '*suta*' (the effort of releasing). When we do every work consciously, we will be enveloped by this delight. The full meaning of existence is realised only when this intrinsic *ananda* is brought out and developed into its full figure in evolving life.

For more details, see our compact book, 'Soma: The Delight of existence' SAKSI, 2005, pp. 44. The book has the text and translation about 60 RV mantrās. It includes the legend of Soma being brought from heaven by the falcon, mentioned in the Krishṇa Yajur Veda, Taittirīya Samhita TS (6.1.6). It discusses the symbolism behind this legend and also the symbolism of the bird falcon (*shyena*). It gives the mantra (8.79.2), 'making the blind see and the lame walk; he clothes the naked, heals the sick'.

20. Aditi, the Goddess of Infinity

Aditi is Heaven, Aditi is the Mid-world (1); Aditi is the Mother (Earth), Aditi is the Father and Son (2). She is (the collective of) all the Gods; she is the five peoples (3); Aditi is all that is born and what is yet to be born (4). RV (1.89.10) [1]

Aditi represents the earliest conception of infinity, specially related to the idea of infinite existence including space, manifestations, time etc. This infinite existence is named as the principle of Aditi, *adititvam*, in Brh. U. (1.2.5). This verse is also found in Atharva Veda (7.6.1), Vājasaneya Samhitā (25.23) and other books.

putraḥ: sons, all the beings born of the parents, Heaven and Earth.

panchajanā: five peoples. They are the beings of the five planes namely matter *anna*, vital or emotional Prāṇa, mental *mana*, supramental *vijnāna* or *mahas* and bliss *ānanda*.

[1] अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥ (1.89.10)
aditir dyaur aditir antarikṣham (1),aditir mātā sa pitā sa putraḥ (2), vishve devā aditiḥ pancha janā (3), aditir jātam aditir janitvam (4).

May we abide in the law of thy workings, O son of Aditi, and be blameless (1), before the Mother Infinite (2).[2]

It is not enough to call the Divine Mother of All for deliverance from Ignorance and the Falsehood of division. One must also work one's way out from the inferior state in which one is imprisoned. And that can only be done by conforming in one's movements — thought, speech and action — to the Law of Truth, the Law that is set at work in this universe by the Divine Ruler. To persistently reject all that is contrary to this Law and affirm its workings in one's daily life is the rule for the seeker. Only by following this injunction can he stand guiltless and pure before the Mother Divine when she reveals herself in her might and glory.

21. Waters and Inner Energies

Waters (*āpaḥ*) in the Veda symbolize all the healing dynamical energies including the physical waters from the mountains.

Soma has said to me (1); all medicines are in the Waters (2). Agni is the bestower of happiness for all (3); waters are healers (or remedies) for all (4).[1]

O Waters, you are the source of all happiness (1); Bestow on us the great strength (2), So that we may have the vision of the Supreme (3).[2]

It is not possible for any one to have the vision of the Supreme till the bodies, physical and subtle, are ready. RV (9.83.1) tells us that a body which is not prepared by the practise of tapas will break down at the onset of certain spiritual experience. Hence the ṛishi

---

[2] अथा वयमादित्य व्रते तवानागसो अदितये स्याम । (1.24.15)

athā vayam āditya vrate (1), tava anāgaso aditaye syāma (2)

[1] अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।

अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः ॥ RV (1.23.20)

apsu me somo abravīt (1), antar vishvāni bheṣhajā (2), agnim cha vishva shambhuvam (3), āpaḥ cha vishvabheṣhajīḥ (4)

[2] आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । महे रणाय चक्षसे ॥ (10.9.1)

āpo hi ṣhṭhā mayobhuvaḥ (1), tā na ūrje dadhātana (2), mahe raṇāya chakshase (3)

prays to the currents of power (*apaḥ*) to strengthen all our bodies so that these subtle bodies can sustain the forces which enter the body. Then we could have the vision of the Supreme Divine.

For the text and translation of the two related mantrās on waters namely (10.9.2) and (10.9.3), see chap. 4 of the book, 'Manifestation of Bliss'.

22. Ṛbhus, the Divine Artisans

The RV attaches equal importance to all aspects of life; it does not have rigid compartments of worldly life and spiritual life. It does not regard the purohit as superior to the artisan. Ṛbhus are the Gods, Divine Artisans who fashion the subtle body in us. They make the parents young.

The sūktās (1.20), (1.110), (1.111), (4.33) – (4.37) are some of the sūktās describing the powers of Ṛbhus.

Having attained to divinity by virtue of their action and knowledge, these deities work to help man to attain to divinity. And whatever acts they do they become divine acts only. The actions of the Ṛbhūs are mentioned in symbolic language only. It is clear that without resort to the hidden symbolic meaning, it is not possible to explain these hymns which are like riddles.

They are three: Ṛbhu, Vibhva, Vājā. The plural denotes their collective. And due to their association all are indicated by the word Ṛbhu, the eldest of them. The speciality of each of them is celebrated by the name itself. By means of intellect and activity, Ṛbhu, the eldest, builds the forms conforming to the qualities of Immortality. Vibhva brings about its extension. Vāja effects the plenitude of the Divine Light and Substance. They are called the carpenters, the artisans of immortality for man.

Parents made Young:

The Ribhus, the truth-thoughted, desirous of the straight path (1), Made young again the Parents by their pervading (the mind and body) (2).[1]

---

[1] युवाना पितरा पुनः सत्यमन्त्रा ऋजूयवः । ऋभवो विष्ट्यक्रत ॥ (1.20.4)

yuvānā pitarā punaḥ satyamantrā ṛjūyavaḥ (1), ṛbhavo viṣhṭī akrata (2),

Heaven and Earth are the Parents of man, the evolving being. The Earth symbolising his gross physical body and its consciousness and the Heaven standing for his mind and mentality are the two ends of his normal existence. They are time-worn and become old. The Ribhus, Powers of illumination, artisans of immortality, bring in streams of Truth from above and pervade the mind and body of man with their rejuvenating currents, making them fresh and young again. Bearers of Truth in their workings, they seek the straight course and go wherever it is prepared and ready.

Four out of One:

And this bowl of Tvashṭri, new and perfected (1), You made again into four (2).[2]

Twashtri, the divine Architect, fashions the material body of man which is to be the base of his development, the first means of his journey to the divine goal. Man builds himself on this foundation in the full figure of his soul, develops his various faculties and powers of expression and embodiment. He seeks the aid of the gods, especially the Ribhus — the fashioning powers of Light — in this endeavour. And they proceed to build and shape four bodies out of the original one, e.g. physical body, vital body, mental body, ideal or causal body. These are the four bowls that are made from one so that the sacrificer offers the delight of his existence, the Soma, for the Divinity in the full plenitude of its fourfold formulation.

23. Sarasvati and Durga

Sarasvati is the Goddess of Inspiration. There are 62 mantrās in RV describing her. The text and the explanation of all the mantrās are in the first nine chapters of our compact book 'Sarasvati' (Second Edition). The appendix to this book deals with the seven rivers of inspiration usually interpreted as the five rivers of Punjab and others.

---

[2] उत त्यं चमसं नवं त्वष्टुर्देवस्य निष्कृतम् । अकर्त चतुरः पुनः ॥ (1.20.6)
uta tyam chamasam navam tvashṭur devasya niṣhkṛtam (1), akarta chaturaḥpunaḥ (2)

Durga: The entire hymn or sūkta to the Goddess Durga, appears in the Mahānārāyaṇa Upaniṣhad, section 2. Of the 7 mantrās in this sūkta, 5 of them are in Rig Veda, namely (1.99.1), (1.189.2), (5.4.9), (7.63.1) and (8.11.10). The epithets to Durga are very similar to those of Agni. All these mantrās are prayers to guide us properly and ward off the difficulties or the calamities in the path. All the 7 mantrās with their text and translation are in our compact book, 'Veda Mantrās and Sūktās'.

The first mantra RV (1.99.1) with its text and translation is in chap. 3 of our compact book "How to Manifest Bliss".

24. Pūṣhan

Pūṣhan is one of the Ādityās. He nourishes both the yajamāna and the Earth. Though the home of all the Gods is high above (*ūrdhvam āyatanam),* yet their main station or field of action differs. Thus the abode of Indra, Lord of the Divine Mind, is the Mind Station, *Svar.* Agni is stationed on Earth. The Maruts belong to the mid-region, the Life-world. Similarly the other Gods preside over their respective places and carry on their activities. Pūṣhan belongs to the third station; still his station is taken as the Earth because he is the lord of mother Earth. He supports and nourishes her. By nourishing the earth, he himself becomes nourished. Nourished thus, Pūṣhan showers the bounty of Indra and becomes his brother (6.55.5). Ultimately he becomes the brother of Earth and the space (divided into quarters), (6.58.4). By nourishing earth, he makes it ready for the manifestation of Uṣha, the Dawn of higher consciousness. And when the Ashvins espouse Uṣha, he adopts these health-givers who effect increasing nourishment as parents (10.85.14).

Even after the slaying of Vṛtra, the demons or Paṇis obstruct the path of the sacrificer, steal or cover the knowledge (cows); other enemies of the Gods harass the devotee in his upward course, directly or indirectly, by robbing him of his wealth-Rays, veiling the path, showing wrong directions etc. It is here that the work of Pūṣhan is specially seen. The traffickings of the *Paṇi* and the like do not affect God Pūṣhan. He is the lord of the Paths (*pathaspati).* He does not lose the ray-cows. Pūshan aids in the effort of the

sacrificer to reach the sun-world, even while living (10.17.4). In (6.53.3), (6.53.6), he is prayed to soften the hearts of misers and goad the hearts of greedy.

Pūṣhan nourishes the sacrificer as well as the Earth. He is the progeny of Āditya who showers the wealth of knowledge, light, strength; elder to Uṣha, he protects the Earth; brother of Indra, master of the route of the sacrificer, he guards the path, searches out the sacrificer, urges his effort.

25. Uṣha

Uṣha is the Goddess of Spiritual Consciousness whose outer or physical symbol is the physical dawn. The symbol is so amenable for poetic metaphors at the hands of the inspired poets of Rig Veda that one is apt to view Uṣha simply as the physical dawn and miss the deeper meanings of these hymns. As Sri Aurobindo states, "In the Veda, there are no merely ornamental epithets. Each word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs."

We will give here just two quotes from Rig Veda to show that the Uṣha cannot be limited to the physical dawn. "Lover of praises, O Uṣha, Deathless One, which mortal is fit to enjoy you? O Luminous One, whom do you attain?" (1.30.20)

To see and enjoy the ordinary physical dawn, no special capacity is required. Only the eyesight is enough. The exclamation, "which mortal is fit to enjoy thee", clearly implies that only rare persons have the good fortune of having the experience of Uṣha. Thus Uṣha cannot be the ordinary dawn.

The second quote from (1.113.16) explicitly mentions the word *jīva* or soul and declares:

"Arise and proceed to the higher planes; our inner being, *jīva*, has emerged; the ignorance *tama* has departed, the Truth-Light approaches us . . ."

The deity Uṣha is lauded in about twenty Sūktās of the Rig Veda. She is also prominently mentioned in the ten *apri* Sūktās and other Sūktās. A careful reading of all these Sūktās indicates that many of the functions and characteristics attributed to the Goddess do not make sense if we simply interpret her as the physical dawn as many

of the Indologists and their Indian followers are wont to do. Uṣha signifies the dawn of Divine Consciousness in the individual aspirant. She elevates all persons to the full force of light and pours the *ānanda* and Soma into the mental and bodily existence. The physical dawn which we see every morning is a physical symbol of this divinity. The onset of the Divine Consciousness indicates the existence of the higher worlds of bliss and perfection which are beyond the pale of our ordinary consciousness.

By Divine Consciousness we mean the consciousness of the various Gods like Indra, Varuṇa, etc., both individually and in toto. For instance, when the God Varuṇa's power manifests in man symbolically referred to as the birth of Varuṇa in man, the consciousness of the human aspirant is widened by Varuṇa's power since wideness is characteristic of Varuṇa. The narrowness of outlook characteristic of our ordinary human condition is washed away, as it were, like the tropical monsoon washes away all the dirt in the streets. We will be less prone to be critical of other people and less prone to magnify the limitations of the people around us. We will have more faith in the ability of the Divine to bring about greater harmony and progress among all of us and in our collaboration with the Divine.

For more details, see our compact book, 'Sarasvati (with Uṣha and other goddesses)', (SAKSI).

26. Maruts

As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. "The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance. They find out the light of truth for all our activities. They break down that which is established and help the attainment of new formations." [Sri Aurobindo, SV]. They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gaṇās* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda,

clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

Rudra and Indra

The epithets assigned to them such as 'children of Rudra' or 'brothers of Indra' are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuousness, they are called as the children of the fierce God Rudra, *rudraha,* (1.39.7); *rudrāsaḥ,* (1.39.4).

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeṣhṭha,* (1.23.8); *marutvantam indra,* (1.23.7).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation, 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *svar* and the truths of Indra." [Sri Aurobindo, SV]. "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. They bring about the blossoming of knowledge, power, etc." [CWKS, Vol. 4, pp. 226-227].

'Mountain' in the Veda specifies the heavy crust of materialism in whose womb lies the true knowledge symbolized by the cows. The Maruts along with Agni and Indra break down the *tamas* and the mountain of ignorance in man and allow the beneficent streams of higher consciousness to purify all the parts of being and raise

them to a higher level of consciousness. "Borne by spotted deer, with revealing weapons of speech, the Maruts are self-luminous", RV (1.37.2). The spotted deer are the vehicles of Maruts. Their triple hues indicate the physical, vital and mental powers. The Word is their weapon as in the case with all the Gods. Words arising from their tempestuous movement bring out what is hidden.

The benefits of the mantrās addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioteer guides the vehicle with his whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

During the initial period of the spiritual ascent of the aspirant, the hostile forces strive to block or undo the spiritual progress by causing doubts in the mind of the aspirant such as, 'Gods may not exist; even if they do, they are not relevant to man; even if they help, it may be very limited; their help may be useful in life after death, but they are irrelevant in this life.' The Riṣhi repeatedly calls upon the Maruts to ward off such attacks. "The rākshasās who rush to the attack in the birth of the Godheads (in the aspirant), O Maruts, him assail in your wheelless cars", (RV 5.42.10). Such attacks by the *asuric* forces are not products of our lurid imagination, but daily happenings noted in the diaries of spiritual teachers. For instance, Sri Aurobindo in his dairy entry dated January 9, 1917 quoted this mantra as indicative of his experience (Record of Yoga, Archives & Research, Sri Aurobindo Ashram, April 1992). There are many such prayers in the Rig Veda. We will quote one more mantra: "O you, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākṣhasa.* Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

The *rasa* or essence

The powers of Maruts are so strong that they create the *rasa* of life even in the physical sapless, inert, physical body. This power is imaged in the Rig Veda as "causing windless rain in the desert", (1.38.7). Just as the desert is a piece of land where nothing grows, similarly the body of the beginner aspirant is inert. Maruts pour the nectarous essence on the desert-like body of the aspirant and it

becomes supple and pliant. "Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscient, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

The association of Maruts with Light is mentioned in related books like Shatapatha Brahmana (9.3.1.26) and Vājasaneyi Samhitā (27.80). Taittirīya Araṇyaka (5.4.8.26) declares Maruts to be the Rays of Sun.

Maruts and Hanumān or Māruti

When the age of the Rig Veda in general and Vedas in particular came to an end, the knowledge and powers of the Vedic Gods were lost to mankind as it were. The later Purāṇās have Gods by the name Maruts. They are also brothers of Indra. But there is a fundamental difference between the Purāṇic Gods and Vedic Gods. The Vedic Gods are pure, completely harmonious with one another, friends of human beings and urge the aspirants to move speedily on the roads of evolution. The Vedic Gods do not have any of the petty human qualities like jealousy and discordance. However, the Gods of purāṇās appear to have some of the human qualities. Of course, there is a symbolism in the Purāṇic Gods. But it is difficult to unravel them.

The power of Maruts of Rig Veda is again unravelled under the name of Māruti, Hanumān, the leader of the Vānara and the assistant and collaborator of Sri Rāmachandra in the epic Rāmāyaṇa composed by Vālmīki. Sri Rāmachandra signifies the Divine Mind, (Indra of the Rig Veda) and he is a personification of discrimination endowed with knowledge. In every situation, he always opts for the decision or action which upholds the high tenets of *dharma*, the principle that upholds the universe. The great battle between Sri Rāma and the ten-headed demon king Rāvaṇa is reminiscent of the Indra-Vṛtra battles of the Rig Veda. It is also one of the perpetual battles fought in different periods of time between the forces of

good and the forces of evil. In the battle between Rāma and Rāvaṇa, when Rāma cuts off one head by an arrow, another head automatically appears. This incident clearly indicates the symbolism of Rāvaṇa as the storehouse of all evil mental movements. Destroying the evil mental movements one by one is not possible. They have to be destroyed together in one stroke. Sri Rāma gets this intuition, acts accordingly and destroys the demon king.

Just as the Maruts help Indra in the Rig Veda, Māruti helps Sri Rāma in the Rāmāyaṇa. Māruti is the son of the wind God Vāyu. His mother is Anjani, reminiscent of Priṣhṇi, the mother of Maruts in Rig Veda. The adjectives of Māruti in Rāmāyaṇa are self-explanatory: speedy like wind, unmatched in speed, one with perfectly controlled sense organs, superior among the ones endowed with intelligence. Thus he is both a God of action and God of knowledge.

The book "Hanumat Kosha" by S.K. Ramachandra Rao cites RV mantrās (5.3.3, 10.53.7, 9.71.2, 9.72.5, 9.69.1, 1.12.1, 1.33.11, 4.18.9, 2.35.10) as containing the descriptive epithets used in describing the actions of Hanumān in epics like Rāmāyaṇa and others. For instance, RV (4.18.9) refers to the breaking of the chin (*hanu*). The epithet of messenger assigned to Agni in (1.12.1) applies to Hanumān being a messenger from Rāma to Sīta.

In the tāntrik works associated with Sri Rāma, Māruti plays a role very akin to that of Gaṇesha in the tāntrik works associated with Shiva. All the children pray for Māruti to develop in them both physical and mental godly strength which is brilliant, harmonious and forceful. Māruti provides the foundations of spiritual life for all the youngsters and prepares their bodies for the manifestation of the powers of the other Gods.

27. Seven Worlds, Lights and Panchajana

The Vedic seer viewed the entire manifestation as a stair or ladder of consciousness or as a mountain with several peaks as in (1.10.2). The aim of life is to climb this stair or ladder step by step. Corresponding to each step of this ladder or peak of this mountain, there is a principle of consciousness and an associated world (*loka*). Corresponding to every world here, there is a corresponding sheath of consciousness

(*kosha*) within every human being, reflecting the correspondence between the microcosm (the structure within a human being) and the macrocosm (the outside cosmos).

The seven principles, beginning with that at the summit of the stair are given below serially:

1. Pure Existence
2. Pure Consciousness
3. Pure Bliss
4. Knowledge or truth (*ṛtam*)
5. Pure Mind
6. Pure Life
7. Matter

For most human beings, the dominant consciousness is that of matter, eventhough other principles are present.

Corresponding to these seven principles, we give:

(i) Names of the seven worlds in English

(ii) Their corresponding names in Veda, Upaniṣhad or Purāṇa

(iii) The corresponding realm in a human being

Principle	World	World name in Veda, U. or Purāṇa	Realm in a human being
1. Existence	World of Highest Truth of Being	*sat* or *satyaloka*	pure or essential being
2. Consciousness	World of Infinite Will or Consciousness Force	*chit* or *tapas-loka*	Essential awareness
3. Bliss	World of Creative Delight	*ānanda* or *jana loka*	Essential bliss
4. Knowledge or truth	World of Vastness	*swar* or *vijnana* or *mahas loka*	Ideal mind or supermind
5. Mind	World of Mind	*dyu* or *suvaḥ loka*	manas, intelligent mind
6. Life	World of various becomings	*antarikṣha prāṇa, bhuvaḥ loka*	Vital energy or *prāṇa*
7. Matter	The material world	*bhūmi, bhuḥ loka*	Gross matter or *anna*

These seven worlds are naturally divided into three groups

(i) the upper triple (three worlds)

(ii) The Fourth world (*turīya*)

(iii) the bottom triple (three worlds)

The names for these 3 groups and their constituents appearing in Veda and Upaniṣhad are given below:

Rig Veda and Yajur Veda:

Bottom triple: (i) *dyu* or mental heaven;

(ii) antarikṣha or intermediate world of purāṇa

(iii) bhūmi or earth

Fourth world: its different names are:

bṛhat or vast; *ṛtam bṛhat* (truth-vast); *svar* (Sun-world). Sun here is the spiritual Sun whose physical aspect is the solar orb in sky

'svar' is also known as the *u loka* in (5.1.6, 5.4.11, 3.2.9, 10.13.2, 10.133.1) and as the *uruloka* (wide world) in (10.128.2). Discussion in (10.43.4).

Upper triple or *tridhātu:*

(i) *vasu* or substance; (*sat*)

(ii) *ūrje*, abounding force of being (*chit*)

(iii) *priyam* or *mayas* (*ananda*)

Vedānta or Upaniṣhad:

Upper triple: *sat-chit-ānanda*

Fourth world: *mahas* (Taittirīya U.)

Lower triple: *bhuḥ, bhuvaḥ, suvaḥ*

(mentioned in VS (36.3), TS (4.1.11.1))

All the seven worlds are mentioned in Mahānārāyaṇa U. (35.2) (or Taittirīya Araṇyaka (10.35.2). Starting from the bottom they are:

bhuḥ, bhuvaḥ svaḥ

mahaḥ

janaḥ, tapaḥ, satyam

[*dyu* in RV corresponds to *swaḥ* in VS or TA]

These worlds are also subdivided. There are three earths; there are three heavens (*trīṇi rochanāni*) which correspond to:

(i) sensational

(ii) aesthetic and emotional

(iii) pure or divine intelligence.

Note that there is no mention of the world of hell in the Veda.

Seven kinds of light

Sanskṛt Name	English	The associated world
chhāya,	negative luminosity	*anna kosha*
doṣha,	twilight	*prāṇa*
tejas	simple clarity or effulgence	*manas*
jyoti	solar light or brilliance	*vijnāna* (Sūrya)
vidyut	electrical illumination	*ananda* (Viṣhṇu)
agni	fiery light	*chit kosha* (Agni)
prakāsha	10.124.6 (Complete light)	*sat kosha*

Seven headed thought (*sapta shīrshṇa,* 10.67.1)

This is the knowledge of the divine existence with its seven heads of powers, the seven-rayed knowledge of Bṛhaspati in (10.67).

Seven riṣhis (*sapta ṛshayaḥ*) are the seven divine riṣhis who fulfil the consciousness in each of its seven principles; harmonizing them, they supervise the evolution of the world.

Panchajana and Five worlds

If we treat the upper triple as one unit with the name *ananda,* we get the five worlds of Taittirīya U. namely *anna, prāṇa, manas, mahas,* (*vijnāna or swar*), *ānanda.*

Panchajana corresponds to the five groups of persons with their dominant consciousness in these five basic principles. The first group of persons are those whose dominant consciousness is *anna* or matter or eating. The second group consists of those whose dominant consciousness is prāṇa (life-energy) and *anna.* Similarly the other three groups.

Beings with two states of consciousness (*dvipade*)

It refers to persons who only think of two terms namely mind and matter; earth, heaven; etc.

chatushpada: persons with the 4 states of consciousness namely *anna, prāṇa, manas* and the fourth principle *mahas* or *turiya.*

III. Topics and Their Associated Mantrās

28. Life as an ascent and the Journey

As one mounts peak after peak (1), there becomes clear the much that has still to be done (2).[1]

The spiritual Quest is an endless journey. Man has perforce to set for himself an immediate goal, but that is not the terminus. Each goal reached opens the way to a further goal and the path thus leads on from the finite to the infinite. The human mind is limited and apt to conceive of limited horizons. But the Reality is boundless and as one ascends the heights of the Being in one's consciousness, one finds larger and larger expanses coming into view, calling for greater and greater spurts of adventure. Thus above the normal reasoning mind, there are heights of ideative mind, the still purer higher mind, the intuitive mind, the illumined mind and so on rising up to the borders of the Truth-mind. Each height is to be scaled, its consciousness organised and normalised in oneself before one climbs to the next.

Word is the leader of the sages: RV (1.158.6)

The person who has become completely blind by his attachment (1), becomes old and feeble by his divisive activities (2); on the other hand, for the sages who seek the Divine waters (Energies) (3), the potent word (brahma) itself becomes their charioteer in their journey (4).[2]

---

[1] यत्सानोः सानुमारुहद्भूर्यस्पष्ट कर्त्वम् । (1.10.2)

yatsānoḥ sānum āruhat (1), bhūri aspaṣhṭa kartvam (2)

[2] दीर्घतमा मामतेयो जुजुर्वान् दशमे युगे ।

अपामर्थं यतीनां ब्रह्मा भवति सारथिः ॥ (1.158.6)

dirghatamo mamateyo (1), jujurvān dashame yuge (2), apām artham yatīnām (3), brahmā bhavati sārathiḥ (4)

[*māmateya* : born of intense attachment to me and mine (*mamata*);
dīrghatamas : long-darkness, one completely ignorant;
dashame : dividing or divisive activities;
(*dashasya* : act, 3.72.8, 10.4.6)
yati : sages, spiritual practitioners
brahma : the potent Word, (not the deity)]

The second half of this mantra is widely quoted. However both the great commentator Sāyaṇa and Indologists believe that in the first half of this mantra, the seer of the mantra, Dīrghatamas, is referring to himself. It is said he is the son of Mamata. The translation given is 'Dīrghatama, son of Mamata, become old and feeble in the tenth period'. What does 'tenth period or yuga' mean. Interpreted in this way, this line has no connection to the second half; where is the revelation?

In the translation, given by us here, we use the common meanings of words like *mamata* instead of regarding them as proper names.

29. Mantrās for Peace and Felicities

Everybody longs for peace. Lack of peace in us leads to our misunderstanding of others. It is well known without a certain level of peace in the mind, no creative work is possible. How do we invoke the peace in ourselves? Rig Veda, the other Veda Samhitās and Upaniṣhads have several mantrās called as *shānti* mantrās (peace mantrās). Chanting them and dwelling on their meaning is the first step in developing peace within us. Our compact book 'Shānti Mantrās' gives 65 such mantrās with their text, translation and explanation.

When peace is established, then the obstacle to the entry of felicities are removed and they pour into our body.

The peace mantrās in the Rig Veda are divided into 3 groups.

(a) *sham* no mantrās

(b) *svasti* mantrās

(c) *bhadra* mantrās

'sham' means peace and well-being; *'svasti'* means to be in a state of illumination (*sva*). (*'bhadra'* is happy-good, i.e., that which gives happiness and also bestows goodness in our subtle bodies. Sri Aurobindo states, 'bhadra is good in the sense of felicity, the auspicious things of the divine enjoying, the happiness of right activity, right creation''. RV (1.1.6) declares that the truth of Agni is the bhadra (auspicious happiness) created by Agni.

Give to us the peace that hears the Truth from afar.[1]

''Eternity speaks, none understands its word'', observes Sri Aurobindo in Sāvitri. Man is so much lost in the clamour, bustle and din of his desires, ego-movements, aimless thoughts and mechanical drives, that he can hardly hear the intimations of the Higher Truth. What he listens to is mostly his own voice, in fact the many voices of his several personalities. The saving word cannot get to him in this medley of noises. Man needs to find his poise in Peace if he would hear the voice of Truth. And this Peace is much more and other than the quiet or the calm that can be eaten by human will. These can be disturbed by contrary vibrations. But not so the solid Peace that is in the giving of Agni. It is ever undisturbed and always open to the harmonies of the Spirit.

30. Heart's Work

Following the thought with the heart he has reached the knowledge of the Light (1).[1]

It is not possible to arrive at a complete knowledge of the Truth-Light by the intellect alone. Nor is that possible by sheer intensity of the emotions in the heart. Thought can tie itself in the webs of its own making; emotions may effervesce and vanish. The seeking in the depths of the heart must be linked to the soaring thought on the summits of the mind; the thought must be up buoyed by the support and push of the psychic. Only then can one reach the integral knowledge of the divine Light.

---

[1] यच्छा नः शर्म दीर्घश्रुत् । (7.16.8)
yachchhā naḥ sharma dīrghashrut

[1] हृदा मतिं ज्योतिरनु प्रजानन् । (3.26.8)
hṛdā matim jyotir anu prajānan (1)

I meditate on thee with a heart that does the work and (1), mortal, I call to the Immortal (2).[2]

It is not enough to think of the Divine, to dwell upon the Idea of the Divine and develop the theme in the Mind. The heart too must participate in the Quest. It must pour out its feelings and emotions, must consecrate its movements to the Divine. In the heart is the core of the being and there must form and grow the central self-giving to the Divine. The meditation in the mind must be backed up by the aspiration and its incessant affirmation in the heart. Only so can the call of the man, the mortal, reach the Immortal One.

O Fire, we bring to thee by the illumining Word an offering (1), that is shaped by the heart (2).[3]

Consecration, offering of oneself in all movements of the being, is a capital way of fruitful approach to the Divine. To have an intention in the mind to offer, even a mental conviction of its necessity, is not enough. One has to work out the intention in the consciousness, dig it deep in the heart and from there orientate and shape one's life-movements in that direction. After organizing the consecration in the being in this manner, it is to be given a clear, dynamic expression in life. For this expression confirms the consecration and makes it a force—not only in one's own existence but in that of others as well.

31. Divine Doors in the Subtle Body

May the divine Doors swing open, wide to our call, easy of approach (1), With our prostrations of surrender (2).[1]

---

[2] यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि । (5.4.10)

yastvā hṛdā kīriṇā manyamāno (1), amartyam martyo johavīmi (2)

[3] आ ते अग्न ऋचा हविर्हृदा तष्टं भरामसि । (6.16.47)

ā te agna ṛchā havir (1), hrdā taṣhṭam bharāmasi (2)

[1] वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः । (2.3.5)

vi shrayantām urviyā hūyamānā (1), dvāro devīḥ suprāyaṇā namobhiḥ (2)

When in the journey of the Spirit, the seeker arrives at the farthest limits of human consciousness, he is faced with a barrier that stands between the human and the Divine, the lower and the upper realms of Existence. No human effort by itself can break this barrier, open the Doors that stay closed and bar the entry. The seeker has to appeal to the Grace, surrender himself entirely and affirm his surrender constantly; and it is only when the Grace responds that the opening is made, the Divine Doors swing wide allowing him to cross into the kingdom of Light.

There is one mantra dealing with Divine Doors in all the āpri sūktās namely (1.13), (1.42), (1.188), (2.3), (3.4), (5.5), (7.2), (9.5), (10.70) and (10.110).

32. Experience of the Supreme Being by Identity

In the Upanishads, there is the mention of obtaining knowledge by complete identity. This idea is also mentioned in Veda. We give the experience of the Ṛshi Vishvāmitra and Vāmadeva.

I am the Fire, I am from my birth the knower of all things born (1); light is my eye, in my mouth is immortality (2); I am the triple Ray, I am the measurer of the midworld (3), I am the unceasing illumination, I am the offering (4).[1]

This mantra was uttered by Vishvāmitra in a state of mystic trance. The devata of this mantra is given as *ātma;* rishi is also given as *ātma*. Agni is extolled as the supreme reality or soul and he becomes aware of Agni as his own being. He exclaims he is *tridhātu,* the triple principle of existence, the *sat-chit-ānanda* of the Vedānta. According to Sri Aurobindo, the three are: *vasu,* the substance; *ūrja,* the abounding force of our being; *priyam* or *mayas,* delight or love in the very essence of existence. The light (*ghṛtam*) is in his eye and the principle of immortality (*amṛtam*) is in his mouth. He is the adorable solar Light, the spiritual Sun with its

---

[1] अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥ (3.26.7)

agnirasmi janmanā jātavedā (1), ghṛtam me chakṣhur amṛtam ma āsan (2), arkastridhātū rajaso vimāno (3), ajasro gharmo havirasmi nāma (4)

unceasing Light. The whole world is his own offering (*havi*). The Sun gives the foundation for the world of life-energies (*rajasa*). Hence he is called as the measurer of the midworld or life-world.

Rishi Vāmadeva's similar experiences are in 2 mantrās below: "I became Manu, I am Surya, ..." (4.26.1)

"I give earth to the Aryan man (1), I rain the strength to the mortal who gives (2); I bring the waters sounding (3), the gods move according to the perceptions of my mind (4)". (4.26.2)

33. Transcendent Reality

It is not now, nor is it tomorrow (1); who knoweth that which is Supreme and Wonderful? (2), it has motion and action in the consciousness of another (3), but when it is approached by the thought, it vanishes (4).[2]

The Supreme Reality, the ultimate Source of All, is not contained in Time. Neither the past, nor the present, nor even the future can ever exhaust It. Indeed it unrolls itself out of its infinitude and moves and acts, i.e. manifests, in another consciousness than its own. It formulates itself in terms of Time and Space in this creation, conditions that are the very opposite of its own Eternity and Infinity. It lends itself to be approached and realised through those forms and movements. But should one try to know it with the mind, to think it out in its own absoluteness, it escapes and passes beyond the range of thought.

The Reality can be realised through its manifestation but cannot be known in itself by the intellect.

---

[2] न नूनमस्ति नो श्वः कस्तद्वेद यदद्भुतम् ।
अन्यस्य चित्तमभि संचरेण्यमुताधीतं वि नश्यति ॥ (1.170.1)

na nūnam asti no shvaḥ (1), kastad veda yad adbhutam (2), anyasyachittam abhi sancharenyam (3), utādhītam vi nashyati (4)

34. Unity & Universal

Even in the stone he is there for man, he is there in the middle of his house (1), He is as one universal in creatures; he is the Immortal, the perfect thinker (2).[1]

The Divine as Agni is there even in the most material objects like the stone and can be sensed by man by an appropriate tuning of his consciousness. He is also there—the flaming Seer-Will—at the core of his own being and can be perceived and made overtly active by concentration and adoration. He is abroad in all, as the universal Force of Agni holding together all and can be recognised and realised by self-enlargement out of the bounds of the individual ego.

The idea of the Divine as the immanent force in all existence is developed further as the Vaishvānara Vidya in the Chhāndogya Upanishad, [V.11-18].

Equal Look on All:

Thou art the lord who looks with equal eyes on all the peoples in many lands (1).[2]

All in the universe is a manifestation of the Divine Being. Each form is a self-projection, each movement a self-casting of the Lord. Whatever their stages of development, the levels of manifestation they occupy, all are equally divine in their essential truth and are so regarded by the Divine and should be so regarded and felt by one who aspires to embody the Divine Consciousness. Before the Divine there are no high and low; no chosen or rejected, all are equal formulations of the One, each striving to manifest one ray of the multiple splendour.

---

[1] अद्रौ चिदस्मा अन्तर्दुरोणे विशां न विश्वो अमृतः स्वाधीः ॥ (1.70.4)

adrau chidasmā antardurone (1), vishām na vishvo amrtaḥ svādhīḥ (2)

[2] पुरुत्रा हि सदृङ्ङसि विशो विश्वा अनु प्रभुः । (8.43.21)

purutrā hi sadrñgñgasi visho vishvā anu prabhuḥ (1)

35. Philosophical Insights

Knowledge and Ignorance:

Let the knower discriminate the Knowledge and the Ignorance (1), the straight open levels and the crooked that shut in mortals (2).[1]

He who would know the Truth should constantly discriminate between the real and the unreal, between oneness and division, between what leads to the Truth and what pushes away from it. When one so discriminates and follows only the ways of Knowledge, his path is straight, wide, open and free. But if one were to choose the ways of Ignorance, his path becomes crooked, devious, narrow and imprisoning.

To increase one's consciousness is to grow in Knowledge; to persist in unconsciousness and sink into it is to wallow in Ignorance. One is the royal road to liberation, the other is the way to stay in captivity.

Infinite and Finite:

O Godhead, lavish the finite and guard for us the infinite (1).[2]

The Reality to be attained is infinite, beyond the grasp of the little mind of man. In whichever way he seeks to touch it, it escapes. Mind and space fall back from it unattaining. It is only the Supreme Grace that has to help the seeker to realise the Divine, that can secure for him the infinities of the Spirit.

And not that alone. In his zeal to reach the Infinite, man cannot give up the finite which also—and equally—is the Divine. This world of phenomena is not to be rejected. It is a self-creation of the Divine and meant to be fully possessed and lived in the amplitude of knowledge, power and joy. This abundance of Earth is also in the giving of the Divine who is truly its sole Lord.

---

[1] चित्तिमचित्तिं चिनवद्वि विद्वान् पृष्ठेव वीता वृजिना च मर्तान् । (4.2.11)
chittim achittim chinavad vi vidvān (1), pṛshṭheva vīta vṛjinā cha martān (2)

[2] देव दितिं च रास्वादितिमुरुष्य । (4.2.11)
deva ditim cha rāsva aditim uruṣhya (1)

Both the finite and the infinite are intended to be embodied in man.

Truth Covered by Truth:

There is that ever standing Truth of yours covered by a Truth (1), Where they unyoke the horses of the Sun (2).[3]

The Absolute, the Eternal, the Supreme Divine, is the reality that is the object of our realisation. It is the One brilliantly lit by the straight and freely radiating rays of the Sun of Truth. But this Truth that is superconscient is veiled by another Truth, the Truth of the Many, the fact of the multiple universe. One has to pass through this Truth of the Many, however obscured in the shadow of Ignorance, drawing to the full the experience of multiplicity before arriving at the Truth of the One.

The horses symbolise the different multiple energies which are unyoked or marshalled together at the level of the Sun, the state of the Absolute or Supreme Divine.

Occult: The truths occult exist not for the mind of the ignorant (1). RV (7.61.5)[4]

The world that we live in and see around us is not the whole of the universe. Things, forms, events are not entirely what they appear to be. Behind the seen there is much that is unseen; looming over the patent is the occult. Physical Nature is only a front behind which there is a whole world or series of worlds, each less gross and more subtle than the others, a vast organization with its own laws, process and movements. In fact what happens on the material plane is a result of workings on these other, occult planes of existence. But this occult side of life is not open to the physical eye blinded by ignorance. One has to awake in knowledge, develop the inner vision, before one comes to know the truths of the occult order of things.

---

[3] ऋतेन ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान् । (5.62.1)
ṛtena ṛtam apihitam dhruvam vām (1), sūryasya yatra vimuchanti ashvān (2)

[4] न वां निण्यान्यचिते अभूवन् । (7.61.5)
na vām ninyāni achite abhūvan (1)

Descent: Show not beyond us, come. (1.4.3)[5]

There are several ways in which the Divine responds to the call of the ardent seeker. The response may be direct or it may be indirect. The Divine may reveal itself in flashes of illumination that are beyond the ready understanding of the human mind. This calls for a further effort on the part of the seeker to grasp and assimilate its message, an effort which may or may not be entirely successful. That is why the seer prays to the Divine to come down to him, to his attained level so that he may commune fruitfully with its consciousness, become one with it in his being.

Ascent of the lower is seconded and fulfilled by the descent of the higher.

Knowledge: RV (10.71). This sūkta deals with various aspects of the knowledge revealed to the seers. The mantra 1 states the first step in understanding is the inspired name giving, i.e., recognizing a power not known earlier and giving it a name. A name in the Veda is not a mere identifier, it packed with power the repetition of a sacred names reveals the power contained in it to the reciter. This sūkta has 11 mantrās, each mantra conveying a new view.

RV (1.164): The entire sūkta of 52 mantrās revealed to the Rishi Dīrghatamas Auchatya is full of philosophical insights. The insight is couched in deep symbolism common to all the mantrās of this rishi. Some of the mantrās are discussed elsewhere.

36. One and Many: Do all paths lead to the same goal?

Hard to seize by the mind in this world is the name of the immortal (1), because he puts on features and becomes divergent forms (2). RV (10.12.6)[1]

---

[5] मा नो॒ अति॑ ख्य॒ आ ग॑हि । (1.4.3)

mā no ati khya ā gahi

[1] दु॒र्मन्त्वत्रा॒मृत॑स्य नाम॒ सल॑क्ष्मा यद्विषु॑रूपा॒ भवा॑ति । (10.12.6)

durmantvatra amṛtasya nāma (1), salakshmā yad viṣhurūpā bhavāti (2)

The ultimate Reality is One, absolute, indeterminable. The same Reality is here in the Universe, the One manifest in and as the Many, unity spread out in diversity, the Indeterminable determining itself, the Formless putting on forms. But the mind which is lost in the multiplicity is unable to seize the clue to this phenomenon, incapable of knowing the truth of the underlying and indwelling oneness. A higher Light or a deeper vision of the soul has to aid the mind to perceive this fact of manifestation.

The wise seers describe the one existence (*ekam santam*) in various words (*bahudha vachobhiḥ*). RV (10.114.5)[2]

The sages describe the one existence (*ekam sat*) in many ways (1). It is called as Agni, Yama, Matarishvān (2). RV (1.164.46)[3]

Both these mantrās clearly state that the wise persons (*viprā*) describe the one existence in various ways. We must remember that the one existence is beyond the conception of our mind. It cannot be described in detail in any language. Even a sage can experience only some aspects of its infinite power and expresses that experience in a language. He gives these powers—vast in themselves—names such as Agni, Yama etc. Note that the mantrās refer to the wise persons, not to ordinary persons. For the sages, a name is not a mere identifier. Each name of the One has an infinite power known to adepts.

Note that these 2 mantrās and many others do not state that all the different paths of the different worshippers reach the same goal. Every sage has his own experience. How can any one say that all these experiences are same or identical. When the Veda uses the word *ekaḥ*, it is not the mathematical one; *ekaḥ* represents the entire gamut of existence, the web of Truth (*ṛtasya tanta*) from which nothing can be separated. Summing up, the thoughts of Veda

---

[2] सु॒प॒र्णं विप्राः॑ क॒वयो॒ वचो॑भि॒रेकं॒ सन्तं॑ ब॒हुधा॑ क॑ल्पयन्ति ।

suparṇam viprāḥ kavayo vachobhir ekam santam bahudhā kalpayanti

[3] एकं॒ सद्विप्रा॑ ब॒हुधा व॑दन्त्य॒ग्निं य॒मं मा॑त॒रिश्वा॑नमाहुः ॥

ekam sad viprā bahudhā vadanti agnim yamam mātarishvānam āhuḥ

are too lofty to be summarized by simple-minded slogans such as, 'all paths lead to the same goal'.

37. Earth

In earth are founded all the worlds (1). RV (6.5.2)[1]

This our creation consists of many planes of existence, and each plane has its own system of worlds. Each plane, *dhāma,* is based upon and governed by one particular principle, *tattwa.* Thus there are worlds of Sat, Chit, Ānanda based upon the truths of Being, Consciousness and Bliss; the world of Mahas based upon Truth-Light; the lower worlds of Anna, Prāṇa, Manas based upon the principles of Matter, Life and Mind. While each world is thus organised around its own truth, all of them are involved in their principles in Earth. For Earth is the foundation of this tier of worlds, *prithvi pajasyam,* and the field of evolution. It is because all of these worlds are so involved in Earth that their evolution here becomes possible. Earth is the base, the centre and the scene of this creative Evolution.

38. Intuition

O Strong one, manifesting knowledge for one who has it not, and form, for one who has no form (1), You are born with the rays of the dawn of knowledge (2). RV (1.6.3)[2]

ketu means ray or banner in the external sense, but in the spiritual sense, it signifies the eye of knowledge born of inner understanding or intuition. Indra is the lord of divine mind. He gives the vision of the supraphysical to the rishi, thus manifesting knowledge for the rishi who earlier had no knowledge, *aketu.*

---

[1] क्षामेव विश्वा भुवनानि यस्मिन् । (6.5.2)

kshāmeva vishvā bhuvanāni yasmin (1)

[2] केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥ (1.6.3)

ketum kṛṇvan aketave pesho maryā apeshase (1), sam uṣhadbhir ajāyathāḥ (2)

The second half of the mantra clearly states that Indra manifests himself or Indra is born in the sacrificer with the subtle body, *rūpa,* made up of the rays of the divine illumination. Indra prepares the subtle body in the seeker. The subtle body can sustain the divine revelation and the rishi can feel Indra's vision continuously.

In the Veda *ketu* is not the evil planet of astrology.

An intuition in the heart sees that truth. RV (1.24.12)[2]

Yea, he creates the light of intuition even for one who is far off in the night. RV (5.7.4)[3]

The truth of things cannot be found by the logical intellect of the mind which is an imperfect groping instrument. It can be perceived, however, by intuition, a faculty that grasps the truth without effort; it is in fact an arrow of truth that strikes the human consciousness. It works in the mind, but with a handicap; the intellect seizes the flash of intuition and colours it with its own movements and in the process its infallibility is lost. But when the intuition dawns in the heart, it is more direct; for the heart is the chamber of the soul—a portion of the Divine—and there is less possibility of interference by foreign elements.

The intuition in the heart sees the truth as it is. This intuition that illumines and reveals is not a product of human labour. It is a gift of God Agni, the flame of illumination that lights up the ill-lit corridors of the being and awakens the faculty of intuition in the consciousness that is surrendered to its workings.

39. Lotus in the Head

O Fire, Atharvan churned thee out from the Lotus of the head (1), of every chanting sage (2).[1]

---

[2] अयं केतो हृदा आ विचष्टे । (1.24.12)

ayam keto hṛda ā vichaṣhṭe

[3] स स्मा कृणोति केतुमा नक्तं चिद्दूर आ सते । (5.7.4)

sa smā kṛṇoti ketum ā naktam chid dūra ā sate

[1] त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥ (6.16.13)

tvām agne puṣhkarāt adhi atharvā niramanthata (1), mūrdhno vishvasya vāghataḥ (2)

Of him who has found the word of Truth and who voices it in his speech, the highest centre in the head, i.e. Mind, is activated and opened to the workings of the Higher Consciousness. There gather all his articulate movements of thought and feeling, aspiration and enlightenment and from their stress is born Agni, the flaming Seer-Will who takes charge of the journey to the Divine Goal.

40. Bhakti Yoga (The Yoga of Devotion)

In the Veda, the relationship between the Gods and human beings is not that of a king and his subjects. The seeker regards the God Indra as his friend, father or son. This is an important aspect of Veda and many mantrās may be quoted in support:

"Indra is the friend who gives joy", (*mandayat sakham*) (1.4.7).

"Indra, we are seeking your friendship, we desire you alone", (10.133.6)

"O Indra develop in us the will-power just a father trains his son". (7.32.26)

"O Indra, coming together let us converse". (1.30.6)

"We, as friends, call Indra for our increase". (1.30.7)

"You may think in anyway (1); being pleased you may grant me my wishes (2). But I do not desire. Only be pleased, O Indra (3)". (8.45.31)

"We do not regard ourselves as sinners, indigent or ignorant (1), since we regard ourselves as friends of the showerer Indra doing our work (2)". (8.61.11). "O Indra, you are superior to father or brother. You are same as my mother". (8.1.6)

Agni: There are many mantrās where Agni is adored as a dear friend and father. (1.66.3) compares Agni to a considerate and loving life.

All the 14 mantrās of the Sūkta (1.94) of the first Maṇḍala stress Agni's friendship and the help of Agni. All the mantrās end with this peroration: "O Agni, may we not suffer separation in our friendship." (1.94.1)[1]

[1] संसद्यग्ने सख्ये मा रिषामा वयं तव, RV (1.94.1)
samsad agne sakhye mā riṣhāma vayam tava

However there is a fundamental difference in the approaches to *bhakti* in the popular literature and in the Veda. In the bhakti songs of the epics and popular literature, the sentiment of pathos caused by the separation of beloved from the lover is strong. These prayers and songs are full of pining. On the other hand, Veda is a book of joy. There is no mention of pining or pathos or grief. The Vedic idea is that when a devotee calls a god, he comes. Still here and there, there are mantrās beseeching the deity as noted below.

While communing with myself, alone, I ask (1), O when shall I dwell with the great Lord of Lords (2)? Will He accept my gift with joy, not anger (3)? With mind at peace, when shall I see His Mercy (4)? RV (7.86.2)[2]

41. Puruṣha Sūkta or The Hymn to the Puruṣha (10.90):

It is the most popular sūkta among all the sūktās in the four Vedās. Its variants are found in all the other 4 Vedās. The word Puruṣha has several meanings such as:

(i) He who goes ahead (*purati agre gachchhati*)

(ii) That which fills all with its strength (*piparti purāyati balam yaḥ*)

(iii) He who lies inside a township (*purusha shete yaḥ*)

(iv) the dawn in the city; He who is filled with light (pur-uṣha)

(v) one filled with wisdom and eternal happiness (puru-sha).

Puruṣha with its three Kaleidoscopic syllables *pu-ru-ṣha* keeps unfolding in a never-ending play the image of creation like a musical theme developed by a skilful magician (Jean Le Mee).

For the text, translation and detailed notes of the 16 mantrās in it and also the related texts in Taittirīya Āraṇyaka, see our compact book, 'Veda Mantrās and Sūktās widely used in worship' SAKSI, 2004.

[2] उत स्वया तन्वा३ सं वदे तत् कदा न्व१न्तर्वरुणे भुवानि ।
किं मे हव्यमहृणानो जुषेत कदा मृळीकं सुमना अभि ख्यम् ॥
uta svayā tanvā sam vade tat (1), kadā nu antar varuṇe bhuvāni (2), kim me havyam ahṛṇāno juṣheta (3), kadā mṛḷīkam sumanā abhi khyam (4).

42. Creation Hymns

The Rig Veda treats the topic of creation in a very original way in several sūktās titled as *bhāvavṛttm* (waves of becomings). These hymns are 10.129, 10.154 and 10.190 and others. In the entire Rig Veda, the most famous philosophical hymn is (10.129) due to the Rishi Prajāpati Parameshṭhī. It has 7 mantrās. The first mantra states that what we call the ultimate or absolute, which is indicated by *tat* is beyond the concepts of existence (*sat*) or non-existence (*asat*). Note that in the Hindu philosophical thinking, *sat* and *asat* are not antithetical concepts. It mentions the **One** (*ekaḥ*) which existed by its own power (*svadha*). It finally declares that the origin of creation is open. It adds, 'He truly knows it or may be He does not know'.

RV (10.154), another creation hymn of 5 mantrās, declares that Delight or Ananda or Soma is the foundation of all existence and it pervades everything. The world came into existence by intense concentration or askesis (*tapas*). The last verse declares that Yama, the universal controller, stays with the ancient seers (*kavayo*), the sons of tapas, who protect the Sun. RV (10.190) with its 3 mantrās gives a sequence of creation. It begins with the absolute truth (*satya*) and the truth-in-movement (*ṛta*); from them was born the tapas. Then the concept of might (the pre-manifestation concept) and the ocean of existence. From this ocean came the year, night and days which control every movement.

Satyam-Ṛtam: Truth was born and the Law of Truth (1), From the kindled fire of Energy of Consciousness (2).[1]

The Supreme Reality is not a mere existence, immutable and featureless. It is supremely aware; it is a Consciousness. And this Consciousness is again not a mere awareness. It is dynamic, it is a Power. When this Consciousness as Power moves into action, creation ensues. First the Truth (*satyam*) behind the creation, formulates itself leading to the Law of the working of that Truth, (*ṛtam*). This self-determination of Truth is the seed of creation and

[1] ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत । (10.190.1)
ṛtam cha satyam chābhīdhdāt (1), tapaso adhyajāyata (2)

its Law lays down the lines of manifestation and governs its development.

Hymns of the creator or designer Vishvakarma: RV (10.81) and RV (10.82). These two sūktās consider the manifestation of the universe in some detail. RV (10.81.1) states that the creator himself has entered into all manifested things while shrouding in mystery his supreme form (or the first creative movement). (10.81.2) and (10.81.3) poses a series of questions: "what was the basis of creation (*adhishṭānam*)? What was the material? How was the earth formed and how was the glory of heaven shaped?" What was the wood and what was the tree from which the heaven and earth was formed?" RV (10.82.1) declares, "The father of the vision, wise in spirit, originated these two worlds, rich in light which bow to him in a sprint of surrender. When the ancient boundaries were made firm, then did heaven and earth become extended. RV (10.81) and RV (10.82) each has 7 mantrās. These 2 sūktās are repeated in the Krishṇa Yajur Veda Taittirīya Samhita, in Kāṇḍa 4, Prapāṭhaka 6 and Anuvāka 2, TS (4.6.2). For the complete text of these 14 mantrās along with their translation and commentary, see the book 'Taittirīya Samhita Mantrās', pp. 411-415, published by SAKSI, 2005. The entire anuvāka TS (4.6.2) is also in the 'Taittirīya Samhita', Vol. 2 (Kāṇḍās 3, 4, 5) published by SAKSI, 2003.

43. Symbolism of Horse and the Horse-sacrifice:

RV (1.162) & RV (1.163)

The symbolism of the horse is quite evident in the hymns of the Rishi Dīrghatamas to the horse of the sacrifice, namely RV (1.162) and RV (1.163), the hymns of the various rishis to the Horse Dadhikrāvan (4.3.9 and parts of 4.38, 4.40 and 7.44), the opening passage of the Bṛh. U. (1.1) and the closing passage of TS (7.5.25). The seer associated with all the hymns (1.140) to (1.164) is Dīrghatamas Auchatya who employs a high degree of symbolism.

Ritualists regard these 2 hymns (1.162) and RV (1.163) as dealing with the slaughtering of the horse in a sacrifice. The conclusion is based on by assigning arbitrary meanings to the various words in it.

RV (1.162) has 22 mantrās and RV (1.163) has 13 mantrās. Each mantra has a deep meaning. For instance we give here only the RV (1.162.2) which gives the secret of Ashvamedha.

Secret of Ashvamedha:

The life-force with universal form (*vishvarūpa*) and golden lustre (*rekṇasa*) on being purified (*nirnijā*) and completely covered (*pravṛta*) by the physical body, is held (*gṛbhītām*) and lead (*nayantī*) in front by the unborn life-soul (*aja*) with easy gait (*suprāng*) and with the appropriate sound (1). It goes straight to the dear stronghold of Indra and Pūṣhan (2). RV (1.162.2)[1]

The above translation reflects the spiritual and yogic meaning of the Ashvamedha. There is no need to translate *aja* as goat and introduce the killing of the goat. Here *aja* is assigned with the natural meaning of 'unborn', the life-soul. It leads the imperfect life-force in our body to the heaven so that it becomes energised by the nourisher (Pūṣhan) and Indra, the lord of divine mind. There is no bodily immolation here.

For a discussion of Ashvamedha and translation of several mantrās in RV (1.163), see the compact book, "Essentials of Shukla and Krishṇa Yajur Veda", (Pub) SAKSI, Chap. 15.

For a detailed translation and notes on all the mantrās in RV (1.162) and RV (1.163) from a spiritual/yogic view point, see, 'Krishṇa Yajur Veda Taittirīya Samhita Mantrās' Pub. (SAKSI), Kāṇḍa 4, anuvākās (4.6.7), (4.6.8) and (4.6.9), pp. 429-438.

An earlier version of the translation is in 'KYTS, Volume 2' in the above mentioned 3 anuvākās.

44. Secret Words and the Deity

Vāk Sūkta: RV (10.125). Here is exalted the Word, the sound of truth itself which is the source and nourisher of all creation.

The sūkta was revealed to the woman rishi Vāk Ambhriṇi. It has 8 mantrās. Here the rishi identifies herself with the deity of speech

---

[1] यन्निर्णिजा रेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।
सुप्राङजो मेम्यद् विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥

yat nirṇijā rekṇasā prāvṛtasya rātim gṛbhītām mukhato nayanti, suprāng ajo memyat vishvarūpaḥ (1), indrā pūṣhṇoḥ priyam apyeti pāthaḥ (2),

and all the divinities. It begins with phrase, 'I walk with Rudrās and with Vasus; with Ādityās and also with the All-Gods (Vishvedevaḥ).

For the complete text and translation, see our compact book, 'Veda mantrās and Sūktās used in daily worship', (Pub) SAKSI, 2004.

Secret Words:

O Creator (*vedho*), O Fire who knows (*viduṣhe*) (1), (I speak) these secret (*niṇya*) words of guidance (*nithāni*) (2), the seer-wisdoms which explain themselves (*ashamsiṣham*) to the seer (*kavaya*) (3), through these thoughts and utterances of the illumined seer (4).[1]

The mantrās in the Veda are not poetical compositions, not mere words woven in songs of praise or prayer. They have a deeper origin and a different character. They are soul-truths that are grasped, mentalised and expressed by their seer in the illumination of his askesis (*tapas*). Their meaning is not patent to all. They reveal their sense only to him who sees with the inner eye, hears with the inner ear.

Speech: Our words are thoughts seeking for godhead (1).[2]

The earnest seeker knows that speech is power and he is careful not to waste it in unnecessary talk or in exercises not relevant to his central purpose in life. He conserves the speech-energy for higher use. The more he is sparing in speech, the greater the power his words acquire. Words become vibrant with a deeper quality and in time tend to effectuate themselves. They are vehicles for the growing aspiration within for the Divine; they embody the flame and intensity of the heart's seeking and at their best become veritable mantrās capable of communicating the same state of consciousness to others. See also the mantra (7.61.5) in chap. 30.

---

[1] एता विश्वाविदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥(4.3.16)

etā vishvā viduṣhe tubhyam vedho (1), nīthāni agne niṇyā vachāmsi (2), nivachanā kavaye kāvyāni ashamsiṣham (3), matibhir vipra ukthaiḥ (4)

[2] अच्छा गिरो मतयो देवयन्तीः । (7.10.3)

achchhā giro matayo devayantīḥ (1)

45. Marriage of Soma with Sūryā

Thought was the pillow (1), And sight the collyrium of the eyes (2), Heaven and earth, her treasure box (3), When Sūryā went to her spouse (4).[1]

I take thy hand for perfect enjoyment, that, with me, thy husband (1), Thou may attain old age (2), Bhaga, Aryamā, Savitr and Purandhi have given thee to me to be my home's mistress (3).[2]

These two verses are from the hymn (10.85) of 47 verses which describes the marriage of Sūryā with Soma. The symbolism of the entire hymn is too strong to be missed. Sūryā stands for the illumined Knowledge and Soma for the Delight Existence. Even though commoners regard Knowledge and Delight as quite far from each other, Rig Veda proposes their union. All the human marriages are counterparts of this divine union.

The verse 36 quoted above is still used in Hindu marriages as part of the marriage vow spoken by the bridegroom to the bride.

The adoration of Soma is in the first five verses. (10.85.3) clearly states that Soma is not a mere herb and the Soma known to men of knowledge none ever drank. The next five describe Sūryā. The remaining verses deal with the wedding procession and the blessing of the couple.

Verse 7 describes the symbolism of the bride. For her who symbolises Knowledge, the pillow can only be thought and the divine vision is the unguent of the eyes to give the clarity. Both

---

[1] चित्तिरा उपबर्हणं चक्षुरा अभ्यञ्जनम् ।
द्यौर्भूमिः कोश आसीद्यदयात्सूर्या पतिम् ॥ (10.85.7)

chittirā upabarhaṇam (1), chakshurā abhyañjanam (2), dyaur bhūmiḥ kosha āsīd (3), yadayāt sūryā patim (4)

[2] गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः ।
भगो अर्यमा सविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥ (10.85.36)

gṛbhṇāmi te saubhagatvāya hastam mayā patyā (1), jaradaṣhtir yathāsaḥ (2), bhago aryamā savitā purandhir mahyam tvādur gārhapatyāya devaḥ (3)

Heaven and earth are the treasure boxes where Knowledge (Sūryā) keeps her treasure.

The verse 8, not quoted here, declares that Agni, the God of aspiration is the leader of the procession, Yajña. The twins, Ashwins who bestow the perfect health of body and mind, are the attendants in the wedding. Suryā's mind is her chariot. The hymns or sūktās are the cross bars of the chariot pole. The Rik and Sāman mantrās are the two steers. The path is the sky.

46. Ūrvashī and the Sūktās with Dialogues

There are several sūktās in the Rig Veda which involve a dialogue between the Gods and the riṣhis indicating their strong differences which may even appear hostile. Can these hymns also be explained by unravelling their deep meanings? Persons who are exposed to the writings of Sri Aurobindo can give a definitive 'Yes' to this question, even though persons wedded to a ritualist or physical explanation of mantrās may demur. We consider 3 sūktās, (1.170), (1.171) and (10.95). RV (10.95) is a colloquy between two beings Pururavas and Ūrvashi. The commentary Sāyaṇa interprets this hymn in the light of a Purāṇa story where the human king has married a divine Apsara Ūrvashi; she wants to leave him.

Hymns of Riṣhi Agastya: Two such sūktās are 1.170 and 1.171. The first sūkta RV (1.170) is a colloquy between Indra and the Riṣhi Agastya. Agastya wants to progress by the sheer force of thought. Indra tells Agastya that his egoistic endeavour should cease because Agastya does not pay to attention to that beyond time and space. (See the mantra 1.170.1 and its commentary in chapter 28). Indra wants Agastya develop a spirit of surrender. There is a detailed commentary on this Sūkta by Sri Aurobindo in part II of SV.

RV (1.171) is a colloquy between Indra and Maruts. Sri Aurobindo comments on it in detail in SV.

Urvashī in the Rig Veda: "Urvashī (उर्वशी) is connected with Svarga-loka in the popular imagination. She is one of the many Apsarās that dance in the Court of Indra, the Lord of Heaven. So much has been written not only in the Purāṇās about her but even in literature that one hardly notices the fact of her Vedic origin.

Kalidāsa speaks of her as *sukumāram praharaṇam mahendrasya,* 'the delicate missile of Indra'.

The Brāhmaṇās, Yāska and Sāyaṇa, all have committed the mistake of applying the Purāṇic legends to the Veda. That is to say, they all try to read the developed legend into the original hymns. This is really the reversal of the true process for understanding them. The Vedic hymns must explain the Purāṇic legends and not vice versa.

References to *urvashi* in the Rig Veda are as follows: 2.27.14; 4.2.18; 5.41.19; 7.33.11 and 10.95, which is the colloquy of Purūravas and Urvashi.

It is clear from the study of these hymns that the word "urvashi" is not used in all contexts to indicate a person of that name. In 2.27.14, the seer prays for *abhayam jyotiḥ* in "urvashi." Sāyaṇa himself does not always interpret this word as a proper noun. In 4.2.18 the main deity is Agni, Fire, to whom the Rik is addressed. Vāmadeva speaks here of two things: (i) herds of the Cows in an opulent place, and (ii) birth of the gods. Both these illumine urvashi "the wideness of mortals." In (5.41.19), "urvashi" occurs in both the lines of the Rik. Here she raises the chant and she covers with her light the offering of the sacrifice. There is no idea of the nymph of heaven or even of the water-spirit here.

Urvashi mentioned in (5.41.19) with *Iḷā* and the Rivers must therefore represent a similar psychological function. It is clear also that she is not here the celestial-nymph of the later day Purāṇas. In the Veda we must accept the psychological sense suggested not only by the context but by etymology. It indicates "wide enjoyment" or "infinite delight." It is when one has found the "fearless Light" — (*abhayam jyotiḥ)* — that one can be established in *urvashi,* the wide enjoyment. Beyond the heaven of the Mind (*dyuloka*), we find in the Veda several intermediate planes between Mind and ṛtam i.e., Supermind. There is *Bṛhat Divā* (बृहत् दिवा) — the "great Heaven" — and there are the *trīṇi rochanā* (त्रीणि रोचना) "the three shining realms". Of all these realms of Svar, Indra is the Lord. The "great heaven" has the "wide enjoyment", *urvashi.* This original Vedic symbolism seems to have given rise to the Purānic legend in which *urvashi* figures as a celestial nymph, a power in the hands of Indra.

In all these references the etymological sense उरु + अश् is dominant. उरु *(uru),* wide; and अश् *ash* — 'to enjoy'. The name so formed can convey "wideness" either of Light or of delight. Urvashi in these hymns is connected with Light, wideness, speech and illumination.

It is in (7.33) and in (10.95) that we find indications of the origin of later day legends. In (7.33) Urvashi is connected with Vasiṣhṭha and in (10.95) with Purūravas. In (7.33) Urvashi is the mother of Vasiṣhṭha."

[Quoted from A.B. Purāṇi, "Studies in Vedic Interpretation', Chapter 7, pp. (157-159) Chowkhamba, 1963.]

Let us consider (10.95). Purūravas is one who frequently laments and complains. He had access to the wide light, Ūrvashi. But his complaining nature does not allow him to retain that light. This light, Ūrvashi departs. As in the 2 earlier hymns (1.170) and (1.171) the departing light declares that she can no longer stay in his presence and ask him to be satisfied with the new power (child) that is born to him.

47. Healing Plants and Thoughts: RV (10.97)

This Sūkta (10.97) was revealed to the riṣhi with the name Bhishak which means a healer. He belongs to the lineage of Atharvan. The sūkta is, 'The hymn of Oshadhi'. The usual translation of *oshadhi* is 'herb'. However gives the meaning, 'that which destroys (*dhāyanti*) the disease (*oṣhat*)'. Thus the sūkta refers to both the herbs and the healing thought. It has 23 mantrās. Most of them are also in TS (4.2.6) whose translations can be found in our book, 'Taittirīya Samhita Mantrās', SAKSI, 2005.

The emphasis is on the healing by the psychological powers with herbs as an instrument. (10.97.7) states that, the *oshadhi* (herb) is full of delight (Soma) abounding force (*ūrja*) and *ojas.* They descend from heaven, (10.97.17). Herbs declare, 'we bring to safety him who is prepared by the knower of Brahman, (10.97.22). The sage is the physician and destroyer of disease, (10.97.6). The diseases fly away like eagle, (10.97.13). Soma or the Delight impels us to long life (10.97.19).

Hundred Powers:

O mother, a hundred are your abodes, a thousand too your growths (1), therefore do you, with a hundred powers, make these persons (*imam*) free of disease (*agadam*) for me (2). RV (10.97.2)[1]
O Goddesses, mothers, O herbs, I praise you (*upabruve*) (1), to destroy (*vighnatī*) the sins (*rapāmsi*) and drive away (*chātayamāna*) the pain resulting from the sin (*rapaḥ*) (2). RV (10.97.4)[2]

48. Miscellaneous Topics covered Elsewhere

(i) Upaniṣhads: The Rig Veda is the source of many famous mantrās in the Upaniṣhads. For details, see the SAKSI book, 'Why Read Rig Veda'. See also the book by T.V. Kapali Sāstry entitled, 'Light on the Upaniṣhads', SAKSI, 2004.

(ii) Navagraha mantrās: RV does not mention the physical planets like Jupiter etc. Navagraha refers to nine subtle energies, which are worshipped on special occasions. Rig Veda mantrās are used in invoking them. For details of these RV mantrās see the SAKSI book, 'Veda mantrās and sūktās widely used in worship'.

(iii) Worship in a New Dwelling: RV mantrās are used. For details see the book mentioned above.

(iv) Sandhya worship mantrās: Most of the mantrās used in this worship are popular throughout India through the ages are drawn from Rig Veda and Yajur Veda. For the Rig Veda mantrās used here, see our compact book 'How to Manifest Bliss', Chap. 3 and 4.

---

[1] शतं वो अम्ब धामानि सहस्रमुत वो रुहः ।
अथा शतक्रत्वो यूयमिमं मे अगदं कृत ॥
shatam vo amba dhāmāni sahasram uta vo ruhaḥ (1), athā shatakratvo yūyam imam me agadam kṛta (2),

[2] ओषधीरिति मातरस्तद्वो देवीरुप ब्रुवे ।
रपाꣳसि विघ्नतीरित रपश्चातयमानाः ॥
oṣhadhīr iti mātaraḥ tad vo devīr upabruve (1), rapāmsi vighnatīr ita rapaḥ chātayamānāḥ (2),

(v) Rebirth: This concept is mentioned in several mantrās explicitly. One such mantra is RV (1.140.12) whose text and translation is in the SAKSI book, 'Agni in Rig Veda: First 300 Mantrās'. The concepts of liberation from birth and rebirth are contrasted in (5.46.1) (*vimucham na āvṛtam punaḥ*) (quoted by Ananda Coomaraswamy).

49. Conclusions

In these 47 chapters, we have presented several important ideas and practices in the Rig Veda. In support of the ideas given here we have quoted 62 mantrās with both text and translation and another 20 mantrās with translation only. The end of each chapter indicates the compact book where the reader can find more information.

Appendix

Women Ṛshis (*ṛshikā*) in the Rig Veda Samhitā

Aditi	4.18
Aditirdākshāyaṇī	10.72
Agastyasvasā	10.60.6
Apālā Ātreyī	8.91
Dakshiṇā Prājāpatyā	10.107
Godhā	10.134
Goṣhā Kākshīvatī	10.39, 10.40
Indrāṇī	10.86, 10.145
Indra-mātaraḥ	10.153
Jaritā Sharṇgā	10.142
Juhūrbrahmajāyā	10.109
Kāshyapī	9.104
Lopāmudrā	1.179
Rātrīrbhāradvājī	10.127
Romashā	1.126
Sūryā Sāvitrī	10.85
Saramā Devashunī	10.108

Sārparājnī	10.189
Sashvatyāṇgīrasī	8.1
Shachī Paulomī	10.159
Shradhdā Kāmāyānī	10.151
Sikatā Nivāvarī	9.86
Sudītīrangirasā	8.71
Tvaṣhṭa Garbhakartā	10.184
Urvashī	10.95
Vāgambhṛṇī	10.125
Vasukrapatnī	10.28
Vishvavārā Ātreyī	5.28
Yamī Vaivasvatī	10.10
Yamī	10.154

(The list is not exhaustive)

S A K S I PUBLICATIONS

(English & Sanskrit)

		Rs.
01.	Rig Veda Mantra Samhita (complete Text in Devanagari)	540
02.	Rig Veda First Mandala (Text & Translation)	450
03.	Rig Veda Second Mandala "	160
04.	Rig Veda Third Mandala "	160
05.	Rig Veda Fourth Mandala "	160
06.	Rig Veda Fifth Mandala "	275
07.	Rig Veda Sixth Mandala "	160
08.	Rig Veda Seventh Mandala "	240
09.	Rig Veda Eighth Mandala "	300
10.	Rig Veda Ninth Mandala "	325
11.	Rig Veda Tenth Mandala (Hard Bound)	325
	(Paper Back)	295
12.	Krishna Yajur Veda Taittiriya Samhita (3 - Volumes) [per set]	1200
13.	Krishna Yajur Veda Taittiriya Samhita Mantras (Text, Transliteration & Translation)	450
14.	Krishna Yajur Veda Taittiriya Samhita (complete Text in Devanagari)	250
15.	Essentials of Rig Veda	55
16.	Essentials of Atharva Veda	55
17.	Essentials of Krishna & Shukla Yajur Veda	75
18.	Essentials of Sama Veda and Its Music	45
19.	Why Read Rig Veda	40
20.	The Light of Veda	20
21.	Sarasvati - Goddess of Inspiration	30
22.	How to Manifest Bliss	15
23.	Rudra Mantras	65
24.	Prayers (on Sri Aurobindo & The Mother)	30
25.	Pranayama with Postures	50

26.	Work, Enjoyment and Progress	150
27.	Veda Upanishad & Tantra	20
28.	Shanti Mantras	35
29.	Essence of Tantra	25
30.	Veda Mantras and Suktas widely used in Worship	60
31.	Lights on The Upanishads	100
32.	Symbolism of Marriage	15
33.	Om - The Ultimate Word	30
34.	Soma - The Delight of Existence	15
35.	Ganapati, Brahmanaspati & Kumara	35
36	Secrets of Effective Work	25
37.	Indra - The Lord of Divine Mind	18
38.	Agni in Rig Veda [First 300 mantras]	95
39.	Internal Yajna	15
40.	Hymns on Creation & Death	50
41.	Purusha Sukta	50
42.	Wisdom of Atharva Veda	45
43.	Semantics of Rig Veda	125
44.	A New Light on the Veda	120
45.	Bhagavadgita (Selected 126 shlokas with meaning)	30
46.	Dynamic Life	35
47.	Sama Veda (Purva Archika)	150
48.	Surya: Inner Light	45

[Please ask for the list of publications in Indian Languages]

ನಮ್ಮ ಪ್ರಕಟಣೆಗಳು

1.	ಋಗ್ವೇದದ ಅಂತರಂಗ	75
2.	ಯಜುರ್‌ವೇದದ ಅಂತರಂಗ	65
3.	ಸಾಮವೇದದ ಅಂತರಂಗ	35
4.	ಅಥರ್ವ ವೇದದ ಅಂತರಂಗ	70
5.	ಕೃಷ್ಣ ಯಜುರ್‌ವೇದ ತೈತ್ತಿರೀಯ ಸಂಹಿತೆ - ಕಾಂಡ 1 (ಮಂತ್ರ, ಅರ್ಥ ಹಾಗೂ ಟಿಪ್ಪಣಿಗಳು)	190
6.	ಋಗ್ವೇದವನ್ನು ಯಾಕೆ ಓದಬೇಕು	50
7.	ಅಂತರ್‌ಯಜ್ಞ	12
8.	ಸರಸ್ವತಿ (ಋಗ್ವೇದ ಮಂತ್ರಗಳು)	22
9.	ಭೂ ಸೂಕ್ತ	20
10.	ಪರಮಾನಂದ ಪ್ರಾಪ್ತಿ (ಋಗ್ವೇದ ಮಂತ್ರಗಳು)	18
11.	ಆಧುನಿಕರಿಗಾಗಿ ವೇದ ಜ್ಞಾನ	27
12.	ನೆಮ್ಮದಿಯ ಬಾಳು ನಿಮ್ಮದಾಗಿಸಿಕೊಳ್ಳಿ	35
13.	ಶ್ರೀಮಾತಾ	60
14.	ಯಂತ್ರಗಳು	50
15.	ನಿಶ್ಚಿತ ಪ್ರಯೋಜನಗಳಿಗಾಗಿ ಪ್ರಾಣಾಯಾಮ ಹಾಗೂ ಆಸನಗಳು	40
16.	ದಿವ್ಯ ಜೀವನ	18
17.	'ಸಾವಿತ್ರಿ' ಸಾರಸಂಗ್ರಹ	20
18.	ಅಪೂರ್ವ ಆಧ್ಯಾತ್ಮಿಕ ಅನುಭವ	25
19.	ಶ್ರೀವಿದ್ಯಾ ಸಾಧನೆ	25
20.	ರುದ್ರ ಮಂತ್ರಗಳು (ನಮಕ, ಚಮಕ)	50
21.	ವೇದ ಪ್ರಕಾಶ	20
22.	ವಿವಾಹದ ಸಂಕೇತ	15
23.	ಪ್ರಗತಿಪರ ಜೀವನ - ದೃಢ ಸೂತ್ರಗಳು	20
24.	ಆಧುನಿಕ ಮಾನವನಿಗಾಗಿ ಯೋಗ	30

25. ಶಾಂತಿ ಮಂತ್ರಗಳು 25

26. ಗಣಪತಿ , ಬ್ರಹ್ಮಣಸ್ಪತಿ, ಕುಮಾರ 30

27. ಅಗ್ನಿ – ದೈವೀ ಸಂಕಲ್ಪದ ಅಧಿದೇವತೆ 65

28. ಅಗ್ನಿ ಸಹಸ್ರನಾಮ 20

29. ಭಾರತೀಯ ನವಜನ್ಮ 22

30. ವಾಯು ಹಾಗೂ ಸೋಮ ಸಹಸ್ರನಾಮ 27

31. ಶ್ರೀ ಅರೋಬಿಂದೊ – ಜೀವನ ಪರಿಚಯ 50

32. ಓಂ – ಪರಮಪದ 25

33. ಇಂದ್ರ ಸಹಸ್ರನಾಮ 18

34. ಆರೋಗ್ಯಮಯ ಜೀವನ 18

35. ಇಂದ್ರ – ದೈವೀ ಮನಸ್ಸಿನ ಅಧಿದೇವತೆ 15

36. ಕುಂಡಲಿನಿ ಯೋಗ 45

37. ಸೋಮ – ಅಸ್ತಿತ್ವದ ಆನಂದ 18

38. ವ್ಯಾಪಕವಾಗಿ ಬಳಕೆಯಲ್ಲಿರುವ ವೇದ ಮಂತ್ರಗಳು 60

39. ಕಾರ್ಯಸಾಧನೆಯ ರಹಸ್ಯಗಳು – ಅಗ್ನಿಯ ಮಾರ್ಗದರ್ಶನ 25

40. ಸಂಕ್ಷಿಪ್ತ ಭಗವದ್ ಗೀತೆ – 125 ಶ್ಲೋಕಗಳು ಅರ್ಥ ಸಹಿತ 15

41. ಯಜುರ್‌ವೇದ ಶಾಖೆಗಳು 35

42. ತಂತ್ರ ಸಾಧನೆ 25

43. ಕರ್ನಾಟಕ ಮಹಿಮ್ನ ಸ್ತೋತ್ರ 30

44. ವೇದ ಸುರಭಿ 25

45. ಜೀವನ ವಿಕಾಸ 40

46. ಪುರುಷ ಸೂಕ್ತ 50

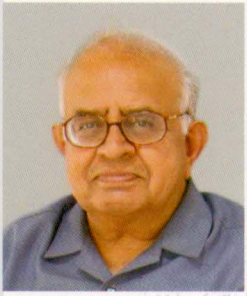
47. ಗೃಹ ವಾಸ್ತು 12

48. ಮಂತ್ರಮಣಿ 70

49. ಶ್ರೀಸೂಕ್ತ 50

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of
hinduism
server]
KAPWING

COLLECTION OF VARIOUS
-> HINDUISM SCRIPTURES
-> HINDU COMICS
-> AYURVEDA
-> MAGZINES
FIND ALL AT HTTPS://DSC.GG/DHARMA
Made with
By
Avinash/Shashi
[creator of
hinduism
server]
KAPWING



Dr. R. L. Kashyap is Professor Emeritus of Electrical and Computer Engineering at Purdue University, Lafayette, Indiana in USA. He had his Master's degree from Indian Institute of Science, Bangalore and obtained Ph.D. from Harvard University. He is the recipient of many International awards. Recently he has received 'Vedānga Vidvān' award instituted by Maharshi Sāndīpani Vedavidyā Pratiṣhthān (ujjain), an autonomous body of HRD, Govt. of India and 'Jñana Keerti' award instituted by Harṣha Kriya Foundation, Bangalore.

He has authored more than 350 research articles of which 220 are published in scholarly journals and the rest were presented at conferences. He has guided above 50 doctoral students.

He has written extensively on Veda. Some of his widely read books on Veda are : 'Why Read Rig Veda', 'Secrets of Rig Veda', 'Rudra mantras', 'Essentials of Atharva Veda', 'Essentials of Yajur Veda', 'Work, Enjoyment & Progress' 'Divinizing Life' etc.

He is the Honorary Director & Trustee of Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture, Bangalore.

SAKSI
Bangalore

ISBN 81-7994-043-8

Rs.75/-
US $ 8